

Vesna Badurina Stipčević

The Croatian Glagolitic Bible. The State of the Research*

1. *Introduction*

This article explores the concept of the Croatian Glagolitic Bible beginning with archival data¹ and gives a chronological overview of the literary-historical and textological research of Croatian Glagolitic texts. It also presents the state of research today and cites critical and facsimile editions of Croatian Glagolitic Biblical books.

2. *The Slavonic Translation of the Bible*

The Old Church Slavonic translation of the Bible, compiled by the brothers Constantine-Cyril and Methodius of Thessalonica for the needs of the Slavic liturgy in Moravia², has not survived in its original form, but a significant part of it can be reconstructed based on texts that remained very similar to it (Mareš 1999). By studying Glagolitic and Cyrillic biblical texts, many paleo-Slavists have striven to determine Cyril and Methodius's archetype of the Slavic Bible.

From the thirteenth century on, beginning with the decrees of Pope Innocent IV (1248 and 1252) that sanctioned their use, the Glagolitic script and Church Slavonic became increasingly more connected to the rituals and customs of the Western Church:

Through its Glagolitic script and its texts, Croatian Cyrillo-Methodian literary culture has common roots with Moravian Cyrillo-Methodian culture, and in its oldest stratum it shows that it belonged to a western community of Slavic literatures that included Moravia, Pannonia, Croatia, and Bohemia, and which continued until the eleventh century (Petrović 1988: 49)³.

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¹ I have also written on this topic in Croatian. See Bibliography.

² As we find out from *Žitja Metodijeva*, for the purposes of the Slavic liturgy, Methodius translated the entire Bible from the Greek, with the exception of the books of the Maccabees: "First of all, he chose from among his pupils three priests, skilled scribes who could write quickly, and in a short time he had translated all books of the Scriptures except Maccabees, from Greek into Slavic – in six months . . . But before that, he had translated with the Philosopher only the Psalter, the Gospels, and Acts of the Apostles . . ." (cf. Bratulić 1985: 115).

³ Cf. Grabar 1986.

While many medieval Latin Bibles have been preserved and discovered in Croatian monastic libraries and in parish archives (Hercigonja 2006: 46-57; 197-206), no Croatian Glagolitic Bible in the form of a complete codex has been confirmed. Still, some archival data do point to its former existence. The earliest record that could indicate the existence of a Glagolitic Bible is an inventory of the legacy of the Zadar merchant Damjan, dated 1380, which mentions *Item una Biblia in slavica lingua pignorata per ducatis duobus auri* (Runje 1988: 453-457). More data, however, exist on the so-called Omišalj Bible. In the oldest Croatian Glagolitic missal, Vatican codex Illirico 4 (early 14th century, Roma, Biblioteca Apostolica Vaticana, sign. Borg. illir. 4.), a note written in Glagolitic in 1475 mentions that, upon the command of Knez Ivan, the citizens of Omišalj (on the island of Krk) sent, among other things, one Bible (Štefanić 1960: 21). In the same missal, a Bible is mentioned in a note dated 1480 (Štefanić 1960: 21) and after that in the report of the bishop's visitation of 1590 (*Biblia in carattere schiavo in carta bergamena in foglio*), as well as in the records of later visitations, in 1579 and 1609 (Štefanić 1971: 27). Štefanić also links the Omišalj Fragment of the Apostles (13th/14th century, Krk, Archives of the former Old Church Slavonic Academy, without sign.) to the above-mentioned clues about the existence of a Bible in Omišalj (Štefanić 1960: 200). Finally, a Glagolitic Bible is also mentioned in Beli, on the island of Cres, in a record dated 1480, as well as in a church inventory list dated 1624 (*Una Biblia in schiavo in bergamina mal in color et mancante di molte carte*) (Štefanić 1952: 52).

The existence of a Glagolitic Bible is also corroborated by a Croatian Protestant biblical translation (Jembrih 1999). It is well known that, when translating the Holy Scriptures into Croatian, they sought a Glagolitic translation that could serve as a model. They were apparently looking for the Bible of Count Bernardin Frankopan, which was probably completed in 1521, but they never found it (Vojnović 2006: 143-146). Later, Stipan Konzul and Antun Dalmatin and their collaborators, mostly Glagolitic priests from Istria, prepared and published the New Testament in two parts (in 1562 and 1563) in Urach, near Tübingen, and intended eventually to print the entire Bible (Jembrih 2007: 46). Recent research has shown that, in their work, they relied upon biblical texts in Glagolitic liturgical books.

