

Turku, The Library of Åbo Akademi, D 71/161 + D71/162, fols. 26–31. ‘Antiphonarium Tammelense I’

Saec. XV 4/4–XVI¹, Diocese of Turku (prov. Tammela)

Contents

Antiphonarium (digital facsimile: <http://bibbild.abo.fi/Tammela/antif/index.htm>).

Fol. [a]r: in a modern hand, ‘Antiphonarium från Tammela’

Fols. 1–44v, *proprium de tempore*, from first Advent (defect) to Septuagesima Sunday.

‘|uostre configuratum corpori claritatis sue. *Versus*. Sobrie et iuste ... [fol. 44r] ... *Dominica iij lxx^a ad uesperas* ... Dixit paterfamilias operariis ... [fol. 44v] ... quod iustum fuerit dabo uobis.’

Fol. 45r is empty.

Fol. 45v–48r, *proprium de sanctis*, office for St Clement.

‘Dedisti domine habitaculum ... [fol. 48r] ... marmorei habitaculum a deo paratum. Magnificat’.

Fol. 48v empty.

Fols. 49r–50r, *proprium de sanctis*, office for St Dominic (defect)

‘[G]aude felix parens hispania ... [fol. 50r] ... Verbum uite|’.

Fol. 50v, empty

Fols. 51r–88r, *proprium de tempore*, from the first Sunday in Lent to Easter Sunday.

‘[E]cce nunc tempus acceptabile. *Dominica iij lx sabbato precedent antiphona ad magnificat* ... [fol. 88r] ... Et respicientes uiderunt reuolutum lapidem erat quipped magnus ualde, alleluia.’

Fol. 88v empty.

Fols. 89r–99r, *proprium de sanctis*, the feast of *Compassio Mariae*, and from the feast of SS Philip and Jacob to the feast of St John before the Latin Gate.

‘Stabat uirgo dolorosa. *Hystoria de compassione* ... [fol. 93v] ... leticia, alleuya. Euouae. *Historia in festo philippi et iacobi*. Filie iherusalem venite ... [fol. 99r] ... iohannes apostolus diuina se protegente gratia illesus exiuit, alleluia, magnificat’.

Fols. 99r–101v, *proprium de tempore*, Ascension Sunday.

‘*In die ascensionis antiphona*. Ascendens christus in altum ... [fol. 101v] ... in nos spiritum ueritatis, alleluia.’

Fols. 101v–104v, *proprium de sanctis*, the office for St Eric.

‘*In festo erici regis et martiris ad uesperas ... [A]sunt erici regis solempnia ... [fol. 104v] ... nobis placita martir bone ihesum dei filium, alleluia, magnificat, euouae.*’

Fols. 104v–114v + Turku, The Library of Åbo Akademi, D 71/162, fols. 31r–v, and 27r–v, *proprium de tempore*, from Pentecost to Trinity.

‘*In festo pentecostes. Veni sancte spiritus reple ... [fol. 114v] ... Laudemus et superexaltemus eum in saecula [Turku, The Library of Åbo Akademi, D 71/162, fol. 31r] Benedictus es domine ... [D 71/162, fol. 31v] ... Laus deo patri [D 71/162, fol. 27r] parilique proli et tibi ... [D 71/162, fol. 27v] ... tibi gloria in secula. Magnificat.*’

Turku, The Library of Åbo Akademi, D 71/162, fol. 27v + the present manuscript’s fol. 116r–v + D 71/162, fols. 28r–29v, *proprium de sanctis*, office for St Eskil.

‘*In festo beati eskilli episcopi et martiris ... [E]skille flos presulum ... [fol. 116r] Postquam hyemps habiit ... [fol. 116v] ... Lucem reddit nebule stella matutina, noue uitam plantule [D 71/162, fol. 28r] De patris absencia ... [D 71/162, fol. 29v] ... familie dulcis consolator.*’

Turku, The Library of Åbo Akademi, D 71/162, fol. 29v + the present manuscript’s fol. 115r–v + D 71/162, fol. 30r–v, 26r–v + the present fols. 119r–125v, 126r–150r, *proprium de tempore*, office for the feast of *Corpus Christi* and then from the first to the 25th Sundays after Trinity (first the weekdays, then the Sundays).

