

Zeitschrift: Beiträge zur nordischen Philologie
Herausgeber: Schweizerische Gesellschaft für Skandinavische Studien
Band: 72 (2022)

Artikel: Three unedited exempla from JS 405 8vo
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DOI: <https://doi.org/10.5169/seals-976342>

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Three Unedited Exempla from JS 405 8vo

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Keywords: Apuleius, JS 405 8vo, Lutheran exempla, Ólafur Jónsson í Arney, Teufelsbücher

Reykjavík, Landsbókasafn Íslands, JS 405 8vo, written between 1780 and 1791 by the farmer Ólafur Jónsson in Arney (ca. 1722–1800) is a smorgasbord of noteworthy texts (on Ólafur Jónsson, see Páll Eggert Ólason 1951: 62). It is probably best known for its copy of a medieval redaction of *Niðrstigningar saga* (JS 405 8vo: fols 2r–10r) that has high stemmatic value, but it contains several other very interesting texts as well (on *Niðrstigningar saga*, see Bullitta 2017: 31). In addition to *Niðrstigningar saga*, it includes excerpts from Bernard of Clairvaux's *Sermones in Cantica Canticorum*, *Sermo XV* in Icelandic translation (JS 405 8vo: fol. 10r–10v); *Bernharðs leiðsla* (JS 405 8vo: fols. 11v–16r), also extant in the *Old Norwegian Homily Book* (see Indrebø 1931: 148–153 and Widding/Bekker-Nielsen 1959: 280–289); three unedited exempla entitled *Ævintýr um eina stúlkum er gaf sig djöflinum* (JS 405 8vo: fols. 16v–17v), *Einn fáheyrður atburður* (JS 405 8vo: fols. 17v–19r), and *Gullasni*, excerpts in Icelandic translation from Books 4 and 5 of Apuleius's *Asinus aureus* (JS 405 8vo: fols. 19r–23v); a tale entitled *Einn tilburður sem skeði 1570* (JS 405 8vo: fol. 24r) (see Wolf 2021); a translation of Isidore of Seville's *De aetatibus hominum* extracted from Book 11 of the *Etymologiae* (JS 405 8vo: fol. 24v) (see Wolf 2019); *Nokkrar eptirtakanligar smáhistoriur til fróðleiks* (JS 405 8vo: fols. 25r–56r) (see Bullitta/Wolf: forthcoming); and an Icelandic translation of chapters 1–12 of Hans Hansen Skonning's *Collegium Philosophorum* (JS 405 8vo: fols. 57r–103v) (see Bullitta/Wolf 2021).

This article presents a diplomatic edition and discussion of items 5, 6, and 7 of JS 405 8vo, that is, *Ævintýr um eina stúlkum er gaf sig djöflinum*, *Einn fáheyrður atburður*, and *Gullasni*, here published as Exemplum 1, 2, and 3. The three exempla seem to share a common theme of people causing their own misfortunes. Exemplum 1 and 2 are also transmitted as items 10 and 9 of Reykjavík, Landsbókasafn Íslands – Háskólabókasafn, Lbs 714 8vo (ca. 1790), and Exemplum 3 is found as item 6 in another manuscript copied by Ólafur Jónsson in Arney, Reykjavík, Landsbókasafn Íslands – Háskólabókasafn, JS 391 8vo (ca. 1780). The three texts edited here are based exclusively on JS 405 8vo.

Exemplum 1, rubricated *Ævintýr um eina stúlkum er gaf sig djöflinum* (“An exemplum about a girl who gave herself to the devil”), is an anecdote about the punishment of a self-cursing sinner. It relates that when during war times in Berlin a certain wounded soldier had found refuge in one of the bathhouses in Prenzlau and had undressed himself to warm up and

receive surgical care, his shirt and bath towel were stolen. Immediately, word spread that the maid appointed at the bathhouse might have been responsible for the loss. When interrogated by her master, she defended herself sternly “med mórgum oc miklum eidúm þess óskande, ad hún mætte verda ad einum lifanda diðfle, ef hún her útí sek væri edr þar um visse hid minsta” (JS 405 8vo: 16v; “with many great oaths and wishing that she might become a living devil, if she was guilty of it or knew anything about it”).¹ The narrator intervenes to remind the readers that while God is patient and does not always punish people as soon as they deserve it, he is also a strict and just God, who hates evil and, in order to provide good examples to humanity, often publicly punishes human beings either according to their own wish or at the request of others. The story continues, and it is told that the devil rushed to the maid and inflated her body so gruesomely that the horrible bellowing and roaring heard by people nearby cannot be described in writing. The following night, the devil broke the maid’s neck by turning her head one hundred and eighty degrees, thus putting an end to her miserable life. We are unable to identify the direct source, but it should be noted that a similar account set in Prenzlau can be found in one of the so-called *Teufelsbücher* by the Gnesio-Lutheran theologian Andreas Musculus (1514–1581): “Jn demselben Jahre gebar, verkündigte man dem Volke, eine Zimmermannsfrau in Prenzlau ein Kind … / … weil selbst der unreine vnd unflätige Teufel sich darin schämt” (cited in Janssen 1894: 238; “In the same year, as it was announced to the people, a carpenter’s wife gave birth to a child in Prenzlau … /… because even the unrepentant and filthy devil is ashamed of it”).

