

Vöyri, Church Archives, Käsik. I a. 'Vöyri*n antifonarium*'

Saec. XVI 2/3?, Diocese of Turku

Contents

Antiphonarium.

Fols. 1r–3v, 4r–10v, offices for the second and third Sundays in Lent (defect) and from the fourth Sunday in Lent (defect) to Palm Sunday.

'[sicut harena] maris. Et donet tibi de rore celi benedictionem. Det tibi deus ... [3v] ... audiuit, Manus eius in | [4r] | faciem tuam a peccatis meis ... [7r] ... *Dominica in ramis palmarum Sabbato precedente ad uesperas responsorium: Circumdederunt me.* [7v] ... [10v] ... Ceperunt omnes turbe ... et gloria in excelsis.'

Fols. 11r–25v, responsories for the Holy Week and offices from Easter to the octave of Easter.

'Zelus domus tue comedit me ... [19r] ... *In die pasce antiphona super psalmum et canticum[?]* laudate omnes gentes laudate ad omnes. Vespere autem sabbati ... [26r] ... dominica in octaua pasche sabbato precedente. Cum esset sero die illa ... [25v] ... Crucifixus surrexit a mortuis redemit nos, alleluia, alleluia.'

Fols. 26r–32v, 33r–v, 34r–38v, offices for *Compassio Mariae*, the Sundays after Easter (some partly lacking text) and the Sunday after Ascension (defect); the feast of SS. Jacob and Philip, from the second to the tenth Sunday after Pentecost with ferial antiphons (defect).

'[a faded and hard to read rubric:]*** *post psalmos laudate pueri dominum.* Stabat virgo dolorosa mater christi ... [28v] ... sine fine perfui leticia, alleluia. Magnificat. *Dominica secunda post pasce.* Hec autem scripta sunt ... In primo nocturno [29r, opens with one line of notation preceded by the initial A but lacking text;] Dignus es domine ... [29v] ... de septem angeli [followed by lines with notation and initials but lacking text until fol. 30v] Ego sum pastor bonus... [31v] alleluia. Viderunt te aque ... non veniet, alleluia. Magnificat. [Followed by lines with notation and initials but lacking text until fol. 32r] Ille me clarificabit ... vobis, alleluia, magnificat. [Followed by lines with notation and initials but lacking text until fol. 32v] Usque modo non petistis ... amastis et credidistis, alleluia, magnificat. *dominica infra octauas ascensionis domini.* Cum venerit paraclitus ... mittam vobis spiritum | [33r] Filie iherusalem venite et videte ... Jsti sunt agni novelli ... [34r] mansiones multe sunt, alleluia, alleluia. Magnificat. [34v] [H]omo quidam erat dives ... Cognouerunt omnes a dan usque bers| [35r] [A]scendit ihesus in navem et sedens ... [38v] ... tribue necessaria. Sapientia |'

Fols. 39r–53v, 54r–60v, 61r–107v, offices for Trinity Sunday (defect), Corpus Christi, St Eskil, the dedication of a church, St Henry's *translatio*(?), *inventio Crucis, corona spinea*, Ascension Sunday, St. Eric, Pentecost and the following weekdays, St John the Baptist, ferial antiphons for the Sundays after Pentecost, SS. Peter and Paul, *Conversio Pauli, Visitatio Mariae, Patronum regni Sveciae*, common of one virgin; St Mary Magdalene, St Jacob, St Olav, St Lawrence,

'| facis mirabilia solus, Et ... Quis deus magnus... [42v] ... laudamus et benedicamus ubi gloria in secula. Magnificat. *ystoria de corpore Christi. Antiphona super psalmos.* Sacerdos in eternum xpus dominus... [48v] ... nobis pignus datur, alleluia. Magnificat, euouae. *In festo sancti eskilli episcop^{usi} et martire Hystoria.* Eskille flos clericorum ... [53r] ... familie dulce consolator.

