

Helsinki, National Library, C^o I 9. ‘Antiphonarium Tammelense II – Magnus Andreaen antifonarium’

Saec. XVI², Diocese of Turku (prov. Tammela)

Contents

Antiphonarium Dominicanum.

Fols. 1r–9v, *proprium de sanctis*, a selection with the feast of Annunciation, SS Philip et Jacob, Visitatio Mariae, and St Lawrence (defect).

‘*Annunciationis Maria[e] Virginis*. Orietur sicut sol saluator ... [fol. 3r] dicentes Gloria tibi Domine. Magnificat [an in another hand:] anima mea Domino. [*Philippi et Jacobi*; F]iliae Ierusalem venite ... [fol. 4v] ... mansiones multae sunt, alleluja alleluja Magnificat. [*Visitatio Mariae*] Sacerdos nove gratiae ... [fol. 8r] ... secreta coeli cona| [...] Magnificat. [*Laurentii*, B]eatus Laurentius dum in ... [fol. 9v] ... Strinxerunt corporis membra’

Fols. 10r–12v, *tonarium* (defect, and for the most part with notation only)

‘hinc et dixi ... [fol. 10v] ... in psalmis iubilemeus ei [fol. 11r, V]ENITE exultemus [fol. 12r] Venite exultemus Domini ... [12v] ... altitudines montium ipse conspicit conspicit [sic]’

Fols. 13r–37r, *proprium de tempore*, from the First Advent to Circumcision

‘[E]cce nomen Domi[ni] ... [fol. 35r] ... *In Circumcisione Domini* ... [fol. 37r] ... omnes gentes venient dicentes Gloria tibi Domine. Magnificat’

Fol. 37v, bare staves only.

Fols. 38r–50v, 51r–55v, [C]r–v, 56r–101v, 102r–v, 103r–113v from the First to the Fourth Sunday in Lent (defect), from Passion Sunday to Palm Sunday (defect), from Maundy Thursday to Trinity and the ferial antiphons for after the first to the 12th Sundays after Trinity (defect), the 13th (defect) and 14th to the 15th Sundays after Trinity, and the antiphons for the Sundays after Trinity and Corpus Christi(?), defect).

‘a in ieiunijs multis ... [fol. 48v] ... et custodiunt illud. Magnificat. [fol. 49r, N]emo te condemnauit mulier ... [fol. 50v] ... timuerunt ualde. [catchword, in a different hand:] Descendit [fol. 51r] Reges terrae et omnes populi ... [fol. 55v] ... *Historia De Dominica Ramis palmarum*. Clarifica me pater ... Fratres mej [catchword, in another hand:] elongauerunt [fol. (C)r] |mei quasi ... Attende domi[ne ad me et audi vo]ces aduersariorum ... [fol. (C)v] Vide domine iniquitatem illorum aduersum me, iudica causam [fol. 56r] aquae usque animam meam ... [fol. 93r] ... [L]oquere domine quia audit ... [fol. 101v] ... Quod iustum est iudicate [fol. 102r] dormiunt a multitudine eorum ... Ingressus Raphael angelus ad Tobiam ... [fol. 102v] ... in ipso permaneant [fol. 103r] |tiae et ne claudes ... [fol. 103v] ... [A]Daperiat dominus cor vestrum... [fol. 108r] ... *Dominica prima post festum Trinitatis. Ad Benedictus et ad Magnificat*. [H]omo quidam erat ... [fol. 113r] ... DOMINICA XXV ... [fol. 113v] ... quid esset facturus. Homo quidam fecit ... et spiritui sancto Quia’.

Fols. 114r–116v, *Commune apostolorum*

‘Estote fortes in bello ...[fol. 116v] ... Israel dicit Dominus.’

Fols. 116v–120r, *Dedicatio ecclesiae*

‘[S]anctificavit Dominus tabernaculum ... [fol. 120r] ... a Deo facta est. *Tempore resurrectionis*. Alleluia Alleluia. Magnificat.’

Fols. 120r–121r, *Commune plurimorum martyrum* (or the feast of St Henry? see fol. 133r)

‘Iustorum autem animae in manu ...[fol. 121r] ... et accepit palmam Magnificat’

Fols. 121v–127v, 128r–137r, *proprium de sanctis*, with the feasts of SS John the Baptist, Peter and Paul, Mary Magdalene (defect, and largely without text) and Michael the Archangel; All Saints and St Andrew.

