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TWO EXEMPLA

1. Introduction

AM 629 4TO IS A MISCELLANY of religious literature containing “Sagann af petre postula” (fols. 1–43), “Sagann af Johanni postula” (fols. 44–72), “Sagann af Jacobo Bröder Johanni” (fols. 73–82), “Sagann af Bartolomeo” (fols. 83–96r), “Sagann af Thomas postula” (fols. 96r–113r), “Sagann af Simon og Juda Postulum” (fols. 113r–125r), “Sagann af Andriea postula” (fols. 125v–150v), “Sagann af Matthea Postula” (fols. 150v–161v), “Sagann af philippo postula” (fols. 161v–164), “Sagann af Jacobo Postula” (fols. 165–168r), “Sagann af Mattheus Postula” (fols. 168r–), “Eitt lyted æfintijre og vtskyring, vmm Pyläti fæding, slegte, lifnad, og æfelok, So og Christi saklausann Dauda og pijnu, og þad fleijra sem þessi saga jnnehelldur” (fols. 178v–190v), “Exemplum af Sancte Sipriano þeim Gooda Manne” (fols. 190v–192r), and “Vmm aflastan Guds Nafns” (fol. 192r–v). At the end of the codex, the scribe gives the information that the manuscript was “Skrifad ad Nwpi vid Dijra Fiörd, og Endad þann | 30. Januarj. A° 1697. þixzys kxmmcr | rþm. nck”. (192v). The cryptogram is deciphered underneath in Árni Magnússon’s hand: “Ólafur Hannesson m e h.”¹ On a note accompanying the manuscript Árni Magnússon provides a copy of a letter from Páll Torfason (ca. 1637–1720), county magistrate (*sýslumaður*) in Núpur in Dýrafjörður, which tells that Páll Torfason had his son Torfi Pálsson (1673[?]-1712), who was a student of theology at the University of Copenhagen, deliver the manuscript to him in 1699.²

1 There is no information in contemporary sources about Ólafur Hannesson, a scribe whose name appears in no other manuscript in the Arnarnaganaean Collection.

2 “Pall Torfason 1699. Postula Sógurnar in charta 4^{to}, sem eg Torfa Palssyne, syne minum, ut sende, enn hann ydur meddeillde, liet eg skrifa epter fornfálegu kvere og varla læsu, ä pappir, skrifudu af vidvæninge i vorre tid, og mun sä hinn same, sem þær skrifad hefur, ei epter gamalli skrift ritad hafa.” *Mattheus saga postula*, ed. Ólafur Halldórsson, Stofnun Árna Magnússonar á Íslandi, Rit, vol. 41 (Reykjavík: Stofnun Árna Magnússonar á Íslandi, 1994), lxxvi; Kristian Kälund, *Katalog over Den Arnarnagnaanske Håndskriftsamling*, 2 vols. (Copenhagen: Gyldendalske Boghandel, 1889–94), 2:43.

The manuscript has received little scholarly attention, and only one of the texts, “Eitt lyted æfinntijre og vtskyring, vmm Pylāti fæding, slegte, lifnad, og æfelok, So og Christi saklausann Dauda og pijnu, og þad fleijra sem þessi saga jnnehelldur,” has been edited.³ In 1853, George Stephens noted the existence of the manuscript in connection with his edition of the tale of King Abgarus.⁴ In 1874, C.R. Unger made reference to the manuscript and commented that the legends of the apostles in AM 629 4to are derived at two or three removes from AM 630 4to,⁵ which is in turn a transcript of AM 652 4to dating to the thirteenth century and made while AM 652 4to was in a more complete state than it is now. Accordingly, it is conceivable that the exempla were originally in AM 652 4to. In 1973, Howard Martin pointed out that the version of the legend of Pontius Pilate in AM 629 4to is closely related to the Danish chapbook “En kort Beskriffvelse Om Pilati Fødsel: Herkomst, lefnet oc Endeligt Disligest om Jesu Christi U-skyldige Død oc Pijne: Oc om hans Opstandelse oc Himmelfart: Oc meget mere som denne Historie indeholder,” which was first published in 1614.⁶ And in 1994, Ólafur Halldórsson echoed Unger’s statement — as far as the text of “Sagann af Matthea Postula” in AM 629 4to is concerned — that the manuscript is derived from AM 630 4to.⁷

This article presents an edition and discussion of the two texts in AM 629 4to that have not so far received any comment or treatment, that is, the exemplum of Saints Cyprian and Justina, “Exemplum af Sancte Sipriano þeim Gooda Manne,” and the exemplum of the young boy who

3 Howard Martin, “The Legend of Pontius Pilate in Icelandic and Middle Low German: An Edition of Two Manuscripts.” (Ph.D. dissertation, University of Wisconsin-Madison, 1971), 68–84.

