

DUISBURGER FORSCHUNGEN
Schriftenreihe
für Geschichte und Heimatkunde Duisburgs

Herausgegeben vom
STADTARCHIV DUISBURG
in Verbindung mit der Mercator-Gesellschaft

58. Band

Mercator-Verlag
2012

Zu Nr. 9:

Verso-Seite (Abb. 9 c und d):

[Secr.]: Ecclesie tue domine munera placat[us a]ssume <Deshusses 506; Deshusses/Darragon 1386>. *[Co.]: Ecce virgo concipiat <AMS 5b>. [Pco.]: Gratiam tuam domine mentibus nostris infunde <Deshusses/Darragon 1661>. *[Intr.]: Prope esto domine <AMS 6>. *[Ps.]: Beati immaculati <AMS 6>. [Or.: E]xcita quesumus domine potentiam tuam <Deshusses 794; Deshusses/Darragon 1526>. Ep.: Egredietur virga de radice Iesse <Is 11,1-5>, require in viii kalendas Februarii adnuntiatio sancte Marie. *[Gr.]: Ostende nobis domine <AMS 6>. [Ev.]: Exurgens Maria [abiit] in montana <Lc 1,39-47>. *[Off.]: Deus tu [convertens] <AMS 6>. [Secr.: M]uneribus nostris quesumus domine precibusque <Deshusses 795; Deshusses/Darragon 2150>. *[Co.]: Ecce dominus veniet <AMS 6>. [Pco.]: Tui nos domine sacramenti libatio [sancta] restauret <Deshusses 796; Deshusses/Darragon 3552>. »Sabbato in xii lectionibus«. *[Intr.]: Veni ostende nobis <AMS 7a>. *[Ps.] Qui regis Israel <AMS 7a>. [Or.]: Si quis conspicis quia ex nostra pr[avitate] <Deshusses 797>. »[...] pro [...]«. [Ep.]: Clamabunt [ad dominum] a facie tribulantis <Is 19,20-22>. *[Gr.]: A summo celo <AMS 7a>.

Verglichen mit USB Köln, Missale Coloniense, Signatur Enne 166, fol. 4 r-5 r; ISTC im00653600.

A. 157 57?

Graduale

Pergament · Frankreich · 10. Jahrhundert, 3. Viertel.

1 unvollständiges Blatt (linker Teil der Vorderseite fehlt); Schrift teilweise stark verblaßt; an den oberen und unteren Rändern umgeknickt bzw. mit Resten von Einstichlöchern · Maße 20,5 × 10 cm · Schriftraum ca. 17 × 9 cm · einspaltig · Teile von 22 Zeilen erkennbar.

Karolingische Minuskel · St. Galler Neumen.

Rubriziert · Initialen · Rubriken in Unziale.

Abgelöst aus der Stadtrechnung von 1572/73.

Signatur des Trägerbandes: Best. 10/104.

Signatur des Fragments: Best. 41/637, Nr. 12-14.

Inhalt:

Proprium de tempore: Sabbato quattuor temporum in quadragesima, Dominica II in quadragesima, Feria II post dominicam II in quadragesima.

Recto-Seite (Abb. 24 a; Abb. 24 b: vergrößerter Ausschnitt):

[Benediktionen:] [.. benedicite sacerdotes domini domino], benedicite servi domini domino, [hymnum, benedicite spiritus et] anime iustorum domino, [benedicite sancti] et humiles corde domino, [hymnum, benedicite Annanias] Azarias Misahel Domino, hymnum dicite [et superexaltate eum in saecula. Tr.: Laudate dominum] omnes gentes & [collaudate eum omnes populi, uoniam confirmata] est super nos misericordia eius & veritas Domini manet in èternum.

[Off.: Domine deus salutis mee] in die clamavi & nocte coram te intret oratio [mea in conspectu tuo domine <AMS 46a>.

V.: Inclina aurem tuam] ad precem meam domine longe feci[sti notos meos a me clam]avi ad te domine tota die expandi manus meas ad te <AMS 46a>.

[V.: Et ego ad te domine] clamavi et mane oratio [mea praeveniet te] egens sum [ego in laboribus a juventute mea. intret oratio] mea <AMS 46a>.

V.: Factus sum sicut homo sine [adjutorio inter mortuos liber] traditus sum et non egrediebar <AMS 46a>.

[Co.: Domine deus meus in te speravi] libera me ab omnibus persequentibus [me et eripe me] <AMS 46b>.

