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THE BOOK OF JUDITH

A medieval Icelandic translation¹

1. Introduction

THE MANUSCRIPT AM 764 4to is a miscellany, probably written in the period 1376–1386 and in all likelihood intended for the nunnery at Reynistaður in Skagafjörður. It consists now of 43 full-sized leaves and 5 smaller ones, some mere slips. Two small leaves, once appended to ff. 11 and 15, seem to have been lost and there are five lacunae in the latter half of the codex. Exactly how many leaves have been lost there is impossible to determine, not least because the manuscript is not made up of regular gatherings. It is likewise difficult to assess whether the existing leaves, as now bound, are in the original order. The book bears the hallmarks of a work produced in a scriptorium: it is written by many hands, at least 10 scribes were responsible for the first half alone and some additional hands can be found in the latter part of the codex.

The first half of the manuscript (ff. 1–23v4) contains a universal chronicle divided into eight ages, *aetates mundi*, which spans the time from the Creation to the papacy of Clement IV (†1270). This is a composite work, made up of passages culled from various sources. The origin of this material is foreign but the scribes do not seem to have translated anything themselves, rather the passages seem to be copied from sources which contained the text already in the vernacular. Substantial parts of the text in the chronicle come from the Bible. These are mostly short passages, interspersed with material of a different nature, e.g. encyclopedic lore. There are two significant exceptions to this: On ff. 5r16–5v20 we find a translation of ch. 5 of the Book of Daniel and ff. 5v34–9r contain the entire deuterocanonical Book of Judith. As far as I am aware, these translations are not found elsewhere in Icelandic manuscripts. AM 764 4to has never been edited in its entirety and these texts have

¹ This article is based on a chapter in my Ph.D. thesis, *Universal history in fourteenth-century Iceland: Studies in AM 764 4to* (University College London, 2000). I would like to thank Professor Peter Foote, Professor Desmond Slay, Dr Diana Whaley, Professor P.-M. Bogaert and Dr Gottskálk Þór Jenson as well as the editors of *Gripla* for their comments and assistance.

therefore escaped the notice of scholars writing on Icelandic Bible translations (e.g. Kirby 1986:83–84). I will in this article discuss the translation of the Book of Judith and provide a transcript of the text.

2. A note on the scribes

The Judith text in 764 is written by three scribes. Scribe I wrote only the first few lines (ll. 5v33–41) as well some twelve lines immediately preceding the Judith text. It is not a practised hand, but coarse and characterised by broad strokes and angular letters. Scribe II wrote 6r and was also responsible for a few lines on f. 2bisv (a slip between ff. 2 and 3). Scribe III wrote the remainder of the text, ff. 6v–9r. That hand is one of the main hands of the manuscripts, found also on ff. 10v38–11r2, 18r14, 36r1–13, 37v, 42v33–43r23 and 4bis.

Hand II and especially hand III display certain palaeographic and orthographic characteristics which link them to a group of scribes who were active in Skagafjörður in the latter half of the fourteenth century. As an example one might take their treatment of *m* and *n* where the last minim is elongated. This is the rule in III but occurs more sporadically in II. This feature is also found in several charters written in Skagafjörður in the last three decades of the fourteenth century and linked to the family of Akarar (Ólafur Halldórsson 1963:101, Stefán Karlsson 1970:126–129, Louis-Jensen 1970:152) and it is frequent in manuscripts associated with the same scribal school, for instance in Sth perg 19 4to (Foote 1990:26). Scribes II and III also frequently write *r* rotunda following *a* (and *y* in the case of hand III), a feature likewise found in manuscripts produced by the so-called Akarar-school, for instance in AM 573 4to (Louis-Jensen 1970:153).

Of orthographical peculiarities two will be mentioned here, both pertaining to scribe III. He/she writes “nuckur” for the pronoun ‘nökkurr’, albeit not consistently (cf. 7r5–6). The form *nuckur* is an important tell-tale feature since it is found in two other manuscripts which have been associated with the Akarar-school, 573 and AM 596 4to, but is hardly seen elsewhere (Driscoll 1992:xxxvi–xxxvii).² Scribe III also frequently writes *iæ* for *æ* following *v* (e.g. “uiænst” 7v19, “auruiænna” 8r32), a characteristic noted in a number of fourteenth-century manuscripts and charters. As Janez Orešnik has pointed out (1982:193), this spelling probably reflects the diphthongisation of *æ*, a sound change which eventually proved abortive. It is found, predominantly,

² Driscoll records that *nuckur* also occurs in AM 657 c 4to. Cf. also Hreinn Benediktsson 1961 and Stefán Karlsson 1967:26.

in manuscripts and charters from Northern Iceland, for instance in 573 (Louis-Jensen 1963:xxxii), and, to a lesser degree, in manuscripts from the Breiðafjörður area. The sound-change seems, therefore, to have been confined to Northern and Western Iceland, although scarcity of written documents from other parts of the country means that one should be careful in drawing far-reaching conclusions from this evidence (Orešnik 1982:185–186, Stefán Karlsson 1982:61). The fact that æ but not iæ is written in “uægdir” (8v40) suggests that the nasal consonant following the æ dictates the spelling.

A more detailed analysis of the orthography of the scribes will not be attempted here. The orthography is, in general, consistent with practices in the latter half of the fourteenth century.³

3. The Book of Judith in the Middle Ages

The Icelandic version of the Book of Judith found in 764 is clearly a translation of the Vulgate text, which differs markedly from both Old Latin versions and the Septuagint. Much uncertainty surrounds the original language of Judith but the Septuagint version is thought to be a translation from Hebrew (Moore 1985:66, Bogaert 1999:246). The Old Latin versions, in turn, are based on the Septuagint (Voigt 1925:13–14, Bogaert 1999:246–247). An even greater controversy surrounds the origins of the Vulgate text, which is the work of Jerome, accompanied by his preface. It is neither a translation of the Greek text nor, it seems, of a Hebrew one. Jerome himself claims to have used an Aramaic (Chaldean) text for his translation and comparative analysis appears to confirm this (Voigt 1925:52–54). There are, however, numerous correspondences between the Vulgate and the Old Latin versions which have been explained variously as a case of the Vulgate contaminating the Old Latin, which only exists in relatively late manuscripts (Voigt 1925:42–44, 50–52), or by supposing that Jerome used an Old Latin text as well as the Aramaic text for his translation (Dubarle 1966:44, Bogaert 1999:247). The matter is further obscured by the fact that Jerome’s method in translating the text was most likely characterised by paraphrase rather than a word-for-word rendering. The Vulgate version omits many passages contained in the Septuagint and Old Latin texts but there are also some additions which are not found in other extant versions (Moore 1985:99–100, Bogaert 1999:247).

³ A more detailed description of the scribes responsible for the first half of 764 and their orthography is found in my Ph.D. thesis, where the scribes responsible for the Judith text are referred to as C, D and E.

The Book of Judith has had a strong appeal throughout the ages, judging from the numerous versions that exist of the story and the many works of art it has inspired — from renaissance sculptures to playing cards.⁴ Although it was excluded from the Hebrew canon it remained popular among Jews — several Hebrew texts exist as well as numerous medieval midrashim (or expositions) of the story (Moore 1985:103). It had a mixed reception among Christian Church fathers, some accepted it as canonical, others did not. The Eastern fathers seem to have been more sceptical in this respect, and they generally denied the book canonical status. In the West, on the other hand, it was recognised as part of the canon by the majority of Church leaders, for instance Hilary of Poitiers, St Augustine and Pope Innocent I, and praised by those, in particular, who like Judith chose and/or advocated celibacy (Moore 1985:64, 90).

The inclusion of the book of Judith in the Vulgate ensured its reception in the West. Judith became a symbol of the fighting Church, Christ's bride, in the fight against Satan and she also came to represent the Virgin crushing the head of the serpent. The biblical text spawned Judith literature of other genres — Judith poems or fragments of poems have survived in Middle High German and in Old English (Purdie 1927:1–22). The Old English Judith, which dates from before 1000, has often been interpreted as a patriotic exhortation to the English facing the invasion of Danish Vikings. This reading is supported by Ælfric's comment on the Book of Judith in a Letter to Sigeweard (Crawford 1922:48). Ælfric also wrote a homily on Judith where the emphasis is not so much on the heroine as a model patriot but rather as an example of chastity. Ian Pringle has argued that Judith, in both Ælfric's homily and in the poem, is "an example of monastic virtue" (1975:95), the qualities attributed to her in both works are chastity, hope and faith. Pringle also points out (1975:92) that

the possibility that the extant manuscript of the poem was intended for a monastic library suggests that it was considered relevant to a monastic audience, just as Ælfric's homily on Judith was certainly addressed to a nun.

The story of Judith does indeed seem a fitting read for nuns. The heroine is a widow who after the death of her husband devotes herself to chastity and piety. She is rich and beautiful but also a model of modesty and well liked by everyone. She commands such respect in her village that the priests of the

⁴ Judith has been the Queen of Hearts in the French deck since the fourteenth century, cf. Craven 1983:1 n.2. On the depiction of Judith in art cf. Stone 1992.

people show deference to her and, what is more, she goes on to outwit the enemy and commit deeds of undisputed bravery. This combination of virtue and independence that so characterises Judith is likely to have gone down well with abbesses and their subjects.

In addition to the qualities of its heroine the Book of Judith makes a very entertaining read. This has long been recognised by scholars although the full merits of the text and the ingenious structure of the narrative have been brought more firmly to light in recent studies. Because Judith herself only enters the story in its eighth chapter, the first seven chapters have often been regarded as peripheral and redundant, the work thus perceived as lacking in balance (cf. e.g. Cowley 1913:242–267). Such arguments were refuted by Toni Craven in her compositional study of the work which is based on the Septuagint text. She argues that the first half of the story serves as a necessary preparation for the events which unfold in the second half and also creates a powerful contrast to it, both in terms of structure and theme (1983:58–59). In Part I the figure of King Nebuchadnezzar (and Holofernes by proxy) dominates the action and nothing seems to be able to stem the aggression of the Assyrians, whereas in Part II it is Judith who is the catalyst for events and the ultimate reversal of fortunes. According to Craven, the two halves of the story are structured in an identical way, based on a three-part chiasmic pattern (A-B-C-B-A) (1983:60–64). The most significant parallel between the two parts is the movement of characters between the two camps (element C). In Part I it is Achior (a non-Jewish man) who is cast out by Holofernes and involuntarily crosses over into Bethulia. In Part II Judith (a Jewish woman) willingly makes the opposite journey from Bethulia to the Assyrian camp. The symmetry between the two parts is broken by the core event of the whole story: Judith's killing of Holofernes, which has no counterpart in Achior's actions.

The story owes its success in no small measure to its protagonist. Judith is a very complex heroine: she is regularly presented as a saint, yet she behaves in a most unsaintly manner, lying to, seducing and killing Holofernes. Despite her beauty and wealth she chooses to lead a secluded life, wear a sackcloth and observe a regime of fasting and praying. But although she is a recluse and a woman she is able to summon the elders of the community and give them a dressing-down. She accomplishes, through her faith, wisdom and beauty and with God's help, what the Jewish leaders are incapable of: saving her people from destruction. Her story is in that respect similar to the tale of David and Goliath, another popular Old Testament legend, but Judith's victory over Holofernes is furthermore charged with sexual desire — inviting interpretations which see it as an "exemplification of the perennial battle of the sexes" (Dundes 1975:28, cf. Levine 1992, Stocker 1998). Some scholars have

advanced the view that the book of Judith has perhaps more things in common with a folktale than it has with much of the historical literature of the Old Testament — it is a neat tale of a hero/heroine on a rescue mission (Moore 1985:72–73). There are not too many characters, and the tale is structured around sets of parallels and opposites as was mentioned above. Against Holofernes and his servant, Bagao the eunuch, stand Judith and her maid. Achior the Ammonite serves as a sort of involuntary catalyst in the story (Roitman 1992). The interaction between the primary opposites Judith and Holofernes then builds up to the crowning moment, the very picturesque murder. In the aftermath the roles of the Israelites and the Assyrians are reversed.

The reason the scribes responsible for 764 included Judith in their chronicle lies partly in the fact that Nebuchadnezzar, Holofernes and Judith had won themselves a secure place in universal histories. No account of the *quinta aetas* (from the reign of David to the Incarnation) would be complete without them. But it will also have mattered not a little that Judith is an excellent story and appealed to the compilers and their prospective audience. One is reminded of Gabriel Turville-Petre's remark when discussing early religious Icelandic prose (1967:125), that

[i]n literature of this kind tales were told of Christ, the Apostles, and later saints less because they were edifying than because they were adventurous and entertaining.

In the case of the Judith text in 764 entertainment and edification seem to have gone hand in hand, especially if we believe that the manuscript was intended for the nuns and novices at Reynistaður. Many of the bible passages included in the manuscript portray women (e.g. Lot's wife, Delilah, Jael, and the women in the story of Solomon's judgment) and the book also contains a number of texts (stories and miracles) about women saints: Martha, Ursula, Walburga, the Norwegian Sunnifa, the Virgin Mary. Some of these women (most notably the saints) are models of virtue, others fall prey to cardinal sins. All of them have exemplary value for the Christian, in their stories a young novice could find virtues to emulate or unacceptable behaviour to shirk from. In terms of space devoted to her, Judith takes pride of place in 764 along with the Virgin. The Virgin is, in this manuscript, as indeed in biblical literature in general, mostly silent. Compared to her Judith comes across as a woman of flesh and blood. She accomplishes her deed with her own hands, admittedly with the help of God, but the slaying of Holofernes is not depicted as a miracle, it is a heroic action taken by a mortal woman. Judith's thoughts are revealed through her speeches and her prayers, and the attention given to the

details of her daily life, her clothes, her food, also serves to bring her closer to mere mortals. For the nuns it will also have mattered not a little that here was a woman who was her own mistress, and last but not least a woman who commanded respect for her chastity and for her courage.

4. The translation

The Icelandic Judith is on the whole a faithful rendering of the Latin text in which the translator combines word-for-word translation with paraphrase. It is clear that the text in 764 is a copy — seven lines are repeated where scribe III takes over at the top of f. 6v. Unlike elsewhere in 764, the scribes do not seem to feel any great urge to cut the text although there are exceptions to this, mainly of two kinds. The scribes, or indeed perhaps rather the translator, sometimes trim the text of what might be viewed as superfluous information. This is usually on a small scale as when it is described how the Assyrians bound Achior, the leader of the Ammonites, to a tree. The Icelandic text merely reads: 'ok bundu Achior jarl við tré mikit með reipum' (7r18–19)⁵ whereas the Vulgate has "ligaverunt Achior ad arborem manibus et pedibus et sic vinctum de restibus dimiserunt eum" (Idt 6.9). The translator (or the scribe) is similarly liable to cut corners when it comes to geographical descriptions (and they sometimes plainly get it wrong, which perhaps is no wonder since the geographical and historical facts in the original are not accurate), and leave out some of the details concerning time that are found in the Latin text. An example of this is found on 6v:

764

Vulgata

Nú ferr Holofernes með her sinn allt til Ydumeoz á jörð Gabaa ok tók borgir þeira. Áðr vann hann allt Apamiam (6v7–8)

pertransiens autem Syriam Subal et omnem Apamiam omnemque Mesopotamiam venit ad Idumeos in terra Gabaa accepitque civitates eorum et sedit ibi per triginta dies in quibus diebus adunari praecepit universum exercitum virtutis suae (Idt 3.14–15)

⁵ The spelling of the examples from 764 is normalised. In the normalisation fourteenth-century practices are taken into account to a certain extent. As a result the spelling differs somewhat from that used in Íslenzk fornrit, for instance. Dissimilarities between the Icelandic text and the Latin are emphasised by the use of italics.

