On the Transmission of the Old Norse-Icelandic Legend of Saints Faith, Hope, and Charity

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I

The *Martyrologium Romanum* names on 1 August “passio sanctarum virginum Fidei, Spei et Charitatis, quae sub Hadriano principi martyrii coronam adepta sunt” and, on 30 September, “[i]bidem sanctae Sophiae viduae, matris sanctarum virginum Fidei, Spei et Charitatis.”¹ Although no other medieval document testifies to the existence of the three sisters, Faith, Hope, and Charity, and their mother Sophia/Sapientia (Wisdom), a considerable amount of legendary lore has gathered around this family. According to the legend, the widowed Sophia arrived in Rome with her three daughters aged twelve, ten, and nine. She converted many women to Christianity, and for this reason she and her daughters were charged before Emperor Hadrian. The beauty of the three young girls so charmed him, that he offered to marry them to powerful nobles if they agreed to sacrifice to his gods. The girls scorned him, and so he imprisoned and tormented them. Faith was punished, first by being beaten by soldiers, but she remained unharmed. Secondly, he ordered that her breasts be torn off, but out of them flowed milk and not blood. The witnesses cried out against the emperor’s injustice, and yet the young girl rejoiced and insulted the emperor. In his anger, the emperor then ordered her to be thrown on a red-hot gridiron and put in a frying pan full of

oil, but neither of these measures succeeded in wounding the girl in any way. Finally, he commanded that she be beheaded. Her sister Hope was then summoned but could not be persuaded to abandon her faith either. Accordingly, the emperor first had her beaten with ropes and then thrown into a fiery furnace, but she remained unharmed. Thirdly, he had her placed in a cauldron full of boiling pitch, but the cauldron exploded, and drops from it cremated those who tormented her. Finally, she was killed by the sword. Charity, the third daughter, was encouraged by her mother to follow the examples of her sisters, and she, too, refused to yield to Hadrian’s blandishments. In his wrath, the emperor ordered her to be stretched on the rack, but to no avail. Then he had her thrown into a fiery furnace, but flames from it leapt out and killed many spectators while Charity herself walked unscathed in the midst of the fire. Realizing that he had no more options, the frustrated emperor commanded that she be beheaded. Sophia buried the remains of her daughters, and while praying over their bodies she died peacefully at their grave, where she too was interred. As for Hadrian, his body rotted, and he wasted away to death.

No one disputes the existence and martyrdom of the family, but it has so far been impossible to identify them with any certainty. It is generally believed that they were either a family whose members had the Greek names Pistis, Elpis, and Agape, and who were interred on the Aurelian Way, or a family with the Latin names Fides, Spes, and Caritas, and who were buried in the cemetery of Saint Callistus on the Appian Way. The cult of Saints Faith, Hope, and Charity, which did not exist before the sixth century, never became particularly strong and certainly not as widespread as the cult of such virgin saints as Agatha, Agnes, Barbara, Catherine of Alexandria, Cecilia, Lucy, and Margaret of Antioch. Their legend, on the other hand, appears to have enjoyed much popularity. It was translated into several vernacular languages; converted into a play by Hrotswitha, a tenth-century Benedictine nun of Gandersheim in Saxony; and in the thirteenth century it received “canonization,” so to speak, by its inclusion in Jacobus de Voragine’s (ca. 1230–1298) *Legenda Aurea* compiled between 1252 and 1260.

II

In Iceland, the situation with regard to the cult and legend of Saints Faith, Hope, and Charity hardly differs from that in the rest of the Eastern and Western worlds in that while there is little or no evidence of a cult of the three sisters and their mother, their legend seems to have been popular, for it is extant in no fewer than four manuscripts. Since there were relics of Saints Faith, Hope, and Charity at the cloister at Eschau, south of Strasbourg, Margaret Cormack speculates that their legend would be likely to be included in hagiographic manuscripts from the Rhineland.