4 “En ældre Papirs-Codex, No. 629 in Quarto, i Arn. Magn. Saml. Indeholder Postula-Sögur efter en Papirs-Afskrift paa Island.” *Tvende Old-Engelske Digte med Oversættelser og Tillæg*, ed. George Stephens (Copenhagen: Schultz, 1853), 56.

5 “Interessant er det i saa Henseende at sammenligne 629 qv., der er en Afskrift paa anden eller tredie Haand af 630 qv.” *Postula sögur: Legendariske fortællinger om apostlernes liv deres kamp for kristendommens udbredelse samt deres martyrdød*, ed. C.R. Unger (Oslo: Bentzen, 1874), vi.

6 Howard Martin, “The Legend of Pontius Pilate,” *Amsterdamer Beiträge zur älteren Germanistik* 5 (1973): 95–118, esp. 117.

7 “Augljóst er að textinn er ættaður frá *b¹* [AM 630 4to], en talsvert er þó um frávik og nýjar villur.” *Mattheus saga postula*, lxxvi.

blasphemed God's name, "Vmm aflastan Guds Nafns."⁸ AM 629 4to is the only textual witness to both of these exempla in Icelandic translation.

2. Edition

The two exempla are edited below. Abbreviations are expanded in accordance with the normal spelling of the scribe. Expansions by means of a supralinear symbol or letter are marked in italics. Matter never present but presumed to have been inadvertently omitted is added in diagonal brackets. The punctuation follows that of the manuscript. Similarly, the edition reproduces the capitalization of letters, though it is often difficult to distinguish between capital and small letters, especially *a*, *k*, *v*, and *p*. The catchwords that guide to the next page have not been reproduced.

[190v] Exemplum af Sancte Sipriano |⁸ þeim Gooda Manne, |⁹

Sijprianus var J fyrstu ýfer meistare |¹⁰ J Necro Manta Sem Menn
Kalla Suar |¹¹ ta Skoola, edur Dióffulsins Lærdóms List /: |¹²

Enn Nockur Rijkur madur *firer* Hiet og Loffadi Me |¹³ ijstaranum
Sipriano Stoormýklum audæffum |¹⁴ til þess Hann Kynnj med Sinnj List
ad *firer* Sig edur |¹⁵ Sampickia, ad Gióra þä Jomfru er Justina Hiet |¹⁶
ad Naffnj, Huoria Herra madurinn Villde få Sier |¹⁷ til eiginn Kuinnu,
Enn Siprianus Skipar til og |¹⁸ Sendj eirn Diófful ad Suijkia Jömfruna
og [191r] Dióffullinn Kom Thil Hennar J Mind þeirar Kuinnu sem |²
Verid Haffdj fostra Hennar og Villdj Suijkia og fre |³ ista, Enn Jömfruinn
*Justina þeinkte Sig fre |⁴ istada Sem og Var, og Took það first til Varnar
ad |⁵ Merkia Sig med Heilógu Krossmarke, og Settj þe |⁶ tta Merke
framm *firer* Sig Med Mýklum *Stódugleij |⁷ ka og Styrk Truarinnar þujad
Jomfruinn Haffdj |⁸ Gudleggt frammferdj A Sier og <var> Heilóg, Nu |⁹
flüdj Dióffullinn *firer* Krossmarkinu, Kom afttur Til |¹⁰ Siprianus, og
Sagdist *eckj* Sigrad Gieta Jömfruna. |¹¹

Þä Kalladj Hann enn annann Diófful Sterkara |¹² Sama Erindis,
Sendandj til Jömfruarinnar, og sä |¹³ freistadj Hennar j Mind Eirnar

3 Justina] Junstina *6–7 stodugleij|ka] stodugleij|ijka

8 Ole Widding et al., "The Lives of the Saints in Old Norse Prose: A Handlist," *Mediaeval Studies* 25 (1963): 294–337, esp. 307, include in their list the exemplum of Saint Cyprian.