There is another example in the following lines, where the translator simplifies the text and makes it clear that it was in Babylon that the Jews were captives:

764

Vulgata

En fyrir nukkurum mannsöldrum
hurfu þeir af götu þeiri er guð sýndi
þeim ok urðu þá herteknir *austr í*
Babylon (7r5–6)

nam et ante hos annos cum recessis-
sent a via quam dederat illis Deus ut
ambularent in eam *exterminati sunt*
proeliis multis nationibus et plurimi
eorum captivi abducti sunt in terram
non suam *nuper autem reversi ad*
Deum suum ex dispersione qua dis-
persi fuerant adunati sunt et as-
cenderunt montana haec omnia et
iterum possident Hierusalem ubi
sunt sancta eorum (Idt 5.22–23)

And, a little later, the Icelandic text conveys the sense but does not use the emphatic phrase of the Latin:

764

Vulgata

En er Egipta konungr sótti eftir þeim
með her sinn þá féllu vötnin yfir
höfuð honum ok her hans. Drukkn-
uðu þeir allir. (6v37–38)

in quo loco dum innumerabilis exer-
citus Aegyptiorum eos persequeretur
ita aquis coopertus est ut non rem-
aneret *vel unus qui factum posteris*
nuntiaret (Idt 5.13)

Similarly, the translator clearly does not think Achior's assurance that he is telling nothing but the truth worth retaining:

764

Vulgata

Ef þú herra lætr þér sóma at hlýða
minni frásögn mun ek segja þér frá-
sögn frá lýð þessum er á fjallinu
safnaz. (6v28–29)

si digneris audire domine meus *di-*
cam veritatem in conspectu tuo de
populo isto qui in montanis habitat *et*
non egredietur verbum falsum ex ore
meo (Idt 5.5)

(This is in fact an example of how the Icelandic text prunes away details which serve to enhance the irony of the story. By emphasising the fact that Achior is telling the truth, attention is drawn to the irony that Holofernes does not believe him and punishes him for his sound advice, but is later taken in by Judith's lies, a fatal error which ultimately leads to defeat for the Assyrians.)

A more substantial abridgment occurs in speeches. The translator (or in this case quite possibly the scribe) apparently had little patience with lengthy monologues and so shortened speeches, prayers and hymns, even those of the heroine herself. The Icelandic text usually retains the beginning of these but leaves off at the earliest opportunity in order to continue telling the story proper, as it were. A good example of this is Judith's speech before the priests of the Jews where the Vulgate verses 8.20–27 are left out of the translation altogether, and further cuts may be seen at Vulg. 9.16–19, 11.12–16 and 16.2–21. This tendency to cut down or to summarise material which is not strictly relevant to the plot is well known from other Icelandic translations; it has for example been discussed in relation to *Stjórn II* (Kirby 1986:56, Astås 1989:63), the Book of Joshua (B-version) in *Stjórn III* (Fell 1973:121), and *Gyðinga saga* (Wolf 1995:cv–cx), all dated to the thirteenth century.

In terms of omission and abridgment the translator of Judith thus seems to work in the same vein as translators of the late twelfth and thirteenth century. When it comes to amplification and supplementation of the Vulgate text, the translator is restrained compared with the editors of the younger parts of *Stjórn* and of *Gyðinga saga*, not to mention some translators and copyists at work in the fourteenth century who greatly expanded and ornamented their text (Astås 1987:98–99). The Judith translator does not introduce any substantial piece of extraneous material or commentary; he or she occasionally adds a sentence, or part of a sentence, by way of explanation but this is more often than not the result of a rearrangement of the syntax undertaken to achieve an idiomatic translation.

764

Vulgata

Hann sendi þá sína menn ok erendreka til allra landa þeira er eigi voru undir hans ríki, fyrst at herja þaðan til Damasco ok Libano, til Karmelo ok Cedar ok í Galilea ok allt á hinu miklu heiði Esdrelon. Hann sendi þá ok til Samarita heraðs ok fram um Jordan allt til Jerusalem ok þaðan

et misit ad omnes qui habitabant in Cilicia et Damasco et Libano et ad gentes quae sunt in Carmelo et Cedar et inhabitantes Galileam in campo magno Hesdraelon et ad omnes qui erant in Samaria et trans flumen Iordanem usque Hierusalem et omnem terram Iesse quousque per-

um alla jörð Jesse unz þeir komu allt
til Blálands fjalla. Hann sendi þá
þess erendis at biðja þessar þjóðir
allar þjóna Nabogodonosor konungi
(6r3–8)

veniat ad montes Aethiopiae ad
hos omnes misit nuntios Nabucho-
donosor rex Assyriorum (Idt 1.7–10)

In the third example quoted above (6v37–38), the translator has amplified the text slightly with an alliterative addition: 'yfir höfuð honum ok her hans'. Such alliteration occurs sporadically in the text but it is neither as marked a feature of the translation as in some other Old Norse translations⁶ nor does it usually substitute one word in the Latin by two alliterative ones, although the odd example may be found (cf. e.g. 'mildr ok miskunnsamr' (7v9) for "pius" (Idt 7.20)). Alliteration occurs more usually as a verbatim albeit stylised translation of the original:

764

Vulgata

þótt þessi lýðr hefði hvárki skjöld né
skeyti eða sverð (6v41–7r1)

ubicumque ingressi sunt sine arcu et
sagitta et absque scuta et gladio (Idt
5.16)

Eigi er þvílík kona á landinu at væn-
leik ok list ok vizku ok orðfæri
(8r37–38)

non est talis mulier super terram in
aspectu in pulchritudine et in sensu
verborum (Idt 11.19)

As mentioned above, the translation is a faithful one, often rendering the Latin word for word. This does not mean, however, that the style is heavily latinate. Judith shows many of the features which scholars have associated with translations from the twelfth and early to middle thirteenth century and which they have referred to as *saga*-style, emphasising the similarities it bears to the style of many of the sagas.⁷ The style of the early translations has thus been described as relatively untainted by Latin syntax and constructions — the translators render Latin constructions using native idioms with the result that the style of translations in many cases does not differ markedly from the style of the indigenous literature (Jónas Kristjánsson 1981:290–291). In Judith examples of this may be seen in the way characters are introduced:

⁶ Gyðinga saga is a case in point, cf. Wolf.1995:cxxxi–cxxxii; and this is also prominent in *Stjórn* III. Cf. also Halvorsen:119.

⁷ For an overview of the discussion cf. Þorleifur Hauksson and Þórir Óskarsson 1994:169–182. Cf. also Sverrir Tómasson 1988:171–179.

764

Vulgata

Arfaxat er nefndr Medialands kon-
ungr er undir sik hafði lagt margar
þjóðir (5v34–35)

Arfaxat itaque rex Medorum subiu-
gaverat multas gentes imperio suo
(Idt 1.1.)

Í þann tíma var ekkja sú í Beþulia er
Judith er nefnd, dóttir Merari ...
Maðr hennar hét Manases (7v14–
16)

Et factum est cum audisset haec Iu-
dith vidua quae erat filia Merari ... et
vir eius fuit Manasses (Idt 8.1–2)

The syntax is paratactic rather than hypotactic and the translator frequently breaks long Latin sentences up into several shorter ones, turns present participles into indicative forms and renders absolute ablatives by (temporal) clauses:

764

Vulgata

Þá þyngdiz Egiptalands konungr við
þá ok þjáði þá til at elta leir ok tigl
ok at smíða sér borgir. Þeir kölluðu
þá á guð sinn. En þá laust himna guð
Egiptalands lýð margs kyns undrum
ok ráku þeir þá þenna lýð í brott. Þá
léttu af þegar undrin. En þá vildu
Egiptar þegar taka þá ok þrælka. En
er þeir flýðu þá lauk himna guð upp
hit rauða haf ok stóðu vötnin á tvær
hendr svá sem veggir ok gekk þessi
lýðr þurrum fótum um djúp sjóvar.
(6v33–37)

cumque gravaret eos rex Aegypti at-
que in aedificationibus urbium su-
arum in luto et latere subjuigasset
eos clamaverunt ad Deum suum et
percussit totam terram Aegypti pla-
gis variis cumque eiecissent eos a se
Aegyptii et cessasset plaga ab eis et
iterum eos vellent capere et ad suum
servitium revocare fugientibus his
Deus caeli mare aperuit ita ut hinc
inde aquae quasi murus solidarentur
et isti pede sicco fundum maris per-
ambulando transirent (Idt 5.10–12)

Eftir þat gengu þeir á brott en Judith
fór í bænarhús sitt ok skryddiz hár-
klæði ok jós ösku yfir höfuð sér ok féll
til jarðar ok kallaði til dróttins ok mælti
svá: Dróttinn guð feður míns Simeons
er honum gaft sverð at berjaz í móti
útlendum þjóðum er saurguðu ok
sneyddu meyjar ok konur (7v34–37)

quibus abscedentibus Iudith ingressa
est oratorium suum et induens se
cilicio posuit cinerem super caput
suum et prosternens se Domino
clamavit ad Dominum dicens Do-
mine Deus patris mei Symeon qui
dedisti illi gladium in defensione
alienigenarum qui violatores extite-

runt in coinquinatione sua et denu-
daverunt femur virginis in confu-
sionem (Idt 9.1–2)

Present participles are retained on one occasion, in one of Judith's speeches:

764

Vulgata

Lifir dróttinn því at mik varðveitti
engill hans bæði héðan farandi ok
frá verandi ok higat aftr hverfandi ...
heldr kallaði hann mik án saurgan til
yðvar fagnandi í sigri hans (8v33–
35)

vivit autem ipse Dominus quoniam
custodivit me angelus eius et hinc
euntem et ibi commorantem et inde
huc revertentem ... sed sine pollu-
tione peccati revocavit me vobis
gaudentem in victoria sua (Idt 13.20)

The Icelandic syntax is characterised by clauses in which an infinitive or a past participle is 'delayed', i.e. appears at the end of the sentence, after the object or a prepositional phrase, with the particles (prepositions, adverbs) often appearing immediately before the verb. This type of syntactical construction is common in Icelandic right up to the nineteenth century, but its distribution has not been investigated thoroughly. This type of word order is conditioned — it is only seen in clauses with a compound verb phrase where the main verb is in the infinitive or a past participle but the auxiliary verb in the indicative or subjunctive (Eiríkur Rögnvaldsson 1994–95:31–33). The translator of Judith seems to prefer this 'delayed-verb' construction in clauses of this kind, and this device lends the style of the translation a certain rhythm, as the following passages illustrate:

at hann ætlaði þessi lönd undir sik at leggja ok létu þeir sér þat vel
líka. Því næst kallaði Nabogodonosor konungr til sín Holofernem
höfðingja riddarasveitar sinnar ok mælti við hann: Þú skalt fara til
allra vestrlanda ok hefna þeim er eigi vilja hlýða mínu boðorði ok
veldi ok skal auga þitt né eigi einu ríki vægja ok hverja borg skaltu
undir mitt ríki oka (6r11–15)

ok mun guð þeira selja þá í hönd þér ok muntu þá undir þik leggja. En
ef eigi er guð þeira reiðr þeim þá megu vér eigi á mót þeim standa því
at guð þeira mun hlífa þeim ok munu vér fá úsigr (7r7–8)

en skammt frá borginni voru brunnar þeir er Holoferni menn sá at

gyðingar mundu sér frá vatn taka leyniliga. Þá gengu til Holoferni synir Ammon ok Moab ok mæltu: Synir Israels treystaz eigi ör eða spjóti heldr verja þá fjöll ok virki en þó máttu þá bardagalaust yfir stíga. Settu varðhaldsmenn til brunna þessara er þeir hafa sér vatn ór tekið ok máttu þá svá vápnlaust drepa ok mun þér þá brátt upp gefin borgin (7r38–41)

The rather unusual construction 'né eigi einu' in the first of these examples is paralleled in Stjórn III ('eigi né einn' 454²⁴; 'eigi né eins staðar' 618¹⁶), though not in the B-manuscript (AM 227 fol).

A few examples of a historic present may be found, where the translator switches between the present and past tenses, all in the latter part of the story: This is not nearly as marked a feature in Judith as in, for instance, Gyðinga saga and Alexanders saga, where over half the verbs are in the present tense. Judith seems closer to Stjórn (III) in this respect (Hallberg 1977:237–238, 245–246).

764

Vulgata

Judith fékk í hendr eskimey sinni beril víns ok viðsmjörsker ok steyp-
tar ertr ok brauð ok ost. Síðan ganga
þær til borgarhliðs ok finna þar
Oziam ok svá presta borgarinnar. Ok
er þeir sá hana fékk þeim ótta ok
undruðuz ákafliga fegurð hennar
(8r9–12)

inposuit itaque abrae suae ascopam
vini et vas olei et pulenta et palatas
et panes et caseum et profecta est
cumque venisset ad portas civitatis
invenerunt expectantem Oziam et
presbyteros civitatis qui cum vidis-
sent eam stupentes mirati sunt nimis
pulchritudinem eius (Idt 10.5–7)

Síðan tók hon hjúp hans hinn dýra
en velti bolnum ór rekkjunni á jörð.
Eftir þat gengr hon út ok seldi höf-
uðit ambátt sinni ok bað hana láta í
skreppu sína (8v24–26)

et abstulit conopeum eius a columnis
et evolvit corpus eius truncum et
post pusillum exivit et tradidit caput
Holofernis ancillae suae et iussit ut
mitteret illud in peram suam (Idt
13.10–11)

En er þat sá Gyðingar at heiðingjar
flýðu sækja þeir eftir með herópi ok
lúðrablæstri (9r24–25)

videntes itaque filii Israhel fugientes
illos descenderunt clangentes tubis
et ululantes post ipsos (Idt 15.3)

Scholars have attempted to ascertain the stylistic significance of the word *einn*, used as an indefinite article (Jónas Kristjánsson 1972:282–285). Such usage is not in evidence here; the word appears only twice in Judith, once (9r19) as a straightforward translation of *una*, and once preceding a noun with an adjective, ‘*einn leyniligan kofa*’ (7v17–18). The word is much more prominent in many of the thirteenth-century translations. As Peter Hallberg has pointed out, it is doubtful whether high frequency of the word in a text is a proof of its relatively late date — Hallberg himself prefers to interpret it as a characteristic of the translator (1977:239). Bearing that in mind, one could still argue with some caution that the absence of this usage speaks for an early dating rather than a late one. *einn* does occur sporadically in early texts where it appears variously before or after the noun it accompanies. The word is more frequent in younger texts and it stands there, as a rule, before the noun.

The use of the conjunction *unz* is on the other hand rare in texts after 1300 (Widding 1961:29). The word occurs four times in Judith (6r6, 6r26, 7v33, 8v4) which indicates that the translation is a thirteenth-century work rather than a later one. A similar indication is given by the occurrence of the preposition *of* (6v10) which was gradually superseded by *um* in the course of the thirteenth century (Foote 1955).