The Old Norse-Icelandic legend of Saints Faith, Hope, and Charity is preserved in full only in AM 235 fol., dated to around 1400. The first four leaves, containing fragments of Saints Hallvard, John the Baptist, Sebastian, and Agnes, are, according to C. R. Unger and Kr. Kålund, from another manuscript. The remaining 64 leaves form a considerable part of what must once have been a comprehensive legendary, which, from the appearance of the manuscript, was heavily used. Arranged according to the liturgical or possibly the calendar year, the leaves contain Marius saga egipzku, Magnuus saga Eyjajarls, Jons saga helga, Petrus saga postula, Margretar saga, Mortu saga ok Mariu Magdalenu, Olafs saga helga, Fidesar saga, Spesar ok Karitasar, Larentius saga erkidjakns, Saga vvarrar friar, Agustinus saga, Marius saga, Diornysius saga, Flagellatio crucis, Theodors saga, Marteins saga biskups, and Ceciliu saga. The beginning of Marius saga egipzku and the end of Ceciliu saga are missing, and between Jons saga helga and Petrus saga postula there is a lacuna.

3. Margaret Cormack, The Saints in Iceland: Their Veneration from the Conversion to 1400, Subsidia Hagiographica 78 (Brussels: Société des Bollandistes, 1994) argues that “there is a good correlation between the saints who are subjects of sagas and those known from other ecclesiastical sources” and notes that “[a]ll but four of the extant saints’ sagas correspond to feasts found in the majority of Icelandic calendars” (p. 37). The four exceptions are the legends of the 40 Armenian martyrs, Brendan, Erasmus, and Faith, Hope, and Charity, and Cormack draws attention to the fact that all of them seem to have been well known in Germany.


beginning must have contained legends of saints from the first part of the liturgical or calendar year, such as Saints Sebastian (20 January) and Agnes (21 January), who, interestingly, are found on fols. 3–4 of AM 235 fol. The end may have contained legends of saints such as Catherine of Alexandria (25 November), Barbara (4 December), or Lucy (13 December). In the lacuna between Bishop Jón and the apostle Peter, Hallvard (14 May) and John the Baptist (24 June), who are found on fols. 1–2 of AM 235 fol., may have had their place. From marginalia and from notes by Árni Magnússon, it appears that the volume belonged to Skálholt in the sixteenth and seventeenth centuries, though, as noted above, the present first four leaves were obtained from elsewhere. The codex may have been in Skálholt in the first place, but we cannot be certain that it was.

Stock. Perg. 2 fol., which has been dated by Peter Foote to the period ca. 1425–1445, preserves only the latter half of the legend of Saints Faith, Hope, and Charity. The codex now consists of 86 leaves, but is believed to have originally contained 110 or 112. It contains 26 texts, whole or fragmentary, making it the largest collection of saints’ lives preserved from medieval Iceland. The legends included are those of Saints Thomas, Martin of Tours, Nicholas, Ambrose, Dionysius, Silvester, Gregory, Augustine, Blase, Stephen the Deacon, Laurence of Rome, Vincent the Deacon, Benedict, Paul the Hermit, Maurus, Mary of Egypt, Martha and Mary Magdalen, Catherine of Alexandria, Barbara, Lucy, Cecilia, Agatha, Agnes, Faith, Hope, and Charity, Flagellatio crucis, and Maurice. The principle of composition is that of hierarchization, and the model seems to be the qualitative ranking of saints of, for example, the litany for Holy Saturday and the Missale Romanum.

In AM 233a fol., which has been dated to the third quarter of the fourteenth century, the latter half of the legend of Saints Faith, Hope, and Charity is missing. In its complete state, the codex must have been large and impressive. Only 29 leaves have been preserved, and they contain Jóns saga baptista, Mariu saga, Fidesar saga, Spesar ok

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9. According to Olafur Hallforsdóttir, *Helgafellshekar fornar, Studia Islandica 24* (Reykjavik: Heimskringla Háskóla Islands and Menningarsjóður, 1966), p. 1, the last section of this work (fol. 13–14) is from other manuscripts.
Karítsar, Katrínar saga, Mórtu saga ok Mariu Magðalenu, Agnesar saga, Agótu saga, Margrétar saga, Niðrstríningar saga, and Inventio crucis. All the texts are defective with the exception of Agótu saga, and evidently there are lacunae between Fídesar saga, Spesar ok Karítsar and Katrínar saga, between Mórtu saga ok Mariu Magðalenu and Agnesar saga, and between Margrétar saga and Niðrstríningar saga. Olafur Halldórsson has given weighty arguments that AM 233a was written in the Augustinian monastery at Helgafell (established 1184). Whether it was written for the monastery or for an outside party cannot be ascertained.

