

JA SLOVA ZNAJUĆI GOVORIM

Azb, buky, vede, glagoljo



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GLAGOLJICA NA CRESU I LOŠINJU

THE GLAGOLITIC SCRIPT ON CRES AND LOŠINJ

Grupa za glagoljicu Srednje škole Ambroza Haračića Mali Lošinj
i Područnog odjela u Cresu (2007.- 2012.)

*Group for the Glagolitic script of „Ambroz Haračić“ High School of Mali Lošinj
and its Department in Cres (2007 - 2012)*

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LOŠINJ
ISLAND OF VITALITY

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Zahvaljujemo se institucijama koje su nam pomogle u realizaciji projekta:

Biskupiji Krk

Creskom muzeju pri Pučkom otvorenom učilištu

Hrvatskom državnom arhivu u Zagrebu

Hrvatskom državnom arhivu u Rijeci

Javnobilježničkom uredu Bože Markovića

Lošinjskom muzeju

Samostanu sv. Frane u Cresu

Župnom uredu u Belom

Župnom uredu u Cresu

Župnom uredu u Osoru

Župnom uredu u Nerezinama

Župnom uredu u Malom Lošinju

Župnom uredu u Velom Lošinju

Uvod/ Intro

Glagoljica je slavensko pismo nastalo stilizacijom grčke kurzive oko polovice 9. stoljeća u istočnom dijelu Rimskoga Carstva. Slavenska pismenost dobiva u 9. stoljeću čvrst temelj misionarskom djelatnošću sv. braće Ćirila i Metoda. Sv. Braća prevela su bogoslužne knjige na onaj slavenski dijalekt kojim su govorili Slaveni u okolici njihova rodnoga grada Soluna, a kako se staroslavenske riječi nisu mogle točno pisati ni grčkim ni latinskim slovima, oni su pred Slavene iznijeli novo pismo –GLAGOLJICU.

The Glagolitsa is a Slavic script that derived from stylized Greek cursive script in the eastern part of the Roman Empire around the middle of the 9th century. The Slavic literacy gains a firm ground in the 9th century through the missionary activity of the Holy Brothers Cyril and Methodius. The Holy Brothers translated liturgical books to the Slavic dialect that was spoken by Slavs in the area surrounding their hometown Solun. Since the Old-Slavic words couldn't be accurately written in neither Greek nor Latin script, they created a new script for the Slavs – the GLAGOLITSA.

| | | | | | | |
|---|-----|---|---|---|---|------------|
| ⱦ | A | Ɱ | Ⱳ | Ɱ | Ɱ | F |
| Ɱ | B | Ɱ | Ɱ | Ɱ | Ɱ | H |
| Ɱ | V | Ɱ | Ɱ | Ɱ | Ɱ | (O) |
| Ɱ | G | Ɱ | Ɱ | Ɱ | Ɱ | (Š)Ć |
| Ɱ | D | Ɱ | Ɱ | Ɱ | Ɱ | C |
| Ɱ | E | Ɱ | Ɱ | Ɱ | Ɱ | Č |
| Ɱ | Ž | Ɱ | Ɱ | Ɱ | Ɱ | Š |
| Ɱ | Dz | Ɱ | Ɱ | Ɱ | Ɱ | (poluglas) |
| Ɱ | Z | Ɱ | Ɱ | Ɱ | Ɱ | JA, (I)JE |
| Ɱ | (l) | Ɱ | Ɱ | Ɱ | Ɱ | Ju |
| Ɱ | I | Ɱ | Ɱ | Ɱ | Ɱ | J |



Tako uz hebrejski, grčki i latinski jezik priznat „Božjim“ postaje staroslavenski bilježen novim, nepoznatim pismom GLAGOLJICOM, četvrtim na svijetu među svetim pismima i jezicima.

Thus in addition to Hebrew, Greek and Latin language, the Old-Slavic language becomes an acknowledged “divine” language, written in a new and unknown script – GLAGOLITSA, the fourth language of the sacred languages and scripts in the world.

Glagoljica se javlja u Hrvatskoj počevši od 12. stoljeća kada je već prestaju upotrebljavati u drugim zemljama. Ime je dobila po glagolu GLAGOLATI što znači govoriti. Glagoljica se javlja u dva oblika: uglata i obla. Uglata glagoljica je specifičan oblik hrvatske glagoljice . Procvat doživljava u 14. i 15. stoljeću kod Hrvata.

The Glagolitsa occurs in Croatia in the 12th century, when other countries had already stopped using it. The script became its name after the verb GLAGOLATI, which means “to speak”. It occurs in two forms: angular and rounded. The rounded variant is specific for the Croatian Glagolitsa. It flourished among the Croats during the 14th and 15th century.

Glagoljskim pismom pisalo se sve do 60- ih godina 19. stoljeća na jadranskim otocima (Krk, Dugi otok), a iz misala i brevijara, tiskanih u Rimu glagoljskim pismenima, čitalo se i pjevalo u crkvama sve do dvadesetih godina našeg stoljeća kada se počelo tiskati staroslavenske liturgijske tekstove latiničnim slovima.

The Glagolitic script was used up to the sixties of the 19th century on Adriatic islands (Krk, Dugi otok), whereas the Missals and Breviaries, printed in Rome in Glagolitic script, were used for reading and singing in church up to the twenties of the 20th century, when Old-Slavic liturgical texts were already being printed in Latin script.

Glagoljica na Cresu i Lošinju/ *The Glagolitic Script on Cres and Lošinj*

Teških je vremena nekako uvijek više nego jednostavnih. Rado bismo teža izbjegli i uživali ona lakša, ali povijest posvuda dokazuje da su teška, krizna, onima koji na dobro misle, plodonosnija. U takozvanim krizama dobri, angažirani, svojim idejama mogu stvoriti djela koja vode sveopćem razvoju.

Somehow difficult times always outweigh the easy times. We would rather like to avoid the difficult periods and enjoy the easy ones, but history proves everywhere that the tough, critical situations are those that are more prolific for people who are positive. In these so-called crises, good and engaged people can, with their ideas, create works that lead to general development.

Sigurno se početkom 16. stoljeća **o. Mateju Bošnjaku**, franjevcu trećoredcu, prebjegu iz Bosne moralo činiti da mu se život urušio. Međutim, povezao se s creskim patricijem Bokinom koji je za spas svoje duše financirao izgradnju samostana s crkvom sv. Jeronima u Martinšćici. Tamo je Bošnjak doveo pobožne i svete pustinjake, glagoljaše rasute po Osoršćici i drugim osamljenim mjestima te organizirao zajednicu putem koje su mogli utjecati na život malobrojnog puka otoka Cresa i Lošinja. Uz samostan sv. Jeronima od 15. stoljeća postoje još dva samostana franjevac trećoredaca na otoku Cresu. Jedan od njih je samostan sv. Nikole na Porozini, a drugi je samostan sv. Marije na Bijaru kraj Osora. Uz vođenje samostanskih knjiga glagoljaši su preuzimali i ulogu notara jer su po selima bile jedine pismene osobe te su pisali i oporuke, bilješke o prodaji i zamjeni zemljišta ili punomoći.

Fr Matej Bošnjak, a Franciscan Tertiary from the early 16th century, must have felt as if his life collapsed when he had to flee from Bosnia. However, he allied with the patrician Bokin from Cres, who financed the construction of the church of St. Jerome with a monastery in Martinšćica. There Bošnjak brought pious and holy hermits, Glagolitic priests scattered around Osoršćica and other secluded places, and organized a community through which they could have an effect on the lives of the few people that lived on the Islands of Cres and Lošinj. Alongside the Monastery of St. Jerome, there are two further Franciscan Monasteries on the Island of Cres from the 15th century. One of them is the Monastery of St. Nikola in Porozina, whereas the other is the Monastery of St. Mary at Bijar next to Osor. Along with managing monastic books, Glagolitic priests also took on the role of notaries, because they were the only literate persons in those villages. They wrote documents such as testaments, notes of the sale and exchange of land and powers of attorney.

Glagoljsko pismo živjelo je ovdje tisuću godina, od vremena Ćirila i Metoda (9. stoljeće) do posljednjih glagoljskih zapisa iz 60-ih godina 19. stoljeća. Stariji od rukopisne građe i u većoj mjeri vezani za prostor u kojem nastaju su natpisi u kamenu. Pojavljuju se na različitim mjestima i tragovi su svakodnevne upotrebe glagoljice i njezine raširenosti. Dopunu natpisima čine rukopisi i zajedno s prvim primjercima tiskanih glagoljskih misala i brevijara daju cjelovitu sliku glagoljaštva ovoga kraja. Naše je istraživanje samo djelić onoga što neke institucije provode sustavno - osvješćuju važnost očuvanja (jezičnog) identiteta u svijetu globalizacije. Kako je već utvrđeno, nakon Krka, jedno od najbogatijih nalazišta glagoljičke baštine su otoci Cres i Lošinj. Glagoljskim se natpisima na našem otoku bavio akademik Branko Fučić, a u njihovom ponovnom otkrivanju pomogla nam je muzejska savjetnica gospođa Jasminka Ćus Rukonić. Odabrali smo put od Porozine i Belog prema Malom i Velom Lošinju.



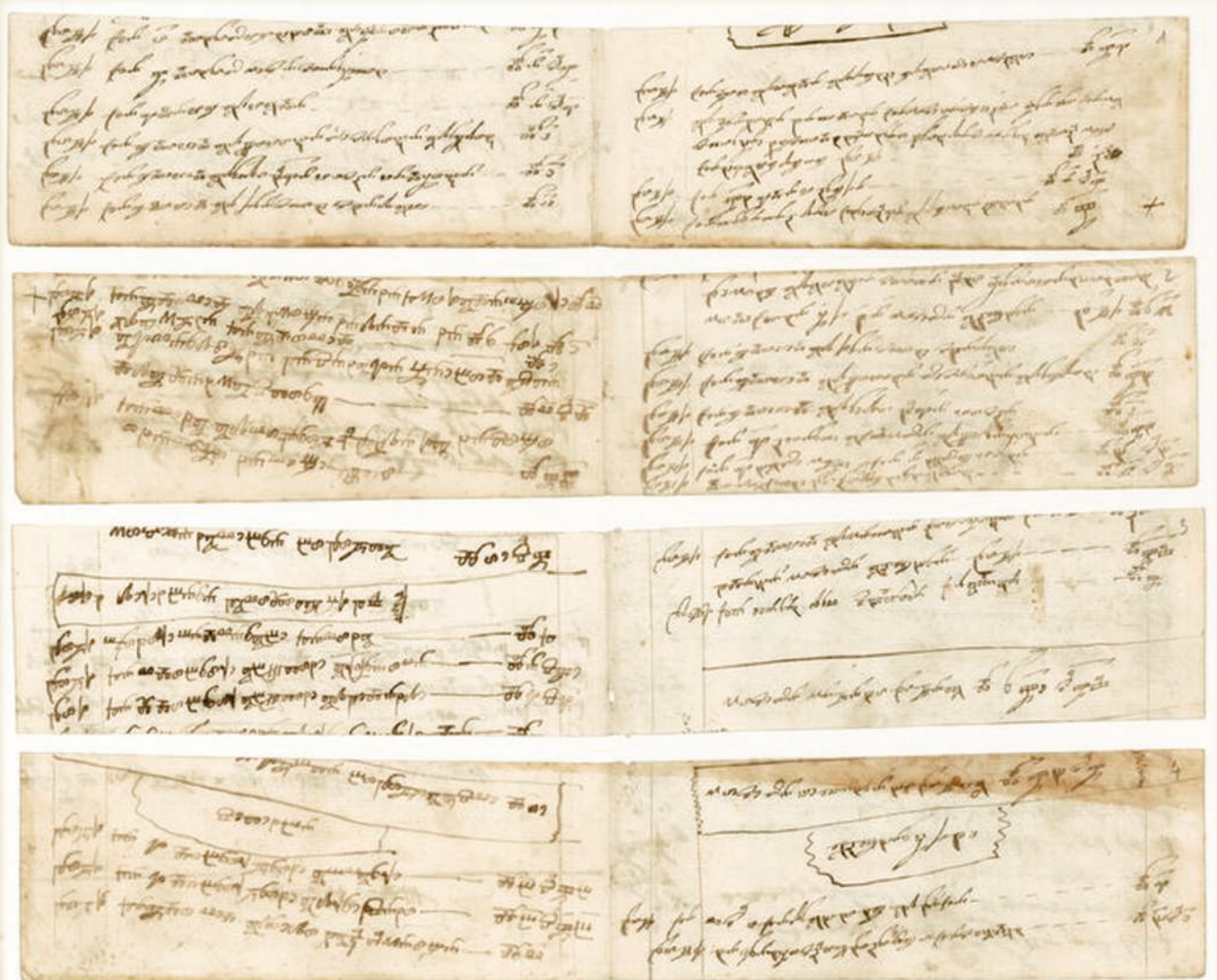
The Glagolitic alphabet existed here for a thousand years, from the time of Cyril and Methodius (9th century) up to the last Glagolitic records from the 1960s. Naturally, the inscriptions in stone are older than the manuscripts and more related to the places they originate from. They appear in different places and testify the everyday usage of the Glagolitic script and its prevalence. Various manuscripts supplement the stone inscriptions and give a comprehensive picture of Glagolism in this region together with the first copies of printed Glagolitic missals and breviaries. Our investigation is merely a fraction of what some of the institutions do: they systematically raise awareness of the importance of preserving the (linguistic) identity in a world of globalization. As already stated above, the islands of Cres and Lošinj are the richest sites of Glagolitic heritage along with the Island of Krk. The academic Branko Fučić researched the Glagolitic inscriptions on these islands, whereas the custodian of the museum in Cres, Mrs. Jasminka Čus Rukonić, helped us with their rediscovery. We chose the route from Porozina and Beli to Mali and Veli Lošinj.

