

BAŠĆINA

GLASILO DRUŠTVA PRIJATELJA GLAGOLJICE

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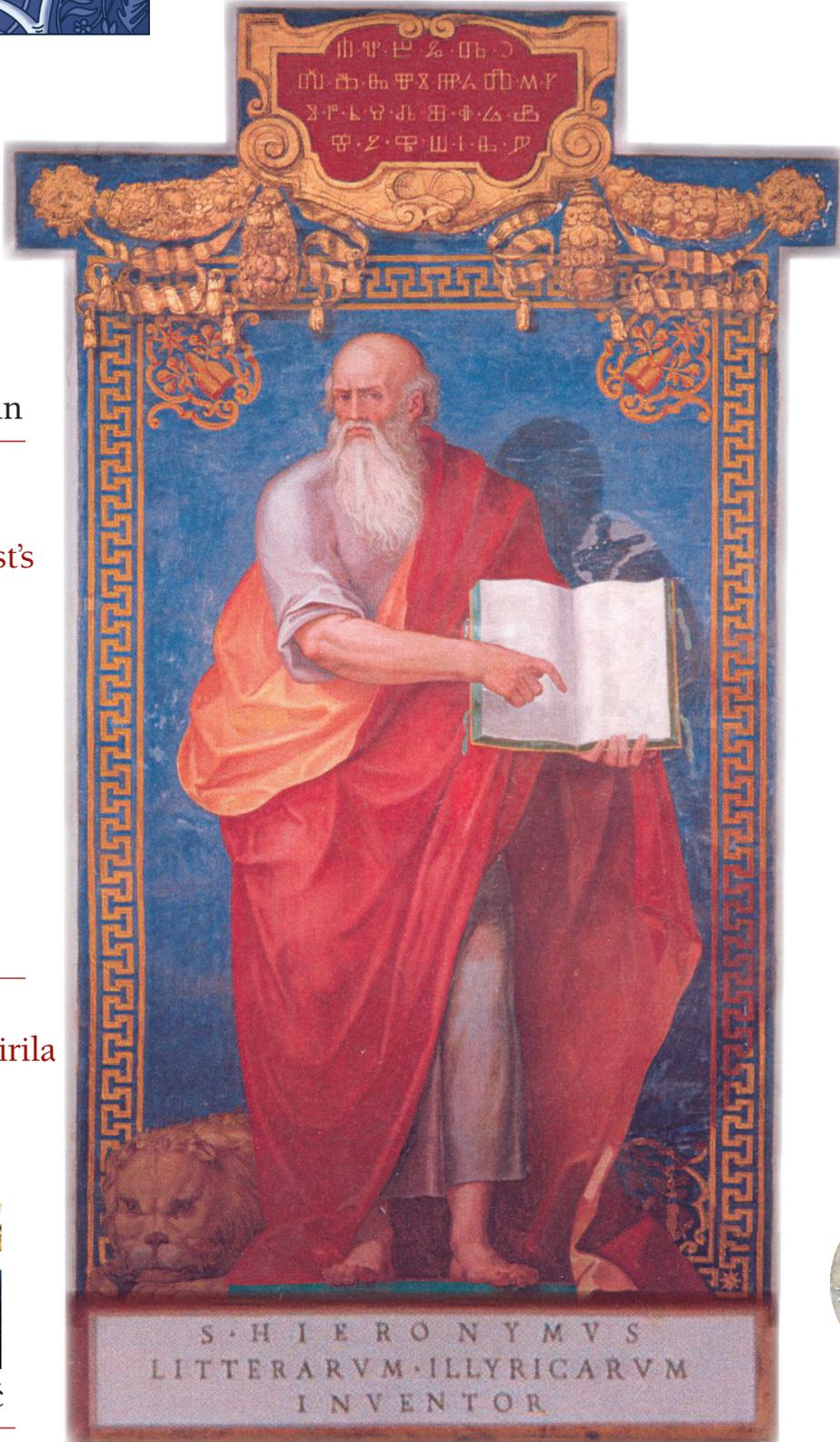
Andrew R. Corin
The New York
Missal and an
American Slavist's
Odyssey



Marica Čunčić
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Juraj Lokmer
I u Novigradu
istarskome
se je glagoljalo