Kuinnu Sem Var ^{|14} Hennar Sister, Enn hann skiede So Sem Hinn firrj ^{|15} ad Jomfrúinn fieck Hann yfer Vnnid og A flotta Re ^{|16} kid firer Krossmarkid, þá Sendj Siprianus þann ^{|17} ad Var Meijstarj edur yfer Höffdinge Diófflanna ^{|18} Huor ad freistadi Hennar, og Kom j Mind Hennar mó ^{|19} dur, og Var Mióg Grátandj, Sijnandj Hennj Sijn Br ^{|20} iost Ber, og Liot margvijslega, Enn Jomfrúinn þej ^{|21} nkte Sig oft freistada Vera, og merkte Sig med **[191v]** Heilógu Krossmarke og Rak Dióffulinn á flotta /: ^{|2}

Hann Kom afttur til Ciprianus og Greinde ^{|3} Honum alltt Sem farid Hafdj, Nu Sem Ciprianus ^{|4} þetta Heirde Sagdi Hann, Nu Afnejta eg þier og ^{|5} Öllum þinum Verkum, og Truj á þann Sama, Huors ^{|6} Kross So Mijkenn Kraftt Heffur, þujad truannlegt ^{|7} er það Hann Sialffur Munj Haffa Mýkenn Kraftt ^{|8} Huors Teijkn eda Kross ad Mattugur er, þá Re ^{|9} iddist Dioffullinn, Og þegar Villdi Grijpa Cipri ^{|10} anus og Ræda Hann, Enn Hann took Sier til, ^{|11} Varnar ad Merkia Sig Med þessu Sama Kross ^{|12} marke, og þegar flúde Dióffullinn, Enn Ciprianus ^{|13} Rann Sem flíotast til Jömrur Justina, og Ka ^{|14} stadj Sier Nidur firer fætur Hennar, og Sagdi He ^{|15} nnj alltt Sem farid Hafdj, Hann Liet Sijdann ^{|16} Skirra Sig, og Vard Hinn Agiætasti Guds madur og Pij ^{|17} slar Vottur, og Verdur Hanns alluijda Gietid, ^{|18} J Heilógum Bookum, og þá hann Var Leiddur til ^{|19} af-tókustadarinnns aff Kuólurum Vard hann adspur ^{|20} dur eitt Sinn, ef hann Villdj afnejta Jesu Christj ^{|21} Naffnj, og Hialpa Sijnú Lýfe. Hann Suar **[192r]** ade og Sagdj ad það Mætte eckj Verda, þujad Jesu Ch ^{|2} risti Naffn Væri Skriffad j Sijnú Hiartta, Enn kualar ^{|3} arner Villdu þessi ord Reijna j Sannleijka, Edur ^{|4} þeim ad fulleijda, Og Sem þeir J Sundur Skäru Hanns ^{|5} Hiartta, þá fundu þeir So Sem j Krossmijnd, þar á med ^{|6} forgillttum Stóffum pricktt Naffnid JESU, og ^{|7} Huorsu Smatt Sem þeir það j Sundur pórttudu ^{|8} Vmm þuert og Endilangtt, þá fundu þeir og Säu ^{|9} A Huorium partinum Jesu Kristi Naffn i Slijku for ^{|10} mj og Mind Sem adur er Sagtt /: ^{|11}

Vmm aflastan Guds Nafns /: ^{|12}

Sancte Gregorius J Bookinne Dialogus, ^{|13} Skriffar, ad j Röma Borg Var madur nockur, Sem atte ^{|14} eirn Son, Huor 5. Vetra Værj ad Alldrj, Huorþad ^{|15} Lagdi j Vana Sinn ad Lasta Guds Nafn, og Dro ^{|16} ttinnns Vors

