Four Æventýri

by Peter A. Jorgensen

The following article contains the previously unedited texts of four Icelandic exempla or moral tales.

1. The Knight and the Elf-Woman
2. The Earl in the Bath
3. The Killing of Saracens by a Mountain
4. The Abbot and his Foster-Father

Nos. 1 and 2 have been edited before in different Icelandic versions, while only the center portion of no. 4 has ever been printed.

The editions below are based on the following vellum manuscripts (datings according to Kr. Kálund’s catalogue of Arnamagnæan manuscripts):

\[ AM \ 238 \ fol., \ XXI, \ 15th \ cent. \ Quoted \ as \ 238 \ XXI. \]
\[ AM \ 238 \ fol., \ XXIV, \ ca. \ 1400. \ Quoted \ as \ 238 \ XXIV. \]
\[ AM \ 238 \ fol., \ XXVII, \ 14th \ cent. \ Quoted \ as \ 238 \ XXVII. \]
\[ AM \ 657b, \ 4to, \ 2nd \ half \ of \ 14th \ cent. \ Quoted \ as \ 657b. \]

Of these, the first three appear to be the only remnants of otherwise lost manuscripts, while the fourth is a thick volume of 100 leaves, many of them badly preserved and separated by lacunae. Although 657b had been taken apart before it came into Árni Magnússon’s collection, he succeeded in obtaining many of the scattered leaves.

For purposes of comparison, occasional references will be made to a late paper manuscript in the Royal Library, Stockholm, \textit{Papp. fol. no. 66}, written in 1690 from a lost, medieval source (cf. this volume, p. 225ff). Reference will also be made to the standard edition of Icelandic exempla by Hugo Gering, \textit{Islendsk Æventýri}, I–II, 1882–84, quoted here as Gering.
The Fragment 238 XXI

Composed of two conjoint leaves, with a lacuna between them, this badly damaged fragment contains on its first leaf the beginning of The Abbot and his Foster-Father, corresponding to roughly one third of the entire tale, printed below pp. 317-322. The lacuna has claimed the remainder of this version, for other material occupies the second leaf:

1. 2r, l. 1-9; the last portion of St. Dunstan and the Goldsmith, used as variant M in Gering, I, p. 47.
2. 2r l. 10-21; The Killing of Saracens by a Mountain, printed below, p. 316.
3. 2r, l. 23-27v bottom; a segment of Karlamagnús saga, used as M in Gering, I, pp. 34-37.

Lost in the lacuna between the two leaves are:

1. The remainder of The Abbot and his Foster-Father. Most of the missing text can be supplied from other manuscripts, the central part from 657b, 92r10-92v33, and the end from 238 XXVII, 2r-v.
2. The beginning of St. Dunstan and the Goldsmith, corresponding to 31 lines in Gering’s edition, I, p. 47, or ca. 20 manuscript lines.
3. Presumably some tales which have been lost. Although it is possible that St. Dunstan and the Goldsmith followed immediately after The Abbot and his Foster-Father, in which case only one double leaf would be missing from the lacuna, conservative estimates of the space needed for the remainder of the two exempla lie between 4 1/2 to 5 1/2 pages. Thus, if the minimum of two double leaves were missing, about three pages between the two tales must have been devoted to other material.

In leaf 1, a hole has destroyed some of the text in the outer margin between lines 17-21 on the recto side and 16-20 on the verso, while mold was responsible for text missing in the outer bottom corner. Very worn are the lines on the recto, mostly the latter portions. Leaf 2 is quite well preserved, especially the recto, making the tale about the killing of the Saracens easily readable.

Two places in the manuscript indicate that the scribe was using a prototype which was damaged. F. 1r ends with a line (l. 30) of which only two words are written; the rest of the line is blank and the top line of l. 1 does not continue the bottom line of the rest.

The parallel text in 238 XXVII shows that ca. four lines are missing here. If they were added, the first page would have too many lines, 34, compared to 30 on lv and 31 on 2r. On f. 2v only 23 lines and a few words of the 24th have been written. The last words are “[ok st af spilte od]t dervær komme”. Gering, I, p. 37, has a note at this point which shows that he did not notice the words in line 24 and remarks, moreover, that “der rest der seite ist ausradiert”, but this is incorrect, for the space has never been written upon. Some seven lines, which would be needed to complete the page, must have been left blank by the scribe because there was a lacuna in his prototype.

Inaccuracies abound in the text of 238 XXI. Parallel texts show that necessary words have sometimes been omitted: l.17 teikur (hann) barni, l.19 ok (tek) Nikoladur, l.20 lauri hann (teika), l.8 at [cig] somar at. There are several misreadings or misunderstandings: l.18 forni (i.e. fôrsí), l.27 bar ungum (i.e. bardungum), l.6 ustræt (i.e. ustætt), l.12 hir ungn (i.e. herjungn), l.34 examplis (i.e. exempis), and the same words are written twice in lines l.2, 10, 27, 28, l.20.

At the top of 1r is written in a 19th century hand (Guðbrandur Vigfusson’s): Um Jón bískap Halldórsson. This is a misleading title doubtless based on a superficial reading of the opening words of the text.

The Fragment 238 XXIV

Two single leaves, both from the same manuscript, each contain part of separate exempla, The Knight and the Elf-Woman occupying the first leaf and The Earl in the Bath the second. Both tales are defective, lacking a beginning and an end.

The inner edge of each leaf is badly moldered. Only a few lines are complete or lack just one or two letters, but in the remainder much more has been lost. Moreover, there are holes in some of the top lines, especially on f. 2. Horizontal folds on both leaves indicate that they owe their preservation to once having been used as bookcovers. It appears that the leaves were originally conjoint and that the moldering which separated them was due to wear along the spine of the book which they covered.
If the leaves were ones joined, they must have been either 1 and 3 or 2 and 7 in their gathering. The third possibility, that they were 3 and 6, can be ruled out, because the lost portions of the two tales can be estimated to be about 185 manuscript lines, or 15 lines more than the 120 which a bifolium would have offered. Thus, at least 3 1/2 pages of unknown material must also have been lost in the lacuna.