In addition, the commentary of Giovanni Battista Palatino, one of the most prominent calligraphers of the sixteenth century, also makes reference to a Glagolitic Bible. In his calligraphic manual (*Libro nel qual s'insegna a scrivere ogni sorte lettera antica et moderna di qualunque Natione con le sue regole et misure et essempli [...] riveduto nuovamente et corretto dal proprio autore con la giunta di quindici Tavole bellissime*, Antonio Blado, Roma 1545), next to a table of the Glagolitic alphabet, he notes that "gli Illirici Popoli ò verò Schiavoni" have missals, breviaries, services of Our Lady, and also a Bible, all written in the vernacular ("...et hanno Messali, Breviarij, et officij della nostra Donna, et anco la Biblija", Hercigonja 2006: 28-29).

3. *Glagolitic Biblical Translations*

Although no Croatian Glagolitic Bible has survived as a complete book, Glagolitic biblical translations have been preserved and can be found in liturgical books, breviaries,

and missals. As Josip Vajs pointed out (Vajs 1910a: CVII-CVIII), some thirty breviaries and more than twenty missals, both handwritten and printed, dating back to the period from the thirteenth until the mid-sixteenth century, as well as a considerable number of fragments, contain about one-half of the original text of the Bible. All together, the Glagolitic textual biblical corpus includes 600 out of a total of 1,320 chapters of the Bible. Half of this corpus, 380 chapters, is based upon the Greek Septuagint translation, while the rest of the readings follow the text of the Latin Vulgate. Biblical readings in Glagolitic missals and breviaries vary in terms of the content and length of their texts. Breviaries contain considerably more biblical text than the missals, as they include readings from the Old Testament, while the missals generally contain only texts from the four Gospels and the Acts of the Apostles (Nazor 1986, 1998, Tandarić 1993, Bakmaz 2004, 2010).

Many of our questions about the Glagolitic Bible will most likely remain unanswered. Perhaps the very reason why the Glagolitic Bible was not preserved was that many biblical texts recorded almost in their entirety formed an integral part of the reformed Glagolitic missals and breviaries, as is stressed by Hercigonja (1975: 82-84):

That biblical texts, often complete – or almost complete – books [of the Bible], as well as the other texts of the Cyrillo-Methodian liturgical repertory, were among the contents of plenary missals and breviaries reformed *according to the law of the Roman court* is at least partially explained by the fact that no Bible was preserved in Croatian Glagolitic literature of the Middle Ages, even though during earlier phases of development it was surely one of the books used by Croatian Glagolitic priests.

We also cannot claim with certainty that the biblical translations in liturgical books were identical to the texts of the Glagolitic Bible. It is clear, however, that the considerable corpus that has been preserved in Glagolitic books offers the possibility of reconstructing the Croatian Glagolitic biblical translation. Through textological analysis of both the books of the Old Testament found in breviaries as well as the Gospel readings found in missals, through comparison with the Greek and Latin sources of the books of the Bible, and through the publishing of critical publications, it will be possible to reconstruct to a certain degree the Croatian Glagolitic Bible.

Such research has been going on for more than one hundred years already, and in that period, many biblical books have been studied and published in critical editions. Already in the mid-nineteenth century, Pavel Jozef Šafařík published many texts taken from Croatian Glagolitic liturgical books (Šafařík 1853). At the same time, Ivan Berčić, a priest from Zadar, began collecting and publishing Glagolitic biblical texts. He published, in the Glagolitic script, five books of Scriptural excerpts from some twenty breviaries and missals (Berčić 1864-1871).

