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## **Bodleian Library MS. Canon. Liturg. 414**

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# Summary

## Title

Lectionary (?)

## Language

Church Slavonic

## Place of Origin

Dalmatia (?)

## Date Statement

15th century (?)

## Contents

Lectionary (?) (ff. 1r-67v).

## Materials

Parchment

## Former Owner

Canonici, Giuseppe (d. 1807)

Canonici, Matteo Luigi, 1727-1805

## Layout

2 columns.

## Extent

ff. ii + 68.

## Dimensions

8.5 × 6 in (size of leaf).

## Provenance

Probably written for a priest named Michael Sultich. Matteo Luigi Canonici, 1727-1805. Giuseppe Canonici, -1807. Purchased by the Bodleian in 1817.

**Record Origin**

Description adapted from the Summary Catalogue (1897).

**Collection**

Western Medieval Manuscripts

**Holding Institution**

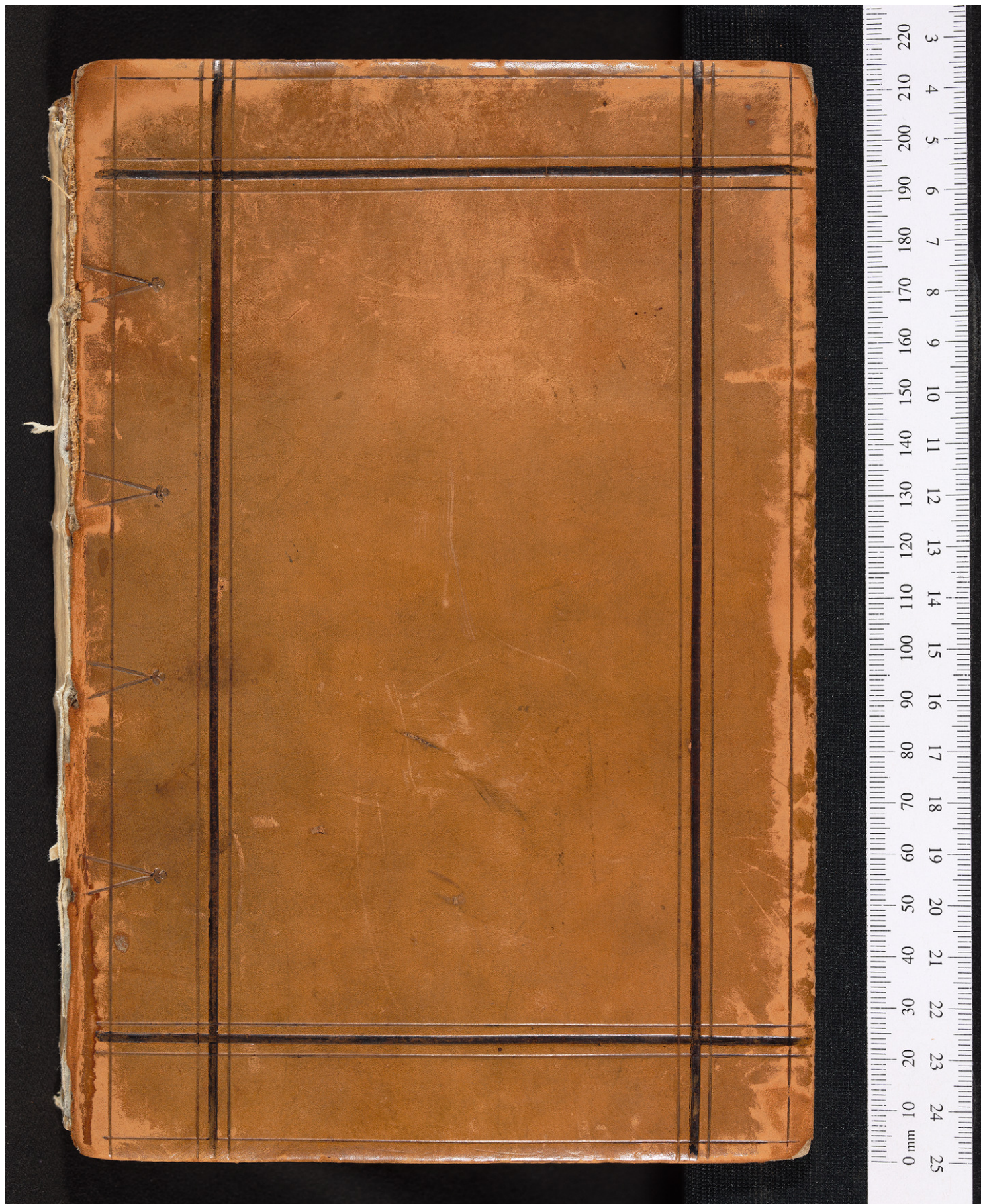
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# Upper board





Inside upper board

(20641)

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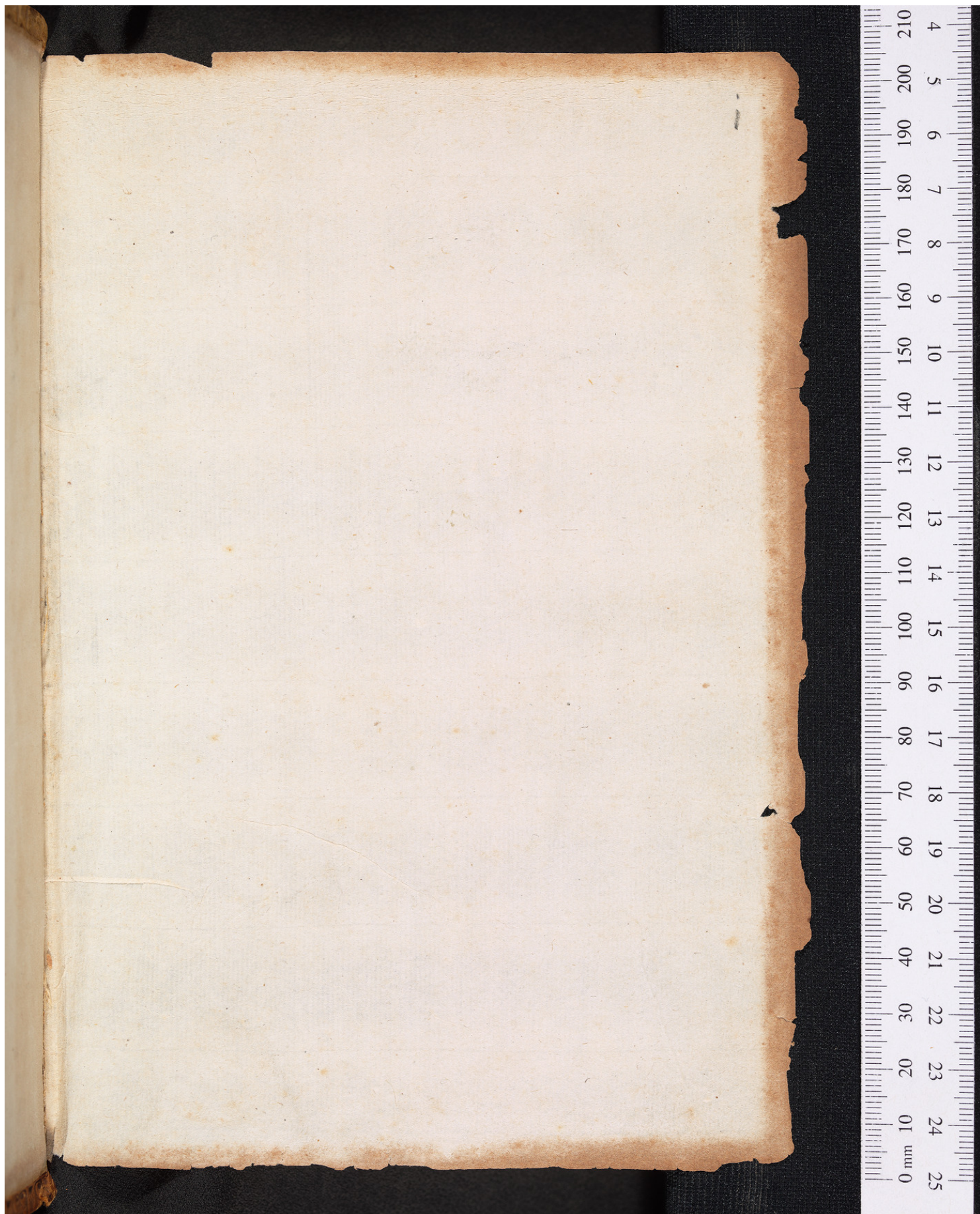
MS. (Canonici) Liturg.

