

# SUMMARY

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## THE BOOK OF YIELDS, ALMS, STOREHOUSE AND LEASES OF THE MONASTERY OF ST. FRANCIS NEAR RAB (1753-1820)

The book *Libar od intrade, prošnjje, magazina i fiti mostira sv. Frančiska prid Rabom* (1753. – 1820.) is the result of curation and publication of original archival materials held in the Archives of the Zadar Archdiocese (Collection of Glagolitic Codices of the Zadar Archdiocese, HR-AZDN-88). It is the third book of historical sources being published in the series *Monumenta glagolitica Tertii ordinis regularis sancti Francisci in Croatia / Glagoljski spomenici Trećega samostanskog reda sv. Franje u Hrvatskoj* [Glagolitic Monuments of the Third Order Franciscans in Croatia].

The manuscript book of the Third Order Franciscan Monastery of St. Francis near Rab, today at Komrčar opposite Rab's old town core, was maintained on one side under the title *Libar od intrade* [Book of Yields] with the addendum that the monastery's revenues from crop yields and alms were registered therein ("on this side yields and alms received in the storehouse are to be recorded"), while on the other side it was the *Libar od magazina* [Book of the Storehouse] registering everything that the Third Order Franciscan Glagolitic held as goods in the monastery and which properties they leased out ("On this side will be recorded the crops and what is stored in the storehouse. On the other side will be recorded property leased from the monastery and leasing of oxen"). We therefore consolidated these titles into *Libar od intrade, prošnjje, magazina i fiti mostira sv. Frančiska prid Rabom* (1753. – 1820.) [The Book of Yields, Alms, Storehouse and Leases of the Monastery of St. Francis near Rab (1753-1820)]. That is how the title was composed, and the chronological designation (1753-1820) was added based on the period in which the records were written. The Third Order Franciscans have long since left Rab. Not even the foundations of their monastery exist any longer. We therefore intentionally left the title of the book in the original form in the Croatian Čakavian dialect so that the phrase *mostir sv. Frančiska prid Rabom* remains as a visible fragment that returns Rab's Glagoliticism from deep oblivion.

The Glagolitic manuscript of the "Book of Yields, Alms, Storehouse and Leases" of the Third Order Franciscan Monastery of St. Francis on the island of Rab was discovered by Rev. Zdenko Dundović, Ph.D., while conducting research into manuscripts held in the Archives of the Cathedral Chapter of St. Anastasia in Zadar in 2017. This archive is an inseparable component of the Archives of the Zadar Archdiocese. Publication of the newly-discovered manuscript was encouraged by the deceased Msgr. Pavao Kero, Ph.D. (1940-2018). This book is dedicated to that esteemed researcher and promoter of the Glagolitic heritage.

This Glagolitic manuscript volume testifying to the property, revenues, alms and stored goods of the St. Francis Monastery next to Rab was held in the bequest of Rev. Ivan Gurato (1804-1874). This Zadar priest withdrew to Rab in 1843 after the appointment of a new archbishop. There, besides his priestly duties, he dedicated himself to gathering and transcribing various historical documents and manuscripts. These gathered manuscripts included the Glagolitic manuscript of the Third Order Franciscans on the island of Rab. Gurato bequeathed his books and manuscripts to the Cathedral Chapter of St. Anastasia in Zadar. This is how the Glagolitic manuscript in question came to Zadar.

The text of the "Book of Yields, Alms, Storehouse and Leases" was almost entirely written in the Glagolitic cursive script used by the Third Order Glagolitic Franciscans. There are several records in Italian, mostly confirmation of completed visitations, and several Croatian notations in Latin script from the beginning of the 19<sup>th</sup> century. The manuscript is actually a notebook in which the sheets have a modestly-sized format (20 x 14.5 cm). It is damaged at individual places, and it is bound in cardboard covers which are also partially damaged. The manuscript has been restored.

The Third Order Glagolitic Franciscans were a unique monastic community in the Catholic Church which enhanced its Franciscan charism with eremitism, penitence and Glagolitic spirituality. Within the local framework, their spiritual, cultural and scholarly contributions to the Croatian people were exceptional, while within the general ecclesiastical framework they were unique due to their firm adherence to the Roman rite in Old Church Slavonic using the Glagolitic script. Thus, their pragmatic literacy was generally in the Croatian language and Glagolitic script, although in correspondence with the headquarters of their Third Monastic Order of St. Francis (Lat. *Tertius ordo regularis s. Francisci*, or TOR) they mostly used the Italian language.

The manuscript "Book of Yields, Alms, Storehouse and Leases" of the Third Order Monastery of St. Francis near the town of Rab contains records of the monastery's revenues, expenses, alms and operations. It is the most important text produced by this monastery. It is a unique testimony to Glagoliticism on the island of Rab. This island was the least Glagolitic of all in the Kvarner Gulf and the central Dalmatian archipelago, but this book will secure its place on the map of Glagolitic topography, where Glagolitic was certainly used in the church and that was a medium for reading and writing. The Third Order Franciscans had already been present on Rab in the first half of the 15<sup>th</sup> century, next to the sturdy citadel walls at Komrčar in the Priory of St. Francis (*sancti Francisci de Comerzar*). They built their Church of St. Francis in 1490 under the watchful eye of Fr. Matej Mastilić Bošnjak (ca. 1430-1525). He was the founder of the Rab monastery as well as the province of the Third Order Glagolitic Franciscans. The Rab monastery was his permanent domicile during his life and his final resting place upon his death. Many citizens of Rab who were the monastery's benefactors were interred in the monastery church and cemetery. Their tombs in the church testify to some of them to this day (Cernotta, Dominis, Galzigna, Hermolais, Malipietro, Nimira, Scaffa, Šegota, Zaro and Zudenigo). Fr. Stjepan Belić, or Fr. Stephen of Rab (ca. 1460-1523) belonged to this monastery. He was the first formally appointed teacher of Old Church Slavonic and the possible compiler of Baromić's