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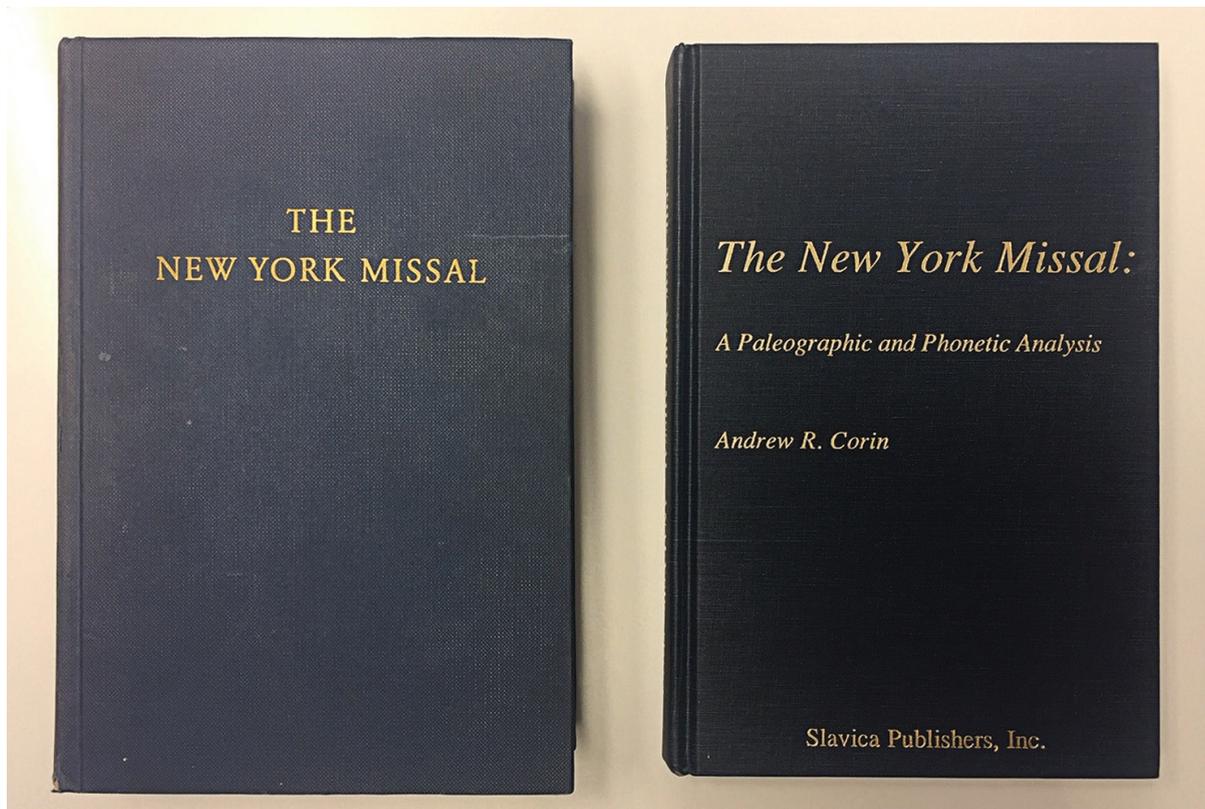
The New York Missal and an American Slavist's Odyssey

As a boy growing up in a Los Angeles suburb, with no family ties to the Slavic world, I could hardly have imagined that linguistic and textual analysis of medieval Church Slavonic manuscripts would play a prominent role in my later career. Throughout my childhood, in fact, I had dreamed of becoming an archaeologist, and began my studies at the University of California, Los Angeles (UCLA) with a major in physical anthropology. I spent much of my first year in bone labs, learning to recognize, sort and analyze human remains hundreds or even thousands of years old, often from tiny crumbling and shapeless fragments. It was a form of detective work that demanded attention to minute detail and the ability to derive reasoned inferences from evidence that, on first examination, seemed incapable of yielding any useful information. This was an approach and a skill that would later prove of immense practical value in a different, yet nevertheless related, field.

Over time, I found myself drawn ever more strongly toward a different form of archaeology—the archaeology of language known as historical linguistics, and the archaeology of texts—medieval Slavic texts most particularly, but later also to certain forms of ancient and modern texts. In the end, following a youthful adventure that took me from Los Angeles to Zagreb, Belgrade and the remotest corners of the former Yugoslavia, I graduated from the University of Belgrade with a degree in South Slavic languages, specializing in what was then known as Serbo-Croatian, and with an intense desire to pursue research in Slavic historical linguistics, in part through the study of early Slavic texts.

Introduction to Glagolitic Studies

It was during my years as a graduate student back at UCLA that I came into contact with Henrik Birnbaum, then Director of UCLA's Center for Slavic and East Eu-



ropean Studies and Professor in the Department of Slavic Languages and Literatures. Professor Birnbaum was a preeminent figure in Slavic studies who, among his many honors, was elected a corresponding member of the Croatian Academy of Sciences and Arts in 1986. He was equally at home discussing early Slavic migrations, Old Church Slavonic, Slavic linguistic theory, Russian émigré literature and (or at least it seemed to me at the time) the topic of any symposium or lecture at which we both happened to be present. In 1970, Professor Birnbaum learned of a newly re-discovered Croatian Church Slavonic codex in Glagolitic script—a nearly complete manuscript of the *Missale Plenum*—that had come to light when it was acquired in 1966 from the estate of its English owner by the Pierpont Morgan Library (now the Morgan Library) in New York. Only once previously, in 1837, had a scholar knowledgeable in Slavic antiquities (the Slovene linguist Jernej Kopitar) seen and commented upon three brief excerpts from this manuscript. Birnbaum entered into collaboration with Professor Peter Rehder of the University of Munich to publish a series of studies about this codex, which came to be known as the New York Missal. The first was a preliminary communication containing a description of the manuscript, its discovery, and a discussion of what little was then known of its origin (Birnbaum 1977). A facsimile edition appeared the same year (Birnbaum & Rehder 1977). For two follow-up volumes Rehder and Birnbaum engaged their doctoral students. A critical edition prepared by Eve-Marie Schmidt-Deeg under the supervision of Professor Rehder appeared in 1994 (Schmidt-Deeg 1994). Based on my research specializations in historical linguistics, Church Slavonic and Slavic paleography, Professor Birnbaum encouraged me to devote my own dissertation (Corin 1991, the dissertation itself having been completed in 1986) to the New York Missal, a proposal which I readily accepted.

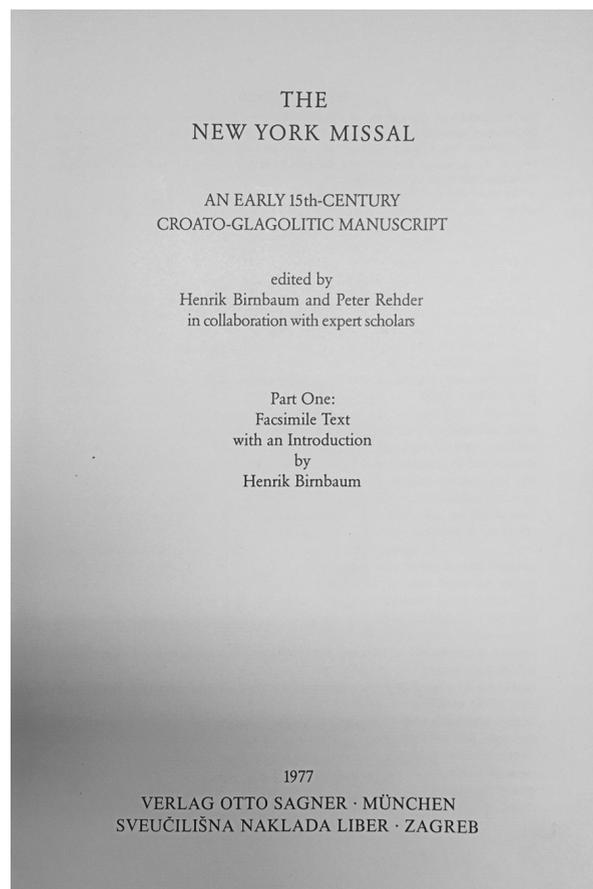
Textual Archaeology:

The “Sherlock Holmes”¹ Approach

The New York Missal

My dissertation topic imposed on me the enviable necessity of conducting portions of my research at the locations in which most of the preserved missal codices originated, as well as other sites linked to the Croatian Glagolitic manuscript traditions. These included idyllic

¹ Sherlock Holmes is a fictional English detective, the protagonist of numerous short stories and several novelettes authored by Sir Arthur Conan Doyle in the late 19th and early 20th century. Sherlock Holmes' method was characterized by the analysis of minute evidentiary details and drawing of inferences from close reasoning based on that analysis.



locales in the Kvarner islands, Istrian peninsula and other portions of the Croatian littoral, from each of which I would depart only with the greatest regret. I also carried out much of my work at the Old Slavonic Institute in Zagreb, which graciously and on multiple occasions provided me access to the most complete archive of facsimiles (photograph collections) of Croatian Glagolitic manuscripts.

To establish context for my investigation, I focused first on elucidating the characteristics of two redactions (versions) of the Croatian Church Slavonic missals, one that originated in more northerly areas including Kvarner, Istria and some neighboring regions (also referred to as Redaction A), perhaps early in the second quarter of the 13th century (Corin 1997), while the other, from the late 13th or early 14th century, was associated primarily with more southerly regions (also known as Redaction B). Through this process, I also sought to elucidate phonological, orthographic and certain other norms of the Croatian Church Slavonic language, as well as the direction and pace of changes in these systems. With this context in place, I then returned to the New York Missal, focusing primarily on its paleographic and phonetic characteristics, in an attempt to determine the time and place of its origin.

The New York Missal:

A Paleographic and Phonetic Analysis

Andrew R. Corin



Slavica Publishers, Inc.

The New York Missal contains no colophon (scribal note) or other explicit indicators of its origin, and an analytical approach was therefore the only way to shed light on the circumstances of its origin. In order to do this, I had first to separate out and analyze the language and script of each of its scribes, of which there appear to have been eleven. I then compared these to one another. Finally I compared the text produced by each of the New York Missal's scribes to the characteristics of other missals of both redactions.

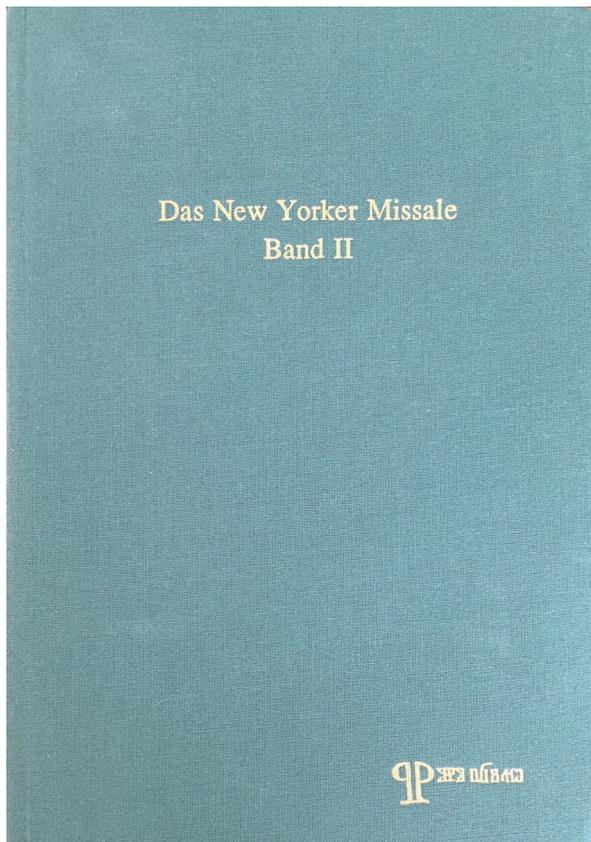
Investigation of the New York Missal provided one of my first opportunities to discover the power of minute textual analysis to penetrate the human origins of seemingly impersonal texts. This approach, in fact, has the potential to elucidate far more than the development of language, script or texts, or to place a manuscript within a particular historical, societal and cultural context. If one squeezes even the driest of texts, as one might squeeze a lemon to extract the last drop of juice, tracing the origin of seemingly innocuous anomalies, following up the most improbable leads, and harvesting every last minute inference, the effort may, just occasionally, yield unexpected stories of individual people and human interactions. These may hint at unspoken dramas, even when we are not able to name the protagonists or uncover all of the specific circumstances.

