Per Ambrosiani

Slavic alphabets and languages in publications
by the *Propaganda Fide* during the 17th and 18th centuries

Abstract

The paper discusses the Glagolitic, Cyrillic, and Latin orthographies of the Slavic books published by the Sacra Congregatio de Propaganda Fide in Rome during the seventeenth and eighteenth centuries. Through a comparison of eight versions of the Slavic text of the Apostles' Creed, the specific features of the respective orthographies are analysed in a chronological perspective. In addition, cross-scriptal comparisons of three editions of Robert Bellarmine's *Nauk karstjanski kratak* (published in the Glagolitic alphabet in 1628, in the Cyrillic alphabet in 1629, and in the Latin alphabet in 1633) and of the parallel Glagolitic and Cyrillic texts of Matej Karaman's biscriptal *Bukvar* (1753) are made. As the analysis shows, all texts exhibit a clear development from orthographies reflecting Central South Slavonic linguistic features to orthographies that show influence of East Slavic orthographic models. These tendencies are most pronounced in the Glagolitic and Cyrillic texts, whereas the orthography of the Latin-script texts seems to be more stable.

The article includes as an appendix a preliminary check-list of Slavonic books published by the Propaganda Fide during the period 1627–1791.

Keywords: Propaganda Fide, Glagolitic, Cyrillic and Latin alphabets; intrascript studies; Robert Bellarmine; Matej Karaman

1. Introduction

The publishing by the Sacra Congregatio de Propaganda Fide of works in Slavic languages is well known.[1] Starting in the 1620:s, the publishing of Slavic books expanded, and during the period 1627–1791 approximately forty Slavic titles in both Glagolitic, Cyrillic, and Latin[2] letters were published. Books printed in different scripts were intended for

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[1] The Sacra Congregatio de Propaganda Fide was founded in 1622, and printed both religious works and grammars, dictionaries, and primers in Latin, Greek, Arabic, Armenian, Japanese, and other languages, see Henkel (1971: 335, 346f; 1977: 9–35).

[2] Following Bunčić et al. (2016: 24), I will use the term Latin script, letters, alphabet, etc., for what is sometimes also called the "Roman" alphabet.

different audiences within the Slavic-speaking world, and there are several cases where a more or less identical text is printed in more than one script, either in separate titles published in separate years, or in the same title.[3]

Among the Propaganda Fide Slavic books, the Cyrillic-script titles constitute the smallest group: the 1629 *Nauk karstjanski kratak* by Robert Bellarmine (C1629),[4] the 1630 *Ispoviedaonik* by Girolamo da Palermo (C1630), the 1648 *Ispovedanie pravoslavnoe very* (C1648), and Filip Stanislavov's 1651 *Abagar* (C1651). A second edition of Bellarmine's *Nauk karstjanski kratak* was published in 1661 (C1661). Cyrillic letters were also used in the two editions of Matej Karaman's biscriptal Glagolitic and Cyrillic *Bukvar slavenskij* (C1739 and C1753).[5]

Of the approximately forty Slavic Propaganda Fide titles published during the 17th and 18th centuries, almost half, at least eighteen titles, were printed with Glagolitic letters. Between 1628 and 1648, six Glagolitic books were published by Rafael Levaković (c. 1590–1650): the 1628 edition of Bellarmine's *Nauk karstjanski kratak* (G1628), the 1629 *Azbukividnêk slovinskij* (G1629),[6] the 1631 *Missal rimskij* (G1631), the 1635 edition of Juan de Polanco's *Ispravnik za erei ispovidnici* (G1635), the 1637 *Ordo missæ* (G1637), and the 1648 *Časoslov rimskij* (G1648). At the end of the seventeenth and the beginning of the eighteenth century, four Glagolitic titles were published: the 1688 *Časoslov rimskij* (G1688), a new edition of the *Azbukividnêk slovinskij* (G1693), a 1706 *Missal rimskij*

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[3] Worth mentioning is also the multiscriptal book that was presented to the Swedish king Gustav III at his visit to the Propaganda Fide in Rome in 1784 (D1784, see appendix 1). Together with texts in many different languages and scripts, the book includes seven Slavic versions of a poem in honour of the king, printed in Glagolitic ("Illyrice/Charactere Hieronymiano"), Latin ("Dalmatice", "Polonice"), and Cyrillic ("Bulgarice", "Russice", "Ruthenice", "Serviane") letters. For more details on this title, see Ambrosiani (2012).

[4] For bibliographical details on the Propaganda Fide titles, see Appendix 1, below, where all titles mentioned in the text are listed.

[5] The abbreviations C1739 and C1753 refer to the Cyrillic pages, G1739 and G1753 to the parallel Glagolitic pages in the respective editions.

[6] In the *Azbukividnêk* (G1629), the Slavonic text is printed with Glagolitic letters. However, at the end of the book there is a Latin language prayer in three script versions: in the original Latin, and in two versions where the Latin text is transcribed with Glagolitic and Cyrillic letters, respectively (cf. Cleminson et al. 2000, no. 81; König 2003).

(G1706), and the 1707 *Misse za umervšie* (G1707). Later during the same century, a new *Missal rimskij* was published (G1741), and in 1767 a new edition of the 1707 *Misse za umervšie* (G1767) appeared. The Glagolitic script was also used in the two editions of Matej Karaman's biscriptal *Bukvar slavenskij* (G1739 and G1753, cf. above). After Karaman's death in 1771 four more Glagolitic titles were published. In 1789 the belated second appendix to the 1741 *Missal rimskij* came out (G1789), and in 1791 three separate titles were published: a *Čini svêtih* (G1791a), and a *Časoslov rimskij* in two parts (winter, G1791b, and summer, G1791c).

The Propaganda Fide Slavic Latin-script publications include at least fifteen titles, of which approximately half were published between 1627 and 1640, that is, at the very beginning of the publishing activities of the Propaganda Fide. These titles include the 1627 *Istvmacenge navka karstyanskoga* by Robert Bellarmine (L1627), a Latin-script version of Bellarmine's *Nauk karstjanski kratak* (L1633), a Latin-script version of Juan de Polanco's *Ispravnik* (L1636), Saint Bonaventure's 1638 *Razmiscglianya* (L1638a), Bartol Kašić's *Xivot gospodina nascega Isvkarsta* (L1638b), a 1640 *Kalendar iz missala rimskoga* (L1640a), and a 1640 *Ritual rimski* (L1640b).

In 1657 Juan de Jesús María's *Naçin za dobro vmriti* (L1657) appeared, and in 1661 and 1662 two works by Robert Bellarmine were published: the longer version of the *Nauk karstyanski* (L1661), and his *Istvmacenye symbola apostolskoga* (L1662). In 1708 a new edition of Bellarmine's *Istvmacenge obilnie Navka Karstyanskoga* (L1708) was published, and the next year a new edition of the *Naçin za dobro vmriti* (L1709) appeared. Finally, in 1789 the *Ispovidagne Viere za Garczi promisgliegne Verhu Najposlidnih* (L1789) was published.

As the overview above shows, Slavic translations of works by several well-known theologians were published by the Propaganda Fide during the seventeenth and eighteenth centuries. The most popular was Robert Bellarmine (1542–1621), who is represented by no less than eight titles printed in both Cyrillic (C1629, C1661), Glagolitic (G1628), and Latin characters (L1627, L1633, L1661, L1662, L1708). Other authors include for example Juan de Polanco (1510–1576 [G1635, L1636]), Juan de Jesús

María (1564–1615 [L1657, L1709]), and Girolamo da Palermo (d. 1595 [C1630]).[7]

2. Orthographic characteristics of the Slavic Propaganda Fide titles

In the following, a more detailed picture of the orthographic characteristics of the Cyrillic, Glagolitic, and Latin-script titles published by the Propaganda Fide will be presented. The discussion will be limited to an analysis of eight different versions – two Cyrillic, three Glagolitic, and three Latin-script – of the Slavic text of the Apostles' Creed.

2.1. Cyrillic-script versions of the Slavic text of the Apostles' Creed

Cyrillic-script versions of the Apostles' Creed can be found in the 1629 *Nauk karstjanski kratak* (C1629) and in the Cyrillic part of Matej Karaman's *Bukvar*, published in 1753 (C1753), see Tables 1a and 1b.[8]

	C1629 (pp. 7–8)	C1753 (pp. 37, 39)
1	Вѣрꙋємь ꙋ Бога Ѿца свемогꙋѯега, Створителꙗ Неба, и землѥ.	Вѣ́рꙋю въ Бо́га Отца всемогꙋ́щаго Творца̀ небꙋ́ и землѝ.
2	И ꙋ Исꙋкарста Сина нѥгꙋва ѥдинога ГꙊА нашега.	Й во Іисꙋ́са Хрⷭ҇та̀, Сы́на Єгѡ̀ Єди́наго, Го́спода на́шего.
3	Кои зачеть ѥсть ѿ Дꙋха Светога, рꙑѥ́нь ѿ Марие Дѣве.	Зача́та ѿ Дꙋ́ха свата, рожде́на изъ Марі́а Дѣ́вы.
4	Мꙋ́чень под Пꙴнцием Пилатомь, пропеть, мартав, и погребень бꙑ.	Страда́вша прꙋ̀ Понтꙋ́йстѣмъ ПꙀла́тѣ, распа́та, оу҆ме́рша и погребе́на.
5	СнꙀйде над пакаль, третꙀй дань ꙋскарснꙋ ѿ мартвихь.	Соше́дшаго во адъ въ тре́тꙀй де́нь воскресшаго ѿ ме́ртвыхъ.
6	ꙋзꙀйде на небеса, сѣди на деснꙋ Бꙑга Ѿца свемогꙋ́ега.	Возше́дшаго на небеса̀, сѣда́щаго ѡ҆десн꙰ꙋ Бо́га Оꙓца всемогꙋ́щаго.
7	Ѿд тꙋда има прити сꙋдити живе, и мартве.	Ѿтꙋдꙋ́ же градꙋ́щаго сꙋди́ти живы́мъ, и ме́ртвимъ.
8	Вѣрꙋемь ꙋ Дꙋха светога.	Вѣ́рꙋю въ Дꙋ́ха свата́го.

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7   For a recent discussion of Girolamo's *Confessionario*, which also mentions the translation into Slavic published by the Propaganda Fide in 1630, see Borraccini (2016: 297).

8   Here and in the following, Cyrillic letters are transliterated according to a specially designed system intended to capture all relevant orthographic distinctions, see Appendix 2, below. The use of double underlining indicates that the second letter is placed above the first, as, for example, in ôt.

