

Helsinki, National Library, C^o III 22. 'Pöytyän antifonarium'

Saec. XVI², Diocese of Turku? (prov. Pöytyä?)

Contents

A Lutheran copy of a Dominican antiphony.

Fols. 1r–5v, *de tempore*, from the Third (defect) to the Fourth Sunday in Advent.

'et liberare. Prope est ut veniat ... [fol. 1v] ... *In laudibus Antiphona*. Veniet dominus ... [fol. 2v] ... Ecce iam venit plenitudo ... [fol. 5v] ... O Sapientia quae ... viam prudentiae. Magnificat.

Fol. 6r has bare staves only.

Fols. 6v–15v, *de tempore* (mostly), Christmas Day, the octave of Christmas Day, feast of St Stephen (defect).

'Rex pacificus magnificatus est ... [fol. 12v] ... et habitavit in nobis, Alleluia, Alleluia. *Historia in festo S. Stephani*. [T]V principatum tenes in choro ... [fol. 15v] ... fonte potavit. Et. Hic est beatus |'.

Fols. 16r–45v, *de tempore*, from the Fourth Sunday in Lent to the octave of Easter.

'[N]EMO te condemnavit mulier ... [fol. 45v] ... Multa quidem et alia ... Scripta in libro hoc, Alleluia, Magnificat.'

Fol. 46 has bare staves only.

Fols. 47r–75v, *de tempore*, from the Second Sunday after Easter to the First Sunday in August (defect).

'Haec autem scripta sunt ... [fol. 73r] ... Omnis sapientia a Domino Deo est [fol. 75v] ... declinat et eam invenerit, et dum |'.

Fols. 76r–83v, *de tempore*, from the First Sunday in October to the Twenty-fifth Sunday after Pentecost.

'| tuum regum, Domine tu est super omnes ... [fol. 83v] ... Confide filia fides tua ... illa hora, Alleluia. Illi homines cum ... est saluator mundi.

Fols. 84r–115v, *de sanctis*, the feasts of the Annunciation, SS Philip and Jacob, the dedication of a church, St Henry? (the common of several martyrs), St John the Baptist, SS Peter and Paul, the common of the Apostles, and All Saints.

'Orietur sicut sol salvator mundi ... [fol. 89r] ... Hodie deus homo factus. [fol. 89v] *Historia die Philippi et Jacobi*. Filiae Jerusalem venite ... [fol. 91v] ... mansiones multae sunt, Alleluia, Alleluia, Magnificat. Sanctificavit Dominus tabernaculum ... [fol. 96r] ... a Deo facta est. *Tempore resurrectionis*. Alleluia, Alleluija, Magnificat. Justorum autem animi in manu ... [fol. 98r] ... et accepit palmam. Magnificat. [fol. 98v] INgresso Zacharia templum domini ... [fol. 102v] ... et fecit

redemptionem plebis suae. Magnificat. *In festo apostolorum Petri et Pauli*. Quem dicunt homines esse ... [fol. 107v] ... non sunt separati, Magnificat. [The rest of the folio is empty: fol. 108r] Estote fortes in bello ... [fol. 112r] ... tribus Jsrael Dicit Dominus, Magnificat. *Historia in festo omnium sanctorum*. O quam gloriosum ... [fol. 115v] ... trinitas unus Deus. Benedictus.'

Fols. 116r–v, *de sanctis*, the feast of St Andrew (defect)

'[... be]atus Andreas relictis retibus ... [fol. 116v] ... tamquam margaritis ornata |'.

On fol. 115v, a later saec. XVI hand has added the antiphon 'Magna et mirabilia sunt opera tua ... sit nomen tuum in Secula' with notes (on five lines).

Occasional annotations marking the biblical sources of chants (e.g. fols. 6v, 16r–18v).

On fol. 107v, a contemporary hand has drawn a grid of 16x14 cells, with 'DEUS ULTOR EXISTIT' written in the first row of cells and 'ET VINDICAT MALUM' in the final column.

Schalin (1946, 43) notes that the book contains an office for St Henry. Taitto (1992, 425) indicates that the common of several martyrs has been designated for this purpose. This seems to rest on the fact that a number of other contemporary manuscripts explicitly connect that office with St Henry; however, in the present manuscript the office in question has not been rubricated in any way.

In any case the very selective sanctoral of this manuscript reflects Lutheran tastes, with only biblical saints (and possibly St Henry).

Structure

1^[A] + (IV–1)⁷ + IV¹⁵ + 4xIV³⁹ + (IV–1)⁴⁶ + IV⁵⁴ + V⁶⁴ + IV⁷² + II⁷⁵ + 5xIV¹¹⁵ + 1¹¹⁶ + 1^[B]. Paper 17x20,5 (13–13,5x15,5–16); text and notes in one column on nine lines, blind-ruled on the innermost folio of a quire(?). Catchwords almost regularly at the ends of both recto- and verso-sides of each folio, if a chant is continued on the next page. Modern foliation in pencil roughly in the middle of the upper margins of recto-sides. The book is in fair condition, with occasional tearing to the margins of folia (repaired); the gatherings have been reconstructed. There are folia missing from the beginning of the book, after fols. 15, 75, and 115, and at the end. A modern hand, possibly the same that has written the foliation, has recorded the identifications of some of the feasts in pencil (e.g. fol. 76r).

Script

At least two somewhat inexpert hands writing varieties of Humanist Minuscule. Decadent square notation of four black lines. An additional hand on fol. 115v writes saec. XVI Gothic Cursive and decadent square notation on five black lines.

Decoration

Black pen-drawn Gothic versals (or on occasion, simpler capital letters) for the initials of individual chants, occasionally decorated with black diamond- or hash-patterns. Feasts have been projected to begin with larger pen-drawn and decorated black versals, but for a few exceptions (fols. 2v, 6v,

48v) these have been left unexecuted. Rubrics, if they exist, are distinguished with larger lettering or the use of versals.

Provenance

Fol. 1r, a saec. XIX–XX note in ink: ‘Pöytis? (~~Nykyrka?~~)’.

Inside the back cover, in pencil: ‘M1999-14’.

Binding

Modern binding in plain cardboard.

History

Some time after the middle of the sixteenth century, a copy of a medieval antiphonary was made, with modifications for current use. This might have taken place at Pöytyä, where the book was possibly found before it came to the National Library.

Jesse Keskiaho

Literature

Olav D. Schalin, *Kulthistoriska studier till belysande av reformationens genomförande i Finland*, vol. 1, Helsingfors 1946, 43.

Ilkka Taitto, *Documenta Gregoriana. Latinalaisen kirkkolaulun lähteitä Suomessa*, Helsinki 1992, 425–426.