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**THE CROSS LEGENDS OF THE LEABHAR BREAC:
A CRITICAL EDITION, TRANSLATION, AND COMMENTARY**

by

GREGORY JOSEPH DARLING

A dissertation submitted to the Graduate Faculty in English in partial fulfillment of the requirements for the degree of Doctor of Philosophy, The City University of New York

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Abstract

THE CROSS LEGENDS OF THE LEABHAR BREAC:
A CRITICAL EDITION, TRANSLATION, AND COMMENTARY

by

Gregory Joseph Darling

Adviser: Professor Catherine T. McKenna

This dissertation includes a critical edition and translation into English of the legends of the true cross as set forth in the Royal Irish Academy MS. *Leabhar Breac* (pp. 221-236a). It also includes a commentary which involves such issues as the origin and development of legends of the cross and their treatment in the insular context and which provides a codicological and paleographical description of each Irish manuscript containing variants of the *Leabhar Breac* cross legend texts or versions separate from these latter texts. The *Leabhar Breac*, written in 1411, is a large compendium of religious texts—apocryphal, hagiographical, homiletic, devotional, and legal—with a few secular narrative texts interspersed among them. Legends of the finding of the cross also are preserved in other, later, Irish manuscripts. Microfilms and photostats of these manuscripts have been examined for the sake of ascertaining whether and where there have been substantial omissions or additions of material (such additions or omissions to be indicated in textual notes) and for the sake of discerning whether they contain variant texts of the *Leabhar Breac* material or in fact different versions. These latter manuscripts and their context are described in the Introduction. This dissertation adheres to the following order: 1) introduction and commentary, 2) edited text, 3) textual notes, 4) translation, 5) annotations, 6) glossary, 7) Works Cited.

Acknowledgements

I am grateful to the Royal Irish Academy for permission to publish the text of the *Leabhar Breac*, pp. 221-236a and p. 159, in this dissertation. I thank the Royal Irish Academy for the assistance rendered by its staff.

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Introduction-Commentary

I. Introduction

This dissertation is an edition and translation of the legends of the cross contained in Royal Irish Academy MS. Leabhar Breac (pp. 221-236a). Legends of the cross also are preserved in other, later, Irish manuscripts. Microfilms and photostats of these manuscripts have been examined for the sake of ascertaining whether they contain variant texts of the Leabhar Breac material or in fact different versions. I have discovered a close similarity only between the *exaltatio* texts of the Leabhar Breac and of Oxford, Bodleian Library, Laud Misc. 610. The Leabhar Breac seems to offer a unique compilation of cross legend texts, except for its *exaltatio* account. In my edition, I do not aim to produce an archetype of the cross legends, but rather a reproduction of the text of the Leabhar Breac. My approach preserves the integrity of this material as a medieval “text,” i.e. by reproducing the manuscript compiler’s placement of these narratives within the larger context of the cross legends. A codicological and paleographical description of each Irish manuscript that contains variants of the Leabhar Breac cross legend texts or versions separate from these latter texts is provided. Such issues as the origin and development of legends of the cross and the treatment of other legends in the insular context also are discussed.

The Leabhar Breac (at the Royal Irish Academy in Dublin), written in 1411, is a large compendium of religious texts—apocryphal, hagiographical, homiletic, devotional, and legal—with a few secular narrative texts interspersed among them. All four phases of the legendary history of the cross are encompassed in the Leabhar Breac texts—the *origo*, *inventio*, *flagellatio*, and *exaltatio*. The language of the cross texts in

the *Leabhar Breac* may be twelfth century (Hull 98). According to Charles Wright, however, some of the vernacular homilies in the *Leabhar Breac* “may date from the eleventh century” (36).

The *Leabhar Breac* (1411) contains a large section (pp. 221-236a) devoted to legends of the cross. The manuscript, according to Mulchrone and Fitzpatrick in *Catalogue of Irish Manuscripts*, is connected with the Mac Aedhagáin family of Dún Daighre and the family’s law school:

Various members of the Mac Aedhagáin family of Dún Daighre sign their names to marginal entries in the MS....at different given dates between 1554 (p. 190i) and 1601 (p. 226), but the MS. itself apparently derives from the Mac Aedhagáin Law School at *Cluain Lethan in Músraige Tíre* (pp. 28, 42, 89, 119). (3380)

The name by which the manuscript was known at the time it was in Dún Daighre—“*Leabur Mor Duna Daidhri*”—appears on p.47i (Mulchrone and Fitzpatrick 338). The writing of the manuscript is dated 1411, according to Mulchrone and Fitzpatrick, because of an entry which mentions the death of Cobhthach Ó Madaghain (338). In *The Irish Hand*, however, Timothy O’Neill notes, “Recent research has shown that the scribe of *Leabhar Breac* is almost certainly Murchadh Ó Cuindlis” (42). It was the unique script of this figure, according to O’Neill, that marked him as the scribe of the *Leabhar Breac*: “His distinctive script with the unusually large serifs on the vertical strokes, particularly on initials and capitals led Tomás Ó Concheanainn to identify him as Murchadh Ó Cuindlis a professional scribe whose hand occurs in the Yellow Book of Lecan and the Book of Lecan” (O’Neill 81). According to O’Neill, the *Leabhar Breac* “was written in the early years of the fifteenth century before 1411” (42). About

O’Cuindlis, O’Neill remarks that he “is an excellent representative of the professional scribes who were engaged by the hereditary learned families in the production of manuscripts in the later fourteenth and early fifteenth centuries” (42).

A description of the manuscript’s contents is provided by S. Ferguson in his introduction to O’Longan’s facsimile of the manuscript completed for the Royal Irish Academy:

The contents of *Leabhar Breac* consist chiefly of religious and devotional tracts, among which may be specially mentioned, an epitome of the Old and New Testament; early Christian legends, e.g. those based upon the apocryphal gospels of Nicodemus and the apocryphal acts of the Apostles; the apocryphal acts of Saint Quiriacus, and other pieces related to the Invention and Exaltation of the Cross; the lives of Saint Patrick, Saint Bridget, and Saint Colum Cille; the festology of Aengus Céle Dé, commonly known as the Culdee; the ancient Irish law concerning the observance of Sunday, sermons, litanies, etc. Among the pieces not of a religious kind may be mentioned an interesting history of Philip of Macedon and Alexander the Great, which is, however, imperfect, and a curious early satirical piece—the vision of Mac Conglinne—somewhat analogous to the French *Fabliau* entitled “*Carnage et Carême*.” The language of *Leabhar Breac* is Irish, but in some places there is much interspersed Latin. (Ferguson viii)

The *Leabhar Breac*, according to O’Neill, was connected with the Mac Aodhagáin family, a branch of which maintained a law school in County Galway in the sixteenth century; monasteries in the west midlands would have provided the manuscripts from

which the Mac Aodhagáins could select portions for copying (42). O'Neill asks why a family of lawyers would have chosen such conspicuously religious material:

It may appear strange that a learned family whose chief interest was law would arrange the compilation of a book of biblical subjects and legends, accounts of the sufferings of the martyrs and sermons. However, a closer look at the texts shows that many of them are simply good stories, full of curiosities and sensational material. (42)

All four phases of the legendary history of the cross are included in the *Leabhar Breac* texts—*origo*, *flagellatio*, *inventio*, and *exaltatio*. The *origo* narratives set forth the genesis of the cross in the time before Christ, the *flagellatio* narratives present events surrounding the Passion of Christ, the *inventio* narratives relate the rediscovery of the cross after long concealment, and the *exaltatio* narratives tell of the recovery of the cross from the Persian ruler Chosroe by Emperor Heraclius. Encompassing several stages of the history of the cross, the *Leabhar Breac*'s exposition of the *origo crucis* is highlighted by two brief versions of the history of the cross in the time of David. To illuminate the *flagellatio crucis*, it sets forth narratives surrounding the Passion of Christ such as Judas's bargain to betray Christ, the legend of the cock that crowed at the time of Peter's denial, the persecution of Joseph of Arimathea by the Jews, the vindication of Christ by Nicodemus, the experience of the soldiers guarding Christ's sepulchre, Joseph of Arimathea's escape from prison, the ascent of the two sons of Simeon from hell, Seth's narration of the Archangel Michael's announcement of the descent of Christ into hell, Christ's liberation of Adam and other tormented souls from hell, and the appearance of Elias and Enoch. The phrase *flagellatio* is employed by

Gradon, who mentions that “of the four main groups, *Inventio Crucis*, *Origo Crucis*, *Flagellatio Crucis* and *Exaltatio Crucis*, the Invention legend is probably the oldest” (15). To shed light on the *inventio crucis*, it presents two slightly different texts, a longer and a shorter, in which Constantine’s mother, St. Helena, finds the Cross with the aid of the learned Jewish sage, Judas, renamed Cyriacus after his conversion to Christianity, as well as a version in which St. Helena is aided by Macharius, the bishop of Jerusalem. To set forth the *exaltatio crucis*, it presents the story of the capture of the cross by Chosroe and its subsequent recovery by the Byzantine Emperor Heraclius. Then there is the material in sections #63-68 which may have Pope Gregory’s Dialogues as their source (see notes to translation),

The cross legends in the *Leabhar Breac* previously have been addressed principally by Gustav Schirmer, who published *Die Kreuzeslegenden im Leabhar Breac* over a century ago, in 1886. Schirmer selected from pp. 221-236a of the *Leabhar Breac* material that he then divided into six texts, comprising two versions of the *origo crucis*, three *inventio* narratives, and one *exaltatio* text. In addition to these texts, Schirmer provides, in German, a translation, textual notes, commentary, a discussion of the language of the the texts, and a glossary. Another published work on cross legends in the *Leabhar Breac* is Vernam Hull’s “Two Middle Irish Religious Anecdotes,” which sets forth the position that two anecdotes—one concerned with the vision of Constantine and the discovery of the cross, and the other concerned with the passion of Longinus—were mistakenly included in the section of the *Leabhar Breac* containing the text of Bede’s *De Locis Sanctis* by the editor of the 1872 facsimile edition of the

Leabhar Breac. The text setting forth the vision of Constantine and the discovery of the cross is included in this edition and translation.

Schirmer edited only portions of that section of the Leabhar Breac concerned with the true cross, whereas in this dissertation that section is edited and translated in its entirety. In his brief textual notes, Schirmer notes passages inserted between lines or in margins; he also lists the 1876 facsimile's renditions of texts where they differ from his edition. My edition is based on the manuscript itself. In his commentary, Schirmer addresses issues of a historical and textual nature; however, I devote more attention to Anglo-Saxon texts, and other Irish texts, concerning legends of the cross by way of a comparative study. For example, I have noticed an interesting difference between Irish and Anglo-Saxon texts in terms of style and content: the prologue of the cross legend texts of the Leabhar Breac is replete with chronological speculations about the ages of the world and the number of years elapsing between various Old Testament events leading to the discovery of the cross. Such speculation I have not found in the Anglo-Saxon texts of the cross legends. My edition and translation—accompanied by an introduction and commentary—of the section (pp. 221-236) of the Leabhar Breac—is intended to complement the relatively abundant material available on Anglo-Saxon texts concerned with the legends of the cross.

In *Stair Nicoméid: The Irish Gospel of Nicodemus*, Ian Hughes presents an edition and translation of sections of pp. 223a-227a of the Leabhar Breac, passages concerned with the *Gesta Pilati* (Deeds of Pilate) and the *Descensus Christi ad Infernos* (Descent of Christ into the Lower Regions). These sections comprise parts of the *flagellatio crucis* and set forth events surrounding Christ's passion and resurrection such as the

imprisonment and escape of Joseph of Arimathea and the admonishment of the Jews by Nicodemus culminating in the testimony of the resurrected Simeon and his sons about the descent of Christ into hell to lead forth the righteous. Hughes breaks his edition into distinct sections and paragraphs. He provides a commentary consisting largely of references to Latin sources and other Irish manuscripts, and notes taking up linguistic issues in connection with the text. In addition, Hughes provides in his book editions of other texts presenting the Irish Gospel of Nicodemus: *Leabhar Breac* (170a-172b) and *Yellow Book of Lecan* (columns 812-839). As has been mentioned, however, my edition preserves the integrity of this material as a medieval “text” by reproducing the manuscript compiler’s placement of the Nicodemus story within the larger context of the cross legend. The larger context highlights such phenomena as the existence of a Simeon character in both the Nicodemus narrative and in the *inventio*.

Interesting to note is the fact that the *Leabhar Breac* offers alternative versions of the *origo crucis* narratives (sections #1-4, 5-7 in this edition) as well as of the *inventio crucis* narratives (sections #31-48, #49-54, #55-62 in this edition). Section #1-4 of the *origo* involve an entire tree which is torn down, whereas sections #5-7 involve several twigs that ultimately grow into a tree destined to become the sacred wood of the cross. Three narratives—sections #31-48, 49-54, 55-62 in this edition—provide alternative versions of the *inventio*, two versions foregrounding Judas and one foregrounding Macharius. The texts of these sections are complemented by texts concerned with the *flagellatio crucis* (sections #8-30), including Gospel of Nicodemus material, and the *exaltatio crucis* (sections #69-78). The contiguous nature of these texts in the *Leabhar Breac* provides us, in effect, with a history of the cross throughout time—a temporal

continuum reinforced by a survey of world history and the six ages in sections #1-4 at the commencement of the *origo* texts, and in sections #31-48 at the commencement of the *inventio* texts.

II. Editorial Procedure

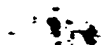
In my edition, I offer a reproduction of the text of the *Leabhar Breac*. A codicological and paleographical description of each Irish manuscript that contains variants of the *Leabhar Breac* cross legend texts or versions separate from these latter texts is provided.

I expand abbreviations whenever possible and provide punctuation and paragraphing. Bold letters indicate expansion of abbreviations. Punctuation has been modernized; in the *Leabhar Breac* manuscript itself, punctuation consists mostly of points used to set off syntactical units and occasionally to indicate abbreviations. In my edition, the initial letters of proper names and of words beginning sentences have been capitalized. For the sake of convenience, Arabic numerals above sections of the edition indicate equivalent sections of the translation and vice versa. Roman numerals indicate the beginnings of discrete narratives. The “_____”s in the translation refer to material that I have not been able to translate; the “_____”s in the edition refer to texts that I have not been able to decipher, including some abbreviations.

Textual notes in my edition note marginal texts and texts written between the lines; they indicate abbreviations. Furthermore, endnotes include annotations taking up historical, linguistic, and literary issues as suggested in the course of editing this text. A complete glossary provides a set of definitions for the words of the edited text.

III. Background: Legends of the Holy Cross

In late antiquity and the Middle Ages, legends developed concerning the cross on which Christ was crucified. These accounts developed some years after the supposed discovery of the cross of Christ during the sojourn of the Empress Helena in Palestine—and were set forth by such writers as Gelasius of Caesarea, Ambrose of Milan, Rufinus of Aquileia, and Paulinus of Nola. “All of them,” notes Gordon Whatley in “Constantine the Great, the Empress Helena, and the Relics of the True Cross,” “credit the dowager Empress Helena (ca. 250-330), Constantine’s aging mother, with conducting the excavations on Golgotha and with the actual discovery of the Cross, albeit with Bishop Macarius’s help” (78). These narratives concerning the finding of the cross form only one type of cross material, for narratives of the Holy Cross—in Syriac, Greek, and Latin—came to comprise four distinct but interconnected parts: first, the *origo crucis*, describing the origin of the wood from which Christ’s cross was fashioned and its history during the era of the Old Testament patriarchs; second, the *flagellatio crucis*, comprising narratives of the Passion and of the concealment of the cross after Christ’s death and resurrection; third, the *inventio crucis*, the story of its discovery during the reign of Constantine by his mother; and, fourth, the *reversio* or *exaltatio crucis*, the story of its recovery and restoration to Jerusalem by the Byzantine emperor Heraclius, said to have restored it to Jerusalem after it was carried off by the Persian ruler Chosroe in the early seventh century. Eventually, versions of these legends had found their way into the vernacular literature of the British Isles. The Irish legends in the *Leabhar Breac*, although the earliest extant instances of cross legends in Irish, are considered later than the oldest English texts on the subject.



Of some relevance to a study of the cross's *origo* and *flagellatio* is Esther Quinn's *Quest of Seth for the Oil of Life*. Seth and his quest for the oil of mercy provide a context both for the genesis of the cross in its *origo* stage and for the victorious entry of the cross-conqueror, Christ, into hell in the cross's *flagellatio* stage. Through a series of metamorphoses during the times of Moses, Abraham, and Solomon, the tree(s) of the oil of mercy become one tree, out of which is fashioned the cross for Christ's crucifixion. In Chapter 1, "The Quest for the Oil," Quinn notes that "the core" of the legend "is unquestionably an ancient Jewish apocryphal tale"—the first century A.D. *Apocalypse of Moses*. The Latin version of this work is the *Vita Adae et Evae*. In Chapter 2, "Promise of the Oil," Quinn takes up what she considers the earliest example "of a Christian adoption of the Seth legend"—the *Gospel of Nicodemus* (circa 425 A.D.). In the *Gospel of Nicodemus*, Seth at the time of Christ's descent into hell tells the patriarchs sojourning in hell that Christ would bear "the promised oil of mercy" (Quinn 9). According to Quinn, "this Christianization of the Seth legend" was brought into the *Vita Adae et Evae* (9).

The *inventio crucis* legend is attested by several versions setting forth the discovery of the cross. Helena "leads the way to the excavation" in three of them: "on her own volition" (Ambrose in A.D. 395, Sozomen), "by divine inspiration" (Paulinus of Nola, Rufinus of Aquileia, Socrates, George the Monk), "at the request of Constantine" (Malalas, Theophanes, Cedrenus) (Chirat 480). In addition, in the Syriac language are "three forms of the Helena legend," in which Helena is counseled by a learned Jew named Judas (Chirat 480). A fourth form gives prominence to Empress Protonica, wife of Emperor Claudius (A.D. 41-54): having renounced paganism, Protonica goes to

Jerusalem and confiscates Golgotha from the Jews; her daughter is healed when her body is touched by the cross (Chirat 481). Whatley notes the long-held opinion that the two Syriac manuscripts of the fifth and sixth centuries “represent the original” anonymous *inventio* which precedes the Latin texts—an opinion disputed by Stephan Borgehammar:

The oldest extant version of the Invention legend, represented by two Syriac manuscripts of the fifth-sixth century, was long thought to represent the original, but recent textual study by Borgehammar concludes that the work was composed not in Syriac but in Palestine, in Greek, in the first half of the fifth century, and translated into Latin (and from Latin into Syriac) shortly afterward. (“Constantine the Great.” (79)

Drijvers and Drijvers, however, noting that the earliest manuscripts possess a Syriac origin, dating about A.D. 500 (20), reject Borgehammar’s contention on the basis that “no direct translating activity is attested from Latin into Syriac” (26).

In his book *How the Holy Cross Was Found*, Borgehammar describes the sources of the *inventio*. He observes that there is no mention of Helena in mid-4th century accounts of the cross relic by Cyril of Jerusalem and John Chrysostom . In Ambrose’s account in A.D. 395, Helen discovers the cross through inquiry. Later, in Rufinus’s historical work, a miracle enters the picture. Paulinus of Nola (A.D. 402) then adds “to the fantastic elements of the story.” Later, the Greek church historians Socrates and Sozamen (who introduces the element of a Jew who aids Helena) continue to develop the narrative:

To begin with, Helena is not even present. When she first appears, in Ambrose in 395, the story is one of discovery and identification through inquiry: she finds the Cross by digging at Calvary, and she identifies it by the *titulus* which is still attached. Some years later, in the *Church History* of Rufinus (written c. 402), a miracle is introduced—the Cross is searched for in the same matter-of-fact way, but it is identified through the healing of a mortally sick woman. Very soon afterward (A.D. 402), Paulinus of Nola adds further to the fantastic elements of the story, e.g. by replacing the sick woman with a dead youth who is miraculously resurrected. And finally, the accounts of Rufinus and Paulinus are resumed and developed towards the middle of the fifth century by the Greek Church historians Socrates and Sozomen; in Sozomen we hear for the first time of a Jew who supposedly helps Helena to find the Cross (though the Church historian himself rejects this version of the story, since he prefers to believe that Helen had been guided by a divine vision). (8)

Borgehammar subsequently notes the work of Willem Drijvers, who points out in his dissertation *Helena Augusta: Waarheid en Legende* that some of these Church historians—including Rufinus, Socrates, Sozamen, and Theodoret—“seemed to be dependent on a certain Gelasius, bishop of Caesarea, another Church historian whose lost work dates from the 390’s” and that three important writers (Gelasius of Caesarea, Ambrose, and Paulinus of Nola) “seemed to be drawing on traditions coming from Jerusalem” (cited in Borgehammar 9).

The *flagellatio* tradition, concerned with the events surrounding Christ’s Passion and His victorious descent into hell (including the narrative of Judas and the cock that

crowd at the time of Peter's denial), has found expression in an apocryphon known as *The Gospel of Nicodemus*, comprised of two narratives—*Gesta Pilati (The Acts of Pilate)* and *Descensus Christi ad Infernos (Descent of Christ into Hell)*. Martin McNamara, in *The Apocrypha in the Irish Church*, thinks that the two pieces became one “probably in the Carolingian era,” at which time the title *Gospel of Nicodemus* might have been applied (68). The earliest Greek texts of the *Acts of Pilate*, according to some scholars, date back to the second century, and there was definitely a Greek text, notes McNamara, in the time of Epiphanius in 375 or 376 A.D.(68). There are two Greek recensions: an earlier recension called A and a later recension called B, differing somewhat from the earlier recension (McNamara 68). In recension A is found only the *Acts of Pilate*; in recension B, according to McNamara, the *Descent of Christ into Hell* is found as well (68). McNamara notes the following about the Latin recensions:

We have a Latin translation of the *Acts of Pilate* which follows the earlier Greek Recension (A) very closely. There are two Latin translations of the *Descent into Hell* (which, as we have noted, is found only in the later Greek recension B). Of these, Latin A is that found apparently in most MSS. Latin B differs from it in a number of ways. It has an abridged account of the Descent and differs from A in the order of contents and in setting. (68)

The *exaltatio crucis*, commemorating the return of the cross in A.D. 628 from its Persian abductors, “in its present form is at least as old as the early ninth/late eighth century,” according to Whatley, on the basis of information provided by Borgehammar, in Whatley's entry “*Iesus Christus, Exaltatio Sanctae Crucis*” (262-3). Whatley, in “*Iesus Christus, Exaltatio Sanctae Crucis*,” also notes the lack of a critical edition or

up-to-date study of the *exaltatio* text (except for Borgehammar's forthcoming critical edition) and observes that "little of substance is known about its origins, Greek or otherwise, although historians have given a good deal of attention to contemporary accounts, in a variety of eastern languages, of Heraclius's reign"(262-3).

IV. Latin Tradition

1. *Origo*

The *origo* tradition, having to do with the pre-Christian origins of the cross, is represented in this edition by sections #1-7. In this narrative, a beautiful tree is brought to David, who venerates it; later his son venerates it, and a queen from the south prophesies about it.

Sections #5-7 are focused on the history of the cross from David to Christ (60). In sections #5-7, three twigs are taken by David to Jerusalem where they grow into a tree embellished each year by David's command with a silver ring; during his reign Solomon desires to use the tree as wood for his temple (Schirmer 60).

2. *Flagellatio*

The *flagellatio* tradition, centering upon the events related to Christ's Passion, the trials of Joseph of Arimathea, Judas's encounter with his mother and the cock that crowed at the time of Peter's denial, and Christ's victorious descent into hell—events some of which are set forth in *The Gospel of Nicodemus*—is represented in this edition in sections #8-30. This *Gospel* contains two narratives, *Gesta Pilati* (the Acts of Pilate), and *Descensus Christi ad Infernos* (Descent of Christ into Hell).

Ian Hughes in his introduction to *Stair Nicoméid: The Irish Gospel of Nicodemus* (London: The Irish Texts Society, 1991), which presents editions and translations of

Irish texts of this Gospel in two manuscripts, the *Leabhar Breac* and the *Yellow Book of Lecan*, briefly discusses the Latin sources of the Irish Gospel. He lists several “sources for the Latin text as given by Tischendorf” in *Evangelia Apocrypha*, Leipzig 1853 and 1876 (x). The Irish Gospel, according to Hughes, is a translation of recension (A) and includes both the *Acts of Pilate* and the *Descent of Christ into Hell* (x). He advises “special attention” to the D^a, D^b, D^c materials in Tischendorf’s edition, for in his estimation their “prototype” (which he terms “D”) “was probably the later exemplar used by the Irish translator” (x). Hughes provides no further information about the Irish Gospel’s treatment of Recension A, other than that Tischendorf’s D materials seem to be the closest to the Irish version.

The Latin texts involved in the *flagellatio* tradition evolved in a complex manner. In his article “Dating the Commentaries of Nicodemus,” G.C. O’Ceallaigh notes “four distinct forms” of the Nicodemus narrative—all “hopelessly confused” by editors such as Tischendorf because they have the “same title, *Acta* or *Gesta Pilati*” (23). The first form is, according to O’Ceallaigh, “the Commentaries of Nicodemus” for the reason that the work “names itself thus” (23). The second and third forms are “the Gospel of Nicodemus,” consisting of “that original Latin work and its Greek paraphrase (often wrongly called the second Greek recension of the ‘*Acta Pilati*’) which incorporated both the Commentaries of Nicodemus and the narrative of Karinus and Leucius describing Christ’s descent into Hades” (O’Ceallaigh 23-24). The fourth form, according to O’Ceallaigh, is a Late Latin recension—“the only one that can be, and is here, properly named *The Acts of Pilate (Acta Pilati)*” (24). A manuscript at the Einsiedeln Monastery is “the best and oldest Ms. of this recension” (O’Ceallaigh 24). Although it is doubtful

whether or not the Einsideln manuscript (one of the D manuscripts) is the “best and oldest,” it is important for the Old English tradition since it contains all three parts of the Gospel (Commentaries, Descensus, and letter of Pilate). This manuscript is also the basis of the Toronto edition of the Gospel of Nicodemus by H.C. Kim.

The *flagellatio* section of the Leabhar Breac comprises material that O’Ceallaigh associates with the Gospel of Nicodemus, which for him includes both the Commentaries of Nicodemus and Karinus’s and Leucius’s narrative of Christ’s descent into hell. The Leabhar Breac does not include material which O’Ceallaigh associates with a late Latin Recension highlighting Pilate and his report to the Emperor in connection with the Passion and Resurrection of Christ.

Opinions differ in connection with the dating of these Latin and Greek sources. Concentrating on the first of these forms, the Commentaries of Nicodemus, O’Ceallaigh notes that earlier attempts to date the apocrypha have established dates that “were too early” (25). Investigation of manuscript sources reveals Greek or Latin “prototypes” set in writing before or during the eighth or ninth century:

Scrutiny of the most important textual peculiarities of these four versions, as contrasted with the readings in the most reliable Greek, the Georgian, and the earliest Latin sources, does not reveal any solid ground for the acceptance of any of claims made by the editors of these versions concerning their supposed early provenience, or even the early provenience of their prototypes. On the contrary, having conducted such an investigation, one is bound to conclude that their evidences bear witness to Greek (or Latin) prototypes written no earlier than the eighth or ninth century. Consequently there is no manuscript authority extant in

any language which either is in itself, or even represents, a form of the Commentaries that antedates by more than a few years the opening of the ninth century. (49)

As for the date of composition, O’Ceallaigh posits a *terminus post quem* of 555 A.D. for the writer Ananias’s Commentaries of Nicodemus because of the presence in his text of several “Latin barbarisms” taken from Lydus’s *De Magistratibus* written in 554 A.D. (57). O’Ceallaigh concludes as follows:

We have now demonstrated, first, that there is no known manuscript of the Commentaries, in any language, that can reasonably be dated earlier than the ninth century; second, that no extant version represents a prototype of that work which dated anterior to the eighth century; third, that the internal evidence of the Commentaries demands a *terminus post quem* at the year 555. (58)

The “general consensus,” however, according to J.K. Elliott in his introduction to his translation of “The Gospel of Nicodemus or Acts of Pilate” is that both the Acts of Pilate and Christ’s Descent into Hell date back to the fifth or sixth centuries (164-165). He notes that the narratives forming the Acts of Pilate “may be much earlier than the fifth century” for a writer in an earlier period cites specific elements contained in the Acts (165). The Acts of Pilate and Christ’s Descent into Hell were “separate” in their origin: “It was only in some medieval Latin manuscripts that the text of one ran directly into the other” (165).

It is questionable, however, whether the oldest Gospel of Nicodemus manuscript is eighth or ninth century or perhaps should be dated to the fifth century. According to Morey, O’Ceallaigh’s erroneous ninth-century dating of what he considers the oldest

Gospel of Nicodemus “undermines many of his dates” ; Morey notes an “early witness of Latin Recension A” in a fifth-century manuscript (46).

3. *Inventio*

The *inventio* tradition is represented in this edition by sections #31-48, sections #49-54, and sections #55-62.

Sections #31-48, which present the finding of the cross by St. Helena with the help of Judas-Cyriacus, is based, according to Schirmer, on a Latin rendition of a Greek text—a Latin text represented by *Acta Sanctorum de die quarta Maii*, pp. 445 ff (62). Borgehammar also declares that the Latin text follows the Greek: “The Syriac, surprisingly enough, stands at two removes from the original language, the Greek text having first been translated into Latin and the Latin later into Syriac” (149). The *Acta Sanctorum* text, however, has five manuscripts as sources; Schirmer notes a possible similarity between the *Acta Sanctorum* text and sections #31-48 of the *Leabhar Breac* texts concerned with the cross (62). These manuscripts are as follows: 1) a manuscript from the St. Martin in Trier monastery (Mart.); 2) a manuscript from the St. Maximi in Trier monastery (Max.); 3) and 4) two manuscripts from the Jesuit Museum in Antwerp (Ant.); 5) Mombritius, most likely in his *Vitae et Acta Sanctorum* (Mombr.) (Schirmer 65). Schirmer observes that the Irish text reiterates what is to be found in the *Acta Sanctorum*, but with embellishments (66). Both the *Leabhar Breac* and the Latin texts forming the basis of the *Acta Sanctorum* text concerned with the *inventio crucis* manifest uncertainty, according to Schirmer, about who baptized Constantine—Eusebius or Sylvester (67). Again, Schirmer notes the tendency of the *Leabhar Breac* to

expand upon its Latin sources (67). It would be interesting if the Irish version perhaps represented an embellishment of material to be found in the *Acta Sanctorum*.

For Schirmer, the narrative in sections #49-54, a shorter version of the account in sections #31-48, also is based on a Latin source (not identified by Schirmer), and it is separate from the account in sections #31-48; nevertheless, he admits the validity of the opinion that the narrative in sections #49-54 is derived from the material in sections #31-48, given that the two texts dovetail in terms of content and differ mainly in the brevity of the material in sections #49-54.

Sections #55-62, in which Helena discovers the cross by means of divinely provided knowledge and the assistance of Macharius, according to Schirmer, has for its source Book 10, chapters 7 and 8 of Rufinus's *History*, which the Irish scribe would have attributed to Eusebius; however, the Irish text expands upon its original by means of embellishment (71). In comparison with the Latin source of sections #55-62, the Latin sources of sections #31-48 and sections #49-54 are newer and more elaborate (Schirmer 61). Schirmer considers sections #55-62 and sections #69-78 as belonging to a separate grouping of cross legends that are more authentic (71). Schirmer observes that the Latin source for sections #55-62 is without the introduction provided for it in the *Leabhar Breac* (71).

The *inventio* tradition concerning the finding of the cross and the emergence of the Helena/Judas/Macarius legend has been studied extensively by Stephan Borgehammar in his *How the Holy Cross Was Found* (Stockholm, 1991), by Han J.W. Drijvers and Jan Willem Drijvers in *The Finding of the True Cross: The Judas Kyriakos Legend in Syriac* (Lovanii, 1997), and by Pamela Gradon in her introduction to *Cynewulf's*

'Elene.' These scholars trace the development of cross legend texts—in particular, the adoption of the Kyriakos legend—and discuss the relationship among Syriac, Greek, and Latin texts.

a. Development of Cross Legend Texts

In their introduction to *The Finding of the True Cross: The Judas Kyriakos Legend in Syriac*, Drijvers and Drijvers discuss several versions of the *inventio*; trace the development of research; take up the issues of “the original language and place of origin of the legend, as well as the legend’s purpose” (12). The Helena narrative, according to Drijvers and Drijvers, “is the first version of the story of the discovery of the Cross” (13). Later on, in the fifth century, a second version developed—the Protonike legend—in the Syriac-speaking areas of northern Mesopotamia and was included in the *Doctrina Addai*—“the official, but fictional, foundation legend of the Edessene Church” (14). The Protonike narrative, for Drijvers and Drijvers, is an “Edessene adaptation of the Helena legend” (15). The Judas Kyriakos narrative—the third version of the legend—originated in the earlier decades of the fifth century. Both Helena and Judas appear in the cross legend texts of the *Leabhar Breac*.

In recent years, E.D. Hunt in *Holy Land Pilgrimage in the Later Roman Empire AD 312-460* (Oxford, 1982) has noted various elements that might have provided a context for the development of a story crediting Helena with the discovery of the cross: “a connection between Constantine’s building activities during the second half of the 320s in Jerusalem, especially the construction of the Church of the Holy Sepulchre on Golgotha, the presence of the relics of the Cross in this Church as attested by bishop Cyril’s *Catechetical Lectures* dated at the end of the 340s, and the growing mass of

pilgrims that visited Jerusalem and venerated these relics, with the remembrance of Helena's presence in Jerusalem c.327, which coincided with the time that the Church of the Holy Sepulchre was being built" (17). Drijvers and Drijvers maintain that although a Jerusalem origin of the *inventio* has been demonstrated by modern scholarship, there are disagreements about "how and why the legend came into being" (18). Both Borgehammar and Jan W. Drijvers, however, according to Drijvers and Drijvers, admit "the connection between Constantine's Golgotha buildings as well as the discovery and presence of the Cross in Jerusalem" (18).

In his book *How the Holy Cross Was Found: From Event to Medieval Legend* (Stockholm, 1991), Borgehammar discusses the Graeco-Latin history and textual transmission of the *Inventio Crucis* legends. In the first four chapters, Borgehammar tries to elucidate what he considers "the Original Story" of the cross's finding through a reconstruction of the lost account of the *inventio crucis* in a church history written by Gelasius of Caesarea (Gelasius was promoted by Cyril of Jerusalem to the see of Caesarea in 367 A.D.), and through examination of accounts by Paulinus of Nola (b.353-355) and St. Ambrose (c. 339-397). The motivation of this story, according to Borgehammar, is "aetiological": "Its purpose was to explain the origin of the Martyrium basilica and the presence in it of a large part of the Cross of Christ" (79). It is "a story for pilgrims," a story recounted by "professional guides" (80). In chapters 4 through 7, Borgehammar discusses the finding of the cross by St. Helena from a historical perspective while leaning toward the affirmative in answering the question, "Were beams of wood, *thought* to be the Cross of Christ, dug up out of the ground in the 320's, and if so, under what circumstances?" (86). The discovery of the Holy Sepulchre, for

Borgehammar, occurred in the spring of 325 A.D.—along with the discovery of the rock of Golgotha, the wood of the cross, and the nails used for crucifixion. Eusebius of Caesarea (head of the see of Caesarea in Palestine), author of a life of Constantine, *Vita Constantini* (circa 339 A.D.), is silent about the discovery of the cross, the nails, and the rock of Golgotha, according to Borgehammar, because it was his purpose “to make a site [the Holy Sepulchre] having two natural emphases—passion and death on the one hand and resurrection on the other—into a site with only one emphasis: Resurrection” (107). In chapter 8, Borgehammar takes up the issue of “the revised story,” which for him consists of “a conscious reworking of the ‘original story’” (145), through the development of the character of Judas, the learned Jew who is converted to Christianity and who aids St. Helena in the finding of the cross. The “aetiological tale” has been transformed into “an evangelistic treatise addressed to Jews” (164). The “aetiological tale,” featuring Helena’s discovery of the cross with the help of Macharius, is represented in the cross legend texts of the *Leabhar Breac* (see sections #55-62); the “revised story,” featuring Judas, also is represented in these texts (see sections #31-48 and #49-54).

b. Relationship among Greek, Latin, and Syriac Texts

Drijvers and Drijvers note the great interest among scholars in *inventio* legends since the latter part of the nineteenth century while observing that research has been hindered by the fact that few manuscripts have been edited and published. A question that has arisen among scholars, they observe, is the relationship among Syriac, Latin, and Greek texts. In connection with the Kyriakos legend, Drijvers and Drijvers note that the earliest manuscripts possess a Syriac origin, dating about A.D.500 (20). References to

the martyrdom of St. Stephen in the Kyriakos legend, note Drijvers and Drijvers, may provide a helpful key to dating the legend more precisely (20). They paraphrase the statement of Hunt about the discovery of the relics of St. Stephen: “The prominent position assumed by St. Stephen in the legend may have been connected with the sudden discovery of his relics at Caphargamala in December 415, after which the cult of the protomartyr enjoyed a growing and considerable popularity” (cited in Drijvers and Drijvers 20-21).

The vision of Constantine and the reference to Bishop Eusebius as bishop of Rome (both of which are present in the cross legend texts of the *Leabhar Breac*), according to Drijvers and Drijvers, attest the origin of the Kyriakos legend in the eastern half of the Roman Empire. In this legend, they note, Constantine’s vision of the cross is associated with his battle against the enemy tribes at the Danube, not with his battles against Maxentius:

The story of Constantine’s vision before his battle against Maxentius may have been annexed, adapted and consequently incorporated by the easterners in the stories about the emperor’s wars against the barbarians at the Danube. (22)

The reference to a Eusebius as bishop of Rome also attests an Eastern origin in that this Eusebius “must be the Arian Eusebius of Nicodemia who baptized Constantine on his deathbed in 337 (*Vita Constantini* 4. 61-62)” (Drijvers and Drijvers 23). The bishopric of Rome is explained by the fact that for a time this Eusebius was bishop of Constantinople, a New Rome (Drijvers and Drijvers 23).

In reference to language, Drijvers and Drijvers hold that since the Kyriakos legend originated in Jerusalem, “its original language must have been Greek,” later translated

into Syriac (25). They reject Borgehammar's contention that the Syriac *inventio* is a translation of a Latin source on the grounds that "no direct translating activity is attested from Latin into Syriac" (Drijvers and Drivers 26). Drijvers and Drijvers conclude that "it is more probable that there must have existed a Greek text, no longer extant, on which the Latin as well as the Syriac version is based" (26). What purpose does the Kyriakos legend serve? Drijvers and Drijvers aver that "the legend's purpose was not only to polemize against the Jews," but also "to convert Jews" (28-29).

The "revised story," embracing the Kyriakos legend, was composed originally in Greek circa 415-450 A.D., according to Borgehammar, in Jerusalem or in a Palestinian center of pilgrimage and was then translated into Latin and finally into Syriac (148). In an appendix, Borgehammar presents critical editions of three Latin redactions: *Inventio Crucis* A, B, and C. For Borgehammar, "C is the original redaction" not only because it contains passages from the *Dialogue of Timothy and Aquila* which it shares in common with A and B, but also because it contains passages from that *Dialogue* "which are peculiar to C" (153).

Pamela Gradon, in her introduction to *Cynewulf's 'Elene,'* discusses the Latin texts of the *inventio*. The Latin texts of the Invention of the Cross comprise a group by themselves separate from Greek and Syriac; these characteristics differentiating the Latin texts are present in *Elene*, notes Gradon (16-17). The first characteristic of the Latin texts is that they present Judas as St. Stephan's brother (Gradon 16). The second characteristic is that the September date of the *inventio* is lacking in the Latin texts, which are more likely to offer a May date (Gradon 17). The third characteristic is that

the Latin texts date Constantine's vision to the sixth year of his reign, observes Gradon, rather than the sixth or seventh year as do the Greek and Syriac texts (17).

4. *Exaltatio*

The *exaltatio* tradition, concerning the recovery of the cross from the Persian ruler Chosroe by Emperor Heraclius—an event celebrated on September 14—is presented in sections #69-78. The Irish scribe, notes Schirmer, chose the most elaborate version of the legend (73). Two Latin texts, according to Schirmer, seem to correspond to the version that may have been the source of sections #69-78 in this edition: first, Cod. Paris. Lat 17002 (N. Dame 97), membr. saec. X in.; second, Cod. Paris. lat. 13758 (S. Germ. 1049), membr. Saec. XI (73). He also notes a third manuscript: Cod. Guelferbytt. Wizanburg. 2/8, membr. Saec. IX. exeuntis aut X in. (73).

V. Anglo-Saxon tradition

Lively interest in the legends of the cross abounded in Anglo-Saxon culture, as is attested by the wealth of Anglo-Saxon texts on the subject.

1. *Origo*

An example of interest in the *origo* tradition, concerned with the legends of the cross before Christ, is a text contained in the twelfth-century manuscript Bodley 343—a text edited and translated by Arthur S. Napier in *History of the Holy Rood-Tree* (London, 1894). The Rood-tree text, according to Napier, “is a copy of an OE version, written probably in the first half of the eleventh century” (lviii). In this narrative Moses discovers and takes possession of three rods which are later given to David. These rods later grow in David's time into a tree, which is cut down during Solomon's time and placed in the temple. Sixty years before Christ's death, a Jewish meretrix—Sibilla who

later is given the name Susannah—proclaims the coming of the Savior as she accidentally sits on the wood of that tree. At the time of the Crucifixion, some of the wood is utilized to form the cross of Christ. Some years later, Helena, with the assistance of Judas, takes a portion of the wood to Constantinople where it cures a dead man; Sylvester baptizes Judas, names him Ciriacus, and appoints him archbishop. Parts of the cross are sent to Alexandria, Jerusalem, and Rome. Judas discovers the nails used to crucify Christ. These nails are placed in the bridle of Constantine’s horse, from whose mouth fire consequently issues forth, inducing people to convert to Christianity. Later the nails and the holy rood are hung for display.

In the introduction to *History of the Holy Rood-Tree*, Napier discusses in five chapters “the relationship between the *Rood-tree History* [the cross legend in Bodley 343] and the versions allied to it” as well as the connections between these texts and the cross-legend texts “represented by Meyer’s Latin *Legend*” (v). Quinn describes Meyer’s *Legende* as “a bold and elaborate tale, a fitting climax to the development of the legends of Seth and the Holy Cross” (12). Chapter I of *History of the Holy Rood-Tree* consists of a description of MS. Bodley 343 and a bibliography. Chapter II provides a discussion of other allied versions of what he considers the Rood-tree group of cross-legends (including, besides the texts in Bodley 343, the texts in the Cambridge and Harleian Latin prose versions, the Andrius fragments in Old French, the Dboec van den houte and the Low German translation, the Cursor Mundi in Middle English (edited by Richard Morris in *Legends of the Holy Rood*), and the Old French poem. Chapter III offers a summary of the content of the last of Meyer’s six stages in the development of the cross legend—a stage “represented by the Latin prose version termed by Meyer the

Legende” (xxxix). Chapter IV offers a discussion of the relationship of the Rood-tree texts to Meyer’s *Legende* and to each other. The texts of the Rood-tree group, according to Napier, are derived not from the *Legende*, but from a hypothetical *X*; the *Legende* and *X* share a “common source” (xxxv). Neither is the *Legende* derived from *X*, nor is *X* derived from the *Legende* (Napier xli). In addition, Napier notes “amplifications and additions” in the cross-legend texts of MS. Bodley 343, which he abbreviates as *R*; he attributes these to “the existence of a Latin version intermediate between *X* and *R*, which already contained the characteristic peculiarities of *R*” (xlvi). Chapter V provides a discussion of linguistic questions; Napier observes of *R* that “with a few modifications due to the later date, the language of the *Rood-tree* is pure West Saxon” (lvii). In the Appendix, Napier includes passages from the Cambridge and Harleian Latin versions, from Andrius, and from the Old French poem; he includes the Latin Judas account. Attached to the Appendix are *Ormulum* notes and the Middle English *Compassio Mariae*.

2. *Flagellatio*

The *flagellatio* tradition is represented in Anglo-Saxon culture in texts setting forth *The Gospel of Nicodemus*. Here, too, the *Gospel* consists of two sections: the narrative of Christ’s ordeal in Pilate’s presence, and the narrative of Christ’s descent into hell (the latter is represented in the cross legend texts of the *Leabhar Breac*). These themes also are taken up in the Anglo-Saxon poems *Descent into Hell* and *Christ III* (both from the Exeter Book) and *Christ and Satan*. Michael Swanton in *Anglo-Saxon Prose* sets forth the manuscript situation for *The Gospel of Nicodemus* in Anglo-Saxon:

The Old English version is found in two copies, both incomplete. One occurs in

an eleventh-century manuscript: Cambridge University Library MS. Ii.2.11, ff. 173^v-93, where it follows the late West Saxon translation of the four canonical Gospels and is followed by another apocryphal work, the Old English Legend of Veronica. This was one of the books bequeathed to Exeter Cathedral library by Bishop Leofric in 1072, and was probably written for his use. A second, less complete copy, is included in a twelfth-century collection of homilies now bound up with the *Beowulf* manuscript, British Museum MS. Cotton Vitellius A XV, ff. 60-86^v. Extracts from the Gospel were occasionally incorporated in Old English homilies, like that included in another of Leofric's books, his copy of the Alfredian translation of *Bede's Historia Ecclesiastica*, Corpus Christi College Cambridge MS. 41, where it follows the small old English version of another Apocryphal work, the so-called Apocalypse of Thomas. (139)

It is to be noted, however, that according to Hulme, Anglo-Saxon texts of the Gospel of Nicodemus contained in the Cambridge University Library MS. (Ii.II.ii) and MS. Cotton Vitellius A.15 in the British Library preserve a narrative which "is a rather free translation of the Latin text preserved in the group of MSS. designated by Tischendorf *D*^{abc} (i.e., *D*^a=the text of Fabricius; *D*^b=Codex Einsidlensis, written before the 11th century; *D*^c=Codex bibliothecae principis Corsini, cf. Tisch., *Evang.Apoc.Proleg.*, p. 71ff.)" (Hulme 463). Given the possible dependence of the Irish Gospel texts on Tischendorf's *D* manuscripts, we may ask if there is a form of vulgate text of the Gospel of Nicodemus in "insular" areas.

In her article "Anglo-Saxon Use of the Apocryphal Gospel," Antonette de Paolo Healey observes that Anglo-Saxon scribes "not only were interested in providing a plain

translation of the gospel, but were also concerned with recasting it into homilies” (96). Among these attempts “to rework it into homiletic form” is a translation in folios 87b-100 of BL MS. Cotton Vespasian D. xiv, from the mid-twelfth century (98). This text, notes Healey, because of its homiletic passages, “shows us the earliest stages by which a gospel translation can become a homily” (99). Another text, from the first half of the eleventh century or mid-eleventh century—on pages 295-301 of Corpus Christi College, Cambridge MS 41, also containing Bede’s *Ecclesiastical History*—is noteworthy for revealing “what usually happened to the Gospel of Nicodemus in the Old English period” (Healey 99): that is, the Harrowing of Hell episode alone is subjected to “a homiletic reworking,” and “other apocryphal matter is attached to it” (Healey 99). According to Healey, a copy of this homily is present in Corpus Christi College, Cambridge MS. 303 (100). Healey also observes that “the same apocryphal material, combining the Harrowing of Hell with the *Apocalypse of Thomas*” is present in Blickling Homily 7 in a more graceful and coherent fashion (100). The influence of *The Gospel of Nicodemus* on such Anglo-Saxon poems as *Christ II*, *The Descent into Hell*, *Christ and Satan*, and *The Dream of the Rood* also is noted by Healey (101-102).

In his article, “To Hell and Back: Latin Tradition and Literary Use of the ‘Descensus ad Inferos’ in Old English,” however, Jackson J. Campbell questions the assumption that the concept of “the harrowing of hell” originates in the *Gospel of Nicodemus* (107). He observes the existence of “widespread and various lore dealing with the Descent” (158) in patristic and even biblical sources. To prove that a writer was affected by the Gospel of Nicodemus, according to Campbell, “one would have to find concrete details which are peculiar to that Gospel” (158). Campbell concludes on the basis of his study

of such works as Blickling Homily 7, Aelfric's *De initio creaturae*, Aelfric's Palm Sunday sermon for the first series of homilies, an anonymous homily *In die resurrectionis Domini* in Bodleian Library MS Junius 121, a homily in Cambridge Corpus Christi College MS. 41, the Mercian Martyrology, *Riddle 55*, *Guthlac B*, *Christ III*, Cynewulf's *The Ascension*, several of the *Advent Lyrics*, "The Descent into Hell" in the Exeter Book, and *Christ and Satan* that Anglo-Saxon writers could have employed materials on the harrowing of hell in sources other than the *Gospel of Nicodemus*: "Old English writers, in the final analysis, appear to have used no more than those details which they could have gotten from the Bible, patristic commentators, poets, and orthodox homilists" (158). Campbell fails to give adequate consideration, however, to the possibility that Old English writers could have been influenced by the *Gospel of Nicodemus* indirectly. Therefore, one cannot readily dismiss Healey's advocacy of the *Gospel of Nicodemus*'s influence on Anglo-Saxon literature.

3. *Inventio*

The *inventio* tradition appears in many Anglo-Saxon texts, both poetic and homiletic.

a. Homiletic texts

Homiletic texts of the legends include the anonymous prose homilies to be found in CCC 303 and Auct.F.4.32; these are different from Aelfric's homily, based on Rufinus/Eusebius, on the same subject in *Catholic Homilies* 2.18, for which the scribe of CCC 303 has substituted the anonymous version. A similarity between Irish and Anglo-Saxon texts resides in the fact that the *Leabhar Breac*'s attribution (section #31) of Eusebius's account to Jerome as translator or author also is reflected in Aelfric's account in *Catholic Homilies* 2.18. It is also to be noted that both Cynewulf and the

Leabhar Breac elaborate on the Latin sources' account of the barbarian invasion across the Danube. It also seems that in the Leabhar Breac and in 11th century Anglo-Saxon prose there are texts that combine the late *origo* legends with the earlier *inventio* tradition. Five complete manuscripts contain texts of Aelfric's Catholic Homilies 2.18: Cambridge, University Library, Gg.3.28; Oxford, Bodleian, Bodley 340; Cambridge, Corpus Christi College, 198; London, British Museum, Cotton Vitellius D. Xvii; Oxford, Bodleian, Hatton 114 (there is also a burnt manuscript—London, British Museum, Cotton Otho B.X). There are three anonymous texts, in addition to Auct.F.4.32 and CCCC 303. Two of these are fragmentary (Cambridge, Corpus Christi College 557; Kansas, University, Y 103). A complete text, recounting both the Origin and Finding of the Cross, is contained in Oxford, Bodleian, Bodley 343—notable because it is the subject of A.S. Napier's *History of the Holy Rood Tree*. This latter text concentrates on the *origo* stage, but also contains references to Judas Cyriacus, who helped St. Helena to find the cross, and to the finding of the nails.

In *The Old English Finding of the True Cross* (Cambridge, 1987), Mary-Catherine Bodden presents an edition of the anonymous prose homily Auct.F.4.32—an edition which is “corrected by and collated with the later version in CCCC 303” (4). Aelfric's Catholic Homilies, including the *inventio*, were edited by Benjamin Thorpe in two volumes entitled *The Homilies of the Anglo-Saxon Church. The First Part, Containing the Sermones Catholici or Homilies of Aelfric* (London, 1844-46). A more recent edition is that of Malcolm Godden, in *Aelfric's Catholic Homilies. The Second Series. Text* (Oxford, 1979), as part of the Early English Text Society, Supplementary Series. This edition now also has a volume of notes on sources (2000). Godden also edited

CCCC 303, which he entitles MS “C.” In addition, W.W. Skeat produced (1881-1900) an edition of Aelfric’s *Lives of the Saints* for the Early English Text Society—an edition which includes a text of the *exaltatio crucis*.

b. *Elene*

The poem *Elene* comprises part of the Vercelli Book; it succeeds Homily 22 and extends from f.121 to f. 133b. *Elene* and the subsequent homily on St. Guthlac form the eighteenth and nineteenth gatherings of the Vercelli Book. According to Gradon, the Vercelli Book consists of “a series of penitential homilies” and is “composite” in nature (5):

The Vercelli Codex may have been given its present form by the scribe. The collection does not follow the church calendar but is a series of penitential homilies covering mainly the traditional themes of meditation: *Mors tua, mors domini, nota culpe, gaudia celi*. That the collection is composite may be suggested by the appearance of the numbers ii, iii, iiiii, v, vi preceding homilies VII-XI. (5)

The presence of “apocryphal material” in two homilies, notes Gradon, indicates a tenth century date for the collection (6):

The use of apocryphal material in the fifteenth and twenty-second homilies suggest a tenth-century date, for the Blickling Homilies, the Homilies attributed to Wulfstan, and Aelfric’s preface to the Catholic Homilies all witness an interest in apocryphal literature after about 900. (6)

4. *Exaltatio*

Interest in the *exaltatio* tradition also is well-attested in Anglo-Saxon culture. Texts of the *exaltatio* (and the legend of Longinus) are to be found in Aelfric's *Lives of the Saints* 27 (four manuscripts—two complete, two fragments): Cambridge University Library, I i.33; Cambridge, Corpus Christi College, 367 pt. II; London, British Museum, Cotton Julius E. vii; London, British Museum, Cotton Vitellius D. xvii. W.W. Skeat produced (1881-1900) an edition of these *Lives* for the Early English Text Society.

VI. Irish tradition

Legends of the Finding of the Cross appear in several Irish codices, which have been listed by McNamara in his *The Apocrypha in the Irish Church*. These include the *Leabhar Breac* (RIA 23.P.16), pp. 221-236a; the *Liber Flavus Fergusiorum* (RIA), which according to McNamara “corresponds generally to *Leabhar Breac* pp. 231b-232b but is an independent version” (78); BM, Egerton 1781, fol. 1; Oxford, Bodleian Library, Laud Misc. 610, fol. 43cl ; Trinity College Dublin, MS. 1298 (formerly H.2.7), pp. 432-435; Trinity College Dublin, MS. 1303 (formerly TCD H.2.12); and RIA, 24.P.25, otherwise known as the *Leabhar Chlainne Suibhne* (78). The version of the legend to be found in Egerton 1781, according to McNamara, is much closer to its Latin source than its counterpart in the *Leabhar Breac*:

Egerton 1781 (written about 1484-1487) is a version of a Latin text such as that found in the *Acta Sanctorum*, May, vol.1, p. 450, and is much closer to the original than the corresponding form found in *Leabhar Breac*, p. 227 (printed in Schirmer, p. 8). It represents a different rendering from the *Leabhar Breac* text and is in a much later form of Irish (c.f. Flower, *Catalogue 2*, p. 527). (79)

To ascertain whether and where there have been substantial omissions or additions of material, I have examined photostats, photocopies, microfilms, and photographs of these manuscripts. In my possession are photostats of the *Leabhar Breac*, pp. 221-236a, the section concerned with cross legends; a microfilm (positive copy) of the entire manuscript, and photocopies of the same pages in the 1876 Royal Irish Academy facsimile. In the summer of 2000, I also had the opportunity to look at the manuscript itself at the Royal Irish Academy in Dublin. I have been reading and transcribing these materials in order to discern whether they contain variant texts of the *Leabhar Breac* material or in fact different versions. So far in my collations I have discovered a close similarity only between the *exaltatio* texts of the *Leabhar Breac* and of Oxford, Bodleian Library, Laud Misc. 610. The *Leabar Breac* seems to offer a unique compilation of cross legend texts, except for its *exaltatio* account.

A codicological and paleographical description of some of these manuscripts follows.

23.P.16—An *Leabhar Breac*

Mulchrone and Fitzpatrick, in their *Catalogue of Irish Manuscripts*, describe this manuscript as follows:

Early 15th century. Vellum. Ca. 15 X 10 (pp. 57, 58, 15 X 3 ½; pp. 185, 186, 7 X 9 ¾; pp. 199, 200, 6 ¾ X 9 ¾). . . . Ff. 142, now bound in two volumes. . . . The date of writing is attested by the entry on p. 175*i.*, which records the death of Cobhthach Ó Madaghain, abbot of Cluain Ferta Brénainn, the next in succession to Eoghan Ó Madaghain, chief of Síl nAnmchadha, who is stated to be at the point of death. The deaths of Eoghan and Cobhthach Ó Madaghain took place in

1411 (A.U., F.M., *sub anno*). The MS., apart from the *Marginalia*, appears to be the work of one hand, with the exception of pp. 69b, ll. 25-32, pp. 72-73, and the insertions on originally black spaces, e.g. pp. 185, 186, 200, 201. (3379-3381)

Egerton 1781

Robin Flower, in *Catalogue of Irish Manuscripts in the British Library, Volume II*, describes Egerton 1781 as follows:

Vellum; *circ.* 1484-1487. 9 in. X 6 ¼ in. (many leaves are of irregular size); ff. 156 (single folios or quires have been lost before f.1 and after ff. 37, 128, 146, 153, cf.art. 31) (526)

He sets forth the following about texts concerning the legends of the cross:

TRANSLATIONS of romantic tales, lives of foreign saints, etc., chiefly from Latin sources.

