

Anna Katharina Heiniger / Rebecca Merkelbach /  
Alexander Wilson (Hrsg.)

# *Þáttasýrpa* – Studien zu Literatur, Kultur und Sprache in Nordeuropa

Festschrift für Stefanie Gropper



**BEITRÄGE ZUR NORDISCHEN PHILOGIE**

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*Páttasyrpa* – Studien zu Literatur, Kultur und Sprache in Nordeuropa  
Festschrift für Stefanie Gropper

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Alexander Wilson (Hrsg.)

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Festschrift für Stefanie Gropper

unter Mitarbeit von  
Yvonne Meixner, Andreas Schmidt und Kieran Tsitsiklis

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## Three Unedited Exempla from JS 405 8vo

Kirsten Wolf (University of Wisconsin-Madison)  0000-001-5189-2625 and  
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**Keywords:** Apuleius, JS 405 8vo, Lutheran exempla, Ólafur Jónsson í Arney, Teufelsbücher

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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 stúlku 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 stúlku 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 stúlku 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 mörgúm oc miklum eidúm þess óskande, ad hún mætte verda ad einum lifanda diófle, ef hún her úti 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”).<sup>1</sup> 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): “In demselben Jahre gebar, verkündigte man dem Volke, eine Zimmermanns-frau 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 vantrúnne blífid, þviad yfer ydr mún koma ein órleg gudis stróffun, þviad in nan skams múnúð þier fá skiótann dauda og grim m 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 úppspýia eldinum kann so ad siálfr 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, sögdu þær, skaltu laumast á fætr, þá hann sefr. Kveik sidann á lampa oc tak einn beittann knif þieri hönd. Gack so hliótt ad sænginne, oc ef þú sier hann vera eitt af skaplegt skrimsl, þa skaltú reka knifin i hans hiarta. Tak sidann allann audin med þier oc far til þinna foreldra. So muntu frya þig frá þessum álógum oc verda en ríkasta drottning i allre verólldúnne (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 falskra vina ráðum” (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 Cupido wanted a separation from her and take them as wives instead. The sisters dressed up magnificently and immediately set out to meet Cupido, 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 Cupido 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 Martialis [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 filix: 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.<sup>2</sup>

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.<sup>3</sup>

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<sup>3</sup> 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 |<sup>2</sup> stúlku er gaf sig diðflinúm. |<sup>3</sup>