The vocabulary is interesting in many respects. A good deal of it is recognisable from other translations, both of religious texts but also of romances and other texts of chivalric nature (Alexanders saga, Karlamagnús saga). It is perhaps not surprising that the vocabulary in Judith seems to show the greatest affinity to Stjórn. This is partly, of course, due to the similar nature of the originals (all are books of the Bible), but often the translators of these works also seem to have resorted to the same verbal solutions and they frequently show preference for the same words. An example of this might be the word *fulltingjari* (7r23 for ‘defensor’). Stjórn and 764 contain various examples of the related words *fulltingja* (764:7v38 for ‘subvenio’) and *fulltingr/fullting(i)* (764:7r30, 7v13, 7v23, 8v31 for ‘auxilium’, ‘adiutorium’) and these are also found in the Icelandic Homily Book whereas *fulltingjari* does not occur in early homilies (Larsson 1891:98). The Arnamagnæan Dictionary, ONP, has 12 examples of *fulltingjari*, half of them from Stjórn where it is used to translate the words ‘adiutor’/‘adiutorium’ (5) and ‘auxiliator’ (1).⁸ Other verbs

⁸ The other examples in the ONP are from Maríu saga, Karlamagnús saga and Vitae patrum. It is conceivable that *fulltingjari* was used as the general word for ‘helper’ (*adiutor*, *auxiliator*) whereas *hjálpari* was reserved for *salvator*, cf. Larsson 1891:148. *hjálpari* occurs in later texts in the more general meaning, e.g. in Barl., Mich. and Flat., cf. Fritzner 1886:828. I am grateful to Veturlíði Óskarsson, Uppsala, and Þorbjörg Helgadóttir, Copenhagen, for their assistance in collecting the examples from ONP.

frequent in *Stjórn* and used extensively by the Judith translator are *fyrirláta* (usually for '(de)relinquo') and *treystaz* (for 'confido' or 'praesum', usually in the pres.part. form), but both are also common in older religious prose, e.g. the Icelandic Homily Book (Larsson 1891:102, 333).

The verb *fórnfæra* (intrans.) occurs towards the end of the text (9r36). It occurs frequently in works of religious nature and there are many examples in *Stjórn* where both the form *fórnfæra* / *fórnfæra e-t* and the older *færa fórn* and *færa (e-t) í fórn* occur. Judith also contains the example "færa fórnir" (6v22) as well as "gaf í fórn" (9r37). *fórnfæra (e-t)* is believed to be the younger expression since, according to the ONP, it is not found in older texts such as the oldest homilies and *Stjórn* II only has *færa (i) fórn*.

The verb "knosa" (8r1) occurs here for the Latin 'contero'. Jakob Benediktsson has pointed out (1994:451) that *knosa* seems to be peculiar to early translations, the Icelandic Homily Book, *Stjórn* II and a few other thirteenth-century works.⁹ Jakob also draws attention to the translation *sé hérna* for 'ecce', which is rendered 'sé hér' in Judith (9r20). Judith, however, shows no examples of the other supposedly old characteristics listed by Jakob; for instance neither a suffixed 1st pers. pronoun nor past participle forms like *val-iðr* (1994:450–451). The expression 'krjúpa undir skegg e-m' (7v4) has parallels in *Trójumanna saga* (O) and in *Vatnsdæla saga* where the verb is *skríða* rather than *krjúpa*.

Much of the rather unusual vocabulary in Judith consists of terms for exotic goods, jewellery or clothes, words occurring in translations of other works which are set in the Mediterranean world. The word 'eyrnagull' (8r7), for instance, occurs in all three parts of *Stjórn* and in *Alexanders saga*; 'hjúpr' (8r24 for 'conopeum') is used in *Karlamagnús saga* and *Elís saga* but also crops up in *Heimskringla*, *Hulda* and *Sverris saga*; 'berill' (8r10 for 'ascopa') is used in *Stjórn* (III) and *Antonius saga* for 'uter' and occurs once in the *Reykjarfjarðarbók* of *Sturlunga saga*; 'steypitar' (or 'steyttar') 'ertr' (8r10 for 'pulentas') are found in *Maríu saga egipsku* and *Bervers saga*. When faced with the fashion-vocabulary in Judith the translator seems to have been happy to lift a word or two directly out of the Latin text — he does not, for instance, translate *sandalia* (8r6). The word is not found elsewhere in Old Norse prose texts but crops up in inventories, presumably denoting liturgical shoes (*DI* III: 288, 612). The word "smaragdus" (8r25) seems to be a more widely used loanword — it is found in *Stjórn* I and in various romances. On one occasion Judith has an Icelandic word for a phenomenon which other translators were

⁹ Apart from the Homily Book and *Stjórn* II (4 exx.) the ONP has examples from saints' lives (María, Michael, Jón ok Jakob), exempla (VP, *Ævintýri*) and sagas of the two Ólafs (ÓH/Hkr.; ÓTFlat).

content to call by its Latin name. The word "lemandi" (6r21) for 'locusta' is extremely rare. It is not used in Stjórn where *locusta* is retained (e.g. p. 326) but it is found in AM 310 4to (dated to 1250–1275) in a passage on the Egyptian plagues and it has been added as a sort of interlinear gloss to a passage in Hauksbók (Kålund 1909). "eskimær" (8r10, 8v18, 9r40) is another rare indigenous word, not found elsewhere except in the prose introduction to Grímnismál where it is used of Fulla, Frigg's maid (Bugge 1876:76).

What is clear from this brief examination of the style and vocabulary of Judith is that the translator was keen to render the text in idiomatic Icelandic, using native terms wherever possible. The translation is virtually free of commentary and other extraneous material — there is no trace of material from Comestor's *Historia scholastica* or other commentaries which were known in Iceland, nor does the translator draw on other books of the Bible in order to amplify the narrative. This puts the text on a par with Stjórn II but distinguishes it from Stjórn I and Stjórn III as well as Gyðinga saga. Considerations of style again set Judith clearly apart from Stjórn I which is far more latinate. Stjórn III and Gyðinga saga also seem to make more use of stylistic traits, such as alliteration and the use of *einn* as an indefinite article (Hallberg 1977:246), practices hardly seen in Judith, whereas Stjórn II is closer to Judith in these respects. Some aspects of the vocabulary also seem to point to a special affinity between Stjórn II and Judith although word-forms in Judith do not seem as old as some found in Stjórn II and it should by no means be overlooked that there are also similarities in vocabulary between Judith and the other parts of Stjórn.

Dating texts on the basis of style is a precarious undertaking and much of the evidence presented above is inevitably negative, but it seems safe to assume that the Judith text in 764 derives from a translation done some hundred years earlier, i.e. sometime in the thirteenth century, and that it belongs to the period which produced most of the other Old Testament translations we know of, that is the two older parts of Stjórn and Gyðinga saga.*

* The present volume of *Gripla* also contains an edition by Kirsten Wolf of some miracles of St Walburga preserved in AM 764 4to, pp. 209–220. *Editors.*

TEXT

5v³³ Hier byriaz fagha ap hinne blezudu judith heilagri eckiu |³⁴ Arpaxat er nep(n)dr medialandz konungr |³⁵ [er u]ndir fik hapdi [l]agt margar þiodir. ok eptir þat liet hann gera fi |³⁶ er ena sterkofsto borg ok kalladi hana ekbatanif hon var giou: ap |³⁷ fteini ok fva sterk at lxx alna voro havir ueggir hennar en .xxx |³⁸ alna þyckir turna hennar fetti hann .c. alna hapa hann liet hlidinn |³⁹ borgarennar uppi vera turnonom ok var hann þa meftr konungr latinnc iaufr |⁴⁰ uegi ap fino riki a eno xij ari rikif hans kom nabogod(on)oso: k(onungr) |⁴¹ [aff]irie ap niniue ok bardiz uid arpaxat aa vidum uelli er ||6r¹ kallad: er ragau ok ligg: amedal eupraten ok tigrin ok iadapan þat var iriki erioch |² konungf ierichorum manna ok piell þar arphaxath Eptir þetta ox mikit riki nabogodonoso:s |³ ok ox miok oþmettnad: hanf. hann fenndi þa fina menn ok eyrenndæka til allra lannda |⁴ þeira er eigi vo:u unndir hanf riki. þyft ath heria þadan til damasco ok libano til ka: |⁵ melo ok ceda: ok igalilea ok allt aa hinu myklu heidi efdælon hann fenndi þa ok |⁶ til samarita herads ok þramm um io:dan allt til iehrusalem ok þadan vm alla io:ð ieffe vnz þei: |⁷ komv allt til blalanþ þialla. hann fenndi þa þeff eyrendiff ath bidia þeffa: þiodir alla: piona |⁸ Nabogodonosor konungi. En þei: þoro virdinga:lausir aptr ok an ollum foma. þa

Arfaxat itaque rex Medorum subiugaverat multas gentes imperio suo et ipse aedificavit civitatem potentissimam quam appellavit Igbathanis ex lapidibus quadratis et sectis fecit muros eius in altitudine cubitorum septuaginta et in latitudine cubitorum triginta turres vero eius posuit in altitudinem cubitorum centum per quadrum vero earum latus utrumque vicenorum pedum spatio tendebatur posuitque portas eius in altitudine turrium et gloriabatur quasi potens in potentia exercitus sui et in gloria quadrigarum suarum anno igitur duodecimo regni sui Nabuchodonosor rex Assyriorum qui regnabat in Nineven civitatem magnam pugnavit contra Arfaxat et obtinuit eum in campo magno qui appellatur Ragau circa Eufraten et Tigrin et Hyadas in campo Erioch regis Elicorum tunc exaltatum est regnum Nabuchodonosor et cor eius elatum est et misit ad omnes qui habitabant in Cilicia et Damasco et Libano et ad gentes quae sunt in Carmelo et Cedar et inhabitantes Galileam in campo magno Hesdraelon et ad omnes qui erant in Samaria et trans flumen Iordanem usque Hierusalem et omnem terram Iesse quousque perveniatur ad montes Aethiopiae ad hos omnes misit nuntios Nabuchodonosor rex Assyriorum qui omnes uno animo contradixerunt et remiserunt eos vacuos ac sine honore abiecerunt tunc indignatus est Nabuchodonosor rex ad omnem

vard konungr akapliga reid: |⁹ ok fo: þirir finn stol oc riki at hann skilddi heþna þessum þiodum þessaua: sneypu capitulum ooo |¹⁰ A hinu xviii ari rikiff N(abogodonosors) k(onungs) affirie kalladi hann til fin alla tignar menn rikiff sinf |¹¹ bædi iarla ok radgiapa ok berferki ok fagdi hugfan fina ath hann ætlladi þessi |¹² lonnd unndir sik ath leggja ok lietv þeir sier þat uel lika. Þvi næst kalladi Nab(ogodonosor) konung: |¹³ til sin olopernem hopþingia riddara sveitar sinnar ok mællte vid hann. þu skalltt þara til allra uestrlannda |¹⁴ ok heþna þeim er eigi uilia hlyda minv bodoþi ok uelldi ok skal auga þitt ne eigi einv riki |¹⁵ uægja ok hueria bozg skalltv unndir mitt riki oka Þa fenndi olopernef til fin iarla ok hop |¹⁶ þingia affiria ok taldi ser hunndrat þufunnda ok .xx. þufunndir gaungu lidf til bardaga buit |¹⁷ ok liet þat lid þara þirir med otali ulþallda klypiada aþ uiftum ok oðum þia:hlutvm. ok med |¹⁸ þiolda nauta ok fauda ok allz kynf þia: med hueite ok all(z)konar giædi aþ ollu af |¹⁹ firia. En hann þor eptir med hefta lidi ok voro þat xij þufunndir. Gull ok silfr hapdi hann ok mikit ak |²⁰ aþliga aþ konungs þe Sva var her: fa mikill ath allt lannd þoti vognum ok heftvm ok bog |²¹ monnum þakit sem þa er lemennd: þalla þyckuaz a io:þ. Oc þa er fia her: kom o: affir |²² ia herodum til mikilla þialla

terram illam et iuravit per regnum et thronum suum quod defenderet se de omnibus regionibus his [2] anno tertio decimo Nabuchodonosor regis vicesima et secunda die mensis primi factum est verbum in domo Nabuchodonosor regis Assyriorum ut defenderet se vocavitque omnes maiores omnesque duces bellatores suos et habuit cum eis mysterium consilii sui dixitque cogitationem suam in eo esse ut omnem terram suo subiugaret imperio quod dictum cum placuisset omnibus vocavit Nabuchodonosor rex Holofernem principem militiae suae et dixit egredere adversum omne regnum occidentis et contra eos praecipue qui contempserunt imperium meum non parcat oculus meus ulli regno omnemque urbem munitam subiugabis mihi tunc Holofernis vocavit duces et magistratus virtutis Assyriorum et dinumeravit viros in expeditione sicut praecepit ei rex centum viginti milia peditum pugnatorum et equites sagittarios duodecim milia omnemque expeditionem suam fecit praeire multitudinem innumerabilium camelorum cum his quae exercitibus sufficerent copiose boum quoque armenta gregesque ovium quorum non erat numerus frumentum ex omni Syria in transitu suo parari constituit aurum vero et argentum de domo regis adsumpsit multum nimis et profectus est ipse et omnis exercitus cum quadrigis et equitibus et sagittariis qui cooperuerunt faciem terrae sicut lucustae cumque pertransisset fines Assyriorum venit ad magnos montes

er heita ange. þau ero til sud: ok til vinftri hannda: |²³ er þerr acele firia ok cilicia. Þa brenndi olopernef alla kaftala þeiza. hann braut hinv agiæ |²⁴ tvztv bo:g melothi ok rænnti alla fonv tha:fis ok alla gydinga er þar bygdu uid |²⁵ eydimerkr ok til fud:lannda. En er hann þor ypir evpraten kom hann til mesopotamiam ok braut |²⁶ alla: bo:gir hinur sterkuztv allt þra þo:se mambre vnz hann kom til fioua: . hann tok ath her |²⁷ þangi alla fonv madian ok allt þe þeiza en drap alla þa er honum ftoðu imot Það |²⁸ an fte hann nid: æ uollu damafci æ dogum kornfkurda: ok brenndi alla akra ok oll alldintre |²⁹ ok uingarda baud hann upp ath hoggua ok otuduz menn þenna hernath æ huert lannd capitulum |³⁰ Þa senndu menn hoþdingia: bædi kongar ok ia:la: med bæpum o: huerre bo:g ok heradi aþ |³¹ firia ok mesopotamia aþ sabal ok libia ok cilicia til holopernem ok mællto sua. Lati |³² aþ reidi þin vid off þuiat betra þickir off ath þiona mycklum konungi Nabogodonosor en vera drepnir. Vilium ver |³³ iþitt ualld geþa borgir uaa: oc alla: eignir hiardir vara: naut ok faudi geitþe hefta ok vl |³⁴ þallda oc oll audæpi var: ok manf menn. ver ok varir fynir uili-um geraz ydsir menn. kom þu her: ok ne |³⁵ yt varta: þionkanar fem þier lik-

Angae qui sunt a sinistro Ciliciae ascenditque omnia castella eorum et obtinuit omnem munitionem effregit autem civitatem opinatissimam Meluthi praedavitque omnes filios Tharsis et filios Ismahel qui erant contra faciem deserti et ad austrum terrae Celeon et transiit Eufraten et venit ad Mesopotamiam et fregit omnes civitates excelsas quae erant ibi a torrente Mambre usquequo perveniatur ad mare et occupavit terminos eius a Cilicia usque ad fines Jafeth qui sunt ad austrum abduxitque omnes filios Madian ac praedavit omnem locupletationem eorum omnesque resistentes sibi occidit in ore gladii et post haec descendit in campos Damasci in diebus messis et succendit omnia sata omnesque arbores ac vineas fecit incidi et cecidit timor illius super omnes inhabitantes terram [3] tunc miserunt legatos suos universarum urbium et provinciarum reges ac principes Syriae scilicet Mesopotamiae et Syriae Sobal et Lybiae atque Ciliciae qui venientes ad Holofernem dixerunt desinat indignatio tua circa nos melius est enim ut viventes serviamus Nabuchodonosor regi magno et subditi simus tibi quam morientes cum interitu nostro ipsi servitutis nostrae damna patiamini omnis civitas nostra omnisque possessio omnes colles et montes et campi armenta boum greges ovium caprarumque equorum camelorumque et universae facultates nostrae atque familiae in conspectu tuo sunt sint omnia sub lege tua nos iam et filii nostri servi tui sumus veni nobis pacificus dominus et utere servitia nostra sicut placuerit tibi tunc descendit de montibus cum equitibus in

ar Nu þærr holopernes sva unnit oll lonnd þessi unndir Nobogodonofo: |³⁶ k(onung) Sipan ualdi hann alla hina matkuztv hermenn* konungi til bādaga manna o: ollum boꝑum. En sua mikill otte var |³⁷ ypir monnum at konungar ok aðir hoþdingia: ap hueri boꝑ er holopernif þor til þa geingu med liofkerum ok |³⁸ ko:onum hoꝑum ok þidlum ok pipna faung. En þott þeir gerdi þessa kofta: þa þiengu þei þo |³⁹ eigi myktan grimmeik bīoftz hanf ok braut hann þo nid: boꝑir þeiza ok hio upp alldintre þeiza |⁴⁰ Nobogodonosor konungr baud ok holoperne ath eyþa ollum godum ok fkyllða alla til þess þa er |⁴¹ hann þeingi unnid ath þeir kalladi ongan annan gud en Nobogodonosor. Nu þerr holopernes ||[†] 6v⁷ med her finn allt til ydumeoz |⁸ æ ioþ gabæ ok toc boꝑir þeiza. að uann hann allt apamiam cap(itulum) |⁹ Það þragu gyþingar þeir er bygdu gydinga land oc ottuduz at þeir mundu nid: bīota ierusalem ok mustare dōtrins sem |¹⁰ þeir hoþdu gert um aðar borgir: þa fenndu gydingar op allt samaria herad ok allt til jericho at |¹¹ allir þærði eignir finar upp æ hinu hæftu þioll ok gerdi þar uirki um bæi sina. ok faþnadi at fier |¹² her ok

* The passage sva unnit (6r35) – Nu þerr holopernes (6r41) is accidentally repeated by the scribe at the top of 6v. The repeated text is omitted in this edition except that the word hermenn (6v1) is inserted here where it was left out by the scribe when writing the passage initially.

