

# 29 The Finding of the Holy Cross

## Version 1

### Headnotes

- Source:** *B* UUB C 528, ff. 110v33–111v5 (1400–50).  
**Parallel texts:** *C* SRA E 8900, pp. 313:26–315:26 (1450–70).  
**Original text:** *LegAur* 464–69. The OSw. text diverges somewhat from the *Legenda Aurea* making a direct comparison difficult. For this reason, the Latin text is provided in full after the English translation.  
**Editions:** *B* FsvLeg I 86–88; FsvLeg PAW III 228–32.

### Edition (*B* UUB C 528)

- Helena** constantini modher for atir til ierusalem ok læt alla iudha saman  
kalla ¶ Judha ræddus thy at the visto hona cristna wordna ¶ **Hele**  
3 na bōdh them visa sik thet dyra thræ som ihesus tholde dōdh ·a· Judha bed-  
dos · dagh til anzswara · ok ingo a radh ¶ **En** som heth iudhas sagh  
dhe til therā · min fadherfadher zacheus manadhe min fadher symonem sy  
6 mon manadhe mik aldre visa thræt hwar thet ligger · thy at aldre war-  
dha iudha rike til æro ok aldre thrifs war slækt sidhan thet wardher  
vpuiſt · **Jak** swaradhe minom fadher · hwi wildo ware ætmæn dræpa *christum*  
9 ¶ **Han** swarade mik aldre war iak ther i radhum medh vtan iak aftaldhe  
ok ey drapo the han for andra skuld vtan at han awitte them for osidhi  
æn han stodh sannelika thridia dagh wp aff dōdh ok til himna vpstegh  
12 ok thiin brodher stephanum drapo iudha for thy at han predicadhe *christum* ¶ **Oc**  
rædh min fadher mik · aldre hata cristit folk ok sagdhe at therā rike  
skal wara æwinnelikt ¶ **Judha** komo ather for drotningena · ok · sagdho /  
15 enghin thæn finna · som thræt kunde visa ¶ **Helena** hōtte them brinna

---

3 ·a·] AA C. 4 dagh] fresth C. 5 therā] them C; fadherfadher] \fadher/fadher C. 6 visa] wisa thet C. 6–7 wardha] wardher thet C. 8 minom] \minom/ [war] C. 9 ther ... radhum] J radhom ther C. 10 drapo] drap[a>o] B, \draap/ C; at] \at/ B, ~ C. 11 æn] [men > æn] B, æn C; thridia ... dōdh] wp aff dōdh tridhia dagh C. 12 thy] \thy/ B, ~ C. 13 hata] [dræpa > hata] B, dræpa C. 14 drotningena] d[ø>r]øtningina C.