414



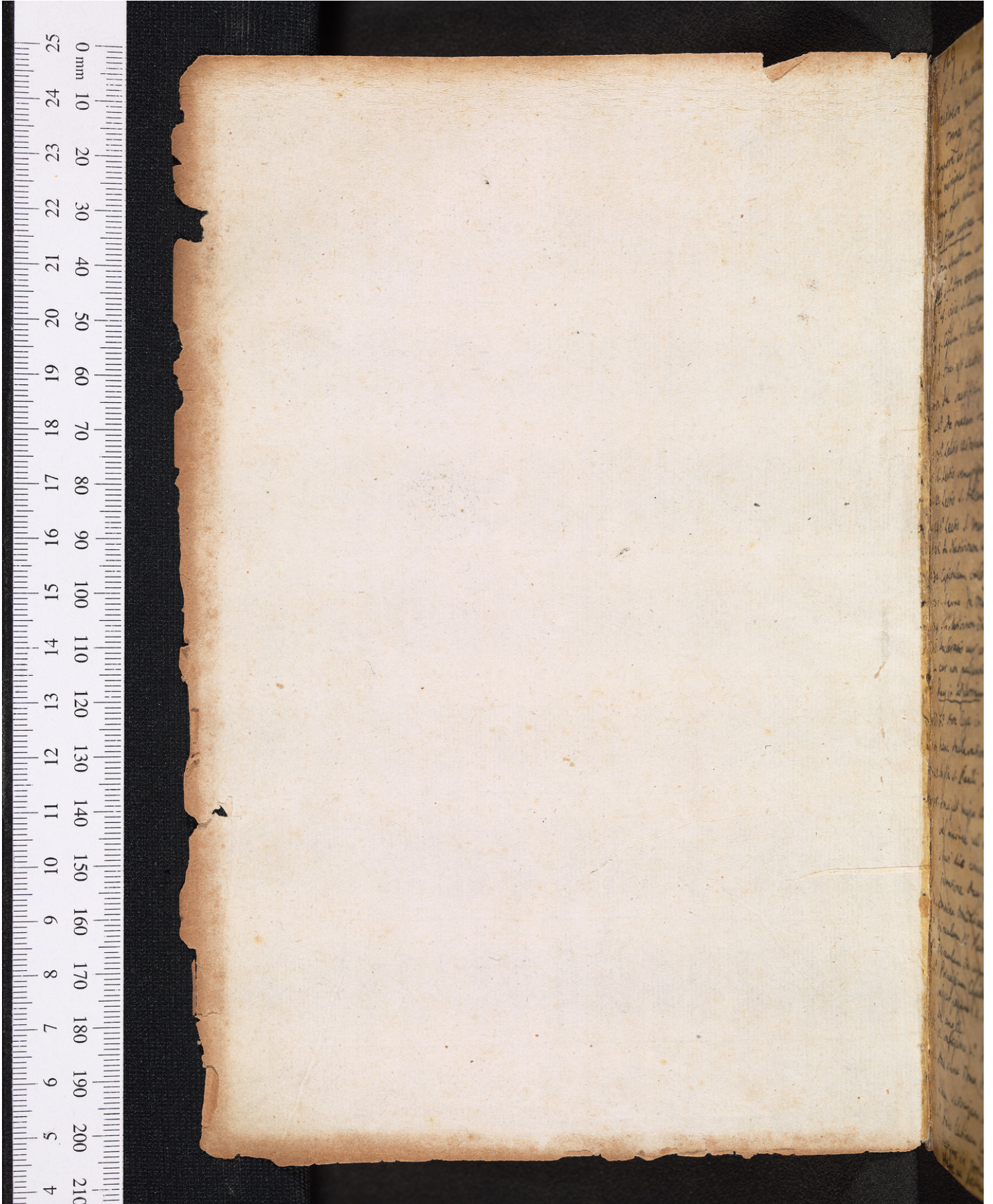


fol. i r





fol. i v





129

Hanc continetur...

p. 1. In nota dñi amens vijionej scñi Pauli... lectio s. Pauli apostoli  
Presidero michaeli salubri...

Omnes homines rogo vos independentes laudate et benedicite dñum deum in o[mn]i  
tempore et singulis diebus et noctibus. Cum sol occidit tunc omnes angeli  
qui iniquitant hominibus in terra eunt coram deo ut addeat eum et offerant eam deo  
omnia opera eorum. et

ad finem pagine & Et dixit mihi angelus: veni post me, Paulus, et ostendam tibi  
locum habitaculum ut scias ubi scñi habitant

1. 1. Hoc exorari B. Paulus ut videret tormenta christianorum. ii (ult)

2. 2. visio s. Bernardi qui dicit correctionem animae (i.e. conjugationem in conjug.)

3. 3. Capitulum s. Nicolai videlicet pulchrum.

4. 4. Hanc est lectio de Davide quomodo percussit Goliath.

5. 5. De sacrificij veteris Legis  
1. 1. De quadam regina quae suum regem occiderat singulis annis.

6. 6. Lectio ad Mathiam

7. 7. Lectio venusippini et scippini viri Josephi.

8. 8. Lectio s. Helenae quando quem invenit

9. 9. Lectio s. Margarinae.

10. 10. In Nativitate s. Mariae. (sermo)

11. 11. Capitulum caldi pulchrum. | sermo est de claritate superna. | Gru

12. 12. Sermo de oratione.

13. 13. In Nativitate dñi. (sermones)

14. 14. Declaratio ut cooperentur domus in heremum papionij  
cur non pulsantur campanae in die diebus. de tabella (pulsaria) cur non dicant  
dñus in adiutorium meum nec gloria patri, nec sub dñe. | aliaque huiusmodi quaevis

15. 15. Hoc est in dedicatione ecclesiae. (sequuntur varii sermones parochiales)

16. 16. hanc declarationem scñi missae refert s. Bernardus.

17. 17. In die s. Pauli, sermo. p. 4. 6. de s. Paschalis.

