

**Turku, The Provincial Archives of Turku, Turku Archdiocese Cathedral Chapter,
Gummerus-collection, I.5. ‘Antiphonarium Laurentius Jacobi’**

Saec. XV 4/4 (1480’s?)–XVI¹/₄, Diocese of Turku

Contents

Antiphonarium (digital facsimile: <http://digi.narc.fi/digi/slistaus.ka?ay=34664>).

Fols. 1r–2v, 185r–v, 3r–8v, *proprium de sanctis*, from (parts of) the feast of St Mary Magdalene to the feast of St Olav (defect).

‘Recumbente ihesu in domo pharisei ... [fol. 2v] ... monumentum quatruiduanum jam [fol. 185r] lazarum resuscitavit salute. Laudemus ... [fol. 185v] ... illi unum extat certe. Maria [3r] optimam sibi partem ... [fol. 5r] *In festo sancti olaui regis ad uesperas super psalmos*. Sancte martir domini olaue ... fugabat excercitum. Ad sepulcrum]’

Fol. 9 is empty.

Fols. 10r–19r, 21r–40v, *proprium de sanctis*, from the feast of St Lawrence to the feast of St Augustine, and from the feast of All Saints to the feast of St Clement of Rome.

‘Beatus laurencius dum in craticula ... [fol. 19r] ... gaudete quia cum Christo regnat in eternum. [fol. 21r] Letare mater nostra iherusalem ... [fol. 40v] ... templi marmorei habitaculum a deo paratum. Magnificat’.

Fols. 19v–20r, notation without text.

Fol. 20v, *proprium de tempore, feria II per annum*.

‘Exsurge domine adiuua nos ... in pace custodite’

Fol. 41r–v, an antiphon from the Book of Kings (summer readings?), an antiphon for the approach to Easter(?), and two antiphons for St Cecilia.

‘Rex autem dauid ... fili mi absalon. Dum appropinquauit dominus ... [fol. 41v] ... docens in templo. Virgo gloriosa semper ... ad coronas vocabat’.

Fols. 42r–43v, antiphons for the Holy Cross, and a paschal feast of the Virgin.

‘Veneremur crucis lignum ... [fol. 42v] ... agonem ad eternal gaudia. Amen. [fol. 43r] Stabat iuxta christi crucem ... [fol. 43v] ... o maria, uirgo plena gracia.’

Fol. 44, a later addition: on the recto-side, notes for sermons(?); on the verso, the antiphon ‘Hec est regina uirginum ... intercede pro nobis omnibus’, for the Nativity of Mary – in fact the same antiphon as on the next folio (45r). In a different hand ‘seculorum’, and, in a yet another hand: ‘Domine non sum dignus ... sanabitur anima mea’.

Fols. 45r–77r, *proprium de sanctis*, from the feast of the Nativity of Mary to the feast of the conversion of St Paul.

‘Hec est regina uirginum ... [fol. 76v] ... in illo die iustus [fol. 77r, lower margin:] iudex.
Benedictus. Euouae.’

Fols. 77r–81v, *proprium de sanctis, commune apostolorum*.

‘*Hystoria de apostolis*. [E]stote fortes in bello ... [fol. 81v] ... Gloria tibi resonet in cecula [sic].
Magnificat. Euouae’.

Fols. 81v–87v, *proprium de tempore*, Christmas day.

‘[R]ex pacificus magnificatus est ... [fol. 87v] ... in ciuitate dauid. Cum innocentium’.

Fol. 88r–v, *proprium de tempore*, second and third Sundays after Easter.

‘[H]ec autem scripta sunt ... in sanguine tuo. Alleluia. [fol. 88v] Alios oues habeo ... a uobis.
Alleluia. Euouae’.

Fols. 89r–91v, *proprium de tempore*, Palm Sunday.

‘Collegerunt pontifices et pharisei ... [fol. 91v] ... exierunt obuiam ei cum ramis’.

Fols. 92r–122v, *proprium de tempore*, from the first Sunday in Lent to Easter.