† Lines 1–6 on 6v are omitted cf. previous footnote.

virtute magna et obtinuit omnem civitatem et omnem inhabitantem terram de universis autem urbibus adsumpsit sibi auxiliarios viros fortes et electos ad bellum tantusque metus provinciis illius incubuit ut universarum urbium habitatores principes et honorati simul cum populis exirent in obviam venienti excipientes eum cum coronis et lampadibus ducentes choros in tibiis et tympanis nec ista tamen facientes ferociatatem eius pectoris mitigare potuerunt nam et civitates eorum destruxit et lucos eorum excidit praeceperat enim illi Nabuchodonosor rex ut omnes deos terrae exterminaret videlicet ut ipse solus diceretur deus ab his nationibus quae potuissent Holofernis potentia subiugari pertransiens autem Syriam Subal et omnem Apamiam omnemque Mesopotamiam venit ad Idumeos in terra Gabaa accepitque civitates eorum et sedit ibi per triginta dies in quibus diebus adunari praecepit universum exercitum virtutis suae [4] tunc audientes haec filii Israel qui habitabant in terra Judaeae timuerunt valde a facie eius tremor etiam et horror invasit sensus eorum ne hoc faceret Hierusalem et templo Domini quod fecerat ceteris civitatibus et templis earum et miserunt in omnem Samariam per circuitum usque Hiericho et praeoccupaverunt omnes vertices montium et muris circumdederunt vicos suos et congregaverunt

byg(g)iz til bardaga Eleachim kennimadr sennði brep um allt gydinga land til hinnar myclu heidar |¹³ efdrelon ath allir kiæmi til hierusalem ap; þeir þære aa piollinn Gydingar gerdu fem hann baud Eleachim guds |¹⁴ kennimadr bad all-an lyd kalla til drottinf med mikilli stadþefte ok litillæta hugi sina ok skrydaz |¹⁵ harklædi ok þalla til jardar j mustare drottinf þirir gudf alltare ok bidia gud at þeir yrði eigi herteknir |¹⁶ eþa konur þeira eþa boin eda eydd herod þeira e(da) borgir e(da) faurgadir stadir þeira helgir e(da) þeir f i alþir hneyc |¹⁷ tir ap h(e)idnum þiodum þui næst þor eleachim byskup um allt gyþinga land ok mællte sua uid lydin. Vita sko |¹⁸ lu þier þat at drottinn heyrir bænir yþrar ep þier erod stadþaftir j þoftum ok bænum jaugliti drottinf Miniz þier |¹⁹ at moysef þionoftu madr gudf er eigi figradi amalek med uapnum bardagha þann er treyftiz krapti finum |²⁰ ok herlidi skiolldum finum oc ridderum ok hefta lidi helld; figradi hann med helgum bænum. sua munu |²¹ þier figra yþra alla ouine ep þier erud stadþaftir j ydum bænum þeim er þier tokud upp. Vid þessa ægg |²² iun hanf gerduz þeir stadþaftir j finum bænum ok þærdu þornir gudi haðklædum skryddir ok iufu moll |²³ du j hópud fier ok badu ap

frumenta in praeparatione pugnae sacerdos etiam Heliachim scripsit ad universos qui erant contra Hesdraelon quae est contra faciem campi magni iuxta Dothain et universis per quos transitus esse poterat ut obtinerent ascensus montium per quos via esse poterat ad Hierusalem ut illic custodirent ubi angustum iter esse poterat inter montes et fecerunt filii Israhel secundum quod constituerat eis sacerdos Domini Heliachim et clamavit omnis populus ad Dominum instantia magna et humiliaverunt animas suas in ieuniis ipsi et mulieres eorum et induerunt se sacerdotes ciliciis et infantes prostraverunt contra faciem templi Domini et altare Domini operuerunt cilicio et clamaverunt ad Deum Israhel unianimiter ne darentur in praedam infantes eorum et uxores eorum in divisionem et civitates eorum in exterminium et sancta eorum in pollutionibus tunc Heliachim sacerdos Domini magnus circuivit omnem Israhel adlocutusque est eos dicens scitote quoniam exaudivit Dominus preces vestras si manentes permanseritis in ieuniis et orationibus in conspectu Domini memores estote Mosi servi Domini qui Amalech confidentem in virtute sua et in potentia sua et in exercitu suo et in clypeis suis et in curribus suis et in equitibus suis non ferro pugnando sed precibus sanctis orando deiecit sic erunt universi hostes Israhel si perseveraveritis in hoc opere quo coepistis ad hanc igitur exhortationem eius deprecantes Dominum permanebant in conspectu Domini ita ut etiam hii qui holocausta Domino offerebant praecincti ciliciis offerrent sacrificia Domino

ollu hia:ta til drottins ath hann ultiadi lyds sinf. þa spurdi holopernes |²⁴ hóp-
 ingi affiria at gydingar biugguft til motftodu ok luctu fic aa hinum hæftum
 piollum hann þyll |²⁵ diz þa upp mikilla: reidi ok kalladi til fin alla hópdingia
 moab ok jarla amon ok mællti sua |²⁶ Segid mer huert fe lyd: fia er fitr aa
 piollum eþa hueria: ero borgir þeira eda huerfu mikill er kraptr þeira e(da) |²⁷
 lidf pioldi e(da) huert er konung: þeira e(da) þirir hui haþna þeir at gera sem
 alla: þiodir þær er byggia auftrhalpun |²⁸ a er eigi ftanda moti off med opridi.
 þa sua:adi ja:l fona ammon er heitir achio: ok mællte Ep þu heria læ |²⁹ tr þier
 foma at hlyda minne þrafogn mun ek segia þier þrafogn þra lyd* þeffum er
 apiallinu fafnastz Hann er ky |³⁰ nniad: ap kalldea ok bygdi þyft j mesopotamia
 þui at hann uilldi eigi gopga þau god sem þeira þed: þeir er aa |³¹ kalldea landi
 uo:u ok þirirlietu þeir oll log finna þedra en gopgudu himna gud er þeim baud
 at þara ægyþin |³² ga land ok bygdu þeir j aa:an En er hallære kom aa landit þa
 þoro þeir aa egipta land ok uaro þar cccc uetra |³³ ok piolgadiz þa fia lyd: sua
 at þa var utolulig: her: med ollu. þa þyngdiz egiptalan: konung: |³⁴ uid þa ok
 þiadi þa til at ellta leir ok tigl ok ath fmda sier borgir. þeir kolludu þa aa gud

* Corrected by the scribe from lid.

et erat cinis super capita eorum et ex toto corde suo omnes orabant Deum ut
 visitaret populum suum Israhel [5] nuntiatumque est Holoferni principi
 militiae Assyriorum quod filii Israhel praepararent se ad resistendum ac
 montium itinera conclusissent et furore nimio exarsit iracundia magna
 vocavitque omnes principes Moab et duces Ammon et dixit eis dicite mihi
 quid sit populus iste qui montana obsidet aut quae et quales et quanta sint
 civitates eorum quae etiam sit virtus eorum aut quae sit multitudo eorum vel
 quis rex militiae illorum quare prae omnibus qui habitant in oriente isti
 contempserunt et non exierunt in obviam nobis ut susciperent nos cum pace
 tunc Achior dux omnium filiorum Ammon respondens ait si digneris audire
 domine meus dicam veritatem in conspectu tuo de populo isto qui in
 montanis habitat et non egredietur verbum falsum ex ore meo populus iste ex
 progenie Chaldeorum est hic primum in Mesopotamiam habitavit quoniam
 noluerunt sequi deos patrum suorum qui erat in terra Chaldeorum deserentes
 itaque caerimonias patrum suorum quae in multitudine deorum erant unum
 Deum caeli coluerunt qui et praecepit eis ut exirent inde et habitarent in
 Charam cumque cooperuisset omnem terram fames descenderunt in Aegyp-
 tum illicque per quadringentos annos sic multiplicati sunt ut dinumerari
 eorum non possit exercitus cumque gravaret eos rex Aegypti atque in
 aedificationibus urbium suarum in luto et latere subiugasset eos clamaverunt

finn En þa ³⁵ lauft himna gud egiptalandz lyd margskynf unndrvm ok raku
 þeiz þa þenna lyd j brott þa liettu aþ þe ³⁶ gar unndrin. en þa uilldu egiptar
 þegar taka þa ok þælkæ Ener þeiz þlydu þa lauk himna gud upp id rau ³⁷ da
 hap ok stodu uotmin atuær hennd: *sua fem ueggir ok geck þessi lyd: þurum*
potum um diup fiovar Ener ³⁸ [egi]pta *konungr fotri eptir þeim med her sinn*
þa piellu uotmin ypír hoþud honum ok her hanf. drvcknudu þeiz allir En ³⁹ [er
 þessi] lyd: geck o: hinu rauda hape þa þoro þeiz um eydimerkr þiallz þess er
 fyna heitir er alldri hapdi ad: ⁴⁰ [madr matt] byggia. þa gerdi guþ þeiz þau
 uotm fæt þeim til dýckia: er ad: uoro beisk oc þæddi þa þar aþ himna ⁴¹
 miol[i xl] uetra ok sigradi guþ þeiz alla þeiz vuine þa er uid þa borduz. þot
 þessi lyd: heþdi huarki fkiolld ||7r¹ ne skeyti eþa fuerd ok ecki sigradi þenna
 lyd eþ hann var hlydinn gudi. en þegar er þeiz fa ypír ok gauþgu ² du aunnur
 gud þa urdu þeiz her teknir. Nu idrvþuz þeiz ok hurþu þra blotum ok til gudf
 sins þa gap ³ himna gud þeim krappt til motstodu þa figrvdu þeiz marga kon-
 unga kananeum ok ebeum oc þezeum jetheum ⁴ eueum ok amorreum Auallt
 er þeiz misferdu eigi j auglite gudf sins þa uoro med þeim godir hlutir þuiat
 gud þeiz ⁵ hatar illzku En þirir nuckurum manzollidum huþu þeiz aþ gotu

ad Deum suum et percussit totam terram Aegypti plagis variis cumque eiec-
 sent eos a se Aegyptii et cessasset plaga ab eis et iterum eos vellent capere et
 ad suum servitium revocare fugientibus his Deus caeli mare aperuit ita ut
 hinc inde aquae quasi murus solidarentur et isti pede sicco fundum maris
 perambulando transirent in quo loco dum innumerabilis exercitus Aegyp-
 tiorum eos persequeretur ita aquis coopertus est ut non remaneret vel unus
 qui factum posteris nuntiaret egressis etiam mare Rubrum deserta Sina
 montis occurrerunt in quibus numquam homo habitare potuit vel filius
 hominis requievit illic fontes amari obdulcati sunt eis ad bibendum et per
 annos quadraginta annonam de caelo consecuti sunt ubicumque ingressi sunt
 sine arcu et sagitta et absque scuta et gladio Deus eorum pro eis pugnavit et
 vicit et non fuit qui insultaret populo isti nisi quando recessit a cultura
 Domini Dei sui quotienscumque autem praeter ipsum Deum suum alterum
 coluerunt dati sunt in praedam et in gladium et in obprobrium quotiens-
 cumque autem paenituerunt se recessisse a cultura Dei sui dedit eis Deus
 caeli virtutem resistendi denique Chananeum regem et Iebuseum et Ferezeum
 et Hettheum et Eveum et Amorream et omnes potentes in Esebon prostra-
 verunt et terras eorum et civitates eorum ipsi possederunt et usque dum non
 peccarent in conspectu Dei sui erant cum illis bona Deus enim illorum odit
 iniquitatem nam et ante hos annos cum recessissent a via quam dederat illis

þeise er gud syndi þeim oc urdu þa |⁶ her teknir aufr j babilon Nu leita þu her a minn eptir ep illzka þeir a fe eptir nockur j mote uilia guds |⁷ ok gongum þa at þeim diaþliga ok mun guþ þeir a felia þa j hond þier ok muntu þa unndir þik leggja. en ep eigi |⁸ er gud þeir a reid: þeim þa megu ver eigi amot þeim stannda þuiat gud þeir a mun hliþa þeim ok munv uer þa ufig: capit(ulum) |⁹ Þa er achio: hapdi þetta mællt reidduz allir hoþdingia: h(oloþerni) ok ætludu ad drepa achio: ok mællto. hvert |¹⁰ er þessi madr er sonu ifraels segir stannda megha a mot Nabogodonosor k(onungi) ok her hans uapnlausu menn ok an krapte <ok> kia |¹¹ nkku bardag(a) iþrottat ok at akio: uite at hann bleckir off gongum nu þa at þeim apiollin ok er uer þam tekna hoþ |¹² dingia þeir a drepum hann þar þa med þeim at alla: þiodir uite ath Nobogodonoso: er gud ja:þar ok eingi er honum ædri |¹³ þa er þei: hoþdu þetta mællt þa reiddiz holop-ernef akapliga ok mællti vid achio: þu spadir off at gydingar mundu vard |¹⁴ ueitir vera ap gudi sinum þirir off þa mun ek fyna þier at eingi er gud nema Nobogodonosor þuiat þa er ver drepum gy |¹⁵ dinga skalltu med þeim drepinn uera. Oc þa er mitt fuerd þerr i gegnum þinar fidur muntu reyna at Nabogod-

