

vremena, bez velikih zahvata, i iz donošenja korektnom latiničkom transkripcijom, koja znatno doprinosi pristupačnosti izdanja i razumijevanju teksta. Međutim, izdavanje starih tekstova vrlo je zahtjevan posao. Najvažnije je točno pročitati tekst i svaku riječ u njemu, jer daljnja istraživanja polaze od objavljenoga teksta.

U primjeru *Kvaderne* treba ispraviti pojedina čitanja (ili možda tipografske pogreške) primjerice *ki bi ga* a ne *ki bihu*. Tako *ĵ* (đerv) najčešće služi kao »j« pa *ga* u transkripciji treba napisati *ja*, na 1r *božji grob*, na 2r (a ne *boži*), *v jerusolime*, na 2r (a ne *v erusolime*), *vojsku*, na 2v, 3v (a ne *voisku*), ali brojna su i mjesta gdje se bilježi *ê* (*krstêni* 3v, *juleê* 2v, *moriê* 3r, *tiê* 5r, itd.). Autor u uvodnom dijelu upozorava na neke grafijske osobitosti, kao što su udvostručeno »l« i »n« za *lj* i *nj*, ili pak zrcalno i obrnuto glagoljsko »r« za poluglas prije početnog »r« (*rži*, *rvaše*), koje u izdanju prenosi apostrofom, ali za neka od njih nema potvrde u rukopisu (npr. *'arva*, na 2v). Isto tako, na kvalitetu prikaza teksta utječe nedosljedno bilježenje, odnosno način razrješavanja kraćenih riječi: u izdavanju starih tekstova već dugo postoji uobičajeni način rješavanja takvih tekstoloških pitanja.

Uvodni tekst preveden je na talijanski, engleski, francuski i njemački, a u dodatku je autor popratio studiju rječnikom manje poznatih riječi, popisom talijanskih kratica, te kronološkim pregledom starješina koji su vodili *Kvadernu* i pojašnjenjima mjera za količinu namirnica koje se spominju.

Ovako priređeno izdanje *Kvaderne od dot crekav boljunskeh* iznosi na svjetlo dana zanimljiv povijesni prikaz »Istre u malom« prije četiri stoljeća. Iz ovoga se glagoljskog rukopisa vidi koliko se Istra i tada nedvojbeno osjećala hrvatskom, i koliko je suosjećala s ostalim dijelovima svoje zemlje.

Tekst sam, kao jezični spomenik, zaslužuje temeljitiju filološku obradbu, a ovo izdanje pruža podlogu za tu obradbu i za dalja istraživanja.

IRENA MILIČIĆ

DAS NEW YORKER MISSALE. EINE KROATO-GLAGOLITISCHE HANDSCHRIFT DES FRÜHEN 15. JAHRHUNDERTS. Kritische Edition von EVE-MARIE SCHMIDT-DEEG. München: Verlag Otto Sagner, 1994, pp. 658.

As the Slavists at the end of the nineteenth and the beginning of this century had already ascertained, it is inconceivable to scrutinise the continuity and mo-

dification of the earliest Slavonic written culture reliably without taking into consideration the Croato-Glagolitic tradition. The Croato-Glagolitic sources add valuable material to the discussion of the history of the Cyrillo-Methodian translations, since they preserve very archaic forms which are indicative of the earliest period of the Slavic written tradition, on the one hand, and, on the other, they demonstrate how new elements borrowed from Latin and medieval Italian were assimilated and introduced into the old corpus of texts. This interplay of older elements, retained from the early translations made from Greek, and later innovations introduced from Latin is a specific feature of Croatian Glagolitic, which developed in a region of eastern and western cultural interaction.

