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A FRAGMENTARY EXCERPT ON SAINT WALBURGA IN AM 764 4^{TO}

1.

THE MISCELLANEOUS MANUSCRIPT AM 764 4to, written in Iceland, possibly Skagafjörður, in the latter half of the fourteenth century,¹ contains on fols. 30r–38v a section which Kålund (1889–1894 II:185) entitles “Legender og blandede fortællinger, mest gudelige æventyr”. Fol. 34r–v in this section contains miracles attributed to the intercessions of a saint whose name never appears in full but who is throughout referred to as *W. Bekker-Nielsen* (1963) has identified the saint as Saint Walburga of Heidenheim (feast 25 February).

Saint Walburga was born ca. 710. The sister of Saint Willibald, bishop of Eichstätt, and Winnibald, abbot of Heidenheim, Saint Walburga was a notable example of the Anglo-Saxon monks and nuns who helped Saint Boniface in his missionary work in Germany. After education at Wimborne in Dorsetshire, she went with Saint Lioba (d. 782) as a missionary to Tauberbischofsheim in Nordbaden, where Saint Lioba became the first abbess of the convent. About 751, Saint Walburga entered the double monastery in Heidenheim, which had been founded by her brothers, and after Saint Winnibald's death in 761, she became abbess of the monastery. She died on 25 February 779.

In 776 or 777, the relics of Saint Winnibald were translated to Eichstätt; in 870, Saint Walburga's relics were laid to rest beside them in the monastery church that carried her name. From the rock around her tomb medicinal oil flowed, to which miraculous cures were attributed. Accordingly, her more

¹ Cf. Ólafur Halldórsson (1977:49): “... rithendur í 764 benda eindregið til, að það hafi verið skrifað í Skagafirði, og mál- og skrifareinkenni koma ágætlega heim við að handritið hafi verið skrifað um 1376–1386”. See also Stefán Karlsson (1977:116–117). For a discussion of the hand(s) of AM 764 4to and the manuscript's association with the scribes (Brynjólfur Bjarnarson [d. 1381] and his son Benedikt [d. between 1415 and 1421]) of Akkrar in Blönduhlíð, see Foote (1990:57), who gives a summary of Ólafur Halldórsson's (1963) and Stefán Karlsson's (1970) deliberations on the matter.

usual attributes are a crown and a sceptre with a phial of oil. In 893, her relics were inspected and dispersed, some to the Rhineland, others to Flanders and France. Many churches and chapels in Europe carry her name, and she is the patroness of a number of monasteries and fraternities.

Despite her popularity, the only testimony to any knowledge of Saint Walburga in Iceland is AM 764 4to, where she appears in the company of a number of saints, including Malchus, Remigius, Elizabeth of Schönaue (ed. Widding and Bekker-Nielsen 1961), the saints of Selja, Cuthbert, Bede, and Edward the Confessor, most of whom, like Saint Walburga, appear to have enjoyed limited popularity, if any, in Iceland. Fell (1981:98) suggests that the proximity of the selections dealing with the three Anglo-Saxon saints — Walburga (fol. 34r-v), Cuthbert (fol. 36r), and Bede (fol. 36r) — may indicate “that the compiler was working from a single source for his material on the Anglo-Saxons here ...” As Cormack (1994:35) notes, the excerpts on Bede and Cuthbert are so brief that such a source would be extremely difficult to identify.

2.

A diplomatic edition of the excerpt on Saint Walburga in AM 764 4to fol. 34r-v is presented below. Abbreviations are expanded in accordance with the normal spelling of the scribe. Expansion of abbreviations by means of a supralinear symbol or letter or by means of contraction are marked in italics. In the case of abbreviation by suspension, the expansion is placed in parentheses. Words or letters now illegible but assumed to have originally been in the manuscript are printed in square brackets. Matter never present but presumed to have been inadvertently omitted is added in diagonal brackets.