Exemplum 2, entitled *Einn fáheyrður atburður* (“An unheard-of event”), tells of the punishment of a crowd that did not recognize the divine qualities of a deformed child, who was able to perform physical healing. The story relates that in 1578, during the reign of the Holy Roman Emperor Rudolf II (r. 1576–1612), in a port called Aliar [sic] within the Italian duchy of Faro [sic], a certain old woman named Jdie [sic], who had kept her virginity for seventy-eight years, married a seventy-year-old man named Jurius. This event greatly astonished people, who found such a late marriage absurd. After two years, the woman gave birth to a deformed child, who had three arms, three feet, three faces on the front and three on the back, each complete with eyes, noses, and mouths. On the right side, he had two arms and on the left two legs, one arm, and one foot, while three signs marked his head: a red cross, a bloody sun, and a moon. During the night, his face shone in the dark and gleamed as a flaming light, and his head irradiated a crown of emerald light. It happened that a thirteen-year-old blind girl who approached him received sight, and after seeing the child a twenty-year-old dumb man was able to speak. After having been accused of being the Antichrist, the child rebuked the accusers: “Vey ydúr, sem i vantrún ne blífid, þvíad yfer ydr mún koma ein ógrleg guds stróffun, þvíad innan skams múnúd þier fá skiótann dada og grimm pestilentia, oc plága mún ydur grípa” (JS 405 8vo: 18v; “Woe unto you, who abide in the unbelief, for a terrible punishment will come upon you from God. In a very short time, you shall receive sudden death, and a cruel pestilence and a plague shall seize you”). Within two days, sixty-eight accusers were dead. At the child’s funeral in 1588, his body was seen

1 All translations are the authors’ own unless otherwise stated. Kirsten Wolf is responsible for the edited text and for the first section of the introduction. Dario Bullitta is responsible for the second section of the introduction (“This article presents [...] of Cupid to whom she bore Pleasure”).

being lifted up in the air and disappearing, leaving the attendees in great astonishment. The readings of JS 405 are unfortunately corrupt, which makes the task of identifying the direct source all the more onerous. It is likely that the place-name *Aliar* is an error for *Alsac* (Alsace-Lorraine) through a paleographic confusion of *i/long-s* and *r/c*. A description of a similar child that was born in Alsace in 1578 is briefly mentioned in John Gadbury's (1627–1704) *Natura Prodigiorum*, which in turn refers to Cornelius Gemma's (1535–1578) *Cosmocriticis* "Or for one to be born with *three arms, three legs, and three faces*, and yet but one head; as at *Alsac* in Italy, in the year 1578, the picture of which may be seen in *Cornelius Gemma his Cosmocriticis, lib. 1*" (Gadbury 1665: 6).

Exemplum 3, entitled *Gullasni* ("Golden ass"), is, as mentioned in its opening lines, an extract from Books 4 and 5 of Apuleius' *Asinus aureus* better known as *Metamorphosis*. The Icelandic text opens with the presentation of a king and a queen who had three beautiful daughters. On account of her otherworldly beauty, the youngest and fairest of them, Psyche, came to be venerated in place of Venus. At the sight of men worshipping her and offering sacrifice to the earthly princess, Venus became jealous and ordered her son Cubido [sic] to avenge her. Moved by desperation, Psyche's father consulted the oracle by the idol of Apollo, who warned him of terrible disasters if the princess were not abandoned at the top of a mountain and predicted that Psyche "Fær hún aldre neinn bidil mannslekte hiá heldúr þann sem úppspyia eldinum kann so ad siálfir Juppiter hrædist hann" (JS 405 8vo: 20r; "Will never get any suitor of human birth, but rather the one who can spew fire, so that even Jupiter is afraid of him"). A short time after Psyche had been left alone on a very high cliff, the calm and warm (personified) west wind brought the princess to a beautiful palace made of marble, gold, silver, and precious stones, which was to become her new home. Each night, a mysterious visitor came to visit Psyche in her room and made love to her but forbade her to attempt to see his face. At Psyche's request, her lover gave her permission to welcome her sisters in the palace, but instructed her never to follow their advice. After hearing and seeing all the gifts and comforts Psyche was provided with, her sisters began to envy her and advised her to abandon the supposedly ugly and revolting serpent and to find a way to see what he looked like:

Um midnætti, sógdu þær, skaltu laumast á fætr, þá hann sefr. Kveik sidann á lampa oc tak einn beittann knif þíeri hónd. Gack so hlíott ad sænginne, oc ef þú sier hann vera eitt af skaplegt skrimsl, þa skaltu reka knífin i hans hiarta. Tak sidann allann audin med þíer oc far til þínna foreldra. So muntu frya þig frá þessum álögum oc verda en ríkasta drottning i allre veröldúnne (JS 405 8vo: 21v–22r).

"At midnight", they said, "you shall quietly get up when he sleeps. Then light a lamp and take a sharp knife in your hand. Go quietly to the bed, and if you see that he is a horrible monster, then you shall thrust the knife into his heart. Then take all the wealth with you and go to your parents. In this way you will free yourself from these spells and become the most powerful queen in the whole world."

