

TERTIARY  
GLAGOLITIC TRADITION  
IN EUROPEAN CONTEXT



International Scientific Conference:  
*Tertiary Glagolitic Tradition in European Context*  
(Zagreb, 27 – 28 September 2013)  
*Schedule of Proceedings and Summaries of Contributions*

*Editors*

Ivan Botica  
Tomislav Galović  
fra Kristijan Kuhar

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International Scientific Conference  
Tertiary Glagolitic Tradition in European Context  
was financially supported by:  
Ministry of Science, Education and Sports of the Republic of Croatia

ISBN 978-953-175-485-9

A CIP catalogue record for this book is available from the National and  
University Library in Zagreb under 855081

PROVINCE OF GLAGOLITIC FRIARS OF THE THIRD ORDER REGULAR  
CATHOLIC UNIVERSITY OF CROATIA  
FACULTY OF HUMANITIES AND SOCIAL SCIENCES, UNIVERSITY OF ZAGREB  
FACULTY OF HUMANITIES AND SOCIAL SCIENCES, UNIVERSITY OF SPLIT  
INSTITUTE OF ART HISTORY  
OLD CHURCH SLAVONIC INSTITUTE

**International Scientific Conference:**  
**Tertiary Glagolitic Tradition in  
European Context**



***SCHEDULE OF PROCEEDINGS  
AND SUMMARIES OF CONTRIBUTIONS***

**Zagreb, 27 – 28 September 2013**

**FF press**



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## INTRODUCTION

The 1150<sup>th</sup> anniversary of the mission of the Holy Brothers to Moravia is celebrated this year. Since the Old Slavonic tongue in worship had come to our parts as a result of their work, it is an occasion for us to remember our Glagolitic tradition and to present it to the Homeland that is stepping over a new threshold of its history into the European Union.

Croatia has a lot to offer and show to Europe, and the historical, philological and theological sciences will have to make an endeavour to produce to light all the details from our tradition, which connect us with the Europe of past centuries, but were not allowed or chosen to be presented throughout the 20<sup>th</sup> century.

The Croatian Province of Tertiary Franciscans bears in its designation the term „Glagolitic monks“, which is, due to the poor knowledge of the Glagolitic alphabet, the Church Slavonic idiom as a language of worship as well as of the historical and other contexts, very little valued nowadays; it becomes, as it were, a burden of the past that only individuals should carry.

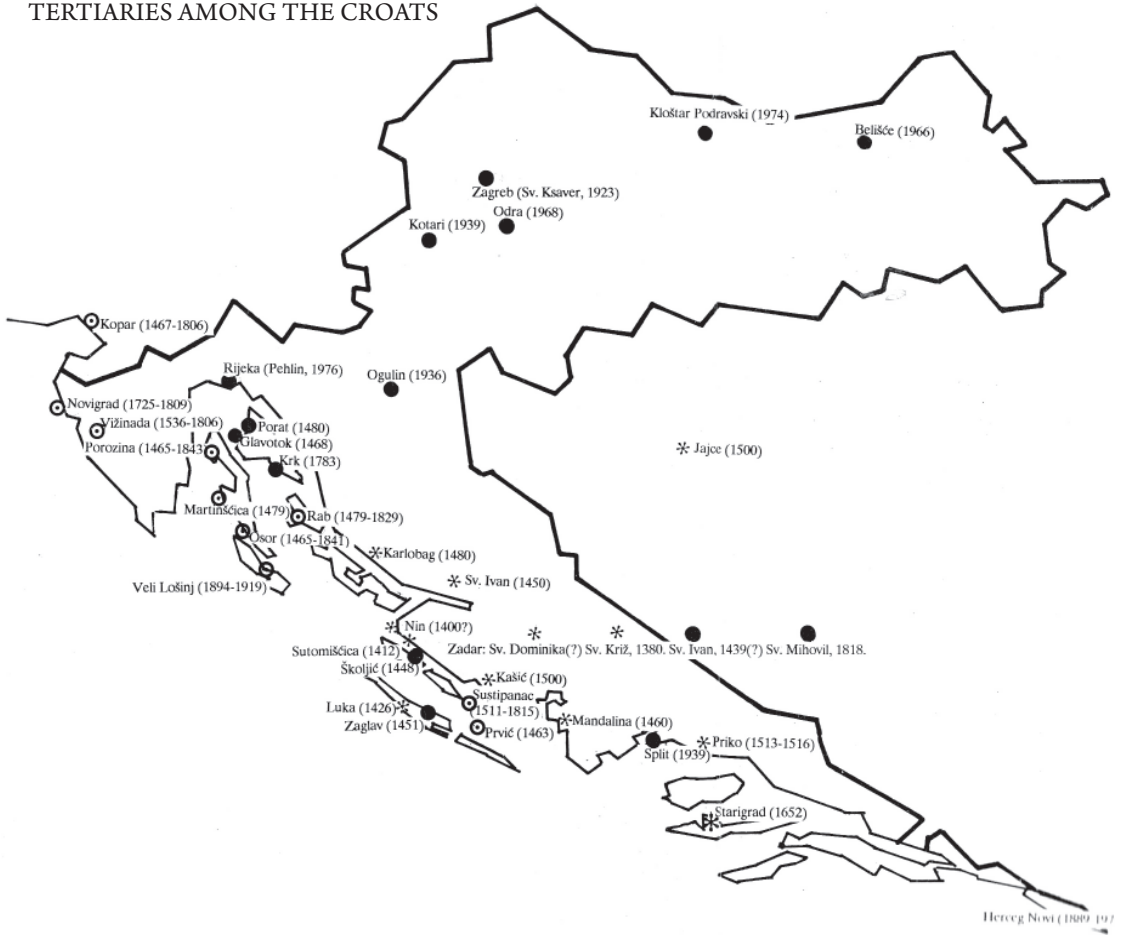
The Glagolitic culture, as a broad term, belongs to the tradition of the Province of Tertiary Franciscans, an unique feature that allows the tertiaries to present themselves in the new environments of apostolic work, pastoral care and visibility in the Church as special and genuinely Croatian.

It is with these motives that we wish to celebrate this anniversary of the Moravian mission of the European patron saints SS Cyril and Methodius to whom we are very much indebted for their well-planted seed of Slavonic literacy, culture, liturgy and art.

The Province of Glagolitic Friars of the Third Order Regular is the chief organizer of the conference with its co-organizers: Catholic University of Croatia in Zagreb, Faculty of Humanities and Social Sciences of the University of Zagreb – Department of History, Faculty of Humanities and Social Sciences of the University of Split – Department of History, Institute of Art History in Zagreb and Old Church Slavonic Institute in Zagreb.

The International Scientific Conference *Tertiary Glagolitic tradition in European context* will be held in Zagreb from 27<sup>th</sup> to 28<sup>th</sup> September 2013 on the Catholic University of Croatia.

# TERTIARIES AMONG THE CROATS





## PROVINCE OF GLAGOLITIC FRIARS OF THE THIRD ORDER REGULAR

The Province of Glagolitic Tertiaries, headquartered in Croatia's capitol Zagreb, has a long history lasting centuries.

Three spiritual communities were inspired by the life and the living of the Gospel of St. Francis of Assisi. These are: *The First Order of St. Francis* comprising today three different offshoots which all observe the same Rule: the Friars Minor, the Friars Minor Conventuals and the Friars Minor Capuchins; *The Second Order of St. Francis*, commonly known as the Poor Clares, founded by St. Clare, a contemporary of Francis; *The Third Order of St. Francis* falling into enclosed monk communities and brotherhoods of the third order secular.

*The third order* regular consists today of about twenty male communities (orders) and over 400 congregations of tertiary nuns.

The Province of Glagolitic Friars of the Third Order Regular goes back to the time of St. Francis of Assisi. St. Francis himself was a member of the Order of Penitents Secular and the afore mentioned monk communities, the First, Second and Third Order, as well as the secular Franciscans (followers in the world) grew out of that initial life of penitence of the holy founder.

### **Tertiaries among the Croats**

The first solid informations about the existence of tertiary followers of St. Francis in Croatia date from 22 November 1235 in the city of Zadar. In 1251 there is a mention in the records of Zadar of some hermits living as followers of St. Francis. However, an organized monastery life of tertiary friars in monk communities can hardly be postulated for the 13<sup>th</sup> century, whereas there are indications of some enclosed monastic communities of women for that period.

The first sound archival news about the presence of enclosed monastic tertiaries are found in Split at the beginning of the second half of the 14<sup>th</sup> century. Further, in the second half of the 14<sup>th</sup> century we find tertiary friars taking care of the sick in several hospices and leprosariums in Zadar. The depiction of a monk penitent engraved on the burial chest of Holy Simeon of Jerusalem also dates from the second half of the 14<sup>th</sup> century, more exactly from 1380. At the end of the 14<sup>th</sup> and in the beginning of the 15<sup>th</sup> century there were multiple smaller communities of Franciscan tertiaries in the territory of the Archdiocese of Zadar: St. John near Zadar, a hermitage by the church of the Holy Cross at the entrance gate of Zadar, a hermitage near the chapel of the Madonna outside Zadar and at the chapel of St. Lazarus, i.e. of the Holy Spirit in Zadar's suburbs. In the first half of the 15<sup>th</sup> century a few tertiary hermitage sites existed in the broader area of Zadar: on the

island of Ugljan, at the chapel of St. Gregory and on the tiny island of Školjić. The earliest certain news about tertiaries on islands of Ugljan and Školjić have come down to us from 1426. In the middle of the 15<sup>th</sup> century the St. Michael monastery in Zaglav on the island of Dugi otok is known to have existed and a small monastic community was also situated on the Iž island.

Just as the Franciscan tertiaries in Italy and Germany used to build their organisations around the main centre of a particular province, Zadar was to become Croatia's central monastery in which the Provincial administration, the so-called Province and hence the Provincialate, was housed. In the second half of the 15<sup>th</sup> century the monk communities from the territories of Cres, Krk, Istra and Rab, the monasteries in the close surroundings of Zadar as well as those in the south as far as Šibenik were joined to the St. John monastery in Zadar. An official record of the Church proving the existence of a Province dates from 1473. Whether the houses of friars dwelling on the island of Vis (1463), in Jajce in Bosnia and Hercegovina (1497) and in Omiš (1515) were connected with the mother house – the Provincial government in Zadar, we cannot tell for sure. In any case at least three houses (monasteries) were shut down during the Ottoman invasions of the first half of the 16<sup>th</sup> century. In 1579 the friars sent a written request to the Holy See emphasizing their own and their predecessors' dedicated work on the Ottoman-held territory too.

### **Fostering of Glagolitic culture**

From the very beginning of their organisation the Franciscans of the third order regular had been using the Glagolitic script and the Old Church Slavonic idiom in worship and since that time up to the present day they have been bearing the honourable title of Glagolitic friars. Indeed we can say that the term „Glagolitic monk/priest“ (*glagolae*) was first used in 1483 to designate the Franciscan tertiaries from Prvić Luka in the Bishopric of Šibenik.