>[D]ominica vacat. Feria II ad sanctum Clementem< [..]

Zu Nr. 24:

Verso-Seite auch mit UV-Lampe nicht lesbar.

Paléographie musicale. Les principaux manuscrits de chant grégorien, ambrosien, mozarabe, gallican. Ser. I,4: Le codex 121 de la Bibliothèque d'Einsiedeln (Xe-XIe siècle). Antiphonale missarum sancti Gregorii, Solesmes 1894. Klaus Gamber: Codices liturgici latini antiquiores, (Spicilegium Friburgense Subsidia 1), Teil II, Fribourg 1968, Nr. 1355, S. 513.

p. 105

Graduale, Frankr. $\approx 8 \frac{3}{4}$, 1 Bl. 20,5 x 10 cm
abgelint aus Stadtrechnung von 1572/73

Signaturen d. Trägertals Best. 10/104

" " Figur Best. 41/637 Nr. 12-14

Nr. 9

Missale Coloniense

Pergament · Deutschland · 12. Jahrhundert, 1. Hälfte.

1 Blatt, in der Mitte vertikal auseinandergeschnitten; die Spalten sind jeweils als Kopert um die erste und die letzte Lage der Stadtrechnungskladde gebunden, beide mit Knickspuren und kleinen Löchern · Maße 30,5 × 12 cm · Schriftraum 24 × 9 cm · 2 Spalten · 34 Zeilen.

? Gotische Minuskel · deutsche Neumen (Gesangtexte in kleinerem Schriftgrad).

Rubriziert · Rubriken in Majuskeln; einzeilige rote Initialen; Initialbuchstaben teilweise ausgestellt.

Dient als Kopert zur Stadtrechnungskladde von 1562/63. Recto-Seite: Stempel *Stadt Duisburg Stadtarchiv*, Stempel 10 sowie mit blauem Stift (von Heinrich Averdunk) Angabe der Signatur 3239b; mit Bleistift Angabe der Jahreszahl 1562–63; auf dem oberen Rand weitere marginale Notizen, 16. Jahrhundert. Signatur des Trägerbandes: Best. 10/3239b.

Inhalt:

Proprium de tempore: Dominica III adventus, Feria IV quatuor temporum, Conceptio BMV (Dezember 8), Feria V post dominicam III adventus, Feria VI post dominicam III adventus, Sabbato post dominicam III adventus.

Recto-Seite (Abb. 9 a und b):

[Secr.: De]votionis nostre tibi quesumus domine <Deshusses 788; Deshusses/Darragon 1269>. *[Co.: D]icite pusillanimes confortamini <AMS 4>. [Pco.: I]mplo-ramus domine clementiam tuam <Deshusses 789; Deshusses/Darragon 1863>. *Intr.: Rorate celi desuper <AMS 5a>. *[Ps.:] Celi enarrant gloriam <AMS 5a>. [Or.: P]resta quesumus omnipotens deus ut redemptionibus <Deshusses 790; Deshusses/Darragon 2789>. [Ep.:] Erit [in nov]issimis diebus <Is 2,2–5>. *[Gr.:] Tollite portas principes <AMS 5a>. *[V.:] Quis ascendit in montem <AMS 5a>. [alia Or.: F]estina quesumus ne tardaveris domine <Deshusses 791; Deshusses/Darragon 1614>. [Ev.:] Pete tibi signum a domino <Is 7,11–15>. *[Gr.:] Prope est dominus <AMS 5a>. *[V.:] Laudem [domini] <AMS 5a>. [Ev.:] Missus est angelus Gabriel <Lc 1,26–38>. [...] retro in viii kalendas Februarii in adnuntiatione sancte Marie. *[Off.:] Confortamini <AMS 5a>. *[V.:] Tunc aperientur oculi <AMS 5a>.

Nr. 33

Eusebius Sophronius Hieronymus: Commentaria in Matthaem

Pergament · (Nordost-?) Frankreich · 8. Jahrhundert, Ende.

1 Blatt, am oberen, äußeren und unteren Rand mit Textverlust beschnitten, sowie ein kleines Stück, ebenso mit erheblichem Textverlust beschnitten; fleckig · Maße 21 × 15 bzw. 10 × 7 cm · Schriftraum 20 × 12,5 bzw. 9 × 6 cm · einspaltig · Teile von 24 bzw. 10 Zeilen erhalten.

Frühe karolingische Minuskel.