‘*Dominica prima quadragesime inuocauit*. Ecce nunc tempus acceptabile ... [fol. 122v] ... erat
quippe magnus ualde. Alleluia [the last item is an erased and illegible rubric.]’

Fols. 123r–125v, *proprium de tempore*, hymns for the Holy Week?

‘Stabat uirgo dolorosa mater christi ... [fol. 125v] ... nobis donat sine fine perfrui leticia, alleluia,
alleluia’.

Fols. 125v–129r, *proprium de sanctis*, the feast of SS Peter and Paul.

‘*In festo apostolorum petri et pauli super psalmos*. [fol. 126r] Filie iherusalem uenite et uidete ...
[fol. 129r] ... laudibus aggregata, alleluia, alleluia, alleluia.’

Fols. 129r–130r, *proprium de tempore*, Ascension.

‘*In festo ascensionis domini antiphona*. Ascendens christus in altum ... [fol. 130r] ... spiritum
ueritatis, alleluia. Euouae.’

Fols. 130r–142r, *proprium de sanctis*, the feasts of St Eric, Corpus Christi, St Eskil, *dedicatio
ecclesiae*, and St Henry’s *translatio*.

‘*In festo sancti erici regis et martiris super psalmos antiphona*. [fol. 130v] Assunt erici regis ...
[fol. 133r] ... diuine gratie mitis imperator. *Cor[pus Christi]* Sacerdos in eternum ... [fol. 136r] ...
nobis pignus datur, alleluia. In festo sancti eskilli episcopi et martiris ad uesperas antiphona super
magnificat. Eskille flos presulum pater ... [fol. 137v] ... consolator, Magnificat. *In festo
dedicacionis ecclesie antiphona*. Sanctificauit dominus tabernaculum ... [fol. 39v] ... salus a deo

facta est. *In festo sancti henrici*. [fol. 140r] Gaude cetus fidelium ... [fol. 142r] ... uirtuositas reddebat graciosam’.

Fol. 142v, *proprium de tempore*, the fourth Sunday after the octave of Easter.

‘*Dominica quarta post octauas sancte pasche* [a later subscription]. Ille me clarificabit quia ... me amastis et creditis’.

Fol. 143r is empty.

Fols. 143v–157v, *proprium de tempore*, from the fourth ferial day after Pentecost to the 20th Sunday after Trinity (with the second Sunday on fol. 149v erroneously titled the first).

‘*Feria quarta ystoria*. Aduenit ignis diuinus ... [fol. 145r] ... est pro mundi uita, alleluia, alleluia. *Ystoriā in festo sancte trinitatis officium antiphonas* [sic]. O beata et benedicta ... [fol. 157v] ... uocate ad nupcias dicit dominus.’

Fols. 158r–166r, 167v–170v, *proprium de sanctis*, the feasts of SS Peter and Paul (bis in this codex), *Mariae uisitatio* and *commune uirginum*.

‘Quem dicunt homines esse ... [fol. 161v] ... in morte non sunt separate. Euouae. Sacerdos noue gracie ... [fol. 166r] ... uerusque sol detegitur. [an illegible rubric] sancta es uirgo sapiens ... effuso nomen tuum [fol. 167v] ideo adolescentule dilexerunt ... [fol. 170v] ... non extingwetur in sempiternum. Euouae.’

Fols. 166v–167r originally empty. A *probatio pennae* and ownership markings have been added on fol. 166v (see below).

Fols. 170r–173v, *proprium de tempore*, Pentecost.

‘Veni sancte spiritus ... [fol. 167r] ... ut saluetur mundus’.

Fols. 174r–175v, *proprium de tempore*, from the 21st to the 25th Sundays after Pentecost.

‘*Dominica XXI post*. Accingimini filii potentes ... *Dominica uicesima secunda* ... [fol. 174v] ... Dixit autem dominus seruo Muro tuo inexpugnabili ... Magister scimus quia ... [fol. 175r] Reddite ergo quae ... [C]onfide filia fides tua ... [fol. 175v] ... exaudi preces seruorum tuarum’.