Toward the end of the 16<sup>th</sup> century began a more decisive work to unify legally the Glagolitic Franciscan monks of the third order living in Dalmatia and Istria with other Franciscan tertiaries linked with the Order's general administration at Sts. Cosmas and Damian in Rome. The unification was brought about in 1602.

### **Province of Glagolitic Friars of the Third Order Regular**

Throughout the 15<sup>th</sup> century and later on the community had also been growing in number, but by the end of the 18<sup>th</sup> century a visible stagnation and numerous difficulties were setting in due to political changes and social turmoils. The state authorities began to supervise the monastic life interfering increasingly in it. As a result, the monasticism by losing its autonomy was losing its social significance. At the beginning of the 19<sup>th</sup> century the community lost also several monasteries, e. g. Vižinada, Novigrad and Kopar in Istria. Furthermore, monasteries in Osor, Porozina, Sustipanac and Rab were closed. The

remaining houses couldn't attract enough monks, but in the second half of the 19<sup>th</sup> century the ranks began to fill again.

It should be emphasized that throughout this entire period there were also distinguished members of the community who were engaged in attending the sick, practicing a more profound spiritual life, writing and copying books, organizing the community and managing building projects, as well as other personalities that deserve more than just a mention. We'll name here only a few: padre friar Fabijan, friar Petar Bogdanić, friar Stjepan the Hermit, all of them Glagolitic tertiaries in Zadar at the end of the 14<sup>th</sup> century. In the 15<sup>th</sup> century great services to the reconstruction and renewal of the life in the monastic community were, beside friar Martin, rendered by padre friar Matej Mastilić, nicknamed Bošnjak (Bosnian). Worth mentioning are friar Šimun Klimantović, friar Stjepan Belić, friar Blaž Šibenčanin, lector (reader), padre friar Pavao Galić, professor, friar Martin Knežić, notary public, and other brothers from the end of the 15<sup>th</sup> and the beginning of the 16<sup>th</sup> century. About the same time lived friar Marin Rabljanin whose exemplary holy figure has not been researched into either.

At this point we'll just state the names of some fellow monks that deserve to be mentioned and dealt with in a more thorough fashion. They are: friar Mihovil Nižić (+ 1622), friar Petar Bolmarčić (+ 1794), friar Toma Pletikosić (+ 1699), friar Antun Juranić (+ 1799), friar Matej Šešelja (+ 1777), friar Ivan Šešelja (+ 1705), friar Karlo Radić (+ 1769), friar Ivan Crvarić (+ 1764), friar Ivan Caretić (+ 1695), friar Pavao Galić (+ 1678), friar Benedikt Mihaljević (+ 1855), friar Josip Dujmović (+ 1884).

From the 20<sup>th</sup> century there are some that surely have a place reserved in biographical dictionaries: friar Stjepan Ivančić (+ 1925), friar Danijel Zec (+ 1935), friar Pijo Dujmović (+ 1935), friar Stanko Dujmović (+ 1940), friar Bono Zec (+ 1954), friar Ignacije Radić (+ 1965), friar Josip Leonard Tandarić (+ 1986), friar Nikola Gregov (+ 1990), friar Dinko Filipi (+ 1989), friar Srećko Badurina (+ 1996), as well as many others that have distinguished themselves through the saintly and virtuous way of life, some indeed through a martyr's testimony for their faith and country: padre friar Stjepan Sorić (+ 1968), friar Dinko Burić (+ 1993), friar Roko Sorić (+ 1987), padre friar Petar Turkalj (+ 1948), padre friar Rudi Jerak (+ 1994), friar Josip Baričević (+ 1947), padre friar Karlo Predivoj (+ 1987) and numerous others that have handed down to us the precious legacy of faith, culture and love of God and country.

### **Glagolitic Franciscans and their work**

In the 1920s, after the loss of its monasteries along Croatia's coast, the community began to open up new monasteries in the south and in the interior of Croatia: 1899 St. Anton in Herceg Novi, 1923 St. Francis Xavier in Zagreb, 1938 St. Joseph in Split, 1937 the monastery of Christ the King in Ogulin. In the second half of the 20<sup>th</sup> century the brotherhood engaged greatly in the pastoral field by accepting new parishes and opening new

monastic houses: 1966 St. Joseph the Worker in Belišće, 1968 St. Francis in Odra, 1976 St. Francis in Pehlin/ Rijeka, 1974 St. Benedict in Kloštar Podravski, 1965 St. Leonard in Kotari near Samobor, Blessed Alojzije Stepinac in Ogulin. Sometimes the friars were administrating individual parishes in various dioceses as long as ten years or more: Sali on the island of Dugi otok, Brbinj on the same island, St. Roch in Bibinje and St. John the Baptist in Tounje for over 40 years. The dedicated work done by the monks and the whole community in various ecclesiastical fields of activity in the home country should also be mentioned: parish missions, spiritual meetings, spiritual practices and various other spiritual activities.

The community's interest in the emigrated fellow countrymen should also be acknowledged. From the 1930s onwards and till about the end of the past century a number of priest monks worked in a pastoral capacity in the USA. In the 1960s about ten Franciscan priests went to Croatian Catholic missions in Europe to take care of our emigrants.

In the second half of of the 20<sup>th</sup> century several brothers were professors on various high schools, higher education institutions and universities in Croatia.

High schools – colleges: College of the Archdiocese of Split in Split, College of the Archdiocese of Zadar in Zadar, College of the Archdiocese of Zagreb in Zagreb, High School of Humanities in Pazin, High School of Franciscan Tertiaries in Odra/ Zagreb.

Faculties of theology: Theology in Split, Theology in Zadar, Faculty of Theology in Zagreb, Theology in Rijeka, Theology in Đakovo, Institute of Catechism in Zagreb. The professors' names: padre friar Srećko Badurina, padre friar Anđelko Badurina, padre friar Vlatko Badurina, padre friar Josip Baričević, padre friar Petar Bašić, padre friar Goran Dabić, padre friar Josip Dujmović, padre friar Dinko Filipi, padre friar Nikola Gregov, padre friar Romildo Hrboka, padre friar Ivo Marčelić, padre friar Josip Marčelić, padre friar Serafin Mičić, padre friar Marko Mišerda, padre friar Karlo Prendivoj, padre friar Izak Špralja, padre friar Josip Leonard Tandarić, padre friar Ilija Živković.

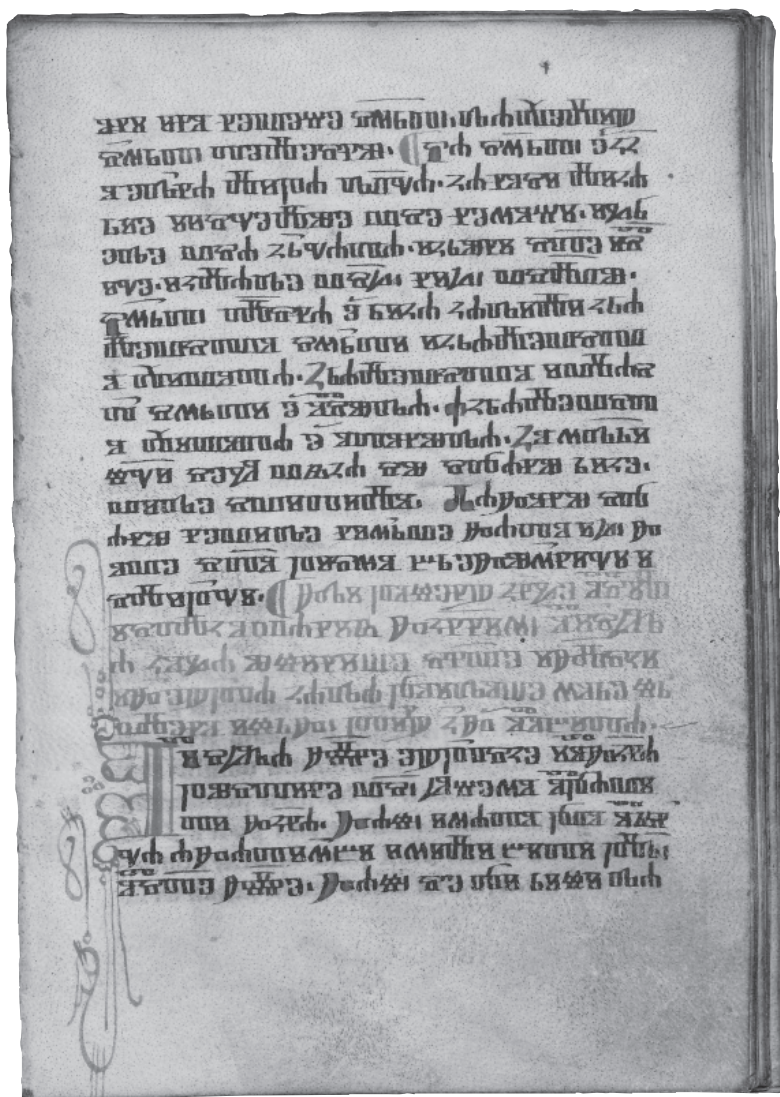
A separate, broad field of activity belongs to providing help in parishes when required and to the pastoral work in various areas.

This short historical survey seems to, or rather should, suggest that the community of Glagolitic Franciscan tertiary monks in Croatia deserves a well written history which could be an inspiration for young people to accept valuable spiritual achievements and renew the sound tradition that has inspired and pervaded both the cultural history of Glagolism and the spiritual history of monasticism.

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Ivančićev zbornik (Ivančić Collectaneum), 14<sup>th</sup>/15<sup>th</sup> c., f. 64  
 (Archives of The Province of Tertiary Franciscans, Zagreb)

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## SCHEDULE OF PROCEEDINGS

FRIDAY, 27 September 2013

*Catholic University of Croatia, Zagreb*

09:00 a.m. – 11:00 a.m.

Formal opening of the International Scientific Conference:  
***Tertiary Glagolitic Tradition in European Context***

- Introductory remarks by the organizer
- Formal welcome address

- *Keynote lecture by academician Stjepan DAMJANOVIĆ:*

***A Millenium Old Croatian Glagolitic Culture and Its Foundations by  
 Ss Cyril and Methodius***

- Reception

11:00 a.m. – 1:00 p.m.

*Moderators: Franjo Velčić and Tomislav Galović*

Kristijan KUHAR

***Tertiary Glagolitic Heritage***

Mirjana MATIJEVIĆ SOKOL

***Collection of Deeds in the Archives of The Province of Tertiary Franciscans***

Svetlana O. VIALOVA

***Manuscripts of Glagolitic Tertiary Franciscan Writers in The Russian National Library***

Johannes REINHART

***The Rule of The Franciscans of the Third Order in the Old Croatian Translation***

- break

Teo RADIĆ

***The Tertiaries in the Fontes Franciscani***

Zdenka JANEKOVIĆ-RÖMER

***Community of Life of Tertiaries of St. Jerome and Inhabitants of Martinšćica on the  
 Island of Cres (1578 – 1618)***

Hrvoje KEKEZ

***A Contribution to the Creation of a Historical Atlas of The Monastic III Order of Holy  
 Father Francis in Croatian Historical Lands***

- discussion



1:00 p.m. – 3:00 p.m.