Na najsjevernijem dijelu našeg otoka, na **Porozini**, nalazi se crkva sv. Antuna (nekada samostanska crkva sv. Nikole). U njoj su na nadgrobnim pločama iz 16. stoljeća uklesane glagoljskim pismom godine, a glagoljicom se pisalo od 16. do 19. stoljeća.

Rukopisi koji se čuvaju u Hrvatskom državnom arhivu u Zagrebu su:

In the northernmost part of our island – **Porozina**, the Church of St. Anthony (former Monastic Church of St. Nicholas) is situated. This church has tombstones from the 16th century with years engraved in Glagolitic script, which was used from the 16th up to the 19th century.

The following manuscripts are preserved in the Croatian State Archives:



Izdaci i primici samostana sv. Mikule na Porozini na Cresu (1671.- 1678.)/
Expenditures and Receipts of the Monastery of St. Mikula in Porozina on Cres (1671– 1678)

1774

| | | |
|------------|------------|------------|
| 1. mjesec | 1. mjesec | 1. mjesec |
| 2. mjesec | 2. mjesec | 2. mjesec |
| 3. mjesec | 3. mjesec | 3. mjesec |
| 4. mjesec | 4. mjesec | 4. mjesec |
| 5. mjesec | 5. mjesec | 5. mjesec |
| 6. mjesec | 6. mjesec | 6. mjesec |
| 7. mjesec | 7. mjesec | 7. mjesec |
| 8. mjesec | 8. mjesec | 8. mjesec |
| 9. mjesec | 9. mjesec | 9. mjesec |
| 10. mjesec | 10. mjesec | 10. mjesec |
| 11. mjesec | 11. mjesec | 11. mjesec |
| 12. mjesec | 12. mjesec | 12. mjesec |

1771-1779

| | | |
|------|------|------|
| 1771 | 1771 | 1771 |
| 1772 | 1772 | 1772 |
| 1773 | 1773 | 1773 |
| 1774 | 1774 | 1774 |
| 1775 | 1775 | 1775 |
| 1776 | 1776 | 1776 |
| 1777 | 1777 | 1777 |
| 1778 | 1778 | 1778 |
| 1779 | 1779 | 1779 |

Bilješke o svim livelima po mjesecima samostana Sv. Mikule (1774.)/ Notes about all payments by months of the Monastery of St. Mikula (1774)

Bilješke o vraćenim starim dugovima samostana sv. Mikule na Porozini na otoku Cresu (1771.- 1779.)/ Notes about refunded old debts of the Monastery of St. Mikula (1771- 1779)

1824-1832

| | | |
|------|------|------|
| 1824 | 1824 | 1824 |
| 1825 | 1825 | 1825 |
| 1826 | 1826 | 1826 |
| 1827 | 1827 | 1827 |
| 1828 | 1828 | 1828 |
| 1829 | 1829 | 1829 |
| 1830 | 1830 | 1830 |
| 1831 | 1831 | 1831 |
| 1832 | 1832 | 1832 |

Izdaci i primici samostana (1824.- 1832.)/ Expenditures and Receipts of the Monastery (1824- 1832)

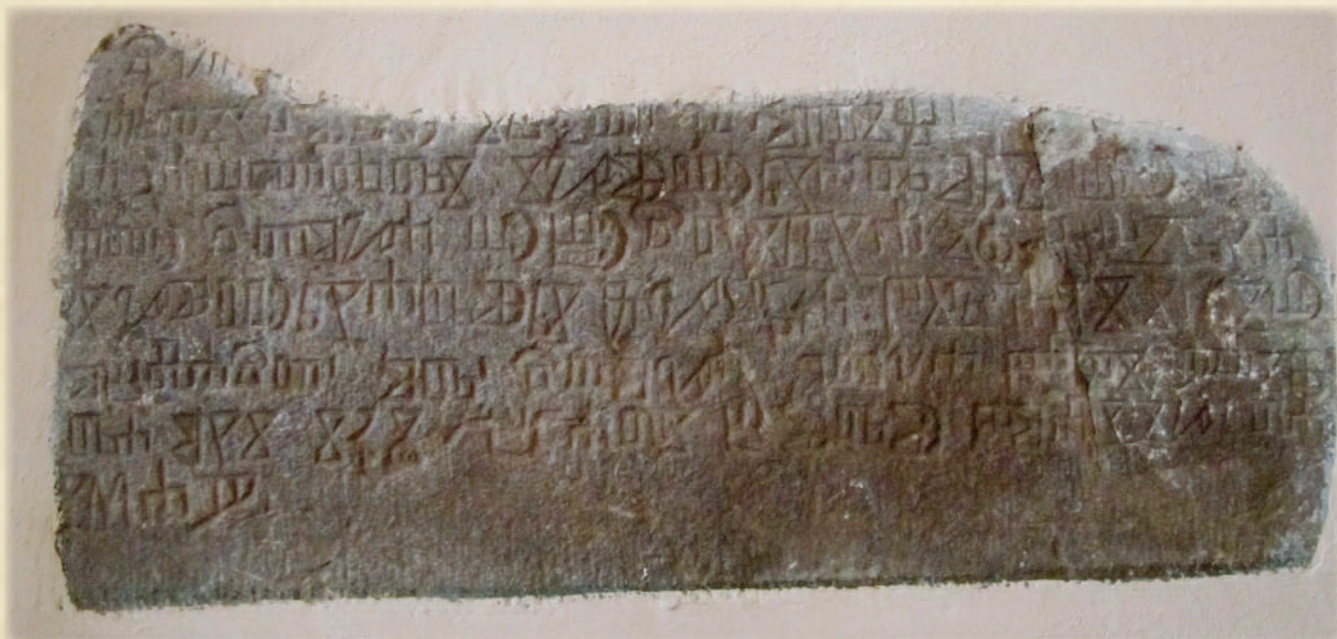


Beli bismo mogli nazvati pravim središtem glagoljaštva. Glagoljski tekstovi nisu samo u bejskoj župnoj crkvi, već i na groblju, na nadvratnicima kuća i bunaru. Najopširniji natpis u kamenu je Bejska ploča.

Tekst nije cjelovit, a na njoj je čakavskim narječjem i glagoljicom zapisano:

Beli could be referred to as the focal point of Glagolism. Glagolitic texts can be found not only in the parish church of Beli, but also on the graveyard, house lintels and wells. The most extensive inscription is the Beli Plate. The text is incomplete and is written in the Chakavian dialect and Glagolitic alphabet as following:

SC(A)..... (M)
ARTIN SU..E I JAKOV ŠKOTIĆ
A KAŠTALDI I GUVERNADORI VSE BR
ATJE S(VE)TOGA ŠEBESTIJANA I FABIJANA
KI GUVERNADORI ZGORA PISANI IMIŠE
OBLAST OD S(VE)TOGA OTCA PAPI JULIJA
DA ONI I KI BRATI POL NJIH DA
IMAJU...



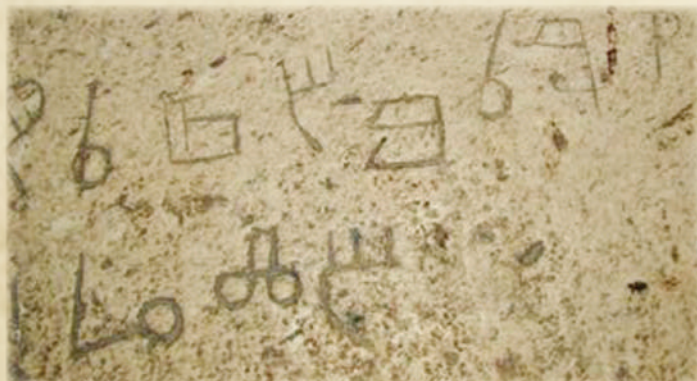
Župna crkva u Belom. Bejska ploča 16. stoljeće/
Parish church of Beli. Beli Tablet 16th century

Na ploči je zabilježen privilegij koji su funkcioneri bratovštine sv. Sebastijana i Fabijana dobili od pape Julija. Natpis potječe iz 16. stoljeća, a danas se nalazi u bejskoj župnoj crkvi.

U crkvi su nad grobnicama i natpisi:

The plate represents a privilege that the officials of the Fraternity of St. Sebastian and Fabian received from Pope Julius. It dates from the 16th century and is now preserved in the parish church of Beli.

In the church following inscriptions can be found above the tombs:



Župna crkva u Belom.
Natpis na grobnicama./
Parish church of Beli. Inscription on tombs.

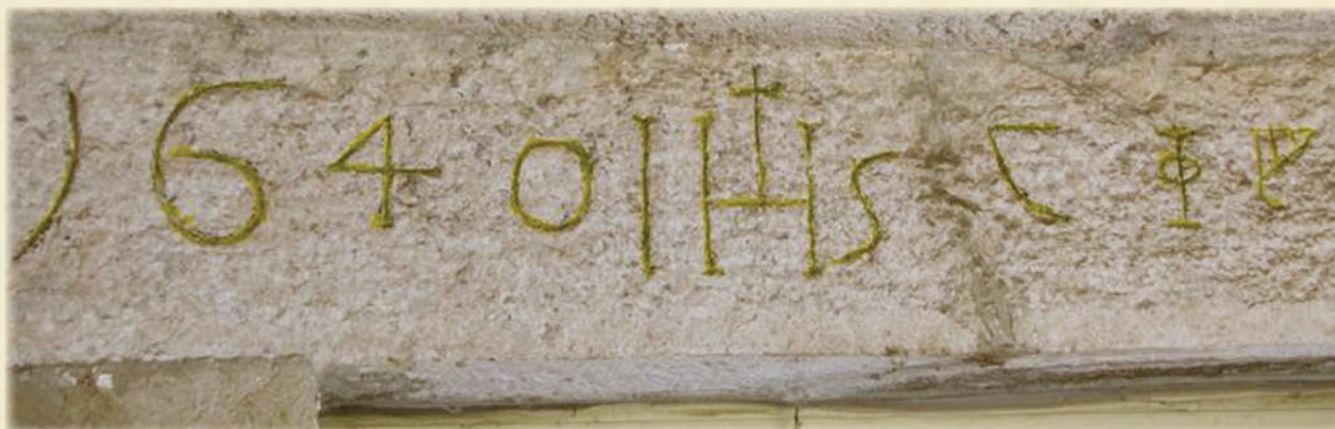


Župna crkva u Belom.
Natpis na grobnicama./
Parish church of Beli. Inscription on tombs.

Na groblju su, na nadgrobnoj ploči pod trijemom, glagoljska slova S i L, a na privatnoj kući br. 16 natpis na nadvratniku ulaza u prizemlje uz godinu i Kristov monogram koji možemo čitati kao Isus Krist Spasitelj.

On the graveyard, on a tombstone beneath the porch, the Glagolitic letters S and L can be seen, while on the private house No. 16 an inscription on the lintel at the entrance to the ground floor contains a year and a monogram of Jesus Christ, which can be read as "Jesus Christ the Saviour".

Beli. Natpis na nadvratniku ulaza u privatnu kuću./
Beli. Inscription on the lintel on the entrance of a private house.



