

Helsinki, National Library, A^o II 41. ‘Graduale Uskelense’

I: 1518, diocese of Turku (prov. Pertteli saec. XVI 1/3–2/3); II: 1586, Uskela

Contents

I: Graduale after the use of the diocese of Turku

Fol. 1r, scribe’s colophon in Leonine hexameters.

‘Anno Milleno quingenteno quoque deno / octauo dante sancto quoque pneumate flante / librum subscriptus hunc scripsit tunc benedictus. / hic cuius finis. sit laus et Gloria trinis.’

There is a partly erroneous saec. XVIII–XIX transcription immediately below, with corrections in another hand.

Fol. 1v is empty.

Fol. 2r originally empty, now with ownership markings etc. (see below).

Fol. 2v is empty.

Fols. 3r, 4v–17v, 18r–v, 19r–34r, 35v–53v, 54r–57r, 58v, 59r–64r, 65v–66r, 67v–70r, 71v–77r, 78v–79r, 80v, *proprium de tempore*, from the First Sunday in Advent to Septuagesima Sunday (defect), a fragment of the offices for Quinquagesima and Quadragesima Sundays, from the end of the Third Sunday in Lent to Trinity, from the end of the Third Sunday after Trinity to the Sixth and from the end of the Eighth Sunday after Trinity to the Thirteenth.

‘*Dominica prima aduentus officium misse*. Ad te leuau animam meam ... Vias tuas domine notas fac [mi (fols. 3v and 4r are empty, fol. 4v)]chi est semitas tuas ... [fol. 17v] ... et psallere nomini tu | [fol. 18r] | Israel et ioseph. *Tractus* ... [fol. 18v] ... *Dominica quadragesime officium*. Inuocauit me et ego ... Responsorium. Angelis suis | [fol. 19r] leuau animam meam deus meus ... [fol. 20r] ... *Dominica quarta in quadragesima officium*. Letare iherusalem et ... [fol. 34r] ... uocem suam et apparu[fols. 34v and 35r are empty; fol. 35v]erunt fontes aquae. Alleluya ... [fol. 53v] ... sodales fac sanctorum ciuium. Amen. ... *Dominica prima post trinitatem officium* | [fol. 54r] | et laborem meum et dimitte ... [fol. 54v] ... exaudi uerba [fol. 55r] mea. *Dominica quarta officium*. Dominus illuminatio mea ... [fol. 57 r] ... Conuertere domine aliquantulum et depre[fols. 57v and 58r empty, fol. 58v]care super seruos et psalmum dicam domino. *Dominica septima officium* | [fol. 59r] | plena est dextera tua ... [59v] ... beatus uir qui sperat in eo. *Dominica nona officium*. Ecce deus adiuuat ... [fol. 64r] ne obliuiscaris in finem. *Versus*. [fols. 64v–65r are empty, fol. 65v] Exurge domine et iudica ... [fol. 66r] ... *Versus*. Ad annunciandum mane mi[fols. 66v–67r are empty, fol. 67v]sericordiam tuam et ...[fol. 70r] ... *Versus*. Confitemini domino et inuoca[fols. 70v–71r are empty; fol. 71v]te omen eius ...[fol. 77r] ... in os meum ut placeant uer[fols. 77v–78r are empty, fol. 78v]ba mea in conspectu ... [fol. 79r] ... domine exaudi oracionem meam. *Communio*. [fols. 79v–80r are empty, 80v] Amen dico uobis ... et fiet uobis.’

Fols. 80v–82v, office for the dedication of a church.

‘Terribililis est locus iste hic domus ... *Tempore resurrectionis*. Allelu!’

Fols. 83r, 84v–86r, 87v–105r, 106v–143r, 144v–146r, 147v–151r, 152v, 153r, 154v–159r, 160v, *proprium de sanctis*, from St Andrew to the common of all faithful departed (defect) and from that to the feast of St Katherine.

