

Helsinki, National Library, A^o II 29. ‘Antiphonarium Ilmolense’

Saec. XVI² (before 1579), Ilmajoki? (prov. Ilmajoki saec. XVI3/3)

Contents

Antiphonary, defect.

Fols. 1r–4v, 5r–v, 6r–39v, 40r–55v, *proprium de tempore*, from the middle of the office for the Third Sunday in Advent to Palm Sunday and from Good Friday to the second and third ferial days in Rogation.

‘Suscipe uerbum uirgo Maria ... [fol. 2v] ... *Dominica quarta* ... [fol. 4v] ... *Infra natiuitatis Christi ad uesperas* ... lauda anima. Leuate [fol. 5r] capita uestra ecce ... antiquae felicitates aeternae. Hodie. Descendit [ostensibly as a catchword; fol. 6r] | fructus uentris tui ... [there are words missing on fols. 7v line 12–8v line 8, 10r line 7–11r line 9, 12r line 4–13v and 20r lines 7–12; fol. 37v, *Dominica de Passione*] Ego sum qui testimonium prohibebit... [fol. 39r] ... [*Dominica in Palmis*] Clarifica me pater ... Ipsi uero non cognoscerunt uias ... [fol. 39v] ... confundantur omnes qui me persequuntur [fol. 40r] *Feria quinta in Cena Domini* ... [fol. 55v] *Dominica quarta [post octauam Pasche]* ... *Feria secunda et tertia in rogationibus* ... mundus fieret. Alleluja Cantatur[?] Benedictus.’

Fols. 56r–59r, *proprium de tempore*, Palm Sunday.

‘*Dominica in Ramis palmarum*. Collegerunt pontifices et pharisei ... [fol. 58v] ... cum eo surrexit, Alleluja. Domino sacerdotes uersum ecce [after which notation without text up to the middle of fol. 59r]’

Fol. 59v, blank staves only.

Fols. 60r–69v, *proprium de tempore*, offices for Pentecost, Trinity and Corpus Christi.

‘*Historia de sancto spiritu*. Veni sacte spiritus ... [fol. 63v] ... et pro mundi uita. Alleluja, Alleluja, Magnificat. *Hystoria de sancta trinitate*. O beata et benedicta et gloriosa [fol. 66v] ... tibi gloria in secula. Magnificat. *Hystoria De Corpore Christi, responsorium ad uesperas Homo. Sacerdos in aeternum* ... [fol. 67r] ... deus ipse sumitur [followed by notation without text, with the exception of some saec. XIX markings in pencil, and, on fol. 69r–v lines 12–2, ‘O sacrum conuiuium ... nobis pignus datur, Alleluja’, in saec. XVI–XVII hand.]

Fols. 70–87r, *proprium de tempore*, from the First Sunday after Trinity to the 25th Sunday after Trinity.

‘*Dominica prima post festum sancte trinitatis sabbato precedent ad uesperas responsorium dominus qui eripuit* ... loquere domine quia audit seruuus tuus ... [there are words missing on fol. 76r–v lines 12–12; fol. 87r] ... *Dominica XXV*. Cum subleuasset oculos Iesus ... quia hic est saluator mundi. Magnificat.’

Fols. 87v–90v, office for the dedication of a church.

‘Sanctificauit dominus tabernaculum ... [fol. 90v] ... salus a Deo facta est. Alleluia. Magnificat.’

Fols. 90v–109v, 110r–142v, mostly *proprium de sanctis*, with offices for SS Philip and Jacob (without words), St Henry, St John the Baptist, SS Peter and Paul, *visitatio Mariae*, St Mary Magdalene, St Jacob (defect), All Saints, St Martin, St Andrew, *commune apostolorum*, St Olav (without words), St Lawrence, *assumptio Mariae*, *purificatio Mariae*, St Catherine, St Michael the Archangel, *natiuitas Mariae* and *exaltatio Crucis* (defect).

