

## Helsinki, National Library, Graduale av Jacob Sigfredhsson. ‘*Liber Ecclesiae Birckala*’

Saec. XVI 4/4 (1596?), Diocese of Turku (Pietarsaari?)

### Contents

A Lutheran *graduale*.

Fol. 1r–v, *Kijtetty olkon Herra Israelin Jumala* (*Benedictus Dominus Deus Israel*, the Song of *Zechariah*, after the Finnish of Jacobus Finno, Kurvinen 1929, 256 no. 1) and *Loffuat ware Herran Israels Gudh* (*Benedictus Dominus Deus Israel* in Swedish), both without notation.

‘*Canticum Zachariae Lucae primus*. Kijtetty olkon Herra Jsraelin Jumala ... Ja pyhan hengen. AMEN. [Fol. 1v] *Zachariae loffsong*. *Lucae primus*. Loffuat ware herra ... till Ewigheet. AMEN [in another hand] τελο[σ]’.

Fols. 2r–4r, 5r–9r, *Kyriale* in Swedish.

‘Herre förbarma tigh ... [fol. 2v] ... och wälsignelse. Amen. [Fol. 3r] Kyrie [el]eison. *Tempore Aduentus Domini Quadragesimali, Jtem Diebus festis Apostolorum canendum*. Herre foöbarma tigh ... [fol. 4r] ... tack och loff. [Fol. 5r] *Jn summis festis Kyrie*. Herre forbarma tigh ... öfver oss. *de duplicibus Cantus*. Herre förbarma tigh ... [fol. 5v] ... faders härligheet. Amen. Sanctus *Jn summis festis*. [Fol. 6r] Heligh, heligh, heligh ... tack och loff. [Fol. 6v] *De Sancto spiritu*. Herra föbarma [sic] tigh ... [fol. 7v] ... tack och loff. *Dominicis diebus. Grorifica* [sic]. Herre förbarma tig ... [fol. 8v] ... tack och loff. *Tempore paschali kyrieleyson*. Herre förbarma tig ... [fol. 9r] ... tack och loff, Alleluija, Alleluija, Alleuija. *Tackom*.’

Fol. 4v has bare staves only.

Fols. 9v–16r, *O Jumala sinua me kiitämme* (*Te Deum* in Finnish after Jacobus Finno, Kurvinen 1929, 256 no. 4); *O Gud wij loffue tig, O Gudh wij tacke tigh* (*Te Deum* in Swedish, after Martin Luther’s German translation *Herr Gott, dich loben wir, Her Gott wir dancken dir*), *O Jumal sinua kijtem* (rhymed *Te Deum* in Finnish, after Jacobus Finno, Kurvinen 1929, 256 no. 5), *O Gudh wij loffue tig och bekenne tigh* (rhymed *Te Deum* in Swedish) and *Te Deum*.

‘O Jumala sinua me kijtäme ... [fol. 10v] ... häpiän ala tulla. Amen. *Te Deum laudamus*. [Fol. 11r] O Gud wij lofue tig, O Gudh wij tacke tigh ... [fol. 12r] ... til ewig tijd. Amen. [Fol. 12v] O Jumal sinua kijtem ... [fol. 13v] ... häpiät päällem tuota. AMEN. [Fol. 14r] O Gudh wij loffue tig och bekenne ... [fol. 15r] ... till ewig tijdh. *Te Deum laudamus* ... [fol. 16r] ... non confundar in aeternum. Amen.’