Thus the publishing of new sources becomes a basis of future research and contributions to a general discussion of the cultural dialogue in this border zone. It gives opportunities for large-scale juxtaposition of Croatian with non-Croatian material which could demonstrate the persistence and changes of the early, Cyrillo-Methodian, norm and may shed light on the main tendencies of alteration in different Slavic cultural milieus and on the possible relations among particular centres of medieval Slavonic literacy. Unfortunately, until now only a few missals have critical or facsimile editions, or both, viz. the facsimile and critical edition of *Hrvoje's Missal* with extensive variant readings from *Vat. Borg. illir. 4, Roč Missal*, and *Prince Novak's Missal*, the critical editions of some portions of *Vat. Borg. illir. 4*, as well as the facsimile editions of *Senj incunabulum* and *Editio princeps 1483*.<sup>1</sup> Therefore, the critical edition of one more missal manuscript, namely the *New York Missal* (henceforth NYM), could serve as a reliable basis for future examination of textual history and distribution of the Croato-Glagolitic sources in different groups according to the revisions made by the *glagoljaši*, as well as for investigation of orthographic norms, changes in grammar and lexicon and interaction both with the Roman liturgical literature in Latin and with the vernacular.

NYM belongs to the group of manuscripts dating from the so-called mature period of Croato-Glagolitic literacy (lasting from the early 14th century through the late 15th century), in which the activities of the *glagoljaši* flouri-

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<sup>1</sup> B. GRABAR, A. NAZOR, and M. PANTELIĆ, *Missale Hrvoiae ducis Spalatensis croatico-glagoliticum*, 1 vol., Facsimile; 2 vol., Transcriptio et Commentarium (Graz, Ljubljana, and Zagreb, 1973); J. VRANA, *Najstariji hrvatski glagoljski evanđelistar* (Belgrade, 1975); *Misal po zakonu rimskoga dvora. Prvotisak: godine 1483* (Zagreb, 1971); and M. MOGUŠ and A. NAZOR, *Senjski glagoljski misal 1494*. Faksimilni pretisak (Zagreb 1994).

shed in the Croatian Littoral, the Kvarner islands and Istria.<sup>2</sup> About 17 missal manuscripts and 2 *incunabula* (1483, 1494), as well as 30 breviary manuscripts and 2 *incunabula* (1491, 1493), not to mention various fragments, were preserved.<sup>3</sup> Thus NYM is one of the 17 known extant manuscripts of the pre-Trent *missalia plena*, written in the angular (Croatian) variety of the Glagolitic script. It is currently kept in The Pierpont Morgan Library in New York, under signature M 931. The first to pay attention to the manuscript was Bartolomeus Kopitar. Later, in 1966 a short description concerning its make-up, provenance, and decoration was given in the Sotheby catalogue announcing the sale of Sir Thomas Phillipps's collection, to which it had belonged since 1830. More information appeared in *Review of Acquisitions 1949-1968* (1969) and in *Fifteenth Report to the Fellows* (1969).<sup>4</sup> The manuscript became accessible to the scholarship in 1977 when its facsimile edition was completed by H. Birnbaum and P. Rehder with an extensive introduction by Birnbaum on the history of the source, its codicological and linguistic peculiarities.<sup>5</sup> Later, a thorough study of the paleographic, orthographic, and phonetic features of the manuscript was accomplished by A. Corin.<sup>6</sup>

NYM is written on vellum. It contains 293 folios. The dimensions of the manuscript are as follows: 280X195 mm, 11X7 3/4 in. The text is written in two columns with 30 lines per page.<sup>7</sup> In comparison with such a richly illuminated manuscript as *Hrvoje's Missal*, the decoration of NYM is inconsiderable. It consists of four initials representing the symbols of the four Evange-

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<sup>2</sup> On this period of which high degree of consistency in language and script is typical, see A. CORIN, *The New York Missal: A paleographic and phonetic analysis*. Slavic Studies 21 (Columbus, 1991), 29-30.

<sup>3</sup> See, for instance, J. VAJS, *Nejstarši breviář charvatsko-hlaholský (Prvý breviář Vrbnický)* (Prague, 1910) and *Najstariji hrvatskoglagoljski misal. S bibliografskim opisima svih hrvatskoglagoljskih misala* (Zagreb, 1948); V. Štefanić, *Glagoljski rukopisi Jugoslavenske akademije*, vol. 1 (Zagreb, 1969), and several other.

<sup>4</sup> On the external history of the source, see H. BIRNABUM, "Introduction," in H. BIRNBAUM and P. REHDER, *The New York Missal: An early 15th-century Croato-Glagolitic manuscript*, vol. 1, *Facsimile text with an Introduction by Henrik Birnbaum* (Munich, Zagreb, 1977), 10, 14-17.

