

Helsinki, National Library, C III 36. Lutheran *graduale* and chorale

Saec. XVI 3/3–XVIII/3?, Ilmajoki?

Contents

Pp. 1–21, 23–56, *Kyriale* in Finnish, with the sequences *Caicki Christijtyt iloitzewadt* (*Laetabundus* in Finnish, a variant of the version in *Mathias Westh's Codex*; Kurvinen 1929, 241 no. 5), under which another hand has written the words to *Caiki Christityt iloitan* (*Laetabundus* in the Finnish of Jacobus Finno; Kurvinen 1929, 282 no. 49); *O Pyhä Hengi tule täytä* (*Veni Sancte Spiritus, reple* in Finnish, a variant of the version in *Mathias Westh's Codex*; Kurvinen 1929, 246 no. 11), followed by *Kyriale*-material for Pentecost; *Jesus Christus ombi tullut yxi wfri Caickein edhestä* (*Victimae paschali laudes* in the Finnish of *Mathias Westh's Codex*, translated from the Swedish *Jesus Christus han är worden itt offer för oss alla* of 1544; Kurvinen 1929, 244 no. 8), under which the same hand has copied the words to *Jesus Christus vhrix meillen* (*Victimae paschali laudes* in the Finnish of Jacobus Finno; Kurvinen 1929, 290 no. 62).

‘Herra armahda meidhän pällen ... [p. 10] Cunniai Herrallem, Herra. [p. 11r] Herra armahda meidän ... [p. 21] ... Kijttäkäm Ja Cunnioittakam Herra. Si errat Scriptor Corrigat Lector et Cantor. Caelestis pater Revela oculos meos , et considerabo mirabilia de lege tua. Doce me justificationes tuas. Da mihi Intellectum ut discam mandata tua. [p. 23] Caicki Christijtyt iloitzewadt... / Caicki Christityt jloidkan ... [p. 29] ... sen kirjoituxet meille osotta. Alleluja. / ... ja ramat sen kyllä osatta. [p. 30] O Pyhä hengi tule täytä ... [p. 31] ... kiitoß ijankaijkisestas. [For the stricken over ownership mark on this page, see below; p. 32:] *De Sancto Spiritu*. HERRA Armahdha meidhän pällem ... [p. 35] ... Me kijtäm sinua Me hyvästi [pp. 36 – 37 have notation but no text; p. 37(bis):] HERRA armadha meidhän ... [p. 49] ... ja hy[vä]stisiunauxes. Kijttäkäm / Jumalan [p. 50] Ja Cunnioittakkam herra / olcon kijtos ja cunnia. Jesus Christus ombi tullut ... / uhrix meillen ... [p. 56] ... Cunnioittakkam herra / olcon kijtos ia Cunnia. Alleluja Alleluja Alleluja.’

P. 22 is empty.

Pp. 57–76, 77–96, 97–140, chorale. The incipits and notation (occasionally only incipits) of hymns in Swedish, Latin and Finnish; containing, from *Then Swenska Psalmboken* (1589), nos. 5–21, 21bis, 24–40, 46 (defect), 47–56, 56bis/58/57, 59, 61, 60, 62–64, 66–72, 72bis, 74, 74bis, 75–77, 77bis, 78, 79, 80/82 (fragment), 83–85, 85bis, 88 (defect), 89–111, 113–137, A6, A10, A5, A5bis, A9; Hemmingus of Masku's *Yxi Vähä Suomenkielinen Virsikirja* (1605?) no. 132; *Then Swenska Psalmboken* no. A10bis (fragment without words); Hemmingus of Masku's no. 241; *Alle må wij glädjas, Jagh tackar tigh genåm thin sån, Jag will mijn Herre gudh*, Hemmingus of Masku's no. 18, *Jagh will edher qwedha*, Hemmingus of Masku's no. 238, *Jagh segher edher wenner*, Hemmingus of Masku's nos. 97, 90, 62, 2, 22, 29, 45, 52, 53, 62, 65, 86, 90, 91, 122, 133, 134, 138, 139, 161, 169, 179, 181, 204, 209, 220, 236 (after an unpublished analysis by Erkki Tuppurainen).

