

Helsinki, National Library, C III 19. 'Codex Westh'

Saec. XVI 2/3 (ca. 1546), fols. 90v–99v, 129v–132r, saec. XVI²?; Rauma (prov. Vehmaa)

Contents

Lutheran *manuale*, *missale* and other liturgical and pastoral materials.

Fol. [0]r, mostly blank staves (2x4) and text that has been later struck over.

~~'Herre fforb Herra Herra Armahdha eule meitä'~~

A saec. XIX hand, in ink, has added 'Finsk messa och handbok', and, in a slightly younger hand over this title: 'Käsikirja 1546'.

Fols. 1r–8r, *kyriale*, in Swedish

'[H]erre forbarma tigh ... [fol. 5v] ... *De dominicis diebus cantus* ... [fol. 7v] ... *In tempore paschali* fol. 8r] ... Gudz fadrens herligheet. Amen.'

Fols. 8v–15r are empty (fols. 8v–10r have blank staves)

Fols. 16r–26r, *sequentarium* in Finnish, unfinished; from 23v, 'miehudhen otti ia', only blank staves.

'[*Sancti spiritus assit*] Pyhän henghen armo ... [fol. 17v] ... *In Crastino Pentecosten Sequentia* [*Veni sancte spiritus et emitte*]. Twle Pyhä hengi tänn ... [fol. 18v] ... *De creatione lapsu seu De Redemptione hominis*. Jnhimisen wiheläitzydhest tuleu ... [fol. 21r] ... *De die Ascensionis Domini Sequentia* [*Rex omnipotens*] CAickiualdias kuningas tänäpäiuän ... [fol. 23r] ... [in a different hand: *Laetabundus*] Caicki christitytt iloitzeuat ... [fol. 24v] ... [in another hand:] [*Victimae paschali laudes*] Päsiäisen kijtos vffria ... [fol. 25v] [*Victimae paschali laudes*, another translation] Jesus Christus ombi ollut ... [fol. 26r] ... [*Versus*] Christus nous yles on ylesnosnu ... Iumalal kijtost veisatkam kyrielejison.'

Fols. 26v–28v have blank staves only.

Fol. 29r, title page

'*Käsikirja, josa castesta ja muista christilisistä cappaleista \toimitetan/ caickein kyllen, mutta erinomaisesti kircon esimiesten tarpelinen. Suomen kielen vlgos pandu, Anno domini 1546*', and the letters MMW surrounding the title counterclockwise.

Fol. 29v, register.

'*Registeri eli osotus. 1 Castesta bladhisa 1 ... 9 Messu Suomen kielen 48*'

Fols. 30r–72v, *manuale*.

'*Castesta. Ensin kysyken pappi ... [fol. 35r] Avioskeskyn Säty, quinga ylkä ia morssian ychten annetan ia uichijten ... [fol. 43r] ... Coska waimo kijrkon jodhatetan otetan lapsen ialkeen nijn*

pitäy tämän ruckouxen luetaman ... [fol. 43v] ... Qwinga sairahita etzitähän opetetan ja tarpet annetahan ... [fol. 54r] Ennen quin Rumis ulgos cardanolt kannetan ... [fol. 57r] Qvinga Rumis haudhatan ... [fol. 65v] Quinga nijnnen cansa pita techtaman Jotca hwkatan ... [fol. 72v] ... ia eij ansaittuta colemata, nin quin Röffuäri.'

Fols. 73r–77r, litany and other prayers with versicles.

'Letaniae Eli julkiset ruckouxet. Kyrie eleijson Herra armadha ... [fol. 75v] ... Hänen laupiuxensa on ijancaickinen. [fol. 75v] Ruckoilkam. O Herra Jumala taiualinen Jsä ... [fol. 76r] ... Alia oratio ... [fol. 77r] ... Alia oratio pro pace ... Kijtos olkon Jumala ijancaickisesta, Amen. Τελος.'

Fols. 77v–90r, *missale* in Finnish, partly notated.

'Messu somen kielen pidhetän tällä taualla. Ensin coska pappi ja cansa ... Nimen Jsän Ja Poian ia Pyhän Hengen, Amen. Loppu.'