9	СветꙊ ЦриквꙊ католичаскꙊ: Светих оптинꙊ.	СвѧтꙊю Церковь КадолїческꙊю, свѧтыхъ ѡбщенїе.
10	ѾпꙊщенѥ грѣхꙍвь.	Ѡставленїе грѣхꙍвъ.
11	ПꙊлти Ꙋскрешенѥ.	Плꙋти воскресенїе.
12	Животь вѣчнїи.	Жизнь вѣчнꙊю.
13	Амень.	Амінь.

Table 1a. Two Cyrillic-script Slavic texts of the Apostles' Creed

	C1629 (pp. 7–8)	C1753 (pp. 37, 39)
1	Věruëmь u Boga Ôtca svemogu-ćega, Stvoritelâ Neba, i zemlë.	Vě´ruû vъ Bóga Otca vsemogúšago Tvorcà nebu i zemlì.
2	İ u İsukarsta Sina nĕgova ëdino-ga G⁻N⁻A našega.	İ vo Iisusa Hrĭsta, Sýna Ęgô` Ędínago, Góspoda nášego.
3	Koi začetь ëstь ôt duha Svetoga, rôënь ôt Marie Děve.	Začata ôt Dúha svāta, roždéna izъ Maríä Dě´vy.
4	Мučenь pod Pônciem Pilatomь, propetь, martav, i pogrebenь bьį.	Stradávša prì Pontíïstěmъ Pĭlátě, raspā´ta, u̦merša i pogrebéna.
5	Snįīde nad pakalь, tretīī danь uskarsnu ôt martvihь.	Sošédšago vo adъ vъ trétĭī dénь voskresšago ôt mértvyhъ.
6	Uzįīde na nebesa, sědi na desnu Bôga Ôtca svemoguega.	Vozšédšago na nebesà, sědā´šago ôdesnúô Bóga Otca vsemogúšago.
7	Ôd tuda ima priti suditi žive, i martve.	Ôttúdu že grādùšago sudíti živýmъ, i mértvımъ.
8	Věruemь u Duha svetoga.	Vě´ruû vъ Dúha svātágo.
9	Svetu Crikvu katoličasku: Svetih općinu.	Svātúû Cerkovь Ka̦toličeskuû, svātyhъ ôbšenïe.
10	Ôtpušenë grěhôvь.	Ôstavlenïe grěhô´vъ.
11	Pulti uskrešenë.	Plóti voskresenïe.
12	Životь věčnįi.	Žíznь vě´čnuû.
13	Amenь.	Amínь.

Table 1b. Two Cyrillic-script Slavic texts of the Apostles' Creed (transliterated)

The main characteristic of the letter inventory of C1629 is the presence of the letter ꙗ (ć), which is used to indicate the sound [ć] in words such as, for example, бꙊдꙊжи, режи, etc. This letter is usually considered characteristic of the Bosančica variety of the Cyrillic script.[9] In C1629, ꙗ (ć) is

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9 This Cyrillic variety is also known as "Western Cyrillic" or "Croatian Cyrillic", cf., for example, Nazor (2014: 18). The letter ꙗ is used also in C1630, but not in the later Cyrillic editions C1648 or C1651.

used to spell the reflex of Common Slavic *tj in words such as *sve-mogućega* (1) and *općinu* (9), whereas C1753 in the corresponding instances exhibits the standard late Russian Church Slavonic spelling with the letter щ (ŝ): *vsemogúŝago* (1), *ôbŝenïe* (9).

In C1629, the reflex of the Common Slavic front nasal *ę is, as expected, spelled with the letter *e*: *začetь* (3), *propetь* (4), *Svetu, Svetih* (9). C1753, however, following the Russian Church Slavonic standard retains the "nasal" letter ѧ (ā) (or, after *č*, *a*): *Začata* (3), *raspā´ta* (4), *Svātúû*, *svātуhъ* (9).

In C1629, the reflexes of Common Slavic *i and *y have merged and are both spelled with the letter *i*: *suditi* (7), *Sina* (2), *Svetih* (9), etc. In C1753, on the other hand, the reflexes of *i and *y are kept distinct and spelled with the letters *i* and *γ*, respectively: *sudíti* (7), *Sýna* (2), *svātуhъ* (9).

In C1629, the reflex of Common Slavic *ĭ in strong position is spelled *a*: *danь* (5), whereas C1753 in the same position uses the letter *e*: *dénь* (5).

In C1629, the reflexes of Common Slavic syllabic *r̥ and *l̥ and the reflexes of the sequences *rъ/rь and *lъ/lь both are spelled with the vowel letter before the liquid: *martav* (4), *Pulti* (11). In C1753, the two are kept distinct, with the vowel preceding the liquid in the first case and following it in the second case: *u̯merša* (4), *Plóti* (11).

In C1629, the preposition *vъ is written *u* (*u Boga* [1], *u Isukarsta* [2], *u Duha* [8]), whereas C1753 shows the spelling *vъ* (*vъ Bóga, vъ Dúha*) or *vo* (*vo Iisusa, vo adъ* [5]). Similarly, in C1629, the verbal prefix *vъz- is written *uz-* or *us-* (*uskarsnu* [5], *Uzi̯ĭde* [6], *uskrešenē* [11]), whereas C1753 spells this prefix *voz-/vos-* (*voskresšago, Vozšédšago, voskresenïe*).

Additional differences include the presence of metathesis of word-initial *vs in C1629 *svemogućega* (1) and *svemoguega* (6), whereas C1753 exhibits the original sequence: *vsemogúŝago* (1, 6).

When it comes to the spelling of certain endings, C1629 shows the ending *-mь* in the 1 sg present tense (*Věruёmь* [1], *Věruemь* [8]), while C1753 at the corresponding places shows the ending *-u* (*Vě´ruû, Vě´ruû*). In the genitive singular, C1629 shows the ending *-ё* (*zemlё* [1]) and C1753 the ending *-i* (*zemli*). The gen./acc. masculine adjectival ending is *-oga/-ega* in C1629 (*svemoguega* [6], *svetoga* [8]), and *-ago* in C1753 (*vsemo-gúŝago, svātágo*).

As is made clear from the examples above, the Cyrillic orthography used in C1629 can be seen to reflect a mainly Central South Slavonic (Illyrian, Croatian, Serbian, Bosnian, etc.) pronunciation, whereas C1753 consistently exhibits standard Russian Church Slavonic spellings of the corresponding words (cf. below).

2.2. Glagolitic-script versions of the Slavic text of the Apostles' Creed

The Glagolitic-script versions of the Apostles' Creed are quoted from Bellarmine's 1628 *Nauk karstjanski kratak* (G1628), the 1629 *Azbukividnêk slovinskiĵ* (G1629), and from the Glagolitic part of Matej Karaman's *Bukvar*, published in 1753 (G1753), see Tables 2a and 2b.[10]

	G1628 (pp. [7]–[9])	G1629 (pp. [12]–[13])	G1753 (pp. 36, 38)
1	Ⱎⱆⰵⰱⱑⰲⰰⰿ ⰶ Ⱇⰰⱈ Ⱏⱍⱍⰲⱈ ⱍⰱⱁⰵⰿⰰⰶⰰⰲⰶⰰⰵⱈ, Ⱘⱁⱁⰱⰵⰶⰺⱁⱁⰵⰿⱈ ⱃⰵⰾⰰⰵⱈ, ⰶ ⰽⱁⰵⰿⰱⱁⰵ.	Ⱎⱆⰱⱑⰲⰾⱍ ⱁⰾⰾ Ⱇⰰⱈ Ⱏⱍⱍⰲⱈ ⱍⰱⱁⰵⰿⰰⰶⰰⰶⰲⰰⱈⰵⰶⰰ, ⱁⱁⱁⰱⱑⱍⰲⱈ ⱃⰵⰾⰰⰵ ⰶ ⰽⱁⰵⰿⰱⱁⰵ.	Ⱎⱆⰱⱑⰲⰾⱍ ⱁⰾⰾ Ⱇⰰⱈ Ⱏⱍⱍⰲⱈ ⱍⰱⱁⰵⰿⰰⰶⰰⱈⰲⰰⱈⰵⰶⰰ, ⱁⱁⱁⰱⱑⱍⰲⱈ ⱃⰵⰾⰶ, ⰶ ⰽⱁⰵⰿⰱⱁⰵ.
2	ⰲ ⰶ Ⰲⱁⰵⰶⰲⱈⰵⱁⱁⰵⱈ Ⱘⱑⰵⰰⰵⰿⱈ ⰿⱑⰶⰵⱑⱍⰵⰾⰰⱁⱁⱈ ⱔⱁⰰⱒⱁⱁⱍⱈⰵⱄⰵⱈ ⰱⰵⰾⱎⱁⱈⱈ.	ⰲ ⱁⱁⱈ Ⰲⱁⰵⰶⰰⱈ ⱔⱁⱑⰱⰵⰱⰵⱈⰵⱈ ⰱⱒⰵⱄ ⰶⱒⰵ ⱁⱁⰱⰵⱃⰵⱈⰵⰶⰰ ⱔⱁⰰⱒⱁⱁⰾⱁⱁⰾⱈ ⱃⱈⱎⱁⰵⰶⰰ.	ⰲ ⱁⱁⰶ Ⰲⱁⰵⰶⰵⰱⰵⱈ ⱔⱁⱑⰱⰵⰱⰵⱈⰵⱈ, Ⱘⱒⰵⱈ ⰶⱒⰵ ⱁⱁⰱⰵⱃⰵⱈⰵⰶⰰ, ⱔⱁⰰⱒⱁⰶⱁⱁⰾⱈ ⱃⱈⱎⱁⰵⰶⰰ.
3	Ⱕⰶⰲ ⰽⰵⱈⰶⰵⱍⱍ ⰵⰶⱍⱍ <u>ⰶⱍⱍ</u> Ⱑⰵⰶⱈⱈ ⱒⱍⱍⰵⱈⱍⱍⱈ, ⰱⰵⰰⰽⱃⰵⱃ <u>ⰶⱍⱍ</u> Ⱋⰵⱍⰵⰶⰵ Ⱑⰵⰶⱍⱍⰵ.	Ⰲⱍⱍⰵ ⰽⰵⱈⰶⰵⱍⱍ ⰵⰶⱍⱍ <u>ⰶⱍⱍ</u> Ⱑⰵⰶⱈⱈ ⱒⱍⱍⰵⱍⱍⱈ, ⰱⰵⰰⱃⰵⱃ ⰶⱍⱍ Ⱋⰵⱍⰵⰶⰵ Ⱑⰵⰶⱍⱍⰵ.	ⱔⱁⱈⱈⱑⰰⱁⱁⱈ <u>ⰶⱍⱍ</u> Ⱑⰵⰶⱑⱈ ⱑⰵⱈⰿⱈⱍⱈ, ⰱⱍⱁⰵⱍⱍⰵⱈⱈ ⰶⱍⱍ Ⱋⰵⱍⰵⰱ Ⱑⰵⱈⱍⱈⱒ.
4	Ⱋⰵⰶⱒⰵⱃ ⱅⰵⰵⱍ Ⱌⰰⱃⱄⰲⱒⰿ Ⱌⰶⰲⱈⱈ<u>ⱍⱍ</u>ⰿ, ⰱⱍⰵⰶⱍⰵⱍⱍ, ⰿⱍⱍⱍⱍⱍⱍⱍ, ⰶ ⱍⱍⰶⱍⰱⱑⰵⱍⱃ Ⱑⱈ.	Ⱋⰵⰶⱒⰵⱃ ⱅⰵⰵⱍ Ⱌⰰⱃⱁⰵⰲⱒⰿ Ⱌⰶⰲⱈⱈⱍⱍⰿⰶ, ⰱⱍⱁⰵⰶⰵⱍⱍ, ⰿⱒⰵⱍⱍⱍⱈ, ⰶ ⱍⱍⰶⱍⰱⱑⰵⱍⱃ.	Ⱘⱍⱍⱍⱍⱑⱁⱁⱈ ⱅⰵⰵⱍ Ⱌⰰⱃⱁⰵⰲⱈⱈⰵⱍⱍⰿⱈ Ⱌⰶⰲⱈⱈⰵⱍⱍ, ⱍⱍⰶⱍⰱⱑⱁⱁⱈ ⰶⰿⱍⰵⰱⱈⱍ, ⰶ ⱁⰶⱍⰱⱑⱍⰵⱍⱃⱈ.
5	Ⱘⱃⰶⱁⰵ ⱃⰵⱍⱈ ⱁⰵⰵⱍⰵⰲⱍ, ⱁⱁⰱⰵⱍⱍⰶ ⰱⰵⱒⱃ ⰶⰵⱍⱍⰱⰵⱒⱃⰶ <u>ⰶⱍⱍ</u>	Ⱘⱃⰶⱁⰵ ⱁⱁⱈ ⱑⰵⰱⰵ, ⱁⱁⰱⰵⱍⱍⰶ ⱁⰵⱍⱈⱈ ⱁⱁⰶⱁⰵⱍⰵⰵⱍ ⰶⱍⱍ	Ⱘⱑⱎⱑⱍⱁⱍⰵⱍⰵⰶⰰ ⱁⱁⰶ ⱍⰵⱈⰵⱈ: ⱁⱁⱈ ⱁⱁⱈⰵⱑⰵⱑⰶ ⱍⰵⱑⱃⱈ ⱁⱁⰶⱑⱍⱑⱑⱍⱎⱑⰵⰶⰰ <u>ⰶⱍⱍ</u>