‘*Historia de corpore christi. Sacerdos in eternum christus... parata sunt omnia [fol. 115r] Paratur nobis mensa domini ... [fol. 115v] In primo nocturno antiphona. Introibo ad altare dei summam [D 71/162, fol. 30r] christum qui renouat iuuentutem meam ... [D 71/162, fol. 30v] ... parasti in dulcedine [D 71/162, fol. 26r] tua pauperi deus qui habitare facis ... [D 71/162, fol. 26v] ... Oo sacrum conuiuuium ... et futurae gloriae pignus datur, alleluia. Dominica prima post festum trinitatis, sabbato precedente ad uesperas. [L]oquere domine quia seruus tuus. Magnificat. Euouae. [fol. 119r] Invitatorium. Venite exultemus domino ... [fol. 124r] ... Dominica prima augusti, sabbato precedent ad uesperas... Omnis sapientia a domino deo est ... [fol. 125v] ... ne tradas me domine. Ne dereli[n]quas me domine. [Fol. 126r] Cum audisset iob nunciorum uerba ... [fol. 129r] Dominica iiii in septembris sabbato precedente ... Ingressus raphael angelus ... [fol. 140r] ... Dominica prima post festum trinitatis ... [H]omo quidam erat diues ... [fol. 149v] ... Dominica xxv post festum trinitatis ... Cum subleuasset oculos ... [fol. 150r] ... hic est saluator mundi. Magnificat’.*

Fols. 150r–155r, office for the dedication of a church.

‘Sanctificauit dominus tabernaculum ... [fol. 155r] ... salus a deo facta est, alleluia, alleluia, magnificat’.

Fols. 155v–165v, 167r–192v, 195r–260v, *proprium de sanctis*, from St Henry’s *translatio* to the feast of St Nicholas and *Conceptio Mariae*(?).

‘*In festo henrici episcopi et martiris ... Gaude cetus fidelium ... [fol. 165r] ... Sequitur historia de sancto petro. Quem dicunt homines ... discipulis suis respondens pe| [fol. 167r] |trus dixit tu es*

...[fol. 192v] ... que exuperat omnem sensum. Magnificat. [fol. 195r] Beatus laurencius dum in ... [fol. 252r] ... Voce quippe de celo lapsa cuidam insinuatur presuli dignum [fols. 252v–256v with notation and initials drawn but without text; fol. 257v] *Die Annuntiationis Mariae pre conceptionis Jesu*[? – a saec. XVII title partially lost when the leaves have been trimmed]. [O]rietur sicut sol saluator ...[fol. 260v] ... dicentes: Gloria tibi domine, Alleluia Alleluia.’

Fol. 261r has bare staves only.

Fols. 261v–262r are empty.

Fols. 262v–268v, *proprium de tempore*, from Palm Sunday to Holy Saturday.

‘Collegerunt pontifices et pharisei ... [fol. 265v] ... *In die parasceue*. Popule meus quid feci tibi ... [fol. 268r] ... *Sabbato sancto pasche ympnum ad benedictionem ignis* ... [fol. 268v] ... nobis uirgo mi]’

Additions:

Fol. 117r–v, *proprium de sanctis*, the feast of the Crown of Thorns, incomplete.

‘Christe resurgens ex mortuis ... corde paraclitum.’

Fol. 118r–v, two excerpts from theological texts, at least one of which is from Augustine’s *De ciuitate Dei*, and the sequence *Diadema salutare* (for the feast of the Crown of Thorns), without notation.

‘lux libera carni ... et sulphuris amnis [Augustine, *De ciuitate Dei* (ed. B. Dombart, A. Kalb 1955) 18.23, lines 27–43] Ilus de christi natiuitate ... potuit obseruare an(?) ante(?) domine(?) [fol. 118v] Diadema salutaris toto corde ... Spine pena christum pungit’.

