

## Stockholm, Kungliga Biblioteket, A 49 (Nådendals klosterbook)

Vadstena Abbey saec. XV<sup>1</sup>, Naantali Monastery saec. XV<sup>2</sup> (Naantali Monastery from 1442(?))

### Contents

Fols. 1r-61v: Life of St. Ansgar (Sancti Ansgarii hælgha lifwerne). Edited in Geete 1902, 3-92.

[1r] *Hær bõrias sancti ansgarii hælgha lifwerne huilkom vi æghom storlika thakkæ for thy han var thæn første som I danmark oc j swerike prædikadhe oc lærdhe the hælgha thro. Vaar hælghæ fadher sanctus ansgarius...* [61v] ...Oc thom hælgha anda Amen. *Hær ær lyktadh sancti ansgarii hælgha lifwerne som i suerike oc danmark først prædikadhe the hælgha tro. Thy bidhin for hanom som thætta skreff, Oc for hanom som theta vppa ~~swen~~ swænsko vände, glømen ey hanom som idhir thet sænde, thet thiggia the gerna i ihu xpri hedhir, the bidhia oc gerna fore allom idhir.* (fol. 62 blank).

Fols. 63r-102v: Legend of St. Gregory of Armenia (Legenden om Gregorius af Armenien). Edited in Kleming 1860, 259-325.

[63r] *Hær six aff thæs helgha herrans pino sancti gregorii af armenia huru han var pinadhir ok hwat vndirlikom thingom gudh giordhe meth hanom. Ok hans hystoria biscriwas ok six i thessom syw bokom som hær fylgha epte. Ok byrias thy swa första bokin. Thet var j lanzskape the som Parthia hæter...* [102v] ...them helgha anda ee for vtan ænda Amen. *Explicit hystoria sancti gregorii de Armenia.* In the lower margin: 'Orate pro me t(?) Orate pro me'

Fols. 102v-108r: *Formula honeste vite sancti Bernardi*. Edited in Wieselgren 1866, 267-276.

[102v] *Incipit formula honeste vite sancti bernardi* [103v] *Nota: Theta scref sanctus bærndardus enom sinom kloosterbrodher ok eygh aat enast hanom enom vtan magnum andrum til kiænnedom. O kiæraste brodhir. Thu bedhis aff mik thet Jak aldrih...* [108r] ...Akta ensæmpnam gudh. Om vaar herra xpm Amen. *Hær lykts hõfwisks lifwerne skipan ælla maata diktadh af sancto bernardo.* In lower margin: 'nimis stricte secutus fui textum in hac translatione'. (108v blank apart from some probationes penna).

Fols. 109r-169: *Barlaams och Josapaths saga*. Contains a draft of the text (fols. 109r-121r, 131r-169v) and the beginning of a transcribed version (fols. 122r-130v). The text of the draft is not in correct order and there are several notes in the margins, on which text is to be placed where. Edited, in a reconstructed order, in Klemming 1887-1889, 3-107.

(Draft) [109r] [Ä]ptir wars helara ihu xpi pino... [120v]...wppelika oc ingin wet sin tima... [121r] barlam swaradhen utan jak uw røner...sigha thic en liknilse aff... (121v is blank) [131r] ...Josapath saghde Min kær fadher sik mik thin... [169v] ...the storlika oc lofwadho gudh for all thing, amen. (Beginning of the transcription) [122r] Æphir war helara ihu xpi pino...[130v] ...oc kærlek til sin ochiolt.

Fols. 170r-177v: A leechbook (Läke och örta boken) (defect), edited in Klemming 1883-1886, 153-162.

[170r] Thus røkilse thet ær heet ok tørt...[177v] ...item staphisagria meth olio |

Fols. 178r-188v: Meditations and prayers on Christ and Virgin Mary. Edited in Geete 1904-1905, 349-378; Geete 1907-1909, 260, 274.

[171r] Ihu xpi oc hans ærofulla moodher iungru maria... [188v] ...nw ok æ for uthan ændha Amen. *Virgo sancta suscipe, mentis in conclavi / verbis quibus veniam, totiens rogau / Et audito sepius, Ave tam suaui / Fac me quiso liberam, prorsus a ue gravi.*

Fols. 189r-209r: The story of the Seven Wise Masters / *Sju vise mästare (De septem sapientibus)*. Edited in Klemming 1887-1889, 175-218.

[189r] *Hær byrias de septem sapientibus*. I Rom war en keisaren forðhom daghum... [209r] ...siælin belff thet star til gudh Amen.

Fols. 209v-210v: Legend of a monk who saw a vision of paradise and purgatory (*Om en munk, som fick skåda paradise och skärselden*). Edited in Geete 1902, 264-268.

[209v] [E]nom mwnc I Rom... [210v] ...sculd wardhe nadhugher allom.