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10 Here and in the following, Glagolitic letters are transliterated according to a specially designed system intended to capture all relevant orthographic distinctions, see Appendix 3, below. The use of single underlining indicates the presence of a ligature, the use of double underlining that the second letter is placed above the first.

	ⰿⰰⱐⰽⰰⰰⰰⰰⰰⰸⱏ.	ⰿⰰⰼⰽⰰⰰⰰⰰⰰⰸⱏⱅ.	ⰿⰰⱌ̇ⰽⰰⰰⰰⰰⰸⱏⱅ.
6	ⰼⱁⰰⰸⱀⰷ Ɍⱈ ⱃ�?ⱞ�?ⰰⱅ, ⰱⰰⱀⱈ Ɍⱈ ⱀⰰⰰⱃⰱⱃⱑ Ⱎⱑⰶⱔⱈ ⰳⰲⱈ ⰼⰰⰰⰸⰿⰰⰸⰶⱃⱈⰶⱈ.	Ⱎⱁⰰⱁⱃⱀⰷ Ɍⱈ ⱃⰰⱞⰰⰰⱅ, ⰱⰰⱀⱈⰰⰰ ⰵ ⱀⰰⰰⱃⱃⱑⱘ Ⱎⱑⰶⱔⱈ ⰶⱁⱀⰲⱈ ⰼⰰⰰⰸⰿⰰⰸⰶⱃⱈⰶⱈⱑ.	Ⱎⰰⱁⰰⰶ̇ⱀⱈⰰⰶⱔⱑ Ɍⱈ ⱃⰰⱞⰰⰰⱅ, ⰱⰰⱁⱀⱈⱌ̇ⱃⱈⰶⱔⱑ ⰵ ⱀⰰⰰⱃⱃⱑⱘ Ⱎⱑⰶⱔⱈ ⰼⰰⱁⱀⰲⱈ ⰼⰰⰰⰸⰿⰰⰸⰶⱃⱈⰶⱔⱑ.
7	ⰼⰰⱀⰰⰰⱅⰰⱀⱈⱈ ⰸⰿⱈ ⱃⱀⱈⰱⰰⰰⱅ ⰱⰰⱔⱀⱈⰸⰰⰰⱅ ⰿⱈⰶⰰⰰⰰⰵ, ⰸ ⰿⰰⱐⰽⰰⰰⰰⰰⰰⱑ.	ⰼⰰⱀⱈ ⰼⰰⱀⰰⰰⰶⱈⰰ ⱃⱀⱈⰱⰰⰰⱅⰰ ⰱⰰⰶⱀⱈⰸⰰⰰⱅ ⰿⱈⰶⰰⰰⰰⱖ, ⰸ ⰿⰰⰼⰽⰰⰰⰰⰰⰰⱖ.	ⰼⰰⰰⱅ ⰼⰰⰶ̇ⱀⱈⰰ ⰿ̇ⱃ̇ⰵ ⱑⱈⰰⱀⱈⰰⰶⱔⱑ ⰱⰰⰶⱀⱈ̇ⰰⰰⱅ ⰿⱈⰶⰰⰰⱀⱅ, ⰸ ⰿⰰⱌ̇ⰽⰰⰰⰰⰰⰸⱅ.
8	Ⱎⱈⱔⰱⰴⰵⰿ ⰵ Ⱃⱈⱑⱔⱈ ⰰⰰⰵⰰⰰⰰⱔⱈ.	Ⱎⱈⱔⰱⰴⰾⱅ ⰼⱈⰓⱈⱑⱔⱈ ⰰⰰⰵⰰⰰⱈⱔⱑ.	Ⱎⰰⰶ́ⱔⰰⱅ ⰼⱈⰓⱈⱑⱔⱈ ⰰ̇ⰰⰾⰰⰰⱈ́ⱔⱑ.
9	ⰰⰰⰵⰰⰰⰸ Ⰲⱈⱔⱁⰰⱀⰸ ⱀⱅⰰⰰⰶⰱⱔⱔⰰⱖⰰⱎ: ⰰⰰⰵⰰⰰⰰⱐ ⰼⰰⱃⱁⱔⰵⰶⰰ.	ⰰⰰⱁⱅ Ⰲⱔⱁ̇ⱀⱈⰰ ⱀⱅⰰⰰⰶⰱⱔⱔⱁⱖⱑ, ⰰⰰⰵⰰⰰⰰⰸⱅ ⱑⱃⱁⱎⰵⰶⰰ.	ⰰⰰⰾⰰⰰⱅⱔⱃ Ⰲⱔⱁ̇ⱀⱑⱁⰱⱅ ⱀⱅⰰⰼⰱⱔ̇ⰶⰰⰸⱑⰶⱅ, ⰰⰰⱀⰾⰰⰰⰸⱅ ⰶⱅⱈⰶⰵ̇Ɍⱔⱅ.
10	ⰰⰰⱀⱃⰰⰶⰱⰴⰵⱀⱃⰵ ⱔⱈⱔⱔⰰⰰⱅ.	ⰰⰰⱅⱃⰰⰶⰱⰴⰵⱃⰶⰵ ⱔⱈⰸⱔⰰⰰⰰⱅ.	ⰼⰰⰰⱅⱉⰰⱁⰼⰴ̇ⱃⰵ ⱔⱈⰶ̇ⱔⰰⰰⱅ.
11	Ⱂ̇ⰰⰶ̇ⰱⱁⰰⱅ ⰶⰰⱔⱔⰱⱎⱃⱀⱃⰵ.	Ⱂ̇ⰰⰶ̇ⰱⱁⰰⱅ ⰼⰰⰸⰰ̇ⱔⱔⱑⰶⱃⰸⰵ.	Ⱂ̇ⱁ̇ⰱⰰⰰⰰⱅ ⰼⰰⰶⰰ̇ⱔⰵ̇Ɍⱔⰵ.
12	Ⱎⱈⰰⰰⰰⰱ ⰼⰰⰵⰶⰸ.	ⰵ ⰿ̇ⱈⰰⰰⰰⰱ ⰼⰰⰵ̇Ɍⱔⱃⱅ.	Ⱎⱈⰰ̇ⱁ̇ⰰⱅ ⰼⰰⰶ̇Ɍⱔⰰⱅ.
13	ⱈⰿⱌⱃ.	ⱈⰿⱌⱃⱅ.	ⱈⰿⰰ̇Ɍⱅ.