Deus ut ambularent in eam exterminati sunt proeliis multis nationibus et plurimi eorum captivi abducti sunt in terram non suam nuper autem reversi ad Deum suum ex dispersione qua dispersi fuerant adunati sunt et ascenderunt montana haec omnia et iterum possident Hierusalem ubi sunt sancta eorum nunc ergo meus domine perquire si est aliqua iniquitas eorum in conspectu Dei eorum ascendamus ad illos quoniam tradens tradet illos Deus eorum tibi et subiugati erunt sub iugo potentiae tuae si autem non est offensio populi huius coram Deo suo non poterimus resistere illis quoniam Deus eorum defendet illos et erimus in obprobrium universae terrae et factum est cum cessasset loqui Achior verba irati sunt omnes magnates Holofernis et cogitabant interficere eum dicentes ad alterutrum quis iste est qui filios Israhel posse dicat resistere regi Nabuchodonosor et exercitibus eius homines inermes et sine virtute et sine peritia artis pugnae ut ergo agnoscat Achior quoniam fallit nos ascendemus in montana et cum capti fuerint potentes eorum tunc cum eisdem gladio transverberabitur ut sciat omnis gens quoniam Nabuchodonosor deus terrae est et praeter ipsum alius non est [6] factum est autem cum cessassent loqui indignatus Holofernis vehementer dixit ad Achior quoniam prophetasti nobis dicens quod gens Israhel defendatur a Deo suo ut ostendam tibi quia non est deus nisi Nabuchodonosor cum percusserimus eos omnes sicut hominem unum tunc et ipse cum illis Assyriorum gladio interibis et omnis Israhel tecum perditione disperiet et probabis

on(o)sor¹⁶ er konungr allz íaþíkíff. ok eþ þu hygg; sanna spa þina hui blicn-
 ar þu um andlit uid þessi o:d min. þa baud holopernes¹⁷ finum monnum at
 taka achio: ja:l ok leida til borgar bethuliam ok felia jhennd; gydingum þei:
 þoro Ener þei: nalguduz¹⁸ þiallid þa þoro a mot þeim ualflaungu steinar ok
 hurpu senndimenn aþtr ok bunndu achio: ja:l vid tre mikid med re¹⁹ ipum ok
 fottu fidan aþunnd her:a finf en synir ifraels ftigu oþan o: borg betulia ok
 leyftu achio: ok leiddu²⁰ iborgina ok fetu amedal lydf ok þrettu þirir hueria
 fok affiria menn fetu hann þar bunndinn eþtir A þeim dogum uoro þei:
 hoþdin²¹ giar opidaf fon michee aþ kyni fimons ok karme er odrv naþne het
 gothoniel En achio: sagdi þeim al²² la hlute þa er hann hapdi mællt vid hol-
 oþernem ok huerfu þei: ætfludu ad drepa hann. þa er þei: figradi sonu ifraels
 þirir þat²³ er hann sagdi gud himinf uera þulltingia:a þeiza Ener hann hapdi
 þetta mællt þa þiell alfr lyd: til bænar med grate ok m²⁴ ælltu d:otrinn gud

quoniam Nabuchodonosor dominus sit universae terrae tuncque gladius
 militiae meae transiet per latera tua et confixus cades inter vulneratos
 Israhel et non respirabis ultra donec extermineris cum illis porro autem si
 prophetiam tuam veram existimas non concidat vultus tuus et pallor qui
 faciem tuam obtinuit abscedat a te si verba mea haec putas impleri non posse
 ut autem noveris quia simul cum illis haec experieris ecce ex hac hora
 illorum populo sociaberis ut dum dignas mei gladii poenas exceperint ipse
 simul ultioni subiaceas tunc Holofernis praecepit servis suis ut con-
 prehenderent Achior ut ducerent eum in Bethuliam et traderent eum in manu
 filiorum Israhel et accipientes eum servi Holofernis profecti sunt per
 campestria sed cum adpropinquassent ad montana exierunt contra eos
 fundibalarii illi autem divertentes a latere montis ligaverunt Achior ad
 arborem manibus et pedibus et sic vinctum de restibus dimiserunt eum et
 reversi sunt ad dominum suum porro filii Israhel descendentes de Bethulia
 venerunt ad eum quem solventes duxerunt ad Bethuliam atque in medio
 populi illum statuantes percontati sunt quid rerum esset quod illum vinctum
 Assyrii reliquissent in diebus illis erant illic principes Ozias filius Micha de
 tribu Symeon et Carmi qui et Gothonihiel in medio itaque seniorum et in
 conspectu omnium Achior dixit omnia quae locutus ipse fuerat ab Holoferne
 interrogatus et qualiter populus Holofernis voluisset propter hoc verbum
 interficere eum quemadmodum ipse Holofernis iratus iusserit eum Israhelitis
 hac de causa tradi ut dum vinceret filios Israhel tunc etiam ipsum Achior
 diversis iubeat suppliciis interire propter hoc quod dixisset Deus caeli
 defensor eorum est cumque universa Achior exposuisset omnis populus
 cecidit in faciem adorantes Dominum et communi lamentatione et fletu

himins ok iardar litru aa opmettnud þeiza ok sua* fiapu litillæti var<t> j auglite heilagra manna. oc |²⁵ fyndu at þu þirir lætr eigi þa er þier treystaz en þu lægir þa er traufst hapa j ser ok ifinum krapte Eptir þat gloddu |²⁶ þeiz achioz ja!l ok fogdu. Gud pedra uarra fa er þu bodapir krap. hann mun lata þik fia dauþa holopernif ok |²⁷ hanf manna En þa er drottinn uarr geþr† þælum finum þetta þrelfe se hann þa ok þinn gud at þu snuir þa þrænnudum þi |²⁸ num til hanf sem þier likar. þa er ozial haþdi þetta mællt tok hann achioz j hus finn ok gerdi mikinn nattuerd ok kal |²⁹ ladi til fin alla þrelfa ok motuduz þeiz allir faman at appne þuiat þeiz hoþdu þastad um daginn Sidan kall |³⁰ adi ozias allan lyd til kirkiu j borginne ok badu þeiz þar alla nott þulltingis ap gudi finum capit(ulum) |³¹ A opum degi baud holopernif herinum at stiga upp apiallid þat er bethulia stennd: aa ok haþdi þa c þufunnda |³² gongu lidf ok xx en hefta lid tuær þusunndir ok xx ok þat lid um þramm er hann haþdi ualda ser unga |³³ menn til bardaga buid þoro upp apiallid opanuert ok fa þa ypír mo:g herod þadan ser dothaim o: þeim ftad aa þial |³⁴ linu er kallaz belina ok sua þadan til

* *Superscript a over s would normally be expanded sina, but the scribe seems to have intended sua.*

† *ms. geþum*

unianimes preces suas Deo effuderunt dicentes Domine Deus caeli et terrae intueri superbiam illorum et respice ad nostram humilitatem et faciem tuorum sanctorum adtende et ostende quia non derelinquis praesumentes de te et praesumentes de se et de sua virtute gloriantes humilias finito itaque fletu et per totum diem populorum oratione completa consolati sunt Achior dicentes Deus patrum nostrorum cuius tu virtutem praedicasti ipse tibi hanc dabit vicissitudinem ut eorum magis tu interitum videas cum vero Dominus Deus noster dederit hanc libertatem servis suis sit et tecum Deus in medio nostri ut sicut placuerit tibi ita cum tuis omnibus conuerseris tunc Ozias finito consilio suscepit eum in domum suam et fecit cenam magnam et vocatis omnibus presbyteris simul expleto ieiunio refecerunt postea vero convocatus omnis populus et per totam noctem intra ecclesiam orauerunt petentes auxilium a Deo Israhel [7] Holofernus autem altera die praecepit exercitibus suis ut ascenderent contra Bethuliam erant autem pedites bellatorum centum viginti milia et equites viginti duo milia praeter praeparationes virorum illorum quos occupauerat captivitas et adducti fuerant de provinciis et urbibus universae iuventutis omnes pariter paraverunt se ad pugnam contra filios Israhel et venerunt per crepidinem montis usque ad apicem qui respicit super Dothain a loco qui dicitur Belma usque Chelmo qui est contra

celmofa ftadar er eigi er langt þra efdrelon. ener gydingar fa lidþioldar þe³⁵
 nna þa þiellu þei: til iaxdar ok iufu molldu þpir hopud sier ok badu at gud
 ifraels lenndi mikunn fina ypir³⁶ lyd finum Eptir þat toku þei: uapn fin ok
 fetru lid uid oll einftige er til borgarinnar: lagu ok uardueittu sic sua³⁷ nætr
 ok daga en holofernif þerr uida um þiallid ok þinn: brvnn er o: renn: miok
 mikid uatzþall ap fud³⁸ rætt til borgarinnar en þkamt þra borginne uoro
 brvnnar: þei: er h(oloferni) menn fa at gydingar mundu [fier] þra uatn taka
 leyniliga³⁹ þa geingu til h(oloferni) synir ammon ok moab ok mælltu synir
 ifraels treyftaz eigi aur eda spioti helld: ueria⁴⁰ þa þioll ok uirki en þo
 mat(t)u þa bardaga lauft ypir ftiga. settu uardhalþz menn til brvnnar þeffara er
 þei: hapa⁴¹ sier uattn o: tekid ok mattu þa sua uapnlaust drepa ok mun þier
 þa bratt uppgeþin borgin þetta rad likadi ||7v¹ [uel] holofern[n]e ok ollum hanf
 hoppingium ok fette hann c. manna um huern brvnn Ener þadan lidu xx
 dagar þa uar þio[tið] uattn² [allt] j borginne sua at þa uar eigi meirr enn
 dagh at deila. þa fopnuduz faman allir karlar: ok konur ungir ok gamlir þpir³
 oziam ok mællto allir einne roddu Dæme gud mille uarr ok þin þuiat þu

Hesdraelon filiii autem Israhel ut viderunt multitudinem illorum prostra-
 verunt se super terram mittentes cinerem super capita sua unianimes orantes
 ut Deus Israhel misericordiam suam ostenderet super populum suum et
 adsumentes arma sua bellica sederunt per loca quae angusti itineris tramitem
 dirigunt inter montuosa et erant custodientes ea tota die et nocte porro
 Holofernis dum circuit per gyrum repperit quod fons qui influebat
 aquaeductum illorum a parte australi extra civitatem dirigeret incidi praecepit
 aquaeductum eorum erant tamen non longe a muris fontes ex quibus furtim
 videbantur haurire aquam ad refocilandum potius quam ad potandum sed filii
 Ammon et Moab accesserunt ad Holofernem dicentes filii Israhel non in
 lancea nec in sagitta confidunt sed montes defendunt illos et muniunt illos
 colles in praecipitio constituti ut ergo sine congressione pugnae possis
 superare eos pone custodes fontium ut non hauriant ex eis et sine gladio
 interficies eos vel certe fatigati tradent civitatem suam quam putant civitatem
 montibus positam superari non posse et placuerunt verba haec coram
 Holoferne et coram omnibus satellitibus eius et constituit per gyrum
 centenarios per singulos fontes cumque ista custodia per dies viginti fuisset
 expleta defecerunt cisternae et collectiones aquarum omnibus inhabitantibus
 in Bethuliam ita ut non esset intra civitatem unde satiarentur vel una die
 quoniam ad mensuram dabatur populis aqua cotidie tunc ad Oziam
 congregati omnes viri feminaeque iuvenes et parvuli simul omnes una voce
 dixerunt iudicet Deus inter nos et te quoniam fecisti in nos mala nolentes

gerdir off illt er þu uilldir eigi mæla þrid [|]⁴ malum vid affiria ok þirir þui felldi gud off j hennd: þier oc þirir þui er eingi sæ er off tæi þær ver kriupum unndir fkegg [|]⁵ þier med þofsta ok mikille glotun Nu þoum ver allir ok geþum off upp fialþkrapa holoperne þuiat betra er at ver [|]⁶ lopum gud hertecknir en deyum aþ hungri konur uara: ok born þeff bidium ver jdagh himin ok io:d ok gud þe [|]⁷ dra uarra er off heþnir synnda uarra at þegar er ver* geþum upp borgina h(oloperne) fe fskammir uarir lipdagar er þier erud kvaldir j lo [|]⁸ ngum þofsta. Ener þei: hoþdu þetta mællt uard gratr mikill ok þytr j kirkiu mikinn hluta nætr ok kolludu til guþs [|]⁹ ok mællto Miþgert hoþum ver med þedrvn varum rangliga gerdum ver. en med þui at þu ert milld: ok miþkunfam: gud mis [|]¹⁰ kunna þu oss at med þinum bardaga heþnir þu ranglætif varf. hird eigi þu at felia þa er þier iatra ihennd: [|]¹¹ vuina þinna þeia er ecki kunna þitt naþn at eigi legi þei: sua huar er nu gud þeia ener þei: mædduz aþ grati ok kalli [|]¹² þa þognudu þei:. þa reif upp oziaf ok mællte veripier stadþastir ihug ok bidium þim daga miþkunna: guds ma [|]¹³ vera at hann taki aþ off reidi sina[†] ok geþe dy:þ naþne fino Nu eþ eigi kemr hanf þullting: aþeffi ftunndu

* ms. þier

† ms. sua

loqui pacifice cum Assyriis et propter hoc vendidit nos Deus in manibus eorum et ideo non est qui adiuuet cum prosternamur ante oculos eorum in siti et perditione magna et nunc congregate universos qui in civitate sunt ut sponte nos tradamus omnes populo Holofernus melius est enim ut captivi benedicamus Deum viventes quam moriamur et simus obprobrium omni carni cum videamus uxores nostras et infantes nostros mori ante oculos nostros contestamur hodie caelum et terram et Deum patrum nostrorum qui ulciscitur nos secundum peccata nostra ut iam tradatis civitatem in manu militiae Holofernus et sit finis noster brevis in ore gladii qui longior efficitur in ariditate sitis et cum haec dixissent factus est fletus et ululatus magnus in ecclesia omnibus et per multas horas una voce clamaverunt ad Deum dicentes peccavimus cum patribus nostris iniuste egimus iniquitatem fecimus tu quia pius es miserere nostri aut in tuo flagello vindica iniquitates nostras et noli tradere confitentes te populo qui ignorat te ut non dicant inter gentes ubi est Deus eorum et cum fatigati his clamoribus et his fletibus lassati siluissent exurgens Ozias infusus lacrimis dixit aequo animo estote fratres et hos quinque dies expectemus a Domino misericordiam forsitan enim indignationem suam abscidet et dat gloriam nomini suo si autem transactis quinque diebus non venerit adiutorium faciemus haec verba quae locuti estis [8] et

gerum þa sem þier mælid capitulum. |¹⁴ J þann tíma uar eckia su j beþulia er judiht er neþnd dottir mera: sonar ydox s(onar) joseph. |¹⁵ s(onar) ozie s(onar) elai s(onar) jamno: s(onar) gedeon s(onar) raphain s(onar) achitob s(onar) melchie s(onar) enam s(onar) nazanie s(onar) falathiel s(onar) fim |¹⁶ eon s(onar) ruben. *madr henna:* het manafef ok var samþor þe:ra iij vetr ok vij manadi þa tok hann fott ok anndapiz j borg |¹⁷ finne bethulia ok uar þar graþinn hia finum ættmonnum. *judith* bio þar fídan leingi iborginne ok *hapdi* fier gera latid einn leynilig |¹⁸ an kopa ihinum eþztum husum finum ok uar þar med pionoftu meyum synum hon *hapdi* harklædi um lenndar fer ok þastadi hvern |¹⁹ dag nema þuatrdaga ok kirkiudaga ok hatidir gyþinga hon var quenna uiænft. *madr henna:* leiþdi eþtir sic audæpe mi |²⁰ kil bædi naut ok laudpe ok mansmenn oc allzkynf aud. hon uar hin agiætazta kona iollum gyd- inga |²¹ lyd þuiat hon ottadiz gud hardla mioc eingi *madr* mællti til *henna:* illt o:ð Ener hon hey:di fagt at ozias *heþdi* |²² heitid at geþa upp borgina eþtir v. daga þa fenndi hon eþtir prestum chabri ok karmin ok komv þe: til *henna:* |²³ hon mællte vid þa. huart heþir ozias samþycktt at geþa upp borgina affiria monnum eþ eigi kemr off þullting: ad: .v. da |²⁴ gar lidi. *hui* þreiftudu þier sua gudf. eigi eggiudu þier iþessu þramm mikunn guds helld: reidi hanf en sætr |²⁵

