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MARKO MARULIĆ AND THE *LECTIONARY*
BY FRA BERNARDIN SPLIĆANIN DRVODILIĆ

The author starts from the observation that no less than two major examples of Croatian late fifteenth century prose belong to Split milieu. They are, respectively, the *Lectionary* written by fra Bernardin Splićanin Drvodilić, printed in 1495, and the *Naslidovan'je Isukarsta (Imitation of Christ)* by Marko Marulić, dated June 20, 1500. It has already been established in critical writing that the biblical texts and selected liturgical prayers of the *Lectionary* marked linguistic Croatization and the penetration of the vernacular into the liturgical tradition. Marulić's translation of the *De imitatione Christi* by Thomas a Kempis illustrated, in an even more conspicuous way, the same late fifteenth century trend, announcing his own Renaissance commitment to the literary use of mother-tongue (*parlar materno*), which culminated in *Judith* (1501).

The author explores correlations and inter-textual contacts between these two exquisite examples of old Croatian prose, by confronting biblical citations in which the *De imitatione Christi* abounds, and which are rendered in Croatian, with the corresponding places in the *Lectionary*, proving, on about fifteen examples, that Marulić's biblical quotations are either identical or very similar to the examples from the *Lectionary*. Employing the traductological approach, he eventually concludes that Marulić must have consulted the *Lectionary*, when translating Thomas a Kempis. That both authors from Split used as their model same liturgical manuscripts is, however, less plausible. Namely, in the *Oficij blažene dive Marije (The Office of the Blessed Virgin Mary)* there are only a couple of lines which are identical with the *Lectionary*, and as many characteristic details which can be found in Marulić's poetic paraphrases as well (*Od začetja Isusova, On the Conception of Jesus*). Also, some of the citations which reappear throughout the *Naslidovan'je*, are not rendered in exactly the same words, which is explained in terms of Marulić's own engagement as the translator of biblical texts. However, the found evidence points to the conclusion that Marulić, in his Croatian texts, relied on the domestic tradition.