Fols. 90v–91r, originally empty. A dismissal, a hymn (after Luther's *Verleih uns Friden gnädiglich*), two antiphons and a prayer (the last item not notated) in Finnish have been added (in one or two different hands, on separate occasions).

'Täsä oletta tö nyt ... Mengättä Jumalan Rawhan, Amen. Suo Jumala meille laupiasti, rauha ... sine ainoa Herra. O Herra Jumala ... pacanaitten päällä. Anna meille rawha ... [fol. 91r] ... wärintekoinna ielken. Rukoilkam. Caickiwaldias Jumala ia ... Saman sinun racas etc.'

Fols. 91v–97r, *kyriale*, in Finnish.

'De Sancto Spiritu. H[erra armadha]... [fol. 93r] ... In Summis Festis ... [fol. 93v] ... In Festis Duplicibus ... [fol. 96r] In Festis Paschalibus ... [fol. 97r] ... jsän Jumalan kirkkaudes \herraudhes/, Amen'

Fols. 97v–98r, a funeral responsory in Finnish, notated.

'[Clementissime Domine] Caickein laupiain Herra Jesu ...meidhen synneisten pällen, etc.'

Fols. 98v–99v, three *introitus* –chants, for Trinity, the feasts of the Holy Cross and All Saints in Finnish

'Tässä Noudhatteleu Monicahdhoij Jntroituxia Se on Mesun alku weisuija Ensin De Trinitate offitium. Hyuesti siugnattu olkon ... [fol. 99r] Aliud offitium De cruce ... [fol. 99v] Jn Aliud Gaudeamus etc. ... caunihisti kiittämän, Cwnnia'

Fol. 100 is empty.

Fols. 101r–128r, Urbanus Rhegius, *Sieluin vahuistos* (an anonymous Finnish translation of *Seelenn ärztney für gesund und und krancken zu diesen gefährlichen zeyten*, 1529, probably from the Swedish translation *Sielens tröst*).

'*Sieluin vachuistos lohutos ia läkitys aina kyllän koluolinen, mutta caicken enimmäin cooleman tuskas. Rumilinen sairaus ia se rumilinen cvolema ... mutta anna sinun cansas ijancaickisesti elä, Amen.*'

Fols. 128v–129r are empty.

Fols. 129v–130v, the hymn *Serua deus* and its Swedish translation *Bevara oss Gudh* (after Luther's *Erhalt uns, Herr, bei deinem Wort*); notated.

'Serua Deus uerbum tuum ... [fol. 130r] ... arbiter victorie et bellipotens. [Fol. 130v] Beuara oss Gudh ... Lätt see tin macht O Herre.'

Fol. 131r is empty.

Fols. 131v–132v, Eucharist responsory in Finnish.

'Atrioitzi ihesus ia ... ia aina ia ijancaickisesta, Amen.'

Fols. 133r–137r, *antiphonarium/breviarium*-materials in Finnish.

'[*Christe qui lux es et dies*, selection, without notation:] Etteij rascas vnhi vputtais ... pyhäsa hengess Eläpi, Amen. *Versi*: Ketke meite Herra ... [*Salua nos Domine uigilantes*:] Awta meite herra waluoisamme ... [fol. 133v, *O Rex gloriose*] O Kunnian Kuningas sinun pyheis seas ... [fol. 134r] Waluo herra rakas Taiualinen Jsä ... *Jtem* Cule meitä pyhä herra ... *Jtem* Etzittele Herra Laupias [fol. 134v] ... *Resp.* Jumalan olkon kijtos ia cunnia ... *Salue* [*Regina*]. Terue Jesu Laupiudhen kuningas ... [fol. 135r] *Prosae* [*Virgo mater ecclesiae*]. Sinä Kriste, seuracunnan pä ... [135v] ... *Ruckoilkam*. O Herra Jesu Christe ... [fol. 136r] [*Nos qui vivimus*] Me quin eläme aina me kitäkäm Herra. [Ps. 114, only the first verse notated:] Cosca Jsraelin canssa ... [Ps. 115] Ej meille Herra eij meille Herra ... [fol. 137r] ... testäaighasta nin ijancaickisen. Cunnia olcon Jsän ja Poijan ... ia ijancaickisesta ijancaickisehen Amen.'