Abgelöst aus der Stadtrechnung von 1574/75.

Signatur des Trägerbandes: Best. 10/106.

Signatur des Fragments: Best. 41/637, Nr. 13-6 und 13-18.

Inhalt:

Commentaria in Mt 4,26 und Commentaria in Mt 4,28.

Recto-Seite 1 (Abb. 33 a):

[excusationem ig]norantie habere non potest si me occiderit habens legem et profetas qui me [cotidie] vaticinantur. Attamen revertens in seme[tipsum quod ex hominis per]sona trepidanter renuerat ex dei filii que confirmat. Verumtamen non est [statt sicut] ego [volo sed sicut tu. Non inquit hoc fiat quod humano affectu loquor; sed propter quod ad terr]as tua voluntate discendi. Et venit ad discipulos suos et invenit eos dormien[tes] et dicit Petro Sic non potuistis una ora vigilare mecum? Ille qui supra dixer[at] Etiam si omnes scandalizati fuerint in te ego numquam scandalizabor nunc tristitie magnitudine somnum vincere non potest. [Vigilate et orate, ut non intretis in tentationem. Impossibile est humanam animam non tentari. Unde et in oratione Dominica dicimus Ne nos inducas in tentationem quam ferre non possumus. Non tentationem] penitus reputantes sed vires [sustinendi in tenta]tionibus deprecantes. Ergo et in presentiarum non ait Villigisat [statt Vigilare et orate] ne tentemini; sed ne intretis in tentationem hoc est ne tentatio vos [s]uperet et vincat, et [vos] intra casses suos teneat. Verbi gratia Martir [qui pro] confessione domini sanguinem fudit tentatus quidem est; sed tentationum retibus non ligatus. Qui autem negat in plagas tentationis incurrit. Spiritus quidem promptus [est] caro autem infirma. Hoc adversus [statt adversum] temerarios [qui quidquid crediderint pu]tant se posse consequi. Itaque quantum de ardore mentis confidimus tantum de car[nis] fragilitate timeamus. Sed tamen iuxta apostolum [folgt in] spiritu carnis opera [m]ortificantur. Iterum secundo abiit et oravit dicens: Pater mi si non potest [fehlt iste] calix transire nisi

Zu Nr. 40:

Recto-Seite 3 (Doppelblatt 2, rechte Seite) (Abb. 40 d):
 [Dominica 15 post pentecosten. Factum est dum iret Iesus... In isto evangelio quatuor possunt considerari, primum est quod significat illud...] Beginn: [...] cogitationibus immo prov iiii Omni custodia custodi...

Verso-Seite 3 (Doppelblatt 2, linke Seite) (Abb. 40 e):
 Forts. Dominica 15: [...] murmurantem signatur illi...

Recto-Seite 4 (Doppelblatt 2, rechte Seite) (Abb. 40 e):
 [Dominica 23 post pentecosten. Simile est regnum celorum regi qui voluit ponere rationem... In isto evangelio ostendit quod iniurias semper nobis illatas...] Beginn Text: [...] De sancto Malachi

Verso-Seite 4 (Doppelblatt 2, linke Seite) (Abb. 40 d):
 Forts. Dominica 23: possimus patris nostris dimittere ad illam misericordiam possumus pervenire.
 [Dominica 24 post pentecosten] Ostendit michi nummissima census... Mt 22 Miserunt principes... Magister scimus... In verbis istis ad presens duo possunt considerari, primum est quid per istum denarium significat... - ... Per istum denarium significatur quelibet fidelis anima ad ymaginem dei facta hic est denarius

Verglichen mit ULB Darmstadt, Inc. II 759, fol. 64ra; 76va-77rb; 88ra-91rb; 107ra-108rb; 125vb-127vb.

Nr. 41

✕ Gregorius Magnus: *Moralia in Hiob*

Pergament · Deutschland (Mittelrhein?) · 9. Jahrhundert, 1. Hälfte.

1 Blatt, am Rand ohne Textverlust beschnitten und umgeknickt; Innenseite mit Papier beklebt, an einer Stelle leicht demoliert · Maße 32 × 22 cm · Schriftraum 27,5 × 18 cm · einspaltig · 32 Zeilen.

Karolingische Minuskel.

Keine hervorgehobenen Initialen oder Anfangsbuchstaben.

Kopert zur Armenrechnung von 1613/14.