<sup>5</sup> *ibid.*

<sup>6</sup> See A. CORIN, *op. cit.*

<sup>7</sup> On these features and for a precise collation, see H. BIRNBAUM, *op. cit.*, 18-19.

lists and numerous decorated initials.<sup>8</sup> Probably only 1 leaf is missing between 178v and 179r (at the end of *Praefationes* and at the beginning of the Canon). There is another lacuna between 179v and 180r (perhaps one folio) which presumably contained a text from the Canon. At the end of the manuscript several leaves are missing.<sup>9</sup> NYM is representative of later missals which show a stereotypical textual tradition.<sup>10</sup> Corin has noted that the text switches from the northern to the southern recension of the *missale plenum* (in the sense of M. Pantelić)<sup>11</sup> between folia 69d and 70a.<sup>12</sup>

Further, one of the unique qualities of NYM is that it was written by many scribes working in rotation.<sup>13</sup> Corin identified 11 hands participating in the preparation of the manuscript. That fact suggests that NYM was written in a big scriptorium, which could employ many scribes simultaneously. The careful execution of the codex corroborates this assumption.<sup>14</sup> The fact that eleven different hands have been identified makes it possible for scholars to study

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<sup>8</sup> See *ibid.*

<sup>9</sup> On this, see A. CORIN, *op. cit.*

<sup>10</sup> The comparison with other missal manuscripts shows that the contents of the manuscript does not differ essentially from other missals. I noticed some differences in titles, rubrics, and the order of some texts. Here I shall give only the location of the main parts as they were identified by E.-M. SCHMIDT-DEEG in the edition: *Proprium de tempore* 1a-174d, *Ordo missae* 175a-177b, *Praefationes* 177c-178d, *Canon missae* 179a-180b, *Missae votivae* 180c/d-193c/d (*Missae Votivae de angelis et de SS. Petro et Paulo apostolis* 180c/d-191d, *Missa Votiva de sanctissima trinitate* 192a-b, *Missa Votiva de spiritu sancto* 192c/d-193a/b, *Missa Votiva de sancta Cruce* 193b-193c/d), *Commune sanctorum* 194a-197d, *Missae pro defunctis* 177b-203d, *Proprium sanctorum* 204a-249a, *Commune sanctorum* 249b-276d, *Rituale: Benedictio aquae in festo epiphaniae domini* 275a-278c, *Benedictio salis et aquae* 278c-279c, *Benedictio salis et avenae in festo sancti Stephani* 279d-282a, *Benedictio vini in festo sancti Iohannis evangelistae* 282b-283b, *Benedictiones esulentorum in pascha* 283c-284a, *Ordo matrimonii* 284a-285b, *Missa votiva de passione domini* 285c-287c, *In festo Sancti Simeonis* 287c-d, *In Visitatione Beatae Mariae Virginis* 288a-289b, *Missa votiva pro seipso sacerdote* 289c-290b, *Missa votiva pro poenitente* 290b-291a, *Missa votiva pro remissione peccatorum* 291a-292b, *Ordo baptismi parvulorum* 292c-293d (the text finishes in the middle of the ceremony).

<sup>11</sup> See *Prvotisak glagoljskog misala iz 1483 prema misalu kneza Novaka iz 1368*, Radovi Staroslavenskog instituta 6 (1967), 5-108.

<sup>12</sup> See A. CORIN, *op. cit.*, 23-24.

<sup>13</sup> See *ibid.*

<sup>14</sup> See *ibid.*, esp. 260.

differences in spelling and individual preferences of single scribes working at one and the same time and in one and the same place.

NYM does not contain any obvious evidence of its origin: there are neither colophon nor marginal notes. The initial research asserted that the manuscript dated from the beginning of the 15th century and originated from the Lika-Krbava area, north of Zadar and Southeast of Senj.<sup>15</sup> Later, Corin drew the conclusion that »taken together palaeographic, orthographic and linguistic evidence points toward the second quarter of the fifteenth century« as the most probable time of its origin.<sup>16</sup>