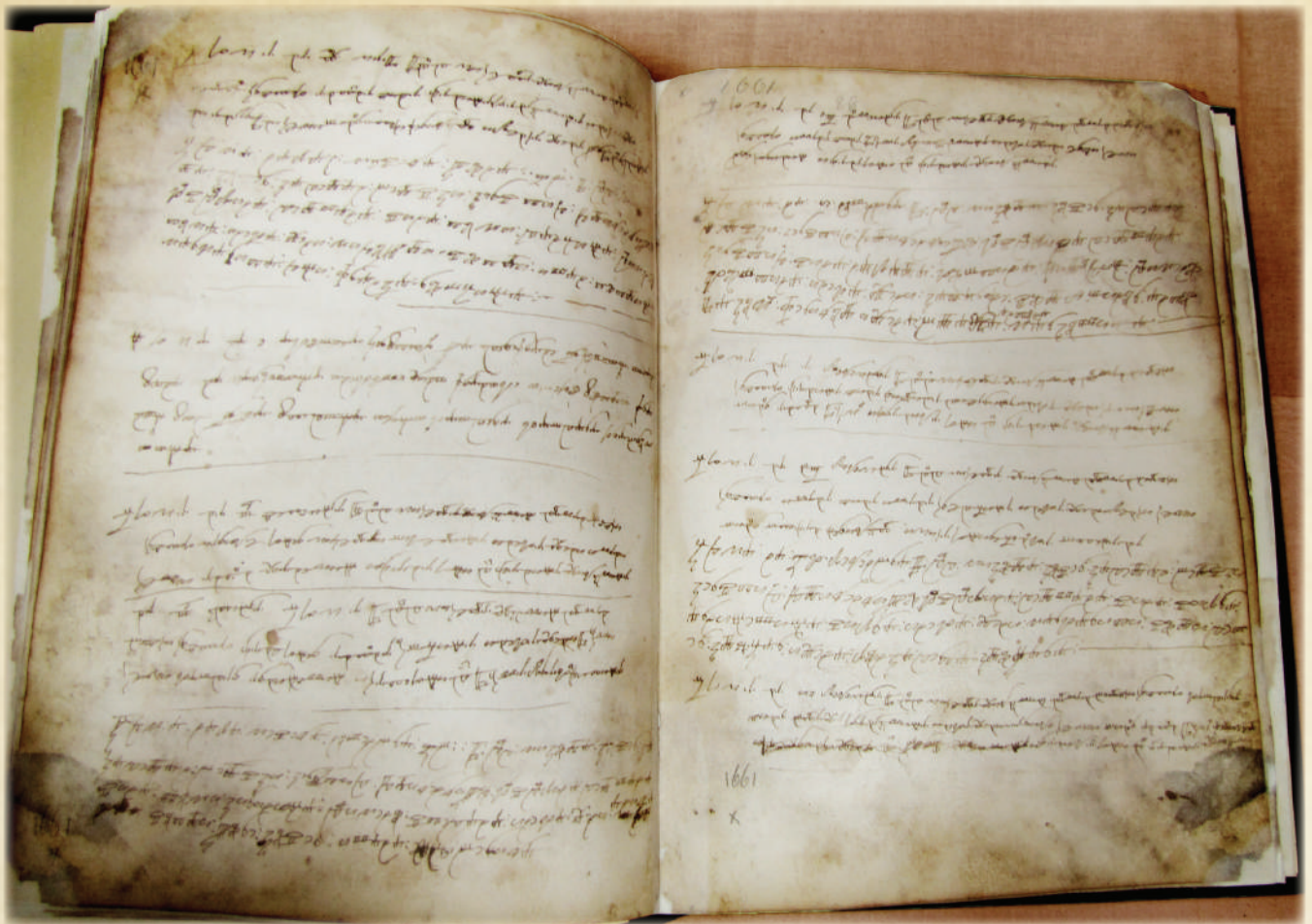
Glagoljicom su pisane i matične knjige krštenih, krizmanih i oženjenih od 16. do 18. stoljeća u Belom, a pronašao ih je velečasni Bandera na tavanu župnog stana gotovo uništene od vlage.

- Matice vjenčanih župe Beli 1662...1731.g
- Matice krštenih župe Beli 1575.- 1634.g.
- Matice krštenih župe Beli 1648.- 1748. g i krizmanih 1654...1743. g.

Also records of baptism, confirmation and marriage from the 16th up to the 18th century found in Beli were written in Glagolitic script. Reverend Bandera found these in the attic of the Parish office being virtually destroyed by moisture.

- Wedding Registry of the Parish of Beli 1662...1731
- Register of Baptism of the Parish of Beli 1575– 1634
- Register of Baptism of the Parish of Beli 1648– 1748 and Register of Confirmation 1654...1743





Župni ured u Belom. Matična knjiga krštenih (1648.- 1748.) i krizmanih (1654...1743. god.)/
Parish office in Beli. Register of Baptism (1648- 1748) and Confirmation (1654...1743)

Pravo iznenađenje priredio nam je pokazavši nam još četiri misala i brevijara tiskana u 18. stoljeću koje čuva u ormaru. Na jednoj od tih knjiga rukopisom je dodana bilješka.

He prepared us a real surprise by showing us another four missals and breviaries printed in the 18th century which are kept in the locker. On one of them a handwritten note is added.

Cres je, kao i Osor, administrativno sjedište u kojem se govorilo ili latinski ili talijanski.

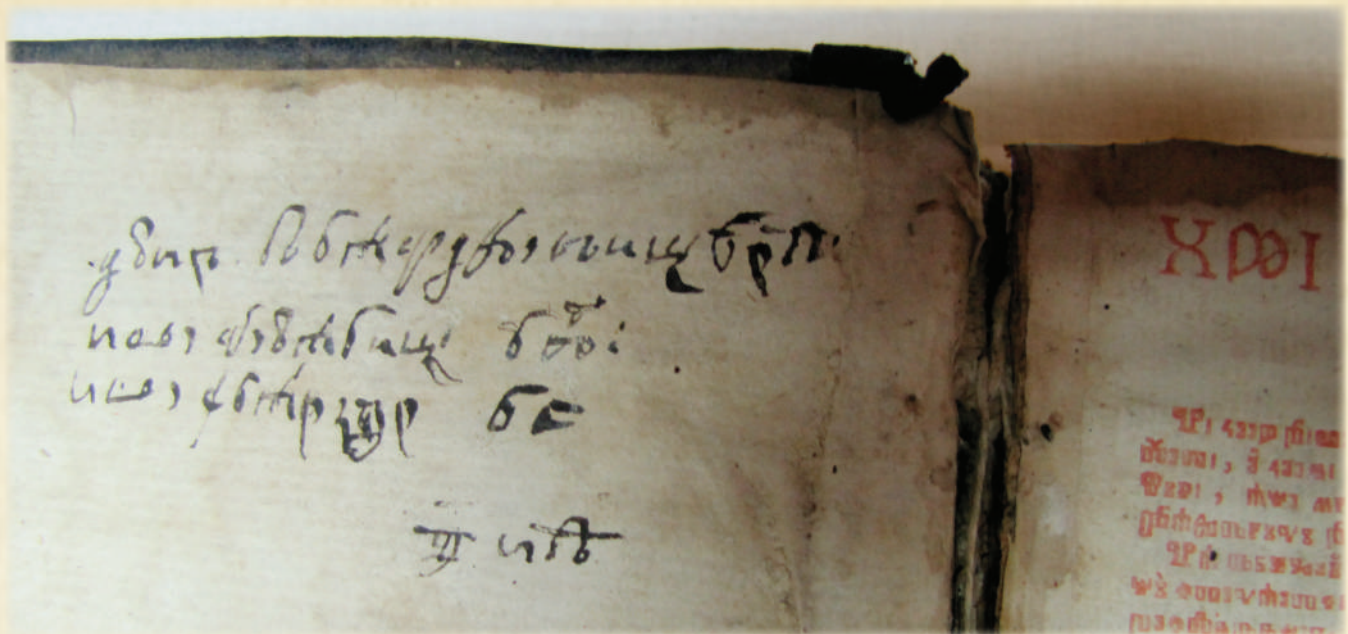
U članku akademika Branka Fučića Izveštaj o putu po otocima Cresu i Lošinju, navode se krpice (ostrizci) pergamene s ispranim glagoljskim slovima koje su poslužile za popravljanje oštećenih mjesta nekog psaltira. U istom članku navodi se još niz tekstova pisanih na pergamenama, a mi moramo priznati da smo u Cresu posjetili samo samostan sv. Frane i Creski muzej.

U samostanu se čuva vrlo rijetka glagoljska inkunabula, Senjski misal. To je prva knjiga tiskana u senjskoj tiskari 1494. godine. Misal je tiskan na papiru u dva stupca crvenom i crnom bojom. Pisan je hrvatskim crkvenoslavenskim jezikom s elementima govornoga jezika.

Cres was, just like Osor, the administrative headquarter, where Latin or Italian was spoken.

In the article "Report of the Trip on the Islands of Cres and Lošinj" by Branko Fučić, the so-called ostrizci (patches) of sheepskin with faded Glagolitic letters which were used for fixing damaged psalteries are mentioned. In the same article, a number of other texts written on parchment were mentioned as well. We have to admit that we have only visited the Monastery of St. Francis in Cres and the Museum of Cres though.

Furthermore, one of the Glagolitic incunabula— The Missal of Senj is kept in the Monastery. It was the first book printed in the Printing house of Senj in 1494. The Missal was printed in two columns in red and black. It was written in Croatian Church-Slavic language with elements of spoken language.



Beli. Bilješka na misalu iz 18. stoljeća/
Beli. Note on a Missal from the 18th century.

Uz primjerak iz našeg samostana poznato je da su sačuvani samo još po jedan u Budimpešti i Petrogradu te fragmenti misala u Odesi.

Zapisom na njegovoj posljednjoj stranici objašnjava se kako je donesen u samostan. Martin Šubra je svoju bilješku dopisao 1597. godine.

„Ovo knjige jesu Martina Šubre, koji je stol (stanovao) poli Svetoga Ivana na Luki, (a) koje mi je daroval Tomac Petrina Istriac.“

Sveti Ivan na Luki je mjesto ispod Beloga kasnije preimenovano u Pod Beli. Uz ovaj, najpoznatiji misal, u Creskom muzeju čuva se još jedan tiskan u Rimu 1706. godine koji je pripadao obitelji PETRIS, a pronađen je u Grabrovici. Cresu ga je poklonio don Mirko Jurašić.

Apart from the copy kept in our Monastery, there are only two other ones that have been retained— one in Budapest and one in St. Petersburg, as well as fragments of a missal in Odessa.

On the last page of the Missal of Senj there is an explanation of how it was brought to the monastery. Martin Šubra added his note in 1597.

„Ovo knjige jesu Martina Šubre, koji je stol (stanovao) poli Svetoga Ivana na Luki, (a) koje mi je daroval Tomac Petrina Istriac.“

“These books belong to Martin Šubra, who lived in Sveti Ivan na Luki, which he received from Tomac Petrina Istriac.”

Sveti Ivan na Luki is a village situated beneath Beli, later renamed into Pod Beli. In addition to this well-known missal, another one dating from the 17th century, which was found in Grabrovica and belonged to the family Petris, is preserved in the Museum of Cres.

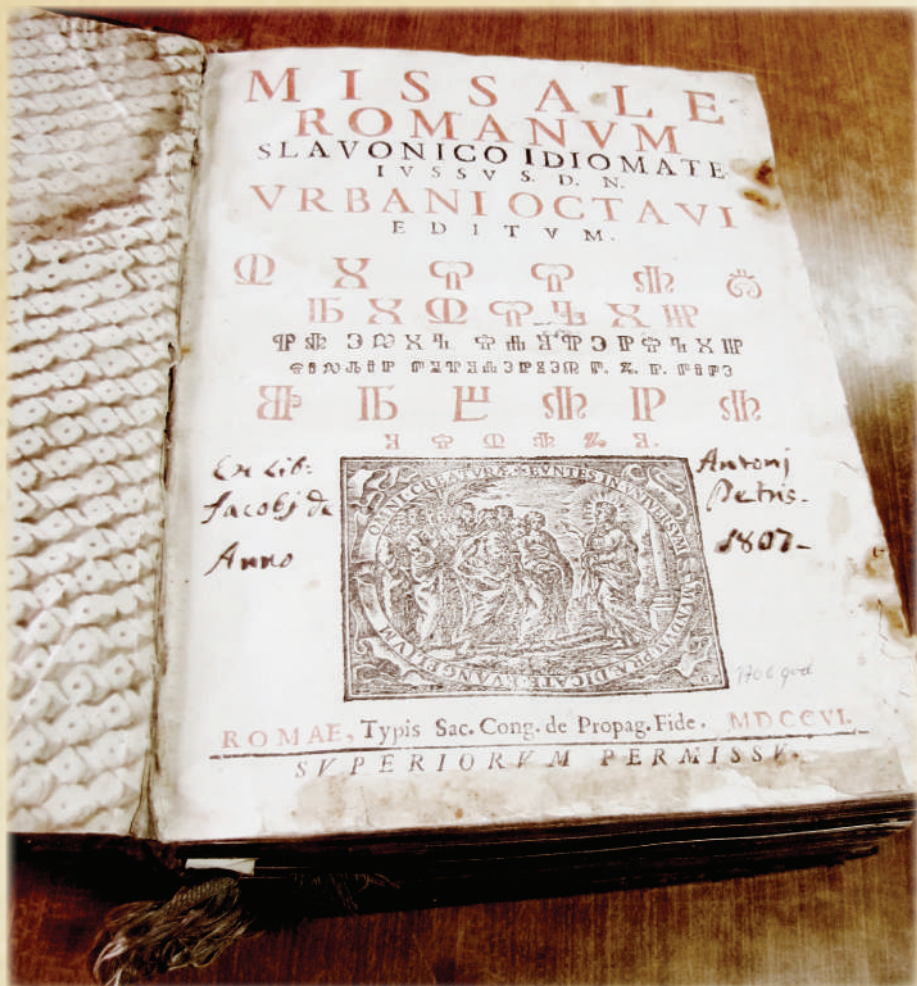
Najstariji trag glagoljice na otoku Cresu i Lošinju je Valunska ploča. Potječe iz 10. ili 11. stoljeća i, obzirom da je pisana oblom glagoljicom, vjerojatno je starija i od Bašćanske ploče. Nastala je u vrijeme pojedinačnih prodora Metodijevih progonjenih učenika. Riječ je o nadgrobnom natpisu otkrivenom pod trijemom Sv. Marka u **Bučevu**. Pisana je dvojezično, starohrvatskim i latinskim jezikom. Na njoj su glagoljicom zapisana imena:

TEHA SIN6 V6(NU)K6 JuNA

*The oldest trace of Glagolitism on the islands of Cres and Lošinj is the Valun Tablet. It originates from the 10th or 11th century and, since it is written in the round variant of the Glagolitic alphabet, predates the Baška Tablet. It was created during individual invasions of Methodius' persecuted students. The Valun Tablet is a grave inscription discovered under the porch of the Church of St. Marko in **Bučevo**. It was written in two languages: Old-Croatian and Latin. The following names are written on it in Glagolitic script:*

TEHA SIN6 V6(NU)K6 JuNA





Creski muzej. Misal iz 17.stoljeća.
Museum of Cres. Missal from the 17th century.



Samostan sv. Frane u Cresu. Senjski misal, 1494. g./
Monastery of St. Frane in Cres. Missal of Senj, 1494



Župna crkva u Valunu. Valunska ploča, 11. stoljeće./ *Parish church of Valun. Valun Tablet, 11th century.*

Preostali tekst je pisan latinskim jezikom i cjelovitiji je jer se u njemu navodi još i podatak da se sin zvao Bratohna. Dakle, na ovom nadgrobnom natpisu piše da su tu zakopane tri generacije jedne obitelji: baka Teha, sin Bratohna i unuk Juna. Činjenica da je ploča pisana dvojezično govori o etničkom sastavu stanovništva ovoga kraja.

Valunska ploča se čuva u crkvi u **Valunu** u čijoj neposrednoj blizini danas postoji i GLAGOLJSKI LAPIDARIJ, "zbirka kopija glagoljskih natpisa iz Hrvatske". U njemu su postavljeni najstariji natpisi iz 11. i 12. stoljeća, a uz njih i izabrani spomenici iz mlađih stoljeća. U lapidariju je i kopija najpoznatijeg i najduljeg glagoljskog natpisa, Bašćanske ploče.

Najopširnija rukopisna građa je administracija samostana sv. Jeronima u **Martinšćici**.

Blagajnički dnevници primitaka i izdataka zajedničkih samostanskih sredstava bilježeni su glagoljskim pismom. Oni su većim dijelom sačuvani, a obuhvaćaju razdoblje od 1578. do 1920. godine.

The remaining text is written in Latin and is more thorough as it also includes the information about the son being named Bratohna. Hence this grave inscript shows that there were buried three generations of the same family: grandmother Teha, son Bratohna and grandson Juna. From the fact that this inscript was written in two languages one can see what the ethnic structure of the population was like at that time.

*The Valun Tablet is kept in the church in **Valun**, next to which a Glagolitic Lapidary– "a collection of copies of Croatian Glagolitic inscriptions"- was built. It contains some of the oldest inscriptions from the 11th and 12th century as well as some selected monuments from nearer centuries. The lapidary also includes a copy of the most famous and longest Glagolitic inscription– the Baška Tablet.*

*The most extensive handwritten material is the paperwork of the Monastery of St. Jerome in **Martinšćica**.*

Treasury diaries of receipts and expenses of common monastic funds were recorded in Glagolitic script. Most of them are preserved and cover the period from 1578 to 1920.

Iz njih se može iščitati kakve su bile cijene pojedinih roba i usluga, način ishrane, vrste tekstila, pokućstva ili posuđa vremena u kojem su nastale.

Prema riječima dr. Anđelka Badurine zaključujemo da je i tada postojala (niska) inflacija, da su žene bile slabije plaćene od muškaraca te da je nadnica meštra bila tri puta veća od nadnice radnika. Glavni prihod samostana je od prodaje vina, sira, vune i janječih kožica. Uz to su dobivali najamnine za pašnjake i barke.

Svaki gvardijan je nešto kupovao i popravljao, s otoka su se odvozila drva, ali i puževi .

Jedan takav zapis gvardijana iz Martinšćice iz Knjige izdataka (1601. godine) glasi:

| | |
|-------------------------------|--------------------|
| Dah za kolci Juriću Šprohniću | 4 lire |
| Dah za melju žita u Plominu | 2 lire i 5 soldini |

| | |
|-------------------------------------|-------------------|
| Dah za četiri sići ula | 36 lire |
| Dah za fažol u Cresu libru | 1 liru |
| Dah za brodarinu kada idosmo u Cres | 10 soldini |
| Dah za kapulu | 12 soldini |
| Dah ednomu težaku ki nam rabi 2 dni | 1 liru i 6 soldin |
| Dah za sol u Osoru | 16 soldini |

Knjige iz samostana se čuvaju u Zagrebu u Arhivu provincije franjevac trećoredaca kamo su odnesene neposredno prije talijanske okupacije za Prvog svjetskog rata.

They enable us an insight into the prices of individual goods and services, the way of diet, the types of textiles, furniture and cookware used at the time when the records were written.

According to the words of Dr Anđelko Badurina, we concluded that there was a (low) inflation at that time, that women were paid less than men and also that the wage of the master was three times as high as the wage of an ordinary worker. The main income of the monastery came from the sales of wine, cheese, wool and sheepskin. In addition, they received rents for pastures and boats.

Every guardian bought or repaired something; wood was exported from the islands, as well as snails. One record of the Guardian of Martinščica from the Expenditure Book (1601) goes as following:

| | |
|---|------------------------------|
| <i>I gave Jurić Šprohnić for the stakes</i> | <i>4 liras</i> |
| <i>I gave for the grind of grain in Plomin</i> | <i>2 liras and 5 soldini</i> |
| <i>I gave for four cans of oil</i> | <i>36 liras</i> |
| <i>I gave for the beans in Cres</i> | <i>1 lira</i> |
| <i>I gave for the waterage when we went to Cres</i> | <i>10 soldini</i> |
| <i>I gave for the onions</i> | <i>12 soldini</i> |
| <i>I gave a farmer who worked for us for 2 days</i> | <i>1 lira and 6 soldini</i> |
| <i>I gave for the salt in Osor</i> | <i>16 soldini</i> |

The books from the monastery are kept in the Archive of the Province of the Franciscan Tertiary in Zagreb, where they were brought to just before the Italian occupation during World War I.



Samostan sv. Jeronima u Martinščici. Blagajnička knjiga primitaka (1790.- 1837.) i izdataka (1837.- 1842.)/ Monastery of St. Jerome in Martinščica. Record Book of Receipts (1790- 1837) and Expenditures (1837- 1842).

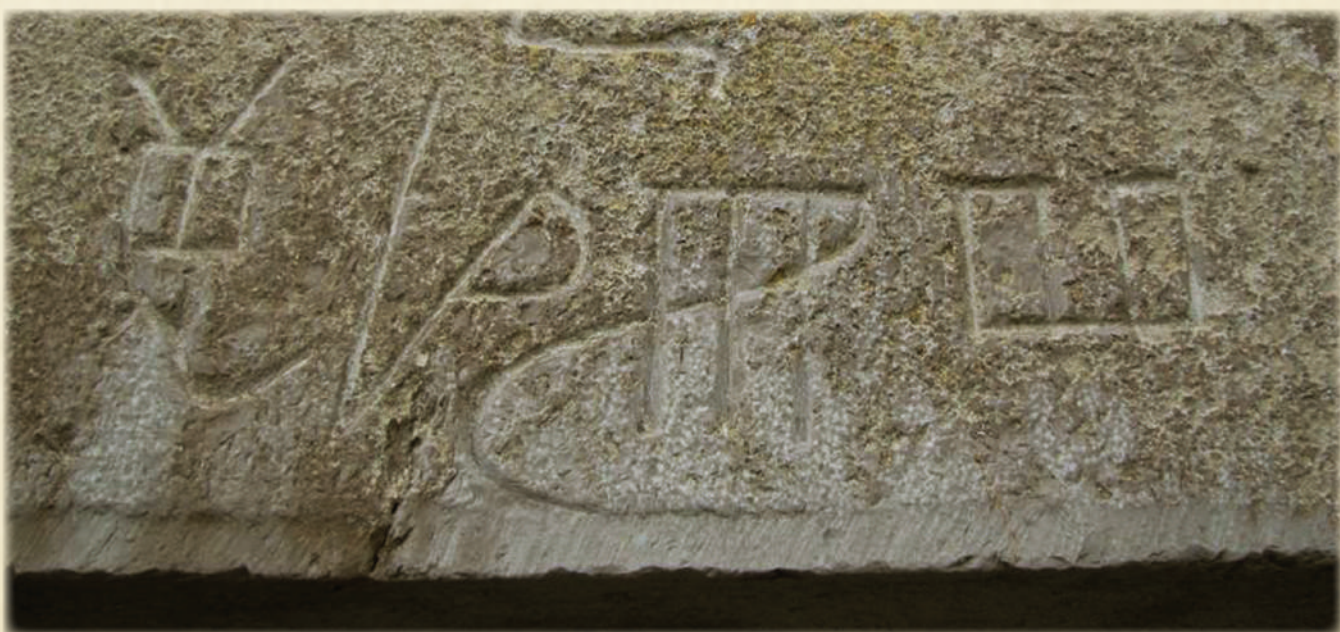


Samostan sv. Jeronima u Martinšćici. Blagajnička knjiga primitaka (1790.- 1837.) i izdataka (1837.- 1842.) Prijelaz s glagoljice na latinicu./ Monastery of St. Jerome in Martinšćica. Record Book of Receipts (1790- 1837) and Expenditures (1837- 1842). Transition from Glagolitic into Latin script.

Duh prošlog vremena još živi u ruševinama samostana sv. Marije na **Bijaru**.
 Na pročelju je godina građevinskih radova uklesana glagoljskim slovima na nadvrtniku (1633.)

*The spirit of the past still lives in the ruins of the Monastery of St. Mary on **Bijar**.
 On the front of the building, the year of construction is engraved on the lintel in Glagolitic script (1633).*

Samostan sv. Marije na Bijaru. Godina građevinskih radova uklesana glagoljskim slovima na nadvrtniku (1633.)/ Monastery of St. Mary at Bijar. The year of construction carved on the lintel (1633).



Glagoljskim pismom zabilježeno je i kako je jedan od fratara novac od milodara uložio u dogradnju crkve.

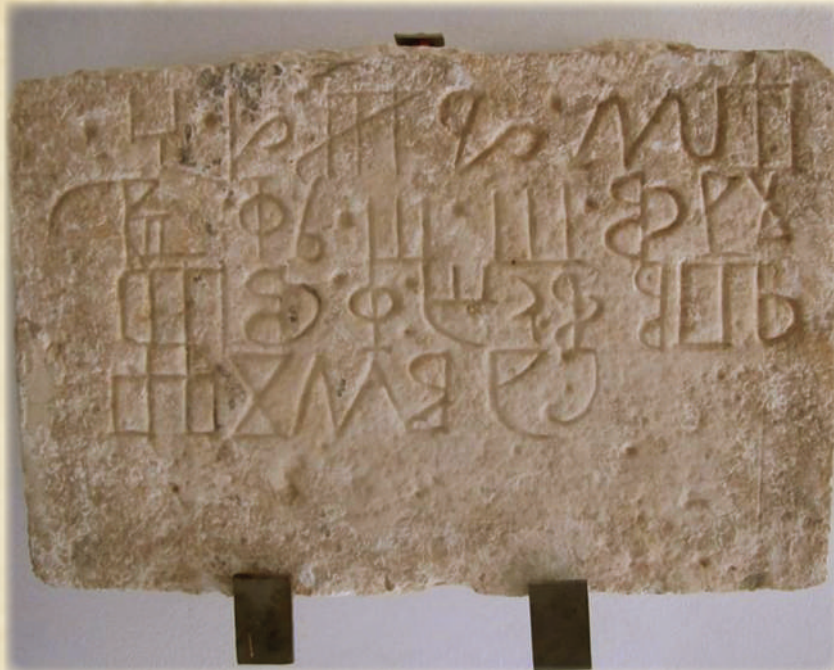
"1634, maja, fra Šimun učini fabriku od limozine."