Tintensignatur RA 3287; Wiederholung der Signatur mit rosa Kreide; mit blauem

Stift (von Heinrich Averdunk) Angabe der Jahreszahl 1613, 1614.
 Signatur des Trägerbandes: Best. 10/3287.

Inhalt:
 Buch 19, Kap. 25.

Seite außen (Abb. 41 a–c):

[.] amore conditoris nec inferiora contempnit. Quid indignum nobis vel difficile est si supra infraque animum ducimus, qua [statt qui] eadem manu corporis lavamus faciem, qua etiam calceamus pedem? Beatus igitur Iob quia cum magna ageret minima non despexit dicat Et causam quam nesciebam diligentissime investigabam.

[46.] Qua in re notandum video ne ad proferendam sententiam umquam praecipites esse debeamus, ne temere indiscussa iudicemus, ne quelibet mala audita nos moveant ne passim dicta sine probatione credamus. Quod profecto perpetrare pertimescimus, si auctoris nostri subtilius facta pensamus. Ipse quippe ut nos a praecipitata sententiae prolatione compesceret cum omnia nuda et aperta sint oculis eius, mala tamen Sodome noluit audita iudicare, qui ait: clamor Sodomorum et Gomorrheorum multiplicatus est, et peccatum eorum adgravatum est nimis; descendam et videbo utrum clamorem qui venit ad me opere compleverint, an non est ita, ut sciam. Omnipotens itaque dominus et omnia sciens cur ante probationem quasi dubitat, nisi ut gravatis [statt gravitatis] nobis exemplum proponat, ne mala hominum ante presumamus credere quam probare? Ecce per angelos ad cognoscenda mala descendit, mosque [statt moxque!] facinorosos percutit; atque ille patiens, ille mitis, ille de quo scriptum est [dieser Teil fehlt: Tu autem domine, cum tranquillitate iudicas ille de quo scriptum est rursus:] dominus patiens est redditor [fehlt in] tanto crimine involutos inveniens, quasi sapientiam [statt patientiam] praetermisit, et diem extremi iudicii exspectare ad vindictam noluit, sed eos igne iudicii, ante iudicii diem praevenit. Ecce malum [fehlt et] quasi [fehlt cum] difficultate credidit [fehlt cum audivit] et tamen sine tarditate percussit, cum verum cognoscendo reperit, ut nobis videlicet daret exemplum quod maiora crimina et tarde credenda sunt cum audiuntur, et citius punienda sunt cum veraciter agnoscuntur. Huius ergo diligentiae beatus Job sollicitudinem gerens, ait: et causam quam nesciebam, diligen]tissime investigabam. Que scilicet verba etiam per vocem ecclesie ad interpretationem typicam possumus non inconvenienter referre. Ipsa quippe per electos suos cum mala carnalium iudicat, hoc quod nescit investigat quia mala quae nescit operando investigat per iudicium corrigendo. Sancta itaque ecclesia cum iniustorum fuerit ad tempus improbitate conpraessa, reminiscitur dicens: causam quam nesciebam diligentissime investigabam. Ac si aperte dicat: Mala que in electis meis agendo non noveram, in iniquis [.]

Druck: CC SL 143A, S. 992–993.

Nr. 42

Amalarius Metensis: De ecclesiasticis officiis

Pergament · 12. Jahrhundert, 1. Hälfte.

1 Blatt, in der Mitte ohne Textverlust auseinandergeschnitten; in der Mitte (Bindung) Text schlecht lesbar; Maße 30 × 11,5 cm (Spalte) · Schriftraum 24,5 × 9 cm (Spalte) · 2 Spalten · 35 Zeilen.

Spätkarolingische Minuskel.

Rubriziert · zwei- bis dreizeilige rote Lombarden. Marginale neuzeitliche Bemerkungen.

Dient als Kopert um die erste und die letzte Lage der Stadtrechnungskladde von 1542. Verso-Seite: Signatur (20. Jahrhundert) RA 3236b sowie Jahreszahl 1542; mit rotem Bleistift 1542; Stempel Stadt Duisburg Stadtarchiv; Stempel 10.

Signatur des Trägerbandes: Best. 10/3236b.

Inhalt:

Buch 1, Kap. 9–11.