‘[Fols. 90v line 14–93v have notation and initials without text but for saec. XIX markings in pencil, beginning with fol. 90v ‘Philippi et Jacobi’. Fol. 94r] *In primis uesperis Sancti henrici episcopi et martyris*. [G]aude cetus fidelium ... [fol. 97r] ... cetus fidelium. Magnificat. Ingresso Zacharia templum ... [100r] ... redemptionem plebis sue. Magnificat. Quem dicunt homines esse ... [fol. 103v] ... non sunt separati. Magnificat. Sacerdos noue gratiae et ... [fol. 106r] ... uerusque sol retegitur. Magnificat. Recumbente Ihesu in Domo pharisei ... [fol. 109v] ... et ungento unguebat. Magnificat. O beate Jacobe ... adhuc mortalem in Dei [fol. 110r] *In festo omnium sanctorum* ... O quam gloriosum est ... [fol. 113r] ... et semper perfrui. *Sancti martini episcopi* ... O beatum pontificem ... [fol. 117r] ... nobiscum in aeternis. Magnificat. *Sancti Andree apostoli* ... Vnus ex duobus ... [fol. 119v] ... qui pependit in te. Magnificat. [fol. 120r] Estote fortes in bello ... [fol. 122v] ... duodecim tribus israel dicit Dominus. Magnificat. [there are only notation and drawn initials on fols. 122v line 8–126r line 13; a modern marking in pencil on fol. 122v: ‘Olavi regis’. Fol. 126r] Beatus Laurentius dum in ... [there is a chant without words on fol. 126v lines 4–6] ... [fol. 129v] ... thesaurus ecclesiae dedit pauperibus. Magnificat. [on lines 4 – 7 there follows a chant without words, after which] [T]ota pulchra es amica mea ... [fol. 131v lines 9–13 lack words, as also fol. 132 lines 3–8] ... [fol. 133r] ... cum Christo regnat in aeternum. Magnificat. *In purificatione Be[a]te Marie Vir[gi]nis ad uesperas super psalmos Antiphona*. O admirabile commercium ... [fol. 133r lines 12 – 13 lack words; fol. 135v] ... et benedixit deum. Magnificat. [fol. 136r] *Hystoria de festo Katherine martiri uirginis*. Virginis eximie katerine ... [fol. 137r] ... non deneges ~~suffragia~~ suffragia. Magnificat. *Historia In festo Beati Michae[li]*. Domine sacrum mysterium ... [fol. 139v] ... contingamus et mente. Alleluia. *In natiuitate beate uirginis ad uesperas super psalmos Antiphona*. Haec est regina uirginum ... [fol. 142r] ... donauit nobit uitam sempiternam. Magnificat. *In exaltatione sancte c[ru]cis* ... [C]rux fidelis inter omnes ... O Jesu filij Dei et admirabilis for[is]’.

On fol. 94r: ‘Anni 428 post mortem sancti henrici’; the annotation, in a hand that also seems to have copied text for the book, has thus been made in 1579. The office also has Lutheran changes to its text. A hand has supplied Biblical references for the office for the dedication of a church (fols. 87v–90r; see also fol. 61r). There are also numerous saec. XIX–XX annotations in pencil, especially to the passages without words.

The book appears to be a copy of a medieval Dominican antiphonary that has been revised for secular usage; this is suggested by some of the rubrics, e.g. on fols. 42v and 43r, where reference is made to ‘frateres uel pueri’, ‘pueri uel fratres’ or simply ‘frateres pueri’, suggesting that an original text and later emendations to it have been copied without differentiation (see already Schalin 1946, 42).

Structure

1^I + 6^[a-f] + 142 + 1^{II}; paper. 21x32 (16–16,5 x 23,5–25); notation and text on 14 lines in one column (no ruling). Modern foliation in pencil in the middle of the upper margins (up to fol. 93) or in the upper right-hand corners (fol. 90, which is thus numbered twice, and from fol. 94 onwards, except for fols. [98–99], which are unfoliated; in addition, fol. 130 is also numbered twice) of recto-sides. Many of the leaves have been heavily restored with strips of paper. Aside from the missing leaves (from the beginning, after fols. 5, 39 and 109, and from the end) the book is mostly in fairly good condition, with some water damage on the edges of folia in the beginning and the end of the book. There is a misplaced strip of a folio, unnumbered, between fols. 3 and 4. Fol. 5 is a later insertion (on clearly different paper), continuing the text and notation from fol. 4 but not followed on fol. 6.

For leaves [a – f], see the catalogue description for Aö II 55.

Script

Saec. XVI minuscule in several hands. Decadent square notation on four black lines.

Decoration

Monochrome pen-drawn initials for the beginnings of chants. It seems that notation and the initials have been executed first throughout. At this stage space has been left to execute higher grade initials for the beginnings of feasts or of major sections, but these have been subsequently left unexecuted. In the *de tempore* -part rubrics are often executed in versals, but in the *de sanctis* -part most rubrics are missing, and the ones that have been executed are not always distinguished from normal text.

Provenance

On the inside of the front cover, in a saec. XVI hand, ‘Liber cantus templi Ilmola’, and in another, slightly later hand, ‘Liber Cantus temple Ilmolensis’, and (as a pen trial, saec. XVII?) ‘Sum ego Eschillus’. In a saec. XIX hand, in pencil, ‘Från Ilmola Kyrko-arkiv’.

On the modern front fly-leaf, a blue stamp of the University of Helsinki Library’s Manuscript department.

On the inside of the back cover, an old shelfmark in ink, ‘C^ö. I. 14.’ and the current shelfmark, ‘A^ö II 29’ in pencil, twice.

Binding

Modern full leather binding, with the paper pastedowns of the original binding pasted on new flyleaves. Patches of dark brown leather from the original binding have been attached on the inside of the back cover.

History

Some time after the middle of the sixteenth century work was begun, perhaps in Ilmajoki, on a copy of an older antiphonary. It seems that work on the copy has lasted some time, and several scribes have taken part, some adding text after the original plan for the book (as witnessed by the unexecuted highest grade initials, ignored by some scribes) had been abandoned. Eventually the

book was left unfinished, but not before some Lutheran corrections had been made in its text (e.g. fol. 94r).

Jesse Keskiaho

Literature

Olav D. Schalin, *Kulthistoriska studier till belysande av reformationens genomförande i Finland*, vol. 1, Hertsingfors 1946.