Upisani fra Šimun Bilinić bio je franjevac trećoredac, gvardijan samostana.

Furthermore, a record of the donated money that one of the monks invested in the upgrade of the church is also written in Glagolitic script.

"1634, May, Fr Šimun did the construction from the alms- givings."

The mentioned Fr Šimun Bilinić was a Franciscan Tertiary, the guardian of the monastery.



Samostan sv. Marije na Bijaru.
Zapis o dogradnji crkve (1634.)/
Monastery of St. Mary at Bijar.
Record of the upgrade of the church
(1634).

Često je obnavljana i preslica zvona pa sljedeći natpis spominje kako je i ona bila obnovljena 3. srpnja 1732. godine.

The bells were often renovated as well, and therefore the following inscription mentions how it was renovated on 3rd July 1732.

U neposrednoj blizini vrata, na unutrašnjem zidu s desne strane, još je jedan glagoljski zapis na kamenu, malih dimenzija i jedva vidljiv posjetiteljima. Odnosi se na posvetu crkve, a potječe iz druge polovice 15. stoljeća.

In the immediate vicinity of the door, on the right side of the inner wall there is another Glagolitic inscription on a small stone that is barely visible for the visitors.

U samostanu sv. Marije na Bijaru rukopisa je bilo manje nego što ih je bilo u ostalim mjestima na otoku zbog blizine administrativnog sjedišta– **Osora** u kojem je službeno pismo bila latinica, a jezik ili latinski ili talijanski.

No rukopisa ipak ima, a o čemu govore može se iščitati iz naslova kao što su Ostavština fra Mateja Vodarića iz 1734. godine, Oporuka Ivana Krbavića iz 1603. godine ili Troškovi "pravde" s Orlečanima iz 1734. godine.

*In the Monastery of St. Mary on Bijar there was a lesser amount of Glagolitic handwritings than in other places across the island due to the vicinity of the administrative centre– **Osor**, whose official script was the Latin script, while the official languages were Latin and Italian.*

However, handwritings do exist, and their titles say what they are about: Legacy of Fr Matej Vodarić (1734), Testament of Ivan Krbavić (1603) and Expenses of "justice" with the Orlečans (1734).

Na tlu otoka Lošinja nastavlja se suživot radinog puka i glagoljski pismenih trećoredaca. Skupa su se Bogu molili i uzajamno si pomagali. Kao pučki javni bilježnici, popovi glagoljaši su vodili različite župne knjige: rođenih, umrlih, vjenčanih, knjige godova i protokole. Oporuke su sastavljane



Samostan sv. Marije na Bijaru. Zapis o obnavljanju preslice zvona (3. srpnja 1732.)/
Monastery of St. Mary at Bijar. Record of the restoration of the bells (3rd July 1732)

u župnim uredima i zapisivane najprije glagoljicom da bi ih se kasnije nosilo u upravno središte u Osor gdje su prepisivane latinicom i pohranjivane u arhivu. Glagoljski su originali jedno vrijeme vraćani donosiocima pa su tako brojni izgubljeni. Mnogi se danas ipak mogu vidjeti i izučavati u Državnom arhivu u Rijeci gdje su pohranjeni kada je Osor izgubio status sjedišta uprave.

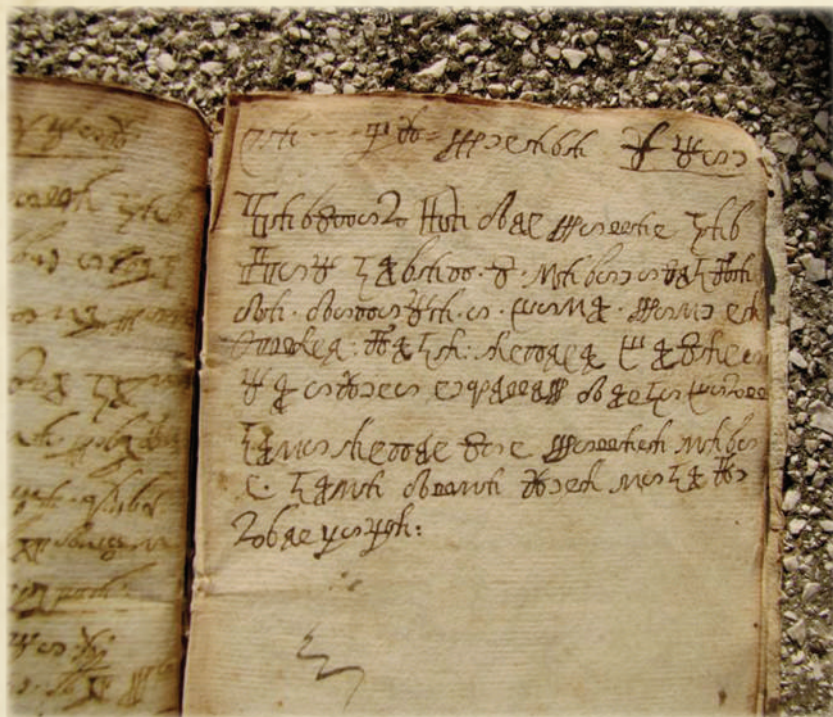
Arhiv osorske općine obuhvaćao je razdoblje od 1545. do 1772. godine, ali se zna da je glagoljicom pisanih dokumenata bilo i prije, mada nisu sačuvani.



Samostan sv. Marije na Bijaru. Zapis u neposrednoj blizini vrata, na unutrašnjoj strani zida./
Monastery of St. Mary at Bijar. Record in immediate vicinity of the door, on the inner side of the wall.

On the soil of the Island of Lošinj the co-existence of the hardworking people and the literate Tertiary continues. They prayed to God together and helped each other. Being public notaries, the Glagolitic priests managed various parish books— books of births, deaths, marriages, anniversaries and protocols. The testaments were drawn in the parish offices and initially written in Glagolitic script and afterwards brought to the administrative centre in Osor, where they were transcribed into the Latin script and stored in the archive. Sometimes the Glagolitic originals were returned to the bringers, which is why many of them were lost. However, today many of them can still be viewed and researched in the State Archive in Rijeka, where they were stored after Osor had lost its status of the administrative headquarter.

The Archive of the Municipality of Osor encompasses the period from 1545 to 1772, although it is known that Glagolitic documents existed before too, even though they had not been preserved.



Nerezine, Matična knjiga don Matije Glavočića (1608.)/ Nerezine, Register of Don Matija Glavočić (1608)

Na **Nerezine** se odnose mnogi dokumenti kao i listići od godine 1608. do 1680. pisani glagoljicom. Pisani su spomen na jezik i stil notara laika („nodari publiki“) i staru čakavštinu.

Takav je i matični zapis o ženidbi iz 1608. godine:

1608, miseca jenara dan petnaist. Kada učinih matarmonij Matiju z Varbnika i nega ženi Mikulini, a za kuma bi Gašpar Fakinić. Ea dom Matij Glavočić, ki to učinih. Svidok bi Mikula Žakan i Gašpar Fakinić.

Many Glagolitic documents as well as leaflets dating from 1608 to 1680 are related to **Nerezine**. They are a written memento of the language and style of the lay notaries (“nodari publiki“) and the old Chakavian dialect.

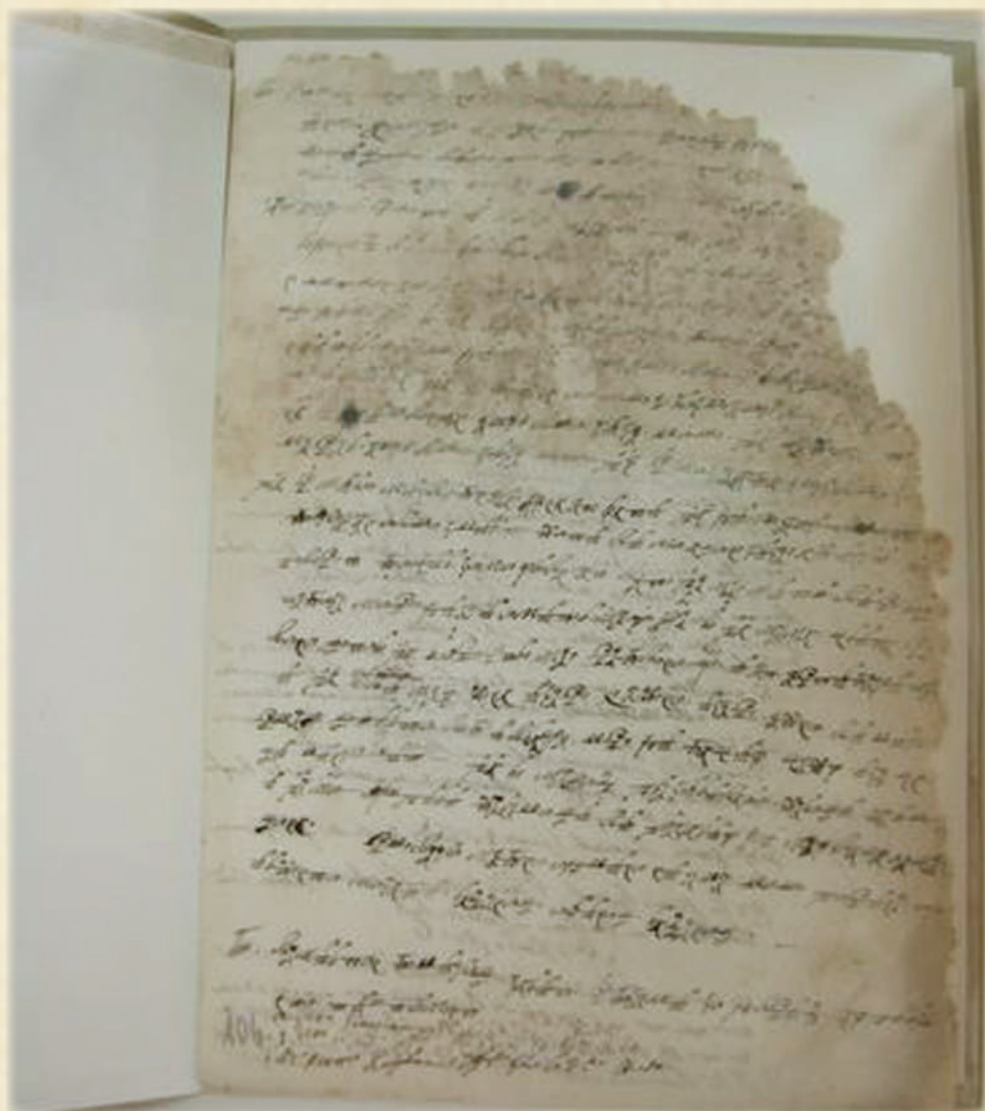
Such is also a parish record of marriage from 1608:

1608, miseca jenara dan petnaist. Kada učinih matarmonij Matiju z Varbnika i nega ženi Mikulini, a za kuma bi Gašpar Fakinić. Ea dom Matij Glavočić, ki to učinih. Svidok bi Mikula Žakan i Gašpar Fakinić.

U osorskoj kancelariji su i drugi dokumenti - o prodajama nekretnina te oni oporučni u knjizi nazvanoj Liber Instrumentum. Oporuka Martine Jafića iz 1667. godine spominje tadašnje materijalne vrijednosti koje su vlasnici prije smrti namjenjivali rodbini i prijateljima. Uglavnom se radi o „tarsju, ovcima, vartlovima“ koji su bili osnova egzistencije. Ipak se na prvo mjesto stavlja „dušu“ koju „priporučuju gospodinu Bogu, a telo materi zemlji“. Neizostavno se darivatelji osiguravaju posmrtnim misama i za života novih posjednika kao i o blagdanima i kada taj naraštaj umre. Ne zanemaruju ni sredstva za pogreb o vlastitom trošku.