Table 2a. Three Glagolitic-script Slavic texts of the Apostles' Creed

	G1628 (pp. [7]–[9])	G1629 (pp. [12]–[13])	G1753 (pp. 36, 38)
1	Viruem u Boga Otca vsemogučega, Stvoritelê neba, i zemlé.	Veruû vь Boga Otca vsemogučago, tvorca neba i zemlé.	Vêruû vь Bóga Otca vsemogúćago, tvorcà nébu, i zemlì.
2	I u Isukarsta Sina n͞egova edinoga Gospodina našega.	I va Isusa Hrista sina ego edinago Gospoda našego.	I vo Iisúsa Hṛistà, Sīna egō edínago, Góspoda nášego.
3	Koi začet est ot Duha svetoga, rojen ot Marie Dive.	Iže začetь estь ot Duha sveta, roen iz Marie Devi.	Začáta ot Duha svêta, roždéna izь Mariê Dê´vī.
4	Mučen pod Ponciem Pilatom, propet, martav, i pogreben bi.	Mučen pod Pontsciem Pilatomь, raspet, mertav, i pogrebenь.	Stradávša pri Pontīīstêmь Pịlátê, raspê´ta umêrša, i pogrebéna.
5	Snide nad pakal, treti dan uskarsnu ot martvih.	Snide vь ad, treti danь voskrese ot mertvihь.	Sošédšago vo ádь: vь trétiī deńь voskréssago ot mértvihь.
6	Uzide na nebesa, sidi	Vzijde na nebesa,	Vozšédšago na nebesà,

	na desnu Boga Oca vsemoguĉega.	seditь o desnuû Boga otca vsemoguĉago.	sêdê´ĉago ō desnúû Boga Otca vsemoguĉagō.
7	Odtuda ima priti suditi žive, i martve.	Od tudu pridet suditi živie, i mertvie.	Otь túdu že grêdúĉago sudíti živīmъ, i mértvīmъ.
8	Viruem u Duha sveto-ga.	Veruû vъ Duha svetago.	Vêruû vъ Dúha Svêtágo.
9	Svetu Crikvu Katoličasku: Svetih Opĉinu.	Sͭu Cerkav Katoličas-ku, Svetiьь opšĉinu.	Svêtúû Cérkov´ ь Kaṭoḽičeskuû, Svêtīhь ōbĉénіe.
10	Odpušĉenĵe grihov.	Otpušĉenie grehovь.	Ostavlénіe grêhóvъ.
11	Pulti uskrešenĵe.	Pulti voskrešenie.	Ploti voskresénіe.
12	Život večni.	I život večnіĵь.	Žízńь vêčnuû.
13	Amen.	Аmenь.	Amíńь.

Table 2b. Three Glagolitic-script Slavic texts of the Apostles' Creed (transliterated)

As illustrated in Tables 2a and 2b, the seventeenth-century titles (G1628 and G1629) use fewer different letters (or at least fewer letter variants) than G1753. For example, G1628 and G1629 both have only one *i* letter and one *o* letter, whereas G1753 offers at least four different *i* letters (i, į, ĭ, ī), and two letters for *o* (o, ō). In addition, G1753 presents a systematic use of accent marks, where the only accent mark attested in the G1628 and G1629 text excerpts appears in the word *zemlé* (1). However, this difference in the number of letters and letter variants is partially compensated for by the use of ligatures: in the short text excerpt, G1628 includes as many as seven different ligatures (go, pa, po, pr, to, tr, tv), G1629 includes five ligatures (go, mo, tv, tvo, za), where the G1753 text has no ligatures at all. However, in both G1628 and G1753 the digraph ot is represented (G1629 ot Duha, ot Marie Dive [3], ot martvih [5]; G1753 ot Duha [3], ot mértvīhь [5]).

   When it comes to orthography, the text excerpts show a clear opposition between G1628 and G1753. Where the former appears to represent Central South Slavonic morphology and pronunciation, the latter seems to presents a Glagolitic "mirror" of the Cyrillic Russian Church Slavonic orthography of the parallel Cyrillic pages (C1753, cf. above). The 1629 *Azbukividnêk* (G1629), at least as far as the short excerpt indicates, seems to occupy a compromise position between G1628 and G1753. The G1629 text exhibits several typical East Slavic spellings such as, for example, *Veruû* (1), *edinago* (2), *našego* (2), but there are also several spellings that

connect G1629 with the more South Slavic G1628, see, for example, *zemlé* (1), <u>*začetь*</u> (3), *danь* (5), *Pulti* (11).[11]

In all three sources, the reflex of Common Slavic *tj is spelled with the letter *ĉ*: G1628 *vsemoguĉega* (1, 6), G1629 <u>*vsemoguĉago* (1)</u>, *vsemoguĉago (6)*; G1753 *vsemogúĉago* (1), *vsemoguĉagō* (6); G1628 *Opĉinu* (9), G1753 *ōbĉénịe*. However, in the latter word G1629 shows a spelling with *šĉ* (*opšĉinu*).

In G1628, the reflex of Common Slavic *dj is spelled with the letter *ĵ*: G1628 *roĵen*, whereas G1753 shows the Russian Church Slavonic spelling *žd*: *roždéna* (3).

In G1628 and G1629, the reflex of the Common Slavic front nasal *ę is spelled with the letter *e*: G1628/G1629 *začet/začetь*, *svetoga/sveta* (3), *Svetih/Svetihь* (9), whereas C1753 exhibits spellings with *a* or *ê*: *Začáta*, *svêta* (3), *raspê´ta* (4), *Svêtúú*, *Svêtīhь* (9).

In G1628 and G1629, the reflexes of *i and *y have merged and are both spelled with the letter *i*: *suditi* (7) etc., vs. *Sina/sina* (2), *Svetih/Svetihь* (9). In G1753, on the other hand, the reflexes of Common Slavic *i and *y are kept distinct: *sudíti* (7) etc., vs. *Sīna* (2), *Svêtīhь* (9).

In G1628 and G1629, the reflex of Common Slavic *ĭ in strong position is spelled *a*: *dan/danь* (5), whereas G1753 has e: *deńь*.

In G1628 and G1629, the reflexes of syllabic *r̥ and *l̥ and the reflexes of the sequences *rъ/rь and *lъ/lь, respectively, have both merged: *martav/mertav* (4) vs. *Pulti* (11). In G1753, though, they are kept distinct, with the vowel preceding the liquid in the first case and following it in the second case: *umérša* (4) vs. *Ploti* (11).

The reflex of Common Slavic *ě (*jatʹ*) shows a threeway distinction: G1628 generally uses *i*: *Viruem* (1, 8), *Dive* (3), *grihov* (10), but *večni* (12); G1629 uses *e*: *Veruû* (1, 8), *grehovь* (10), *večnijь* (12); finally, G1753 uses *ệ*: *Vệruû* (1, 8), *Dệ´vī* (3), *grệhóvь* (10), *vệčnuû* (12).

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11   Cf. König (2003: 3), who notes that the 1629 *Azbukividnêk* (G1629) shows an increased number of "Kirchenslavismen" compared with the 1628 *Nauk karstjanski kratak* (G1628). Babič (1999), concentrating on Levaković's two editions G1631 and G1648, analyses the development of the orthographic "eastslavicisation" in Croatian printed books during the seventeenth and eighteenth centuries, with a few examples also from G1688, G1706, G1741, and G1791bc.

In G1628, the preposition *vъ is written *u* (*u Boga* [1], *u Isukarsta* [2], *u Duha* [8]), where G1629 and G1753 show the spellings *vъ*, *va*, or *vo* (G1629 *vъ Boga*, *va Isusa*, *vъ Duha*, *vъ ad* [5]; G1753 *vъ Bóga*, *vo Iisúsa*, *vъ Dúha*, *vo ádъ*). Similarly, in G1628, the verbal prefix *vъz- is written *uz-* or *us-* (*uskarsnu* [5], *Uzide* [6], *uskrešenje* [11]), whereas G1629 and G1753 spell this prefix *voz-*, *vos-*, or *vz-* (G1629 *voskrese*, *Vzijde*, *voskrešenie*; G1753 *voskrésšago*, *Vozšédšago*, *voskresénie*).

Word-initial *vs is preserved (i.e., has not undergone metathesis, cf. above) in all three texts: G1628 *vsemoguĉega* (1, 6); G1629 *vsemoguĉago* (1, 6); G1753 *vsemogúĉago* (1), *vsemoguĉagō* (6).

In the 1 sg present tense forms, G1628 has the ending *-m* (*Viruem* [1], [8]), whereas G1629 and G1753 in both places have the ending *-û* (G1629 *Veruû*, G1753 *Vêruû*). The genitive singular nominal ending is in both G1628 and G1629 *-e* (*zemlé* [1]), while G1753 has the ending *-i* (*zemli*). In the gen./acc. masculine adjectival ending, G1628 has *-oga/-ega* (*vsemoguĉega* [1, 6], *edinoga* [2], *svetoga* [8]), whereas both G1629 and G1753 consistently show the ending *-ago* (G1629 *vsemoguĉago* [1, 6], *edinago*, *svetago*; G1753 *vsemogúĉago* [1], *vsemoguĉagō* [6], *edínago*, *Svêtágo*).

2.3. Latin-script versions of the Slavic text of the Apostles' Creed

The Latin-script versions of the Apostles' Creed are quoted from three works by Robert Bellarmine: *Nauk karstjanski kratak* (L1633), *Istvmacenye symbola apostolskoga* (L1662), and the 1708 edition of the *Istvmacenge obilnie Navka Karstyanskoga* (L1708), see Table 3.

	L1633 (p. 19)	L1662 (pp. 7–113)[12]	L1708 (pp. 10–11)
1	Vierruyem ù Bogga Oça sfemogúchiega, ſtvoritteglia od neba, i od zemgliæ.	Virruyu / V Boga / V Otçza / Svemogu-chiega / Stuoriteglia Nebba, i Zemglie.	Viruyu ù Boga Otca fuemoguchega, ſtuo-ritelya nebba i zem-gle.
2	I ù Iſukarſta Sijna gnogova yedijnoga,	V Iſſuſa Karſta Sina gnegova yedinoga	I' ù Iſukarſta ſina gnegona [sic] gedino-

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[12]   In L1662, the different parts of the Apostles' Creed are quoted from the headings on pp. 7, 10, 14, 16, 19, 26 (V Iſſuſa Karſta Sina gnegova yedinoga Goſpodina naſcega), 27 (V Iſſuſa), 30 (V Karſta), 32 (Sina gnegova yedinoga), 35 (Goſpodina naſcega), 36 (Ki bi zaçet od Duha Sveta, royen od Marie Dive), 42 (Rodyen od Marie Dive), 47, 57, 65, 73, 82, 93, 100, 109, 113.

