

## Turku, The Library of Åbo Akademi, D 71/163. ‘*Graduale Tammelense*’

Saec. XV 4/4 – XVI<sup>1</sup> (pt. I). and XVI 2/3 (pt. II), Diocese of Turku

### *Contents*

A medieval graduale for the Diocese of Turku (pt. I), to which a Lutheran graduale (pt. II) has been added (a low-quality digital facsimile: <http://bibbild.abo.fi/Tammela/graduale/index.htm>).

Fol. 1, front flyleaf, verso empty, recto inscribed in a saec. XIX hand (see below, under Provenance).

I: fols. 3–4, 13–15, 17–146.

Fols. 3r–4v, index to the *proprium de sanctis* –part, with directions for locating the chants common to several feasts.

‘In die b. andree Officium K iij ... [fol. 4vb] .... Philippi et Jacobi Officium ... Kx ... tempore vo.’

Fols. 13r–15v, 17r–25v, *gloria*-melodies, and *proprium de tempore* from first Advent to Epiphany.

‘Gloria patri et filio ... [fol. 13v] secula seculorum amen. [fol. 14r] *Dominica in aduentu Domini officium*. Ad te leuauit animam meam ... [fol. 25r] *In epiphania domini officium*. Ecce aduenit dominator dominus ... [fol. 25v] ... Reges tharsis et insule ... omnes reges terre’.

Fols. 26r–87v, *proprium de tempore*, from the second Sunday after Epiphany to the 23<sup>rd</sup> Sunday after Trinity.

‘de interitum eorum. *Versus*. Confiteantur domino misericordie ... [fol. 86v] ... Dominica xxiii officium ... Dicit dominus ego cogito ... [fol. 87v] Amen dico uobis ... et fiet uobis.’

Fols. 87v–88v, office for the dedication of a church or an altar.

‘*In dedicacione Ecclesie Vel altaris Officium Misse*. Terribilis est locus iste ... [fol. 88v] ... et pulsanti aperietur. Alleluya, alleluia, Alleluya.’

Fols. 88v–99v, *proprium de sanctis*, the feasts of St Andrew, St Stephen, St John the Evangelist, St Thomas the Apostle(?), *Purificatio Mariae*, St Mark the Evangelist, St John the Baptist, St Peter, St. Paul, *Visitatio Mariae*, St Lawrence, St Michael the Archangel, All Saints, the four crowned martyrs, St Martin, St Catherine, *Natiuitas Mariae*, St Henry, Corpus Christi.

‘*In die beati Andree apostoli ... versus* Dilexit Andream dominus ... secuti sunt dominum. *Sanctae Nicolai Officium* ... Et enim sederunt ... [fol. 89v] ... nesciunt quid faciunt. *In die beati [j]ohannis ewangeliste [o]fficiu[m]* ... Exiit sermo inter fratres ... [fol. 90r] ... quia non sunt. [Fol. 90v] V [followed by two lines of notation but no text, then:] *Thome episcopi et martyris*... Qui seminant in lacrimis ... [fol. 91r] ... manet in seculum seculi. *In purificatione sancte mariae* ... Suscepimus deus misericordiam ... [fol. 92v] ... nomen eius emanuel. [Fol. 93r] *Sancti marci euangeliste officium*. Protexisti me deus ... fert fructum multum alleluia. *In festo sancti iohannis baptiste officium*. De uentre matris me ... [fol. 93v] ... parare uias eius. [Fol. 94r] *In festo sancti petri*

*apostoli officium*. Nunc scio vere qui ... edificabo ecclesiam meam. *In comme[mo]ratione pauli o[fficiu]m* Scio cui credidi ... [fol. 94v] ... digne est glorificandus. *In festo visitacionis beate Marie uirginis Officiu[m]*. Gaudeamus omnes in domino ... [fol. 95r] ... elizabetus humiliter visitare. ~~*Feria quinta*~~ *In die beati laurencij Officiu[m] misse* Confessio et pulchritudo ... [fol. 95v] ... et minister meus erit. *Sancti Michaelis Archangeli Officiu[m] Misse*. Benedicite dominus omnes angeli ... [fol. 96v] ... exaltate eum in secula. *In Die omnium sanctorum Officiu[m]*. Gaudeamus sub honore .... rectos decet collaudatio. Gloria. *Commemoratione omnium sanctorum responsorium*. Requiem eternam dona ... [fol. 97r] ... eterne beatitudine perfrui. *Pro presenti defuncto et quando pro aliquid specialiter ~~bratur~~ celebratur*. Si ambulem in ... [fol. 98r] ... quia pius es. *Sanctorum iij coronatorum officiu[m] ... versus* Dic martinus pauper ... ympnis celestibus honoratur. Alleluia. ... *Sancte catherine virginis ... In nativitate beate marie virginis* [fol. 98v] *versus* Natiuitas gloriose virginis ....regnat in eternum. [In another hand:] Gaudeamus omnes in domino ... [fol. 99r] ... iubilate deo iacob [fol. 99v] O [followed by three lines of notation without text, then:] Alleluia. Caro mea vere est cibus ... in meam commemorationem.’