Fols. 137v, *Sanctus*-trope *Tibi laus* in Swedish without notation.

'Tigh ware loff och prijs ... heligh hån siunger tigh.'

Fol. 138r is empty.

Fols. 138v–139r a *herbarium* against fever, in Swedish.

'*Qui longa febre conflictatur, utatur succo ansintij saccaro temperato, statim leuabitur. Contra febres.* Tagh 1 lods eller ... Thz hielper väll emott skelffuan.'

Fols. 139r–140r are empty.

Fol. 140v, notes on debts in Swedish.

'Item til minnelse at iag haffuer giffuit til lucas olleff anno dominij 47 ... födhe iagh hond 3 oor'

Fol. 141r is empty.

Fol. 141v, the *Credo*-hymn *Wij troo* in Finnish (Luther's *Wir glauben all an einen Gott*, translated from Olaus Petri's Swedish *Uij tro uppå alzmechtig gud* of 1530; Kurvinen 1929, 254), without notation.

'*Wij troo. Me vskoma iumalan pale ... iumalan valdacunnassa, Amen*'

Fol. 142r is empty.

Fol. 142v, the hymn *Ny rukkoilkam sitä Pyhää Henkiä* in Finnish (Luther's *Nun bitten wir den Heiligen Geist*, from Olaus Petri's *Nw bidie wij then helga and* of 1536; Kurvinen 1929, 254), without notation.

'*Ny ruckolcam sitä pyhä Hengiä ... olen silloin Herra meidhen cansan Kyrieleison.*'

Fol. 143r, notes on debts in Swedish.

'*Debita Mathiae Pnsa*[?]. Michael wasarais ... aff [g]amalt silffuer, en belte.'

Fol. 143v, ownership marks, *probationes penna*e and a will.

The will '*Anne Tykis*[?] Til S. Katerine Capel vax ... kirkioherren j mark[?] denarii[?]'

The contents of the book are exhaustively transcribed and discussed in Häkkinen ed. 2012 and Tuppurainen ed. 2012.

Structure

2^[a-b] + (IV-1)⁶ + 2xII¹⁴ + 14xIV¹²⁶ + (IV-1)¹³³ + IV¹⁴¹ + I¹⁴³ + 1^[c]. Paper; 13,5x18 (fols. 1r-8r, 29r-72v, 77r-99v, 101r-128r, 129r-136v: 11x14; fols. 16r-26r: 11,5x14; fol. 137v: 11,5x7,5; fols. 138r-139v: 12x15,5; fol. 141: 11,5x14,5; fol. 142v: 12x11,5; fol. 143: 12x13,5), text in one column on 5-28 lines (notation on 6 to 8 lines), mostly not ruled (the exceptions are fols. 1-10, 79r-88r, 129v-132v, with two lines marking the side margins, always with staves). Original foliation (1-62, cf. the register on fol. 29v) in ink near the upper right-hand corner of the written area on fols. 30r-91r. Modern foliation in pencil in the upper right-hand corners of recto sides skips the first folio ([0]) of the manuscript, so that the first quire consists of one unnumbered folio and the first six numbered folia. Fols. 1r, 15r and 29r have been marked, in a saec. XIX hand, in the upper right-hand corner, '30', '40' and '50', respectively; this is possibly related to the rebinding of the book.

The manuscript is in fairly good shape, with some staining to the leaves. Leaves towards the end and beginning of the book have understandably sustained some more wear; they have been extensively restored (esp. fols. 142-143).

Pirinen (1962, 93) dated the manuscript in the second half of the 1540's based on his identification of the watermark found on fols. [A] and 1-132 with Briquet's no. 10972. Maria Kallio has recently re-examined the watermarks and concluded that they cannot in fact be identified any catalogued watermarks (2012, 17-18; on the structure of the codex also at 15-16).

Script

Several (5–8?) hands writing varieties of Gothic Cursive and Hybrida. Textualis (with parts in Hybrida) used for (most) rubrics in the manual and missal (see fols. 35r, 40r, 43v, 54r, 57r, 65v, 77v, cf. 73r), which appears to be the work of one scribe, possibly Mathias Westh himself. Kallio suggests that the same hand writes on fols. 134–136, 141, 143, and with a couple of other hands on fols 101r–128r (cf. Kallio 2012, 18–26). Decadent square notation on four black lines, and on fols. 129v–130v on five black lines. Judging by the script, fols. 90v–99v, 129v–132r may have been copied somewhat later than the manual-missal; the notation on five lines on fols. 129v–130v may also suggest this (see Tuppurainen ed. 2012, 89).

