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The DLS: Its Value and Limits; Chapter 8 THE IMPACT OF THE DLS; 1 The Blind Sieve of Time; 2 The Routes of Adomnan's Survival; 3 The Diffusion of Adomnan's DLS in the Mediaeval Period; 4 Adomnan and Bede: Magister et Discipulus; 5 Adomnan the Illustrious
6 The Afterlife of the DLSChapter 9 THE DLS WITHIN IONA'S CHRISTIAN PRACTICE; 1 Introduction; 2 The Martyria of Christ and the Saints; 3 The DLS and the Exegesis of Scripture; 4 The Holy Land and Relics; 5 The Holy Places and the Liturgy on Iona; 6 Conclusion; Appendix 1 THE EDITION OF ADOMNAN'S DLS; Appendix 2 THE De SITU HIERUSOLIMAE AND EUCHERIUS; Appendix 3 LATIN LISTS OF THE CANONICAL BOOKS COMPARED; Appendix 4 THE APOCRYPHA ON IONA; Appendix 5 THE PARALLELS IN THE FOUR GOSPELS UNDERLYING DLS 1,25 AS PRESENTED USING THE EUSEBIAN APPARATUS; Appendix 6 BOOKS AVAILABLE TO ADOMNAN ON IONA
Appendix 7 AN EMENDATION OF THE TEXT OF GREGORY THE GREAT, DIALOGI IV,31,3Appendix 8 MANUSCRIPTS OF ADOMNAN'S DE LOCIS SANCTIS; Appendix 9 REFERENCES TO ARCULF; Notes; Bibliography; Indices; 1. Manuscripts; 2. Biblical; 3. Ancient and Mediaeval Names; A; B; C; D; E; F; G; H; I; J; L; M; N; O; P; R; S; T; V; W; 4. Modern Names

Sommario/riassunto

Adomnan, ninth abbot of Iona, wrote his book, *On Holy Places* (*De Locis Sanctis*), in the closing years of the seventh century. It is a detailed account of the sites mentioned in the Christian scriptures, the overall topography, and the shrines that are in Palestine and Egypt at that time. It is neatly broken into three parts: Jerusalem, the surrounding areas, and then a few other places. The whole has a contemporary and lively feel; and the reader is then not surprised when Adomnan says he got his information from a "Gallic bishop name Arculf". Things then get interesting for the more one pr