‘Thesse ärå the tijå ... [p. 66] ... Lätt thz icke förtryta ... *item aliter* [without any words] ... [p. 67] ... Wår gudh åhr oß een wåldigh borgh ... [p. 76] Herren uthi sijn högsta troo ... [and a part of the melody for *Then Swenska Psalmboken* 1580 no. 46, without words] ... [p. 77] ... Jerusalem thu helghe stadh ... [p. 83] ... Werldenes frelsare kåm ... *Aliter*. Werldenes / War gladh thu helga / Wij

låfuåm christ ... Grates nunc omnes reddamus ... [p. 84] Alle christne uel laetabundus. Christus är fodder af Junfru reen ... [p. 85] Frögdher Edher alle ... Alleneste Gudh J himmelh ... [p. 88] ... Puer natus ... Esaie prophetenom hende thet så ... [p. 90] ... O Jesu christ såm ... *Aliter idem.* O Jesu christ ... [p. 91] ... Christe såm liuss och ... *Aliter* [without notation] ... O Gudh vår fader ... [p. 93] ... Jesus uppå kårset stodh ... *Aliter.* Jesus wppå korset ... [p. 94] ... Nu är kommen vår ... [p. 95] ... Victimae paschali laudes / Jesus Christus han är wården. Gladheligh wele wij ... [p. 96] ... Kåm helge Ande her ... *Aliter* [p. 97] ... O herre gudh såm [alting skoop]. *Canitur ut lucis creator.* Efter gudz skick ... [p. 109] ... O gudh förlån migh ... [p. 110] ... Allena till tigh herre ... [p. 123] ... Jam maesta quiesce [p. 124] ... Gudh fadher uthi himmelrick ... Tridie daghen itt bröllop stodh ... [p. 125] Mijn hogh frå Menniskior ... Mijn hogh fhrå Menniskior ... [p. 126] Gudh såm alti[n]gh ... Mijn wågh bår / Engell Paimenill puhui sanoil näill ... [p. 127: a part of the notes for *Tridie daghen itt bröllop* without text] ... O Rom går [thet] nu så medh tigh / Ruomi röyckiä cuing ... Alle må wij glädjas ... [p. 128] Jagh tackar tigh genåm thin sån ... Jagh will mijn Herre gudh ... På tigh håppas ... [p. 129] Jagh will edher quedha ... Om menniskiones Fåfånghligheett ... Jagh segher edher wanner [p. 130] ... Jagh will Aff hiertans grunde ... Mijn gudh och Fadher käre [p. 131] Himmelrikes rike ähr licknatt ... Minun sielun surist kittä herra [p. 132] Cuin kirkast coin tähti coitta ... Olettak te mykät ... Alleluja ilo lujall [p. 133] Ynnä yxi ychteys ... Herra sinä mun tu[t]ki tienett ... Chrsiticund christuxell kihlattu [p. 134] Kylwäjä siemenens meni kylwämän ... Kehu kielen muista mielen ... [p. 135] Kijtän swa isä Jumal Nyt näimme sen siunatun päiwän ... Seuracunda jloitze ... [p. 136] *Engel paimenil puhui sanoil canitur ut Mijn wågh bar.* Engel Ilmestyi taiwas[t] ... Ratk riemuidha me mahdham ... [p. 137] Meill taiwan korkia kuningas ... Paitz miehett miehen Jumala ... Jesus nous kuoluist ylös ... [p. 138] Christus oppians Ilmoittaman ... Armoliton Engel ... Caicki quin christusta ... [p. 139] ... Jesusta taidhan kijttä ... Nytt than twlkatt ... Sydhämest muista mahdham ... [p. 140] ... Sanoi pietar duomio päiwän ...'

