

Helsinki, National Library, C^o III 17. Lutheran gradual

Saec. XVI4/4 (after 1588), Kalanti

Contents

A Lutheran gradual from Kalanti.

Fols. 1r–7v, 32, 8r–15r, *Kyriale* in Swedish and in Finnish.

‘*Kyria De Summis Fes[tis]*. HERRE förbarma tigh öffuer oss ... *In Duplicibus Festis* ... [fol. 3r] *In Duplicibus Festis Sanctus* ... [fol. 3v] ... *De Dominicis Diebus* [fol. 5r] ... *Tempore Paschali Kyrie* ... [fol. 6v] ... *Kyrie de Sancto Spiritu* ... [fol. 7v] ... gudz faders härligheet. A[fol. 32r]men. ... *Kyrie Novum* ... [fol. 32v] ... Heligh, heligh, he[fol. 8r] ligh herren gudh Zebaåth ... [fol. 8v] ... frid och wälsignelse. *In Summis Festis*. HERRA armadha meidhen päällem *In Duplicibus Festis* ... [fol. 9v] ... *De Tempore Paschali Cantus* ... [fol. 11v] ... *De Sancto Spiritu* ... [fol. 15r] ... Jumalan olkon kijtos ja Cunnia.’

Fols. 15r–17r, *Te Deum*.

‘*Symbolum Domini Augustini & Ambrosii*. *Te Deum* laudamus ... confundar in aeternum.’

Fols. 17r–20r, the hymn *O Gudh wij lofwe tig och bekenne tig* (*Te Deum*), and its Finnish translation after Jacobus Finno (see Kurvinen 1929, 256 no. 4).

‘O Gud wij loffue tigh och bekenne tigh ... [fol. 19r] till Ewigh tijdh. O Jumala sinua me kiitämme ... häpiän ala tulla.’

Fols. 21v–25r, the hymn *O Gudh wij lofwe tig o Gudh wij tacke tig* (*Te Deum*, rhymed), and its Finnish translation (see Kurvinen 1929, 256 no. 5).

‘O Gudh wij loffwe tigh, O Gudh wij tacke tigh ... [fol. 23r] ... till ewigh tidh. Amen. O Jumal sinua kiitäm ... häpiät pälem tuota.’

Fols. 25r–28v, the Nicaean Creed in Swedish and Latin.

‘*Symbolum Nicaenum*. Wij troo uppo en Gudh ... [fol. 26v] ... Och then tilkommande werldennes lijff [fol. 27r] AMEN. *Credo in unum Deum* ... [fol. 28v] ... et uitam future seculi. AMEN.’

Fol. 29r, hymn on the vision of Isaiah in Swedish (printed in 1567, after *Luther's Jesaia dem Propheten das geschach*; see Kurvinen 1929, 342).

‘Esai 6. Esaiæ Prophetenom hende thz så ... Och hwset wardt upfylt med rök och damb.’

Fols. 29v–30v, *sequentiarium*, sequences for Christmastide (defect). *Alle Christen frögde sig* and its Finnish translation after Jacobus Finno (see Kurvinen 1929, 282 no. 49).

‘*Sequentia in Nativitate Domini et duabus diebus sequentibus. Item in Circumcisione Domini et in Epiphania. Laetabundus*. Alle Christne frögda sikh ... [fol. 30v] ... bewijsa han. Halleluja. Kaicki Christityt iloitcan tällä ... Wapahtaja tuli.’

Fol. 31, *sequentiarium*, for Easter, fragment. *Jesus Christus han är worden* (which would have been followed by its Finnish translation, probably Finno's no. 62, for which see Kurvinen 1929, 290).

‘leluja. *Cantus Paschalis Prosaicus, Victima Paschali, Swedice & Finonice*. Jesus Christus han är warden ... segher öffuer dödhen, halleluja.’

Structure

IV^(1-7, 32) + III¹⁴ + 2xIV³⁰ + 1³¹. Paper. 16,5x20,5 (12x15,5-16,5); text and notation in one column, on 6-9 lines, ruled in hard-point. The first and last folia of the first quire have come loose, and when the modern foliation (in pencil in the upper halves of the right-hand margins of recto-sides) has been made the last folio of that quire has been misplaced and therefore erroneously foliated as fol. 32. Fol. 31 is a detached single leaf; there are evidently several folia missing between it and fol. 30. Overall the book is in rather poor condition. The outer margins are dirty, indicating that the book has been in heavy use for a period, and the edges of folia are frequently frayed.

Script

Rather formal Gothic Cursive for Swedish and Finnish text (Hybrida used in places for effect, e.g. fol. 25r lines 5 and 6), and Humanist Cursive for Latin (fols. 15r-17r, 27r-28v), probably entirely by one scribe. Rubrics mostly in Humanist Cursive. Based on uneven fading (e.g. 1v-2r, most of the notation have faded, but the text is still black), some of the inks used by the scribe have kept better than others. Decadent square notation and mensural notation (fols. 21v-29r) on four and five (fol. 25r line 7 to 29r) black lines.

Decoration

Gothic versals for sentence initials, highly decorative Lombards (e.g. fol. 1r) or Gothic versals (fol. 25r) intended for the initials of hymns but for the most part left unexecuted; all decoration entirely monochromatic.

Provenance

Fol. 7r., in ink, in a saec. XVII hand, ‘Anno 1694 Kyrkoherdens Enckia Elisabeth Mats dotter Heuren’

Fol. 2r, in ink, in a saec. XIX hand, ‘Anmärkt i Nykyrko Kyrkas Inventarie Längd, 1826’

The calendar leaf used for the cover of the book records the death of the wife of the vicar of Uusikirkko in 1576.

Binding

Limp binding in a single leaf from a saec. XIV² liturgical book. The binding is rather loose, and the book is evidently missing some leaves from the end.

History

In the late sixteenth century, probably after 1576, the date recorded in the leaf used as the cover, and further after 1588, when Jacobus Finno's Finnish hymnary was published, priest in Uusikirkko prepared a book containing a series of chants and hymns used in the mass. The book was kept at Uusikirkko, arriving at what is now the National Library at an unknown date.

Jesse Keskiaho

Literature

Aarno Malin, *Der Heiligenkalender Finnlands. Seine Zusammensetzung und Entwicklung* (Suomen kirkkohistoriallisen seuran toimituksia 20), Helsingfors 1925, 103–104.

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