factum est cum audisset haec Iudith vidua quae erat filia Merari filii Idox filii Ioseph filii Oziae filii Elai filii Iamnor filii Gedeon filii Rafoin filii Acitob filii Melchiae filii Enam filii Nathaniae filii Salathihel filii Symeon filii Ruben et vir eius fuit Manasses qui mortuus est in diebus messis hordiariae instabat enim super alligantes manipulos in campo et venit aestus super caput eius et mortuus est in Bethuliam civitatem suam et sepultus est illic cum patribus suis erat autem Iudith relicta eius vidua iam annis tribus et mensibus sex et in superioribus domus suae fecit sibi secretum cubiculum in quo cum puellis suis clausa morabatur et habens super lumbos suos cilicium ieiunabat omnibus diebus vitae suae praeter sabbata et neomenia et festa domus Israhel erat autem eleganti aspectu nimis cui vir suus reliquerat divitias multas et familiam copiosam ac possessiones armentis boum et gregibus ovium plenas et erat haec in eo omnibus famosissima quoniam timebat Dominum valde nec erat qui loqueretur de illa verbum malum haec itaque cum audisset quoniam Ozias promississet quod transacto quinto die traderet civitatem misit ad prebyteros Chabri et Carmin et venerunt ad illam et dixit illis quod est hoc verbum in quo consensit Ozias ut tradat civitatem Assyriis si intra quinque dies non venerit vobis adiutorium et qui estis vos qui temptatis Dominum non est iste sermo qui misericordiam provocet sed potius qui iram excitet et furem accendat posuistis vos tempus miseracionis Domini et in arbitrium

ud gudi *tid* misfukunnar bragda iætlun yduarre ok fetty þier honum dagh. en þui at gud er þolinmodi mun ^{|26} hann likna off eþ ver idrvmz þeffa ok bidium med tarum. Litillætum ver anndir vara: oc þionum gudi ok mælum ^{|27} med tarum at gud gere vid off misfukunn fina eþtir finum uilia ok sua sem hœllt er hia:ta uart aþ oþdrambi ^{|28} uarra vuina sua dykimz ver nu aþ varu litillæte þuiat ver þylgdum eigi fyndum þedra uarra er þirirlietu guþ finn ^{|29} ok goþgudu lkurdgod oc urdu herteknir ok drepnir aþ ovinum finum. en ver uitum aungan gud an uarum ^{|30} himna gudi. prestarnir fuozudu allir hlutir ero þei: fannir er þu segir. bidþu nu þirir off þuiat þu ert heilug ^{|31} kona ok ottaz gud. judith s(agdi) stanndi þid uid borgar hlid þeffa natt ok mun ek þara ut ok med mer þionofumær ^{|32} min bidit sua sem þier fogdut at gud liti yþir lyd finn ifrael. Ek uil eigi at þier ranzfakid athoþn m'i'na ^{|33} unz ek segi yd. Gerid ekki annad en bidit þirir mer til gudf. þa mœllti uid hana oziaf hoþdingi gyþinga þardu ^{|34} iþridi drotinn fe med þier iheþnd ouina uarra. eþtir þat geingu

vestrum diem constituistis ei sed quia patiens est Dominus in hoc ipso paeniteamur et indulgentiam eius lacrimis postulemus non enim quasi homo Deus sic comminabitur neque sicut filius hominis ad iracundiam inflammabitur et ideo humiliemus illi animas nostras et in spiritu constituti humiliato servientes illi dicamus flentes Domino ut secundum voluntatem suam sic faciat nobiscum misericordiam suam ut sicut conturbatum est cor nostrum in superbia eorum ita etiam de nostra humilitate gloriemur quoniam non sumus secuti peccata patrum nostrorum qui dereliquerunt Deum suum et adoraverunt deos alienos pro scelere quo dati sunt in gladium et in rapinam et in confusionem inimicis suis nos autem alterum deum nescimus praeter ipsum ...*

et dixerunt illi Ozias et presbyteri omnia quae locuta es vera sunt et non est in sermonibus tuis ulla reprehensio nunc ergo ora pro nobis quoniam mulier sancta es et timens Dominum et dixit illis Iudith sicut quod loqui potui Dei esse cognoscitis ita quod facere disposui probate si ex Deo est et orate ut firmum faciat consilium meum Deus stabitis vos ad portam nocte ista et ego exeam cum abra mea et orate ut sicut dixistis in diebus quinque respiciat Dominus populum suum Israhel vos autem nolo scrutemini actum meum et usque dum renuntiem vobis nihil aliud fiat nisi oratio pro me ad Dominum Deum nostrum et dixit ad eam Ozias princeps Iudaeae vade in pace et Dominus sit tecum in ultione inimicorum nostrorum et revertentes abierunt

* Verses 9.16–19 are omitted in the Icelandic text.

þeir abrott en judith þor ibænar hus sitt ok fkrýddiz ^[35] harklædi ok iof ofku
 ypir hópud fier ok þiell til iasþar ok kalladi til drottins ok mællte sua Drottinn
 gud ^[36] þed: mins simeonf er honum gapt fuerd at beriaz imote utlenndum
 þiodum er saurgudu ok sneyddu ^[37] meyar ok konur ok gaptu honum at
 herþangi konur þeiza dætr ok allt herþang til skiptiff med þælum þi ^[38] num er
 elskudu þina aft. bid ec þik drottinn þulltingþu mer þuiat þu gerdir bædi stoa
 hluti ok sma sem þv ^[39] uilldir sialþr ok settir alla doma ipinne þorfia. Littu
 herbudir affiria manna sua sem þu liez þier soma at sia ^[40] herbudir egipta
 konungf manna e[r] runnu eptir þiodum þinum uapnadir oc treystuz ridderum
 sinum ok heftali ^[41] di ok þiolda bardaga lidf er þu huldir þa mykrvm ok hiehl
 upp þotum þeiza ok þouz þei þa: ^[42] [sua verda ok þessir] drottinn er treystaz
 lidf þiolda sinum ridderum ok morgum ozum ok spiotum ok uita `eigi' ||8r¹ at
 þu ert gud uarr er knofa: bardaga menn þra upphafe heims ok drottinn er
 napn þitt lempu krapf þeiza med ^[2] þinum palle dy:þ þeiza þirir krapte þinum er
 þirirheita at saurga stadi þina Gerdu sua drottinn at aþ ^[3] snidiz dramb þins
 uuinar med sialþs hanf fuerdi. geþdu mer stadþesti hugar at ek heþna honum

[9] quibus abscedentibus Iudith ingressa est oratorium suum et induens se
 cilicio posuit cinerem super caput suum et prosternens se Domino clamavit
 ad Dominum dicens Domine Deus patris mei Symeon qui dedisti illi gladium
 in defensione alienigenarum qui violatores extiterunt in coinquinatione sua et
 denudaverunt femur virginis in confusionem et dedisti mulieres eorum in
 praedam et filias eorum in captivitatem et omnem praedam in divisionem
 servis tuis qui zelaverunt zelum tuum subveni quaesio te domine Deus meus
 mihi viduae tu enim fecisti priora et illa post illa cogitasti et hoc factum est
 quod ipse voluisti omnes enim viae tuae paratae sunt et tua iudicia in
 providentia tua posuisti respice castra Assyriorum nunc sicut tunc castra
 videre Aegyptiorum dignatus es quando post servos tuos armati currebant
 confidentes in quadrigis et in equitatu suo et in multitudine bellatorum sed
 aspexisti super castra eorum et tenebrae fatigaverunt eos tenuit pedes eorum
 abyssus et aquae operuerunt eos sic fiant et isti Domine qui confidunt in
 multitudine sua et in curribus suis et in contis et in sagittis suis et in lanceis
 gloriantur et nesciunt quia tu ipse es Deus noster qui conteris bella ab initio et
 Dominus nomen est tibi erige brachium tuum sicut ab initio et adlide
 virtutem eorum in virtute tua cadat virtus eorum in iracundiam tuam qui
 promittunt se violare sancta tua et polluere tabernaculum honoris tui et
 deicere gladio suo cornu altaris tui fac Domine ut gladio proprio eius
 superbia amputetur capiatur laqueo oculorum suorum in me et percuties eum
 ex labiis caritatis meae da mihi in animo constantiam ut contemnam illum et

ok ek um fnu ⁴ a krapte hanf þuiat minneligt mun uera naþn þitt Ener hon lauk bæn finne þa reif hon upp ok kalladi am ⁵ batt fina oc bad hana lauga sic ok kaftadi aþ fier hæklædi ok reid afic hinne beztu mirru ok ⁶ reyþi hæ: fit ok klæddi fik dyligum klædum ok fette mitr ahopud fier oc fanndalia apætr ser ok t'oc' ⁷ ypir sic virdiliga skickiu oc sua hapdi hon eyrna gull ok morg ping:gull ok þyddi sic allre hinne be ⁸ ztv þydi. en gud ueitte henne sua mikla birte þuiat þessi þydi henna: var eigi gerr til saurlipiff helld: at uin(n)a kra ⁹ þt þui margþalldadi drottinn þessa þegþ ahen(n)e* sua at hon syndiz med ofamvirdiligri þeg:d† þirir allra augum. judi ¹⁰ th þieck jhennd: eskimey finne beril uins ok uidfmio:f ker ok fteyptar ertr ok braud ok oft Sidan ganga þær ¹¹ til borgar hliðz ok pinna þar oziam ok sua presta borgarinnar. ok er þei: fa hana þieck þeim otta ok unndrvþuz akapligha þeg: ¹² d‡ henna: oc einkiff spurdu þei: hana. ok lietu hana þara ok mælltv Gud þedra uar: gepe þier giptu ok epli oll ræd hi ¹³ ata þins aþ finum krapte at ierusalem dykiz ypir þier ok fie naþn þitt j tolu heilagra ok rietlatra. en þei: mæ ¹⁴ lltv allir er

* Corrected by the scribe from ahine

† ms. þeg:d:

‡ ms. þeg:d:

virtutem ut evertam illum erit enim memoriale nominis tui cum manus feminea deiecerit eum ...*

[10] factum est autem cum cessasset clamare ad Dominum surrexit de loco quo iacuerat prostrata Domino vocavitque abram suam et descendens in domum suam abstulit a se cilicium et exuit se vestimentis viduitatis suae et lavit corpus suum et unxit se myrro optimo et discriminavit crinem capitis sui et inposuit mitram super caput suum et induit se vestimentis iucunditatis suae induitque sandalia pedibus suis adsumpsitque dextraliola et lilia et innaures et anulos et omnibus ornamentis suis ornavit se cui etiam Dominus contulit splendorem quoniam omnis ista compositio non ex libidine sed ex virtute pendebat et ideo Dominus hanc in illam pulchritudinem ampliavit ut incomparabili decore omnium oculis appareret inposuit itaque abrae suae ascopam vini et vas olei et pulenta et palatas et panes et caseum et profecta est cumque venisset ad portas civitatis invenerunt expectantem Oziam et presbyteros civitatis qui cum vidissent eam stupentes mirati sunt nimis pulchritudinem eius nihil tamen interrogantes eam dimiserunt transire dicentes Deus patrum nostrorum det tibi gratiam et omne consilium tui cordis sua virtute corroboret ut glorietur super te Hierusalem et sit nomen tuum in

* Verses 11.14–16 are omitted in the Icelandic text.

vid voro þat uerdi. þat verdi. En judith bad til drottins ok geck ut o: borgarhlidi ok þionoftu mæR henna: med henne |¹⁵ *ener þær geingu oþan o: þiallinu jdogun þa runnu amot þeim niofnar menn affiria ok toku þær ok mælltu vid judi* |¹⁶ *th. huadan komtu e(da) huert þerrdu. hon fuaradi. Ek em dottir ebreſkra manna en þirir þui þyda ek þra þeim at ek uiffa at þei: mundu* |¹⁷ *nu bratt uppgæpaz yd: ok mundu þier þa taka mik at herþange þirir þat er þei: uilldu eigi fialþir uppgæpaz ok hoþ* |¹⁸ *nudu at þinna miſkunn j ydrv auglite. aþ þeſſi fok ætlada ek j hug mer ok mællta ek. þara mun ek þirir anndlit ho* |¹⁹ *þdinngianf holopernif at ek ſegia honum leynnda hlute þeia at hann megi audlaz þa alla ſua at eingi mað: |*²⁰ *palle aþ hanf her Ener þei: heydu oþ henna: ok ſa afianu henna: ok mælltv ſua Vel uardueitir þu hug þinn er þu þa* |²¹ *nnt þuilikt rad ok þar til hoþdingia vartf. ok þat mattu uita at þa er þu ſtennd: þirir hanf auglite mun hann uel til þin ger* |²² *a ok honum muntu hugþeck uera ca(pitulum) |*²³ *Nv leiddu þei: hana til budar holopernif ok fogdu honum til ok er hon geck jnn þirir hann ok hann ſa hana þa þiell hon honum þegar* |²² *uel jſkap þa mællto hanf menn. huert vm haþne ebreſkan lyd er ſua þagra: konur he* |²⁴ *þr at ver ſkulum þirir þeia fakir eigi beriaz j mot þeim En- er judith leit holoper(nem) ſitianda j hiupe þeim er uar aþ purpura oc gull* |²⁵

numero sanctorum et iustorum et dixerunt hii qui illic erant omnes una voce fiat fiat Iudith vero orans Dominum transiit portas ipsa et abra eius factum est autem cum descenderet montem circa ortum diei occurrerunt ei exploratores Assyriorum et tenuerunt illam dicentes unde venis aut quo vadis quae respondit filia sum Hebraeorum ideo ego fugi a facie eorum quoniam futurum agnovi quod dentur vobis in depraedationem pro eo quod contemnentes vos noluerunt ultro tradere se ipsos ut invenirent misericordiam in conspectu vestro hac de causa cogitavi mecum dicens vadam ad faciem principis Holofernus ut indicem illi secreta illorum et ostendam illi quo aditu possit obtinere eos ita ut non cadat unus vir de exercitu eius et cum audissent viri verba eius considerabant faciem eius et erat in oculis eorum stupor quoniam mirabantur pulchritudinem eius nimis et dixerunt ad eam conservasti animam tuam eo quod tale repperisti consilium ut descenderes ad dominum nostrum hoc autem scias quoniam cum steteris in conspectu eius bene tibi faciet et eris gratissima in corde eius duxeruntque illam ad tabernaculum Holofernus et nuntiantes eam cumque intrasset ante faciem eius statim captus est in suis oculis Holofernus dixeruntque ad eum satellites eius quis contemnat populum Hebraeorum qui tam decoras mulieres habent ut non pro his merito pugnare contra eos debeamus videns itaque Holofernem Iudith sedentem in conopeo quod erat ex purpura et auro et zmaragdo et lapidibus

opin⟨n⟩ ok set⟨t⟩ur bædi sma:agdo ok odrum dyligum steinum. þa þiell hon til þota honum ok tignadi hann. holoþernis |²⁶ mællte vid sina menn at þei: reifte hana upp ok fídan mællte hann vertv med glodum hug at eigi hæðiz hug: |²⁷ þinn þui at alldri grandaþa ek þeim manni er þiona uildi Nobogodonofo: konungi. en eþ lyd: þinn heþdi eigi hap |²⁸ nad mer þa heþda ek eigi hapid spiot mitt jmot honum Nu seg mer seg mer þirir hueria fok þier likadi til uar: |²⁹ at koma ok þra þeim at huerþa judith s(agdi) eþ þu þylgir at oðum minum þa mun drottinn gera med þier algeruan hlut. þuiat |³⁰ lipir Nobogodonofo: konung: jaðdar ok lipir kraptr hanf sa er med þier er til þess at leid:etta hugi allra uilltra manna. þuiat ei |³¹ þiona honum menn at eins þirir þic helld: bædi dy: ok akrar ok ollum þiodum mun sagd: lko:ungsfkap: þins hu |³² gar ok þu ert beztr riddere ok sterkaztr j riki hanf ok stio:n þin beidiz j huert land. ok eigi er auruiænna at þat komi |³³ at henndi sem achio: sagdi ok þu hiez honum. en riett innte hann er hann taldi gud uarn stygguan vid fina oui |³⁴ ne en synir ifraels uita fic nu haþa miok gert mote finum gudi mæðaz þei: nu aþ hungri ok hyg⟨g⟩iaz deya |³⁵ munv aþ þofsta. þei: neþdu at drepa smala finn ok drecka blod hanf. En eþ þei: gera þetta gremia þei: gud finn at |³⁶ fier ok

