

Helsinki, National Library, C^ö IV 9. ‘Oripään missale II’

Saec. XV, Sweden (prov. Oripää / Pöytyä)

Contents

A (mainly votive) missal consisting of distinct parts.

I: fols. 1, 14–15.

Fol. 1r–v, office for St Erasmus.

‘[S]ancti erasme martiri ... per christum dominum amen’

Fols. 14r–15r, two cantiones on the Eucharist (cf. Theodericus Petri Nylandensis, *Piae cantiones...*, Greifswald 1582, nos. 38 and 39, fols. 58r–59v)

‘Diuinum misterium modo ... fit in detrimentum. [fol. 14v] Ihesus christus nostra salus ... [fol. 15v] in panis hostia.’

Fol. 15v is empty.

II: fols. 2r–13v, prayers before mass, and prefations.

‘*Ad humeralem oratio*. Humeros meos et ... [fol. 3v] ... *Sequitur secreta*. *In nativitate domini prefatio*. Eterne deus reuerendissima ... [fol. 8v] ... *Inmediate ae igitur osculetur* ... Ae igitur clementissime ... [10v] *Cotidiana*. Per omnia secula seculorum ... [fol. 13v] ... orations nostras, conscientias nostras.’

This part follows the same liturgical tradition as Helsinki, National Library, C.ö.IV.7, where the corresponding part is found on fols. 17–32. The main difference is that here St Henry is invoked after (the Virgin, SS Peter and Paul and) SS Lawrence and Eric (the *confiteor* on fol. 2v), whereas in C.ö.IV.7 Henry is missing. This suggests that the text originated in Linköping (Lauri Hirvonen, personal communication April 17 2014; cf. Helander 2001, 383 n. 36).

III: fols. 16–54, 56–59.

Fols. 16r–39v, 41r–54v, votive masses and saints’ offices.

‘Benedicta sit sancta trinitas ... omnipotens sempiterne deus ... Ad romanos. Fratres: O altitudo ... [fol. 17r] ... indiuidue unitatis confession. *De quinque uulneribus officium misse*. Humiliant semetipsum dominus ... [fol. 21r] ... *Laudate domini omnes gentes*. *De corpore Christi*. Ego sum panis ... [fol. 22v] ... uiuis et regnas in secula [...] *Officium misse pro defunctis*. Requiem eternam dona eis domine ... [fol. 23v] ... beatorum. *Temptationum carnis collecta*. [fol. 24r] Vere igne sancto spiritus ... [fol. 25v] ... gaudiis iubeas sociari. *Per uno sacerdote Collecta*. Presta quesumus domine ut ... iubeas esse consortem. *Per familiam*. [fol. 26r] Quesumus domine per ... consecuta est sacramentum. *Per humilitate*. Deus uenie largitor ... [fol. 26v] ... recipiant benedictionem. *Communis peticio pro defunctis*. Fidelium deus omnium ... facies esse participes. Qui uiuis et [regnas...] [fol. 27r] *De compassione beati uirginis*. Vultum tuum deprecabuntur ... [fol. 28v] ...

Qui uiuis et [...] *De domina usque septuagesimam*. Deus qui salutem ... [fol. 29r] ... remedii faciat esse consortes. Per [...] *Infra octauam natiuitatis domini collecta*. Deus qui beate marie uirginis ... [fol. 29v] ... Per eiusdem dominum nostrum. *Officium de sancta anna*. Gaudeamus omnes in domino ... [fol. 31v] ... consolacionem per eiusdem. *De sancta maria magdalene officium*. Gaudeamus omnes in domino ... [fol. 33v] ... tibi deo elegit iugiter adherere. Per [...] *De nomine ihesu officium*. In nomine ihesu ... [fol. 35v] ... per eiusdem dominum [...] *De xiiii adiutoribus*. Multe tribulaciones iustorum ... [fol. 37v] ... custodi. Per [...] *De sancto georgio officium misse*. Protexisti me deus ... a multitudine operantium [fol. 38] iniquitatem. Exaudi deus oratio mea ... [fol. 39r] ... omnes recto corde, alleluia, alleluia. *In tempore yemali / De sancto georgio*. Posuisti domine super ... non fraudasti eum. *De sancto erico officium misse*. Gaudeamus omnes in domino ... [the lower half of the folio has been torn out, fol. 39v] ... et custodiet me | potencia et euenit(?) acce| disponam [fol. 41r] *Missa pro seipso* [a superscript in a slightly later(?) hand.] Inclina deus animam tuam ... [fol. 42vr] ... me angeli sanctitatis suscipiant. Per [...] *De xxiiii senioribus et potentibus catedralium officium*. Iusti epulentur.... [fol. 43v] ... ut quod fideliter petimus efficaciter consequamur. *Pro quacumque necessitate*. Salus populi ego sum dicit ... [fol. 44v] ... sancta tendamus. Per [...] *Sancto erico officium*. Gaudeamus omnes in domino ... [fol. 46v] ... beato erico rege et martyre tuo ad celestia perducatur. Per dominum [...] *De sancto olaue officium*. Letabitur iustus in domino ... [fol. 49r] ... as tuam presenciam te donante perducatur. Per [...] *Missa pro salute uiuorum*. Sicut oculi seruorum ... [fol. 50r] ... ab eis integritate uallantur. *Officium misse propter tribulacionem* [sic]. Reminiscere misericordiam tuam domine ... [51v] ... nostre clementer largiret. Per dominum [...] *De sancta birgitta officium misse*. Gaudeamus omnes in domino diem festum ... [fol. 53v] ... nobis operitur effectam. *Pro infirmis*. De necessitatibus meis eripe ... [fol. 54v] ... representari mereamur. Per [...]