5 þinum] corrected, it seems, from Verkum 3 ord] + ord which is crossed out

Jesu Christo, Med Óheijrjlegrij Ordmael |¹⁷ ge, Strags Hann Kunnj Nockud ad tala, edur |¹⁸ Skilia Nockud, Enn *hans* fader Elskadj *hann* og agadi *hann* eckj |¹⁹ Nie Hirtte, Og eirn Dag *Sem* *hans* fader Hieallt A |²⁰ Sueijninum J fange Sijnu, þä Emiadj Sueirninn Ógur [192v] lega, Kalladi og Sagdi, Suartter menn Koma þar |² fader, og Vilia Taka mig *fra* þier, faderinn Sagdj, |³ ottast eckj Son Minn, þä Sagdj Sueirninn afttur, |⁴ Sier þu eckj Suórttu mennina fader, Sem Mig Vilia taka |⁵ frá þier, Og Liet Sier miøg Akaflega edur Affskap |⁶ lega, og Bar Sig Aumlega, Og faderinn Gaf þar Øngvann |⁷ Gaum ad, og Hieallt Sómu frammferdi, Enn barnid, |⁸ Haffdj Sómu Læte, Ad Sijdustu Eirn Tijma, |⁹ Komu þä Diofflarnar J Mind suórttu Mannanna geij |¹⁰ ngu til og Slitu Sueijn Barnid Vr fadmj fódursinns, og |¹¹ föru Herfilega med Sueijninn, Og Sem Hann Var Daudur su |¹² ndur slitu þeir Strags Lijkama Barnsins j Smástickj |¹³ J fódursins Augsijn, þar firer Seiger sä meijstarj Bekarinar |¹⁴ ad Gud skýllði Straffa þessa Synd og Gudlóstun A suo |¹⁵ Vngu Barnj 5. Vetra gomlu, Huad Mundj *hann* þä gora vid fullalldra |¹⁶ folk *Sem* feingid hefur Nöga skinsemj, Huad elldri menn og Ingri *folk |¹⁷ ættj, Helldur ad tala vm Gudog hans Dadsemdar Verk, þui þar er Gud |¹⁸ ætjld Nälægur Sem hann er þeinktur, Hugxadur edur |¹⁹ Taladur Thil Hinns Besta, Gud gefi ös |²⁰ þad. AMEn.

3. Discussion

The ultimate source of the former exemplum, “Exemplum af Sancte Sipriano þeim Gooda Manne,” is the common form of the legend or religious romance of Saints Cyprian and Justina (*BHL* 2047).⁹ According to the legend, Cyprian was a native of Antioch, who had been raised in all the impious mysteries of idolatry, astrology, and black magic. At that time, there lived in Antioch a beautiful Christian virgin named Justina. A young pagan, Agladius, fell in love with her, but since he was unable to attract her, he asked Cyprian for assistance. With the help of demons, Cyprian, who was no less infatuated with Justina than Agladius, sought to win her over,

16 Sem] + full *which is crossed out* 16 folk] f^od³

9 *Bibliotheca hagiographica latina antiquae et mediae aetatis*, Subsidia hagiographica, vol. 6 (Brussels: Société des Bollandistes, 1898–1901), 2047 [hereafter *BHL*]; E.J. Arnould, *Le Manuel des Péchés: Étude de littérature religieuse Anglo-Normande (XIII^{me} siècle)* (Paris: Librairie E. Droz, 1940), 160.

but she thwarted the threefold attack of demons by the sign of the cross. In despair, Cyprian made the sign of the cross himself and was freed from the toils of Satan. He subsequently converted to Christianity and became in succession deacon, priest, and eventually bishop of Antioch, while Justina took the veil and became the superior of a convent. During the Diocletian persecution, both Cyprian and Justina were captured and brought to Damascus, where they were tortured. Because of their refusal to renounce their Christian faith, they were beheaded on the banks of the river Gallus. Their bodies were brought by Christian sailors to Rome, where they were interred and later entombed.

The ultimate source of the second exemplum, “*Vmm aflastan Guds Nafns*,” is the tale of the father, who would not chastise his child, in the *Dialogues* of Gregory the Great, book 4, chapter 18.¹⁰ Gregory writes that while all baptized children who die in their infancy go to heaven, the holy place is closed to some children who have learned to speak because their parents haven’t raised them properly. He mentions a recent example of a Roman father, who out of love for his five-year-old son was lax in disciplining him. As a result, the boy blasphemed God whenever things went contrary to his wishes. During an epidemic, the boy fell ill, and in order to quiet or comfort the boy, the father held him in his arms, but the boy, seeing evil spirits coming at him, hid his face in his father’s arms and shouted that he should hold them back. When the father asked what he had seen, he answered that demons were after him to take him away, and, uttering a blasphemy, the young son died.¹¹

Both exempla, but especially the latter, were popular in the later Middle Ages and were included in Odo of Cheriton’s *Parabola*, the Anglo-Norman *Manuel des Péchés* and the Middle English adaptation of that work, the *Handlyng Synne* by Robert of Brunne, the Low German *Der große Seelentrost*, and the Swedish *Sialinna thrøst*.¹²

10 *Saint Gregory the Great: Dialogues*, trans. Odo John Zimmermann, The Fathers of the Church, vol. 39 (New York: Fathers of the Church, Inc., 1959).