- a bale tha gafuo the wt **j**udam redde for ellenom ok sagdho han wara /  
 visan son hælaghs prophete ¶ **H**elena læt them lidugha · ok thok iudham ·  
 18 judhas sagdhe omøghelikt wara sik nokot vitha aff thy thræ · som bort war  
 kastat for hundradha · aarom · ¶ **H**elena læt kasta iudham j diupastan thør-  
 ran brun at swelta til dōdh vtan han sagdhe hwar thræt ware ¶ **S**iæt  
 21 ta dagh nær dōdh sultin gik iudhas widh sanno ok wizste drotnigerne thræt  
 ok gik medh ok grof · epte træno · jæmskøt skalf al iordhin ok wt røk sø  
 tasta lokt / tha lypte iudhas hænder til himna : ¶ **T**hiio alna diwp groff  
 24 iudhas ok funno thry kors ¶ **w**m then tima laa en frw widh dōdhin ok  
 en vnger man dōdher medh allo helena wilde wiis wardha hwilkit korssit  
 wars herra ware oc læt fresta them olikasto først ok dughdo enkte som ængin  
 27 dygdin war medh ¶ **T**ha wars herra siælfs kors lagdhis wppa fruna · ok a ·  
 thæn dōdha tha fik frun bōther ok thæn dōdhe liiff ¶ **T**ha øpte diæfwlin ·  
 j wædhreno ¶ **A**wi iuda · olikir minom iuda / han forredh ihesum til corsith  
 30 en thu forræd corsit fra mik han giordhe mik mykit waldughan ok thu æltir mik  
 wt af rike ok æro ¶ **J**ak skal thik skipa annan kesara · som thik skal  
 atir fra christo thrugha ¶ **J**udhas hōrdhe rōstine som flere ok læt sik dōpa  
 33 ok kalla quiriachum ok wardh patriarcha · j ierusalem epte macharium patriar  
 cham dōdhan ¶ **H**an lette ok epte wars herra naglom ok fan them · skinan  
 dhe som gul ther han grof ok gaff drōtninggimne ¶ **H**elena for hem ok før-  
 36 dhe medh sik dighran del aff korseno ok naghлана ok arons wand ok man  
 na ok mangha andra hælgho doma ¶ **M**edh thwem naglum læt hon pryd  
 ha sins sons hiælm ok en · læt hon fæsta medh gulle widh hans bezl til ·  
 39 sighirs thrōst · ¶ **G**regorius thuronessis scrifuar at naglane waro fyre ok si-  
 ghir at hon læt · sænkie then fiærdha j iorsala haff ther swalghit war wadhe-  
 lighast pelagrimum til thrōst sidhan tappadus aldre folk ther nær sighlande ¶ **S**il-  
 42 uester paue bōdh halda · thridia dagh maii manaz helghan huart aar som helena  
 hit  
 te vars herra cors :-

16 for] ~ C. 17 son] \son/ [son] C. 18 sagdhe] sagde sich C. 20 at] [ok > at] B, ok C. 21 dagh] daghin C; dōdh] \dōdh/ B, ~ C. 22 wt] \wt/ B, ~ C. 24 widh] fore C. 25 wardha] war\dh/a B, wara C; korssit] ko\tr/sith C. 26 først] \først/ B, ~ C. 27 ok a] [-] oc op a C. 28 øpte] ropadhe C. 29 iuda] iud[hæ:a] B, jwda C. 30 mykit waldughan] mykit \waldughan/ B, wældoghan C; thu] [han] \tw/ C. 31 wt aff] w C; ok] och [-] C; thik skal] tik C. 32 thrugha] kwska C. 33 kalla] kalladhe sich C. 34 lette] l[e]tte B, lætte C. 35 gul] \gul/ B, gwl C; gaff] gaff them C. 36 dighran] dighran [del] C; arons wand] {arons wand} B, wirgan aaron C. 37 thwem] thwe[n>m] C. 37-38 prydha] pr[yd|h]a B, prōwa C. 38 en] ~ C. 40 hon] h[a>o]n B, han C. 40-41 wadhelighast] [mest>wadhe]-|lighast| B, mæsth C. 42 paue] \paue/ C; huart aar] \huart aar\ B, ~ C. 43 vars ... cors] thet hælgha kors aa C.

## Translation

Helena, the mother of Constantine, returned to Jerusalem and had all the Jews summoned. The Jews were afraid because they knew that she had become a Christian. Helena commanded them to show her the precious tree upon which Christ suffered death. The Jews asked for a day to answer and met together in council. One [of them], who was called Judas, said to them, “My grandfather Zacchaeus demanded of my father Simon; Simon demanded of me never to show where the tree is because the Jews’ kingdom [i. e., the Jewish nation] will not be praised and our family will never thrive from the moment it is revealed. I answered my father, ‘Why did our forefathers kill Christ?’ He answered me, ‘I was never in their councils, but I advised against it, and they killed him for no other reason than he accused them of vices. But he truly did rise from the dead on the third day and rose to heaven. And the Jews killed your brother Stephen because he was preaching about Christ.’<sup>1</sup> And my father advised me never to hate the Christian people and said that their kingdom would last forever.”