Curious to see her lover's face, Psyche lit the lamp and went to the bed with a knife in her hand, but as she approached her lover she saw the beautiful Cubido himself, who had laid down before the bed his quiver of arrows and bow. At this sight she trembled with fear and a few drops from the oil of the lamp fell on the naked Cubido, who subsequently awoke and, feeling betrayed, fled the palace never to return. Bitter and anguished, Psyche tried to

commit suicide by throwing herself into a river. She was unsuccessful, however, for the gods and goddesses of the river saved her. Here the author intervenes, providing the readers with a first moral to the story: “Her af lærde Psyche ad vita, hvad þad var ad vera forvitin oc eptir filgia falkra vina rádum” (JS 405 8vo: 22v; “From this, Psyche learned to know what it was like to be curious and follow the advice of false friends”). It is then related that Psyche wants to take revenge. She tells her sisters individually that Cubido wanted a separation from her and take them as wives instead. The sisters dressed up magnificently and immediately set out to meet Cubido, but once they called the west wind, they were brought up in the air and thrown to the ground, where their bones broke into a thousand pieces. Still desperate, Psyche set out in search for her lost love, but Venus continued to persecute her, for it was now time for Psyche to give birth. Venus also took Cubido to task for not being able to avenge her and punished him severely. The rest of the story concerning the ordeals inflicted by Venus on Psyche is not recounted in the Icelandic exemplum, yet the translator comments that “Hvar um mikil saga er hiá Apuleum” (JS 405 8vo: 23v; “Apuleius has a great story about it”). The text ends with Psyche becoming a goddess through the intercession of Jupiter, and here the author intervenes again to provide the second and final moral to the story: “Af Psyche lærum vier, ad margr hvór sie ordsók til sinar eigin olucku, oc so sem Psyche systr reindu ad vond rad verda þeim optast vest sem út gefa”) (JS 405 8vo: 23v; “From Psyche we learn that many are the causes of their own misfortune, and, as Psyche’s sisters experienced, bad advice is most often worst for those that give it”).

The text is clearly translated from Latin as is evident from the number of present participial constructions (*siáande*, *heyrande*, *talande*, etc.), which occur some twenty-four times in the text, and by the names of the characters that are often left in their original oblique forms (*Apollinem*, *Cubidinem*, *Cubidinis*, *Veneris*, etc.). The closest possible variant text to the Icelandic exemplum is an epitome of the *Asinus Aureus* story provided by Giovanni Boccaccio (1313–1375) in his *De genealogia deorum gentilium* (ca. 1374) and entitled *De Psyche .xv. Apollinis filia*, which is centered exclusively on the first part of the narrative, while Venus’ ordeals, the quest for Proserpine’s beauty, and Psyche’s arrival at Olympus are excised:

Psyches (ut dicit Martianus [sic] Capella in libro quem de nuptiis Mercurii & Philologiæ scripsit) filia fuit Apollinis & Eudelichiæ [sic]. Ex qua Lutius Apuleus [sic] in libro metamorphoseon: qui uulgariori uocabulo asinus aureus appellatur: longiusculam recitat fabulam talem. Regem scilicet fuisse & reginam: quibus tres fuere filiæ: quarum duæ maiores natu: & si forma spectabiles essent: iunior: cui Psyches nomen erat: in tantum pulchritudine cæteras excedebat mortales . . . / . . . opere uiri adiuta perfecit inuicta: cuius postremo ad Iouem præcibus actum est: ut in ueneris deuenerit gratiam: & in cælis assumpta Cupidinis perpetuo frueretur coniugio: cui peperit uoluptatem.²

Psyche – as Martianus Capella says in the book he wrote concerning the *Marriage of Mercury and Philology* – was the daughter of Apollo and Endelechia. Lucius Apuleius relates (at considerable length) the following story about her in his book *The Metamorphoses*, which is known by the more common title of *The Golden Ass*: There were once a king and a queen who had three daughters. The elder two were remarkable in their appearance, but the younger, whose name was Psyche, so much surpassed other mortals [...] helped by the efforts of her husband, by whose entreaties to

² The Latin text is extracted from the *editio princeps* of the *Genealogiæ deorum gentilium*; see Boccaccio (1472).

Jupiter it was finally settled that she should come into Venus' favour and, assumed into heaven, enjoy the eternal wedlock of Cupid to whom she bore Pleasure.³

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³ The English translation is from Carver (2007: 133–137).

Edited Texts

Abbreviations are expanded in accordance with the normal spelling of the scribe and marked in italics. Matter never present but presumed to have been inadvertently omitted is added in diagonal brackets (<...>). The word spacing of the manuscript is reproduced, but both punctuation and capitalization are editorial.

