

Helsinki, National Library, C^o III 20. 'Michael Ericin antifonarium'

Saec. XVI², Diocese of Turku

Contents

A Lutheran copy of a Dominican *antifonarium*.

Fols. 1r–5v, *tonarium*, with *Venite exultemus* in seven tones (defect).

'Quoniam ipsius est mare ... in Secula Seculorum Amen. [V]enite exultemus ... [fol. 5v] ... et in secula seculorum, Amen.'

Fols. 10r–32v, *proprium de tempore*, from the First Sunday in Advent to Christmas (text partly missing).

'[E]cce nomen Domini venit ... [fol. 19v] ... in terra nostra dym venerit [after this, notation continues but text is missing until fol. 20r] Qui venturus est ... est salvator noster. [Text is missing for two lines of notation] Egypte noli flere ... [fol. 26r] ... et umbra mortis. [Text is missing for five lines of notation] O Emanuel rex et magister ... [fol. 32v] ... et habitabit in nobis, halleluja, halleluja. [In another hand:] Nunc dimittis servum tuum.'

Fols. 32v–42r, *proprium de sanctis*, the feasts of St Stephen and St John the Evangelist

'Tu principatum tenes ... [fol. 38r] ... filium videntem. Magnificat. Valde honorandus est beatus Johannes ... [fol. 42r] ... semper Gloria tibi Domine.'

Fols. 42r–50v, *proprium de tempore*, the octave of Christmas and Epiphany.

'Nesciens mater virgo virum ... [fol. 50v] ... supulturam [sic] ejus halleluja. Magnificat.'

Fols. 51r–60r, *proprium de sanctis*, *Conversio Pauli* and *purificatio Mariae*.

'Sancto Paule Apostole ... [fol. 55v] ... antecessores meos Apostolos. Magnificat. O admirabile commeritum [sic] creator generis humani ... [fol. 60r] ... et benedixit Deum. Magnificat.'

Fol. 60v, with bare staves only.

Fols. 61r–158v, *proprium de tempore*, from the First Sunday after Epiphany to the First Sunday in November (text partly missing).

'Peccata mea Domine sicut sagittae ... [fol. 64v] ... miserere, Gloria, miser[ere me]i [?]; after this, notation continues but text is missing until fol. 65r] Domine salva nos ... [fol. 73v] ... stantes iuxta[?] eum, Et [after this, notation continues but text is missing until fol. 76r] Ecce nunc tempus acceptabile ... [fol. 80v] ... tibi anima mea [text missing until fol. 81r] Ecce odor filii ... coeli benedictionem [text missing until] Det tibi Deus ... [fol. 81v] ... Dominus fratrum tuorum [text missing until] Quis igitur ille est ... et erit benedictus [text missing until fol. 82r] Dum exiret jacob ... et porta coeli [text missing until] Si Dominus Deus ... [fol. 82v] ... pacificas offeram [fol. 84r] tibi [text missing until] Dixit Angelus ad jacob ... [fol. 150r] ... in ipso permaneant [text is missing until] Tempus est ut ... [fol. 158v] ... turbatio cognovimus domine'.

Fols. 159r–164v, *proprium de tempore*, from the fifth (defect) to the 25th Sunday after Pentecost.

‘[mise]ricors est dicit Dominus. Benedictus. Nolite iudicare [fol. 164v] illi non fieret.’

Fols. 165r–212v, 223r–v, 213r–218v, *proprium de sanctis*; the common of the Apostles, the Annunciation, SS Philip and Jacob (text partly missing), the dedication of a church, the common of several martyrs, St Henry (text partly missing), All Saints, St John the Baptist, SS Peter and Paul, St Mary Magdalene (text partly missing), Corpus Christi (text partly missing), *visitatio Mariae*.