The expansion of *W* (= Walburga) in the oblique cases poses a problem and merits comment. The name appears four times in the acc. case (34r14, 34v3, 7, 36) and is written *W* with a superscript *a*; accordingly it is expanded ‘Walburga’, although this is in accordance with neither Icelandic nor Latin inflections. In the dat. case it occurs once (34v19); it is written *W* and expanded ‘W(alburga)’. There are eight examples of the gen. case. In three of these (34r19, 34v12, 37) it is written *W* with a superscript *v* and expanded ‘Walburgv’; in one (34r23) it is written with a superscript *e* and expanded ‘Walburge’; and in the remaining four (34r11, 27, 34v28, 32) it is written with the *ar*-abbreviation sign and expanded ‘Walbugar’.

The upper right-hand corner of the leaf has been torn with the result that about one-third of a line of text on each side has been eliminated. Moreover,

the red chapter headings on 34r24, 34 and 34v8, 20, 36 have faded to such an extent that they are now virtually illegible. For deciphering those that are legible or partly legible, I am indebted to Mariane Overgaard and Jonna Louis-Jensen. Ólafur Halldórsson was of assistance regarding the reading of some of the faded letters in the margin of the manuscript. Finally, it should be noted that the chapter headings all appear immediately after and on the same line as the conclusion of the previous miracle. The text of the new miracle begins on a new line but continues on the previous line in the space left between the chapter title and the margin. The only exception is the last miracle, where the chapter title fills the space between the last word of the previous miracle and the margin.

34r ¹ [0000000000000000] a[t] hann fyndiz^a eigi af h[ans] honndvm ok er hann fann þan stad er hann ætl²ladi a[t] myrda hin vegna ok leggja hann nidr af sínvm herdvm, geck honum þad vist eigi þuiat gud sa ³ glæpin þuiat hinn dauði var fastr uid herdar ok med ongri list fieck hann uid hann skilín tok hann þa at ⁴ reika uestæll stad fra ok ad^b med mikilli hrygd ok *hneyking^c vissi hann þa ugiortla hvat hann skyldi ⁵ af ser gera ok er her var komþ hans hag kom ek þar at kenda ek þenna mann ok spurda ek eftir ⁶ hui hann bæri ser aherdvm hinn dauða en hann sagdi mer allan til gang sem fyrr grefnir^d. ek uillda frelsa ⁷ hann sva sem kunníngia mín af liotri skemd bra ek sverþi er ek bar ok ætlada ek at snída af ⁸ honum hinn dauða, en þa vard odru uísv, þuiat þegar minar henndr snurtv hinn lifanda ok ⁹ hinn dauða vrdv þær sva fastar uid þa sem þær væri límdar med sterkazta bikí. þa fan ek ¹⁰ ad gud reiddiz mer ok hans sæla uínkona. tok ek þa at idraz míns glæps^c ok bidia mer ¹¹ miskunnar hinn milldazta drottín ok þar med arnanar orþ sælla(r) Walburgar ok uitia kirkíu hennar, ok ¹² skiott eftir þetta fieck ek huggan sva at ek uard lauss matra ek þa ganga hvert er ek ¹³ uillda. lypta. ek þa augvm mínum til hímíns lofanndi hinn milldazta guþ ok hans kil¹⁴æru mey Walburga bar hann þa enn sína byrði sem aþr allt þar til at hann kom at anní rín skl¹⁵amapíz hann veslugr sínar suiuirþíngar uilldi hann þa helldr deya en lifa ok ætladi at ¹⁶ fyrirfara ser j anní fleygír ser sidan ut j díup arínnar var þa þuilikaz sem vazfallid nel¹⁷ttadi sva liotri ok ferligri brad (ok) kastadí ollv saman upp aland. þa uard ek míog otta slegiⁿ ¹⁸ er ek sa þuilikan hlut ok er sa hinn aumí med

^a fyndiz] uncertain; the n looks more like an o.

^b ok ad] written together.

^c hneyking] kneying MS.