Fols. 16v–25v, *sequentiarium* in Latin and Swedish, with *Discubuit Jesus, Victimae paschali laudes, Jesus Christus han ähr worden* (*Victimae paschali laudes* in Swedish), *Jesus Christus vhrix meille* (*Victimae paschali laudes* in Finnish after Jacobus Finno, Kurvinen 1929, 290 no. 62), *Christus nous ylös cuoleman haudhast* (after Jacobus Finno, Kurvinen 1929, 290 no. 61; without notation), *Alle Christne frögda sig* (*Laetabundus* in Swedish), *Caicki Christityt iloitzeuat* (*Laetabundus* in Finnish, after the Swedish translation, cf. Mathias Westh’s version, Kurvinen 1929, 241 no. 5), *Dåmedag är then hempesdag* (*Dies irae* in Swedish), *Aff menniskiones arma*

*wsellhet (De creatione, lapsu seu de redemptione hominis in Swedish), Alltyd thå bör oss tenckia tala och siunga.*

‘*Sequentiae*. Discubuit Jesus et ... [fol. 16v] ... et sanguis meus. Victimae paschali laudes ... [fol. 17r] ... victor Rex miserere, Alleluja. Jesus Christus han ähr wården ... [fol. 17v] ... segher öffuer dodhen. Alleluja. *Sequentia De Resurrectione Domini nostri Jesu Christi etc.* Jesus Christus uhrix meille ... voiton hänen päällens. Alleluja. [In another hand:] Christus nous ylös Cuoleman Haudast ... kijtos weisatkam. Alleluja. [fol. 18v] Alle Christne frögda sig ... [fol. 19r] ... beuisas kan Alleluja. Caicki Christityt Jloitzeuat tällä Juchlalla ... [fol. 20r] ... kirjoituxet meille osotta. Alleluja. Dåmedag är then hempesdag ... [fol. 21v] ... thz ewigha liffuet, Amen. Aff menniskiones arma wsellhet ... [fol. 23r] ... then helge anda. Alltyd thå bör oss tenckia ... [fol. 25v] ... heder och ähro. Amen.’

Fols. 26r–29v, Kyriale in Finnish.

‘*In Summis festis Kyriele*. Herra, armadha meidhen päällen ... meidhen päällen. *In duplicibus Cantus*. Christhe armada meiden ... [fol. 27r] ... olkon kijtos ia cunnia. *De Sancto Spiritu*. Herra armadha ... [fol. 28r] ... kijtos ia kunnia. *Tempore paschali*. Herra armadha meidhen ... [fol. 28v] ... Jumalan herraudhes, Amen. Herra armadha meiden ... [fol. 29v] ... ja hywästi siugnauxes.’

Fols. 30r–32r, with the responsory *Suo Jumala meille laupiasti (Da pacem, Domine, in diebus nostris and Tua est potentia, tuum regnum Domine, in Finnish, a variant of the version in Mathias Westh’s codex, Kurvinen 1929, 247–249, no. 12; defect), and the Nicene Creed in Finnish (defect), Latin (defect and without notation) and Swedish (partly without notation).*

‘|poisaia mutta Sina ainoa herra. Sinun on voima ... sillä eij ole toista ioca meidhän edestäm sotijsi, mutta sinä herra meidhän Jumalam. Kijttäkäm Ja kunnioittakam ... kijtos ia cunnia. Minä uskon ydhen Jumalan päälle ... tädhen ia meiden| [fol. 30v has notation but no text; fol. 31] Sanctam chatolicam et Apostolicam ... vitam futuri Seculj, AMEN. [In a different hand:] Wij troo wppå een Gudh ... [fol. 31v] ... nederstugh aff himelen [notation ends here], och togh ... [fol. 32r] ... then tilkommande vardennes liff. Amen.’

Fols. 32r–36v, *sequentiarium* in Finnish, with *Algusta ensin Inheminen voitti hän mös pimeydhen* (printed in Kurvinen 1929, 424–426), *Tule pyhä hengi tän alaslaske taiuahast (Veni sancte Spiritus et emitte* in Michael Agricola’s Finnish; Kurvinen 1929, 230–232, no. 19), *Pyhän hengen armo (Sancti Spiritus assit nobis gratia* in Michael Agricola’s Finnish; Kurvinen 1929, 230, no. 18), *Caickiualdias Cuningas tänäpäiuän (Rex omnipotens die hodierna Mundo, a variant of the version on Mathias Westh’s codex; Kurvinen 1929, 240–241 no. 4).*

‘Algusta ensin Inheminen voitti ... [fol. 33r] ... Sinun tygös hwtauita. Amen. [fol. 33v] Tule pyhä hengi tän alaslaske ... [fol. 34r] ... Ilo lackamatt, Amen. Pyhän hengen armo ... [fol. 35r] ... sinä ylistät tänä päiuän. [fol. 35v] Caickiualdias Cuningas tänäpäiuän ... [fol. 36v] ... kijtäm sinua ia veisam Alleluja Amen.