18. 18. In die missae aureae. si quis grandis homo esset in magna invidiam amorem  
vel animae, vel devotionis, vel honore capientes per hanc missam celebrare  
sicut hic dicitur, et dicitur, certe si hoc cum fide profecerit, et cum bona  
intentione deus, et eius mater christiana exaudiet te secundum desiderium cordis tui.

19. 19. doctrina dominicalis primae quadragesimae secundum mattheum.

20. 20. miraculum s. Patrum.

21. 21. Miraculum in apurarios.

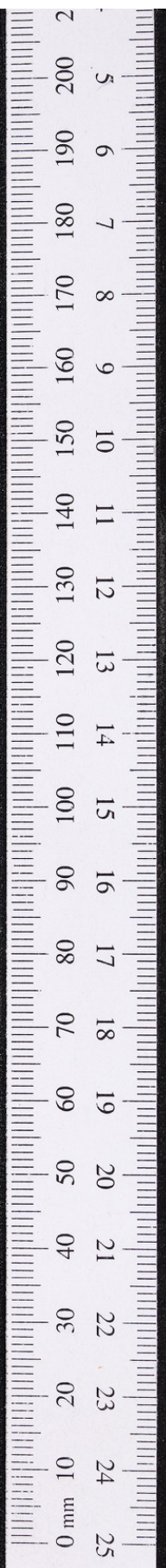
22. 22. Principium Capitulum. Cap. 1. de devotione. 3. quomodo incedere debet in civitate  
vel in regno. 4. de mensura. 5. de confessione. 6. de humilitate. et usque ad 11.  
de angelis.

23. 23. de confessione. 1. de alimonia. (comparatio)

24. 24. Hanc sunt bona ornamenta pro anima.

25. 25. Hanc subscripsit sunt revelationes B. Alberti episcopi.

26. 26. Hanc lecturam legi anno novo. p. 54. 1. sermo in die ephraimae. p. 60. 1. de  
patris in Jordane. cui sequuntur sermones aliquot. p. 64 nota diverso che  
che de posteriori oramento sub anno 1440.



715



B

Lit. Armenica

Codex exaratus est circa finem XIV saeculi. Presbiter  
Sultrich, cui Vicatus fuit, non idem est ac Presbiter Sultrich  
qui notam addidit. Fortè hic nepos erat prioris

Ms. Canon.

Miscell

715



*Handwritten text in Church Slavonic script, likely a liturgical canon. The text is written in dark ink on aged parchment. It begins with a large red initial 'С' (S) and contains several smaller red initials. The script is dense and fills most of the page.*







Handwritten text in Church Slavonic script, arranged in two columns. The text is dense and appears to be a liturgical or canonical document. It begins with a large initial letter, possibly 'С' or 'СВ', and continues with several lines of text. The script is a form of Cyrillic used in the Balkans and Eastern Europe.



Handwritten text in Church Slavonic script, arranged in two columns. This column continues the text from the left column. It features similar dense handwriting and includes several large initial letters. The text is well-preserved despite the age of the parchment.

Partial view of the adjacent page on the right, showing the edge of the text and the gutter of the book.



































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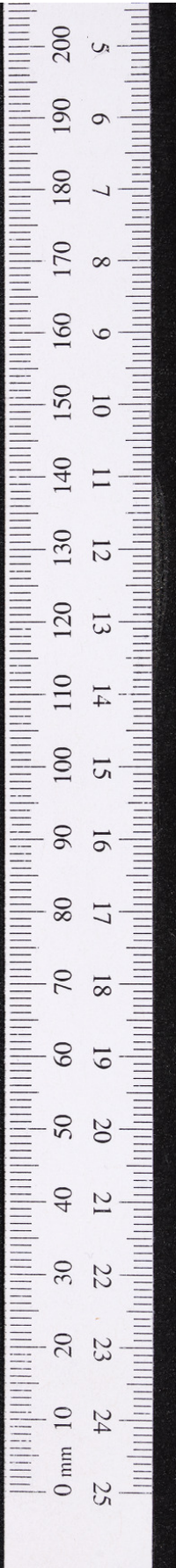








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Handwritten text in an ancient script, likely Syriac, arranged in a single column on the left page. The text is densely packed and includes several large initial letters.

Handwritten text in an ancient script, likely Syriac, arranged in a single column on the right page. The text is densely packed and includes several large initial letters.









Handwritten text in two columns, likely a liturgical manuscript in a non-Latin script (possibly Georgian or Armenian). The text is written in dark ink on aged, yellowish parchment. Several large, ornate initial letters are visible, marking the beginning of new sections or verses. The script is dense and fills most of the page area.

















Handwritten text in a medieval script, likely a liturgical book. The text is arranged in two columns. The script is dense and characteristic of the period. There are some larger initials or decorative elements interspersed within the text. The parchment shows signs of age and wear.

Partial view of the adjacent page on the right, showing the continuation of the handwritten text.



Handwritten text in a medieval script, likely Hebrew or Aramaic, arranged in two columns. The text is dense and appears to be a liturgical or canonical document. The script is dark and well-preserved on the parchment.









Handwritten text in two columns, likely a liturgical manuscript in a Semitic script (e.g., Syriac or Arabic). The text is densely packed and includes several large initial letters (possibly 'ܐ' or 'ܐܘܠܘܢ') marking the beginning of new sections or verses. The script is written in dark ink on aged parchment.







Handwritten text in a medieval script, likely a liturgical book. The text is arranged in a single column and includes several large initial letters in red ink, marking the beginning of new sections or verses. The script is dense and characteristic of the period.

Handwritten text in a medieval script, continuing the liturgical content. Like the left page, it features large red initials and is written in a dense, formal hand. The text appears to be a continuation of the previous page's content.

Handwritten text at the bottom of the page, possibly a rubric or a note. It is written in a slightly different script or hand than the main text and includes some decorative elements.

















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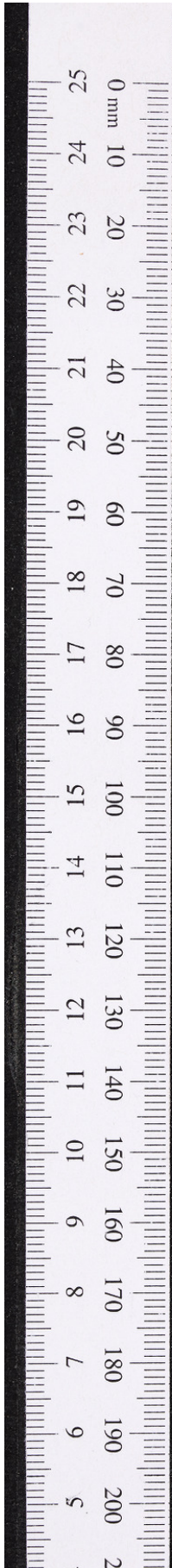




Handwritten Hebrew text in two columns, likely a liturgical manuscript. The text is dense and written in a traditional script. The right column begins with a large number '23' in the upper right corner.







Handwritten text in a medieval script, likely a liturgical book. The text is arranged in a single column and includes several large initial letters in red ink (rubrics). The script is dense and characteristic of the period.

Handwritten text in a medieval script, continuing from the left page. It also features rubricated initials and is written in a similar dense, medieval hand.

Partial view of the adjacent page on the right, showing the edge of the text and the gutter of the book.









































































Handwritten initials or a small mark at the top center of the page.