- break

13:00 p.m. – 14:00 p.m.

*Moderators: Stjepan Ćosić and Ivan Botica*

Anton BOZANIĆ

***Close Cooperation between Antun Mahnić, Bishop of Krk, and the Tertiaries***

Franjo Emanuel HOŠKO

***Ignacije Radić's Account of the Croatian Catholic Movement***

Franjo VELČIĆ

***Manuscript Collection Poemata and Other Poetic Works of Dragutin Antun Parčić***

Marija Stela FILIPOVIĆ

***Presence of Tertiary Glagolitic Tradition in Croatian Lessons***

- discussion and break

16:15 – 18:15

*Moderators: Mirjana Matijević Sokol and Hrvoje Kekez*

Marijan BRADANOVIĆ

***Special Features of Architecture and Decorative Architectural Sculpture of Tertiary Monasteries in The Bay of Kvarner***

Nina KUDIŠ

***Painting of the 17<sup>th</sup> and 18<sup>th</sup> Century in the Tertiary Franciscan Monasteries on Krk and Cres***

Vlasta ZAJEC

***Stucco Decoration of the Ceiling of the Church of St. Mary Del Popolo in Novigrad in Istria***

Damir TULIĆ

***Marble Altars and Sculpture in the Monasteries of Glagolitic Tertiaries on Cres and Krk***

- break

Mateja JERMAN

***Liturgical Silverware in the Monasteries of Tertiary Franciscans on Krk and Cres***

Iva JAZBEC

***A Collection of Liturgical Vestments in the Monastery of St. Mary Magdalen in Porat on the Island of Krk***

Damir SABALIĆ

***Friar Stanko Dujmović (1866–1940) as a Photographer***

- discussion

7:30 p.m.

- *dinner and reception for participants and other guests at the Archdiocesan Pastoral Institute, Zagreb*

**SATURDAY, 28 September 2013**

*Catholic University of Croatia, Zagreb*

**09:00 a.m. – 10:30 a.m.**

*Moderators: Vlasta Zajec and Ivan Botica*

Vesna BADURINA STIPČEVIĆ

***Croatian Medieval Legends about St. Jerome***

Marinka ŠIMIĆ

***Vocabulary of the Ivančić Collectaneum***

Katarina LOZIĆ KNEZOVIĆ

***Linguistic Characteristics of the Collectaneum of Klimantović I from 1512***

Petar BAŠIĆ

***Madonna's Cry in the Collectaneum of Klimantović I***

Andrea RADOŠEVIĆ

***Herolt's Exempla in Besjede from Matija Divković***

- discussion and break

**10:30 a.m. – 12:30 p.m.**

*Moderators: Ines Sabotič and Marinka Šimić*

Ana KOVAČEVIĆ

***Woman, Mother, Queen: St. Elizabeth of Hungary in Croatian Glagolitic Breviaries***

Lucija TURKALJ

***An Apocryphon About The Tree Of The Cross in the Collectaneum of Žgombić***

Josip VUČKOVIĆ

***Amulet Od muke Isukrstove [On the Passion of Jesus Christ]. A Contribution to the Identification of the Genre Repertoire of the Glagolitic Literature Written for the Purposes of Popular Passion Devotion***

Marija-Ana DÜRRIGL – Stella FATOVIĆ-FERENČIĆ

***Medical Marginal Notes in the Prayer Book of Friar Ivan Čeperić***

Jasna VINCE

***Tertiary Franciscan Stipan Ludovik Baus and His Glagolitic Manuscript Bukvar (Primer) from the Year 1823***

Ana MIHALJEVIĆ – Milan MIHALJEVIĆ  
**Brevis grammatica Slavica of Friar Benedikt Mihaljević**

- discussion and break

2:30 p.m. – 3:30 p.m.

*Moderators: Mirjana Matijević Sokol and Tomislav Galović*

Sandra SUDEC

***Inventory of the Monastery of St. Mary Magdalen in Porat on the Island of Krk (1734 – 1878) as a Linguistic Source***

Olga AKIMOVA

***Glagolitic Books in the Collection of Alexander Čertkov***

Milica LUKIĆ – Vera BLAŽEVIĆ KREZIĆ

***Contributions of Dragutin Antun Parčić to the Restoration of Liturgical Books in the 19<sup>th</sup> Century (On the Linguistic Conception of D. A. Parčić before the Missal)***

Anđelko BADURINA

***Datja and Prijatja of Tertiary Monasteries as Sources for the History of Economic and Social Relations in the Bay of Kvarner and Dalmatia between the 16<sup>th</sup> and 20<sup>th</sup> Centuries***

- discussion and break

4:00 p.m.– 6:30 p.m.

*Moderators: Ines Sabotič and Hrvoje Kekez*

Ivan MAJNARIĆ

***The Zaglava Foundation of St. Michael from Grgur Mrganić's Point-of-View***

Emir O. FILIPOVIĆ

***Katarina, Queen of Bosnia, as a Nun of The Third Order***

Petar RUNJE

***Friar Stjepan Belić – Editor of Baromić's Glagolitic Breviary from 1493 in Venice?***

Vinko KOVAČIĆ

***Documents in Italian Language in the First Volume of the Collectaneum of Bartoli***

Anica VLAŠIĆ-ANIĆ

***A Researcher's First Encounter with the Archives of Tertiary Franciscans on Ksaver in Zagreb***

- break

Ivan BOTICA

***Glagolitic Writing and Glagolitic Culture through the Life of Ante Nižić***

Ilija ŽIVKOVIĆ

***Pastoral, Social, Cultural and Political Activity of the Glagolitic Tertiary Franciscans in the USA***

Ivan BODROŽIĆ

***Srećko Badurina, a Tertiary Bishop, Symbol of Faith and Witness to Times***

Tomislav GALOVIĆ

***Friar Stjepan M. Ivančić as a Historian***

- discussion

**6:30 p.m.**

- formal conclusion of the Conference

**7:00 p.m.**

- Holy Mass at the Old Church Slavonic language in the Church of St. Francis Xavier, Zagreb

# SUMMARIES OF CONTRIBUTIONS



Olga AKIMOVA

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## **Glagolitic Books in the Collection of Alexander Čertkov**

Alexander Čertkov (1789 – 1858) was a Russian historian, numismatist, archeologist, bibliographer, the president of the Imperial Society of Russian History and Antiquity. He was most famous for his collection of books in different languages, mainly about the history and culture of Russia and other Slavic countries. The collection would become the foundation of the first Russian National Library (now serving as a part of the State Library for History in Moscow). A considerable portion of the Čertkov collection is made up of books from Dalmatian writers of the Renaissance and baroque period. Books written in Glagolitic script were of great importance to him. Based on archival records of Čertkov's activity and the composition of the collection, the present lecture will discuss the Glagolitic portion of the library, the way of acquiring the printed books and manuscripts, Čertkov's views about the formation and development of the Croatian Glagolitic culture in the context of scientific ideas and notions of the first half of the 19<sup>th</sup> century etc.



Andelko BADURINA

*Institute of Art History, Zagreb*

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## ***Datja and Prijatja of Tertiary Monasteries as Sources for the History of Economic and Social Relations in the Bay of Kvarner and Dalmatia between the 16<sup>th</sup> and 20<sup>th</sup> Centuries***

*Datja* and *prijatja* are actually cashier's logs kept by all tertiary monasteries in the Croatian Province of Northern Dalmatia, Kvarner and Istria between the middle of the 16<sup>th</sup> up to the end of the 20<sup>th</sup> century. They contain the revenues and expenses of a monastery computed at

the end of each month. The books were kept because of a peculiar institute in our monasteries – the so-called *peculium privatum*, private ownership of movable goods of single monks, a custom that in this case didn't pose an *abusus* of the rule, but rather an *usus* tacitly legalised. These books provide a series of exhaustive and valuable data significant not only for the life of a monastery, but also for the history of economic and social relations of the whole region and further. Thus in December 1636 it reads in Martinšćica: "*Dah za 5 stotin puži za poslat u Bneci, lir 5. Te godine Badasare d'Anna slika sliku glavnog oltara*" (I gave for 5 hundred snails to send to Venice, 5 liras. In that year Badasare d'Anna painted the painting of the main altar). The friars buy and pay for everything. There is no exploitation of labour force. There we find first and foremost prices for particular goods and prices for particular works and services as well as daily wages for particular categories of workers: craftsmen, masons, men, women, children. The wage for tilling a vineyard is far higher than for a grape harvest. Women's wage is 2/3 of a man's wage, though not for the same work. Further, we learn about the kind of food, what is planted or sown, medicaments bought and used, materials used to make clothes, kinds of textile as well as of furniture and kitchenware. Names for particular items of household, farming and fishing have been preserved too. Economic growths and crises caused by climatic or other predicaments resulting in price fluctuations for the same goods can be clearly observed. Inflation can also be followed. The revenues come from donations and selling wine and other food as well as from religious services (Mass, sermons). Alms is collected on great feasts only and it doesn't yield much. The expenses and revenues are usually on the same level. Other books such as „grain books“ (grain yield), „livels“ (list of debtors and land leases) are also of importance for the economic history.



Vesna BADURINA STIPČEVIĆ  
*Old Church Slavonic Institute, Zagreb*

### **Croatian Medieval Legends about St. Jerome**

Modern hagiotopographic studies confirm that the cult of St. Jerome was widely developed in Croatia and especially in Dalmatia. St. Jerome was worshipped by the Croatian Glagolitic clergy as the author and founder of the Croatian Glagolitic culture. The older Croatian literary and liturgical traditions preserve multiple and various legends about St. Jerome. Croatian texts, recorded in multiple scripts and languages, written in Glagolitic as well as in Latin characters, provide the most common motives of the Jerominian hagiography. This article aims to portray the Croatian medieval Jerominian legends in the form of a survey.



Petar BAŠIĆ

*Catholic Theological Faculty of the University of Zagreb, Zagreb*

### **Madonna's Cry in the *Collectaneum* of Klimantović I**

Man's innate dramatic sense finds in worship fertile ground for its expression and development. The Passion motives are widely spread in the Middle Ages. The composition *Madonna's cry* has been very popular in the Croatian Passion tradition and in recent years it has been regaining its historical popularity. This poetic work is today mainly well researched and that goes for the many Croatian versions too. However, its study in the *Collectaneum* of Klimantović may provide new insights both into that famous Passion poem and, possibly even more, into the *Collectaneum* itself.