The Jews came once again before the queen and said they could find no-one who could show [her] the tree. Helena threatened to burn them on a bonfire. Then, afraid of the fire, they handed over Judas and said he was the wise son of a holy prophet. Helena let them go and took Judas. Judas said that it was impossible for him to know anything about the tree that had been thrown away hundreds of years previously. Helena had Judas thrown into the deepest dry well to starve to death unless he said where the tree was. On the sixth day, almost dead of starvation, Judas admitted the truth and showed the queen [the location of?] the tree and went along and dug for the tree. Immediately, all the earth shook, and the sweetest fragrance seeped out. Then Judas lifted his hands to the sky. Judas dug ten cubits deep and found three crosses. At that time, a lady was close to death and a young man completely dead. Helena wanted to know which cross was Our Lord’s and had them tested in different ways first and if they had no virtue then they would not work. When Our Lord’s cross was laid upon the lady and upon the dead man, the lady was cured, and the dead man returned to life. Then the devil shouted into the air, “O woe, Judas! Unlike my Judas [i. e., Iscariot]! He betrayed Jesus to the cross, but you betrayed the cross from me! He made me very powerful, and you drive me out of kingdom and honour! I shall create another emperor who will force you back from Christ!” Judas, just like several others, heard the voice and had himself baptized and named Quiriacus and became the patriarch of Jerusalem after Macarius the patriarch died.

---

<sup>1</sup> See Text 49: *The Stoning of St Stephen*.

He also searched for Our Lord's nails and found them shining like gold where he dug and gave them to the queen. Helena travelled home and took with her a large part of the cross and the nails and Aaron's staff as well as many other men's holy relics. She had her son's helmet adorned with two nails and one she had fastened with gold upon his [horse's] bridle to ensure victory. Gregory of Tours writes that there were four nails, and she sank one of them into the Jorsala Sea<sup>2</sup> where the swell was dangerous in order to be of help to pilgrims. From then on, no-one was ever lost when sailing there. Pope Sylvester ordered the third day in the month of May every year to be kept as a festival for when Helena found Our Lord's cross.

### Latin version: *Legenda aurea* [*The Golden Legend*]

Source: *LegAur* 464–69.

Translation: Jacobus de Voragine, *The Golden Legend: Readings on the Saints*, vol. 1, trans. William Granger Ryan (Princeton: Princeton University Press, 1995), 280–83.

Cum autem Helena Iherusalem aduenisset, omnes Iudeorum sapientes qui per totam regionem reperti sunt ad se congregari precepit. Hec autem Helena prius stabularia fuerat, sed propter eius pulchritudinem Constantius eam sibi coniunxit, secundum quod dicit Ambrosius in hec uerba: “Stabulariam hanc fuisse asserunt, sed coniuncta est Constantio seniori, qui postea regnum adeptus est. Bona stabularia que tam diligenter presepe domini requisiiuit; bona stabularia, que illum stabularium non ignorauit qui uulnera curauit a latronibus uulnerati; bona stabularia que maluit omnia extimare stercora ut Christum lucrifaceret; ideo illam Christus de stercore leuauit ad regnum.” Hec Ambrosius. Alii uero asserunt et in quadam chronica satis autentica legitur quod ipsa Helena fuit filia Cohelis regis Britonum; quam Constantius in Britanniam ueniens, cum esset unica patri suo, duxit uxorem unde insula post mortem Cohelis sibi deuenit. Hoc et ipsi Britones attestantur, licet alibi legatur quod fuerit Treuirensis. Iudei igitur nimium formidantes dicebant ad inuicem: “Quare putatis quod regina nos ad se faciat congregari?” Vnus autem ex eis nomine Iudas dixit: “Scio enim quia uult a nobis discere ubinam sit lignum crucis in quo Ihesus crucifixus fuit. Videte ergo ne aliquis sibi confiteri presumat. Sin autem certissime sciatis quod lex nostra euacuabitur et paterne traditiones funditus destruentur. Zacheus autem auus meus prenuntiauit

---

<sup>2</sup> OSw. *Iorsala haf* [lit. Jerusalem Sea], that is the ‘(Eastern) Mediterranean Sea.’