In the Office of Osor some other documents are kept as well— about the sales of real estate, and also the testamentary ones from a book called Liber Instrumentum. The testament of Ivan Čerković from 1666 mentions the material values of that time, which the owners dedicated to their relatives and friends before death. These are mainly about “vineyards, sheep and gardens“, which presented the existential basis. However, on the first place

was the "soul", which "has to be handed over to God, and the body to Mother Earth". The donors inevitably ensure themselves a posthumous mass during the new owners' living as well as on holidays after that generation had died. They also funded their funeral at their own expenses. 1666, 7th December, Nerezine.



Nerezine. Oporuka iz 1667. godine (osorski arhiv)./ Nerezine. Testament from 1667 (Archive of Osor).

1667, miseca novembra dan 6. kade ja Martina, žena pokojnoga Antića Jafića, čujući se v nemoći, a v dobri pameti, činih zvati gospodina dom Matija Kožulića, kurata svete Mandalene, i činih zapisat, da potvarjujem sve, kako je naredila moja hći Gašpara. I zvišje pušćan garje, lo je kol Redimutka, fratron svetoga Frančiska za ljubav božju. Pušćan polovicu stapal i kuće fratron svetoga Frančiska s obligon, da imaju govorit jedan reversarij na godišće za me, a polovicu netjakon Matiću i Jakovu z obligon da plaćaju na leto po jedan reversarij za moga pokojnoga muža; ako ne da i to mozi zvet fratri i napunevat. A vartla dva da se prodadu i da se plati pogreb i mise i vosk i ostalo.

Svidoci aparzenti: Antić Matijašič i Marko Marušić. Pušćan mojih prokaraduri Jakova Hulčića i Jivana Marinčulića.

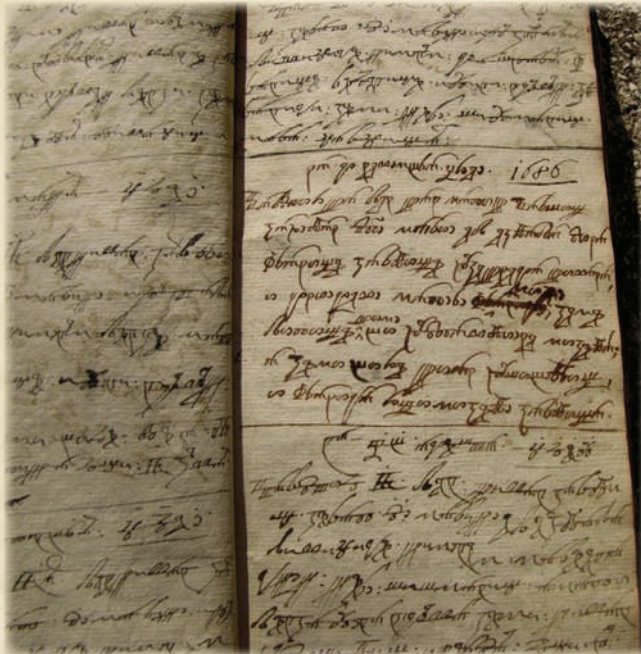
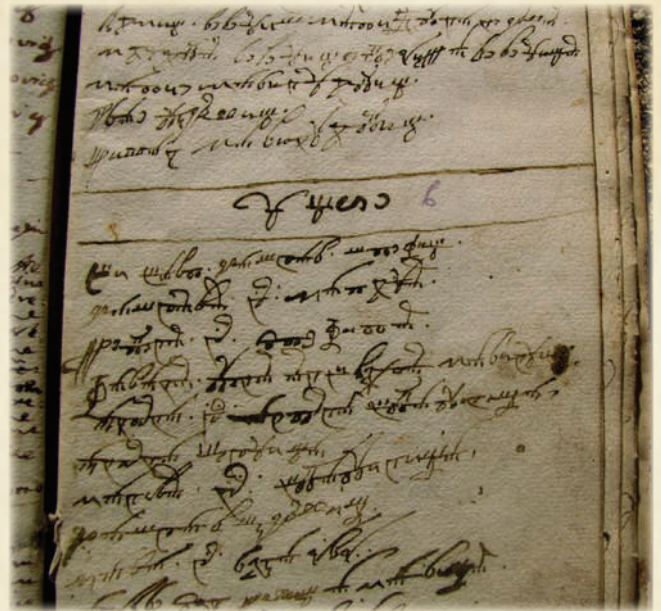
Dojmljive su matične knjige dugoljastog uskog formata ukoričene kožom koje su čuvane u nerezinskom župnom uredu. Obuhvaćaju razdoblja 1660.- 1814./ 1816. Većim su dijelom pisane kurzivnom glagoljicom, a pri kraju svake su latinički zapisi.

Libro dei matrimoni 1660.- 1814. Libro dei batezzati 1660.- 1816.

Very impressive are the long narrow- shaped leather- jacketed parish registers, which are kept in the Parish office of Nerezine. They encompass the period from 1660- 1814/1816. These books are mostly written in cursive Glagolitic script, with some records in Latin script at the end of each.

Libro dei matrimoni 1660- 1814. Libro dei batezzati 1660- 1816.





Nerezine, Matične knjige (krštenih i vjenčanih).
 Libro dei matrimoni 1660.-1814.,
 Libro dei batezzati 1660.-1816./
 Nerezine, Registers
 (of Baptism and Marriage)

Najznačajniji notari glagoljaši iz Nerezine su Ivan i Jure Karlić, Ivan Karšić i Martin Levačić. Početkom 19. stoljeća i popovi glagoljaši počinju koristiti latinicu i talijanski jezik.

Na omanjem seoskom groblju u **Svetom Jakovu** je crkva na čijem je pročelju glagoljskim slovima uklesana godina gradnje 1874.

The most important Glagolitic notaries from Nerezine are Ivan and Jure Karlić, Ivan Karšić and Martin Levačić. At the beginning of the 19th century the Glagolitic priests took on the Latin script and the Italian language, which was mostly influenced by the work of the Franciscans from the monastery.

On the little village graveyard, a church with the construction year (1874) carved on its front is situated.



Sveti Jakov, Natpis na crkvi na groblju (1879.)/
Sveti Jakov, Inscription on the church on the graveyard (1879)

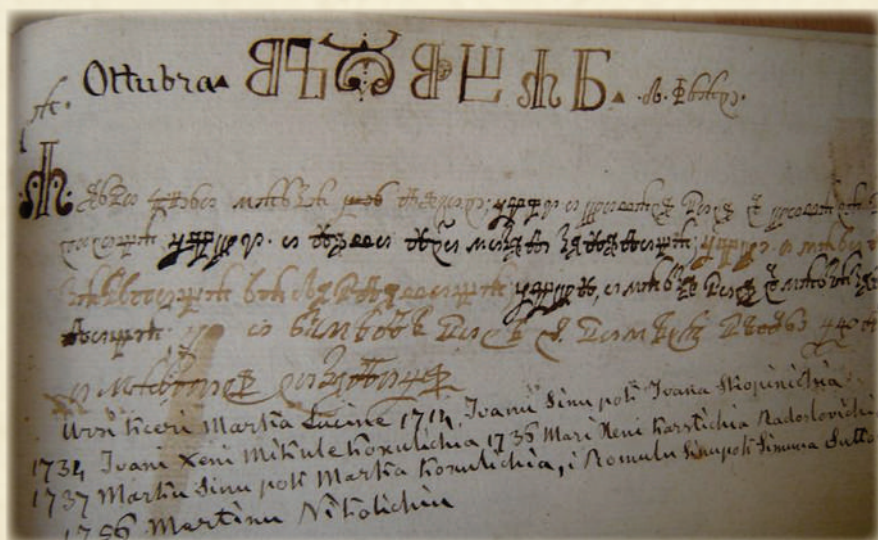
Kalež s glagoljskim zapisom pronađen u župnoj crkvi sv. Nikole u **Čunskome** po rubu baze ima ugraviran natpis fra Šimuna Bilinića, nakon toga je arapskim brojkama godina 1627. te latinički tekst: F(RA) M (umetnuto tanjim rezom) S (IMON) B (ILINIĆ).

Na gornjoj strani kaleža ugravirano je glagoljicom F (RA) P (ETAR ili PAVAL).

Fra Šimun Bilinić spomenuti je gvardijan samostana sv. Marije na Bijaru.

Nedavno je u blizini crkve otkrivena i kamenica s nekoliko glagoljskih slova.

Matične knjige u **Malom Lošinju** mirišu na janjce jer su pisane na pergameni starohrvatskim jezikom i glagoljicom. Sastoji se od Knjige godova koja je vođena 1630.- 1765. godine, Knjige krštenih bilježene 1596.- 1680. godine i Knjige oženjenih za period 1622.- 1664. godine. Uz Knjigu oženjenih stoji zabilješka da je bila pisana glagoljicom sve do 1742. godine, ali je dio zapisa izgubljen. Glagoljicom su se, dakle, matične knjige pisale u 17. stoljeću do sredine 18. stoljeća.



Mali Lošinj, Matične knjige
 (17.- 18. stoljeće)/ *Mali Lošinj,
 Registers (17th- 18th century)*

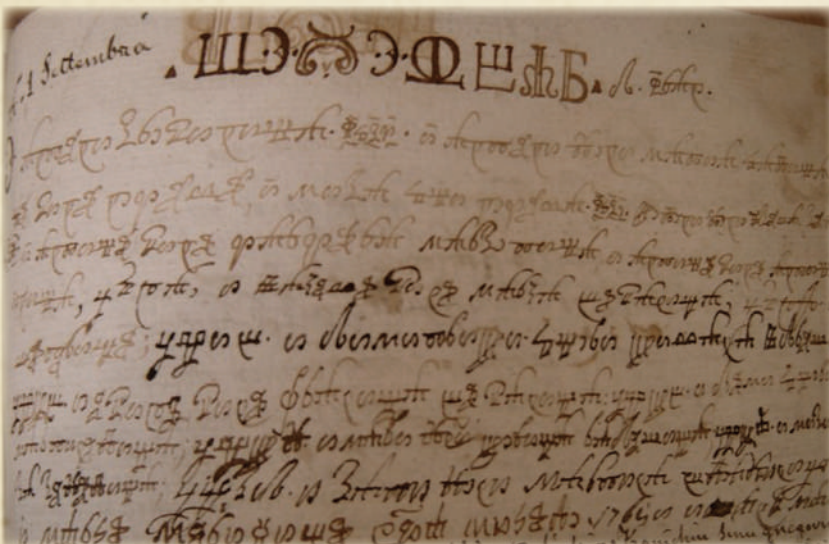
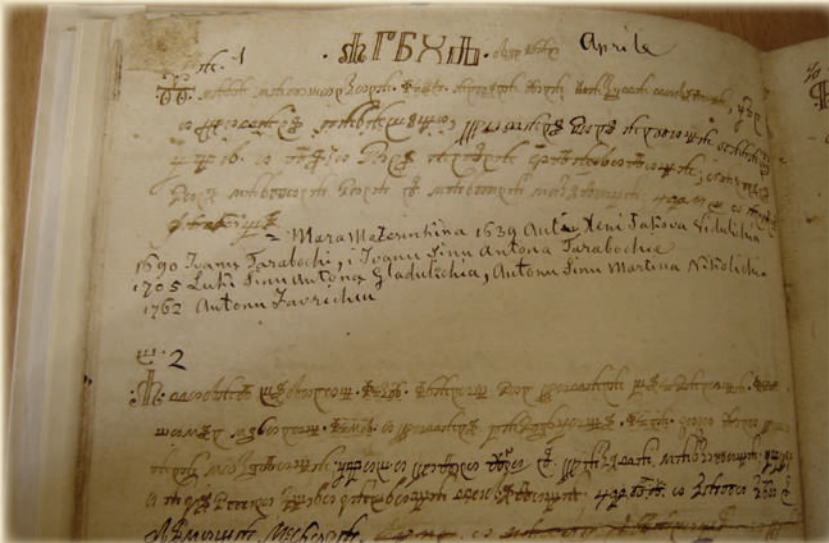
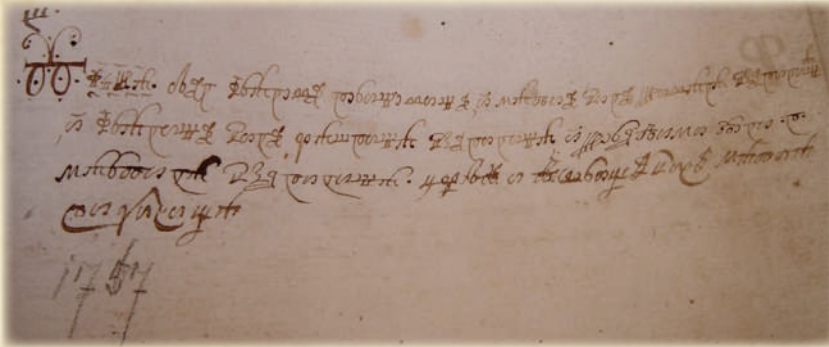
A chalice with a Glagolitic script found in the Church of St. Nicholas in **Čunski** has an inscription of the name of the above mentioned guardian of the Monastery of St. Mary on Bijar– Fr Šimun Bilinić– on the edge of its base. After the name, the year 1627 written in Arabic number follows, as well as the Latin text: F (RA) M (inserted with a thinner cut) S (IMON) B (ILINIĆ).



