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 objavljenog tekst.

U primjeru Kvaderne treba ispraviti pojedina čitanja (ili možda tipografske pogreške) primjerice ki bi ga a ne ki bihu. Tako j (derv) 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.). Autur 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« (ži, 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 Kvaderne i pojašnjavaju 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 suočila sa ostalim dijelovima svoje zemlje.

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

IRENA MILIČIĆ


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-

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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*. 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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shed in the Croatian Littoral, the Kvarner islands and Istria.\textsuperscript{2} 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.\textsuperscript{3} 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).\textsuperscript{4} 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.\textsuperscript{5} Later, a thorough study of the paleographic, orthographic, and phonetic features of the manuscript was accomplished by A. Corin.\textsuperscript{6}

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.\textsuperscript{7} 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-

\begin{thebibliography}{99}
\bibitem{2} 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.
\bibitem{3} See, for instance, J. Vajs, Nejstarší breviář charvatsko-hlaholský (Prvý breviář Vrbnický) (Prague, 1910) and Najstariji hrvatskoglalogoljski misal. S bibliografskim opisima svih hrvatskoglalogoljskih misala (Zagreb, 1948); V. Stefanić, Glagoljski rukopisi Jugoslavenske akademije, vol., 1 (Zagreb, 1969), and several other.
\bibitem{5} ibid.
\bibitem{6} See A. Corin, op. cit.
\bibitem{7} On these features and for a precise collation, see H. Birnbaum, op. cit., 18-19.
\end{thebibliography}
lists and numerous decorated initials. 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. NYM is representative of later missals which show a stereotypical textual tradition. Corin has noted that the text switches from the northern to the southern recension of the missale plenum (in the sense of M. Pantelić) between folia 69d and 70a.

Further, one of the unique qualities of NYM is that it was written by many scribes working in rotation. 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. The fact that eleven different hands have been identified makes it possible for scholars to study

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8 See ibid.
9 On this, see A. CORIN, op. cit.
10 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 Crucifix 193b-193c/d), Commune sanctorum 194a-197d, Missae pro defunctis 177b-203d, Proprium sanctorum 204a-249a, Commune sanctorum 249b-276d, Ritualle: 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 esculentorum 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 pecatorum 291a-292b, Ordo baptismi parvulorum 292c-293d (the text finishes in the middle of the ceremony).
13 See ibid.
14 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. 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.16

Apparently, NYM is a source, the publishing of which contributes to the
elucidation of several important questions of Croatian Glagolitism and deserv-
es 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 Glag-
olitic circles are transliterated with one graph (neutral in respect to pronun-
ciation), e.g.  with  č; and 2) this transliteration does not differ essentially
from what have become customary in scholarship, cf. č for B, ju for J, 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 so-
me 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 iden-
tification of all the biblical pericopes in the manuscript and even of the allu-
sions to some biblical texts, including the numerous verses from the Psalter

15 See H. BIRNBAUM, op. cit., 11.
16 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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