patri meo Symoni et pater meus moriens dixit mihi: ‘Vide, fili, quando inquiretur crux Christi, illam manifesta antequam aliqua patiaris tormenta. Nusquam enim ex tunc gens Iudeorum regnabit, sed illi qui crucifixum adorant quia ipse est Christus filius dei.’ Cui ego dixi: ‘Pater mi, si uere patres nostri ipsum esse dei filium cognouerunt, cur ipsum crucis patibulo affixerunt?’ Et respondit: ‘Nouit dominus quia nunquam in consilio eorum extiti, sed eis sepius contradixi. Quia uero ipse Phariseorum uitia exprobrabat ipsum crucifigi fecerunt. Ipse uero die tertia resurrexit et celos discipulis uidentibus penetrauit. In quem Stephanus frater tuus credidit, quem Iudeorum uesania lapidauit. Vide ergo, fili, ne ipsum uel discipulos eius audeas blasphemare.’” Non uidetur autem multum probabile quod pater istius Iude tempore passionis Christi esse potuerit, cum a passione Christi usque ad Helenam, sub qua Iudas fuit, fluxerunt plus quam ducenti septuaginta anni, nisi forte diceretur quod tunc homines plus quam modo uiuebant. Dixerunt ergo Iudei ad Iudam: “Nos talia nunquam audiuius, uerumptamen si de hoc regina quesierit uide ne hoc sibi aliquatenus confitearis.” Cum ergo illi ante reginam stetissent et illa eos interrogasset de loco ubi fuerat dominus crucifixus et ipsi locum nullatenus indicare uellent, iussit eos omnes igne cremari. At illi timentes tradiderunt Iudam dicentes: “Hic, domina, iusti et prophete filius optime nouit legem et tibi omnia que quesieris ab eo indicabit.” Tunc illa omnes dimittens tenuit Iudam solum cui dixit: “Mors et uita tibi proposita sunt. Quid malueris elige. Ostende igitur mihi locum qui Golgotha dicitur ubi fuit dominus crucifixus ut crucem eius inuenire possim.” Respondit Iudas: “Quomodo locum scire ualeam, cum ducenti iam anni et amplius fluxerint et nequaquam illo tempore natus essem?” Cui regina: “Per crucifixum fame te perimam nisi mihi dixeris ueritatem.” Ipsum igitur in puteum siccum iussit proici et ibidem famis molestia cruciari. Cum ergo ibidem sex diebus sine cibo mansisset, die septimo extrahi petiit et crucem se indicaturum promittit. Cum ergo extractus ad locum uenisset et ibidem orasset, locus subito commouetur et fumus aromatum miri odoris sentitur, ita ut miratus Iudas ambabus manibus plauderet et diceret: “In ueritate Christe tu es saluator mundi.” Erat autem in loco illo, sicut in ecclesiasticis hystoriis legitur, templum Veneris quod Adrianus imperator ibidem construxerat ut si quis christianorum in loco illo adorare uoluisset uideretur Venerem adorare et ob hoc infrequens et pene obliuioni datus fuerat locus. Regina autem templum funditus fecit destrui et locum inarari. Post hoc Iudas precingens se uiriliter fodere cepit et XX passus fodiens tres cruces absconditas reperit, quas ad reginam protinus deportauit. Cum autem crucem Christi ab illis latronum nescirent discernere, eas in medio ciuitatis posuerunt ibidem gloriam domini prestolantes. Et ecce, cum circa horam nonam quidam iuuenis mortuus deferretur, Iudas feretrum tenuit et primam et secundam crucem super corpus defuncti apposuit, sed nequaquam ille surrexit; apponens autem tertiam protinus rediit defunctus ad uitam. In hys-