Fol. 40r–v, originally empty, now with added offices for SS Lawrence, Augustine, and Catherine (preceded by the end of an office added in another hand; both roughly saec. XV).

‘supplices te rogamus ... per dominum nostrum. *De sancto laurentio*. Da nobis q:us omnipotens ... argumentum. per dominum nostrum. *De sancto augustino*. Maiestatem tuam domine ... perficias. Per dominum nostrum. *De sancta katarina*. Deus qui dedisti legem moysi ... a nobis iniquitates expellat.’

Fol. 56r–v, originally empty, now with *commune*, *secreta* and *complenda* -prayers for SS Barbara and Sebastian (saec. XVI 1/3?)

‘*Collecta de sancta Barbara*. [D]eus qui beate barbare ... *Secreta* ... *Complenda* ... [fol. 56v] ... *Collecta de sancto sebastiano*. [D]eus qui meritis beati ~~sebast~~ et gloriosi martyris sebastiani ... *Secreta* ... *Complenda* ... defendi per eius domini (?)’

Fols. 57r–58r, originally empty, now with an intercessory prayer (saec. XV).

‘Gracias tibi ago sancte pater per operis eterne deus ... meis commendauerunt uel per quibus’.

Fol. 58v, originally empty, now with a Marian prayer in Old Low German(?), pen trials(?) in the same hand, and, in another hand, *commune*, *secreta* and *complenda* -prayers for St Clara (saec XV–XVI?).

‘Maria boldt ueg slecht weh walt ... ~~Aui multum caseum comedit . p.i.n.t. sibi stabit. Durum mardantem(?) mulier.~~ Maria wyld thin haffwer oc scyld ... The haffde[.] *Collecta de sancta clara.* Deus qui omnes sanctos ... *secreta ... complenda ... per dominum nostrum.*’

Fol. 59r, commune, *secreta* and *complenda* –prayers for St Erasmus (saec. XV–XVI?).

‘deus in cuius. *De sancto erasmo collecta.* Deus in cuius uirtute ... *secreta ... complenda ... deuotione. Per dominum [...]*’

Fol. 59v, a prayer (saec. XV–XVI?).

‘Domine ihesu christe rogo te ... a pater noster amen.’

This part contains offices for the Nordic saints Eric, Olav, and Birgitta, suggesting that it was copied somewhere in the Church province of Uppsala in the fifteenth century (Linköping?). The selection of the votive masses (especially the mass for the seniors of a cathedral) suggests the booklet would have found use in a cathedral. The rather informal (if moderately skilled and somewhat ambitious) execution suggests that the booklet has been created for personal use, perhaps by a canon.

IV: fol. 55r–v, office for St Helen (saec. XV).

‘*De sancta Helena. Gaudeamus. Collecta.* Largire nobis quesumus ... ab hostium meritibus liberamur.’

V: fols 60–66.