1. The legend of the Invention of the Holy Cross, beg. Imperfectly: "...fuair bas 7 adubhairt m'athair riumsa." It is a version of the Latin text as in *Acta Sanct.*, May, i. p. 450. The translation here is much closer to the original than the form found in *L.B.*, p. 227, printed by Schirmer, *Die Kreuzeslegenden im Leabhar Breac*, St. Gallen, 1886, p. 8. It is an independent rendering much later in language. This text is found in association with the Fierabras text (art.2) in all the older MSS. of that text and it was clearly translated as a prelude to that story, which begins with a reference to the relics of the cross. And a copy of the Latin original is found in T.C.D., F. 5. 3, p. 66, col. 2 of the MS. which contains the Latin original of the Fierabras. (527)

RIA 24.P.25—Leabhar Chlainne Suibhne

Winifred Wulff and Kathleen Mulchrone, in *Catalogue of Irish Manuscripts*, describe RIA 24.P.25 as follows:

16th cen. Vellum. 14 ¼ X 8 ½ (ff. 79-81: ca. 12 X 8). Ff. 80, numbered 1-6, 8-23, 26-81, foll. by two unnumbered folios from another MS. (recent pencilled pagination is given below after the MS. foliation). The gaps in foliation represent chasms in the MS. (1242)

They write as follows about the legend of the cross texts:

fo.

1 r^o (1) a. [Inuentio Sanctae Crucis.] Beg. here (imperfect owing to loss of folio), *7 dorinde Dia trocaire air 7 do ordaig é*(= 23 O 48, fo. 1v^oa, l. 20). The text corresponds generally to that of *Liber Flavus Fergusiorum* (23 O 48) copy. The first page is defaced, pointing to the fact that the preceding folio has been waiting for a considerable time. For an account of this text, which is a version of the Latin text as in *Acta Sanct.*, May 1, p. 450, see Flower, B.M. Cat., ii, p.527. Our copy seems to be same version as that contained in H.2.12, no. 3, and B.M. Eg. 1781 (of which Flower states that it is much closer to the original than the form found in LB, p. 227, being a later independent rendering). A copy of the Latin original is found in T.C.D., F 5 3, p. 66, col. 2 (Flower, *loc. cit.*), a MS. written in Ireland ca 1455. (1245)

Liber Flavus Fergusiorum

Edward Gwynn, in *Proceedings of the Royal Irish Academy*, writes as follows about the **Liber Flavus Fergusiorum**:

The *Liber Flavus Fergusiorum* at present consists of 92 vellum folios, bound in two volumes. The first of these contains 37 folios, the second 55. The MS., though written at various times, seems to be the work of one scribe. His name was perhaps Aed, as is suggested by the note on vol. i., 15 *verso*, *b*. But this note may be a later addition, and anyhow there is nothing to show who Aed may have been. Some inferences as to the provenance of the codex may, however, be drawn from a note which occurs in vol. i., folio 23 *recto*, col. *a*: "Sean Ua Conchobair put these small matters into Gaelic, and Donnchad ua Maelchonaire wrote them at Lios Aedain in Ciarraighe Airde, in the house of Ruaidri ua hUiginn, in great haste: and I implore mercy of Christ." This note comes in the middle of a column, and therefore was probably in the MS. from which the scribe of our MS. was copying: had Donough O'Mulconry been the writer of the *Liber Flavus*, he would probably have inserted a note of this sort at the bottom of the column, after the usual practice of scribes.

The O'Mulconrys were hereditary 'ollaves' of the Síl Muireadhaig: see Four Masters, *an.* 1232, 1270, 1384, 1404, 1468. Of the Síl Muireadhaig, the O'Conors of Roscommon were an important branch. It is quite likely that the first two persons named in the note just cited were the Seán ua Conchobair whose death is recorded by the Four Masters under the year 1391, and the Donnchadh Bán ua Maelchonaire who died in 1404. It is also possible that their host was the Ruaidri Ruadh ua Huiginn, *saoi fir dhána*, whose death is mentioned in 1425. (15)

Gwynn writes the following about the *inventio* text:

f.1 [55] *r*^o.

This page is in great part illegible. It begins the legend of the Invention of the True Cross, corresponding generally to that given in L. Breac 231^b-232^b; it is, however, an independent version. The piece ends—

7 cebe neach cuimneochus an croch naernh do geobha se coaitiom (comláinius
cf. L. Br. 232^b 30) fa re mathar Crist don lo deidenach 7 rl. (18)

Laud Misc. 610

Myles Dillon, in *Celtica*, Volume V, describes the manuscript Laud Misc. 610 as follows:

LAUD MISC. 610 (kept as Arch.F.C.30). Vellum. 146 ff. 34 X 28 cm.

Except for two sections (ff. 59-72 and 123-146), the manuscript was written in 1453-54. The two sections here excerpted originally formed part of another earlier manuscript, of which a third fragment was identified by Best [*Celtica* iii338] in TCD E iv 1. The vellum of these three fragments is identical in size, colour and texture, and they are by the same hand. (65)

He writes as follows about the *exaltatio* and *inventio* texts:

- 10c1 Story of the Exaltation of the Cross. Headed *Slicht leabuir i[n]*
prepain Cunga imso. Beg. *Octaui[n] Ugust tra ba ri in domuin*=
LB 234b54. Ends *7 ro facaib-sim andsin hi. Finit.*=LB 236a58. (71)
- 43c1 THE FINDING OF THE HOLY CROSS. Beg. *Incipit Invencio Sancte*
Cruxsis i. tinnsgainter annso. Ends *do-geba se roinn fare don lo deginach*.
For other MSS. see Flower, *Catalogue* 527. (74)

VII. Insular tradition

Integrated study of the insular traditions of the cross legends is necessitated by the close historical ties that existed among the various peoples of the British Isles during the medieval period, particularly in terms of their participation in the Christian tradition. Shared Latin learning and religious interests rendered monastic and clerical culture the most productive site of cultural interaction in medieval England, Wales, and Ireland. Therefore, this culture provides a rich context for examining relationships among these milieux.

A key element in the monastic culture shared in the British Isles is the revival of the western seaways upon the decline of the Roman Empire, as noted by E.G. Bowen in *Saints, Seaways, and Settlements in the Celtic Lands* (Cardiff, 1977). Groups of Christians traveled among the islands, bringing new ideas with them. In addition to the *peregrini*, voluntary exiles from Ireland who took to the seas and brought Christianity to foreign lands in the service of God, there were other groups, according to Bowen: refugees from Aquitaine seeking asylum in Ireland in the fifth century; Christians from Roman Britain, Gallo-Roman Christians bringing ascetic and eremitical ideas, and Irish Christians bringing Pelagian ideas converging on South Wales.

Extensive military activity took place between the isles, especially in Northumbria, observe P.H. Hunter Blair and Michael Lapidge in *Anglo-Saxon Northumbria* (London, 1984). They note, for example, the battle between Aethelfrith and Aedán mac Gabráin of the Irish kingdom of Dál Riata in Scotland at Degsestan in 603 A.D., and the battle of Edmund and Aethelstan against Guthfrith, king of York, and Anlaf, ruler of Dublin at Brunanburh in 937 A.D. Blair and Lapidge also aver the presence of missionary as well

as martial activity, and the influence of saints as well as of sinners, as attested by King Oswald's assistance to the Irish missionary Aidan circa 635 A.D. in the latter's establishment of a monastery at Lindisfarne after Oswald's victory over Cadwallon. Irish influence continued in Northumbria for many years, as observed by Michael Richter in *Ireland and Her Neighbors in the Seventh Century* (Dublin: Four Courts Press, 1999):

It thus emerges that, with the exception of the four years between the synod of Streaneshalc and the death of Oswiu, Northumbria was a land in which Christian teachers of all lands, including Ireland, British Dál Riata and Iona, were welcome and esteemed from 635 and into the early years of the eighth century. This interpretation has substantial repercussions in the general field of assessing Northumbrian culture at that time, the decades that laid the foundations for what is generally known as the Golden Age of Northumbria. These foundations were much more substantially Irish than Bede liked to admit and has been able to persuade scholars to believe....

As a corollary, it makes good sense that the whole of Ireland continued as a favorite choice for Northumbrian people looking for Christian learning of any kind. (102)

In the domain of literature, both secular and religious, the Anglo-Saxon and Celtic cultures of the British Isles have influenced one another. A landmark study in the Irish contributions to Anglo-Saxon literature is Charles Wright's *The Irish Tradition in Old English Literature* (Cambridge: Cambridge UP, 1993). Wright, in *The Irish Tradition in*

Old English Literature, even notes that the Anglo-Saxons were influenced by Irish interpretation of that tradition:

It is natural to suppose that Irish Christian literature of the early Middle Ages would have reflected characteristic emphases of Irish learning and spirituality, and that Irish literary tradition would also have been assimilated by English authors trained in Irish schools or exposed to Irish books. Certainly, the potential for such influence existed, for the Irish played a formative role in the Christianization of the pagan Anglo-Saxons—as Bede often warmly acknowledges—and scholars no longer assume that Irish cultural influence in England evaporated after the Synod of Whitby. (2)

Whereas previous studies have devoted much attention to the relationship between Celtic literature and Old English poetry, including *Beowulf*, Wright focuses on Anglo-Saxon homiletic literature, especially Vercelli IX, about which Wright notes the following:

Vercelli IX and other Old English homilies that draw on Irish sources differ, I shall argue, in definable ways from those that depend on patristic and continental sources, including the homilies of Aelfric and Wulfstan. (7)

Before the Benedictine reform, observes Wright, Anglo-Saxon writers adopted many Irish ideas and approaches (for example, the “enumerative style”):

As for Vercelli IX and other texts which I would associate with its milieu, the evidence presented in the following chapters, taken as a whole, points to the reception and assimilation of Irish traditions by Anglo-Saxon authors in the period preceding the tenth-century Benedictine reform.

A sequence of numerical motifs in Vercelli IX, for example, illustrates what has been called the Irish ‘enumerative style’.... The first part of Vercelli IX incorporates several enumerations from Irish tradition, arranged in an ascending sequence, as well as a list of the joys of heaven based on a widespread Hiberno-Latin numerical motif. (21)

The influence of the Irish tradition on Anglo-Saxon literature is further attested, according to Wright, by the fact that “Vercelli IX and several other Old English anonymous homilies draw on apocryphal lore transmitted through Irish sources” (21). One apocryphal work, notes Wright, is particularly important in hellish matters—the *Visio S. Pauli*, which is taken up extensively in Chapter 3 of Wright’s book:

For descriptions of hell, one apocryphal source was particularly influential: the *Visio S. Pauli*. Ch.3 surveys the transmission of this apocryphal vision in both Ireland and Anglo-Saxon England, and discusses eschatological motifs in Vercelli IX and other Old English homilies which derive ultimately from interpolations in the redactions of the vision: the Hanging Sinner, the Men with Tongues of Iron and the Monster of Hell. (25)

Cross-cultural activity is manifested in the other direction as well in the early medieval period: from England to Ireland. In *Anglo-Saxon Ireland: The Evidence of the Martyrology of Tallaght* (Cambridge, 1993), Pádraig Ó Riain notes the example of the Martyrology of Tallaght, now included in the Book of Leinster. Ó Riain observes the comparative lateness of “the Irish martyrological tradition”:

By comparison with Northumbria, where the first local martyrology is held to have been compiled by Bede, probably in the 720s, and certainly before 731, the

Irish martyrological tradition seems late. Now known as the Martyrology of Tallaght (after the church of that name near Dublin), what is usually regarded as the first Irish compilation of this kind dates from the period 826 X 833. (3)

This particular martyrological text has a Northumbrian provenance, and accumulated more material at Lindisfarne and at Iona:

Internal evidence may yet indicate where the martyrology was first kept in Ireland. Eventually, however, the need for a text of this kind also arose at the Recently founded church of Tallaght. And here the text originally Northumbrian but now already replete with additions made at Lindisfarne, at Iona, and no doubt elsewhere, was given more or less its surviving form by the addition of a substantial corpus of entries relating to the churches involved in the so-called anchoritic reform. (21)

Cross-cultural influences also were at work in fashioning the eleventh- and twelfth-century context in which the Irish translations of Latin texts concerning the legends of the cross were composed. For example, we may note the expressed dependence of the *Leabhar Breac* at one point on Bede's work on chronology. That context is the twelfth-century reform of the Irish Church discussed by Aubrey Gwynn in *The Twelfth Century Reform* (Dublin: Gill & Son, 1968). Gwynn observes that the reform movement in the Irish Church is part of a more widespread movement:

What happened in Ireland in the twelfth century is a part of the wider reforming movement which is commonly known as the Gregorian reform. Gregory VII's pontificate (1073-85) is the culminating point in that movement...(1)

Affairs in Ireland did not escape Gregory VII's attention, for circa 1076, notes Gwynn, he addressed a letter to the Irish king "Terdelvacus" (2). Impetus for reform also came from two sources in England—two archbishops of Canterbury:

From 1074 onwards the principles of the Roman reform were urged on Irish kings and bishops by two Italian archbishops of Canterbury: Lanfranc (1070-89) and St. Anselm (1093-1109). (1)

Lanfranc, taken to England by William the Conqueror, notes Gwynn, performed the duties of "an earnest reformer" (2-3). Lanfranc was very concerned about morality in Ireland:

Writing to Toirdelbach Ua Briain (Terdelvacus) Lanfranc praises his good rule, of which he had heard from the new bishop of Dublin. But he soon passes to sharp admonitions: 'However, among many things that please us some things have been reported to us that displease us: namely, that in your kingdom every man abandons his lawfully wedded wife at his own will, without the occasion of a canonical cause... (Gwynn 4)

Marital fidelity was not Lanfranc's only concern, for he played an important role in establishing kingly presence at synods responsible for ecclesiastical reform in Ireland:

Lanfranc, who was plainly well informed on the position in Ireland, here urges The king to preside in person over the assembly of bishops, abbots, and monks. In the earlier days of the Frankish kingdom such 'mixed synods' were common, and the king was expected to preside in person over two such 'mixed synods': at Cashel (1101) and at Rathbreasail (1111). These two synods laid the foundation

of the ecclesiastical reforms which were given final sanction at the synod of Kells (1152). (Gwynn 5)

It is the synod of Kells, according to Gwynn, which established “the final form of the hierarchy” (55):

The synod which gave Ireland the final form of the hierarchy which has remained, with no more than a few minor alterations, to the present day is commonly known as the synod of Kells; but the contemporary Annals of Ulster call it the synod of Drogheda. (55-56)

It is this context of twelfth-century reform—Romanization, in a way—that might have increased veneration among monastic circles toward *inventio* texts that glorified Constantine, the first Christian emperor of a new and Christian Rome (albeit in Constantinople) and that featured the cross, an apt symbol for reform. Both the Irish and the Anglo-Saxon traditions could celebrate a religious symbol held in common, the cross, and perhaps even employ the same Latin sources.

Edition of Leabhar Breac, pp. 221-236 (Royal Irish Academy)

I

1

(p.221a) Amail fo-frith crand croiche Críst i n-amsir David maic Iése ar tús fil sund. Da bliadain MDCL ó Ádam co dílind. Da bliadain CCIX¹ ó dílind co h-Abram. Prima mundi etas--It da bliadain LDC cruth dorimim, M mór ind áram. Ó Ádam co dílind. Ó dílind co h-Abram hi n-genair iar sétaib. Díí bliadain balcc tochat LXXXX ar díib cétaib. At-berait araile libair 7 aúgtair (i. trachtad Paralippi)² co tarraid Noe mac Lamiach Abram mac Tara 7 co fhaccaid Noe hé. Ocus atberait beós libair conid XXVII 7 Cin-écmáis ban 7 lenom tarraid Noe mac Lamiach dia shíl féin resiu ba marb he. At-berait beós araile aúgtair (i. Augustinus in libro De Civitate Dei)³ co n-a rabi oen dhuine do sil Adaim oc adrad Dé frisin aimsir tánaise i. ó Noe co Abram acht Noe a oenur. Ocht m-bliadni MDCCC co Abram, dá bliadain ar DCCCCXL ó Abram co David. Ó thosach domain co David mac Iése MMDCCXC. Ó David co broit m-Babiloin CCCCLXXIII bliadni. (Ó tosach domain co broit m-Babiloine MMMCCLXIII bliadni.)⁴ On broit Babilondai 7 ó loscad thempuil t-Sholman maic David co gein Críst DLXXXIX m-bliadni i. i n-dara bliadain XL flaithiusa Octavin Augaist ro-genir Críst. Ó thosach domain co gein Críst MMMDCCCII.

2

Ó David mac Iése iarsin co gein Críst MLXII bliadni i. re na da áes i. ó David co broit 7 ó broit co gein Críst ro-bui crand chroiche Críst hi fhólach i. ó David co Críst úair i n-amsir

David maic Iése fo-fríth ar tús crand croiche Críst amail at-beir Gelasius papa. 7 is amlaid so fo-fríth hé in crand fein 7 David ina ríge and. Finit prologus.

3

Incipit liber Gelasi pape de prima inuentione ligni sancte crucis in tempore regis David.

I n-amsir trá David maic Iése 7 ina flathius co trom i n-Erleim 7 for Iúdaigib uile. Luid araile fer maith do muntir Íerleime fon coillid⁵ co m-bad fo fhid Leban int shaindrud dochóid 7 fuair crand remur réid ro-álaind innte cen fadb cen amrédi, se díriuch dígaind, se mírboltai inguntach álaind. Trí duillendai comchruinde comrédi comalli cobessi comdatha fair cossa rédi rémrai fodai firálli accu co comracdis mo chend moel mullach-lethan in chroind choeim chumtaigthe. Ó atchonnairc immorro in fer sin in crand n-inganthach⁶ n-ingnath, ros-feich co findithech hé ros-bean 7 ros-letair 7 dos-fuc lais don cathraig 7 Erlem he. 7 is aire ros-bean 7 do fuc lais ara ingantus 7 ara álli. Gér b-álaind ingnad lasin fer sin ros-ben hé. Ba h-ingantu 7 ba h-áille co mór la lucht na cathrach he. Cret tra acht⁷ luid sium for fud na cathrach Íerlem 7 a chrand álaind ingantach for a muin 7 issed tánaic sech dorus in tige ríge ina roibe David mac Iése⁸ in ríge moltach mírboltai ina roibe spirut fáthacdaí 7 ó'tchondairc in ríge hé for muin in fir ros-bean, ro-chrom fochédóir ina fiadnaise 7 ros-adair ind sin 7 ros-adair iarsin cein boí béo. Úair in spirut noem ro-boí ina cride cor foillsig cech maith ele dó 7 ro-follsig do beós cor bé siut crand croiche Críst 7 cein boí ina bethaid ros adair 7 ro-sléchtad oc lige 7 oc ergi do. Íar n-éc trá in ríge David iarsin ros-adair Solam [221b] in mac hé ar athris a athar David 7 ní fhitir cid ma n-adrad in t-athair hé acht⁹ ro-adair-sium hé for slicht in athar. 7 no-cunnamá ro-adhair Solam hé ar athris a athar acht do-rat fialbratt oir uile taris amuich 7 ros-adrad cu h-

anórach cadusach hé. 7 nís fitir cid ma n-ádrad int athair hé amail adrubrumar romuind, úair spirut ecnai ro-boí and som 7 spirut fhatine¹⁰ ro- boí hi n-David mac Iéise.

4

Boí trá selut fata in crand amlaid sin cena fis hic Solmain crét hé 7 sé oca adrad ar athris a athar no co tánic Berbes Nicolaa¹¹ i regina austri co Solmain 7 L. ceist lee do díamraib 7 doilgib inn ecnai do día túaslucad do Sholmain, úair is fo chlu a ecnai 7 a fessai tánic-sí a descuiurt in domain. 7 is ferr fuair in ecna sin 7 in fiss iar na facsin 7 iar na fiss anda re chlu 7 re choistecht. Is andsin iarum dorigne in rígan fátine¹² don chrund 7 ro-follsig a h-ecnai 7 a fiss di crét in crand ut ro-adair Solam. 7 at-bert in rígan hi fiadnaise chomalta Sholman 7 ní chúala nech aile hi oc á ráda: “Día fhindad Solam,” ar sí, “crét figrus 7 fhollsiges in crand út, ní biad aige in anóir nach in cadus fil aige fair 7 ní bud áil lais a adrad ní bud sia.” Íar n-imthecht íarsin don rígain co n-áscadaib mora mathi iumdaí 7 iar túaslucad 7 tathmech a L cest, luid día tír féin co buidech¹³ subach 7 co clu mór ecnai 7 éolais lee. Íarsin trá hi cind trill fhodai iar n-imtecht don rígain día tír fessin, feacht¹⁴ and tánic comaltai Solman hi tech Sholman. is and boí Solam oc sléchtain don crund in tan tánic a chomaltai is tech,¹⁵ is andsin at-bert in comaltai frisin rí 7 sé oc sléchtain don chrund: “At-bert frim-sa,” or sé, “in rígan tánic cona L ceist lee, ‘Día findad,’ ar sí, ‘in rí in ní figras 7 follsiges in crand út filai oca adrad ní aideorad hé 7 ní thibred do in cadus do-beir.’” Ó’tchúalai immorro in rí in scel sin, ro- chuir téchtai uadai.

[II]

5

IS hi cedfaid araile aúgtair sund.

Araile fechtus do Dauid oc imtecht feda Lebain co fuair trí slata beca blathi-boladmara 7 dos-fuc lais día lubgort 7 ros-cuir and 7 ros-adair iarsin ina lubgort iat 7 ro-fhás crand mór mírbolla álaind ingrad oiregda, sé noem níamda nem-lochtach asna trí¹⁶ slataib sin. Amlaid so dina ro-fhás in crand coem cumdaigthe sin i. ro-chuir in rí-g-fháith na trí slata sin ina lubgort amail adrubrumar 7 ro-scoilt tís collethan¹⁷ a m-bona na slata 7 ro-thimaig 7 ro-chengail a m-barr thúas co crúaid a n-oeninad 7 do-rat¹⁸ no fond circall airgit gil ima m-barraib thúas 7 ro-boí co cend XXX bliadna amlaid sin oc adrad in chroind 7 do-beread circall argit gil ime cachá bliadna amlaid sin 7 do-roíne enchrann mór álaind oiregda de ó barraib na slat súas. 7 ropsat rémra rédí blathi boladmara na trí slata finda fata asar fhás in crand sin. 7 ro-fhoirbretar na slata sin fo enchosmailius 7 oendeilb 7 oen remet. Ro-fhás immorro in crand irremet 7 i n-airde 7 illethet 7 i n-digainde. Ba mírbolla immorro 7 ba h-ingantach áilgine 7 balad in croind sin, meit 7 truma 7 dígaindecht 7 nem-fheódaigeacht in blaith bulid boladmair marthanaig no bid isin géMRIUD 7 isin t-samrad fair cen oes cen irchra. Ro-be trá méit 7 [p. 222a] dígainde airde 7 aille 7 remét in croind sin co na roibe¹⁹ i fhid Leban na i fhid aile nach isin domán uile a macsamla. Ar aille ar méit ar dígainde fri re Dauid maic Iése fo-frith²⁰ in crand sin 7 ro-h-altrommad 7 ro-h-oiled hé. Ro-boí in rí-g-fháith Dauid mac Iése i. XXX bliadna oca adrad amail atrubrumar 7 do-beread circall argenti imme cachá bliadna úair ba h-airgeint tomas in chircuil airgit do-beread imme cachá bliadna. (7 VIII penginde tomus in circuil sin)²¹

6

Íar n-éc trá **Dauid** ro-gab **Solam** a mac ríge día eis. Íar n-gabáil trá ríge dó-sam amail adfét inchanóin. Ro-cumtacht²² tempul mór airegdai aige do Día amail at-cúas dóib. Ní boí trá is int **Shiria** na sin íarthur **Assia** móire crand na cloch cúmdaigthe na leg lógmar na bud ail do **Sholmain** do shiriud 7 do thabairt do chumdach in tempuil sin. Ní fríth trá isin doman uile oen chrand na leg lógmar na h-oidhe bud chuibde dochumm in tempuil día chumtach indá in crand út. Ro-tescad trá la **Solmain** hé 7 ro-cuired hé hi cumtach in tempuil ní fríth dochum in tempúil oenaicde chroind na cloiche na legi lógmaire bud chomaithe na bud comáland²³ na bud chutrumma frisin crand coem cúmdaigthe sin.

7

Boí trá in crand sin i taiscid fo diamraib Dé o **Dauid** 7 ó **Sholmain** mac **Dauid** anall co césad **Crist** i. **MLXII** bliadain 7 cid menic ro-loisced ro-h-airged 7 ro-scailed in tempul mór sin, ro-mair in crand sin fo diamraib 7 cumachta Dé can crínad can lobad can tollad can temel. In tan²⁴ immorro ro-letrad in crand noem sin re **Solmain**, amail atrubrummar, in **XXX** circull airgennti ro-boí imme. Ro-cuired téit fúthib 7 ro-tócbait etrauas i tempul **Shólman** íat frisin re sin uile.

8

De cruce. Cidh día acht ó thánic amm césta **Crist** ní fo-fríth crand aile bud ingbalu na ba h-inchuibde fri croich **Crist** andá in crand noem níamda sin úair is and ro-crochad bethu in domain 7 rí nandúl. 7 is and rucbúaid 7 coscar de **Íuda**. In tan trá atchonnaire **Íudas** in popul **Íudaide** 7 sinagóig na sacart corbat irla ma íat fri gabáil **Crist** 7 fria chrochad luid sin dochúm

oirchindig na sacart 7 in pobuíl Íudaide; ol chena 7 at-bert fríu amal indisess Matha mac Alpheí ina pháis 7 ina shoscela. “Cid,” ol Íudás, “do-berthai dámsa dia tidnaicther Críst dúib?” “Do-beram,” ol siat, “XXX airgenti dit.” 7 do-ratsat fochétóir. Ec is é XXX airgenti tucad dó ar brath Críst i. in XXX fonsa airgeit ro-chuir Doibe immon crand úair airgeint ro-boí itomus cacha circuil. 7 is é Dauid ro-boí 7 coitchendus icon popul uile etruás i tempul mór Sholman.

9

De Íuda 7 Moise eius.

Íar n-gabáil trá in XXX airgenti sin do Íudás 7 iar n-gabáil Críst dona h-Íudaidib 7 iar na chrochad amal itcúas dúib. Luid Íudás do-thig [p.222b] a máthar boí an Íerusalem 7 a XXX airgenti leis. 7 ro-indis andsin do-réir uird día máthair scéla Críst air amal ro-thréig athi gernai 7 ro-chrecc 7 ro-thaismeon in airgeinti dí.

10

Ó at-chúala immorro in máthair na scéla sin ro-fúasnad co mór impe 7 ro-gab fergmor aggarb hi. 7 ro-sóe a cruth 7 a delb 7 ro-chí co sérb tromm 7 ros-gab for imcháined fríu mac 7 frí h-aithisib móra troma do thabairt fair 7 boí. 7 clám chomairt 7 ic basgaire thróig 7 issed at-bert: “Mairg atá im bethaid tróig²⁵ deoilsí,” ol sí, “úair ro-thuismes gein colach corpthi amal tussa. 7 cid,” ol sí, “marabadais don duine nóem 7 fhíréon día thidnocul cenchin cen fha chaind. In nossa,” ol sí, “ro-thoitset fort anuile mallachtu na fháide 7 na na nua sal aithrech 7 is frítt atrubrad,” ol sí, “fa__t flii_. e. or. 7. u. e. u. úair ní mhídi 7 ní mothaige,” ol sí, “7 ní fhaice mac in duine do thidnocul duit cenchi_ cen fhachaind 7 no connama,” ol sí, “sed oengeni in athar nemda 7 do bethaid co follus,” ol sí, “dígal fhola Críst fort 7 taibeoch_ co

serb uait hí. Uch uch uch,” ol sí, “mairg damsa oráthuis mis úair bidba báis tú. Uch,” ol sí, “is do sin ro-chan in fáidhochein móir. flü_. ho_ is uadit si script_ eius deilocht²⁶ ue illi ptai triditus fuit. Annois immorro,” ol sí, “a mac, mo galair 7 mo thedmai 7 mo phláige crét do-ghenai tú annossai in tan atíchera tú Críst do-érgi ó marbaib 7 fáid na firinde suthaine,” ol sí, “do dhul co Galail icondi aasptul amal ro-gell?”

11

Ó at-chondairc sin in máthair icimmcháined fris 7 ictabairt cacha h-ath is é fair, amal atrubrar, 7 sí oc cóei 7 oc diucra ina fhíadnaise, ros-gab ferg mór 7 luinde fria máthair Íudas.

De gallo. IN tan trá boí a máthair ic tacraí fris. cacha neich díb sin, ro-fergaiged Íudáis fria, amal atrubrumar. Ros-feich Íudás in tenid boí is tig 7 cori for fiuchad foire 7 coilech circe and ica berbad 7 in coilech ar m-béim achind 7 achois 7 achlúm 7 aeted de 7 ba céd berbtha co maith hé 7 in cori ar fiuchad imme. Ro- núall-som ó ghuth fhergach mór díumsach 7 atbert fria a máthair: “Crét,” ar sé, “in sechrán 7 in merugud fil fort con aibeorthá in duine méar,” ar sé, “combad fháid he 7 co nereochad ó marbaib. Luig insi,” ar sé, “7 demnigim fó glanrúinib ramora na n-Ébraide co nad ussa 7 co nad lúaithe 7 co nad móo éreochad in coilech berbtha fil isin choire út as 7 se armbéin a chind 7 a choss 7 a inathair 7 a chlúm de inda éreochas in Críst at-berid-siu ó marbaib.” In tan trá do-rat Íudas na luige móra sin 7 na glánruine tromma, amal atrubrumar, 7 ba bés dó 7 ba hé vel c__nghach aggarb borb ro-thacair fria a máthair. In tan trá bátar imme sin, is and sin ro-érig in coilech berbtha asin cori 7 se béo 7 se lán do chlunnaib [p.223a] 7 doetib. Ro-allib 7 do-chuaid ar ettelaig for fhéigi in tige illeth amuich. 7 boí co fada andsin oc gairmnig 7 sé for baelid aibind, amal bid, oc indissin na h-ésergi no beth.

12

Demnigid **immorro tochosem tintód nang_g** asin Ebra isin Latin **conidhe** seo in coilech ro-goir fothrí in oidche in chéstaí día ro- dúlt Petar asptula día fothrí fri guth in choilig. Rod-fhech **immorro Crist** for Petur 7 ro-chí iarsin Petar co dichrai. Ó at-chondairc **immorro** Íudas co lach peccach in coilech berbtha do-érgi asin cori, do-rat-som aichne fair co néireochad **Crist** ó marbaib, ros-gab gráin 7 ecla he iarsin 7 do-chuaid ina rit co dú am boi **Crist** isin croich. 7 ó at-chondairc-sium **Crist** ar ná dammnad 7 ar na crochad, do-chuaid ina rith co tempul Solman 7 do-chuir urchar don argut uada is inmad asa tucad dó hé ar tús ó na h-Íudadaib asin tempul 7 do-rat féin gastí iarsin ima brágait. 7 ní riacht súas co neam hé 7 ní riacht da²⁷ na sis co talam 7 ro-thoita inathair 7 áinde ais trít síis cor marb féin hé féin andsin 7 luid aanim lademu an iffern. Cen cich cen for ceand, úair ro-thréic a thigernai 7 tigernai na n-dúl 7 rí nime 7 talam.

13

Do Iosep ab Armathia.

Táinic araile fer soim saidbir sochenélach ab Armatia²⁸ co Ierleim. Iosép a ainm. is and táinic i fescor in loe ro-cés **Crist** 7 **Crist** isin croich in tan táinic sin. Táinic int Iosép sin co Point Piláit co sin errig 7 ro-chuindig Iosép for sin errig corp **Crist** do-thabairt dó asin croich 7 a lécon dó a adnocul. Íar na chedugud dó do-rat, in corp asin croich 7 do-rat anart lín gil imme 7 ro-chuir na ádnocul nua féin hé in bail nár h-ádnaiced²⁹ nech remi riam. Ó'tchualutar trá na h-Íudaide Iosép do thabairt chuirp **Crist** asin croich 7 a adnocul dó, ro-bátar oc iarraid Iosép día dammnad 7 in dá fer déc firéna bátar maroen fris 7 is íat at-bert nach ó peccad ro-genair **Crist**

sed a beith na mac Dé. 7 sochaide mór aile beós do-ratsa[t]³⁰ testemain maith ar Críst. Ro-shirset-som in lucht sin beós día n-damnnad. acht chena ro-theichset sin uile 7 ní frith nech dúb. De Necodemus. Tánic immorro Necodemus and.³¹ fer trén talchar esside 7 airchindech cumachtach³² dona h-Íúdaidib 7 cara inclethi do Críst. 7 at-bert friu: “Crét,” or sé, “in tsinogóg so fil agaib?” At-bertutar na h-Íúdaide: “Cindus,” ol siat, “tícid-se chucainde 7 tú oc oentugud 7 ic comand fria Críst 7 icá creiteam 7 issued³³ is áil leat--beith tall maroen friss úair atáí abus.” At-bert Necodemus, “Amen, amen.”

14

De Iosép.

Íarsin trá doriacht Iosép and. 7 at-bert friu: “Cid ma-n-dernabar feirg frim-sa,” ol sé, “arái chuirp Críst do adnocul dam. 7 cid már chrochsabar-si in noem 7 in firéan 7 is mór,” ol sé, “int olcc³⁴ da-rónsabair.” Ó at-chúalatar-som sin, ro-gabsat Iosép 7 ro-chuirsetar i carcair n-duib n-dorcha hé 7 ro-dúnsat co daingen hi lleth amuig hí do glassaib iaraind 7 ro-fácsat dreim móir día muintir icá coimét lá in chésta sin deriud láei. Táncutar is int Saboit³⁵ arna barach do thabairt Iosép asin carcair 7 día marbad ó drochbás écin do thabairt fair. 7 ó ra-oslaisset in carcair 7 sí dúnta ní fuar[p.223b]atar itir isin carcair Iosép cérbá dúnta co maith i lleth amuig hí. Ó fuarutar-som in carcair n-dúnta 7 nach fuarutar Iosép innte, ros-gab gráin 7 écla iat 7 ro-thoit socht 7 muich mór forru.

15

Titecht don mílid. IN tan bátarimme sin,³⁶ tánic mílid chucca dona míleadaib ro-báatar oc coimét adhnocuí³⁷ Críst 7 atbert friu: “Estid frim-sa,” ol se, in mílid fríu. “In tan bámar ni,” ol

sé, “ic coimét adnocuil Críst, tánic talamchumscugud mór and 7 tánic aingel Dé do nim 7 ro-chuir in cloich don adnocul. 7 ro-shuid fén forri 7 at-bert frisna mnáib táncotar d’fiss in ádnocuil: ‘Ro- fhétamar-ni,’ ar sé int aingel, ‘conid oc iarraid Isu atáthi-siu 7 is é ro-chrochsat na h-Íudaide. Ní fil súnd itir hé. acht³⁸ ro- érig ó marbaib, amal at-bert fen friu. tigid 7 féchaid,’ ol sé, ‘in inad in ro-cuired hé. 7 ercid co lluath 7 indisid dia dhesciplaib cor érig ó marbaib 7 co n-dechaid remaib co Galil 7 atchisti-si esseom and.’ 7 ro-thatin³⁹ immorro étach in aingil amal soignén tennige 7 ro-gab gráin 7 ecla sinne,” ol sé i. in mílid,⁴⁰ “rem déllrud in angil co rabumar amal marbu inar fantaisib⁴¹ bána.”

16

De militipus.⁴²

Íarsin trá ro-gairmset chucai na h-Íudaide na huile mílid ro- bátar ic coimét in adnocuil 7 at-bertatar friu: “Cúich,” ol siat, “ná mná risar labair int aingel 7 cid fodera dúib-si cen a n-gabáil?” At-bertatar na mílid, “Ní fetumar-ni,” ol siat, “cúich íat 7 cindus ro-fhétfamis a n-gabáil 7 sínd marb uile, sed bec ar ecla in angil.” At-bertatar na h-Íudaide, “Darin coimdid mbí,” ol siat, “ro-cretsibar do Críst.” At-bertatar na mílid, “Is mór,” ol siat, “do fhertaib 7 mírbulib Ísu it-chualabar-si 7 it-chondcabar 7 nír chret sib dó. 7 cindus anossa cretfess sib dó? Is maith immorro,” or na mílid⁴³ atrubrabar-si, “darin coimdid mbí, úair is béo bith béo in comdid ro crochsabar-si 7 it-chualumar-ni,” ol siat, “cor chuirsibar-si Iosép i clúsail n-duib n-dorcha 7 is é ro- ádlaic corp Críst. 7 ge ra dúnsaid co maith fair i lleth amuich, ní fhuarabar itir isin carcair hé 7 fuarabar in carcair n-dúnta. sed chena tabraid-si dúinne Iosép ro-chuirsibar isin carcair 7 do-béram-ni dúib-si Ísu ro-boí isin adnocul icá rabumar coimét.” At-bertatar⁴⁴

na h-Íudaide, “Dlegar díb si Ísu icá rabubar coimét do thabairt dúinne. Iosép immorro ní thibrem-ni dúib-si úair atá i n-Armatia ina cathraig dílis fén.” At-bertatar na mílid frisna h-Íudaidib: “Mátá Iosép i n-Armatia,” ol siat, “fil Ísu isin Galil. Is amlaid sin it-chúalamar-ni,” ol na mílid, “7 is amlaid at-bert int aingel frisna mnáib.”

17

Is andsin ros-gab crith 7 ecla móir na h-Íudaide 7 at-bertutar eturra fén: “Día cluine cách na scéla sa,” ol siat, “cretfidit na huli do Críst iarsin.”⁴⁵ Is hí trá iarmbert do-rónsat na h-Íudaide i ro thinóilset indmas imdai co llór 7 do-ratsat dona míleadaib hé 7 atrubratar friu: “Abraid,” ol na h-Íudaide, “is íat discipuil Críst fén táncutar isin óidchi 7 sinne nar cadlud 7 ro-goidset corp Críst asin adnocul 7 día cluinea Point Piláit sin do génam⁴⁶ síd etruib-si 7 sé.” Ó ra-gabsat na mílid an indmus, atrubratar amál ro-múinit íat ó na h-Íudadib 7 atbert cach uile [p.224a] ba bréc dóib in ní ro-ráidset.

18

De tribus uiris uenientibus de Galilea in Ierusalem.⁴⁷

In tan trá bátarimme sin, tánic triúr n-gilla n-óc asin Galil co Ierleim 7 atrubratar frissin popul n-Íudaide 7 fri h-oirchinnechaib na sacart. “In Críst ro-chrochsabar-si,” ol siat, “it-chonncamar-ni hé i Skéib Oliueit ina⁴⁸ shuide a medón adhescipol 7 at-bert friu: ‘Euntes in uniuersum mundum praedicate euangelium omnibus gentibus bantzantes⁴⁹ eas in nomine patris 7 filii 7 spiritus sancti (s) 7 qui crediderit 7 baptizatus fuerit hic saluus erit.’ Is íat sin⁵⁰ trá na nechi at-chúalamar-ni⁵¹ úad. 7 it-chondcamar iarsin ic fresgabáil hé i fiadnaise a descipol. Ó at-chualutar oirchinig na sacart sin 7 senóraig in popuil, atrubratar frisna trí gillib

óca út: “Ní fir,” ol síat, “in ní atberthi.” Atbertutar na gille: “Darin coimdid mbí,” ol síat, “i. Día ar n-athar 7 ar sruthi remaind día celmis Críst do érgi ó marbaib do génmais peccad mór.” Tucsat andsin oirchindig na sacart indmas adbul dona trí gillib út 7 tucsat luige forra fo recht Moísi 7 in choimded co fácbatís co tindesnach inмбаile 7 co n-dechdais día cathraig fén 7 na ro-cluintea uadib ní as móo in scél ut do nach duine isin doman. 7 ro-chuirset na h-Íudaide tríar fer aile leou dia cur co luath dia fherond fén.

19

De nequitia Iudeorum.⁵²

Is andsin ro-thinóilset uile oirchinnig na sacart 7 sruthi 7 senóraig in popuil Íudaide uile a noenínad⁵³ 7 da-ronsat lámchomairt mór 7 basgaire 7 toirrse trúag 7 mífríge n-dermáir. Íarsin trá ro-érgetar. Annas 7 Coefas 7 bátar icá comdínad co mór 7 atrubratar friu amlaid so: “Ní cóir dúinn credem do na míledaib ro-báatar ic coimét in adnocuil,” ol síat, “úair descipuil Críst at-bert friu Críst do érgi ó marbaib 7 luach tucsatar dóib ara ráda. Rucsatar indmus mór uanni 7 do-rinset amal atrubrumar-ni friu 7 is aire sin nach credmit-ne dóib-sium.” De Nicodemo.⁵⁴ no is andsin.⁵⁵ Ro-érig íarsin Nicodemus 7 at-bert friu: “A bráthri in maine,” ol sé, “éstit frim sa. Is fir,” ol sé, “in ní at-chúalabair-se conid béo in coimdid. 7 úair is béo hé cuirem-ni co luath téchta uaind fón uile chendadaig sea 7 sirem Críst. 7 is dóig fo-gébam hé 7 dénam aithrige dó.” Ba maith trá frisin popul in chomarli sin 7 ro-chuirsetar íarsin téchta uathib fón uli chríchaib⁵⁶ 7 tuathaib 7 ferannaib na cendadchi i. comad is int Shiria diarraid Críst 7 do chredem dó. iar torachtain⁵⁷ dóib amuich, at-bertatar friu: “Ro- sirsem-ni uile in ferand sa na

Siria,” ol síat, “7 in crích archena 7 ní fhuarumar Críst. sed chena fuarumar Iosép i n-Armatia ina chathraig fén.”

20

De Iosep.

Ót-chúalatar na h-Íudaide esside ro fhaeltnigset co mór 7 ba maith leo. 7 ro-chuirset a charait fén ara chenn 7 sribénd leo ó Íerleim co Armatia 7 issed so boí and: “Síd duit a Iosép 7 da cach oen fil maroen fritt. 7 ro-fhetamar-ni. 7 donigem-ni co n-dernsam peccad frit-sa 7 fri Día 7 tair-sin chucainde co lluath úair atá ingantus 7 mírbollacht⁵⁸ mór difhaisnethi abul acainde imat dála-su uli-cindas rucad tú asin carcair ar chuirsem-ni thú. 7 ro- fetamar-ni,” ol síat, “co ra-immráidsim comarli anghid écráibdech it aigid siu. sed in coimdid fén,” ol síat, “Ísu Críst [p.224b] rot-gab 7 rot-soer forni 7 ór comarli angid ainfhechnaig-ne.”⁵⁹

21

Ó ra-lég trá Iosép na litre sin, ro-núall ó guth mór 7 at-bert: “Bendacht,”^{60 61} ol sé, “for in coimdid ro-shoer sinde foirb-si ná ro-doirted sib m’fuil 7 na ró-marbad sib mé.” 7 ro-fher Íosép foelti frisna téchtaib 7 ro-phócaid íat ros-fuc lais ina thech, 7 tánic leo arna bárach co Íerleim. Íar riachtain dó co Íerleim, táncatur na h-uile Íudaide bátar and ina agaid⁶² ro-núallsat ó guth mór 7 atrubratar: “Síd 7 foelti duit, a Iosép.” At-bert Iosép, “Síd in choimded⁶³ don uile popul 7 do-ratsat uile póic cach fhir do Iosép 7 ruc Nicodemus les hé día thig 7 do-rigne fleid móir n-oibind dó. Arna bárach trá táncotar co Iosép Annas 7 Coefas 7 Nicodémus 7 maithe in popuil ol chena 7 ro-iarfaigset dó. cindus do-chuaid sé asin carcair fhoriata n-dúnta inar chuirset-som hé.

De Iosép de carcane.

At-bert Iosép: “In tan ro-dúnsabar-si in carcair form-sa,” ol sé, “ro-bá-sa oc ernaighi co cobsaid dúthrechtach⁶⁴ léir innte 7 már ro-mbá ann,” ol sé, “medón oidche, ro-tócbad form in tech súas cona cethri uilib. 7 it-chonnarc-sai fén,” ol sé, “Ísu Crist amal t-shoignén tenntige 7 ina sholli dígaind dermáir 7 tanic chucam 7 ro-gab mo láim n-deiss 7 dom uc lais ó Ierleim conice mo cathraig⁶⁵ fén Armatia 7 at-bert frim síd duit: ‘A Iosép,’ ol sé, ‘7 regut-sa innoosa co dú itáut mo descipuil. 7 ná h-erc-siu itir as do thig fri ré in dá XXet lá sa, úair is fir,’ ol sé, ‘in ní it-chúalabar-si cor érgius-sa ó marbaib 7 so chaite ele beós maroen frim.’”

De Semione filiis eius.

“As fir trá cor érig Críst ó marbaib 7 co ro-thódúisc sé sochaide ele asa n-adnaicthib maroen fris fén do forgell aesérgi 7 it-chonnatar sochaide in Íerleim íat már at-chonncomar-ni. Sémion senóir 7 rob-aichnid dúinn uile hé ina bethaid 7 is é ro-gab Críst itir a uilib ina noídín m-bic 7 ina lámaib ina⁶⁶ Íerleim 7 boí ic bóide imme 7 rob-aichnid dúinn uile hé. Et at-chonncomar 7 rob-aichnid dúinn beós a dá mac i. Carinus 7 Leuitius a n-anmunda 7 ro-bámar-ni fén ar Iosép ina fiadnaise ic éc dóib 7 is aichnid dúinn a n-adnocuil. 7 tiagam innoosa ocus fégam a n-ádnocuil, úair isatt oslaicthe íat 7 is íat a fhírchuirp-sium ro-todúiscit and 7 atáat beós isin cathraig i n-Armatia ocus íat beoa innte ocus íat maroen oc ernaighi 7 ní labrait fri duine isin doman. sed atátt oc sírchoí 7 andar íat isat marba íat. tiagam didiu innoosa 7 fégam a n-adnocuil-sim co n-anóir 7 cáduis dóib 7 tucam chucaind íat cusan uile chundlai 7

mesraigdetaid. 7 is dóig indisfidit dúinn amal ro-érig Críst ó marbaib.” Ba hé sin trá glór Iosép frisna h-Íudaidib. Tánic immorro suba mór 7 foelti dermáir do Íudaib⁶⁷ uile fris sin. Íarsin trá do-chuatar fochétóir Annás 7 Coefás 7 Nicodemus 7 Gamaliel 7 Iosép d'fhéad in adnocuil. 7 ní fhuaratur a bec inntib. Sed iat falma fássa. Cid trá sed in úair fuaratar na hadnocuil [p.225a] fhalma do-chuatar fochétóir ó Íerleim co Armatia co sin cathraig sin. 7 fuaratar andsin iat i. Carinus 7 Leutius oc ernaigthe 7 a n-glúine⁶⁸ fri lár innte 7 ro-phócsat iat fochétóir 7 rucsat leo iat co Ierleim co n-anóir 7 oirmidin móir 7 cáduis. Íarsin trá tucsat na h-Íudaide recht Dé 7 Moisi chucai 7 tucsat i llámaib na dessi sin hé 7 at-bertsat friu: “Guidmit sib,” ol siat, “tré recht in choimmed 7 arin coimdid fén ro-labair tréna fháthib diar n-athrechaib-ne co ro-indisti dúind cindus ro-érgibair ó marbaib.” Ó at-chúalatar immorro dá mac Semíóin sin i. Carinus 7 Leutius in comattach sa 7 in chómguide forru co ro-innistis cindus ro-érgetar ó marbaib, amal atrubramar ros-gab gráin 7 eclai iat 7 bátar a cuirp for crith 7 for úaman uile 7 a crideda beós for crith 7 úamain. 7 bátar oc cói 7 oc díucra 7 oc accaíne 7 oc cnetnaig co trúag tromm. 7 ro-thócbatar a n-dís a n-aigthe sías fria nem 7 do-ratsat sigen croiche Críst dia méraib dara tengthaib 7 ro-labrutar fochétóir . 7 atbertatar a n-dís i n-aenfecht.⁶⁹

24

De carta.

“Tabraid quína membruim dúinn,” ol siat, “7 trelam scribind co scribam dúib,” ol siat, “cach ní it-chonncamar 7 it-chualumar 7 do-rigned inar fhíadnaise.” Íarna thabairt sin dóib, ro-shuidset iarsin cach fer díb for leith. 7 at-bertatar amlaid so 7 ro-scribsatar: “A thigerna,” ol siat, “a Ísu Críst, is tú sód nó sásad na m-béo 7 betha na marb. Cedaig dúinne co ra-labrumm

do glanrúine diada, úair ron-guided 7 ron-áiled itt anmum-sa co n-indismís glanrúine th'esérgesiu 7 amal ro-érig-siumm fén. 7 ron-guided beós ar sighin na croiche noíme. Ec is amlaid atberam-so⁷⁰ 7 sind for crith 7 for úamain ocá ráda 7 ní fhétam cana indissin, úair it ainm-siu ron-guided imma n-indissin. **Qualiter Christus sunt resurrectionem ad infernum descenderim.**⁷¹

25

“Is hé so trá tossach ar sceóil-ne,” ol siat. “Amal ro-bámar and 7 sind suidigthe cobsaid i n-Ifurnn 7 ar n-uile aithreacha uile 'maroen frind 7 sinn inar suide hi temel dub dorchai tánic co hoband 7 co follus dellrud 7 taitnem chucaind amal gréin órdai 7 ro-thurgaib fóraind innuas int shollsi⁷² rígdai ro-álaind. Ro-érig iar sin fochétóir Ádam in chétchrutta 7 ro-érgetar na h-uile uasalathraig 7 na h-uile fáthi 7 at-bert Ádam 7 ro-núall ó guth mór ocá ráda: ‘Is fir.’⁷³ Is hé so,’ ol sé, ‘aúctor 7 magistir na sollsi suthaine 7 na firsollsi díadai⁷⁴. 7 iss í so,’ ol sé, ‘int shollsi⁷⁵ ro-gell Día athar dúinne.’ Is annsin at-bert in prímfháith i. Isaiás mac Ammois ó guth mór 7 issed at-bert: ‘**Populus qui ambulabat in tenebris uidebit lucem magnam. habitantibus in tenebris lux orta erit.**’ In tan immorro ro-labair Isaias na briathra sin, is andsin tánic Semíon ar n-athair-ni 7 at-bert ó guth mór: ‘Glórmaraigid 7 anóraig,’ ol sé, ‘co mór 7 co h-ádbul in tigerna Ísu Críst mac Dé bŭ. 7 is é ro-gabus-sa⁷⁶ fén ina noídin bic itir mo lámaib. 7 ro-phócas hé 7 tucas aichne fair corb é mac Dé hé 7 co rab é ro-credset [p.225b] uasalathraig, ro-gellsat fáthi, ro-thoirchetlatar dúile⁷⁷ ro-fáistinigid i Petarlaic, ro-comaíled i nnuafhiadnaise, ro-glórmaraigset aingil, ro-ádrutar druide ro-adrus-sa⁷⁸ ro-onóraigius 7 ro-aichnius i cind xl. lá 7 xl. oidche íarna breith. Rucad co Íerleim hé 7 idbartai rechtaí⁷⁹ laís do chomallad rechtaí 7 is andsin tucus-sa⁸⁰ aichne fair 7 at-bert friss: “**Nunc dimitis seruum tuum**

in pace quia uiderunt oculi salutare Domini.” Íar toircsin do Shemión na m-briathra sin at-bert Ádam in chétchrutta ó guth mór: ‘Tusa íarom a Shéth a mo meic-sea, indis,’ ol sé, ‘dot macaib i. dona h-uasalathreachaib 7 dona fáthib na huli it-chúaladais ó Michél archangel in tan ro-chuirius-sa⁸¹ thu,’ ol Ádam, ‘co dorus Parrduis co ro-guidtheá 7 co ro-adairtheá in coimdid ann 7 is uime so adubart fruit-- a ghuide 7 a acallaim co ro-chuired in coimdid a aingel ar th’amus 7 co tucad ola do chrúnd na trócaire duit co n-dernta mh’ongad-sa de, úair ro-bá i anbainne 7 hi n-galur mór.”

26

De Sheth incipit. “Is andsin ro-scuch Séth for amus na n-uasalathrach 7 na fáithe noem 7 at-bert: ‘Mise,’ ol sé, “Séth mac Ádaim in chétchrutta. In tan ro-bá oc ernaighi 7 oc guide in choimded i n-dorus Parrthais, ro-arthraig co follas dam,’ ol sé Michél archangel. 7 ro-núall ó guth mór 7 at-bert frim: “A Sheth meic Ádaim,” ol sé, “forcongraim-se fort 7 at-berim co fir fritt,” ar Michél, “i n-ainm Críst na ro-soethraige 7 ná ro-guide in coimdid ó déraib nach ó ernaighi ní is mó diarraid ola croind na trócaire fair co ro-ongthá t’athair díi Ádam, úair atá sé hi n-galur 7 i n-anfainne móir. Sed ní tabar duit-siu sin co cend u míle bliadan. In tan immorro comlánfaighther in lin bliadan sin is andsin ticfa Críst mac Dé bíi for talmuin. 7 béraid a athair Ádam lais andsin i Parrdus co crand na trócaire.” Ó atchúalatar na h-uasalatraig 7 na fáithe na briathra sin Seth meic Ádaim, ro-gab subai 7 foelti mór dermáir íat.” De Sattana.⁸² “Íarsin trá,” ol mec Shemión oc indissin a sceóil, “do-riacht Sattan chugaind co follus 7 ro-núall ó guth mór 7 at-bert: ‘A Ifirnd,’ ol sé, ‘fúir 7 urlamaig thú do gabáil Críst chugat, úair is é glórmaraiges hé fén,’ ol sé, ‘7 at-bert conid mac Dé hé 7 sé duine 7 eclai éca fair úair at-

chúala-su fén,' ol Sattan, 'hé ocá ráda, "Tristis est anima mea usque ad [mortem]."⁸³ Et minbad ecal lais éc, ní ebérad sin. As mór iarom 7 is dermáir a mét do-rigne Críst do ulc frim-sa,' ol Sattan, '7 tánic imm aigid, úair is sochaide do-rignius-sa⁸⁴ balbai 7 bodrai 7 dallai 7 baccachai 7 crommai 7 lubrai 7 ro-slánaig-sim íat uile ó bréthir nammá. 7 cech oen tucus-sa⁸⁵ chugut-sa a Iffirnd,' ol sé, '7 síat marbai, ro-tharraing Críst beoa uait íat.' (Habitatores inferni is friu at-berar IFernd sund 7 is friu ro- labair diabul 7 is fri diabul at-berar IFernd i. na peccaig.)⁸⁶ At-bert Iffernd: 'M'at-ber Críst,' ol sé, 'conid ecal lais éc tussa,' ol sé ol Iffernd,⁸⁷ 'is áil, do Críst do gabáil 7 bid maing duit-siu íarsin tria bithu sír,' ol Iffernd. (Habitatores Inferni⁸⁸ is friu atberair Iffernd súnd 7 is friu ro- [p.226a] labair diabul 7 is fri diabul atberar Iffernd i. na peccaig. Angil diabul 7 a mogaid--is friu at-berair Iffernd sunn. 7 is íat ro-labair i persaind Iffernd 7⁸⁹ cetera.)⁹⁰ Is andsin at-bert Iffernd, 'Dúnaid,'⁹¹ ol sé, 'na doirrsi umaide filet acaib 7 cuirid sabai 7 druil íaraind forru 7 fríthoirsid co trén ná tí rí ná glóri chucaib.' Ó at-chúala didiu int uile phopul noem sin 7 ní chúalai ní bud fherr lais, at-bert fri h-Iffernd: 'Tollite portas principes uestras.' Is andsin at-bert Iffernd amal ná bud aichnid dó Críst, 'Cúich itir,' ol sé, 'rí na glóri at-berthi-se?' Ro-éirig⁹² Davíd mac Iése 7 at-bert: 'Is aichnid dam-sa na briathra sa,' ol sé, '7 is treoum ro-labair in spirud noem íat ó chéin móir 7 at-berimm inossa,' ol Davíd, 'Dominus fortis 7 potens dominus potens in praelio. Is follus inossa,' ol Davíd, 'romhánaig ar tigerna-ne Ísu Críst mac Dé bú na doirsi'⁹³ umaide 7 na druil 7 na sabai íarnaige.' 7 ro-glacc diabul⁹⁴ 7 ro-gab 7 ro-chengail ó chuibrigib íaraind fair 7 atbert fris: 'A diabul,' ol sé, 'a oirchinnig in báis, bia fó chumachtu'⁹⁵ na noem 7 na firéan,' ol sé, 'ó súnd immach cen chrích cen forcend i n-inad Ádaim 7 a macc. Is íat side,' ol Críst, 'ro-remthogus-sa 7 ro-

gairmius cosin m-bethaid suthain,⁹⁶ mo noemu 7 mo fhírénu 7 mo thogaide.’ 7 ro-ráid Críst ó guth léir fhollus 7 at-bert: ‘Ticid chucam, a mo uile noemu 7 firénu 7 is sib thechtas mh’imágin 7 mo chosmailius. 7 féccaid diabul cengailte damainte tré chrand na croiche, úair is sibse ro-dhamain-sin tré chrand in étraid. Meic Shémíón⁹⁷ oc innisin in sceóil sin don phopul Íudaide ocus is íat ro-chan sin 7 cách uile ina tost oc éistecht friu.’

