

## Helsinki, National Library, C<sup>o</sup> I 23. Lutheran liturgical fragments

Pt. I: saec. XVI<sup>2</sup>; pt. II: saec. XVI 2/3–3/4; both: Diocese of Turku (prov. Raisio)

### Contents

I: fols. 1, 7–9.

Fol. 1, *Kyriale* in Swedish, fragment.

‘Gudh Zebaoth fulle ähro ...fridh och wälsignelse. [fol. 1v] *De Sancto Spiritu*. [H]ERRE förbarma tigh ...Gudh himelske koningh’

Fols. 7r–9v, *Graduale*, in Finnish; *kyriale* for *summ̄is* and *duplicibus* (defect) and two versions of *Te Deum* in Finnish after Jacobus Finno (one in prose and one rhymed, nos. 4 and 5; Kurvinen 1929, 256), and *Caicki Christityt iloitcan (Laetabundus)* (Finno’s no. 49, Kurvinen 1929, 282).

‘|an corckeudhes. Ja maasa rauha ... *Sanctus Summis festis* ... [fol. 7v] ... *Duplicibus festis Sanctus & Agnus* ... Kijttäkäm ia Cunnioittacam [fol. 8r] ylyizenwoitit cuoleman ia awaisit ... älä meitä ikänäns häpiän ala tulla. [fol. 8v] *Item symbolum nota figurali*. O Jumall sinua kijtäm ... [fol. 9r] ... älä häpiäth päällem tuotha. AMEN. [Fol. 9v] *Sequentia in Na[tiuitas D]omini & duabus diebus sequentibu[s et] in Circumcisione Domini et in Epipha[nia]*. [C]aicki Christityt iloitcan tällä Juhlalla ... Ramat sen kyllä osotta. Halleluiah.’

II: fols. 2–6.

Fol. 2r–v, 3r–6v, *Sequentiarium*, in Finnish: Westh no. 4 (Kurvinen 1929, 240) in part; Agricola nos. 18 and 19 (Kurvinen 1929, 230–231), the latter as an addition; Westh no. 5 (Kurvinen 1929, 241); defect; Westh no. 8 (Kurvinen 1929, 244–245), variant; and *Christus on ylesnosnu kuolemast* (cf. Kurvinen 1929, 412), variant.

‘*Rex omnipotens. Sequentia de ascensione domini*. Caickiualdias kuningas tenepeuen ... [fol. 2v] ... tyköän isän oikealle| [fol. 3r] Nijn quin hen ylesastui ... kijtem sinua ia veisam Alleluia. [fol. 3v] *Sequentia finite De penthecoste Sancti Spiritui*. Pyhen hengen armo ... meildä näcte. Jonga vannoin [fol. 4r] puctan sydhemen silmet ... [fol. 4v] ... temen peiuen Alleluia. [fol. 5r, in another hand] Tule pyhe hengi ... [fol. 5v] ... anna ilo lakamatt. Alleluia. [In another hand] *Letabundus finitae*. Cayki Christitytt iloizeuat tellä iuhlalla ... annae meytä cohdatans isen \*\*\*\* [fol. 6r, in the same hand as on fols. 2–4,] *Victimae &c:a*. [in another hand:] *Sequentia*. Ihesus christus ombi ollut yxi ... [fol. 6v] ... voittanut ylitzenü kuoleman. Alleluia. [Without notation:] *Christus on ylessnossunt kuolemast, hen .... caickin paickonn, Kirieleisonn &c.*’

Pt. II may be contemporary to Codex Westh (Helsinki, National Library, C III 19), older than Finno (Schalin 1946, 25), i.e. roughly saec. XVI 2/3–3/4?

### Structure

9ff. Paper, fols. 1 and 7–9: 21x32 (fol. 1: 15,5–16x24,5; fols. 7–9: 16–16,5x25,5–27); fols. 2–6: 21x30 (16–16,5x25–26,5; fol. 6: 16,5x23,5); text and notation in one column on ten (fol. 1), eight to nine (fols. 2–5), seven (fol. 6), and fourteen (fols. 7, 8r, 9v) lines; and in two columns on thirteen to

fourteen lines (fols. 8v and 9r). The leaves survive as unbound single folia that have been taped together to form bifolia (and one trifolium). This arrangement is apparently in part arbitrary, and judging by the different sizes and formats of the leaves it seems that the fragments originate in at least two distinct contexts: I, fols. 1 and 7–9, and II, fols. 2–6. It is further doubtful if fols. 1 and 7–9 come from the same original context. Modern foliation in pencil in the middle of the upper margins of recto-sides. Fols. 4–5 are intact enough to see that they indeed form an original bifolium – bizarrely fol. 7 has been taped to them.

### *Script*

Several different saec. XVI hands: hand 1 (Gothic Cursive) on fol. 1, hand 2 (Gothic Hybrid) on fols. 7–9, hand 3 (Gothic Cursive) on fols. 2–4 and 6, hand 4 (Gothic Cursive) on fol. 5 and hand 6 (Humanist Cursive) on fol. 5v lines 4–9. Hands 1 and 3–5 may be somewhat older than hand 2. Decadent square notation on four black lines, and on fols. 8v–9r, mensural notation on four black lines.

### *Decoration*

Entirely monochromatic. On fol. 1, Gothic versals for sentence initials, on fols. 2–6, simple Gothic versals for the beginnings of chants, on fols. 7–9 space has been reserved for initials of individual chants, but these have not been executed.

### *Provenance*

A note in pencil on what appears to have been previously used as the archival envelope for the fragments: ‘Raisio kirkosta (sakariston rikkakasasta). (Musiikkitiet. seuran kautta) lahj. Yliop. Kirjastoon E. Gt. Ilm.’ Signed by Eeli Granit-Ilmoniemi (d. 1945), it records that the fragments were found in the sacristy of Raisio church, in a ‘scrap pile’, and donated to the University Library through the Musicological Society.

### *History*

A *graduale* and a *sequentarium* were copied in the reformation period for use in the Diocese of Turku, possibly in Raisio. The *graduale* in Finnish appears to depend on Jacobus Finno’s hymnbook of 1586, whereas the *sequentarium* is probably somewhat older, possibly even coeval with Mathias Westh’s liturgical codex (1540’s). The present fragments probably come from at least two (possibly three) originally distinct books or booklets.

## **Jesse Keskiaho**

### *Literature*

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

Olav D. Schalin, *Kulthistoriska studier till belysande av reformationens genomförande i Finland*, vol. 1, Helsingfors 1946, 24–25