	Gofpodinna nafcega.	Gofpodina nafcega. [V Iffufa / V Karfta / Sina gnegova yedinoga / Gofpodina nafcega]	ga Gofpodina naffe-ga.
3	Koyi bij zaccet pò Duhusfétomu, poroyhèn od Dieviççæ Mariæ.	Ki bi zaçet od Duha Sveta, royen od Marie Dive. [Rodyen od Marie Dive]	Koi bi zaçet od Duha fuetoga, i rodgen od Marie diue.
4	Muccen pod Ponçi-om Pilatom, prop-pet, vmro, i po-koppan.	Muçen pod Pontion Pilaton, propet, martav, i pogreben.	Muçen pod Pontiem Pilatom, propet, martau, i pokoppan.
5	Siide nad pakao . trecchi dan vskarfnù od martvieh.	Sayde nad Pakal, illiti na dolgna mifta, trechi dan uskarfnu od martvih.	Sayde nad pakal, treti dā vskarfnu od mar-tuih.
6	Vzijde nà nebefa ; fiedij ob defnu Bogga Oça sfemogú-chiega.	Vzayde na Nebeffa, fidi na Defnu Boga Otcza fuemoguchiega.	Vzayde na Nebesa, fidi na desnu Boga Otca fuemoguchega.
7	Od tuda imma dóyc-chi súditi xíve, i martve.	Od kuda yema priti fuditi xive, i martve.	Od tuda imma priti fuditi xiuih i martuih.
8	Viérruyem ù Dúhas-fétoga.	Virruyu ù Duha Svetoga.	Viruyu ù Duha fueto-ga.
9	Sfétu çærqvu Katoli-cansku ; od Sfétieh Opcchinu.	Svetu Criquu Katoliçansku, Svetih opchinu.	Suetu Criquu Katoliçasku ; Suetih opchinu.
10	Odpufctenye od grieha.	Odpufchienye grihov.	Odpufchenge grihou.
11	Vskarfnùtye od putti.	Putti uskrifcenye.	Putti vskarfenge.
12	Xivòt viecni.	Xivot viçgni.	Xiuot viçgni.
13	Amen.		Amen

Table 3. Three Latin-script Slavic texts of the Apostles' Creed

As the excerpts in table 3 show, the Latin-script texts of the Apostles' Creed include several letter variants that have no immediate correspondence in the Propaganda Fide Cyrillic and Glagolitic orthography. All three Latin-script texts distinguish between the two "s-letters" *s* and *ſ*, and between the "c-letters" *c* and *ç*. In addition, L1633 makes a distinction between non-italic "v" and italic "*v*" (see, for example, "Dieviç-

çæ" [3] with non-italic "v", and "gnogova" [2], with italic "*v*").[13] L1633 also uses the letter æ in certain words (*zemgliæ* [1], *Dieviçcæ* [3], *çærqvu* [9]). All three texts employ a considerable number of digraphs (L1633 *ch, gl, gn, ny, ſc*; L1662 *ch, çz, gl, gn, ny*; L1708 *ch, dg, gl, gn, ng*)[14] and ligatures (L1633 <u>ct</u>, <u>fi</u>, <u>ft</u>; L1662 <u>ft</u>; L1708 <u>ft</u>).

In both L1633 and L1708, the preposition *vъ is written *ù* (L1633 *ù Bogga Oça* [1], *ù Iſukarſ<u>t</u>a* [2], *ù Dúhasſétoga* [8]; L1708 *ù Boga Otca* [1], *ù Iſukarſ<u>t</u>a* [2], *ù Duha ſuetoga* [8]). In L1662 the same preposition is written either *V* (*V Boga* / *V Otçza*, *V Iſſuſa Karſ<u>t</u>a*) or, similarly to L1633 and L1708, *ù* (*ù Duha Svetoga*). In L1633 and L1708, the verbal prefix *vъz- is written either with the majuscule *V* or with the minuscule *v* (L1633 *vskarſnù* [5], *Vzijde* [6], *Vskarſnùtye* [11]; L1708 *vskarſnu, Vzayde, vskarſſen-ge*), whereas L1662 shows spellings with either the majuscule *V* (*Vz-*) or the minuscule *u* (*us-*) (*uskarſnu, Vzayde, uskriſcenye*). However, the analysis of these examples is complicated by the fact that historically *u* and *v* were considered variants of the same letter (cf. Marti 2012: 298). Spelling systems that use both the majuscule *V* and the minuscule *u* to express the vowel sound [u] are attested in other works also printed by the Propaganda Fide, such as, for example, L1638a and L1662 (cf. Maretić 1889: 93, 117). Thus, a comprehensive analysis of the development of the spelling of the preposition *vъ and the prefix *vъz- in the Latin-script titles of the Propaganda Fide needs to be based on a much broader material than what is possible here.

In all three texts, the reflex of Common Slavic *tj is spelled with *ch(i)*: L1633 *sſemogúchiega*, L1662 *Svemoguchiega*, L1708 *ſuemoguchega* (1); L1633 *Opcchinu*, L1662 *opchinu*, L1708 *opchinu* (9). In L1633 and L1662 the reflex of Common Slavic *dj is spelled *γh* or *γ*: L1633 *poroγhèn*, L1662 *roγen* (3), whereas L1708 possibly reflects a pronunciation with a soft [d']: *rodgen* (3).[15]

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[13] Cf. Marti (2012: 290, 308) on the orthography employed by Rajmund Džamanjić in his *Nauk za Pisati dobro* (1639), with its use of italic and non-italic variants of letters as different characters.

[14] Cf. Marti (2012: 279), who considers the consistent use the digraphs *gl* and *gn* in a fourteenth-century Croatian manuscript to be "most likely influenced by the Italian tradition".

[15] Examples of *dg-* with a similar function can be found for example in Ivan Tomko Mrnavić's *Osmanschica*, printed in Rome in 1631, cf. Maretić (1889: 88).

In all three texts, the reflex of the front nasal *ę is spelled *e*: L1633 *zaccet, sſétomu* (3), *Sſétu, Sſétieh* (9), L1662 *zaçet, Sveta* (3), *Svetu, Svetih* (9), L1708 *zaçet, ſuetoga* (3), *Suetu, Suetih* (9).

In all three texts, the reflexes of *i and *y have merged and are both spelled with the letter *i*: L1633 *súditi* (7) etc. vs. *Sijna* (2); L1662 *ſusiti* [sic] (7) etc. vs. *Sina* (2); L1708 *ſuditi* (7) etc. vs. *ſina* (2).

In all three texts, the reflex of Common Slavic *ĭ in strong position is spelled *a*: *dan/dan/dā* (5).

In all three texts, the reflex of *lъ is spelled *u*: *putti/Putti/Putti* (11).

In L1633, the reflex of Common Slavic *ĕ (*jat'*) is spelled *ie*: *Vierruyem/Viérruyem* (1, 8), *Dieviççæ* (3), *grieha* (10), *viecni* (12). However, both L1662 and L1708 show spellings with *i* in these words: L1662 *Virruyu* (1, 8), *grihov* (10), *viçgni* (12); L1708 *Viruyu* (1, 8), *grihou* (10), *viçgni* (12).

The palatalized consonant *l'* is spelled with the letters *gl(i)* or *ly*: L1633 *ſtvoritteglia* (1), *zemgliæ* (2); L1662 *Stuoriteglia* (1), *Zemglie* (2); L1708 *ſtuoritelya* (1), *zemgle* (2).

The palatalized consonant *n'* is spelled with the digraphs *gn, ng, ny*: L1633 *gnogova* (2), *Odpuſctenye* (10); L1662 *gnegova* (2), *Odpuſchienye* (10); L1708 *gnegona* (2), *Odpuſchenge* (10).

L1633 shows the reflex *o* of final *l in *vmro* (4) and *pakao* (5), whereas both L1662 and L1708 show spellings with final *l*: L1662 *Pakal*, L1708 *pakal*.

In L1633, the consonant *č* is spelled with the digraph *cc* or with a single *c* (see L1663 *zaccet* [3], *Muccen* [4], *viecni* [12]). Both L1662 and L1708 use the letter *ç* in these words (L1662 *zaçet, Muçen, viçgni*; L1708 *zaçet, Muçen, viçgni*). Conversely, for the consonant sequence [ts] L1633 has *ç* (*Oça* [1], *çærqvu* [9]), L1662 both *ç* and *c* (*Otçza, Criquu*), and L1708 *c* (*Otca, Criquu*). As for the consonant *š*, L1633 and L1662 both use the digraph *ſc* (L1633 *naſcega* [2], L1662 *naſcega*), whereas L1708 has *ſſ* (*naſſega*).

In words beginning with the sequence *vs-, all three texts show metathesis: L1633 *sſemogúchiega* (1), *sſemogúchiega* (6); L1662 *Svemoguchiega*, *ſuemoguchiega*; L1708 *ſuemoguchega, ſuemoguchega*.

In the 1 sg present tense forms, L1633 has the ending *-em* (L1633 *Vierruyem* [1], *Viérruyem* [8]), where both L1662 and L1708 have the ending *-u* (L1662 *Virruyu*, L1708 *Viruyu*). The genitive singular nominal ending in

all three texts is -*e* (-*æ*): L1633 *zemgliæ* (2), L1662 *Zemglie*, L1708 *zemgle*. Similarly, in the gen./acc. masculine adjectival ending all three texts have -*oga*/-*ega*: L1633 *yedijnoga*, *naſcega* (2); L1662 *yedinoga*, *naſcega*; L1708 *gedinoga*, *naſſega*.

As we can see, all three Latin-script texts are firmly Central South Slavonic (Croatian) and it does not seem possible to discern any clear chronological development between them, with the possible exception of the ending -*u* in the 1 sg present tense in L1662 and L1708. When it comes to the spelling of *ě*, *č*, and *c*, the early L1633 is opposed to the later L1662 and L1708. However, the spelling of *š* and *n'* unites L1633 and L1662 against L1708 (see table 4).

	L1633	L1662	L1708
ě	ie	i	i
č	c	ç	ç
c	ç	ç, c	c
š	ſc	ſc	ſſ
n'	gn, ny	gn, ny	gn, ng
1sg pres.	-em	-u	-u

Table 4. Spellings of certain sounds in L1633, L1662, and L1708

If we compare this with the four orthographic groups identified by Marti (2012: 283), based on the spelling of consonants, our three texts seem to fit best within the Dalmatian (Čakavian) group, but there are also traits connecting them with the Kajkavian group. As for the spelling of *ě*, the ikavian reflexes in L1662 and L1708 connect them with Dalmatia and other ikavian areas, whereas the L1633 spellings with *ie* indicates a possible connection with Dubrovnik and other jekavian areas.

3. Cross-scriptal comparison

In addition to the separate discussions of the Cyrillic, Glagolitic, and Latin-script orthographies (cf. above), we will turn to a few examples of cross-scriptal comparison.

3.1. Tables 5a and 5b show the text of the Apostles' Creed in the Cyrillic, Glagolitic, and Latin-script editions of Robert Bellarmine's *Nauk karstjanski kratak* (C1629, G1628, and L1633).