It is evident that a rubricator also worked on this manuscript, for red ink has been used to embellish several upper-case letters found in the body of the text.

The Fragment 238 XXVII

Comprising two conjoint leaves, this manuscript is occupied completely by parts of The Abbot and his Foster-Father. Leaf 1 starts near the beginning of the tale, while leaf 2 ends with the story's last line. Between the leaves is a lacuna of two, four, or six leaves, depending on the position of the extant bifolium in the original gathering. A hole on 1 2 is older than the writing, for it has been avoided by the scribe, but the leaves have not been mended. There are no traces of the fragment having been used as a bookcover, but some lines of minute holes in the second leaf seem to indicate that the vellum was once sewn to something, hence its preservation. Folio 1 is easily legible, but on folio 2, especially the recto side, the writing is so effaced that it has proved impossible to read a few passages.

AM 657 (a-jb, 40, ff. 91 and 92)

The leaves, which are joined, contain on folio 91 the end of a tale about Bursen, edited by Alfred Jakobsen in Med og Minne, 1960, pp. 32-36, and the beginning of a Maria legend (One Hundred-Fold Covers), printed by the same editor in Operaerna, I, p. 288. Another source, but in very similar form, has furnished the same legend found in Marius saga, ed. C. R. Unger, pp. 1049-54. Folio 92 is completely devoted to a central segment of The Abbot and his Foster-Father and was edited by Jakobsen in Med og Minne, 1960, pp. 35-38, but not connected to the beginning and end portions of the same tale found in 238 X XI and XXVII.

Leaves 91 and 92 were once used to cover a book, and the outer sides, 91v and 92r, were consequently worn more than the other two. As a bookcover, both leaves were folded, causing extensive damage to lines 5 and 32, especially on pages 91v and 92r. A vertical fold near the outer edge of folio 92 has rendered a few single letters on the recto indistinct.

In the lacuna between folios 91 and 92 are lost the following:

1. The greater part of the Maria legend, corresponding to ca. 132 edited lines in Marius saga or ca. 105-110 lines of the type in the present edition.
2. The beginning of The Abbot and his Foster-Father, which according to 238 XXI and to 238 XXVII supplemented by 238 X XI, constituted between 82 and 86 lines of edited text.
3. Possibly a minimum of more than three pages of other examples. Most calculations indicate that one bifolium would have been insufficient for the remainder of the Maria legend and the first portion of The Abbot and his Foster-Father, although some estimates are so close to the exact number necessary for both tales that the existence of more than one double leaf in the lacuna cannot be passed with absolute certainty.

The Knight and the Elf Woman

Two variants of this tale were previously known to exist. Both have been printed in Gering (no. LXXXV), the first (called A, Gering, I, pp. 248-249) is from AM 624, 4o (15th century) and the second (B, Gering, I, pp. 249-254) is defective and found in 62b. To these versions can now be added the first leaf in 238 XXIV. Variant B and 238 XV IV correspond to each other in the following way:

Beginning: Lacuna in both, but in 238 XXIV only one or two lines seem to be missing (based on a comparison with the events described in A).

238 XXIV, f. 1r-1v.23. Lacuna in B.
238 XXIV, f. 1v.23-1v.30. Preserved in B.

End: Lacuna in 238 XXIV. Preserved in B.
Although B and 238 XXIV only overlap some seven lines, it is apparent that these two texts are very closely related, for there are no significant variations of wording in 1.2 Gering prints incorrectly “pat fera” instead of “per fera” as 238 XXIV has). The value of 238 XXIV is that it preserves a portion of the B-version which has been lost in B, including almost all of the beginning of the tale.

Variant A is quite different, for although the events in all versions are the same, the A-text is much condensed, while the wording in B and 238 XXIV is elaborate and verbose. There are no verbal similarities to indicate that A is an abridged version of B-238 XXIV. It seems more likely that A and B-238 XXIV are two independent renderings of a foreign text or perhaps of two different foreign texts.

The plot of The Knight and the Elf-Woman is as follows: In Germany an unmarried knight [238 XXIV begins here] receives a large inheritance from his father, but being careless and wasteful, soon squanders the fortune. His wealthy relatives assist him, but his extravagance does not diminish. He sets out alone on horseback one day to appeal to relatives for more support, but a path in the forest leads him to a clearing where he sees a beautiful woman seated beside a brook. Already aware of her errand, she offers to solve his financial problems if he will marry her, but the knight hesitates although he finds the woman pleasant, and rides off to meet his relatives. As prophesied by the woman, his petition is rejected by them and he returns to the wood to bring home his bride. After their marriage, which produces four children, they never experience financial need and enjoy a fine reputation among all who know them. Because of the rumor heard by the knight's brother, a deacon, he visits the woman in the absence of her husband, and forces her to listen to an entire mass. She becomes nervous and twice tries to leave the ceremony, but as the preface ends, she disappears forever via the chimney with her two daughters. Both sons grow up to be fine Christians and the wealth of the knight never diminishes.

The Earl in the Bath

Two versions of this exemplum appear in Gering as no. XI. I.

The source of A (Gering, I, pp. 136-139) is 637 b, while that of B (Gering, I, pp. 139-140) is 66. Since 66 is a late seventeenth-century paper manuscript, the first editor felt it appropriate not only to alter the spelling, but also to archaize the language. Quotations below from 66 are from the manuscript itself, while several mistakes in Gering's transcription are mentioned in the notes.

The text of 238 XXIV, which corresponds to lines 42-120 in Gering, I, pp. 140-143, is virtually the same as in B, but there are frequent variations in the wording. On the other hand, the text of A is quite different from that of B and 238 XXIV and shorter in Gering's edition by 122 lines. Not only are there no verbal agreements, but there are some discrepancies in the events which make it unlikely that A could be an abridgement of the B-238 XXIV text.