toriiis autem ecclesiasticis legitur quod cum quedam mulier primaria ciuitatis semiuiua iaceret, Macharius episcopus Iherosolimitanus primam et secundam crucem adhibuit, sed nihil profecit; tertiam uero apposuit et protinus mulier apertis oculis sanata surrexit. Ambrosius uero dicit quod discreuit ipsam crucem domini ab aliis per titulum quem posuerat Pylatus, quem titulum ibidem inuenit et legit. Dyabolus autem in aera uociferabatur dicens: “O Iuda, quid hoc fecisti? Iude meo contraria operatus es. Nam ille me suadente fecit prodicionem et tu me renuente Ihesu inuenisti crucem; per illum multorum lucratus sum animas, per te perdere uideor iam lucratas; per illum regnabam in populo, per te iam expellar a regno. Verumptamen tibi uicem rependam et contra te regem alium suscitabo qui fidem deserens crucifixi cum tormentis te negare faciet crucifixum.” Quod quidem de Iuliano apostata dictum uidetur qui Iudam episcopum Iherosolimis factum multis tormentis affecit et martyrem Christi fecit. Audiens Iudas uociferantem dyabolum nihil extimuit, sed constanter dyabolo maledixit dicens: “Christus te dampnet in abyssis ignis eterni.” Post hoc Iudas baptizatur, Quiriacus appellatur et Iherosolimorum defuncto episcopo ibidem in episcopum ordinatur. Verum cum beata Helena clauos domini non haberet, rogauit episcopum Quiriacum ut ad locum pergeret et clauos domini inquireret. Qui cum uenisset et ad dominum preces fudisset, continuo clauus uelut aurum fulgentes in terra apparuerunt, quos ille accipiens regine detulit. Illa autem genua figens in terra et caput inclinans eos cum multa reuerentia adorauit. Crucis ergo partem Helena detulit filio, partem uero thecis argenteis conditam reliquit in loco. Clauos uero quibus dominicum fuerat corpus affixum portat ad filium, ex quibus, ut Eusebius Cesariensis refert, frenos quibus uteretur ad bellum composuit et ex aliis galeam suam armauit. Nonnulli uero asserunt, ut Gregorius Turonensis, clauos quatuor in dominico corpore fuisse, ex quibus Helena duos in freno imperatoris posuit, tertium in ymagine Constantini que Rome supereminet urbi locauit et quartum in mare Adriaticum quod usque tunc fuerat nauigantium uorago proiecit, precipiens hoc festum de inuentione crucis singulis annis sollempniter celebrari. Ambrosius uero sic ait: “Quesiuit Helena clauos domini et inuenit et de uno frenos fieri precepit, de altero dyadema intexuit; recte clauus in capite: corona in uertice, in manu habena: ut sensus premineat, fides luceat, potestas regat.”

## Version 2

### Headnotes

*Source:* A SKB A 108, pp. 187:10–189:8 (1400–50).

*Parallel texts:* ~

*Original text:* **SelTro** 148–49 (no. 30).

*Editions:* A *SjäTrö* 223–24; *SjäTrö* K 299–302.

### Edition (A SKB A 108)

- Then tidh wars herra pino time nalkadhis  
 tha gaff thræt sik vp aff grundenom / oc fløth j watneno / **Hwilkit** iudhane  
 3 toko / oc giordho ther aff wars herra kors / **Oc** ther tholde han dødhin  
 oppa for allom oss / **Naar** han war pinter oc dræpin / toko iudhane  
 thet hælgha kors / Oc bæggia røwaranna kors / oc kastadho them aal  
 6 thry j ena dyupa graff / oc skufw ther iordh oppa / Ther laa thet hælgha  
 kors meer æn hundradha aar før æn thet war funnit / **Huru** thet war  
 funnit skalt thu nu faa ath hōra / **Hør æn eet miraculum**  
 9 **I** Room war een hedhin konunger / heth constantinus / **Han** skulde eentidh  
 stridha moth sina fianda / oc the waro mykyt mange oc starke / **Oc**  
 han ræddis storlika at han skulde stridhena tapa / **Om** nattena kom  
 12 gudz ængil / oc wekte han aff sømpne / **Oc** saghdhe / **See** vp j hymilin /  
**Han** saa vp oc sagh thet hælgha kors tekn / **Thet** war skinande oc klarth  
 som solin / **Ther** stodh swa scrifwit j *medh* forgyltom bokstafwom / *Medh* thetta  
 15 tekn mat thu forwinna thina fianda / **Konungen** stodh genstan vp oc  
 loth gōra eeth kors æpter thy korsse / han hafdhe seeth oc loth *thet* fōra  
 for sinom her / **Han** foor diærflika moth sinom fiandom oc stridde *medh*  
 18 them / **Han** wan stridhena / oc slogh rædhelika mykyt j hæl aff them