Fols. 176r–177r, *proprium de tempore*, first Sunday in November, fourth Sunday after Epiphany(?), eighth and ninth Sundays after Pentecost.

‘*Dominica prima nouembris sabbato precedente ad uesperas ad magnificat*. Vidi dominum sedentem super solium... [fol. 176v] Ascendente ihesu in nauiculam... *Dominica octaua post [pentecostem]*. Dixitque dauid ad dominum ... Attendite a [fol. 177r] falsis prophetis... *octaua*. *Aspice domine quia facta est* ... eam nisi tu deus.’

Fols. 177v–181r are empty.

Fols. 181v–182r, additions (without notation): a litany for Christmas, and office for St Katherine(?). On the ownership mark added on fol. 182r see below.

‘Primo tempore alleuiata est ... et in nouissimo ... in die madian; tunc impletum est omnes *** / Nunc festum celebramus laudes ... [fol. 182r] ... per gratiam deo. Amen’.

Fols. 182v–183v, *proprium de tempore*, Christmas day (defect).

‘Puer natus est nobis ... [fol. 183v] ... salutare dei noster’.

Fol. 184r–v, office for the Assumption.

‘Salue regina misericordiae... [fol. 184v] ... uirtus pro semine’.

Fol. 187[186]r–v, *proprium de sanctis*, antiphons for Marian feasts.

‘peccatoris miserere. Speciosa facta es ... [fol. (186)v] ... per uiscera uirginis uisitans nos’.

Structure

$IV^8 + 1 + (VI-1)^{20} + VI^{32} + (VI-1+1)^{44} + (VI + 1)^{56} + (VI-1)^{67} + V^{77} + 3 + IV^{88} + 4xVI^{136} + (IV-2)^{142} + (VIII-1+1)^{157} + (VIII+1)^{174} + (V-1+1)^{184} + 2$ (as the binding has not been opened, the structural analysis remains tentative); paper. The size of the leaves and the written area, as well as the number of lines (always in one column) varies: fols. 1r–8v: 14x21,5 (12x15), eight to nine lines of text and notation; fols. 10r–20v: 14,5x21 (11,5–12,5x14,5), eight to nine lines of text and notation; fols. 21r–41v: 14,5x21 (10,5–11x15,5–17), eight to nine lines of text and notation; fols. 42r–43v: 14,5x21 (10–12x14,5–15), nine lines of text and notation; fols. 45r–88v, 14,5x21 (11,5–12x15–17), nine lines of text and notation; fols. 89r–142v: 13,5–14x21 (11x16–17,5), nine to eleven lines of text and notation; fols. 142ar–v and 144r–151v: 13,5–14x21(12x16), nine lines of text and notation; fols. 152r–170v: 13,5–14x21 (11–12x17–18), eleven lines of text and notation; fols. 171r–177r, 182v–184v: 13,5–14x21 (10–10,5x15–17), nine to eleven lines of text and notation; fol. 185: 12x15, nine lines of text and notation; fol. 187[186]: 10x16, ten lines of text and notation; no delineated written area on fols. 181v–182r; ruled in ink.

Fol. 44 (measuring 12,5x10) is a later insertion; also an unnumbered small leaf ([46bis], 12,5x10) has been added between fols. 46 and 47. The quires have been reinforced with recycled parchment leaves. Modern foliation in pencil in the upper right hand corners of *recto*-sides. In rather bad shape, stained and worn, with the leaves torn and frayed along the edges. Fols. 78–80 and 180 are loose, and several more leaves seem to have been loose and have been reattached to the end of the book before the leaves were foliated. Since most of the apparent irregularities of the quire structure do not seem to be reflected as discontinuities in the content of the manuscript, many leaves may be intentionally missing (and other pasted to whole bifolia) from the beginning.

When Gummerus (1910, 101) examined the manuscript, fol. 185 (which mistakenly refers to as 184[bis]) was still between fols, 184 and the present 185 (former 186). The original fol. 185 has since been pasted after fol. 144 and numbered tentatively as 142a and fol. 186 has been renumbered as 185, while the numbering of fol. 187 has not been revised. The present fol. 185 belongs between fol. 2 and 3, and fol. 187[186] is clearly still misplaced.