27

De Ádam.⁹⁸

‘Íarsin trá at-bert Críst fri h-Ádam: ‘Síd duit, a Ádaim 7 dot uile macaib.’ Is íat side ro-fhogain co maith do Día i talmain 7 do-rat Críst ann sin sigen na croiche tar Ádam cona macaib. Íar sin trá ro-gab Críst láim n-deis Ádaim 7 do ánic a h-Iffirnd. Amlaid sin 7 ro-lensat a uli noemu 7 fhírénu Críst andsin 7 siat oc foelti 7 oc subai móir difhaisneti 7 oc cantain cheóil 7 moltai do Día uilechumachtach⁹⁹ amen.¹⁰⁰ 7 ro-aithin Críst íat i lláim Míchil Archangil ocus at-bert friss a m-breith i Parrdhus. Do-rigne trá Míchél Archangel amal atrubrad fris¹⁰¹ ó Día.’

De Elii 7 Enóc.¹⁰² ‘In tan trá ro-boí Míchél reompu ocá m-breith i Parrdus uile fhíreón Petar laicthe ó Ádam co Críst, do-ralai dias fer n-arsatai n-aggarb mór trommdai dóib ina n-agaid cor íarfáidset na h-uile noemu 7 firénu: ‘Cóich sib-se,’ ol siat, úair nírb aichnid dóib íat már [ní r]o-bátar¹⁰³ i n-Iffirnd maroen riu fén ocus sib in úar corpaib i Parrthus?’ At-bert oen díb: ‘Mise,’ ol sé, ‘Enóc 7 is mé ro-tócbad conice so tria bréthir n-Dé. 7 ro- suidiged i Parrdhus ann so,’ ol sé. ‘In fer sa immorro fil maroen friumm Elias Tesbites sin. 7 is é ro-tócbad [p.226b] beós i carput tentige conice so. ocus nírb blaisimar bás co se. Acht¹⁰⁴ is béo

sind beós de anti-Christo. 7 ron-coimét in cumachtu¹⁰⁵ dhiadai co tí anti-Christus do chathugud fris¹⁰⁶ ó fhertaib 7 mírboilib díadai 7 ó dherbairdhib ingantaib i n-deriud in domain.

Íarsin muirbfid anti-Cristus fa deóig sind i n-[I]erleim. Acht ar abba éreóchmait-ne¹⁰⁷ i cind trí láa co leth íarsin 7 sind búi 7 tóicébhár sind íarsin inellaib co nem.”

28

De latrone. “In tan trá ro-labrutar sin Enóc noem 7 Élias, is andsin tánic co follus fer mór chucaind 7 sigen na croiche fóra fhormna 7 fóra gnúis. Ó at-chonncatar na nóeim¹⁰⁸ 7 na fireóin hé, ro-núallsat ó guth mór 7 issed atrubratar: ‘Cúich thussa,’ ol siat, ‘7 is tú imorchuies sigen croiche Críst ar doimhuin?’ At-bert immorro in fer mór út: ‘Dismas,’ ol sé, ‘mise co fir in latrand ro- crochad immalli fri Críst. 7 nís fil i talmain olcc ná dernus 7 is aire sin rom-crochsat na h-Íudaide ‘máoen fri Críst. 7 ó at-chonnarc-sa fertai 7 mírbuiledai móra immdai do dénam tré chroich Críst ro-chredius fochétóir in ríg n-uilechumachtach 7 dúilem na n-uile n-dúl 7 at-bert ó guth mór chuige: “Memento mei domine cum ueneris in regnum tuum.”¹⁰⁹ At-bert Ísu frim fochétóir: “Amen, dico tibi hodie mecum eris in [Paradiso]”¹¹⁰ 7 do-rat dam sigen na croiche dar mh’fhormnai 7 at-bert frimm: “Beir fort in sigen sin,” ol sé, “co Parrdus 7 ó atchíthera int aingel atá ic coimét Parrdhuis in sigen sin fort, oislécaid Parrdus reout.” Tánuc-sa trá, amal at-bert Críst frim, co Parrdus 7 rom-gab in t-aingel co foelid ó at-chonnaire sigen na croiche fórm. Ro-chomraig ic dorus dess Parrdhuis 7 at-bert frim: “Bí andsin bigán,” ol sé, “co fóill 7 at-cíthera tú Ádam athair in uile chiniud doennai ic tuidecht conice so cona uilib macaib firéna lais. 7 at-chíthera tú ar tigerna-ne i. Críst crochdai cona uile noemu 7 firéna.””

IS andsin atbertutar mec Shemióin: “Benachtt,” ol siat, “ar Dhía athair, athair na trócaire 7 na condircle do-rat dúinne agus sind peccdag rath a glanrúine [in] diadaí ámlaid so.¹¹¹ “Is íat sin trá na glanrúine diada¹¹² ro-foillsig Día dam-sa,” ol Carinus, “7 dom bráthair Leutius. 7 amal atchondcumar 7 at-chualumar íat 7 amal ro-cedaiged dúind¹¹³ a scribend dúib-se 7 in méid ro-cedaiged ro-scribsamm cu lléir. Sinde immorro,” ol siat, “ro-érgemar ó marbaib 7 ro-cedaiged dúinn fri ré teora láa in Cháisc do chelabrad in Íerleim ‘maroen rer tusnighib i. ‘maroen fria ar¹¹⁴ n-athair i. Semión 7 re muinntir h-indem in fhoingell esérgi Críst ó mharbaib. 7 ron-baisted,” ol siat, “i Sruth Iordanen cor gabsumm,” ol siat, “iarsin stoil geal cach fhir. Hi cind teora láa iarsin iar toiresin dúinn na Cásc do chelebrad, ro-tócbait uile na fireóin co néllaib nime súas 7 na h-uile ro-érgetar ó mharbaib ‘maroen friu 7 rucait sair dar Sruth Iordanén íat 7 ní fhacca nech íat iarsin.

“Sibse immorro, a Íudaide,” ol mec Shemióin, “dénaid [p.227a] foiside 7 aithrige 7 molad in choimded 7 rachaid logud úar peccad dúib 7 cach uilcc do-rínsib[ar].” Carinus immorro 7 Leutius ro-scribsat hi cartib ar leith i. cairt cach fir 7 siat deligthe ó chéle 7 ro-érgetar iarsin 7 a carti leo 7 do-rat Carinus in ní ro-scrib do Annoe 7 do Choefa. 7 do Gamaliel. Do-rat immorro Leutius in ní ro-scrib do Necodimm 7 do Iosép.

De transmigratione filiorum Simeonis Carini 7 Leutii ante euangelium.¹¹⁵

Íar tabairt na scribend sin i llámaib na fher¹¹⁶ sin amal adrubrumar, ro-tócbait iarsin mec Shemióin dóchum nime 7 nífacca neach¹¹⁷ íat iarsin. ní frith immorro a bec do Shoine itir na

scribennaib cid ar leith co deligthe ro-scribait. ní roibe ní bud mó ná bud luga hi cairt dib sech a chéili. Ní boi saine litre na sillaipe hi cairt dib sech araile.

[III]

31

Do fhádbail na croiche beós.

CEITHRI BLIADNI LXat¹¹⁸ AR DCC ar cethri milib ó Adam¹¹⁹ co Críst iar fhírinde Ébraide sin. Íar LXX immorro is VIII m-bliadni XX ar CC ar u. milib ó Adam co Críst. Da bliadain XL immorro ó Críst co digail Vespianus 7 Tit a meic for Íerleim 7 cu folach na chroiche¹²⁰ do Íudaidib ar miscais Críst beós. Noe m-bliadni XXX ar CC ó fhólach na croiche¹²¹ co a fadbail le Helind fhechtnaig iar LXX bliadne¹²² sin. Íarsin dírim Ébraide immorro is dá bliadain XL ar CC 7 issed sin at-beir Béid. Trí bliadni XXX immorro ar CCaib¹²³ at-beir lebar oric chrochi ó fhólach na crochi dona h-Íudadaib co a fagbáil la Cónsatin 7 la Helind fhechtnaig¹²⁴ fireóin íarsin. Eosebius immorro dalta Eosipp móir staraige na n-Ébraide. Is é ro-scrib in lebar innesess amail fo-fríth¹²⁵ in croch la Cónsatin 7 la Helinde a máthair. 7 Cirine¹²⁶ ro-thinnta he no is é Cirine fén, do-rigne amail atbert fairend. Amail fo-fríth in croch íarsin¹²⁷ la Cónsatin 7 la Helind--issed indister sund nunc¹²⁸. Cónsatin mac Elena ardrí in domain 7 imper na Róma 7 is é indara h-imper XXXat¹²⁹ ó Octa Augast anall essium Cónsatin úair dha imper XXX ro-gab imperecht isin Róim ó h-Octafin Augast cu Constantín mac Elena lasa fríth croch Críst.¹³⁰ Teora phapa ar XXXait¹³¹ --issed ro-gab isin Róim ó Phetur apstal¹³² anall co Siluestar pápa. 7 is é Siluestar ro-baist Cónsatin.

32

Scél mór¹³³ ele fil sund iarom día ro-gab in lúbra Cónstantin 7 día ro-baist Siluestar hé 7 amail ro-chreid co trén¹³⁴ in trínoit iarsin 7 amail ro-slánaiged hé ó baisted 7 amail ro-ídbeir in Róim iarom do Día 7 do Pól 7 do Phetur 7 do Shiluestar. Légem sechaind ná scéla sin beós 7 benam ré¹³⁵ m-bunad i. amail fo-fríth croch Crist la Helind 7 la Cónstantin a mac.

33

In Róim trá sossad 7 gréimm rígdai anall¹³⁶ na n-impiread. Is innte ro-búi Octauín Augast. Ocus is innte¹³⁷ ro-boí Cónstantin in tan ro-gnied in scél so. Hí cind trí m-bliadne XXX ar CC dana iar¹³⁸ césad Crist fo-fríth in croch. Trícha bliadne [227b] ro-boí Cónstantin irrige in domain. Is int sessid bliadain a flaithiusa is inte tánic tinól 7 tóchustal na cined 7 na túath n-echtrand do thogáil 7 do chathugud fri h-Edail 7 fri Róim 7 fri letha uile archena i. uile chiniuda barbarada idaladartacha borba¹³⁹ túaiscirt Eorpai i. ó shruth Danuib atúraig 7 ó Moessia atúraig 7 ó shlebtib Riphe atúraig 7 tar sruth Tanái 7 ó na Goethlaigib Medotagdai 7 Alania 7 a Datia¹⁴⁰ 7 a Gothia 7 a Germain 7 dar sruth Danuib atúraig¹⁴¹ 7 tar sruth Rein co sruth n-Ailb co bendaib 7 immlib slebi Elpa uodes.

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Cid trá acht iar tinól na ciniud n-écsamail sin a n-oeninud a túaisciurt Eorpa co h-Edail co Roim Letha do thogáil 7 gabáil na Róma cona crichaib 7 ferandaib¹⁴² 7 túathaib. Ro-h-indissed don impiur sin i. do Chónsatín 7 don rígraid Rómanaig ol chena. Gabaid iarom gráin 7 ecla in ciniud Rómanach uile rempu. Íarnérgi trá do rígraid Rómanaig conarig leo do chur catha fris in ciniud n-echtrand n-anaichnid sin tánic chúccu, at-chondcutar íat iar na srethud 7 scailiud

7 scandrud fo crichaib 7 tuathaib 7 cathrachaib na h-Etali ros-gab gráin 7 ecla dermáir in slógrída Rómanach. 7 ro-gab toirrsi 7 domenna mór in rígh fén i. Cónsatin ar ecla báis. Íar loige do trá in oidche sin ina imdaid tánic fer álaind taitnemach chuide cor dhúisig hé asa shúan et at-bert friss: “A Chónsatin a rí,” ol sé, “ná bid úaman na immecla fort 7 fech súas dochumm nime culúath.” Íar féad do-sam trá súas amail atrubrad fris,¹⁴³ at-chonnaire sigen 7 delb croiche Crist in-nim thúas 7 soillse dermair do fhulachta imme da cach leith 7 titul co litrib scribtha fair anúas. 7 ised boí isin titul sin i. “In hoc vince hostes,” i. “Clóe do námaid isin deilb sea na crochi.” Íar féad na delbi sin 7 sigen na crochi don rígh do Chónsatin íar na fhacsin inim, do-rigned laisium íar na barach sigen 7 delb na crochi amail at-chonnaircc roime in nim hi. Tánic íarsin cona shóg dochumm na ciniud m-barbarda út 7 ro-chuir sigen 7 delb crochi Crist i tosach a chatha remi. Ó at-chonncutar íarom na ciniuda barbarda in m-ergi n-álaind n-anaichnid sin 7 tóebnach theinntige dí, ros-gab gráin 7 ecla íat cor mhebid forru amail eltain nétruim n-aidherda¹⁴⁴. Gabsat na Rómain focétóir fóra marbad-som¹⁴⁵ ó mhatin co matin. 7 ro-lensat íat co h-imlib 7 bruachaib srotha Danúib 7 in tíre asa táncutar. 7 ised atbert Eusebius¹⁴⁶ i. papa fer in libair si conid díasneti dermáir¹⁴⁷ int ár thucad innsin forsna cinedaib barbardaib sin 7 conid dírim a mét in choscair 7 i neirt¹⁴⁸ tucad don rígh do Chónsatin tría nert 7 cádu crochi Crist. Ís esed scél Maxentius in chorad. Acht is examail indister¹⁴⁹. Íarsin trá tánic in rígh cucoscar¹⁵⁰ mór lais día [p. 228a] día cathraig n-dílis buden co Róim Letha. 7 ro-gairmit chuide andsin¹⁵¹ uile shacart na n-Íudaide bátar isin bali 7 at-bert friu: “Cía día,” ol sí, “is a comardha in comardha it-chondcamar i n-nim?” Nír fhetsat immorro a indissin do na sacairt Íudaide¹⁵² for miscais Crist 7 a chrochi. Ro-labrutar becan do Crístaigib

boí isin baile in tan sin frisin rí ó at-chúalatar hé oca íarfaigid. Tánatar uile chuide cor indisetar dó na scéla. “Sigen,” ol siat, “7 delb crochi Críst sin at-condarcas isind aer. 7 is é rot foir.” Et ro indisitar do glanrúine na trinoite beós 7 tidecht Críst illó brátha 7 amail ro-gein 7 ro-crohad 7 ro-érig isin tres ló ó mharbaib. Ó at-chúalaid immorro in rí sin uile, cuirid techta úad for amus Eosebi (is é citus catistaut he [catisto.i. docet.]¹⁵³ 7 ní hé baupstavit)¹⁵⁴ i. papa na Róma in tan sin tánic 7 (vel transeunt)¹⁵⁵ ¹⁵⁶ Eusebius¹⁵⁷ día thinchosc¹⁵⁸ som Chónsatin. Ro-muin 7 ro-forcan in papa¹⁵⁹ hé in uile dlíged 7 fhiss 7 éolas 7 cretim na h-ecailsi catholectha cor baist íarom hé i n-anmuim na trinoti, athar 7 maic 7 spirta nóeim, 7 ro-daingnig he isind uile fhiss fhíreón iresech.¹⁶⁰ (Ní hé Eosebius itir rom-baist Cónsatin ge at-beir liubar oric crochi, acht Siluestar papa, ut post apparebit.)¹⁶¹

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Íarsin trá at-bert in rí na h-uli eclaise Crístaige uli do chumtach 7 dáthnuigided 7 do lesugud 7 at-bert na h-uli h-idal 7 arracht u¹⁶² do díchur 7 a tempuil do scailliud 7 do brissed colléir 7 ro-fhogain¹⁶³ fén íarsin [co]¹⁶⁴ treorach¹⁶⁵ don oen Día uli chumachtach¹⁶⁶ 7 ba lán do rath in spirta nóeim hé cor fhoglaím íarsin in cethar shoscéla uli cor ba h-éolach hé in cach caingin eclastacda uli. Íar n-a indisin dó íarom Críst do crohad 7 a croch d'fholach dona h-Íudadaib 7 do cleith doib¹⁶⁷ ar miscais Críst, cuirid techta¹⁶⁸ 7 scribenna leo tar muir Thorren sair isin Aissia co dú a m-boí a máthair i. Elend fhechnach¹⁶⁹ fhíren co ro-shired crand crochi Críst. 7 atbert fria eclais do chumtach isind inad ina fhuidbithea in croch noem. Ro-lín rath in spirta nóim focétóir in rígain¹⁷⁰ fhechnaig i. Elend máthair in rí Chónsatin 7 ro-fhreccair¹⁷¹ 7 ro-shluind¹⁷² hi fén focétóir isin uli screptra díada 7 in uli grád 7 anóir aicce¹⁷³ do Día. Íarna

scélaib sin trá ro-shir-sí in croch co n-dúthracht¹⁷⁴ mór aice¹⁷⁵ dí. Cid trá acht¹⁷⁶ ó-at-chúalaid-sí doénnacht¹⁷⁷ maic Dé 7 a crochad 7 a ésergi ó marbaib 7 a res-gabáil dochumm nime doridise, nír fhulaing beth hi soccra no hi sádaile co fagbad écin in croich ar écin no ar áis. Fuair trá in comairle n-amra dul dia h-airraid i luid isin catraig i.i n-Erleim¹⁷⁸ isin ochtmad ló ar XXit isin mis [gap in MS.] 7 a slóig uli lé. Ro-tinoiled trá sloig di-áirnaide na n-Íúdaide¹⁷⁹ ro-boí isin catraig in tan sin for a h-amus 7 no cho nama ina rabi isin catraig acht¹⁸⁰ ina rabai imon catraig amuig iter chaislén 7 fherand 7 chatraig 7 tír 7 talmáin. 7 is bec nar ba falum¹⁸¹ Íerlem fessin in tan sin. Íar na timol uli amlaid sin na-n-Íúdaide as¹⁸² cech aird eter amuig 7 anall ni frith acht¹⁸³ trí míle amáin ann. Íarsin [p. 228b] tucait na trí míle sin co h-Elind 7 at-bert friu: “At-chuala-sa,” ol sí, “isin scriptuir¹⁸⁴ nóim 7 ó fheraib firénaib fáthacdaí cor bo doine maíthe togaide sib-se artús,” ol sí. “7 at-chuala íarsin co ro-diultabar-si ind uile ecnai 7 intí ro-bar-soer ó mhallachtain¹⁸⁵ 7 ó miscaí[s]¹⁸⁶ díabuil 7 intí ro-shoillsig bar ruscu. Ro-bo dorcha in recht tucad dúib 7 ro-bo bréc in fhírinde tucad dúib 7 ro-síacht dúib in mhallachtain¹⁸⁷ ro-scribad¹⁸⁸ i n-bar recht fén. Íar tabairt na clámaith isi sin forru, at-bert friu:

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“Toghaid colléir,” ol sí, “7 co frichnamach dám-sa in neoch is ferr légas 7 tuices ocaib recht co n-iarfaiger cеста dóib.” Do-chotar trá na trí míle sin assin tig ir-raibe sí immach co n-úamain móir 7 im ecla 7 crith forru. Ro-boí trá ceist móir 7 im thaccra 7 cacair chelgacha thromma annsin accu etarru fén. Fuarutar annsin míle fer do neoch ro-aiddit forru fén co tuicset recht. 7 ructhá íarsin iat cusin rígain co m-bátar for aird ina fiadnaise. 7 at-bertatar uile

cor bat fissid 7 éolaig rechta iat. Ro-érig iar sin Elend ina sessum 7 at-bert friu: “A macu Israel,” ol sí, “estid mo briathra-sa 7 gabaíd i n-bar menmain iat 7 i n-bar n-uile, ind fhethium 7 na briathra 7 na h-aithesca-sa¹⁹⁰ at-berim frib, úair nír thuicebar briathra na forcetla na fháide ro-thirchansat Críst. Is aire sin,” ol sí, “iarfaigim-si. ‘Nascetur uobis in secretis. et mater ejus non cognoscet uirum.’ 7 at-bert David, ‘Providebam Dominum in conspectu modo¹⁹¹ semper quoniam a dextris meis ne commouear.’ 7 Isaia sen dixit: ‘De uobis¹⁹² filios genui et exaltavi; ipsi vel h-autem^{193 194} me spréuerunt. Cognovit vel u¹⁹⁵ bos possessorem suum. 7 assinnuss presepe magistri sui. Israel hautem non cognovit me. 7 populuss meuss me non cognovit.’” Et at-bert andsin in rígan in uli ecna dhiada: “Labraid-sí uli amlaid sin do Críst.¹⁹⁶ Sib-si immorro,” ol sí, “gé do-thuicsiubar úar recht¹⁹⁷ ro-shechránaigebar úad.” At-bert in rígan friu iarum: “Toghaid annois,” ol sí, “cach neoch is fear 7 is éolchu 7 is ecnaide 7 is mó thuices recht¹⁹⁸ úaib co n-iarfaiger cеста dóib 7 co tucaít frecra form.” Is andsin as-bert¹⁹⁹ in rígan fria míledaib uodessin: “Coimétaid dam co maith na h-Íudaide,²⁰⁰ ol sí. Do-chuatar hi comairle íarsin na Farsaide etarru fén cor-thogsat a n-us ferr 7 a n-us éolcha fuarutar do maigistrib rechta²⁰¹ 7 issed fuarutar accu díb CCCCC²⁰² 7 tancutar [p.229a] uli i fhiadnaise na rigna. At-bert Elend: “Cúich so,” ol sí.²⁰³ Is iat sin,” ol siat, “is éolcha 7 is ecnaide fuarumar-ni isin recht.” At-bert in rígan arís friu 7 ros-increch co mór iat: “A macu Israel,” ol sí, “a fhíru borba ainéolcha ro-lensabar doille 7 anecna bar n-aithrech reomaib. 7 is sib atbert²⁰⁴ nad mac Dé Críst 7 ro-légsabar recht 7 fátsine 7 nír thuicsibar iat!”

Atbertutar na Farsaide: “Ro-légsam,” ol siat, “ocus nír thuicsium. 7 abbair frinn a bantigerna,” ol siat, “cid táí duind 7 cid ima n-aithisigid sind? Is anfhis duind tadbur 7 da fhindmais,” ol siat, “cach ní ima fhuile dogenmais uli fort hé.” At-bert beós in rígan friu: “Tinolid beós,” ol sí, “a n-us ferr 7 a n-us éolchu acaib.” Tiagait²⁰⁵ íarsin amach 7 ro-thacrutar etarru fén 7 atrubratar: “Cid dás in rígan duind,” ol siat, “7 crét in soethar do-beir-si²⁰⁶ foirmn?” Is andsin at-bert oen²⁰⁷ díb i. Íudas a ainm. “Ro-fetar sa,” ol sé, “in ceist fil aicce 7 is áil le i. oc íarraid chroind na crochi i n-ar crochsatar²⁰⁸ ar senaithrech-ne Críst atá sí,” ol sé, “7 fégaid nár indisi nech eter dí hé, úair dia fhinda-sí hé ro-nefnigit²⁰⁹ ro-²¹⁰ díscailfid²¹¹ ar senchas athardhane²¹² 7 ar recht 7 cuirfid for nefní uli íat.” 7 at-bert Íudás beós friú: “Zacheus,” ol sé, “mo senathair-si ro-indis dom athair i. Sémion²¹³ hí 7 ro-indis Sémieon i. m-athair fén,” ol sé, “dam-sa in tan bóí ic éc 7 ro-indis arís dam hí,” ol sé 7 at-bert frium: ‘A mic,’ ol sé, ‘fég lat 7 tabair thaire friss, úair biaid ceist 7 caingen mór,’ ol sé, ‘imdala in croind-sea i n-ro crochsar ar senaithrechne Críst 7 in lucht, ro-boí reomaind mar ro-crochad leo in Mesias. 7 at-berim-sea frit-sa,’ ol sé, ‘cid do crochad 7 do marbad do-gnéther, na h-indis tria bithu hé 7 na h-addit, úair ní bia rige na flathius oc ciniud na n-Íudaide íarsin dia fhinntar 7 dia fhagthar crand crochi Críst, acht²¹⁴ is accu bias rige 7 flathius bithbúan cen crích cen for cend hi con lucht creffit do Críst cona croich, úair Críst fén,’ ol sé, ‘mac Dé búi hé. Andsin at-bert-sa²¹⁵ fria m-athair,’ ar Íudas. ‘Mad ro-fetatar bar sin-se,’ ol sé, “cor bo mac Dé búi hé, cid fodóib a gabáil is a crochad?”

“At-bert-som frium-sa. ‘Eist a mic,’ ol sé, ‘7 tuicin ní at-ber friutt. Dar ainm n-Dé,’ ol sé, ‘ocus dar Día fessin, ní roibe cuit na comairle na h-oentu dam-sa indsin. 7 nír lábrus,’ ol sé, ‘frissin lucht do-rigne in gním mór sin. **acht**²¹⁶ rom-gab gráin 7 ecla imma imrád itir chena 7 rom-bá ica n-increhad,’ ol sé, ‘7 ica cóiriugud. ocus is aire seo ro-crochsát senóraig 7 sacairt in popuil²¹⁷ hé,’ ol sé, ‘úair andar leo ní mhuirbítis in nemhmarbdhai. Ro-crochsát hé íarsin 7 ro-adnaicset. Ro-érig-sium in tres lá ó marbaib 7 ro-foillsig he fén día deisciplaib [p.229b] íarsin. 7 is aire sin ro-chreit Zephan do brathair-si protota martir 7 ros-gab for errdarcugud anma Dé fochétóir iar cretium do Día. Do síl Beniámin do Zefán 7 Íudas a bráthair.²¹⁸

“Ó at-chualutar na Farsaide 7 na Sadúcdaí 7 na sacairt Zephan do chretium 7 ainmn Dé d'forcetul dó, do-chúatar i comairle iarum imdál Zephain 7 issed tucsat esti sin: damnad 7 piannad Zepain.²¹⁹ 7 rucsat leo a h-Íerleim imach cor gabsat²²⁰ clocha dó 7 ro-marbsat hé focétóir. Is andsin at-bert Zepan oc fóided día spirit úad 7 ro-lethnaig a láma co nem co n-derna emaigne for in lucht²²¹ boí ica clohad 7 at-bert: “Domine ne statuas illis hoc peccatum nesciunt enim quid faciunt,” ec hoc^{222 223} dicto, obdormiuit in Domino.’ ‘Íarsin beós at-bert m-athair frim-sa,’ ar Íudas: “‘Esti frium, a mic,’ ol sé, ‘co n-dernar t'forcedul 7 do múnad imdal buide 7 trócaire Críst, úair ba hé int shláinte suthain hé²²⁴. M-athair-si immorro,” ar Íudás, “Semieon mac Zaich. ‘Esside is é dán ro-fhogán dó: beith i n-dorus tempuil móir Sholma i n-Íerleim 7 téda 7 refeda do genam²²⁵ día creicc dar cend bíd no étaig.²²⁶ 7 cach oen no creited do Críst a casaít uli frisín popul 7 a n-ingrem 7 a n-olk do dénam. 7 is é ro-

chassait²²⁷ Zephan do bráthair-siu²²⁸ frisin popul co ros-marbsat hé. Tánic dina buide 7 trócaire Dé for intí do-rigne na h-uile sin i. for m'athair-si i. for Zaich.²²⁹ 7 do-rigne oen dia desciplaib firena fén de. 7 is aire sin,²³⁰ ol Semieon, 'ro-chreiusa 7 m-athair dó, úair fir mac Dé búi hé. 7 na tucsa guth n-énaig fair ná for in lucht credes dó 7 fo-géba in m-bethaid suthain cen crích cen for cend.' At-bert m'athair frium-sa," ar Íudas, "i. Semieon na-h-uli seo 7 sé toirsech trúag ocan fhaisnés."

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At-bertsat iarum na h-uli Íudaide bátar and: "Ní chúalumar-ni cusindiu riam sin," ol siat, "acht²³¹ chena," ol siat, "na fuil do croich na dégin na do glífit²³² --imerthar forni--ara n-aidditem na ara n-admam sin i. crand na crochi disse. acht²³³ abbair is at éolach cusin locc in ro-crochad hé 7 na h-abair²³⁴ ní ele acht²³⁵ sin." In tan trá bátar na h-Íudaide co fata isin rún sin, is and tancutar mílid 7 muinte na rígnai chuca 7 at-bertsat²³⁶ friu²³⁷: "Ticid," ol siat, "co solam co dú h-ita in rígan!" Íar rochtain²³⁸ doib is tech, fiarfaigis in rígan²³⁹ díb líne chroind na crochi. Nír báil doib-sium enghuth hi firinde do ráda fria. Is andsin at-bert in rígan a cur uli hi tenid 7 alloscud. Ó at-chúalutar-som sin, ros-gab gráin 7 ecla adbul iat corthidnaicset Íudas mac Semieoin maic²⁴⁰ Zaich dí. 7 at-bertsat fria: "Mac fir fireóin seo," ol siat, "7 is éolach irrecht 7 i fhátsine he conacomallad do 7 cach ní is áil det-siu uli fosiged-som²⁴¹ deit iat 7 indised²⁴² colléir." Ó at-cúala-sí testemain²⁴³ [p.230a]caich uli for Íudas 7 a forgell, ro-léic im techt do chach uile diatig 7 ro-fhast Íudas a oenur aice 7 ro-gairm fora hamus hé 7 at-bert friss: "Bás 7 betha," ol sí, "is at urlárna iat duit 7 ber doragu díb." At-bert Íudas, "Cebe no beth isin díthreb," ol sé, "7 bairgen 7 clocha do chur ina fhíadnaise, cía díb no ísad?" At-bert Elend

fris-sium: “Mad áil let-su,” ol sí, “nem 7 talum d'adbail, abbair frium 7 indis dam cía áitt ar foilged crand lógmar nóem crochi Críst.” At-bert²⁴⁴ Íudas, “Cindus ro-fhinfaind-sea in gním do-rigned? Attaat CC bliadne and--no ní is mó no is luga--7 me buden am moethoclach indiu,” ol sé. At-bert Elend: “Cindas as cuman re doinib,” ol sí, “na catha dermaire ro-cuired in Ericó 7 isin Tróe cían úad 7 is cumain indiu,” ol sí, “fri h-éolchaib anmunna²⁴⁵ 7 adnocuil in neoch ro-marbait and?” At-bert Íudas: “A banntigerna,” ol sé, “rob écen a fhadbáil sin 7 ro-burusa, úair ro-scribad iat. Sinde immorro ní fuil sin scribtha acaind.” At-bert Helend: “Cid imar ghabais do láim,” ol sí, “in tan ro-boí in popul súnd fiss cach neich no shirfind-sea fort co m-biad acut dam?” At-bert Íudas: “Hi cundtabairt,” ol sé, “ro-labras fritt andsin.” At-bert Helind iarum: “Attaat IIII soscéla Críst oca indissin dam-sa,” ol sí, “co ro-crochad hé muin-si dam-sa,” ol sí, “amháin int inad 7 in loc in ro-crochad, úair is friss at-berar, Caluarie locus, 7 do-gen-sa a glanad,” ol sí, “7 a rédiugud úair is doig fo-gébsa and inni is mían liumm.” At-bert Íudas: “Ní fhetar-sa,” ol sé, “caítt ina fil in loc-sin úair ní ra-ba buden and in tan ro-crochad Críst.”²⁴⁶ Is andsin as-bert Helend, “Dar Críst ro-crochsabar-si,” ol sí, “muirbfet-sa tussa do gorta,” ol sí, “acht²⁴⁷ mina ebre fir frium. Íarsin trá atbert in rígan a chor hi cuithe thírinn cen usce ind. Íar n-a chor iarum isin cuthi sin boí-sium VII lathi aicenta ind cen dig cen biad. Íar n-dul na VII laa ass amlaid sin éigis Íudas isin cuithe 7 at-bert: “Berid me asin cuithe,” ol sé, “co n-indiser duib dú in ro-crochad Críst. acht²⁴⁸ ní fetar a demin,” ol sé, “caítt i fil in croch.” Íar na tabairt trá asin cuithe do-chúaid coruice in inad 7 in loc in ro-crochad Críst²⁴⁹ 7 ro-núall ó guth mór co h-Ísu tresin m-berla n-Ebraide 7 at-bert and: “Crecham Bimilias Flino Amaborach Biro Elóm Lamech Doacha Aezebel Cothfacie Eufuti Brubath Haador Ancrui

Elome Liguoro Abrochio Adethaltham Nistans Bissima Nuchatrado Rachel Boee Beoh Segu Hiesum.” A thinntód sin trá 7 a chiall isin belra th-Ebide i. “Amu Dé, is tú do-rigne neam ocus talum 7 is tu do toimse neam ótbois 7 talmain ó dhurn bic. Is tu shuidess for carbut Hirophín ocus Saraphin 7 ataat sin oc folúamain isin aer etrauas hi cairpthib taitnemacha sollsib.

[p.230b] In bail ná cumaing int aicned doénna ro-achtain²⁵⁰ ná aittreb. Is tu do-rigne na huli-se uli fo dáig do glanrúine uodessin.” Atatt²⁵¹ VI hanmunda acut 7 VI heti cacha hanmunna 7 a cethair díb-sin oc folúamain 7 ic timthrecht do Día. 7 núallait ó ghuth nemscíth. Issed at-berut: ‘Sanctus Sanctus Sanctus Dominus Deus Sabaoth.’ 7 is friu at-berair Hirophin. 7 ro-chorigis a dó díb i Parrthus do choimét chroind na bethad 7 is é an ainm Saraphín. IS tú tigerna na n-uile dúl.

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“IS tú ro-chuir na h-angil nemchreidmechai i fudhomain i firnn. 7 attaat hi fhudomain aibéssi ica crochad fo bréni na n-dracon 7 is accu nach fil do chumang tidecht i n-agaid t’forcetail-siu.” Ocus at-berit andsin Íudas beós: “A thigerna,” ol sé, “do h-uicem-ni corub ó toil-si fhollam naiges mac Muire na duile 7 is es-side ro-h-inaided úait-siu úair ní dingned-som cach a n-denand d’fhertaib 7 do mírbuilib. Mina betha-su maroen riss 7 mina bad hé do mac fén hé, ní thódúiscfíthea hé ó marbaib. Dena dina comardha écin 7 derbainghe dúinn 7 esti frind, amail ro-estis Moisi mac Amrai 7 ro-fhollsigis²⁵² dó taisse ar senathar-ne Iosép. Fóillsig dúinne amlaid sin hi toil fen ciste arómi in clethi na crochi 7 démnig dúinn déttach co mboltanugud áilgen somilis do érgi asin luc 7 asin inad hi fhil in croch co ro-chretem do chrochad. 7 cretfemít iarsin co rab tú rí Israel tría bithu sír.”

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Ó tharnic trá do Íudas airnaigthe amlaid sin, tánic talum-chumscugud mór and 7 ro-mhebaid dethach mór aróime co m-bolad áilgen ingantach don loc 7 don inud i m-boí²⁵³ in chroch co ros-ingantaig Íudas co mór 7 cách uli inní sin. Ó at-chonnaire Íudas sin, ros-gab for bascaire móir fri mét na foelti ro-tusgab 7 do-rigne atlaigthe buid do Día 7 at-bert: “Cen cor dingbála a thabairt dam-sa,” ol sé, “is mór in rath 7 in cáduis tucais dam a Dé. 7 nod guidim a Críost,” ol sé, “co ro-loga mo pectha dam 7 co ro-chomairme i n-nim mé maroen fri Stephan mo bráthair 7 is é luaidter i n-achtaib apstail.”

43

In tan trá tarnic do labra amlaid sin, ro-gab a etach soethir imme. Gabais íarsin laige 7 ro-thochail co crúaid feramuil in talmain. Íar tochailt do trá XXet paise i trí troigthe hi pais no comad XX troiged XX paise²⁵⁴ de ar doimne fuair trí crocha and hi fhólach 7 ros-tócaib leis íat fochétóir isin cathraig i n-Íerleim. Íar na rochtain co Helind ros-íarfaig: “Cía díb sut croch Críost,” ol sí, “úair ro-fhetumar-ni co fhilet crocha in dá latrand ro-crochait maroen fria Críost and.” Ro-chuirset for lár íat íarom hi m-medón na cathrach 7 bátar ic aurnaige cía breth nó beradh glóir Dé forru in fhollsiugud doib crochi Críost. Bátar trá amlaid²⁵⁵ sin cu nóna. Is andsin tánic fúat isin m-baile 7 gilla óc marb fair.

44

Ó at-chonnaire trá Íudas hé, ron-gab fœelti mór fochétóir 7 at-bert, “A banntigerna,” ol sé, “at-chíera tú crand na crochi coimdétha 7 mírbuil [p.231a] mór do denam dó.” Íarsin trá dochúaid Íudas dochumm in fhúaid. 7 cuirid for lár hé 7 in marb fair 7 ro-chuir in da chroich

díaid in n-díaid forin²⁵⁶ marb 7 nír érig²⁵⁷. Cuirid íarsin in tress croch fair. 7 ro-érig fochétóir in marb i fiadnaisse chaich. Anóraigit 7 glómarigit uli in coimdid iarom ro-creitset do Día ulicumachtach 7 dorónsat gaire tromma 7 foelti adbul oc molad in oen Día.

45

Scél diabolus inso.

Diabul trá cend ind uli fhormait 7 indírge 7 angidechta²⁵⁸. Ó at-chonnairc-sium in mírbuil móir sin, ron-gab tnúth 7 format fochétóir 7 ros-tócaib súas hé féin isin n-aer ós cind in popul 7 as-bert²⁵⁹ co feirg 7 londus co cúala cach uli hé: “Quis iterum híc est qui non permittit nobis suscipere animas hominum?” “Coich iter so,” ol sé, “tánic doridise chucaind 7 na léic dúinn anmanna na n-doine do gabáil?” “A Ihesu Nasardai,” ol sé, “ro-tharrngis cách uile chucat. 7 ro fhollsigis crand do chrochi dar mo shárugud-sa 7 im agaid. Cid dai dam? Cid ima n-dernais ole frim? Cidon nach tré Iudas rot-braithius tar amm aile 7 ro-dúiscius in popul it agaid co rat-crochad leis 7 corat essonóraiged? Tre Íudas dina innossa rom indarphar uait. Fogéb-sa comairle hit agaid,” ol sé. “Dúiscfes nech aile chucat 7 is é do-bera fort in croch d’fhagbáil 7 lenmain dom chomairlib-sea 7 not-cuirfe hi todérnaib²⁶⁰ indírgib 7 hi piannaib examlai co ro-díultai in crochdai.” Taccra diabuil fri h-Íudas in sin co cúalai Helend 7 in popul bui amuig uile hé. Is and sin trá ro-línad Íudas do rath in spirtu nóeim. 7 at-bert inti: “Ro-thódúisc na marbu,” ol sé, “co ro-damna-se thusa i n-abeis na teined suthaine íchtair iffirm.” Ó atchúala trá Helend sin immacallaim diabuil 7 a athcosán fri h-Íudas, ro-mol cu mór ires 7 credem Íudais in sin. Da-rónad trá frithgnam mór aicce-si imon crand nóem sin na croiche do legaib lógmaraib.

46

Scéla airicc na crochi insin. Scéla Íudais **hautem nunc**.

Íudas **immorro** ro-baitsed esside i **n-anmum** na Trinóti 7 ro-bo léir ara n-derna do fhertaib 7 do mírbulib cor bo firen iresach hé 7 ro-aithin Helend hé don espoc bui isin cathraig i n-Íerleim. Is é ro-baist Íudas. (Marb íarsin int espoc ro-bui isin cathraig.²⁶¹ Helend **immorro** i n-Erolimim frisín.) Marb trá espoc Íerusleime iarom 7 tucad Eusebius in papa ó Róim ara amus cor hoirdned Íudas leo ind espoc²⁶² Íerusleime 7 ro-h-athraiged ainm dó i. Ciriacus. Finit do Íudas.

47

Incipit doa clóthib.

Helend fechnach **immorro** ro-línad hí ó ires 7 ó chreideam Dé 7 ro-forcanad hí beós on uile ecnai Phetarlaicthe 7 Nuafhiadnaise cor línad ó rath in spirtu nóeim hí. Íarsin trá sirid colléir 7 co dúthrachtach²⁶³ na clóthi íaraind bátar isin croich nóeim. Is íat side ro-chuiretar²⁶⁴ [p.231b] na h-Íude tre chorp Críst ica chrochad 7 ro-gaired in t-espoc Ciriacus fora hamus. Is fris at-berthea Íudas prius²⁶⁵ 7 at-bert fris: “Ro-línad,” ol sí, “Mo mían 7 m’áilces²⁶⁶ ó fuarus crand crochi Críst. Is toirsi mór 7 is galur leam,” ol sí, “acht²⁶⁷ mine fagubar na clóethi tucaid trena chossaib 7 trena lámaib. Ní ba-sa nertach sídamail,” ol sí, “mo betha co tuca Día dam in ní shirim. Acht érig,” ol sí re Siriacus, “7 guid in Coimmde co tuca-se duit íat.” Íar n-dul trá don espoc nóem colloc ind adnocuil i. Caluaria a ainm side lotar leis bráithre immda creitmecha do Críst 7 don croich. 7 ro-indis doib amal fo-frith in croch 7 amal ro-thodúisc sí

in marb íarom 7 na mírbuli ar chena da-ronta thrempí. Ocus is amlaid at-bert-sium²⁶⁸ sin 7 ro-thócaib a rusca co nem 7 ro-búail a bruinde día bois 7 ro-núall ó guth mór co Día on uli chride 7 inntind. 7 ro-chuimnig andsin a cheta inéolus. 7 ro-bennach na huli ro-chreit do Críst 7 cretfeas. Bui trá co fáta amlaid sin oc ernaigte co ra-fhollsiged Día comartha écin imdala na cló amal ro-fhollsig im fádbail na crochi.

48

Íar forba trá na h-ernaigthe amlaid sin, tánic comarda 7 derbairthe follus ann cu facca cách uli hé i. taitnem mór dífhaisnéthi 7 sollse ba mó oldá sollsi gréne isin inud hi fríth in croch 7 fo-fríth fochétóir na cléthi andsin. Is íat ro-sáidit tre chorp Críst 7 ro-thaitnetar forin talmain amal ór m-brunnti.

IS andsin at-bertatar in lucht ro-chredset remi sin: “Annois is aicned dúind,” ol síat, “intí dar chretsimar.” Ros-gabsom na cléthi co n-omain móir 7 onóir 7 foelti 7 dos-fuc lais co dú i m-bui in rígan íat. 7 ro chromm in rígan acenn 7 a corp uli díb 7 ro-loig síis collár ina fhiadnaise.

V

49

Amail fo-fríth croch Críst la Cónsatin mac Elena fria h-imper in domain 7 la Helind fhechtnaig²⁶⁹ fireóin—is ed fil sund XXa libró Eclisiassce Historie.²⁷⁰ Íar téinom trá Chónsatin don lúbra thruimm ir-raibe triana baitsed do Shiluestar, amal atrubrumar, ro-gab co tren tothachtach airdrige 7 imperdacht Róma 7 in domain ol chena. Ró-thmormaiged 7 ro-thócbad in Crístaignecht lais íarsin, amal adrubrumar, co trén onárach.

In tan trá bui in rí cundail cráibdech sin i n-ardrige in domain, isí sin inbuid 7 aimser i n-ro-érig cinead borb borbarda ídaladartha echtranta²⁷¹ ina agaid Chónsatin na Róma ol chena, cor fúacrad cath 7 cocad úathu forin rí 7 forin Etail uli. Ro-gab trá crith 7 úamain 7 im eclai mór n-dermair Cónsatin co m-ba comfocús bás do fria h-ecla in chinid aingid echtrannta sin. In tan trá ro-bui Cónsatin isin cunntabairt sin, issí sin inbuid tánic isin oidche ina dhochumm 7 se ina shúan fer taitnemach álaind illdelbach cor dúisig hé 7 at-bert fris: “A Chónsatin,” ol sé, “na bid úaman na imm eclai fort acht²⁷² féch súas co neam.” [p.232a] Íarfhéad trá²⁷³ do Chónsatin, amal atrubrad fris, dochumm nime at-chonnaire sigen na crochi etarru 7 nem 7 se for lassad ó sholli étrocht 7 titul na crochi scribtha and: “7 clóefe isin chomarda sin,” ol sé in fer ut friss, “do namait.” Dos-gní iarom in rí²⁷⁴ sigen 7 cosmailius na crochi amal it-chonnaire²⁷⁵ hi nim hí. Ro-érig iarom in rí²⁷⁶ dochumm chatha na m-barbardai 7 sigen na crochi remi amal atcuas dó. Íarsin ro-meбайд forin slúag n-génntlige re Cónsatin co m-bad hé scél Maxentius in chorad beós so²⁷⁷ cor theichset co tinnésnach talchar re Rómachaib. 7 do-cuired a n-derg ár in la sin. 7 do-rat Día coscar mór mírbollda tríá nert 7 sigen na crochi don rí do Cónsatin. Íarsin coscar sin trá 7 iar cretem do co dúthrechtach²⁷⁸ do Día, ro-chuir in rí téchta²⁷⁹ 7 scribenna úad co Helind co a máthair bui isin Aissia co ro-shired-si croch Crist 7 íarna fadbail co cumdaigthea tempul anórach i m-baile ina fhuidbithea hi.

Íar sith²⁸⁰ trá téit Helend co Íerusalem 7 shúag mór fria. Ro-thinolit na h-Íudaide iarom co Helind ocus at-bert friu: “Abraid friumm,” ol sí, “cáit in ro-fhoilgíbar crand crochi Crist. 7

mina abarthi fir frium,” ol sí, “imdála in chroind ro-fhálchubar, loiscfet-sa sib uli²⁸¹ fir mac
 mnai 7 cuirfet i n-oen tenid an n-oen fhecht²⁸² sib,²⁸³ ol sí. Dá bliadain XL ar dá chet iarom
 bui in crand sin i fhólach. Gabaid iarsin eclai mór na h-Íudaide reim Helind. 7 is i comairle do-
 rónsat: fer maith ecnaid éolach día muintir i. Íudas a ainm do-thabairt don rígain. 7 do-ratsat dí
 hé. 7 at-bertsat fria: “In fer sa,” ol siat, “do-beram-ni duit-si fer firéan hé,” ol siat, “7 mac fátha
 7 éolach rechta²⁸⁴ fátsine hé 7 is aice ataat na scéla hica tai-se díarraid.” Ro-gab immorro
 Helend Íudas a aenur 7 ro-léic cách uli uathi 7 at-bert a chur hi cuthi thirim shalach no con
 aitidiged décin crand na crochi bui i fhálach aice. Bui-sium trá VII lathi aicenta isin cuthi sin
 cen dig cen biad. Ó ra-shecsat immorro a chnáma and 7 se oc éc d'fhúacht²⁸⁵ 7 do gortai ro-
 núall ó guth mór isin cuthi issed at-bert: “Alim 7 at-chim sib,” ol sé, “co ructhai asin cuthi
 me²⁸⁶ múinfet díb in bail h-ita in chroch.” Íar tabairt²⁸⁷ trá Íudais asin cuthi indsin, téit reompu
 co dú i m-bui crann na crochi ina loige i fhálach fri re da bliadna XL ar CCaib. Ó ro-siacht
 trá Íudas culloc in crand, do-roni ernaiithe léir duchtrachtach²⁸⁸ ann. Tánic iarsin talam-
 chumscugud mór 7 crith adbul for in inad ir-rabi in croch uli. Is andsin at-bert Íudas: “Ís fir,”
 ol sé, “a Críst conid tú slánnicid ind uli dhomain.” Íarsin trá ro-tachlad leo in talum 7 frítha
 na trí crocha and. Ro-tócbait íat iarom co rucait leis isin cathraig íat a triur. At-bert immorro
 Helend nóem a cur for lár im medón na cathrach. 7 bui andsin oc h-ernaiithe co tucad Día
 glóir 7 anóir do chroich Críst i. co tuctha aichne forri eter in dá chroich aile úair ní²⁸⁹ fess
 croch sech araile díb a triur i. a is ed i fhir so fo.²⁹⁰ Á m-báatar and tráth nóna do riacht²⁹¹ corp
 don baile. Cuirid trá Íudas croch Críst forsin marb iarom 7 ro-érig in marb fochétóir.

Is annsin²⁹² trá tucsat uli—cach oen bui annsin²⁹³—glóir 7 anóir do DÍA. Is annsin at-bert Helind [p.232b] nóem ciste argit gil do denam 7 crand na crochi do chur ind 7 do-rónad ámlaid sin. 7 ro-cúm daiged lesi eclais: choem chumdachta²⁹⁴ isin luc i frith in croch i. Caluaria a ainm in luic sin. Íarsin trá tuctha gráda espoic for Íudas fri h-Íerusleim 7 tucait ainm aile fair i. Chiriacus. At-bert íarsin Helind frisin espoc nóem Ciriacus dul co Caluaria díarraid na cló tuctha tre Crist. Íar n-dul trá do Ciriacus annsin, bui co fata ic h-ernaigthe and. 7 issed at-bert: amail ro-fhollsig DÍA in croch tre fertaib 7 mírbuile²⁹⁵ co ro-fhollsigea na clóethi iaraind tuctha tria chossaib 7 lámaib Crist. Is andsin tánic dellrad 7 taitnem mór diasnéti do nim and sin 7 ba sollsi 7 ba h-étrochta hé oltás sollsi gréni samrata.

IS andsin trá ro-thaitnetar na clóethi isin talmain amail ór taitnemach. Tócbaid trá Íudas na clóethi asin talmain cu n-onóir móir 7 oirmhitin 7 úamain 7 dos-rat íat do Helind fhechtnaig.²⁹⁶ Ro-gairm immorro Helind íarsin araile fer cráibdec iresach fora hamus 7 at-bert fris: “Gab,” ol sí, “na clóthisea 7 déni glomraige srían díb.” Is hí sin comairle at-bert in fersa forsna clóethib. Soine bec etarru 7 in fer na dhiaid. Gabaid trá rath mór Ciriacus espoc co n-indarbud démnu 7 coslánaiged gallru 7 tédmunda ó duinib. Íar tabairt trá do Helind aisced 7 indmais immda don espoc celebrais dó. Ro-fhácaib síd 7 bendachtain²⁹⁷ aice 7 ro-immthig iarom 7 at-bert féil do dénam don chroich in tan fo-frítha 7 at-bert beós: “Cebe chuinniges 7 onóraiges féil na crochi co fhúidbet comláintes 7 randchuitiugud²⁹⁸ maroen fria Muire máthair Crist hi nim 7 co tibrea Crist anóir 7 cadus h-inim dó.” FINIT.²⁹⁹

54

Hioseppus mac Matias staraige na n-Ébraide, Hiosebius immorro staraige na n-Greg, Cirinus nóem mac Hiosebi, Hiosebius comorba Petair, 7 aúgtair imdai aile na h-écnai díadai³⁰⁰ innisit amal fo-fríth crand³⁰¹ crochi Críst la Helind 7 la a mac Cónsatin. Soine bec etir na h-aúgtaraib examlaib i n-aisnés 7 i foclaib i cumbri 7 i fat 7 inandus célli 7 firinde n-aúgtarraib. nách atuasnad; dina soine na h-aisnéssen 7 soine na fhocul ó bus inand in chiall. In caibtel remaind isin nómad liubar. Iosebi atá i. isin stair eclestacdaí. In scél sa dina i n-ar n-diaid isin dechmad libar atá.

V

55

Caibtel aile innises isin dechmad libur staire Iosebi amal fo-fríth croch Críst.

Amail fo-fríth croch Críst beós la Helind 7 la a mac Cónsatin rí in domain issed fil sund.

ÍAr saerad trá na mac m-bec cena marbad la Cónsatin dia leiges amal ro-gellad friss,³⁰² iar n-a shlánugud dia lubra trena baitsed do Shiluestar, amal atrubrumar reomaind. IS in aimsir sin dina ro-bui Helend³⁰³ máthair Chónsatin rí in domain. Ben esside ro-derrsaig co h-ádbul hi n-iris 7 i cretem 7 i crábud menman. 7 immóradamraigthe na n-uli shúalach 7 sogním 7 crábud 7 dérci 7 almsain bíd 7 étaig do bochtaib 7 aidilnechaib in choimded cumachtaig.³⁰⁴ Ba fir immorro 7 ba demin corbi máthair Cónsatin hí rí in domain, amal atrubrumar.³⁰⁵

56

Íar n-a forcetul-si trá ó fhorcetlaib díadaib 7 ó fhidissib aingelacdaí, do-chuaid có h-Íerusalem 7 ro-shir for aittrebthachaib na cathrach h-Íerusalem in loc 7 in inad in ro-chés corp nóem in fireóin Críst maic Dé búi. Ba doilig immorro 7 ba doirba fhadbáil h-in inaid sin [p.233a] 7 in luic. 7 ba h-aire seo ba doilig a fhadbáil i. na namait bunaid³⁰⁶ arsatta bátar hic Críst i. Iudae isi breth da-rónsat-side tre angidecht³⁰⁷ 7 anchride i. fúath Uenuerba na bandee gentlige ica m-bítis fén d'adrad in t-arracht³⁰⁸ 7 in delb d'adnocul fon talmain baile in ro-crochad Críst 7 isin luc a m-bui in croch i fhaluch accu fon talmain.³⁰⁹ Is aire immorro do-rónsat sin: cipe Crístaige no ádrad croch Críst co m-bad hé no cíthea dóib-sium i. delb in arrachta³¹⁰ Uenerba 7 comad hí no adratis. Is aire sin na tégtis na Crístaige d'adrad na crochi co dú i m-bui i faluch. 7 úair na h-athaigitis conice an inad sin, do-chuaid fail 7 dermat fair acht³¹¹ bec. 7 ní con fess a demin cait ir-rabi in loc in ro-crochad Críst 7 ina rabi in croch fri re da bliadna XL ar CC.

57

Cid trá acht³¹² ó ranic in ben chunnail cráibdech sin, amal³¹³ atrubrumar reomaind, cusin loc ind ébrad fria in croch do-beith ro-follsigead dí fochétóir ó fhollsiugud díada 7 ó fhidissib³¹⁴ nemdai in bail ir-rabi in croch. Íarsin trá ro-tochlad lesi cu domain int inad sin 7 cach ní élnigthe salach fuair, ann ro-chuir ass. 7 ros-tachail cu domain íarsin hé cor chuir a chriaid 7 a otrrach as 7 ro-glan cu domain fo-thalmain int inad sin. 7 fuair na trí crocha and, 7 ba buaidertha. Ecainteoh bátar or ní fess cía croch seoh a cheli accu. IN méit dí trá ba subach

forbfaeilid le in maín sin 7 in ascid fuair d'fhadbáil is é a mét ba dubach toirrsech hí do chumasc 7 búaidred na croch, úair na fess croch sech a cheli díb.

58

Fo-fríth and in titul ro-scrib Point Pilaít ó Ébra 7 ó Greg 7 ó Latin: ó Ébra, “Malchus Iudeorum”; Greg, “Basileos exonia seleon”; Latin, “Rex Iudeorumm.” Et ní ro-fhollsig in titul sin beós cu follus in croich coimdéta na crand in Chésta. Ro-chuinnig 7 ro-shir and sin Helend co tren díchra in t-anfhis 7 int anéolus doénna testemain 7 fiss 7 éolus in fortachta³¹⁵ díada cu ra-fhollsigthea³¹⁶ doib cía díb siut croch Críst. Ecmaic trá mírbuil mór annsin 7 fortacht³¹⁷ ó Día do thabairt for in rígain fechtnaig³¹⁸ for Helind i. araile ben maith airegda³¹⁹ bui isin cathraig i n-Íerusalem.³²⁰ Ros-gab galar mór³²¹ 7 treblaid tromm corba comfocus bás dí, úair lethmarb búi sí in tan do-rigned in mírbuil siea trempi. Machárius immorro ba h-espoc i n-Íerusalem in tan fo-fríth na crocha. Ó at-chondairc int espoc³²² trá in rígain hi cuntabairt imdála na croch 7 cách uli dina do neoch tánic and do lucht³²³ na cathrach as cach aird, at-bert annsin in t-espoc: “Tucaid lib,” ol sé, “connice seo na trí crocha fo-fríth ann 7 cipe croch díb,” ol sé, “inar crochad Críst, follsigfid Día don rígain 7 do chach uli ol chena.” Do-chuaid in rígan 7 in popul uli co dú i m-bui in ben lethmarb 7 na trí crocha leo.

