

Helsinki, National Library, C^o IV 7. ‘Oripään missale I’

Saec. XIV¹, Sweden (Diocese of Linköping?)

Contents

A Swedish Missal.

Fols. 1r–13v, *proprium de tempore I*.

‘accipe remissionem peccatorum ... *In die purificationis marie antequam fiat processus* [fol. 1v] *benedicat sacerdos cereos ante altare ita dicens: Benedic domine ihesu christe ...* [fol. 12r] ...et uitam eternam amen. [fol. 12v] *Missa de sancta trinitate. Nos autem gloriari oportet ...* [fol. 13v] ... perpetuus defende subsidiis. Per [dominum nostrum...]

Fols. 13v–16v, Annual cycle of Marian masses.

‘*Missa de domina a natiuitas domini usque ad purificationem. Salue sancta parens ...* [fol. 16r] ... *Missa generalis de domina ... tue optulimus maiestati. Per [dominum nostrum...]*’.

Fols. 17r–32v, Annual cycle of prefations (notated) and other changing prayers

‘*Cum sacerdos accepit casulam et descendat ante altare et dicat: Introibo at altarem dei ...* [fol. 32v] ... *In semiduplicibus et dominicis ... Credo in unum deum.*’

Fols. 33r–53rb, *Commune sanctorum*

‘*In vigilia unius apostoli, introitus, Ego autem sicut oliua ...* [fol. 53r] *In translatione cuiuslibet sancti ... tua societate participes. per dominum nostrum ihesum[...]*’

Fols. 53rb–64r, Votive masses

‘*Missa pro peccatis officium. Omnes que fecisti nobis ...* [fol. 64r] *hostilitatis arma timeamus. Per dominum [nostrum...]*’

Fol. 64v originally empty.

Fols. 65r–77va, *proprium de tempore II*, with Marian feasts

‘*Missa de domina in aduentum. Rorate caeli desuper ...* [fol. 76v] *De sancta Trinitate ...* [fol. 77va] *indiuidue unitatis confessio.*’

Fols. 77v–89v, *proprium de sanctis*

‘*De sancto Erico officium. Gaudeamus. Collecta, Deus qui es regum omnium ... In festo omnium sanctorum officium ...* [f. 89v] *a supplicatione muniri. Per [dominum nostrum]*’

Fols. 89vb–90r originally empty.

Fol. 90v, *Sequentia de domina tempore paschali*.

‘*Virgini Marie laudes ... conserua mater nos et tuere*’.

Several additions in saec. XIV–XV hands on fols. 17v, 18r, 40v, 55v, 64r–v, 89v, 90r–91v, and 92r (pen trials); including, on fol. 90v, a saec. XIV–XV, *Officium de sancto Erico*, ‘Gloria et honore coronasti eum... per dominum nostrum Ihesum Christum filium tuum’.

The most prominent Nordic saint in the missal is St Eric of Sweden, who is invoked in the *confiteor* after Virgin Mary, SS Peter and Paul, and St Lawrence on fol. 17r, and for whom the book contains two different offices (fols. 77va–78ra and fols. 90vb–91va), the younger as an addition. The earlier one does not directly match any of those preserved in other medieval sources (for which see Brunius 1998, 115–122), although it generally accords with those preserved in Linköping and Uppsala sources. Of the two collects of the first office, *Deus qui es omnium regum gloria...* and *Letetur ecclesia tua...*, the first is found only in one 15th century Linköping missal (Fr. 26883), and the other only as an addition to an unlocalised missal from the turn of the twelfth century (Fr. 26233). The younger office is even less distinctive, agreeing generally with those in Linköping sources; although the generic *introitus Gloria et honore* is only found in two Uppsala offices for Eric (Fr 27594 and 25492), the sequence *Gratulemur dulci* is only found in Linköping and one Västerås source (Fr. 25016).