In the latter version it is related that a powerful nobleman with vast estates lived with his wife and daughter near a Dominican monastery. The nobleman was very pious and invited a monk to hold a sermon at his castle. At dinner afterward, the conversation turned to God's ability to deprive a man of all his wealth in a moment. Because of his pride, the earl maintained that this was, in his case, impossible, so vast were his possessions. The monk was astounded and wished that God might teach the wealthy man a lesson. One day the earl went to the bathhouse and had his attendants wait outside. When finished he called his servants, but none answered, and he was finally forced to depart naked. Upon returning to his castle he reprimanded his subjects for leaving him alone in the bath, but he was beaten by them for his troubles. At last he understood that he was being punished for his arrogance. Finding a large, black cloth, he wrapped it about himself, visited the same monk in the monastery and received the advice to go back to his dining hall. He did so and from the doorway caught glimpses of a man sitting next to his wife, conversing with the guests. Finally, the man within asked a servant if he knew the wretched fellow, but was told that the servant did not. The new "earl" then had the poor fellow brought in and given food, drink and a place to sleep. After the wife had gone to bed, the lord of the castle revealed himself as an angel of God, admonished the earl to abandon his pride and arrogance, and then vanished.
The chief differences in A are the following: it is stated that no children of the nobleman are known, makes the monk a hermit, omits the sermon at the castle, and has the earl depart the bath naked until finding a leper with a second garment. A has the nobleman go immediately to the dining hall where he is brutally pushed away, but he somehow gains admittance, sees the new "earl" and then seeks out the hermit. Then he returns to the castle, where the new "earl" admonishes him and reveals himself as the angel, Gabriel, before ascending to Heaven.

Jón Vigfússon, the scribe of 88, was not always accurate and may be responsible for some readings in B where 238 XXIV seems to have preserved the better text, for example:

238 XXIV, 238 kastalan, B historia, ok kastallum (the first word was apparently a misreading which was corrected in scribula). 238 XXIV, 12 hira, B historia.

238 klapp hana or tant mest allu, his clapping was hollow (empty); was evidently changed to the truism in B berbergital hana um frí Ólafur modur allu.

238 sigi óðar hann cínn faðir, B sigi hefur hann utan cítt slítt. According to both 238 XXIV (5v. 12, 18) and earlier passages in B (III, 96-98, 110), he had no garment at all, only getting his "silk" later (III, 128-139). The reference to his rage in B (III, 103-104) is doubtless a case of unintentional prolepsis (the word "utan" wrongly added). 239 lyser latta, B flytis.

238 xviota, B medun.

The Killing of Saracens by a Mountain.

This tale, which has not been printed before, is mentioned neither by Caring nor in Kr. Kålundi, *Katalog ...* The story concerns a bishop and his company who were captured by Saracens. As the Moslems pushed their captives along in front of them, they said among themselves that they knew of no man more foolish in their beliefs than Christians because their Gospel told them that they might move mountains and set them in the sea if they truly believed. A smith who was with the bishop overheard the heathens and went before him, asking whether they had spoken the truth. The bishop said that to be true and the smith requested of him in God's name to take a mountain which was not far away and place it on the heathens. To this the bishop replied that he would rather die for God's sake than to irritate his Creator, but the smith answered that even though the bishop wanted to die, he, himself, would rather live. For that reason he bored the mountain in God's name to be lifted and put on top of the heathens so that they might do harm to no man. Having said this, the mountain was raised and placed on the heathens so that all of them died, and the Christians were free to travel unhindered wherever they wished.

Similar tales are known from various medieval Latin collections, one of the closest being found in a fourteenth-century vellum manuscript, *Arendel 231*, containing the sermons of Odo of Cheriton, an Englishman who died in 1247. In this version, a captive bishop has a horde when challenged to move a mountain by prayer, but the mountain is moved when his serving boy prays. In the *Speculum Lactatorum* and works by Etienne de Bourbon, the captured bishop and his retinue are omitted, but the mountain, with the sultan and his followers on it, is moved into the sea by the prayers of a poor smith. Similar to these latter versions, but with the smith as a one-eyed cobbler, are apologies in *Harley 3244* and in a sermon by Caudrin (cf. J. A. Herbert, *Catalogue of Romances ...* in the British Museum, III, 30, 890, 402).

In *AM* 576c, 560, Arni Magnusson has recorded under "Registur upphóðmodur skriftur *=* eventur," the following note: "Um eim hortavín bishop ok eim smid som med trú sinne ferð frá fíall úr stad,* (Arni Magnusson Levee og Skrifstofa, p. 177)."

The Abbot and his Foster-Father.

Nowhere is this tale preserved in its entirety, but it can be pieced together from three different manuscripts, 238 XXI, 238 XXVII and 657b. On the basis of the various lacunae, the text can be divided into seven sections with the relationships of the manuscripts to each other shown in the following table:

<table>
<thead>
<tr>
<th>Manuscript</th>
<th>Sections</th>
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<tbody>
<tr>
<td>238 XXI</td>
<td>1-17</td>
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<tr>
<td>238 XXVII</td>
<td>1-22</td>
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<tr>
<td>657b</td>
<td>22-24</td>
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<td>657b</td>
<td>24-39</td>
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<td>238 XXI</td>
<td>8</td>
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<tr>
<td>238 XXVII</td>
<td>6</td>
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<td>657b</td>
<td>7</td>
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<tr>
<td>657b</td>
<td>9-10</td>
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<td>657b</td>
<td>93-99</td>
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</tbody>
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The text is presented in a format that is not fully readable due to the characters and layout of the document. However, the content is readable and translated as provided.
Since only about a third of this exemplum has ever been edited and since parallels in other languages have yet to be found, a full summary of the tale is given here: Bishop Johannes of Skálholt of blessed memory told the following story: In a certain city there lives a wealthy, influential man who is more engrossed in worldly matters than in saving his own soul. While on his way to church one day, he finds a very handsome new-born boy whom he brings to the church. The bishop decides to baptize the child since there is no evidence that this has already been done, and he is given the name Johannes (238 XXVII, 2r26 has the Icelandic form, Jón.) The boy is raised by the rich man as his own son and sent to school where he quickly acquires all the learning which is available there. Then the wealthy man sends him, amply supported by his means, to the best school in the country where he completes his education within a few years. Afterward he returns to his foster-father and studies the Scriptures night and day. There ensues a dialogue in which the rich man argues that since his protégé’s family is completely unknown it may be dangerous for him to lead a secular life (it is hinted that he might happen to marry his own mother or sister). Johannes agrees and after having praised the benefits of his foster-father he enters a nearby monastery where he is ordained and shortly thereafter becomes appointed abbot. The friendship between him and his benefactor continues with frequent mutual visits, until the latter falls sick and expects his death. He then calls the abbot and, confessing that he has no hope of salvation, appeals to his foster-son for help in reward for all he has done for him. The abbot answers with a speech about how a sinner should prepare for death with repentance, confessions, and gifts to churches and hospitals. (It is here that the lacuna falls—section 6 above. When the text begins again the abbot is still speaking.) He begs Christ to forgive him that he has gotten an idea which is most audacious: he is willing to transfer his own soul to his foster-father to die with, and take his foster-father’s soul in return in order to expiate its sins. The rich man accepts this gratefully, then goes to his death with confidence and joy, and is buried in the abbot’s church. After fourteen years of hard penance and prayer, as the abbot one morning is alone in the church, he is startled by the sound of something crawling in the darkness on the floor. A clear voice identifies itself as being the abbot’s original soul which he had sent to Heaven with the rich man fourteen years earlier. It informs him that it has been sent by God to tell him that the sinful soul which Johannes had taken from his foster-father has entered Heaven, so that he now can moderate his own hard life. The abbot gives a prayer of thanks and spends the rest of his days leading an exemplary life.

The exact relationship between the three extant texts of this tale cannot be determined since section 3, the only one found in all three manuscripts, comprises but a few scant lines in which those readings agree in 238 XXVII and 657b against 238 XXI and two where 238 XXVII and 238 XXI correspond against 657b:

vpp j fia 238 XXVII, 657b; med 238 XXI
saliga 238 XXVII, 657b; sealliga 238 XXI
j pæsæg landum 238 XXVII, 657b; hier j landum 238 XXI
med ordi ok vorki 238 XXVII, 238 XXI; lacking 657b
son (fimn) vamigitta 238 XXVII, 238 XXI (damaged); son bim 657b

In all these cases it seems probable that the readings supported by two manuscripts are more original. That 238 XXI is not a copy of 238 XXVII is clear because the source of 238 XXI at 1r30 must have been defective, while 238 XXVII has the complete text.

A calculation of the amount of text lost in the lacuna must be based on 238 XXVII, the only manuscript which has the end of the tale. Two leaves of 238 XXVII are extant and are edited below. One of them contains 62 printed lines, the other 60 lines in the type of this edition. The text of The Abbot and his Foster-Father must have spanned five leaves in 238 XXVII, of which three are lost (here marked with an asterisk). Leaf *1 contained (the end of) some unknown preceding tale. The Abbot and his Foster-Father began in the top lines of the verso, perhaps (if there was a heading) on the top line itself:

*1v: 27 edn. lines, the beginning of the tale, text preserved in 238 XXI, 1r1 17
2: = 238 XXVII 1r-v, 62 edn. lines
*3: ca. 62 edn. lines, text preserved in 657b, 92r3-92v17
*4: text of 22 edn. lines preserved in 657b, 92v17-33
text of ca. 40 edn. lines lost
5: 238 XXVII, 2r-v, 60 edn. lines

Opuscula V — 25
According to the above calculation, the part of the tale totally lost should be ca. 40 lines. The possibility that one or more leaves could have been lost after line 4 cannot be excluded, but this seems improbable. When the text breaks off the abbot is speaking to the dying man and when it begins again the situation has not changed. Although the sentence, "the abbot again took to words" (mynjar en abot sinn rekn), 238 XXVII, 2r3), indicates that there has been some interruption, it seems very likely that this was brought about by some statement on the part of the foster-father. However, the verbosity of the two speakers, especially the abbot, may have been, it is difficult to imagine their conversation having covered an additional leaf or more.

Preserved only in 238 XXI is the beginning of the story, the opening lines of which, "Furthermore (Emm), the late Bishop Johannes (Jón) of Skálholt told the following tale," indicate that a preceding (lost) tale was ascribed to the same bishop, presumably Jón Halldórsson, Bishop of Skálholt from 1339 until his death in 1339. Coupled with this is the occurrence of the same bishop's name with similar tales (cf. Gering, II, p. XXII), and if the information extant is reliable, it would seem that this story, too, was written down from memory after his death. However, it is also conceivable that the reference is to be construed only as an embellishment stemming from Jón Halldórsson's posthumous reputation as a raconteur. As an argument that the exemplum is not written down from memory but translated, probably from Latin, must be mentioned the rather affected literary style interpersed with Latin words (expens 857b, 92v, dominus 238 XXVII, 2v28, cf. Matt. 20), and Latinisms (formaldr 238 XXVII, 2v28, in., praefectus, and the explanation Invald laingra 238 XXI, 1v12, cf. Gering, II, p. 17), as well as scriptural quotations in Latin followed by a translation (657b, 92v26 27, 27-28, 32-33). The possibility that an Icelandic cleric writing independently of a translation could have adopted such a style, which was frequent in other members of the genre, can, however, hardly be excluded. Until a non-Icelandic parallel text has been found, the problem of the tale's origin must remain unsolved.