Main column of handwritten text in a medieval script, likely Hebrew or Aramaic, covering the majority of the page's width.

Second column of handwritten text in a medieval script, continuing the text from the first column.

Partial view of the third column of handwritten text on the right edge of the page.



























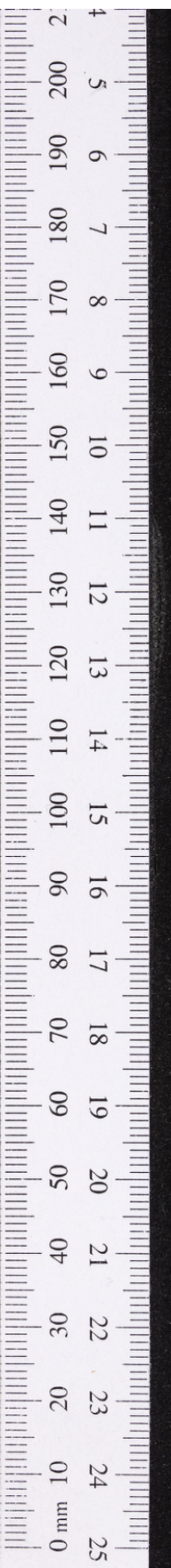
Handwritten header text in a cursive script, likely a rubric or title, spanning the width of the page.

First column of text in the main body, written in a dense, medieval script.

Second column of text in the main body, written in a dense, medieval script.

Third column of text, starting with a large red initial letter 'P' and continuing in the same script.

Fourth column of text, starting with a large red initial letter 'R' and continuing in the same script.



















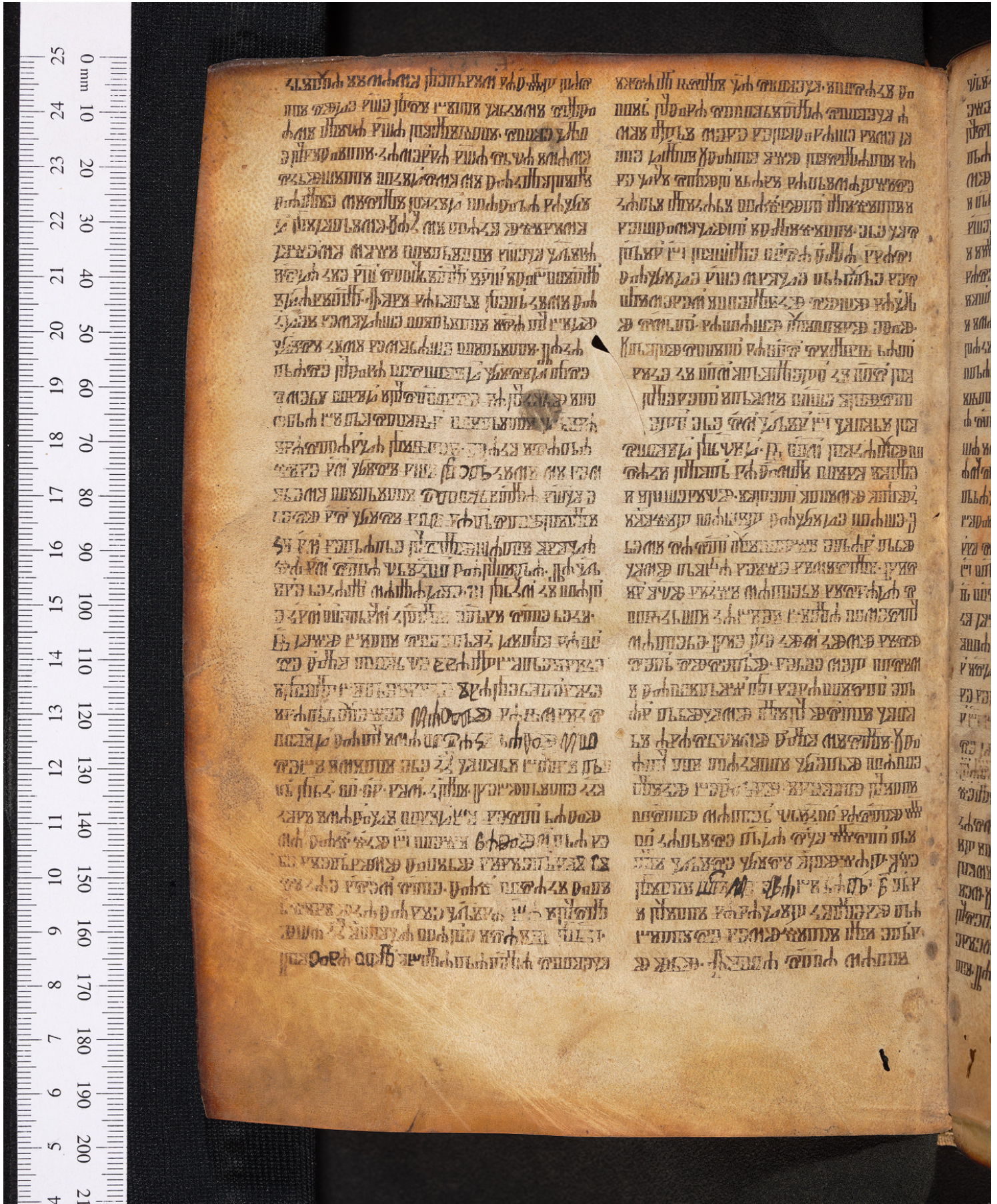












Handwritten text in a cursive script, likely Georgian, covering the left half of the page. The text is arranged in approximately 20 horizontal lines. The script is dense and difficult to decipher without specialized knowledge of the language.

Handwritten text in a cursive script, likely Georgian, covering the right half of the page. The text is arranged in approximately 20 horizontal lines, mirroring the layout of the left half. The script is dense and difficult to decipher without specialized knowledge of the language.

