Pp. 141–147, with bare staves only.

Pp. 148–151, an unidentified religious text in Swedish.

‘Låff ähra och prijs o her gud I himmelrick ...’

P. 152, two *quaestiones* on religious topics in Latin.

‘Quid est pietas? Pietas est ... Quid est iudex? Iudex est persona ... nec reliqua. 1. Cor 2 obsecro vos per dominum ... adolescentes’

Pp. 153–156, *I stoft och sand och suartta mull* (*responsorium funerale* in Swedish, with notation).

‘J Stofft och sand ... [p. 156] ... mitt huil ärh. Amen.’

Pp. 158–171, *Olen nijt aikonut veisata, jos tahdota virtä keisata* (see Kurvinen 1929, 412 – 413); Jac 1:5; Eccl. 7:3; *I Himmelen, i Himelen ther ähr glädhian stor*; O Herra Jesu vaivasten Auttaia (WW 332), all without notation.

‘[S]igh fröghe nu himmel & iordh. Olen nyt aikonut veisata ... [p. 165] ... valhen Jsä Ja pahan Ilkinen, AMEN. Jacobus inquit si quis indigent sapientiam petat a deo. Esaias inquit: Vexatio dat

intellectum [p. 166] J Himmelen J himlen ther ähr ... [p. 167] ... alle vår bryt. AMEN. ... Jesum fateri est bonum mereri... durum sapientia frangit [p. 168] O Herra Jesu vaiuaßen Auttaia ... [p. 171] ... pyhä nimes Tahdan ole armol. O Domine Jesu Christe da mihi intellectu ut dis[c]am mandata Tua. Martinus Benedicti Bior[nborgensis]?

Pp. 172–174, 183–186, originally empty (for their current contents see below, Provenance)

Pp. 175–182 are empty.

Schalin (1946, 54) concluded that the Finnish sequences on pp. 23–29 and 49–56 that accord with the versions found in *Mathias Westh's Codex* were copied before 1583, because the versions following those of Jacobus Finno (published that year) have been written under them. This might be the case with the sequence on fols. 23–29, but on fols. 49–56 the Finno version is copied in the same hand as the older versions. Although the hands in this part (pp. 1–56) vary somewhat it appears more probable that it is entirely a copy made after 1583 of a partly older source. The hymnary must postdate the publication of *Then Swenska Psalmboken* in 1589, and its latter part must postdate the publication of Hemmingus of Masku's *Yxi Vähä Suomenkielinen Virsikirja*.

Structure

1^[a] + (IV–1)¹⁰ + VII³⁷ + 3xV⁹⁶ + VI¹²⁰ + VIII¹⁵¹ + (VI–1)¹⁷⁴ + III¹⁸⁶ + 1^[b]. Paper 8x13,5 (Pp. 1–56: 7–7,5x10,5–11,5; pp. 57–125: 6–7,5x10–11; pp. 126–148: 7–7,5x11–11,5; pp. 153–156: 7x10,5); text and notation in one column, on pp. 1–20 on five lines, on pp. 23–56 on four to six lines, on pp. 57–139 on seven lines, on pp. 140–148 on six lines, on pp. 153–156 on six lines; only text on pp. 149–152 on 17–26 lines, on pp. 158–170 on 17 to 18 lines; not ruled. Modern pagination in pencil (at times hard to discern) in the upper outer corners of pages; the pagination skips the first two folia of the book, which have since been designated fols. 1a and 1b; page 37 has been numbered twice. From the numbering of the hymns it appears that there are leaves missing after pp. 76 and 96. The book is heavily restored, with the frayed edges of folia and the binding repaired.

Script

Varieties of Gothic Cursive by several saec. XVI ¼–XVII ¼ hands, and on pp. 158–171 the hand, datable ca. 1635, of Martinus Benedicti. On pp. 1–56 and 153–156, decadent square notation on four black lines; on pp. 57–140 mensural notation on five black lines.