In AM 429 12mo, too, the end of the legend of Saints Faith, Hope, and Charity is missing. The codex, which has been dated to ca. 1500, contains the legend of Saint Margaret, a Latin verse in praise of Saints Catherine and Cecilia, the legend of Saint Catherine (fragmentary), a prose and poetic legend of Saint Cecilia, a prose and poetic legend of Saint Dorothy, a Latin verse about and a prayer to Saint Dorothy, the legend of Saint Agnes, the legend of Saint Agatha, the legend of Saint Barbara, and the legend of Saints Faith, Hope, and Charity. Árni Magnússon’s note appended to the manuscript, which states that he received it from “Páll á Flókastóðum,” the administrator of the convent land of the convent of Kirkjubæjar at Síða (founded 1186) from 1681 to 1708 or 1709, makes it reasonable to suggest that the codex was written for the nuns at the convent and used by them. If the dating of the codex to 1500 is correct, it may have been written under the direction of Halldóra Sigvaldaddóttr; Halldóra, who was the last abbess of Kirkjubæjar, was appointed around 1494.10

The illustration below gives a rough sketch of which parts of the legend are covered by the four manuscripts:

| AM 235 fol. | ____________________________ |
| AM 233 fol. | ____________________________ |
| Stock. Perg. 2 fol. | ____________________________ |
| AM 429 12mo | ____________________________ |

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Only AM 235 fol., AM 233 fol., and AM 429 12mo cover the former half of the saga; only AM 235 fol. and Stock. Perg. 2 fol. cover the latter half of the saga. Stock. Perg. 2 fol. and AM 429 12mo share only 4–5 lines of text. And AM 233 fol. and Stock. Perg. 2 fol. do not overlap at all.

In his edition of the legend, Unger (vol 1, pp. 369–376) based the text on AM 233 fol. (called B) as far as it goes (pp. 369–372.15) and noted variant readings from AM 235 fol. (called C) and AM 429 12mo (called D). From where AM 233 fol. ends till Stock. Perg. 2 fol. (called A) begins (pp. 372.15–372.23), the text is based on AM 235 fol. with variant readings from AM 429 12mo. The latter part (pp. 372.23–376) is based on Stock. Perg. 2 fol. with variant readings from AM 235 fol. and AM 429 12mo (as far as it goes). The illustration below shows which three manuscripts cover what sections in Unger's edition:

| AM 233 fol. | _________ |
| AM 235 fol. | _________ |
| Stock. Perg. 2 fol. | _________ |

Unger does not discuss the relationship among the four manuscripts and does not present a stemma, though obviously his A–B–C–D designation implies a hierarchy. Foote, who maintains that the Latin source of the Old Norse-Icelandic legend of Saints Faith, Hope, and Charity was a version of the passio presented by BHL 2871 (an edition of which is appended), notes on the basis of the (rather selective) variant readings listed in Unger's edition that "the Icelandic text in
AM 233a fol. shows now abridgement, now expansion, and variant readings shared by AM 235 fol. and AM 429 12mo or peculiar to one of them are sometimes nearer the Latin." As for the text in Stock. Perg. 2 fol. and AM 235 fol., he argues that it appears to have undergone less revision than that in AM 233a fol. and that readings in Stock. Perg. 2 fol. are generally better than those in AM 235 fol.

On the basis of a comparison of AM 235 fol., Stock. Perg. 2 fol., AM 233a fol., and AM 429 12mo with the Latin original, this article seeks to determine with somewhat more precision the complex relationship among the four manuscripts and to assess Unger’s choice of manuscripts for his edition.