Ivan BODROŽIĆ

*Catholic Theological Faculty of the University of Zagreb, Zagreb*

### **Srećko Badurina, a Tertiary Bishop, Symbol of Faith and Witness to Times**

With this subject I wish, above all, to outline the figure of bishop Srećko in a particular historical context and the circumstances of his life, first as a tertiary monk, then as the bishop of Šibenik. Hence this study and description do not fear even a presentation of biographical data, which can be considered in three periods of his life. The first period is the period from his birth (1930) up to his election for a bishop (1987), characterised primarily by the spirit of monastic life in the community of the Glagolitic tertiary Franciscans, in which his personal choice for the Lord Christ and a testimony to the faith in the context of a godless system clearly show. The second period would be his testimony in faith from his election as a bishop (1987) up to the making of an independent Republic of Croatia. During that time, based on the same conceptions, but now in a different role, he was spreading the same Christian ideals and values the life and future of a nation, as well as a common life in a multicultural and multiethnic society, could be built upon. The third section of his life is that from the making of the independent Croatian state up to his death (1996), marked by his peace-loving efforts and initiatives during the war as well as his care for a renewal of the society, healing the wounds and a reconciliation.

Starting, then, from these basic biographical facts and informations, our goal is to give a theological evaluation of his life and work too. We propose to do that from the standpoint

of two theological terms: witness to the faith and sign of the time. The first one points out the continuity and authenticity of bishop Srećko's life that essentially corresponds to the life of the Lord's followers since the times of the first Church. The second one indicates the awareness of the things present and actual the Second Vatican Council spoke about asking from the faithful to read the signs of the time. In that sense it is to be emphasised that bishop Srećko understood how to read the signs of the time becoming himself a sign of the time in all the situations and periods in which he lived his days.

## 3

Ivan BOTICA

*Old Church Slavonic Institute, Zagreb*

### **Glagolitic Writing and Glagolitic Culture through the Life of Ante Nižić**

This paper presents the entries Ante Nižić wrote down in his diary books about Glagolitic writing and culture. Born in Preko, this tertiary Franciscan was a Glagolitic priest of the Archbishopric of Zadar until 1920. In his pastoral work on the mainland and islands in Dalmatia he was tireless in improving the education, culture and economy of the rural population. With the same vigour, as a monk, he was promoting the Franciscan Worldly Order, *Počasna straža* as well as the editions of the Croatian Literary Society of St. Jerome until 1935, when he left for America as a missionary.

What makes him interesting to us, is the fact that he used to record all kinds of things in his notebooks and diaries. Five such items were found in the Franciscan monastery on the Ksaver hill in Zagreb. Among other things, they reveal the world of Glagolitic writing and culture in the everyday life of Croatian priests of the first half of the 20<sup>th</sup> century.



Anton BOZANIĆ

*Catholic Parish of the Assumption of the Virgin Mary, Omišalj*

### **Close Cooperation between Antun Mahnić, Bishop of Krk, and the Tertiaries**

The arrival of bishop Antun Mahnić at the island was at that time symbolic and looked upon by the public primarily in the light of the issue of continued existence of the Old Slavonic worship. Mahnić, a man of firm beliefs and sharp intellect, understood clearly that, if he was to learn to live with his new bishopric, he had to look immediately into the matter of the



traditional liturgy and Glagolitic practice as found on the island. Therefore it is quite understandable that he was able to find close assistants among the island's Glagolitic friars of the third order. Dragutin Parčić, an excellent scholar of the Glagolitic script and publisher of a Glagolitic missal, himself a former tertiary monk, created the preconditions for the founding of the Old Church Slavonic Academy on the island of Krk.

The cooperation between the bishop of Krk and the Glagolitic tertiaries was continued and further enhanced. It was a fortunate circumstance that at the time there were several friars living on the island and skilled with pen and also very enthusiastic about the new bishop's visions about the creation of a Croatian Catholic Movement. They participated in the bishop's publishing projects. Friar Ignacije Radić, author of numerous articles in the *Hrvatska straža* journal, became one of Mahnić's closest associates. After the moving of the tertiary friars to the mainland the cooperation continued. After the death of Mahnić Ignacije continued to write about him and on his 20<sup>th</sup> death anniversary he published a biography of the great bishop. Therefore it is not surprising that the bishop's dead body, first deposited in the canons' tomb on Mirogoj, was after nine years moved to the church of tertiary monks on the hill of Ksaver and remained there till 2002.



Marijan BRADANOVIĆ

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### **Special Features of Architecture and Decorative Architectural Sculpture of Tertiary Monasteries in The Bay of Kvarner**

The string of tertiary monasteries on the islands of the bay of Kvarner, reflecting their troubled times of building as well as the individual features of their investors, is characterised by some elements of architectural shaping which can not be ascribed exclusively to the modesty and openness of popular religiousness. The church on Komrčar on the island of Rab, once belonging to the Third order, was thus recognised as being innovative a long time ago regarding parts of its applied architectural and decorative solutions, but it is less known that similar elements were to be found in the monasterial church of Glavotok too. Once adopted, echoes of the applied conceptions are also to be found in Porat and Martinšćica. St. Mary's church on Bijar on the island of Osor is an example which preserves best the previous architectural layer, before the arrival of the Third order, whereas the monastery of St. Nicholas in Porozine represents splendidly the control function over communications, a role tertiary convents once played in the bay of Kvarner. Models for the creation of a peculiar Quarnaro tertiary style can be found in the wider Adriatic area reaching from Venice and as far as Osor and Šibenik, but we were able to ascertain some similarities in the applied building solutions in the architecture of the Pauline order in Istria and the coastal region of the same period

too. The paper deals also with the characteristic locations of the tertiary monasteries in the Kvarner islands, with the presence of fortification elements and other features of their architecture, the decoration of the fronts and the interior, especially of the sanctuary, the original appearance of some later altered details in architectural structures, the sculptors and stonemasons that decorated the tertiary temples, in short – with the individual historic moment that produced these valuable monuments of the Quarnaro cultural landscape. In conclusion an analysis of the monastery of St. Francis in the town of Krk is given, although originally it didn't belong to the Kvarner tertiary body of buildings. The analysis stresses the exceptional multi-layered complexity of the convent, above all significant remnants of the architecture and sculpture of the Romanesque layer of Benedictine St. John's church, after that the important role of the original Franciscan church in the dissemination of Gothic elements in the Kvarner area, the episode with the extension of the church at the beginning of Venetian rule on the Krk island, specimens of Renaissance stonemasonry as well as the shaping of the cloister etc.



Stjepan DAMJANOVIĆ

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### **A Millenium Old Croatian Glagolitic Culture and Its Foundations by Ss Cyril and Methodius**

The oldest Croatian Glagolitic texts come from the 11<sup>th</sup> century. However, there are historical documents (especially papal letters) suggesting there must have been some as early as 10<sup>th</sup> century too. Croatian philology (Eduard Hercigonja) styled the period up till the end of the 13<sup>th</sup> century as „time of fragments“ referring to the fact that no full codex, either liturgical or non-liturgical, has been preserved to us earlier than that. Fragments that did come down to us, are often just parts of large (in terms of size and number of pages) codices with which „a very abundant material perished“ (Stjepan Ivšić). In all the texts of that time, regardless of their functional direction, we find the same idiom – the Croatian version of the Old Church Slavonic tongue (Croatian Old Slavonic, Croatian Church Slavonic), which entitles us to the conclusion that this idiom served as a literary language.

The 14<sup>th</sup> and 15<sup>th</sup> centuries are referred to as the golden age of the Croatian Glagolitic culture. From that period we have some 30 complete breviaries, some 20 missals, 3 psalters as well as many fragments too. In the 13<sup>th</sup> century, to be more precise, pope Innocent IV allowed Philip, bishop of Senj, to be equal to his flock when performing acts of worship, i.e. he was permitted to celebrate mass and other rituals in the Croatian Old Slavonic tongue using books written in Glagolitsa, and four years later (1252) he did the same for the Benedictines in Omišalj on the island of Krk. These papal privileges were clear signs of a more lenient pontifical policy towards the non-Latin liturgical languages and so this milder attitude influenced positively the development of the Croatian Glagolitic culture too. The

permissions coincided with the emergence of plenary missals and books of hours the mobile Franciscan order was disseminating throughout Croatia too.

During this period the Croatian Church Slavonic is found mainly in liturgical texts, a special mixture of that language with Croatian idioms (mostly Čakavica, but also Kajkavica and, then finally, Štokavica) is found in texts of fiction and poetry, whereas the most pages written in the „pure vernacular“ occur in legal texts.

In the 16<sup>th</sup> century the Glagolitic component of Croatian literacy was moving gradually from major culture centres toward the periphery leaving the main role to the Latin script used more and more widely to record Croatian language idioms. One should, however, by no means infer from that observation that the production of Glagolitic manuscripts and prints decreased as compared to the body of works from the „golden age of Glagolitic writing“. It is rather a considerable amount of material we find from that period. So far the Croatian philology has studied only small portions of it, so the language of this monuments can today be discussed only in outlines. This considerable body of works was not being realised in a decreasing area and with diminished functions as sometimes maintained by our philological scholars saying the Glagolitic script was reduced to ecclesiastical use only. Such opinions tend to overlook the large number of Glagolitic collective manuscripts from the 16<sup>th</sup> century and the numerous Glagolitic texts of administrative, legal and other non-liturgical natures.

The end of the 16<sup>th</sup> century is indeed the end of the natural development of the Croatian Glagolitic culture, because the 17<sup>th</sup> and 18<sup>th</sup> century brought with them a process of Russification/ Ukrainianisation of Croatian Glagolitic books, which gave the Glagolitic culture the decisive leverage to move to the periphery of Croatian culture. The efforts of the Croatian followers of SS Cyril and Methodius in the 19<sup>th</sup> century couldn't revive this ancient, but now abandoned tradition.

The Croatian Glagolitic writing received impulses from multiple sources, influences of the West and East met together in it, especially in its earliest period. The work of SS Cyril and Method was a major source for it, not only for the text tradition, but also and even more as a lasting inspiration and anchorage of the thought that God and man are best addressed by man in his mother tongue, that the love for one's own is not to be confused either with hostility towards the others and different or with unnecessary self-isolation. Born out of the work of the holy brothers of Thessalonica, the Croatian Glagolitic culture resisted the Latin idiom as the only legitimate literary and liturgical language, but from the 14<sup>th</sup> century onwards the textual sources were mainly of Western origin (Glagolitic churchmen translated all the most important and most popular texts of the higher developed European literatures). Accordingly, their texts profess and prove them, despite the refusal of the Latin monopoly, to have been true sons of the Roman Church.



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Stella FATOVIĆ-FERENČIĆ  
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### **Medical Marginal Notes in the Prayer Book of Friar Ivan Čeperić**

Several medical sets of instructions *za kamik* (for stone) were written down in the prayer book of friar Ivan Čeperić (17<sup>th</sup>/18<sup>th</sup> century, Zagreb – Arhiv HAZU, sign. III a 1). Although small in extent, they represent an interesting source for an interdisciplinary study of the Croatian Glagolitic heritage.

What we have here, is a small Glagolitic collection of prescriptions dedicated to a single illness – bladder stone. An analysis shows them to reflect views and notions of the medieval monastery medicine. The medical records of Čeperić prove to be a peculiar intercultural monument, combining echoes of magical-demonistic healing with empirical methods of treatment. They are interesting from a philological standpoint, because they show that Glagolitic monks and priests used to record medical informations too. In the same time they enable us to gain an insight into the developmental stages of the treatment outside learned medical circles. From the standpoint of medical history they contribute to the retrospective epidemiological context of the study of the occurrence of bladder stone in our area.