Decoration

Entirely monochromatic pen-drawn Gothic Versals for the beginnings of chants on pp. 1–21, p. 32.

Provenance

P. 185: 'Henri[c] Jac[ob] An[no 15—]'. The beginning of the date was still extant when Kurvinen examined the manuscript, but was already missing when Schalin consulted it (the square brackets denote the extent of the currently extant text). The marking may be connected to the markings on p. 183 ('Liber Templi Ilmolensis' and two, with variant spellings; see also p. 186); if so, the person in question might be Henricus Jacobi Strigelius Pöyttensis, who is mentioned as curate in Ilmajoki in 1601–1629 (Leinberg 1903, 74). It is unfortunate that the date has gone missing, as an ownership

mark made in the sixteenth century would be the only sure way to date the bulk of the manuscript in the late sixteenth rather than the early seventeenth century. See also pp. 173-174, notes on banns of marriage and marriages in 1654 in Ilmajoki, and on p. 172 a note on persons accused of premarital sex (written in the same hand as the banns on p. 173).

P. 184, 'Marthinus Benedicti Bjornb. A. 1635' (also p. 171: 'Martinus Benedicti Bior.'). This may be Martinus Benedicti, Björneburgensis, student in Tartu University in 1643 (Kotivuori 2005, s.v. Mårten). The marking has most likely been made in Ilmajoki, where the book seems to have been the whole first half of the seventeenth century.

P. 31: '~~Bjornborgh. Eschillus Pauli Kyroissi~~', written in a hand similar to (yet probably distinct from) the saec. XVI 4/4–XVII ¼ main hand on the page. This person, from Pori like Martinus Benedicti, appears otherwise unknown.

On fol. 1ar there is a faded and illegible marking, probably a name.

On p. 186 the blue stamp of the University Library.

Inside the back cover: 'M1999-14'.

Binding

Modern binding in plain cardboard. Extensively restored.

History

A very small gradual and hymnary, for the most part copied in the last years of the sixteenth century or in the first quarter of the seventeenth. Assuming that Henricus Jacobi indeed signed his name in the sixteenth century (as Kurvinen reports), some of the manuscript was copied in that century: in lieu of a more accurate indicator the date of the manuscript appears to fall between 1589 and Mathias Benedicti's additions in 1635. The book was kept, perhaps even copied but certainly used, at Ilmajoki from the seventeenth century, and came from there to the University Library.

Jesse Keskiaho

Literature

T. I. Haapalainen ed., *Liber templi Ilmolensis. Ilmajoen koraalikäsikirjoitus. Koralhandskriften från Ilmola* [facsimile] (Monumenta hymnologica Fennica vol. 2), Jyväskylä 1977.

Y. Kotivuori, *Ylioppilasmatrikkeli 1640–1852*. On-line publication 2005; <http://www.helsinki.fi/ylioppilasmatrikkeli>. Consulted 30.5.2014.

P. J. I. Kurvinen, *Suomen virsirunouden alkuvaiheet v:een 1640*, Suomalaisen kirjallisuuden seuran toimituksia vol. 180, Helsinki 1929, 54–55.

K. G. Leinberg, *Åbo stifts herdaminne 1554–1640* (Suomen kirkkohistoriallisen seuran toimituksia, vol. 5), Helsingfors 1903.

Olav D. Schalin, *Kulthistoriska studier till belysande av reformationens genomförande i Finland*, vol. 1, Helsingfors 1946, 53–54.

Erkki Tuppurainen, *Suomen vanhat virsisävelmät*, On-line publication;
<http://www2.siba.fi/virtuaalikatedraali/vanhatvirret/vv.html>. Consulted 2.6.2014.

Erkki Tuppurainen, unpublished analysis of the chorale of *Liber Templi Ilmolensis*.