	C1629 (pp. 7–8)	G1628 (pp. [7]–[9])	L1633 (p. 19)
1	ВѣрꙋѥмЬ ꙋ Бога Ѿца свемогꙋѕега, Створителга Неба, и землѣ.	Ⰲⱑⱃⱆⰵⰿ ⱆ Ⰱⱁⰳⰰ Ⱁⱌⰰ ⱄⰲⰵⰿⱁⰳⱆⱌⱑⰳⰰ, Ⱄⱅⱁⱃⰹⱅⰵⰾⱑ Ⱀⰵⰱⰰ, ⰹ ⰸⰵⰿⰾⱑ.	Vierruyem ù Bogga Oça sfemogúchiega, ſtvoritteglia od neba, i od zemgliæ.
2	И ꙋ ИсꙋкарстА Сина нѥгѡва ѥдинога ГнА нашега.	Ⰹ ⱆ Ⰹⱄⱆⰽⰰⱃⱄⱅⰰ Ⱄⰹⱀⰰ ⱀⱑⰳⱁⰲⰰ ⱑⰴⰹⱀⱁⰳⰰ Ⰳⱀⰰ ⱀⰰⱎⰵⰳⰰ.	I ù Iſukarſta Sijna gnogova yedijnoga, Goſpodinna naſcega.
3	Кои зачетЬ ѥстЬ ѿ Дꙋха Светога, рꙩнѥнь ѿ Марие Дѣве.	Ⰽⱁⰹ ⰸⰰⱍⰵⱅ ⱑⱄⱅ ⱁⱅ Ⰴⱆⱈⰰ Ⱄⰲⰵⱅⱁⰳⰰ, ⱃⱁⰶⰵⱀ ⱁⱅ Ⰿⰰⱃⰹⰵ Ⰴⱑⰲⰵ.	Koyi bij zaccet pò Duhusfétomu, poroyhèn od Dieviççæ Mariæ.
4	МꙋченЬ под ПꙩнциемЬ ПилатомЬ, пропеть, мартав, и погребенЬ бы.	Ⰿⱆⱍⰵⱀ ⱂⱁⰴ Ⱂⱁⱀⱌⰹⰵⰿ Ⱂⰹⰾⰰⱅⱁⰿ, ⱂⱃⱁⱂⰵⱅ, ⰿⰰⱃⱅⰰⰲ, ⰹ ⱂⱁⰳⱃⰵⰱⰵⱀ.	Muccen pod Ponçi-om Pilatom, prop-pet, vmro, i po-koppan.
5	СнийдЕ над пакаль, третїй дань ꙋскарснꙋ ѿ мартвихЬ.	Ⱄⱀⰹⰴⰵ ⱀⰰⰴ ⱂⰰⰽⰰⰾ, ⱅⱃⰵⱅⰹ ⰴⰰⱀ ⱆⱄⰽⰰⱃⱄⱀⱆ ⱁⱅ ⰿⰰⱃⱅⰲⰹⱈ.	Siide nad pakao . trecchi dan vskarſnù od martvieh.
6	ꙊѕийдЕ на небеса, сѣди на деснꙋ Бꙩга Ѿца свемогꙋѕега.	Ⰲⰸⰹⰴⰵ ⱀⰰ ⱀⰵⰱⰵⱄⰰ, ⱄⱑⰴⰹ ⱀⰰ ⰴⰵⱄⱀⱆ Ⰱⱁⰳⰰ Ⱁⱌⰰ ⱄⰲⰵⰿⱁⰳⱆⱌⱑⰳⰰ.	Vzijde nà nebeſa ; ſiedij ob deſnu Bogga Oça sfe-mogúchiega.
7	Ѡд тꙋда има прити сꙋдити живе, и мартве.	Ⱁⰴ ⱅⱆⰴⰰ ⰹⰿⰰ ⱂⱃⰹⱅⰹ ⱄⱆⰴⰹⱅⰹ ⰶⰹⰲⰵ, ⰹ ⰿⰰⱃⱅⰲⰵ.	Od tuda imma dóyc-chi súditi xíve, i martve.
8	ВѣрꙋемЬ ꙋ Дꙋха светога.	Ⰲⱑⱃⱆⰵⰿ ⱆ Ⰴⱆⱈⰰ ⱄⰲⰵⱅⱁⰳⰰ.	Viérruyem ù Dúhas-fétoga.
9	Светꙋ Црикuꙋ католичаскꙋ: Светих опѣинꙋ.	Ⱄⰲⰵⱅⱆ Ⱌⱃⰹⰽⰲⱆ ⰽⰰⱅⱁⰾⰹⱍⰰⱄⰽⱆ: Ⱄⰲⰵⱅⰹⱈ ⱁⱂⱑⰹⱀⱆ.	Sfétu çærqvu Katoli-cansku ; od Sfétieh Opcchinu.

10	Ѿпȣщеніе грѣхωвь.	Яльрѧшшэрпэ ҕьѯѧѕ0.	Odpuſctenye od grieha.
11	Пȣлти Ȣскрешеніе.	Гⁿꙗꙟꙶшпⷯ ꙗѧꙃьэшэрпэ.	Vskarſnùtye od putti.
12	Животь вѣꙋніи.	Ѿжппаш пꙑэⷤрꙋ.	Xivòt viecni.
13	Амень.	ꙗꙆмэр.	Amen.

Table 5a. The text of the Apostles' Creed in C1629, G1628 and L1633

	C1629 (pp. 7–8)	G1628 (pp. [7]–[9])	L1633 (p. 19)
1	Vĕruëmь u Boga Ôtca svemogućega, Stvoritelâ Neba, i zemlë.	Viruem u Boga Otca vsemogućega, Stvoritelê neba, i zemlé.	Vierruyem ù Bogga Oça sfemogúchiega, ſtvoritteglia od neba, i od zemgliæ.
2	İ u İsukarsta Sina nëgōva ëdinoga GnA našega.	I u Isukarsta Sina n͞egova edinoga Gospodina našega.	I ù Iſukarſta Sijna gnogova yedijnoga, Goſpodinna naſcega.
3	Koi začetь ëstь ôt duha Svetoga, rôênь ôt Marie Dĕve.	Koi začet est ot Duha svetoga, rojen ot Marie Dive.	Koyi bij zaccet pò Duhusfétomu, poroyhèn od Dievicçæ Mariæ.
4	Mučenь pod Pônciem Pilatomь, propetь, martav, i pogrebenь bьi̯.	Mučen pod Ponciem Pilatom, propet, martav, i pogreben bi.	Muccen pod Ponçiom Pilatom, proppet, vmro, i pokoppan.
5	Snii̯de nad pakalь, treti̯i danь uskarsnu ôt martvihь.	Snide nad pakal, treti dan uskarsnu ot martvih.	Siide nad pakao . trecchi dan vskarſnù od martvieh.
6	Uzii̯de na nebesa, sĕdi na desnu Bôga Ôtca svemoguega.	Uzide na nebesa, sidi na desnu Boga Oca vsemogućega.	Vzijde nà nebeſa ; ſiedij ob deſnu Bogga Oça sfemogúchiega.
7	Ôd tuda ima priti suditi žive, i martve.	Odtuda ima priti suditi žive, i martve.	Od tuda imma dóycchi súditi xíve, i martve.
8	Vĕruemь u Duha svetoga.	Viruem u Duha svetoga.	Viérruyem ù Dúhasfétoga.
9	Svetu Crikvu katoličasku: Svetih opĉinu.	Svetu Crikvu Katoličasku: Svetih Opčinu.	Sfétu çærqvu Katolicansku ; od Sfétieh Opcchinu.
10	Ôtpušenĕ grĕhôvь.	Odpušćenje grihov.	Odpuſctenye od grieha.
11	Pulti uskrešenĕ.	Pulti uskrešenĵe.	Vskarſnùtye od putti.
12	Žіvotь vĕčnii̯.	Život večni.	Xivòt viecni.
13	Amenь.	Amen.	Amen.

Table 5b. The text of the Apostles' Creed in C1629, G1628 and L1633 (transliterated)

As the tables show, the three editions present a remarkably similar text, even if, as we know, C1629 and G1628 were translated by Aleksandar Komulović, while L1633 was translated by Bartol Kašić (cf. Burić 1973: 836).[16]

However, even if all three texts show the presence of some typical Central South Slavonic linguistic features, there is a clear difference between on the one hand the ekavian or jekavian C1629 and L1633 (*Věruěmь /Vierruyem* (1), *Věruemь/Viérruyem* (6), *Děve/Dieviçǫ* (3), *grě-hôvь/grieha* (10)), and on the other hand the ikavian G1628 (*Viruem* (1, 8), *Dive* (3), *grihov* (10)).[17] In L1633 there is also a reflex of the late -l > -o sound change (*pakao* [5]). Finally, both C1629 and L1633 show metathesis of word-initial *vs- (C1629/L1633 *svemoguĉega/sfemogúchiega* (1)), whereas G1628 preserves the original sequence (*vsemoguĉega*).

3.2. Tables 6a and 6b show the text of the Apostles' Creed in the Glagolitic and Cyrillic biscriptal *Bukvar* by Matej Karaman (second edition, 1753: G1753, C1753).

	G1753 (pp. 36, 38)	C1753 (pp. 37, 39)
1	Шⰰⰽⰵⰰⰹⱃ ⱁⱁⱞ Ⱝⱑⰼⱒⰽ Ⱝⱁⰽⱍⰽ ⱁⱁⰵⰰ-ⰿⰰⰽⰰⱑⰿⱒⰽⰽⰰ, ⱁⱁⱁⰴⰽⰵⰽⱒⰽ ⱃⱑⱎⰰ, ⰸ ⱁⰰⰸⰿⰺⰵⰾⱒ.	Вѣр̾ю въ Бога Отца всемоѓуцаго Творца неб́у и земли.
2	ⰸ ⱁⱁⰰ Ⰲⰽⰽⰰⰵⰰ Ⱖⰰⱐⰵⱁⱁⰽ, Ⱋⰽⱃⰽ ⰸⰽⰽⰰ ⰵⱁⰽⱑⱃⱒⰽⰽⰰ, Ⱎⰰⱋⱒⱃⰰⰵⱁⰽ ⱃⱒⰽⰽⰰⰵⰽⰰ.	И во Іис́уса Хр́иста, Сы́на Его Един́аго, Господа н́ашего.
3	Ⰲⱒⱒⰽⰽⱒⱁⱁⰽ ⰰⱁⱁ Ⱞⱐⰵⰽⰽⰽ ⰵⱁⱁⰽⱑⱁⱁⰽ, ⰽⰵⰵⱁⱁⱁⱁⱃⰽ ⱒⱍⱁ Ⱎⱒⰽⰽⱑⰽ Ⱎⱒⰽⰰⱁⱁⰷ.	Зач́ата ѿ Д́уха свата, рожд́ена изъ Мар́иа Д́ѣвы.
4	Ⱋⱁⱁⱒⰽⱒⰽⱒⱁⱁⰽⰰ ⱒⰽⱐ Ⰳⰰⱃⱁⰵⱑⱒ-ⰰⱁⱁⰰⰽⱞⱒ Ⰳⱍⱁⰽⱒⱁⱁⰽ, ⰽⰽⱒⰽⱁⱁⰵⱁⱁⰽ ⰸⰽⱑⰽⱒⰽⰰ, ⰸ ⱁⱒⰽⱐⰵⱒⱑⱒⱃⰽ.	Страда́вша при Понт́ийст́ѣмъ Пıл́атѣ, расп́ата, оум́ерша и погреб́ена.
5	Ⱋⱐⰵⱎⱑⱁⰽⰽⰽⱒⰽⱐ ⱁⱁⰵ ⱑⰽⱐⰺ: ⱁⱁⱁ	Сош́едшаго во адъ въ тр́ет́ий д́ень