‘Ingresso Zachariae templum Domini apparuit ... [fol. 124r] ... redemptionem plebis suae. Magnificat. *Sanctorum Apostolorum Historia Petri et Pauli*. [Q]uem dicunt homines esse ... [fol. 127v] ... non sunt separati Magnificat. *Festum Mariae Magdalene*. Recumbente Jesu in domo ... ipse quoque nos Christus [fol. 128r] polles [text missing] Flauit auster et fugauit ... Verbum missum coelitus [fol. 128v, text missing] Oo felix felicitis ... filium uidisti ante [fol. 129r, text missing until fol. 130r] Stetit angelus iuxta aram templi habens thur[fol. 130v, text missing] Michael prepositus paradisi ... cum multitudine [fol. 131r, text missing] ne dingus Michael ... ruina gaudent angeli [fol. 131v, text missing] Deus meus es tu ... exaltabo te. Et Dominum [fol. 132r, text missing] Saluatoris nostri Jesu ... [fol. 133r] ... *Estote fortes etc. require de feriis Apostolorum, Isti sunt Sancti etc. require de festo Henrici, Inter natos Die Johannis Baptistae, Qui Sunt isti De Apostolis, Lauerunt de Henrici* ... [fol. 134v] ... trinitas unus Deus. Benedictus. *In festo Sancti Andreae Apostoli et martyris* ... Unus ex duobus ... [fol. 137v] ... qui pependit in te. Magnificat.’

On fol. [B]v, what has been the front pastedown, hymns in Finnish in saec. XVI–XVII hands, without notation: ‘Kytetty olcon Herra Jsraelin Jumala / Sillä hän on edzinyt ... Ja iJankaikkisesta ijankaikkiseen. Amen’ (Finno no. 1, Kurvinen 1929, 256) and in an other hand, with the rubric *Marian kijos virsi*: ‘Minun sielun suresti ylistäpi herra ... Jsälle ja poijall ja [pyhälle hengelle]’ (Finno no. 2, see Kurvinen 1929, 256).

On fol. [D]r, the original back pastedown, hymns in Swedish and Finnish in saec. XVI–XVII hands, without notation: ‘Lofwat ware herren Jsraels Gudh ...upanbärrar för***’ (the Swedish version of the hymn found on fol. [B]v in Finnish, see Kurvinen 1929, 53); in another hand, with an illegible title: ‘O herra Jumala qui cacki woith, taeuat ia tachdett ... qerangin lainaa[?]’; and in another hand: ‘Cantus est triplex... re ascendendo’

The contents agree with the Dominican use followed in the medieval Diocese of Turku, with some reformatory changes to the text (see e.g. fol. 4v ‘O dator’ and fol. 5r ‘Nate Dei nos visita’ for originally Marian invocations; see also the biblical source indications in the margins). The sanctoral is fragmentary and possibly selective. The manuscript seems to be missing an office for St Henry, unless the office without rubric on fols. 120r–121r is it and not *Commune plurimorum martyrum*. This is suggested by the *require*-note on fol. 133r, which indicate that the antiphons *Isti sunt sancti*

and *Lauerunt* are to be found in the office of St. Henry. Both antiphons are to be found in the untitled office on fols. 120r–121r.

Structure

2^[B] + (V–1)⁹ + 3¹² + (IV–1)¹⁹ + V²⁹ + (V–2)³⁷ + IV⁴⁵ + (VI–2)⁵⁵ + (IV–1)⁶² + VI⁷⁶ + IV⁸³ + IV⁹² + (VI–3)¹⁰¹ + 1¹⁰² + (VI–4)¹¹⁰ + (VI–1)¹²¹ + VI¹³³ + II¹³⁷ + 3^[E]. Paper, 19x30,5 (fols. 1–9: 15x20–21; fols. 10–12: 17,5x25–26; fols. 13–37: 16–17x24–26; fols. 38–103: 14–16x18–20; fols. 104–111: 15–16x20–22,5; fols. 112–121: 15–15,5x22–22,5; fols. 122–137: 15–15,5x23,5–24) text and notation in one column on 9 (but fols. 1–9: 10–11; fols. 10–12: 13–14; fols. 13–37: 12; fols. 104–111: 10; fols. 112–121: 11; fols. 122–137: 12) lines, not ruled. Modern foliation in pencil in the right-hand corners of recto-sides.

There are catchwords at the end of (almost) each verso-side from fol. 5v–9v and 13v–136v; from these it is apparent that the manuscript is missing leaves after fols. 9, 37, 50, 55, 101, 102, and 127; possibly also after 62? Many leaves are torn or cut.