Lutheran changes to the texts, e.g. for the second Sunday in Lent (fol. 54r), for *visitatio Mariae* (fol. 177cr) and for St Birgitta (fol. 224r–v).

A saec. XVI hand has supplied Finnish translations of the *Magnificat*-antiphons for Ascension (fol. 101v–102v, *O Rex gloriae, Domine virtutum*), Pentecost (fol. 107r, *Hodie completi sunt dies Pentecostes*), 25th Sunday after Trinity (fol. 150r, *Illi homines*; dated 1595), and Annunciation (fol. 260r–v, *Haec est dies*); the last two without notation (the first three are edited in Tuppurainen & Hannikainen 2010, 112, 113, 109, and another version of the fourth is edited in the same work on 110–111).

‘[fol. 101v] O Cunnian Cuningas, caickiualdias ... [fol. 102r] ... se totudhen hengi, alleluia’; ‘[fol. 107r] Tänäpen pyhä hengi ... [fol. 108r] ... se autuax tule, alleluia’; ‘[fol. 150r] Coska ihm[i]set sen ... se mail[man] uapattaia[.] Anno etc 95’; ‘[fol. 260r] Tämä on päiuä ionga teki Jumala ... [fol. 260v] ... Kunnia olcon sinull Herra.’

Fol. 166r–v, a letter in Swedish, on the battle of Nis in 1689.

Fols. 193r–194v, a list of burials in 1692.

Throughout, modern markings in pencil (e.g fols. 7v–8r), regarding the contents of the manuscript.

The sanctoral parts follow the calendric order of the Diocese of Turku. Henry's *translatio* (fols. 155v–160v), Olav (186v–192v), Birgitta (fol. 224r–231v).

Taitto (1992, 390) argues that the book originated in the Naantali Birgittine monastery, because (in addition, of course, to the office for St Birgitta) the book supposedly contains an office for St Joseph, and the cult of Joseph, the husband of Mary, is known in Finland only from Naantali. However, although there is (on fol. 58v) a later (saec. XVI) rubric, 'Hystoria de Joseph', the chant it designates, 'Videntes ioseph a longe ...', is a responsory for the third Sunday in Lent, here in its right place in the temporal sequence, referring of course to Joseph the son of Jacob, and not a part of any office for the saint of that name. The annotation more likely reflects reformatory interests in the biblical sources of Catholic liturgy.

Structure

1[a] + (VII–5)⁹ + V¹⁹ + VII³³ + V⁴³ + IV⁵¹ + V⁶¹ + (VI+1)⁷⁴ + (VIII–2)⁸⁸ + VII¹⁰² + VI¹¹⁴ + 2¹¹⁶ + I¹¹⁸ + (IX–2)¹³⁴ + IV¹⁴² + (VIII–1)¹⁵⁷ + (V+1)¹⁶⁸ + V^{177b} + VI¹⁸⁷ + (XII–5+2)²⁰³ + (IX–1)²²⁸ + VIII²⁴⁴ + 2xVI²⁶⁸ + 1²⁶⁹ (Given the rather tight nineteenth-century rebinding this structural analysis is necessarily to be treated with caution). Paper, 14x20 (10–12x14–17), text and notation in one column, on eight to eleven lines, ruled in ink. Modern foliation in pencil in the middle of the upper margin of *recto*-sides. After fol. 177 there follow 175[bis] 176[bis] and 177[bis], which have been corrected into 177b–177d.

Water damage, to the lower outer corners of folia, and some staining. There are lacunae at least in the beginning and after fols. 43, 114, 115, and 116. The book has been damaged already early on: fols. 68, 69 and 70 have been torn and repaired by pasting replacements on the torn leaves; a saec. XVI¹ hand has supplied the missing text. Some of the missing leaves may have been lost around the same time. Early damage is suggested also by the use of parchment leaves to strengthen the binding and the leaves, e.g. at fol. 120 (1,5x11 ja 30x5, written area 6), 121 and 123 (3x13,5), and D 71/162, fols 26 and 31, 4x11,5. There are also signs of since lost strips, e.g. at fols. 101v–102r.