But it was the above mentioned Josip Vajs whose brainchild it was to systematically and thoroughly publish all the Glagolitic biblical texts. In the series *Analecta Sacrae Scripturae ex antiquioribus codicibus glagoliticis*, put out by the Old Church Slavonic Academy in Krk, Vajs published nine volumes of Glagolitic books of the Old Testament: Job (Vajs 1903), Ruth (Vajs 1905a), Ecclesiastes (1905b), the so-called Minor Prophets (Vajs 1908, 1910b, 1912, 1913,

1915), and the complete book of Psalms (1916). All of the texts from the minor prophets were taken from the Breviary of Vid of Omišalj of 1396 (Wien, Österreichische Bibliothek, sign. Cod. slav. 3), which Vajs had selected because of its complete readings and the archaicness of its language and translation⁴. Vajs found textologically similar texts in both the fourteenth-century Second Vrbnik Breviary (Vrbnik, Parish Rectory, without sign.) and the Draguč Breviary of 1407 (Zagreb, Archives of the Croatian Academy of Sciences and Arts, sign. III b 25). Vajs emphasized that Croatian Glagolitic literacy certainly had a complete translation of all the books of the minor prophets, as well. In his studies, he stressed the great value of Croatian Glagolitic books for the textological study of the Old Church Slavonic Bible, emphasizing that Croatian Glagolitic biblical excerpts indicate the path to the oldest recension of the Slavic translation. Using the text of Croatian Glagolitic liturgical books, he attempted to reconstruct even the Old Church Slavonic translation of the Bible.

After the Second World War, the philologist Josip Hamm, gave new encouragement for the publishing of Glagolitic biblical readings (Badurina Stipčević 2007). In particular, he advocated the study of biblical translations that originated in the Croatian Glagolitic region based upon Latin biblical models (*Vetus Latina* and St. Jerome's Vulgate), which were mostly translations of the deuterocanonical books 1 and 2 Maccabees, Esther, Tobit, Judith, Wisdom, and Ecclesiastes. In his opinion, thorough research of the entire corpus of these newly created biblical versions should be carried out, including philological, textological, and stylistic studies (Hamm 1958: 125). In his own philological and critical treatise on the Song of Songs, Hamm stressed the stylistic value of the Glagolitic text (Hamm 1957). Hamm best showed how Glagolitic biblical texts should be published in a thorough study of the book of Judith in Glagolitic breviaries (Hamm 1958). In that work, he compared sixteen readings in terms of textual length and type of breviary, and he attempted to determine their filiative relations. He classified the full reading of Judith into two filiation groups: one group included the First Vrbnik Breviary (13th-14th c., Vrbnik, Parish Rectory, without sign.), the Second Vrbnik Breviary (14th c.), the Breviary of Vid of Omišalj, and the Second Novi Breviary of 1495 (Novi Vinodolski, Parish Rectory, without sign.), while the other group was represented by Vatican Breviary 5 (14th c., Roma, Biblioteca Apostolica Vaticana, sign. Borg. illir. 5), the Moscow Breviary of 1442/1443 (Moskva, Rossijskaja gosudarstvennaja biblioteka, Sobr. Sevast'janova, sign. Fond 270, 51), and the First Novi Breviary (Novi Vinodolski, Parish Rectory, without sign.). Based on Hamm's textological principles regarding the publishing of biblical texts, especially those found in breviaries, numerous subsequent studies have been encouraged and carried out.

4. *Critical Surveys and Editions of Glagolitic Texts*

Today, many Croatian Glagolitic Old and New Testament books have been described in monographs and published in critical editions (Čermák 2004). Thus, it has been found,

⁴ On this breviary, cf. Fučić 1996.

for example, that the book of the Prophet Jonah appears in two different versions in Croatian Glagolitic breviaries (Ribarova 1987). The older version, which appears in the Breviary of Vid of Omišalj, the Second Vrbnik Breviary, the First Novi Breviary, and the Draguč Breviary, is directly associated with a *parimejnik* translation and a Greek source text. The younger version, which conforms to the text of the Vulgate, is found in ten breviaries, the longest texts being in Vatican Breviary 5, the Moscow Breviary, and the Second Beram Breviary (also known as the Second Ljubljana Breviary), from the fifteenth century (Ljubljana, National and University Library, sign. Ms 163). All of these breviary texts have been published in critical editions. The first three chapters of Jonah also appear in Glagolitic missals, but in a differently formed translation.