	(Glagolitic text)	воскресшаго ѿ мéртвыхъ.
6	*(Glagolitic text)*	Возшéдшаго на небесà, сѣдáщаго ѡдеснꙋ́ Бóга Ѻ́тца всемогꙋ́щаго.
7	*(Glagolitic text)*	Ѿтꙋ́дꙋ же градꙋ́щаго сꙋди́ти живы́мъ, и мéртвимъ.
8	*(Glagolitic text)*	Вѣ́рꙋю въ Дꙋ́ха свата́го.
9	*(Glagolitic text)*	Сватꙋ́ю Цéрковь Каѳолїческꙋю, сватыхъ ѡбщенїе.
10	*(Glagolitic text)*	Ѡставленїе грѣхѡ́въ.
11	*(Glagolitic text)*	Плóти воскресенїе.
12	*(Glagolitic text)*	Жи́знь вѣчнꙋю.
13	*(Glagolitic text)*	Ами́нь.

Table 6a. The text of the Apostles' Creed in G1753 and C1753

	G1753 (pp. 36, 38)	C1753 (pp. 37, 39)
1	Vệruû vъ Bóga Otca vsemogúca-go, tvorcà nébu, i zemlì.	Vě´ruû vъ Bóga Otca vsemo-gúšago Tvorcà nebu i zemlì.
2	I vo Iisúsa Hṛstà, Sīna egō edínago, Góspoda nášego.	İ vo Iisusa Hrïsta, Sýna Ęgô` Ędínago, Góspoda nášego.
3	Začăta ot Duha svēta, roždéna izъ Marịê Dệ´vī.	Začata ôt Dúha svāta, roždéna izъ Maríã Dě´vy.
4	Stradávša pri Pontíĭstệmь Pịlátệ, raspê´ta umérša, i pogrebéna.	Stradávša prì Pontíĭstěmъ Pïlátě, raspâ´ta, ụmerša i pogrebéna.
5	Sošédšago vo ádъ: vъ trétiĭ déńь voskréššago ot mértvīhъ.	Sošédšago vo adъ vъ trétïĭ dénъ voskressago ôt mértvyhъ.
6	Vozšédšago na nebesà, sệdê´ĉago ō desnúû Boga Otca vsemoguĉagō.	Vozšédšago na nebesà, sědã´šago ôdesnúô Bóga Otca vsemogúšago.
7	Otъ túdu že grêdúĉago sudíti živīmь, i mértvīmь.	Ôttúdu že grādùšago sudíti živýmъ, i mertvimъ.
8	Vệruû vъ Dúha Svêtágo.	Vě´ruû vъ Dúha svātágo.
9	Svêtúû Cérkov´ь Kaṭоličeskuû, Svêtīhъ ōbĉénịe.	Svātúû Cerkovь Kaṭоličeskuû, svātyhъ ôbŝenïe.
10	Ostavlénịe grêhóvъ.	Ôstavlenïe grêhô´vъ.
11	Ploti voskresénịe.	Plóti voskresenïe.
12	Žíznь vệčnuû.	Žíznь vě´čnuû.
13	Amíńь.	Amíņь.

Table 6b. The text of the Apostles' Creed in G1753 and C1753 (transliterated)

Similarly as with the parallel editions of Bellarmine's *Nauk karstjanski kratak* that were discussed above, the Glagolitic and Cyrillic texts are remarkably similar when it comes to lexicon, word formation, syntax, morphology, and orthography: both versions show a number of typical East Slavic Church Slavonic features. However, as East Slavic Church Slavonic texts of this type were normally printed with Cyrillic letters, it can be assumed that the Glagolitic orthography here is secondary in relation to the orthography of the Cyrillic text. As we have seen (cf. above, section 2.2), the Glagolitic orthography in G1753 also differs considerably from the earlier Glagolitic texts, for example, by the absence of ligatures, the presence of variant letters and accent marks.[18]

4. Conclusions

The results of the analysis of some orthographical peculiarities in a small sample of Slavic texts printed by the Propaganda Fide in Rome during the seventeenth and eighteenth century show that the Cyrillic, Glagolitic, and Latin-script developments share certain similarities, but that the tendencies are more or less pronounced. In both the Cyrillic and Glagolitic texts we can observe a clear chronological development from orthographies reflecting Central South Slavonic linguistic features to orthographies that show influence of East Slavic orthographic models. In the Latin-script texts, on the other hand, the orthography seems to be more stable, even if certain East Slavic Church Slavonic traits can be observed, albeit in a very limited way.

The discussion indicates the necessity of complementing extant "intra-script" studies (such as, for example, Babič 1999, König 2003, and Trunte 2009 on Glagolitic, and Marti 2012 on the development of Latin-script orthography) with comparative "inter-script" studies of orthographical developments within all three script contexts of early Slavonic printing. The titles published by the Propaganda Fide present a unique material

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[18]   Cf. Trunte (2009: 306–308), who discusses the differences between Levaković's 1631 Missal (G1631) and Karaman's 1741 Missal (G1741).

for such inter-script studies, and it is my hope that it will be used for both this and other types of studies even more actively in the future.

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Appendix 1: Editions of Slavonic books published by the Propaganda Fide during the period 1627–1791

A. Cyrillic-script editions[19]

C1629 — Robert Bellarmine: НАУК КАРСТИАНСКИ КРАТАКЬ... Tre alfabeti 1985, no. 107. Quoted from a digital surrogate of a copy at the British Library, see http://books.google.co.uk/books?vid=BL:A0020264409.

C1630 — [Girolamo da Palermo:] ИСПОВІЄДАЮНИК, | сабранъ | из православнѣхъ наꙊчителꙗ | по П. Ѡ. МєцірꙊ ІєронимꙊ ПанормитанꙊ | […] Принесен оꙉ єзик Босански | [...], Rome 1630. Tre alfabeti 1985, no. 109; Henkel 1971: 347; Burić 1973: 839; Kjellberg 1951, no. 27. For a detailed description see Cleminson et al. 2000: 83–85 (no. 82). Quoted from a digital surrogate of a copy at the Bavarian State Library, see http://reader.digitale-samm-lungen.de/de/fs1/object/display/bsb10597415_00003.html.

C1648 — PROFESSIO ORTHODOXAE FIDEI AB ORIENTALIBVS Facienda / ИСПОВѢ-ДАНІЄ ПРАВОСЛАВНОЄ ВѢРЫ ѿ Восточныхъ твори́мое, Rome, 1648. Tre alfabeti 1985, no. 117; Kjellberg 1951, no. 56.

C1651 — [Filip Stanislavov:] Abagar. Tre alfabeti 1985, no. 119. For a detailed description see Rajkov 1979, Ambrosiani 2015, with further references.

C1661 — Robert Bellarmine: Nauk karstianski kratak [new edition], Rome 1661.[20]

C1739 — (the Cyrillic parts of) Matej Karaman: Bukvar' slavenskij pismeny ... B. Ieronima ... / Bukvar' slavenskij pismeny prepodobnago Kyrilla ..., Rome 1739. Tre alfabeti 1985, no. 129; Kempgen 2015a, 112–135 (cf. below, **G1739**).

C1753 — (the Cyrillic parts of) Matej Karaman: Bukvar' slavenskij pismeny ... B. Ieronima ... / Bukvar' slavenskij pismeny prepodobnago Kyrilla ..., [new edition], Rome 1753. Tre alfabeti 1985, no. 129; Kempgen 2015a, 112–135 (cf. below, **G1753**). Quoted from a digital surrogate of a copy at Umeå University Library.

B. Glagolitic-script editions

G1628 — Robert Bellarmine: ⰓⰑⰈⰐⰋ ⰐⰰⰓⰔⰕⰡⰐⰔⰍⰋ ⰐⰰⰓⰀⰕⰀⰍⰋ [Naukь karstênski kratakь], Rome 1628. Tre alfabeti 1985, no. 106. Quoted from a digital surrogate of a copy at the Bavarian State Library, see http://www.mdz-nbn-resolving.de/urn/re-solver.pl?urn=urn:nbn:de:bvb:12-bsb10862379-2.

G1629 — ⰀⰈⰁⰆⰋⰂⰋⰄⰐⰡⰍⰤ ⰔⰎⰑⰂⰋⰐⰔⰍⰋⰌ [Azbukividnêk slovinskij], Rome 1629. Tre alfabeti 1985, no. 108; Burić 1973: 839; Kjellberg 1951, nr 24; König 2003; Kempgen 2015b, 28–33. Quoted from the facsimile edition König 2003.

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[19] König (2003: 7) also mentions a 1636 Cyrillic edition of Juan de Polanco's *Ispravnik za erei ispovidnici* (cf. the Glagolitic version, below [G1635]). Except for in König 2003, I have been unable to find any mention of this title.

[20] A copy of this title is preserved at the British Library, see http://explore.bl.uk/pri-mo_library/libweb/action/dlSearch.do?query=rid,exact,BLL01003115190&indx=1&dym=false&onCampus=false&group=ALL&institution=BL&ct=search&vl(freeText0)=BLL01003115190&vid=BLVU1.

G1631 — MISSALE ROMANVM SLAVONICO IDIOMATE ... / ⰏⰉⰔⰀⰎⰐ ⰓⰉⰏⰔⰍⰉⰊ [Missal rimskij] ... , Rome 1631. Tre alfabeti 1985, no. 110; Babič 1999:262ff; Trunte 2009: 304ff.

G1635 — [Juan de Polanco:] ⰋⰔⰒⰓⰀⰂⰐⰋⰍⰟ ⰈⰀ ⰵⰓⰵⰋ ⰋⰔⰒⰑⰂⰊⰄⰐⰋⰜⰋ ... [Ispravnik za erei ispovidnici], Rome 1635. Tre alfabeti 1985, no. 111; Burić 1973: 840; Kjellberg 1951, no. 31. Quoted from a digital surrogate of a copy at the Bavarian State Library, see http://reader.digitale-sammlungen.de/de/fs1/object/display/bsb10862010_00005.html.