Fols. 211r-218v: Prayers for Jesus and Maria. Edited in Geete 1907-1909, 83-87, 178-180, 176-178 (fols. 211r-215v) and Klemming 1881-1882, 49-54, 45-48 (fols. 214-218); Kleming 1860, XXXI (fol. 218v).

[211r] *Hær byrias then fæmthan böner*. [O] søthe ihu xpe awerdelikin søtme, jac helsar oc sighnar thic... [218v] ...mina liff dhagha Amen. (followed by a protective litany by Pope Clemens, in which the name Thord is mentioned).

Fols. 219r-220v: Legend of a virgin who had a vision on the journey back from Jerusalem (defect). Edited in Geete 1902, 260-264.

[219r] Thet war en wælburin jungfru mykit digdelikan til gudz... [220v] ...i synom sinnom oc til hoghen |

Fols. 221r-235v: On the 15 places of relevance for the Passion. (Om de 15 i Christi pinohistoria märkliga ställen, dem jungfru Maria besökte under de 15 år hon öfverlefde sönen) (defect)

[221r] *Æpthær thæn timen waar here ihesus Cristus war...* [235v] ...oc tha waaro the j ærone |

Fols. 236r-237r: Betraktelser och böner. Edited in Geete 1907-1909, 357, 70-72 (fols. 236v-237r). Geete 1900, 285-286 (fol. 237v).

[236r] *Thetta æru san ødhmiukz tekn*. San ødhmiucht ær al tidh rædhas gudh... [236v] ...sin løn oc gudhz nadh. [237r] Jac helsar thik sannan ihu likama... vtan dagh fran dagh recte.

On fol. 236v: A prayer for St. Anna: Vælsignadh vari thu sancta anna...

A note on Birgitta: Nota in quidam littera wlgari patrie ydiomate scripta a beata domina birgitta... Jac birgitta birghis dottor (edited in Klemming 1860, XXXIII).

[237v] (instructions for penance) Thessa puncta skal klærkin spørria then siuka I soto sæng... Item ær thet swa at thik kombir i hogh. (fol. 238 is blank).

Fols. 239r-248v: Legend of Germanus, the archbishop of Auxerre.

[239r] *Germanus antisiodorensis archæpisocpus*. I then napnkunnogha stadh som heter antisiodorus... [248v] ...i iærnteknom oc æro Amen. (249r is blank).

Fols. 249v-257v: Humble steps (Ödhmiwktinna Trappo); Swedish fragments from Suso's *Gudeliga snilles väckare (Horologium divinæ sapientiae)*. Edited in Bergström 1868-1870, 449-460.

[249r] Nw ær märkiande at tolf ærw ødhmiwktinna trappo... [251r] Fore paaska høgtiid naar ytarste naatward... [253r] (prayer) O ihu xpi liwaanda gudz brwdh... [254r] (*Gudeliga snilles väckare*) En sighir gudhlik snille at hwilkin som vil... [255r] *Af ondz oc godz reenliuismanz tekn*. Dylsk oc slio reenliwiis mæniskia... [256r] *At likna sik xpi pino*. Gudhlik snille saghde sinom kænneswen... [257r] af *heluitis pinom*. Gudhlik snille tedhe sinom kænneswen...

Fol. 252 is added separately; it also handles the Christ's crucifixion treated on fol. 251 and 253.

Fols. 258r-268v: Legends (defect). Edited in Geete 1902, 254-258 (fols. 267-268).

[258r] *Legenda et vita sanctarum siue tam virginum quam mulierum de mense Ianuaris Inchoabitur in Hoc quaternio. Ad laudens et gloriam viventis in secula seculorum.* [258v] (a guide to opening some common abbreviations; edited in Carlquist 2002, 83) Then theta skal læsa som j thesso quaternione scriwat ær...oc spar mykit perman tha theta til komber. [259r] *Genouepha.* Nokra digha ther æptir kom en storr høgðidhis... [266v] ...sancte genouephe til ewerdelikit amine amen. [267r] *Passio sancte macre virginis.* I then tima ther the two omille kesara... [268v] ...han swaris thet giordhe |

### *Structure*

i + VI-1<sup>11</sup> + 3xVI<sup>47</sup> + VIII-1<sup>62</sup> + 4xIV<sup>94</sup> + V<sup>104</sup> + II<sup>108</sup> + VI<sup>120</sup> + I<sup>121</sup> + V-1<sup>130</sup> + II<sup>134</sup> + 2xV<sup>154</sup> + IV<sup>162</sup> + II<sup>166</sup> + I<sup>167</sup> + I<sup>169</sup>; IV<sup>177</sup> + VI-1<sup>188</sup> + V<sup>198</sup> + VI<sup>210</sup> + IV<sup>218</sup> + II-2<sup>220</sup> + VIII-1<sup>235</sup> + III-3<sup>238</sup> + V<sup>248</sup> + IV+I<sup>257</sup> + I<sup>258</sup> + V<sup>268</sup> + i.

