

**Turku, The Provincial Archives of Turku, Turku Archdiocese Cathedral Chapter,  
Gummerus-collection, I.3. 'Liber Cappelle Charis Loyo'**

Saec. XV 2/3 (before 1467), diocese of Turku (prov. Karjalohja)

*Contents*

*Antiphonarium* for the diocese of Turku (digital facsimile:

<http://digi.narc.fi/digi/slistaus.ka?ay=33869>).

Fols. 1r–4r, antiphons for the Easter week and the week after Pentecost.

'et nescio ubi posuerunt eum ... caro mea est pro mundi uita. Alleluya. Alleluya. Magnificat.'

Fol. 4v empty

Fols. 5r–v, 6r–10r, *tonarium*, with seven *Venite* -hymns

'Venite exultemus domino ... [fol. 5v] ... in secula seculorum, Amen. [Fol. 6r] Venite exultemus domino ... [fol. 6v] ... in secula seculorum, Amen. Venite exultemus ... [fol. 7r] ... et in secula seculorum, Amen. Venite exultemus ... [fol. 8r] ... et in secula seculorum, Amen. Venite exultemus ... [fol. 8v] in secula seculorum. Amen. Venite exultemus ... [fol. 9v] ... secula seculorum, Amen. Venite exultemus ... [fol. 10r] ... in secula seculorum, Amen.'

Fols. 10r–45vr, the sanctoral and temporal cycle from the feast of St Andrew to the feast of the Holy Cross.

'*In uigilia sancti Andree ad uesperas super psalmos. Unus ex duobus qui secuti ... [f. 45r] ... In inuencione sancte crucis ad uesperas super psalmos antiphona. Responsorium per tuam. Crucem sanctam subiit ... [fol. 45v] ... Alleluya. Alleluya. Alleluya. Magnificat. Euouae.'*

Fols. 46r–55r, Responsories and antiphons for the Holy Week.

'Zelus domus tuae comedit me ... [fol. 55r] ... lamentabuntur fflentes dominum. Benedictus. *Cercas totum ut in primis matutinis et sicut laus detur quia omnia sanctificetur in christo.'*

Fols. 55v–116r, sanctoral and temporal series from the feast of St. Eric to the feast of St. Katherine.

'*Hystoria de sancto erico. Assunt erici regis sollempnia ... [fol. 114r] ... In festo sancte katerine uirginis et martyris ad uesperas super psalmos antiphona. Virginis eximie katrine ... [fol. 116r] ... non deneges suffragia. Magnificat. Euouae.'*

Fols. 116r–130r, *Commune sanctorum*.

'*In communi unius apostolic uel plurimorum apostolorum et euangelistarum extra tempus paschae ad uesperas sicut psalmus hec sola antiphona dicatur. Estote fortes in bello ... [fol. 130r] ... obuiam sponso et sponse.'*

Fols. 130r–133v, office for St Birgitta.

‘Rosa rorans bonitatem, stella ... [fol. 133v] ... *Ad magnificat* ... celi ciuibus eius prece connectat. Magnificat.’

Fols. 134r–137r, office for *compassio Mariae*(?)

‘Stabat uirgo dolorosa, mater christi generosa... [fol. 137r] ... leticia. Alleluya. Magnificat’

Fols. 137r–144v, office for St Paul

‘*De sancto paulo*. Sancte paule apostole, predicator ueritatis et ... [fol. 144v] ... antecessores meos apostolos. Magnificat.’

Fols. 144v–145r, hymns for the first, second, and third Sundays after the octave of Epiphany.

‘*Dominica prima post octauam epyphanie*. Peccata mea domine sicut sagitte ... [fol. 145r] ... fac deus tranquillitatem. Magnificat’.

Fols. 145v–146v, *Te deum* -hymn.

‘Te deum laudamus te dominum ... [fol. 146v] ... non confundar in eternum. Amen’.

Fol. 146v, in a saec. XV hand, Mt. 7:15, 20–21.