pretiosis intextum et cum in faciem eius intendisset adoravit eum prosternens se super terram et levaverunt illam servi Holofernis iubente domino suo [11] tunc Holofernis dixit ei aequo animo esto et noli pavere in corde tuo quoniam ego numquam nocui virum qui voluit servire Nabuchodonosor regi populus autem tuus si non contempsisset me non adlevassem lanceam meam super illum nunc autem dic mihi qua ex causa recessisti ab illis et placuit tibi ut venires ad nos et dixit illi Iudith sume verba ancillae tuae quoniam si secutus fueris verba ancillae tuae perfectam rem faciet Dominus tecum vivit enim Nabuchodonosor rex terrae et vivit virtus eius quae est in te ad correptionem omnium animarum errantium quoniam non solum homines serviunt illi per te sed et bestiae agri obtemperant illi nuntiatur enim industria animi tui universis gentibus et indicatum est omni saeculo quoniam tu solus bonus et potens es in omni regno eius et disciplina tua omnibus provinciis praedicatur nec hoc latet quod locutus est Achior nec illud ignoratur quod ei iusseris evenire constat enim Deum nostrum sic peccatis offensum ut mandaverit per prophetas suos ad populum quod tradat eos pro peccatis suis et quoniam sciunt se offendisse Deum suum filii Israhel tremor tuus super ipsos est insuper etiam fames invasit eos et ab ariditate aquae iam inter mortuos computantur denique hoc ordinant ut interficiant pecora sua et sanguinem eorum bibant et sancta Domini sui quae praecepit Deus non contingi in frumento vino et oleo haec cogitaverunt impendere et volunt consumere quae

mun hann þa reidaz þeim. Þui plyda ek þra þeim at gud fenndi mik at fegia pier. þessi oð henna: likudu uel ^[37] holoper(n)e ok hanf monnum ok unndrvþ-uz speckt henna: ok mællti huerr uid annan Eigi er þuilik kona alandinu at uiaen ^[38] leik ok lift ok uizku ok oðpære cap(itulum) ^[39] Þa mællte holoper(nis) vid hana. vel gerdi gud er hann fenndi þik til uart ok þu geþr þenna lyd j hend: off ok* ^[38] þirir þui at mer þickir gott þirirheit þitt þa skal þinn gud uera minn gud ^[40] ok eþ hann gerir þetta skalltu uera meft metin j holl Nabogodonosors konungf ok þitt naþn mun neþnt ahueriu landi ^[41] Sidan baud holopernif hana leida j tialld þat er þirir voro þehirzlor hanf ok bad hana þar vera ok bad oo [henne] ^[42] geþa uift aþ hanf þæzlu En judith s(agdi) eigi ma ek neyta aþ þeim hlutum þy: en ek [heþi neytt] þei: ^[8v] ¹ þæzlu er ek heþe med mer Eþ þat þytr s(agdi) holopernes er þu tokt med pier hui mun vm ver eigi þa þa pier. judith s(agdi) ² Lipir anndi þinn her: minn þuiat eigi hæþir at ek gera þat ambatt þin þy: en gud gerir þa alla hlute þirir minar ³ hennd: er ek ætl-ada Nu leiddu þei: hana j þa bud sem hann haþdi bodit. hon bad sier geþa

* ms. ok ok

nec manibus deberent contingere ergo quoniam haec faciunt certum est quod in perditione dabuntur quod ego ancilla tua cognoscens fugi ab illis et misit me Dominus haec ipsa nuntiare tibi ...*

et quoniam iratus est illis Deus hoc ipsa missa sum nuntiare tibi placuerunt autem omnia verba haec coram Holoferne et coram pueris eius et mirabantur ad sapientiam eius et dicebant alter ad alterum non est talis mulier super terram in aspectu in pulchritudine et in sensu verborum et dixit ad illam Holofernis bene fecit Deus qui misit te ante populum ut des illum tu in manibus nostris et quoniam bona est promissio tua si fecerit mihi hoc Deus tuus erit et meus Deus et tu in domo Nabuchodonosor magna eris et nomen tuum nominabitur in uniuersa terra [12] tunc iussit eam introire ubi repositi erant thesauri eius et iussit illic manere eam et constituit quid daretur illi de convivio suo cui respondens Iudith dixit nunc non potero manducare ex his quae mihi praecipis tribui ne veniat super me offensio ex his autem quae mihi detuli manducabo cui Holofernis ait si defecerint tibi ista quae tecum detulisti quid faciemus tibi et dixit Iudith vivit anima tua domine meus quoniam non expendet omnia haec ancilla tua donec faciat Deus in manu mea haec quae cogitavi et induxerunt illam servi eius in tabernaculo quo praeceperat et petiit dum introiret ut daretur ei copia nocte et ante lucem

* Verses 16.2–21 are omitted in the Icelandic text.

leype at ganga ut vm ^{|4} nætr at bidiaz þírir til drottins ok bad holopernis hana
 ganga fem hon uilldi ok gopga gud sinn unz lidi þrí da ^{|5} gar Nu þor hon ut
 vm nætr jdal hia beth`v`lie ok þor ikallt uatn ok bad gud ifrael at hann
 gæddi gotv henn ^{|6} a: til þrellingar lyd finum en hon uar um daga itialldi ok
 tok eigi þæzlu þy: en uid aptan. A þridia degi gerde ^{|7} holopernif þagnada:
 nottverd finum monnum ok mællte vid hinn æzta þion sinn er het vagau þardu
 ok bid hinu ^{|8} ebæfku konu fialþkrapa samþyckiaz at byggia med mer þuiat
 þat er logmal j affiria eþ kona gerir mein ^{|9} manne finum at hann late hana
 eina. þa geck vagau apunnd iudidar ok mællti. Eigi skalldu þoriplaz god kona
 at ga ^{|10} nga jnn til herza mins at þu fíert uegfomud aþ honum ok dy:kud
 ipagnadi med off. iudith fuaradi. hui muna ^{|11} ek mæla mot herza minum allt
 þat er gott er j gudf auglite mun ek gera ok huat fem honum lika: mun þat
 bezt ver ^{|12} a aa ollum dogum lipf mins Nu stod hon upp ok bio fik tiguliga ok
 geck j landtialld holopernif ok ft ^{|13} od þírir honum en hia:ta hanf brann
 igirnd til henna: ok mællte hann sua Sitt her oc dreck ifkemtun þuiat þu þannt
 mikunn ^{|14} aþ uarre giptu. hon sua:adi Dæcka mun ek herza þuiat meire er
 idagh jhug minum en þy: hapdi uerid aminum ^{|15} lip dogum Nu att hon þar ok
 drack aþ þui er þionoftu menn henna: hoþdu til buid capitulum ^{|16} Holopernif

egrediendi foras ad orationem et deprecandi Dominum et praecepit cubi-
 culariis suis ut sicut placeret illi exiret et introiret ad orandum Deum suum
 per triduum et exiebat noctibus in vallem Bethuliae et baptizabat se in fontem
 aquae et ut ascendebat orabat Dominum Deum Israhel ut dirigeret viam eius
 ad liberationem populi sui et introiens munda manebat in tabernaculum usque
 dum acciperet escam suam in vesperam et factum est quarto die Holofernis
 fecit cenam servis suis et dixit ad Bagao eunuchum vade et suade Hebraeam
 illam ut sponte consentiat habitare mecum foedum est enim apud Assyrios si
 femina inrideat virum agendo ut immunis transeat ab eo tunc introivit Bagao
 ad Iudith et dixit non vereatur bona puella introire ad dominum meum ut
 honorificetur ante faciem eius et manducet cum eo et bibat vinum in
 iucunditate cui Iudith respondit quae ego sum ut contradicam domino meo
 omne quod erit ante oculos eius bonum et optimum faciam quicquid autem
 illi placuerit hoc mihi erit optimum omnibus diebus vitae meae et surrexit et
 ornavit se vestimento suo et ingressa stetit ante faciem eius cor autem
 Holofernis concussum est erat enim ardens in concupiscentia eius et dixit ad
 eam Holofernis bibe nunc et accumbe in iucunditate quoniam gratiam
 invenisti coram me et dixit Iudith bibam domine quoniam magnificata est
 anima mea hodie prae omnibus diebus meis et accepit et manducavit et bibit
 coram ipso ea quae paraverat illi ancilla eius et iucundus factus est Holofernis

var glada: miok ok katr uid hana ok drack sua mikid at alldri hapdi hann flikt drvckit aa ollum finum do ^{|15} gum. vm aptanin fid þorv ^{|17} menn til sueþns ok bygdi uagau þionofu`madr` h(olopernis) sueþntialld hanf ok þo: abraut ok uo:o allir menn modir ^{|18} aþ uind:yekiu en judith uar ein eptir hia h(olopernis) ok eskimær henna: en er h(olopernis) læ fopnad: jreckiu finne akap ^{|19} liga drvckinn þa mællte iudith uid þionofu mey sina at hon stædi vid dy: tialzinf ok uardueitte þau. en iud ^{|20} ith stod þirir reckiu hanf ok bad med ta:um ok mællte hliott Sty:ktu `mik` d()otrinn gud gydinga ok littu aa þessari ^{|21} tid krapþ hannda minna ok sua sem þu hiez þirir at heþia upp ok epla hierusalem bo:g þina. Latv mik ^{|22} algera þat er ek heþe ætlat ok trvat at þu mundir uerda lata. Ener hon hapdi þetta mællt þa geck hon til ok bra ^{|23} fverdi hans fialpf þui er hieck aftolpanum ypír hopði honum ok greip ihæ: honum <ok> mællti. Sty:ktu mik d()ottinn ^{|24} gud gydinnga aþeffi tid. hon hio þa tyfua: aa hælf honum ad: aþ geck hopudid Sidan tok hon hiup hanf ^{|25} hinn dy: en uellti bolnum o: reyckiunne aa io:þ Eptir þat geing: hon ut ok felldi hopudid ambatt finne ok ^{|26} bad hana lata ifkreppu sina Sidan geingu <þær> mille herbuda at uanda finum ok komu þa ecki idal bethulie hell ^{|27} d: geingu þær þegar til hlids ok mællte judith til uardhallz manna er voro aa uegum borgarinn- a: Lukip upp borgarhlidum þuiat ^{|28} gud er med off er gerdi krapþ lyd gyd-

ad illam bibitque vinum nimis multum quantum numquam biberat in vita sua [13] ut autem sero factum est festinaverunt servi illius ad hospitia sua et conclusit Bagao ostia cubiculi et abiit erant autem omnes fatigati a vino eratque Iudith sola in cubiculo porro Holofernis iacebat in lecto nimia ebrietate sopitus dixitque Iudith puellae suae ut staret foras ante cubiculum et observaret stetitque Iudith ante lectum orans cum lacrimis et labiorum motu in silentio dicens confirma me Domine Deus Israhel et respice in hac hora ad opera manuum mearum ut sicut promisisti Hierusalem civitatem tuam erigas et hoc quod credens per te posse fieri cogitavi perficiam et haec cum dixisset accessit ad columnam quae erat ad caput lectuli eius et pugionem eius qui in ea ligatus pendebat exsolvit cumque evaginasset illud adprehendit comam capitis eius et ait confirma me Domine Deus Israhel in hac hora et percussit bis in cervicem eius et abscidit caput eius et abstulit conopeum eius a columnis et evolvit corpus eius truncum et post pusillum exivit et tradidit caput Holofernis ancillae suae et iussit ut mitteret illud in peram suam et exierunt duae secundum consuetudinem suam quasi ad orationem et transierunt castra et gyrantes vallem venerunt ad portam civitatis et dixit Iudith a longe custodibus murorum aperite portas quoniam nobiscum est

inga. ok er þeir kenndu mál henna: kolludu þeir á presta borgarinnar ok rá²⁹
 nn þá huerr madr til borgarhliz þuiat eingi uon þotte henna: aþtrkuamu. þá
 uoro liof queikt ok flogu menn hring um hana³⁰ Hon geck ihinn hæfta stad
 iborginne ok er allir þognudu mællte judith Lopidier drottin gud uarn er³¹
 eigi þirir lætr þá er uiaenta á þonum þullingf ok med mer ambatt finne þylldi
 mikunn fina þær hann leit³² hyski gydinga ok drap hann varn andfkota
 aþessi nott. Sidan tok hon o: fkreppunne hópud h(olopernis) herfhóþingia aff
 þ³³ irie manna ok sua hiup hanf ok mællte. Lipir drottinn þuiat mik uardueitte
 eingill hanf bædi hedanþarandi ok þraueranndi ok³⁴ higat aþtr huerþanndi ok
 eigi liet drottinn mik ambatt sina saurgaz helld: kalladi hann mik an saurgan
 þ³⁵ til yduarr þagnandi ifigri hanf ok aþtrkuamu minne ok þrellingu yduarre
 Nu jatte þier honum allir þuiat hann er³⁶ god: þuiat mikunn hanf er um
 alldir. En allir lópudu gud ok mælltu uid hana Drottinn blezadi þik ikraþte fy
 þ³⁷ num er at aungu liet verda ovine uara þirir þik. oziaf mællte uid hana
 hópdingi þinghusf gydinga lydf M³⁸ ecktud ertu dottir um alla: konur þram
 á þrottne gudi ifraelf hinum hæfta. Blezad: er drottinn er fkapadi himin³⁹ ok
 ioþ þer þik stykte til ad fnida á þópud h(olopernis) þuiat idag mikladi hann

Deus qui fecit virtutem in Israhel et factum est cum audissent viri vocem eius
 vocaverunt presbyteros civitatis et concurrerunt ad eam omnes a minimo
 usque ad maximum quoniam speraverunt eam iam non esse venturam et
 accendentes luminaria congyraverunt circa eam universi illa autem ascendens
 in eminentiori loco iussit fieri silentium cumque omnes tacuissent dixit Iudith
 laudate Dominum Deum nostrum qui non deseruit sperantes in se et in me
 ancillam suam adimplevit misericordiam suam quam promisit domui Israhel
 et interfecit in manu mea hostem populi sui in hac nocte et proferens de pera
 caput Holofernus ostendit illis dicens ecce caput Holofernus principis militiae
 Assyriorum et ecce conopeum illius in quo recumbebat in ebrietate sua ubi et
 per manum feminae percussit illum Dominus Deus noster vivit autem ipse
 Dominus quoniam custodivit me angelus eius et hinc euntem et ibi
 commorantem et inde huc revertentem et non permisit me ancillam suam
 Dominus coinquinari sed sine pollutione peccati revocavit me vobis
 gaudentem in victoria sua in evasione mea in liberatione vestra confiteamur
 illi omnes quoniam bonus quoniam in saeculum misericordia eius universi
 autem adorantes Dominum dixerunt ad eam benedixit te Dominus in virtute
 sua quia per te ad nihilum redegit inimicos nostros porro Ozias princeps
 populi Israhel dixit ad eam benedicta es tu filia a Domino Deo excelso prae
 omnibus mulieribus super terram benedictus Dominus qui creavit caelum et
 terram qui te direxit in vulnere capitis principis inimicorum nostrorum quia

naþn þitt at *eigi* huerpe loþ þitt o: mun ^[40] [ne] *manna* er þei: minnaz *kraþz* drottins ifipellu þuiat þu uægdir *eigi* onnd þinne j þ:onguing ok quaul kynf þins helld: ^[41] [tiedir] þu off iauglite gudf uarf *Ener* allir sonnudu þetta uar þangat kallad: achio: jarl ok er *hann* kom þa mællti ^[42] *judith* uid *hann* Gud ifrael er þu bart uittne *hann* heþndi þin a vuinum finum. *hann* sneid aþ fialþr hoþud allra ||9r¹ trvlaufra *manna* a þessli nott med minne henndi. ok at þu reynir at sua er sia her hoþud h(olopernis) er haþnadi j finum ^[2] oþmetnadi gudi ifraels ok þier ognadi bana ok mællti sua þa er lyd: ifraels uerd: hertekinn skal mino fuerdi ^[3] gegnum *grapa* þinar sidur *Ener* achio: sa hoþud holopernis þa þiell *hann* nid: iaunguit *Ener* *hann* raknadi vid þiel ^[4] l *hann* til þota henni* ok mællte Blezud fier þu gudi þinum ihuerre tialldbud jacob byggir þuiat huerr þio ^[5] d ok huerr þiod er heyrir naþn þitt mun loþa gud. þa mællte *judith* uid allan lyd. Heyre þier b:æd: þeste ^[6] þier upp hoþud þetta abo:gar uegg til syniff ok er sol renn: upp taki huer: sem einn uapn fin† ok gangi o: borg ^[7] inne med gny ok ftigid *eigi* oþan at þeim helld: gerid gnyinn sem mestan. þa munv uardmenn þlyia til hoþdingia fins ok ^[8] uekia *hann* til bardaga. en