G1637 — [Ordo missæ]. Tre alfabeti 1985, no. 113.

G1648 — BREVIARIVM ROMANVM SLAVONICO IDIOMATE ... / ⰝⰀⰔⰑⰔⰎⰑⰂⰟ ⰓⰉⰏⰔⰍⰊⰊ ⰔⰎⰀⰂⰋⰐⰔⰍⰋⰏⰟ ⰡⰈⰋⰍⰑⰏⰟ [Časoslovъ rimskij slavinskimъ êzikomъ] ... Rome,1648. Tre alfabeti 1985, no. 118; Babič 1999: 270ff.

G1688 — BREVIARIVM ROMANVM SLAVONICO IDIOMATE ... / ⰝⰀⰔⰑⰔⰎⰑⰂⰟ ⰓⰉⰏⰔⰍⰊⰊ ⰔⰎⰀⰂⰋⰐⰔⰍⰋⰏⰟ ⰡⰈⰋⰍⰑⰏⰟ [Časoslovъ rimskij slavinskimъ êzikomъ] ... Rome 1688. Tre alfabeti 1985, no. 123.

G1693 — ⰀⰈⰁⰆⰉⰂⰋⰄⰐⰟⰍⰟ ⰔⰎⰑⰂⰋⰐⰔⰍⰊⰊ [Azbukividnêk slovinskij] ..., [new edition], Rome 1693. Lokmer 2008: 175; Runjak 2010.

G1706 — MISSALE ROMANVM SLAVONICO IDIOMATE ... / ⰏⰉⰔⰀⰎⰐ ⰓⰉⰏⰔⰍⰉⰊ ⰐⰀ ⰵⰈⰋⰍⰟ ⰔⰎⰑⰂⰵⰐⰔⰍⰉⰊ ... [Missal rimskij na ezik slovenskij] ..., Rome 1706. Tre alfabeti 1985, no. 124.

G1707 — ⰏⰉⰔⰵ ⰈⰀ ⰖⰏⰵⰓⰂⰟ�footnoteⰵ [Misse za umervšie] ... Rome 1707. Tre alfabeti 1985, no. 125.

G1739 — (the Glagolitic parts of) Matej Karaman: Bukvar' slavenskij pismeny ... B. Ieronima ... / Bukvar' slavenskij pismeny prepodobnago Kyrilla ..., Rome 1739. Tre alfabeti 1985, no. 129; Kempgen 2015a, 112–135 (cf. above, **C1739**).

G1741 — Missale romanum slavonico idiomate ... / ⰏⰉⰔⰀⰎⰐ ⰓⰉⰏⰔⰍⰉⰊ [Missal rimskij] ... Rome 1741. Tre alfabeti 1985, no. 128; Trunte 2009: 304ff.

G1753 — (the Glagolitic parts of) Matej Karaman: Bukvar' slavenskij pismeny ... B. Ieronima ... / Bukvar' slavenskij pismeny prepodobnago Kyrilla ..., [new edition], Rome 1753. Tre alfabeti 1985, no. 129; Kempgen 2015a, 112–135 (cf. above, **C1753**). Quoted from a digital surrogate of a copy at Umeå University Library.

G1767 — ⰏⰉⰔⰵ ⰈⰀ ⰖⰏⰵⰓⰂⰟⰸⰵ [Misse za umervšie] [new edition], Rome 1767. Lokmer 2008: 181.

G1789 — [second appendix to G1741]. Lokmer 2008:181.

G1791a — Officia sanctorum slavonico idiomate ... / ⰝⰋⰐⰋ ⰔⰂⰵⰜⰋⱈ [Čini svêtih] ... Rome 1791. Tre alfabeti 1985, no. 131.

G1791b — Breviarium romanum slavonico idiomate ... pars hiemalis ... / ⰝⰀⰔⰑⰔⰎⰑⰂ ⰓⰉⰏⰔⰍⰊⰊ ⰔⰎⰀⰂⰵⰐⰔⰍⰋⰏ ⰡⰈⰋⰍⰑⰏ ... ⰝⰀⰔⰟ ⰈⰋⰏⰑⰂⰟ ... [Časoslov rimskij slavenskim êzikom ... čast zimovaê ...], Rome 1791. Tre alfabeti 1985, no. 132.

G1791c — Breviarium romanum slavonico idiomate ... pars æstiva ... / ⰝⰀⰔⰑⰔⰎⰑⰂ ⰓⰉⰏⰔⰍⰊⰊ ⰔⰎⰀⰂⰵⰐⰔⰍⰋⰏ ⰡⰈⰋⰍⰑⰏ ... ⰝⰀⰔⰟ ⰎⰵⰐⰑⰂⰟ ... [Časoslov rimskij slavenskim êzikom ... čast lêtnaê ...], Rome 1791. Tre alfabeti 1985, no. 133.

C. Latin-script editions[21]

L1627 — Robert Bellarmine: Istvmacenge obilnie navka karstyanskoga ..., Rome 1627. Tre alfabeti 1985, no. 105.

L1633 — Robert Bellarmine: Navk karstyanski kratak. Sloxen pò naredbi S. Oca Papae Klementa Osmoga [...], Rome, 1633. Quoted from a digital surrogate of a copy at the National Library of France.

L1636 — Juan de Polanco: Ispravnik za erei ispovidnici i za pokornici. Prenefen s'latinskoga yazika, v slovignski. Breve direttorio, per Sacerdoti Confeſſori, e per Penitenti, tradotto da lingua Latina, nella Illirica, Rome 1636. Tre alfabeti 1985, no. 112. Quoted from a digital surrogate of a copy at the Austrian National Library, see http://digital.onb.ac.at/OnbViewer/viewer.faces?doc=ABO_%2BZ179357206.

L1638a — Meditationes S. Bonauenturæ. To yest BOGOLIVBNA RAZMISCGLIANYA Od Otaystva Odkupglienya Coviçanskoga. S. BONAVENTVRUAE CARDINALA Prenesena V yezik Slovinski [...] , Rome 1638. Tre alfabeti 1985: 164, no. *.

L1638b — [Bartol Kašić:] XIVOT GOSPODINA NASCEGA ISVKARSTA / VITA DEL SIGNOR NOSTRO GIESV CHRISTO, Rome 1638. Tre alfabeti 1985, no. 114; Burić 1973: 840.

L1640a — Kalendar iz missala rimskoga i spovidanye pravae virrae ..., Rome 1640. Tre alfabeti 1985, no. 115.

L1640b — Ritual rimski istomaccen slovinski ... Tre alfabeti 1985, no. 116.

L1657 — Juan de Jesús María: Naçin za dobro vmriti ..., Rome 1657. Tre alfabeti 1985, no. 120.

L1661 — Robert Bellarmine: Nauk karstyanski sloxen po prisvitlomu gospodinu Robertu Bellarminu Kardinalu S.R.C. ..., Rome 1661. Tre alfabeti 1985, no. 121.

L1662 — Robert Bellarmine: Istvmacenye symbola apostolskoga, to yest virrovanya ..., Rome 1662. Tre alfabeti 1985, no. 122. Quoted from a digital surrogate of a copy at the National Library of the Czech Republic, see https://books.google.se/books?id=x81j AAAAcAAJ&dq=Istvmacenye+symbola+apostolskoga&hl=sv&source=gbs_navlinks_s.

L1708 — Robert Bellarmine: Istvmacenge obilnie navka karstyanskoga, ... [new edition], Rome 1708. Tre alfabeti 1985, no. 126. Quoted from a digital surrogate of a copy at the British Library, see https://books.google.se/books/about/Vberior_explicatio_doctrinæ_Christianæ.html?id=UdNSmgEACAAJ&redir_esc=y.

L1709 — Juan de Jesús María: Naçin za dobro vmriti... [new edition], Rome 1709. Tre alfabeti 1985, no. 127.

L1789 — Ispovidagne Viere za Garczi promisgliegne Verhu Najposlidnih ..., Rome 1789. Tre alfabeti 1985, no. 130.

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[21]   Burić (1973) also mentions a 1636 Latin-script edition of Girolamo da Palermo's *Ispoviedaonik* (p. 839, cf. C1630), a 1637 Latin-script edition of Robert Bellarmine's *Nauk krstjanski kratak* (p. 836, cf. C1629, G1628), and a 1774 Croatian Latin-script *Instructio de Sacramentis Poenitentiae et Eucharistiae* (p. 840).

D. Multiscriptal editions

D1784 — Specimen idiomatum et characterum exoticorum [...]. Polyglot edition, celebrat-
ing the visit of King Gustav III of Sweden to the Propaganda Fide in Rome. The edition
includes texts in 46 languages including seven Slavic, printed with Cyrillic, Latin, and
Glagolitic letters. Lindberg 1973: 78, no. 10; Ambrosiani 2012.

Appendix 2:
Transliteration of Cyrillic and Glagolitic letters used in the present article

A. Cyrillic

Letter	Transcription	Letter	Transcription
Ⰰⰰ / а	a	w̄	ō
б	b	ẅ	ôt
в	v	п	p
г	g	ρ	r
д	d	с	s
є	e	т	t
ѥ	ë	ȣ	u
є	ę	оу	ụ
ж	ž	ф	f
ѕ	ẓ	χ	h
з	z	ц	c
и	i	ч	č
ӣ	ī	ꙗ	ċ
ι	ı	ш	š
ι	į	щ	ŝ
ï	ï	ъ	ъ
й	ĭ	ы	y
к	k	ь	ь
л	l	ѣ	ě
м	m	ю	û
н	n	ѧ	ã
о	o	ꙗ	â
w	ô	ѫ	t̲

B. Glagolitic

Letter	Transcription	Letter	Transcription
Ⰰ	a	Ⱉ	o
Ⰱ	b	Ⱉ̄	ō
Ⰲ	v	Ⱂ	p
Ⰳ	g	Ⱃ	r
Ⰴ	d	Ⱄ	s
Ⰵ	e	Ⱅ	t
Ⰶ	ž	Ⱅ̄	t̠
Ⰸ	z	Ⱆ	u
Ⰹ	i	Ⱆ	û
Ⰹ̇	i̠	Ⱇ	f
Ⰺ̄	ī	Ⱈ	h
Ⰹ̆	ĭ	Ⱌ	c
Ⰼ	ĵ	Ⱍ	č
Ⰽ	k	Ⱎ	š
Ⰾ	l	Ⱋ	ĉ
Ⰿ	m	Ⱏ	ь
Ⱀ	n	Ⱔ	ê
Ⱀ̄	n̄	Ⱗ̇	ę̇