Fols. 100r–122v, *commune sanctorum* (completed by a later hand in 1546).

‘*Sanctis apostolis in genere officiu[m]* [in a later hand.] *Michi autem nimis honorati sunt* ... [fol. 104r] super eum, Gloria. *In communi unius martyris Officiu[m]*. Letabitur iustus in domino ... [fol. 108v] ... crucem suam et sequatur me. *In commune plurimorum martyrum Officiu[m]*. Intret in conspectu tuo ... [fol. 122v] ... omnem uiam iniquitatis odio [in another hand] habui. Quinque prudentes virgines ... obiuiam Christo domino etc. a d 1546’.

Fols. 123r–129r, *kyriale (unfinished)*

‘K [followed by three lines of notation and initials without text, then:] Gloria in excelsis ... [fol. 129r] ... dona nobis pacem. K [followed by a line with initials and a part of the notation]’

Fol. 129v has bare staves only.

Fols. 130r–146v, *sequentiarium*.

‘Alleluia. In die resurrectionis mee ... vos in galileam. A [followed by eight lines of notation and initials but without text; fol. 130v] Salue sancta parens ... Post partum virgo inuiolata ... Benedicta et venerabilis es ... Virgo dei genitrix ... In sole posuit tabernaculum ... [fol. 131r] ... Recordare virgo mater ... Ave regina celorum ... [fol. 131v] *In natiuitate domini ... purificatione marie sequentia*. Letabundus exulted fidelis chorus ... [D]e pasche [seque]ntia et [...] sequentibus. Victime paschali laudes ... [fol. 132r] ... Virginis Marie laudes ... [fol. 132v] ... [De a]scensione [s]equentia. Omnes gentes plaudite ... [fol. 123r] ... Rex omnipotens die hodierna ... [fol. 134r] ... *In die [pente]costes*. Sancti spiritus assit ... [fol. 1345r] *Sequentia de sancto Georgo* [an in a later hand:] *Georgio*. Singularis Gregorius ... [fol. 135v] ... *Euan[gelis]tis sequen[ti]a*, Jocundare plebs fidelis ... [fol. 136v] ... [Sequ]entia de [sanct]e crucis. Veneremur crucis signum ... [fol. 137r] ... *Sequentia de sancto amb[rosio]*. Ave gemma presulum ... [fol. 138r] ... *De com[passi]one Glo[ri]osi virgin[is ma]rie*. Stabat iuxta Christi crucem ... [fol. 138v] ... [S]equentia [de sa]ncto eri[co] Gratulemur dulci prosa ... [fol. 139v] ... [De co]rpore [Christ]i sequen[tia] Lauda syon saluatorem ... [fol. 141r] ... *De Sancto eskillo Sequ[entia]*. Hac in die gloriemur ... [fol. 141v] ...

[*De de*]dicatione [*eccl*]esiae sequen[tia, in a later hand]. Rex salomon fecit templum ... [fol. 142r] ... *Sequentia de Sancto henrico*. Cetus noster letus esto ... [fol. 142v] ... [*Sequ*]entia de [*sanct*]o Joha[nnis] baptista[e.] Precursorem summi regis ... [fol. 143v] ... [*De sa*]ncto [*Petro?*] sequentia. Jubar mundo geminatur ... [fol. 144r] ... *Sequ*[entia de] visit[at]ione beate m[arie] virg[inis] Lauda sponsa genitricem ... [fol. 145r] ... *Dominica patronorum regni* [*Svecie*] Extultauit angelorum chori ... [fol. 146r] ... *Sequ*[entia de] sancto [*laurentio*]. Stola iocunditatis alleluia ... [fol. 146v] ... in ecclesia decantando Alleluija.