In addition to Ecclesiastes and the Song of Songs⁵, other Biblical books of Wisdom have also drawn the attention of scholars. It has been discovered, for example, that the Old Testament book of Wisdom – originally written in Greek – entered Glagolitic breviaries via the Latin version. It appeared as a six-chapter text in ten liturgical books, while only a few paragraphs of the book are found in each of the remaining twelve breviaries. In the critical edition of the Glagolitic book of Wisdom, the oldest version, found in the First Vrbnik Breviary, was chosen as the fundamental text (Miličić 1999).

The book of Job, which is very popular in Glagolitic literature, has also undergone critical analysis (Zaradija Kiš 1997). From this research, we have learned that almost all Glagolitic breviaries contain readings from Job, but that only two breviaries, Vatican Breviary 5 and the Moscow Breviary, contain the entire 42-chapter text. Twelve Glagolitic versions follow the Vulgate tradition, but in many places, traces of a direct translation from the Greek are also apparent. Seven texts were translated from the Greek translation of Job; all of them apparently were based on the text from one of the oldest breviaries, the First Vrbnik Breviary.

Croatian Glagolitic texts from the Wisdom Books, such as the texts of Job, follow two traditions. In the group of breviaries represented by the Breviary of Vid of Omišalj, one finds translations similar to *parimejnik* texts and their Greek source texts, while those in the group associated with Vatican Breviary 5 contain translations redacted according to Latin source texts (Vajs 1910a: 39-70; Čermák 2001; Mihaljević, Vlašić-Anić 2010).

The deuterocanonical books of the Maccabees are especially interesting because they were left out of the Cyrillo-Methodian Bible, yet they are included in Glagolitic books according to the liturgical patterns of the Western Church (Badurina Stipčević 2006, 2009). Twenty-two Glagolitic breviaries contain readings from 1 and 2 Maccabees. The length of the original biblical text is not confirmed in any Glagolitic codex, but the longest reading is found in five breviaries (the Second Vrbnik Breviary, Vatican Breviary 5, the Breviary of Vid of Omišalj, the Moscow Breviary, and the Second Novi Breviary). Croatian Glagolitic biblical texts are recognizably based upon two main translation models which differ in

⁵ Aside from the cited edition of the Song of Songs edited by Josip Hamm, see also Nazor 2009, and Nazor 2012.

terms of their lexical variants and in what was added or left out of the text. Those which adhere to the first model are the more archaic Krk-Istrian breviaries, including the Second Vrbnik Breviary and the Breviary of Vid of Omišalj, while those with texts based upon the second model are in the younger Zadar-Krbava group, such as Vatican Breviary 5, the Moscow Breviary, and, in part, the Second Novi Breviary. Studies have found that the source texts of the Croatian Glagolitic translations of the books of the Maccabees were very close to corrected codices of the thirteenth-century “Paris Bible”, which basically belonged to Alcuin’s redaction, one of the most well-known and widespread redactions of the Vulgate.

The Glagolitic texts from Esther are also in the group of younger biblical translations (Badurina Stipčević 2012). Readings from the book of Esther are found in 22 handwritten and printed breviaries. The longest readings are found in four breviaries, and by means of comparative textological analysis, two models for the Croatian Glagolitic translation of Esther have been identified. Longer texts in the breviaries of the Krk-Istria group, such as the Second Vrbnik Breviary, and the Breviary of Vid of Omišalj, would belong to the first model, while those based upon the second model would include longer texts in Vatican Breviary 5 and the Moscow Breviary from the Zadar-Krbava group of breviaries. The text from Esther in the Second Novi Breviary belongs to a transitional group, as it is a very good representative of both models, in addition to being a quality translation. The Latin sources of the Glagolitic translations of Esther were also closest to the codices of the thirteenth-century “Paris Bible”.

Research has also been carried out on the textological relations of the Croatian Glagolitic texts of the books of Ezekiel (Taseva 1992), Daniel (Petkov, Dimitrova 2004), Psalms (Šimić 2014), and Revelation (Jurić-Kappel 2004).

5. *Contemporary Editions of Glagolitic Biblical Texts*

Glagolitic biblical texts have also been presented and are accessible for study in several contemporary editions.

