

**Turku, The Provincial Archives of Turku, Turku Archdiocese Cathedral Chapter,
Gummerus-collection, I.2. 'Taivassalon manuale'**

I: saec. XVI 2/4; Sweden (Taivassalo?); II: saec. XIV² (before 1391?), diocese of Turku (prov. Taivassalo)

Contents

A fragmentary *manuale* / *processionale* (pt. II) with a later addition (pt. I; digital facsimile: <http://digi.narc.fi/digi/slistaus.ka?ay=33858>)

Part I: fols. 1–4.

Fols. 1r–4r, Genealogy of Jesus in Swedish, with notation (after *The Nyia Testamentit på Swensko af år 1526*, ed. A. Andersson, Uppsala 1893, 13).

‘Herren warj medt idher / Så och medt tinom anda. Tetta är boken åff Jhesu Cristi bördh, huilkin som är ... [fol. 4r] åff huilka är föddher Jhesus som kallas Christus’.

Fol. 4v empty.

Part II: fols. 5–17, *manuale* / *processionale* fragment.

Fols. 5r–6v, antiphons and directions for the Palm Sunday procession.

‘salutarem uictimam pater misit in mundum ... [fol. 6v] *chorus cantantem uersus* Agyos o theos’.

Fols. 7r–10r, the blessing of the candle (*benedictio cerei*). Corresponds to *Manuale seu exequiale Aboense 1522*, ed. Martti Parvio, Suomen kirkkohistoriallinen seura: Helsinki 1980, 111–118.

‘paschalia in quibus ille ... [f. 8v] ... in honorem dei rutilans ignis accendit. *Hic accendatur*. Qui licet sit dimisus ... [fol. 10r] ... per omnia secula seculorum amen.’

Fols. 10r–13v, the consecration of the baptismal font (cf. *Manuale seu exequiale Aboense*, 118–132; the manuscript begins with the hymn *Rex sanctorum angelorum*, which the printed book has at the end of the service, at 131–132; also differences in the rubricated directions and the end of the service; also unlike in the printed manual, in the manuscript this section is not notated).

‘*Hic descendat ad fontem*. Rex sanctorum angelorum ... [fol. 13v] ... et aquae baptismatis fiat in nomine patris et filii et spiritus sancti. Amen.’

Fols. 14r–15v, 16r, hymns for Eastertide services.

‘Cum rex glorie christus infernum debellaturus intraret... [14v] ... in tormentis alleluia- *Ad sancta communio*. Salue festa dies ... [15r] ... cuncta create precem. Salue. *Ad introitum*. Sedit angelus ad sepulcrum ... [15v] ... cum eo surrexit alleluia. Sequitur oratio. [The prayer has been erased] ... nobis. *Ad uesperas*, kyrieelison ... suscipere mereamur. In reditu ad[... [fol. 16r] christus resurgens ex mortuis ... nobiscum dicentes. Quod | [fol. 16v] | *Versus*. In resurrectione tuo christe ... resurrectionis gratiam consequimur. *Antiphona de domina*. Regina celi letare ... nobis deum alleluia. *Versus*. Ora pro nobis. *Oratio*. Gratiam tuam quesumus domine.’

Fols. 16r–17v, antiphon for rogational processions (the same as in Helsinki, National Library, F.m. VII.77, fols. 2r–v, until *Cum iocun[ditate]*, at which the fragment terminates)

‘*In diebus rogationum ad processionem antiphona. Exurge domine adiuua ... [fol. 17v] ... cum gaudio alleluia. Kyrieleison qui precioso sanguine ... Sancta uirgo uirginum quesumus almu. Kyrieleison*’

In the litany (at fol. 11vb) the first Scandinavian saint invoked is Eric, who is named right after Lawrence, and following him Henry, Olav, and Eskil. Birgitta is missing, which suggests a date before her canonization in 1391.

Additions: on fol. 8v, original indication of where to cense has been moved forward and the directions altered in a saec. XV hand; on fol. 16v prayers for the Virgin in two saec. XV hands.

Inside the back cover, a saec. XV hand has added a chant with notation.

‘p***tans igitur lauacio salutari ...

Structure

(IV–4)⁴ + (II–2)⁶ + (VI–1)¹⁷. Paper (fols. 1–4) and parchment (fols. 5–17), Pt. I: 17,5x24,5–25 (12,5–13x19,5), text and notation in one column on six lines, ruled in ink; pt. II: 17,5x25,5 (11 - 12,5x17,5–18), text and notation in one column on eightlines (or text only on as many as 30 lines), ruled in hard-point (for the folia with notes) and ink (for the folia with only text, and all text lines on folia with notes), pricking for each line in the outer margins of folia. Modern foliation in pencil in the upper right hand corner of the recto-side. Lacunae between fols. 6 and 7, and 15 and 16.

Folia seem to have gone missing early on, as the rather haphazard structure of the manuscript shows signs of early repairs. The first quire of pt. II has been made by pasting together two singletons, and it seems that the last quire has been constructed by pasting two bifolia (or pairs of singletons) at both ends of a quaternion (from which one folio has been cut, apparently intentionally, between fols. 14 and 15). Aside from the makeshift binding, suggesting that not produced by any well-established or well provisioned workshop, the book is in fairly good condition, with some dirt on the folia.

Script

Pt. I: saec. XVI¹ Gothic Cursive; decadent square notation on four black lines. Pt. II: Saec. XV Gothic Textualis, square notation on four red lines.

Decoration

Pt. I: The initials of chants have been drawn in ink and touched up in red. Pt. II: Plain red lombards for the beginnings of chants; rubrics in red.

Provenance

Inside the front cover, apparently as pen trials, in a saec. XVI–XVII hand ‘Töfsala bok’.

Binding

Apparently medieval full leather binding, light brown leather on boards, with raised bands and one clasp (defect). Strips of parchment have been used to reinforce the binding of pt. I.

History

A rather makeshift *manuale* prepared for use in the Diocese of Turku found its way to Taivassalo by the later sixteenth century. Somewhat earlier, but possibly already in Taivassalo, a few leaves containing the genealogy of Jesus set to music were added to it. The manuscript may have already been in bad shape at this point, but it was found in its present condition by J. Gummerus in the early twentieth century in the archives of the Turku Cathedral Chapter, where it may have arrived as the result of the chapter's request, ca. 1826, that parishes send older materials for examination. The materials were at least in some cases returned to the parishes (this happened to the books from Tammela now in the Library of Åbo Akademi), but at least some remained and survived the great fire that destroyed much of the city in 1827 (Schalin 1946, 6 n. 2, cites the circulars of the chapter, no. 237 of November 5th 1828, and no. 264 of June 20th 1833, which indicate that several manuscripts that had been sent to Turku as requested had not been collected and had become disordered in the fire, and were now kept in the archbishop's household).

Jesse Keskiaho

Literature

J. Gummerus, 'Eräs kirjalöytö Turun tuomiokapitulin arkistosta', *Suomen kirkkohistoriallisen seuran pöytäkirjat* 10 (1910), 81–123, at 85–88.

I. Taitto, *Documenta Gregoriana. Latinalaisen kirkkolaulun lähteitä Suomessa*, Helsinki 1992, 321–325.