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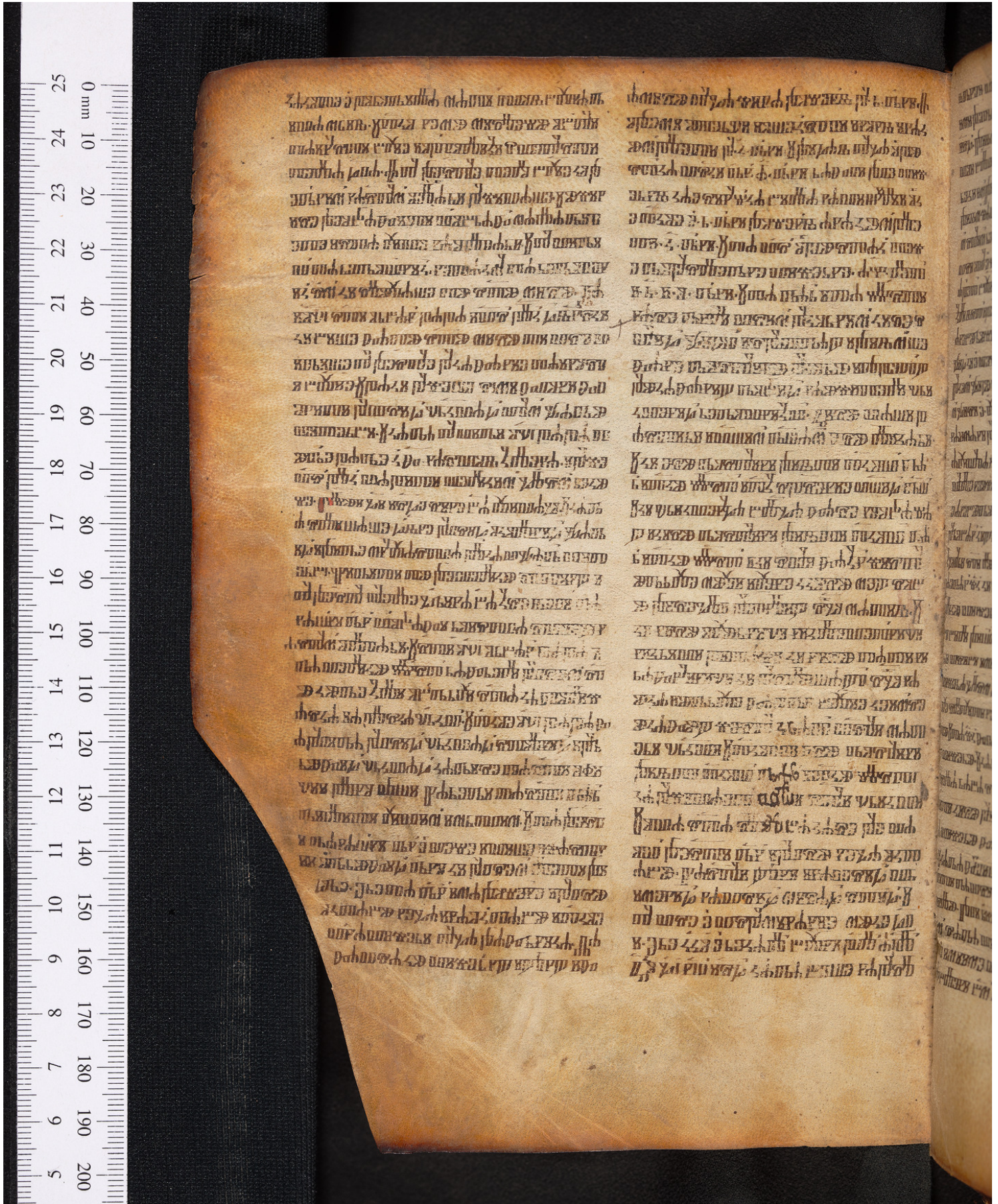
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Handwritten text in an ancient script, likely Armenian, covering the left half of the page. The text is arranged in approximately 25 lines, with some larger initial letters. The script is dense and characteristic of medieval liturgical manuscripts.

Handwritten text in an ancient script, likely Armenian, covering the right half of the page. This section contains several lines of text in red ink, which are likely rubrics or headings. The text continues in black ink below the red sections.









































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Handwritten text in an ancient script, likely Syriac, covering the left column of the page. The text is densely packed and appears to be a liturgical or canonical document.

Handwritten text in an ancient script, likely Syriac, covering the right column of the page. The text is densely packed and appears to be a liturgical or canonical document.

Partial view of the adjacent page on the right, showing the edge of the text.