The complete texts from the all four Gospels and the Acts of the Apostles are contained in the following missal editions: the facsimile edition of Hrvoje’s Missal of 1404 (Istanbul, Topkapı Sarayı, without sign.), one of the most beautifully illuminated Glagolitic missals, is supplemented by an edition in Latin transliteration that also includes critically annotated texts from the Vatican codex Illirico 4 Missal, Novak’s Missal of 1368 (Wien, Österreichische Bibliothek, sign. Cod. slav. 8), and the Roč Missal of about 1420 (Wien, Österreichische Bibliothek, sign. Cod. slav. 4) (Štefanić *et al.* 1973). The New York Missal (New York, The Pierpont Morgan Library, M. 931) a fifteenth-century manuscript, was also published in facsimile as a critical edition (Birnbau, Rehder 1977; 1994). In addition, facsimile reprints of two Glagolitic incunabula have been made: the Glagolitic Missal of 1483 (Bošnjak *et al.* 1971) and the Senj Missal of 1494 (Moguš, Nazor 1994). A complete critical text of a Croatian Glagolitic evangeliary has also been prepared (Vrana 1975). There are also a Latin editions and facsimile reprints of the Passion of Christ from several

Glagolitic sources, such as the Passion according to Matthew from the Vatican codex Il-lirico 4 Missal, Hrvoje's Missal and Parčić's Missal of 1893, as well as the Passion according to Mark in the Paris codex Slave 73 of 1375 (Paris, Bibliothèque Nationale, sign. Slave 73) (Zaradija Kiš, Žagar 2014). Philological studies have concluded that the Passion according to Matthew from the Vatican's Missal Illirico 4 represents an older redaction, that the Passion in Hrvoje's Missal represents a more recent linguistic redaction, and that the influence of Assemani's evangelistary is apparent in the Passion of Parčić's Missal. The Passion in the Code Slave 73, which follows the Vulgate, nevertheless is also based upon an older missal tradition. The protestant Glagolitic New Testament of 1562/63 and the Cyrillic Glagolitic New Testament of 1563 have been published as reprints. A Latin script edition of the Protestant Glagolitic New Testament has also been prepared for publishing with an added glossary (Badurina Stipčević *et al.* 2013, 2015a).

Old Testament books are available in the following breviary editions: phototypic edition with Bibliography of Biblical Readings of the Second Novi Breviary (Pantelić, Nazor 1977) and reprint of the Incunabulum Breviary of 1491 (Bakmaz *et al.* 1991). The so-called Academy Breviary (Psalter) (HAZU III C12), a late-fourteenth-century Croatian Glagolitic manuscript, has recently been published in facsimile and in Latin script, together with linguistic analysis (Šimić 2014). An interdisciplinary study of the fifteenth-century Second Beram (or Second Ljubljana) Breviary is currently under way at the Scientific Centre of Excellence for Croatian Glagolitism (Old Church Slavonic Institute in Zagreb) and will soon produce both a printed and a digital edition (Badurina Stipčević *et al.* 2015b). Research is also being carried out on the Second Vrbnik Breviary, which will soon be published in a Latin-script edition (Mihaljević 2015).

For many years, the Old Church Slavonic Institute has also been home to the project Bibliography of Biblical Readings, which was originally compiled in the form of a card catalogue, but which has in recent years been undergoing digitalization on the institute's intranet (Radošević, Magdić 2009, Čunčić 2010, Magdić 2015).

6. *The Croatian Glagolitic Bible*

Although the corpus will not give us a complete picture of the Croatian Glagolitic Bible until it has been completed, certain conclusions can already be made based upon studies that have been published. While Nazor (1986, 1998) gives an overview of biblical readings in Glagolitic liturgical books relying on the works of Vajs, Bakmaz (2004, 2010) has broadened the bibliographical treatment of biblical readings and other, still undescribed and newly discovered breviaries and missals. Furthermore, new contributions to the reconstruction of the Croatian Glagolitic Bible can be found in the works of Čunčić (2010) and Badurina Stipčević (2010, 2012). The following books of the Bible have been translated either completely or almost completely and preserved in breviaries and missals: the Psalter (all 150 psalms), Ecclesiastes (12 chapters), Song of Songs (7 of 8 chapters), Ruth (4), Tobit (14), Judith (16), Job (42), minor prophets – Joel (3), Obadiah (1), Jonah (4),

Nahum (2 of 3), Habakkuk (2 of 3), Zephaniah (2 of 3), Haggai (2) – all four Gospels, Paul's Epistle to the Romans (16), 1 Corinthians (9 of 13), Galatians (6), the epistles 2 Peter, 1, 2, and 3 John, Jude, and Revelation.