Paper; i + 268 + i fols. (flyleaves and fols. 125-126, 130 parchment); 14 x 22 (I part: c. 10,5 x 16,5; part II: varies); number of lines varies between different parts; one column, usually ruled (various methods of ruling). In part I prickings are often visible in the margins. Fols. 167 and 252 are inserted later on. Catchwords visible in the lower margins on fol. 11v, 23v, 35v, 47v, 70v, 78v, 86v, 94v.

Foliation in ink in the upper margin (1-268); fol. 109-169 pagination of the section in pencil in the lower margin. The draft has been marked with Arabic numbers, and the incomplete finalised version with Roman ones.

Several folia in the beginning of the book have been damaged. Most folia frayed around the edges and occasionally torn. The paper is dirtied in several places.

### *Script*

The book has several (up to 14) saec. XV hands writing different levels of gothic cursive. In part I there are at least two hands that have been connected to Vadstena brothers. Fols. 1-62 and 109-169 are (mostly) written by one hand that has been attributed both to Olaus Gunnari and to Johannes Hildebrandi (Thorén 1942, 176-184; Henning 1960, 154-157; Ståhl 1998, 38-39). Fols. 63-108 are written by one hand; Klockars (1979, 83-84) has suggested the scribe could be Vadstena brother Thyrnerus Andreae. The identification is based on the sign, appearing after a prayer request, that has been interpreted as letter ‘t’ on fol. 102v.

In part II there are several other hands that have not been identified. Geete (1904-1905, XIX) suggests the manuscript may have been taken back to Vadstena at some point to be completed, but this does not seem likely.

Fol. 218v: the protective litany mentions the name Thordo ‘libera me famulum tuum thordonem ab omnibus hiis peccatis Amen.’

### *Decoration*

In part I, apart from the draft, rubrics and simple Lombard-initials in red; often also emphasis of majuscels in red. In the second part of the book the decorations and their execution vary from section to section. Occasionally there are Lombards and rubrics in red, occasionally there are no decorations at all.

### *Provenance*

The book belonged to the Birgittine monastery of Naantali, where to it was carried presumably in 1442 by Vadstena brother Laurentius Haquini. Fol. 109r, upper margin: 'Nadendals closterbok medh brodher laurens haquini'. fol. 170r, upper margin: 'Nadhendals closters bok'. Fol. 239r, upper margin: 'Nadhendals clostersbok'

First parchment flyleaf verso: 'Syster cristin härmannszdottor äghir mik ok hon nyttar mik ille'. The text refers to Christina Hermansdotter who entered Vadstena Abbey in 1392 and lived there until her death in 1454. It is uncertain, whether the ownership marking is connected with the texts contained in the first section of the manuscript, or whether it refers to something else (Bolton – Hedström 2012, 293).

The book was found by Elias Brenner in Turku Cathedral and brought 1671 to the Archive of Antiquities in Stockholm. On the first flyleaf verso there is a note stating that the book was lent to Uppsala from where it was returned – after more than 30 years – to Stockholm in 1849. The shelf-mark of the National Library is on the inside of the front cover and the stamp of library on the recto side of the first flyleaf.

### *Binding*

Wood with plain brown leather covers. The spine has been renovated. A long-strap clasp was attached to the edge of the front cover; the catch was attached to the center of the back cover. Parchment leaves from an English saec. XII psalter were pasted to the front and back cover; the leaves are still present but the pasting has come loose (see Bolton – Hedström 2012).

### *History*

The manuscript includes a compilation of texts written during saec. XV, presumably in two separate places. The first part of the book (fols. 1-169) was written in Vadstena at the beginning of saec. XV century and donated to Naantali – presumably in 1442. The second part of the book contains various sections most likely written in Naantali. That the latter part of the book was composed from different independent collections of text also seems to be supported by the fact that there are ownership markings on several folia (109r, 170r and 239r). The differences can also be seen in the structure of the manuscript, which becomes very heterogeneous after the first part. The second part also exhibits a large number of hands writing their own, often short, texts.

The section written in Vadstena contains on fols. 109-121r, 131r-169v a draft of the text with several corrections and over-linings. A transcription of a fair copy was begun on fol. 122r-130v. It is uncertain why such an unfinished version was sent to Naantali.

After the monastery was closed, the book ended up in Turku from where it was carried to Stockholm.

### **Ville Walta**

#### *Literature*

Rich. Bergström, *H. Susos Gudeliga snilles väckare (Horologium æternæ sapientiae)*, Stockholm 1968-1970.

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Harald Wieselgren, *Helige Bernhards skrifter i svensk öfversättning från medeltiden*, Stockholm 1866.