59

Do-rat in rígan andsin a glúni fria lár 7 do-rat int espoc 7 cach uli ol chena 7 do-rónsat irnaigthe trein³²⁴ díchra amlaid so:

“Do-ratais, a thigerna a Dé athair uli-cumachtaig, sláinte don chined doénna trí croich 7 cessad do maic oengeni. Ro-thin fis 7 ro-bruítis 7 ro-gonais cride 7 menmain do

banchumáile³²⁵ fén 7 do banmogad isna h-amseraib dedenachasa co ro-shired sí crand fechtnach³²⁶ firen in ro-crohad 7 in ro-cés slánti in domain 7 ar slánti-ne Ísu Críst. Foillsig cullúath 7 cu follus dúinn cía croch dona trí crochaib sea ro-ben frissin n-glóir coimmdéta 7 fri céssad Críst 7 cía díb crocha na latrann. Foillsig dina tríasan mnái lethmairb³²⁷ sea do mírbuil, a mu Dé, cibe úair benus croch Críst fria 7 do berthar fora corp lethmarb hí corub slán focétóir 7 co ro érgi ó bas co bethid 7 co sláinte tria croich do tabairt fuirre.³²⁸ Íar taircsin Críst trá na h-ernaigte sin do dénam tucad ar tús croch fora h-amus 7 nír shlánaig hí.

60

[p.233b] Tucad íarsin in croch aile 7 nír slánaid³²⁹ beós. Ó thucad trá in tress croch forri ro oslaic a súile focétóir 7 ro-érig óglán 7 ro-h-athnuigit bríga a cuirp cen doig cen tinnis 7 ba subach forbhoelid andsin hí 7 ba sláni ma cach úair remi riam. Ó at-choncutar 7 ó at-cúalutar a finechar 7 a muintir 7 a carait na mná na scéla sin ro-rithsat co dian-opund co dú i m-bui in ben 7 ro-molsat mírbuil 7 cumachta³³⁰ in choimded. IS amlaid sin trá ro-follsig Día don rígain fireóin do Helind in dúthracht³³¹ 7 in ind fhethium bui aice in croich Críst d'fhollsiugud dí.

61

Da-rónad trá la Helind iarom tempull coem coisrectha³³² isin luc ina frith in croch 7 ruc lee do chúm a maic na cloethi tuctha tria chossaib 7 lámaib Críst maic Dé. Do-róni immorro in mac glomra-srian do ní díb comtis íat no beth oca díten i n-amsir chatha 7 chagaid. Do-rigne immorro cathbarr coem catha do bloig aile co m-betis aice fo mud airm 7 díten 7 gnáthugud catha dó. Do-rat beós Helend h-irrandus mór do crand na crochi día mac do Chónsatin don

impiur. Ro-fácaib dina irrandus aile dí hi cóm airgit gil 7 i ciste don crund sin na crochi³³³ i con luc 7 i con cathraig oca frith hí i. in Íerusalem. 7 is aire ro-fácaib sin: hi cuimne 7 hi³³⁴ fhoraithmet choiméta na crochi chu n-onoir 7 oirmiten 7 cádu³³⁵ tría bithu sír 7 i n-inchosc 7 i comartha 7 i cuimne a menman 7 a h-anma fén do chach. Ba hé sin trá ord 7 córugud do-rat in rígan oirmtech forsín croich iar na fadbail le oc Ierusalem amal atrubrumar remaind.

62

Na h-óga immorro coisecartha do Día fuair in rígan andsin i n-Íerusalem no gairmtis forá h-amus iat día proind cu n-onóir 7 oirmitin móir dóib.³³⁶ 7 ba hé seo mét na h-onóri 7 in³³⁷ chádusa do-bered³³⁸ si doib. “Ro-bo nem-dingbála,” ol in rígan, “7 ro-bad écoir mór damsa banmhogaid 7 banchumala 7 óga³³⁹ in choimded do-beth oc timtírecht³⁴⁰ dige na bid dam, acht³⁴¹ is mise do déna doib-sium,³⁴² ol sí. 7 ro-chuired-si a tlaht³⁴³ rígha dí 7 ro-gabad étach cumail³⁴⁴ immpe co m-bid oc timthírecht doib 7 co m-ba³⁴⁴ hí do-bered usce dara lámaib doib 7 proind for bord 7 deochá hi copanaib³⁴⁵ na diaig. Ba mór trá in crábud sin 7 in iníse i. rígan in domain uile³⁴⁶ 7 máthair in impir, si fén do denam³⁴⁷ banchumail³⁴⁷ 7 banmhogad dí fén d’ógaib 7 do chumalaib in choimded. Hi n-Íerusalem immorro doronta uli sin. Hi quint [nonarum]³⁴⁸ Máí immorro fo-frith in chroch fessin. I n-Erleim immorro ro-adnaicc Helend iar n-a h-ecaib.³⁴⁹ Finit amlaid.

63

IN Íerusalem dan fo-frith tobar na bethad suthaine ó n-indarphar debthai 7 saigde diabuil i. croch Críst. Allos crochí Críst dina na__ ecaíl lind gorta, úair firbairgen sír fhín chaithmit trempi. Allos crochi Críst dina na__ fedba cen imastaid sind, úair atá imastaid 7 céli dig_bála

acaind i. Ísu Críst mac Dé bŷ. Allos na crochi dina na__ fil eclai in fhorail slataige foim, úair atá oegaire 7 búachaill tairise aicind icar coimét. Is é at-bert, “Ego sed³⁵⁰ pastor bonus.”³⁵¹

Allos na crochi dina na__ imdípartai sinde cen athair acaind úair atá acaind in t-athair at-bert: n_reli__ ar u. orfá__ os. Isu Críst mac Dé bŷ.” Cu n-damain 7 cu piannad bidbad 7 námút ro-bui in croch ar tús.³⁵² Annois trá cu slánti 7 cu cabair nandaine ro-turcbad hí. Ba miscais 7 ba h-aduathmar trá in croch artús; is gradach immorro uasal annossa hí. Ba gránnai muichnech tarcaisnech ar tús hí.is álaind 7 is sochraid 7 is onórach annossa hí úair ro-gab sín sochraidecht³⁵³ 7 áille 7 maisse forri oball_ Críst mac Dé bŷ. In croch nóem trá nidaine [p.234a] amáin ro-shoer sí uile³⁵⁴ --acht³⁵⁵ na h-uli dúli ro-salchait 7 ro-h-élnit ó peccad Ádaim 7 ó genthdecht.³⁵⁶ Ó núair trá ro-sáided in croch isin talmain. Ro-glan 7 ro-choisrecus tar si in talum uli. In tan dina ro-tochad súas in croch, ro-noem 7 ro-choise Críst__ si nem 7 in naer. Atá cosmailes rend nime dina isin croich, úair rind taitnemach álaind in croch eter rendaib nime. Is casmail dina. cetri rendai nime do ííí rendaib nacrochi i. int oirthher 7 int íarthar, in túais Críst 7 indei Críst. Atá beós in táer fessin casmail risin croich 7 atánem, úair atá araile rind eter rendaib nime 7 is casmail fris croich he. Is casmail dina ííí h-airte nime. toir 7 tíar teis 7 túaig do ííí rendaib na crochi i. da beind na tengad 7 cend 7 cos na crochi. Casmailius na crochi is in aer, in tenaretelaig, casmailius na crochi i talmain. In duine 7 a láma sínte in ernaighi. Casmailius na crochi isin muir in long fáseol no foramaib scailte.³⁵⁷

64

De honore crucis.³⁵⁸ Atá in croch nóem dina conid altóir hi int sacairt móir Isu Críst mac Dé bŷ. Is fris at-bert in fáid ó chein máir: “Tu es sacerdos in t.s.o. Melchisedech.” Is é in sacart

sin Ísu Críst mac Dé bñ ro-ídbair a chorp fén 7 a fhuil fòr sin altóir nóeim sea na crochi dar cend slánti 7 bethad in chin Íuda doénna, amal at-bert in ecnai beós: “Sacerdos in cruce f_c_s_e_.” Aiasa chóir onóir 7 cáduis 7 rim iad. Do thabairt don altoir choitchind forsaníd barthain corp Críst 7 a fhuil cacha laei. Is móo cumor. Is córu cáduis remiad 7 onóir don chétaltóir forarhid m-bad corp Críst 7 a fhuilatus i. in croch noem. Is ínt eside ro-sidb_sium he fén dar cend cáichuile.

65

Atá dina in croch nóem i. comarda hí 7 glas ó n-dúnta tempul. Is é in tempul at-berair do dúnad trempi i. na nóeim 7 na firedina amal at-bert int aspatul: “Uos e__is templum dina 7 s.s. habitat in uobis.” Is fir conid tempul Dé na nóeim 7 na fireóin i. dúnaiten tempul acuirp 7 a nan__a ó shígen na crochi coimdéta tairsib. Na dech in náma arsatta 7 in náma bunaid i. díabul ina corpaib na inananmandaib na nóem 7 na fireón, úair is íat tempul 7 tégdais 7 addi 7 inad Dé hita no main íat. rl__.

66

Saine scéoil don cruce beós. Titulus.³⁵⁹ Araile duine gentlide³⁶⁰ ainchredimech ro-bui oc imdecht in díthreba in araile la and 7 se cen cretium etarru aice. Ecmaic trá adaig do thoitim fair isin fássach co fuair tech falum and 7 do-chuaid i__d corthuit ashúan fair. Am-bui and trá hi medon oidche a oenur. Tánic buiden mór do demnaib isin tech chugi 7 anóir chind éch leo i. demon oca raibe a cendacht.³⁶¹ At-berait araile combad tempul ídal no beth and 7 is ind do-chuaid in duine.³⁶² Ó at-chonnaire in gentlige ainchretmech íat ros-gab gréin 7 ecla díaisneti reompu he. IS andsin tuc acht sígen na crochi trá agaid 7 tairis fén uile fo mbug na Crístaige.

Am-bátar and na demna 7 íat ina suide in un tenid bui isin tig. At-bert anóir chindech friu: “Fégaid,” or sé, “na rab nech i faluch is tig.” Ro-sir set in tech a cétóir cu foreithmech ocus fuarutar in gentlige nan-creitmec út and icon fhroigid ina suide. Ó at-chonncutar hé trá 7 sigen na crochi tairis, ros-gab gráin 7 ecla adbul íat remi 7 nir lamsat búain friss. “Uch,” or síat, “maing duinn.” “Lestar falum sund,” or síat, “7 crois tairis.” Eclai na crochi tia bithu iarum for díabul, úair trí nechí ro-crochait isin croich sin Críst [p.234b] i corp Críst fén céamus 7 díabul 7 peccad Ádaim. Is ecal trá cumor la díabul croch Críst, úair is inte ro-crochad hé. 7 is trempi ro-dilegad 7 ros-crissad peccad Ádaim. Aliter don cruce.

67

IN croch nóemsa dina at-berum. Coiseccrand 7 bendach__ hi cacha túara 7 cachabíd chaithit na h-uli fhíreón 7 iresach. na ro-fhalcha díabul hé fen im biadaib 7 i praindib na firén. Amal indisted diaraile mnái ro-bui i comthinól banscál noem aile. In bensa trá at-berar sund eter námnaib. Aile do-chuaid ah__eur amach laa and isin lúb-gort 7 ath-connaire sí lúb³⁶³ álaind sochraid and. Tánic amian dí 7 aduaig hí. Do-chuaid díabul innte focétóir 7 téit in ben ardásacht³⁶⁴ for cathraig uile. Is andsin tancutar na hóga 7 do-rónsat irnaigthe móra g_sacha forri co n-dechsad díabul úathi, úair tucsat aichne forri corba díabul bui innte. Is andsin at-bert díabul: “Cía píannad no cía todéanam?” or sé. “Do-berthi forin cenadbur acaib dána, acht³⁶⁵ ro-badusa,” or sé, “am-shuide for in luib út 7 tánic m-ben co hanb fhaitech nem-fhegtach isin lúb-gort 7 it-connaire in luib n-álaind 7 misi forri 7 ní fhacaid si inisse. Tánic a-h-áilges dí 7 aduaid focétóir 7 ní thuc crois na sigen taris, úair datucad no thefindsea focétóir 7 nís

cúmcinad olc fri nech for ambiad.” Íarsin trá ro-imdig díabul. 7 ba slán in ben iarom. No con adub all no beth anall. ut i Adam d__nt.³⁶⁶

68

Scelaile de Cruce. IS hí in croch nóem dina bendach 7 coisecrad 7 nóemad na n-uli gním 7 saeth dogní duine. Na ro-láma díabul irchóit na h-olc do dénam do dhuine. Amal atá in scel-sa di arailib bráithrib ro-bátar in oen tig oc dénam soeth__ i. ic fuine aráin 7 ica in maine íarsin³⁶⁷ isint shur__. In tan trá tucsat in m-bairgen for tenid, ro-glúais 7 ro-chumscaig oen bairgen dib hi fén is int surm 7 do-rigne dres máind mór do fulachta³⁶⁸ 7 fogar ingnáth. Ó at-chualutar trá na braithre in núall mór sin 7 inndrés maidm³⁶⁹ in fogar nemgnáth na bairgine³⁷⁰ ro-thairngetar anís hí asin su rind³⁷¹ ro-fhégsat co feith chinech findite³⁷² beós 7 ní facutar sigen na cros na crochi ínte, úair bátar sin isna bargenaib aile uli. “Is uime so,” ol síat, “ro-bui in fogar mórsa 7 in núall isin bair gensi, úair na bui cros Críst ínte.” Ro-fúacrad trá ó h-in inach tiabithu na dernta gním isin eclais cen crois Críst 7 a shigen 7 a forcoimétsi³⁷³ tairis día saerad ar díabul. rl__.

VI

69

[234b] Incipit exaltatio sanctae crucis sund XUÍÍÍ kalind October.

Hí-sé scél indister innossa i. amal ruc rí na Med 7 na Pers hi slat leis int irrandus ros-fācaib Helend don croich i n-Íerusleim 7 do-ratsat na Crístaige forcúl hi doridise. Octavin August trá ba rí in domain in tan ro-genair Críst mac Dé. Ocus Tibir Cesair immorro ba h-imper in domain³⁷⁴ in tan ro-crochad. Ro-fhalchasat trá na h-Íudaide croch Críst iar n-a chésad focétoir

amál at-berut fairenn. At-berait araile is and ro-falchad hí in tan tucad dígal Tit 7 Uespian for Íerusleim i n-dígail fola Críst amál atá il-liubar na dígla remaind. Acht³⁷⁵ ní fess cía díb is cuntabairt. Acht issed so at-beram: bui trá in croch i fhaluch ic na h'Íudaigib ó Thibir Cesair fo ar crochad [p.235a] Críst cu Cónsatin mac Helena lasar tócbad in³⁷⁶ croch 7 lasar fríth.³⁷⁷ XXX imper forsin doman 7 isin Roim i. XLÍÍ³⁷⁸ bliadain 7 CC fota flatusa frisin re sin. XXX bliadni immorro ro-bu Cónstan mac Cónstantis 7 mac na rigna ro-fechtnaige³⁷⁹ Helinde i n-imperdacht³⁸⁰ in domain. Is lasin Cónstantin sin 7 la a máthair i. Elend³⁸¹ fo-fríth in croch amál ro-ráidsium thúas. Ro-bui trá int irrandus forácaib Helend don croich i n-Ierusleim and (iar fhágbaíl dí-sí na crochi, amál atrubrumar riam, tuc blaid día mhac 7 ro-fhácaib blaid ele i n-Ierleim, amál atá riam³⁸²) ó Chónstantin anall co Heraclius imper dedenach na Rómanach 7 cet imper na Crístaige. Da imper ar XX sin i. ÍÍÍ³⁸³ bliadni X ar CCC³⁸⁴ ó Chonstantin mac Helena có Heraclius 7 co Castroe ruc in croch i slait: iar fagbáil³⁸⁵ trá crochi Críst la Helind fechtnaig³⁸⁶ máthair Cónsatin ind impir móir, amál atrubrumar, ro-foilged hí le il-lucc imuirgidi úasal³⁸⁷ co h-anórach cádusach i n-Íerleim. Íar n-amsir móir fota iarsin 7 iar numir móir m-bliadne i. trí bliadni X 7 CCC 7 iar n-imperaib imdaib forin doman i. XXÍÍ³⁸⁸ imper ó Chonsatin co Heraclius amál atrubrumar. riam.³⁸⁹

70

Ro-búi trá in rí colach coirpti³⁹⁰ écraibdech ídaladartach³⁹¹ sin i. Castroe for Medaib 7 Persaib 7 urmór na h-Aissia uli ó sruth Dánuib 7 on Scethia atúaid 7 ó sruth Tanái³⁹² 7 d'Albania 7 ó Dátia co bendaib slebi³⁹³ Olivet. Is hé dina in rí colach cétnaso Castróe ro-fhaslaig ar áis 7 ar écin forsin uile chinead bátar fo-chomamus 7 fo a ríge a adrad amál Día uli

chumachtach³⁹⁴ co n-abratis co m-ba hé Castróe rí na rí 7 tigerna na tigerna 7 coimdid coitchend cáich. Nír lór lesium sin beós cencuil 7 co-r-bad do denam do thormach abais 7 do méitugud³⁹⁵ a peinni a damunta. Téit-sium trá íarsin lín a slúaig do argain 7 indred Íerusleime cor chuir na h-eclaisi 7 na tempuil bátar inte tar cend. Ro-scaíl 7 ro-airg íat uli amal ro-fhét. Íarsin trá in tan bui oc argain na cathrach amlaid sin do-chuaid co h-adnocul Críst. 7 in tan rob ail lais dul ind anund, ros-gab gráin 7 ecla adbul hé dí-aisneti dirim. Ro-bubtad co trom tren³⁹⁶ 7 ro-impó co h-obund ón adnocul. Do-róine sium col mór andsin i. int irrandus ro-facaib Helend³⁹⁷ in rígan don croich i n-Íerusleim hi comartha 7 i cuimne i testemain a nirt 7 a firinde ruc-sam lais in m-bloig sin día chathraig díles buden 7 bui aice and hí.

71

Ba mór trá díumas 7 ádclos 7 bocásach in rí cholaig sin, úair is é dos-gní i n-díumus: na dernad remi riam i tor airgit oen gil do denam do fen. 7 ba dermair méit, 7 lethet 7 airde in tuir sin. 7 ba h-airde hé indat tighe in baile ó h-ein amach ina chloicthech gel ard. Ro-suidiged iarom gemma glonide 7 leaga lógmara and. 7 do-rigne in rí suidiugud órda do buden in mullach in tuir sin. Íarsin trá do-rigne h-ímaigin 7 deilb n-álaind n-ingantaig charpait cethar-riata na gréne and amal ba gnáth ic lucht an idalartha úair ba dóig leo sam comad for ÍÍÍ³⁹⁸ h-echaib fō mud charpait³⁹⁹ cethar-riata no rethed grían cach láei uasin talmain 7 atbertis ÍÍÍ⁴⁰⁰ h-eich do beith fon carput sin 7 ite innso an-anmunda na n-ech sin i. Eritreus, Arctós, Lampos, Pilagius. Do-róni-sium dina dealb 7 imágin in charpait sin 7 na n-ech ina thur argait gil. 7 do-róni⁴⁰¹ h-ímaigin éasca 7 na rédland and beós. Do-roígne beós fetána lúaide do chur co h-inchlethi fō thalmain and 7 no leicead na h-uscui estib side fō a chomus in tan b'álaind leis

forsin cathraig. Is aire do-gníd-som sin ar co n-abratis lucht na catrach co m-ba día hé 7 co n-actis a gníma amal día ic tabairt fhleochaid 7 usci doib. Do-róni trá isin tur sin i. sossad 7 inad ríгда do buden and 7 ro-chóraig in croich coimdetá ina fharrud and cu h-onórach amal bid fer cumtha [p.235b] do hi acht⁴⁰² ni ar abba a h-adartha eter do. Do-rat iarsin a ríge día mac i. Titalus a ainm side 7 ro-suid fen cu cobsaid amal día isin ídaltig cholaig chorpthi sin.

72

Héraclius dina ba h-imper in domain uli i. isin Roim⁴⁰³ in tan sin. Ó at-chúalaid side in croch do-breith do Chastróe les indoíre, ro-thinóil side na Crístaige amal fos-fuair 7 ro-fhét 7 do-chuaid coblach ríгда tar muir Torrian Sair isin Aissia. 7 ro-thinóilset Crístaige na h-Aissia leo beós 7 lotar reompu díb línaib co ferond 7 co cathraig. Chastróe for brú srotha Danúib. 7 ro-shuid in t-imper Heraclius co n-a slúag dondara leth do sruth Danúib. Ro-thinóilset iarom na gentlige in Titalus i. in mac Castróe don leith aile dont sruth.⁴⁰⁴ Íarsin trá ro-thinfid 7 ro-ghoin condircle 7 trocaire Dé críde 7 menma in impir Héraclius 7 do-rat in t-óen Día comairle dó 7 isi comairle tucad in cumachta⁴⁰⁵ diáda⁴⁰⁶ dó andsin⁴⁰⁷ i. he buden i. Eraclius⁴⁰⁸ 7 Titulus mac Castróe a n-dul a n-dís for drochat srotha Danúib 7 comrag dessi do dénam don impiur Crístaide 7 don ríг colach gentlide i. mac Castroe⁴⁰⁹ 7 cen fuil int sloig cechtarda do thogail etarru 7 cipe díb día tucad in toicthe coscar in ríge 7 in imperdacht⁴¹⁰ do thabairt dó cen díth na damain na esbaid⁴¹¹ [in] sloig⁴¹² ó chechtar-de.⁴¹³

73

Ba tol trá fris na rígaib uli 7 fria h-oirechtaib in popuil cechtar-da in chomairle sin 7 ro-aeantaigset uile⁴¹⁴ do leth for leath impe.⁴¹⁵ IS and sin trá do-rónad cinned mór 7 smacht 7

pactum⁴¹⁶ ⁴¹⁷ ele acco-som i cipe fer do muinnter in dá imper do-berad fortacht no fóirithin for a thigerna n-díles⁴¹⁸ uodessin ce mad anbainde tissad fris a luirgne in fhir sin do brissiud 7 a láma do scaltad 7 a chor íarsin da thigerna fen⁴¹⁹ hi sruth Danúib. Ba maith trá 7 ba tol frisín⁴²⁰ popul uli in cinded 7 in smacht sin do dénam, amal atrubrumar. Do-chuatar in días sin i Héraclius int imper Crístaí⁴²¹ 7 Titulus mac Castróe co medón in drochait móir⁴²² búí dar sruth Danúib. Íarsin trá ro-chromsat na Crístaige a n-glúine⁴²³ co lár 7 ro-guidset Día co díchra ó déraib 7 ó⁴²⁴ irnaigtib glanaib 7 ó lám-chomairt truímm. Do-rat trá íarsin Día coscar 7 búaid do Héraclius don impiur trena chondirle fén 7 trena thrócaire 7 tría irnaighti na Crístaide 7 tría nert⁴²⁵ 7 mírbuil na crochi nóemi co ros-marb andsin Titulus mac Castróe hi fiadnaise int sloig chechtar-da.⁴²⁶ 7 ní con tánic nech etarru, úair ro chomailset a m-bág.

74

Ba h-ingnad trá 7 ba machta⁴²⁷ menman⁴²⁸ 7 ba mírbuil mór⁴²⁹ ina n-derna slog Castróe andsin in la sin cen furtacht⁴³⁰ a tigerna. 7 no co namá do-ronsat, acht⁴³¹ ro-chromsat don impiur Héraclius⁴³² co m-báatar uli fo chumachta⁴³³ Héraclius 7 ar creteam don oen Dhía. Ro-gab trá Héraclius íat uile⁴³⁴ chuice cu condirlech caín-béssach co tancutar uile fobaitis 7 cretem. Ó ro-gabsat trá uli amlaid sin a m-bathis 7 cretem, luid in rí Héraclius cho ro-shir uli ferunna 7 flaitus Chastróe cor baitsed leis uli feraib macaib mnaib íatt.

75

Ro-ímpa íarsin Héraclius 7 úathad dia muintir maroen friss co dú a m-bui Castróe conas fuair he ina shuide ina chathair rígha hi m-mullach in tuir argait gil ut do-rónad leis, amal atrubrumar. Ó at-chondairc immorro Castróe Héraclius int imper, tuc aichne fair. Gabais trá

ecla ádbul Castróe ressan impiur ica fhacsin 7 ro-sóad delb 7 dath dó co m-bui for crith 7 co m-bocad uli. 7 ros-fuabair bríathra slánaigthe do ráda i n-agaid Héraclius cen cor fhét.

76

At-bert Héraclius dina frissium: “Mad áil leat sláinte do chuirp 7 t'anma,” ol sé, “do-berthar duit [p.236a] úair cid at nem-dingbál-su do thabairt onóra 7 cádusa do croich Crist tucais lat hi sloit hi⁴³⁵ in méti búí it chumang 7 it achni-tucais onóir 7 rímhiad dí. Ocus mad áil leat,” ar Héraclius,⁴³⁶ “cretium dar tigerne i. Ísu Críst mac Dé bí, rachaid do ríge fén duit for Medaib 7 Persaib 7 t'uile indmasa 7 maithes 7 do betha beós. 7 ní sirfither ort dia cind sin uile acht⁴³⁷ itire namá.” At-bert dina Castróe na creitfed eter 7 forémid comand na caratrad fri Heraclius beós. Ro-nocht immorro Héraclius a chlaideb annsin 7 tobacht⁴³⁸ a chend do Chastróe ina rígdá budésin, at-bert ar abba a adnocul, úair ba rí he.

77

IN rí immorro Héraclius ro-gab side crand na crochi ina láim 7 gabaid remi co h-Íerusleim. Cach Crístaige dina secha tégtis tictis co subach forboelid ina n-agaid co n-imnaib 7 cantacib 7 moltaib móra don choimdid na n-dúl. Luid Roime trá in rí amlaid sin co subach sognímach do Íerusleim. 7 ó ra-síacht co slíab Oloueit 7 rob-áil leis dul isin catraig anund tríasin dorus tresa tánic Críst h-ímach in tan do-chuaid dochum in chésta. Is amlaid trá do-chuaid in rí dochumm in dorais sin do dhul trít⁴³⁹ 7 sé edinnte⁴⁴⁰ cumdaigthe ó chúmdaib rígdá imperalta⁴⁴¹ for eoch m-búada n-álaind ina shuide. In tan trá ba h-áil⁴⁴² lais cromad fon dorus anund, is annsin ro-druitset clocha in dorais fria chéli cor thuit cách cu h-oband dochumm araile díb cor ba daingen do-scaílte hé iarom. Ba machtad⁴⁴³ mór trá 7 ba duba

dérmáir frisin n-imper 7 frissin popul co scarach⁴⁴⁴ Crístaige búí and in mírbuill sin. 7 ro-fhechsat a n-oenfhecht⁴⁴⁵ dochum nime la tóirrsi thruim. At-chonncatar uli sigen⁴⁴⁶ 7 delb na crochi etarru 7 nem 7 se ina shoignén téntige for derglassad. Aingel iarom búí ann 7 sigean 7 delb na crochi ina láim 7 ro-airis forsín dorus 7 at-bert fríu co cúala cách uli hé:

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“TN tan trá,” ol sé, “tánic rí nime 7 tigerna ind uile⁴⁴⁷ domain triasa n-dorusa 7 ro-chomshlánaig,” ol sé, “glanrúine in chésta coimdetta thrít, ní corcair na ríгда ná co mind mo chend na for eoch m-búada hi carput tánic, acht⁴⁴⁸ ina shuide for druimm assain bic, co humal inísel tánic conus fácbad desmirecht⁴⁴⁹ a iníse día muintir 7 día mhogadaib da éis.” Ó rus-labair in t-aingel amlaid sin, téit úadib dochum nime. Ó at-chúala trá Héraclius tórruma in aingil 7 a adchosán, ros-gab foelti mór 7 met menman esium de sin. Cuirid de co lúath na comartha da ardrige 7 imperdachta⁴⁵⁰ bátar fair eter arm 7 decelt 7 ros-ben beós a assa 7 a broga de día⁴⁵¹ chossaib. Gabaid íarsin crand na crochi ina láim n-diss⁴⁵² 453 fesin 7 luid remi cu h-obund amlaid sin dochumm in dorais chetna. Ros-tócaib immorro in dorus he buden remi 7 ro-scaill fochétóir 7 do-rat saer inotacht slánaigthe don ríг co n-dechaid trit⁴⁵⁴ cen fuirech. Íarsin trá ros-cuir in ríг Héraclius a n-irrandus lán lógmar sin tue lais don croich ina h-inad fén i. int inad asa ruc Castróe hí 7 facbais and iarom. Téit íarsin Héraclius tar muir⁴⁵⁵ Thorrian síar cor Róim día chathraig n-dílis buden iar m-búaid 7 coscar ó náimtib. Finit amal finit.

Transcript of LB, p. 159, Column A, line 66 to Column B, line 29

on Legend of the Cross (Royal Irish Academy)

Imráiter didiu sund ní do scélaib in Cónstantin cetna sin.i.Cónstantin meic Elena na h-ardrigna. 7 ro-gab side rígi déis a athair. 7 ro-indsaig for ferannaib echtrand imach.i.forgenntib 7 sair cenélaib. Ro-bristea trá cath cech láí for Cónstantin . 7 ní léctea didiu codlud na long_ud dó fri mét na h-ingrema 7in chocaid boí fair. Confacca in n-í Míchel árchangel chuice ina shúan. “Cid dos-gní⁴⁵⁶ toirsech?” ol int aingel. “Fo-bíth is tromm léim brissed do genntib form,” ol sé.”Is follus trá na fil nert Críst oc cunnam lat,” ol Míchel.”In é side ro-crochsát Íudaide?”ol Constantin.”Is é immorro,” ol Míchel.”Décha didiu in crossa⁴⁵⁷ amal at-berum,” ol int aingel. ”Ar is é so fúath 7 cumma in craind in ro-crochad Críst ara n-derntar didiu latsu amarach in fúath-sa do cur i slait móir. 7 nos-beir fria tais⁴⁵⁸ docum in catha.7 mad remut moid es, creit dom thigernasa conneoch conis maroen frit.” Ba firón didiu móidid remi iar na bárach co na térna nech dianámtib úad.Is ann trá ro-creit Cónstantin do Críst co n-neoch conánacair aroen⁴⁵⁹ fris. At-cúas trá do Elena.i.día máthair in scélsin. Is ed at-bert: “Ropad cobair mór deit,” ol sí, “dian bad hi croch bunaid Críst no beth fria t’ais.”⁴⁶⁰ Co n-id annsin trá ruc Elena slúagad mór le co Íerlem do chuinchid crochi Críst cus na h-Íudaib no didiu co tardad indrud mór tarsin cathraig mine tuctha in croch dí.Is annsin ro-gabad le trí senoraig do lucht na cathrach.i.do shainmaicne⁴⁶¹ in lohta ro-crochsatar Críst. 7 boí Elena oc cuinchid na croichi coimdéta chucu.7 ni fetus trá úadib a h-atmáil⁴⁶² co ro-riagta co mór eat.Is lór didiu innister sunn do scélaib na crochi.ar atatt ina liubar fén et cetera.

1. According to Schirmer, the number CCIX should be CCXC, given the evidence in subsequent lines (27).
2. "i. *trachtad Paralippi*" is written in the margin.
3. "i. *Augustinus* in libro De Ciuitate Dei" is written in the margin.
4. "O tosach domain co broit **m-Babiloine MMMCCLXIII bliadni**" is written in the margins.
5. The *DIL* entry for *caillide* is as follows: "(1 caill) *sylvan, connected with woods...*" (95-29)
6. "ingnathach" is written between the lines below "n-inganthach"
7. The abbreviation "s" equals "sed"; hence, **acht**.
- ⁸ Iése]Schirmer—Iesé; facs—Iése; Photocopy of photostat (hereafter cited as PPS)—Iése
9. **acht** for the abbreviation "s".
- ¹⁰ fhatine] Schirmer—fhatsine; facs—fhatine; PPS—fhatine
11. "p~.n~.p~.n." is written between the lines above "Berbes Nicolaa"; for Schirmer, it indicates "proprium nomen" (proper noun) (6).
12. fätine] Schirmer--fätsine; facs.—fätine; PPS--fätine
13. "buidech"--written between the lines above "co"
14. feacht] facs.--seacht; Schirmer—feacht; PPS--feacht
15. "is tech"--written in the margins
- ¹⁶ tri]Schirmer—tri; facs—tri; PPS(?)—tri
17. "an"--written between the lines above "colleth"
18. "l-fond" is written between the lines above "dorat circall."
- ¹⁹ co na roibe]Schirmer—conaroibe; facs—conaroibe; PPS—conaroibe

- ²⁰ fofrith] Schirmer—fofrith; facs—fofrith; PPS—fofrith
21. "7 VIII penginde tomus in circuil sin" is written in the margin.
22. acht for the abbreviation "s".
23. "na bud comalaind"--written between the lines above "na bud"
24. "tan"--written in the margins
25. "troig"--written between the lines over "bethaid"
- ²⁶ The abbreviation "s" for "sed"—here represented by "_cht"
27. "7 ni riacht da"--written between the lines over "na sis co talam"
28. Armatia] Hughes—Armathia; facs—Armatia; PPS—Armatia
29. nar h-ádnaiced] Hughes--nár haidnaiced; facs.—narhádnaiced; PPS(?)--narhádnaiced
30. do-ratsa[t] Hughes--do ratsa[t]; facs.—doratsa; PPS--doratsa
31. "De Necodemus"--written in the margins
32. The abbreviation "s" for "sed" is here represented by "acht"
33. issed] facs.--issed; Hughes--iss ead; PPS--issed
34. int olcc] Hughes--in t-olk; facs.--in t-olcc; PPS—in t-olcc
35. isint saboit] Hughes--t[s]aboit; facs.—tsaboit; PPS--tsaboit
- ³⁶ imme sin] Hughes—imme sin; facs—imme sin; PPS—imme sin
- ³⁷ adhnocuil] Hughes—adhnocul; facs.—adhnocul; PPS—adh(?)nocuil (among corrigenda listed in the RIA facsimile)
38. The abbreviation "s" for "sed" is here indicated by "acht".
39. 7 ro] Hughes--ro; facs.--7 ro; PPS—7 ro
40. "in milid"--written between the lines above "ol se"

41. **fantaisib**] Hughes--fant[ais]ib; facs.—fantib; PPS--fantib
42. "de militipus"--written in the margins
43. "or na milid"--written between the lines above "atrubra __"
44. **atbertatar**] Hughes--Atbert[at]ar; facs.—atbertatar; PPS--atbertatar
45. "iarsin"--written between the lines above "IS hi"
46. **génam]** Hughes--géna[m]; facs.—géna; PPS(?)--génam
47. "De tribus....in Ierusalem"--written in the margins
48. **ina**] Hughes--i[n]a; facs.—ia;PPS-ina (among corrigenda listed in the RIA Facsimile)
49. **babtizantes**] Hughes--baptizantes; facs.—babtizantes; PPS--baptizantes
50. "sin"--written between the lines above "iat"
51. **at-chualamar-ni**] Hughes--at-chualam[a]r; facs.--atchualam_mi; PPS—atchualam__mi
52. "denequitia Iudeorum"--written in the margins
53. **a n-oeninad**] Hughes--a n-oeni[n]ad; facs.—anoeninad; anoeninad
54. "de Nicodemo"--written in the margins
55. "no is andsin"--written between the lines above "Roerig"; according to Hughes, it is a "gloss" on "Ro érig iar sin" (128).
56. **chrichaib**] Hughes--*chrichaib*; facs—chrichaibaib; PPS--chrichaibaib
57. The abbreviation "s" for "sed" is here rendered "acht".
58. The abbreviation "s" for "sed" is here rendered as "acht".
59. The abbreviation "s" for "sed" is here rendered as "_ch_".
60. The abbreviation "s" for "sed" is here rendered as "acht".
61. "bendacht"--written above "7 orcom arli"

62. agaid ro nuallsat] Hughes--agaid 7 ro nuallsat; facs.--agaid ro nuallsat; PPS—agaid ro nuallsat
- ⁶³ choimded] Hughes—choimed
64. The abbreviation "s" for "sed" is here represented by "acht".
65. cathraig] Hughes--chathraig; facs.—cathraig; PPS--cathraig
- ⁶⁶ ina] Hughes—in
67. Íudaib] Hughes--Iudai[di]b; facs.—iudaib; PPS(?)---iudaib
68. a n-gluine] Hughes--a nglúine; facs.--a ngluine; PPS—a ngluine
69. "7 atbertatar andís ina enfecht"--written between the lines above "oir"
70. at-beram-so]Hughes--atberam-*ne*; facs.--atberam-so; PPS—atberam-so
71. "Qualiter...descenderim"--this phrase straddles three lines
- ⁷² int shollsi]Hughes—in tsoillsi; facs—in tshollsi; PPS—in tshollsi
73. "is fir"--written in the margin to the left of "IS he"
74. diadai] Hughes--diada; facs.—diadai; PPS--diadai
- ⁷⁵ in tshollsi] Hughes—in tshollsi; facs—in tshollsi; PPS—in tshollsi
76. gabus-sa] Hughes--gabus-[s]a
- ⁷⁷ dúile] PPS—du(?)ile; facs.—diule; Hughes—dúile (among the corrigenda listed in the RIA Facsimile)
78. ro adrus-sa] Hughes--ro adrus-[s]a
79. rechtai] Hughes--téchtai ; facs.—rechtai; PPS--rechtai
80. tucus-sa] Hughes--tucus-[s]a
81. ro chuirius-sa] Hughes--ro chuirius-[s]a
82. "de Sattana"--written in the margin

83. **ad [mortem]. Et] Hughes--ad [mortem]. Et; facs.--ad. Et; PPS(?)—ad.Et**
84. **do-rignius-sa] Hughes--dorignius-[s]a**
85. **tucus-sa] Hughes--tucus-[s]a**
86. **"habitatores...i. na pecdaig"--written in the margin**
87. **"ol i fernd"--written between the lines above "tussa ol se"**
88. **Ifferni] Hughes--Iferni; facs.—Ifferni; PPS--Ifferni**
89. **7 cetera] Hughes--et cetera; facs.--7 cetera (written between lines above I "Iffernd"); PPS—7 cetera**
90. **"7 c__(?)"--written between the lines above "iffirnd"**
91. **"dúnaid"--written in the margins**
92. **ro-éirig] Hughes--ro érig; facs.--ro éirig; PPS—ro éirig**
93. **doirsi] Hughes--doirrsi; facs.—doirsi; PPS--doirsi**
94. **ro glacc diabul] Hughes--ro glacc [Crist] diabul; facs.--ro glacc diabul; PPS—ro glacc diabul**
95. **The abbreviation "s" for "sed"-- here rendered as "acht"**
96. **"suthain"--written between the lines above "monoe..."**
97. **Shemión] Hughes--Semión ; facs.—Shémion; MS.--Shémion**
98. **"De Ádam"--written in the margins**
99. **The abbreviation "s" for "sed" is here represented as "acht".**
100. **"amen"--written between the lines above "7 ro"**
101. **fris] Hughes—friss; facs—fris; PPS--fris**
102. **"De Elí 7 Enoc"--written in the margins**
103. **mar [ní r]o-bátar] Hughes--mar [ní r]obatar; facs.—marobatar; PPS--marobatar**

104. The abbreviation "s" for "sed" is here rendered by "acht".
105. The abbreviation "s" for "sed" is here rendered by "acht".
104. fris] Hughes—friss; facs—fris; PPS--friss
107. "ne"--written between the lines above "icind"
108. nóeim] Hughes--noem; facs.—nóeim; PPS(?)--nóeim
109. Memento...tuum] Hughes: 'Memento mei domine cum ueneris in regnum tuum.'
110. Amen...[Paradiso]] Hughes--'Amen dico tibi hodie mecum eris in [Paradiso]'
111. glanrúine [in] diadai] Hughes--glanruine (in)diadai
112. "díada"--written between the lines above "rofoillsig"
113. dúind] Hughes--dúinn; facs.--dúind
114. "ar"--written between the lines above "na"
115. "De.....euangelium"--set off within a box from other text
116. fher] Hughes--fer; facs.—fher; PPS--fher
117. "neach(?)"--written between the lines above "iat" iarsin. ní frith immorro a bec do Shoinne itir(?) nascribennaib cid ar leith co deligthe. ro scribait. ní roibe ní bud mó na bud luga hi cairt dīb sech a cheli. níbói spáine litre na sillaibe hi cairt dīb sech araile.
Do fhádbail na croiche beos.
118. "at"--written between the lines over "lx"
- ¹¹⁹ Ádam] Schirmer—Adam; facs—Adám; PPS(?)—Adám
- ¹²⁰ chroiche] facs—chroiche; PPS-chroiche; Schirmer—croiche; "o"—written between the lines over "nac"
121. "o"--written between the lines over "nac.."
122. "bl"--written between the lines over "LXX"
123. "aib"--written between the lines over "cc"

124. [a]cht for the abbreviation "s".

¹²⁵ fo-fríth] Schirmer—fofrith; PPS—fofrith; facs-fofrith; “fofríth” here and elsewhere

124. The *Dictionary of the Irish Language*, published by the Royal Irish Academy, states in connection with “Cirine” as follows: “Cirine io (Lat. *Hieronymus*, ‘as if a diminutive of cir “jet”’, Thurn. Gramm.573). *St. Jerome...*” (117.201)

127. "iarsin"--written in the margin

128. "nunc"--written between the lines over "sund"

129. "at"--written between the lines over "xxx"

130. "uair dha imper XXX ro gab imperecht isia Róim o hOctafin Augast cu Cóstantín mac Elena lasa fríth croch Crist"--written in the lower margins

131. "ait"--written between the lines over "xxx"

132. "s"--written between the lines over "ap__"

133. "mor"--written between the lines over "Scél"

134. "co tren"--written between the lines over "ro chreid"

133. *rér*, from “riar. [F.] ‘will, desire; obedience’ “ (Atkinson 849)

136. "anall"--written in the margins

¹³⁷ innte] Schirmer—inte; facs-innte; PPS—innte

¹³⁸ iar] Schirmer—iar; facs—iár; PPS(?)—iár

139. "borba"--written between the lines above "tuaiscirt"

140. "7 a Datia"--written between the lines above "a Germain"

141. "7 a Gothia 7 dar sruth Danuib atuaig"--written between the lines above "7 tar sruth"

142. "7 ferandaib"--written between the lines above "7 tuathaib"

¹⁴³ fris] Schirmer—friss; facs—fris; PPS-fris

144. n-aidherda] facsimile--naidherda; Schirmer--n-aierda; PPS--n-aidherda
- ¹⁴⁵ marbad-som] Schirmer--marbad-som; PPS--marbad-som; facs--marbad-som
146. "i. papa"-- written between the lines over "Eusebius"
147. "dermair"--written between the lines above "diasneti"
148. in eirt] facs.--ineirt; Schirmer--in neirt
149. The following is written in the margin: "IS esed scel Maxentius inchorad. acht is examail indister".
- ¹⁵⁰ cucoscar] Schirmer--co coscar; facs--cucoscar; PPS-cucoscar
- ¹⁵¹ Iarsin tra tanic in rig cucosca mor lais dia dia cathraig n-dilis buden .co Róim leth. 7 rogairmit chuire andsin] facs.--Iarsin tra tanic inrig cucoscar mor lais dia [228a] dia cathraig ndilis buden. coróim leth. ro gairmit chuire andsin.; Schirmer--Iarsin tra tanic in rig co coscar mor lais dia cathraig n-dilis buden co Róim leth, 7 rogairmit chuire andsin; PPS--Iarsin tra tanic inrig cucoscar mor lais dia [228a] dia cathraig ndilis buden
152. "do na sacairt Iudaide"--written between the lines above "for miscais"
153. Written in margin.
154. "ise citus catistaut he 7 ni he baupstaut"--written between lines above "Eosebi"
155. "vel transeunt"--written in margins.
- ¹⁵⁶ transeunt] Schirmer--transeunt; facs--transeunt; PPS--transeunt
- ¹⁵⁷ Eusebius] Schirmer--Eusebi
158. "thin"--written between the lines above "chosc"
159. "ro forcan in papa"--written between the lines above "ro muin"
160. iresech] PPS--ir iresech; facs.--ir iresech; Schirmer--iresech
161. Written in margin.
162. The abbreviation "s" (sed) is rendered "acht".

161. From “**fognaim**. ‘to serve, to be of use’...” ; the pret. 3 sg. is *ro fhogain* (Atkinson 710)

164. Schirmer: "co"

165. "treorach"--written in the margin

166. The abbreviation "s" is rendered "acht".

167. "do cleith doib"--written between the lines above "dona hÍudadaib"

168. The abbreviation "s" is rendered "_cht".

169. The abbreviation "s" (sed) is rendered "acht".

¹⁷⁰ rigain] Schirmer—rigan; facs.—rigan; Photostat of manuscript (hereafter cited as PS)—rigain (among the corrigenda listed in the RIA Facsimile)

171. "ro freccair"--written in the margin

172. ro shluind] Schirmer--7 ro shluind; facs.--ro shluind; PPS--ro shluind

173. aicce] Schirmer--aice; facs.--aicce; PPS--aicce

174. The abbreviation "s" for "sed" is rendered "acht".

175. aice] Schirmer--aicce; facs.--aice; PPS--aice

176. The abbreviation "s" for "sed" is rendered by "acht".

177. The abbreviation "s" for "sed" is rendered here by "acht".

178. Written in margin.

¹⁷⁹ n-Íudáide] Schirmer—n-I'udáide; facs—níudáide; PPS(?)—níudáide

180. The abbreviation "s" for "sed" is here rendered as "acht".

181. *Falum*, from “(3) fáil abundance (?)” (DIL 294.36)

182. as] Schirmer--a; facs.--as; PPS--as

183. The abbreviation "s" for "sed" is here rendered as "acht".
184. scriptuir] facs.--scriptuir; PPS--scriptuir; Schirmer--scriptuir
185. The abbreviation "s" for "sed" is here rendered as "acht."
186. miscai[s]] facs.--miscai; PPS--miscai; Schirmer--miscai[s]
187. The abbreviation "s" for "sed" is here rendered as "acht".
- ¹⁸⁸ mhallachtain] Schirmer—mallachtain; facs—mhallachtain; PPS—mhallachtain
189. ro scribad] facs.--ro scribad; PPS--ro scribad; Schirmer--ro scribad
- ¹⁹⁰ na h-aithesca-sa] Schirmer—na aithesca-sa; facs—na haithesca-sa; PPS—na haithesca-sa
191. modo] Schirmer--meo; facs.--modo; PPS--modo
- ¹⁹² uobis] Schirmer—nobis; facs—uobis; PPS—uobis
193. The abbreviation "l h" is written between lines above "autem". It has been rendered "vel h-".
- ¹⁹⁴ vel h-autem] Schirmer—autem; facs—vel h-autem; PPS—vel h-autem
195. "h u" is written between the lines above "bos"; it is rendered here as "vel u".
- ¹⁹⁶ The following two lines are repeated subsequently in corrected form in the photostat of the manuscript (PS): Et atbert andsin in rigan intuile ecnai dhiada uile labraid-sí uli amlaid sin
197. The abbreviation "s" is here rendered as "_cht".
198. The abbreviation "s" is here rendered as "_cht".
199. as-bert] Schirmer--atbert; PPS--asbert; facs.--asbert
- ²⁰⁰ na Íudaide]Schirmer—na hÍudaide; facs—na hÍudaide; PPS—na hÍudaide
201. The abbreviation "s" for "sed" is rendered "_cht".

202. The Roman numeral "D" is written between the lines above "CCCCC".
- ²⁰³ so ol si] Schirmer—so sol si; facs—so ol si; PPS—so ol si
- ²⁰⁴ at-bert] facs.—atber; PPS—atber; Schirmer—atberat
205. tiagait] facs.--tiagagait; PPS--tiagagait; Schirmer--tiagait
206. dobeir-si] Schirmer--dobeir-si; facs.--dobeir-sí; PPS(?)--dobeir-sí
- ²⁰⁷ oen] Schirmer—óen; facs—oen; PPS—oen
- ²⁰⁸ i n-ar crochsatar] Schirmer—i n-ar chrochsatar; PPS—in-ar crochsatar; facs—i n-ar chrochsatar
209. ro nefnigit] Schirmer--ro nefnigid; facs.--ro nefnigit; PPS--ro nefnigit
210. "ro nefnigit ro"--written in the margin
- ²¹¹ ro díscailfid] Schirmer—ro discaifid; facs—ro díscailfid; PPS(?)—ro díscailfid
- ²¹² athardhane] Schirmer—athardhane; facs—athardhane; PPS—athardhane
213. "i. Semion"--written between the lines above "do mathair"
214. The abbreviation "s" for "sed" is rendered "acht".
- ²¹⁵ at-bert-sa] Schirmer—atburt-sa
216. The abbreviation "s" for "sed" is rendered "acht".
- ²¹⁷ popuil] Schirmer—popuil; facs—popuil; PPS—popuil
218. "Do sil Beniámin do Zefán 7 Íudas a bráthair" is written in the margin.
219. Zepain] Schirmer--Zephain; facs.--Zepain; PPS--Zepain
220. gabsat] Schirmer--gabsat; facs.--gabgabsat; PPS--gabgabsat
221. The abbreviation "s" for "sed" is rendered here as "_cht"
222. "peccatum nesciunt enim quid faciunt ec hoc"--written in the margin

- ²²³ ec hoc] Schirmer—et hoc; facs—ec hoc; PPS—ec hoc
224. "uair ba he in t-shlainte suthain he"--written in the margin
225. "l d"--written above "do", "l" representing "no" according to Schirmer
226. "dar cend bíd no etaig"--written between the lines above "cach"; "no" is indicated by "l-"
227. ro chassait] Schirmer--ro chassaid; facs.--ro chassait; PPS--ro chassait
228. "do brathair-siu"--written between the lines above "Zephan"
229. "for Zaich"--written between the lines above "m'athair"
230. "sin"--written between the lines above "is aire"
231. The abbreviation "s" for "sed" is here rendered as "acht"
232. "na do glifit"--written in the margin
233. The abbreviation "s" for "sed" is rendered here as "acht"
- ²³⁴ h-abair] Schirmer—habair; facs—habair; PPS—habair
235. The abbreviation "s" for "sed" is here rendered "acht"
- ²³⁶ at-bertsat] Schirmer—atbertsat; PPS—atbertsat; facs—atbertsat
- ²³⁷ friú] Schirmer—friú; facs—friú; PPS?—friú
238. The abbreviation "s" for "sed" is here rendered as "_cht".
- ²³⁹ in rigan] Schirmer—in rigan; facs—in rigan; PPS?—in rigan
240. "maic"--written between the lines above "...eoin"
241. fosiged-som] Schirmer--folsiged-som; facs.--fosiged-som; PPS--fosiged
242. indissed] Schirmer--indissed; facs.--indissied; PPS--indissied
243. The symbol for "est"—employed in the facsimile and in PPS
- ²⁴⁴ at-bert] Schirmer—atbert; facs—atbert; PPS—atbert

²⁴⁵ **anmunna]**Schirmer—**anmúnna**; **fac**s—**anmunna**; **PPS**—**anmunna**

²⁴⁶ **Crist]** Schirmer—**Crist**; **fac**s—**Crist**; **PPS**—**Crist**

247. The abbreviation "s" for "sed" is here represented by "acht".

248. The abbreviation "s" for "sed" is here rendered as "acht".

249. "**Crist**"--written between the lines, above "in ro crochad"

250. The abbreviation "s" for "sed" is here rendered "acht".

²⁵¹ **Ataat]**Schirmer—**Ataat**; **fac**s—**Atatt**; **PPS**-**Atatt**

²⁵² **fhollsigis]** **PPS**—**fhollsigis**; **fac**s.—**follsigis**; Schirmer—**follsigis** (among the corrigenda listed in the RIA Facsimile)

²⁵³ **m-boí]** Schirmer—**m-boi**; **PPS**—**m-bói**; **fac**s—**m-bói**

254. "i. trí troigthe hi páis **no comad XX troiged XX paise**"--written between the lines

²⁵⁵ **amlaid]** Schirmer—**amlaid**; **fac**s—**amlaid**; **PPS**—**amlaid**

²⁵⁶ **forin]** Schirmer—**forin**; **fac**s—**forin**; **PPS**—**forin**

²⁵⁷ **érig]** Schirmer—**erig**; **fac**s—**érig**; **PPS**?—**érig**

258. "**7 angidechta**"--written between the lines above "7 indirge"

²⁵⁹ **as-bert]**Schirmer—**atbert**; **fac**s—**asbert**; **PPS**—**asbert**

260. **todérnaib]** Schirmer--**todernamaib**; **fac**s.--**todernaib**; **PPS**--**todernaib**

261. "**marb iarsin in t-espoc ro bui isin cathraig**"--written between the lines above "Íudas"

²⁶² **ind espeoc]** **fac**s.—**ind espoc**; **PPS**—**ind espeoc**; Schirmer—**ind espoc** (among corrigenda listed in RIA Facsimile)

263. The abbreviation "s" for "sed"-- here rendered as "acht"

²⁶⁴ **ro chuiretar]** Schirmer—**rocuiretar**; **PPS**—**ro chuiretar**; **fac**s—**ro chuiretar**

- ²⁶⁵ prius] Schirmer—prius; PPS—prius; facs—prius
266. "7 m'áilces"--written between the lines above "mian"
267. The abbreviation "s" for "sed"--here rendered as "acht"
268. "um" is written between the lines above "atbert-si"
269. The abbreviation "s" for "sed"--here rendered as "_cht"
270. "XXa libró Eclisiassce Historie"--written in the margin
271. The abbreviation "s" for "sed"--here rendered as "acht"
272. The abbreviation "s" for "sed"--here rendered as "acht"
- ²⁷³ trá] Schirmer—tra; PPS—tra; facs—tra
- ²⁷⁴ ri] Schirmer—rí; facs—ri; PPS?—ri
- ²⁷⁵ it-chonnaire] Schirmer—itchonaire; facs.—itchonaire; PPS—itchonnaire (among corrigenda listed in the RIA Facsimile)
- ²⁷⁶ ri] Schirmer—rí; facs—ri; PPS(?)—ri
277. "co m-bad he scél Maxentius in chorad beos so"--written in the margin
278. The abbreviation "s" for "sed"--here rendered as "acht"
279. The abbreviation "s" for "sed"--here rendered as "acht"
280. Íar sith] facs.--sith; Schirmer--sith; PPS--sith
- ²⁸¹ sib uli] Schirmer—sib; facs—sib uli; PPS—sib uli
282. an n-oen fhecht] facs.--anoenflecht; Schirmer--a n-noenflecht; PPS--anoenflecht
283. "7 cuirfet i n-oentenid a noenflecht sib"--written in the margin
284. The abbreviation "s" for "sed"--here rendered as "_cht"
285. The abbreviation "s" for "sed"--here rendered as "acht"

286. "me"--written between the lines above "cuthi"
- ²⁸⁷ Íar tabairt] Schirmer—Iar tabairt; PPS—IArtabairt; facs—Iartabairt
288. The abbreviation "s" for "sed"--here rendered as "acht"
289. ní] facs.--ní; Schirmer--ní; PPS--ní
290. "i. a ised i fhir so fo"--written in the margins
291. The abbreviation "s" for "sed"--here rendered by "_cht"
- ²⁹² annsin] Schirmer—annsin; PPS—ann sin; facs—ann sin
- ²⁹³ annsin] Schirmer—annsin; PPS—ann sin; facs—ann sin
294. The abbreviation "s" for "sed"--here rendered as "acht"
- ²⁹⁵ mírbuile] Schirmer—mírbuile; facs—mírbuile; PPS(?)—mírbuile
296. The abbreviation "s" for "sed"--here rendered as "_cht"
297. The abbreviation "s" for "sed"--here rendered as "acht"
298. "7 randchuitiugud"--written between the lines above "comlaintes"
299. "Crist anoir 7 cadus hinim do FINIT"--written in the margin
300. The text "Hioseppus....diadai" is written in the lower margin.
301. crand] facs.—crand; Schirmer--crand; PPS--crand
302. friss] facs.--friss; Schirmer--friss; PPS--friss
- ³⁰³ Helend] Schirmer—Helend; facs—Helend; PPS—Helend
304. The abbreviation "s" for "sed"--here rendered as "acht"
305. "cumachtaig....atrubumar"--written in the margin
306. "bunaid"--written between the lines above "namait"
307. The abbreviation "s" for "sed"--here rendered as "acht"

308. The abbreviation "s" for "sed"--here rendered by "acht"
309. "accu fon talmain"--written between the lines above "IS aire **immorro**"
310. The abbreviation "s" for "sed"--here rendered by "acht"
311. The abbreviation "s" for "sed"--here rendered by "acht"
312. The abbreviation "s" for "sed"--here rendered by "acht"
- ³¹³ amal] Schirmer—amal; facs—amal; PPS—amal
314. fhidissib] facs.--fhidissib; Schirmer--fhissib; PPS--fhidissib
315. The abbreviation "s" for "sed"--here rendered by "acht"
316. fhollsigthea] facs.--fhollsigthea; Schirmer--fhollsigthea; PPS--fhollsigthea
317. The abbreviation "s" for "sed"--here rendered by "acht"
318. The abbreviation "s" for "sed"--here rendered by "acht"
319. "airegda"--written between the lines above "bui"
- ³²⁰ n-Ierusalem] Schirmer—n-Ierusalem; PPS—n-Ierusalem; facs—n-Ierusalem
- ³²¹ mor] Schirmer—mhor; PPS—mor; facs—mor
- ³²² espoc] Schirmer—espoc; facs—espoc; PPS—espoc
323. lucht] facs.--lucht; Schirmer--lucht; PPS--lucht
324. "trein"--written between the lines above "dichra" cádu
- ³²⁵ banchumaile] Schirmer—banchumaile; facs—banchumaile; PPS—banchumaile
326. The abbreviation "s" for "sed"--here rendered by "_cht"
327. "leth"--written between the lines above "mnái"
328. "cibe...fuirre"--written between the lines and in the margin
329. "an"--written above the line