Magnificat. [In dedicatio ecclesiae][S]anctificauit dominus tabernaculum suum ... [53v] ... et descendentes angelos et | [54r] |[por]ta celi, alleluia ... [57v] ... a deo facta est, alleluia, alleluia. Magnificat. *Hystoria de sancto Henrico anthiphona super psalmos* [sic] *Jn festo sancto Henrico martirj Hystoria antiphona super psalmos* [addition in a later hand]. Gaudet cetus fidelium henrici natalicium ... [60v] ... per quem triumphauit | [61r] [Inventio Crucis] Crucem sanctam subiit ... [62v] ... hodie laudibus congregatam, alleluia, alleluia, alleluia. Magnificat. *Memoria de corona domini antiphona*. [G]aude felix mater ecclesia ... [64r] ... vite nobis mercantur pre[c]e [pro premium; followed by four lines of empty staves, then] Ascendens christus in altum ... [65v] ... nos spiritum veritate, alleluia. *Hystoria de sancto erico ad vespervas super psalmos*. Assunt erici regis ... [67v] ... dei filium, alleluya. Magnificat. *Jn die pentecostes ad Vespervas super psalmos anthiphona*. Veni sancte spiritus reple ... [71r] ... pro mundi [71v] vita, alleluia, alleluia. Magnificat. M Magnifi [doodled in a later hand]. *Jn festo sancti iohannis baptista*. Ingresso zacaria templum ... [74r] ... redemptionem plebis sue. Magnificat. Loquere domine quia ... [77r] ... iudicabimini, dicit dominus. Magnificat [77v] Dij immortales [a later addition; Petri et Pauli]. Quem dicunt homines esse ... [81v] ... non sunt separati. Magnificat, euouae. *Jn commemoracio sancti pauli vel sauli super psalmos*. Laudemus deum nostrum ... [84r] ... in illa die iustus iudex. Benedictus. [84v] [Visitatio Mariae] Sacerdos nove gratie ... [88r] ... verusque [88v] sol detegitur. Magnificat [followed by four lines of staves with notation and initials but no text, then Patronis Sueciae] [I]ocundare mater ecclesia ... [92v] ... sanctorum anime. Magnificat. *Jn commune unius virginis*. [I]sta est virgo sapiens ... [95v] ... non extinguet in sempiternum. Magnificat. [Mariae Magdaleneae] Recumbente ihesu in domi ... [99r] Jn diebus illis mulier qui erat in [99v, with *ciuitate peccatrix* ... *in domo* written in a later hand, but otherwise only notation without text, until] Oo beate iacobe omnium corde ore ... [100r] ... salute omniumque populorum. Magnificat. Sancte martir domini olaue ... [103v] ... oculos lumen recepit [followed by staves with notation and initials but lacking text, until fol. 104v] Beatus laurencius dum in ... [107v] ... in me iniquitas. Benedictus’.

Fol. 108r has bare staves only.

Fols. 108v–109r, 110v, antiphons for the 22nd (? assigned to the 21st in the manuscript) Sunday after Pentecost (and one for the following week?), the fourth Sunday in Lent(?) and the fifth Sunday after Pentecost(?).

‘*Dominica xxi^a ad vespervas*. Erat quidam regulus cuius ... sanaret filium eius. Benedictus. Cognovit ergo pater quia illa hora ... domus eius tota. Magnificat. Tua est potentia tuum regnum ... in diebus nostris [109r] Cum subleuasset oculos ihesus ... quid esset facturus. [110v] Estote ergo misericordes ... est dicit dominus, Benedictus. Nonne iste est dauid ... in milibus suis’.

Fols. 109v–110r are otherwise empty, but for ownership markings for which see below.

Fols. 111r–113r, office for St Birgitta (defect).

‘Rosa rorans bonitatem ... [113r] ... vitam demonstrat ei. [followed by staves with notation and initials. Another hand has continued the text Ad finem a principio ... dolor eam transfixit dum, but otherwise the text is missing until the end of the page.]’

Fol. 113v, *tonarium* (defect).

‘Primus tonus sic incipit ... Secundus ... Tertius Quartus ... Quintus ... Sextus ... S[followed by empty staves.]’

Fols. 114r–140v, offices for St Martin, All Saints, St Clement, St Catherine, St Cecilia, St Andrew, St Nicholas and St Anna.

‘O beatum pontificem ... [117v] ... pium est flere martinum. Benedictus. [118r] O quam gloriosum ... [123r] ... semper perfrui mereamur. Dedisti domine habitaculum ... [125v] ... habitaculum a deo paratum. [126r] Virginis eximie katerine ... [127v] ... non deneges suffragia. [V]irgo gloriosa semper ... [130v] ... induimini arma lucis. *Sancte andree apostoli*. Unus ex duobus ... [134r] ... pependit in te. *Sancti nicolai ad uesperas* ... O pastor eterne ... [137r] ... se amabile exbuit [followed by notation and initials without text, until fol. 137v:] ... Quasi stella matutina ... [140v] ... saluetur tuis precibus.’

Fols. 141r–151v, 152r–165v, 166r–v, a fragment of the office of St Thomas the Apostle, offices for Christmas, St Stephen, St John before the Latin Gate (defect), the Octave of Christmas, Epiphany, *conversio Pauli* (*bis* in this codex), *purificatio Mariae* (defect) and St Sigfrid (defect).