A significant amount of the text consists of the Glagolitic translations of Esther (7 of 16), 1 (5 of 16) and 2 Maccabees (5 of 15), Proverbs (6 of 19), Wisdom (6 of 19), and Isaiah (20 of 66).

The following books are represented with much fewer biblical chapters than the sources: Genesis (15 of 50), Exodus (5 of 40), 1 (3 of 31) and 2 Samuel (3 of 24), 1 (1 of 22) and 2 Kings (2 of 25), Sirach (6 of 51), Jeremiah 9 of 52), Ezekiel (4 of 48), Daniel (5 of 14), Hosea (4 of 14), Amos (4 of 9), Micah (4 of 7), Zechariah (4 of 14), Acts of the Apostles (7 of 28), and the epistles James (3 of 5) and 1 Peter (3 of 5). Translations of some books of the Bible are missing in Croatian Glagolitic literary monuments, and so are translations of historical writings, such as Joshua, Judges, Chronicles, Ezra, and Nehemiah, as well as translations of the epistles of Paul to the Ephesians, 1 Timothy, and Philemon.

The Croatian Glagolitic biblical translation is not uniform; it originates from various periods of time and a variety textual sources⁶. In terms of textual characteristics, Croatian Glagolitic biblical readings adhere to the Cyrillo-Methodian translation of the Bible, while in part they are new translations done according to younger Latin liturgical patterns. Thus, the Psalms, Gospels, and Acts of the Apostles textologically originate from the Cyrillo-Methodian period, and their fundamental model was the Greek Septuagint. However, the Old Church Slavonic Gospel pericopes in Croatian Glagolitic missals were systematically adapted to the Latin text of the Vulgate quite early, beginning in the twelfth century (Reinhart 1990a, 1990b). Besides the inherited biblical translations, there are also translations that were made in the Croatian Glagolitic region. The deuterocanonical books of the Bible, such as the books of the Maccabees, Esther, Tobias, Judith, Wisdom, and Ecclesiastes, were translated during the Middle Ages based on Latin biblical models (*Vetus Latina* and Jerome's Vulgate) (Badurina Stipčević 1995-96, 2006, 2009, 2012). What is especially interesting is that for some biblical texts (Minor Prophets, Jonah, Job, and Proverbs), there are two versions, an older version similar to the *parimejnik* texts of Greek provenance, and a younger version translated from or redacted according to the Vulgate.

An essential stylistic characteristic of Old Church Slavonic and Croatian Glagolitic biblical translations is that they exhibit an obvious textological dependence on both Greek and Latin models. This textological dependence is the result of *ad verbum* translation and the adoption of both Greek and Latin syntactic constructions (nominative, dative, and accusative with infinitive; ablative absolute; and participial forms). Translators considered the text of the Bible to be "holy" text, in which they were not allowed to willingly intervene, but were rather supposed to translate the text into their own linguistic system.

⁶ Cf. the following articles: *Sveto Pismo u hrvatskoglagojskim liturgijskim kodeksima*, *Vrani-no izdanje najstarijeg hrvatskoglagojskoga evanđelistara*, *Neke osobitosti hrvatskoglagojskog prijevoda Evanđelja*, and *Hrvatskoglagojski Apostol između Istoka i Zapada*, in: Tandarić 1993.

For this reason, such literal translating did not necessarily predict a lower-quality translation. Although translators carefully followed the Greek or Latin word order, they created linguistically expressive biblical translations using rich vocabulary, good word choice, and stylistic nuance. Many characteristics of biblical style, such as a variety of parallelisms, stylistic repetition, unusual word order, circularity of expression, affective expressions, and wordplay, found their expression in both the Slavic and the Croatian Glagolitic biblical translations (Badurina Stipčević 2006, 2009, 2012).