III

Stock. Perg. 2 fol. (Unger’s A manuscript) can be compared with only AM 235 fol. and AM 429 12mo. A comparison of the texts of the legend in Stock. Perg. 2 fol. and AM 235 fol. shows that the two texts are almost identical. There are very few variant readings, but the ones that can be compared with the Latin original reveal that Stock. Perg. 2 fol. preserves the better readings:

Latin: Filia acquiesce mihi quasi patri (CCCCXLiiij[d], 25–26)
Stock. Perg. 2 fol.: heyrdu dottir ok hlyd mer sem fôdur þínvm
(85ra31–32)
AM 235 fol.: heyr þu dottir ok hlyd mer fedr þínvm (37vb4)

Latin: Et cum intrasset erupit subito flamma de camino et combussit grandem turbam virorum (CCCCXLiiij[b], 19–21)
Stock. Perg. 2 fol.: ok er hvn hafdi i logann gengit. þa springr jsundr allr ofninn ok hleypr siòr gloandi or ofnínvm ok yfir mikinn flock manna ok brendi þa alla til bana voveifliga (85v34–37)
AM 235 fol.: ok er hun hafdi i logan gengit. þa springr isvndr ofnin allr ok hlaua siòr gloandi vr loganum ok yfir mikit folk manna ok brendi þa alla til bana vofüeifliga (38rb6–8)

Latin: Sancta vero deambulabat in igne glorificans et laudans deum (CCCCXLiiij[b], 21–23)
Stock. Perg. 2 fol.: Enn heilög mær geck j elldínvm osaukvt syngiandi ok lofandi gud (85va38-39)
AM 235 fol.: enn heilög mær geck ur elldinum osaukut syngiandi ok lofandi gud (38rb8-9)

Latin: Qui cum proximassent ori fornacis tres cum ea viderent deambulantes (CCCCXLiiij[b], 25-27)
Stock. Perg. 2 fol.: enn er þeir gengv ath ofninvm þa sa þeir þria menn ganga med meyiuni i loganvm (85va4i-43)
AM 235 fol.: enn er þeir gengu at elldinum ok ofninum þa sa þeir þria menn ganga med meyiuni iloganum (38rbii-i2).

Since AM 235 fol. cannot be a copy of Stock. Perg. 2 fol., it seems reasonable to assume that AM 235 fol. and Stock. Perg. 2 fol. go back to a common original probably at few or no removes.

The fact that Stock. Perg. 2 fol. and AM 429 12mo (Unger’s D manuscript) share only few lines of text, makes it difficult to determine the relationship between the texts of the legends in the two manuscripts. A comparison with the Latin original shows that AM 429 12mo (which is otherwise marred by errors caused by sloppy copying) preserves matter not found in Stock. Perg. 2 fol. (and AM 235 fol.):

Latin: Et exclamans ad dominium dixit. Domine Ihesu Christe (CCCCXLiiij[c], 42-43)
AM 429 12mo: þa melltr hún til guds a þessa lund heyrdu drottinn ihesus cristus (84vi2-13)
Stock. Perg. 2 fol.: hún bad til guds ok melltr. Heyrdu, drottinn mín (85ra1)
AM 235 fol.: hún til guds ok melltr. Drottinn mín (37va12-13)

The addition of “heyrðu” in AM 429 12mo (84v12) suggests a closer affinity with Stock. Perg. 2 fol. than with AM 235 fol. On the other hand, the use of the preposition “á mót” (84v14, as opposed to “í mót”) may suggest a closer affinity with AM 235 fol. than with Stock. Perg. 2 fol., though the evidence is only slight.