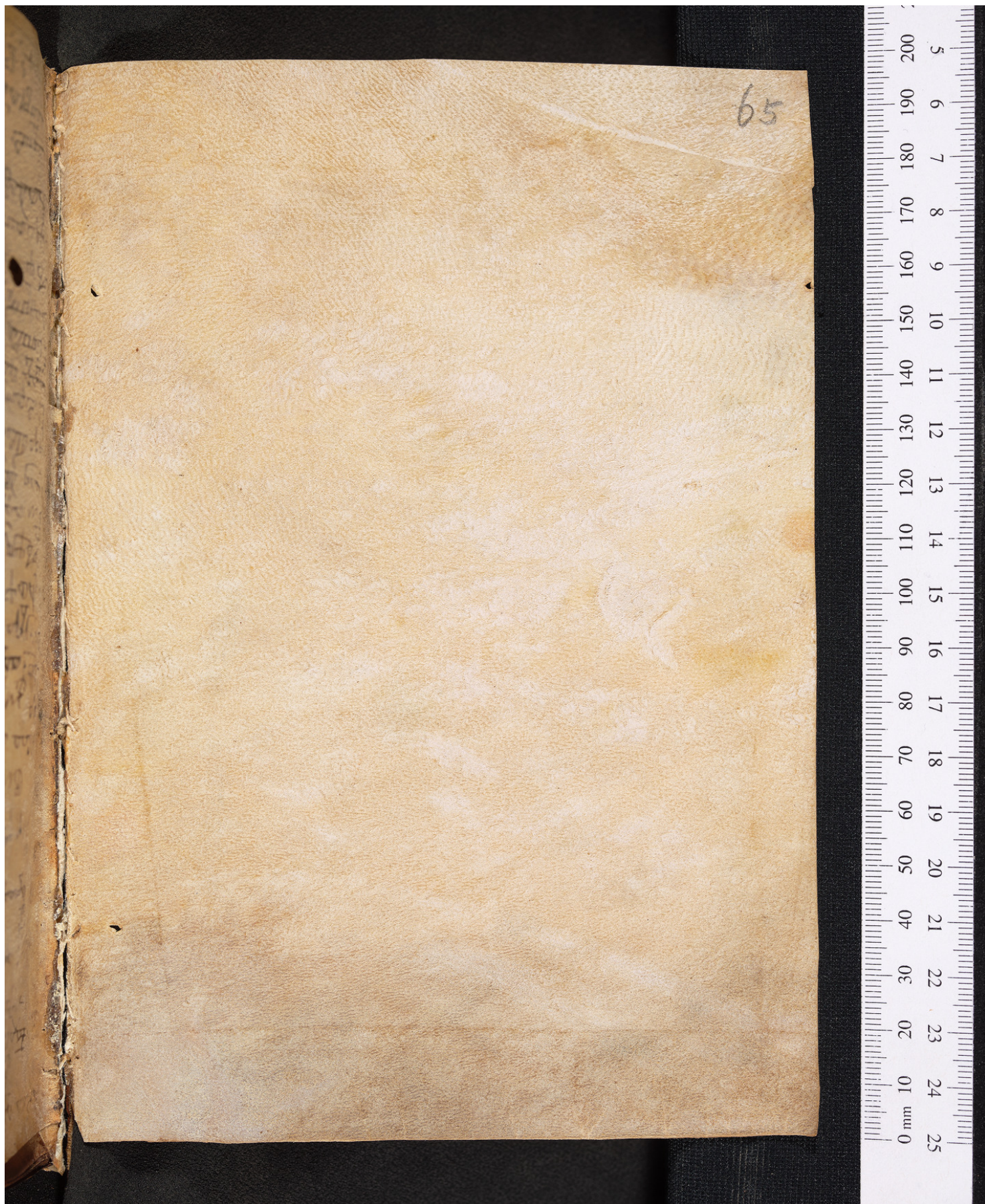




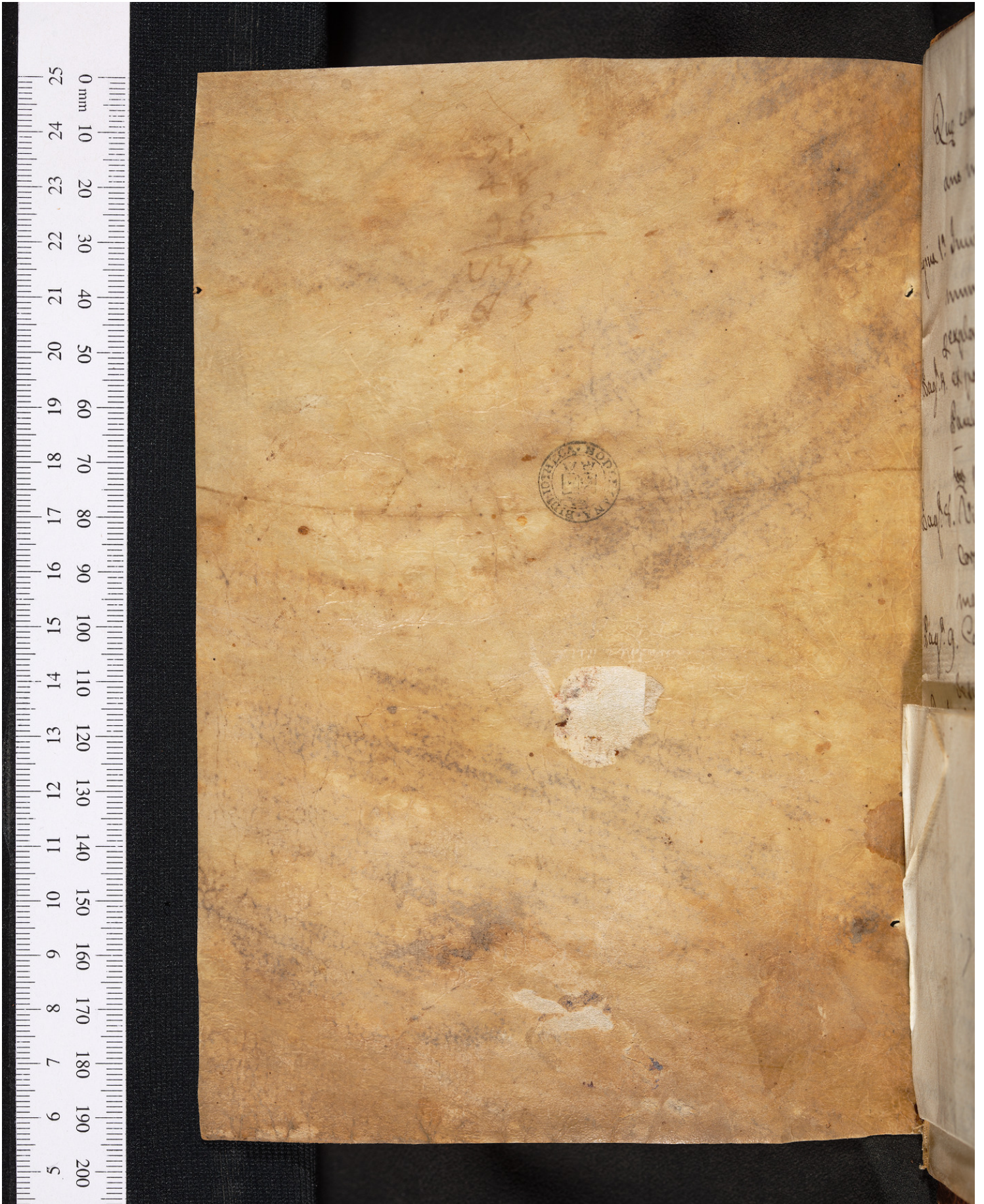














Que comprehendit Liber lingua Illinica, et Characteres Hieronymi-  
ans in Membrana conscriptus —

- Pagina 1. Incipit Lectio S. Pauli, in qua Visiones hujus Sani Apostoli exprimi-  
muntur, et concordat appinè cum lectu Slavonicis principum  
et explanatorum in lingua Latina datum, pag. precedenti possum.
- Pag. 4. et parte posteriore Characteres in Minis dicitur = Hec exoravit S.  
Paulus, ut videret tormenta Christianorum. Sic enarrantur pag.  
~~100~~ peccatorum cruciatus.
- Pag. 6. Visio S. Bernardi, qua describitur abjurgatio anime ad verbum  
Corpus post mortem, et induitur corporis reprehensio ad verbum ani-  
mam.
- Pag. 9. Capitulum de S. Nicolae, in quo Vita hujus Sancti, et Miracula  
describuntur.
- Pag. 10. Hec Lectio est de Davide, quemodo percussit Goliath, cum allegoria  
adjuncta ad finem, ubi per Davidem Christus figuratur, Goliath  
autem Cacodemonem designat.
- Pag. 11. De Regibus Hierosolimitanis, et diversis factis, que post Joannis Bapt.  
mortem, et S. Daniæ passionem acciderunt, ubi varia de Berabe  
Rege, et Herodiade, que preterit libri explanata in dilucidationibus Apert.  
Pag. 12. De Purificiæ Legis veteris cum applicatione ad Confessionem quomodo  
de hęc peragi debeat sub Lege Christi.
- Eadem pag. et parte posteriore Refertur quædam parabola de Regione cujus  
populus singulis annis Reges duos occiderat, applicando eandem para-  
bolam ad venum Moralem.
- Pag. 13. et parte posteriore Lectio Abrahami, ubi de morte ejus; multa  
hic de legatione Michaelis Archangeli ad Abrahamum, et de morte,  
que comparavit huic Patriarchæ.
- Pag. 16. Lectio predari ac Sancti Nini Joseph; ubi fuse exarata est historia  
Joseph Hebræi.
- Pag. 22. Lectio de S. Helena, ubi enarratur historia Inventionis S. Crucis;

In hac



In hac incipit Lectio de Constantino  
 pariter ad Danubium fluvium contra hunc deum qui abierit  
 successu ad Diberin.

Pag. 24. in posteriori parte pagine lectio de P. Maronita, ubi vita ejus,  
 martirium prolixè discutitur.

Pag. 24. De Nativitate B. V. Mariæ, et Incarnatione Christi Domini.

Pag. 30. Sermo de Multiplici Beatorum Solatio post Resurrectionem Car.

Pag. 31. Sermo Moralis de Oratione Dominicali; finis hujus sermonis = Red-  
dera nos a male, amen. Sicut Hieronymus amen esse orationi  
conclusionem, id est sic ut loquimur, ita et fiat amen.

Pag. 34 et seqq. Sermones in Nativitate Domini, ubi exponitur myster-  
 um S. S. Trinitatis, Incarnationis &c. cum expositione mystica  
 quid velint tres Misæ, quæ solent celebrari die Natalis Domini.

Pag. 38. Expositio significationis cur velantur Dominica Basilianis Imagin-  
 bus.

Eadem pag. ex parte apposita, et pag. 37. declaratur, cur non pulsantur  
 pænes triduo in hebdomada Sancta, sed tabule lignæ duntaxat;  
 Ibidem additur expositio de Omnipotenti: Deus in adiutorium; Glor-  
Bati; et Sube Domine &c. Ibidem quare feria 6. Hebdomadæ  
 de levantur de altarihus lintea, Sabbatho Sancto elicitur non  
 ignis veteri extincto &c.?

Eadem pag. 37. ite leg. in. Dedicatione Ecclesiæ.

Pag. 39. Sermo in Dedicatione Ecclesiæ, cum seqq. ad populum Orationi-  
 bus moralibus.