^d grefnir] uncertain; n looks more like an o.

sína byrþi uar aland komínn, uildi hann leil¹⁹ta med ollu megní at komaz til klaustrs sællar Walburgv en þers var éingi kostur þuiat þegar hann l²⁰ kom til þers enndímarks er la til klaustursins, mattí hann hvarngan fot hræra fram aleid. vil²¹lði þersi uirþulig mæst at þersi madr tæki þunga skript ok langa firir sva mikid afl²²brot segir latínu bokín er skyrt huilíkan ennda þersi madr hefir feingid asínní uesolld. ok er pilal²³grímr sællar Walburge hafdi utí sva skrifadan atburd gerdi liubila abbadís ok allir þeir er heyrdv gerdv l²⁴ margfallðar þackir hæsta gudi þeim er éinn gerír dasamliga hluti ahínní ok a jorþu [00000]ígu l²⁵

[J] þeim stad er h(eitir) thiele var éinn madr komínn fyrir litlu af brittannía med kaup monnum hann varþ díofulodr sva l²⁶ at hann beit ok bardi alla þa er hann kom jnand. sidan var hann tekínn ok byndínn sterklíga j vxa l²⁷ hud ok eftir fa daga hetv fyrir honum hans heímalígir uínir ad færa hann til kirkiu sællar Walburgar ok er þeir l²⁸ ko[m]v til þorz munklifissíns tok hínn æri hát at kalla at hann skyldi eigi færdr vera til kirkiu guds l²⁹ uínkonu. en þeir <er> hann barv færdr hann allt éins fyrir gud's' *altari^a þeirar kirkíu er geymdiz heilagur doml³⁰rínn. la hann þar fram yfir aftan song. tok þa hans meín at vaxa en er uti var completoríum l³¹ toku at mínkaz hans ferlíg læti la hann þadan af kyrr allt til morgvns þa lietv brædrv kirkil³²iunnar syngia messo til heilsv botar þersvm manní fíeck hann þa sva skiota bot at honum l³³ gafz guþs likamí af kirkíunní. eftir þad reis hann vpp alheill ok fiell til bænar þackanndi gudi með l³⁴ hárrí rōdd ueitta heilsv. hvarf hann sidan aftr til sínna heimkynna

þaatr l³⁵

[S]Á: var annar madr litt halldínn j þui þorpi er wisibadun kallaz j herudum mogoníe er Martinus l³⁴ h(et) þad var han's' l³⁶ meinsemd at hans límir skulfv allír sva framt at hann gat varla e(dr) eigi neyt fædv an l³⁷ annarra fulltíngí en ef hann uildi drecka þa er natturan beiddi skalf hann sva at hann l³⁸ gat ef dryck tekid utan med þui at hann helldi sínv hofdi uid uegg edr þili l³⁹ edr éinn hverr helldi með tueím honndvm hans hofdi. þui læ hann leingzt[um l⁴⁰ j] sæng ok lifdi uip þa olmosv er gopir menn ueitru honum fyrir guds skyld l^{34v} þa skaut honum þui jhug at heita agud ok hans sæla uínkonv W[alburga] [0000000000000000] l² komínn sat hann fyrir framan kor j kirkíunní flaut blod af hans munní ok [nos]vm^b. þa gengv [menn] l³ nuckurir af halfv

^a altari] altariSS MS.

^b [nos]vm] uncertain; the v is legible, but of the superscript abbreviation there is only a trace, and what is visible of the letter preceding v does not look like a s.

kirkíunnar er þeir heyrdv at hann kalladi a heilaga mey Walburga ser til ^{l4} fulltings, ok er þeir komv þar at sem hann sat sa þeir vordna fagra iarteígn, þuiat sa er þar <var> koml⁵inn míog uanmegn(a) ok j ollum límum lama<dr> var nv styrkr ok heill vorþínn. ok er allir ^{l6} nærr veranndi menn lítv sva skíota heilsv honum ueftta lofudv þeir gud med hafum roddum ^{l7} ok hínu helguztu mey Walburga er uirþiz ad gledía sína þionostv menn. þionadi þersi ^{l8} madr síþan alla sína daga med mikilli godfysi iþeim sama stad