Exemplum 1

[16v] Æfinntú<r> umm eina |² stúlku er gaf sig diðflinúm. |³

Svo bar til i þeim stad er Printzlaw nefnist í |⁴ Berlin um stríds tíð er þar þá yfir ¹geck, |⁵ ad einn fátaekr, um komu lítill stríds madr, er var |⁶ særdr miðg, hafdi dreigist inn i eins badkindara |⁷ stofu, er þar var i bynum, hvór badstofa ad miðg |⁸ almenn var óllum til nyt semdar. Þar hafde hann sig |⁹ nidr lagt vegna varma og hlýnda hússins þess |¹⁰ oc annars vegna, ad same mann badstofunar fyrir |¹¹ rádare var einn gódr chyrúrgus oc bartskere. |¹² Oc sem þesse fátaeke, sáre madr hafde litla stúnd þar |¹³ dvalist ádr enn so til bar, ad hann miste af sier eina |¹⁴ skyrtu oc vatns handklædi, hvórs leitad var oc |¹⁵ ecke vard funded, komst þá a úmm ²síder |¹⁶ sá qvítur, ad þíonustu stulka sú er i húsenú var |¹⁷ múnðe her í sek vera. Oc sem hún var her um ³misgr |¹⁸ únúd, þa geck hennar hús bonde á hana, ad hún |¹⁹ skylde upp láta ed sanna ef hún visse her nockud af, |²⁰ hvört sem þad være i hennar geimslu edr hefde hún því |²¹ ódru vís fargad. Enn hún strax forsvaraðe sig strei |²² ngelega fyrer þessu med mórgum oc miklum eid |²³ úm þess óskande, ad hún mætte verda ad einum lifa |²⁴ nda diðfle, ef hún her útí sek være edr þar um visse |²⁵ hid minsta. Enn hvad skúlum vier segia? Drottinn er ad |²⁶ sónnu þolinn módr oc sier opt oc tit, so sem i gegnum [17r] fingr vid mannanna börn oc straffar ecke epter því |² alltíd bráglega sem vier forþienum. Þó líka vel er hann |³ oc þar til med einn strángar oc réttlátr gud, sem |⁴ hatar þad hid vonda oc tíðum openberlega straffar |⁵ manneskiúrnar epter þeirra eigin ósk oc umbeidni |⁶ ódru m til eptirdæmis oc vidvórunar. So fór |⁷ þad oc vid geck um þessa aimu stúlku, ad sem |⁸ hún bólvade sier sem tíðast, þá fór diðfúlin |⁹ jafnkiótt út i hana oc skielfelega tracterade |¹⁰ oc hónndlade vid hana. Úpp blies so hennar líkama |¹¹ oc þembde i aumkunarlegann máta, ad menn hey |¹² rdu slíkt óskr oc belian til hennar, sem her med |¹³ pennanum ei útskrifast kann, oc ad sídústu úm |¹⁴ nóttina næstu epter hefr sá vonde ande brotid |¹⁵ hálsin i sundr á þessare aimu manneskiú, so |¹⁶ ad andlítid horfde á bak aptr þangad sem fyrre |¹⁷ var hnackin. Oc so aumkunarlega he |¹⁸ fúr hún út endad sitt vessela |¹⁹ líf. Giætum vor |²⁰ fyrir guds saker. |²¹ Amen.

Exemplum 2

[17v] Einn fáheyrdur atburdr. |²

Bar so til út í Jtalia á dögum þess virdúgle |³ ga keysara ⁴Rudolphi anno 1578. |⁴ Enn á keysara dome ádr nefnds herra þessa |⁵ Rudolphi á odru eda þridia áre hans ríkis sti |⁶ ornar út i Italia lande liggr eitt hertúga |⁷ dæme Faro, oc i því hertugadæme er eitt port |⁸ er kallast

1 4 geck] + ad einn which is crossed out

2 15 síder] + síder which is crossed out

3 18–19 misgr|únúd] misgr|únúdr with r crossed out

4 3 Rudolphi] + two words now mostly erased; the first is oc and the second appears to be a personal name but cannot be deciphered.