‘Attendite a falsis prophetis ... sunt lupi rapaces. a fructibus eorum cognoscetis ... in regnum celorum’.

Fols. 147v, in a saec. XV hand, *Doctor egregie Paule*; and, in another, roughly contemporary hand, *Ave stella matutina*, both with notation. The latter antiphon is not known outside Birgittine *Cantus sororum*, while the first may relate to the use of the manuscript at Karjalohja chapel, possibly consecrated to St Paul (Taitto 1992, 357).

On. fol. 55r: ‘Cappan groo, iam pulsat monachus’.

The antiphonary largely follows the diocesan rite of Turku. There are some puzzling diversions from calendric order, most strikingly the placing of the responsories for the Holy Week (fols. 46r–55r) after those for Easter (fols. 39v–44r).

Different parts of the book certainly appear to have been copied from distinct sources, most notably the already mentioned responsories for the Holy Week, which refer to brothers (*fratres*) alternating with the choir (*chorus*). Such references do not seem to be found elsewhere in the book. The book or books used to copy the bulk of the sanctoral series seems to have been old enough to lack the office of St Birgitta (canonized in 1391), which has been added towards the end of the present book. Of other Scandinavian saints Henry (fols. 27v–32r), Eric (fols. 55v–58v) and Olav (fols. 84v–88v) are included. A notable feature is an antiphon for St Tyburtius (fol. 91v), who was not usually remembered in the diocesan liturgy (Taitto 1992, 357).

### *Structure*

1<sup>A</sup> + II<sup>4</sup> + (IX–3)<sup>19</sup> + VI<sup>31</sup> + VII<sup>45</sup> + (VIII–1)<sup>60</sup> + (X–1)<sup>79</sup> + VI<sup>91</sup> + VI<sup>103</sup> + VI<sup>115</sup> + VI<sup>127</sup> + (X–2)(I<sup>139</sup>)<sup>147</sup> (i.e. the last quire encloses a bifolium, fols. 138–139; note that since the binding has not

been opened, the structural analysis is to be treated with caution); paper, 20,5x28,5; the size of the written area, ruled in ink, and the number of lines, always in one column, varies; fols. 1r–4r: 16x24, 11 lines; fol. 5: 15,5x22,5, 11 lines; fols. 6r–45r, 59r–60v: 16x23, 11–12 lines; fols. 46r–55r: 16,5–17,5x23–24, 10–11 lines; fols. 55v–58v: 15,5x23, nine lines; fols. 61r–77v: 15x23, eight to nine lines; fols. 78r–137v: 15–16x22–23, 10–13lines; fols. 138r–146v: 17x20,5–22,5, eight lines. Modern foliation in pencil in the upper right hand corners of recto sides.

Given the variety of hands, the (dis)order of the contents and the (slightly) varying layout it is possible that the manuscript is a collection of originally distinct parts.

The book is in fairly good condition, with some tearing to the pages. Vegetal remains between the pages and occasional imprints of leaves suggest that the book has at some point been used to press plants.

Based on an examination of the watermarks (which he reports rather perfunctorily) Taitto (1992, 355, 357) concludes that the book must have been produced after ca. 1459.

### *Script*

Gothic cursive in (possibly) as many as nine different hands (I: fols. 1r–4v, 80r lines 10–12, 80v line 2–82r line 11, 82v lines 1–12, 83r lines 6–10, 83v–84r, 92r line 2–94r line 4, 94r line 10–94v line 7, 100v line 3–103v, 116v–130r line 2 II: fol. 5; III: fols. 6–23r, 25r line 10, 27r line 9, 27v line 10–30r line 9, 30v line 4–31v line 10, 32r line 2–45v, 59r–60v, 75r lines 4–8, 75v line 1–76r line 8, 76v lines 1–9, 77r–80 r line 9, 80v line 1, 82r lines 11–12, 82v line 12–83r line 5, 82v line 12, 83r 11–12, 84v–92r line 2, 94r line 9, 94v line 8–100v line 2, 104r–116r; IV: fols. 46r–55r; V: fols. 23v–25r line 9, 25v–27r line 9, 27v lines 1–9, 30r line 9–30v line 3, 31v line 10–32r line 1; VI: fols. 55v–58v, 61r–75r line 3, 75r line 9, 76r line 8, 76v line 10; VII: 130r line 3–137r line 4; VIII: 137r line 5–145r; IX: 145v–146v line 2). Differentiating between the hands is difficult, however, as scribe III, responsible for the bulk of the manuscript (and for rubrication in many places where a different hand has copied the text), frequently changed the cut of his pen and even on occasion wrote in a different script (see e.g. fol. 79v, two last lines). From this volatility it appears that the copying of the book may have taken place during a relatively long period of time.