330. The abbreviation "s" for "sed"--here rendered by "acht"
331. The abbreviation "s" for "sed"--here rendered by "acht"
- ³³² coisrectha] Schirmer—coisrectha; facs—coisreectha; PPS—coisreectha
333. "i ciste don crund na crochi"--written between the lines
- ³³⁴ hi fhoraithmet] Schirmer—hi fhoraithmet; PPS—i fhoraithmet; facs—i fhoraithmet
- ³³⁵ cádu] Schirmer—cadus; facs—cádu; PPS?--cádu
- ³³⁶ dóib] Schirmer—doib; facs—dóib; PPS?—dóib
337. in] Schirmer--in; facs.--in; PPS--in
338. do-bered] Schirmer--dobered; facs.--dobered; PPS--dobered
339. óga in] Schirmer--oga in; facs.--óga in; PPS--óga in(??)
340. The abbreviation "s" for "sed"--here rendered by "__cht"
341. The abbreviation "s" for "sed"--here rendered by "acht"
- ³⁴² doib-sium] Schirmer—dóib-sium; facs—doib-sium; PPS?—sium
343. The abbreviation "s" for "sed"--here rendered by "acht"
- ³⁴⁴ co m-ba hi] Schirmer—co m-ba hi; facs—combahi; PPS—combahi
345. "hi copanaib"--written between the lines above "na diaig"
346. "uile"--written between the lines above "7 mathair"
- ³⁴⁷ denam] Schirmer—dénam; PPS(?)—denam; facs—denam
348. hi quint [nonarum] mái] Schirmer—Hi quint nonarum mái; facs.--hi quint nonarum mái; PPS--hi quint nonarum mái
349. "i n-Erleim immorro ro adnaicc helend iar n-a hecaib"--written in the margin; iarna hecaib] Schirmer—iar n-a hecail; facs.—iarnahecail; PPS—iarnahecaib (among the corrigenda listed in the RIA Facsimile)

350. The abbreviation "s" for "sed"
351. "bonus"(?)--written between the lines above "Allos"
352. " ar tus"--written between the lines above "croch"
353. The abbreviation "s" for "sed"--here represented by "__cht"
354. "uile"--written above "sin"
355. The abbreviation "s" for "sed"--here represented by "acht"
356. The abbreviation "s" for "sed"--here represented by "_cht"
357. "no foramaib scailte"--written between the lines above "faseol"
358. "De honore crucis"--written in left-hand margin
359. "Saine sceoil don immorro beos. tit __(?)"--written in the margins
360. "duine gen tlide"--written in the margins
361. The abbreviation "s" for "sed"--here represented by "acht"
362. "atberait...in duine"--written in the margins
- ³⁶³ lúib] facs—luib; PS—lúib
364. The abbreviation "s" for "sed"--here represented by "acht"
365. The abbreviation "s" for "sed"--here represented by "acht"
366. "no com....d_nt"--written in the margin
367. "7 ica...iarsin"--written in the margins
368. The abbreviation "s" for "sed"--here represented by "acht"
369. "iandres maidm"--written in the margin
370. "nabairgine"--written between the lines above "...nath"
371. "asin su rind"--written between the lines above "anis"

372. "findite"--written in the margins
373. "a forcoimetsi"--written in the margins
374. "in domain"--written between the lines above "in tan"
375. The abbreviation "s" for "sed"--here represented by "acht"
376. in] facs.--in in; Schirmer--in; PPS--in in
377. "7 lasar frith"--written between the lines above "XXX"
- ³⁷⁸ XLÍ] Schirmer—XLII; facs—XLÍ; PPS(?)--XLÍ
379. The abbreviation "s" for "sed"--here represented by "acht"
380. The abbreviation "s" for "sed"--here represented by "acht"
381. "i. Elend"--written between the lines above "_athair"
382. "iar fhágail...ata riam"--written in the margin
- ³⁸³ ÍÍ] Schirmer—III; facs—ÍÍ; PPS(?)--ÍÍ
384. "i. ÍÍ bliadni X ar CCC"--written in the margin
385. There is a gap in the MS. at this point; the letters "iar f..." are provided by Schirmer (22).
386. The abbreviation "s" for "sed"--here represented by "acht"
387. There is a gap in the manuscript at this point. The letter "u" in "usal" is Schirmer's speculation (22).
- ³⁸⁸ XXÍ] Schirmer—XXII; facs—XXÍ; PPS(?)--XXÍ
389. "iar fagbail...atrubumar riam"--written in the upper margin
390. "coirpti"--written between the lines above "ecriabdech"
391. "idaladartach"--written between the lines above "sin i. Castroe"
392. "o sruth Tánaí"--written between the lines and in the margin above "atuaid"
393. "slebi"--written in the margin
394. The abbreviation "s" for "sed"--here represented by "acht"

395. "do meitugud"--written between the lines above "a peinni"
396. "diaisneti dirim ro bubtad co trom tren"-written between the lines above "adbul he 7" and in the margin
- ³⁹⁷ Helend] Schirmer—Helend; facs—Helend; PPS—Helend
- ³⁹⁸ ÍÍÍ] Schirmer—III; facs—ÍÍÍ; PPS(?)—ÍÍÍ
- ³⁹⁹ charpait] Schirmer—charpait; facs—charpait; PPS—charpait
- ⁴⁰⁰ ÍÍÍ] Schirmer—III; facs—ÍÍÍ; PPS(?)—ÍÍÍ
401. do-róni] facs.—dororóni; Schirmer--doróni; PPS--dororóni
402. The abbreviation "s" for "sed"--here represented by "acht"
403. "i.isin Roim"—written between the lines above "ba himper"
404. "don t-sruth"—written between the lines above "iar"
405. The abbreviation "s" for "sed" is here rendered by "acht".
406. "in cumachta diada"—written in the margin
- ⁴⁰⁷ andsin] Schirmer—andsin; facs—andsin; PPS—andsin
408. "i.Eraclius"—written between the lines above "buden"
409. "ide 7 dom rig...Castroe"—written in the margin
410. The abbreviation "s" for "sed" is here rendered by "acht".
411. "na damain na esbaid"—written between the lines
412. [in] sloig] Schirmer—in sloig; facs.—sloig; PPS—sloig
413. The abbreviation "s" for "sed" is here rendered by "acht".
414. "7 ro aentaigset uile"—written between the lines above "sin doleth"
415. "impe"—written between the lines above "IS and"

416. “mor 7 smacht 7 pactum”—written between the lines and in the margin

⁴¹⁷ pactum] Schirmer—pacctum; facs—pactum; PPS—pactum

418. “n-diles”—written between the lines above “uodessin”

419. “da thigerna fen”—written between the lines

⁴²⁰ frisin] Schirmer—frissin; facs—frisin; PPS—frisin

421. “in t-impir cristaidi”—written between the lines

422. “moir”—written between the lines

⁴²³ a n-gluine] Schirmer—a gluine; facs—a ngluine; PPS—a ngluine

⁴²⁴ ó] Schirmer—o; facs—ó; PPS(?)—ó

425. “gthi...nert”—written between the lines and in the margin

426. The abbreviation “s” for “sed” is here rendered by “acht”.

427. The abbreviation “s” for “sed” is here rendered by “acht”.

⁴²⁸ menman] Schirmer—menman; facs—menman; PPS—menman

429. “ba mirbuil mor”—written between the lines

430. The abbreviation “s” for “sed” is here rendered by “acht”.

431. The abbreviation “s” for “sed” is here rendered by “acht”.

⁴³² Héraclius] Schirmer—Heraclius; facs—Heraclius; PPS—Heraclius

433. The abbreviation “s” for “sed” is here rendered by “acht”.

⁴³⁴ uile] Schirmer—uli; facs—uile; PPS—uile

435. “hi”—written in the margin

- ⁴³⁶ Héraclius] Schirmer—Heraclius; facs—Héraclius; PPS—Héraclius
437. The abbreviation “s” for “sed” is here rendered by “acht”.
438. The abbreviation “s” for “sed” is here rendered by “acht”.
439. trít] Schirmer: trit; facs. –trít; PPS(?)—trit
440. edinnte] Schirmer—edinte; facs.—edinnte; PPS—edinnte
441. imperalta—written between the lines above “rigda”
442. In tan trá ba h-áil] Schirmer—In tan tra háil; facs. –IN tan tra ba hail; PPS –IN tan tra ba hail
443. The abbreviation “s” for “sed” is here rendered as “acht”.
- ⁴⁴⁴ co scarach] Schirmer—coscrach
445. The abbreviation “s” for “sed” is here rendered by “_cht”.
446. “sigen”—written between the lines above “ulí”
447. ind uile] Schirmer—in uile; facs.—ind uile; PPS—ind uile
448. The abbreviation “s” for “sed” is here represented by “acht”.
449. The abbreviation “s” for “sed” is here represented by “_cht”.
450. The abbreviation “s” for “sed” is here represented by “acht”.
451. “7 a broga de”—written between the lines above “dia chossaib”
452. “n-diss”—written in the marginal area between columns
- ⁴⁵³ diss] Schirmer—deiss; PPS—diss; facs—diss
454. “trit”—written between the lines above “aid cenfuireach”
455. tar muir] Schirmer—tra muir; facs.--tar muir; PPS—tar muir

456. dosgní] PPS—dosgní; facs.—dosgní; Hull—do-t-gní

457. crossa] facs.—crosa; Hull—crossa; PPS—crossa

458. fria t'ais] facs.—friatais; Hull—fri t'ais; PPS-friatais

459. oen] facs.—ioen; Hull—oen; PPS—oen

460. fria t'ais] facs.—friatais; Hull—fri t'ais; PPS—friatais

461. shainmaicne] Hull—sain-maicne; PS—shainmaicne; facs.—shainmaicne

⁴⁶² a h-atmáil] Hull—a hatmál; facs.—ahatmáil; PPS-ahatmáil

Translation of Leabhar Breac (221-236a)

I
1

[p.221a] How was first found the wood of the cross of Christ in the time of David son of Jesse is here. [There were] 1652 years from Adam to the Flood. [There were] 292¹ years from the Flood to Abraham. The first age of the world. [There were] two years of the fifty, six hundred (50, 6 hundred), [as] I reckon the number, the counting. A great thousand [is] the counting from Adam to the Flood. From the Flood to Abraham. And he was born in turn. Two years--ninety for two hundred. Other books and authorities (i.e., the Tractate of Paralippus) say that Noe son of Lamiach survived into the time of Abraham son of Tara, and that Noe saw him, and furthermore books say that 127 [years] in the absence of women and children Noe son of Lamiach survived his own seed before he died. Certain authors, furthermore, [say] (that is, Augustine in the book, *City of God*) that there was not one man from the seed of Adam worshipping God during the second period: that is, from Noe to Abraham, except Noe alone.² 1808 years to Abraham. 942 years from Abraham to David. From the beginning of the world to David son of Jesse 2790 [years]. From David to the Captivity of Babylon 473 years. (From the beginning of the world to the Captivity of Babylon 3263 years.) From the Babylonian Captivity and from the burning of the temple of Solomon son of David to the birth of Christ 589 years: that is, in the 42nd year of the rule of Octavius Augustus to the birth of Christ. From the beginning of the world to the birth of Christ 3902.

2

From David the son of Jesse afterwards to the birth of Christ 1062 years--that is, a time-period [of] the two ages: namely, from David to the Captivity and from Captivity to the birth of Christ, the tree of the cross of Christ was in concealment--namely, from David to Christ, for in the time of David son of Jesse was first found the tree of the cross of Christ, just as Pope Gelasius³ says. And it is thus that it was found, the wood itself, and David the king there. The prologue is finished.

3

[Here] begins the book of Pope Gelasius about the first finding of the sacred wood of the cross in the time of King David. In the time, then, of David son of Jesse and [in the time] of his mighty rule in Jerusalem and over all the Jews a certain good, wise man of the people of Jerusalem went to the forest. It was into the forest of Lebanon, in particular, that he went. There he found a big, smooth, beautiful tree without knots and without rough places; it was upright, plentiful, wonderful, marvellous, beautiful; three equally round, very smooth, beautiful, structured even-colored leaves [were] on it; smooth, thick, enduring, true stems [were] on it, so that they joined around the bare, broadheaded, beautiful, well-constructed tree. When this man saw, however, the marvellous, wonderful tree, he looked at it searchingly, he struck it and carried it, and he brought it with him to the city of Jerusalem; it was [on this] account that he cut it down and brought it with him, for its wondrousness and for its beauty; it was intense, beautiful, wonderful to that man who struck it down, it was a wonder, and it was a great beauty to the people of the city. At all events, he went through the city of Jerusalem with the

beautiful, wonderful tree on his back, and he went past the gate of the royal dwelling in which was Jesse's son David, the praiseworthy, marvellous king in whom there was prophetic spirit; and, when the king saw it on the back of the man who cut it, he bent immediately in its presence and worshipped it then and worshipped it afterward, as long as he was alive, for the spirit of heaven was in his heart, so that it revealed every other good thing to him and revealed to him further that that was the tree of the cross of Christ; as long as there was life for him, he worshipped it and bowed down at lying and rising. After the death, then, of King David, afterward Solomon [p.221b] the son worshipped in imitation of his father David; he did not know why the father worshipped it, but he worshipped in the tradition of the father; not only did Solomon worship in imitation of his father, but he put a decorous cloak, all of gold, over the outside; he worshipped it honorably [and] reverentially, and he did not know why the father worshipped it just as we mentioned previously, for that spirit of wisdom was there [and] the spirit of prophecy was in David son of Jesse.

4

That tree was thus so long without Solomon's knowing here [of] what it was and he worshipped it in imitation of his father until Berbes Nicolaa--that is, queen of the East--came to Solomon along with fifty questions with her about obscurities and distresses of wisdom to him, Solomon, for his resolution, for it is from the fame of his wisdom and of his knowledge that she came from the southern part of the world; she found that wisdom and the knowledge after seeing and after knowing him, I thought, better than fame and than hearing [would have it]. Then it is afterward the queen made prophecy about the tree, and her wisdom and her

knowledge showed her what the tree yonder was that Solomon worshipped. The queen said in the presence of the foster brother of Solomon, and no one else heard [her] saying [as follows]: "If Solomon comes to know what the tree yonder prefigures and discloses, he himself will not have a time of honor or of esteem for himself, nor will he worship [the tree] any longer." After the departure afterward of the queen with great, good, abundant presents, and after the resolving and unloosening of her fifty questions, she went to her own city thankfully, joyously, and with fame of wisdom and knowledge with her. Long afterward, then, it occurred that after the queen went to her own land, there came a foster-brother of Solomon into the house of Solomon. Solomon was bowing down to the tree, when there came his foster-brother into the house. It is then that the foster-brother said [as follows] to the king as he was bowing down to the cross: "She said to me, she, the queen, who came with the fifty questions with her, 'If the king were to know the thing that yonder tree, which he at this time worships, prefigures and reveals, he would not worship [it], [and] he would not give the reverence [to it] he now gives.'" When, however, the king heard that report, he sent away the messengers from him.

II

5

This is the opinion of other writers. [At] a certain time when David was going through the forest of Lebanon, he found three small twigs with sweet-smelling blossoms and brought them with him to his herb-garden, placed them there, and worshipped them afterward in the herb-garden; there grew a great, miraculous, beautiful, wonderful, excellent tree, this holy, unspotted [tree] from the three twigs. Thus this, moreover, grew, that beautiful, well-built tree: that is, the

royal poet placed those three twigs in the herb-garden, just as we said, he split below three equal parts from the bottoms of the twigs, he restrained and bound their tops above hard in one place, he placed a circle or a base of white silver around the tops above, and he was thus for 30 years; thus he was worshipping the tree; each year in this way he put a circle of white silver around it, and he made a great, beautiful, excellent tree from it out of the tips of the twigs above; they were thick, smooth, sweet-smelling, with blossoms of the three long and white twigs from which that tree grew; the twigs grew into one likeness, one form, and one thickness. The tree, moreover, grew thick and tall, wide and stout. It was, however, miraculous, and it was marvellous--the pleasantness and the scent of that tree, the size, heaviness, and stoutness, and the refusal to wilt of the goodly, sweet-smelling everlasting blossoms which were on it in winter and in the summer without age, without fading away. Indeed, the size, [p.222a] the stoutness, height, beauty, and thickness of that tree were such that not in the forest of Lebanon, nor in another forest, nor in the whole world was its equal in beauty in size, in stoutness. In the time of David son of Jesse, there was found that tree; he nurtured it, and he nourished it. The royal poet David, son of Jesse, was at the worship of it--that is, for thirty years, just as we said--and he placed a circle of silver around it each year, for of argentum was the weight of the circle of silver that he placed around it each year (and eight pennies the weight of the circle).

6

After the death, then, of David, Solomon his son took the kingship after him. After the taking, furthermore, [of] the kingship, it happened just as the canon relates: he had a great,

excellent temple built in time for their God, as it was said to them. There was not indeed in Syria nor western Asia Major a tree or an ornamented stone or a precious stone that it did not please Solomon to search and place in the building of that temple. One did not find indeed in all the world a tree, a precious stone, or a building material that was [more] fitting for the temple, for its building, than the tree yonder. It was then cut down by Solomon, placed in the building of the temple, and there was not found for the temple any tree, rock, or precious stone which was so good, which was not so beautiful, which was not so heavy as the beautiful, ornamented tree.

7

That tree was then in a depository as secret to God from David and Solomon son of David of yore until the passion of Christ—that is, for 1062 years—and howsoever often that great temple was burned, observed, and destroyed, that tree lived in secret and by the power of God without drying, without decaying, without becoming hollow, without eclipse. When, however, that tree of heaven was cut down in the time of Solomon, as we have said, a rope was placed under the thirty circles of silver that were around it, and they were lifted aloft in the temple of Solomon throughout the whole period.

8

[The following is] about the cross. However, when the time of the passion of Christ came, a tree was not found for Christ's cross (a reproachful situation that was not fitting for the tree of Christ) other than that lustrous tree of heaven, for it is there that the life of the world, the king of creatures was crucified. It is there that Judas stole triumph and victory from it. When Judas

saw [that] the Jewish people and the priests of the synagogue might be ready for him in connection with the seizing of Christ and with his crucifixion, he went to the leader of the priests and the Jewish people; he said indeed and told them just as Matthew, son of Alphaeus, said in his Passion and his gospel [as follows]: "What," said Judas, "would you give to me if, however, I granted Christ to you?" "We give," they said, "thirty silver [pieces] to you," and they gave it immediately. And it is that [action from which] the thirty silver [pieces] were obtained, for the betrayal of Christ--that is, the 30 bands of silver David placed around the tree. For each circle consisted of silver. And David was impartial, and for all the people [the bands were] aloft in the great temple of Solomon.

9

[The following is] about Judas and his mother. After the taking then of the thirty silver [pieces] by Judas, after the seizure of Christ by the Jews, and after his crucifixion, as you have heard from them, Judas went to the house [p.222b] of his mother who was in Jerusalem, and his thirty silver [pieces] with him. And he related then in order to his mother the story of Christ whom he abandoned, he accused, he sold; and he showed the silver to her.

10

When, however, the mother heard that story, she was disturbed greatly in herself, and she felt great, bitter anger. She turned away her form, her body, and [she] wept very bitterly and began quarrelling with her son with insults--great, heavy [words] she gave him. She was clapping her hands and wretchedly smiting her hands, and it is the following that she said: "Woe it is about a wretched, mean life, for you took a wicked birth in the body. Why did you bring death on a

holy and righteous man by handing him over without crime or without cause? Now all the curses of the prophets and of the new grievous sins have fallen on you and it is against you that they spoke, _____, for you did not judge and you did not perceive. You did see not only that the son of man, without crime, without cause, [was] to be given over by you, but [also] that the only-begotten of the holy Father clearly is drawing near for vengeance on your life for the blood of Christ on you, bitterly for you. Uch, uch, uch, woe to me, [it is] a surety [for] me, for guilty of death you [are]. Uch, it is for that that I sang a great lamenting cry.”

“Now, however,” she asked, “oh son, my disease, my pestilence, my plague, why was your birth now when you will see the Christ rising from the dead and the prophet of the eternal truth going to Galilee with the apostles as he promised?”

11

When he saw the mother quarrelling with him, and giving each retort to him as we said, and crying and shouting, in his presence, Judas felt great anger and ire towards his mother.

[The following is] about the cock. When then his mother was arguing with him, concerning each thing about them, Judas was angry with her, as we said. Judas saw the fire that was in the house and the cauldron boiling on it and a plumed cock boiling there, a cock after a blow to his head, to his feet, and to his plumage, with his feathers [pulled] from him; and what was well boiled and the cauldron for boiling around it. He cried out with an angry, proud voice and said to his mother [as follows]: “What is that, the wandering and going astray which is on you with the death of the great man, so [that you say] that he was a prophet and that he would rise from the dead? I swear and I certify with dense mysteries of the Hebrews that not more easily, not

more swiftly, not for the most part will the boiled cock which is in the cauldron there rise from it—[as well as] his weather-beaten head, feet, bowels, and plumage—[than] Christ will rise from the dead." When Judas proffered that great oath and the heavy mysteries as we said, it was customary for him actually [to levy] each bitter, foolish attack on his mother. When they were present, it is then that the boiled cock arose from the cauldron, alive, complete to the plumage and claws [p. 223a]; it struck and went flying to the roof of the house on the side outside; it was crowing then with an outcry, and it [was] on a pleasant place, as it was, telling of the resurrection or the life.

12

He, however, certifies the following: the translation of each Hebrew [and] Latin [word] so that it is [the case] that this cock crowed three times on the night of suffering when Peter the Apostle denied [Christ] three times over the crowing of the cock. Christ, however, looked at Peter, and afterwards Peter wept fervently. When, however, the criminal, sinful Judas saw the boiled cock that rose from that cauldron and it made him recognize that Christ would rise from the dead, he had horror and fear afterwards and went running to the place where Christ was on the cross; and, when he saw Christ in his condemnation and in his crucifixion, he went running to the temple of Solomon and threw the silver at the place where he obtained it for himself earlier from the Jews [and] from the temple, and put a noose around his neck. He did not arrive up at heaven, and he did not arrive below on earth, and his bowels and innards and back fell from him below so that he himself died then, and his soul went with the devil to hell without

end [and] without termination, for his Lord abandoned him--the Lord of the creatures and the king of heaven and earth. [The following is] about Joseph of Arimathea.

13

A certain rich, wealthy, noble came from Arimathea to Jerusalem.⁴ Joseph [was] his name. It is then that he came on the evening when the body of Christ was crucified, and Christ [was] on the cross when he came. This Joseph came to Pontius Pilate, to the governor, and Joseph asked the governor about taking the body of Christ from the cross and his permission for its burial. After he consented, he took the body from the cross, put a white linen cloth around it, and placed [it] in his own new grave, in a place where no one had been buried before.

When the Jews heard then of Joseph taking the body of Christ from the cross and its burial, they sought Joseph to punish him and the twelve righteous men together with him—and it is they who said that Christ was not born out of sin, but that he was the son of God. [There was] a great crowd, furthermore, who gave true testimony for Christ. They furthermore sought those people for their punishment. But, indeed, all these fled and not any of them were found.

About Nicodemus. Nicodemus, however, came there. He was strong, willful, pugnacious—a powerful leader of the Jews and a secret friend of Christ. And he asked them [as follows]: “Why is this assembly met?” The Jews said [as follows]: “How do you come among us—you [who are] together with [Christ], at the power of Christ, and in the faith [of Christ]? It is that which is your desire--being in the next life together with him as you are in this life.” Nicodemus said, “Amen, amen.”

14

About Joseph.

Afterwards, then, Joseph arrived there and said to them [as follows]: “Why do you harbor anger at me for [and] in connection with the burial of Christ’s body by me? And why did you crucify the holy and righteous great man, and it is great, the evil you have done.” When they heard this, they seized Joseph and placed him in a black and dark prison which they locked firmly on the outside with iron bolts, and they left a large troop from their people guarding him at the end of the day of the crucifixion.

They came on the Sabbath on the next day to take Joseph out of the prison and to give him over to killing by a painful death for certain. And when they opened the prison and it was closed, they did not find [p.223b] Joseph inside in the prison, although it was locked in truth from the outside. When they found the prison closed and did not find Joseph inside, horror and fear seized them and silence and great gloom fell upon them.

15

The arrival of the soldier.

When they were at that, a soldier came to them—one of the soldiers who were guarding the tomb—and said to them [as follows]: “Hear me,” said the soldier to them. “When we were guarding Christ’s tomb, a great earthquake came there and an angel came from heaven and moved the stone from the tomb; he himself sat on it and said to the women who came from the sight of the tomb [as follows]: ‘We know,’ said the angel, ‘that you are seeking Jesus, and it is he whom the Jews crucified. He is not here at all, but he has risen from the dead as he himself

said to them. Come and see the place [in which] he was interred and go quickly and tell his disciples that he has risen from the dead and that he has gone before you to Galilee where you will see him there.' The cloak of the angel shone, however, like a flash of lightning, and horror and fear seized them," said he (that is, the soldier), "before him at the brilliance of the angel so that we were as if dead, [like] pale ghosts."

16

About the soldiers.

Afterwards, then, the Jews summoned all the soldiers who were guarding the tomb and asked them [as follows]: "Who are the women [to whom] the angel told the story and why do you not seize them?" The soldiers answered, "We did not know who they were and how we would have been able to seize them, since we were almost dead out of fear of the angel." The Jews said, "By the living Lord, you believed in Christ." The soldiers said [as follows]: "Many are the miracles and marvels of Jesus which you heard and which you saw, and you did not believe in him. And how will you believe in him now? It is right, however," the soldiers said, "that you said, 'By the living Lord,' for the Lord whom you crucified is alive everlastingly. And we have heard that you placed Joseph in a black and dark prison and that it is he who buried the body of Christ. Although you locked it truly from the outside, you did not find him at all in the prison, and you found the prison locked; indeed, however, you give us Joseph whom you placed in the prison, and we shall give you Jesus who was in the tomb which we were guarding." The Jews said to them [as follows]: "It is incumbent upon you to give Jesus, whom you were guarding, to us. Joseph, however, we shall not give you, for he is in Arimathea in his

own proper city.” The soldiers said to the Jews [as follows]: “If Joseph is in Arimathea, Jesus is in Galilee. It is thus that we have heard, and it is thus that the angel said to the women.”

17

It is then that trembling and great fear seized the Jews, and they said among themselves [as follows]: “If everyone hears this news, then they all will believe in Christ afterwards.” It is this then which is the judgment that the Jews made—that is, they assembled sufficiently great wealth and gave [it] to the soldiers and said to them [as follows]: “Say,” said the Jews, “It is they, the disciples of Christ themselves, who came in the night [while] we [were] asleep, and they stole the body of Christ from the tomb’; if Pontius Pilate hears that, we shall make peace between you.” When the soldiers took the money, they spoke as they were taught by the Jews, and everyone said [p.224a] that it was falsehood—the thing that they had related.

18

About three men coming from Galilee into Jerusalem.

When they were about that, three young men came from Galilee to Jerusalem and said to the Jewish people and to the leaders of the priests [as follows]: “The Christ whom you crucified—we have seen him in his seat on Mount Olivet in the middle of his disciples, and he said to them [as follows]: ‘Go into all the world and teach the gospel unto all peoples, baptizing them in the name of the Father, the Son, and the Holy Ghost, and he that believes and is baptized shall be saved.’ It is these, then, the things that we heard from him, and afterwards we saw him ascending in the presence of his disciples.”

When the leaders of the priests and the elders of the people heard, they said to the three young men there [as follows]: “Not true[is] the thing you say.” The young men said [as follows]: “By the living Lord (that is, God our Father and our elders before us), if we hid the resurrection of Christ from the dead, we would commit a great sin.” Then the leaders of the priests gave a great treasure to the three young men and administered an oath to them under the law of Moses and the Lord that they would leave the city quickly, that they would go to their own city, and that the news would not be heard from them any more there by any person in the world. And the Jews assigned three other men to go with them swiftly to their own country.

19

About the iniquity of the Jews.

It is then that all the leaders of the priests and the elders and the seniors of the Jewish people gathered in one place, and they did much hand-clapping and smiting of hands in woe and sadness and very great wretched sorrow. Afterwards, then, Annas and Caiaphas arose; they comforted them greatly, and they said to them thus: “It is not proper for us to believe in the soldiers who were guarding the tomb, for it is disciples of Christ who declared to them the resurrection of Christ from the dead and gave to them a special payment for their speech. They took great treasure from us, and they did as we said to them. It is [for] this reason that we do not believe in them.”

About Nicodemus.

Afterwards, Nicodemus rose and said to them [as follows]: “O beloved brothers, listen to me. It is true, what you have heard-- that the Lord is alive. And since he is alive, we should send quickly messengers from us throughout all this area, and we should seek Christ. And it is likely that we shall find him, and we should repent before him.” This counsel was good, then, to the people; and they sent afterwards messengers from themselves throughout all the territories, peoples, and lands of the area up to Syria in search of Christ and out of faith in him. After the [messengers’] arrival from the outside, they said to them [as follows]: “We have searched all the land of Syria and the territory in general, and we have not found Christ. But indeed we found Joseph in his own city.”

20

Concerning Joseph.

When the Jews heard that, they rejoiced greatly and the matter was agreeable to them. And they sent his own friends to meet him,[and] they sent writing with them, from Jerusalem to Arimathea, and it is that which was therein: “Peace with you, Joseph, and to each one who is along with you. And we know and confess that we have done a sin against you and against God. You come to us swiftly for it is marvellous and greatly miraculous, great and indescribable to us, all that concerns you—how you were brought from the prison [in] which we placed you. And we know that we considered wicked and unbelieving [things] against you. But the Lord himself, Jesus Christ, [p.224b] took you and saved you from us and our wicked, unhappy counsel.”

21

When Joseph then had read that letter, he shouted in a loud voice and said [as follows]:
 “Blessing on the Lord who saved us from you so that my blood was not poured out by you and I was not killed by you.” And Joseph welcomed a welcome to the messengers and kissed them, brought them to his house with him, and came with them on the following day to Jerusalem.

After his arrival in Jerusalem, all the Jews who were there came toward him, and they shouted in a loud voice and said [as follows]: “Peace and welcome be with you, O Joseph.” Said Joseph, “The peace of the Lord [be]with all the people.” And everyone gave a kiss to Joseph, and Nicodemus took him with him to his house and made a great joyful feast for him. On the next day, then, Annas, Caiaphas, Nicodemus and the nobles of the people in general came to Joseph, and they asked him how he went from the closed and locked prison in which they placed him.

22

About Joseph[‘s escape] from prison.

Joseph said [as follows]: “When you closed the prison on me, I was at prayer firmly, willingly, conspicuously inside; and as I was there, in the middle of the night the house was lifted up by the four corners, and I myself saw Jesus Christ like a fiery arrow and like the great plentiful light; he came to me, he took my right hand and brought me with him from Jerusalem to my own city Arimathea. He said to me [as follows]: ‘Peace [be] to you,, O Joseph;I shall go now to the place [where] my disciples are. Do not go at all from your house within the period

of 40 days, for it is true, what you have heard—that I have risen from the dead and a crowd of others, furthermore, along with me.””

23

Concerning Simeon and his sons

“It is true then that Christ rose from the dead and that he revived a crowd of others from their graves along with him as testimony to his resurrection. A crowd saw them in Jerusalem as we saw Simeon the elder—he was known to us all in his life. It is he who took Christ in his arms [and] in his hands during his infancy in Jerusalem. There was kindness around him, and he was known to us. And we saw, and there was further known to us, his two sons—that is, Carinus and Levitius, their souls. We ourselves were in their presence at their death, and their graves are known to us. Let us go now and let us see their graves, for it is they that are opened, and it is they whose actual bodies have been revived there. They furthermore are in the city in Arimathea. They are alive within, and they are together at prayer. They do not speak to [any] human being in the world. But they are lamenting and methinks for you they would be dead. Let us go, therefore, now and let us see their graves with honor and with dignity for them. Let us bring them to us with all kindness and temperance. It is likely that they will tell us how Christ rose from the dead.” That was the word of Joseph to the Jews.

Great joy came, however, and great welcome to all the Jews over that. Afterwards, then, Annas, Caiaphas, Nicodemus, Gamaliel, and Joseph went immediately to see the tombs. They did not find [even] a little thing in them, but they were empty, vacant. At all events, when they found the empty graves, [p. 225a]they went immediately to Jerusalem, to Arimathea, to that

city , and there they found them—that is, Carinus and Levitius at prayer, their knees on the floor inside. They kissed them immediately and brought them with them to Jerusalem with honor and great reverence and dignity. Afterwards, then, the Jews brought the law of God and of Moses to them, they put it into their right hands, and they said to them [as follows]: “We beseech you through the law of the Lord and by the Lord himself who spoke through the prophets through our [fore]fathers that you tell us how you rose from the dead.”

When the two sons of Simeon, however, heard this—that is, [when] Carinus and Levitius [heard]—the request and the prayer to them that they should tell how they rose from the dead as we have said, fear and terror seized them and their bodies were in shaking and all [were] in fear and their hearts furthermore in fear and trembling. They were weeping and shouting and lamenting and sighing wretchedly and heavily. They lifted both faces upwards and they made the sign of the cross of Christ with their hands across their tongues. They spoke immediately, and they both spoke at one time.

24

About the parchments. “Give us sheets of parchment,” they said,”and tools for writing so that we may write for you each thing that we saw and heard and that was done in our presence.” After the giving of those things to them, each man sat afterwards apart and said and wrote as follows:

“O Lord, O Jesus Christ, you are the comfort and nourishment of the living and life of the dead. Permit us to speak of your divine mysteries, for we have been beseeched and implored in your name that we may tell the mysteries of your resurrection and how we ourselves rose. We

have been beseeched furthermore by the sign of the holy cross. It is thus what we say, and we are shaking and in fear at its telling. We are unable [to go] without telling it, for in your name we have been beseeched to tell it.” How Christ was resurrected after the descent into hell.

25

“This then is the beginning of our story,” they said. “As we were there and were seated firmly in Hell and all our fathers along with us, and we were in our seats in the dark black shadow, a lustre and a brilliance suddenly and clearly like a golden sun came to us and a royal beautiful light rose from above on us. Adam, created first, rose immediately; all the patriarchs and all the prophets rose, and Adam said and shouted in a loud voice, saying [as follows]: ‘It is true, this is the author and master of the everlasting light and of the true and divine light. And this is the light which God the Father promised us.’ It is then the chief prophet spoke—that is, Isaiah son of Amos—in a loud voice and it is that which he said: ‘The people who walked in the shadows will see a great light. A light will descend on the inhabitants in the shadows.’

”When, however, Isaiah spoke those words, it is then that Simeon our father came and said in a loud voice [as follows]: ‘Glorify and honor loudly and greatly the Lord Jesus Christ, son of the living God. It is he who whom I myself took in his infancy between my hands. I kissed him; and I recognized in him that he was the son of God, that it was he whom the ancestors believed [p.225b], that it was he whom the prophets promised, that it was he whom the elements prophesied, that it was he who was acknowledged in the Old Testament, that it was he who was fulfilled in the New Testament, that it was he whom the angels glorified, that it was he whom the druids worshipped, that it was he whom I worshipped and honored and recognized

at the end of forty days and forty nights after the birth. He was brought to Jerusalem and suitable offerings with him for the fulfillment of the law [of Moses]. It is then that I recognized him and said to him, “Now you send your servant in peace because the eyes saw the salvation of the Lord.””

“After Simeon completed those words, Adam the first-created said in a loud voice [as follows]: ‘You afterwards, O Seth, O my son, declare to your sons—that is, to the forefathers and to the prophets—all that was heard from Michael the Archangel when I sent you,’ said Adam, ‘to the gate of Paradise that you might beseech and worship the Lord there. It is about that that it was told to you—beseeching him and conversing with him that the Lord send his angel to you and that the oil of the tree of mercy be given to you so that my anointing be done with it, for I was in great weakness and great sickness.’”⁵

26

It [the narrative] begins, concerning Seth.

“It is then that Seth moved towards the forefathers and holy prophets and said [as follows]: ‘I [am]Seth the son of Adam the first created. When I was praying and beseeching the Lord at the door of Paradise, there appeared clearly to me Michael the Archangel, and he shouted in a loud voice and said to me [as follows]:”O Seth son of Adam, I order you and I tell you in truth,” said Michael, “in the name of Christ, that you not labor and not beseech the Lord with tears or with praying anymore in seeking the oil of the tree of mercy for him so that you might anoint your father, Adam, with it, for he is in sickness and in great weakness. But that will not be given to you for five thousand years. When, however, that number of years will be

completed, it is then that Christ the son of the living God will come on earth and will bear his father Adam with him then into Paradise to the tree of mercy.” When the forefathers and the prophets heard those words of Seth, son of Adam, great, very great happiness and welcome seized them.

About Satan. “Afterwards, then, said the sons of Simeon, telling their story, Satan came to us conspicuously. He shouted in a loud voice and said [as follows]: ‘O Hell, prepare and ready yourself for taking Christ to you, for it is he who glorifies himself and said that he is the Son of God—he, a man with the fear of death on him. For I myself have heard,’ said Satan, ‘him saying, “My soul is sorrowful even unto death.” And if there were not fear with him, he would not say that. It is great afterwards—it is very great—the measure of evil that Christ did against me,’ said Satan, ‘and he came in opposition [to me] for there is a multitude whom I made dumb, deaf, blind, lame, bent, leprous. He healed them all with a single word. All those whom I brought to you, to Hell—and [all of] them [were] dead—Christ drew alive from you.’ (The inhabitants of Hell—it is they who are called Hell here. It is they to whom the devil spoke here, and it is they to whom the devil spoke. It is the devil who is called Hell—that is, the sinners.)”

”Hell declared [as follows]: ‘If Christ said that there is the fear of death with him, it is you,’ he—Hell—announced, ‘whom Christ wishes to take. It will be a regret to you afterwards through eternity,’ said Hell. (The inhabitants of Hell—it is they who are here called Hell. It is they to whom (226a) the devil spoke, and it is the devil who is called Hell—that is, the sinners. The angels of the devil and his servants—it is they who are called Hell here and it is they who spoke in the person of Hell, et cetera.)”

“Then Hell said [as follows]: ‘Shut the brazen doors which are with you. Place staffs and hasps of iron on them and oppose mightily that the King of Glory shall not come to you.’”

“When, furthermore, all the holy people heard that and they did not hear a thing that was better to them, they said to Hell [as follows]: ‘Raise your main gates.’ It is then that Hell spoke as if there were recognition of Christ: ‘Who then is the King of Glory of whom you speak?’ David son of Jesse rose and said [as follows]: ‘There is recognition by me of these words,[for] it is through me that the Holy Spirit spoke those [words] a long time ago and I speak now [of] the Lord strong and capable, [of] the Lord capable in battle. It is clear now,’ said David, ‘that Our Lord Jesus Christ, son of the living God, has broken the brazen doors and the hasps and staffs of iron.’”

“And Christ grasped the devil; he seized and bound him with iron chains and said to him [as follows]: ‘O devil, leader of death, you will be under the power of the saints, the righteous, thenceforward without boundary, without end, in the place of Adam and his sons. It is they,’ said Christ, ‘whom I have chosen, called to everlasting life—my saints, my righteous ones, my chosen ones.’”

“And Christ said in a loud clear voice [as follows]: ‘Come to me, O all my saints and righteous ones, it is you who possess my image and my likeness. See the devil, bound and damned through the tree of the cross, for it is you he damned through the tree of lust.’ (The sons of Simeon [are] telling that tale to the people of the Jews. It is they who say that, and everyone was in silence at hearing them.)

About Adam. “Afterwards, Christ said to Adam, ‘Peace to you, O Adam, and to all your sons.’ It is they who served truthfully God on earth, and Christ gave then the sign of the cross to Adam and his sons.

“Afterwards, Christ seized Adam’s right hand and came from Hell. So all the saints and righteous ones cleaved to Christ then—they in welcome and in great indescribable joy, and in singing of song and praise to God the Almighty. Amen

“And Christ ordered them into the hands of Michael the Archangel, and he told him of his carrying them off into Paradise. Michael the Archangel did as he was told by God.

About Elias and Enoch. When then Michael was before them at the time during which he carried off into Paradise all the righteous ones of the Old Testament from Adam to Christ, they happened upon two men—old, rough, great, grave—coming towards [them] so that all the saints and righteous ones asked them [as follows]: ‘Who are you,’ they asked, for they were not known to them since they were not in Hell along with them, ‘you [who are] in your bodies in Paradise.’ One of them said [as follows] to them: ‘I [am] Enoch, and it is I who was lifted hither through the word of God and placed in Paradise here. This man, however, who is along with me, that is Elijah the Thesbite, and it is he who was lifted [p.226b], furthermore, in a chariot of fire hither. And we have not tasted death hitherto, but we are alive, furthermore, on account of the Antichrist. The divine power has guarded us until the coming of Antichrist to battle against him by means of wonders, divine miracles, wonderful sure-signs at the end of the world. Afterwards, Antichrist will kill us at last in Jerusalem, but because we shall rise up at the

end of three and a half days after that, alive, we shall be raised afterwards in the clouds to heaven.””

28

About the thief.

“When, however, they—the holy Enoch and Elias—heard that, it is then that there came before us clearly a big man with the sign of the cross on his shoulder and on his face. When the saints and the righteous ones saw him, they cried out in a loud voice and it is this that they said: ‘Who [are] you,’ they shouted, ‘you it is who bear the sign of the cross in the world?’ The big man said [as follows]: ‘Dismas—I am the thief who in truth was crucified together with Christ. There is no evil which is on earth that I did not do. It is for that reason that the Jews crucified me together with Christ. When I saw the many and great miracles and wonders done through the cross of Christ, I immediately believed in the all-powerful king and creator of all creatures and said in a loud voice [as follows]: “Remember me, Lord, when you come into your kingdom.” Jesus said to me immediately [as follows]: “Amen, I say to you—today you will be with me in Paradise.” And he placed on me the sign of the cross, on my shoulders and said to me [as follows]: “Bear on yourself that sign to Paradise, and when the angel who is guarding Paradise sees the sign on you, he will uncover Paradise for you.” I came, then, as Christ said to me, to Paradise, and the angel took me welcomingly when he saw the sign of the cross on me. He reached the right-hand door of Paradise and said to me [as follows]: “Stay there a little,” he said, “ for in a while you will see Adam, father of all humankind, coming today to this place,

with all his righteous sons with him, and you will see Our Lord--Christ Crucified with all the saints and righteous.”””

29

It is then that the sons of Simeon said [as follows]: “A blessing on God the Father, the father of mercy and compassion who gave to us and to us sinners the grace of his divine mystery thus.” “It is those then which are the divine mysteries that God revealed to me,” said Carinus, “and to my brother Levitius. Just as we saw and we heard them, and as it was permitted to us, the statement for you—as much as was allowed--we have written clearly. We, however, rose from the dead, and it was granted to us [to do so] during the period of three days of the Passover for celebration in Jerusalem along with our forerunners (that is, along with our father, Simeon, and with people uncertain about the testimony concerning the resurrection of Christ from the dead), and we were baptized in the River Jordan so that we received afterwards a white stole for each man. After three days, after completing the celebration of Passover, they lifted all the righteous up into the heavenly clouds and those who rose from the dead along with them. They brought them eastward across the River Jordan, and they did not see any of them afterwards.” “You, however, O Jews,” said the sons of Simeon, [p.227a] “confess and repent and praise the Lord and these [actions] will bring forgiveness of your sins and of each evil that you have done.” Carinus, however, and Levitius, wrote on parchments separately—that is, parchments [had been given] to each man. They were separated from each other, they rose afterwards with the parchments, and Carinus gave the statement he wrote to

Annas and to Caiaphas and to Gamaliel. Levitius, however, gave the statement he wrote to Nicodemus and to Joseph.

30

About the ascending of the sons of Simeon, Carinus and Levitius, before the gospel. After putting these writings in the hands of those men, as we have mentioned, the sons of Simeon were afterwards lifted toward heaven. There is not anyone who saw them afterwards. There was not found, however, an iota of difference between the writings, although they wrote apart and separately. There was not anything that was more or that was less in a comparison of the two parchments. There was not a difference of letter or syllable in a comparison of the two parchments.

III

31

About the finding of the cross, furthermore [it is here related]. [There are] 4764 years from Adam to Christ, according to the truth of the Hebrews; according to the Septuagint (LXX), however, there are 5228 years from Adam to Christ. [There are], however, 42 years from Christ to the revenge of Vespasian and Titus his son in Jerusalem and to the concealment of the cross by the Jews for hatred of Christ. [There are] 239 years from the concealment of the cross to the finding by Helen the Blessed, according to the Septuagint (LXX)—so many years. Afterwards, the reckoning of the Hebrews, however, is 242 years, and that is what Bede says. 239 years have elapsed, says the book of the finding of the cross, from concealment of the cross by the Jews to its finding by Constantine and Helen the Blessed, the Righteous,

afterwards. Eusebius, however, the disciple of Josephus the great historian of the Hebrews, wrote the book that relates how the cross was found by Constantine and by Helen his mother, and Hieronymus translated it—or it is he, Hieronymus himself, who wrote it, as a number said.⁶ How the cross was found afterwards by Constantine and by Helen—it is that which is told here now. Constantine son of Helen was high king of the world and emperor of Rome, and it is he who was the 32nd emperor after Octavius Augustus a long time ago onwards, for as the 32nd emperor he seized the empire in Rome [which had existed] from Octavius Augustus to Constantine son of Helen, by whom the cross of Christ was found. The 33rd pope is he who ruled in Rome from [the time of] Peter the Apostle of yore—he, Silvester the Pope, and he is Silvester who baptized Constantine.⁷

32

[There is] another great story that is here told [subsequently], when leprosy seized Constantine, and when Silvester himself baptized [him]: how he believed in the Trinity afterwards, how he was healed when he was baptized, and how he gave Rome afterwards to God, to Paul, to Peter, and to Silvester.⁸ (21-23) Let us go back to the beginning of that story further and let us turn to the beginning—that is, how the cross of Christ was found by Helen and by Constantine her son.

33

In Rome then was the abode and royal power of yore of the emperors. It is there that Octavius Augustus was, and it is there that Constantine was, when this story took place. 233 years after the Passion of Christ the cross was found. [227b] For thirty years, Constantine was

ruler of the world. In the sixth year of his rule there came a gathering and an assembly of the races and the tribes of foreigners to shed [blood] and to fight against Italy, against Rome, and against all Latium in truth: that is, all of the barbarian idol-worshipping, rough races from the north of Europe--namely, from the stream of the Danube in the north; from Moessia in the north; from the Rhiphaei mountains in the north; across the stream of the Don; from the Medotagdaï swamps, Alania, Datia, Gothia, and Germany; across the Danube in the north; across the Rhine River to the stream of Elbe until the peaks and spires of the mountains of the Alps in the south.

34

At all events that assembly of strange races in unity in the north of Europe [headed] towards Italy, towards Rome of Latium to destroy and take Rome with its territories, land and tribes--this was told to that emperor: that is, Constantine and the Roman princes besides. Terror and fear seized afterwards all the Roman race before them. After the rising then of the Roman princes with their king at their side to give battle against that race of the foreigners, of the unknown ones who came to them, they saw afterwards strewing, scattering, dispersing throughout the districts, tribes, cities of Italy. Huge terror and fear seized the royal Roman host; sorrow and great sickness at heart seized the king himself: namely, Constantine, for fear of death. After lying [down] for himself then that night in his bed, a beautiful, bright man came to him so that he woke [Constantine] out of his sleep and said to him: "O Constantine, O king, let there not be apprehension or fear in you, but look up towards heaven immediately. After looking for himself above just as he had been told, indeed he saw the sign and form of the cross

of Christ in heaven above with intolerable, very great light around it on all sides and an inscription with letters written on it; it was this that was in that inscription: "In this you will conquer the enemies!" That is, "A whirlwind for enemies in this form of the cross!"⁹ After Constantine saw that form and sign of the cross, after the prophecy in heaven, he made for himself on the morrow a sign and form of the cross, just as he saw before him in heaven. He came afterwards with the host towards the race of barbarians yonder and placed the sign and form of the cross of Christ in front of the battle. When afterwards the barbarian races saw the beautiful, unknown banner and the fiery blaze aflame from it, terror and fear seized them so that rout was inflicted on them like a bird-flock light and high. The Romans immediately began to kill them from morning to morning, and they followed them to the shores and banks of the river Danube and the land from whence they came; Eusebius man of books said that an indescribable, huge slaughter was inflicted there on the barbarian races and that an immeasurable magnitude of victory and power was given to the king, to Constantine, through the strength and dignity of the cross of Christ. That is the report of Maxentius the ruler, but it is differently told.¹⁰ Afterwards, the king came with great victory [p.228a] to his city, to his own Rome, of Latium, and he summoned then all the priests of the Jews who were in the place, and he asked them, "Of what god is the sign that we saw in the heaven?" The Jewish priests, however, could not tell for hatred of Christ and his cross. A few spoke to the king for the Christians who were in the place at that time when they heard him questioning. They all came to him so that they told him the tidings. "The sign," they said, "[and] the form of that cross of Christ you saw in the air--it is that [which was] before you." And they told about the secret

mystery of the Trinity further and the coming of Christ in that Doom and how he was born, [how] he was crucified, and [how] he rose on the third day from the dead. When, however, the king heard all that, he sent for a suitable man, Bishop Eusebius (it is he who first taught him [catisto--that is, teach] and he did not baptize)--namely, the Pope of Rome at that time--and Eusebius came (actually, they go across) to instruct Constantine. The pope showed [him] and he instructed him in all the law, wisdom, knowledge, and faith of the Catholic Church; afterwards, he baptized him in the name of the Trinity--Father and Son and Holy Spirit; he confirmed him in all the true faithful wisdom. (Eusebius did not baptize Constantine at all, although they say [so] in books of the finding of the cross, but Pope Silvester, as it will appear later.)

35

Now afterwards the king ordered all Christian churches to be built, to be renewed, and to be made whole; he ordered all the idols and images to be removed and the temples to be destroyed and broken up completely; he obtained for himself afterwards guidance toward the one omnipotent God and was full of the grace of the Holy Spirit, and he studied afterwards all the four gospels until he was learned in each ecclesiastical question in entirety. After he had been told that Christ had been crucified and that the cross had been concealed by the Jews and [kept] secretly because of their hatred of Christ, he sent messengers and scribes with them across the Tyrrhene Sea eastwards to Asia to the place where his mother was--that is, blessed, righteous Helen--and she searched for the tree of the cross of Christ. He ordered her to build a church in the place where the finding of the cross of heaven was. The grace of the Holy Spirit

immediately filled the blessed queen--namely, Helen the mother of king Constantine--and [she] answered, and she [herself] conversed immediately in [the words of] all the holy scriptures; love and reverence for God [were] with her. After those stories indeed she sought the cross with great good will towards it. At all events, when she heard of the humanity of the Son of God, and his Crucifixion, and his rising from the dead, and his ascension into heaven again, she did not endure life in quiet or in pleasure until she might find for certain the cross by force or by free will. She received the wonderful counsel to go to seek it; that is, she went into the city--namely, into Jerusalem--on the 28th of the month,¹¹ all her host with her. She assembled even an innumerable host of Jews who were in the city at that time around her and not only inhabitants in the city, but [also] inhabitants around the city outside among castles, domains, cities, and lands; and it [the crowd] was small, for there was no abundance [of people] in Jerusalem itself at that time. After that assembly thus [of] all the Jews from every quarter, from near and far, there were found but three thousand only there. Afterwards [p. 228b]they brought those three thousand to Helen, and she said to them [as follows]: "I have heard in the scriptures of heaven and from righteous prophetic men that you were good men, chosen at first, and I have heard after that, that you denied all wisdom and him who saved you from curses, from hatred, from the devil--him who illumined your eyes. It was darkness, the law that was given to you; it was falsehood, the truth that was given to you; and there arrived upon you the curses which were written in your own law. After carrying out that denunciation of them, she said to them [as follows]:

"Choose now zealously for me someone who is better in the law and [in] understanding of law among you so that I may ask questions of him." Those three thousand then went outside from that house where she was with great fear, terror, and shaking. There was indeed great questioning and argument among them and deceitful, significant whispering about it [the matter] among them. They found then a thousand men, who confessed for themselves that they understood the law, and they were brought afterwards to the queen, so that they were forward into her presence, and they all said that they were instructed and learned in the law. Afterwards Helen arose, stood up, and said to them [as follows]: "O sons of Israel, hear my words and take into your mind and into all your intentions the words and the reports I shall say to you, for you did not understand the words of the teachings of the prophets who prophesied Christ. That is the reason for which I raise questions. 'He will be born to you in secret and his mother will not know man.' David said, 'I discerned the Lord in my sight always since He is on my right hand lest I shall be moved.' Isaiah said the [following] sentence: 'I bore and raised sons; they, however, spurned me. The ox knew its own owner and the ass its teacher's table; Israel, however, did not know me and my people did not know me.'" And then the queen spoke of all divine wisdom: "All the scriptures thus say that about Christ; you, however, although you understood the law, have wandered off from it." The queen said to them again [as follows]: "Choose now anyone among you who is better, who is more learned, who is wise, and who is for me understanding of the law, in order that I may ask questions of them and in order that they may bring answers to me." It is then that the queen ordered her own

soldiers [as follows]: "Guard the Jews well for me." The wise ones went afterwards into council among themselves so that they might choose among themselves the better and the [more] learned who could be found among masters of the law, and they found among themselves five hundred--and [they] [p. 229a] all went into the presence of the queen. Helen said [as follows]: "Who are they?" "It is those," they said, "who are the most learned and who are wise in the law whom we found." The queen said again to them, and blamed them greatly [as follows]: "O sons of Israel, oh men foolish and ignorant, you have adhered to the folly and to the ignorance of your fathers before you, and it is [the case] that they say that Christ is not the son of God; you have read the law and the prophets, and you did not understand them!"

37

The wise ones said [as follows]: "We read, and we did not understand it. Tell us, O woman-ruler, what it [the problem] is about for you and why you revile us. It is unknown, the cause of it [the problem], and if we should know each thing that you want, we would do it for you." The queen further said to them [as follows]: "Assemble again the better among yourselves and the more learned among yourselves." Afterwards, they went outside, they argued among themselves, and [they] asked [as follows]: "Why [is] the queen [so] bold? Why does she inflict labor on us?" It is then that one of them spoke: that is, Judas by name.¹² "I know," said he, "the question which is close to her, and that is fitting to her: that is, she is seeking the tree of the cross upon which our grandfathers hanged Christ. See that the telling of anything at all by us is shameful, for if she were to find out our paternal lore and our law, she would render [those] as nothing, and she would demolish and bring all those things to nothing." Judas said further to

them [as follows]: "Zacheus, my grandfather, told my father--namely, to Simon--and he, Simon--namely, my father himself--told me, when he was near death, and he told me again, and he told me [as follows]: 'O son, guard yourself and give your consideration to this, for there will be a question and a great affair concerning this tree, on which our grandfathers and the people who were before us crucified Christ, as the Messiah was crucified by them. (I say to you, if about the crucifixion and the death one is asked, do not tell it throughout one's life and do not acknowledge it, for there will be no kingdom or rule for the race of the Jews afterwards, if it [were to] be discovered and if he were to find the tree of the cross of Christ; but it is the desire that there will be kingdom and rule everlasting without limit and without end for the people who will believe in Christ with the cross, for Christ himself is the Son of God.' Then I said to my father, 'If it were [the case] that they knew that it was [a fact] that he is the Son of God, why did they seize him--that is, crucify him?'

38

"He said to me [as follows]: 'Hear, O son! "Understand the thing that I will say to you. By the name of God, and by God Himself, I did not counsel them, and I did not agree with them. I did not speak to the people who did that great act, but horror and fear seized me concerning the deliberation in truth; there I was censuring them and their arrangement, and this is the consideration, that the elders and priests of the people crucified him, but I think they will not kill the never-dying. They crucified him and buried [him]. He rose on the third day from the dead and revealed himself to disciples [229b] afterwards. It is that consideration [on the basis of which] Stephen, your brother, the first martyr, believed and took in praise the name of God

immediately after believing in God. Of the seed of Benjamin [was] your Stephen and Judas his brother.