7. Conclusions

In 1988 the Bible Commission was founded by the International Committee of Slavists. *Biblia Slavica*, a series of representative facsimile and critical editions of Slavic Bibles, published the first printed version of Bartol Kašić's Croatian translation of the Bible (Rothe, Hannick 1999-2000). Also published recently are two extensive Slavistic bibliographies of studies about the Old and New Testament (Thomson 1998, Garzaniti 2001), which have significantly improved our knowledge of the Slavic Bible and brought the state of this research closer to the level of knowledge enjoyed by other branches of Biblical Studies. This is an opportunity for us to emphasize that Croatian Biblical scholarship has been successfully integrated into scholarship of the Slavic Bible and that critical editions of Croatian Glagolitic Biblical books are inevitably cited in the above-mentioned works and bibliographies.

Manuscripts

Academy Breviary:	Zagreb, Archives of Croatian Academy of Sciences and Arts, sign. HAZU III C12. See: Šimić 2014.
Breviary of Vid of Omišalj:	Wien, Österreichische Bibliothek, sign. Cod. slav. 3.
Cyrillic New Testament of 1563:	See: Jembrih 2008.
Draguč Breviary:	Zagreb, Archives of Croatian Academy of Sciences and Arts, sign. HAZU III b25.
First Novi Breviary:	Novi Vinodolski, Parish Rectory, without sign.
First Vrbnik Breviary:	Vrbnik (insel Krk), Parish Rectory, without sign. See: Vajs 1910a.
Glagolitic New Testament of 1562/1563:	See: Jembrih 2007; Badurina Stipčević <i>et al.</i> 2013, 2015a.
Hrvoje's Missal:	Istanbul, Topkapı Sarayı, without sign. See: Štefanić <i>et al.</i> 1973.
Incunabulum Breviary of 1491:	See: Bakmaz <i>et al.</i> 1991.
Missal of 1483:	See: Bošnjak <i>et al.</i> 1971.

Moscow Breviary:	Moskva, Rossijskaja gosudarstvennaja biblioteka, So-branie Sevast'janova, sign. Fond 270, 51.
New York Missal:	New York, The Pierpont Morgan Library, M. 931. See: Birnbaum, Rehder 1977; Birnbaum, Rehder 1994.
Novak's Missal:	Wien, Österreichische Bibliothek, sign. Cod. slav. 8. See: Štefanić <i>et al.</i> 1973.
Omišalj Fragment of the Apostles:	Krk, Archives of the former Old Church Slavonic Academy, without sign.
Paris Miscellany Slave 73:	Paris, Bibliothèque Nationale, sign. Slave 73.
Roč Missal:	Wien, Österreichische Bibliothek, sign. Cod. slav. 4. See: Štefanić <i>et al.</i> 1973.
Second Beram Breviary:	Ljubljana, National and University Library, sign. Ms 163. See: Badurina Stipčević <i>et al.</i> 2015b.
Second Novi Breviary:	Novi Vinodolski, Parish Rectory, without sign. See: Pantelić, Nazor 1977.
Second Vrbnik Breviary:	Vrbnik (insel Krk), Parish Rectory, without sign.
Senj Missal of 1494:	See: Moguš, Nazor 1994.
Vatican Breviary 5:	Roma, Biblioteca Apostolica Vaticana, sign. Borg. il-lir. 5.
Vatican codex Illirico 4 Missal:	Roma, Biblioteca Apostolica Vaticana, sign. Borg. il-lir. 4; See: Štefanić <i>et al.</i> 1973.

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Abstract

Vesna Badurina Stipčević
The Croatian Glagolitic Bible. The State of the Research

The medieval Croatian Glagolitic Bible has not been preserved in the form of a complete codex. Its existence, however, is indicated by archival data and extensive biblical readings found in Glagolitic missals and breviaries that enable us to reconstruct the Croatian Glagolitic Bible. Based on the current state of research, one can conclude that the Croatian Glagolitic biblical translation was not uniform, that it originated from various periods of time and from various different textual sources. It partly consists of biblical readings that adhere to the Cyrillo-Methodian translation of the Bible and partly of new translations that follow younger, Latin liturgical patterns. Croatian Glagolitic biblical translations are also interesting for the study of the continuity of the *parimejnik* tradition, as well as for the literary and linguistic study of the Croatian biblical tradition. The article includes a descriptive overview of the relevant textological research on Croatian Glagolitic biblical translations and the corpus for the reconstruction of the Croatian Glagolitic Bible.

Keywords

Bible; Croatian Glagolitic Literature; Slavic Biblical Translations.