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### **Katarina, Queen of Bosnia, as a Nun of The Third Order**

In the Franciscan tradition and historiography Katarina, queen of Bosnia (d. 1478) has long ago been recognised as a tertiary nun. During her exile from her kingdom, spent since 1463 in the city of Rome, the queen was often in the company of two court chaplains from the Third order of the Bosnian province. After her arrival at Rome Katarina turned to the Franciscans and the church of St. Mary Aracoeli in which she was to find her final resting place. The significance of the Franciscan Order for the Roman period of the queen's life is clearly shown by the fact that out of the seven witnesses of her last will as many as six of them belonged to the Franciscans. Whether Katarina had joined the female branch of the Third

order while still in Bosnia, is not known. The later act of her beatification speaks also for her significance for the Franciscan Order. This paper aims to collect and present in one place all the available data about the relationship between Katarina and the Franciscans and to try to offer a new perspective of that part of her life and work.



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### **Presence of Tertiary Glagolitic Tradition in Croatian Lessons**

The present paper will present the results of an examination of the presence of the tertiary Glagolitic tradition in teaching books of the 19<sup>th</sup> and 20<sup>th</sup> century, in literary readers and language textbooks, to be more precise. The Glagolitic tertiaries have made great contribution to the Croatian science and culture and thereby deserved that the the term „tertiary Glagolitic tradition“ should be taken into teaching manuals. As a proof of that, names and works of the more significant Franciscan Glagolitic tertiaries will be stated here.

Since the Glagolitic writing has been the unbroken tradition of tertiary Franciscans since the 15<sup>th</sup> century, the Franciscan Glagolitic tertiaries form an indispensable part of that tradition so that it proves almost impossible to speak of the Glagolitic tradition without mentioning the tertiary Glagolitic tradition.



Tomislav GALOVIĆ

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### **Friar Stjepan M. Ivančić as a Historian**

Towards the end of the 19<sup>th</sup> and at the beginning of the 20<sup>th</sup> century the friar Stjepan Marija Ivančić (Cres, 28<sup>th</sup> August 1852 – Zadar, 8<sup>th</sup> April 1925), brother of the Third order, occupied a significant place among the historians and chroniclers of the Franciscan movement. Although without a formal education as a historian, he stood out as a dedicated researcher of the monk community to which he himself belonged – the Glagolitic tertiary Franciscans (*Tertius Ordo Regularis S. Francisci*), and, in general, of the heritage of SS Cyril and Methodius. He published many articles, edited diplomatic and other sources and composed the *Imenik preminulih redovnika samostanskog III. reda S.O.P. redodržave s. Jerolima u Dalmaciji, Kvarneru i Istri* (Directory of late monks of the monasterial III. order S.O.P. of the province of St. Jerome in Dalmatia, Quarnaro and Istria, 1910) as well as biographies of tertiary wri-

ters that were active between the 15<sup>th</sup> and 19<sup>th</sup> century (*Nešto o hrvatsko-glagolskim piscima samostanskih Trećoredaca* – Something about Croatian Glagolitic writers of the monastic tertiary, 1911). As a crown of his work of many years he published his exceptionally valuable and thorough book *Povjestne crte o samostanskom III. Redu sv. O. Franje po Dalmaciji, Kvarneru i Istri i poraba glagolice u istoj redodržavi* (Historical notes on the monastic III. order of St. Francis in Dalmatia, Quarnaro and Istria and the usage of Glagolitic script in the same religious province, Zadar 1910). His manuscripts and other writings kept in the Archives of the Provincial administration of tertiary Franciscans in Zagreb and elsewhere are, however, lesser known and utilised and exactly these are the subject of this paper to be presented and evaluated. His work *Cronologium seu Historica monumenta Tertii Regularis Ordinis de Poenitentia Sancti Patris Francisci* (manuscript in Archivio della Curia Generalizia TOR in Rome) will be described in particular.



Franjo Emanuel HOŠKO

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### **Ignacij Radić's Account of the Croatian Catholic Movement**

Ignacij Radić (Sv. Vid kraj Malinske, 28<sup>th</sup> August 1876 – Porat, 30<sup>th</sup> July 1965), a Glagolitic monastic tertiary, became a priest in 1899 and worked first in Veli Lošinj as a RI teacher, then as a professor in high schools in Galevac and Krk administered by his religious community. From the very beginning of Mahnić's Croatian Catholic Movement in 1897 Radić joined him and was very active as one of the main contributors to the journal *Hrvatska straža* (1903). Upon his arrival at Krk, Mahnić chose him as his personal confessor and accepted his help in editing the publications *Hrvatska straža* and *Svećenička zajednica*. Loyal to Mahnić's principle that the Church must follow the whole of human activities and give to its followers gospel guidelines for life and formation of Christian views, he studied the social dynamics of his country and the world writing texts with philosophical, social and ascetic agenda.

His close ties with bishop Mahnić showed in the difficult times for the Croatian Catholic Movement during the WWI. He supported Mahnić completely and shared his fears not only about the fate of the movement, but also of the Catholic community and political self-determination of the South Slavs at the time of the breakdown of the Habsburg Empire and the making of the State of Serbs, Croats and Slovenians. Radić's book *Antun Mahnić, biskup krčki* (Antun Mahnić, bishop of Krk, Slavonska Požega 1940) provides a valuable testimony to Mahnić's role in the emergence and activity of the Croatian Catholic Movement up till his death (1850 – 1920), especially in the aforementioned times of crisis.



Zdenka JANEKOVIĆ-RÖMER

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**Community of Life of Tertiaries of St. Jerome and Inhabitants of Martinšćica on the Island of Cres (1578 – 1618)**

One of the three tertiary monasteries on the island of Cres, St. Jerome in Martinšćica, was founded in the testament of the island's noblewoman Ursa de Colombis, born de Bocchina (1474), and her husband Blaž (1479). In 1482 monks entered the still unfinished monastery in the bay of Tiha. The building activities were completed around 1520 and the church of St. Jerome was consecrated in 1525.

Preserved books of „datja“ and „prijatja“ (tributes and revenues) from 1578 until 1920, when the monastery came under Italian administration, portray the everyday life in this monastery. The present paper will utilise books from the period between 1578 and 1618 published by A. Badurina. The apparently lean notes about revenues and expenses prove to be rather revealing regarding the monastic community in the monastery of St. Jerome, other tertiary monasteries and the islanders of Cres living together with the Franciscans of the Third order. Aside from informations pertinent to the third Franciscan branch and the economic history of the island of Cres and adjacent areas, the books of revenues and expenses furnish many other interesting details. They tell us about diet, production, medicine, clothes, furniture and kitchenware, tools, animals, ships, fishing, about neighbours, servants, friends and superiors, about encounters and travels, vintage and harvest, about shortage and holiday feasts, about church, rituals, furnishings and robes, as well as about extending and improving the estate. The books paint a picture of the monastic everyday life, of the common life of the tertiaries with the inhabitants of Martinšćica, the island's peasants and townspeople, aristocrats and authorities and other brothers of the Order. The brothers of St. Jerome were living in communion with the inhabitants of Martinšćica, in their everyday facet of mutual assistance and the monks' religious care for the believers. Thanks to their idiosyncratic evangelisation based on the values of poverty, penitence and life among the people, the tertiaries implanted themselves into the common people growing with them, educating them and becoming part of the popular culture.



Iva JAZBEC

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### **A Collection of Liturgical Vestments in the Monastery of St. Mary Magdalen in Porat on the Island of Krk**

A number of items of liturgical textile, 11 altogether, dating from the time earlier than the 19<sup>th</sup> century, has been preserved in the monasteries of tertiary Franciscans situated on the islands of Krk and Cres. All of them are kept in the Museum of the monastery of St. Mary Magdalen in Porat. Unfortunately, this kind of situation is usual for the most parochial and monastic churches of Northern Adriatic. Hence the Porat collection of liturgical textile stands out in its number and, more importantly, in the quality of the single objects.

The collection consists of two chasubles, two copes, a maniple, a stole, a chalice veil, a pall and three burses. The items can be attributed to the period between the end of the 16<sup>th</sup> and the end of the 18<sup>th</sup> century. A set composed of a chasuble, a stole and a maniple is made from fine silk cloth with an elegant flower pattern dating from the end of the 17<sup>th</sup>, or rather the beginning of the 18<sup>th</sup> century. The second chasuble from the collection was probably manufactured during the first half of the 18<sup>th</sup> century and belongs to the group of bizarre clothes in terms of its exotic and somewhat surreal elements of architectural motives to be found on it. Exceptionally well preserved is a cope made of cloth of impressive composition with a „naturalistically“ designed flower pattern characteristic of the middle of the 18<sup>th</sup> century. The velum is of the same period and type of the pattern. Two burses made of damask as well as a set of pall and burse with an embroidered pattern can also be assigned to the 18<sup>th</sup>-century group of paraments.

Finally, the most significant textile object of the collection is a cope made of silk cloth of the classic damask type with violet threads of the warp and weft which we are inclined to date with the end of the 16<sup>th</sup> century and to set the Veneto region as the possible area of manufacture. The best-known cloth the Porat cope can be compared with, is the impressive bale of damask found in the wreck of a Venetian galley sunk at the end of the 16<sup>th</sup> century off the little island of Gnalić near Biograd. In its construction and type the Gnalić cloth is very similar to the cloth used to make the Porat cope.





Mateja JERMAN

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### **Liturgical Silverware in the Monasteries of Tertiary Franciscans on Krk and Cres**

The monasteries of tertiary Franciscans on the islands of Krk and Cres preserve multiple valuable liturgical items made of precious metals that can be dated with the period between the 16<sup>th</sup> and 19<sup>th</sup> century. With regard to their method of manufacture and characteristics of style, all of them were made in workshops of Venetian goldsmiths. Since they exist as works of arts and crafts and haven't been systematically examined or presented so far, this contribution will be dealing with their dating, attribution to particular workshops or masters as well as a contextualisation into the Venetian manufacture of that time of liturgical items made of precious metals. Special attention will be paid to comparison and connection between the most important liturgical objects from the tertiary Franciscan monasteries on Krk and Cres and similar works from sacred buildings and collections in Croatia and abroad. An analysis of the inscriptions written in the single items should complete the picture of origin, commissioning personages and their customs, it will, to be more precise, provide a more exact information about the cultural, historic and economic context of the production of some works of arts and crafts in the monasteries of tertiary Franciscans in Martinšćica, Porat, Glavotok and Krk.