Svo þar til í þeim stad er Printzlaw nefnist í |<sup>4</sup> Berlin um stríðs tíð er þar þá yfir |<sup>5</sup> geck, |<sup>5</sup> ad einn fátækr, um komu lítill stríðs maðr, er var |<sup>6</sup> særðr miðg, hafði dreigist inn í eins badkindara |<sup>7</sup> stofu, er þar var í bynum, hvöð badstofa ad miðg |<sup>8</sup> almenn var ðllum til nyt semdar. Þar hafðe hann sig |<sup>9</sup> niðr lagt vegna varma og hlýinda hússins þess |<sup>10</sup> oc annars vegna, ad same mann badstofunar fyrir |<sup>11</sup> ráðare var einn góðr chyrúrgus oc bartskere. |<sup>12</sup> Oc sem þesse fátæke, sære maðr hafðe litla stúnd þar |<sup>13</sup> dvalist áðr enn so til þar, ad hann miste af sier eina |<sup>14</sup> skyrtu oc vatns handklæði, hvörs leitad var oc |<sup>15</sup> ecke vard funded, komst þá a úmm |<sup>2</sup>síðer |<sup>16</sup> sá qvittur, ad þiönustu stulka sú er í húsenú var |<sup>17</sup> múnde her í sek vera. Oc sem hún var her um |<sup>3</sup>misgr |<sup>18</sup> únúð, þa geck hennar hús bonde á hana, ad hún |<sup>19</sup> skylde upp láta ed sanna ef hún visse her nockud af, |<sup>20</sup> hvört sem þad være í hennar geimslu edr hefde hún þvi |<sup>21</sup> óðru vís fargad. Enn hún strax forsvarade sig strei |<sup>22</sup> ngelega fyrer þessu med mörögúm oc miklum eid |<sup>23</sup> úm þess óskande, ad hún mætte verda ad einu m lifa |<sup>24</sup> nda diðfle, ef hún her úti sek være edr þar um visse |<sup>25</sup> hid minsta. Enn hvad skúlum vier segia? Drottinn er ad |<sup>26</sup> sönnu þolinn móðr oc sier opt oc títt, so sem í gegnum [17r] fíngur vid mananna börn oc straffar ecke epter þvi |<sup>2</sup> alltið bráðlega sem vier forþienum. Þó líka vel er hann |<sup>3</sup> oc þar til med einn stránger oc réttlátr gud, sem |<sup>4</sup> hatar þad hid vonða oc tíðum openberlega straffar |<sup>5</sup> manneskiúrnar epter þeirra eigin ósk oc umbeidni |<sup>6</sup> óðrum til eptirðæmis oc vidvörunar. So fór |<sup>7</sup> þad oc vid geck um þessa amu stúlku, ad sem |<sup>8</sup> hún bólvade sier sem tíðast, þá fór diðfúlin |<sup>9</sup> jafnskiótt út í hana oc skielfelega tracterade |<sup>10</sup> oc hönðlade vid hana. Úpp blies so hennar líkama |<sup>11</sup> oc þembde í amkunarlegann máta, ad menn hey |<sup>12</sup> rdu slíkt óskr oc belian til hennar, sem her med |<sup>13</sup> pennanum ei útskrifast kann, oc ad síðustu um |<sup>14</sup> nóttina næstu epter hefr sá vonde ande brotid |<sup>15</sup> hálsin í sundr á þessare amu manneskiú, so |<sup>16</sup> ad andlitið horfde á bak aptr þangad sem fyrre |<sup>17</sup> var hnackin. Oc so amkunarlega he |<sup>18</sup> fúr hún út endad sitt vesæla |<sup>19</sup> líf. Giætúm vor |<sup>20</sup> fyrir guds saker. |<sup>21</sup> Amen.

### Exemplum 2

[17v] Einn fáheyrdur atburðr. |<sup>2</sup>

Bar so til út í Jtalia á ðógum þess virðúgle |<sup>3</sup> ga keysara <sup>4</sup>Rudolphi anno 1578. |<sup>4</sup> Enn á keysara dome áðr nefnds herra þessa |<sup>5</sup> Rudolphi á odru eda þriðia áre hans ríkis sti |<sup>6</sup> ornar út í Jtalia lande liggr eitt hertúga |<sup>7</sup> ðæme Faro, oc í þvi hertugadæme er eitt port |<sup>8</sup> er kallast