39

”When the Pharisees, the Sadducees, and the priests heard that Stephen was believing and teaching the name of God, they went into assembly afterwards about Stephen, and it is that which they thought about it: the condemning and torturing of Stephen. They carried [him] away with them out of Jerusalem, took stones to him, and killed him immediately. It is then that Stephen spoke while surrendering his spirit, and he spread his hands to heaven so that he prayed for the people who were stoning [him], and said [as follows]: “Lord, do not hold this sin against them; they do not know what they do.” And when this was said, he went to sleep in the Lord. Afterwards, my father said to me,” said Judas, “Hear me, O son, that I may carry out your education [by] teaching the kindness and mercy of Christ: for he was the everlasting salvation.’ My father, however,” said Judas, “is Simon, son of Zachary. ‘This is the gift which he served: he was by the door of the great temple of Solomon in Jerusalem, and tents and ropes he sold to the people for food and clothing; [there was] someone who believed in Christ and was accused by all the people, and [there was] persecution and evil for him for doing [so]; it is he, Stephen, who was accused by the people so that they killed him. There came the kindness and mercy of God on the one who did that evil--that is, on my father (namely, on Zachaus)--and he made of him one of his own righteous disciples. It is [from] that consideration,’ said Simon, ‘that I believed my father about him, for a true son of God is he. Do not give a voice of blasphemy against him [or] against the people who believe in him, and you will find life eternal

without limit, without end.' My father--namely, Simon--told me," said Judas, "all this and this sorrowful, miserable narrative about him."

40

All the Jews who were there said [as follows]: "We have not heard that before until today, but in truth [speak] not about blood from the cross, or about the violence, or about the commotion--she is deceived about something--for [the sake of] compassion on us, for [the sake of] acknowledging us--namely, the wood of the cross. But say that you are learned about the place in which he was crucified . Do not tell anything else but that." When the Jews were in conversation about that secret, it [was] then and there that soldiers and attendants of the queen came to them [and] they said [as follows]: "Come quickly to the place in which the queen is!" After their arrival in the house, the queen asked of them the lineage of the tree of the cross. It was not pleasing to them saying the word in truth to her. It is then that the queen ordered [them] all to be placed in the fire and burned. When they heard that, horror and great fear seized them so that they gave Judas, son of Simon, son of Zacheus, to her, and they said to her [as follows]: "He, son of a true man, a righteous man, is learned in the law and in prophecy with its fulfillment; and each thing that is pleasing to you he will reveal all [of it] to you, and he will tell clearly." When she heard the testimony [p. 230a] of everybody on behalf of Judas, and her witness, she gave to everybody the permission to go from her house and kept Judas alone with her, and she called him to her side and said to him [as follows]: "Life and death--it is these which are at hand for you. Make a choice between them." Judas said, "Whoever should be in the desert, and a loaf and a stone put in his presence--which of them would he eat?" Helen said

to him, "If it is pleasing to you, for heaven and earth [not] to die, tell me and say to me what the place is for the [sake of the] revealing of the precious tree of heaven, the cross of Christ." Judas asked, "How would I have known the act that was done?" "There are 200 years there, either something more or something less, and I myself am a tender juvenile today [by comparison]," he said. Helen said [as follows]: "How by men was the great battle in Ilium and Troy a long time ago remembered, before you had power of recall, and how today [are they remembered] by the learned, the souls and graves of anybody who died there?" Judas said [as follows]: "O lady, necessary was the remembrance of it [that event], and it may be [so] for they wrote [it] down; for us, however, that bloody event was not written about." Helen asked, "Why are you so close-fisted when it is the knowledge of every one of the people [of whom] I inquire about you that it [the secret] is with you [in readiness] for me?" Judas said, "In doubt, I spoke to you then." Helen said then, "There are four gospels of Christ which tell me that he was crucified; show me only the place and the location where he was crucified, for it is of it that it is said, Calvary the place, and I shall cleanse it and clear it, for it is likely that I shall find there the thing that I want." Judas said, "I do not know where that place is, for I myself was not there when Christ was crucified." It is then that Helen said [as follows]: "Through Christ who was crucified, I shall kill you with hunger, but tell the truth to me." Afterwards, indeed, the queen ordered that he be inserted into a dry pit without water. After his insertion, then, in that pit there were seven natural days there without drink, without food. After the passing of the seventh day in it, in that manner, Judas cried out in the pit and said [as follows]: "Bear me out of the pit so that I may tell them the place where Christ was crucified, but I do not know

for certain where the cross is." After his fetching, then, from the pit, he went up to the place and the location where Christ was crucified, and shouted out in a loud voice to Jesus in the Hebrew language and said there [as follows]: "Crecham Bimilias Flino Amaborach Biro Elom Lamech Doacha Azebel Cothfacie Eufuti Brubath Haador Ancrui Elome Liguoro Abrochio Adethaltham Nistans Bissima Nuchatrado Rachel Boee Beoh Segu Hiesum."¹³ In that translation, even, and in the sense of the Irish language it is [as follows]: "O my God, it is you who made heaven and earth, and it is you who measured heaven with your palm and earth with your fist; it is you who sit on the chariot of the Cherubim and Seraphim, and they are flying in the courses of the air in chariots of shining light! [230b] The place is not in the power of human nature to attain, nor [is it] a dwelling-place. It is you who made all this for the sake of your mystery itself. There are six animals with you and six wings on each animal; four of them [are] flying and [are] at the service of God, and they shout out with untiring voice. It is that which they say: 'Holy, holy, holy, Lord God of Hosts.' And it is Cherubim that they are called; you placed two of them in Paradise for guarding the tree of life, and it is that that is their name, Seraphim. It is you who are the lord of all creatures.

41

"It is you who placed the unbelieving angels in the depths of hell, and they are in the depths of the abysses in their crucifixion under the stench of the dragon, and it is [the case] with them that there is no power coming to oppose your teaching." And then Judas said further: "O Lord, it is within our apprehension that it was by your wish that the son of Maria rules the creatures, and it is [the case] that it is he who was sent from you, for [otherwise] he would not have done

each of his actions of wonders and of miracles. If he were not together with you and if he were not your own son, he would not have arisen from the dead. Make now a sign [in] necessity and [as] a miracle for us, and hear us, just as you heard Moses, son of Amra,¹⁴ and revealed to him relics of our ancestor Joseph; reveal to us in that manner according to your own will the aromatic, secret treasure of the cross; certify for us [with] smoke with a pleasant, fragrant sweet smell rising from the location and from the place in which there is the cross, so that we may believe in the cross, and we shall believe afterwards that you are the king of Israel throughout eternal life."

42

When his prayer was ended for Judas in that manner, there came a great earthquake there, and there burst forth great aromatic smoke with a pleasant, wonderful fragrance from the location, from the place in which the cross was, so that Judas and everyone admired it greatly. When Judas saw that, he clapped his hands loudly for the greatness of the joy which seized him, and he gave thanks to God, and said [as follows]: "Though I do not deserve it, great is the grace you gave to me, O God! I pray you, O Christ, that you may forgive my sins and that you may place me in heaven together with Stephen my brother; it is he who is spoken about in the Acts of the Apostles."

43

When he ended his speech in that manner, he put his work garment about him. He grabbed afterwards a spade, and he dug hard and manfully into the earth. After digging for himself even 20 paces (that is, three feet in a pace, or 20 feet equals 20 paces) and by himself in the depths,

he found three crosses there in concealment, and he brought them immediately into the city of Jerusalem. After reaching Helen, she asked him [as follows]: "Which of the two is the cross of Christ, for we know that there are the crosses of the two thieves who were crucified together with Christ there." They placed them on the ground afterwards in the middle of the city and were in prayer [about] which judgement the glory of God would give to them in revealing to them the cross of Christ. They were then in that situation until the afternoon. It is then a bier came into the place and a young man on it [taken] for dead.

44

When Judas saw them, great joy immediately seized him, and he said [as follows]: "O lady, you will see the tree of the Lord's cross and a great miracle [p. 231a]done." Afterwards then, Judas went towards the bier and placed on the ground the dead one and placed the two crosses one after the other on the dead one, and he did not arise. He placed afterwards the third cross on him, and the dead one arose immediately in the presence of each. They all honored and glorified the Lord afterwards, they believed in God the almighty, and they shouted loudly; [there was] great joy in praise of the one God.

45

Here is the story of the devil. The devil, then, is the head of all envy, injustice, wickedness; when he saw that great miracle, jealousy and envy seized him immediately, and he raised himself into the air above the people and said [as follows] with anger and with indignation so that everyone heard him: "Who is here again; who does not permit us to receive the souls of humans?" (*Quis iterum hic est, qui non permittet nobis suscipere animas hominum?*) Who

among these came again to us and does not leave us the souls of human beings to seize? O Jesus of Nazareth, you drew everyone to you, and you showed the tree of the cross in offence and in opposition to me. What [is it] for you with me? Why did you do evil against me? Why, was it not through a Judas I betrayed you in another time, and I awakened the people to oppose you, so that you were crucified and dishonored by them? Through a Judas now I was expelled by you. I shall get up a plan in opposition. I shall awaken someone else against you, and it is he who will give to you the cross to find, and the adherence to my counsels, and I shall inflict on you pains, injustices, and various punishments so that you may deny the crucified." [There was] that argument of the devil against Judas, so that Helen and all the people who were outside heard. It is then even that Judas was filled with the grace of the spirit of heaven, and he said [as follows]: "He awakened the dead. May he be damned in the abyss of the eternal fire in the lower part of hell." When Helen then heard the conversation of the devil and his quarreling with Judas, she praised greatly the faith and belief of Judas then. Great care was exercised by her on that holy tree of the cross by way of precious stones.

46

The story of the finding of the cross then [has been told]. The story of Judas, however, now [proceeds]. Judas, however--it is he who was baptized in the name of the Trinity--was zealous in order that he might do wonders and miracles so that he was righteous, faithful; and Helen gave him to the bishop who was in the city of Jerusalem. It is he who baptized Judas. (Afterwards the bishop died who was in the city. Helen, however, [was] with him in Jerusalem.) Afterwards, then, the bishop of Jerusalem died, and Eusebius the pope was brought

from Rome, to him, so that Judas was ordained by him the bishop of Jerusalem,¹⁵ and his name was changed to it--that is, Ciriacus.¹⁶ It [the narrative] is completed for Judas.

47

Here it begins about his nails. Helen the blessed, however, was filled with the faith and belief in God, and was taught further in all the wisdom of the Old Testament and the New Testament so that she was filled with the grace of the spirit of heaven. Afterwards, she sought conspicuously and willingly the nails of iron which were in the cross of heaven. It is they, the Jews, who put them [p. 231b] through the body of Christ at his crucifixion, and the bishop Cyriacus (he it is who was called formerly Judas) was called to her; she said to him [as follows]: "It is fulfilled--my wish and my desire--since I found the tree of the cross of Christ. There is for me a great sorrow and unease if the nails are not found which they put through his feet and through his hands. Not vigorous, not peaceful will be my life until God gives the thing that I seek." "But rise," said she to Cyriacus, "and pray the Lord that he bring them to you." After the holy bishop went to the place of the burial (that is, Calvary its name), many brothers, who believed in Christ and in the cross, went with him and he told them how the cross was found, how it raised the dead afterwards, and the miracles in truth that were done through it. It is in this manner that he told that: he lifted up his eyes to heaven, he struck his chest with his palms, and he cried out with a loud voice to God with all heart and mind; he remembered then his prior ignorance, and he blessed all who believed in Christ and would believe. They were then steadily at prayer, so that God should reveal a sign for certain concerning the nails, just as he revealed for the finding of the cross.

48

After the completion then of the prayer in that manner, a sign came and a clear miracle, so that everyone saw--that is, a great and indescribable brilliance and a light [which] was greater than the light of the sun in the place in which the cross was found--and immediately the nails were found there. It is they [the nails] which they thrust through the body of Christ, and they shone on the earth like smelted gold. It is then that the people who believed before that [moment] said [as follows]: "Now he is known to us--he, in whom we believed." They took the nails with great fear, honor, and joy, and brought them with them to the place where the queen was; the queen bowed her head and her whole body down to them, and threw herself below to the floor in their presence.

IV

49

How the cross of Christ was found by Constantine, son of Helen, while he was emperor of the world, and by Helen the blessed, the righteous--it is that which is here (20th Book of the Ecclesiastical History).¹⁷ After the escape then of Constantine from severe leprosy, through which occurred his baptizing by Sylvester, just as we said, he seized strongly the excellent sovereignty of the empire of Rome and of the world in truth. Christianity was increased and raised by him afterwards, as we said, [as] very honorable.

50

When then the kindly, pious king was the emperor of the world, then was the time and the period in which there arose a fierce, barbarian, idolatrous, foreign tribe, in opposition to

Constantine and Rome in truth, so that battle and exhausting conflict were declared against the people and against all Italy. Then a great, very great shaking with terror both of fear and of great fright seized Constantine, so that death was near to him because of his fear of that wicked, strange nation. When Constantine was in that anxiety, there came at that time in the night towards him (with him) in his sleep a shining, beautiful, formless man, so that he awakened him and said to him [as follows]: "O Constantine, then will be neither fear nor fright for you, but look up to heaven." [p. 232a] After the gazing then of Constantine, just as it was told to him, he saw in heaven the sign of the cross between him and heaven--ablaze with bright light and an inscription on the cross written there: "You will conquer by that sign," said the man there to him, "your enemies." Afterwards the king made a sign and an image of the cross, just as he saw in the heavens. The king rose afterwards for battle with the foreigners with the sign of the cross before him, just as he had been instructed. Afterwards rout was inflicted on the host of heathens before Constantine (so that that was the story of Maxentius the Ruler again), so that they went hastily, stubbornly, before the Romans; to them bloody slaughter was sent that day; and God gave great, miraculous victory through the power and sign of the cross to the King, to Constantine. After that victory then and after willingly placing faith in God, the king sent messengers and scribes from himself to Helen, so that his mother in Asia would seek the cross of Christ, and [so that] after the getting [of it] an honorable temple would be built in the place where it would be found.

After peace [was established], then, Helen and a great host along with her went to Jerusalem. The Jews assembled afterwards because of Helen, and she said to them [as follows]: "Tell me, where you have hidden the tree of the cross of Christ, and if you do not say the truth to me about the tree which you have hidden, I shall burn you all--men, sons, women--and I will place you in the one fire at one time." For 242 years the tree had been in concealment. Afterwards great fear of Helen seized the Jews, and it is [as follows] the plan that they devised: a good, wise, learned man (that is, Judas by name) from their people to hand over to the queen. They brought him to her and said to her [as follows]: "This man we shall give to you, a righteous man, a son of a prophet and learned in the law and prophecy, and it is with him that there are the explanations which you are seeking." Helen, however, took Judas alone, dismissed everyone from her, and ordered him to be placed in a dry dirty well until he approached even the tree of the cross that was in concealment. Those were the seven days [of] nature in the well without drink, without food. When his bones, however, dried there and he [was] near death from cold and from hunger, he shouted in a loud voice in the well and this is what he said: "I beg and I implore you that I should be taken from the well, and I shall show you the place in which the cross is." After they brought Judas from the well, he went before them to the place in which the tree of the cross was lying in concealment during the period of 242 years on Calvary. When Judas arrived at the place of the cross, he made a conspicuous, voluntary prayer there. There came afterwards a great earthquake and a tremendous shaking in the place in which the entire cross was. It is then that Judas said [as follows]: "It is true, O

Christ, that you are the savior of the whole world." Afterwards, then, with them [the others] he dug the earth, and the three crosses were found there. They raised [the crosses] afterwards, in order that they might bring the three of them with them into the city. The holy Helen ordered them to be placed on the ground in the middle of the city. And she was then in prayer that God might give glory and honor to the Cross of Christ--that is, in order that the recognition of the one between the two [other]crosses might be brought to them --since there was no knowledge of the cross to distinguish it from the other two out of the three (that is, that is the one in truth throughout). When they were at the ninth hour, a corpse came to the place. Judas then subsequently placed the cross of Christ on the dead one afterwards, and the dead one rose immediately.

52

Then all indeed gave--each one who was there--glory [p. 232b]and honor to God. Next, holy Helen ordered treasure of white silver to be fashioned and the wood of the cross to be placed on it,and it was done thus; she built for herself a beautiful church; [she] built in the place [where] the cross was found (that is, Calvary [is the] name of that place). Afterwards, the rank of bishop over Jerusalem was given to Judas, and they gave another name to him: namely, Cyriacus. Helen afterwards ordered the holy bishop to come to Calvary to seek the nails that were driven through Christ. After Cyriacus came there, he was for a length of time at prayer, and this it is he said: just as God had revealed the cross through wonders and miracles, so he might reveal the iron nails that were driven through the feet and hands of Christ. Then came a

flash and brilliance great and indescribable, and it was brighter and clearer than the light of the summer sun.

53

Then, indeed, even the nails shone in the earth, like shining gold. Next, Judas lifted the nails in the earth with great honor, respect, and fear, and gave them to Helen the blessed. Helen, however, summoned afterwards a certain pious, believing man to her and said to him [as follows]: “Take these nails and make bridle-bits of them.” That is the counsel that this man had concerning the nails. There is a little difference between him and the man after him. Great grace seized Cyriacus the bishop, so that he expelled demons and so that he healed the diseases and pestilences of human beings. After Helen gave gifts and abundant wealth to the bishop, she bid farewell to him. She left peace and blessing with him, proceeded afterwards, and ordered a feast-day to be established for the cross [on the date] when it was found and ordered further [as follows]: one should remember and should honor the feast-day of the cross, so that perfections and participation may be obtained along with Mary the mother of Christ in heaven, and so that Christ may give honor and dignity in heaven to him. Finit.

54

Hioseppus, the son of Matias the historian of the Hebrews; Hiosebius, too, historian of the Greeks; the holy Cirinus (Jerome) son of Hiosebius; Hiosebius heir of Peter, and many other authors of divine knowledge say how the cross of Christ was found by Helen and by her son Constantine.¹⁸ There are small differences among various authors in [their] narration and in [their] words, in brevity and in length, in constancy of meaning and in the truth of authors.

There is no insertion; furthermore, [there is] the variation among narrations and the narrations of words, given the same established meaning. The chapter before us is in the ninth book of Hiosebius--that is, in church history. This story after this, furthermore, is in the tenth book.¹⁹

V

55

Another chapter which tells in the tenth book the history of Hiosebius, how the cross of Christ was found [follows].²⁰ How the cross of Christ, furthermore, was found by Helen and by her son Constantine king of the world--that is what is here. After he saved the small boys, without killing them, Constantine was cured, as was promised to him, after his healing from leprosy through his baptism by Sylvester, just as we said before. In that time now, Helen was mother of Constantine, king of the world. She was a woman who excelled greatly in faith, in belief, and in piety of mind; [she was] admired for all virtues, good deeds, piety, love, alms of food and clothing for the poor and needy of the powerful Lord. It was the time, however, [when] it was certain that she was the mother of Constantine, the king of the world, as we said.

56

After conversing, then, on the divine teachings and on the angelic visions, she went to Jerusalem, and she searched among the inhabitants of the city of Jerusalem the location and the place in which [was] the holy body of the righteous Christ son of God who suffered. It was hard, however, and it was difficult to reach that place [p.233a] and the location. This was the reason that it was difficult to find the cross: that is, Christ's hereditary ancient enemies were after Him--namely, the Jews--and in particular, the judgment that they made through

wickedness and wrong—[to install] the figure of Venus, the pagan goddess, at their own [place when] they were at worship, to bury the idol and the form under the earth of the place in which Christ was crucified and in the place where the cross was in concealment under the earth. The reason, however, that they did so is [as follows]: whichever Christian worshipped the cross of Christ [did so in such a manner that] it was mourned by them—that is, the form of the idol of Venus—and, therefore, it was that which they worshipped. It is for this reason that the Christians did not go to worship the cross in the place in which it was in concealment, and since they did not [go] thither to visit that place, neglect and forgetfulness came over it, all but a little, and there [was not] certain knowledge where the place was, where Christ was crucified, and where the cross was during the period of 242 years.

57

Moreover, when that kindly, pious woman reached, just as we said before, that location where it was told her that the cross was, it was revealed to her immediately by divine revelation and by heavenly knowledge the place where the cross was. Afterwards, then, that location in the area was excavated by her, and each thing polluted [or] dirty that she found there, she thrust out; afterwards, she excavated the area, and she thrust out the earth and dung from it; she cleansed the area under the earth; she found three crosses there, and she was confused; they were perplexing, for [they had] no knowledge of which cross was superior to its companions. As much as there was for her even exultation [and] joy that she found the treasure and the gift, in the same measure she was sad [and] mournful over the confusion and

disturbance regarding the cross, since [they had] not the knowledge [to distinguish] the cross from its companions.

58

The inscription was found [which] Pontius Pilate had written in Hebrew, in Greek, and in Latin: from the Hebrew, "Malchus Iudeorum"; Greek, "Basileos exonai seleon"; Latin, "Rex Iudeorum." And that inscription did not reveal clearly the cross of the Lord, the cross of the Passion. Helen sought and researched then with strength and fervor because of the lack of knowledge and ignorance of human beings, with testimony, with knowledge, and with familiarity with divine help so that there might be revealed to them which of those [was] that cross of Christ. A great miracle happened there, and help was given by God to the blessed queen Helen: that is, a certain good woman was pre-eminent in the city, Jerusalem; a great disease and a heavy tribulation seized her so that she was near death, since she was half-dead when this miracle was done through her. Macharius, however, was bishop in Jerusalem when the cross was found. When the bishop saw the queen in great doubt about the cross and, furthermore, each one of all those of the people of the city from each quarter who came there, the bishop said [as follows]: "Bring with you to this [place] the three crosses that were found there, and whichever cross among them upon [which] Christ was crucified, God will reveal to the queen and to everyone besides." The queen and all the people went to the place in which the half-dead woman was and the three crosses [were].

The queen there knelt on the ground, and the bishop and everyone besides, and they prayed fervently as follows: "You gave, O Lord, O God the father omnipotent, healing to the race of human beings through his cross and passion--the only begotten Son's. You inspired, you broke, and you wounded the heart and mind of your own woman-servant and bond-woman in these last times, so that she sought the blessed true tree on [which] the health of the world and our salvation Jesus Christ suffered and was crucified. Reveal swiftly and clearly to us which cross of the three crosses is associated with the glory of the Lord and with the Passion of Christ, and which of the crosses among them with the thieves. Reveal, furthermore, through this half-dead woman your miracle, O my God! [For] whoever of us touches the cross of Christ to her as it is brought over her half-dead body, may she be healthy immediately and may she rise from death to life and to health through his cross borne over her." After the ending, then, of the prayer to Christ, the first cross was brought to her, and she did not heal.

[p. 233b] Afterwards another cross was brought, and she did not heal. When then the third cross was brought over, her eyes opened immediately, and she rose completely whole; the powers of her body were renewed without wretchedness, without wasting away; she was exultant and joyous, and she was healthier than before. When the tribespeople, the relatives, and the friends of the woman saw and heard that story, they ran with swiftness and suddenness to the place where the woman who praised the miracle and power of the Lord was. It is thus,

then, that God manifested [to] the righteous queen Helen--[concerning] her wish and her happiness about the revelation of the cross of Christ.

61

Afterwards there was built by Helen a beautiful and consecrated temple in the place in which the cross was found, and she carried off with her to her son the nails which we put through the feet and hands of Christ, the Son of God. The son, however, made bridle bits from some of them--for protecting [himself] in the time of battle and conflict. He made, however, a beautiful helmet of battle from another piece, so that it would be with him by way of a weapon and a protection and habitual element in battle for him. Helen furthermore gave a great portion of the wood of the cross to her son, Constantine the emperor. She left behind another piece of it under a white silver roof and for a treasure of that wood of the cross in the place and in the city where it was found, in Jerusalem. [This] is the reason that she left it: in memory and in commemoration of the preserving of the cross with honor and reverence and dignity through its eternal life, and for instruction and for a sign, in memory of its meaning and of its own name for each one. Then that was the order and the arrangement that the venerable queen established in connection with the cross after its discovery in Jerusalem as we said before.

62

The virgins consecrated to God whom the queen found then in Jerusalem, however, she summoned with honors and great reverence for them to her for dinner: this is the extent to which the honor was that she gave to their dignity. "It would be unworthy," the queen said, "[and] it would be a great injustice for me if the maidservants, the servants, and virgins of the

Lord were serving drink and food to me, but it is I who am to do [service] for them." Her royal garment was put away from her and the clothing of a maidservant was placed around her, so that she was at their service, [and] so that it was that she brought water for their hands, supper for the table and drinks for the goblets of drink. Great then was the piety and the lowliness: that is, of the queen of the whole world and mother of the emperor. She herself [was] making a maid and servant of herself for the virgins and servants of the Lord. In Jerusalem, however, all that was done. In the fifth of Nones, of May, however, the cross itself was found.²¹ In Jerusalem, however, was Helen buried after her death. Thus it is finished.

63

In Jerusalem further was found the spring of eternal life, by which are extinguished the quarrelings and arrows of the devil—that is, the cross of Christ. The blood of the cross of Christ now is a fearsome thing for the filling of hunger. For they consume the true bread and everlasting wine among them. The blood of the cross of Christ—that is, Jesus Christ son of the living God—now [is] for our widows without spouses, for it is the spouses and the worthy companions [who are] with us. [It is] the blood of the cross now which is [a cause of] fear repelling robbers from them. For it is a shepherd and a trusty herdsman with us. It is that which he said: "But I am the good shepherd." The blood of the cross now [is] concerned with our deprivation—not having the father with us. For it is to us that the father said _____ [as follows]: "Jesus Christ son of the living God." Guilty of condemnation and torture by enemies was the cross from the beginning. Now then man arose with health and with help. It was hateful and horrible, the cross at the beginning; it is beloved, however, and noble now. It was

horrible, grim, contemptible at the beginning. It is beautiful, comely, honorable now. For beauty seized it—[it is] more beautiful and [there is] beauty in it because of the limbs of Christ, the son of the living God. The holy cross, then, of that man [p. 234a] only saved all—all the creatures who defile and are defiled by the sin of Adam and by paganism.

By a shout, then, the cross was fixed into the earth. All the earth was cleansed and consecrated by that. When now the cross was raised up, the holy Christ and the law sanctified and consecrated it. There is the image of a star of heaven now in that cross of heaven. For a star, bright [and] beautiful,[is] the cross among the stars of heaven. It is an image now. The four stars of heaven, four points of the cross—that is, the east; the west; the north, Christ; the south, Christ. It tends furthermore toward the image of that cross, and it is in heaven. For there is a certain star among the stars of heaven and it is like the cross. The image now comprises the four wonders of heaven. Ahead and behind—four points of the cross were hewed out: that is, two ends of the tongue and the head of the cross and [two ends of the] feet of the cross. The image of the cross [is] in the air, the fire of the stars; the image of the cross [is] on earth. The man and his hands [are] a stretching out in prayer. The image of the cross in the sea [is] the empty ship unfurled towards them.

64

About the honor of the cross. It is the holy cross, now; it is the altar on which is the high priest Jesus Christ son of the living God. To him the great prophet spoke for us [as follows]: “You are a priest in the time and order of Melchisedech.” It is he, that priest Jesus Christ, son of the living God, who offered his body and his blood on that holy altar of the cross for the

sake of health and life [because of] the sin of Jewish people, just as the knowing one said further, “The priest on the cross,_____.” His justice, honor, and dignity before him [are] reparation. For he put on the common altar, as a hindrance to the wise, the body of Christ and His blood, each with him. It [the altar] is mostly small; out of secrecy, dignity before him, and honor to the first altar, it is covered with silver: it was the body and blood of Christ from the beginning—that is, the holy cross. It is he who died, he himself on behalf of everyone.

65

The holy cross nowadays is—that is, it [is] on all sides high and locked in a closed temple. It is in the temple which they say is to be closed and through it, indeed, the holy and the true now as the apostle says. You [are] with them—in the temple nowadays and the holy spirit lives in you. It is true that it is the temple of God, the holy and righteous—that is, they shut the constructed, holy temple with the sign of the cross of the Lord over them. [They are] the ten, the old enemy and the enemy at the origin—that is, the devil—and the bodies and souls of the holy and the righteous. For they are the temple, the dwelling place, the abode, the place of God—and the treasure.

66

A particular narration about the cross—furthermore. The title. [There was] in reference to the cross a certain man of the Gentiles. An unbeliever he was, in captivity in the wilderness on a certain day there—and he without belief—among those with him. It then happened to be night [when there was] the descent into the uninhabited region so that he found the empty house there and went to fall asleep in it. There, he was not alone in the middle of the night. A great

crowd of devils came into the house to him, and the honorable leader—death—with them: that is, the devil, under whose lordship he [death] was. (234a, line 5—sidebar) Certain men say that there was a temple idol which was there, and to it the man went. (At the foot of 234a) Certain men say that there was a temple idol which was there and to it a man went for worship. When the unbelieving Gentile saw them, indescribable fear and the [light as of the] sun overcame him. There it is that he gave the sign of the cross then against and across [his] entire self—according to the custom of the Christians. There were the demons and they were in their seat by the fire in the house. The honorable one of the tribe said to him [as follows]: “Look for anyone who is in concealment in the house.” They searched the treasure of the house for the first time helpfully, and the unbelieving Gentile was found there at the wall in his seat. When they saw then the sign of the cross over him, horror and great fear seized them before him, and they did not venture plundering him. “Alas,” they said, “the way of man.” “The empty vessel here,” they said, “[with] the cross over it.” The fear of the cross throughout life [was] afterwards on the devil.²² For three entities, then, were crucified on that cross, Christ [p. 234b]—that is, the body of Christ itself in the first place and the devil and the sin of Adam. There is some fear of the cross of Christ then in him, the devil, for it is that [on which] he was crucified. It is by it the sin of Adam was destroyed and girded. Otherwise about the cross.

67

We nowadays declare the holy cross. Consecration and blessing [are] in the preparation and in the foods that all righteous and faithful[ones] eat; and the devil did not conceal himself, the unrighteous one, around food and in meals. Just as it is said by a certain one, a woman was in

the assembly, a certain holy woman. The woman then spoke here among enemies; a certain one went toward the enclosure outside during the day there in the herb-garden, and she saw the beautiful, honorable herb there. She thus came to it, and she ate. The devil went into her immediately, and the woman went forthrightly into all the city. It is there that the virgins came and made great, continuous prayer over her so that the devils went from her. For they recognized that it was a devil who was in her. It is here that the devil said [as follows]: "Why torturing, however, why punishment? You should give a gift without cause to her with them, but it happened around the seat by the herb there; the woman came gently with great care into the herb-garden, she saw the beautiful herb and me on it, and she did not see. Her desire came to her, she ate immediately, and she did not make the sign of the cross over it. For it was given immediately and not as a sin to anyone with no food." Afterwards, the devil exited. And there was a whole woman afterwards. With the offering, she was as before. There in Adam it is done.²³

68

A certain story about the cross. It is now the holy cross--blessing and consecration now and every holy act and labor man does. The devils did not fling the destruction of evil at a man. Just as the story goes, among certain brothers there was the one in the house doing labor—that is, making bread and seeking treasure afterwards. When they put the loaves into the fire, he moved, and he removed one of the loaves by itself from among those in the oven; he made a great spell over the loaves in cooking and [there was] a wonderful sound. When the brothers then heard that great shout of the spell bursting forth, the unremarkable sound of the bread, up

from below that which is promised with the making [of the sign of the cross], they saw, through the sound, the sin [of which] they ascertained more, for they did not see the sign of the cross, of the cross, on him. For it was in the bread. It is concerning this, they said, that there was a great sound and a shout from the heavy woman, for the cross of Christ was not with her. They proclaimed then through a decree forever that the action was not done in accordance with the church, [for it was] without the cross of Christ and his sign and the maintenance of his rules over it through deliverance from the devil. _____.²⁴

VI

69

The exaltation of the Holy Cross begins here: the 18th, the Kalends of October.²⁵ This [is] the story which is told now: how the king of the Medes and Persians stole away with the portion which Helen took from the cross in Jerusalem and how the Christians recovered it. Octavius Augustus, however, then was king of the world, when Christ the Son of God was born. But Tiberius Caesar was emperor of the world when he was crucified. The Jews then set aside the cross of Christ immediately after the Passion, as some say. Others say that it is then that it was set aside, when the vengeance of Titus and Vespasian was inflicted on Jerusalem in revenge for the blood of Christ, as it is [presented] in the book of vengeance before us.²⁶ But it is not known which of them is to be doubted. But it is this which we say: the cross was then in neglect among the Jews from Tiberius Caesar, under whom Christ was crucified, [p. 235a] until Constantine son of Helen, by whom the cross was raised and by whom it was found. Thirty emperors [there were] over the earth and in Rome (that is, 242 years the length of rule)

during that period. [For] 30 years, however, was Constantine, son of Constantius and son of the blessed queen Helen, ruling over the world. It is by that Constantine and by his mother-- that is, Helen--that the cross was found, as we said above. The piece then that Helen found from the cross was in Jerusalem there (after the cross was left behind by her, as we said before, she gave a piece to her son and left behind another piece in Jerusalem, as [it] is [said] before) onwards from Constantine to Heraclius the last emperor of the Romans and first of the Christians. Twenty-two emperors (that is, 313 years) from Constantine son of Helen to Heraclius and to Chosroe who took the cross in plundering. After the cross of Christ was left behind by the blessed Helen, mother of Constantine the great emperor, as we said, it was hidden in an appropriate, noble place with honor and dignity in Jerusalem for a very long time afterwards and after a great number of years: that is, 313 years after many emperors over the world; that is, 22 emperors from Constantine to Heraclius, as said before.

70

Now there was that sinful, wicked, unbelieving, idolatrous king--that is, Chosroe--of the Medes, the Persians, the main part of all Asia from the mouth of the Danube and that Scythia from the north, from the river Don and from Albania and from Datia to the peaks of the Mount of Olives. It is he, now, that same sinful king Chosroe, who enticed in time and for certain all the tribes [who] were in mutual hostility and under his kingship to worship him as [if he were] God almighty, so that they said that he, Chosroe, was the king of kings, lord of lords, and common lord of each there. That was not enough with him, furthermore, without the doing of crime and pollution, for increasing his death and for increasing his punishment and his

damnation. A number of his host then went to plunder and to devastate Jerusalem, so that he subverted the churches and the temples, where[ver] they were. A part of his army then afterwards went to plunder and devastate Jerusalem, so that he subverted the churches and temples which were there. He destroyed and plundered them all, as he could. Afterwards, then, when he was plundering the city in that manner, he came to the grave of Christ, and when it pleased him to go there, horror grabbed him as well as great, indescribable fear; he was greatly frightened, and he turned [away] in hurry, in hurry from the grave. He did a great crime there: that is, the portion from the cross which Helen the queen left in Jerusalem as a sign, as memory, as testimony of his [God's] strength, and his [God's] truth--he took with himself that piece to his own proper city and it remained there with him.

71

Great was the pride and pomp and haughtiness of that criminal king, since it was that which made him proud: that [such a thing] had not been before it [and] before him--that is, a white silver tower constructed for himself; the length, the width, and the height of that tower was very great; the height was [greater] than the houses in the place, taller than the high [and] white belltower. Afterwards, glassy jewels and precious stones were set there, and the king made a golden seat for himself at the top of that tower. Afterwards, he made the image and the beautiful and admirable form of a four-spanned chariot of the sun there, as was customary among the idolatrous people since it was likely to them that it was with four horses in the manner of a four-spanned chariot that the sun ran each day above the earth, and they said four horses were with that chariot and these are the names of them, of the horses--that is, Eritreus,

Arctos, Lampos, Pilagius. He made now the form and image of that chariot and the horses, in the beginning, of white silver. He made the image of the moon and of the stars there in addition. Furthermore, he had lead pipes placed quickly under the earth there; he released the water under his power when [it] was pleasing to him [to do so] over the city. The reason that he constructed them [was] that the people of the city would say that he was a god and admire his deeds like [those of] a god at bringing rains and water to them. He fashioned them --that is, a seat and a royal place for himself there--in that tower, and he placed the cross of the Lord in his vicinity there with honor, as if it [the cross] were a comrade [p.235b] to him, but [as if there were] no cause for its worship by him. He gave his kingdom to his son--that is, Titulus was his name--and he sat himself firmly like a god in the heathen temple, wicked and polluted.

72

Heraclius now was emperor of the whole world (that is, of Rome) at that time. When he heard [that] the cross was brought by Chosroe into captivity, he gathered the Christians, as he could find them; the royal fleet came across the Tyrrhenian Sea eastwards towards Asia; the Christians from Asia gathered with him, and they returned in two groups against the country and against the city of Chosroe on the bank of the Danube River; and the emperor Heraclius sat with his host on the other side of the Danube River. The pagans gathered afterwards around Titulus--that is, around the son of Chosroe--on the other side of the river. Afterwards, then, the compassion and mercy of God inspired and wounded the heart and mind of Emperor Heraclius, and the One God gave counsel to him. It is that which is the counsel that the divine power gave to him there--that is, the journey of the two of them, Heraclius himself, and

Titulus, son of Chosroe, on the bridge [over] the Danube River, and meeting of the two for a battle between the Christian emperor and the wicked king of the pagans--that is, the son of Chosroe--and without the blood of both hosts to be shed between them, [to see] which of them to whom fortune would give the victory, the kingdom, and the empire to be taken without damage or condemnation of the loss of both their hosts.

73

It was the wish then among all the kings and among the assemblies of both peoples that they all approve the counsel on both sides. It is there that a great determination was reached, and a rule and another pact among them was established: that is, [in connection with] whichever man of the people of the two empires would bring help or assistance for his very own lord if weakness should overcome him, the legs of that man would be broken, his hands would be chopped off, and his body would be thrown afterwards by his own lord into the Danube River. It was good then and it was the wish, the determination, and the rule to be carried out among all the people, just as we said. Those two approached--that is, Heraclius the Christian emperor, and Titulus son of Chosroe--so that they were in the middle of the great bridge that was over the Danube River. Afterwards then the Christians went down on [their] knees on the earth and prayed to God with fervent tears and pure entreaty, and with vehement smiting of hands. Afterwards, then, God gave triumph and victory to Emperor Heraclius, through his own compassion and through his mercy, through the prayer of the Christians, and through the strength and wonder of the holy cross, so that he killed there Titulus the son of Chosroe in the presence of both hosts, and no one came between them as they carried out their fight.

74

It was indeed wonderful, it was an astonishment to the mind, and it was a great wonder in what the host of Chosroe then did that day not to help their lord; not only did they do [that], but [also] they bowed to Emperor Heraclius so that all were under the power of Heraclius and [ready] for belief in the one God. Heraclius took them all to himself with well-mannered compassion so that all came to baptism and faith. When they all had obtained for themselves thus their baptism and faith, the king Heraclius departed to search all the countries and kingdom of Chosroe in order that [there would be] baptism by him of all of those men, children, and women.

75

Heraclius and a few of his people along with him afterward turned to the place where Chosroe was, until he found him in his seat, in his royal throne at the top of the white silver tower which had been constructed by him, as we said. When Chosroe, however, saw Heraclius the emperor, he recognized him. Great fear then seized Chosroe at the sight of the emperor, and his form and color changed, so that he was shaking, and so that he was all shaken; and he tried to say words of welcome to Heraclius, although he was not able [to do so].

76

Heraclius said now to him [as follows]: "If health of body and soul is pleasing to you, it may be given to you [p.236a] for, although you are unworthy to bear the honor and dignity of the cross of Christ, [and] you obtained it through plunder--the greatness [of it] was in your power and in your expense--you brought honor and favor on it, and if the belief in our Lord--that is,

Jesus Christ son of God who lives--[is] pleasant to you, it means for you your own rule over the Medes and Persians, all your wealth and goods, your life, furthermore; all that arrangement will not be sought for its own sake, but by way of refuge only." Now Chosroe said that he would not believe at all, and that the power of friendship toward Heraclius furthermore was not present. Heraclius, however, unsheathed his sword there and cut off Chosroe's head in his own royal [palace]. He ordered his burial for a cause, since he was a king.

77

King Heraclius, however, took the wood of the cross in his hand and departed ahead for Jerusalem. Now each Christian who went past him came with joy, [and was] joyous over him with hymns, canticles, great praises for the Lord of the creature. The king went forward then in that manner joyously, in good will, toward Jerusalem; when he arrived at Mount Olive, it was pleasant to him, the approach to the city through that door through which Christ exited when he moved toward the Passion; it is thus then that the king went toward that door to go through it, and he, seated on a beautiful horse of victory, was adorned with ornaments royal and imperial. When then the bowing under the gate there was pleasant to him, it is then that the stones of the gate shut together, so that each fell suddenly towards the other of them, so that it was an impenetrable stronghold afterwards. There was great astonishment then, and there was very great gloom for the emperor and the triumphant Christian people that that miracle was there; they looked at once toward heaven with heavy sadness. They all saw a sign and the image of the cross between them and heaven, and this [was] in its fiery lightning in a red blaze.

An angel, with the sign and image of the cross in his hand, afterwards was there, and he stayed at the gate and said to them [as follows] so that everyone heard him:

78

"When the king of heaven, the lord of all the world, came through the gate, and the pure secret of the Passion of the Lord through it was completed, not [in] purple, not [in] royal [attire], nor with a diadem around his head, nor on a horse of victory in a chariot did he come, but on his seat on the back of a small ass; with humility, with lowliness he came, so that he left behind an example of his lowliness to his people and to his servants afterwards." When the angel had spoken thus, he went from them into heaven. When Heraclius saw the angel waiting and his reproach, great joy seized him and greatness of mind because of that [situation was] with him. He shed from himself quickly the signs of his empire and imperial things which were on him between weapons and clothes, and he threw, furthermore, his shoes and his boots from him, from his feet. Afterwards, he took the wood of the cross in his own right hand and proceeded quickly ahead in that manner toward the first gate. The gate raised itself, however, before him, opened immediately, and gave free entrance intact for the king so that he went through it without delay. Afterwards, the king Heraclius put in its entirety the precious part which he had taken with him from the cross into its own place--that is, into the place from which Chosroe took it--and he left there afterwards. Afterwards, Heraclius went across the Tyrrhenian Sea westward to Rome, to his own city itself after the victory and triumph over the enemies. It ends as it ends.

Translation, Leabhar Breac, p.159

Now here is considered something of the story of that same Constantine: that is, Constantine the son of Helen the great queen.²⁷ He assumed the kingship after his father, and he attacked foreign lands—namely, heathens and Eastern peoples. The battle was broken, indeed, for Constantine each day, and there was not left now sleep or eating on account of the greatness of the persecution and of the conflict that there was for him. He saw what was Michael the Archangel [coming] to him in his sleep. “What makes you sad?” asked the angel. “I am heavy because of my defeat by the heathens,” said he. “It is clear, indeed, that the strength of Christ is not assisting you,” said Michael. “Is it he whom the Jews crucified?” asked Constantine. “It is he, however,” said Michael. “Behold, now, the cross, as we said,” said the angel. “For this is the shape and the image of the cross on which Christ was crucified, in order that the image may be fashioned now by you tomorrow for installation on the great rod. Bear it on your back toward the battle; if vaunting victory is before you, believe in my Lord with any [with whom] you may be able [to be] together.” It is true now. He [Constantine] was victorious on the following day so that none of his enemies escaped from him. It is then, indeed, that Constantine believed in Christ with any [of those] he was able [to gather] together with him. This story was told, indeed, to Helen—that is, his mother. It is this which she said: “It would be a great help to you if the hereditary cross of Christ were on your back.” Then it is that, indeed, Helen took a great host with her to Jerusalem to demand the cross of Christ from the Jews, and

to make a great invasion on that city unless the cross were given to her. It is then that she seized for herself three elders of the tribe of the city—that is, of the particular sons of the tribe which had crucified Christ. And Helen was inquiring of them about the cross of Christ, and no acknowledgement [of it] indeed was obtained from them until they had been tortured severely. It is enough, now, that is told here of the stories of the cross, for they are in the book itself, et cetera.

Annotations

¹ The actual text reads “209”; according to Schirmer, however, the number CCIX should be CCXC, given the evidence in subsequent lines (27).

² On the issue of dating the origin of the cross, the Leabhar Breac cites two sources: the *Tractate of Paralippus* and the *City of God*. The context in which the *City of God* is cited by the Leabhar Breac seems to refer, according to Schirmer, to the following passage:

Post diluuium procurrentis sanctae vestigia
civitatis, utrum continuata sint, an intercurrentibus
impietatis interrupta temporibus, ita ut nullus hominum
veri unius Dei cultor existeret, ad liquidum Scripturis
loquentibus invenire difficile est: propterea quod
in canonicis libris post Noe, qui cum conjuge ac tribus
filiis totidemque nuribus suis meruit per arcam a
vastatione diluvii liberari, non invenimus usque ad
Abraham cujusquam pietatem evidenti divino eloquio
praedicatam, nisi quod Noe duos filios suos Sem et
Japhet prophetica benedictione commendat, intiens et
praeviciens quod longe fuerat post futurum...(*City of God*
XVI.1 quoted in Schirmer 54)

It is difficult to discover from Scripture, whether, after the deluge, traces of the holy city are continuous, or are so interrupted by intervening seasons of godlessness, that not a single worshipper of the one true God was found among men; because from Noah, who with his wife, three sons, and as many daughters-in-law, achieved deliverance in the ark from the destruction of the deluge, down to Abraham, we do not find in the canonical books that the piety of any one is celebrated by express divine testimony, unless it be in the case of Noah, who commends with a prophetic benediction his two sons Shem and Japheth, while he beheld and foresaw what was long afterwards to happen. (Dods 521)

The *Tractate of Paralippus* may be a reference to the Vulgate’s name for the Biblical *Book of Chronicles, Paralipomena*, which provides genealogical lists as well as a record of events in the times of David, Solomon, and succeeding kings.

In the attempt to locate the discovery of the cross within the context of world history, the Leabhar Breac scribe may have had other sources in mind: for example, Bede’s *De Temporibus* 16 (600-601), which Bede himself quotes in his letter to Plegwin defending himself against the charge of heresy:

I began the sixteenth chapter as follows: I said,
The times of the world are divided into Six Ages. The First Age from Adam to Noah contained ten generations and 1,656 years; this all perished in the Flood, just as infancy should be drowned in forgetfulness. The Second, from Noah to Abraham, likewise contains ten generations, and 292 years. In it language—that is, the Hebrew language—was discovered, for in childhood a person learns to speak after infancy, which derives its name from the fact that he cannot ‘fari’, that is, speak. The Third, from Abraham to David, contains 14 generations and 942 years, and because man starts to be capable of begetting at adolescence, Matthew takes up the beginning of generations [of Christ] from Abraham, who was established as the father of nations./619/ The Fourth extends from David to the Babylonian exile in 14 generations likewise, according to Matthew, and 473 years, from which the time of kings began, for the dignity of a young man is apt for ruling. Then the Fifth Age stretches up to the coming of our Saviour in the flesh likewise in 14 generations and 589 years, in which, as if weary from a burdensome old age, the Hebrew fold were crushed by many misfortunes. The Sixth Age, in which we are now, will end, not in a fixed sequence of generations and times, but, like extreme old age itself, with the death of the whole world.
 (Wallis 407)

In a footnote, Wallis adds that Bede’s basic source for the Ages is Isidore’s *Etym.* 5. 38-39. Bede also takes Roman history into consideration in *On Times* 22 (607.2-5):

When therefore in the course of the work I arrived at the Nativity of our Lord and Savior, I wrote thus:
Octavianus reigned 56 years. In his 42nd year, our Lord was born, 3,952 years after Adam, and according to others 5,199. (quoted in Wallis 408)

The scribe also might have considered Chapter 66 of *De Temporum Ratione*, in which Bede sets forth the Six Ages:

We have mentioned a few things about the Six Ages of this world, and about the Seventh and Eighth [Ages] of peace and heavenly life above, by way of comparison to the first week, in which the world was adorned. Here I will discuss the same subject more extensively,

comparing it to the ages of man, whom the philosophers are accustomed to call “microcosm” in Greek, that is, “smaller universe”.

The First Age of this world, then, is from Adam to Noah, containing 1,656 years according to the Hebrew Truth, and 2,242 according to the Septuagint, and ten generations according to both versions. This [First Age] was wiped out in the universal Flood, just as the first age of every person is usually submerged in oblivion, for how many people can remember their infancy?

The Second Age from Noah to Abraham comprises ten generations and 292 years according to the Hebrew authority, but according to the Septuagint 272 years and eleven generations. This was, so to speak, the childhood of God’s people, and therefore it is discovered in a language, that is, in Hebrew, because from childhood on, when infancy [*infantia*] is over—which is so called because an infant cannot speak [*fari*—a person begins to learn to speak.

The Third, from Abraham to David, contains fourteen generations and 942 years according to both authorities. This [Age] was like the adolescence of the people of God, because from this age on, a person can reproduce. For this reason, the evangelist Matthew takes the beginning of the generations [of Christ] from Abraham, who was established as the father of the nations when he received his altered name.

The Fourth, from David up to the exile to Babylon has 473 years according to the Hebrew Truth, twelve more according to the Septuagint, and seventeen generations according to both texts. However, the evangelist Matthew/464/puts these [generations] at fourteen, for the sake of certain symbolism. From this Age—youth, so to speak—the era of the kings began among the people of God, for this age in man is normally apt for governing a kingdom.

The Fifth Age—maturity, if you will—from the exile into Babylon until the coming of the Lord and Saviour in the flesh, extends for fourteen generations and 589 years. In this Age the Hebrew people were weakened by many evils, as if wearied by heavy age.

The Sixth Age, which is now in progress, is not fixed according to any sequence of generations or times, but like senility, this [Age] will come to an end in the death of the whole world.

By a happy death, everyone will overcome these Ages of the world, and when they have been received into the Seventh Age of the perennial Sabbath, they look forward to the Eighth Age of the blessed Resurrection, in which they will reign forever with the Lord. (Wallis 157-8)

In a footnote, Wallis notes in connection with the time period of the Second Age according to the Septuagint that the correct measurement is 942 years, not 272 years:

The correct figure is 942 years, and Bede records it as such in *On Times* (602.2) and *Letter to Plegwin* 5. Yet the MSS of *The Reckoning of Time* all read 272, despite the fact that it contradicts Bede's statement below, *s.a.* 1693, that the Septuagint's reckoning of the first two Ages is longer than the Vulgate's. A marginal gloss on fol. 103v of an early 12th-century copy, Oxford St John's College 17, corrects the number to 2072, which shows that at least one reader realized the absurdity and tried to rectify it. (Wallis 157)

³ The cross was first found in the time of David, according to Pope Gelasius, notes the *Leabhar Breac*. The identity of Pope Gelasius is unclear. Schirmer rejects the possibility that a history of the cross in the time of King David could have been written by Pope Gelasius I (A.D. 492-496) because such a history is a product of a later time (54-55). He also rejects the possibility that Pope Gelasius II (A.D. 1118-1119) could have composed such a history (55). Schirmer concludes that the author or transcriber is mistaken or perhaps has invented the attribute (55-56). The author or transcriber could have been thinking of the Pseudo-Gelasian decree traditionally attributed to Pope Gelasius I in the 490's. Perhaps the author or transcriber was thinking of the *Vita of Erasmus*, written by John of Gaeta, a papal chancellor who became Pope Gelasius II—a book which locates Erasmus in Lebanon, where was found the tree which subsequently became the cross of Christ (Schirmer 55-56). In connection with the Pseudo-Gelasian decree, or *Decretum de libris recipiendis et non recipiendis*, according to Borgehammar, it should be noted that the *Decretum* does not forbid the reading of the *inventio crucis* story, but simply issues “words of caution” in that “the story is of a kind which is licit to read, but which should not be placed on a par with Scripture and the Fathers” (Borgehammar 202-3). Another possibility is that Pope Gelasius might be a reference to Gelasius of Caesarea, author of a *Church History* including an account of the discovery of the cross. Borgehammar reconstructs Gelasius of Caesarea's account, noting its importance. Gelasius's narrative,

for Borgehammar, perhaps predates Ambrose's (13). In addition, Gelasius was "well-informed" about Jerusalem's "historical traditions," for he was bishop of Caesarea and had Cyril of Jerusalem as kinsman (13). Borgehammar observes that "it would not be adventurous, then, to conclude that his account of the finding of the Cross reflects what was told about the event in the very city in which it was said to have occurred" (13-14). Or perhaps the story simply is being attributed to a "reputable" source. It is to be noted that none of these three figures named Gelasius—Pope Gelasius I, Pope Gelasius II, or Gelasius or Caesarea—seem to be associated with the cross legend before Christ, but rather with the *inventio* legends.

⁴ Sections #13-30 represent material drawn from the Gospel of Nicodemus. See Introduction for further discussion of this subject. Ian Hughes has written extensively on the Irish texts of the Gospel of Nicodemus in *Stair Nicoméid: The Irish Gospel of Nicodemus*. In connection with the Leabhar Breac's treatment of the Dismas section, Hughes remarks in an endnote, "This passage follows the Latin fairly closely" (126). He also comments on the presence of the name "Dismas" in the Leabhar Breac passage: "Here he is named Dismas, though no name is mentioned in the Latin nor in the other Irish MSS. However, the malefactor on the cross who asked for forgiveness is named in Gesta Pilati X (2) as Dismas" (Hughes 126). These texts appear in Leabhar Breac 160a-163b, 170a-172b, 223a-227a, as well as in other manuscripts.

⁵ The sections #25-26 present the narrative of Seth and the oil of mercy, which Esther Quinn has studied in depth in *Quest of Seth for the Oil of Life*. See the Introduction for more discussion of this subject.

⁶ Section #31, at the beginning of an *inventio* narrative, cites several sources on the question of the duration of the ages of the world elapsed before the *inventio* and the number of years in which the cross was concealed: the Septuagint, "the reckoning of the Hebrews," Eusebius, Hieronymus, Bede. The Hebrew text mentioned here is probably a reference to the Latin Vulgate, according to Schirmer (62). Section #31 notes divergences between the Septuagint and "the reckoning of the Hebrews" in terms of calculating the interval between the concealment of the cross and its discovery by Helena. Bede, in this section, supports the number—242 years—provided by "the reckoning of the Hebrews" or the Vulgate. Schirmer notes, however, that in none of the texts where Bede discusses the finding of the cross does he mention the number 242: in his Martyrologium, under May 3; in the *Historia Ecclesiastica Gentis Anglorum* v.16; in "De inventione sanctae crucis" in his *Sermones Varii* (63). Bede, however, did not write the latter sermon, and the Martyrologium has no entry for the *inventio*. This section also attributes an account of the finding of the cross to Eusebius, a noted Church historian, and a translation of this account to a Hieronymus—unless, notes the Leabhar Breac, Hieronymus himself wrote the account. This Hieronymus, according to Schirmer, is identical with the Cirine of the Irish text—St. Jerome (63). Schirmer cites a passage from the Leabhar Breac (159a, line 10)

that mentions a Cirine and is a translation of a passage in Bede's *De locis sanctis* (Chapter VIII) referring to a Hieronymus (64). Ironically, however, Eusebius himself does not mention the discovery of the cross in his *De vita Constantini*, as noted by Borgehammar, although Eusebius reports the discovery of Christ's tomb, the construction of the Martyrium basilica, and Helen's work in the Holy Land (91-92). Borgehammar asks, "How could he omit such an important event as the *Inventio Crucis* if he knew about it?" (91-92). It is to be noted, however, that Rufinus translated Eusebius's account of the *hoptasia* and Milvian Bridge, and then added his own account of the *inventio*. In any case, to confirm his thesis about the identity of Cirine (Jerome) and Hieronymus, Schirmer quotes the following passages from the Leabhar Breac (159a, line 10) and from Bede's *De locis sanctis* (Chapter VIII):

Is in glind immorro allaness don catraig
(sc. Bethil) ata in eclais i filadnocul Cirine
(quoted in Schirmer 64)

In the valley south of the city, however, there is
in the Church the burial place of Cirine (Jerome)

Ad Austrum vero in valle contigua in Ecclesia
sepulchrum hieronymi (quoted in Schirmer 64)

To the south indeed in an adjacent valley in the Church
the sepulchre of Hieronymus.

Mistakenly, Jerome often was thought to be responsible for the Latin translation of Eusebius's church history—not Rufinus. Even Aelfric in his *inventio* homily (*Inventio Sanctae Crucis*, lines 1-5) cites "Jerome" as his source:

Men ða leofestan nu todaeg we wurdiað Paere
halgan rode gemynd. ðe ure drihten on ðrowode. for
ðan ðe heo waes geswutelod on ðisum daege mannum;
/Hieronymus se wisa maessepreost awrat on ðaere
bec ðe we hátað ecclesiastica historia. (Godden 174)

Beloved people, now today we revere the memory of that
cross on which our Lord suffered because it was shown

to men on this day. Jerome, the wise mass-priest wrote
in that book that we call the *Historia Ecclesiastica*.

⁷ According to the original version of the *inventio sanctae crucis* legend, Eusebius baptizes Constantine and is mistakenly identified as "bishop of the city of Rome."

Mittens autem rex Constantinus ad Eusebium
episcopum urbis Romae, fecit eum venire ad se.
(Borgehammar 256; lines 25-26)

King Constantine, however, sending for Eusebius,
bishop of the city of Rome, made him come to himself.

This epithet may account for the designation “Pope Eusebius” in other contexts.