I. Milveden (1972, 19 n. 66) dates the manuscript in the (beginning of the) 1480’s on the basis of the watermarks in the manuscript.

Script

Several hands writing saec. XV⁴/₄–XVI¹/₄ Gothic cursives. Decadent square notation on four black lines in several scribes.

Decoration

Strongly varied. For the most part (fols. 1–8, 10–19, 21–40, 45–76r, 77r–v, 89r – v, 185), two (or three) grades of initials: lombards (painted in red or pen-drawn and coloured) for the beginnings of feasts or for the beginnings of chants, and two sizes of (at times rather rough) pen-drawn initials, touched with red (orange), for the beginnings of sentences or for the beginnings of individual feasts; rubrics at times touched with red, mostly (if at all) distinguished by underlining or drawing a box around them. Infrequently also clefs and the terminations of a chant have been touched in red (e.g. fols. 63r – 76r, 77r–v). Other decorative styles with similar uses of red colour can be found on fols. 152r–157v, 174r–177r (and possibly also) 186; and another on fols. 158r–166r. There is also occasional use of green (or possibly a blue that has turned green) on fols. 77v–78r, 89v–92r , 160r, 182r–183r.

There are also large undecorated or uncoloured sections, of different styles, at fols. 78v–88v, 92v–122v (with the exception of fol. 108r, 111v), 104r–v, 140v –142r, 143v, 167v–170v, 171r–173r; a very distinct and for the most part uncoloured style is found on fols. 123–140r, 173r–v, with pen-drawn initials with fat bulbous growths.

Provenance

Fol. 166v: ‘homo alius ibi ... / probacio penne temptacio pulchre puelle / probate et temptate ualete et orate’. In the same(?) saec. XV–XVI¹/₄ hand, now crossed over: ‘Henricus iacobi possidens librum istum’. In another saec. XV–XVI¹/₄ hand (now erased): ‘Laurencius iacobi possidet istum lybrum’.

fol. 182r, in a saec. XV–XVI¹/₄ hand: ‘Jacobus sigfridi bonus homo hoc est uerum absque ulla dubio’.

These persons do not appear to be otherwise known. While Laurentius and Henricus might be brothers, Jacobus Sigfridi is probably not their father, since his ownership mark on fol. 182r appears to postdate those on fol. 166v, which are both erased.

Binding

Apparently original full leather binding, dark brown leather on boards with raised bands. The leather is badly worn, and is completely missing from the spine; the front cover is loose. The volume has been closed with three clasps, which have all gone missing.

As pastedowns (the front pastedown is detached) leaves from a saec. XIV (Continental) *breviarium* (front: 21x11,5; back: 20,5x13; the written area is 7,5 cm wide). The pastedown in the back cover is partly covered by a paper (9x16) with an excerpt on naming in baptism written on it.

History

An *antiphonarium* copied in the end of the fifteenth century by several scribes. The book has probably been compiled and written over a longer period of time, possibly without much premeditation or any overarching plan – as much seems to be clear even allowing for the fact that the present arrangement is to an extent obviously the result of some confusion. In the late fifteenth or early sixteenth century the book (or parts of it) was owned by the otherwise unknown Laurentius Jacobi, Henricus Jacobi and Jacobus Sigfridi.

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 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).

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Literature

J. Gummerus, 'Eräs kirjalöytö Turun tuomiokapitulin arkistosta', *Suomen kirkkohistoriallisen seuran pöytäkirjat* 10 (1910), 81–123, at 96–102.

I. Milveden, 'Neue Funde zur Brynolphus-Kritik', *Svensk tidskrift för musikforskning* 54 (1972), 5–51, at 19 n. 66.

I. Taitto, *Documenta Gregoriana. Latinalaisen kirkkolaulun lähteitä Suomessa*, Helsinki 1992, 377–383.