Recto-Seite (Abb. 42 a und 42 b):

[.] dominica sectare vestigia, capillis terge; s[i habes superf]lua, da pauperibus, et domini pedes tersisti: capilli enim superflua corporis videntur; habes [quod agas] de superfluis tuis. Tibi superflua sunt, sed domini pedibus necessaria, forte in terra domini [pedibus indig]ent. De quibus enim nisi de membris suis in fine dicturus est, cum uni de [statt ex] minimis m[eis] fecistis, [mihi fecistis]? Superflua vestra inpenditis, sed pedibus meis obsecuti estis. Domus autem im[pleta est ex odo]re ungenti, mundus impletus est fama bona. Hoc pretiosissimum exemplum se[quitur apostoli]cus, utinam et nos sequamur. Ubicunque officium romane ecclesie agitur, hec fama [personat, domi]nus papa elemosinam dat. Det deus ut [fehlt et] in nobis perseveranter sonet, et acceptum sit [quod agimus] coram angelis domini in memoriam nostri.

[CAPUT X. De quarta varietate diei palmarum.]

Quarta varietas est que dicitur dies palmarum. Eadem die dominus [de Bethania] descendit in Hierusalem, quando obviam venit ei turba, ut Iohannes narrat: In crast[inum] autem tur]ba multa, que convenerat [statt venerat] ad diem festum, cum audisset quia venit Hierosoli[mam] Iesus, acce]perunt ramos palmarum et processerunt obviam ei

Abb. 42 b

Nr. 58

Anicius Manlius Severinus Boethius:
De consolatione philosophiae cum commento

Pergament · Deutschland · 11. Jahrhundert, 1. Hälfte.

2 Teile von einem Doppelblatt; an den Rändern mit Textverlust beschnitten · Maße
11 × 17 cm (Seite) · Schriftraum 11 × 12 cm · 14–15 Zeilen.

Karolingische Minuskel · interlineare und marginale, zeitgenössische Kommentare.

Rubriziert · Überschriften · einzeilige rote Buchstaben.

Signatur des Fragments: Best. 41/220.

Trägerband nicht zu ermitteln.

Inhalt:

Buch III, V–IX mit Kap. 14 bis 2.

Fragment 1, Außenseite (Abb. 58 a und 58 b):

rechte Seite:

Buch III, 5, Kap. 14.

Buch III, 6, Kap. 1–4.

linke Seite:

Buch III, 8, Kap. 10–12.

Lied VIII.

Fragment 1, Innenseite (Abb. 58 c und 58 d):

linke Seite:

Lied VI.

Buch III, 7, Kap. 1–2.

rechte Seite:

Lied VII.

Buch III, 8, Kap. 1–5.

Darüber folgen 58 (2012)



Abb. 4: Gradualefragment aus dem 10. Jahrhundert (Stadtarchiv Duisburg, Best. 41/637, Nr. 12-14)

Löffler, in: Codd. Mus. +
Impressi 87/88 (2013)