In the following sentence, AM 429 12mo’s “brandreið (ok járn)" seems to be a closer translation of “craticula” than Stock. Perg. 2 fol. and AM 235 fol.’s “járn":
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Latin: Horis igitur tribus in craticula transactis cum cam ignis omnino non maculasset (CCCCXLii[c], 46–48)
AM 429 12mo: En þræir stundir dags a loganda brandreid ok þærne ok hafði eldrfrinu huerði runnit a hana (84v15–17)
Stock. Perg. 2 fol: En þræir stundir dags var hun a gloanda jární ok hafði huerði eldr runnir a hana (85ra4–5)
AM 235 fol.: enn þræir stundir dags var hun a gloanda jární ok hafði huerði eldr runnir a hana (37va15–16)

There are other examples of AM 429 12mo’s having somewhat better readings than AM 235 fol. These include:

Latin: nomine Sophia (CCCCXLii[a], 16)
AM 429 12mo: Sophia het (8ivi2–i3)
AM 235 fol.: hun het sapientia (36vb19–20)

Latin: Docet enim colendum unum deum et Ihesum filium eius (CCCCXLii[a], 25–26)
AM 429 12mo: hun kenir monnum at trua a eín gud þan er ihesus heitir (82ri–2)
AM 235 fol.: hvn kennir monnum at trua a gud þann er ihesus heitir (36vb26–27)

Latin: Jlle enim in quem spem veram ab infantia posuistis ipse vos coronabit (CCCCXLii[b], 15–16)
AM 429 12mo: Sa mun ydr unna er þer laugdud uft ast ok yndi ok uan fra bærnþsku (82v15–16)
AM 235 fol.: Sa man ydr unna sem þer lógdud elsku vid allt fra bærnþsku (37ra24–25)

Latin: Immola magne et sacre Diane. Aspice quam pulcra sit. Vide quanto decore domina nostra subsistat (CCCCXLii[c], 13–15)
AM 429 12mo: fær þu forn mikilli ok heilagri gefion ok lit huersu fogr hun er ok huersu faug[r] hæseti hun situr a drotting uor heilog (84v6–8)
AM 235 fol.: færdu fornir mikilli ok heilagri gefion ok lit huersu fogr hun er drotting var heilög (37rb26–27)
More often, however, AM 235 fol. has the better readings:

Latin: Eo tempore mulier quedam nobilis ... cum tribus filiabus suis adveniens Romam (CCCCXLii[a], 15–17)
AM 235 fol.: A þere tíð kom kona nockur tígin at kyni ok en tignari at trú ok godum síðum til romá borgár ... ok þrías dætur hennar med henn (36vb18–20)
AM 429 12mo: en a þerí tíð kuomn nockurar konur tignar at kyne ok en tignaré at godum síðum ok at heilagrí trú til romá borgár ríkis ... ok foru med hennre .ií. dêtr hennar med henn (81v10–13)

Latin: exemplo religioso et sobere vite multas ac nobiles mulieres convertit ad fidem veri déi Jhesu Christi (CCCCXLii[a], 18–20)
AM 235 fol.: hun feck snvit med fógrum dómun sílsfok síldéitís mórgum göfegum konum til retræ<-> truar (36vb21–23)
AM 429 12mo: hun gat snuit med fogro bloní síns síldetísok gods lífs margum konum gaufugum til heilagrár truar (81v14–15)

Latin: Post paululum ergo proximus aduocans matrem interroguit (CCCCXLii[a], 43–44)
AM 235 fol.: En er hann matti mæla. þa spurdi hann modr þeira (37ra3)
AM 429 12mo: en þegar hann matti mæla nockut uit þer meða þa spurdi hann (82r14–15)

Latin: Morantibus autem eis in illa custodia (CCCCXLii[b], 9–10)
AM 235 fol.: En medan þér mædgur voru imyrkua stofnunní (37ra18)
AM 429 12mo: en a medan þér voru þar (82v10)

Latin: Saluator noster Jhesus Christus cuíus casto elocuoio per te erudite sumus ipse de celo videam nostriam nostram adornat vos et dat ad interrogationem imperatoris responsum (CCCCXLii[b], 24–28)
AM 235 fol.: Græðari vaR ihesu chrístr man oss styrkia af hæns hreínui ordi erum ver fyris þík lírdar. hann síolf skal meiga sío oss af himrum méð þolímæði ok hann mun gefa oss gnoga orda gnott at svara þessum keírara (37ra30–34)
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AM 429 12mo: Grædari vor ihesus christus mun oss styrca af hans hreino ordi eru eer lerdar med þolin medí ok þat mun oss gefa noga ordfime at suara þessun keisara hann skal oss mega sia or himnum ofan (83r5-9)