Aliar. Þar bió ein sú síða er Jdie het |⁹ ad nafne. Sú var miðg óldrud oc komin til mar |¹⁰ gra ára oc hielte sig ⁵vid sinn meydóm í 78 ár. |¹¹ Oc þá hún var nú til so mikils aldúrs komin, gírn |¹² tist Jdie júngfrúen til egtaskapar og eignar |¹³ vid ein gamlan mann 70 ára ad aldre er het |¹⁴ Juriús, er hennar leitade til eigin ords. Oc svo skedi |¹⁵ ad guds ráde, ad þesser menn sig til samans trú |¹⁶ lofudú oc vóru til samans gefinn. Enn er þessara |¹⁷ manna brúdkap skylde haldid vera, undrudust |¹⁸ þetta marger menn oc sógdu. Hvad vill her af |¹⁹ verda, ad her múnusig svo gamler menn til sam |²⁰ ans gefa láta, þar þau eru bæde dáins qvidar |²¹ oc ófriðsóð ordinn? Er þar ecke lángt um ad |²² ræda, ad þesse rádahagr fullgiordist ad tilse |²³ ttum tima. Jnnan tveggja ára þar epter friófg [18r] adist þeirra líkamlegt sæde lifande, oc upp rann þei |² rra a mille einn sveinn oc skapadist med fáheyrdre oc |³ sjaldsínelegre skópun oc mynd, því þá þesse sveinn |⁴ var fæddr, hafde hann þriá armlegge oc arma oc þriá |⁵ fætr med tám oc jlium, já allt þetta med leggium og lida |⁶ mótm sem á ódrum manne. Andlit hafde hann þriú á bak |⁷ oc fyrer med augum oc nefu oc múnnum. Kross raidur |⁸ var i enne hans, enn tvö teikn sáum vier i hans hófde. |⁹ Hægra veg sást ein blódug sól enn túngl til vinstre. |¹⁰ Úm næturnar skein af þessa barns andlite i myrk |¹¹ re oc liomade sem þar være eitt logande liós, |¹² oc i kríngum hófudid var ad siá sem smaragd |¹³ us med mórgum geislum. Arma hafde hann two |¹⁴ til hægre hlídar oc two fætur, enn einn arm |⁷ oc |¹⁵ ein fót vil vinstri hlidar. Oc þa þesse nyfæd |¹⁶ de sveinn sást med svo frábærre oc fáheyrdre |¹⁷ skópun, sem nú var frá sagt, þá vard þar mikill |¹⁸ mannfjólde til samans komin. Var þar tvídræg |¹⁹ ne oc miðg jmisleg ræda á medal fólksins úm |²⁰ þetta. Sumer sogdu, ad þetta múnude antakristur, |²¹ enn sumer þad oc þad. Enn þá þesse mann |⁸þrónging |²² skede, braust þar fram |^m ein stúlka þrettan vetra |²³ gómul er var síónlaus, oc fólkid sagde til hennar. |²⁴ Hvad viltu híngad, því ecke getr þú nú feingid [18v] ad siá þetta barn, því þú ert síónlaus. En þá |² strax er hun kom þessu barne nær, vard þesse |³ stúlka med öllu heil til sinnar synar. Jtem |⁴ komu fyrer þetta barn tveir brædr. Annar þeirra |⁵ var túttúgu vetra gamall. Sá var mállaus |⁶ fæddr, oc er hann kom fyrer þetta barn, laukst hans |⁷ múnur upp, oc tunguhópt h-a-n-s losnudu lofandi |⁸ gúd oc sogdu so. Blessadr sie sa dagr er eg |⁹ feck ad siá þetta barn. Oc aller undrudust þetta |¹⁰ segande. Sannlega mún þetta barn antakristr etc. |¹¹ Oc margar adrar meinigar ymislegar oc |¹² til gátr hafde folked. Enn i því bile laúkst upp einn |¹³ múnur á þessu barne oc talade, svo ad aller |¹⁴ heyrdu sem nálæger vóru, mælande svo. Vey |¹⁵ ydúr, sem i vantrúnne blífid, þviad yfer ydr |¹⁶ mún koma ein ógrleg guds stróffun, þviad innan |¹⁷ skams múnúd þier fá skiotann daida og grimm |¹⁸ pestilentia, oc plága mún ydur grípa. Oc inna |¹⁹ nn tveggja daga vóru þar af daðer 68 menn. |²⁰ Oc enn talade þetta barn meir svo segande. Nær |²¹ lidin erú frá guds sonar fædingu 1588 |²² ár, mún veroldin standa i mikille neyd, fáre |²³ oc voda, oc vei sie þeim sem þá lifa, þviad [19r] alldrei mún slík hórmung yfer veroldina komid |² hafa. Petta barn var fædt föstu dagin fyrer Agnes |³ ar messu dag, enn næsta sunnudag þar epter var |⁴ þesse únge sveinn búrt úr heiminum kalladr næra |⁵ um middege. Enn þá hann var til grafarinnar færdr |⁶ med krossum oc ódrum ceremonium, sem sidr er til í |⁷ því lande, var hann fyrer allra þeirra augum i lopt |⁸ upp tekin oc númin, so ad eingin visse hvad af |⁹ honum vard meira enn her seger. Her skyldu aller gó |¹⁰ der menn

5 10 vid] + vid

6 3 sjaldsínelegre] skialdsínelegre

7 14 oc] + | oc

8 21 þrónging] þrómging

kristn<er> godar giætr ad gefa oc þeinkia, |¹¹ ad því líkt teikn müne ecke til forgefins skie |¹² heldr nú enn á þeim tímum, þá gidinga dómurin ad |¹³ guds ráde vard eydelagdr af Tito oc Vespati |¹⁴ ano. Gud gefe oss öllum i trúnnne vaka, so mún |¹⁵ oss ecke víst saka.

Exemplum 3

[19r] Apuleius skrifar eina dæ |¹⁷ me sôgu i sinne fiórdú oc fímtu bók |¹⁸ sem hann kallar Gullasná |¹⁹ so hliódande. |²⁰