Even given its The sanctoral part of the manuscript is heavily selective, beginning as is usual in late November (the feast of St. Andrew) and December, but apparently skipping January, including only Purificatio Mariae from February, skipping March, including only the feast of St Mark from April, skipping May and the beginning of June, including, from St John the Baptist onwards, the duplex feasts up to Visitatio Mariae, then skipping the rest of July and from August including only St Lawrence and from September only Michael the Archangel and skipping October completely; including most of the duplex feasts of November, and then appending *nativitas Mariae* (September 8<sup>th</sup>), St Henry's *translatio* (June 18<sup>th</sup>, making it virtually certain we are dealing with a book copied for use in the Diocese of Turku) and Corpus Christi (from the temporal series, the Thursday after Trinity Sunday). The index (and the rubrics and marginalia in the *de sanctis* -part; for the marginalia see e.g. fol. 95r–v) suggests that these omissions were to be compensated by fetching the individual chants of the missing offices from the proper and common offices included, as also the rather sizable *commune*-part suggests.

II: fols. 2, 5–12 and 16.

Fol. 2, notation and initials without text

Fols. 5r–v9, fragment of a Lutheran *graduale*, with the *Minä uscon ydhen Jumalan* (the Nicæan Creed in Finnish, see Kurvinen 1929, 215–216), *Terue Jesu laupiudhen kuningas* (*Salve regina misericordiae* in Finnish, translated after the Lutheran German version *Getröstet syt tu, Jesu, eynt König der barmherticheit*; first found in *Mathias Westh's Codex*; Kurvinen 1929, 251–252), *Sinä Christe seuracunnan pää* (*Virgo mater ecclesiae* in Finnish, a Lutheran translation first found in *Mathias Westh's Codex*; Kurvinen 1929, 252–253), *Inhimisen wiheliäsydest* (*Aff menniskiones arma wsellhet* in Finnish, first found in *Mathias Westh's Codex*; Kurvinen 1929, 240), *Mö uscom ychdhen Jumalan päälle* (the Nicæan Creed [Athanasian in the manuscript] in Finnish, in a version of the translation found in *Mathias Westh's Codex?*, defect; see Kurvinen 1929, 254).

‘Minä uscon ydhen Jumalan ... [fol. 6r] ... ja tuleuaisen mailman elämet. Amen. Finis. [fol. 6v] *Loco officii Missae vel pro graduali interdum secundum occasionem temporis*. Terue Jesu laupiudhen kuningas ... Sinä Christe [fol. 7r] seuracunnan pää ... [fol. 7v] ... *De creatione hominis, lapsu et restauratione eiusdem per christum*. Inhimisen wihleitzyste tule meidhen caicein ... [fol. 9v] ... pyhen hengen cansa, amen. *Symbolum fidei iuxta Athanasium*. Mö uscom ychdhen Jummala päle, Jsen caickiualdian ... pyhä hengen cautta Ja meiss että |’

Fols. 16v, 12r–v, 10r–v, 11r–v, *kyriale* in Finnish, defect in the middle (Helsinki, The Literary Archives of The Finnish Literature Society, *Historica*, *Kyriale*-fragment probably belongs between fols. 10 and 11).

'*De summis festis*. Herra armadha meidhen pellen ... *De Semiduplicibus cantus*. Herra armada ... armadha meidhen pellen. [fol. 12r] Herra armadha meidhen ... [fol. 12v] ... *Sanctus*. Pyhae pyhae pyhae herra Juma[fol. 10r]la zebaoth teudet ouat ... O Jumalan caritza ... [fol. 10v] ... *Sanctus de duplicibus festis*. Pyhae pyhae pyhae ... caritza joca poisotat [mailman synnit anna meille rauha; the last line of the folio has been cut out; fol. 11r] *Tua est Potentia etc.* O Herra Jumala sinun ... *De tempore paschali Kyrie*. Herra armada meidhen ... [fol. 11v] ... isen Jumalan herraudhes. AMEN. *Sanctus et agnus Dei, De Sancto Spiritu \require/ Supra.*'

Fol. 16r has notation and initials but lacks text.

### Structure

1 + 1 + I<sup>4</sup> + IV<sup>12</sup> + (VII-1)<sup>25</sup> + 2xIX<sup>60</sup> + (VII-1)<sup>73</sup> + XII<sup>199</sup> + VI<sup>111</sup> + (VI-1)<sup>122</sup> + VII<sup>136</sup> + (VI-2)<sup>146</sup> + 1<sup>147</sup> (due to the fragility and poor condition of the binding, this structural analysis is to be treated with caution. The quires with fols. 5-12 and fols. 13-25 are probably reconstructed, as fol. 12 should precede fol. 10, as also fol. 16 quite probably fol. 12). Paper 19x28 (fols. 13r-15v, 17r-122v: 15x22-24; fols. 123r-129v: 14x23-24; fols. 130r-146v; probably due to trimming, the written area of pt. II almost equals the size of the page). Text and notation in one column on seven to ten lines, ruled in ink.

