

**Turku, The Provincial Archives of Turku, Turku Archdiocese Cathedral Chapter,
Gummerus-collection, I.4. ‘Gummerus-antifonario’**

Pts. II–III, saec. XV 2/3 (pt. III even 1420’s?); pts. I and IV, saec. XV²; Sweden (prov. Diocese of Turku)

Contents

Antiphonarium, a composite of several manuscripts written for use in the church province of Uppsala (diocese of Turku?; digital facsimile: <http://digi.narc.fi/digi/slistaus.ka?ay=34615>).

Pt. I: fols. 1–6.

Only the upper left hand corner of fol. 1 survives; the only text legible is on the recto-side, ‘[alle]luya [...] all[leluya]’

Fols. 2r–6v, *proprium de sanctis*, from the feast of the discovery of the Holy Cross (defect) to the feast of St Eric.

‘[et] dominum. Allelya, a, a, Allelelya, salue sancta crux ... [fol. 6v] ... pupillo tu eris adiutor’.

Pt. II: fols. 7–18.

Fols. 7r–18r, *proprium de sanctis*, from the feast of St John the Baptist to the feast of SS Peter and Paul.

‘*S. Iohannis Baptiste* [in a saec. XVI hand]. Ingresso Zacharie templum domini ... [fol. 18r] non sunt separati. Euouae. [in a later hand:] et agnum[?]’.

Fol. 18v originally empty, now with Marian prayers.

‘Deus qui beate marie virginis conceptionem angelico vaticinio ... frequentatione veneramur. Per [dominum nostrum ...] Concede quesumus piissime deus nos beatissime marie ... deuotione veneramur. Per. Deus omnipotens deus verus nobis beate dei genetricis ... sollempnitate letificas. Per. Maria virgo regia ex stirpe ... Gloria tibi domine. Maria mater domini ... Gloria tibi domine. [In another hand:] Gloriamus [?] omnes ... Ave maria gratia plena ... in hora mortis.’

Pt. III: fols. 19–117.

Fols. 19r–42v, *proprium de sanctis* (mostly), from the feast of Mary Magdalene to the feast of St Olaf; then offices for St. Helen of Skövde, the Annunciation, the Ascension, and the Conception of the Virgin.

‘*Die Mariae Magdalene* [in a saec. XVI hand]. Recumbente ihesu in domo pharisei ... [fol. 23v] ... salute omniumque populorum. *Hystoria de sancto Olauo* [in the upper margin; another marking here in the outer margin: *de sancto olauo*]. Sancte martir domini Olaue ... [fol. 28r] ... ad pacem qui exsuperat omnem sensum. *De sancta Elena*. [S]alue decus patrie ... [fol. 32r] ... uiuamus eterna. sic septies[?] [Fol. 32v] *Die anuntiationis Mariae* [in a later hand]. Sacerdos noe gracie ... [fol. 38r] ... uerusque sol detegitur. Magnificat. Euouae. [Fol. 38v] *In uigilia ascensionis ad*

uesperas [in a later hand]. *Die Ascensionis Christi* [in a yet later hand]. Ascendens Christus in altum ... [fol. 41r] ... spiritum ueritatis, Alleluia, Magnificat, Euouae. *Sequentia de conceptione beate Marie uirginis*. Dies festa celebretur ... [fol. 42v] ... partu salutari tua sistit gratia. Amen.’

Fols. 43r–50v, 51r–73v, 74r–77v, 78r–80v, 81r–97v, 98r–103v, 104r–109v, 110r–117v, *proprium de sanctis* (mostly), office for St. Augustine, then from the feast of St Lawrence (defect) to All Saints, the feast of St. Martin (defect), and from the feast of St Catherine (defect) to the feast of St Andrew (defect), Christmas (defect), the feast of St. Stephen (defect), the feast of St. John the Evangelist, and the feast of the Holy Innocents (defect).

‘[L]etare mater nostra iherusalem ... [fol. 50v] de reliqua. Magnificat. Euouae. *De sancto laurencio*. Laurencius bonum opus ... Quo pr[egredieris sine] filio pater | [fol. 51r] |em probasti experire ... [fol. 73v] ... laudant angeli cum cherubim. [fol. 74r] | miserere quos deseruis ... *Die sancti Martini* [in a later hand] [H]ic est martinus electus dei ... sepulchri ymnis canora celes| [fol. 78r] tui sancto speruit. virgo flagellatur ... [fol. 80v] ... et andream et uocauit | [fol. 81r] |batur ut crucifigerent eum ... [fol. 97v] beati qui non uiderunt et crededunt. Alleluya. Benedictus. Euouae. *Hystoria de natiuitate ihesu Christo* [erased or worn, replaced, in a saec. XVI–XVII hand:] *Historia in die Natiuitatis*. [fol 98r] | tamquam sponsum de thalamo suo ... hominibus bone uoluntatis. [And, as a saec. XVI addition, with notes:] Hodie. [fol. 104r] | suo dedit primus beatus uir ... [fol. 109v] ... et introiuit beatus homo. [Fol. 110r] | Jhesu recumbens ewangelii ... [fol. 116r] ... stolaque glorie induxit eum. Ambulabunt mecum in albis ... [fol. 117v] ... et pluet super |’

Pt. IV: fols. 118–143.