1 4 geck] + ad einn which is crossed out

2 15 síðer] + síðer which is crossed out

3 18–19 misgr|únúð] misgr|únúðr 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 píka er Jdie het |<sup>9</sup> ad nafne. Sú var miðg öldrud oc komin til mar |<sup>10</sup> gra ára oc hieft sig <sup>5</sup>vid sinn meydóm í 78 ár. |<sup>11</sup> Oc þá hún var nú til so mikils aldúrs komin, girn |<sup>12</sup> tist Jdie júngfrúen til egtaskapar og eignar |<sup>13</sup> vid ein gamlan mann 70 ára ad aldre er het |<sup>14</sup> Juriús, er hennar leitade til eigin ords. Oc svo skedi |<sup>15</sup> ad guds ráde, ad þesser menn sig til samans trú |<sup>16</sup> lofudú oc vóru til samans gefinn. Enn er þessara |<sup>17</sup> manna brúðkaup skylde haldid vera, undrudust |<sup>18</sup> þetta marger menn oc sógdu. Hvad vill her af |<sup>19</sup> verda, ad her múnu sig svo gamler menn til sam |<sup>20</sup> ans gefa láta, þar þau eru bæde dáins quidar |<sup>21</sup> oc ófriófsóm ordinn? Er þar ecke lángt um ad |<sup>22</sup> ræda, ad þesse rádahagr fullgjórdist ad tilse |<sup>23</sup> ttum tima. Jnnan tveggia ára þar epter friófg [18r] adist þeirra líkamlegt sæde lifande, oc upp rann þei |<sup>2</sup> rra a mille einn sveinn oc skapadist med fáheydre oc |<sup>3</sup> <sup>6</sup>sjaldsinelegre skópún oc mynd, því þá þesse sveinn |<sup>4</sup> var fæddr, hafde hann þriá armlagge oc arma oc þriá |<sup>5</sup> fætr med tám oc jlium, já allt þetta med leggium og lida |<sup>6</sup> mótum sem á ódrum manne. Andlit hafde hann þriú á bak |<sup>7</sup> oc fyrer med augum oc nefu oc múnum. Kross raðúr |<sup>8</sup> var i enne hans, enn tvó teikn sáum vier i hans hófde. |<sup>9</sup> Hægra veg sást ein blóðúg sól enn túngl til vinstre. |<sup>10</sup> Úm nætúrnar skein af þessa barns andlite i myrk |<sup>11</sup> re oc líomade sem þar være eitt logande liós, |<sup>12</sup> oc i kríngum hófudid var ad siá sem smaragd |<sup>13</sup> us med mórghum geislum. Arma hafde hann tvo |<sup>14</sup> til hægre hlídar oc tvo fætur, enn einn arm <sup>7</sup>oc |<sup>15</sup> ein fót vil vinstri hlídar. Oc þa þesse nyfæd |<sup>16</sup> de sveinn sást med svo frábærre oc fáheydre |<sup>17</sup> skópun, sem nú var frá sagt, þá vard þar mikill |<sup>18</sup> mannfíólde til samans komin. Var þar tvidræg |<sup>19</sup> ne oc miðg jmisleg ræda á medal fólksins úm |<sup>20</sup> þetta. Sumer sógdu, ad þetta múnde antakristúr, |<sup>21</sup> enn sumer það oc það. Enn þá þesse mann <sup>8</sup>þrónging |<sup>22</sup> skede, braust þar fram ein stúlka þrettan vetra |<sup>23</sup> gómul er var síónlaus, oc fólkid sagde til hennar: |<sup>24</sup> Hvad viltu híngad, því ecke getr þú nú feingid [18v] ad siá þetta barn, því þú ert síónlaus. En þá |<sup>2</sup> strax er hun kom þessu barne nær, vard þesse |<sup>3</sup> stúlka med óllu heil til sinnar synar. Jtem |<sup>4</sup> komu fyrer þetta barn tveir brædr. Annar þeirra |<sup>5</sup> var túttúgu vetra gamall. Sá var mállaus |<sup>6</sup> fæddr, oc er hann kom fyrer þetta barn, laukst hans |<sup>7</sup> múnnr upp, oc tunguhópt h<a>ns losnudu lofandi |<sup>8</sup> gúd oc sógdu so. Blessadr sie sa dagr er eg |<sup>9</sup> feck ad siá þetta barn. Oc aller undrudust þetta |<sup>10</sup> segande. Sannlega mún þetta barn antakristr etc. |<sup>11</sup> Oc margar adrar meiningar ymislegar oc |<sup>12</sup> til gátr hafde folked. Enn i því bile laukst upp einn |<sup>13</sup> múnnúr á þessu barne oc talade, svo ad aller |<sup>14</sup> heyrdur sem nálæger vóru, mælande svo. Vey |<sup>15</sup> ydúr, sem i vantrúnne blífid, þvíad yfer ydr |<sup>16</sup> mún koma ein ógrleg guds stróffun, þvíad innan |<sup>17</sup> skams múnúd þier fá skiótann dauda og grimmm |<sup>18</sup> pestilentia, oc plága mún ydur grípa. Oc inna |<sup>19</sup> nn tveggia daga vóru þar af dauder 68 menn. |<sup>20</sup> Oc enn talade þetta barn meir svo segande. Nær |<sup>21</sup> lidin eru frá guds sonar fædingu 1588 |<sup>22</sup> ár, mún veróldin standa i mikille neyd, fáre |<sup>23</sup> oc voda, oc vei sie þeim sem þá lifa, þvíad [19r] alldrei mún slík hörmúng yfer veróldina komid |<sup>2</sup> hafa. Þetta barn var fædt fóstu dagin fyrer Agnes |<sup>3</sup> ar messu dag, enn næsta sunnudag þar epter var |<sup>4</sup> þesse únge sveinn búrt úr heiminum kalladr nær |<sup>5</sup> um middege. Enn þá hann var til grafarinnar færdr |<sup>6</sup> med krossum oc ódrum ceremonium, sem sidr er til í |<sup>7</sup> því lande, var hann fyrer allra þeirra augum i lopt |<sup>8</sup> upp tekin oc númin, so ad eingin visse hvad af |<sup>9</sup> honum vard meira enn her seger. Her skyldu aller gó |<sup>10</sup> der menn