Modern foliation in pencil in the upper right hand corners of recto sides, begins with the modern flyleaf as fol. 1; Pt. I has quire foliation, with quires A-J extant (and K i-ii); fols. 13-15 are the three folia missing at the beginning of quire A (fols. 17-27), while fol. 70 is an addition, by the original scribe, to the six bifolia of quire E (fols. 60-72; the text continues seamlessly over the quire, while the foliation skips fol. 70).

The paper is very frail and torn in many places, and there is mild staining and some water damage, especially to the outer edges of folia. The leaves have been trimmed, probably on the occasion of the last rebinding, rendering several rubrics and marginal annotations partly illegible.

Andrén (1952, 190 n. 16) notes in passing that the watermarks of the older part of the volume indicate that the paper was made in the end of the fifteenth and the beginning of the sixteenth century, while in the latter part the paper appears to have been made in the 1530's and 1540's.

### Script

I: Hybrida and Gothic cursive (the latter esp. for rubrics in the *sanctorale*) in several hands; decadent square notation on four (black) lines; II: saec. XVI 2/3 Gothic cursive, decadent square notation on four (black) lines and mensural notation on five (black) lines (fol. 9v).

### Decoration

I: There are two or three different sizes of pen-drawn initials touched with colour, in alternate openings (or more frequently) red and green; pen-drawn lombards for the openings of feasts. Rubrics in red ink. However, the decoration is unfinished, with colour missing at places (fols. 30v - 60r), or with the rubrication executed only in part and finished instead in cursive (fols. 22r, 63r,

63v, 66r, 66v, 76v, 80r, 81v, 82r, 83r, 84r, 88v–92v, 93r–94r, 95r, 96v, 98r–v, 99v–129r). The sequentiary on fols. 130r–146r is also left completely uncoloured.

II: Pen-drawn monochromatic initials, Gothic versals (fols. 2 and 16r) and stylized Lombards; rubrics not distinguished with colour.

### *Provenance*

On the inside of the front cover a sticker with the legend ‘GYMNASIUM I Åbo tillhörig’, and in pencil ‘17 Graduale Tammelense’ and ‘D 71/163’.

On fol. 1r: ‘(?) Messa etc. (Fennonice) Stockholm 1549. Rev. (Tit. deest). (Impr. Catalogus librorum impressorum Bibliothecae Regiae Academiae Upsaliensis. Upsaliae MDCCCXIV. 62. & pag. 344.)’ And ‘(Graduale Tammelense) (Schalin)’.

Sent by curate of Tammela Nils Magnus Tolpo to Turku, after the Cathedral Chapter in 1826 had requested older books from parishes for inspection; probably deposited by him in the library of the Turku Swedish Lyceum in 1834 (Schalin 1946, 5–6, 10, 15; Schybergson 1939, 10, 17).

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/graduale/index.htm>).

### *Binding*

A nineteenth-century quarter leather binding in light brown leather and cardboard with raised bands. The spine carries the erroneous gilded legend ‘Mäss\*bok.’

Insofar as Helsinki, The Literary Archives of The Finnish Literature Society, Historica, *Kyriale*-fragment belongs in pt. II of the present manuscript, it is clear that the part in question has formed a collection of unbound leaves (as the Helsinki fragment has never been bound), either conserved with pt. I or separately.

### *History*

A *graduale* copied in the end of the fifteenth or the beginning of the sixteenth century, perhaps from a faulty exemplar, and added to in the first half of the sixteenth century. A Lutheran *graduale* was added to the book around the middle of the sixteenth century. The book was used in Tammela and probably also copied there. The curate of Tammela, Nils Magnus Tolpo, took the book 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, 10–11

Ilkka Taitto, *Documenta Gregoriana. Latinalaisen kirkkolaulun lähteitä Suomessa*, Helsinki 1992, 399–412

Åke Andrén, *Nattvardsberedelsen i reformationstidens Svenska kyrkoliv. Skriftemål och fasta* (Samlingar och studier till Svenska kyrkans historia, vol. 27), Stockholm 1952.