According to passages in sections #31 and #32, however, Pope Sylvester baptizes Constantine, as is the case in section #34. In a subsequent narrative of the finding of the cross, beginning in section #49, Pope Sylvester baptizes Constantine. The same is the case in a narrative beginning in section #55, in which Sylvester baptizes Constantine. These accounts perhaps were influenced by the *Acta Silvestri* (see endnote #8). According to Gradon, in only a few Latin texts—including the Codex Maximinus of the *Acta Sanctorum* version, Royal 7A.xi and the St. Gall manuscript in the collection of Holder—does Sylvester baptize Constantine, as he does in *Elene* (18). A Eusebius of Nicodemia, in fact, did baptize Constantine, notes Gradon (19). There was a complication, however, for this Eusebius was an Arian:

Eusebius of Nicomedia was an Arian. Hence, perhaps,
the substitution of Sylvester, who is connected
with Constantine’s conversion in Ruffinus and other
sources. (Gradon 19)

According to Gradon, Sylvester’s role in the baptism of Constantine “seems to represent a Roman tradition” despite the fact that it occurs in two twelfth-century Greek codices, Vatican MS. Graec. 2048 and Lauriotis’s text (this latter may have a Latin source) (19).

⁸ In sections #32, #49, #55, Constantine is affected by leprosy and is cured and baptized by Sylvester because he refuses to carry out the instructions of his physicians: to bathe in the blood of innocent children. This narrative is contained in the *Acta Silvestri*, an Irish translation of which appears in the *Leabhar Breac*, beginning in *Leabhar Breac* 4a, line 38 (elsewhere in the *Leabhar Breac*, not in my edition). Borgehammar, in his discussion of *inventio* texts conjoined to the *Vita Silvestri*, notes, “The text has previously been edited by Narbey, from a manuscript which differs in many details from the two at my disposal,² and in a 15th century print which I was unable to obtain³” (301):

² C. Narbey. *Supplément aux Acta Sanctorum*, II,
Paris 1912, p. 176. Narbey had two manuscripts, Paris
B.N., n.a. lat. 2178, s.XI and Paris, B.N.,
lat.5301, s.X, but he follows chiefly the latter.
It is in several places doubtful whether Narbey’s
transcription is accurate. (Borgehammar 301)

Of the fifteenth century print he notes as follows in a footnote:

³ *Legenda S. Silvestri papae cum prologo interpretis*,
s.La [Bruxellis 1478]. See BHL 7735 (and cf. 4165,

4177f, 7742f). I do not know whether it is present in the *Vita S. Silvestri*, ed. Ioh. Vignolii, Romae 1724 (mentioned by S. Borgia, *De cruce Vaticana*, Romae 1779, p.14), another work I was unable to obtain and which is not mentioned in the BHL. Excerpts of our text, from Milan, Bibl.Ambros., B53 Inf. (saec.XI), fol. 75v-76v, were published in *AnBoll* 11 (1892), p. 251. See also A.L. Williams, *Adversus Judaeos*, Cambridge 1938, Ch.38. (Borgehammar 301)

⁹ Constantine's vision or "hoptasia" is included in narratives contained in sections #31-48 and #49-54, but not in sections #55-62. His vision occurs within the context of an impending war against the barbarians that occurred in the sixth year of his rule. Latin *inventio* texts which have the vision of Constantine, according to Gradon, date the vision to the sixth year of his reign (17).

¹⁰ Constantine inflicts slaughter on the barbarous races according to Eusebius, notes the Leabhar Breac in Section #34. Rufinus, in his expansion of Eusebius, mentions in his Book 10 Constantine's battles with the "Sarmatians, Goths, and other barbarian nations" (Whatley 86). In the Middle Ages, distinctions were not properly made between the *Church History* of Eusebius of Caesarea and Rufinus's continuation of it. Eusebius in his *Church History* portrayed Constantine's defeat of Maxentius, without referring to the vision of the cross. Rufinus incorporated the visio from the *Vita Constantini* in Book 9 and added Helen's *inventio* to his Book 10 from other, later sources.

¹¹ Helen enters Jerusalem, notes Whatley in "Constantine the Great, the Empress Helena, and the Relics of the Holy Cross," "on April 28, in the Latin church calendar, although this does not allow a full week before May 3, when the Cross is found by Judas after his seven days in the pit" (94)

¹² In his book, Borgehammar notes seeming anomalies in what is to be a narrative about the discovery of the cross—e.g., Helena's heated questioning of the Jews, Judas's lengthy monologue about Jesus and Stephen (163). He discerns a solution to this apparent dilemma in a shift of purpose from a "fourth century story" which comprises "an aetiological tale concerned with Helena's claim to sanctitude and the origin of a relic and an annual celebration" to a "revised story" which is, in effect, "an evangelistic treatise addressed to the Jews" (164). Borgehammar concludes that "what is ostensibly a search for the Cross becomes in fact an argument to prove that Jesus is the Messiah" (164).

¹³ Schirmer notes that there are similarities between the Leabhar Breac and some of the manuscripts employed in the *Acta Sanctorum* in terms of the Hebrew prayer of Judas (69).

This Hebrew prayer actually includes some Hebrew words, "baruc Catha Adonai," which occur in Munich clm 22053 (early ninth century).

¹⁴ "Moses, son of Amra"—see Exodus 7.20

¹⁵ A Pope Eusebius ordains Judas as bishop of Jerusalem sometime after the latter has discovered the cross for Helena. Although there was a Pope Eusebius, he lived during the fifth century and was not contemporaneous with Helena and Constantine. The historian Eusebius, however, was a contemporary admirer of Constantine. Perhaps there is an attempt here to conflate the two Eusebius figures. Also, see Note #7.

¹⁶ At the time of his ordination, Judas was given the name "Ciriacus," meaning "of the Lord."

¹⁷ The 20th book of Ecclesiastical History is cited by the Leabhar Breac at the beginning of this *Inventio* narrative (Sections #49-54). It is unclear which work is being cited, especially since Eusebius's History contains only ten books.

¹⁸ Several historians who have discussed the finding of the cross are mentioned in Section #54: Hioseppus (Joseph), son of Matias, the historian of the Hebrews; Hiosebius or Eusebius, historian of the Greeks (a reference to Eusebius the church historian); the holy Cirinus (or Jerome), son of another Hiosebius; and Hiosebius or Eusebius the pope. It is not certain whether Eusebius the pope wrote on the finding of the cross. In any case, the Irish *inventio* narrative ends as soon as the nails are discovered; therefore, the account of one nail becoming a bridle for the emperor's horse and of another nail in his helmet is absent. See Note #7.

¹⁹ The Leabhar Breac mentions the ninth book of church history as a source of the foregoing narrative (Sections #49-54) of the *inventio*. According to Schirmer, the Leabhar Breac is mistaken in this reference to Eusebius's church history (70). In connection with the subsequent narrative (Sections #55-62), or Schirmer's Item V, however, Schirmer notes that in Book X, Chapters 7 and 8 of Rufinus's translation of Eusebius's church history into Latin, there is the source of this narrative (Sections #55-62) featuring Macarius instead of Judas (71). Schirmer also observes that Rufinus reduced ten of Eusebius's books to nine and then added two of his own books (71). Having studied Rufinus's account, I agree that it could have been the source of Sections #55-62, given the similarity of motifs (the site dedicated to Venus, the important role played by Macarius instead of Judas, Helena's serving the consecrated virgins, etc.) and the Leabhar Breac's reference to a Book X, where indeed Rufinus's account is to be found. I have had recourse to *The Church History of Rufinus of Aquileia: Books 10 and 11*, translated by Philip R. Amidon, and to Whatley's translation of cross texts of Books 9 and 10 in

“Constantine the Great, The Empress Helena, and the Relics of the Holy Cross” in *Medieval Hagiography: An Anthology*, edited by Thomas Head. Drijvers and Drijvers note, in agreement with Borgehammar, that the source of the *inventio* text in Rufinus’s *Historia Ecclesiastica* is Gelasius of Caesarea:

Primarily due to the work of F. Winkelmann, it is now known that the Helena legend was first put into writing c. 390 by Gelasius of Caesarea, metropolitan of the church province of Palestine, who incorporated the story in his lost *Church History*. Gelasius’s Greek text of the legend was translated by Rufinus into Latin and incorporated in the latter’s *Historia Ecclesiastica* (10.7-8).” (13)

The reference to the Venus site is also present in the church history of Rufinus (Book X, Chapters 7 and 8), in which Helena has the cross excavated from a site where “a statue of Venus has been mounted” (Whatley, “Constantine” 84). In Eusebius’s *Life of Constantine*, the Holy Sepulchre has been covered over by a Venusian shrine, as seen in this passage translated by Richardson:

Then as though their purpose had been effectually accomplished, they prepare on this foundation a truly dreadful sepulchre of souls, by building a gloomy shrine of lifeless idols to the impure spirit whom they call Venus, and offering detestable oblations therein on profane and accursed altars. For they supposed that their object could not otherwise be fully attained, than by thus burying the sacred cave beneath these foul pollutions. (Richardson 527)

²⁰ Sections #55-62 (Schirmer’s V) also seem to correspond to some degree to what Borgehammar presents as “The *Inventio Crucis* Account Appended to the *Vita Sylvestri*” in its reference to a site devoted to the worship of Venus and in its reference to Macarius (301-302).

²¹ It is mentioned in Section #62 that the cross was discovered on the fifth of Nones, of May. Perhaps there is a reference here to the festival of the *inventio* celebrated on May 3. The Nones of May fall on May 7. The fifth of Nones is May 3.

²² The narrative of the unbeliever’s encounter with the devils as he was protected by the sign of the cross may have as its source the following entry in Pope Gregory’s *Dialogues* (Dialogue Three) concerned with an episode in the life of Bishop Andrew:

One day, a Jew going from Campania to Rome was passing along the Appian Way. Evening was coming on when he arrived at Fondi. Unable to find lodging for the night, he decided to stay in the temple of Apollo which was close at hand.

Fearing the unholiness of the place, he took the precaution of fortifying himself with the sign of the cross even though he did not have the faith.

The dreadful solitude of the place disturbed him and he was still lying wide-awake at midnight. Suddenly, there appeared before his eyes a crowd of evil spirits parading along like a guard of honor before some potentate. The master spirit himself sat down in the middle of the temple and began a formal investigation of each of his followers in order to find out how much wickedness each had done. As the spirits came up one by one to be tried, they reported what harm they had done to virtuous souls. One of them jumping up before the assembled crowd proclaimed how he had stirred up in the heart of Bishop Andrew a temptation of the flesh by haunting him with an image of the religious woman who lived in the episcopal residence. The master spirit listened with avid ears, believing his gain to be all the greater because the soul of a very holy man was slipping [sic] down the paths of death. His attitude encouraged the spirit on trial to add a further detail, by relating how on the previous evening he had induced the holy man to give the woman a caressing pat on the back. Then the evil spirit, that ancient Enemy of the human race, encouraged his minion to complete what he had begun and win for himself an outstanding prize in ruining this great man.

While the Jew, lying there wide-awake, was looking on with terror and expectation, the same spirit who directed this troop of fawning subjects ordered them to find out who it was that dared to lie down in the temple. Going up to the Jew and looking sharply at him, they were surprised to see him signed with the mystery of the cross. 'Woe to us,' they said, 'woe to us! An empty vessel signed with the cross.' Then the whole troop of evil spirits disappeared.

Frightened by what he had seen, the Jew got up quickly and hurried off to the bishop. He found him in his church and immediately calling him aside inquired into the nature of the temptation he was suffering. Very much embarrassed, the bishop would not confess. So the Jew accused him of casting sinful looks on the handmaid of God. The bishop still refused to acknowledge his guilt. Then the Jew said: 'Why do you evade my questions, you who were yesterday persuaded to pat that woman on the back?' Now the bishop realized that his fault was known, so he humbly confessed what he had obstinately refused to admit before. In addition to reminding him of his shameful act, the Jew went on to disclose the source of his information by relating how he had overheard the evil spirits discussing his case at their assembly. The bishop fell to his knees in prayer. Within a short time he dismissed from his house not only this handmaid of God but every woman in his employment. Soon after, he had the temple of Apollo turned into a chapel in honor of St. Andrew the Apostle. From that time on he was completely free of these shameful temptations. The Jew, whose vision and rebuke had saved the good man, was in turn brought to eternal salvation, for, after receiving instructions in the mysteries of the faith, he was cleansed by the waters of baptism and brought into the fold of the Church. In saving his neighbor this son of Abraham attained his own

salvation. Through God's providence it so happened that the preservation of the one from sin became the occasion for the other's conversion. (Zimmerman 121-3)

²³ The narrative of the woman who neglected to make the sign of the cross over a herb before eating it may have as its source the following passage in Gregory's Dialogue One:

One day a nun of this same convent [in which a nun had been healed through the intercession of the holy man Equitius], on entering the garden, found some lettuce there which appealed to her taste. Forgetting to say the customary blessing, she began to eat of it greedily. Immediately the Devil threw her to the ground in a fit of pain. The other nuns, seeing her in agony, quickly sent word to Abbot Equitius to come with all speed and help them with his prayers. As soon as the holy man entered the garden, the Devil, using the nun's voice, began to justify himself. 'I haven't done anything!' he kept shouting. 'I haven't done anything! I was sitting here on the lettuce when she came and ate me!'

Full of indignation, the man of God commanded him to depart and vacate the place he held in this handmaid of almighty God. The Devil did so at once and after that could no longer exercise his powers over her. (Zimmerman 18)

²⁴ The narrative of the loaves and the sign of the cross may have as its source the following passage in Gregory's Dialogue One concerned with a miracle attesting the sanctity of the devout Martyrius:

(11) In this province there was a man named Martyrius, a devout servant of almighty God. As a witness to his sanctity we have the following miracle.

One day, when some of the monks were baking bread, they forgot to stamp the sign of the cross on the loaves. It was the custom there to stamp the unbaked loaves with a wooden form which divided them into four equal parts. Overhearing the conversation of his fellow monks, Martyrius knew that the loaves had not been marked. The loaves were already in the hot embers and covered with ashes. Turning to his companions, he asked, 'Why did you not stamp this bread?' At the same time he made the sign of the cross over the embers. As he did so, a loud voice like the breaking of a jar, came from inside the hot ashes where the bread was baking. When the loaves were removed from the fire it was found that they had been stamped with a cross, not through contact with a physical object, but by the power of faith. (Zimmerman 49-50)

²⁵ The 18th of the Kalends of October is associated with the exaltation of the cross (Schirmer's VI; Sections #69-#78). There is a reference here to the celebration, in the Roman church, of the Exaltation on September 14 (Gradon 15), the eighteenth day before the Kalends of October on October 1.

²⁶ According to “the book of vengeance,” notes Section #69 in the *Leabhar Breac*, the cross was hidden when Titus and Vespasian visited their fury upon Jerusalem. “The book of vengeance,” according to Schirmer, refers to a portion of the *Leabhar Breac* (150b, 52ff.) entitled “*Digal fola Christ*” and has little to do with the hiding of the cross (72). Another possibility is that “the book of vengeance” is a reference to the “*Vindicta Salvatoris*,” in which a king Titus sends Vespasian and his army to destroy Jerusalem and its inhabitants as enemies of Christ; there is no mention in this narrative, however, of the hiding of the cross (Elliott 214-215).

²⁷ In connection with the *inventio* narrative set forth in *Leabhar Breac* 159a, line 66 to 159b, line 29, Vernam Hull notes in “Two Middle-Irish Religious Anecdotes” that the editor of the *Leabhar Breac* facsimile, Robert Atkinson, “has incorrectly included this and the succeeding anecdote in the inedited Irish version of Bede’s *De Locis Sanctis*, which immediately precedes” (99). Hull speculates that the scribe placed the narrative on p. 159, not with the other cross narratives, in order to utilize the free space on the page (99).

Glossary

a—pron.--his, her, its, their

a—prep. with dative-out of ; 3 sg. m.n.—ass,as

a—pron.rel.—who, which, that; that which

a—def.art.; a ní—the thing

a—def. art.--used idiomatically in expressions of quantity; a triur—the three of them

a oenur—adj.--alone

a—pron.--3 pl.—their—prefixes n

abba, apa—vn. of ad-ben—m.--cause

abis, aibis—noun--f.—abyss, sea

abus—see foss

acarb—adj.--bitter, rough

accaine—noun--m.--lamentation

accobrach—desirous, greedy

accor—vn. of ad-car—neuter--desire, wish

accu--see oc

achad—noun--m.—expanse of ground, pasture field

acht—except, all except, other than; adversative particle—acht cid—even so; acht bec—(all)

but a little

acht—action,act; stipulation, condition; m.—decree,edict, contract, condition

acta=Lat. Acta (of Acts of the Apostles—pl.dat.actaib)

actaib—the “Acts” of the Apostles—pl. dat.

adaig—noun--f.--night

adaimim—confess, acknowledge

adamra(e)—adj.--wonderful

ad-amraigedar—wonders (at), marvels (at)

ad-amraigthe—part. of ad-amraigedar to be admired, wonderful

adannaim—verb—light, kindle, incite (desire)

adanta—participle of adannaim—lit up

adbar—noun--m.—cause, reason

ádbchlos—noun--pomp

adbul—great, vast

adchossán—noun--m.—quarreling, reproach

ad-cí--see atchim

addaim—verb—acknowledges, admits, concedes, confesses; consents,
accedes, grants

addi—noun--abode

ad-fét—verb—tells, relates

adma—adj.--knowledgeable, skillful, dexterous

admolad—noun--m.--praising

adnacad—noun--m.--grave, burial

adnaicim—verb—bury; 3 pret.pl.—ro adnaicset; 3 sg. pass.pret.—ro-h-adnaiced; 3 sg.pret.—

ro-adnacht

adnocul—m.—grave, burial

adrad—m.—vn.of adraid—act of adoring, worship

adraim—verb—worship; 2 sg. pres.sec.—ro-adartha; 3 pl. pret.—ro-adairset, ro-adartar; 1 sg.

pret.—ro-adras, ro-adrus

ad-rimi—verb—count, number, compute; vn.—áram

adúathmar—adj.—horrible

áes—noun—m.—age; sg. dat.—áis

ág—noun—m.—danger

aga—noun—f.—space of time

ágad—noun—man

agaid—noun—m.—face, countenance; i n-agaid—against, towards, obviam; sg.acc.—aiged,

agaid

aibes—noun—f.—abyss

aibind—see oibind

aicenta—noun—m.—nature

aicher—adj.—sharp, keen, fierce

aichne—noun—f.—recognition, acquaintance

aichnid—adj.—known; subst.—an acquaintance

aicned—noun—n.—nature; sg. gen.—aicnid

aidche—noun--f.--night

aidilgnech—adj.--needy; pl.dat.--aidilnechaib

aiditim—confess

aiditiu—noun--f.--confession

áige—noun--n.--joint, member, part of the body; m.-- post, prop, pillar; m.--time, fixed period

aiged—see agaid

áil—adj.--pleasant

áilces—noun--m.--desire

aile—noun--other, another

áilgen—adj.--pleasant

áilgine—noun--f.--pleasantness, gentleness

ailim—verb--nourish; implore; strikes; 3 sg.pret.—ro-allib

áille—noun--f.--beauty; alli--dat. sg.

aimréid—rough, uneven, entangled; as substantive—roughness, unevenness, entangled place

aimser—noun--f.—time, period, life-time; sg.dat.amsir

aíne—noun--f.--fasting

ainde—see inde

ainfhechnach—adj.--unhappy

aingelacda—adj.--angelic

aingidech—noun--f.--wickedness

ainmm—noun--n.--name

air—conj.--for

air—prep. prefix—before, for

air—adv.--very

airchindech—noun—m.—superior, leader

aird—noun--f.—only used with prep. as, fo, for-- end, quarter

airde—noun--f.—height; n.—sign, token, wonder

airdirc—adj.--well-known, obvious, manifest; renowned, famous, celebrated

aire—noun--m.—notice, consideration; see ere

airec,airechtain—vn.of ar-icc—meeting, finding, coming upon

airecht—noun--m.--assembly

airegda—adj.--excellent, pre-eminent

airge(i)nt—noun--piece of silver

airgide—adj.--of silver

airigim—verb--perceive, observe

airisim—verb--stop, stay, abide, persist; 3 sg.pret.—ro-airis-[s]ium

airmitiu—noun--f.--reverence

airmetnech—adj.--reverend, venerable

airther—noun--m.—the east, eastern

ais—noun—back,hinder part

aiscid—f.—verbal noun of ad-saig; a) act of seeking, requesting, request, boon, favor, gift,

present

aisnéis—f.—narrative, narration

aisneisi—adj.—indescribable

aichim—verb—implore

aithesc—noun—n.—report, tale, word; pl. acc.—aithesca

aithigim—verb—haunt, visit, approach

aithis—noun—f.—insult

aithisigid—verb—revile

aithisiugud—vn. of aithisigidir—reviling

aithne—see aichne

aithne—noun—f.—order, commandment

aithnim—verb—order—3 sg. pret.—ro-aithin

aithrech—adj.—repentant, grievous

aithrige—noun—f.—repentance

aithrigid—verb—changes, moves, alters

aithris—noun—f.—act of telling, relating; act of imitating, imitation; with ar, for—in imitation

of

áitt—noun—f.—place

aittreb—vn. of ad-treba—n.—dwelling place, habitation

aittrebthach—noun—m.—inhabitant

álaind—adj.—beautiful; comp.—ailliu, aille

all—adj.—great, noble

allas—noun--m.--sweat

alli--see áille

almsu—noun--f.--alms

altóir—noun--f.--altar

altram—noun--m.--nurture

ám—noun--m.--time

am(m)ach—adv.--outside, of coming out “to the outside”; ó sin amach—**from that out, thenceforth, thenceforward**

amáin—adv.--only

amal—conj. as, as if; prep. like

amein—adv.—thus, in that way; so, accordingly

amlaid—adv.--so

amra—adj.--famous

amréid—adj.—rough, uneven, entangled; contentious, quarrelsome

amsae—noun--f.—hired (military) service

amuig—adv.--outside, from the outside, externally

arnus—noun--m.—temptation; often in phrase “for arnus”—towards, to send to or for

án—adj.--splendid

anad—noun--m.--stopping

anaichnid—adj.--unknown

anaim—verb—stay, stop

anall—adv.--of yore, long ago

anart—noun--m.and f.--linen-cloth

anba—adj.—very great, huge

anbainne—see **anfainne**

anband—adj.--weak

ansaid—adj.--unstable

anchretmech—adj.--unbelieving

and—adv.--therein, thereon; is **ann-sin**—then

anéolach—adj.--ignorant

anéolas—noun--m.--ignorance

anfainne—noun--great weakness; swoon, faint

anfhir—noun--m.--untruth

angid—adj.--wicked

angidechta—noun--wickedness

anim—noun--f.--soul

anís—adv.--from below, beneath

anmanda—noun--m.--animal; sg. dat.--**anmanna**

anóir—noun--f.--honor, reverence; sg. nom., acc., acc., dat.—**anoir**; sg. gen.—**anoire**

anois—see **indossa**

anoraigim—verb--honor

anúas—adv.--above, down from above

ar--prep. with dat. and acc., before, for, at, on; ar tús, firstly, first, in the first place, originally

ar--noun--m.--ploughing

ár--noun--slaughter, carnage, defeat, destruction

ar--conj.--for, before

ara n- --conj.--in order that

árad--noun--m.--ladder; bier, wood for carrying corpse

araile--adj.--"certain" when followed by a noun; otherwise, "another"

áram--vn. of ad-rími--count; acc.sg.--áram

arán--noun--m.--bread

archena--adv.--besides, the rest, all the others, in general

ard--adj.--high

ardae--noun--f.--height; adv.--up, above

aricc--verb--comes upon, meets, finds; vn.--airec, airechtain

arís--adv.--again

arm--noun--n.--weapon

armach--adj.--armed

aróime--noun--m.--aroma

arracht--noun--n.--idol

arsata--adj.--old

arthraigim--verb--appear, be seen; 3 sg. pret.--ro-art(h)raig

as--prep.--out of, from; 3 pl.--estib

asbeir—verb—says; 1 sg. future—*as-bér*; 1 sg. pres.—*as-ber*; 2 sg. imperative—*epir*; 3 sg.

imperative—*epred*

ascad, aiscid—noun—f.—gift, present

ass—noun—f.—shoe

assán—noun—m.—shoe, sandal

atá—Substantive—"to be"—rel. *fil*, *feil*, *fail*, *file*

atbail—verb—dies

atberim—verb—say, tell; followed by *fri* of person addressed; 2 pl. pres.—*atberthi*; 3 pl. pres.

atberait; 3 sg. pres. *atbeir*; pret. with *ru*—*atrubairt*; 3 sg. pass.pres.—*abair*; 2

sg. imperative—*abair*; 2 sg. imperative—*apair*, *abair*; 3 sg. pass. pret.—*atrubrad*; 3 sg. pret.—

adubairt; 1 pl. pret.—*atrubumar*; 2 pl. imperative—*apraid*; 3 sg. sec. pres.—*abrad*; 3 sg.

impf. indic. prototonic—*epred*; 3 pl. impf. indic.—*as-bertis*; 3 pl. pres. sec.—*atbertis*; 2 sg.

subj.—*abra*, *erba*; 3 pl. pret.—*atrubratar*

atchim—verb—see; 3 sg. pres. indic. *ad-cí*; 1 sg. indic. pres. - *bhfaicim*; 3 pl. perfect—

atchondcutar, *atconncatar*; 1 pl. perfect—*atchonncumar*; 2 sg. perf.—*atcondarcas*; 2 sg.

fut.—*atichera*, *atchithera*; perf. 1 sg.—*atchondarc*, *facca*; perf. 3 sg.—*atchonnairc*,

atcondairc, *facca*; 3 sg. perf.—*atc(h)uala(e)*, *facca*; inf.—*facsin*; 1 sg. perf.—*facca*; 3 sg.

perf.—*facca*; 3 sg. pass. pret.—*facus*

at-chluinn—verb—hear; 3 sg. perf—*atc(h)uala(e)*, *itc(h)uala(e)*; 3 pl. perf.—*at-chualatar*; 3 sg.

pass. pret.—*ro-clor*; 3 sg. pass. pres.—*ro-cluinter*

atchonnairc--see *atchim*

atchuaid—verb—he went

atcuaid—verb—he told; 3 sg. pass. pret.--atcós

athair—noun--m.--father; pl.—ancestors, forefathers, parents; pl. dat.—aithreachaib

athardai, atharda—adj.—paternal, fatherly

athchomsán—noun--m.—quarreling, reproach

athi—noun--avenging

a(i)thigid—vn. of aithigid--visiting

athnuidigim—verb—renew; 3 sg. pass.pret.—ro-h-athn[ud]aiged

atlaigim—verb--thank

atmáil—late vn. of ad-daim—act of confessing, admitting, acknowledging

attach—vn. of ad-teich--m.--prayer, request, imploring

atúraig—vn. of atúaid—adv.--from the north

atúd—vn. of ad-dái--act of kindling, lighting

auctar—noun--m.—author; pl. nom.--aúgtair

ba--see taim

bacaim—verb—hinder, prevent, impair

bacc—noun--n. and m.--angle, bend; (an enclosed) corner or angle of a field; mattock, grub-
hoe; hindrance

baccach—adj.--lame

bág—noun--f.—contention

baile—noun--m.—place, piece of land; town, city

- baile—noun--m. and f.--madness—only in “for baile ata”
- bair—adj.--heavy
- baigen—noun--f.—loaf, bread
- baithis—noun--m. and f.--baptism
- baitsed—vn. of bait(h)sid--m.--baptizing
- baitsim—verb--baptize; 3 sg. pass. pret.—ro-baitsed
- balb—adj.--dumb
- balc—adj.--stout, sturdy, strong; as subst. strength, firmness
- ball—noun--m.—limb, member
- ban—in compounds—adj.—female, pertaining to a woman
- bán—adj.--white, fair, bright, pure, holy; pale
- ban-chumal—noun--f.—woman-servant
- bánaim—verb--grow white, pale
- banda—adj.--womanly
- banna—noun--band or company of soldiers; bond, guarantee; head-band, diadem
- bannscál—noun--f.--woman
- banntigerna—noun--lady
- bárach—noun--tomorrow; the next day, on the morrow
- barbarda—adj.—barbarous, foreign, fierce, strange
- barr—noun--m.--top
- bar(r)thein—late vn. of barraid—act of hindering, harming; endangering

bas—noun--f.—palm of hand

bás—noun--m.—death

bas-gaire—noun--clapping of hands in woe

bec—adj.—little; lugu, luga—less; acht bec—(all) but a little

becán—noun--m.—a little, small quantity; little one, child; humble, lowly one

béin—noun—f.—act of striking, beating, cutting, reaping, taking

béirac—noun--n.—(also berla); speech, language; of specific languages

ben—noun--f.—woman, wife; pl. gen. ban

benaim—verb—strikes, smites, pull or pluck off, refer to (with fri); ros-bean--3 sg. pret.

bend—noun--f.—pinnacle (of temple)

bendachaim, bennachaim—verb—bless; 3 sg. pret.—ro-bendach

bendacht, bennacht—noun—f.—blessing

ben-mug—noun--f.—bondwoman

béo—adj.—alive, living; pl. acc.—beoa; subst.—m.—living being

beos—adv. further, also, in addition (later beós, bós, fós)

berbad—vn. of berbaid—act of boiling, cooking; act of smelling

berbaid—verb—boils, cooks; melts, dissolves; past part.—berbtha

berim—verb—bring, carry towards; 3 sg. sec. fut.—no-berad; inf.—breth; 3 sg. past subj.—

berad

bés—noun--m.—habit, custom, usual procedure, practice, manner, way; morals, good behavior;

customary seat, tribute; in all probability, certainly, indeed

bét—noun—m.—deed, deed of violence, crime, misdeed, injury;

misfortune, calamity, loss, sorrow

betha—noun—f.—life

biad—noun—n. later m.—food; sg. gen.—bíd

biast—noun—f.—(wild) beast, monster

bíastaige—adj.—beastly

bidba—noun—m.—one who is guilty, captive; a culprit

bith—noun—m.—world

bith-béo—adj.—everlasting

bithbúan—adj.—everlasting

blad—see blog

blaisim—verb—taste; 1 sg. pret.—ni r-blaisius-[s]a iat

bláth—noun—m.—blossom

bliadain—noun—f.—year; pl. nom. bliadain

blog—noun—f.—bit, piece, fragment; part, portion

bocaid—verb—softens, makes soft; moves, shakes; vn.—m.—bocad

bocásach—noun—m.—haughtiness

bocht—adj.—poor

bodar—adj.—deaf

bóide—noun—f.—kindness

bóit—noun—a willing service of men's wishes

boladmar—adj.--sweet-smelling

boltnaigim—verb--refresh with sweet scents

bonn—noun--m.—foundation (of tree)

borb—adj.--foolish, silly, senseless; fierce, rough, rude, violent

bord—noun--m.—edge, side, border, brink; board, table

bráge—noun—f.--neck; acc.dat.--brágait

braithid—verb--betrays

brat—noun--f.--captivity

brath—noun--m.--betrayal

bráth-noun--m.—Judgment Day

bráthair—noun—m.--brother

bratt—noun--m.--cloak, mantle

bréc—noun--f.--falsehood

bréit—noun--m.and f.—cloth, handkerchief

brén—adj.--stinking

breth—vn. of **beirid**--f.—judgment,decision; act of carrying, bearing; act of bearing, bringing forth; parturition, birth

bríathar—noun--f.—word, judgment

bríg—noun--f.—power, virtue; pl. nom.--bríga

brissed—vn. of **bris(s)id**--m.--breaking

brissim—verb--break; 3 sg. pret.—ro-bris; 3 sg. pass.pres.--brister

:

brogan—noun--heavy shoe

brothach—adj.--boiling, hot

brothad—noun--m.--short space of time, moment

brú—noun--f.--edge, brink, bank, border

bruach—noun--n.--edge, brink, margin, bank

bruid—verb--breaks up in pieces, smashes, crushes

bruinde—noun--m.--breast

bruinnid—verb--smelts, refines; participle--bruinnte

búachail—noun--m.--herdsman, cowherd; herdsman; guardian, protector; servant,
attendant; youth, boy

búadartha—part. of buaidred; also búaidhertha; troubled, confused, disturbed, tormented;
turbid

búaid—noun--n.--victory

búaidhertha—see búaidred

búaidred—noun--m.--disturbance

búailim—verb--strike; 3 sg. pret.—co ru-s-buail

búain—noun--f.--taking away, plundering, reaping

bubthaid—verb--ro bultad co trom tren—was greatly frightened

buden—see feín

buide—noun—f.--thanks; atlaigim buide—give thanks

buidech—adj.--thankful, responsive

buiden—noun--f.--troop, multitude

bulid—adj.--goodly, comely

bunad—noun--n.—origin, family; sg.gen.—bunaid; in genitive, used as adj.--hereditary

cabair—noun--f.--help

cách—pron.indef.—each, every one

cádas—noun--m.--honor, reverence; protection, sanctuary; esteem, protection;dignity

cádasach—adj.--venerable, honorable, revered

cailech—cup; noun--m.--cock

caín—adj.--good,excellent

caín-bés—noun--m.—good manners

caingen—noun--f.—question, cause of dispute or discussion, case

cáinid—verb--reviles, rails at, reproaches

caipdel—noun--m.—chapter

cair, caire—noun--f.--fault

cáisc, cásc—noun--f.—Passover, Easter

caislén—noun--m.--castle

cáit—interr. adv. (cá aít, “what place”), where; always followed by “í”

caithim—verb--eat; spend (time); waste (money)

can—see cen

canaim—verb--sing; 3 sg. pret.—ro-chan

canóin—f.—canon of scriptures

cantaicc—noun--f.--canticle

cantain—vn. of canaid--f.—singing, reciting, chanting

cara—noun--m.—friend; pl.nom.--carait

car[a]trad—noun--m.--friendship

carcair—noun--f.—prison

carpat—noun--m.--chariot

cárta—noun--quarter; card

casáit—noun--f.—accusation; sg. acc.—cassait, casáit

casáitim—verb--accuse;

cath—noun--m.—battle, fight

cathach—adj.—fighting, bellicose, vehement

cathair—noun--f.—chair, seat

cathir—noun--f.--city; cathrach--sg. gen.

cathugud—m.—vn. of cathaigid--fighting, battle

cé—in phr. (in)bith cé—this world

cech, cach—indef. adj.—each, every one

cechtarda—adj.—both; subst.—couple

cedaigim—verb--consent

ceist—noun--f.—question, problem; trouble, anxiety, apprehension

cé(i)le—noun--m.—fellow, companion; a chele—one another

celebraid—verb—celebrates; bids farewell, takes one's leave, parts (with do); 3 pl. pres.—

celebrait

celg—noun—f.—deceit

celgach—adj.—deceitful

ce(i)lim—verb—hide

célli—see **cíall**

cen—prep. with acc.—without

cend, cenn—noun—m.—head, leader; **cend**—dat. sg.; **dar cend**—for, on behalf of; **i cend**—upon, on the top of; **i n-a chend**—on the head

céne, céine—conj.—as long as, while

cenél—noun—n.—race, family, kind

cenglaim—verb—bind, wrap, enjoin; 3 sg. pret.—**ro-chengail**

cennadach—noun—f.—province, territory, district, land

ceól—noun—n.—song, music

césad—vn. of **césaid**—m.—suffering, passion; gen.—**cesta**

césaim—verb—suffer, crucify; 3 sg. pass. pret.—**ro-césad**; 3 sg. pret.—**ro-a-ces**

cét—noun—n.—hundred

cét—adj.—first

cét-cruthaigim—verb—create for the first time

ceta—adv.—first, in the first place

cétamus—adv.—firstly, originally, to begin with; however, moreover, indeed

cétfaid—noun--f.—opinion; pl.—(bodily) sense, passion

cethar—adj.--four

cethrae—noun--f.--animals, cattle, flocks, herds

cethri—adj.--four

cétna—adj.--same, first

cétóir—noun--the first time

chena—particle of confirmation, adv.; in truth, as a matter of fact

cía, neuter **cid**—interr. and indef. pron.—who? what?

cía—conj.--though; sometimes in later texts, **ce**

ciall—noun—f.—sense, intelligence, intention, cause, reason, idea

cian—adj.--long (of time), distant (of space); conj.--as long as; **i cein** or **cein**--whilst, as long as

cid—interrogative—neuter--what; (often followed by a prep. with a rel.pron.) **cid di-a**--why

cid—conj.--though it be

cid im a—interrogative--why

cid on—interr.--why, what is this?

cid tra acht—adv.--however, at all events

cigaid—noun--m.—fad, face, countenance

cim—verb--weep; 3 sg. pret.--**co r-chí co serb**; conj.pl.pass.pret.--**cithea**

cimmidecht—noun--f.—captivity, imprisonment, bondage

cin—noun--m.—sin, crime

cinded—inf. of **cindim**--m.—resolving, determination

- cindus—interr.--what manner, how
- cined—noun--m.—race, tribe
- cinedach—noun--m.--native; tribesman, prince; foreign races
- ciniud—noun--m.--offspring; tribe, race
- cipé—pron.--whichever
- cipé—adv.—at all events
- cirach—noun--crested helmet
- circul—noun--m.--circle, orbit, zone
- ciste—noun--f.—treasure, chest, riches
- clam—noun--m. and f.--leper
- clámaithis—noun--censure, denunciation
- cleith—vn. of ce(i)lim—secretly—only in fo cleith
- cló—noun--m.—nail, spike
- cloch—noun--f.—stone; pl.acc.--clocha
- clochaim—verb--stone; 3 sg. pass. pret.--clochad
- clóe—noun--f.--whirlwind, gust; cry, sound; justice
- clóim—verb--conquer, overcome; 2 sg. fut.--clóife
- clúm—noun--m.--plumage
- clusál—noun--f.—enclosure, prison
- cnáim—noun--m.--bone
- cnet—noun--f.—sigh, sob

co--prep. with acc.--to; 3 pl.—c(h)úccu

co n-, conj., that (id or ad is a form of taim following co n-)

cobessi--see coibés

coblach—noun--fleet

cobodail—vn. of con-fodlai--act of dividing equally, equal division, amount

cobsaid—adj.--firm, steady

cobsaide—noun--f.--firmness

cocad—noun--m.—war, conflict, act of waging war

coem—noun--beautiful, gentle; coeim--sg. gen.

coeim--see coem

coera—noun--f.--sheep

cói, cai—f.—vn. of cíid--weeping

coibés—noun--equal amount, the like

cóich, cuich—interr.pron.--who, of what kind

coillim—verb--spoil, break (a commandment)

coimcheó—noun--grief

coimdetá—adj.--dominical, belonging to the Lord

coimdiu—m.—the Lord; gen. choimded;

coimét—vn. of con-eim and con-ói--m.--keeping, guarding

coimétaim—verb--guard, keep; 2 sg. pret.—ro-chometais

cóir—adj.--just, right, regular; even, well-protected, straight; proper, correct, right, suitable

cóir—noun--f.--justice

coire—noun--m.--cauldron

coirpthe—part. of corbbaid—polluted, violated, wicked

coisecrad—vn. of con-secra, coisecraid--m.—consecrating, consecration, confession; gen.—

coisrectha, coisecartha

coisecraim—consecrate, 3 sg. pass.pret.—ro-coisecrad; 1 sg.pret.—ro-choisecras-[s]a

coitchend—adj.--general, common

coitsecht—vn. of con-túais--f.--act of listening or hearing, being attentive (with fri); attention

col—noun--n.—crime; gen.--cuil

colach—adj.--criminal, sinful

coll—noun--m.--hazel-tree

colléic—adv.--now, at present

coma—noun--f.--terms, conditions

comad—m.--vn. of con-ói—act of keeping, guarding, preserving

comairce, commairge—noun--f.--protection

comairle—noun--f.—counsel, council

comall—vn. of comalnaithir--m.--fulfilling, performance

comallad—noun--m.—performance, fulfilment

comallaim—verb--fulfil, perform; 3 pl. pret.—ro-chomailset; 3 sg.pass.pret—ro-comallad

comalli--see comall

comalnad—m.--act of fulfilling, completing, performing

comalnaithir—verb—fulfills, discharges, performs

comalta—noun--m.--foster-brother

comammus—noun--m.—act of mutually attacking

command—noun--power

comard—adj.—equally great, equally high

comartha—noun--n.--sign

comchruinde--see **comchruinn**

comchruinn—adj.--round, circular; **comchruinde**--acc. pl

comdídnað—vn. of **comdídnaid**--m.—comfort, consolation

comdath—noun--the same color, equal color; even-colored; **comdatha**— acc.pl.

comdatha--see **comdath**

comfhocus—adv.--near (of place or time)

comfhodail—see **cobodail**

comfhot—noun--equal length (of time or space); watching together

comlán—adj.--complete, perfect

comlán(aig)id—verb--fulfills, completes

comlánti—noun--f.--perfection

command--power

comorba—noun--m.--heir

comrac—vn. of **con-ricc**--act of meeting, assembly

comrád—noun--m.--conversation

comraicim—verb—from con-ricc--meet, happen

comréid—adj.--(equally) very smooth, level; cómréid--acc. pl.

comricim—verb--reach, touch

comthinól—noun--m.--assembly

comus—noun--power

conách—noun--m.—prosperity, success

conchruinn—adj.--round, circular

condaigim—verb--ask, beg; seek; 3 sg. pret.—ro-chuindig

condircle—noun--f.--compassion

conice—prep.—up to; used independently as adverb—thither; often conice-so—of place or time; connice sin—up to that place or time

conicim—verb--am able; 3 sg. pres.—conic; 2 sg. pres.—connice, connige; 3 sg. perf.

conánacair

con-utainc—verb--build, construct

cor—noun--m.--putting, placing; throwing, casting

corab—verb--subj. pres.--copula form -b or -p joined to ro, ra viz. co rop, rap,rup, rob, rab,

rub

coraid—noun--m.—ruler, champion

córaigim—appoint; arrange; fit, fix; spread, strew; 3 sg. pret.—ro-chóraig

cor(b)baim—pollute

corbbad—vn. of corbbaid--act of polluting, corruption

corcar—noun--f.--purple

corice—prep.--up to

corp—noun--m.--body

corpthae, -dae—adj.--corporeal, bodily, physical, actual

córugud—vn. of córaigid--m.—arranging, setting

cos—noun--f.—foot, leg; stem, support, handle, shaft

coscar—noun--m.—triumph, victory; sg. gen. coscair; with beir, ruc—to gain a victory

cosmail—adj.--like, resembling

cosmailius—noun--m.--likeness

coss—noun--f.—foot; pl. nom. cossa, acc. cossa; pl.dat.--cossaib

cossa-see cos(se)

cos(s)e--adv.--thus far, hitherto

coth—noun--food, sustenance

cotlad, cothud—vn. of con-tuili--m.—sleep, sleeping

cotricim (con-ricc)—verb--meet, encounter, join

cotultach—adj.--sleepy, drowsy; sleeper

crábud—noun--m.--piety

cráibdech—adj.--pious, devout

crand—noun--m.--tree, wood; croind--sg. gen.

creccaim—verb--sell; 3 pl. pret.—ro-chreccsat

créda—adj.--clayey, earthen, fictile

creitid—verb—believes, trusts, gives allegiance, homage; 3 sg. pret.—ro-c(h)reit; 3 pl. pret.—

ro-c(h)retset; 3 pl. subj.—ro-chreit; 1 sg. fut.—cretfet; 1 pl. future—cretfemit

creitmech—adj.—believing, faithful, of the faith; as subst.—m.—believer, one of the faithful

cresach—adj.—shaking, shivering

crét—interrogative—what? why?

cretem—vn. of creotid—f.—faith, belief

cretim—verb—believe;

crich—noun—f.—limit, territory

cride—noun—n.—heart

crínad—vn. of crínaid—act of withering, drying up, wasting away

cris(s)—noun—m.—girdle, belt, loop

crisaigid—verb—girds

crith—noun—m.—shaking (with terror)

crithnaigim—verb—tremble

croch—noun—f.—cross; sg. acc.—croich; sg. dat.—croich; sg. gen. croiche

crochad—vn. of crochaid—m.—crucifixion, act of crucifying

crochaim—verb—hang, crucify; 3 sg. pass. pret.—ro-chrochad; 2 pl. pret.—ro-crochsabar

croind—see crand

cromaim—verb—bend down

cross—noun—f.—cross

crúaid—adj.—hard

cruinde—noun--f.—the round world

cruth—noun--m.--form, manner; sg. acc.--cruth

crutha(ig)id—verb—creates, shapes, forms, produces; proves, establishes

cuibdes—noun--m.—harmony, fittingness

cuibdigim—verb—harmonize, adapt

cúibrech—noun--m.—chain, bondage

cúibrigim—verb--bind

cúich, cóich—interr.pron.--who, of what kind

cúimne—noun--f.--memory

cúimnigim—verb--remember; 2 sg. pret.—ro-chuimnigis

cúinclid—noun--m.—asking, seeking

cúirid—verb--put, place; put, thrust away; 3 sg. pass. pret.—ro-cúired; 3 sg. pret.—ro-chuir; 3

sg. fut.—cúirfid; 3 sg.pret.pass.—do-cúired, ro-cúired; 2 sg. pret.—ro-chuiris; 3 sg.

pret.—ro-chuir; 3 sg. pret.—ro-chuirset

cúit—noun--f.--share

cúithem—noun--lake

cúl—noun--m.--back

cumachtach—adj.--powerful

cumachtu—noun--f.--power

cumair—adj.--brief

cumal—noun--f.—maid-servant

cumang—vn. of con-icc--power; sg. gen.--cumaing

cumasc—noun--m.—mixture, commingling

cumdachta—adj.--built

cumdaigim—verb--build, construct

cumdaigiud—only in gen. cúmdaigthe; used as adj.—well-built

cumma—adj.--in phrase is cumma—it is all the same

cúmscaigim—verb--shake, move; change, remove; 3 sg. pret.—ro-cumscaig

cumtach—noun—vn. of con-utaing--building, ornament; act of building, constructing

cumtachtac—adj.--well-constructed, well-proportioned; cumtaigthe—sg. gen.

cumtha—only in gen.—fer comtha—man of partnership, comrade, playmate, ally

cumtha—part. of cummaid—shaped, composed

cundail—adj.--steady, kindly

cúndla, cunnla—noun--f.--kindness

cungnam—noun--m.--helping

cunntabairt—noun--f.--doubt

cunntabartaigim—verb--doubt

cuthi—noun--m.--pit

da, dá--two

dáig—prep.—for the sake of, with a view to; conj.—in order that

daingen—noun--n.--stronghold; adj.--firm, solid

daingnigim—verb--strengthen

dall—adj.—blind

dalta—noun—m.—pupil

dam(m)ain—noun—condemnation

damnad—vn. of damnaid—m.—condemning, damnation

dannaim—verb—condemn, damn

dan—particle of connection after oculus or no; and furthermore, and again

dán—noun—m.—gift, endowment, boon; business, trade, craft; gen. dáno, dána

dána—adj.—bold

dar—in “dar lim”—methinks, methought, in my opinion; prep.—across

dara, dala—second

dásach—violent, bold, presumptuous

dath—noun—neuter—color, hue

dathaigid—verb—colors, stains, dyes

dathugud—vn. of dathaigid—m.—coloring, dyeing, painting; adorning with precious metals;

debaid—noun—quarreling, strife; pl. nom.—debtha; pl. gen.—deabtha

debthaigidir—verb—dissents, quarrels

déc—indecl.—ten

decelt—noun—garments

dehad—verb—“went”; do-chóid—went; 3 pl.—dochótar, do-chúatar; s-pret. 3 pl.—dechsad

déchaim—verb—look; 2 sg. imperative—féch; 3 sg. pret.—ro-féch

dedenach—adj.—last

dee—noun--pagan deity

deich—indecl.--ten

deiscipul—noun—m.--disciple

delb—noun--f.—form, shape

delbach—adj.--shapely; illdelbach—shapeless, formless?

deligthi, deiligthe—part. of deiligidir--separated

dellrad—noun--m.—flash, blaze, sheen, brilliance, lustre

dellraigim—verb--shine

dellrugud—vn. of dellraigid—act of shining

demin—adj.--certain

démnigim—verb--certify

demun—noun--m.—demon, devil

dénun—noun--m.—acting, doing, making

deoch—noun--f.—drink

-deóid—in fa-deoid—at last; see diaid

deolaid—adj.--bestowed by favor, gratuitous; poor, mean, indigent

dér—noun--n.--tear

derbaim—verb--prove, assert

derb-airde—noun--n.—sure-sign, miracle

dércaige—noun—love, charity

dered—noun--n.—end; sg. acc.dat.--deriud

derg—adj.—red, ruddy; red with blood, bloody, sanguinary

dermáir—adj.—very great, huge

dermáire—noun—f.—greatness

dermat—noun—n.—forgetfulness

derrscaigne—part. of do-róscai—distinguished, eminent

derscnaigim—verb—explain, make clear; intrans.—excels, surpasses

descert—noun—m.—southern part, south

desmberecht—noun—n. later m.—example

dess—adj.—right (hand)

dessid—verb—“sat”—only in 3 sg. perf. of saidid—sits

detach—noun—f.—smoke

dethbir—adj.—suitable, natural, to be expected

di, de, do, du (leniting)—prep. with dat.; with rel. dia n-; with poss. dia (leniting), from; 1 pl.—

din(n)

Dia—noun—m.—God

día n^o—conj. with subj.—if

día—conj.—when—with perfect

díabul—noun—m.—1)the Devil, Lucifer; 2)devil, demon

díach—vn. of do-fich—fate,destiny; punishment

díadae—adj.—divine, goodly, holy

diaid—compound prep.—after (of time or space)

di-áirmide—adj.—innumerable

dí-aisnete, di-aisneti, dí-aisnéisi, di-fhaisneti—adj.—describable

díamair—adj.—secret, hidden

díamra—noun—obscurity

díamrad—noun—darkening

dían—adj.—swift

días—noun--f.—couple, two persons

díbad—noun--m.—destruction

díchra—adj.—earnest, fervent

dí-chuirim—verb—put away, remove, cast out; repel

dídín—noun—Good Friday

dídiu—particle of transition; refers to something preceding; therefore, hence; also, moreover,
furthermore; then, therefore

dié—noun—place, day; acc.sg. of día

dig—see deoch

dígaind—adj.—not scanty, hence plentiful

dígainde—adj.--f.—abundance, compactness, stoutness

dígaindecht—noun--f.—abundance, stoutness

dígal—noun--f.—revenge

díle—noun--f.—deluge; sg. acc.—dílínd; sg. gen.—díleind; dat. gen.—dílínd

díleghaid—verb—extinguishes, destroys

díles—adj.—peculiar, own, simple (unadorned), proper (of name), lawful

dílsi—noun--f.—property, propriety

dín—conj.—ergo, igitur

dín—noun--m.—protection, defense, shelter

dín—conj.—ergo, igitur, and, and so, further, moreover

dingbála—adj.—worthy, fitting

dír—adj.—due, proper, fit, meet; belonging to, apportioning to; necessary

dírím—adj.—innumerable

dírime—adj.—countless, innumerable; something that cannot be reckoned or counted

díriuch—adj.—a) straight, direct; b) upright

dis—see dias

discaillid—verb—separates, sunders, disperses; bursts open, breaks up, demolishes; dissolves,
softens, relaxes

díth—noun—damage, loss

dítíu—noun—f.—covering, protection, defense

díthreb—noun--m.—desert, wilderness

díucaire—noun--f.—shouting; sg.dat.—díuccra

díucraim—verb—shout

díultaim—verb—deny, refuse

díumsach—adj.—proud

díumus—noun--m.—pride

díupart—vn. of do-opir—decreasing, depriving

dliged—noun--n.—law, reason

dligim—verb—have a claim on, deserve; 3 sg. pass. pres.--dlegar

do—prefix—time past

do--prep. with dat.--to, for; 3 sg. dí; 3 pl.--duib

do-beir—verb--gives, brings; 3 sg. perf.—do-rat; 3 pl. perf.ind.—do-ratsat; 3 sg. fut.sec.—

tibred; 1 sg. future—tibrea; 3 sg. prototonic,pres.subj.-- -taibrea; 2 sg. perf.indic.—do-ratais;

3 sg. pres. subj. pass.—do-berthar; 2 pl. subj.—doberthi; 3 pl.perf. prototonic—tucsat; 3 pl.

perf. deuterotonic—do-ucsat; 3 sg. pass.pres.—tabar; 2 pl.imperative—tabraid; 2 sg.

imperative--tabair

dochraid—adj.--horrid, ignominious

dochuadus—verb—1 sg.—“went”; do-chóid--"went"--3 sg.; see -dechad

dochum—prep.—with gen.—to, towards

do-claid—later, tochlaid--digs up, uproots, pierces, transfixes; piles up (earth), trenches,

constructs

do-díuschi—verb—awakens, brings back to life; arouses, provokes

do-ecmaing—verb—hits, happens to be

doénna—adj.--human

doénnacht—noun--f.--humanity

do-érig—verb--arises, goes forth

do-farcaí—verb--looks down on, guards, fences around; towers over, surpasses, excels

dofhulachta—adj.—intolerable

do-fiuschi—verb—wakes

do-gnám—do, make; 2 sg. pret.—dernas; 3 sg. pret.—do-róine, do-roigne, derna; 3 sg. s-pret.—do-rigne, do-róine, da-róna; 3 pl. s-pret.—do-rónsat; 3 sg. pret. pass.—do-rigned, do-rónad; 3 pl. pass. pret.—do-ronta; 3 sg. pret.—derna, do-rigni; 3 sg. pass. pres.—do-gníther, déntar; 1 sg. future—do-gén; 3 fut. sec.—dingned; 2 sg. imperative—déna; 2 sg. indicative prototonic—dénai; 3 sg. subj. pres. pass.—dentar; 3 sg. imperative—déntar 2 and 3 sg. subj. pres.—dena; 2 and 3 sg. subj. pres. dep.—derna; 3 sg. pass. sec. pres.—dernta; 1 pl. fut.—do-génum; 3 pl. sec. fut.—do-gentnus; 1 pl. pres. subj. prototonic—dénam; 1 pl. indic. pres.—do-gném; 1 sg. deponent—dernar; subj. and sec. pres.—dém; 1 sg. perf. prototonic—dernus; 2 pl. s-pret.—do-rónsabar

dogra(e)—noun—f.—lamentation, wailing, sorrow, dejection

do-ic(c)—verb—comes; 3 sg. pret. and perf.—do-án(a)ic

dóig—adj.—likely

doilge—noun—f.—trouble, difficulty;

doilig—adj.—hard, greivous, wretched

do-intaí—verb—translates, renders; 3 sg. prêt.—ro-thinnta

doirb—adj.—hard, difficult; hard to bear, trying, adverse

doire—noun—f.—captivity, slavery

dóirtim—verb—pour out; ro-doirt

doít—noun—f.—finger

- doman—noun—m.--world; sg. gen. domain
- do-midethar—verb—weighs, measures, estimates
- domne, domnae—noun—f.—depth, depths
- do-nig—verb—washes; donigem-ni—we confess
- do-rala—verb--3 sg. pret.of do-cuirethar; happened; with dative—met; 3 pl. do-ralatar
- dorcha—noun--darkness
- do-riacht—verb--3 sg.pret.--came
- doridise—adv.--again
- do-rimim—verb--I recount
- dorn—noun—m.--fist
- do-roega—verb--“chose”—3 sg. pret.—cf. (ro)-togad
- dorus—noun—m.--gateway, doorway, opening, entrance
- dos—noun—m.--tree, copse, thicket; protector, one who gives shelter or defense
- doscailte—adj.--impenetrable, indivisible, indissoluble; subst.—impenetrability
- dos fuc--see tucaim
- dream—noun--f.--portion, troop, some
- dréim—noun--n.—ascent, climbing
- dres—noun--turn, while, spell
- droch—adj.--bad,evil
- drochet—noun—m.--bridge, causeway
- drol—noun--m.--book, hasp

- druí—noun--m.—wizard, druid
- druimm—noun--n.--back
- drut—vn. of druitid--shutting
- dú—noun--m.--place
- dub—adj.--black, dark
- duba(e)—noun--n.--gloom
- dubachus—noun--m.—sadness, gloom
- dúil—noun--f.—creature, element; pl. gen.--dúla
- duillenda—adj.--leaf-like; duillendai--acc. pl.
- duillendai--see duillenda
- duine—noun--m.--man; sg. gen, doine
- dúiscim—verb--awaken, call up (the dead, devils)
- dul—vn. of téit--going
- dúnad—vn. of dúnaid--m.—shutting; dwelling, abode
- dúnaim—verb--shut; 3 pl. s-pret.—ro-dúnsat; 2 pl. s-pret.—ro-dúnsaid
- dúnta—adj.--closed, shut
- dúthracht—noun--f.—wish, good-will
- dúthrechtach—adj.--willing, kindly-disposed
- Ebraide—noun--Hebrew (person)
- éc—noun--m.-death
- ecail—noun--that which causes fear or apprehension

ecal—adj.—afraid

écen—noun—f.—violence, necessity; dat.—écin, generally in ar écin—“perforce”

ech—noun—m.—horse

echtrann—adj.—foreign

écin—adv.—for certain, in particular

écinntech—adj.—uncertain, indefinite

ecla—noun—f.—fear, dread

eclais—noun—f.—church

ecmaic—verb—3 sg. pret.—happened to be, met

écmais—noun—f.—only in dat. sg.—absence

ecna—noun—f.—knowledge

écnach—noun—n.—blasphemy, insult; gen.—ecnaig

ecnaid—noun—m.—sage; adj.—wise

éчнаigim—verb—blaspheme

écoir—noun— injustice; adj.—unjust

écraibdech—adj.—unbelieving

égim—verb—cry; 3 pl. pres.—éigit

éis—noun—f.—trace in sg. only in dat.-acc., d’éis or tar éis—after of space or time

ele—another; see aile

éle—noun—prayer, charm, incantation

élnigim—verb—pollute

éinim—verb—defile; 3 sg. pass.pres.—ro-barn-élned

éolach—adj.—learned

éolas, eolus—noun—m.—knowledge, information; knowledge gained by experience or practice

epscop, espoc—noun—m.—bishop

éra—vn. of éraid—f.—refusing

erchóit—f.—hurt, damage

erchra—noun—n.—fading away, destruction; decay, decline, deterioration; failure, deficiency,
want; downfall, ruin, defeat

erdarc—adj.—celebrated, renowned

erdarcugud—noun—m.—glorification, celebration

ere—noun—m.—load, burden; is aire—therefore

ergi—inf. of ergim—rising up

érgim—verb—rise, go; pret.3 sg.—ro-érig, ro-éirig; 2 pl.imperative—ercid; 2 sg. imperative—
érg; 1 sg. pret.—érgius; 3 sg.red.fut.sec.—éreo Chad

erlam—adj.—ready, prepared

ernaigthe—noun—f.—prayer

ernastaid—spouse

errandus—noun—m.—part, portion

errig—noun—m.—viceroys, ruler

esbuid—noun—f.—want

éscái—noun—n.—moon

esnaid—vn. of in-snaid; inserting, ingrafting; an insertion, insert

esonóraigid—verb—dishonors, insults, treats with contumely

ess-anóir—noun--f.—dishonor

es(s)éirge—n., later f.—vn. of as-éirig—re-arising, resurrection

essídach—adj.--unpeaceful, quarrelsome, pugnacious

éstecht—noun--f.--hearing

éstim—verb—hear, hearken; followed by fri; 2 pl.imperative—estid; 2 sg.imperative—esti, eist;

3 pl.pret.—ro-estset

étach—noun--n.later m.--garment, clothing; sg. gen.--étaig

etel(l)ach—adj.--that flies, flying; noun--f.-- flying, fluttering, flight

eter—prep.—between; among, amidst; 3 pl.—etarru, eterru

eter-úas—adv.--aloft

etir—adv.—at all, in truth

étiud, éted—noun--m.--rayment, covering, garment; warlike attire, armor, coat of mail

étrad—noun--m.--lust

étrocht—adj.--clear, bright (of sound and color)

ette—noun--f.--wing

examail—adj.--various

fācbaim—verb—leave—3 sg. pret.—fācaib, [fo-r-ácaib], fācbais; 3 sg.pres.—fācbaid; 3 pl.

pret.—fācsat

fācsin—see atchim

fadb—see **fodb**

fadbail—noun--f.--getting

fadód—see **atúd**

fagbáil—f.—vn. of **fo-gaib**--getting

faíd—noun--f.--cry, outcry

fäid—see **fäith**

faigde, foigde—noun—f.--begging, soliciting; request, boon; free victuals, entertainment,
hospitality

fäilid—adj.--joyous, welcome

faill—noun--f.--neglect

fäilte—noun--f.--joy, happiness, welcome, gladness; with **fri**—joy towards

fäiltnigim—verb--rejoice, gladden

fäisitnigid—verb--acknowledges, makes acknowledgment

fäisnéis—see **aisneis**

fäistinigid—verb--prophesies; past pass.part.--faistinigid

fäitech—adj.--careful

fäith—noun--m.—prophet; **rig-fäith**—royal poet; pl. gen.--fäide

fäitsed—vn. of **bait(h)sid**--m.--baptizing

fäitsine—noun--f.--prophecy

fäl—noun--f.--abundance

fälum—see **fohum**

fantais—noun--f.--phantom, ghost

farrad—noun--vicinity—only in *i fharrad*, “near”

fás—adj.--empty

fásach—1)an uninhabited spot, waste; 2)waste, uninhabited

fásaim—verb--grow; 3 sg. pret.—ro-fhás

faslaigim—verb--entice; 3 sg. pret.—ro-fhaslach

fastaim—verb--stop, keep fast; 3 sg. pret.—ro-fast

fáth—noun--m.—cause, reason, subject-matter, matter, affair; prophecy, prophetic wisdom;
composition

fáthacda—adj.--prophetic, of the prophets

fead—noun--length of time

fech—always *d'fh.*—see *déchain*

fecht—noun--n.—time

fechtach—adj.--warlike

fechnach—adj.--happy, blessed

fechnaige—noun--f.—happiness, blessedness

fechtus, fechtas—noun--m.--time

fedach—boughs, branches

fedb—f.—widow; gen.pl.--*fedba*

fēgad—noun--m.--looking at, beholding, gazing, glance

fégaid—verb—looks at, observes, scans; considers, pays heed to, takes into account; looks, glances, gazes; looks to, heeds, has regard to; 1 pl.subj.—fégam; 3 sg. perf.--ros feich; 3 sg. pret.—fég; 2 sg. imperative--feich

féice, féic—noun—ridge-pole, roof-tree, top or roof of house

féil—noun--f.--festival, feast-day

fé(i)n--self

fel—noun--evil; poetry, science

feódaigim—verb—to wither up, to be blighted

fer—noun—noun--m.--man; fir--sg. gen.

feraim—verb—give welcome; 3 sg. pret.—ferais; only in phrase “feraim fáilti,” or “give welcome”; 3 sg. pret. (abs.)

feramail—adj.--manly

ferand, ferann—noun--n.—land, country

ferg—noun--f.--anger

fergach—adj.--angry

fergaigid(ir)—verb—grows angry, angers

ferr—adj.--better; see maith

ferann-noun--m. land, domain, territory

fert—see fiurt

fés—see fis

fesa—see fis

fescor—noun--m.--evening

féta—adj.--orig. sense—calm, quiet, sedate; gradually—steady, resolute, capable

fétaim—verb--be able; 3 sg.pret.—ro-fhét; 1 pl.pres.--fétam

fetán—noun--m.—hiss or whistle; pipe or tube

fetar—verb--I know, knew; 3 sg.pret.—ro-fhitir (-sium): with negative only—fitir; 3 sg.

pret.—ro-fess; 3 pl.—ro-fhetatar; 1 pl.—ro-fetumar

fetarlaicc—noun--f.—the Old Testament; sg. gen.--fetarlaicthe

fiad—noun--m.—honor, respect, reverence

fiadnaise—noun—f.—witness, testimony; sg. dat.—i fhiadnaise—in presence of

fial—adj.—decorous, becoming, seemly; well-bred, honorable, noble

fiarfaigid—noun—f.—asking, enquiring

fiche—noun--m.--twenty

figraid, fiugraid—verb--prefigures, foretokens

fin—noun--n.--wine

findaim—verb--know, learn; 3 sg. imperative—findad; subj. pres.3 pl.—fhindat; 3

sg.pass.pret.--finntar

finditech—adj.--desirous of finding out, inquiring, searching

fine—noun--f.--race, tribe

fir—adj.--true

firén—adj.--just, true, righteous; as adj.—firena (pl.nom.)

firian—see firén

firinde—noun--f.—righteousness, truth

firt—noun--m.—miracle

fiuchad—noun--m.—boiling

fis—noun--f.—vision

fisid—adj.—well-informed, instructed, learned; noun—**one proficient in learning;**

fiss—noun--m.—knowledge, knowing

fiurt—noun--m.—wonderful work, miracle

fuil—noun--f.—blood

flaith—noun--f.—sovereignty; m.—prince

flaithius—noun--m.—kingship, rule; sg. gen. **flaithiusa**

flann—adj.—red, esp. blood-red

fled—noun--f.—feast

fleochad—noun--m.—rain, shower

fobíth—prep. phrase with gen.—because of

fochaid—noun--f.—suffering, tribulation

fochair—noun—**butt-end of a spear; nearness, proximity [only in prep. phrase: i fochair (near, with, in the presence of)]; some branch of poetic science**

fochétoir—adv.—immediately

fochund—noun--m.—cause; sg.dat.—fochaid

focul—noun--m.—word

fodamaim—verb—bear, suffer, endure; permit, tolerate

fodb—noun--m.--knot

fodera—cause, reason

fofrith--see fuar

fo-gabaim—verb--get, find; 3 sg. pres.sec.—fagbad; 2 sg. fut. fo-géba; 1 sg. future—fo-géb; 3

pl. future—füidbet; 3 sg.pass. pret.—fo-gabar; 3 pl. future—fo-gébat; subj.pres.1 sg.