The manuscript has been heavily restored, with torn or cut leaves repaired with paper and all leaves rather ill-advisedly mounted on fibrous plastic sheets, with the result that they all curve heavily inwards. This includes the original pastedowns, which have been mounted in the front and back of the book, as fols. [B] and [D]. Fol. [C]. The restoration appears to extend to the quire structure (the current 7th quire, fols. 46–55, is missing a leaf between fols. 50 and 51, but appears to have six leaves before its centre, between fols. 51 and 52, and is unlikely to have originally been larger than a senion), but as the binding has not been opened the structure breakdown presented here must remain tentative.

Script

Several different hands writing varieties of Humanist Cursive; decadent square notation on four black lines. The proposed date is based on the script.

Decoration

Gothic versals for the initials of chants, for the most part monochromatic but coloured red on fols. 76v–78r and with occasional faint traces of green on fols. 26r–35v. Most initials for individual feasts planned but left unexecuted; the large Gothic versals with monochromatic flourish on fols. 51v and 55v may be in style originally intended. Rubrics for the most part missing, when present distinguished by script if at all. The initial on fol. 51v has been signed ‘Marcus Andrae’, in a hand which may be one of the many scribes of the book.

Provenance

Fol. [B]r (apparently former front pastedown): ‘Petrois[?] Jacobij in birik[?]’

Fol. [B]v: ‘H[u]nc librum prudentissimus, honestissimus, vir[t]utisque [..]dique ar^{ti}tissime plenus vir Ericus Sigfridi Nato suo unico nec non charissimo, bonae indolis optimaque spei puellulo ornata de stirpe Jacobo Eri, in tesseram et signum perpetuo durantis caritatis, emit duabus bis marciis. Anno 1602, die 20 Novembris’.

These persons are probably Ericus Sigfridi, chaplain at Somero 1611–1628(?) and Jacobus Eri, chaplain 1586 and curate 1590–1603 in Kaarina (see Strandberg 1832, vol. 1, 74–75; Leinberg 1903, 200).

On the same folio also ‘Librum poseβior est Henricus Simonis Rymmatylensis Emtus ese liber pro duas daleros’; see also fol. [D]r, ‘Henricus Simonis’. This is Henricus Simonsson, chaplain at Rymättylä in 1634–1638 (Leinberg 1903, 182). The incised versals ‘HSR’ on the back cover are probably also his ownership mark.

On fol. [B]v also in a saec. XVII hand: ‘Possidet Petrus Georgi’. Schalin (1946, 43) observes that the same person calls himself ‘Petrus Jörensso Kiskoensis’, but this mark has evaded my notice. If this alias is correct, he is probably Petter Lagus (d. ca. 1710), student in Turku in 1692/3, assistant to the curate of Finström in 1700, regiment preacher in the Turku Province regiment of foot soldiers from 1702 and parson from 1705 (Kotivuori 2005, s.v. Petter Lagus).

In a saec. XIX hand: ‘Smy. 30.8.1882 Tammelan kirkosta’. The Finnish Antiquarian Society received the book from Tammela in 1882.

In the 1920’s the Society gave the book to the Library; on the back flyleaf (fol. [E]v), an envelope holds a handwritten four pages long description of the book by Toivo Haapanen in Finnish and a typescript of the same in Swedish translation.

Inside the front cover the blue stamp of the manuscript department; inside the back cover the shelfmark, ‘Cö I 9’ in pencil.

Binding

Modern full leather binding in light calfskin on boards (20x33), with raised bands. The front and back cover of what was probably the original binding of the book have been pasted on the present covers (and the covering of the spine is fastened inside the back cover). These are of darker brown leather and badly worn, with blind-tooled concentric frames and barely discernible stamped decoration. The original book was closed with clasps, the fastenings of which have left their mark on the covers.

History

A somewhat fragmentary copy of a catholic antiphonary, prepared by several scribes, possibly during a longer period of time, in the reformation period. Owned and probably used by several priests in the sixteenth and seventeenth centuries, the book found its way finally to Tammela church, from where it was removed to Helsinki in 1882.

Jesse Keskiaho

Literature

Toivo Haapanen’s unpublished description, preserved in an envelope on fol. [E]v.

Yrjö Kotivuori, *Ylioppilasmatrikkeli 1640–1852*. On-line publication 2005; <http://www.helsinki.fi/ylioppilasmatrikkeli>. Consulted 22.4.2014.

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, I*, Helsingfors 1946, 43–44.

C. H. Strandberg, *Åbo stifts herdaminne ifrån Reformationens början till närvarande tid*, Åbo 1832.

Ilkka Taitto, *Documenta Gregoriana. Latinalaisen kirkkolaulun lähteitä Suomessa*, Helsinki 1992, 423.