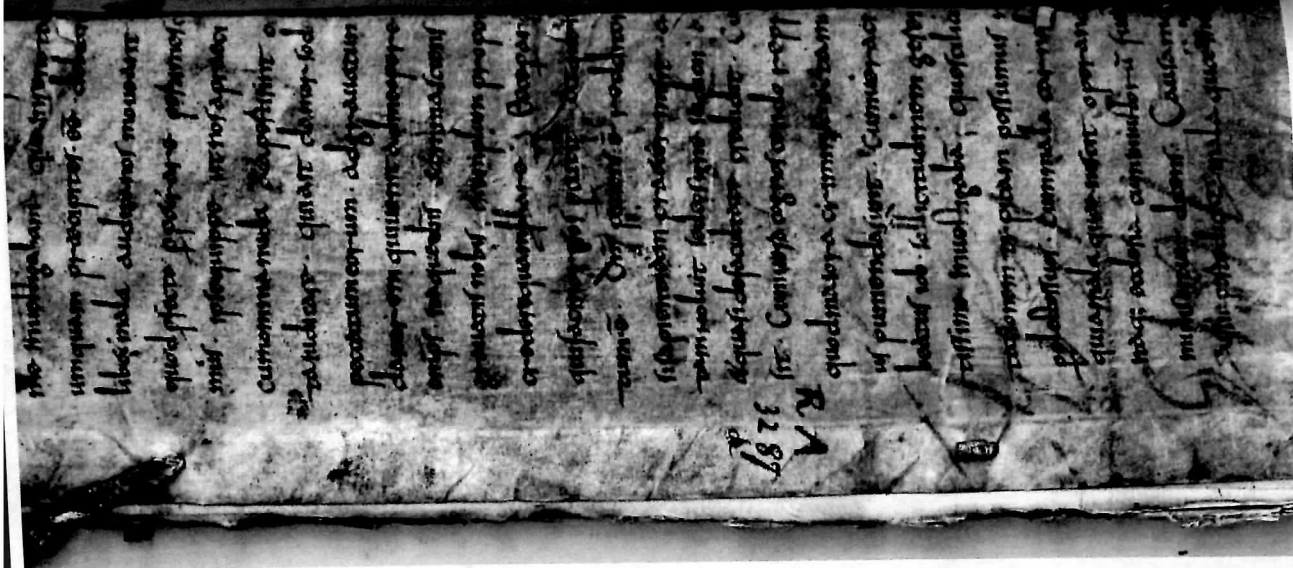


Abb. 5: Ein vermutlich aus dem Mittelrheingebiet stammendes Fragment von den Moralia in Hiob Papst Gregors I. (Stadtarchiv Duisburg, Best. RA 3287)

Among the few surviving mediaeval manuscripts of the Bosnian *krstjani*, followers of the Bosnian Church, *Hval's Miscellany* or *Hval's Codex* is the finest and most sumptuously illustrated example of late mediaeval religious literature in Bosnia.¹ This illuminated codex, written by a member of the Bosnian Church by the name of Hval for Hrvoje Vukčić Hrvatinić of the Bosnian landed nobility, *herceg* (Duke) of Split, is now in the Bologna University Library (Biblioteca dell' Università di Bologna, Ms. 3575 B).² Slavistic scholars have been studying it ever since a few sketchy details of this remarkable manuscript dubbed the *Miscellany* first came to light in the early 19th century.³ In 1854 a work by *Ivan Kukuljević Sakcinski* brought it to the notice of academia in general, and ever more detailed and varied studies of the manuscript followed, which remain relevant to this day.⁴ Though many scholars have worked on the artistic repertoire of the codex, which is highly complex and iconographically fascinating, it has not been the subject of detailed study, both because of the shortage of comparative material and corresponding archive records, and because most scholars have focused primarily on the linguistic and palaeographic structure of the codex, or more precisely on a philological analysis, and on the historical

¹ In 1986 a facsimile edition of the *Miscellany* was published (The codex of Hval krstjanin: transcription and commentary. Akademija nauka i umjetnosti BiH, Svjetlost, Sarajevo), making it available to the wider academic public.
² The codex was a gift to the University Library in Bologna from Pope Benedict XIV. (1740-1758), who had obtained it from the Italian linguist Giacomo Facciola (1682-1679). We do not know how Facciola came into possession of the codex, but one theory is that Hrvoje's heirs settled in Dalmatia or, more likely, in Italy after the fall of Bosnia in 1463, taking with them their personal effects, including the codex (*H. Kuna, M. Harisijadis...*). It acquired the name *Hvalov zbornik, Hval's Miscellany*, after the scribe Hval, who gives not only his name in the colophon on fol. 359r, but also that of the head of the Bosnian Church, Dèd Radomèr, and the year of composition.
³ *J. Dobrowský, Institutiones linguae slavicae dialecti veteris XIII. Vindobonae 1822.*
⁴ *K. Sakcinski, Izvjestje o putovanju kroz Dalmaciju u Rim, sa osobitim obzirom na slavensku književnost, i starine. Zagreb 1857; Franijo Rački was next to*

context in well as on is: distinct, auto view to shed the Church's
 As noted, t
Hval's Misce.
 use it to argu
 the nature of 1
 prove their hy
 Patarene, Orth
 tine or even sc
 logical studi
 hand, have led
 velopment and
 of the world.⁷

⁵ Two more f
 of mediaeval Bo
nice Miscellany (l
 lany (mid 15th ce
 and early 15th ce
 the *Čajniče Gosy*
pitari and the *Go*
 of particular not
 on mediaeval B
 Slikarstvo minija
dova Vizantološk
 nost u doba srec
istoriju BiH 2 (15
⁶ No single w
 potheses by every
 we shall cite just
 noj Bosni i Humu
 bosanska u XV. i
Lovrenović, Sredi
 2007, S. M. *Ćirk*
 Prilozi za istoriju
 bosanske države.
 nian Church: A N
 Church and its Pl
 15th Centuries (E
 London 1975, D
 kruna ugarska i S
 Sarajevo-Zagreb :
 u povijesnim vrel
⁷ There are n
 just a few: *H. Kun*
Forum Bosnae 4.
književnost