---

1 wars ... time] der martere vnse leuen heren *SelTro*. 2 j watneno] in deme dijke *SelTro*; **Hwilkit**] Dat holt *SelTro*. 3 wars ... kors] dat hilge cruce *SelTro*. 3–4 **Oc** ... oss] ~ *SelTro*. 4 **Naar** ... dræpin] Do vnse leue here gemarteret was *SelTro*. 6 j ... graff] in eynen grauen *SelTro*; skufw ... oppa] worpen dar erden vp vnde dammeden dat to *SelTro*. 7 hundradha] twe hundred *SelTro*. 8 skalt ... **miraculum**] dat wil ik dij seggen *SelTro*. 9 eentidh] ~ *SelTro*. 10 mykyt ... starke] vele *SelTro*. 11 han ræddis ... tapa] he hadde angst *SelTro*; **Om** nattena] Do *SelTro*. 13 **Han**] **Ha** A. 13–14 **Thet** ... solin] dat was dar also de sunne *SelTro*. 15 **Konun-** gen] he *SelTro*; genstan] ~ *SelTro*. 17 foor diærflika] treckede *SelTro*. 17–18 oc ... them] ~ *SelTro*. 18 stridhena] den seghe *SelTro*; rædhelika ... them] erer vele *SelTro*.

- Ther æpter loth han saman kalla alla sina hedhniska mestara oc spor  
dhe / hulkom gudhenom thet tekniit til hordhe / Hwilkit the wisto ey **Och**  
21 kundo honom thet ekki berætta / Tha komo cristne mæn / oc berætto honom  
huru  
ihesus *christus* aterløstø mankønit oppa korsseno / met biterlike pino oc  
hardhas-  
ta dōdh / Tha han thet hordhe tok han widh throne oc lōth sik dōpa /  
24 ther æpter thentidh han war dōdher / lifdhe hans son æpter honom som  
heth constantinus / Han sænde sina modher helenam til iherusalem / at hon  
skulde vpsøkia thet hælgha kors ther gudz son tholde dōdhin oppa / **Then-**  
27 tidh hon kom til iherusalem / Tha war ther een gamal iudhe heeth iudas  
**Han** taladhe til andra iudha oc saghdhe swa / **Jak** forstaar wel ath  
drotnigen ær for thy hit komen / at hon wil thet korssit vpsøkia som  
30 ihesus war hængder oppa / **Thet** skal henne engin wisa / ffor thy wardher thet  
korssit fumit / Tha nidher thrykkioms wi oc wardhom alle til enkte  
**Min** alderfadher zacheus / wiiste minom fadher symoni stadhin ther korsit  
33 war nidher grafwit / **Oc** min fadher symon wiiste mik thet sidhan tha  
han skulde dōð **Oc** forbōdh mik thet nokrom sighia / **Drotnigen**  
kom oc spordhe hwar korssit war / **Oc** engin wilde herne thet sighia  
36 Tha bōdh hon / taka iudhana oc brænna them alla / **Tha** the hordho  
thet / wiisto the fran sik oppa then iudhan som viste hwar korssit laa  
**Hon** loth taka then iudhan oc kasta han j ena dyupa kulo / ther skulde  
39 han antiggia swælt a j hæl eller wisa hwar korssit ware / **Tha** han haf-  
dhe ther sitit j syu dagha vtan fōdho / Lofwadhe han at wisa thōm korsit  
om han matte lifwit behalda / **The** toghon vp w kulonne / oc han wiste  
42 them stadhin ther korssit war begrafwit / **The** fiollo ther a knæ och  
badho til gudh / at the matto finna thet hælgha kors **Genstan** byriadhe