The New York Missal is a case in point. It is an unusual liturgical manuscript in that as many as eleven scribes participated in its production. None of their names or places of origin are recorded. Yet, from the rotation in which they worked, the physical appearance of their respective scripts, and particular constellations of more archaic vs. more innovative practices, it proved possible to discern characteristics both of these scribes and of their manner of teamwork: which may have been older, which the leaders, and which were more marginal. My preliminary investigation into the two redactions of the Croatian Glagolitic *Missale Plenum* allowed me, additionally, to identify a striking discontinuity that occurred about a quarter of the way through the manuscript, between folia 69 and 70. At the boundary between two gatherings (the folded sheets of parchment that are sewn together to create a codex), the antigraph (the specific exemplar of the missal from which the New York Missal was copied) was replaced. Not only was a different antigraph used for the following portion of the codex, but the replacement was of Redaction B (originally more southern), whereas the antigraph which had served for the first portion of the manuscript was of Redaction A (originally more northern).² Moreover, the team of five scribes that produced the first portion of the manuscript was replaced by a different team of seven scribes who copied out the subsequent portions. Clearly, an interruption had occurred, with production resuming either much later or in a different milieu, probably both, with a different team of scribes and a different antigraph serving as the textual source.

Intriguingly, the script of one of the scribes of the second team bears a striking resemblance to that of one of the main scribes of the first collective, possibly the leader of that team. This led me to conclude that these "hands" belonged to the same individual. Yet there were certain differences. The overall combination of circumstances suggested that these scripts reflected the hand of a single individual following a sufficiently lengthy period of time that his handwriting had evolved.

A number of speculations are possible as to what could have been the cause of the disruption that had obviously occurred, where production had begun and

² Because of the limited nature of the comparative corpus which I used to determine the redactional characteristics and affiliation of all of the extant Croatian Glagolitic missals (drawn from the lections of the last two weeks of Lent), I was not able to determine with certainty whether any other discontinuities occurred later in the text of the New York Missal.



where it was concluded, and how it came about that a single scribe associated with the first collective was also active in subsequent phases of work after a hiatus possibly of many years, and likely in a different location. Though the full chain of events and the identities of the individuals involved have yet to be fully elucidated, there is the strong suggestion of dramatic circumstances.

As for the time of origin of the manuscript, understandably I was not able to assign a single probable date. Comparison of the language and script of all of the scribes led me to conclude that the second quarter of the 15th century was the most likely time frame.³ Yet the range of more innovative and more archaic presentations by various scribes led to one of the most intriguing results—one that may serve as a caution to all textual analysts. Had just one of the New York Missal’s scribes written out the manuscript in its entirety, I might have come to various differing conclusions concerning the manuscript’s date of origin, depending on which scribe carried out the work.

³ Additional information discovered subsequently allows us to amend the estimated time of completion to early in the second half of the 15th century. For further details see Corin (1995).

The Book of Jonah

A second, even more striking, example of the power of textual analysis is provided by the book of the Prophet Jonah, specifically the third verse of the third chapter, in which the manuscripts of the A and B redactions of the missal differ in regard to a single word.⁴ The manuscripts of Redaction A contain the clause (in modern translation) “Nineveh was a *very great city*.” In manuscripts of Redaction B, including the New York Missal at this location (folio 70c-d), we read simply “Nineveh was a *great city*,” omitting the word “very.” This same location in the Croatian Church Slavonic breviaries has a third variant: “Nineveh was a *great city to God*.”

Examination of the Greek and Latin versions from which the Croatian Glagolitic versions were originally translated failed to explain this situation. The Greek manuscript traditions dutifully rendered “...a city great to God” (as in the Croatian Glagolitic breviaries), while most Latin versions read simply “a great city” (as in Redaction B of the Croatian Glagolitic missals). So how did the version in Redaction A of the missal, with its added “very,” arise? Some form of simple error, no doubt. Yet through detailed analysis and close reasoning I was able to eliminate the likelihood of every conceivable manner of error that could have led to this effect.

The likely answer arose from the most unlikely of sources. At around the time that Redaction A of the Croatian Church Slavonic missals arose, in the second quarter of the 13th century, a new interpretation (exegesis) of the sense of this location was circulating in certain Jewish scholarly circles, particularly in France. The original Hebrew version of this location reads “a *city great to God*,” just as in the Greek translations from the Hebrew. According to the innovative Jewish interpretation, the name of God in this location (as well as in a number of other locations in the Hebrew Bible) expresses the meaning of extreme extent; in essence, it served in place of a grammatical superlative, which is otherwise lacking in Biblical Hebrew. According to this interpretation, the Hebrew phrase “a *city great to God*” would in fact mean something like “an *exceedingly great city*.”

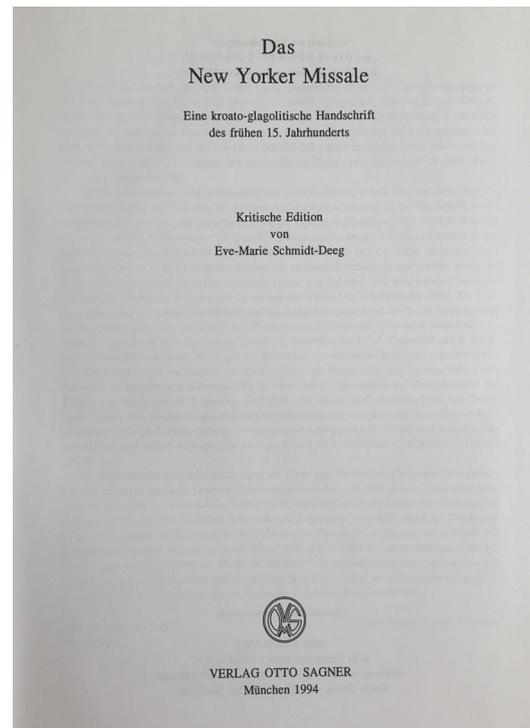
In fact, there is only one plausible explanation for the reading “a *very great city*” in Redaction A of the Croatian Glagolitic missals. Clearly, the people responsible for

⁴ For further details see Corin (2002a, 2002b).

that redaction believed that the phrase “a city great to God,” which they encountered in the earlier Glagolitic texts that had been translated from the Greek, would be more accurately rendered in their new Croatian Church Slavonic redaction by the phrase “a *very great city*.” This same interpretation was also reflected several centuries later in the authoritative King James Version of the English Bible, which contains the phrase “an exceeding great city.”