* hann-henni] *ms.* hon til þota honum

† *ms.* sinn

hodie nomen tuum ita magnificavit ut non recedat laus tua de ore hominum qui memores fuerint virtutis Domini in aeternum pro quibus non pepercisti animae tuae propter angustias et tribulationem generis tui sed subvenisti ruinae ante conspectum Dei nostri et dixit omnis populus fiat fiat porro Achior vocatus venit et dixit ei Deus Israhel cui tu testimonium dedisti quod ulciscatur de inimicis suis ipse caput omnium incredulorum incidit in hac nocte in manu mea ut probes quia ita est ecce caput Holofernis qui in contemptu superbiae suae Deum Israhel contempsit et tibi interitum minabatur dicens cum captus fuerit populus Israhel gladio perforari praecipiam latera tua videns autem Achior caput Holofernis angustiatum prae pavore cecidit in faciem suam super terram et aestuavit anima eius postea vero quam resumpto spiritu recreatus est procidit ad pedes eius et adoravit eam et dixit benedicta tu Deo tuo in omni tabernaculo Iacob quoniam in omni gente quae audierit nomen tuum magnificabit Deum Israhel super te [14] dixit autem Iudith ad omnem populum audite me fratres suspendite caput hoc super muros nostros et erit cum exierit sol accipiat unusquisque arma sua et exite cum impetu non ut descendatis deorsum sed quasi impetum facientes tunc exploratores necesse erit ut fugiant ad principem suum excitandum ad pugnam cumque duces eorum cucurrerint ad tabernaculum Holofernis et

þa er iarlá: þeíra renna til landtialz holopernif munv þeí: fía buk hanf liggi-
 anda íblodi sino |⁹ ok mun þa yþir alla mikill otte koma Ener þier fíaid þa
 þlyá fækid eptir þeim oúggir þuiat drotinn mun þa þella ovine |¹⁰ ydra unndir
 þætr yd: Ener achio: iarl fa kraþt þann er gud gerdi gydingum þa þirir liet
 hann heidinn fíð ok trvdi gudi |¹¹ ok tok umfkurðar fíkir Nu þegar idogun
 þeftu þeí: upp hópud h(olopernis) a borgar uegg Sidan toko þeí: uapn fín oc
 geingv ut |¹² o: borginne med miklum gny ok heropi þat fa uardmenn affíria
 ok runnu til herbuda. Ener heidinngia: uðu uarir |¹³ uid þieck þeim otta oc
 fíunnduþu allir med þyf myclum til fíeþnnhusf holopernif ok ætludu at hann
 fíilði uakna |¹⁴ uid hæeyfte þuiat eingi þoði ad uekia hann e(da) inn ganga
 Ener þar komu allir hópðingia: affíria manna badu þeí: þi |¹⁵ ona hanf. Gang-
 id inn uagau ífueþnbudina ok uekid hann þuiat nu ero myfnar geingnar ut o:
 holum finum ok þo |¹⁶ ra at eggia off til o:osto. þa geck vagau inn ok fíod þirir
 þortialldinu ok hugdi at þau iudith mundu fíþa bæði |¹⁷ faman en hann heyði
 ecki til þeíra. þa geck hann til ok lypþe þortialldinu* ok fa þegar bol holo-
 perñif. en fa huergi hóp |¹⁸ udit ok la hann fírdnad: aio:þu. Vagau toc þa at

* ms. þorpallinu

invenerint eum truncum in suo sanguine volutatum decidet super eos timor
 cumque cognoveritis fugere illos ite post illos securi quoniam Dominus
 conteret eos sub pedibus vestris tunc Achior videns virtutem quam fecit Deus
 Israhel relicto gentilitatis ritu credidit Deo et circumcidit carnem praeputii sui
 et adpositus est ad populum Israhel et omnis successio generis eius usque in
 hodiernum diem mox autem ut ortus est dies suspenderunt super muros caput
 Holofernís accepitque unusquisque vir arma sua et egressi sunt cum grandi
 strepitu et ululatu quod videntes exploratores ad tabernaculum cucurrerunt
 porro hii qui in tabernaculo erant venientes et ante ingressum cubiculi
 perstreptentes excitandi gratia inquietudinem arte moliebantur ut non ab
 excitantibus sed a sonantibus Holofernís evigilaret nullus enim audebat
 cubiculum virtutis Assyriorum pulsando aut intrando aperire sed cum
 venissent duces eius et tribuni et universi maiores exercitus Assyriorum
 dixerunt cubiculariis intrate et excitate illum quoniam egressi mures de
 cavernis suis ausi sunt provocare ad proelium tunc ingressus Bagao cubi-
 culum eius stetit ante cortinam et plausum fecit manibus suis suspicabatur
 enim illum cum Iudith dormire sed cum nullum motum iacentis sensu
 aurium caperet accessit proximans ad cortinam et elevans eam videns iacens
 cadaver absque capite Holofernís in suo sanguine tabefactum iacere super
 terram et clamavit voce magna cum fletu et scidit vestimenta sua et ingressus

æpa med grati ok reip af fier klædi ok geck ibud er ^{|19} iudit uar uon at sofa ok þann hana eigi þar ok hliop þa ut til lydfinf ok mællte Ein kona ebreſk gerdi myckla ^{|20} ſneyðu Nobogodonor konungi Se her holofernem liggia æ ioudu en hoþud hanſ er ibrottu ca(pitulum) ^{|21} En er hoþdingia: affirie heydu þetta riðu þei: klædi af fier allir ok urdu ſua hæddir ok þelms ^{|20} pullir ok radagerd ^{|22} ſneriz þra þeim gerdz þa opp ok gratr ok akaplig ueinun iherlidinu ok þui næft toku þei: plotta ſua ſkiota: ^{|23} at eingi beid ſinf naungf ok þo:ðaz en ebr-efka lyd er þei: ſa ok heydu ſækia eptir fier ok hlupu ^{|24} þa heidingia: þra oll-um uapnum ok þia:hlutum ſinum vm heidar ok bye Ener þat ſa gydingar at heidingiar plydu ^{|25} ſækia þei: eptir med heropi ok ludrablæftri ok þuiat affiria menn hlupu ymſauega iholur en gydingar þoro jenum ^{|26} þlocki þei: drapu alla hermenn er þei: matu þinna Þa ſenndi oziaf hoþdingi gydinga menn iallar borgir ok herud ok ^{|27} bad ſennda menn eptir þeim affiria monnum ok reka plottann allt abrott o: herudum gydinga lanz En þei: er eptir voro geingu ^{|28} inn jherbudir affiria ok toku þar herþang mikid hardla ok þoro med iborgina En þei: er plottann hoþdu rekid hurþv ^{|29} aþtr til bethulie ok ſoþnudu ſaman ſmala þeim er affiria menn hoþdu eptir leiþdan ok uar þat utallig: aud: er ^{|30}

tabernaculum Iudith non invenit eam et exilivit foras ad populum et dixit una mulier hebraea fecit confusionem in domo regis Nabuchodonosor ecce enim Holofernis iacet in terra et caput ipsius non est in illo quod cum audissent principes virtutis Assyriorum sciderunt omnes vestimenta sua et intolerabilis timor et tremor cecidit super eos et turbati sunt animi eorum valde et factus est clamor incomparabilis in media castra eorum [15] cumque omnis exercitus decollatum Holofernem audisset fugit mens et consilium ab eis et solo tremore et metu agitati fugae praesidium sumunt ita ut nullus loqueretur cum proximo suo sed inclinato capite relictis omnibus evadere Hebraeos quos armatos venire super se audierant fugientes per vias camporum et semitas collium videntes itaque filii Israhel fugientes illos descenderunt clangentes tubis et ululantes post ipsos et quoniam Assyrii non adunati in fuga ibant praecipites filii autem Israhel uno agmine persequentes debilitabant omnes quos invenire potuissent misitque Ozias nuntios per omnes civitates et regiones Israhel omnis itaque regio omnisque urbs electam iuventutem misit armatam post eos et persecuti sunt eos in ore gladii quousque pervenirent ad extremitatem finium suarum reliqui autem qui erant in Bethulia ingressi sunt castra Assyriorum et praedam quam fugientes Assyrii reliquerant abstulerunt et honestati sunt valde hii vero qui victores reversi sunt ad Bethuliam omnia quaeque erant illorum abstulerunt secum ita ut non esset numerus in pecoribus in iumentis et universis mobilibus eorum ut a minimo usque ad

gydingar piengu þar Eleachim byskup kom o: hierusalem med ollum finum prestum at fía iudith Ener hon kom þirir hann lofv |³¹ du hana allir ok mælltv. þu ert dy:þ hierusalem at þu elskadir hreinlipe ok tokt eigi mann eptir þinn bonda |³² ok þirir þui stykti þic drottinn ok muntu uera loþud at eilipu. þa fuorudu lydir ok fogdu sua þat verdi þat verdi Eptir |³³ þat gerdu gydingar þat raad at faþna faman ollu herþangi affiria ok piengu ridderum þat sem hol- oþernif haþdi haþt jgulli |³⁴ ok filþri ok dyrum gimsteinum þat gaþu þei: iudith. Ok tignadi allr lyd: med konum* ok meyum ok bo:rum |³⁵ jo:gans faung ok ho:þuflætte iudith. þenna loþsong syngiandi drottne ok mælltv sua jncipiente do |³⁶ mino in timpanif. cantate deo in cithaif. Eptir þenna fig: kom allr lyd: til hierusalem at þornþæra ok eþna heit fin |³⁷ iudith gaþ iþorn gudi hiup þann er holþernif haþdi att ok uapn hanf. þa var þar allr lyd: iheilagri lkemton ok hie |³⁸ lldu þagnadar tid þria manudu med iudith iminn<in>g þessa fig: Eptir

* Corrected by the scribe from ko:onum

magnum omnes divites fierent de praedationibus eorum Ioachim autem summus pontifex de Hierusalem venit in Bethuliam cum universis presbyteris suis ut videret Iudith quae cum exisset ad illum benedixerunt illam omnes una voce dicentes tu gloria Hierusalem tu laetitia Israhel tu honorificentia populi nostri quia fecisti viriliter et confortatum est cor tuum eo quod castitatem amaveris et post virum tuum alterum non scieris ideo et manus Domini confortavit te et ideo eris benedicta in aeternum et dixit omnis populus fiat fiat per dies autem triginta vix collecta est spolia Assyriorum a populo Israhel porro autem universa quae Holofernus pecuniaria fuisse probata sunt dederunt Iudith in auro et argento et vestibus et gemmis et omni supellectile et tradita sunt illi omnia a populo et omnes populi gaudebant cum mulieribus et virginibus et iuvenibus in organis et citharis [16] tunc cantavit canticum hoc Domino Iudith dicens incipite Domino in tympanis cantate Deo in cymbalis ...*

et factum est post haec omnis populus post victoriam venit ad Hierusalem adorare Dominum et mox ut purificati sunt obtulerunt omnes holocausta et vota et repromissiones suas porro Iudith universa vasa bellica Holofernus quae dedit illi populus et conopeum quod ipsa sustulerat in anathema oblivionis erat autem populus iucundus secundum faciem sanctorum et per tres menses gaudium huius victoriae celebratum est cum Iudith post dies

* Verses 8.20–27 are omitted in the Icelandic text.

þat þor huer til sinna heimkynna ok uar judith ³⁹ meſt metin ibethulia. hon hiełlt hreinlıpe alla ſina daga iminning ſinf ſigıf. judit var j bethulia ⁴⁰ alla æpi ſina þra andlati manafef bonnda ſins Aþeim degi var huerı miſſere haatid halldin judith lipdi ⁴¹ .c. ok .v. uetr hon gaþ þreſe eſkimey ſinne adı hon and-
 aþiz. hon var graþin hia bonda ſinum ok gret hana al ⁴² 1r lydı vij. daga. Ok eþtir þat var alldri geingid ariki gydinga ok er min(n)ing ſia halldin j ſipellu allt til þeſſa Dags

autem illos unusquisque rediit in sua et Iudith magna facta est in Bethulia et praeclarior erat universae terrae Israhel erat etiam virtuti castitatis adiuncta ita ut non cognosceret virum omnibus diebus vitae suae ex quo defunctus est Manasses vir eius erat autem diebus festis procedens cum gloria magna mansit autem in domo viri sui annos centum quinque et dimisit abram suam liberam et defuncta est ac sepulta cum viro suo in Bethuliam luxitque illam omnis populus diebus septem in omni autem spatio vitae eius non fuit qui perturbaret Israhel et post mortem eius annis multis dies autem victoriae huius festivitatem ab Hebraeis in numero dierum sanctorum accepit et colitur a Iudaeis ex illo tempore usque in praesentem diem

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EFNISÁGRIP

Handritið AM 764 4to er safnhandrit að öllum líkindum skrifað fyrir nunnuklaustrið á Reynistað á árunum 1376–1386. Fyrri hluti handritsins geymir kristilega veraldarsögu sem er sett saman úr margs konar textum og þar er m.a. að finna íslenska þýðingu á Júdítarbók Gamla testamentisins. Þýðingin hefur verið gerð eftir texta Vúlgötu sem vísar í ýmsum greinum frá eldri latneskum gerðum og Sjötíumannaþýðingunni. Sagan af Júdítt naut mikillar hylli á miðöldum og síðar og varð efniviður í kvæði, sagnir, hómilíur og myndverk af ýmsu tagi. Skrifurum AM 764 4to kann að hafa þótt ekkjan Júdítt, skírlíf, guðhrædd og hugrökk, góð fyrirmynd nunnum og nunnuefnum því henni er ætlað óvenjumikið rúm í handritinu. Þýðingin er heilleg og trú frumtextanum sem er einungis stytur óverulega, helst eru það útúrdúrar frá atburðarásinni, s.s. bænir og ræður, sem skornir eru niður í þýðingunni. Latneskra áhrifa gætir lítið í máli og stíl og þýðingin ber mörg sömu einkenni og þær biblíuþýðingar sem talið er að hafi verið gerðar á fyrri hluta 13. aldar eða eilítið síðar, þ.e. Stjórn II og III og Gyðinga saga. Gera má ráð fyrir Júdítarþýðingin sé einnig 13. aldar verk.

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