Decadent square notation on four black lines.

### *Decoration*

Red lombards for different hymns; pen-drawn sentence initials in ink, mostly touched with red, of varying quality and style. Different feasts marked by rubricated captions. Large two-coloured lombards for major feasts (fol. 40v, Easter).

### *Provenance*

Fol. 147v: ‘Istum librum allegavit dominus Jacobus Stephani de Tenala Capellam karis loya pro anima sua anno vero domini mcdlxvij pro quo est orandum’, and, in a slightly later hand ‘Huilken haffuer thenne buck slidit Pålue hwar een någle aff thann’. This Jacobus Stephani does not appear otherwise known.

Fol. Av, in a saec. XVI hand: 'Istae sunt fide iussores pro Magno ij Härawassa ad matrimonium Peder Jönsson ij Talffvela / Peder Lasse ibidem / Nils Magnus / Peder Nilsson ij Härawassa / Bertil Hauosso ij Lahelamme'. At least two of these villages (Härjänvatsa, Tallnäs/Talvela) were parts of the Karjalohja chapel parish (see Hausen 1920–1924, 269–270, 283–284).

Also on fol. Av, written at 180 degrees to the page, saec. XVII notes, probably for sermons, in Finnish.

Fol. 146v, in a saec. XVI–XVII hand, 'Grels Thomasson'. This person is perhaps not Gregorius Thomae Biornburgensis l. Arctopolitanus, headmaster of Pori school at least in 1628–1630 and curate in Pori and Ulvila from 1631 (d. 1662: Leinberg 1903, 46, 219, 274)?

### *Binding*

The Manuscript is bound but lacks covers. Materials recovered from the fillings of the latest covers are preserved separately (as Gu 1:3a). These indicate that these covers were not the original binding, but a rebinding that took place in the eighteenth century or after. The sides of the block have been coloured red, probably on the occasion of the last binding.

### *History*

An *antiphonarium* (or parts of several) produced around the middle of the fifteenth century and donated by a Jacobus Stephani of Tenhola to Karjalohja chapel. The book was apparently eagerly used in the chapel as witnessed to by the additions made in the later half of the fifteenth and in the beginning of the sixteenth centuries. The book was found in the early twentieth century in the archives of Turku Cathedral Chapter, where it had come possibly as the result of the chapter's request, ca. 1826, that parishes send older materials for examination. These 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 5<sup>th</sup> 1828, and no. 264 of June 20<sup>th</sup> 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 kirjalohtö Turun tuomiokapitulini arkistosta', *Suomen kirkkohistoriallisen seuran pöytäkirjat* 10 (1910), 81–123, at 88–92.

G. Hausen, *Nylands ortnamn: deras former och förekomst till år 1600*, 3 vols., Skrifter utgivna av Svenska litteratursällskapet i Finland, vols. 152, 160, 177, Helsingfors 1920–1924.

K. G. Leinberg, *Åbo stifts herdaminne 1554–1640* (Suomen kirkkohistoriallisen seuran toimituksia, vol. 5), Helsingfors 1903.

I. Taitto, *Documenta Gregoriana. Latalalaisen kirkkolaulun lähteitä Suomessa*, Helsinki 1992, 355–372.