‘Estote fortes in bello ... [fol. 168v] ... tribus [fol. 169r] Israel dicit Dominus. Magnificat. [O]rietur sicut sol ... [fol. 172v] ... glorie tibi Domine, Alleluia, Alleluia. Magnificat [from here, the same hand appears to continue to copy the text, but writes under added staves and mensural notation:] Hodie Deus homo ... Deus homo factus. [fol. 173r] Filie Ierusalem venite ... [fol. 174r] ... haereditatem sibj, Alleluja. [after this, text is missing until fol. 174v] Tanto tempore vobiscum ... [fol. 175v] ... mansiones multae sunt, Alleluia, Alleluia, Magnificat. Sanctificavit Dominus tabernaculum suum ... [fol. 180v] ... a Deo facta est. Magnificat. [I]ustorum autem anime in manu dei sunt ... [fol. 182v] ... et accepit palmam. Magnificat. [fol. 183r] Gaudet caetus fidelium ... regi subiecta tali. Laudate gloriam. H[os patronos ... notation is complete but the text is missing until fol. 188v, where a new office begins:] O quam gloriosum ... [fol. 191v] ... beata Trinitas unus Deus. Benedictus. ... *Festa S. Andreae*. [U]nus ex duobus ... [fol. 196r] ... pependit in te. [In another hand:] Magnificat. [fol. 196v] Ingresso Zacharia templum Domini ... [fol. 200v] ... et fecit redemptionem plebi suae. Magnificat. [Q]vem dicunt homines esse ... [fol. 206r] ... non sunt separati, Magnificat. Recumbente Jesu in domo pharisaei ... [fol. 206v] ... pedes fracto quoque [after this the notation is complete but the text is missing until fol. 210v, where another office begins:] Homo quidam fecit coenam magnam ... et spiritui sancto. Quia [after this the notation is complete but the text is missing until fol. 213v:] *Historia in die visitationis Mariae*. [S]acerdos novae gratiae ... [fol. 218v] ... et lumen oritur, hinc cana par[?]

Fol. 219r–v, a fragment of an office or miscellaneous chants.

‘salva omnis caro ... dies illi. Benedictus. Sicut fulgur exit ... congregabuntur et aquilae, Magnificat. Salvator mundi salva nos ... valeamus [fol. 219v] Magnificat. Vox de caelo venit dicens ... vos semper audite. Magnificat. Venite benedicti patris mei ... Diabolo et angelis ejus. Magnificat.’

Additions:

On fols. 5v–6v a somewhat later hand has added *O Jumal sinua kijtäm* (rhymed *Te Deum* in Finnish after Jacobus Finno; Kurvinen 1929, 256 no. 5), with notation.

‘O Jumal sinua kijtäm ... [fol. 6v] ... älä häpiät päälläm tuota.’

On fols. 220r–221r, a hand roughly contemporary to that on fols. 5v–6v has added *O Gudh wij lofwe tig, o Herre wij tacke tig* (*Te Deum* in Swedish, after the German rhymed translation by Martin Luther), with notation.

‘Oo Gudh wij loffwer tigh ... [fol. 221r] ... till Ewigh tijdh. AMEN’

On fols. 221r–222v, 7r–9r, another hand has added *Te Deum*, followed by *O Gudh wij lofwe tig och bekenne tig* (*Te Deum* in Olaus Petri’s Swedish of 1536) and *O Jumala sinua me kijtämmä* (*Te Deum* in Finnish after Jacobus Finno; Kurvinen 1929, 256 no. 4; defect), with notation.

‘*Te Deum laudamus ... [fol. 222r] ... non confundar in aeternum. O Gudh wij låfwer tigh ... [fol. 222v] ... komma [fol. 7r] |ma till ... [fol. 7v] ... till Ewigh tijdh. Amen. O Jumala sinua me kijtämmä ... Pyhä herra Jumala zabaoth [after this, notation continues to fol. 9r, but the words are missing, only sporadically added in a later hand]’.*

On fol. 9v, a Michael Erici (saec. XVII) has added *Resonet in laudibus, Fader vår som i himblom äst* (*Pater noster*, a variant of Laurentius Petri’s Swedish translation of 1567? After Martin Luther’s German setting *Vater vnser im himelreich*), a latin sentence and his signature, all without notation.