Despite the parallel provided by the King James Version, surely it strains belief to claim that this unusual interpretation by one group of French Jewish scholars could have found its way almost contemporaneously into a redaction of Church Slavonic missals in northern Dalmatia, Kvarner and Istria during the conditions of the early 13th century. As surprising as it may seem, extant historical records allow us to trace not only the route by which this influence might have traveled, but even to identify the name of an individual who could, very possibly, have been the actual bearer of that originally Jewish interpretation on its travels that led ultimately to northern coastal regions of Croatia.

To summarize that discussion, Nicholas Donin (original name not recorded) was a highly erudite French Jewish scholar active in the first half of the 13th century. It appears that Donin was sympathetic to the beliefs of the Karaites, a group considered heretical on account of their rejection of the “Oral Law,” or Talmud. This led to Donin’s excommunication, apparently in 1225. Though the years have not been fully established, he converted to Roman Catholicism, and is generally believed to have ultimately joined the Franciscan order (though this has recently been disputed by Capelli, 2017). In the year 1238 he traveled to Rome, setting in motion the events that led to the momentous Paris disputation of 1240 and subsequent burning of the Talmud, while possibly bringing his learning (unless this had already occurred earlier) into the very circle of Franciscan scholars who compiled, at about this very time, the missal that was then translated to become Redaction A of the Croatian Church Slavonic missal (Corin 1997). To be sure, we cannot ascertain with certainty that it was Donin personally who transferred this novel Jewish interpretation of the phrase “to God,” directly or indirectly, to the Croatian scholars who carried out the translation. Nevertheless, the fact that he fits perfectly the profile of a person who could have fulfilled this role, and at the appropriate moment in time, demonstrates the plausibility, if not in fact the likelihood, of such a development.



What is most interesting for us in this entire story is not its personal drama and striking historical connections. It is rather the realization that the painstaking analysis of seemingly innocuous textual details (in this case a single adverb) accompanied by the relentless pursuit of the sources of every shred of evidence, wherever it may lead, can uncover unexpected cultural connections, individual personal dramas, and connections to historical events that would in all likelihood have otherwise remained lost for all time.

Relevance of the Hebrew Original to Understanding Croatian Glagolitic Biblical Translations

The example from the Book of Jonah provides two further lessons regarding the power of minute textual analysis and relentless tracing of the sources of evidence. The first is that the power of this approach can extend beyond identification of the sources of attested forms, to include also the elucidation of their meaning. The second is that in order to unleash this power to probe the development of Croatian Church Slavonic manuscripts which contain texts of the Hebrew Bible, we may have to refer back to the Hebrew original and to its own history of exegesis. Research into the intermediary Latin or Greek versions from which the Croatian Glagolitic texts were directly or indirectly translated, and the history of exegesis of those intermediary versions, may occasionally be insufficient. This may be true, moreover, even for textual redactions that arose during times when knowledge of the Hebrew

language was rare among Christian scholars, especially among the redactors and scribes responsible for the Croatian Glagolitic textual traditions.

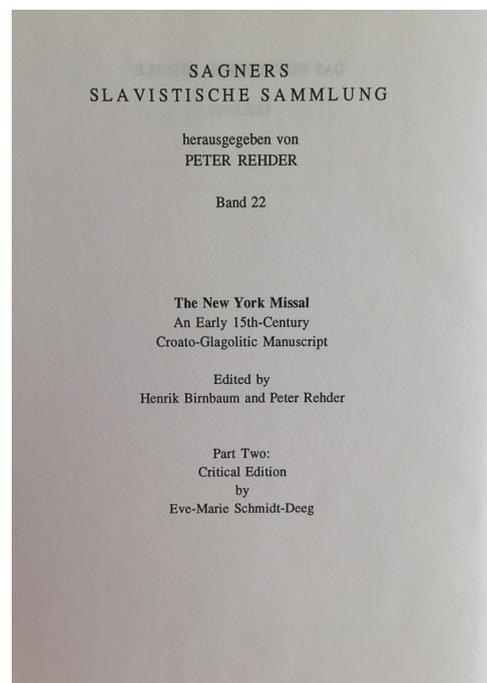
A third related lesson, one that arises from the close analysis of Croatian Church Slavonic translations of originally Hebrew Biblical texts, concerns the pervasiveness of “telephone game” effect in these tertiary versions (i.e., secondary translations; Corin 2008). Even among the Greek and Latin translations that, originally at least, were translated directly from the Hebrew, there may be numerous individual differences between any two versions. Some of these differences will have little or, arguably, no effect on the sense of the text other than at the level of literary or poetic form. Other differences in meaning, however, may be substantive.

As is well known, no two distinct languages are so congruous to one another that a translator may render any but the simplest texts, those of straightforward concrete content, with anything approaching an exact correspondence of meaning. The task is exacerbated by orders of magnitude when the languages are unrelated genetically, when they derive from vastly different social and cultural realities, when they are separated from one another by a gulf of two thousand years, and if the content itself is metaphorical and poetic in formulation. It is hardly surprising, then, that one can examine any two translations of Biblical text into the same language and, especially if they were made independently of one another, count innumerable differences throughout.