Whoever the author or translator of The Abbot and his Foster-Father may have been, it is possible that the same man may also have been connected in some way with another Icelandic exemplum about an abbot, namely The Abbot Tormented in the Well, printed in Gering, I, pp. 107-109. In the latter tale, when the abbot passes the well containing the soul of his uncle, he hears nöckurn varigun krynt and two lines later, ykenn krist (Gering, I, p. 108, lines 27-28), while the abbot in the former hears, at the corresponding point in the narrative, nöckurn krist eba krynt 238 XXVII, 2v10. In addition to using these two rare nouns, both tales also employ the calque from Lat., invald laingra (Gering, I, p. 108, line 18; 238 XXI, 1v12.)

If the The Abbot and his Foster-Father did indeed stem from Bishop Jón Halldórsson, it might be expected that he would have made young Johannes enter the same order, but the former seems to have been a Dominican (Gering, I, pp. 84 ff.) and the latter became a Benedictine (“black monk” 238 XXI, 1v80). However, it is questionable whether any importance can be attached to this and, moreover, the parallel text in 657b, 92v10 mentions only his becoming a monk, without reference to a specific religious order.

In the actual edition of the texts below, the rendering of several manuscript symbols is problematic. The sign for the unstressed ending -yr-er: 238 XXI has no example written out, but considering the date of the manuscript, the abbreviated ending has been arbitrarily expanded -er. In 238 XXV, the symbol of abbreviation occurs several times after i: sigir 1v4, 6, sigir 1v18, fylgis 2v10, 23, auofir 2v10. Here -er would be the natural expansion and this is also used elsewhere in the edition, although there occurs one example of -ir written out: valknarr 2v27. The ending in 238 XXVII is written nine times as -ir (gerir 1v4, Gerir 1v13, hafotr 1v23, kevair 1v6, polir 1v14, damir 2v5, Gerir 2v26, dottr 2v19, brjottir 2v22) and only twice as -er (sager 1v24, after 2v9-10), hence the abbreviation has been expanded below as -ir. 657b writes out four examples (setar 92v29, huganarr 92v21-22, skotar 92v22; miwin 92v30) and the expansion used in the edition is -er.

238 XXVII and 657b use both d and ð, but given the similarity of their formation and the damage to the volumen, it is sometimes difficult to decide which latter is meant. A clear and consistent
The Knight and the Elf-Woman

There is no clear parallel text until Trl. 3, so that the inference in this section can only be filled by conjecture. In a few cases possible or probable supplements are given in [Icelandic], but more often just the sense of the missing text can be conjectured in [English].

1 [hyr in for], this word occurs in Trl. 3, but [from] in for.
2 [arc] in for, possibly par.
3 [lost letters] lost, probably lost [leik].
4 [lost letters] lost, probably lost [leik].
5 [lost letters] lost, probably lost [leik].
6 [lost letters] lost, probably lost [leik].
7 [lost letters] lost, only the superscript i and the top of u preserved.
8 [lost letters] lost, only the superscript i and the top of u preserved.
9 [lost letters] lost, only the superscript i and the top of u preserved.
10 [lost letters] lost, only the superscript i and the top of u preserved.
11 [lost letters] lost, only the superscript i and the top of u preserved.
12 [lost letters] lost, only the superscript i and the top of u preserved.
13 [lost letters] lost, only the superscript i and the top of u preserved.
14 [lost letters] lost, only the superscript i and the top of u preserved.
15 [lost letters] lost, only the superscript i and the top of u preserved.
16 [lost letters] lost, only the superscript i and the top of u preserved.
17 [lost letters] lost, only the superscript i and the top of u preserved.

29 [diddjan, eigi kók] heim: heim er damaged and not quite certain.

30 [is vel þegj.] þeirra exceptionally written þia, þeirra written þra (the normal abbreviation).

31 [Snæða hugð] or something similar.

32-33 hef þær ham guf] hortit.

33-34 haf æfti sem aðil. Above the f u du, read hoof?

34-35 hお客様uitimming um hám un]. There are preserved remnants of an. 3 letters before alike.

35 There are parts of ca. 4 letters before ðæ, where a feminine word of similar meaning to náðlegud is missing.

36-37 graða.

37 [seta eina kojun, the bottom of long a can be seen.

38 hund er written, or head with dots underneath and above to indicate transposition. After spurtit a hole, the context requires n at, but the space is too small unless written on with the sign for or above the line.

6 n., i.e. seigier), en edw. lid, lid, etc.

7 illa, the following step misleading. Adeit or perhaps seigiar is undamaged, read sæla, gilfervara. this obscure word is clearly written, in the following step the last letter is a little damaged.

8-9 probably [æk skjóc], of. the Icelandic expression about a derogative person: "hoom er illa og old skótar".

9 [gudan manana].

9 [møta] færa hunde bæli.

10 [Rjöð] færa eigi mun.

11 nu er auðsnir, possibly mi. After this run letter in mædardag, and then an con-scription can be seen over the line (it does not seem possible to read rauð). The context requires a marriage which is suitable to him (or, in direct discourse: to us).

12 Sense of the letter part of the line [but the minor forms].

13 mangjóafjarlægum man hlað.

14 kojum og eik gambleyta bær, the proper place of the step is after þær.

15-16 [einsæt. although, my property is under this and not here] and will not be before your eyes until, you will have an opportunity to see it when I have become your wife]. In 1. 12 the last g is damaged.

17 [æk skjóc] and some others [gornic].

18-19 ok [ ... fæðan].

19 [at þu set þegar].

20 [þætra hún en].
The Earl in the Bath

238 xxiv 0000 e[r] komit i mat mal suo a [horana] or hungafter med uist r
ok uin, uikten [1] e sees broderzins sem med nuckram glot[tt] ok m.

Molded words and letters can often be supplemented from the parallel text in B, Goring no. XI A B, II, 422). This is not indicated in each case in the notes. Where 238 xxiv has a horana and the wording of 65 is different, a possible conjectural reading is sometimes suggested.