Pag. 44. Sermo sem. expositio S. Bernardi de Misæ Sacrificio, ubi de sa-  
 cem hujus oblationis virtutibus à S. P. B. designatis.

Pag. 46. Sermo in die S. Pauli Ap. qui incipit à verbis ejusdem genti-  
 um Dactis = Gratia S. N. Jesu Christi, et Charitas Dei, et commu-  
nicatio S. Spiritus &c. cum omnibus.

Pag.



Page 46. De Sancto Babitis.

Page 46. Incipit Missa aurea ad auctore sic d<sup>a</sup> quam celebrare faciens in qua  
cumque corporis, siue anime tribulatione constitutus referat ex  
sum votorum effectum a Deo omnipotente, et eius Genitrice Cha  
rissima, qui id cum bona fide, et intentione recta perficiet.

Post hanc Missam additur in Libria ita = Haec die debet de  
tribui elemosina septem denariis in honorem S. Spiritus, et de  
bet dari septem Cantels, pinguis longitudinis unius ulne, que  
accendende sunt ad missę initium.

Page 50. Passio Domini primę Quadragesimę secundum Mattheum, ubi  
refertur ieiunium Christi in deserto &c.

Page 51. Miracula S. Babrum.

Page 52. Miracul<sup>u</sup> de Usuarijs.

Eadem page. Incipiunt Capitula de Formandis Moribus; n<sup>o</sup>. 1. et 2. tractat  
de Sobria, n<sup>o</sup>. 3. qualiter unusquisque incedere debet in Civitate, et  
Rico, vel in itinere, n<sup>o</sup>. 4. de Mensa, n<sup>o</sup>. 5. de Confessione, n<sup>o</sup>. 6. de  
humilitate, n<sup>o</sup>. 7. de Conversatione, de vanitate, de auditu, de pau  
peritate, de Castitate, de Verecundia et pudore, de patientia, de in  
vidia, de Misericordia, et consolatione infirmi, ac demum Capitulu  
cum 10. page 54. positu<sup>u</sup> dicitur de Angelis, eorum Ordinibus, de  
gradibus, et functionibus cum adiunctis alijs Cathedreticis In  
structionibus.

Page 55. Capitulu<sup>u</sup> de Confessione per alteru<sup>u</sup>. Idem de S. qualitatibus Co  
lumbę cum allusione moralis, et cum alijs Instructionibus Sancti  
alibus.

Page 56. Varię Passio<sup>u</sup> Christianę Instructiones, cu<sup>u</sup> descriptione extensa ex  
tremi Iudicij.

Page 57. Revelaciones S. Alberti Ep<sup>o</sup>.

Page 58. Lectio in die Circumcisionis Domini.

Page



Bag. 59. in parte posteriore Perms in Epiphania Domini, qui scriptus  
cum alijs Evangelij super idem Argumentum<sup>m</sup> locis alijs Charac  
re et adramento ad finem usque hujus libri. —

Nota: Sub his paginis primis hujus Codicis ante Sectionem sit  
mentio Basilijani Michaelis Paltis, qui forse scripsit hunc  
librum, aut ipsi fuit dicatus —