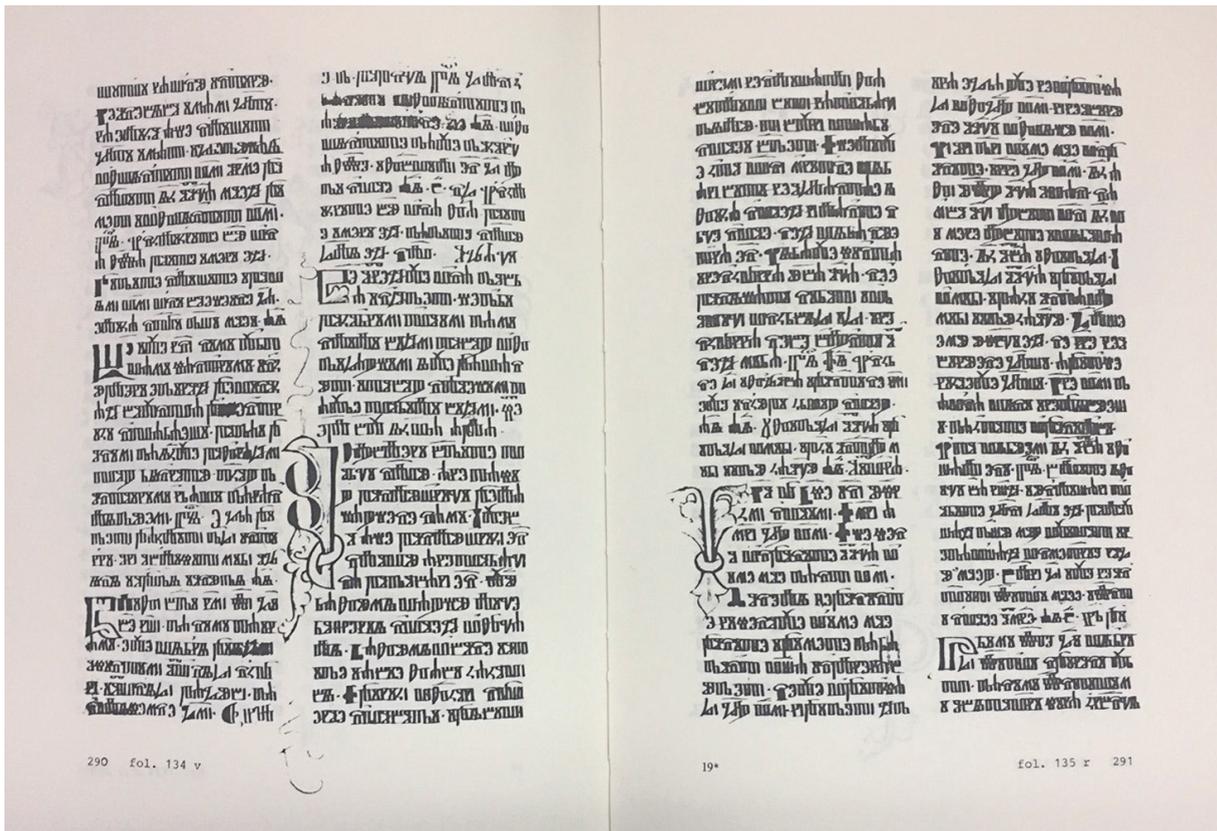
This can be illustrated clearly by two English translations of the Hebrew Bible, both prepared for the Jewish Publication Society but by different teams of scholars, one in 1917 (JPS 1917) and the other in 1985, with a revised edition appearing in 1999 (JPS 1999). On literally every page one finds numerous differences. Some are minor, while others involve substantive differences in meaning. In fact, even if one lays aside matters that derive from the individual inclinations and styles of different translators, or from the differing purposes and objectives of the translations, there remain multiple intrinsic causes which ensure that such variability will arise, of which I will mention just two general classes.

First, at such a gap in time, the original meanings of many words, idioms, even morphological and syntactic constructions, especially when viewed in particular contexts, have faded from memory, making it impossible to recover original meaning with certainty. In

many cases, the specific referents of words were unknown to later translators. These include the names of certain birds, plants, even certain ingredients of the incense mixture used in the tabernacle, to name just a few examples. Then there are numerous instances of straightforward ambiguity. These include famous matters that have given rise to contention between religious communities, for example whether Moses descended from Mt. Sinai with horns or beams of light emanating from his face (Exodus 34:29, 30, 35), or whether Isaiah 7:14 prophesizes that a savior will be born to a virgin or simply to a young woman. In other words, there are many instances in which the original Hebrew text is a “blurry target” for translators.



Just how “blurry” the received text may be can be highlighted by instances in which recently discovered evidence of closely related Semitic languages such as Ugaritic suggests new interpretations for particular Hebrew words or constructions that had previously appeared problematic. One well-known example concerns a word-final particle (spelled “-m”) that was used for emphasis, rhythmic or other effects in Ugaritic texts, with correlates in other ancient and modern Semitic languages (see, for example, Cohen 2004). Many scholars now see a Hebrew remnant of this particle in what had previously been read as plural markers, pronominal suffixes (e.g., Psalm 29:1 and 29:6, respectively) or other forms in numerous Biblical locations. Such interpretations were essentially invisible to modern readers prior to the discovery of the external evidence that brought them to light. We likely continue



to misinterpret (or at least miss plausible interpretations for) countless locations for which elucidating evidence has not come to light.

A second class is comprised of numerous locations in which it is not clear (based either on internal evidence or the evidence of other ancient versions) just what we should consider the “original” Hebrew version to be for purposes of translation. (We leave aside the questions raised by source criticism of the Hebrew Bible concerning the ultimate origins of the Biblical books.) In some locations, the text contains indications of having been edited in a variety of ways, while in others circumstances suggest that errors have crept in over the course of textual transmission.⁵ In yet others, two versions of a particular word are given, one that is the “written” form (“ketiv”) and the other that is the “reading” form (“qeri”) used in oral presentation. There are multiple types of such “written form” and “reading form” pairs, and their origin and purpose is in many cases far from obvious. In such instances, as well as in many others, the original Hebrew represents a “moving target” for translators.

⁵ For a comprehensive overview of types of modification see Tov (2001). Müller, Pakkala and ter Haar Romeny (2014, as just one example of this type of analysis) examine a number of specific instances of conscious modification of the Biblical text.