As evident from some of the examples above, AM 429 12mo is frequently quite wordy and shows some expansion in comparison with the Latin original and AM 235 fol. This tendency is especially clear in the following two examples:

Latin: Et mater iterum ad eas ait. Agite ut promittitis auxilium nobis ferente domino ut ego leta de cursu vestro subsequatur vos (CCCCXLiii[b], 28-32)

AM 235 fol.: Modir þeite suarar. Giorit þer sem þer mælit ok veri swa vel at ek mæta med guds trausti koma eptir ydr iaurnn ydatar pislar (37r34-36)

AM 429 12mo: Modir þeita (suarar) gere þer sem þer meilit nu ok óiz eigi ne efiz ok uerit oruggar j guds trausti er ydr man allðri bresta geraz suo at ek meðtri j guds augliti ok trausti eptir ydr koma j iaurnn ydarrat> pislar ok kuðla (83v9-14)

Latin: Si vero audire contempseritis iuro per deos me nec etati parci-turum nec generi nec decori. Sed diuersis vos tormentis excruciatas consumam. Et membra vestra particulatim inscisa canibus in escam proiciam (CCCCXLiii[b], 40-45)

AM 235 fol.: enn ef þer hafnir þessu þa sver ek þess vid gud min heilaugh at ek skal huarki hlifa elli ne æsku ok einungis kyns tignar ne vænleik helldr skal ek ydr til heliar féra ok kasta hræi ydru vt fyrir dyr ok hunda (37b6-10)

AM 429 12mo: en ef þer hafnid ollu þessu þa sver ek þess ut godin min heilag at ek skal huortueil grím ura elli ok ësku ok suo kyns tign ok uenleik ek skal ydr til heliar selia med ymsum pislum ok saxa hrec ydr fyrir dyr ok hrafnok hunda (83v4-9)

AM 233 fol. (Unger’s B-text), which can be compared with only AM 235 fol. and AM 429 12mo, shares some readings with AM 235 fol. and others with AM 429 12mo, as demonstrated in the following examples:
Latin: Vnde indignatus quidam primorum vrbis nomine Antiochus suggestionem dedit Adriano ita dicens (CCCCXLii[a], 20–22)
AM 235 fol.: ūa kom til fundar vid keisaran greifi sa er antiochus heitir ok bar vpp vandredi sin fyrir honum ok maelti seva (36vb23–24)
AM 429 12mo: þatan af kom nockur greifi til roma borgar sa het antiochus at nafni til fundar uit adrianus ok bar up uandrði sin ok meńli (81v15–18)
AM 233 fol.: Ok fyrir þat kom ein greifi til romaborgar, sa er antiochus het til fundar vid adrianum. ok maelti seva (15va16–17)

Latin: Ingressure ergo palacium (CCCCXLii[a], 39)
AM 235 fol.: Enn er þer gengu inn j hollinna (36vb35)
AM 429 12mo: en adr er þer uoru inn leiddar j hollina (82r11–12)
AM 233 fol.: En aðr þær gengi inn i hollina (15va26)

Generally, however, AM 233 fol. shows more of a similarity to AM 429 12mo:

Latin: nihil loqui potuit (CCCCXLii[a], 42–43)
AM 235 fol.: hann matti ekki af latta (37ra2)
AM 429 12mo: hann matti ekki uit þer mëla (82r14)
AM 233 fol.: hann matti ekki mëla (15va28)

Latin: Morantibus autem eis in illa custodia (CCCCXLii[b], 9–10)
AM 235 fol.: En medan þer meðgr voru imyrkua stofunni (37ra18)
AM 429 12mo: en a medan þer voru þar (82v10)
AM 233 fol.: En meþan þær voru þar (15va42)

A characteristic feature of AM 233 fol. is that it sometimes abridges the text in comparison not only with AM 235 fol. and AM 429 12mo but also the Latin original:

Latin: Propterea denique vxores nostre herentes illis iam nec ad consortium nec ad cibum nobiscum veniunt (CCCCXLii[a], 28–31)
AM 235 fol.: fyrir þui suivirdar konur vorar oss nu ok ganga eptir
In other instances, AM 233 fol. expands on the Latin original, more so than AM 235 fol. and AM 429 12mo. Especially conspicuous are the amplifications in AM 233 fol., in which reference is made to Norse gods, possibly in an effort to make the text relevant to an Icelandic audience or readership:

Latin: -

AM 233 fol.: Adrianus mælti. þer haft hrelldan allan róma borgar lyð. ok konur fra bondum sinum skildar ok sono fra feðrum. en haft illyrðt oðin en lastat þór ok balldr en skammat frigg ok freyj u ok gefion í ordum. ok lastat all göð uór. ok segit þau onyt. ok eýðit allri vegemð þeira ok sirk ek giðrla. at þer munit vera þrar at trú yðra. ok nenni ek ekki at standa þó hafte þófui við konur. en urla munum ver enn skilin (15va35–40)

AM 429 12mo: blotid godum ok hlydit drottnum uorum synelegum ok ðarlegum en ek skal setía yðr j hínum hësta seti mínar hallar sem
While generally AM 233 fol. seems to be a less faithful rendering of the Latin original than AM 235 fol. and AM 429 12mo, it should be noted that on a couple of occasions it preserves the better text:

Latin: et veni Romam causa filiarum ut eas offeram munus Christo

(CCCCXLiiij(b), 5–7)

AM 233 fol.: en hingat kom ek til þess at færa dætr minar j forn
christi (15va34)

AM 235 fol.: en nu hingat komin fyrir sauk dætra minna. at ek færða
þær iforn guði almattigum (37ra12–13)

AM 429 12mo: ok hingat komenn fyrir sakir dætra minna at færa þær i
forn guði (82v4–5)

Latin: Tribus itaque diebus in domo Plaudij exactis (CCCCXLiiij(b),
3–33)

AM 233 fol.: En er þær hofðu .iij. daga j myrkua stofummi uerit ok
þriar nætr (15vb12–13)

AM 235 fol.: Enn eptir þria daga (37ra36)

AM 429 12mo: Eptir þria daga (83r14)

IV

The four manuscripts of the legend of Saints Faith, Hope, and Charity clearly fall into two groups: (a) a redaction represented by Stock. Perg. 2 fol., AM 235 fol., and AM 429 12mo; and (2) a redaction represented by AM 233 fol.

The former redaction presents a fairly faithful rendering of the Latin original, though some expansion is noticeable. Stock. Perg. 2 fol. and AM 235 fol. are very closely related. Textually, Stock. Perg. 2 fol. is superior to AM 235 fol. and so it cannot be a copy of AM 235 fol. AM 429 12mo, the youngest manuscript, is generally inferior to AM
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235 fol., but the fact that on occasion it has better readings than AM 235 fol. reveals that, like Stock. Perg. 2 fol., it is not derived from AM 235 fol. Nor can AM 429 12mo be derived from Stock. Perg. 2 fol., for on one occasion AM 429 12mo preserves matter not found in Stock. Perg. 2 fol. (and AM 235 fol.). The three manuscripts must all go back to a common original, AM 429 12mo possibly at some removes.

The latter redaction is characterized by editorial revisions involving both abridgement and amplification. AM 233 fol, the oldest manuscript, shares characteristics with both AM 235 fol. and AM 429 12mo, but seems closer to the latter than the former. Although in comparison with the Latin original AM 233 fol. is inferior to both AM 235 fol. and AM 429 12mo in that it omits matter preserved in AM 235 fol. and AM 429 12mo, it does on occasion preserve readings closer to the Latin.

While a comparison of the Latin source with Stock. Perg. 2 fol., AM 235 fol., and AM 429 12mo justifies Unger's decision to base the latter part of the legend of Saints Faith, Hope, and Charity on Stock. Perg. 2 fol., a comparison of the Latin source with AM 233 fol., AM 235 fol., and AM 429 12mo does not support his choice of AM 233 fol. as the primary manuscript for the former half of the legend, which should ideally have been based on a conflation of AM 235 fol. and AM 429 12mo.