*Structure*

1<sup>[a]</sup> + II<sup>4</sup> + III<sup>10</sup> + II<sup>14</sup> + II<sup>18</sup> + III<sup>25</sup> + (II-1)<sup>28</sup> + 1<sup>29</sup> + 1<sup>30</sup> + (II-1)<sup>33</sup> + (I+1)<sup>36</sup> + 1<sup>[b]</sup>. Paper, 20x29,5 (15–15,5x22–23); on fols. 1–10, text and notation in one column on ten to eleven lines; on fols. 11–13, in two columns on nine lines; on fols. 14–36, in one column on nine to thirteen lines. Modern foliation in pencil in the upper right-hand corners of *recto*-sides. There are frequently catchwords at the ends of pages, especially when a chant continues over the page break. The leaves are lightly stained or somewhat dirty, and the edges are frayed. The manuscript has been extensively restored, with paper glued to frayed edges. A number of leaves after fol. 28 seem to have gone missing at a very early stage, as the last Kyrie-sequence, beginning on fol. 28v, was completed by another, roughly contemporary scribe, through the insertion of fol. 29. There is still a lacuna between the present fols. 29 and 30, and between fols. 30 and 31.

### *Script*

Varieties of Gothic Cursive by perhaps one scribe (fol. 29 is a later addition, in a clearly different hand). Decadent square notation on four black lines but on fols. 11–13, which have mensural notation on four black lines.

### *Decoration*

Pen-drawn Gothic versals for the beginnings of chants, larger Gothic versals with flourishing for the beginnings of sections. Many of the initials have been decorated in red, which has also been used for some of the rubrics, on fols. 2r, 3r–v; 5r, 7v, 10v, 16r, 17v, 18v, 26r–27r, 28r; a different colour (now light brown) has been used on fols. 33v, 35v.

### *Provenance*

The old front flyleaf of the book had a notice reading: ‘Thenne Book haffuer Jag Jacob Sigfredhson skriffuidt för min Lijckstool, När gudh kallar migh af denne sårgha daall’ in a hand that matched the main hand of the book (Schalin 1956, 52). The notice (and other more trivial notes cited by Schalin) seems to have been lost when the binding was restored. A Jacobus Sigfridi Borgensis is attested as chaplain in Pietarsaari in 1585 and the curate of the parish, Uusikaarlepyy, in 1607–1625 (Leinberg 1903, 152, 165).

On the back pastedown: ‘S-76-6-850’

The book belonged to the Tampere Cathedral chapter, where it came in 1897 from Pirkkala (Kurvinen 1929, 52).

### *Binding*

A modern full leather binding with raised bands, incorporating parts of the original leather covers, and with the original clasps. Pastedowns/flyleaves have been replaced. The old covers have been decorated with blind-tooled frames, and the front cover with stamps spellin ‘9 IS 6’. The numbers probably represent the year 1596.

### *History*

A Lutheran gradual copied apparently by one scribe at the end of the sixteenth century and probably repaired (fol. 29) in the beginning of the seventeenth century. The scribe could be Jacob Sigfriedhsson, but this can no longer be ascertained as his ownership mark has been lost. The book ended up in Pirkkala, and belonged to the Tampere Cathedral chapter until it came to the National Library.

## **Jesse Keskiaho**

### *Literature*

P. J. I. Kurvinen, *Suomen virsirunouden alkuvaiheet v:een 1640*, Suomalaisen kirjallisuuden seuran toimituksia vol. 180, Helsinki 1929, 52–54.

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*, vol. 1, Helsingfors 1946, 52–53.