Fols. 118r–121v, *proprium de sanctis*, office for the feast of the Holy Innocents (continued from pt. III).

‘pectoris laqueas ignem ... [fol. 121v] ... dicunt semper Gloria tibi domine. Magnificat. Euouae.’

Fols. 122r–143v, Holy Week office for the Cross, and offices for Holy Saturday, Pentecost and *conceptio Mariae*.

‘[C]ollegerunt pontifices et farisei ... [fol. 130r] ... uesperas ut in anthiphonario habetur. *Sabbato sancte pasche ad uesperas super psalmos antiphona*. Alleluya. Alleluya. laudate dominum ... [fol. 134r] ... nobiscum dicentes. Quod. In uigilia pentecoste ad uesperas super psalmos. Veni sancte spiritus reple ... linguarum cunctarum. [fol. 135r] [G]aude mater ecclesia ... [fol. 143v] ... qui fuit yesse|

Pt. V: fols. 144–192.

Fols. 144r–192v, *proprium de tempore*, selection of offices from the first Sunday in Lent to the Saturday before Easter, including responsories for the Holy Week.

‘*DOMINICA ADVE[N]TV* [a later (erroneous) addition] ecce nunc tempus acceptabile ... qui transitis per uiam’.

Occasional corrections and amplifications, e.g. on fol. 156r, in a saec. XVI hand added variant verses to the hymn *Media vita in morte sumus*: ‘2. Noli claudere aures ... ne tradas nos’. There are

erroneous later rubrics, written in versals in what resembles a red pencil or crayon, on fols. 144r, 149v and 155v: they indicate that the texts are for Sundays in Advent, while they in fact are for Sundays in Lent.

On fols. 180r–184v there is, as in Turku, The Provincial Archives of Turku, Turku Archdiocese Cathedral Chapter, Gummerus-collection, I.3, responsories for the Holy Week which refer to brothers (*fratres*) alternating with the choir (*chorus*), indicating that they have been copied from a source that followed regular rather than secular liturgy.

Part III contains the offices for St. Olav (fols. 23v–28r) and Helen of Skövde (28r–32r); part I contains the office for St Eric (fols. 3v–6v). Thus at least these parts were copied for use somewhere in the church province of Uppsala. A closer localisation does not appear possible, as the parts of the sanctoral that could have contained either of the feasts of St Henry, for instance, are missing. It is however likely that all of the parts were copied for use in the diocese of Turku.

Structure

(IV–2)⁶ + (VII–2)¹⁸ + 2xVI⁴² + IV⁵⁰ + (IV–1)⁵⁷ + 2xIV⁷³ + (IV–4)⁷⁷ + (IV–4)⁸¹ + 2x IV⁹⁷ + (IV–2)¹⁰³ + (IV–2)¹⁰⁹ + IV¹¹⁷ + II¹²¹ + IV¹²⁹ + (X–6)¹⁴³ + 3xVI¹⁷⁹ + (VII–1)¹⁹². Paper, 14,5x21; written area and layout (always in one column) varies: fols. 1r–6v: 10–10,5x15,5–16, text and notation on nine lines; fols. 7r–18v: 11,5–12x16–16,5, text and notation on eight lines; fols. 19r–42r: 11,5–12x16–17,5, text and notation on eight to ten lines; fols. 42v–117v: 11–11,5x14,5–15, text and notation on seven to eight lines; fols. 118r–121v: 11–12x15–17,5, text and notation on eight to nine lines; fols. 122r–143v: 11x16, text and notation on seven lines; fols. 144r–192v: 10–10,5x15–17, text and notation on six to nine lines; ruled in ink.

Modern foliation in pencil in the upper right hand corners of *recto*-sides (the foliation includes the surviving corner of the originally third folio of the book). The book is a collection of distinct parts, some of which may be fragments of once more extensive manuscripts. The first folio of pt. II, 8r, is dirty in a way that suggest that it has been the first folio of a binding (or that the entire quire has been loose and unbound for some time before being bound in its present context). Pt. III has had catchwords, they are extant on fols. 57v, 65v, 81v, 89v and 117v. After fol. 117 a binio has been added and a hand hand completes the office for the Holy Innocents; fols. 118–121 should be seen as distinct from pt. III and belonging to pt. IV, where the same hand is active (see e.g. fol. 129v); Pt. IV is otherwise primarily distinguished through its irregular structure in comparison with pt. III. Pt. V is written by different hands than those active in the other parts, and a semblance of regular structure resumes.