On the upper side of the chalice "F (RA) P (ETAR or PAVAO)" is engraved in Glagolitic script.

Recently a stone vase with Glagolitic letters was found near the church.

The parish records of **Mali Lošinj** smell like sheep as they were written on parchment, in old Croatian language and in Glagolitic script. They consist of the Book of Anniversaries (1630- 1765), The Book of Baptism (1596- 1680) and The Book of Marriage (1622- 1664). On the Book of Marriage there is a note written that says that the book was written in Glagolitic script until 1742, but some parts of the record were lost. In conclusion, parish records were written in Glagolitic script in the 17th century up to the middle of the 18th century.

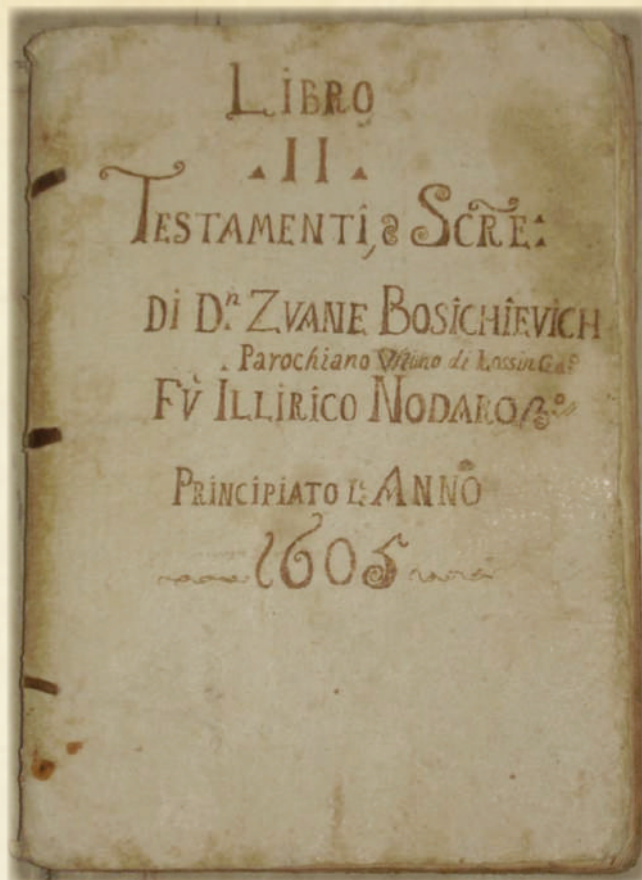


Mali Lošinj, Matične knjige
(17.-18.st.)/
Mali Lošinj, Registers
(17th -18th century)

Jedan takav zapis o krštenju dečkića, sina Mare i Matije Markočić, u crkvi svete Marije, malološinske župne crkve, je iz 1680. godine.

One such record of a baptized boy, the son of Mare and Matija Markočić, in the Church of St. Mary, a parish church in Mali Lošinj, dates from the year 1680.

«1680 miseca nov(e)nbra dan 8 kada se rodi sin
Maretin Matia Markočića a karseti s(e) na 10
nov(e)nbra i karstih ea do(n) Franic Marketic
plovana a to karestih u crikevi s(vet)e Marij(e) kum
bi paro(n) Mati Mori(n) a kuma Mara žena
pokojnoga Matia Garžana otac Matij Marekočić a
mati Mara žena negova.»



Naslovna strana 2. notarskog
protokola Ivana Božičevića/
*Front page of the 2nd Notary
Protocol of Ivan Božičević*

Glagoljski protokoli velološinskih notara Mikule Krstinića i Ivana Božičevića jedini su glagoljski notarski protokoli koji su sačuvani iz **Velog Lošinja**.

Sam protokol je uvodni dio svake privatno - pravne isprave, a sastojao se od invokacije (zaziv Božjeg imena), datacije nakon koje slijedi sama bit stvari putem „formule“. Osim nje slijedi dispozicija s naracijom, težištem pravnog čina. Na kraju isprave je potpis notara. Od takvih se dokumenata sastavljao notarski registar različitih kategorija isprava: privatne isprave u užem smislu tj. instrumenti, oporuke, notarski zapisnici ili brevijari, note i inventari.

Protokol Mikule Krstinića je formata 34x11.5 centimetara i sadrži sto i tri lista (dva početna lista nedostaju). Mikula Krstinić je za protokol upotrijebio već rabljeni uvezak koji je u 18. stoljeću umetnut u meke korice. Nepoznato je tko je napisao naslov na talijanskom jeziku na tim koricama.

*The only Glagolitic records from Veli Lošinj that have been preserved are the notary protocols of the notaries Mikula Krstinić and Ivan Božičević from **Veli Lošinj**.*

The Protocol itself is the introductory part of every private-legal document, and consists of an invocation (the invoke of God's name) and a dating after which the very essence of the writing follows through the "formula". This is followed by a disposition with a narration, the focus of the legal act. In the end of the document there is a signature of the notary. These kinds of documents constitute the notary register of different categories of documents: private documents in a narrow sense i.e. instrumentum, testaments, notary records or breviaries, notes and inventories.

The format of the Protocol of Mikula Krstinić is 34x11.5 cm and contains 103 pages (the first two are missing). Mikula Krstinić used for the protocol an already used binding, which was enveloped into a soft cover in the 18th century. The author of the title, which was written in Italian, remains unknown.

U protokolu nalazimo upisane bilješke dvojice notara Mikole Krstinića i njegovog sinovca Žuvana Krstinića. Ukupno je sto devedeset i jedna imbrevijatura datirana od 1564. do 1616. godine, od kojih je većinu napisao Mikula Krstinić. Oni su ujedno upisivali glagoljicom knjige krštenih i vjenčanih.

Protokol Ivana Božičevića sastavljen je od deset manjih svezaka formata 30.5 x 20.7 centimetara. Svesci su naknadno uvezani u meke korice i ponovno im je upisan talijanski naslov. Sastoji se od sto devedeset i tri lista, od kojih nekoliko nedostaje. Njegove najranije bilješke povezuju se s 1593. godinom, a protokol započinje pisati 1601. godine.

Nižu se različite notarske isprave.

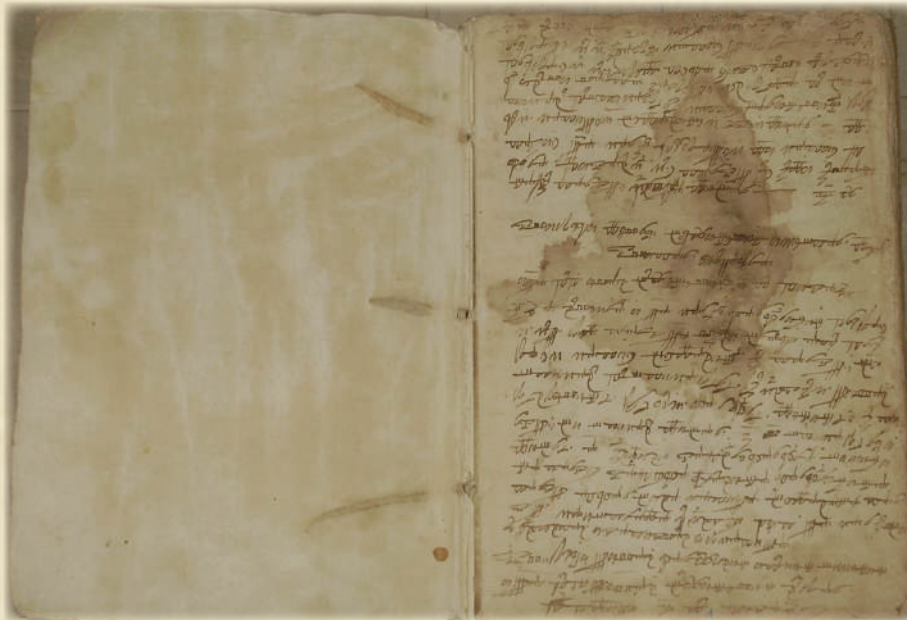
Prva je iz 1601. godine sastavljena na blagdan Svih svetih za Peru Škrivanića koji prodaje ovce Tomiću Magličiću po 12 „soldina“.

In that protocol we can find inserted notes of two notaries– Mikola Krstinić and his nephew Žuvan Krstinić. There are altogether 191 imbreviatures dating from 1564 to 1616, which were mostly written by Mikula Krstinić. They also wrote books of baptism and marriage in Glagolitic script.

The protocol of Ivan Božičević consists of 10 smaller volumes with the format 30.5x 20.7 cm. The volumes were subsequently bound into a soft cover and an Italian title was added. It includes 193 pages, some of which are missing. Božičević's earliest notes are associated with the year 1596, whereas his Protocol was started in 1601.

Various notary documents are included.

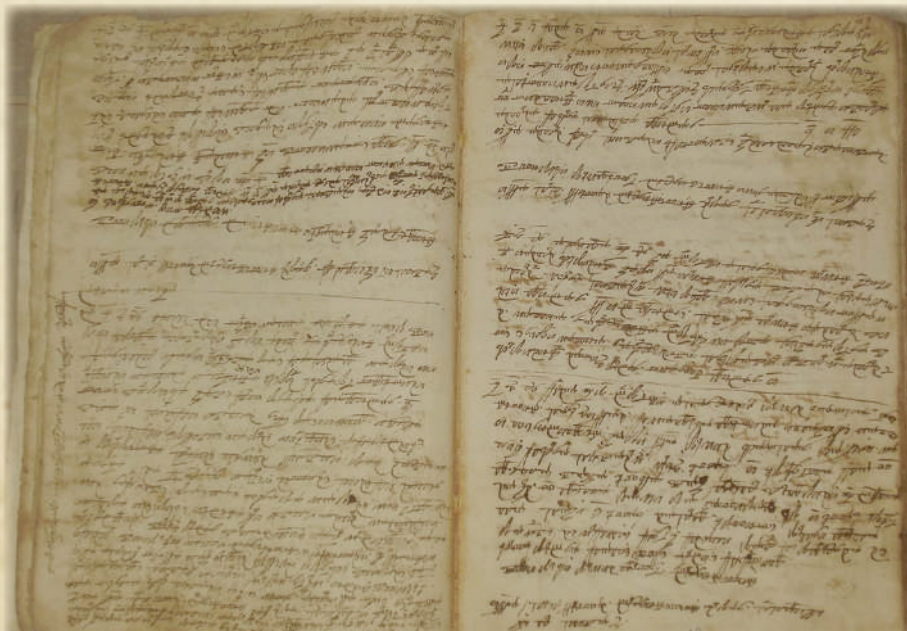
The first one dates from 1601, written on the All Saints Day for Pero Škrivanić, who sold sheep to Tomić Magličić for 12 "soldins".



Veli Lošinj, Ugovor o prodaji ovaca, Protokol Ivana Božičevića (1601.)/
Veli Lošinj, Contract of the sale of sheep Protocol of Ivan Božičević (1601)

O ženidbi Jurja Šišića iz Silbe i Margarite, kćeri Šimuna Neretve, s točnim popisom „šprate“– miraza (a puno je donijela i robe i novca) piše u spisu iz 1603. godine.

A record from 1603 is about the wedding of Juraj Šišić from Silba and Margarita, the daughter of Šimun Neretva with a thorough list of the so - called "šprahta"- dowry (and she brought a lot of goods and money).



Veli Lošinj, Ugovor o prodaji ovaca, Protokol Ivana Božičevića (1601.)/
Veli Lošinj, Contract of the sale of sheep Protocol of Ivan Božičević (1601)

Jakov Gladilić i Anton Budinić dogovorili su se o razmjeni neke zemlje i kuće. Suci su bili Martin Budinić i Matij Baričević, svjedoci Martin Stuparić i Šimun Lečić, „nodar publikli“ pop Jivan Božičević u studenome zabilježio.