21 First letter probably m, the last part of [fròm].

22 eorum, written nockraum, seems certain; the following word must then be a meaningless ghost (horana from Norwegian and Parma, although not in the same sense as Icelandic glot, m, 'girl'). m., i.e. male.

238 xxiv (24) at fréndr þeir mune ella þig þom fyr, at þu mone selki min

238 xxiv 0000 [24] geiingi med eokar, mune þeir fréndr alykri at

niltigur vènda, þakst siæ at þeir múðr giome marne gaga

um sime of þikist þat gott a ándvæs hæf迭 æfta [or þat eyli ok]

[24] emead i unnamendt. þam hime saða slekt mana, ok suð mune

þeir fæs, [þu munt] [24] taka meingad fæs ungaleka þins ok eyður.

bedi þins go[z] ok aðna en [fram log] [25] eingi úar. Nu sambycker

mune hæfli hel at þu ríðer tæg þin sem þu [hæfli æfti] [26] ok finn

fréndr þins það þeyr fræm fætir fræm að þu giowar kunnaflig

slik þat [sal] [26] meumum hæfri med eokar hefan fræm fætir at

hefer ríða tæg [har] hæfri mæ bið upp [taka ens] [27] get og sidan er þu

greiner þeim uílæti min um akotsillit, at [radin se til] [28] laga

píðra í smála lyk. busins klokskap edur hulning huer þeirra

[leader pá]

21 [sa of saman].

238 xxiv [22-23] Dubitated how to fill; this word in l. 23 [John].

23 þat, with this word the parallel text in B begins, called B in Goring, I, 249.

This text is used to fill the lacunae in the last 5 lines of 238 xxiv.

25 þins, ein, þann 6879.

28 þa fóxet, lacking in 6759.

238 xxiv (24) þeir bróðar æggd hana toludu með nefi en i þeirne sa [þu] uard yðar

som fræði(um) at fræðingur med þar þog þeir[a]ur tilæg a þad ðar minnur

en uera 1 eeeeenegggggggggggggggggggg heim or þu knytter at mæl eftrekkas,

at gud 1 eeeeenegggggggggggggggggggg jægra brægti þóði dauði teun

c[e]gg fræ, píðadari [1] eeeeeneggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggggg

29 xxv hun, der forstod, at hun ikke havde nogen digter, der ville optræde for hende, gik ud og drikte vin. Hun sagde: "Jeg, som jeg er, vil ikke lytte."
The Killing of Saracen by a Mountain

233 XIX (18)Here hefer allt hvert afhityr a pan hat at ein biskup var i hertokin af saracens med stims. [i] folki ok er þær enm en heithr nokk en krislifjyrar ver samhildu þærin í millum at [i] þær veiæ auto menn heimskjar í tru sime en kristna sem þejo galmarijo þeirra segla suñ at [i] þeir maðgi taka upp fiðurina ok setti síðar í sjönn at þeir tóku þeim eftirlaust eina smaður var med biskupinum at er heyrði til þeirra heidugana herra þeitir fyrir biskup ok spæri hvoart þetta veitir satt [i] sem þeir svøgu ene heithr biskup segir þat satt voru smindurina meny glori í gud setjen ok tak [i] þetta finn sem þeir er skamt í fræ ok set a þa biskup meðli ok vil helvíðar døyja fyrir gét [i] skyld ða ena settna men skapara smindurina meðli þe no eyv yler deyrja þa vil ok þe gariðar líts. Ok af þum byrek þeir finn under gæ navni at þa takk hú allt ok seti [i] yfer saracenum Sæ at þeir gíðri ongyn varri meðni ok er herra hafli þetta meðtak upp [i] finn þok setti fyrir heidugana Sæat hvert manu þær do under en kristner menn forn líði [19] vgar sem þeir líkandi ok er þetta afhityr eittr leiningu.

18 The genitive of ðat is here written þat, but in 11, 16 and 18 only y with the sign for us.
19 Sæat written Sæt with o over S, cf. ph, which often occurs for þat.
The Abbot and his Foster-father

231. (1) Eyns sagdi suo Hera iohannis skalkholmens godnor misshanger at inuoldinga hera set j skalkholmens 2 and suo rikor ok megtingvar ok megtingvar til byggia hundid, sem heinas elskari masedi ser kiro nn 3 kaflin ok byrgder j skalkholmens godnor misshanger at uoldinga hera set j skalkholmens 2 and suo rikor ok megtingvar ok megtingvar til byggia hundid, sem heinas elskari masedi ser kiro.nn. Eyns sagdi suo Hera iohannis skalkholmens godnor misshanger at inuoldinga hera set j skalkholmens 2 and suo rikor ok megtingvar ok megtingvar til byggia hundid, sem heinas elskari masedi ser kiro.nn.

11 heinas iohannis skalkholmens godnor misshanger at inuoldinga hera set j skalkholmens 2 and suo rikor ok megtingvar ok megtingvar til byggia hundid, sem heinas elskari masedi ser kiro.nn. Eyns sagdi suo Hera iohannis skalkholmens godnor misshanger at inuoldinga hera set j skalkholmens 2 and suo rikor ok megtingvar ok megtingvar til byggia hundid, sem heinas elskari masedi ser kiro.nn.

Ir

1 iohannis, heyns written iohns, later john 1.17, 1.18. johns 1.18 (expanded with 1 in the last syllable). skalkholmens, odo for annals.
2 beinas, sic; cf. heinas 3.1.
3-4 rikor: by building hundid (hundid, hundid, cf. "hundred", "fortyfold") the rich man had done a little service (in one) which might have saved his seat, but he did not realize that his preoccupation with temporal ambition exceeded his few merits.
5 ake, i.e. ake.
238 xxvi hanes, have the parallel text in 238 XXVII begins.