(deponent)—fogabur; 3 pass.sec.pres.--faidbaithea

fogar, fogur—noun--m.—sound; favor, indulgence

foglaimm—noun--n.--learning

fo-gnaim— with dative--serve, be of use; 3 sg. pret.—ro-fhogain

foigde—see faigde

föill—adj.--only in co—for a while, slowly

föill—subtile

foillsigim—verb--show, disclose; 2 sg. pret.—ro-follsigis; 3 sg. pret.—ro—fhoillsig, ro-follsig;

1 sg. future faillsigfet; 3 sg.future—fillsigfid; 3 sg. pass. pret.—ro-foillsiged; 3 sg. subj.

pres.—ra-foillsige; 3 sg. pass. pret.—ro-foilsigead

foillsiugud—vn. of foillsigid--m.—showing, revelation

foirend—noun--f.--troop, body, number, section

folach—vn. of fo-luigi--concealment

folaimim—verb--cover, hide

follaigid—verb--neglects, omits, fails, neglects (a person); sets aside,bars—3 pl.perf.—ro-

fhalchasat

follamnaigim—verb—rule

folmugud—vn. of folmaigid—emptying, evacuation; emptiness, vacancy; purge

folúamain—hovering (in air), fluttering, flying

folum—adj.—empty

fonsa—noun--m.—a circular band or hoop

for--prep. with dat. and acc., on, upon; 3 sg. acc. m.n.—foir, fair 3 pl. acc--forru

foraithmit—vn. of for-aithminedar--n.—commemoration

forargit—adj.—covered with silver

forba—vn. of for-fen--n.later m.—completing, finishing

forbaelid—adj.—joyous

for-berim—verb--increase, grow; 3 sg. pret.—ro-forbair

for-canaim—verb--teach; 3 sg. pret.—ro-forcan

forcend—noun--m.—end

forcetul—noun--n.—teaching, doctrine

forcoimét, forcomét—vn. of for-comai--m.—observing, keeping (rules)

forcoimétaim—verb--observe, keep (rules)

for-congra—noun--m.—order

for-congraimm—verb—order

fo-reith—verb—succours, helps;

forémdim—verb—to be unable; 3 sg. forémdid or forémid

forgeall—noun--n.—witness, testimony, bearing witness, testifying, attestation; statement, pronouncement

for-iatta—adj.--shut up, closed

föridin—as inf.--helping

format—noun--n.--envoy

formna—noun--m.--shoulder, shoulders

fortacht—noun--f.—help, helping

fos, foss—noun--m.--rest, remaining quiet or stationary, a state of rest; in a state of rest, stationary, remaining in a certain place here, on this side

fös—adv.—(beós, bós)=Old Irish *beus*

föt—noun--m.--length (of time or space)

fraig—noun--f.—wall; sg. acc.date.--froigid

freccra—noun--n.--answer

freccraim—verb—answer, correspond to; 3 sg. pret.—ro-frecair

fresgabaim—verb—ascend, mount up

fri—prep. with acc., against, toward; usually in phrase “fri re”—during, during the period of

frith—verb—3 sg. pass. pret. of *fiar*—was found

frithardad—vn. of *frithardaid*—m.—damaging

frithardaid—verb—assails, provokes, molests

frithnam—m.--vn. of *fris-gni*—exertion, pains, labor

fúabraim—verb—attempt, set about, offer (to do); 3 sg. pret.—ro-fuabair

fúaccraim—verb—proclaim, order, enjoin; 3 pl. perf.—do-fhocratar; vn.—fúacrad, fócra

(fuacra)

fúacht—noun--m.--cold

fúachtnach—adj.--aggressive, injurious

fuair--see fuar

fuar—verb—"I found, got"; frith, fofrith--3 sg. pass. pret., "was found"; 1 sg. s-pret.—fuaras; 3

sg. s-pret. --fuair, fo-fhid; 3 pl. s-pret.—fuarutar; 1 pl. pret.--fuarumar

fúasnad—noun--m.--disturbance

fúasnaigim—verb—disturb

fúasnaim—verb—disturb

fúat—noun--m.--wooden stretcher, bier

fúath—noun--m.--shape, figure, likeness, form, resemblance; hatred, abhorrence

fudomain—noun—depth, abyss

fúil—noun--f.--blood

fúilgim—noun—endure, bear; allow; support; 3 sg. pret.—ro- fhulaing

fúine—f.—cooking, baking, roasting

fúined—vn. of fuinid—m.—setting of the sun

fúirech—noun--n.--waiting, delay

fúirim—verb—prepare

fúisitiu—noun--f.--confession

fulacht—noun--m.--cooking pit, fireplace; act of cooking, baking; supporting, maintaining

fuláim—noun--enjoining, commanding

gabáil—vn. of **gaibid**--f.—taking, receiving

gach—see **cech** (adj.)

gadaim—verb--steal; 3 pl. pret.--gatsat

gáethlach—noun--marsh, swamp

gaibid—verb--takes hold of, lays hold of, grasps; 3 pl. prët.—gabsat; 2 sg. pret.—gabais; 3 sg. pret.--ro-gab; 3 sg. pass.pret.--ro-gabad

gáir—noun--f.—cry, shout; acc.--gaire

gairim—verb--call, crow

gairmim—verb--call, invite, summon; 3 sg. pret.—ro-gairm

galar—noun--n.--disease

gan—see **cen**

gáu—noun--f.--falsehood, misstatement, false judgement

gé—conj.--although

gein—noun--f.—birth

gel—adj.--white

gellad—noun--m.--promise

gellaim—verb--promise—followed by **do** or **fri**—with dative of person to whom a promise is made; 3 sg. pret.—ro-gell; 3 sg. pass.pret.—ro-gellad

gemrad—noun--n.--winter

genar—verb--was born; perf. 3 sg., ro-genir, ro-genair

genas—noun--procreation, conception, birth

genemain—noun--f.—birth, being born

gennti—noun--the heathen, Gentiles

genntlige—adj.--Gentile, heathen

gér—adj.--a) sharp, keen; b) keen, intense

geránaigim—verb--complain

gile—noun--f.--whiteness, brightness

gilla—noun--m.—youth, servant

glacc—noun--f.—hand, handful

glaccad—vn. of glacaid--m.—grasping, seizing

glacaid—verb--seizes, lays hold of, takes

glan—adj.--pure

glan-rúin—noun--f.—pure secret, mystery

glanad—vn. of glanaid--m.--cleansing

glanaim—verb--cleanse; 3 sg. pret.—ro-glan

glas—noun--m.--lock

glifit—noun—f.—commotion, trouble, anguish, pain

gloinide—adj.--of glass

glóir—noun--f.--glory

glomar—noun--m.—bridle-bit

glomraige—noun--f.—bridle-bit

glór—noun--m.—voice, noise

glóraigid—verb—glorifies

glórmaraigid—verb—glorifies

ghúais—noun--f.—gloss, commentary

ghúaisimm—verb—come, walk, move

glún—noun--n.—knee; pl. acc.--glúine

gnáth—adj.--customary, usual

gnáthugud—noun--m.—wont, habit

gním—noun--m.—act, deed

gníim—verb—do; 3 sg. pret.—ro-gní

gnúis—noun--f.—face

góeth—noun--f.—wind

goiste—noun--m.—snare, noose

goíthlach—noun--marsh, swamp

gonaim—verb—wound; 3 sg. pret.—ro-gon

gorta—noun--f.—hunger, famine

grád—noun--n.—love; grade, order

grádach—adj.--beloved; having seven grades

gráin—noun--f.—awfulness; loathsomeness, an object of loathing or horror; terror, horror;

loathing, aversion

gránna—noun--horrible

greim—noun--n.—power, effect

grésach—adj.--continuous, perpetual

grían—noun--f.--sun

gúach—adj.--lying, false

guide—vn. of guidid—f.--praying

guidim—verb--pray, beseech; 2 sg. imperative—guid; 3 pl. pret.—guidset; 1 pl. pres.—

guidmit; 2 sg. past subj.—guidthea; 1 sg. subj. pres.(dep.)—co-ro-guider; 3 sg. subj.pres.

(dep.)—co-ro-guide

guth—noun--m.—voice, sound, word; aspersion, blame, censure, slander

iadad—noun--m.—closing, shutting

iar n- —prep. with dative--after

iarfaigid—verb--question; inquiry, act of inquiry; act of inquiring about, seeking; interrogation;

guarding, tending, keeping; 3 sg.pret.--ro-iarfaig; 3 pl. pret.—ro-iarfaigset

íarmbéire—noun--m.--interjection of entreaty

íarmbrethemnas—noun--f.--after-judgment, additional judgment

íarraid—vn. of iarraid--m.--seeking

íarraim—verb--seek, search for

íarsin—adverb--afterwards, afterward

íarthar—noun--m.—the west; back part

íarum—adv.--afterwards, thereupon

ias—noun--age

iat—adv.--then

ichtar—noun--m.—the lower part

idal—noun--m.--idol

idal-adarthach—adj.--idolotrous

idal-adrad—(adrad--vn. of adraid)--m.—worship of idols

idal-idpurtaí—what is offered to idols

idnaicim—verb--lead

ídpairt—noun--f.—offering, oblation

ídpraim—verb--offer; 3 sg. pret.—ro-idpair; ro-h-idpair

iffem—noun--hell

ille—adv.--hither

im(m)--(leniting)--prep. with dat.--around, concerning

imacallam—noun--f.--conversation

imágin—noun--f.--image

imalle—adv.--together

imcháined—m.—quarreling, mutual reviling, mutual complaint

imda—noun--f.--bed

imecla—noun--f.—great fear

imliu—noun--navel; boos; central point of a place

immach—see am(m)ach

immda—adj.--abundant, numerous, many

immdala—preposition--“with respect to, concerning”

immedónach—adj.--interior

imm-móra—verb--exalts mutually

imorchurim—verb--carry, bear

immorro--adv.--however

impaim—verb--turn (ntr.); turn (act.), convert; 3 sg.pres.--ro-s-ímpa

imper, impere, impire—noun--m.—emperor

imperecht, impirecht—f.—empire, imperial power

imrádud—noun--m.—deliberation, imagination, resolution; pl. acc.--imrád

imráidim—verb--consider, deliberate, plan; 3 pl. pret.--imraidset

imthigim—verb--walk, proceed; 3 sg. pret.—ro-imthig, ro-imdig

i n- --prep. with dat. and acc., in, into; 3 sg. fem. with acc.—in(n)te

ina—conj.--nor

inad—noun--m.—place, spot, passage

inathar—noun--m.--bowels

i n-agaid—prep.--in opposition

inar—noun--m.--tunic

inas—conj.--than

inbuid—noun--f.—time; only in phrase in i-sin—at that special time

inchleth—f.—vn. from ind-cel—concealment, secrecy

includ(e)ithe—part. of ind-cel- --concealed, secret, hidden

inchoiscim—verb—indicate, point out

increchaim—verb—blame; 3 sg. pres.--increch

ind—adv.--there, then, in it; in quo

indala—noun--second, one of two

indarbad—vn. of indarbaid--m.—expulsion, rejection

indarpaim—verb—expel; 3 sg. pass. pret.—ro-h-indarbad; 3 pl.pass.pres.—indarpthar

indarpthar—see indarpaim

indaas, indás—than, than is

inde—noun--bowel, womb, inner meaning

indfhethium—noun—f.—intention, purpose

indírge—noun--f.--injustice

indisim—verb—say, tell; recount, describe, mention; 3 pl. pres.—indisit; 1 sg. subj. pres—

indiser; 2 sg. subj.pres.—indisse; relative—indises; 3 sg. pass. pres.—indister; 3 sg. pret.—

ro-indised

indissin—noun--f.--telling, narration

indíu—adv.--today

indmas—noun--m.--wealth

i ndochum—prep.--towards

indossa—adv.--now, just now

indred—vn. of ind-reith--n.--incursion, foray, act of invading; injury, wrong, disadvantage

ind-r(e)ith—verb—devastate

indsaigid, innaigid—vn. of ind-saig—f.—act of attacking, approving

indsaigim, innaigid—verb—attack, approach

inéolus—noun--m.--ignorance

ingabál—f.—vn. of in-gaib—act of rebuking, censuring, reproaching; act of avoiding, turning away from; act of being circumspect about, guarding

ingalar—adj.--diseased

ingantach—adj.--marvellous

ingantaigim—verb--admire, wonder at

ingantus—noun--m.--wonder, astonishment, strangeness, wonderfulness

ingnad—adj.--wonderful

ingnathach—adj.--wonderful

ingreim—noun--n.--persecution

inrisech—adj.--irreligious

inisel—adj.--lowly

inisle—noun--f.—lowliness; gen.--aisneis

inmain—adj.--dear, beloved

inne—noun--f.--mind, heart

innte—see i n-

in(n)tinn—noun--f.--mind, view, disposition, attention; intention, will, purpose; high spirits, courage, exultation of mind

innossa—adv.--now

inotacht—noun--f.--entrance, entering; with gen. of place entered into

inund—noun--the same

irchra, erchra, airchra—noun--f.--decline, fading away, destruction

ires—noun--f.--faith

iressach—adj.--faithful

is aire--see ere

is annsin (at beginning of clause)—adv.--then

ithid—verb--eats, devours

itir—adv.--at all

la--prep. with dat.--with, by; 3 sg. m.n.—lais; 3 pl.—leo

lá—noun—n., later m.—day, daylight

labra—vn. of laibraithir (speaking)-f.—utterance, gift of speech, talkativeness

labraim—verb--speak; 3 sg. pret.—ro-labair

láigen—noun--f.--mattock, spade; spear

láim—verb--throw, fling; 3 pl. pret.—ro-láma

lám—noun--f.--hand

lám-chomairt—noun--f.—hand-clapping; of the smiting of the hands in sorrow

lámaigid—verb--touches, handles; attempts, undertakes

lamaim—verb--venture, dare

lán—adj.--full, complete

- lár—noun--m.—floor, ground; center, midst
- lassad—vn. of lasaid--m.—blazing; only in for l, “ablaze”
- lathe—(laa, la)—noun--n.--day
- latrand—noun--m.--robber
- lebar—noun--m.--book; nom. pl. libair
- lebrach—adj.--of or belonging to books, written
- lécc—noun--f.—stone—flat slab of rock or stone
- lécim—verb—leave, permit, abandon, give up, set free; 1 pl. subj.conj.--léicem; 3 pl. pret.—
lécset
- lécud—vn. of lécim--m.—permitting, letting, sending (away)
- ledrain—verb—hack, mangle; ros-letair--pret. 3 sg.
- leg-noun--gem, (precious) stone
- legaim—verb—melt, dissolve away; 3 sg. pret.—ro-s-leg
- légaid—verb—reads
- leges—noun--m.—cure, medicine
- léir—adj.--visible, conspicuous; assiduous, earnest, careful, zealous
- lenaid—verb—follows, adheres to, perseveres in; 3 pl. prêt.—lensat
- lenmain—noun--f.—cleaving, adhering, following, touching
- lennán—noun—m.—a) sweetheart, lover; b) spouse; darling, favorite
- lestar—noun--n.--vessel
- lesugud—vn. of lesaigidir--m.—aiding, healing, supplying needs

leth—noun--n.—side, direction; half

leth-marb—adj.--half-dead

lethad—verb—spreads out, extends

lethet—noun--f—breadth; kind, sort

letrad—vn. of letraid--m.--hacking, cutting off

letraid—verb—cuts off, severs, fells; wounds, lacerates

lige—adj.--with preposition—lying, in lying position; resting, sleeping

lín—noun--n. and m.--number

lín—noun--f.--line

lín—noun--n.—side, class; dual dat.—dib línaib—both

línad—vn. of línaid--m.--filling

línaim—verb—fill; 3 sg. pret.—ro-lín

lind—noun--n.—liquid, liquor

líndae—adj.--made of linen; like a shining linen garment

lista—adj.--tedious, wearisome; persistent, tenacious

ló, lóe—noun—single tuft or lock of wool, fur of an animal; sheepskin cloak

ló—noun--water

lobad—m.—vn. of lobaid--act of putrefying, decaying

locc—noun--m.--place

loch—noun--n.--lake

lóg—noun--n.--value, equivalent, worth; reward, requital, compensation; wage, fee, special payment

logad—m.—vn. of **lógaim**--forgiveness

logaim—verb--forgive, remit; 2 sg. imperative—log; 2 pl. subj. pres.—lógthai

lógmar—adj.--precious, valuable, rich; pl. acc.—lega lógmara—precious stones

loigim—verb--lie down, bow down; 3 sg. pret.—co ru-s-loig

loingim—verb--eat, take food

loiscim—verb--burn, consume; 3 sg. pret.—ro-loisc; 3 sg. fut.—loiscfid

londas—noun--m.--indignation

long—noun--f.--ship

Longbardu—noun--Lombard

lór—adj.--enough

loscud—m.—vn. of **loiscid**--act of burning, consuming by fire, conflagration, fire; burn, scorch; act of inflicting burning pain, anguish, infliction

lúaide—noun--m.--lead

lúaidim—verb--speak, talk

lúas—noun--m.--speed

lúath—adj.--quick, swift; adv.—collúath--quickly, swiftly, immediately

lub-gort—noun--m.--herb-garden

lúbra—noun--f.--leprosy

lucht—noun--m.--folk, people; lucht--sg. dat.

luga—comparative--less

lugaim—verb--swear, take oath

luib—noun--f.—herb, plant

luid—verb—"he went"--3 sg.; 3 pl.--lotar

luige—noun--n.--oath

luinde—noun--f.—anger, impetuosity

lurga—noun--n. and f.--shin, shin-bone, leg

ma—conj.--if

mac—noun--m.—son; muicne—progeny; sg. gen.--maic

machtad—noun--m.—astonishment, subject of wonder

macsámhla—adj.--equal, like

mad—conj.--if it be, if it were

mael—adj.--shorn, crop-headed

mag—noun--n.--plain

maidm—noun--n.—breaking, defeat, repulse; bursting forth

main—noun--f.—treasure, abundance, riches

máind—noun--manna

mairc, mairg—noun--f.--woe

maise—noun--f.--beauty

maith—adj.--good, kind; subst.--blessing, good thing, chieftain, noble; ferr—better

maithius—noun--m.—goodness, blessing, advantage, boon

mallacht—noun--f.--curse

manid—if it is not

mar—prep.—as; mar-oen fri—along with; mar-oen—adv.--together

már, mór—adj.--great; mó--greater

maraim—verb--abide, remain, live

marb—adj.--dead

marbaim—verb--kill,slay; 3 sg. fut.pass.—muirbfíther; 3 pl.sec.fut.—no mairbfítes; 3 pl.

pret.ro—marbsat; 3 sg. fut.—muirbfid; 2 sg. pret.—ro-marbais; 3 sg. pret.pass.—ro-marbad

marbda—adj.--dead

marthanach—adj.--everlasting

martir—noun—m.--martyr

me, me-si--I

mebaid—verb--burst forth; rout was made

méd—see mét-

medón—noun--m.—midst, middle

medónach—adj.--middlemost

memrumm—noun--membrane, parchment, writing material

menic—adv.--often

menma—noun--f.—mind; sg. dat. and acc.--menmain

mér-noun--m.--finger

merugud—vn. of meraigid--m.--wandering, going astray

mesraigetú—noun--m.--temperance

mét—noun--f.—size, greatness, great quantity

métaigim—verb--increase, multiply

métugud—m.—vn. of métaigid--increasing

mí—noun--m.—month; sg.dat.—mís; sg. gen.—mís; pl.gen.--mís

míán—noun--m.—wish, desire

midither—verb--judges with acc. or for; adjudges, assigns; measures, appraises; deems, thinks,
supposes; meditates

mifrige—noun--f.—dejection, sadness

mígnim—noun--m.—evil deed

mí-imbrim—verb—deceive, beguile; pass. pres. 3 sg.—mí-imerthar

mílíd—noun--m.--soldier

mín—adj.--small, fine, gentle

minaigid—verb--breaks, shatters, comminutes; intrans.—is broken

mind—noun--n.--diadem

mírbaldacht—noun--miraculous nature

mírbuil—noun--f.--marvel, miracle

mírbulta—adj.--marvellous

miscais—noun--f.--hatred

mi-se—see me

mo--see im

moch—adj.—early

mod—noun--m.—manner

moel--see mael

moeth—adj.—tender

moeth-oclach—noun--m.—tender juvenile

mog—noun--m.—servant

moga, mogda—adj.—servile

moidem—noun--f.—boasting, vaunting; declaring, avowing; taunting, upbraiding; threatening, promising

moidid—boasts, vaunts; declares, avows, asserts; with ar—impresses on, reminds; promises, threatens

molad—vn. of molaid--m.—praising, approval

molaim—verb—praise, approve; 3 pl. pret.—molsat

molbtach—adj.—praiseworthy, extolled, famed, praised

molta—part. of molaid—to be praised

mór--adj. great, large; comparative—mó, moo, mou; adv.—mostly, for the most part, to the greatest extent

múchna—adj.—grim, gloomy

muich—noun--f.—gloom, dejection, sadness

muichnech—adj.—dejected, melancholy, mournful, sad, plaintive

múinim—verb—teach, show

muintir—noun—f.—attendants, people, folk; familiar; dat. *muintir*

muir—noun—n.—sea

mullach—noun—n.—top, summit

mullachlethan—adj.—broad-headed

múnad—vn. of *múinid*—m.—teaching, instruction

náirech—adj.—diffident, shy, modest, ashamed

náma—noun—m.—enemy

nammá, namá—adv.—only, merely

nár—adj.—noble, magnanimous, honorable; diffident, abashed; evil, grievous; *is nár la*—to
deem shameful

nech—pron. indef.—someone, anyone

nefní—noun—nothingness; see *neimní*

neim—chreim—verb—disbelieve

neimní—neut. indecl.—nothing

neimnid—verb—makes nothing, nullifies, annihilates

nél—noun—m.—cloud

nem—m.—heaven

nem—negative prefix

nemda(e)—adj.—belonging to heaven, heavenly

nem-ingnad—adj.—not wonderful

nem-marbdai—adj.—“never dying”—pl. nom.

nert—noun--n.—strength, vigor; sg. gen.--nirt

nem-lochtach—adj.--unspotted

ní—noun--n. —thing; in ní—the thing

níamda—adj.--lustrous, brilliant

nigim—verb--wish

nocht—adj.--naked

nochtaim—verb--make naked, strip, unsheath, bare; 3 sg. ro-nocht

nóem, nóeb—adj.—holy; subst.-- saint

noemaim—verb—make holy; sanctify; pass.pret.3 sg.—ro-noemud

noes—noun—legal science, laws, custom

noídiu—noun--f.--infant

nóin—noun—f.—the canonical hour; mid-afternoon; noon, midday

nomad—adj.--ninth

nós—noun—m.--nature, disposition, custom, tradition, precedent; fame,renown, reputation

núa—adj.--new

núaide (núide)—adj.--newish, rather new, novel

núa-fhiadnaise—noun--New Testament

núall—noun--n. and m.--shout,cry

núallaim—verb--shout, bewail with outcry; 3 sg. pret.—ro-núall

núar—verb--wail, lament, sorrow

nuimir—noun—f.--number

- ó--leniting--conjunction--a) with perf., after, when; b) with pret., from the time that, since
- ó, úa--prep. from
- oband--adj.--sudden
- oc--prep. with dat.--at; accu, aice--3 sg. m.n.(?); 3 sg. m.n.oc(c)o, oc(c)a
- ocht--adj.--eight
- oegaire--noun--m.--shepherd
- oen--adj.--one
- oenaide--adj.--alone, solitary
- oen-gein--adj.--only-begotten
- oentaigid--intrans.--unites, joins with; transitive--unites, makes one; 3 pl. pret.--aentaigset
- oentu--noun--f.--unity, union
- oentugud--vn. of oentaigid--m.--union, joining, adhering (to), uniting (with)
- oenur--adj.--used after poss.adj.;e.g. me m'oenur--I alone
- óg--noun--m. and f.--virgin
- óg-slán--adj.--wholly pure, completely whole
- oibind--adj.--joyful, pleasant
- oidche--see aidche
- oingid--verb--anoints; pass.perf.pl.--ro-oingthea; pass.subj.impf.--ro-oingthe; 2 sg. past
subj.--ongthá
- oirchindech--see airchindech
- oirgid--verb--kills, slays; despoils, ravages, devastates; in law texts--punishes, fines

oirrther—noun—neuter—the east

óise—see aes

ola—noun--f.--oil

olc—adj.--evil; as subst.—m.

olchena—adv.—in addition, besides, in general

oldás, oltás—conj.--than (after comparative)

oll—adj.--huge, large

omun, úamun—noun--m.—fear, state of being afraid; adj.--afraid or apprehensive

ón—demonstr.ntr.pron.—“that”—id, hoc

ongad—vn. of oingid--m.--annointing

onórach—adj.--held in honor, esteemed, honorable

onóraigid—verb--honors, reverences

or—verb--says

ór—noun--m.—gold; sg.gen.--oir

or—noun--m.--top, side

ór—conj.—for, because, since

orcain, orgain, orgun—noun--f.—slaying, plundering

ord—noun--m.—order, sequence; order, arrangement, state, way, course, procedure; order, degree, rank; rank, dignity, honor; function, duty, task; rule, regulation, ordinance; ritual office; hammer

órdai—adj.--golden

ordnim—verb—ordain; 3 sg. pass. pret.—ro-h-ordned

orgaid—verb—slay, kill

ort—noun—m.—killing, slaughter, injury

ós, úas—prep.with dat.—above

ós cind—above (physically or morally)

oslaicim—verb—open; 3 sg.pret.—do-oslaic; 3 pl.pret.—ro-oslaicset; 3 sg.pass.pres.—oscailter

othrach—noun—m.—dung

pais—noun—a pace

par(r)dus—noun—m.—paradise

patric—noun—m.—a patrician

pécach—adj.—pointed, peaked

peccad—noun—m.—sin

pec(c)aigid—see pecthaigid

pecthach—adj.—sinful, sinner; acc.pl.—pecdachu

pecthaigid—verb—sins, commits sin

peláit—noun—f.—palace

penginde, pinginn—noun—f.—penny

petarlaic—see fetarlaicc

pían—noun—f.—punishment, suffering, pain, torment

píanad—m.—vn. of pianaim—torturing,

píanaim—verb—punish, torture

pin—noun--f.—a pine-tree, pine-wood

plág—noun--f.—plague, torment, suffering

póc—noun—oculum, kiss

pócaim—verb—kiss; 3 pl. pret.—ro-phócsat

popul—noun--m.—people; sg. gen.—popuil; pl.nom.—popuil

praind—noun--f.—meal

racaid—verb--reckons, counts

rád—vn. of ráidid—act of saying, uttering, speaking (with genitive of thing said and with fri of person addressed)

rag-, reg- --used as future stem, “I will go”; with do, do-raga—“will come”; 1 sg. fut.--regut

ráidim—verb--say to (with “fri”), mention, call; 3 pl.pret.—ro-ráidset

raire—noun--f.--shame

rand-chuitiugud—noun--m.--participation, alliance

rann—noun--f.—part, share

rath—noun--n.--grace

ráthus (ráithius)—noun--m.—suretyship, liability (for someone)

re n- --prep. with dative—before; 3 sg. m.n.—riam, remi, reme, roim; 3 sg. fem.—remi; 1 pl.—

romaind, remaind, reomaind

recht—noun--n.—law, the law (of Moses)

rédlu—noun--f.—star; gen.--réclainde

refed—noun--m.—rope, card, cable

reich—verb—reaches, comes to

réid—adj.—level, smooth

réidid—verb—rides, drives; levels, smooths, makes easy

réidigid—verb—levels, smooths, clears; makes plain or clear, explains, elucidates; makes smooth, calm; tranquilize; settles, adjusts

réidiugud—vn. of réidigid—act of clearing, smoothing, levelling

remar, remor—adj.—fat, big, stout, thick, bulky, corpulent; rémrai—acc. pl.

remet—noun—thickness

rémrai—see remar

remur—see remar

renda—see rind

res-gabáil—noun—ascension

rethim—verb—run, flow; 3 sg. pret.—ro-reth

rí—noun--m.--king

-riacht—arrived; 3 pl.—do-riachtsat

riachtain—noun--f.—coming, arriving

riadaim—verb—play round

riagad—vn. of riagaid—m.--torturing

riagail—noun--f.—rule

riagaim—verb—torture

riar—noun--f.—will, desire, obedience; do réir—dat. sg.—in obedience to, in accordance with

riattai—vn. of riadaim--“riding”

riccim—verb--reach, obtain, arrive at; 3 sg. pret.--ranic

rigan—noun--f.--queen

rigda—adj.--pertaining to the state or king; regal, royal

rigda—noun--a royal dwelling place

rige—noun--f.--ruling, kingship, sovereignty

rigrad—kings; chiefs; princes; a line of kings

rím—noun--f.—act of counting, enumeration; telling, relating

rind—noun--m.—point; n.--star

ris—noun--f.--piece of news, tidings, story

rith—noun--m.—running, stream; act of running, a run, rapid course

roáland--see aland

robáil—noun--f.--late formation from Eng. rob—act of robbing, plundering

rochtain—noun--f.--arrival

ro-diúltai—see diúltai

roichim—verb--arrive at, attain

ros-bean--see benaim

rosc—noun--m.—eye; acc.pl.—rusca, ruscu

ros-feich--see féigaim

ros letair--see ledraim

rothach—noun--an attack, onslaught

rú—a secret

ruccaim—verb—take, bring; be born; 3 pl. pres.—rucait; 3 sg. pass.pret.—ruc(c)ad; 3

pl.pass.pret.—ructha; 3 pl.pret.—rucsat; 3 sg.pret.—ruc(c)

sab—noun--m.--staff

sacart—noun--m.--priest

sádaile—noun--f.--pleasure, comfort

saebaim—verb—deceive

saer—adj.--free, freeman; enfranchised; noble; ready

sacrad—vn. of saeraid--m.—freeing, deliverance

sacraim—verb—save, deliver; 3 sg.pret.—ro-shaer; 3 sg. pret.pass.—ro-sacrad

saeth—noun--m.--labor, sickness

saethar—noun--n.—labor, toil

saethraigim—verb—labor; 3 sg.pret.—do-soethraig

sáidber—adj.--wealthy

sáidid—verb--fix, plant, erect; thrust, fix, implant; pierce

saigim—verb—go towards, aim at

saigit—noun--f.--arrow

saignén—noun--m.--lightning

saindrud—adj.--particular, special

saine—noun--f.--difference, diversity

sair—adj.--east, eastwards

sál—noun--f.--heel

salach—adj.--dirty, filthy

salchaim—verb--defile; 3 sg. pass.pres.--salchair

sam—adj.--separate, especial

samrad—noun--n.--summer

sapoit—noun--f.—Sabbath-Day

sárugud—vn. of sáraigid--m.—offending, offence

sásad—noun—vn. of sásaid--m.—satisfying, nourishment, food

scáiled—vn. of scailid--m.—scattering, tearing, pulling down, abrogation

scáilim—verb--loosen, destroy, scatter, disseminate; 3 sg. pass. prêt.—ro-scailed; 3 sg. pret.—

ro-scáil

scailte—part. of scailid--scattered, dishevelled

scaindred, scandrad—vn. of scaindrid—act of scattering, dispersing

scél—n.—story, narration, tale; story; news, tidings; information, account

sceola—noun--news bringer

scithaigim—verb--weary, exhaust

scoiltim—verb--split; 3 sg. pret.—ro-scoilt

screpra—noun--f.--scripture

scribaim—verb--write; 3 sg. pret.—ro scrib; 3 sg. pass.pret.—ro-scribad

scribend—vn. of scribaid--n.--writing

scribtha—part. of scribaim--written

scuchaim—verb—depart; used in perf.—to be finished, ended; 3 sg. perf.--ro-scáich

sea—with article, after nouns with thin vowel in last syllable; as emphatic affix of 1 sg.

seccaid—verb—dry up, wither

secdai—part. of seccaid—dried up, withered

sech—prep. followed by acc.—apart from; general sense—past, beyond, more than; after verbs
of motion

sechem—noun--f.--act of following

sechrán—noun--m.—wandering, error

sechránaigid, sechránaid—verb—wanders off, strays, goes astray, errs

sel—noun--m.—distance of time or space

sen—adj.--old

séna—noun--f.—denial, rejection

senathair—noun—m.--grandfather

senóir—noun--m.—senior, elder

serb—adj.--bitter

serba, serbae, seirbe—noun—f.--bitterness

serc—noun--f.--love

sessom—noun—standing

sét—noun--m.--way; precious treasure, object of value; dat. pl. sétaib

sia—adv.--longer, further

siar—adv.--westward

siat—3 pl.pron.—they; ar siad—they said

siacht—verb—in pret. (of ro-saig)—ro-siacht—arrived, reached; in phrase ro-siacht la—“it was completed by (anyone)”

sib—you—pl.nom.acc. of pron. 2 pl.

sid, síth—noun—m.—peace

sidamail—adj.—peaceable, peaceful

side—3 sg. pron.; often after (is) e—it is he who; 3 pl. iat-side; is iat-side—it is they who

síl—noun—n.—seed

sílaim—verb—sow

sinagóig—noun—f.—synagogue

sind—pron.—we, us

sined—vn. of sinid—m.—stretching out, prolongation

sinim—stretch out; 3 sg.pres.—sinid

sinte—see sined

sigen—f.—sign, token, mark

sír—adj.—everlasting

sírecht—noun—f.—deprivation, deficiency, lack; longing, yearning, sadness

sirid—verb—ranges, traverses, wanders through; betakes oneself to, seeks out, has recourse to; seeks for, asks, demands; 3 sg.pret.—ro-shir; 3 sg. impf.—sired

siriud—vn. of sirid—m.—searching, asking

sis—adv.—below, downwards

síth—noun—m.—see síd

siut—pron.—that

slán—adj.—whole, complete, full

slánaigim—verb—make whole, heal, save; 3 sg. pass. pret.—slánaiged; 3 sg. pret.—ro-shlánaig;

3 pl. pass.pret.—slánaigthe

slán-íccid—noun—m.—full healer; Savior

slánti—noun—f.—health, healing

slánugud—m.—vn. of slánaigidim; healing, salvation

slat—noun—f.—plundering

slataige—noun—m.—robber

slatt—noun—f.—rod

sléchtad—vn. of sléchtaid—act of bowing, bending

sléchtaid—verb—kneels, bows down, prostrates

slíab—noun—n.—mountain

slicht—noun—m.—mark, track; offspring, family, line, posterity; tradition

slige—noun—f.—road, way

sligid—verb—cuts, fells, strikes down, clears; lays low, slays, defeats

slóg, slúag—noun—m.—a host, army; throng, crowd, company, assembly

smacht—noun—n.—sway, command

so—pron. demon.—this, that; refers to what is going to follow

sochaide—noun—f.—multitude, crowd

- sochar—noun--m.--good or valued contract; privileges, rights, dues, revenue; profit,
 advantage, benefit
- sochenélach—adj.--noble
- sochraide—adj.--beautiful, honorable
- sochraidecht—noun--f.—beauty of form
- socht—noun--m.--silence
- sód—noun--m.--sufficiency, plentiful refection; well-being, comfort, ease, pleasure, luxury;
 . what is sufficient to effect something, a cause
- soer—see saer
- sogním—noun--m.—good deed; pl. dat.--sognímaib
- soillsigud—m.—vn. of soillsigidir—making bright, illuminating, enlightening
- sóim—verb—turn, turn away from; convert; 3 sg.pret.—ro-shói; 3 pl. pass.pret.—ro-soitea
- soimm—adj.--rich, wealthy
- sóinmech—adj.--prosperous
- solam—adv.--quickly
- sollsi—noun--f.—light, brightness
- sollsigim—verb—lighten, shine
- solusta—adj.--bright, illumined
- somilis—adj.—very sweet, delectable
- son—in compound prep. with ar—for the sake of, on account of
- sornd—noun--m.--furnace

- soscéla—noun--n.—good news, gospel
- sossad—noun--m.—abode, seat, position
- spirit—noun—m.—Holy Spirit; spirit, ghost, angel
- sreth—vn. of sernid--f.—act of strewing, spreading out; row, line, series, arrangement
- srían—noun--m.—bridle
- sruith—noun--m.—sage
- sruth—noun--m.—stream, river, current, torrent
- stair—noun--f.—history, story
- staraige—noun--m.—historian
- súainem—noun--m.—rope, cord
- súairc—adj.—gentle, pleasant
- súalaig—noun--f.—virtue
- súan—noun--m.—sleep
- súas—adv.—up, upwards
- suba—noun--n.—joy, gladness
- subach—adj.—joyous, exulting
- suide—noun--n.—sitting, seat
- suidiged—vn. of suidigim--m.—setting, placing
- suidigim—verb—set, place; 3 sg. pass. pret.—ro-suidiged; 3 sg. pret.—ro-shuidig; 3 pl. pass. pres.—suidigther; past part.—suidigthe; 3 sg. pass. pret.—ro-suidiged
- suidim—verb—sit; 3 sg. pret.—do-shuid

súil—noun--f.--eye

sund--adv.--here

súntach—adj.--vigorous, spirited, energetic; joyful, cheerful

súr—noun--m.--seeking

suthain—adj.--everlasting

tabairt—vn. of do-beir--f.—giving, putting

taccra—vn. of do-accair--n. and f.--argument, contending

taccraim—verb—dispute, argue, contend

taebad—m.--vn. of taebaid—drawing near to, approaching; trusting, placing confidence

taim—verb--"to be"--copula 3 pl. pres. indic. absolute, it; copula 3 sg.past, ba; subj. sg. 3 pres.,

-b or -p attached to ro-, conarabi; 3 sg. perf. ro-bui, ro-boí; copula 3 sg. pres. ind., is; 3 sg.

fut.—bieid, bied, bid; 3 sg. sec.fut.—biad, robad, bad,bud; 3 sg.fut.subst., independent—

biaid; sec. present—bud; 3 sg. consuet. pres., substantive verb—bíid; future subj.

rel.—bias; is é—it is he who; 1 sg. subj. pres.—ra-bur-sa; 2 pl. subj. pres.—bad; 2 sg. past

subj.—no betha; 3 sg.pret.—boí,baí; pret. rel.—boicé; 1,2,3 sg. subj. pres.—ba; 3 sg. subj.

past—bad, ro-bad, bid; the short form ta occurs after rel. cum prep., hi-ta, "in quo est"; 3

pl.past subj.—betis; 3 sg.cons.pres. of copula-- -bi,-pi; 2 sg. imperative—bi; 3 sg.

imperative—bad; 3 pl.subj.pret.conjunct—bátar; 1 pl.perf.deut.—ro-bámmar; 1 pl.

perf.prototonic—ro-bamm; 3 sg. fut.ind.—bid; 2 sg. and 3 sg. subj.pres. copula—co r-bat;

3 pl. imperf. indic., consuetidinal pres., substantive—no bitis

tairchetul, tairchetal—noun--n.--prophecy

taircim—verb—produce, bring on

taircsiú—f.—vn. of do-airicc—finishing, completing, coming or bringing to an end

taircim—verb—come, arrive; be completed, ended; 3 sg. pret.—tairnic, tarnic

tairise—adj.—faithful, trusty, certain

tairngim—verb—drag, draw; 2 sg. pret.—ro-thairngis; 3 sg. pret.—do-tharraing

tairngirim—verb—promise; 3 sg. pass.pret.—ro-tairngered

taisbénaim—verb—show

taiscid—verb—keep, guard, store

taiscid—vn. of taiscid—f.—storing, depositing

taise—noun—f.—relics

taithmech—n.—“loosening” of or from chains

taithmigim—verb—unloose, free (from bonds)

taitnem—noun—m.—shining, brilliance

taitnemach—adj.—bright, shining

taitnigim—verb—shine

taitnim—verb—please; shine, appear; 3 sg. pret.—ro-thaitne

talam—noun—m.—earth; sg. dat.—talmain

talam-chumscugud—(cumscugud—vn. of con-oscaigi-m—act of moving, changing,; change, motive, removal)—noun—m.—earthquake

talchaire—noun—f.—self-will, obstinacy, determination

talchar—adj.—orig. loving one’s own will, selfish; willful, obstinate, ruthless, violent

tall—adv.—then; in the next world

tánaise—second

tar—prep. with acc.—over; tar [dar] cend—for the sake of; 3 sg.m.— tairis

tarcaisnech—adj.—contemptuous, scornful; contemptible, despicable, miserable

tard—verb—give, put; followed by co—bring; 3 sg. sec. pres.—3 sg.— co tardad

tarla—verb—happened, reached—enclitic form of 3 sg. indic. perf. do-rála, from do-cuirethar

tárr(th)aigid—verb—overtakes, catches, seizes; 3 sg. pret.—tarraid

tech—noun—n.—house; sg.dat.—tig, taig; sg.gen.—tige, taige; pl.nom.—

tige, taige; pl.dat.—tigeb

techt—noun—m.—messenger; f.—coming, entering

téchta—adj.—suitable, right

techtairm—verb—possess; relative—techtas

tegdais—f.—home, dwelling; mansion

téginm—verb—come, go; sec.pres.3 pl.—tégtis; 3 sg.imperative—téiged

teichid—verb—flees, runs away, retreats

teidm—noun—n.—pestilence, disease

teistimin—noun—m and f.—testimony, text, evidence

téit—verb—went; generally 3 pret.sg.—teit-sium; with remi—he proceeded

télach—noun—f.—hill

temel, teimel—noun—m.—gloom, eclipse

tempul—noun—m.—temple; sg. gen. tempuil

tene—noun--f.--fire

tenga—noun--f.--tongue

tenntige—adj.--fiery

térnám—noun--m.--escape

tescad—vn. of tescaim--m.—cutting, scission

tescaim—verb—cut off, cut out, lop off; 3 sg. pass. pret.—ro-tescad

tiagaim—verb—go; 3 pl. pres.--tiagait

tíar—adv.--behind; in the west, westerly

ticcim—verb—come; pret.3.sg—tánic; 3 pl. pret.—tancatar; 3 sg. fut. sec.(=imperf. subj.)—tisad,

tissed; 3 sg. future—ticfa; 3 sg. s-future—tí; 2 pl. imperative--ticid

tidecht—noun--f.—coming, arrival

tidnaic(c)im—verb—grant, bestow—pret.3 pl.-ro-thidnaicset; 3 sg. pass. pres.--tidnaicther

tidnocul—noun--n.--giving, bestowing

tige—noun--f.--thickness, density

tigerna—noun--m.—lord, master

tim-aircim—verb—restrain

timthirecht—noun--f.--service

tinaim—verb—fade, waste away

tinchosc—vn. of do-inchoisc--n.--instruction, direction

tindesnách—adj.--hasty, precipitate

tin-fedim—verb—inspire; 3 sg. pret.—do-r-infid

tinntúd—noun--m.--conversion; translation (of a word), version

tinoilim—verb--assemble; 3 sg. pret.—ro-tinoiled; 3 pl.pass.pres.perf.—tinolit; 3 pl. pret.—

tinolset; 3 sg. pret.pass.—ro-tinoiled

tinól—noun--m. later n.--collecting, gathering

tír—noun--n.-land, territory, world

tírimm—adj.--dry

tittacht—noun--f.--arrival

titul—noun--m.--inscription

tlacht—noun--m.--garment

tnúth—noun--m.--envy

tobach—vn. of do-boing--m.--exacting, levying (taxes); act of cutting, reaping, removing;

tócbaim—verb--raise, lift up; 3 sg. pret.—ro-thócaib; 3 sg. pres.—tócbaid; 3 sg. pass. pres.—

tocbaiter; 3 sg. pass.pret.—tucad, tuccad; 3 sg. pret.—ro-thócaib; 3 pl.pret.--tócaibset

tochailt—f.--vn. of do-claid and tochlaid; action of digging up

tó-choiscim—verb--follow

tóchustal—noun--m.--act of assembly; mustering, assembly

todail, todáil—f.—vn. of do-dáili--shedding

todéanam—noun--m.--suffering, pain

todiuscud—vn. of do-díuschi—act of wakening; act of stirring, exciting; act of restoring to life

toduil—noun--f.--shedding

tó-dúiscim, dúscaim—verb—awake, raise from the dead; 3 sg. pret.—ro-tódúisc; 3

pl.pass.pres.--tódúscthar

togaide—part. of do-goa--chosen

togaim—verb—choose; 1 sg. pret.—ro-thogus, ro-thoguis

toibgim—verb—exact (debts, taxes);

toicthiu—noun--f.—fortune, chance; good fortune, prosperity, wealth

tóimnim—verb—think

toimse—part. of do-midethar--measured

tóir—noun--f.--act of helping, help, assistance; armed help, reinforcement; pursuit to rescue;

pursuit; act of having recourse to

toirsech—adj.--sorrowful

toirsi—noun--f.--sorrow

toirsech—adj.--first; chief, leader

tol—noun--f.—will, wish

toll—noun--m.--hollow, hole, cavity

tomus—noun--m.—measuring, estimation

topur—noun--m.—well, spring

tor—noun--m.—tower, fortified building

torachtain—vn. of do-roich--arrival

torbaid—verb--hinders, injures, confines

tormach—noun--n.—increase, addition

- tormaigim—verb--add, increase
- tórruma—noun--attendance (on sick persons)
- tossach—noun--n.--beginning
- tost—noun--m.--silence
- tothacht—noun--f.--purport, importance
- trá—adv.--then, indeed
- traig—noun--m. and f.--foot, the human foot, step
- tráth—noun--n.and later m.--hour, canonical hour
- treblait—noun--f.--tribulation
- trécim—verb--leave, forsake; 2 sg. pret.—r-thrécis; 3 sg. pret.—ro- thréig
- trelam—noun--m.--furniture, stuff
- trell—period of time, while, interval,
- trén—adj.--strong, mighty
- treorugud—(vn. of treóraigid—guides, leads)—m.--guidance
- trí—adj.--three
- tri—prep. with acc.—through, by; 3 sg. fem.—trempi
- tria, tre—prep. with acc.—through, by
- triar—noun--m.--three persons
- trícha—noun--m.--thirty
- trócaire—noun--f.--mercy
- tróg, trúag—adj.--miserable, wretched

trom(m)—adj.--heavy

truag—adj.--miserable, wretched

trumma—noun--f.--heaviness

tuaircim—verb—strike, bend; 3 pl. pret.—cor-thuaircset

túaiscert—noun--n.--the north (also the left); North quarter

túag—noun--f.--axe

túagaid—verb--hews, chops, strikes with axe

túar—noun—cultivation, preparation; manuring of land; cultivated field; sign, portent, omen, foretelling; act of meriting, deserving, winning, gaining

tuarcabaim—verb--raise up, rise (of the sun); show; 3 sg. pret.—tuarcaib

tuas--above

túaslucad—(vn. of do-fúasailci—sets free, releases, loosens; solves; relaxes, remits; dissolves, destroys)--m.—releasing, delivering, setting free; dissolving, resolution, dissolution; solution, ; relaxation

túath—f.—people, tribe, nation; country, territory

tucaim—verb--give, bring, put; sometimes in the form do-fuc, "to give to"; 3 pres.pl.—tucait; 2

sg. pret.—tucais; 1 sg. pret.—do-focus, tucus; 3 sg. pret.—do fuc, tuc; 3 pl. pret.—tucsat;

3 sg. pret. pass.--tucad; with "for"—induce, compel; imperative 2 sg.—tuc; 2 sg. subj.

pres.—tuca; 3 sg. pass. sec. pres.—tuctha; pass. pret. 3 pl.—tuctha

tuicim—verb--understand; 3 pl. s-pret.—tuicset (?); 2 sg. pret.—ro-thuici[s]

tuicse—part. of do-goá--chosen, elect, acceptable

tuisim—verb—beget, bring forth, be born; 2 sg.pret.—ro-thusmis; 3 sg.pret.—ro-thuisim

tuitim—verb—fall; 3 sg. pret.—ro-thuit, ro-thoit

turbaim—verb—rise

tús—noun—beginning; act of leading; forefront, front position

úain—noun--f.--leisure

úair—conj., for, because, since, when, inasmuch as

úair—noun--f.--hour

úall—noun--f.—vainglory, boastfulness

úar—adj.--cold

úasal—adj.--high, noble, lofty, honorable

úasal-athair—noun-m.--patriarch, ancestor

uath—adj.--few; comparative--uati

úathad—noun--n.later m.—fewness, a few

úathmar—adj.--dreadful, terrifying, terrible, horrible, awful, direful

uch—interjection—alas

uic—verb--2 sg. imperative--get

uile—noun--all; before noun, whole

uille—noun--f.—elbow, corner

uisse—adj.--just, right, fitting

uli-cumachtach—adj.--omnipotent, almighty

urnaide—adj.--of brass, brazen

umal—adj.--humble

úr—adj.--fresh, new

urchar, airchor—vn. of ar-cuirethar--cast, throw

urmór, airmór—adj.--very many, very great; subst. with genitive— most of

urusa—adj.--easy, practicable

usa, ussa—adj.--comparative--easier

út—adv.--yon,yonder, there

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