Hrvoje KEKEZ

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### **A Contribution to the Creation of a Historical Atlas of The Monastic III Order of Holy Father Francis in Croatian Historical Lands**

As an appendix to his book *Prema izvorima* (1990) friar Petar Runje composed a historical map of tertiary Franciscan monasteries and written records in the Croatian historical lands. Since several scientific papers on the Croatian Franciscan tertiaries as well as an indispensable second part of the said book from the same author (*Prema izvorima II*, 2012) have been published since that time, a need was felt to create a new historical atlas to present more clearly the spatial distribution of tertiary communities and the dynamics of the historical changes in the spatial presence of the Franciscans of the Third order in Croatian lands. Therefore, based on existing historiographic knowledge drawn from the monographs from father friar Stjepan Marija Ivančić and friar Petar Runje as well as from scientific papers published so far, we

propose to portray the spatial presence of tertiary Franciscans in a series of historical maps. The periods from the earliest mention of tertiary Franciscans in the Croatian lands in the middle of the 13<sup>th</sup> century up to the modern-day monasteries and parishes administered by the Croatian Province of Glagolitic Franciscan Tertiaries will be shown on a total of 9 maps.

## Б

Ana KOVAČEVIĆ

*Old Church Slavonic Institute, Zagreb*

### **Woman, Mother, Queen: St. Elizabeth of Hungary in Croatian Glagolitic Breviaries**

The most famous woman of the German Middle Ages, first canonised woman of Franciscan spirituality and a patron saint of the Third order – all of these attributes apply to St. Elizabeth of Hungary (1207 – 1231). As a wealthy and married noblewoman, despite her short life on this Earth, she has left behind a lasting and always challenging testimony to the reconciliation and mutual pervasion of wealth and poverty, of motherhood and virginity, of mundane and spiritual, human and divine.

Beside St. Clare of Assisi, St. Elizabeth is the only woman among the Franciscan saints to be found in the calendars of Croatian Glagolitic missals, books of hours and collective manuscripts. In the books of hours one also finds a service for the feast of St. Elizabeth (19<sup>th</sup> November) whose central part is made up of a vivid hagiographical account of her religiosity and holiness. This medieval Croatian Church Slavonic service will be here analysed linguistically and content-wise, as a confirmation of the centuries old tradition of worship of St. Elizabeth of Hungary in vernacular idiom and as a impetus for nourishing Franciscan charisma among the Croats. In a parallel effort, all known Croatian Glagolitic monuments containing the service will be explored and its relationship to the Latin version will also be examined.



Vinko KOVAČIĆ

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### **Documents in Italian Language in the First Volume of the *Collectaneum of Bartoli***

A manuscript collection of copied documents dating from the 13<sup>th</sup> to 19<sup>th</sup> century, usually called the *Collectaneum of Bartoli* in the specialist literature, is stored in the monastery of Glagolitic tertiary Franciscans in Krk. It consists of two volumes numbering altogether over 400 pages of paper written on both sides. The first volume contains documents in Latin and Italian language, whereas the second one has also some written in the Croatian language and Glagolitic script. The present paper will give a description of the documents written in

the Italian language comprising a quarter of the size of the first volume of the *collectaneum*, giving indications of their content and pointing out some of their language features.



Nina KUDIŠ

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### **Painting of the 17<sup>th</sup> and 18<sup>th</sup> Century in the Tertiary Franciscan Monasteries on Krk and Cres**

The tertiary Franciscan monasteries on the islands of Krk and Cres contain a number of paintings that can be dated between the years 1600 and 1800. One finds palls made for altars in churches, paintings of smaller format intended for private devoutness of friars, or rather to be put in a monk's room, and works that decorated the shared monastic rooms or the church furnishings such as refectories or parapets of singing balconies. During the said period, however, the Franciscans from Krk and Cres and their donators preferred to employ more modest, or rather less expensive, or local craftsmen. Even when commissioning palls for the main altars of their churches, they chose the stylistically conservative ones and, from their point-of-view, tested masters – just as their predecessors had been doing in the 16<sup>th</sup> century.

In this group of works the paintings on the main altar of the Franciscan churches in Glavotok and Martinšćica stand out by virtue of their quality as well as the one on the right-hand side altar of the church in Krk and the one in the left-hand chapel of the church on Cres. To be added to this group are several works of smaller dimensions kept in the monasteries in Glavotok and Krk as well as a cycle of six paintings from Martinšćica showing apostles, made using so far unidentified graphical templates. Two paintings showing donators addressing their holy protectors, also kept in the monastery of tertiary Franciscans on Cres, are especially interesting for cultural history. The paintings are appropriately furnished with inscriptions enabling us to learn the names of the people that commissioned the paintings, the year of painting, even the name of the painter.



Kristijan KUHAR

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### **Tertiary Glagolitic Heritage**

The Franciscans of the Third Order are direct successors of the Glagolitic tradition of SS Cyril and Methodius in Croatia. From its beginning, this monastic community has been using the Glagolitic script and Croatian Church Slavonic idiom for liturgical and admini-

strative purposes. The preserved Glagolitic monuments in the archives of tertiary monasteries are witness to the unbroken five centuries old Glagolitic tradition. This paper will be showcasing the variety of the content of the tertiary Glagolitic production – the preserved cultural heritage written with Glagolitic letters.



Katarina LOZIĆ KNEZOVIĆ

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### **Linguistic Characteristics of the *Collectaneum of Klimantović I* from 1512**

Friar Šimun Klimantović, one of the most distinguished tertiary scribes, with the status of a man of literature, left behind a total of five manuscripts. The first and most extensive of them is the *Collectaneum of Klimantović* from 1512 (RitKlim), in large part a Ritual with various rites, kept in the Monastery of tertiary Franciscans on the Ksaver hill in Zagreb.

Linguistic features of the Klimantović *Collectaneum* are the subject of this paper. Among the characteristics related to the script and the phonological system we notice examples showing clearly that the letter *i* at the beginning of the word wasn't usually pronounced as [ji]. This is confirmed by instances such as *.: jisti, jizdêci*, in comparison with those beginning with an [i] written only with an *i* (*igrati, iže*), although double forms may occur even here, e.g. *ime i jime*. The recording of the reflection in the place of the Old Slavonic group \**dj* is also interesting. There the letter *i* occurs, e.g. *roistvo, podai*, to be spoken as [j]. The Chakavian reflection *j*, unmarked in the lettering, is most common, e.g. *roenb, roeniê*, whereas the Old Church Slavonic group `d is rare, e.g. *prêzde, v'raždènici*.

Among the morphological features we notice the inconsistent conduct of the 2<sup>nd</sup> palatalisation of the sound *k* before *i* in the nominative plural of nouns, e. g. *ist'toč'niki, naslêd'niki* as well as: *grešniki ~ grêšnici / grišnici / g'reš'nici, pravedniki ~ pravednici*.

On syntactic level, the sentence negations in RitKlim are formed mostly with the characteristic negating composition, e. g. *i ne čuû nied'ne muke ni bolez'ni, ne ukradi nied'ne riči isk'rn'nemu*. However, there are also examples with only one negating morpheme in a sentence, e.g. *azže ničb esm̃b i ubogb, g(ospod)b paset' me i ničesože me lišit', v'sa tēm' biše bēž negože ničtože bist'*.

In the lexical area a presence of foreign words can be observed. Within the Old Slavonic stratum, most cases have moravisms, e. g. *balii, kniž'nikb*, or rather Italian words (among the loanwords from the later period), e. g. *adur, vižitaturb*. Church Slavonic and Croatian contact synonyms are also found, e. g. *ače ~ ako, iže ~ ki, inb ~ drugi*.



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Vera BLAŽEVIĆ KREZIĆ

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### **Contributions of Dragutin Antun Parčić to the Restoration of Liturgical Books in the 19<sup>th</sup> Century (On the Linguistic Conception of D. A. Parčić before the Missal)**

The present paper discusses the social-political and ecclesiastical circumstances (emergence of the Croatian *Cyrrilomethodiana* as a discipline and as a movement, Eastern Slavonisation of liturgical books in the 17<sup>th</sup> and 18<sup>th</sup> century and restoration of liturgical books, foundation of the board for editing liturgical books in 1867, encyclical *Grande munus*, the concordat between the Holy See and the Principality of Montenegro in 1886 etc.) that, in the context of the Old Church Slavonic efforts of the 19<sup>th</sup> century, led to the publication of the basic Old Slavonic liturgical book restored in its language and script – the missal of Dragutin Antun Parčić *Римски Мисалъ slavěnskimiъ ezikomъ presv. G. N. Urbana Papi VIII povelěniemъ izdanъ* • *Missale Romanum slavonico idiomate ex decreto sacrosancti Concilii Tridentini*, Rim, Congr. de Propaganda Fide, 1893.

With regard to the so far clearly stressed and in the scholarly production ascertained characteristics of the language policy and the applied language practice in the restoration of liturgical books and Glagolitic tradition in the 19<sup>th</sup> century the paper aims to determine the extent and quality of the contributions of D. A. Parčić in its shaping and realisation. The proposed goal should first be achieved through an analysis of the language of the editions of Ivan Berčić (which functioned as a first lever of the restoration of Eastern slavonised liturgical editions), since D. A. Parčić also participated in their preparation (*Chrestomathia linguae veteroslovenicae caractere glagolitici*, Prag 1859, *Ulomci sv. Pisma*, Prag 1865–1871). Parčić's first independent editions before the Missal 1893 (e.g. *Mrtvačka misa s koralnim napjevom* 1860, *Čin i Pravilo misi ošće že i molitvi prěžde i po misê iz Rimskog misala* 1881 etc.) come then next. We wish to examine to what extent the internal analysis of the language (selected problems on phonological and morphological level) of the first editions of Berčić and Parčić by means of comparison of the Old Slavonic, Eastern Slavonic and Croatian Old Slavonic linguistic elements is able to show the „restored state“ of the language used.



Ivan MAJNARIĆ

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### **Zaglava Foundation of St. Michael from Grgur Mrganić's Point-of-View**

In March 1452 Grgur Mrganić, a wealthy merchant from Zadar, donated the just built church of St. Michael in Zaglava on the island of Dugi otok to the tertiary Franciscans. This private foundation, consecrated in 1458 and endowed with Mrganić's bequest in 1460, still exists having suffered only one interruption between 1843 and 1888. Although the history of the building of the church and the establishment of the community in the middle of the 15<sup>th</sup> century is in large part well known, the context of Mrganić's undertaking and his motives were explored only in passing and were in most cases, though correctly, reduced to the framework of his charity, personal fortune and concern for the afterlife. Therefore, the present paper will be dealing with the wider context of Mrganić's deed as seen from the standpoint of his descent, social status and the administrative circumstances in Zadar in the middle of the 15<sup>th</sup> century.



Mirjana MATIJEVIĆ SOKOL

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### **Collection of Deeds in the Archives of The Province of Tertiary Franciscans**

The Franciscan Provincial Archives on Ksaver in Zagreb keeps a collection of parchments, or rather diplomatic documents in Latin and Italian language. The deeds come from a long period of time ranging from the 14<sup>th</sup> to the 18<sup>th</sup> century. Based on an insight into the archival aids, i.e. their inventory, as well the material itself, this diplomatic collection will be evaluated in terms of historical studies, since, as the authors of the inventory stressed, it seems to be reflecting in a way the history of the Province itself. It is important to utilise and to acquaint the scientific public with it in order to make it a subject of research for historians dealing with the areas and periods the Province used to occupy.