‘Michi autem nimis honorati sunt ... populi confitebuntur tibi [fols. 83v–84r are empty, fol. 84v] Alleluya. *Versus*. Dilexit andream ... [fol. 86r] ... *Sancti Nicolai confessoris officium*. Statuit ei dominus testamentum ... ut sit illi sacerdos [fols. 86v is empty, fol. 86 has the same contents as fols. 85v – 86r from *Alleluya*. *Versus*. *Emulor to illi sacerdos*. Fol. 87v] cii dignitas in eternum ... [fol. 105r] ... posuisti in capite eius coronam [fols. 105v–106r are empty, fol. 106v] de lapide precioso [fol. 143r] ... *Versus*. Fulgebunt iusti et [fols. 143v–144r are empty, fol. 144v] tamquam scintille ... [fol. 146r] ... uaria inlucet claritas [fols. 146v–147r are empty, fol. 147v] sic insurrectio. Vetus homo ... [fol. 151r] ... dona eis domi [fols. 151v–152r are empty, 152v] ne et lux perpetua ... *Versus*. Et lucis eterne beati tu [fol. 153r] |as in lucem sanctam ... Mors stupescit et natura [fols. 153v–154r are empty; fol. 154v] dum resurget creatum ... [fol. 159r] ... sibi gloriatur addi [fols. 159v – 160r are empty, fol. 160v] sydus aurum. Virgo ... iniquitatis odio habui.’

Fols. 161r, 162v–163r, 164v–165r, 166v–167r, 168v–169r, 170v–172r, 173v–174r, 175v–177v, the annual cycle of Marian offices and *ordinarium missae*.

‘*In commemoracione beate marie uirginis in aduentu officium Rorate celi*. In sole posuit tabernaculum ... pacem deus reddi [fols. 161v–162r are empty; fol. 162v] dit in se reconcilians ... [fol. 163r] ... qui tollis peccata mundi [there is an unnumbered additional leaf bound between fols. 162 and 163, which seems to have been glued over the last two lines of this folio: it has ‘[f]ili marie unigenite uirginis qui tollis’, from which text on fol. 164v continues. Fols. 163v–164r are empty, fol. 164v] peccata mundi suscipe ... [fol. 165r] ... uelut rosa uel lilium funde preces [fols. 165v–166r are empty, fol. 166v] ad filium pro salute fidelium ... [fol. 167r] ... mundi suscipe deprecationem [fols. 167v–168r are empty, fol. 168v] nostram. Qui sedes ad dexteram ... [fol. 169r] ... Adoramus te Glorificamus te [fols. 169v–170r are empty, fol. 170v] Gratias agimus te ... [fol. 172r] ... pleni sunt celi et terra [fols. 172v–173r are empty, fol. 173v] Gloria tua. Osanna in excelsis ... [fol. 174r] ... Benedictus qui uenit in [fols. 174v–175r are empty, fol. 175v] nomine domini. Osanna in excelsis ... [fol. 177v] ... uitam future seculi. Amen.’

Fols. 178r–189r, *sequentiarium*.

‘Letabundus exultet fidelium chorus ... amen dicat omnis homo.’

Fols. 189v–190v, originally empty, now with added hymns for Corpus Christi(?) and a Kyrie melody for a Marian feast.

‘Sanctus hic in carnem transit panis corpus christi ... dona nobis pacem. Ihesus christus nostra salus [without notation and in a different hand] ... due nobis ubi lux est eua. [fol. 190r, in yet another hand] Kyrie uirginitatis amator inclite patri et creator ... laudes maria eleyson.’

On fol. 190v an addition in a saec. XVI¹ hand, ‘Alexander Philetus himeneus ... 34 mortuus fuit’. A saec. XIX hand has written an erroneous transcription of the addition immediately below, and another hand has noted, in pencil, ‘orätt!’.

On fol. 145r in a saec. XVIII²–XIX¹ hand ‘Ranunculus acris’ (meadow buttercup).

The sanctoral cycle follows the use of the diocese of Turku, including all the *simplex* and higher grade feasts. St. Henry’s feasts are on fols. 98v–100r and 118r–122r (see further Malin 1925, 131).

II: fols. I–VII, a Lutheran liturgical miscellany.

Fols. I–VIr, antiphonary, Pentecost and the Common of the Apostles and of the Evangelists, and *Venite exultemus* in two tones.

‘Veni sancte spiritus [fol. IIv] ... et baptizatus fuerit saluus erit. Alleluya. *In diebus apostolorum et Euangelistarum Historia*. Estote fortes in bello ... [fol. Vr] ... duodecim tribus Izrael dicit Dominus, Magnificat. Venite exultemus Domino ... [fol. Vv] ... in requiem meam [fol. VIr] am. Gloria patri et filio ... in secula seculorum, Amen.’