Fols. 60r–65r, *commune sanctorum.*

‘[M]ichi autem nimis ... *Collecta.* Beatus apostolus tuus ... [fol. 60v] ... gubernari. Per dominum [...] *De uno martyre officium.* Letabitur iustus in domino ... [fol. 61v] ...quesumus perficiamus augmentum. Per dominum [...] *De martyribus officium.* Salus autem iustorum ... [fol. 62v] ... pura mente capiamus. Per dominum [...] *De uno confessore officium.* Statuit ei dominus ... [63v] ... foueat continuata presidium. Per dominum [...] *De una uirgine.* Loquebatur de testimoniis ... [fol. 64r] ... beate Marie uirginis tue intercession uenienda. Per dominum nostrum. [64v] *Collecta de pluribus uirginibus.* [D]eus qui beatos tuos ... *Secreta ... Complenda ...*[fol. 65r] in Christo ihesu domino nostro reuerendissimi tecum uiuit. *De omnibus sanctis Collecta ... Secreta ... Complenda ... perpetua supplicatione muniri. Per dominum nostrum ihesum christum filium [...]*’

Fol. 65v, *commune, secreta* and *complenda* -prayers for St Nicholas.

‘*De sancto nicolai.* Deus qui beatum nicolaum pontificem ... Per dominum nostrum ihesum christum filium tuum qui tecum [...].’

Fol. 66 originally empty, now with offices for the ten thousand soldiers and for the eleven thousand virgins (the latter defect, extending to fol. 66b of pt. IV, copied probably by the scribe of pt. VI).

'*Decem milia militum oratio*. Deus qui ad imitandum ... *epistola* ... *Secreta* ... *Commune* [fol. 66v] ... *Vndecim milium uirginum oratio*. Deus qui digne tibi ... et collaudate canticum et [fol. 66br] ben[edicite] ... *Officium*'

VI: fols. 66b–70, 77–80, saints' offices and *ordo missae*.

Fols. 67r–70v, 77r–79r, prefatory prayers before the mass (cf. fol. 2r ff.), the canon of the mass (now defect), and prayers for after the mass.

'Omnipotens sempiterne deus, ex ego auxedo [sic, pro *ecce accedo*] ad sacramentum corporis et sanguinis unigeniti filii tui ... [fol. 67v] Exue me domine ueterem hominem cum cunctibus suis ... *De galeam* ... *Ad uestem albam* ... *Ad stolam* ... [fol. 68r] ... Gloria in excelsis deo ... Amen. Credo in unum deum ... [fol. 68v] ... Et uitam uenturi seculi. Amen. *Postea in medium altaris*. Munda me domine ... [fol. 69r] ... Tenet hostiam et patenam dicens. Tibi creator meo offero hostiam| ... Deponans hostiam| In spiritu| domine et| deus| [fol. 69v] *Sequitur prefationes, prime de natiuitate domini* ... [fol. 70r] *In die epyphania* ... [at the end of fol. 70r and on fol. 70v the beginning of the Gospel of John, crossed out, and notation without words on fol. 70v; fol. 77r] Pater noster qui ... *Hic eleuat patenam in altum* ... [fol. 78v] ... *lauanda calicem modum de* ... *lauando manus* ... [fol. 79r] ... *Statim dicatur continuo et post orationem*. Placeat tibi sancta trinitas ... sit te miserante propitiabile, ~~Et in uitam~~ in uitam eternam, Amen [a later change]. *Dominus uobiscum et Initium sancti euangelium secundum iohannem*. In principio erat uerbum ... plenum gratiae et ueritatis. Deo gratias. Per hac ewangelium dicta deleantur nostra debita(?) Amen.'

Fols. 79v–80v, originally empty, now with a prayer for All Saints(?), pen trials, and a dismissal, the last item notated (three different hands, saec. XV–XVI?)

'*De omnibus sanctis*. Succurrite michi queso omnes sancti dei ... deum saluatorem meum in secula seculorum. Amen. [in a different hand] Amen dicamus ut cum Christo manemus. [in another hand, notated] In die pasce et in die pentecoste. Ite missa est ... Ite missa est.'

VII: fols. 71–76, prefations, and the canon of the mass.

'*Celebratur hec prefatio hec[?] catntatur*. Oo eterne deus ... [fol. 75r] ... *Hic inclinet se ante altare humile et deuote sub silencio; quasi cum deo se loquatur dicat*. Te igitur clementissime pater ... [fol. 76v] Per omnia secula seculorum ... *Nota secunda*. Per Omnia secula ... formati audemus dicere'.

A: a loose leaf between fols. 20 and 21 (saec. XV–XVI¹?)

'*Contra paganos Collecta*. Omnipotens sempiterne deus ... *Secreta* ... [verso, in a perhaps slightly older hand] *Collecta de sancto Erasmo*. Deus qui beatum Erasmum... *Secreta* ... *Complenda* ...'