These two classes of variation are well illustrated by instances in which what clearly originated as a single text appears in two different books of the Hebrew Bible, for example the poetic composition that appears both as 2 Samuel 22 and Psalm 18 (the latter being found in the Psalter of Croatian Glagolitic breviaries). Although the content and language of the two versions correspond, verse by verse, throughout the composition, nevertheless numerous individual differences of varying types have arisen. It is clear that the “original” form of this composition (if one can truly speak of an original version) has been modified over the course of its transmission, but it is less clear that either of these two versions should be considered the original one, making it a “moving target” for translators.

Moreover, while the meaning of this particular text is in most respects fairly clear, a number of locations do nevertheless represent a “blurry target” for translators.⁶ As an example we may take verse 33b—a single line of text containing just three accented words—which represents both a moving target for translators and a blurry one as well. Both its noun and its verb differ between the two versions in a single letter each. In one case this creates a grammatical difference, in the

⁶ Many such “blurry” locations are indicated in the JPS (1999) translation by the annotation “meaning of Hebrew uncertain.”

other a lexical difference. The noun (*way* or *path*) has the first person possessive suffix (spelled with the letter “yod,” *my way*) in Psalm 18. In 2 Samuel, however, it has a third person possessive suffix (spelled with the letter “waw,” *his way*) as the “written” form alongside a “reading” form identical to that in Psalm 18. The verb in Psalm 18 ends in “n” (JPS 1999: “who *made* my way perfect,” literally “who *gave*”), but in 2 Samuel it ends in “r” (JPS 1999: “Who *kept* my path secure,” the literal meaning of which appears however to be “loosened” or “made free,” seemingly an opposite meaning to that chosen by the translators; compare the JPS 1917 translation “And who *letteth* my way go forth straight”). In any case, the meaning of the Hebrew text of 2 Samuel in this particular collocation is uncertain.

It is no exaggeration to state that there are innumerable locations in which the Hebrew original is either a “blurry target,” a “moving target,” or both, to which we can add those (presumably rarer) instances in which, as with Jonah 3:3, the history of exegesis may prove relevant to translation. It is hardly surprising, then, that in order to understand differences even between tertiary versions such as those found in the Croatian Glagolitic missals and breviaries, we may occasionally need to refer back to the Hebrew original, possibly to the full sequence of successive translations. Needless to say, there are other areas in which minute

analysis, relentless pursuit of sources and close reasoning can be brought to bear to elucidate the origin and meaning of Croatian Glagolitic manuscripts such as the New York Missal and the texts contained within them. Those presented above should suffice, however, to demonstrate the breadth of the field of application for this approach.

Textual Analysis and the Modern World: Forensic Translation

I would like to conclude by noting that the power of close textual analysis is by no means limited to the distant (medieval or ancient) past. Style analyses intended to determine the authorship of literary works are well known (for example from the field of Shakespeare research). Another striking yet very different example from modern times is in the forensic application of textual analysis, including the investigation of propaganda as a tool of incitement. This topic has occasionally been approached in ways that are not insightful, and may even be harmful. When carried out with objectivity and rigor, however, analysis may reveal with clarity the intent (or lack thereof) of persons who, in positions of responsibility and political leadership, are alleged to have utilized words to inflame passions and incite crimes in subtle, indirect ways that were intended to maintain a veneer of deniability.

DOMINICA III. ADVENTUS

<p>c</p> <p>a. Šlippi prozirajut' hromi hodet' prokaženi očičajut' se. g' lusi slišet' m'rtvi v'stajuť niči b'lagovest-ujut'.¹ I t' d'ni o' iže ne sabla-znit se o' m'ně. ² T' t' m' že othode-ćima. Našet' i' giti-k naron- m' o' ivaně. ³ Česo izidoste viditi. Čk li v' mek'ke rizi oblečena. se iže v' m'ek'ke ri-zi oblačit se v' domh' čr- skh' sut'. ⁴ Na Česo izidoste e viditi proroka li-ei (obol) g'ju v'm'. i liše prka o'. ⁵ Se ub- o' o' nemže pisano o' se a šalju an'la moego. p' red' licem' t'voi- m'. I ugotovaet' p' p' red' ž- obaju. P' R' Be ti obraž' ž- iviši ni i ljudi tvoji vzvesel- et se o' t' b' š'vi n'ni g' m'ist' t' voju. i spšnie t'voe dai n'ni aš <Nd'></p> <p>Ugodn' budi m' te g' mltvm- i s'merēnē n'ngo i žrtvami idēže n'ed'ne pomoči priprav- ašajut se mazdi t'voeju že n- am' v'lastiju pomozi P's Er- usme stni na visotē. ⁶ Še v'ida' k'- rastu žē g' r' d'et' t' b' e- ot g'a Naplniv' se se n'bskie piče pri- lež'no te m' g' da priče-</p>	<p>d</p> <p>enie: see taini-naučit' ni z- ka nenaviditi: i nbska ljubit- i Ćm'. C NDLE .V. OT P' R' S- T- U Š. PETRA- P' EŠ Raduit' se o' g' e. ⁷ vszda. p'ki reku raduite ⁸ k'roto- st' vaša da razumna budet' v' šm' čkm' g' bliz' o' čni o' čem-že pacite se na o' vsakoi mltv'i (i) m'ni' prošeniš v'ša- da skaza- jut se p' red' b' m' šh- i mir' b' ži m. 7 iže pobeždaet' v' ški um' shrani s' rca vaša i razumeniē va- Uho tvoe m' te g' k' mltvm' [ša <Očē> nšm' prikoni: i t' mu nšee mi- sli m' stiju t'voego posēče- niš prosti. P' v- k pilipsiem'. [P' R' Raduite o' g' e vs- agda. p'ki reku radu- it' se ⁹ k'rotost' v'ša da razumna budet' vs- im' čkm' g' bliz' o' čni o' čem- že pacite se na o' vsakoi mltv'i i mlen' i s' pohvaluju dēšniē. i prošeniš v'ša da skaz- ajut se p' red' b' m' šh- i mir' b' ži iže pobeždaet' v' s- aki um' da shrani' srca v- aša: i razuminiē vaša. O Ć- ē išē g' e nšm' P' EŠ I-</p>
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c ¹prozi-] prozirai- ante corr. | ²šarom'] naro<do>m'] ³viditi] praem. v pu- stinju | ⁴add. (v' pustini BM v pustini HM) tr'sti (t'rst' BM trst' HM) li v'etrom' kolibaemi Na (kolibaemu N' BM kolibaemu Da HM) Česo izidoste (Čto izidoste BM) viditi (vidi BM viditi HM) | ⁵BM HM (m. 11. 7-8) | ⁶id' t'voim' moim' BM, moim' HM | ⁷P' EŠ-] in marg. | Be til Be učedi ni ti ante corr.