[þ]a[a]tr ^{l9}

[J] Halfum gallie ok equitanníe hafa biskupar þar þann uana uid þa idranndi menn er j stærstv af ^{l8} brot hrapa at skrifl¹⁰ta þeim med þeim hættí at bínnda skal uid þeira hals þungan steín med iarnbaugum e(dr) sla jarnhrinl¹¹ga vid þa miþia e(dr) armleggi ero slikar skriftir settar oþrum til uirþ sionar. einn af þuilikum sem ^{l12} nv voru taldir kom til klaustrs sællar frv Walburgv kunnígt gerandi þar formonnum kirkíunnar at jarn hefdl¹³i verip slegid um hans bada armleggi fyrir sítt af brot ok er hann hafdi sott til kirkíu h(eilags) odelríl¹⁴cí spratt brott af hans hægri henndi þad iarn er þar var um slegid. en nv er hann stod abæn sínní ^{l15} einn dagh jkirkíu sællar guþs uinkonu fírir framan kor motí messv ok hann mundi bidl¹⁶ia med ollv kostgiæfi ser hialpar hinu sæluztu mey spratt brot af hans uinstri henndi ^{l17} þad iarn er hann hafdi aþr borid med myclum uhægínnndum nídr agolfid fyrir hans fætr ok ^{l18} er hann sa þuilika íarteígn, uarþ hann geysi gladr sem uon uar gefandi myklar þackir jesv ^{l19} christo ok hans uirduligri frv W(alburga) var sidan þad sama iarn fest upp amurín til nord(r)s ímusterinv til æl²⁰fínligrar mínningar sagdrar iar-teígnar guþi se lof ok dyrþ an ennda

[00000] ^{l21}

J Anni rínn stenndr ein litil ey, er Batna h(eitir) jhuerti stenndr þad þorp er heitir líethne þar bio sv kol²⁰na, er berethl²²a h(et) hun bauþ sínum þionostu monnum at þeir skyldv aka sæþi hennar jkornhlodu asialfan messol²³dagh bartholomei postola gud reiddiz henni ok hans postoli meþ þeim hætti at þa <er> hun kom á akrinn tok hun eítr ^{l24} manípulum þad kollum ver bunndín e(dr) kerfi ok hugdiz at lata j fyrir skipada hirdzlu þa uurl²⁵dv hennar badar henndr isenn fastar uid bunndíníþ sva hun gat onguan fínger hrært fyrir annl²⁶an þa uard konan miok otta slegín. gerþi síþan þenna at burd ollum kunnigan ok huersu til ^{l27} hafdi borid um hennar uesold. Sidan var hon leidd kirkíu fra kirkíu af sínum bonnda ok heimal²⁸monnum þar til er hun kom til kirkíu sællar Walburgar Síþan liet hun kalla til sín uorþ kirkíunnar þann er til ^{l29} þers var feíngínn at acta þa luti sem kirkíuna kunnv at snerta anott ok degi. gerþi hun honum ^{l30} kunnigan allan til gang sinnar þar kuamu. en kirkíu

vorþrinn bad hana bida með þolín mæl³¹þi ok ganga brott um lítinn tíma. hun gerdi sua en vm kuelldit sidla hvarf hun aftr ok geck jnn j³² kirkíuna fyrir altari sællar Walburgar ok mott ottu saung er ver gengum til kirkíu segir kirkíu geymarínn sa[m]³³ ver hana líggia fyrir altari ok hennar hægri honnd leysta af bvnndíninu en eftir morgín tídir ok ollum monnum³⁴ brott gengnum af kirkíunní varþ hun lidug af ollu klandi ok heil sem henni hefði ecki þungt at³⁵ boríz ok er hennar fylgdar menn litv hana hafa odlaz sva fagra íarteign lofuðu þeir mikiliga³⁶ hæsta guð, ok allir þeir er þersa iarteign sa ok heyrdu ok sælu guðs uínkonv frv Walburga

[00000]³⁷

[J] þui þorpi er heitir santuvíc ok stenndr nærr kirkíu sællar Walburgv var eínn madr hann ati ser husfrv hun var³⁸ kuenna friduž ok hæfilát jollu meðferþi er het uvolgod hun varþ fyrir heilsvleysi aþann há[tr]³⁹ at at henni kom mikil fauizka rausadi hun marga vheyrdar hluti an aflati hun tok a[l]⁴⁰ld[ri] dryck ne fæpu utan nauþig Suefnar hennar uurþu litlir e(dr) nær ongvir mæd

3.