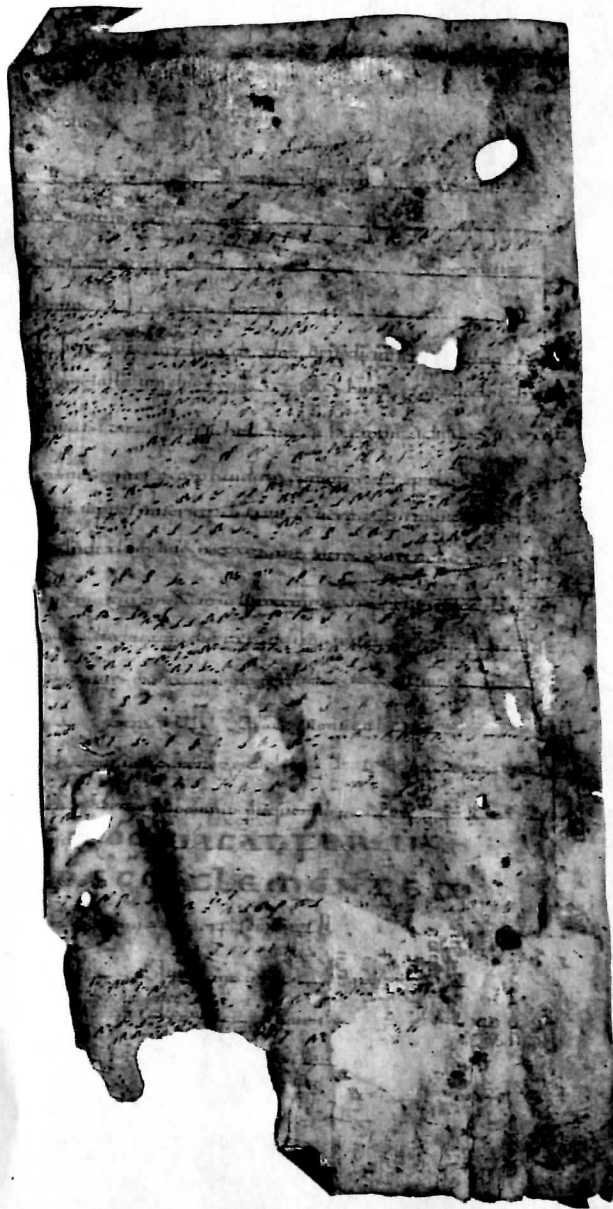


Abb. 4: Gradualefragment aus dem 10. Jahrhundert (Stadtarchiv Duisburg, Best. 41/637, Nr. 12-14)

Löffler, in: *Codd. Mss.*
Impressi 87/88 (2013)