‘O thome didime ... uiderunt et crediderunt, alleluia. *Summis festis ebdomale versus*[?] *laudate* [a saec. XVI addition]. Rex pacificus magnificatus ... [146r] *Per octavas nativitatis domini ad benedictionem et ad memoriam antiphona*. Nesciens mater virgo... [146v] ... dicebantur de illo. [Stephani] Tu principatum tenes in choro ... [150v] ... ad patris dexteram filium uidere. *Ad memoria de sancto iohanne antiphona*. Valde honorandus est ... [151v] ... dolium missus iohannes | *In circumcissione domini ad uesperas responsorium Verbum caro*. [Q]ui de terra est ... [155r] ... gloria tibi domine. Magnificat. *In uigilia epiphanie antiphona*. Magi uidentes stellam ... [158v] ... mirram sepulture eius, alleluia. Magnificat. *In conuersione sancti pauli ad uesperas super psalmos antiphona*. Sancte paule apostole ... [162v] ... antecessores meos apostolos. Magnificat. O admirabile commercium ... [164r] ... fructum pomorum suorum. Exaltata[?] [followed by notation and initials without text until fol. 165v, after which there is a lacuna, and on fol. 166r until] [S]anctus sigfridus anglie ortus ... [166v] ... eternal gaudia. Magnificat.

There are a number of reformatory changes to the texts of some offices: *visitatio Mariae* (fols. 85r, 87v), *Patronum regni Sveciae* (fols. 91r–93r), St Mary Magdalene (fols. 98v–99r), St James (fol. 99v), All Saints (fols. 118r, 122v), St Catherine (fols. 126r–127r).

There are also occasional later additions, and apparently some of the occasionally missing text has been copied in a later saec. XVI hand (e.g. fols. 141r–143r). See also the addition, roughly contemporary to the main text, to the office for St Martin on fol. 115r (*Sancte trinitatis fidem*, written in the margins with notation).

On fol. 109v, in a saec. XVI hand Latin phrases: ‘Omnibus est nomen sed non est omnibus omen. Quicquid agit mundus, monachus(?) vult esse secundus’, and in another hand an ownership marking (for which see below) and Ovid, *Ex Ponto* 4.3, 35–36: ‘Omnia sunt hominum tenui ... quae ualuerunt’, followed by an anonymous proverb, ‘O mors, quam dura, quam tristia sunt tua iura. Si mors non esset quam laetus quilibet esset’ (the first sentence matches with the first sentence of Walther 1965, no. 19509, while the second sentence is the same as no. 28684a).

On fol. 117v, in a saec. XVI² hand, Ovid, *Metamorphoses* 15, 234–236: ‘Tempus edax rerum ... consumitis omnia morte’, with analysis, Latin synonyms and translations (Swedish and Finnish) of some words.

There is the torn margin of a page between fols. 67 and 68, containing a fragment in a saec. XVI hand on its recto-side: 'ira[?] aut ... eis[?]'.

Structure

3 + III⁹ + 1 + III¹⁶ + III-1²¹ + IV([IV-1]³² + I³⁴)³⁸ + VIII-1⁵³ + IV-1⁶⁰ + VI-1⁷¹ + VI⁸³ + VI-2⁹³ + III⁹⁹ + VIII-6¹¹⁰ + IV-1¹¹⁷ + II¹²¹ + VI¹³³ + 4xIV¹⁶⁵ + 1¹⁶⁶. Fols. 22–25 and 35–38 form a quaternio which encloses the quires 26–32 and 33–34. Paper 14,5x20 (12–13x15–16,5), text and notation on eight to eleven lines, ruled in ink. Modern foliation in the upper margin.

The manuscript is in fair condition, for an apparently original binding: there is some fraying to the edges of folia and several folia have been torn loose; there is also some dirt and staining. Most of the lower half of fols. 109-110 is torn. Fols. 1–3, 54, 94, 99, 150, 157 and 166 are loose, and there are lacunae in the beginning, after fols. 3, 32, 34, 38, 53, 60, 151(?) and 165, and in the end of the book. The quire structure is somewhat irregular, in places suggesting later roughly contemporary repairs.

Based on an analysis of (at least some of) the watermarks in the codex, I. Milveden (1972, 19 n. 66; cf. Hunter 2005, 8–10) notes that the codex seems to date from ca. 1535.

Script

Gothic Cursive in a few different saec. XVI^{2/3} hands, decadent square notation on four black lines. Frequent additions in saec. XVI hands, occasionally additions include notation.