Kongúr oc drottning voru þau fordum, er áttu |²¹ sier dætr þriár, allar miðg dæ<g>elegar, þó ad ein |²² af bære, er nefnd var Psyche, oc var sú þeirra |²³ yngst. Ríkra konga syner urdu til ad bidia þei |²⁴ rra hinna eldri sistranna oc feingu þeirra, enn af því [19v] hin yngsta er nú var úmm getid var yfer allann má |² ta fríd og fógr, þá þóttust menn ei nögsamlega út |³ skíra kunna hennar dægeglelike, hvar fyrer aller |⁴ meintu ad gidian Venus være nidur stígenn |⁵ til mannkynnsins oc hefde forláted gudina. Þar |⁶ fyrer til bádu aungver Venus gidiú eins sem fy |⁷ rrum edr færdu henne nein offr, heldr horfdu all |⁸ ra manna augu i veróldenne til þessarar kongs |⁹ dóttr. Allar túngúr til badu hana, oc allar |¹⁰ ner vóru |¹⁰ henne færðar. Sem nú Venus |¹¹ þetta formerkte, mislíkade henne slíkt stórlega |¹² miðg vid þessa kóngs dóttr oc bad sinn únga son, |¹³ er het Cubido, at launa henne fyrer þad spott oc o |¹⁴ virdingu, er hún gidian fyrer saker hennar fegu |¹⁵ rdar fá þóttist, þar hún var nú so afrækt, enn |¹⁶ þesse kongs dótter i hennar stad dirkud. Lidú nú |¹⁷ so nockrer tímar her eptir, ad aungver konga |¹⁸ syner vogudust til ad bidia Psyche kongs dót |¹⁹ ter, hvad hennar foreldra oc alla adra út i frá |²⁰ stórúm forundrade. Fór því hennar fader kongurin |²¹ til fretta vid Apollinem afgud ad spyriande |²² hann hvört þesse sín dótter munde alldrege giptast |²³ edr mann eiga, hvar upp á frettinn gaf hónum |²⁴ þetta andsvar sem epter filger. [20r] Flyttú þína dótter upp á fialltindin |² há. Fær hún aldre neinn bidil mannsle |³ kte hiá heldúr þann sem úppspyia el |⁴ dinum kann so ad siálfir Juppiter hræ |⁵ dist hann. Nú ad þessare úrlausrn feingi |⁶ nne urdu þau |¹¹ foreldra Psyche miðg ángr |⁷ bitin færande sína dóttr i sorgar klædnad |⁸ oc hana flytiande upp á einn ofr máta háann |⁹ klett skiliande so vid hana eina saman, ad hún |¹⁰ var forlátin af öllum mónum. Enn skómmú þar |¹¹ epter bar so til, ad gerde hægan oc hlýann |¹² vestann vind, oc hann same flútte kongs dótter |¹³ so hægt upp i loptid allt so leinge |¹² áfram | sveimande i skyúnum jnn til þess, ad hún |¹⁵ nidr kom i eitt land, er hún bar eingin deile |¹⁶ á. Þar nidr sette hana þesse líflege vestan kale |¹⁷ i einn fagrann liste gard, hvar hún hafde ei lei |¹⁸ nge verid, ádr hún gat litid skamt frá sier |¹⁹ eina miðg fagra oc prídelega kongs höll, |²⁰ sem var gerd af einum fógrum marmara, gúlle, |²¹ silfre oc edalsteinum oc hid prídelegasta sem |²² verda mótté út snickud, hvar inn hún geingr |²³ síáande aungvan mann enn heyrande þo fagra raust |²⁴ [20v] til sín talande. Velkomenn Psyche. Allt hvad þú |² sier her inne vera oc finnr, þad skal þier til heyrja |³ oc þitt eigid vera, enn vær, sem ósyneleger erum í |⁴ þessari borg, erum til skickader þier ad þíona |⁵ oc upp á þig ad vakta. Set þig nidr, et oc dreck |⁶ oc endr nær þig. Síðann var brádlega til reidt bo |⁷ rd med konglegum rettum oc kræsingum, enn aungv |⁸ ann sá hún mann ad heldr, heyrande miðg fa |⁹ gra sauglist allt um kríng sig oc allra handa |¹⁰ streingleike. Oc sem hún nú hafde epter sinne gy |¹¹ rnd fram