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### ***Brevis grammatica Slavica of Friar Benedikt Mihaljević***

Friar Benedikt Mihaljević (1768 – 1855), a Glagolitic tertiary Franciscan, was the professor of Old Slavonic and Croatian language in the seminary in Zadar. For his pupils he prepared in Latin a short grammar of the Old Church Slavonic language. The third and last part of that manuscript grammar containing the syntax or, to be more precise, the rules of agreement and order of words was found in the archives of the tertiary monastery on the small island of Školjčić. The grammar brings a description of the New Church Slavonic idiom used at that time in the Russified editions of the Croatian Glagolitic clergy. The present paper will analyse this part of the grammar pointing out characteristics of the language described as well as of the Latin language used to write the book. We will also be trying to determine, as precise as possible, the time of production of the grammar as well as its relationship to the then existing grammars (Meletije Smotricki and Josef Dobrovski).



Teo RADIĆ

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### **The Tertiaries in the *Fontes Franciscani***

The fruits of the teaching of Francis, as one of his many biographers put it, is best visible in the three orders he founded. Besides the first two orders, a considerable amount of space in the »Franciscan Sources« (*Fontes Franciscani*), a monumental work containing all the fundamental writings of the 800 years old Franciscan tradition (recently made available in a complete Croatian translation), was given to the Third order (*Ordo poenitentiae S. Francisci*). The Order is dealt with systematically and exhaustively in Part Eight of the »Franciscan Sources«, entitled with »Legislative texts of the Order of the Brothers and Sisters of Penance«, where the Third order of St. Francis is treated as a whole, an united movement that would only later develop into separate secular and regular movements, as well as in the accompanying »Appendices« giving the later Rules of both of these branches. Here one finds the texts *Memoriale propositi* (1221) and the bull *Supra montem* of pope Nicholas IV (1289) and,

besides several other documents, the later Rules issued by pope Leo XIII (1883) and pope Paul VI (1978) for the third order secular, and by Leo X (1521) and Pius XI (1927) for the third order regular. In addition to the aforementioned most significant normative texts of the Third order, there are also interesting short sporadic accounts of various aspects of the origin and life of the Order in the second part of the »Fontes« in several biographies of Francis (e. g. *Vita s. Francisci* of Julian of Speyer, *De inceptione vel fundamento Ordinis* of Giovanni of Perugia, *Legenda trium sociorum* as well as *Liber de laudibus b. Francisci* of Bernard of Besse).



Andrea RADOŠEVIĆ

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### **Herolt's *Exempla* in *Besjeda* from Matija Divković**

In the Franciscan monastery on Ksaver lies one of the editions of *Besjeda* of the Franciscan Matija Divković. *Besjeda* (Dialogues) (Venice 1616), as well as the other works of Divković, were very popular in the whole area of the Franciscan province of Bosna Srebrena, i.e. in Bosnia, part of Dalmatia, in Lika, Slavonia. In composing his didactic texts Divković used to draw on foreign authors of popular religious-didactic works, among which the German Dominican Johannes Herolt (+1468) had a distinguished place. Divković's work *Sto čudes a aliti zlomenja blažene i slavne Bogorodice Dvice Marije* (Venice, 1611) is known to be a translation of Herolt's collection of Mary's miracles which has been the subject of several lengthy studies by Ivanka Petrović. In order to embellish his *Besjeda* with popular instructive narrative forms, Divković introduced several Herolt's *exempla* into his preaching text (Š. Urlić). Divković was not the first one in this part of the world to utilise to a large extent Herolt's Latin collection *Sermones Discipuli de tempore et de sanctis cum Promptuario exemplorum et de miraculis beatae Mariae Virginis*. Before the printed editions of Divković's *Zlomenja* (Signs) and *Besjeda*, as early as the first half of the 16<sup>th</sup> century, to be precise, there has been one of the Glagolitic copies of *Discipuli*, i.e. a Croatian selective translation of the German Dominican Johannes Herolt. The present paper compares the Glagolitic translation of Herolt's *exempla* with Divković's translation of the same *exempla* in his *Besjeda*. Based on the determination of the similarities and differences between the two translations of Herolt's text, the paper will try to conclude whether Divković, apart from the Latin text of Herolt, could have at least occasionally used a copy of *Discipuli* made from the same master copy as the Glagolitic *Discipuli*.



## T

Johannes REINHART

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### **The Rule of The Franciscans of the Third Order in the Old Croatian Translation**

The rule of the Third order was issued by pope Nicholas IV on 18<sup>th</sup> August 1289 (*Supra montem Catholicae Fidei*). The Latin text of the Rule was translated into Old Croatian. The Croatian rendering of the Rule is found in three Croatian Glagolitic *collectanea* from the early modern age. Two copies have been preserved in the *collectanea* of Šimun Klimantović, the first one in the manuscript from 1501-1512 (*Klimantović Collectaneum*, Monastery of tertiary Franciscans „St. Xavier“ in Zagreb), the second one in the manuscript from the year 1509 (Russkaja Nacional' naja Biblioteka, *Berčić collection*, nr. 2). The third copy is contained in the *Collectaneum of Šimun Glavić* (HAZU I a 25, 1529-1557).

The goal of this paper is to give a textological survey of the three copies and to try to determine the time of translation.

## B

Petar RUNJE

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### **Friar Stjepan Belić – Editor of Baromić's Glagolitic Breviary from 1493 in Venice?**

Friar Stjepan Belić, a Glagolitic Franciscan tertiary monk, lived in the last decades of the 15<sup>th</sup> and in the first decades of the 16<sup>th</sup> century, at the time of the invention of book printing, the discovery of America and the pivotal achievements of a flourishing Humanism. That was just the golden age of the Glagolitic culture. Beside the various and important offices he was holding in his province, on 23<sup>rd</sup> April 1494 friar Belić was declared a public teacher of Old Slavonic tongue through a letter of appointment signed by the official delegate friar Gabrijel Bruni. The paper will present previously unknown facts about friar Stjepan Belić who, apart from being active as a head of a monastery, professor, preacher, writer and copyist, participated in the early stage of book printing and can possibly be recognised as the editor of Baromić's Glagolitic book of hours from 1493 in Venice.



Damir SABALIĆ

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### **Friar Stanko Dujmović (1866 – 1940) as a Photographer**

Stanko Dujmović, a Glagolitic monk of the Third Order born in Porat on Krk, held during his service of many years some of the highest offices in the Province and Order. As a very able organiser he made three stays in the USA. He entered the world of photography early on, in the 1880s, during his school time in the monastery in Glavotok having found there the photographic equipment of Dragutin Parčić.

The so far known photographic legacy of this, in his own words, passionate amateur photographer is made up of five photographic albums and several notes in two volumes of memoir records as well as a couple of photographic cameras of various types and formats.

He made his highest achievements in the category of the portraits which constitute the largest part of his body of work, made in the spirit of the then dominant pictorialism. Among these, there is a considerable number of self-portraits. On the other hand, the documentary recordings of places he stayed in and of the people he met, the scenery of the American country and rural ambiances as well as his *genre*-scenes display a much more leisurely approach.

Special attention, as a separate whole, should be turned to the photographic album accompanied by a manuscript chronicle, made during his first stay in the USA between 1907 nad 1911 on the occasion of the foundation of a school and an institute in Spalding, state of Nebraska.



Sandra SUDEC

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### **Inventory of the Monastery of St. Mary Magdalen in Porat on the Island of Krk (1734 – 1878) as a Linguistic Source**

The inventory of the monastery of St. Mary Magdalen (Badurina 2013), made in the 18<sup>th</sup> and 19<sup>th</sup> century, is first and foremost a history source. Its succinct notes, reduced mainly to naming objects, provide, nevertheless, materials for researching the history of Croatian language and dialects. Since the inventory was registered by different scribes (mostly heads of the monastery) in a relatively short period of time, the language differences in their records are horizontal (spatial) rather than vertical (chronological). The aim of the research is to identify and contextualise the differences, which, among other things, would contribute to the determination of the origin of a particular scribe.



Marinka ŠIMIĆ

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### **Lexis of the *Ivančić Collectaneum***

The vocabulary of the Croatian Glagolitic manuscripts is multi-layered, especially of the non-liturgical texts in collective manuscripts in which Čakavica/Kajkavica elements are brought into the Church Slavonic basis in order to shape a literary language understandable in the widest possible area. The share of these components differs from text to text, even in the same manuscript.

The *Collectaneum of Ivančić* is a Glagolitic manuscript of the 14<sup>th</sup>/15<sup>th</sup> century containing diverse religious-moral writings, named after and found by the Franciscan Stjepan Ivančić in the Franciscan monastery of Glavotok on the island of Krk, kept today in the Franciscan monastery on the Ksaver hill in Zagreb. Linguistic studies have shown the manuscript's language to be pretty unhomogenous, i.e. in some parts it is rather Church Slavonic, in other parts on the other hand rather vernacular. This applies to all language levels. The present paper examines the vocabulary of the *Ivančić Collectaneum* seeking to answer the question of the ratio between the Church Slavonic and vernacular idioms in single texts. Special attention will be directed to the relationship to the adoption of Kajkavica lexemes, i.e. whether they are distributed equally in all parts of the manuscript.



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### **Marble Altars and Sculpture in the Monasteries of Glagolitic Tertiaries on Cres and Krk**

Marble altars in the Franciscan monasteries on the islands of Krk and Cres were first being erected beginning with the 18<sup>th</sup> century. This fashion had come from Venice, the most important artistic center on the Adriatic Sea and the political capital of the Quarnaro islands. The oldest altars in the monastery in Krk, however, were put in place at the beginning of the 18<sup>th</sup> century, whereas the procurement of marble sculpture was late so that first statues were brought only in the middle of the 18<sup>th</sup> century. The aim of the present paper is to survey and analyse critically the marble works of art in the monasteries in Krk, Glavotok, Porat and Martinščica on Cres. Beside the previously known names of the documented altar artists (Giuseppe Cavalieri, Giuseppe Bisson), works of previously unmentioned masters, e. g. An-

tonio Michelazzi, an altar artist and sculptor from Rijeka, or the still little studied Sebastian Petruzzi, will also be presented.

The contribution will also discuss issues related to the commissioning personages, masters, style, value and the quality of the extant monuments of this kind in the tertiary Franciscan monasteries on Krk and Cres, the ultimate goal being an understanding of the wider historical, social, economic and cultural framework in which these works came into being.