---

20–21 Och ... berætta] ~ *SelTro*. 21–23 huru ... dōdh] wo vnse leue here Ihesus Christus in deme cruce gestoruen were *SelTro*. 23 Tha ... throne] Do wart de konningk louich *SelTro*. 24 lifdhe ... honom] do hadde he eynen sonen *SelTro*. 25 heth] hette ock *SelTro*; helenam] Sunte Helenen *SelTro*. 26 ther ... oppa] ~ *SelTro*. 26–27 Thentidh ... Tha] Do *SelTro*. 27 gamal] grot *SelTro*. 28 forstaar] wet *SelTro*. 28–29 ath ... komen] ~ *SelTro*. 31 Tha ... enkte] wij moten alle vordelget werden *SelTro*. 32 alderfadher] alde|t/fadher A; zacheus] de hette Zacheus *SelTro*. 33 symon] ~ *SelTro*; thet] de stede *SelTro*. 33–34 sidhan ... sighia] do he starff *SelTro*. 34–35 Drotnigen kom] Do quam de konningynne Sunte Helena *SelTro*. 35 war] begrauen were *SelTro*. 36 taka ... alla] dat men alle de yoden bemen scholde *SelTro*. 36–37 Tha ... thet] Do *SelTro*. 37 hwar ... laa] dat *SelTro*. 38 Hon ... han] Den warp se *SelTro*. 39 hwar ... ware] de stede *SelTro*. 41 om ... behalda] ~ *SelTro*; vp ... kulonne] vth *SelTro*. 41–42 oc ... stadhin] vnde brachtene vp yenne stede *SelTro*. 42–43 The ... kors] vnde began dar to heden *SelTro*. 43–44 byriadhe ... skielffwa] wart eyn ertbeuinge *SelTro*.



- iordhin skielffwa / **Oc** kom swa sœt ædhla lukt at alle vndradho  
 45 ther oppa som ther waro / **Tha** saghdhe iudhen som them wiiste stadhin  
**Sannelika** ihesus *christus* thu est werldinna helsa / Oppa sama stadhenom war  
 bygt  
 eeth afgudha mœnster / *thet* loth drotningen nidher bryta / The growo  
 48 ther oc funno thry kors / **Oc** baro them *medh* sik in j stadhin **Oc** wisto  
 tho ekki hwilkit *thet* rætta korssit war / **J** them tymanom war een  
 mænniskia dœdh j stadhenom / **Tha** toko the fœrst eet kors oc laghdho  
 51 oppa then dœdha / oppa *thet* han skulde aff thes hœllgha kors dygdh  
 oc makt / faa liif j gen / *Thet* fœrsta halp honom enkte / The toko *thet* andra oc  
 gior-  
 dho samuledh / *Thet* kunde honom oc enkte hielpa / The toko *thet* thridhia  
 korssit  
 54 ok laghdho oppa likit / genstan fik then dœdhe liiff / **Oc** stodh helbryghdho  
 vp aff dœdha / **Tha** loth iudas dœpa sik / **Oc** loth sik kalla *quirinum* **Oc** wardh  
 biscop  
 j iherusalem / **Oc** ther æpter pinter oc dræpin for the hœlgho thro skuld / **Nu**  
 hafwer  
 57 thu hœrt / huru gudh hafwer ærat *thet* hœlgha kors / Thy skalt oc thu *thet* gerna  
 badhe hedhra oc æra / Hwa som hedhrar oc ærar *thet* hœlgha kors **Han**  
 ffaar æro aff gudhy

## Translation

When the time of Our Lord's passion was approaching, the tree offered itself up from the ground and floated in the water, which the Jews took and made Our Lord's cross from it. And there, upon that, he suffered death for all our sakes. When he had been tortured and killed, the Jews took the holy cross and both of the robbers' crosses and threw all three of them into a deep ditch and shovelled