The manuscript is in rather bad shape: most of the leaves are dirty, torn in one way or other, and occasionally water damaged. Pt. I is missing leaves in the beginning, of fol. 1 only the upper left hand corner remains; in addition pts. III and IV are defect, with lacunae between fols. 50 and 51, 73 and 74, 77 and 78, 80 and 81, 97 and 98, 103 and 104, 109 and 110, and 143 and 144. Pages have been occasionally repaired, as in pt. III fols. 98 and 99, which are torn and have been repaired and rewritten in the 16th century, and fols. 75r and 78v which have been patched using another saec. XV(?) paper manuscript. At the end of the book there are the cut remains of five folia.

I. Milveden (1972, 22 n. 78), based on an examination of the watermarks of the manuscript, dates what he considers its older part, apparently including fols. 28r–32r in which he is interested, to the 1420's (unfortunately he did not publish his idea of the structure of the book).

Script

Several different saec. XV hands (see already the first 33 folia: hand I, fols. 1r–6v; II, 7r–14v; III, 15r–18v; IV, 19r–23r, 24v–33r; and V, 23v–24r) writing varieties Gothic Cursive and Hybrida (fols. 139v–143v). Decadent square notation on four black lines.

Based on the script, it would seem possible that pts. I and V are younger than the other parts, and that pt. II might be the oldest, with parts III and IV following it in that order.

Decoration

Varies. Fols. 1–6v: simple monochromatic pen-drawn Gothic Versals; fols. 7r–18r: highest-grade initials are lombards drawn in orangey red, the same crayon-like colour used for rubrication in this section, and for touching with colour the lower-grade initials, simple slightly larger Cursive letters; fols. 19r–32v: only lower grade initials, which are pen-drawn and monochromatic, either slightly larger cursive letters or very small lombards; fols. 33r–117v: pen-drawn monochromatic Gothic versals, some with decorative faces, others decorated with diamond shapes and triangular extrusions, touched with red on fols. 50v–54v, 91v–92r, 93r and 97v–98r, where there are also pen-drawn red lombards as higher-grade initials; fols. 118r–143v, pen-drawn monochromatic initials both for the beginnings of sections and for sentences; mostly Gothic versals, occasionally lombards (e.g. fols. 123, 124v, 126v), the Gothic versals are occasionally decorated with faces (fols. 129r–136r); fols. 144r–192: monochromatic pen-drawn Gothic versals decorated with diamond shapes, triangular extrusions etc.

Rubrication is only occasional, esp. in parts III–V, where many of the rubrics have been supplied only later.

Provenance

Inside front cover, the shelfmark, in pencil 'G.4'.

The insides of both the back and the front covers carry several non-informative pen trials in various saec. XV–XVI cursive hands.

Binding

A saec. XV–XVI full leather binding, dark brown leather on boards with raised bands. The volume has been closed with a single clasp, which has gone missing. The leather is severely worn.

As pastedowns leaves from a saec. XIV³/₃–XV¹/₃ (cf. e.g. Helsinki, Kansalliskirjasto, II.44) *antiphonarium* (written area 14x21, the height of a stave 14mm; the front pastedown, with one half of a quire signature ('b'): '*** *versus*. A[diuua] nos deus salutaris ... *officium*. Exaltabo te domine quoniam ...', the back pastedown, with a half of a quire signature ('ix'): 'mira[...]bile in oculis nost[ris] ... *versus*. Dominus [regna]uit decorem ... *officium* parata sedes tua deus ... *Ad*

summam missam officium. Puer natus est no[bis]’); the latter fragment has the beginning of Christmas day’s office.

History

A collection of distinct parts, some of which may be fragments of more extensive original manuscripts, copied in the fifteenth century in Sweden, quite possibly in the Diocese of Turku, and apparently bound as the present volume still in the middle ages.

The book was found in the early twentieth century in the archives of Turku Cathedral Chapter, where it had come possibly as the result of the chapter’s request, ca. 1826, that parishes send older materials for examination. These materials were at least in some cases returned to the parishes (this happened to the books from Tammela now in the Library of Åbo Akademi), but at least some remained and survived the great fire that destroyed much of the city in 1827 (Schalin 1946, 6 n. 2, cites the circulars of the chapter, no. 237 of November 5th 1828, and no. 264 of June 20th 1833, which indicate that several manuscripts that had been sent to Turku as requested had not been collected and had become disordered in the fire, and were now kept in the archbishop’s household).

Jesse Keskiaho

Literature

J. Gummerus, ‘Eräs kirjalöytö Turun tuomiokapitulin arkistosta’, *Suomen kirkkohistoriallisen seuran pöytäkirjat* 10 (1910), 81–123, here 92–96.

I. Milveden, ‘Neue Funde zur Brynolphus-Kritik’, *Svensk tidskrift för musikforskning* 54 (1972), 5–51.

I. Taitto, *Documenta Gregoriana. Latinalaisen kirkkolaulun lähteitä Suomessa*, Helsinki 1992, 373–376.