d ¹Raduite, Raduite | raduite <se>, Raduite <se> | ²šhrani s' rca | shranit' [s' r- ca, shrani | s' hrani BM | shranit' HM] | ³š pohvaluju | s' pohvalojut' | cum gra- tiarum, ierō s'veto-ortēci | ⁴dēšniē-] dēšniē-] .i., om. | ⁵dēšniē v(a)ša HM; actione] | om. | ⁶išē] išē g'm' ante corr.

FERIA IV. QUATTUOR TEMPORUM ADVENTUS

<p>a</p> <p>že sidiši na herofime žgi vzbud- di silu t'voju i pridī. ¹ Pase izla v'nmi vodēi ek ovōe ospa aš . 5- zbudī g' slu tvoju i pridī (1) ni spš- ši aš. Nš- sgo o' žē ot i'vna</p> <p>Joan. 1. 19-28</p> <p>V'no vr- Poslaše ijudi ot' e- ršma erēi i lēv'jiti ka i'vru da v'prošet' i-ti kto esi. ² Ispvde i ne otv- rže se. Ispvdē šk nism' a n' ³ I vproše i- da kto ubo- ili- ē li esi ti- i gla nšm'. P'rk li esi ti- ot' v'čca nism' ⁴ Rije že da k' to esi- r' nm' da otv'et' dam' poslavišim' ni Čto g'iši o' t' b' s' m' m'. ⁵ Rēč- e že a' g' l' s' v' p'jučago v' pus- tini. Ispravite p' g' n' šk- že reče isaī p'rk'. ⁶ I ki pos- lani bihu ot' farisēi. ⁷ Vpr- osiše i i riše em- Da Čto u- bo krcaēi aše ti nisi Ć n- i iliē ni p'rk'. ⁸ On že ot' v'čca im' rēki. Az' krcaju vodoju po srēž že vs' stoit' egož- e vi ne viste. ⁹ Si ē grēdēti po m'nē iže p'žeđe m'nē biš- e- mže a nšm' dostoēn' otrēšī- ti remenē sapog' ego. ¹⁰ Siš 2- e v' v' tianii biše ob on' p' l' ērd-</p>	<p>b</p> <p>ana idēže bē i'v'n' krste- P's Bill' esi g' žju t'voju vzrat- Ps. 84. 2-3 ¹ esi p' m' i' b' v' i' ot' pustit' esi bežknie, t'voim', aš- Nš- Umilēniē n'ngo žrt'va juže t'bi g' prinosim' ² pospešno da št' se v' nš' ³ ēže ot' štih' taēn' postv- lēna is' hodi' spšnie t' v- voe divnoe da sadēt' n' m'. Ćm'. P' EŠ Rcite prenemagajući- k. 35. 4 ⁴ m' se misliju- ukrepite se juže i ne boite se- se b' nš' pridit' i s' pš- M'lim' g' m'ist' t'voju t' ni <Po b' d'> ⁵ da sie žēte pomoči- ež- e prišhom' ot' grēh' očičē- ni- k przd'niku grēdūčemu- da ugotovit' i ni Ćm'. Ć V S' - RDU K' VTRI- S' T U Š M'RIE P' EŠ. ⁶ Rosite nšsa sviše i oblaci k. 45. 8 ⁷ d'žite p'vdno- otvrze se ža i rodi s' p'šta. Šh- i p'rv' da kup'no v' siē a' p' s' tvorih ju. S'iva ne obrž se rci P' m'is P'rk' l'. ⁸ Podai prsm' v' smogi šē <Očē> ⁹ duš p' r' d'ni n'ngo- grē- duš p' r' d'ni i v' sem' ž- ivite- nm' pomoči p' r' mesat' i v' večno ž' št'viti- d'art' ē- ed'rit' Čte isaie p' r' ka-</p>
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a ¹zbudi] [V]zbudi

b ¹eg. bežknie [t'voim' aš] ante a inc. [ttt. 1] ²žrt'va - Ćm' | d'f. | 11 | ³juže - prinosim' | t' b' prsim' g' BM HM | ⁴p' EŠ in marg. | ⁵ugotovet | ⁶ugotovet | ⁷BM | ⁸otv' rzi se | ⁹ otv' rzi se BM; aperiatur | ¹⁰Sh-] in marg.

(1) al. m. add. 'da

Translation of such texts for forensic purposes creates dilemmas for translators and legal institutions alike. Ideally, translations should faithfully transmit (rather than obscure or even falsify) the intent of the original, but the very processes that are designed to ensure evenhandedness can make it more difficult to ensure that this goal is achieved. A number of fascinating instances occurred in the work of the International Criminal Tribunal for the former Yugoslavia which await a future moment for fuller discussion. 🐼

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