---

44 sœt] ~ *SelTro.* 45 iudhen ... stadhin] Yudas *SelTro.* 47 *thet*] Den tempel *SelTro.* 47–48 The ... ther] Dar beghunden se to grauen *SelTro.* 48 wisto] konden ... rechte bekennen *SelTro.* 49 **J** ... tymanom] Do *SelTro.* 50 mænniskia ... stadhenom] mynsche storuen *SelTro.* fœrst] ~ *SelTro.* 51–52 oppa *thet* ... j gen] ~ *SelTro.* 52 *Thet* ... enkte] do en stunt he nicht vp *SelTro.* 52–53 The ... hielpa] Se legeden vp em dat andere, do en stunt he auer nicht vp *SelTro.* 53 korssit] korssit ok A. 53–54 The ... likit] Do legeden se vp em dat dritte *SelTro.* 54–55 genstan ... dœdha] do stunt he vp vnde wart wedder leuendich *SelTro.* 55 *quirinum*] Quiriacus *SelTro.* 56 pinter ... dræpin] gemarteret *SelTro.* 57 *thet* ... kors] dat *SelTro.* 58 badhe ... æra] billiken eren *SelTro.* hedhrar ... kors] dat eret *SelTro.*

earth on top of them. There the holy cross lay for more than a hundred years before it was found. How it was found you are now going to hear.

Listen to yet another miracle.

In Rome there was a pagan king called Constantine. One time he was about to do battle with his enemies, and they were many and strong, and he was greatly afraid that he would lose the battle. During the night, God's angel arrived and woke him from his sleep and said, "Look up into the sky!" He looked up and saw the sign of the holy cross. It was shining and bright like the sun. Upon it was written with gilded letters, "With this sign you will be able to defeat your enemies." The king got up immediately and had a cross made copying the cross that he had seen and had it carried before his army. He rode bravely towards his enemies and fought them. He won the battle and killed terribly many of them. After this he had all his pagan teachers summoned and asked them to which god the sign belonged, which they did not know and could not tell him. Then some Christian men arrived and told him how Jesus Christ atoned for humanity on the cross with bitter pain and a very harsh death. When he heard this, he accepted the faith and had himself baptized.

After he had died, his son who was called Constantine survived him. He sent his mother Helena to Jerusalem so that she would seek out the holy cross upon which the Son of God suffered death. When she arrived in Jerusalem, there was an old Jew called Judas. He spoke to the other Jews and said thus, "I understand well that the queen has come here so that she will seek out the cross upon which Jesus was hanged. No-one will show her it because if the cross is found, we will be oppressed, and we'll be annihilated. My grandfather Zacchaeus showed my father Simon where the cross had been buried, and when he was about to die my father Simon showed that place to me and forbade me from saying it to anyone." The queen arrived and asked where the cross was, and no-one wanted to tell her. Then she ordered for the Jews to be seized and all burnt. When they heard this, they made known from among them the Jew who knew where the cross was. She had the Jew seized and thrown into a deep pit. There he was either to starve to death or reveal where the cross was. When he had been sitting there for seven days without food, he promised to show them the cross if he could be spared his life. They took him up from the pit and he showed them the place where the cross was buried. There they fell to their knees and prayed to God that they would be able to find the holy cross. Straightaway the earth began to shake and there was such a sweet, precious fragrance at which everyone who was there marvelled. Then the Jew who had shown them the place said, "Truly, Jesus Christ is the saviour [lit. healer] of the world!" A temple to an idol was standing built on the same spot. The queen had this pulled down. There they dug and found three crosses and carried them

into the city, and yet they did not know which was the right cross. At the time, there was a dead person in the city. So, they first took one cross and laid it upon the deceased so that he would regain life on account of the holy cross's virtue and power. The first [cross] did not help him at all. They took the second [cross] and did the same thing. That did not help him at all either. They took the third cross and laid it upon the corpse. Straightaway, the dead man came to life and cured [he] rose from the dead. Then Judas had himself baptized and had himself named Quirinus and became the bishop of Jerusalem, after which he was tortured and killed for the sake of the holy faith [i. e., he was martyred].

Now you have heard how God has praised the holy cross, and so you too should both honour and praise it willingly. Whoever honours and praises the holy cross will receive praise from God.