5 10 vid] + vid

6 3 sjaldsinelegre] skialdsinelegre

7 14 oc] + | oc

8 21 þrónging] þrómging



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

### Exemplum 3

[19r] Apuleius skrifar eina dæ |<sup>17</sup> me sógu i sinne fiórdu oc fimtu bók |<sup>18</sup> sem hann kallar Gullasná |<sup>19</sup> so hliódande. |<sup>20</sup>

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

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

10 10 henne] *henna*

11 6 foreldra] *forereidra*

12 13 áfram] + *áfra|mm*

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

hrigd fyrer saker þess, að hún hafde af hans<sup>18</sup> radum brugded, so að nockrer dropar úr þeim<sup>19</sup> logande lampa fiellu ofan á berann likama Cú<sup>20</sup> bidinis, hvar af hann hastarlega vaknade og<sup>21</sup> sá nú sína kíærústu Psyche (sem nú var óliett<sup>22</sup> af honum) standande hía sier med nakin kníf í<sup>23</sup> hende. Hann hrærdist meir af med amkan yfer<sup>24</sup> henar eynd enn af því sáre, er hann feinged ha<sup>25</sup> fde af því brennande oleo. Sídan tók hann sín<sup>26</sup> klæde upp á oc sinn boga oc flaug sinn veg skili<sup>26</sup> ande sína kíærustu Psyche þar epter alleina. [22v] En hún af bitre sort oc ángist setti sier fyrer að<sup>2</sup> deida sig síálfa fleyande sier út í eitt fliót, enn<sup>3</sup> gat þo ecke dáed, því guder oc gidiur, sem í flió<sup>4</sup> tenu biúggju, hjálpudu henne til ærú vid Cybidi<sup>5</sup> nem. Her af lærde Psyche að vita, hvað það<sup>6</sup> var að vera forvitin oc eptir filgia falskra vi<sup>7</sup> na ráðum. Sem nú þesse enn fagra Psyche oldún<sup>8</sup> gis ráðlaus oc rænulaus ordin ráfar hínagð oc<sup>9</sup> þángað úm veröldina leitande epter sínum allra<sup>10</sup> kíærasta egtamanne Cubido, hvórn hún gat þó<sup>11</sup> hvórgé fúnded, kom hún loks í þá borg, sem he<sup>12</sup> nnar eldre syster var. Hún tekr henne vel adspyr<sup>13</sup> iande því hún sie þar komin so fátæklig. <sup>14</sup> Psyche hugsar nú med sier, að hún skule bleckia<sup>15</sup> sína systr med sómu viela brógdum oc hún hafði<sup>16</sup> hana ádr bleckt oc borga henne so líkt fyrer líkt. <sup>17</sup> Seger hún henne nu allt hvórn til hafe genged um<sup>18</sup> sína hage, oc að sinn madr hafe eckert vanskapad<sup>19</sup> skrimsl vered, so sem þær hefdu til geted, heldr sá<sup>20</sup> fagre oc dírlege gud Cubido, fyrer hvóriúm<sup>21</sup> aller guder og menn meiga ótta slegner vera<sup>22</sup> oc hefde hann feinged leida a sier, nær hann hafði<sup>23</sup> sied sig þar standande med eld oc járn, so sem<sup>24</sup> (sagde hún) þid systr mínar riedúd mier. Því kva<sup>25</sup> dst hann vilia skiliast vid mig oc taka mína elstu [23r] systr sier til egta í minn stad. Liet hann sídan einn vind<sup>2</sup> flitia