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### **An Apocryphon About The Tree Of The Cross in the Collectaneum of Žgombić**

The *Collectaneum of Žgombić*, a non-liturgical 16<sup>th</sup>-century codex written probably in eastern Istra, constitutes one of the most important sources for the study of the Croatian medieval literature and language. The manuscript was given the name of its former owner friar Benko Žgombić, the head of the tertiary monastery of St. Mary Magdalen in Porat on the island of Krk. Among the diverse, mostly spiritual, readings one also finds the apocryphon *O krsnom drvetu (O drvetu križa)* (About the tree of the cross), past history of the miraculous tree of the passion and crucifixion of Christ, descended from the tree that king Salomon had had cut down and transported to Jerusalem for the building of the Temple. Incidentally, the apocryphon in question is found in the *Collectaneum of Oxford* and *Gršković* too, but in a different version than the one found in *Žgombić*. The present paper will describe it in terms of its content and language, and compare it with the versions found in the *Collectaneum of Petris* and *Pazin fragments* that, although the texts differ in length, correspond more closely to the apocryphon in the manuscript of *Žgombić*.



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### **Manuscript Collection *Poemata* and Other Poetic Works of Dragutin Antun Parčić**

A small manuscript collection *Poemata* of the excellent Slavonic linguist and Glagolitic scholar Dragutin Antun Parčić (1832 – 1902) is kept in the archival legacy of the *Old Slavonic Academy in Krk*, stored in the *Bishop's Archives* in Krk (BAK). The hand-made booklet contains 20 poems from Parčić. They all reflect their *zeitgeist*, and were written for various festive occasions, e. g. in honour of the Austrian emperor Ferdinand, of Urban Stanić, the teacher of Parčić from Zadar, and the like. What makes his collection special, is the fact that he wrote

in as many as 3 languages: Italian, Latin and Greek. Although they are mostly school creations, written in his 16<sup>th</sup> or 17<sup>th</sup> year of life, they reveal to us the soundness and excellence of the language teaching of that time, as well as the talent of Parčić. His poems composed in the Croatian and Old Slavonic tongue are, for their part, of greater significance. Some of his letters written in lyric verse also belong here. In them one discovers some lesser-known biographical data on Parčić, as well as his love and loyalty for the pope Leo XIII who showed special affection for the Slavonic nations and their Old Slavonic culture, having elevated the worship of the Holy Brothers Cyril and Methodius to the level of the whole Church.

His attempt at translating the *Divina commedia* of Dante is to be counted among his poetic body of work too. He, to use his own words, *has put it in our language for a trial*, i.e. he translated it into Croatian, and printed it experimentally in 1875 in his printshop in the tertiary monastery in Glavotok on the island of Krk.

### 3

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*Russian National Library, St. Petersburg*

#### **Manuscripts of Glagolitic Tertiary Franciscan Writers in The Russian National Library**

Not many Glagolitic writers have found their way into the history of the Croatian literature earning a place in encyclopaedic and biographical dictionaries.

Among them are the tertiary Franciscans: Šimun Klimantović, Klementović (?1460–1544?), Petar Milutinić (Rab, end of the 15<sup>th</sup> or the beg. of the 16<sup>th</sup> c. - ?, after 25<sup>th</sup> November 1559), Andrija Čučković (16<sup>th</sup> c.), Juraj Černić, Črnić (end of the 16<sup>th</sup> c./beg. of the 17<sup>th</sup> c. in Bribir (Vinodol) – after 21<sup>st</sup> January, but not later than 21<sup>st</sup> September 1662 in Bribir).

There are 4 manuscripts, written by them, kept today at the Russian National Library in Sankt-Petersburg: two from Klimantović (1509 and 1514), one from Milutinić (1556) and one from Čučković (1529), and, finally, a notary document written on the 25<sup>th</sup> November 1635 by Juraj Černić.



Jasna VINCE

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#### **Tertiary Franciscan Stipan Ludovik Baus and His Glagolitic Manuscript *Bukvar* (Primer) from the Year 1823**

The present contribution aims to give a linguistic analysis of the primer composed by the tertiary Ludovik Baus 1823 in Prvić. Basic facts about the *Bukvar* written in beautiful square

Glagolitic hand were given by Franjo Velčić in the article *Rukopisna ostavština »Staroslavenske akademije« koja se čuva u Krku* (Manuscript legacy of the Old Slavonic Academy kept in Krk), published in a *Festschrift* (pages 37 to 52) *Glagoljica i hrvatski glagolizam* (Glagolitic script and Croatian Glagolitic heritage), published jointly by the Old Church Slavonic Institute in Zagreb and the Bishopric of Krk. Beside the rather lengthy title and a exhaustive description of the content of the booklet comprising 21 pages, Velčić gives also one text in Latin transcription: *Deseto slovie* (The 10 commandments).

The primer is above all a testimony to the educational level of its author, a tertiary monk of St. Francis, but also to the school practice in a particular Glagolitic area. It figures as an „excellent indicator of the development of ecclesiastical and popular prayers of an area and the Franciscan community in it“ (Velčić). The booklet is also interesting in terms of its language, since texts in the pure vernacular idiom alternate with those written in the Croatian Church Slavonic tongue with noticeable elements of Russification. The language diversity is described on writing, phonological, morphological and lexical level.



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### **A Researcher's First Encounter with the Archives of Tertiary Franciscans on Ksaver in Zagreb**

Thanks to the scientific cooperation with friar Kristijan Kuhar, a Franciscan of the Third Order of the Croatian Province in Zagreb and scientific assistant at the Old Church Slavonic Institute in Zagreb, the author of the present contribution was first able to visit the Archives of the Province in August 2012 in a professional capacity.

In this lecture I will point out some inspiring aspects of this encounter that strengthened her interest in continuing the research in the Provincial and other tertiary libraries – a research related to that she has already done in several Capuchin libraries in Croatia and Europe.



Josip VUČKOVIĆ

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**Amulet *Od muke Isukrstove* [*On the Passion of Jesus Christ*]. A Contribution to the Identification of the Genre Repertoire of the Glagolitic Literature Written for the Purposes of Popular Passion Devotion**

The presentation describes the content, structure and function of an unpublished Glagolitic text *Od muke Isukrstove* [*On the Passion of Jesus Christ*] written on a single paper leaf kept in the Archive of the Provincialate of the Franciscan Tertiaries in Zagreb and marked with the shelfmark 163. The text presents itself as a statement of Jesus on the number of blows inflicted on him during the Passion and the number of blood drops spilled from his body on that occasion. The statement is said to be granted as a response to ardent prayers of St. Elizabeth, St. Bridget and St. Matilda and to be subsequently found at the Holy Sepulcher. Aside from promising various graces to those who observe daily prayers honoring the Passion, the text also includes several claims on the apotropaic properties of the leaf, while the traces of multiple folding of the paper might be an indicator that the leaf was indeed used as an amulet. Multiple texts with a similar content were written in other languages of the pre-industrial Europe and a somewhat altered variant is still widely circulated today. The text *Od muke Isukrstove* was produced for pragmatic purposes and probably no higher aesthetic aspirations were involved. However, the text might provide historians of Croatian literature with a better insight into the genre repertoire of the Glagolitic literature written for the purposes of popular Passion devotion.



Vlasta ZAJEC

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**Stucco Decoration of the Ceiling of the Church of St. Mary Del Popolo in Novigrad in Istria**

During the 18<sup>th</sup> century the church of *Madonna del popolo* in Novigrad in Istria belonged to the tertiary Franciscans who conducted a number of restorer's interventions on the church and monastery. The *stucco* decoration of the ship's ceiling, preserved in fragments, with a depiction of the stigmatization of St. Francis can be chronologically linked to the renewal during which the church got a facade with classical marks, along with the repair of the roof and opening of semicircular windows in the ship. The present paper describes the features

and explores the significance of the *stucco* decoration of the ceiling of the church of *Madonna del popolo* in the context of related production in its wider region.



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### **Pastoral, Social, Cultural and Political Activity of the Glagolitic Tertiary Franciscans in the USA**

The present paper offers a summary of the 78 years long work and activity of the Glagolitic tertiary Franciscans in the USA. First, an insight is given into the historic decision of the tertiary Glagolitic friars to follow their people and emigrate to the United States. The decision was made after the second great wave of emigration of the Croatian population between the two world wars. The decision had two goals: to follow the emigrating groups of their own people and to maintain the emigrants in the faith and culture of their old country and also to help the Province with the building of a monastery in Zagreb. After that, the paper deals with the pastoral activities of the tertiaries in the parishes entrusted to them. Since their arrival in America until they left, the tertiaries were administering three parishes in Pittsburgh and its area: the parish of St. Nicholas in northern part of Pittsburgh, the parish of St. Nicholas in Millvale and the parish of the Holy Heart of Jesus in McKeesport. The paper offers a historical survey of the building of the churches as well as of the spiritual, social and cultural activity in the parishes.

The second part deals with the most important cultural and edifying activities of the tertiary Franciscans who left a significant mark in Pittsburgh and its area. First, the works of the Croatian painter Maximilian Vanke in the church of St. Nicholas in Millvale are described. The church's interior, which was entered in the national register of historic places in America, is decorated with various motifs from Croatia and also with depictions of the hard life of the Croatian emigrant in America. Another cultural and edifying activity of the tertiaries this paper describes, are the two monthly journals that father Dobroslav Sorić was publishing through many years. The journal *Ave Maria* appeared in Croatian language, and the second one entitled *Immaculate Conception* in English. Both journals were of religious nature, the *Ave Maria* was intended for the Croats of the first generation, whereas the *Immaculate Conception* was writing for the children of Croatian emigrants who couldn't speak Croatian very well any more. The difficulties the editor and publisher of these journals had to experience thanks to his occasional criticism at the communist regime in Yugoslavia are also dealt with in the paper. Since the tertiaries in America, organised in a ecclesiastical territorial unit called *Commissariat*, were patrons who supported financially single projects the Province couldn't finance, the paper explores the American support for one of the greatest



achievements of the Franciscan Third Order in Rome, i. e. obtaining the permission for the Provincial College “pro Oriente Slavo” or “Glagoljaški dom Parčić” (Parčić Glagolitic house).

The third part of the paper describes the tertiary house in Washington that was bought primarily to serve as a seminary, but was later, in the 1980s, used for the foundation of the Croatian Catholic Mission. The paper portrays the first 10 years of the Mission’s work in Washington exploring its pastoral, cultural and social activities and, last not least, the efforts related to the establishment of the independent Croatia.

*Publishers*

Province of Glagolitic Friars of the Third Order Regular, Zagreb  
Catholic University of Croatia, Zagreb  
Faculty of Humanities and Social Sciences, University of Zagreb, Zagreb  
Faculty of Humanities and Social Sciences, University of Split, Split  
Institute of Art History, Zagreb  
Old Church Slavonic Institute, Zagreb

*For the Publishers*

Friar Niko BARUN  
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*Edited by*

Ivan BOTICA  
Tomislav GALOVIĆ  
Friar Kristijan KUCHAR

*English Translation*

Miroslav BARUN

*Graphic Editor*

Boris BUI, FF-press, Zagreb

*Design*

Marta PUNTIJAR

*Text*

“Province of Glagolitic Friars of the Third Order Regular” by Friar Petar RUNJE  
(*Prema izvorima II. Rasprave i članci o hrvatskim franjevcima trećoredecima glagoljašima*,  
Krak – Zagreb, 2012, pp. 267-270)

*Issued*

300 copies

*Printed in*

Tiskara Rotim i Market, Lukavec, September 2013