9 9–10 fórner] + til bádu hana *which is crossed out*

10 10 henne] henna

11 6 foreldra] foreldra

12 13 áfram] + áfra|mm

borna fædu oc kræsingar med teked, |¹² var henne i allann máta miúklega þíónad eptir |¹³
 þvi hún med þurfa þóttist oc hún sier æskia vildi, |¹⁴ enn ad þvi lidnu á móte kvölde, þa geck
 hún til |¹⁵ einnar príde legrar reckíu, er henne var tilvís |¹⁶ ad nídrleggiandist þar i eina
 altialdada miú |¹⁷ ka sæng til ad sofna. Enn ad litlu *m* tíma lidnum |¹⁸ kom ad sænginne einn
 madr, hvör ed henne var ádr af |¹⁹ gudúnum lofadúr, vid hvad hún vard ofr máta |²⁰ skelfd,
 þviad hún mätte ei getad sied i myrkre |²¹ nú hvilíkr þesse var. Hann stie þegar upp i sæn |²²
 gina til hennar, oc er ei umm þad getid edr ma |²³ rgt frá þvi sagt hvör ord þeirra mille
 fóru, |²⁴ enn þad redst af ad þau sampicktúst, so ad hún |²⁵ vard hans egta hustru. Fórú so
 áfram tímar [21r] ad iafnan var hann hiá henne á nóttum, enn hvarf |² burt er dagade. Enn er
 þetta hafde nú so þannen |³ til genged sem sagt var um stund ad Psyche ha |⁴ fde dvalist á
 þesse sínu konglega slote i alls |⁵ konar sælu oc medlæte med sínum osínelega he |⁶ rra, þá
 bar so vid á einne nótt, ad hann vard so |⁷ talande til sinnar allra kiærústú. Mín útvalda |⁸ oc
 elskulega drottning. Nú er skamt þar til, ad |⁹ þínar tvær sistr munu heim sækia þig. Þar
 fyrer |¹⁰ giæt nu vel ad þier, ad þu ecke vid þær taler eitt |¹¹ ord, þvi ef þú þad gierer, þá kemst
 þu i allra |¹² stædstu eymd oc fordiðrfun. Psyche lofade honum |¹³ þvi, ad hún skylde ei vid
 þær tala. Þegar hann haf |¹⁴ de henne þetta fyrer lagt, fór hann á fætr epter sínum |¹⁵ vana á
 móte degenum. Dagenn epter hugsade Psyche |¹⁶ úmm fyrer sier, hvörnen hún yrde alla sína
 daga frá |¹⁷ sneidd ad vera allra mennskra manna samfelage, |¹⁸ mætte hvörke siá menn nie
 vid þá mæla oc ecke |¹⁹ einu sinne tala vid sínar systr, nær ed þær sæ |²⁰ kte sig heim. Tók hún
 nú her af ad gráta oc |²¹ barma sier. Enn næsta nótt þar epter lofade hennar |²² madr henne ad
 tala vid sínar systr, þó med þvi |²³ móte ad hún skylde varast ad filgia þeirra rá |²⁴ dum. Her
 af gladdist Psyche harla miðg, befa [21v] lande vestan vindenúm ad flytia sínar tvær sistr |²
 til sín, hvad oc skede. So komu þær á fund Psyche |³ oc heilsudu henne med miklum fagnade
 ad spyria |⁴ nde hana hvad fyrer inn madr hennar være. Psyche |⁵ sagde þeim allt af sínum
 efnunum, oc er þær höfdulein |⁶ ge til samans rædt sín á mille, gaf hún þeim svo |⁷ miked gull
 sem þær kunnu med sier ad bera oc liet |⁸ so vindin flitia þær miúklega aprí til baka. Enn |⁹
 systr hennar töku ad ófunda hana af þvi líkri |¹⁰ sælu þeingiande med sier, hvörnen þær
 kinne |¹¹ henne frá þessare sælu ad koma, so þær mættu |¹² setiast i hennar stad. Þar fyrer
 heimsóktu þær |¹³ i annad sinn sína systr Psyche, ad til stirk vestann |¹⁴ vindsins. Enn sem
 þær vildu i búrt aprí reisa, rád |¹⁵ lögdu þær henne ad búa ei so leinge vid einn |¹⁶ liótan oc
 andstiggelegann orm sem hennar madr |¹⁷ være, þo hann være madr ad finna, oc sógdu
 ad |¹⁸ hún skylde ei vinna þad til hans ad halda sig leing |¹⁹ úr frá menskum mónum oc sínu
 slekti, heldr skylde |²⁰ hún endelege reina oc vita hvörnin hennar ma |²¹ dr væri i hátt oc
 kendu henne rád, hvörnin hún |²² skylde þessu til leidar koma so mælande. Um mid |²³
 nætti, sógdu þær, skaltu laimast á fætr, þá hann |²⁴ sefr. Kveik sidann á lampa oc tak einn
 beittann kn |²⁵ if pier i hónd. Gack so hliótt ad sænginne, oc ef þú [22r] sier hann vera eitt af
 skaplegt skrimsl, þa skaltu |² reka knífin i hans hiarta. Tak sidann allann audin |³ med þier oc
 far til þinna foreldra. So muntu frya |⁴ þig frá þessum álögum oc verda en ríkasta drott |⁵
 ning i allre verólldúnne. Psyche gleimde nu óllu |⁶ því, sem hennar egta madr henne raded oc
 fyrer sagt <hafde> |⁷ oc sem þær voru burt farnar, þa kom hennar madr |⁸ heim epter vana.
 Oc sem hann var sofnadr um nótt |⁹ ena, þá læddist hún á fætr, kveikte a lampa oc |¹⁰ geck
 med nakin knífin i hendene ad sængene. |¹¹ Þá sa hún i sænginne liggia mann ecke
 skrimsl |¹² líkan eda vanskópudum orme, heldr þann fagra |¹³ oc fríða gud Cubidinem, sem
 hafde nídr lagt fyrir |¹⁴ sænginne sitt pilna koffr oc boga. Her af vard hún |¹⁵ so ótta slegin oc
 upp kveikt af heitre elsku til síns |¹⁶ mans, ad hún vard afl laus ok skálf af hrædslú |¹⁷ oc