mig í búrt frá sier oc setia mig her nidur. <sup>3</sup> Nú vænte eg sá same vindr eige þier heim að<sup>4</sup> bióða til þeirrar sælú. Sem hennar syster þetta<sup>5</sup> heyrd, hlackade hún mikelega her til, hugsande<sup>6</sup> med sier hún skylde ecke verda of sein. Fór hún<sup>7</sup> því strax príðilega búen upp á fyrnefna fialls gnípu, oc sem hún hafde kallad á vin<sup>9</sup> din, fleigde hún sier í loptid oc fiell á jörd<sup>10</sup> nidr, so að brotnade í henne hvórt bein í þúsu<sup>11</sup> nd sticke. Nú kemr Psyche til<sup>13</sup> sinnar<sup>12</sup> yngre systr oc seger henne allt hid sama oc<sup>13</sup> hinne radande henne að verda fyrre enn henn<sup>14</sup> ar syster. Sem hún það heyrd, upp fyldist hún<sup>15</sup> af miklum fógnúde oc feiginleik, hradande<sup>16</sup> sinne ferd upp á þessa fialls gnípu oc að kó<sup>17</sup> lludum vindenum fleigde hún sier í lop<t>ed oc<sup>18</sup> feck sómu utdrif oc hen<n>ar syster. Enn þo að<sup>19</sup> Psyche giæte med þessum hætte hefnst á sínum<sup>20</sup> systurum, þá gat hún samt ecke umflúed sinn<sup>21</sup> mót gáng, þvíad Venus, móder Cubidinis, <sup>22</sup> ofsókte hana saker þess að hen<n>ar son Cubi<sup>23</sup> do var ordin sár af hennar völdúm, oc að [23v] hún var hans filgiúkona oc nú komid að þeim<sup>2</sup> tíma að hún skilde fæda. Enn Cubido, hennar son, he<sup>3</sup> fde ei rada til sín leitað sem oc vegna þeirrar<sup>4</sup> fornu forócktunar sem Venús hafde hennar vegna<sup>5</sup> feingid, sem var að hún hefde um lánga tíma mist<sup>6</sup> sína dirkún fyrer sakir hennar fegurdar, oc væri<sup>7</sup> hún nú ordin hennar sonar kona henne óadspúrdri. <sup>8</sup> Her af upp tendradist Venús af reide oc tók fyrst<sup>9</sup> sinn son Cúbidinem í skóla, straffade hann hardlega oc<sup>11</sup> hótade honum streingelega, hvað hann hlaut allt að líða<sup>12</sup> þolin módlega oc láta lækna sín sár. Enn þa aumu<sup>13</sup> Psyche ofsókte Venús heiptúglega oc lagde alla á<sup>14</sup> stundan á að ráða hana af dógum leggiande fyrer<sup>15</sup> hana margar ómógulegar þrauter, hvóriar hún þo<sup>15</sup> allar vann med gudanna hiálp oc skinlausra skepna<sup>16</sup> medamkan, hvar um mikil saga er hiá Apuleum. Ad<sup>17</sup> sídustu þegar Psyche hafde yfer stadid alla sína ó<sup>18</sup> lúcku oc mót gang var hún tekin til náða fyrer<sup>19</sup> medal göngu Jupiters oc annara

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guda, so ad Ps <sup>|20</sup> yche var giórd odadleg med samþicke Veneris <sup>|21</sup> oc vard so egtahustru Cubidinis. Af Psyche <sup>|22</sup> lærum vier, ad margr hvór sie ordsók til sinar eigin <sup>|23</sup> olucku, oc so sem Psyche systr reindu ad vond rad <sup>|24</sup> verda þeim optast vest sem út gefa. <sup>|25</sup> Ender.