Fols. VIr–VIIv, hymns in Finnish, and *O Jumala sinua me kijtämme* (*Te Deum*) and *O Jumal sinua kijtäm* (*Te Deum*, rhymed), both after Jacobus Finno (nos. 4 and 5; see Kurvinen 1929, 256)

‘*Te Deum Laudamus in finnonicum idioma~~um~~ translatum, et denuo a uiro Erudenti nec non Reuerendissimo Jacobo Petri F. correctum*. Oo Jumala sinua me kijtämme ... [fol. VIv] ... häpiän ala tulla. O Jumal sinua Kijtäm ... [fol. VIIv] ... häpiästh pälläm tuota. AMEN.’

Written by the scribe on fol. VIr within an initial: ‘Zacharias Simonis Zatrius(?) Uschelensis 1586’; see also fol. Vr, likewise within an initial: ‘W Z S’.

Structure

IV⁸ + 182 + (IV–1)^{VII}. Paper. I: 19,5x27,5 (14,5–15,5x20–20,5); II: 19,5x28,5 (16–16,5x27,5). In part I, text and notation on eight lines in one column, ruled in ink; in part II, text and notation on fourteen lines in one column (fifteen lines in two columns on fols. VIv–VIIv). In part I the openings of the manuscript (fols. 3–165) have original numbering in two separate series for the *de tempore* (A I–G VIII) and the *de sanctis* –parts (A I–G II). Modern foliation in pencil runs throughout the manuscript in the upper right-hand corners of recto-sides. In part I, many openings have been glued shut by the original scribe, at least partly to cover mistakes. The openings have been subsequently opened, and have been included in the modern foliation. Part I is missing leaves after fols. 17, 18, 53, 58, and 152. Part II is missing one leaf, probably its first. Folia throughout the book have been heavily restored, with reinforcing paper pasted along the outer edges of folia; also the binding has been reinforced. While fols. I–II in part II have been trimmed both in their upper and lower margins to match the size of fols. 1–190, the lower margins of fols. III–VII have been folded.

Script

Part I: one main scribe writing in Gothic Hybrida. At least three additional hands. Decadent square notation on four black lines. Part II: One scribe writing saec. XVI minuscule. Decadent square notation on four black lines and mensural notation on four black lines (fols. VIv–VIIv)

Decoration

Part I: Red lombards (occasionally decorated with floral patterns) for the beginnings of feasts, pen-drawn initials (touched with red) for the beginnings of chants. Rubrication. Part I: completely monochromatic, with pen-drawn decorated lombards for the beginnings of feasts / sections. Gothic versals for the initials of chants on fols. I–IV but not on fols. V–VII.

Provenance

Fol. 2r: saec. XVI¹ ‘Liber Ecclesie Sancti Bartholome Uskela’, and a later transcription in pencil. Also a note in ink by the chaplain of Pertteli, dated in June 1824.

Inside the front cover the blue stamp of the University of Helsinki Library’s manuscript department.

Binding

Modern full (fake) leather binding. When Malin examined the manuscript it was still bound in (1925, 130) ‘Original-Lederband, mit Holzdeckel (Eiche)’.

History

Part I is a gradual following the use of the diocese of Turku, prepared ca. 1518 entirely by the scribe who identifies himself as Benedictus in the verses on fol. 1r. Very soon after it was written the book belonged to the Pertteli chapel of Uskela parish. Part II is a Lutheran liturgical miscellany copied by the otherwise unknown Zacharias Simonis of Uskela in 1586. The parts thus have a similar provenance, but it is not clear when they were united in a single volume. The size of the leaves of part II suggests that they were probably originally bound separately from part I.

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Literature

Aarno Malin, *Der Heiligenkalender Finnlands. Seine Zusammensetzung und Entwicklung* (Suomen kirkkohistoriallisen seuran toimituksia 20), Helsingfors 1925, 130–131.

Olav D. Schalin, *Kulthistoriska studier till belysande av reformationens genomförande i Finland*, vol. 1, Helsingfors 1946, 9

Ilkka Taitto, *Documenta Gregoriana. Latinalaisen kirkkolaulun lähteitä Suomessa*, Helsinki 1992, 413–5