According to Bekker-Nielsen (1963:104), the source of the first miracle — about a man who murdered a pilgrim and was forced to carry the dead body — is the last miracle recorded in the miracle section (“*Varia miracula ope S. Walburgis patrata*”) appended to the life of Saint Walburga allegedly written by Bishop Adelbold of Utrecht (d. 1027; “*Vita S. Walbvgis auctore Adelboldo Episcopo Vltraiectino*”) in *Acta Sanctorum* (Feb. III:542–546, esp. 545–546; *BHL* 8766). Only about one-third of the translation has been preserved, and a comparison with the Latin reveals that it is somewhat abridged; however, it faithfully retains the outline of the story and contains no information not found in the Latin text with the exception of the reference at the end of the miracle to “*liubila abbadís*” (presumably abbess Lioba [d. 782] of Bischofsheim). Rather than dismissing Bishop Adelbold’s text as the source of the Icelandic text on the basis of one divergence, it seems reasonable to propose that either the Icelandic translator knew of the connection between Saint Walburga and Saint Lioba (after having been trained under Tatta at Wimborne, Walburga was sent to Lioba in Bischofsheim) or that the version of Bishop Adelbold’s miracle used by the Icelandic translator contained the reference.

Tandem hoc inuento, dum amplexum à se corpus conaretur deponere, cœpit à

mortuo viuus arctiùs constringi, vt nullo conamine funeris pondus à se potuisset disiungere. Quid faceret infelicissimus? Anxius quocumque pergere studuisset, indeclinabilem sui facinoris proditricem ad se tenacissimè conglutinatam, horrorem cunctis incutiens, comportauit. Cui intèrè fatigabiliter de loco ad locum vaganti quidam sibi cognitus obuiauit; sed conspecto tantæ horribilitatis onere penè exanimis expallescens, tandem animo recuperato, cur tam horrificæ molis baiulus extitisset percunctatus est. At ille, vt sibi familiari amico credulus cunctum huius commachinationis ordinem referebat, & vt suæ calamitatis commisertus grauedinem, quâ miserrimè comprimebatur, à se excludere quodam modo comprobaret. Tunc ille facilè suo amico posse succurrere arbitrans, arrepto gladio quem secum ferebat, mortificati corporis brachia, gestantis amici ceruicem viuaciter complexantia, articulatum, nisi aliter nequissit, abscindere volens, quatenùs suum ab huius inauditi ludibrij violentiâ crueret amicum. Sed res mira & stupenda, & in Domino Iesu Christo laudanda: mox vt manus illius mortui coherentes laceratos attigerant abscindendos, abscissoris corpus quasi tenacissimo bitumine conglutinabatur illis duobus. Sed statim diuinâ miseratione compunctus suorum scelerum collacrymando reminiscens, precabatur, quatenùs immensa Dei clementia per B. Walburgæ suffragia sibi miserrimo nimiumque facinoroso misereri dignaretur. Cui huiusmodi supplicanti, suaque ad S. Walburgam vota multifariè pollicitanti, multumque eiulanti dixnexus est corpus, & nimium libero consolatus vtebatur incessu, erectis oculis ac manibus Deum semper & vbique, sanctamque glorificans Virginem.

Tunc pariter terrifico sarcinarum pondere vsque ad littus Rheni comitabatur, ibique dum aliquantulum constitisset, præscriptus miser tanti oneris grauitate & dedecoris confusione afflictus, malens mortis subire interitum, quàm detestabilis & ingrata vitæ fastidium diutius sustinere, Rheni alueum conscendens, quatenus sic sibi suoque cadaueris coagulati ponderi ignotam acquireret sepulturam, cum omni impetu se præcipitauit in illius abyssi voraginem. Sed Rhenus tanti criminis immunditiam, suam prædam non esse præsumens, absque vllâ morulâ parricidam cum suo morticinio viuum ad littus reuomuit. Stupefactus autem nimiumque exterritus eiusdem conuiator, & de eius direptione nimis congratulans, sicut de alterius calamitate collacrymans, tandem miserabilem cum miserabili onere derelinquens, ad S. Walburgæ monasterium concito cursu aduenit, rei que gestæ seriem per ordinem veridico ore ibidem cunctis narrauit: summi que iuramenti approbatione affirmare, si permetteretur, libentissimè voluit. Fertur namque præfatus funeris captiuitate detentus, B. Walburgæ Virginis præsidia sæpè voluisse adire, sed numquam illius ecclesiæ confinia posse contingere: vt liquidò monstraretur quanti reatus existeret vinculo colligatus, qui sic procul, ne ad S. Walburgæ