10 wiki. a shared strike separation a and i. Between at and give every there is perhaps a — haves (bidde). The first letter in the word after giver was probably a (substituted).

20 to corrected by the scribe, from at or wot.

238 xxvii 1 have been with in order and with a name of honor in — ligum leden from — geaing. Like it's name and at the beginning there are four vpp e or van or al vire — the end. Thus in the end there are four vpp e or van or al vire.

238 xxvii 1 have been with in order and with a name of honor in — ligum leden from — geaing. Like it's name and at the beginning there are four vpp e or van or al vire — the end. Thus in the end there are four vpp e or van or al vire.

30 after on the root of the line is blank, obviously because the prototype was damaged, cf. 296-7. the parallel text shows that some four lines are lacking.

2 30, in line four second.

238 xxvii her lykka, hjulde fær hanes pessem synen synen fugra sigi til pesse framme. 14 skoles er finne载体 i pezen leden. Giver hanes ok sor af gerd af fis 25 til af hevde skal megan siten ok sik halde til skolen as hanes 30 er vill til of. Velsiged hanes sende af fylkinen framme til heirve. Nr ov nr 17 langt at gera at pessem skole siten hanes sende megar og samhalden som 30 hanes pisker tekihe laike siten til or, at pezen ylle medatera ok pur seqer 35 hanes havor — gerd hanes sende sigi ok. Hanes havor, tosiok hanes hovor, tosiok hovor, tosiok hovor.

30 after on the root of the line is blank, obviously because the prototype was damaged, cf. 296-7. the parallel text shows that some four lines are lacking.

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22 at. read clue, cf. 225 d. = degei, 226 ai. = degei, and the note to 219.
238 XXI sert mer nar til byggver. Enu. 14 hir til snærar meistari johannes
smo minkliga sam ðessi ord uvei af himmi til hans taudid. 12 þokkessi
semi rikkuv gíof alla hans ef giord frá uaphafi emn þo fyrr allr ævem
fræt þat hefðar [16000 millýn ana] orða ægir hans sem. Huer
tign odas tangard aldirr eda ekóla let ser soma [19] einum
munni ðvílikum manndom ok mildi sam þar hafst mer velt eiga
af leidangum nokrum. 13 eino med samman karl lík sem mýkver
fader kom framst á göra við síts blod ok heim, þat [20] somu er
þar] tolut mýk niðakastan ok niðr ok niðr kastan flutut mýk þar
nest af velldi þar [21] þjóhus ok flutut mýk yfer rýmsa haf at fyrr
vunm ok helligan anaða meti ok koma til byggverhei [22] jardar. Hér
mer hvesvor þar fóstruduf mýk ok fæddur samilda med orði ok

16 hans, written h (usually — himmi).
22 Jardar, here the parallel text in 682R begins. orði, the third letter is most like a b, a letter which is not used elsewhere in this text.

238 XXVIII ari johannes samu minkliga sem þessi ord all [13] samt veri af himmi til
hans tolut, þakandi samu mikvo [18] gíof alla udgerð frá vpp hafi.
En þo yfer að fætta þessi b) [19] sigrjóði, ok miðl inum anaða orða
s(eigi) hans sem. Hver tign eðar tegvand [20] alldir eðar) ekóla, láf
ser soma at þat síðum munni þvílikum. 19 manndom ok mildi sam
þar hafst mer velti, eigi med afhalingum [22] nokrum, heldir sam
somam karl lík sem mýkver fader koma [20] frætt, gerað sem við síts
blod ok heim, þat fyrra er þar lokut mýk niðakastan, flutut mýk þar
nest af velldi þar [23] þjóhus, ok flutut mýk yfer rýmsa haf at fyrr
vunm ok helligan anaða meti ok koma til byggver-hasil jardar. Hér
yfer þar [24] hvesvor þar fóstruduf

13 all, the second stands at the end of the preceding line.
17 himmi, see for himmi.
22 same, see, med 234 XXI.
26 Jardar, here the parallel text in 682R begins.

238 XXVII þik þat samu efni at þo sk[12]spyr þik vndir lacknis hond. þeit nu
hefr þa fægninga þa vitro at þa] gud krefir að þíg godan ueg. En
hau; er þar synir ma ek birta þo V[iðu] nem þessi lackniligs ok visku
at gudi muni likek ok ýr eim ok eðar] þeim vttuk spyrr ek þik min
sali son. hvor eðar hurvaci hattir se[12] trillur þa at suméd a j
verallad lihti su a til komins mátr. Ség, þar hau er modor þin eda
þvi ger sem gud konur her ok min eksta til [13] fysir med olv
hallaði hins fyrra vara mina seti son at eigi [14] flekki gaf vpprungi
pinn ok loftig athofi mét suvindung [14] samurðis. þeit v in pinn
er ser illr ok ofvnássar a þat mun [15] hans helzi leida fræm
fyrrur þik sam þar samur mínum mer koma síðan. 16 þo orf þess
vitaði hveriar anaðar hans ogir. þvi tak þu hvervþin [16] hins
huvudiska kominga ok gækt vndeir hans merki. sue byrriðr ok
bl[17]rdir að aldriger þin vtor fagnat oviniwa. her krossins.
18 með salfum honum ok gækt í klavser her ínu stada. þvi heldir
[14] her en ferr að eksta min. þolir eigi a þu fæðlegi mýr[16] þeimar þar
ok þat j ýr grupp eir mer méri til hyggana. her [15] til svarar maist-

267 the text, here the parallel text in 238 XXVII end.

27 auger, apparently with e, normally written with i (stundlaug iri, gudig iri, etc.).

28 the last missing letter probably [u] nyyn.