Six leaves have been bound in manuscript D 71/162: after fol. 114 of the present manuscript, D 71/162 fols. 31 and 27; after fol. 116, fols. 28–29. The present fol. 115 should follow these, and be in turn followed by fols. 30 and 26 of D 71/162, and the present fol. 119.

A saec. XV scribe has inserted a bifolium (fols. 117–118); fols. 166, and 193–194 (thes latter measuring only 10x16) are saec. XVIII additions, the latter has been pasted between the stumps of two folia apparently excised (with three others) when the manuscript was first prepared.

The leaves have been trimmed, probably on the occasion of the last rebinding, rendering several rubrics and marginal annotations partly illegible.

Script

Several hands writing varieties of Gothic Cursive (see also fols. 89r–98r, where Gothic Hybrida is used to introduce feasts, which are then written in a rather formal Cursive) and (decadent) square notation on four black lines.

Decoration

Coloured lombards used to mark the beginnings of larger sections or especially important feasts (e.g. St Henry's, on fol. 155v). These are rather infrequent (fol. 195r, 200v; see also the coloured rather than painted Lombard on fol. 89r). On fol. 20 a red R has been cut out, apparently not from this manuscript, and pasted to its present location!

For the initials of chants, pen-drawn Gothic versals, with monochromatic decoration. On fols. 51r–53r, these initials are rather crudely pen-drawn and Lombard-like and coloured red. On fols. 89r–98r coloured lombards with pen-drawn initials are touched with red; on fols. 98v–99r, with green, then left uncoloured until fols. 104v–106r, when both colours are used, then again uncoloured but for fol. 149v, fols. 155v–156r, 174r–177bv, 200v – 201r.

Provenance

Inside front cover a sticker reading 'GYMNASIUM I ÅBO tillhörig', and in pencil '17 Antiphonarium' and the shelfmark 'D71/161'.

There appears to be no evidence linking curate Peder Kurck, who is known to have donated a copy of *Missale Aboense* (B. Ghotan 1488; now Helsinki, National Library, Rv. Käsik. 2a MA 1488 The exemplar of Tammela) to his parish in 1512, with the introduction of this book in Tammela (*pace* <http://bibbild.abo.fi/Tammela/antif/index.htm>).

Binding

A nineteenth-century quarter leather binding, light brown leather on cardboard with raised bands. On the spine, the gilded (erroneous) legend 'Missa'.

History

An antiphonary, copied in the late fifteenth or early sixteenth century, perhaps in Tammela, where it seems to have been used (at least by the end of the sixteenth century, as witnessed to by the additions) and conserved until taken by curate of Tammela Nils Magnus Tolpo to Turku in 1826 in response to the Cathedral Chapter's request for the older books of parishes to be sent for inspection. The book was returned to Tammela but appears to have been deposited by Tolpo in the library of the Turku Swedish Lyceum in 1834 (Schalin 1946, 5–6, 10, 15; Schybergson 1939, 10, 17). That library was transferred to the Åbo Akademi, after the latter was founded in 1918.

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Literature

Olav D. Schalin, *Kulthistoriska studier till belysande av reformationens genomförande i Finland*, vol. 1, Hertsingfors 1946, 14–15.

C. M. Schybergson, 'Anteckningar om Svenska Klassiska Lyceets i Åbo bibliotek', *Nordisk Tidskrift för bok- och biblioteksväsen* 24 (1939), 7–22.

Ilkka Taitto, *Documenta Gregoriana. Latinalaisen kirkkolaulun lähteitä Suomessa*, Helsinki 1992, 386–390

E. Tuppurainen & J. Hannikainen, *Suomenkielisiä kirkkolauluja 1500–1600-luvuilta* (Sibelius-akatemia, Kirkkomusiikin osaston ja Kuopion osaston julkaisuja, vol. 33), Helsinki 2010.