Decoration

Monochromatic pen-drawn lombards or gothic versals of varying quality used for the initials of chants, rubrics distinguished by script if at all. The only use of colour is found on fol. 33v, where a part of the baptismal formula has been copied in badly faded red ink.

Provenance

The title page of the manual-missal (fol. 29r) has the initials M(M)W and the date 1546. The list of debts on fol. 143r contains the date [15]47. The ownership markings on fol. 143v (both struck over: ‘Mathiae Joannis westh Codex’ and ‘Mathie Johannis Codex’) probably identify the man behind the initials on fol. 29r: the chaplain and schoolmaster of Rauma, Mathias Westh (d. 1549). The persons named in the list of debts on fol. 143v lived in the area of Rauma (see Kallio 2012, 12).

The manuscript has previously been bound together with a copy of the Swedish Manual and Mass of 1541, which has also belonged to Mathias Westh (initials MW on the first folio). In addition, the printed book carries the ownership mark of Vehmaa church. It (and thus the present manuscript which accompanied it) is found in the surviving seventeenth-century inventories of Vehmaa church, but not in the nineteenth-century list, maintained between 1837 and 1875. It has been rebound for what is now the National Library between 1829 and 1866. It may have been brought to the library by students gathering antiquities for the Finnish Literature Society (Kallio 2012, 13).

Inside the front cover, on fol. [a]r, fol. [c]v, and inside the back cover there are (three different) blue stamps of the University Library (Manuscript department). The shelfmark, ‘C.III.19’, has been written in pencil on fol. [c]v and inside the back cover.

Binding

A nineteenth-century quarter leather binding of cardboard. The front cover has the University Library’s stamp in gold, with the legend ‘Otium sapientiae, 1761’ (the year is not related to the date of the binding). The covers are worn and detached from the binding; the legend in gold on the back of the cover, ‘Käsikirja 1546’, has been rendered illegible.

The manuscript has been separated from the printed Manual and Mass of 1541 in the 19th century (see the notice on fol. [b]v). Fols. [a–c] have probably been added on this occasion.

History

A liturgical miscellany prepared perhaps for the personal use of Mathias Westh, probably to a large extent by himself. The manual-missal (fols. 29r–91r) has clearly formed a self-contained unit, but its relation with the other parts of the codex is harder to judge. Some of the other hands may be somewhat later, but it seems that Urbanus Rhegius's text has been copied by the main scribe of the manual-missal in collaboration with one or two other scribes. Kallio suggests that Westh had some of his students assist him in copying (Kallio 2012, 27). Some time after Westh's death in 1549 the book found its way from Rauma to the nearby Vehmaa church, where it was preserved but apparently little used, until it was taken, probably in the nineteenth century, to Helsinki and what is now the National Library.

Jesse Keskiaho

Literature

Kaisa Häkkinen ed., *Codex Westh. Westhin koodeksin tekstit* (Wanhan Suomen arkisto, vol. 5), Turku 2012.

Maria Kallio, 'Westhin koodeksin kodikologiaa', in Kaisa Häkkinen ed., *Tutkimuksia Westhin koodeksista* (Turun yliopiston suomen kielen ja suomalais-ugrilaisen kielentutkimuksen oppiaineen julkaisuja, vol. 2), Turku 2012, 10–28.

P. J. I. Kurvinen, *Suomen virsirunouden alkuvaiheet v:een 1640* (Suomalaisen kirjallisuuden seuran toimituksia, vol. 180), Helsinki 1929.

Kauko Pirinen, *Turun tuomiokapituli uskonpuhdistuksen murroksessa* (Suomen kirkkohistoriallisen seuran toimituksia 62), Helsinki 1962.

Erkki Tuppurainen ed., *Codex Westh. Westhin koodeksin kirkkolaulut* (DocMus-tohtorikoulun julkaisuja, vol. 2), Helsinki 2012.