258 XXVII mik ok faedtvv silliga med ordi ok verki s[32] em ynniligneta son, hielldud mik til bakar ok fram kvaenjar nams ok visku sem framaez vorn long j londom. veitfod


2 Fraarber, the oribe began to write fyr, the first letters in fyr.

3 Veitfod, with this word the parallel text in 238 XXVII end.

5 The first part of the line is loosely worn, of. p. 292. Also the parallel text in 238 XXI is molded over here. The letters go are probably a rest of [g]gis.
enum ek ok grein til at eina lura megi framana leða til returh íðranar
una þat er ok greinindi at samgildi guða engla, því íðar var eigne upp lokins
sne at eingeina maðr Kristinu sem þarf í niðarr ítt at ganga hver hatt
hann skal íðar upp leið til þarina ok þessa sameið sameið hvar yfir yfrar yðr
að yfrar mann samgildi, því íðar var eigne upp lokins sné at eingeina maðr
Kristinu sem þarf í niðarr ítt at ganga hver hatt. Hún skulde þeirr þarina
til þarina ok þessa sameið sameið og þarina ok þessa sameið yfrar yðr.

32. Most of this line is illegible, cf. p. 306. The words after gínum possibly at ek.
   The end of the line after var looks most like oka atta but this does not make sense.
33. fornir ... fornir, probably erroneous repetition.

99v

2-3 There is something wrong in the text. It is conjectured that the correct text was at leðlaðin nar það ræð sam sýn yfrar at ek fornir heluðti.
A writer who found it more appropriate that the dying man used the title 'father' for
the abbot changed this to at leðlaðin nar það ræð sam sýn yfrar at ek fornir, but after
having written this he turned back to the text he had before him, without deleting the
first written words.

4. þe sp. vo is probably the beginning of the word veccild which was not
   continued in the following line.
8. ok, mistake for me?
16. kemr, apparently so (not kemr), the following gínum is then in the dates.
saman tekiā varpar někti madr af ser olimn harmi huger ok | 38
leikir alla sina sott med hevn styrk ok gleði som dombligum manni
er | 39 fremat mättvilt at kronven likam par til er gudd kallar haru.
Gerir jau | 37 aboti alla hans vt ferd med semed ok signadri elko
skipandi hans | 38 uirdvligan lagseta j klansstrakirkio siafs sina.
En er graptur om | 39 batti ver vti med allri skipan petri Oliverum
ok mättl verkum er var til | 40 latu. leggr sii blezadi madr abotin | 37
sflanik ak vdr skrift | 38 ok piinu sem hans lih | 40 noti ok degi motti
framaz bera med reglo jonjungun su lainit vt som kristum er at
bjoða fyrir staerst gi | 40 tepi. var er fiorlan saa leiding med bennum ok
fostum. haðkiski | 38 ak knæfellum. Sem timanvar er sii liðit. ber
sau til seink | 40 morgan. | 38 miði tiat at greinaire guda madr geinig
| til biener j klawstrakirkions siafla fyr en noekar bredro varri
aloos ok sem | 38 grada gock um þærri viðir fírir framand semad
sæcturnum imægtir hans | 38 j fyrsto par svi beri sii lih ke til biener
mildi altorini ok | 40 of þærri liðit. hauyrir hans jumnu sia
sem noekan krist eda kyrt | 41 miðr a gollit fyrir sic. þetta oftta
hans nocka svu. þeit aftur klaustreias | 42 vana hauði hans kirk
kliðvikklinu. sva at þau morgen mätti par | 42 seingin hau fja
geisingt fyrir en hau. ok sem hans otta bod hefur | 42 varla geisingt
vm auga bragd. hauyrir hans skira reda a gollpit miðr er svi
segir. skipa styllt brúða hau aboti þott hauyrir til | 42 miðr. þeit
ek om av sal er þau semand fram til himinklin miða niða | 42 mæl
vin þinum fyrir fiorlan svu. Ein nev semad hiði miðt at ber | 42
þer þau fagnadar tilveddi. at av avna sem er þau tokt | 42 med
at bioster niða mæl. Er ne vordin verdugj dottir | 42 himmelskar
forvalinu. sva grindavei ok gudd lih ke sem slafok | 42 ok þau hefur
þn hvitj ulof drottina til at lina nockat | 42 stræmingum sines

3 myndabil, my not certain.
4 leh xip, cf. 320 and 158 the xip, 323 ipl x. the following word was possibly
ignor, only go is clear. tale probably written ita, as er 316 til, 320 thead.
7 The first half of the line is illegible, the first words look like till gang, but this
do not make sense. Ipam un gud and alla vega there are none not very indistinct
letters, apparently prongman a, but this reading must be wrong, since it is without
sense and x (capital x) is not used by the scrisbe.
10 veri seems superfluous, erroneously repeated?
11 sem hold very poorly.
16 hennar with a bar across the ascender of the h as if the scribe had been going
to abbreviate the word differently. hennam, as written over the line for lack of space.
19 The line ends with id, i.e. dag, cf. note to 128, but the word is then continued
with agh in the following line.

1 siu, sic for sin or es.
3 kristtan, sic for kristman? fyrir, not us usually written t with superscript
1, but it with a superscript sign for t.
7 probably affinam, i.e. a toretu.
10 av, v correded in scribendo from a.
22 stræmingum, probably a misde for stræmingum.
hærda lifnadar þaat vel þræyttir |²³ þv ok goða þæss fylldir þu. Eftir sva talad hverfrsynin en sambótí fællir fram til bænar ok gerði sinum gudí súa. goðiþeir þækkiñ |²³ af hiartans munni sem ægí er graina. En geymin[is]ina lif |²⁶ daga með otta guds ok goðum verkum. þar til er hann tok sin denariwm |²⁷ fyrir vingardz erfidi. at vaðananda drottini varum þæsav chrísto |²⁸ miljum konungi allra veraldla, er med sinai forualdri mæðr |²⁹ ok odrum astvinum lif[îr] ok níkr í æining hællax anna, per omnia secula seculorum

²⁶ graina, a mistake for unt at graima or grainnadur lif indistinct.
²⁹ The last words abridged p.o.s.a.

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