‘*Resonet in laudibus ... in caelis. Fader vår som I himblom äs ... At wij skole åkalla tig [...] vår fattiga siäll ... tu gifwandes wißerligh. Jam placata caelestis patris ira Ergo exultemus. Michael Erici.*’

The sanctoral reflects Lutheran tastes, with St Henry, the patron of Finland, being the only non-biblical saint. There are occasional reformatory changes to the texts of the offices, see e.g. fol. 168r. There is also contemporary marginalia noting the biblical sources of chants (e.g. fols. 174v–179v). The additions date from saec. XVI 4/4–XVII 1/3: they must postdate the 1583 publication of Finno’s hymnary, and the last additions are made by Michael Erici (see below).

Structure

$1^{[a]} + \text{III}^6 + 3^9 + 6 \times \text{IV}^{57} + (\text{II}-1)^{60} + 11 \times \text{IV}^{148} + \text{V}^{158} + (\text{IV}-1)^{165} + \text{III}^{171} + \text{V}^{181} + \text{III}^{187} + \text{V}^{197} + \text{III}^{203} + \text{V}^{213} + \text{II}^{217} + 2^{219} + (\text{II}-1)^{222} + 1^{223} + 1^{[b]}$. Paper, 17x21 (14x17); text and notes for the most part in one column on eight to ten lines, but on fols. 5v–6v and 220r–221r in two columns on 11 to 12 lines. Modern foliation in pencil in the upper right-hand corners of *recto*-sides. Catchwords occasionally at the end of each page (e.g. fols. 92v–103v). There is at least one folio (but quite probably more) missing between fols. 158 and 159, as well as folia missing from the beginning and the end. Moreover, fols. 7–9 are misplaced, they belong after fols. 220–222. These six folia have probably originally formed the last quire of the manuscript. Fol. 223 is also misplaced and belongs between 212 and 213.

Script

Several different hands writing varieties of Gothic Cursive and Humanist Minuscule. Decadent square notation on four black lines; additions in mensural notation on four black lines (on fols. 5v–6v, 173v, 220r–221r; on fol. 173v the last added stave has five lines). Given the amount of missing text it appears that the notation has been copied first and the text after that, perhaps during a longer period of time. Text for recurring chants such as *Magnificat* appear in places to have been copied last, and are at times missing.

Decoration

Monochromatic pen-drawn Gothic versals for the initials of chants. Larger initials for individual feasts have been projected but to large extent left unexecuted; the large Gothic versals with monochromatic flourishing in the paschal offices (on fols. 118r–121v) may be later additions. Rubrics appear erratically, and are often distinguished by being written entirely in versals.

Provenance

Fol. 9v has the signature of Michael Eriki in a saec. XVII hand. Two priests with that name are known from this period: the chaplain at Kirkkonummi in 1605 (Strandberg 1832, vol. 1, 365) and the castle preacher at Turku castle in 1634–1635 (Leinberg 1903, 252). The latter's hand is found in two documents attached to the records of taxes from Masku in 1633–1634 (Helsinki, National Archives, 1905, fol. 184r and 1916, fol. 184r), and is probably the same as that writing on the present fol. 9v.

Binding

A saec. XIX quarter leather binding, with the erroneous title 'MISSALE cum notis musicis' and 'MSC.' tooled in gold on the spine. On the front cover the university library stamp with the legend 'Otium sapientis 1761,' in gold. The front and back pastedowns/flyleaves appear to have been replaced relatively recently.

History

A copy of a Dominican antiphonary produced for Lutheran use in the second half of the sixteenth century. In the first half of the seventeenth century it belonged to Michael Eriki, probably the castle preacher of the same name in Turku. The book came to the National Library at an unknown date.

Jesse Keskiahho

Literature

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

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, 42–43.

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