monasterium villo modo pertingere posset, coërceretur. Hunc multi cum iam sæpè dicti oneris mole, qui tunc temporis extiterunt, viderunt: vnde constat nequaquàm esse falsum, quo tam plurimorum attestatione esse verum corroboratur.

Hæc itaque signa & prodigia hîc nunc scripto comprehensa, quæ Diuina maiestas in illâ nouitate subleuationis ex monumento corpusculi, Deo & hominibus adamandæ Virginis peregit, multùm laudanda & admiranda sunt. Sed adhuc in diuersis per totum Francorum regnum prouinciis, quæ eiusdem Virginis reliquiarum pignoribus illustratæ consistunt, quotidie plura excellentioraque præconio digna efficiuntur per Iesum Christum Dominum nostrum, cui est cum Patre & Spiritu sancto perennis gloria in secula seculorum Amen.

Concerning the next four miracles — about the healing of a man who was possessed by the devil, about the cure of a man who suffered from tremors, about a criminal whose chains were removed through the intercession of Saints Ulrik (bishop of Augsburg; d. 973) and Walburga, and about a woman whose request to drive home the harvest on the feast day of Saint Bartholomew (24 August) caused her hands to be stuck to a sheaf — there can, as Bekker-Nielsen (1963:103) points out, be little doubt that they are translations of the miracles included in a letter from the custodian of the church of Tiel to Bishop Adelbold (“*Epistola Custodis Tilensis ad Adalboldum Episcopum Ultraiectinum*” (*Acta Sanctorum* Feb. III:546–547, esp. 547; *BHL* 8767). A comparison with the Latin shows that the Icelandic translator is faithful to the Latin source, yet treats it somewhat freely, among other things by abridging the miracles. Moreover, some of the proper names have been transformed, especially in the fifth miracle, where the island “Them” and the village “Lechne” appear as “Batna” and “Liethne”, respectively.

Erat quidam ex Britannîâ conductus à mercatore in nauim suam: hic veniens ad Tiele, arreptus est à dæmonio: quem nimis furem, dum sui eum verbis compescere conarentur, insiliens in eos, manibus omnes dilaniauit. Postea verò, dum furias eius ferre non possent, comprehenderunt & in corium bouis (quod linguâ Britanniorum Hudifac vocatur) illigauerunt. Tum verò in tantum debachatus est, vt mirum in modum circa brachia, vbi lora eum constringerant, magnitudine ouorum tumores excrescerent. Post paucos autem dies sui familiares in vecte eum afferentes, attulerunt ad ecclesiam S. Walburgæ. Fortè ibi custos ipsius monasterij ante portas constiterat: cognoscens autem caussam eorum, vt illum in ecclesiam introferent, iussit: qui miser summo clamore, ne id fieret, prohibere moliebatur. Illi tamen hominem introferentes, posuerunt super gradus, vt iussum est, ante altare: & Vespere iam incipiente

decantari, tum verò voce horribili, seipsum infrà corium discerpens, maiore vi miser sæuire cœpit. Denique vbi ad Completorium ventum est, iam saniori mente, vt nobis visum est, quieuit: & immobilis iacens vsque ad horam alterius diei primam sic permansit. Conuocauit itaque custos ecclesiæ Fratres, & Missâ pro infirmo celebratâ, & psalmis congruis cum litanîâ decantatis, traditum est ei corpus & sanguis Domini. Quæ postquàm gesta sunt, nobis astantibus, purgatus dæmone, solutus est, & prostratus aliquamdiu in oratione, surrexit: & secundùm illum Euangelicum tulit grabatum suum, & ambulauit in domum suam. Per omnia benedictus Deus, qui in Sanctis suis tanta mirabilia, etiam in nostris diebus, operari dignatur.