Decoration

Feasts, if their beginning is marked, begin with a large vaguely Lombard-like drawn initial; the same type, somewhat larger, is used to begin sections. These initials are variously decorated and monochromatic unless coloured, at times decorated with faces (e.g. fol. 6v), with knots (fols. 99v, 100r) and at other times resembling woodblock prints (fol. 26r); there is also a painted lombard on fol. 64r. On fol. 141r there is a simply drawn monochromatic inhabited initial featuring either the Virgin and Child or the Adoration of the Magi. Sentences begin with pen-drawn Gothic versals with varying types of monochromatic decoration. Occasionally colour is used in decorating these initials (green: fols. 4r, 6v–7r, 54r, 56v, 64r; brownish red?: fol. 11r, 16v, 20v–21r, 26r, 40r, 43v, 67v, 94r–99v). Overall the style of decoration varies frequently, and suggests that the book was composed by several individuals, perhaps during a longer time, or by compiling fragments of books of different origins.

There are also occasional doodles, e.g. fol. 13v, 15r and 19r (this is connected to the initial on the page), 29r (a human figure).

Provenance

A number of markings inside the front cover:

'Liber peculiaris Ecclesie Wöro cuius abalienator Anathema et sycophanta sit, scriptum Anno a partu virginis MZZXXX'. Interpretations of the rather curiously written date vary (see the discussion in Hunter 2005, 15), but if it is read in the light of what the watermarks of the manuscript indicate about its age it could be taken to indicate perhaps the year 1530. The same text, apparently in the same hand, is repeated on fol. 109v, without the problematic dating.

Other markings: ‘Anno -86 kom Andreas Simon[is] til Wöre Sochn Vdi kongh Johans tienst hos S. Morti Larsson och sidan hos förståndigh Tomas George’. The last named is the provincial scribe and later bailiff in Österbotten Thomas Göransson (Almquist 1920, 357) ‘[lib]er [Mathias?] Jacobi’. Math. Jacobi Viloides, chaplain in Vöyri 1589–1603 (Leinberg 1903, 235); coat of arms with the letter V, and a sentence in Latin. See also fol. 154v, ‘I. W.’, for either Jacobus Viloides or Johannes Viloides, both priests at Vöyri (Schalin 1946, 14).

Fol. 23r, in a saec. XVI hand: ‘~~Huius scripta Quis querit Haluardi bene erit electa, quis scripsit Scriptum sit hoc maledictum.~~’ Upper margin in a saec. XVI hand (perhaps the same hand as the one that wrote the inscription inside the front cover naming Thomas Göransson?): ‘Huilkith ärende jagh skoth till the tolff thå I Nemden såtho Michill(?) Bryn Lasse’

On fol. 25v there is a doodle of a coat of arms and the name ‘Mattzsons’.

On fol. 39r, ‘Henrick Hulttzson(?) J gankar[?]’

Binding

Apparently contemporary binding, uncovered, with wooden boards and the spine open. The volume has been held closed with leather straps, of which the two attached to the front cover survive. The boards (or at least the inside of the back cover) have been covered with recycled parchment, as can be seen by the imprint it has left on the inside of the back cover.

On the front cover, a pasted label with the numbers (a shelfmark?) ’75:1’. On the back cover, incised initials(?) N.K.

History

The watermarks and the handwriting of the manuscript suggest it was written in the beginning of saec. XVI. The difficultly interpreted date on the front cover could suggest the same thing. As does the presence of the feast for *patroni regni Suecie*, which is first found in Finnish sources in 1500 (Malin 1925, 230). The manuscript was perhaps written in Vöyri where it was housed throughout the 16th century, as shown by the markings on the front cover. The manuscript is still kept in the church archives.

Jesse Keskiaho & Ville Walta

Literature

J. A. Almquist, *Den civila lokalförvaltningen i Sverige 1523-1630 med särskild hänsyn till den kamerala indelningen 1-4*, Stockholm 1917-1923.

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Jesse Keskiaho, ”Bortom fragmenten: Handskriftsproduktion och boklig kultur i det medeltida Åbo stift”, *Historisk Tidskrift för Finland* 93 (2008a), 234.

K. G. Leinberg, *Åbo stifts herdaminne 1554-1640*, Helsingfors 1903.

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Olav Schalin, *Kulturhistoriska studier till belysande av reformationens genomförande i Finland*, Helsingfors 1946, 13–14.

Hans Walther, *Proverbia sententiaque Latinitatis medii aevi, vol. 1-6*, Göttingen 1963.