Glagolitic Breviary, printed in Venice in 1493. Fr. Anton Juranić (1719-1799) was also particularly associated with the Rab monastery. He was one of the leading and more respected friars in his province and in the Order, a censor of both Church Slavonic and Croatian printed matter in the Catholic Church, and a successful defender of his community before the Venetian authorities. He donned the Franciscan habit in the Monastery of St. Francis near Rab, entered records in its “Book of Yields, Alms, Storehouse and Leases” when he was its guardian and then awaited death in his monastery. From then until 1823, when the Third Order Franciscans left Rab, the monastery rapidly deteriorated, because the monastic family lived in severe penury.

The records in the “Book of Yields, Alms, Storehouse and Leases” in fact testify to the ban on friars engaging in mendicancy imposed by the French authorities. The Rab monastery had very little land, so alms-gathering was its most vital source of revenue. Alms-gathering was done in the communities of Draga, Kampo, Kokošica, Komrčar, Lopar, Mundanije, Palit and Paštoran on the island of Rab, and also in the communities of Lun, Kolan and Novalja on the island of Pag, and in Dubašnica and Baška on the island of Krk. It is interesting that in the mid-18<sup>th</sup> century, the friars even engaged in alms-gathering in another state, i.e., in the town of Senj and the Lika region in the Habsburg Monarchy.

The gathered grain was mostly milled in Martinšćica on the island of Cres. On Rab itself, milling was done in Supetarska Draga, Kampo and Banjol. During times of drought, grain was transported all the way to Rijeka (called ‘Rika’ in the local dialect) and Žrnovnica, not far from Novi Vinodolski. Wheat, spelt and barley were milled. At several places, the book contains references to *maneštra* (a hearty stew) made with the product of these grains. The monastery obtained the most grain from its own surrounding land. It also owned property in Ka[m]po, at Mihanovićevo, below Mileša, in Mundanije, at Šmurinić throughout the island of Rab. Often wood was traded for grain, which the monastic community normally sold in the late spring, when grain fetched the highest price.

The economic situation in 1788 and 1789 was quite onerous. At that time, despite planting several times in the year, only a rather small quantity of grain was milled and very little wheat was sold. These were years when hunger prevailed. This book testifies to the fact that at the time desperation compelled the friars to sow grain in months when it was otherwise never sown (January, May). Due to general shortages, grains commanded high prices in subsequent years. The Third Order Glagolitic Franciscans thus sold far more grain than they would have managed to gather or obtain by mendicancy, because they generated high earnings. We believe that these data on crop shortfalls and years of hunger during the era of the French Revolution, in which starvation acted as a trigger, serve as a first-class source for insight into the overall social and economic situation not only in Croatia but throughout Europe.

Finally, we reiterate that the *Libar od intrade, prošnjje, magazina i fiti mostira sv. Frančiska prid Rabom (1753. – 1820.)* is a particularly important historical source within the Croatian framework. It is one of the rare preserved written documents in the Glagolitic script from the island of Rab. It thereby testifies to the written word in Croatian on the island of Rab in the 18<sup>th</sup> century. It is a repository of data for the history of economic and social relations in Kvarner and Dalmatia. From it, we

learn who the guardians were, where the monastic properties were located, where and when grains were milled, when and where the friars went for alms-gathering, etc. Where and which friar begged for alms and how much he gathered were carefully recorded. Parallel to this, at intervals of several years, their everyday monastic lives and discipline were verified by outside visitors, and records thereof in Italian (Fr. Giovanni Domenico/Giovanndomenico Rosetti, *comissario Generale*; Fr. Filippe Antonio/Filippanto Sale, *comissario Generale*; Fr. Paolo de Zorzi, *secretario*), certified with a perforated stamp, were left behind. In the end, we note the names of guardians: Fr. Paval Bogović 1756; Fr. Frane Magašić 1774, 1776; Fr. Frane Sokolić 1759, 1776; Fr. Ludovik/Lodovik Valentić 1777, 1790; Fr. Anton Biskupić 1770–1773, 1778–1780; Fr. Ludovik Milčetić 1778, 1790; Fr. Petar Valentić 1781, 1785, 1790; Fr. Frane Vukojević 1790, and certain lesser-known friars mentioned in the *Libar*: Fr. Paval Bogović, Fr. [Jerolim] Plahac, Fr. Frane Sokolić, Fr. Anton/Antun Biskupić, Fr. Zidarić, Fr. [Jure] Tomić, Fr. Ludovik/Lodovik Valentić, Fr. [Franjo] Sabljic, Fr. Domenigo Katarinić, Fr. Anton Juranić, Fr. Frančesko Juranić, Fr. Filippe Antonio/Filippanto Sale, Fr. Paolo de Zorzi, Fr. Frane Milovčić, Fr. Petar Bolmarčić, Fr. Frane Magašić, Fr. Frane/Frančesko Sučić, Fr. Ludovik Milčetić, Fr. Paval Cako, Fr. Petar Koludrić, Fr. Vicenco Milohnić, Fr. Šerafino Milohnić, Fr. Mijovil/Mihovil Krota, Fr. Benedikt Mihaljević, Fr. Osip Strelčić [Fr. Josip Strilčić], Fr. Petar Halavić, Fr. Bortulo [Bartul] Tomašić, Fr. Frane Vukojević, Fr. Mikul Dujmović, Fr. Luigi Faganel, Fr. Ive [Ivan] Štašić, Fr. Ludovik/Lodovik Žic.