Alius etiam de villâ Wisebadon in finibus Magontiæ, nomine Martinus, miserabili aspectu venit ad S. Virginis monasterium. Tremebat enim toto corpore intantum, vt ad omne opus inutilis videretur; & neque satis commodè incedere vel sedere, aut stare valeret. Si quando cibum capere deberet, tanti tremoris erat, vt vix aut nullo modo sine auxilio alterius manum ad os ducere posset. Si verò potum exposceret, non aliter, nisi caput ad parietem comprimeret vel alius quis manibus ambabus illud teneret, bibere potuit: accubitum, quem nox obtulis, sæpiùs habebat. Hic apud nos fidelium eleemosynis circa hebdomadam sustentatus est. Sextâ verò feriâ adueniente, is in ecclesiâ S. Walburgæ primo manè iuxta chorum sedebat, cùm repentè ex ore illius & naribus erumpens sanguis stillabat. Tum illi qui circa altaria erant orantes, audito eius humili clamore, accurrebant: nosque, perceptâ tantâ benignitate Dei, conuenimus: & illum, qui antea omnibus membris concussus erat, sanum & quietum sedentem inuenimus: qui postea nullam læsionem corporis sustinens, in monasterio ipso per annum pro accepto beneficio seruiebat. Nos verò, aduolantibus vicinis, in ecclesiâ magnis vocibus in commune Deum laudauimus, qui suo pio respectu, & merito S. Walburgæ, nos lætificare dignatur.

In confinio Gallorum & Aquitanorum Episcopis ea consuetudo est, vt ad pœnitentiam vocatis lapides magni ponderis cum circulis ferreis ad collum suspendant: vt ventrem hominis ferro circumdent, siue brachia itidem ferreis circulis circumligent: & litteris, facinore eorum commendato, per diuersa mittant loca, vt per hanc pœnam erubescendo grauiùs affligantur, & ad perpetrandum tale scelus, terrorem ceteris incutiant: parricidarum, vel aliorum horum similium ea pœna est. Talium peregrinorum vnus ad nos venit, & brachia prædictâ pœnâ circumligata attulit: sed circulus, qui dexterum brachium ambebat (vt ipse, & qui cum eo erant attestabantur) ad oratorium S. Ochelrici dilapsus est; sinistrum verò adhuc ferro impeditum gestabat. Hic ipse cùm vno die, sicut sæpiùs, suffragia S. Walburgæ imploraret, ante Missam venit & iuxta chorum stetit. Cumque sic aliquantisper staret & oraret, circulus de

brachio iussu Dei solutus in terram ante pedes eius decedit, & circumspiciens, quod ipsi acciderat, cum ingenti gaudio ipse miratus est. Ille verò ferreus circulus, ob monumentum tanti signi, in aquilonari parte eiusdem monasterij in muro defixus, usque hodie dependet.

Parua est insula Them, habens villam nomine Lechne, in quâ habitabat mulier quædam, quæ vocatur Bereheta: hæc in sacratissimâ festiuitate S. Bartholomei Apostoli, dum sui segetem in horreum recondendam, domum carro deducerent, obuiam procedebat, & se manipulos in quoddam tectorium, quod barbarâ linguâ, Barg, vocatur, iactandos properabat. Cumque iam manipulum manibus comprehendisset, utræque manus manipulo mox adhæferunt; & articuli in eo quod comprehenderant ita sunt innodati, vt sine sectione nullo modo diuelli possent. Expauit mulier, & ipsa suâ infelicitate, quod sibi accidisset, cunctis innotuit. Ducta est itaque à suis familiaribus per ecclesias; tandem venit ad portum Tiele, ad monasterium S. Walburgæ, manipulum portans accessit. Obtulit se prædicto custodi; quid illi esset agendum, flens humiliterque sibi intimari precabatur. Cui cum responsum esset, vt misericordiam Dei cum patientiâ expectaret, discessit; & sub occasum solis vt iussum est, rediit. Hæc posita est ante gradus altaris: & euntibus nobis ad horas matutinas, reperimus eam ante altare iacentem, & dexteram manum à stramine solutam. Peractis verò matutinis laudibus, & omnibus egressis, relicta est sola ante altare. Interim illa cœpit se volutare hac & illac: viditque ille custos subito manum extensam: & stramen, quod in eâ continuerat, coram altari proiectum. Surrexit ita mulier sana, & maritus eius cum aliquibus vicinis suis adueniens, & videns vxorem illæsam, benedixit Deum: qui acceptam cum magno gaudio redierunt in sua. Hæc ab illo custode & à multis visa tibi, Illustrissime Præsulum, descripta sunt, ne aliter referentibus, quàm acta sunt, credas.