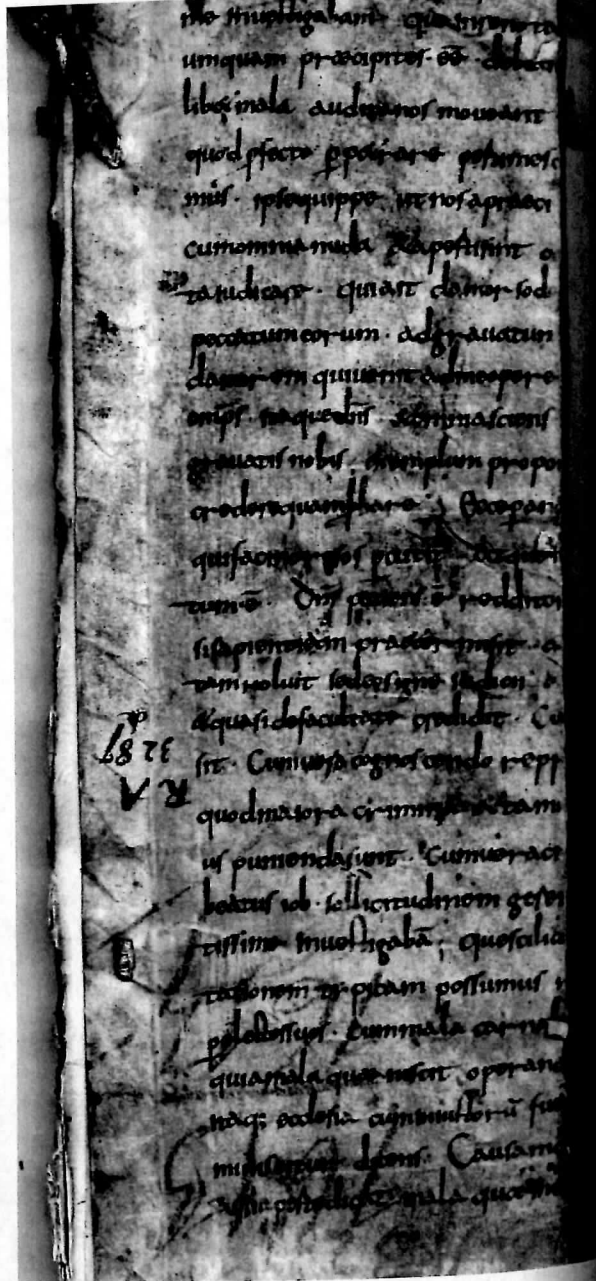


Abb. 5: Ein vermutlich aus dem Mittelrheingebiet stammendes Fragment von den *Moralia* in *Iob* Papst Gregors I. (Stadtarchiv Duisburg, Best. RA 3287)

Among the few surviving mediaeval manuscripts of the Bosnian *krstjani*, followers of the Bosnian Church, *Hval's Miscellany* or *Hval's Codex* is the finest and most sumptuously illustrated example of late mediaeval religious literature in Bosnia.¹ This illuminated codex, written by a member of the Bosnian Church by the name of Hval for Hrvoje Vukčić Hrvatinić of the Bosnian landed nobility, *herceg* (Duke) of Split, is now in the Bologna University Library (Biblioteca dell' Università di Bologna, Ms. 3575 B).² Slavistic scholars have been studying it ever since a few sketchy details of this remarkable manuscript dubbed the *Miscellany* first came to light in the early 19th century.³ In 1854 a work by *Ivan Kukuljević Sakcinski* brought it to the notice of academia in general, and ever more detailed and varied studies of the manuscript followed, which remain relevant to this day.⁴ Though many scholars have worked on the artistic repertoire of the codex, which is highly complex and iconographically fascinating, it has not been the subject of detailed study, both because of the shortage of comparative material and corresponding archive records, and because most scholars have focused primarily on the linguistic and palaeographic structure of the codex, or more precisely on a philological analysis, and on the historical

¹ In 1986 a facsimile edition of the *Miscellany* was published (The codex of Hval *krstjanin*: transcription and commentary. Akademia nauka i umjetnosti BiH, Svjetlost, Sarajevo), making it available to the wider academic public.

² The codex was a gift to the University Library in Bologna from Pope Benedict XIV. (1740-1758), who had obtained it from the Italian linguist Giacomo Facciolati (1682-1679). We do not know how Facciolati came into possession of the codex, but one theory is that Hrvoje's heirs settled in Dalmatia or, more likely, in Italy after the fall of Bosnia in 1463, taking with them their personal effects, including the codex (*H. Kuna, M. Harisijadis...*). It acquired the name *Hvalov zbornik, Hval's Miscellany*, after the scribe Hval, who gives not only his name in the colophon on fol. 359r, but also that of the head of the Bosnian Church, Dēd Radomēr, and the year of composition.

³ *J. Dobrowský, Institutiones linguae slavicae dialecti veteris*. III. Vindobonae 1822.

⁴ *I. K. Sakcinski, Izvjestje o putovanju kroz Dalmaciju u Rim, sa osobitim obzirom na slavensku književnost, i starine*. Zagreb 1857; *Franjo Rački* was next to

context in well as on is: distinct, auto view to shed the Church's

As noted, t *Hval's Misce*. use it to argue the nature of t prove their hy Patarene, Orth tine or even sc logical studi hand, have led velopment and of the world.⁷

⁵ Two more M of mediaeval Bo *nice Miscellany* (*lany* (mid 15th cen and early 15th cen the *Čajniče Gospi pitar* and the *Go* of particular not on mediaeval B Slikarstvo minija *dova Vizantološka* nost u doba sred istoriju BiH 2 (19

⁶ No single w hypotheses by every we shall cite just noj Bosni i Humu bosanska u XV. *Lovrenović, Sredi* 2007, *S. M. Ćirk* Prilozi za istoriju bosanske države. nian Church: A N Church and its Pl 15th Centuries (*E* London 1975, *D* krna ugarska i S Sarajevo-Zagreb : u povijesnim vrel

⁷ There are n just a few: *H. Ku Forum Bosnae* 4. književnosti