11 The central motif of this exemplum is found in many tales, cf. Stith Thompson, *Motif-Index of Folk-Literature*, 6 vols., rev. ed. (Bloomington: Indiana University Press, 1955–58), D2020, Q221.1, Q221.3, Q451.12, Q552.10.

12 Frederic C. Tubach, *Index Exemplorum: A Handbook of Medieval Religious Tales*, Folklore Fellows’ Communications, vol. 204 (Helsinki: Suomalainen Tiedeakatemia, 1969), nos. 57 and 2888.

Der große Seelentrost,¹³ an adaptation of Jacobus de Voragine's *Legenda Aurea*, and also the *Siælinna thrøst*,¹⁴ a translation of *Der große Seelentrost* but augmented with material drawn from a number of Swedish works, the Vulgate, Peter Comestor's *Historia Scholastica*, and other Latin sources, can be dismissed as immediate sources for the Icelandic versions of the exemplum of Saints Cyprian and Justina and the exemplum of the blaspheming boy.¹⁵

According to *Siælinna thrøst*, which gives details about Justina's parents and their conversion to Christianity, the name of Justina's suitor, who turns to Cyprian for help, is Cladius, a school master, whereas in *Der große Seelentrost* there is no mention of a suitor other than Cyprian. Moreover, in contrast to the Icelandic exemplum of Saints Cyprian and Justina, the Low German and Swedish renderings, which are much longer, do not mention that the first two demons appear in the guise of Justina's foster mother and sister, respectively. The prince of demons appears not in the image of Justina's mother, but first as a young maiden and later as a young man, and after she has foiled the demon's attacks, the demon saps her strength with fevers, does her parents harm, and causes a plague to sweep through the city of Antioch. Accordingly, all the citizens demand of her father that she be given in marriage, so that the city can be delivered from peril. But

13 *Der grosse Seelentrost: Ein niederdeutsches Erbauungsbuch des vierzehnten Jahrhunderts*, ed. Margarete Schmitt, *Niederdeutsche Studien*, vol. 5 (Cologne: Böhlau Verlag, 1959), 151–154, 192.

14 *Siælinna thrøst: Førsta delin aff the bokinne som kallas Siælinna thrøst*, ed. Samuel Henning, 3 vols., *Samlingar utgivna av svenska fornskrift-sällskapet*, 1st Series, vols. 209, 211, 217 (Uppsala: Almqvist & Wiksell, 1954–57), 3:227–233, 282–283.

15 According to Ivar Thorén, the legend of Saints Cyprian and Justina is based partly on *Der große Seelentrost* and partly on a Latin source: "De första raderna i ST – ungefär 20 – där det berättas om Justinas fader Edisius, hennes moder Cledonia och 'skolamestaren' Claudius (så i ST i st. f. Acladius), saknas i Seelentrost. De torde utgöra ett sammandrag av någon latinsk källskrift. Senare delen av sid. 307 jämte sid. 308 och 309 äro översatta från tyskan, dock med en del lån ur latinet. Sid. 310 och halva sid. 311 äro i huvudsak en översättning i sammandrag av latinet, och återstoden av sid. 311 samt sid. 312–314 återgå på såväl Seelentrost som den latinska legenden. I vilken form denne senare förelegat är svårt att med bestämdhet säga. Den i Martene-Durand: *Thesaurus novus anecdotorum* del III spalt 1621 ff meddelade versionen måsta i alla händelser ... ha stått ST:s källa synnerligen nära." Ivar Thorén, *Studier över Själens tröst: Bidrag till kännedomen som den litterära verksamheten i 1400-talets Vadstena*, *Nordiska texter och undersökningar*, vol. 14 (Stockholm: Hugo Gebers Förlag, 1942), 87. The tale of the blaspheming boy is in his view based on a Latin source: "Vid denna berättelse har sannolikt även någon latinsk källa utnyttjats." *Ibid.*, 56.