APPENDIX: BHL 2871

[CCXXLiiij(a)] De sanctis Fide, Spe et Caritate virginiabus et Sophie filiabus.

16 Cvm verbi dei praedicatio per totum l7 curreret orbem et pietatis docetrina crescentis retraheret l9 homines ab ydolorum cultura et per noticiam l10 dei ac baptismi gratiam saluarentur inimicus l11 et corrupto veritatis dyabolus non fel12rens incrementa fidei propagari incital13uit animam Adriani qui turec Romanorum guli14bernabat imperium ut

12. I am much indebted to my colleagues Carole Newlands, John Dillon, and Brian Lush for their help with my edition of this text. Carole Newlands and John Dillon answered several questions, and Brian Lush went over my transcription of the text and made a number of corrections and suggestions.

The Legend of Saints Faith, Hope, and Charity

Jhesus Christus cuius casto eloquio per |26 te erudite sumus ipse de celo
videns pal|27tientiam nostram adornat vos et dat ad inP|28terrogationem
imperatoris responsum. Et l|29 mater iterum ad cas ait. Agite ut
pro|30mittitis auxilium nobis ferente domino |31 ut et ego leta de cursu
vestro subsequatur |32 vos. Tribus itaque diebus in domo Plaul|33dij
eius nec imperator adduci eas. |34 Cumque ducerentur pu|35
el subsequebatur mater |36 vt vero ingresse sunt palacium ait ad l|36 eas
Adrianus. O infantule. Audite me |37 et miserimini etati vestre
et senectuti mal|38tris. Sacrificate dominatoribus or|39
bs et |40 adopto vos in filias
sub testimonio |41 sacri senatus. Si vero audire contemplis iuro
per deos me nec etati parciaturum nec generi nec decori. Sed duieris
|43 vos tormentis excruciatas consumam. Et |44 membra vestra particu-
latim inscisa canibus |45 in escam proiciam. Ad hec beatae adolescentemrule
quasi ex vno ore dixerent. Nobis o |47 imperator nec promissiones tue
cordi sunt |48 nec com|49
minationes terrori. Nos habemus l|50 patrem qui
nos adoptauit ad eternam he|51c|52]reditatem cuius et commi-
nationes timemus |53 quia eterna in illis tormenta sunt. Decetero l|54 si
quaes supplicia te habere estimas quae fidelis l|55 nostram valeant vincere
adomo et cogl|56noscis Christianorum victores tuis cruciatus l|57
fortiores. Tunc furore repleus Adria|58nus vocavit matrem ea|59m et
dixit. Secundum l|60 ordinem etatis edicto nomina puellarum |61 Que
respondens ait. Prima dicitur Fides an|62ni vero eius sunt duodecim.
Secunda Spes quae l|63 est annorum decem. Tercia Caritas an|64norum
tuam. Tunc imperator a|65duocans l|66 Fidem dixit ad eam. Jmmola
magne et l|68 sacre Diane. Aspice quam pulsera sit. Vil|69 de quamo decere
domina nostra subsistat. Sancta l|70 vero Fides respondit. O insipientia
et cecitas. l|71 Dimittis illum quem malorum dicis dominum l|72 qui
omnia verbo suo ex nihil fecit et adol|73ras ligna et lapides arte * bonis
et sculp|74tura decoratos. Audiens sermones huius l|75 Adrianus iussit
eam expoliaser|76i et virgis cel|77di donec se polliceretur Diane
sacrificatumuram. Duodecim itaque centurionibus in pul|78elle corpore
mutatis nullus tactus plage l|79 apparebat in corpore eius. Ad quam
crudeli|80tatem flere ceperant qui praesentes erant et dolem|81tes dice-
abant. Quid mali fecerunt iste l|82 puellae ut tali subiaceant pene. O
mal|83lum judicium. Jniusta sunt praecipua tua o l|84 imperator. De loco
autem inscisure pro san|85guine lac fluebat. Tunc sancta puella dixi|86

*bonis| uncertain

*Biis* \( [32] \) sic.

*filis* \( [33] \) sic.


\*tum\] possibly tamen

Bibliography