Apparently, NYM is a source, the publishing of which contributes to the elucidation of several important questions of Croatian Glagolitism and deserves the attention of Slavists. Its new, critical, edition by E.-M. Schmidt-Deeg contains a careful and precise Latin transliteration of the Glagolitic text. It has two main merits: 1) the main principle followed is that this is a transliteration rather than a probable transcription; thus, letters which are supposed to have had different pronunciation in different linguistic positions or in different Glagolitic circles are transliterated with one graph (neutral in respect to pronunciation), e. g. **Ѡ** with **ê**; and 2) this transliteration does not differ essentially from what have become customary in scholarship, cf. **ě** for **Ѡ**, **ju** for **Ѣ**, etc. Moreover, the abbreviations under *titla* are not solved in the text itself, because in many cases the choice of one or another form could turn to be hazardous. However, in an appendix all the abbreviations are given according to what is expected for this sources and for the Croato-Glagolitic missals from the mature period in general. The rubrics, written in red in the original, are rendered with italics, while the titles of masses are in bold. By this method, the hierarchy of the different texts united in the missal is marked in the edition.

An advantage of the edition discussed are the variant readings *from Berlin missal* (dating from 1402), *Hrvoje's Missal* (circa 1404), and *Borg. illir. 4* (the earliest complete Croatian Glagolitic missal), especially in cases, in which some readings in NYM are dubious, unclear, or erroneous. In such cases Greek and Latin counterparts are also quoted.

Another substantial advantage of this critical edition is the exhaustive identification of all the biblical pericopes in the manuscript and even of the allusions to some biblical texts, including the numerous verses from the Psalter

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<sup>15</sup> See H. BIRNBAUM, *op. cit.*, 11.

<sup>16</sup> See A. CORIN, *op. cit.*, 257.

appearing frequently in masses. The table of all the biblical readings in the source with their precise location (provided at the beginning of the book) makes it easy for scholars to compare chosen biblical readings in this missal with the same readings in various other manuscripts.

In conclusion, the critical edition of NYM, executed precisely and provided with a useful *apparatus criticus*, represents a new real contribution to the research on the Croato-Glagolitic tradition and or Paleoslavistics in general. On its basis further examinations in different respects and fields could be completed.

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DRAŽEN VLAHOV, *Glagoljski rukopis iz Vranje u Istri (1609.-1633.)*, Povijesni arhiv u Pazinu. Posebna izdanja sv. 12, Pazin, 1996., str. 197.

Četiri godine nakon izlaska prve knjige *Glagoljskih rukopisa* Povijesni arhiv u Pazinu izdao je novi naslov, rad svog bivšeg dugogodišnjeg ravnatelja Dražena Vlahova. Ponovno je riječ o rukopisnom gospodarskom dokumentu iz zbirke »Glagolitika« Hrvatskog državnog arhiva, porijeklom iz ostavštine Ivana Kukuljevića, i to je *Zapisnik primitka i izdatka računa bratovštine oltara sv. Fabijana i Sebastijana i bratovštine sv. Fabijana i Sebastijana te sv. Duha i sv. Monike u Vranji. Matica krštenih, umrlih i vjenčanih župe Vranja u Istri (1609-1727)*. Naslov nije izvoran, nego prijevod Kukuljevićeva zapisa s početka, kako ga je rekonstruirao dr. Josip Kolanović, koji je dosada jedini pisao o toj knjizi (»Slovo« 32-33, Zagreb 1983., 131-191). Dio rukopisa vjerojatno je zagubljen, jer Kukuljević navodi u svom naslovu »*Liber baptizatorum, mortuorum et matrimoniorum Parochiae Vranjensis in Istria ab a. 1607 – 1727. lat. i glagol. ...*«, a Kolanović kao početnu godinu navodi 1609. Vidljivo je da se rukopis sastoji od dvaju različitih matičnih evidencija – prva je glagoljska »kvaderna prijetka i špendije« vranjskih bratovština, a druga latinički (hrvatski, talijanski, ili latinski) zapisi o krštenju, vjenčanju i smrti. Ovo se izdanje bavi glagoljskim rukopisima, pa autor nije detaljnije ispitivao probleme objedinjavanja tih dvaju spisa, ali bilježi zanimljiv podatak kako su upravo u tim matičnim knjigama sačuvani najstariji zapisi latiničnim pismom na hrvatskom jeziku u matičnim knjigama iz Istre, te ovdje očito nije došlo do potiskivanja