Justina refuses, and through prayers, fasts, and vigils, she drives out the pestilence. Realizing that he can make no headway, the demon changes himself into Justina in order to deceive Cyprian, but when Cyprian utters Justina's name, the demon disappears like a shadow. Cyprian, now yearning all the more for Justina, changes himself into a bird and sits by her window, but by her sign of the cross he becomes Cyprian. He tries again, but cannot get away, because he can neither fly nor jump from such a height. Justina, fearing that he may fall down and die, has him brought down by a ladder. Cyprian then summons the prince of demons and asks why he and his associates have been unable to bring Justina to ruin. The prince of demons replies that she made the sign of the cross, and Cyprian then decides to convert to Christianity. The rest of the legend in *Der große Seelentrost* and the *Sialinna thrøst* more or less follows *BHL* 2047, and there is no mention of the sign of the cross found inscribed on Cyprian's heart after his death.

The version of the exemplum of the blaspheming boy in *Der große Seelentrost* and the *Sialinna thrøst* is abbreviated in comparison with the Icelandic exemplum. Unlike the Icelandic version, the Low German and Swedish texts do not mention that the father was a Roman and that the young boy was torn to pieces by demons. While *Der große Seelentrost* mentions that the father loved his son very much, the *Sialinna thrøst* states that the boy was like his father and that the father had taught him to swear and use bad language. Finally, no reference is made in *Der große Seelentrost* and the *Sialinna thrøst* to the so-called "meijstarj Bekarinar" and his verdict.

Likely candidates as sources for the two exempla would seem to be Robert of Brunne's *Handlyng Synne* or Odo of Cheriton's *Parabolae* in light of Peter Jorgensen's statement with regard to the sources of the corpus of the Icelandic exempla: "Twenty-eight exempla are directly indebted to the *Vitæ patrum*, and another fifty or so comprise a 15th-century translation from a Middle English prose MS indebted to *Handlyng Synne*, to the *Gesta Romanorum*, and to an expanded redaction of Odo of Cheriton."¹⁶

The *Handlyng Synne* is clearly not the source of the Icelandic exempla.

16 Peter A. Jorgensen, "Exempla," in *Medieval Scandinavia: An Encyclopedia*, ed. Phillip Pulsiano et al., Garland Encyclopedias of the Middle Ages, vol. 1 (New York: Garland Publishing, 1993), 173–174, esp. 173. The *Vitæ Patrum* and the *Gesta Romanorum* do not include the two exempla.

In the exemplum of Saints Cyprian and Justina, there is, for example, no mention of riches being offered to Cyprian by Agladyus, “[a] gretē mayster and a syre,” who applies to Cyprian for the assistance of his art.¹⁷ The demons appear not in the likeness of her foster mother, sister, and mother, but in the image of her parents, and the third demon is not identified as the prince of demons. There is no mention of Cyprian making the sign of the cross himself; according to the *Handlyng Synne*, he simply decides to forsake the demon, abandon his services, and become a Christian: “when Cyprien þys vndyrstode, He forsoke hem, and bycom gode, And alle þe crafte þat he hadde haunted, And Crystendome to take he graunted.”¹⁸ The details of Cyprian’s torments are not given, and there is no mention of the sign of the cross found inscribed on his heart. In the exemplum of the blaspheming boy, it is not specified that the father was a Roman, and that the son was five years old.¹⁹ It is not related that the child was torn to pieces by demons, and there is no reference to “meijstarj Bekarinar”.

In Odo of Cheriton’s *Parabola*, the exempla are much abridged in comparison with the Icelandic texts. The exemplum of Saints Cyprian and Justina (“De Cipriano habente demones in archa”) is in the *Parabola* reduced to a mere outline and does not mention, for instance, Justina’s other suitor, the threefold attack of demons, and the sign of the cross inscribed on Cyprian’s heart:

Ciprianus quidam, Cart[h]aginiensis magus, in pixide retrusos habuit demones in archa, [et, quando uolebat, mittebat eos ad negocia sua peragenda. Quadam die precepit eis ut adducerent ei sanctam Iustinam, virginem quam diligebat, et non potuerunt, quoniam signaculo crucis se signauit; ob quam causam factus christianus passus est pro Domino, etuirgo].²⁰

17 Robert of Brunne’s “*Handlyng Synne*,” A. D. 1303, *With Those Parts of the Anglo-French Treatise on Which it Was Founded*, William of Wadington’s “*Manuel des Pechiez*,” ed. Frederick J. Furnivall, Early English Text Society, Original Series, vols. 119, 123 (London: K. Paul, Trench, Trübner & Co, 1901–03), 258–262, esp. 259.