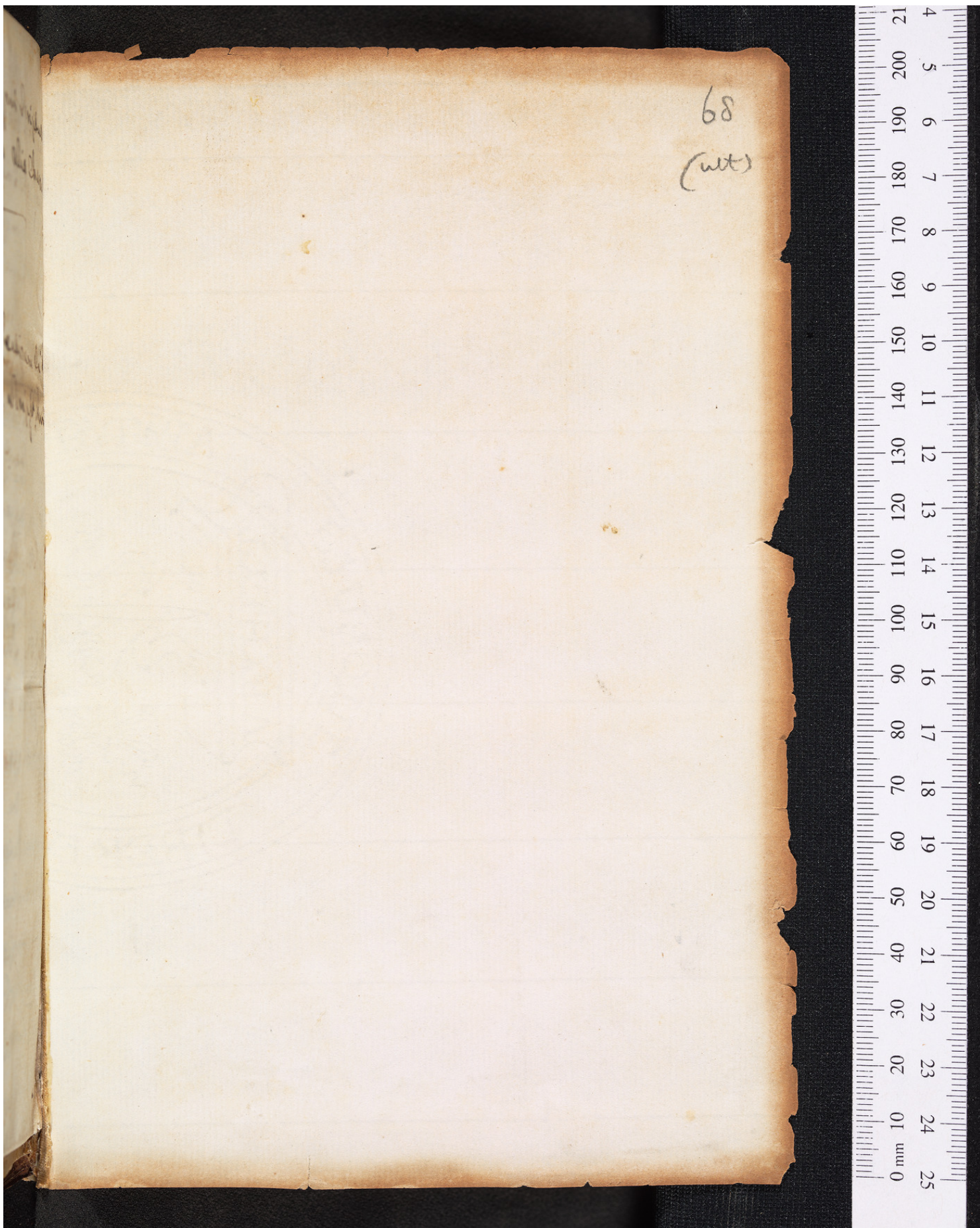


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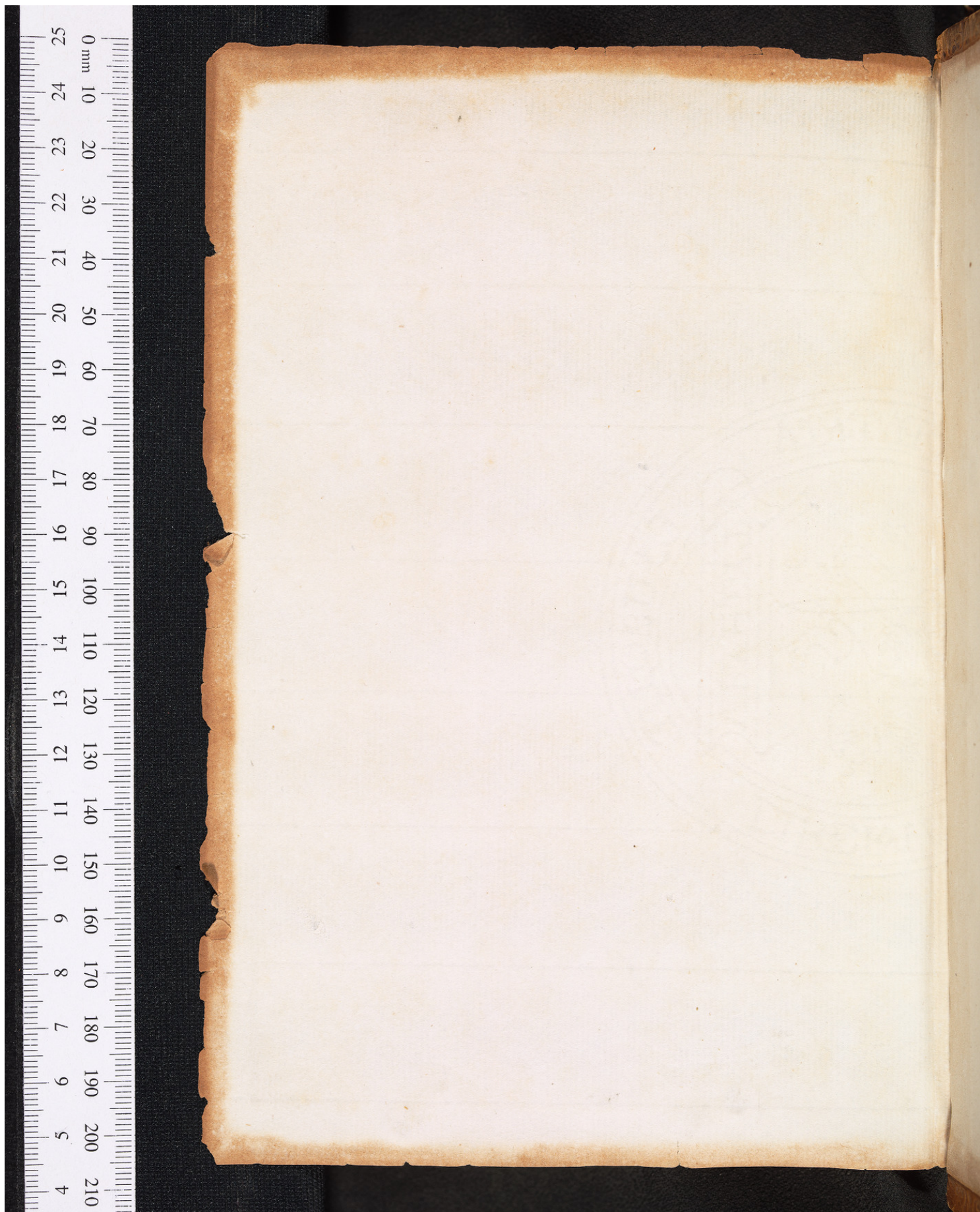
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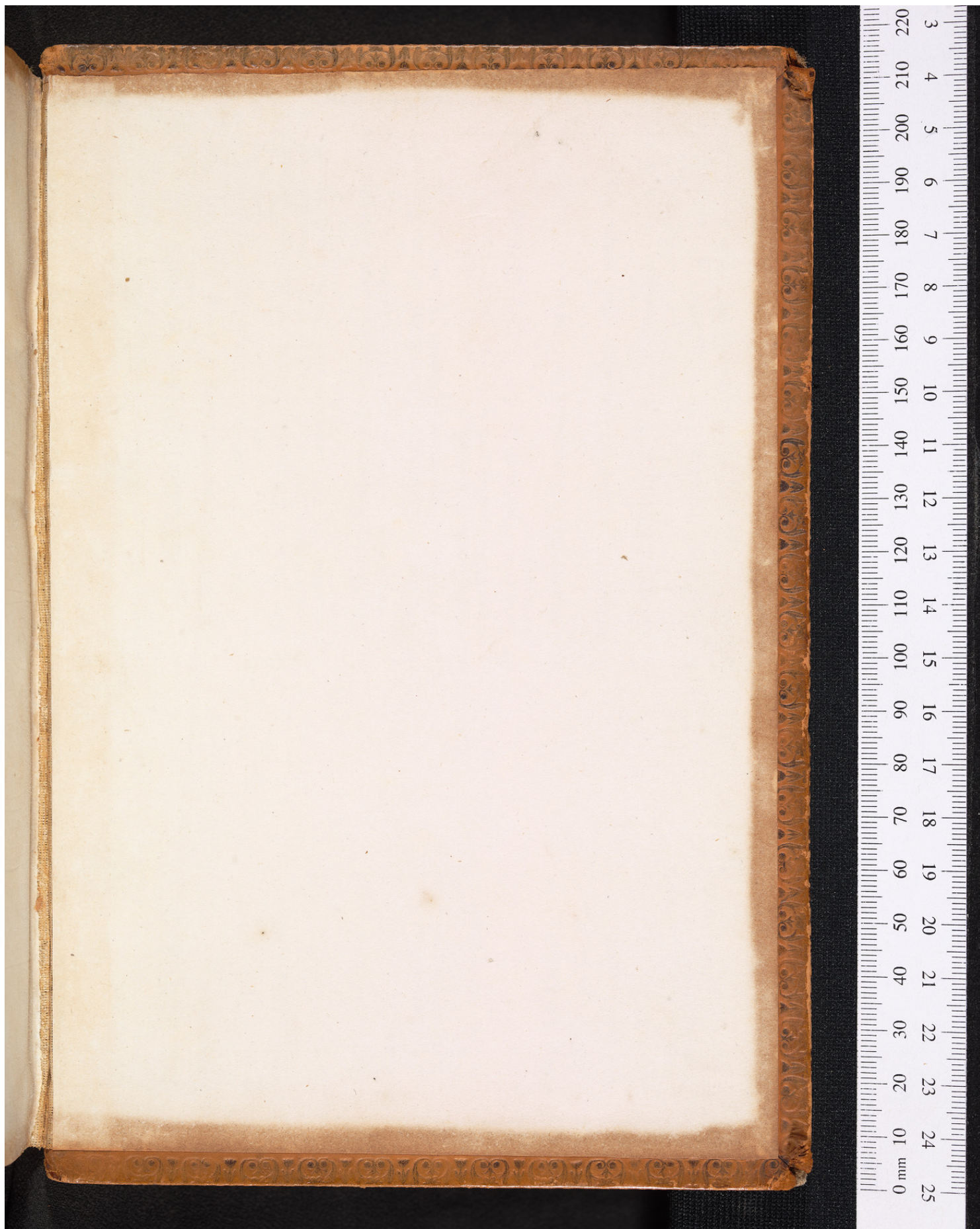








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