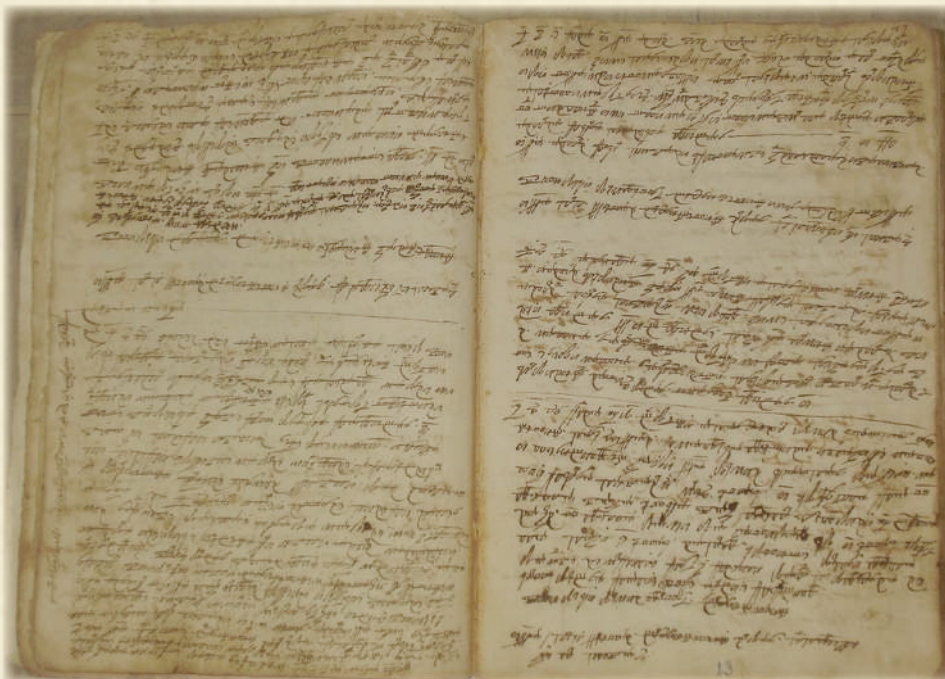
Jakov Gladilić and Anton Budinić agreed to exchange some land and a house. The judges were Martin Budinić and Matij Baričević, the witnesses Martin Stuparić and Šimun Lečić, the “nodar publikli” was Fr Jivan Božičević. It was written in November.

Pero Škrivanić oporučno većinu svojih dobara ostavlja svojoj supruzi koju na brigu povjerava kćeri Antoniji, a sinu Matiji čamac i ribarske mreže godine 1628.

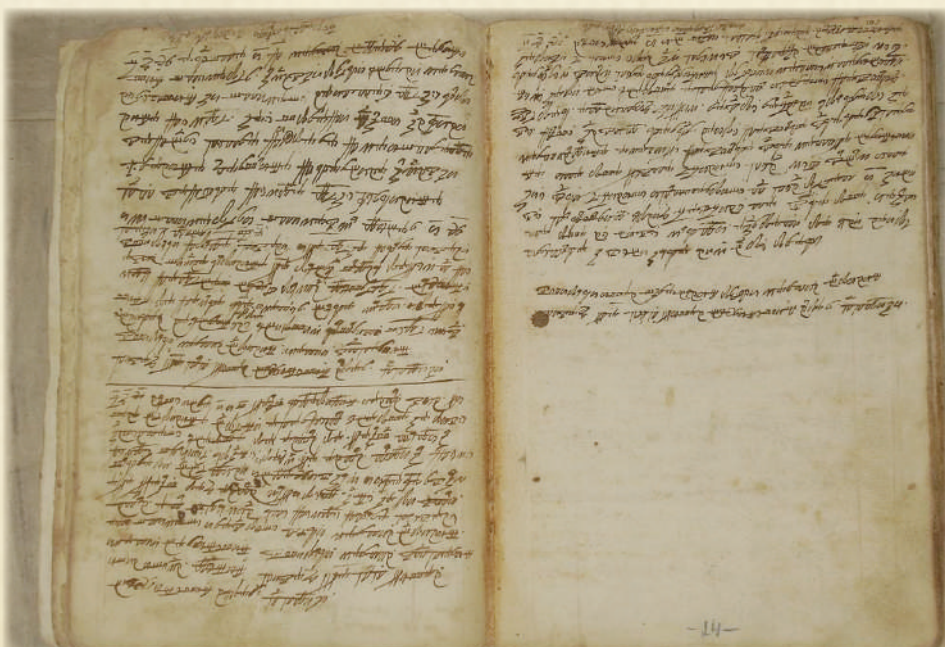
Pero Škrivanić leaves trough his testament most of his property to his wife, which he entrusts to his daughter Antonija to care for her, while he leaves his son Matija a boat and all his fishing nets (1628).

Matija Marčetić je za 27 libara prodala komad zemlje, koji je dobila od oca, Antiću Kožuliću u rujnu 1634. godine.

Matija Marčetić sold for 27 libars a part of the land she received from her father Antić Kožulić in September 1634.

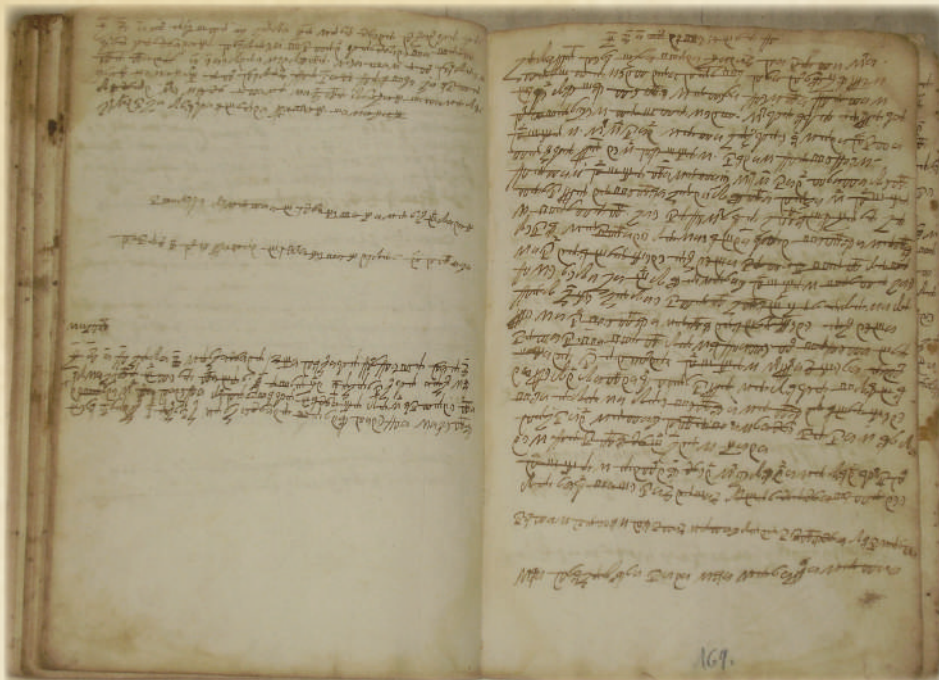


Veli Lošinj, Protokol I. Božičevića (1603.), popis miraza koji je donijela udajom Margarita Neretva/ Veli Lošinj, Protocol of Ivan Božičević (1603), List of the dowry brought by marriage of Margarita Neretva

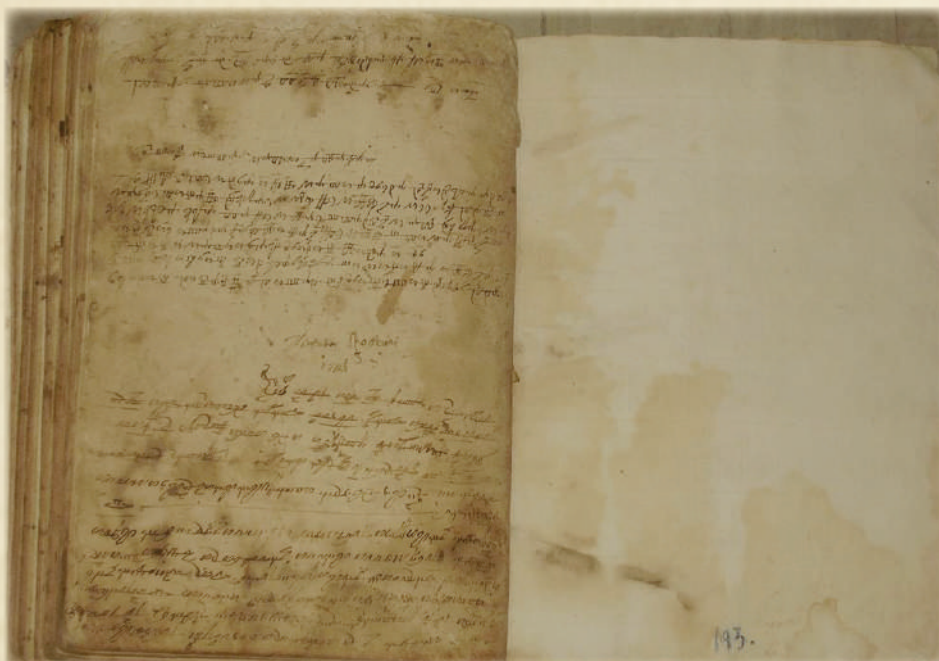


Veli Lošinj, Dokument o zamjeni zemlje i kuće u Protokolu I. Božičevića/ Veli Lošinj, Document about the exchange of land and house in the Protocol of Ivan Božičević





Veli Lošinj, Dokument o zamjeni zemlje i kuće u Protokolu I. Božičevića/
Veli Lošinj, Document about the exchange of land and house in the Protocol of Ivan Božičević



Veli Lošinj, Kupoprodajni ugovor iz Protokola I. Božičevića (1634.)/
Veli Lošinj, Sale Contract from the Protocol of I. Božičević (1634)

Matija Božičević je posljednji notar glagoljaš u Velom Lošinju.
Jedna knjiga protokola čuva se u župnom uredu župe Veli Lošinj (Knjiga II), a druga je u privatnom vlasništvu obitelji Bussanich (Knjiga I).

*Matija Božičević is the last Glagolitic notary in Veli Lošinj.
One of the books from the Protocol is kept in the Parish office of Veli Lošinj (Book II), while the other is privately owned by the family Bussanich.*

Glagoljica je hrvatsko nacionalno pismo na kojem su nastajali rukopisi u rasponu preko tisuću godina. Ona je neprolazan biljeg hrvatske kulture čija je svrha bila biti i ostati svoj usprkos povijesnim okolnostima. Posljednji glagoljaš koji se održao na našim otocima (i u dvadesetom stoljeću) bio je pop Frane Krivičić iz Valuna.

Glagoljski natpisi su uz rukopise i tiskane knjige dio kulture našega otoka. Oni su se, kako piše akademik Branko Fučić: "stoljećima splitali oko crkve i liturgije i oko životnih putova crkvenih ljudi, ali su se podjednako provlačili kroz krivudave uličice ladanjskih gradića pa zalazili i u intimitet privatnih kuća penjući se nad kućne nadvratnike ili silazeći sve do kamenica za maslinovo ulje u konobama, ili pak do obitavališta mrtvih u rakama pod crkvenim podom ili do seoskih groblja koja u otvorenom krajoliku druguju s vinogradima, oranicama, pasištima i gdje se miris tamjana iz kadionica miješa s vonjem stajskog gnoja i zrelih plodina".

The Glagolitic script is the Croatian national script in which many hand-written documents were written in, in a range of over a thousand years. This script is an imperishable landmark of the Croatian culture, whose purpose was to remain unique in spite of all the historical circumstances. The last Glagolitic priest who lived on these islands was Fr Frane Krivičić from Valun.

The Glagolitic inscriptions, together with the hand-written documents, are part of our islands' culture. According to the academic Branko Fučić, "they were always milling around church and liturgy, as well as the life paths of religious people, but they were also wriggling their way through the winding streets of small rustic towns sneaking into the intimacy of private homes, climbing over the house lintels and descending to the stone vessels for olive oil in the cellars or to the abode of the dead in the holes beneath the floor of the church or at the rural graveyards, which are, spreading into the open landscape, accompanied with vineyards, fields and pastures and where the scent of incense is blending with the scent of manure and ripe berries".

Mislimo da se danas s lakoćom odričemo mnogih naših kulturnih i nacionalnih vrednota jer mnoge nismo stvarno ni upoznali. Glagoljski tekstovi svjedoče dušu svoga vremena kada je breme života bilo teško, a slatko, marljivost mjerilo dobiti. Oni čuvaju u sebi ono što prva slova glagoljice i znače:

Azb, buky, vede, glagoljo, dobre, jestb, živêti, zelo, zemlji...

„ Ja slova znajući govorim: dobro je živjeti veoma na zemlji.“

We think that today we are giving up a lot of our cultural and national values too easily because we haven't even got to know them. The Glagolitic texts are witnesses of the soul of their time when the burden of life was tough, but sweet and diligence the measure of profit. They keep in themselves what the first letters of the Glagolitic alphabet stand for:

Azb, buky, vede, glagoljo, dobre, jestb, živêti, zelo, zemlji...

“I, knowing the letters, say: it is very good to live on Earth”.



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