Structure

(VI+II–1)¹⁵ + (VI–1)²⁶ + (VI–1)³⁷ + (II–1)⁴⁰ + (IX+1)⁵⁹ + III⁶⁶ + (V–2+III)⁸⁰. Paper; size varies. Part I: 13,5x16 (11,5–12x14,5); pts. II and III: 14,5x21 (10,5–11x15–15,5); pt. IV: 15,5x18,5 (10x15); pt. IV: 14,5x20,5 (9,5x14–14,5); pt. VI: 16x22 (12,5x16); pt. VII: 15x20,5–21 (10x16,5). Text in one column, ruled in ink, on 15–20 text lines with occasional notation (I); 13–33 lines with

occasional notation (II); 19–20 lines (III); 24–26 lines (V); 18–35 lines with occasional notation (VI); in two columns, ruled with ink, on 22 lines (IV); on 9 lines of notation (VII). Modern foliation in pencil in the upper right hand corners of the recto-sides. One leaf missing after fol. 1, before fol. 16, after fol. 37, and after fol. 39. There is a loose leaf (A) between fols. 20 and 21. Fol. 55 is later addition in the fifth quire, as are fols. 1 and 14–15 to the first and fols. 71–76 to the last one. The first folio of the last quire is torn off; the inner margin left has been numbered ‘66b’, while one folio has been intentionally cut after 79. There is some staining, especially to the outer edges of folia, which are also somewhat frayed.

Script

Gothic Hybrida in possibly two different hands (a: fols. 2–13; b: 16–39, 41–54) and varieties of Gothic Cursive by perhaps three main hands (c: fols. 60–65; d: 66–70, 77–79; e: 71–76) and several additional hands (of these, the one who has added the present folia 1 and 14–15 is probably the same as scribe d). Square notation on three (black) lines on fols. 3v–8v, 10v–11v, on four lines on fols. 70v–77r and 80v; and on five lines on fols. 14r–15r.

Decoration

On fols. 2r–13v red painted lombards of two sizes for the beginnings of paragraphs, and rubrication; sentence-initials have also been touched with red. On 14r–15r crude pen-drawn monochrome lombards. On 16r–39v pen-drawn lombards of three sizes, coloured red and green; paragraphs separated by red and green wavy lines and leaf-motifs, which are occasionally connected with the higher-grade lombards (the use of green ceases from fol. 35v onwards). Rubrics have been surrounded by coloured boxes, if somewhat haphazardly. This same type of decoration may have been planned for fols. 41r–54v, but has not been executed. On fols. 60r–65v there are pen-drawn initials for the beginnings of prayers, but the highest grade initials or any distinction for the rubrics have not been executed. On fols. 67r–70v and 77r–79r there are crudely drawn red lombards marking the beginnings of paragraphs, pen-drawn Gothic initials touched with red for the songs; and rubrication. Fols. 71r–76v follow this style, if with more skill and overall quality.

Provenance

Inside the front cover: “Orihpää kyrka tillhörig”, and the blue stamp of the Helsinki University Library. Inside the back cover, in ink, ‘C.IV.12’, which has been corrected, in pencil, to ‘C.ö.IV.9’.

Binding

Limp binding using a plain parchment sheet, which has been folded inwards at the upper and lower edges, and at the edge of the back cover. Sewn with parchment, using, for reinforcement, two large strips (ca. 7x13 and 7x18 cm) from a saec. XIV–XV missal. The binding is somewhat loose, especially fols. 38–40 are almost detached.

History

The book, a collection of texts related to the mass, appears to have been put together in several stages, somewhat haphazardly, and the leaves are mismatched, even coloured (pt. I). Parts II and III

are probably the oldest parts, while the present composition (and probably the binding) may be coeval to the work of scribe d, who copied parts I and VI (and copied saints' offices on the empty final leaves of part V and continued that text on the first folio, 66b, of part VI). The final stage in the composition of the book is probably the addition of part VII, with a collection of prefations and the canon of the mass. Because this part complements the contents of part VI, its addition may be contemporaneous with the work of scribe d.

Part I belongs in the same liturgical tradition as Helsinki, National Library, C.ö.IV.7, probably that of Diocese of Linköping.

Part III, a votive missal, is an informal copy of a book that would most probably have been used close to a Swedish cathedral (Linköping?). How the present book found its way to Oripää chapel is not known.

Jesse Keskiaho

Literature

Ilkka Taitto, *Documenta Gregoriana. Latinalaisen kirkkolaulun lähteitä Suomessa*, Helsinki 1992, 383–385.

Sven Helander, *Den medeltida Uppsalaliturgin. Studier I helgonlängd, tidegård och mässa* (Bibliotheca theologiae practicae, vol. 63), Lund 2001.

Lauri Hirvonen, unpublished notes.