The final miracle, of which only the beginning is preserved in AM 764 4to, is a translation of the miracle recorded in a letter described by the editors of *Acta Sanctorum* as "Epistola eiusdem Custodis Tilensis ad Immonem Diaconum" (Feb. III:548; *BHL* 8768):

Santuuichem villa, quam à Tyele flumen diuidit, quæ tibi quoque nota est: in hac erat vir habens vxorem speciosam, & honestate vitæ laudabilem, nomine Vulgod, quæ siue illud dixerim illusionem dæmonum, siue phrenesim, patiebatur: quidquid tamen horum esset, certè sanæ mentis non erat, & verba peregrina humanæ sobrietati sine intermissione loquebatur. Cibus neque potum, nisi coacta, capiebat, somno quiescere non poterat. His incommodis tota familia fatigata, vir eius mæstus venit ad nos, casum suum indicans, rogabat

vt ægram visitaremus. Quò; cùm venissemus, illa toruis oculis in nos intenta, vix nos cognoscebat: quia plerumque hominum notorum, siue etiam familiæ cognitionem amittebat. Commiserati eius vexationem, fecimus eam flumen transferri, & ante altare S. Walburgæ poni. Post paucos autem dies orationibus & meritis sanctę Virginis, pristinæ sanitati est restituta, magnumque gaudium non solùm nobis fecit, sed etiam suis domi attulit. Si testem huius signi habere cupis, fratrem tuum, an ita se res habeat, interrogabis; qui hanc, marito suo in illâ miserabili cæde Frisiorum interfecto, duxit vxorem.

As to how the Latin accounts of Saint Walburga found their way to Iceland, Bekker-Nielsen (1963:104) suggests that a returning pilgrim or student brought them with him possibly from Tiel, which was an important port. He emphasizes the fact that the story of Saint Walburga's life and miracles was in some respects a rarity, since she was not included in the *Legenda aurea* through which she could have been known in Iceland. While it is true that Saint Walburga is not included in Graesse's (1890) edition of the *Legenda aurea*, it should be stressed that the *Legenda aurea* tradition did not by any means remain stable throughout the Middle Ages. In fact, the *Legenda aurea* seems to have continually expanded to include additional lives. Cult interest is, of course, a major reason for these additions, but the specific needs of monastic communities must also have been a primary factor. Legends were the most commonly used literature in daily communal readings, and the "original" corpus of the *Legenda aurea* could provide only about 170 at the most for this purpose. Williams-Krapp (1986:231) notes that an anonymous Latin *Legenda aurea* printing of around 1470 contained no fewer than 448 saints' lives. While it may be that the legend of Saint Walburga came to Iceland independent of any legendaries, the possibility that it was included in a *Legenda aurea* type legendary that comprised, perhaps, also the lives of Saints Cuthbert and Bede cannot be excluded.*

* The hand at fol. 34 of AM 764 4to is discussed in more detail in an unpublished dissertation by Svanhildur Óskarsdóttir, *Universal history in fourteenth-century Iceland* (London, 2000), at pp. 29–30 and 40–43. Ólafur Halldórsson has also made a recent examination of the manuscript: see *Ólafs saga Tryggvasonar hin mesta III* (EA A3, Copenhagen, 2000) at pp. 101–108. Readers are also referred to Svanhildur's article in this edition of *Gripla*, pp. 79–124. Editors.

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