18 *Ibid.*, 261.

19 *Ibid.*, 161–62.

20 Léopold Hervieux, *Les fabulistes latins depuis le siècle d’Auguste jusqu’à la fin du moyen âge*, 5 vols. (Paris: Firmin-Didot, 1893–99), 4:281.

Interestingly, however, there is an exemplum of a martyr and a tyrant (“De sancto martyre et tyranno”) in the *Parabola*, which tells of a martyr, who declares that he cheerfully undergoes torments, because the sign of the cross is in his heart, and when his tyrant has him killed, he finds the sign there:²¹

Quidam sanctus, cum iret ad martirium, requisitus a tiranno quare christiani cumhilaritate accedant ad tormenta, respondit quod signaculum crucis in cordibus eorum estimpressum. Ideo non est mirum si crucifixum cum gaudio imitentur. Respondit tyrannus: Quod ore refers per inspectionem probabo; et fecit sanctum secari et cor eius scindi; inquo, ut sanctus predixerat, impressionem crucis inuenit, et uiso miraculo tyrannus factusest christianus.²²

The exemplum of the blaspheming boy (“De quodam et filio suo blasphemante”) is somewhat less abridged in the *Parabola*, but unlike the Icelandic version, Odo does not include, for example, the fact that the father was a Roman, the age of the boy, and the reference to “meijstarj Bekarinar”:

Item quidam, nimis carnaliter diligens filium suum, remisse nutriebat. Idem paruulus, moix ut ei(us) aliquid obstitisset, maiestatem Dei blasphemare consueuerat. Quadam die, cum pater suus ipsum in sinu teneret, sicut testantur qui presentes aderant, malignos spiritus ad se uenisse trementibus oculis puer aspiciens cepit clamare: Obsta pater! Qui clamans declinabat faciem suam, ut se ab eis in sinu patris absconderet. Quod cum pater requireret quid uideret, puer respondit: Mauri homines uenerunt qui me tollere uolunt. Qui cum hoc dixisset, [diuine] maiestatis nomen protinus blasphemauit et animam reddidit. Sic factum est ut qui diu per diuinitatis pacienciam blasphemijs uixerit, quandoque per diuinitatis iudicium blasphemaret et moreretur. Et sic pater ignibus gehenne filium nutriuit, quem carnaliter dilexit et corrigere neglexit.²³

21 Tubach, *Index Exemplorum*, no. 1338.

22 Hervieux, *Les fabulistes latins*, 337–38.

23 *Ibid.*, 315–316.

If the immediate source of the two Icelandic exempla is Odo of Cheriton's *Parabola*, it would have to be the expanded version of the work mentioned by Peter Jorgensen.

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Tvær dæmisögur

Lykilorð: Dæmisaga (*exemplum*), helgisögur, Ísland, útgáfa.

AM 629 4to er 17. aldar syrpa trúarlegra texta sem geymir sögur af postulunum, helgisögn um Pontíus Pílatus og tvær dæmisögur, “Exemplum af Sancte Sipriano þeim Gooda Manne” (190v–192r) og “Vmm aflastan Guds Nafns” (192r–v). Fræðimenn hafa lítt sinnt þessu handriti og einungis einn texti þess, sögnin um Pontíus Pílatus, hefur verið gefinn út. Í þessari grein eru tveir textar handritsins til viðbótar gefnir út og ræddir, þ.e. dæmisaga af heilögum Kyprianusi og Jústínu og dæmisaga af hinum unga manni sem lastaði drottins nafn. AM 629 4to er eitt til vitnis um íslenska þýðingu þessara dæmisagna. Erkiuppspretta hinnar fyrri er hin dæmigerða útgáfa sagnarinnar um heilagan Kyrianus og Jústínu (cf. *BHL* 2047) en hinnar síðari *Dialógar* Gregoríusar mikla (4. bók, 18. kafli). Sýnt er fram á að hið lágbýska *Der große Seelentrost*, hið sænska *Siælinna thrøst* og hið miðenska *Handlyng Synne* eftir Róbert frá Brunne eru ekki beinar fyrirmyndir íslensku gerðanna. Mögulega eiga þær rætur í lengri gerð *Parabolæ* Ódós frá Cheriton.

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