The *confiteor* on fol. 17r has been seen as an example of the Uppsala tradition, but the saints’ offices in the manuscript do not agree with the known tradition of the archdiocese. The cathedral of Linköping was consecrated to SS Peter and Paul and had an altar for St Eric, so the prayer may follow Linköping practice (Lauri Hirvonen, personal communication April 17 2014). However, the cursory and selective contents of the book suggest that it was intended for a parish church.

Structure

4xIV³² + 3xV⁶² + I⁶⁴ + 2xV⁸⁴ + IV⁹². Text in two columns of 20–21 lines, ruled in ink; pricking in the outer margins, one hole per one written line. Modern foliation in pencil in the upper right corners of the recto-sides. Only one catchword, on fol. 24v ‘[concele]brant’. Lacks at least one quire in the beginning, and judging by the staining and wear sustained by fol. 1 this has been the case for some time. Fol. 92 is torn. The manuscript shows signs of water damage throughout, especially in the outer and lower margins.

Script

Two main hands writing Gothic bookhand: hand I on fols. 1r–16r, 32vb, 33r–63r, 65r–89v, and hand II on fols. 17r–32v. The hands appear contemporary, both writing slightly antiquarian forms of generally saec. XIV Textualis (see esp. the curious ampersand, used especially by hand II, and as an alternative to Tironian et, by hand I; see, respectively, e.g. fol. 17r, line 3, line 10; and 15v, line 4). On fols. 18v–32v, black square notation on four red lines. Several additional hands, saec. XIV–XV.

Decoration

Two grades of lombards, alternately painted red and blue; on fols. 17r–32r the higher-grade lombards have been flourished, and a saec. XV hand has added flourishing to one on fol 72v (*De resurrectione domini officium*). As the change in decoration coincides with the change in main scribal hands it is possible that the decorations were executed by the scribes themselves.

Provenance

On f. 1r ‘Orihpää kyrka tillhörig’ in a saec. XVII hand, and, in a similar hand, on fol. 90r: ‘Pastor Ambrosius ex Keihäskoski 1670’ and ‘Pastor Sigfridus L:lle Mäkiäis 1683’.

The first named is probably Ambrosius Rechander (later Regulinus), chaplain at Yläne (in Pöytyä parish, of which Oripää was another chapel) from 1663 and curate of Pöytyä from 1670, where he died in 1683. The latter is probably Sigfrid Laurentii Bergius, chaplain at Yläne from 1670 and curate of Pöytyä from 1684, where he died in 1714 (see Strandberg 1832, vol. 1, 162; Kotivuori 2005, s.v. Ambrosius Rechander and s.v. Sigfrid Bergius).

Binding

Lacks covers; the binding, in rather bad shape, may be original.

History

The book was produced for use in an unknown Swedish parish church by two moderately skilled scribes writing in somewhat antiquated style. The two different scribes write in separate quires, and a separate origin for these respective parts is not impossible, although nothing appears to require it either (e.g. the part written by scribe II, fols. 17–32, does not seem to have been bound in before the present binding). If they are, the part written by scribe II is earlier, as scribe I has added a few lines of text and notation at its end (fol. 32vb). It is not known when and how the book came to Pöytyä (Oripää), where it is found in 1683.

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Literature

Jan Brunius, *Atque Olavi. Nordiska helgon I medeltida mässaöcker* (Sällskapet Runica et Mediaevalia Scripta minora, vol. 17), Stockholm 2008.

Sven Helander, *Den medeltida Uppsalaliturgin. Studier I helgonlängd, tidegärd och mässa* (Bibliotheca theologiae practicae, vol. 63), Lund 2001.

Jesse Keskiaho, ”Bortom fragmenten: Handskriftsproduktion och boklig kultur i det medeltida Åbo stift”, *Historisk Tidskrift för Finland* 93 (2008), 209–252.

Yrjö Kotivuori, *Ylioppilasmatrikkeli 1640–1852*. On-line publication 2005; <http://www.helsinki.fi/ylioppilasmatrikkeli>. Consulted 19.12.2013.

C.H. Strandberg, *Åbo stifts herdaminne ifrån Reformationens början till närvarande tid*, Åbo 1832.