hrigd fyrer saker þess, ad hún hafde af hans¹⁸ radum brugded, so ad nockrer dropar úr þeim¹⁹ logande lampa fiellu ofan á berann likama Cú²⁰ bidinis, hvar af hann hastarlega vaknade oc²¹ sá nú sína kiærústu Psyche (sem nú var óliett²² af honum) standande hia sier med nakin kníf i²³ hende. Hann hrærdist meir af med aumkan yfer²⁴ henar eymd enn af því sáre, er hann feinged ha²⁵ fde af því brennande oleo. Síðan tók hann sín²⁶ klæde upp á oc sinn boga oc flaug sinn veg skili²⁶ ande sína kiærustu Psyche þar epter alleina. [22v] En hún af bitre sort oc ángist setti sier fyrer ad² deida sig siálfa fleyande sier út í eitt fliót, enn³ gat þo ecke dáed, því guder oc gidiur, sem i flio⁴ tenu biúggju, hjálpuðu henne til æru vid Cybidi⁵ nem. Her af lærde Psyche ad vita, hvad þad⁶ var ad vera forvitin oc eptir filgia falskra vi⁷ na ráðum. Sem nú þesse enn fagra Psyche oldún⁸ gis rádlais oc rænulaus ordin ráfar híngad oc⁹ þángad úm verðolina leitande epter sínum allra¹⁰ kiærasta egtamanne Cubido, hvórn hún gat þó¹¹ hvörge fúnded, kom hún loks i þá borg, sem he¹² nnar eldre syster var. Hún tekr henne vel adspyr¹³ iande því hún sie þar komin so fátæklig. ¹⁴Psyche hugsar nú med sier, ad hún skule bleckia¹⁵ sína systr med sómu viela brógdum oc hún hafdi¹⁶ hana ádr bleckt oc borga henne so líkt fyrer líkt. ¹⁷Seger hún henne nu allt hvörnen til hafe genged um¹⁸ sína hage, oc ad sinn madr hafe eckert vanskapad¹⁹ skrimsl vered, so sem þær hefdu til geted, heldr sá²⁰ fagre oc dírlege gud Cubido, fyrer hvóriúm²¹ aller guder og menn meiga ótta slegner vera²² oc hefde hann feinged leida a sier, nær hann hafdi²³ sied sig þar standande med eld oc járn, so sem²⁴ (sagde hún) þid systr mínar riedúd mier. Því kva²⁵ dst hann vilia skiliast vid mig oc taka mína elstu [23r] systr sier til egta i minn stad. Liet hann síðan einn vind² flitia mig i búrt frá sier oc setia mig her nidur. ³Nú vænte eg sá same vindr eige þier heim ad⁴ biða til þeirrar saelú. Sem hennar syster þetta⁵ heyrde, hlackade hún mikelega her til, hugsande⁶ med sier hún skyldi ecke verda of sein. Fór hún⁷ því strax prídilega búen upp á fyrrnefna fialls gnípu, oc sem hún hafde kallad á vin⁹ din, fleigde hún sier i loptid oc fiell á jörd¹⁰ nidr, so ad brotnade i henne hvört bein i þusu¹¹ nd sticke. Nú kemr Psyche til¹³sinnar¹² yngre systr oc seger henne allt hid sama oc¹³ hinne radande henne ad verda fyrre enn henn¹⁴ ar sister. Sem hún þad heyrde, upp fyldist hún¹⁵ af miklum fognúde oc feginleik, hradande¹⁶ sinne ferd upp á þessa fialls gnípu oc ad kð¹⁷ lludum vindenum fleigde hún sier i lop<t>ed oc¹⁸ feck sómu utdrif oc hen<n>ar syster. Enn þo ad¹⁹ Psyche giæte med þessum hætte hefnst á sínum²⁰ systrum, þá gat hún samt ecke umflúed sinn²¹ mótt gáang, þviad Venus, móder Cubidinis, ²²ofsókte hana saker þess ad hen<n>ar son Cubi²³ do var ordin sár af hennar voldum, oc ad [23v] hún var hans filgiúkona oc nú komid ad þeim² tíma ad hún skilde fæda. Enn Cubido, hennar son, he³ fde ei rada til sín leitad sem oc vegna þeirrar⁴ fornu forócktunar sem Venús hafde hennar vegna⁵ feingid, sem var ad hún hefde um lánga tíma mist⁶ sína dirkún fyrer sakir hennar fegurðar, oc væri⁷ hún nú ordin hennar sonar kona henne óadspúrdri. ⁸Her af upp tendradist Venús af reide oc tók fyrst⁹ sinn son Cúbidinem i skóla, straffade hann hardlega oc¹¹ hótade honum streingelega, hvad hann hlaut allt ad lída¹² þolin módlega oc láta lækna sín sár. Enn þa aumu¹³ Psyche ofsókte Venús heiptúglega oc lagde alla á¹⁴ stundan á ad ráda hana af dögum leggiande fyrer¹⁵ hana margar ómógulegar þrauter, hvóriar hún þo¹⁵ allar vann med gudanna hiálp oc skinlausra skepna¹⁶ medaumkan, hvar um mikil saga er hiá Apuleum. Ad¹⁷ sídustu þegar Psyche hafde yfer stadid alla sína ó¹⁸ lúcku oc mótt gang var hún tekin til náda fyrer¹⁹ medal góngu Juppiters oc annara

13 11 sinnar] s corrected from h

guda, so ad Ps |²⁰ yche var giörd odaudleg med sampicke Veneris |²¹ oc vard so egtahustru Cubidinis. Af Psyche |²² lærum vier, ad margr hvör sie ordsök til sinar eigin |²³ olucku, oc so sem Psyche systr reindu ad vond rad |²⁴ verda þeim optast vest sem út gefa. |²⁵ Ender.

