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**MORE RECENT LOANWORDS IN *FRIAR ŠIMUN
KLIMANTOVIĆ'S CROATIAN GLAGOLITIC MISCELLANY I***

The paper discusses Romance loanwords in the transliterated corpus of Friar Šimun Klimantović's Miscellany I (*RitKlim I*) from 1512: Italianisms and Adriaticisms (loanwords from Dalmatian and Venetian), as well as more recent loanwords in the parts of the Croatian Glagolitic Miscellany, compared to their validation in canonical texts, namely in *Slovník jazyka staroslověnského* (Eng. *Glossary of the Old Church Slavonic Language*), and in Croatian Glagolitic texts excerpted for the corpus of *Rječnik crkvenoslavenskoga jezika hrvatske redakcije* (Eng. *Dictionary of the Croatian redaction of the Church Slavonic language*). Selected examples have been compared with two key literary works of the time, *Judita* by Marko Marulić and *Planine* (Eng. *The Mountains*) by Petar Zoranić, as well as with the Croatian coastal and insular Chakavian dialects and the dialects of the Bay of Kotor, which have traditionally preserved a considerable number of Romanisms. A total of 73 lexemes of Romance origin were analysed. Examples such as *banakъ*, *fab'rikati*, *f'rutъ*, *kapučъ*, *kaš'tigъ*, *kun'ten'to*, *ob'ligati*, *pržunъ*, *š'kapulati (se)*, *tem'peranъ* have been well-preserved to this day in the analysed dialects. Special emphasis is placed on determining the presence of selected Romanisms with regard to the linguistic basis of a particular part of the manuscript, i.e. whether the manuscript was written predominantly in Church Slavonic or vernacular with respect to its content.

Key words: *Croatian Glagolitic Miscellanies*, *lexis*, *language borrowing*, *Croatian Church Slavonic*, *Dalmatian language*, *Venetian language*, *Italian language*, *Chakavian dialect*, *Friar Šimun Klimantović*, *RitKlim I*

1. INTRODUCTION

The Croatian Middle Ages is the most complex period of Croatian linguistic history and it is quite interesting in terms of its structure, i.e. the existence of multilingualism. Latin, which was considered a prestigious language on the European scale and a foreign language in Croatia, found itself in a triglossic relationship with the Croatian idioms on the territory of Croatia – Croatian Church Slavonic, Chakavian vernacular and the Chakavian-Church Slavonic (- Kajkavian) amalgam.¹

In this paper, the authors emphasised one of the features of the Chakavian dialect from *RitKlim I* as mentioned by Lisac (2009), namely the presence of many lexical Romanisms. The authors refer to more recent linguistic influences on the example of *RitKlim I*, which is also valuable in terms of learning about the spoken language in the Zadar area at that time.

Chakavian as a spoken language has been recorded in written monuments since the 14th century²; even the Baška Tablet had traces of the Chakavian-Church Slavonic amalgam.³ Research has shown that in ritual texts, the scribes deliberately replaced the Church Slavonic lexemes with the local vernacular, usually in the parts uttered by the priest.⁴

Selected lexemes are analysed in relation to the works of our prominent writers who were contemporaries of *RitKlim I* – the first Croatian literary and artistic epic poem in Chakavian, Marulić's *Judita* from 1501 (1521) and the representative of the local idiom, Zoranić's *Planine* from 1536 (1569) from the Zadar literary circle. In addition, the examples were compared with the current situation, especially in the dialects of the original Chakavian region, as well as with the dialects of the Bay of Kotor, which, due to its geographical position, historical and political events, is characterised by a considerable number of Romanisms. The authors included rarer examples in the paper, i.e. their meanings in certain local dialects.

If not specifically stated in the paper, the analysed examples have not been found in the canonical texts, namely in *Slovník jazyka staroslověnského*, or in the Croatian Glagolitic texts excerpted for the corpus of *Rječnik crkvenoslavenskoga jezika hrvatske redakcije* of the Old Church Slavonic Institute in Zagreb.

¹ See more in Damjanović 1980, 1984, 1991, 1995, 2008 and Lozić-Knezović and Galić Kakkonen 2010^b.

² See Damjanović, 1984; Hercigonja, 1994.

³ See more on the language of the Baška Tablet in Damjanović 1991, 1995, 2005, 2008 and in Damjanović 2000, Rezultati i perspektive istraživanja jezika Bašćanske ploče, 900 godina Bašćanske ploče, Rijeka – Baška – Krk: 57–67.

⁴ See Tandarić, 1983: 80, 1993: 104–107.

2. FRIAR ŠIMUN KLIMANTOVIĆ'S MISCELLANY I

RitKlim I is a Glagolitic miscellany manuscript of varied content that was transcribed and partly written by the Third Order Franciscan Šimun Klimantović, a native of the island of Ugljan, „z' lukurana s'pridь zad'ra“, in 1512 (*RitKlim I*: 227) who probably died around 1544 in the monastery in the settlement of Glavotok.⁵ It is assumed that Friar Šimun scribed four manuscripts, where he authored and translated certain parts and not merely transcribed them.⁶ To this day, numerous scholars have mentioned Friar Šimun's work as a scribe / transcriber, segments from his miscellanies, his engagement within the Franciscan community, as well as his status as an author to which he is unequivocally entitled, as evident from the content of this miscellany.

RitKlim I is Friar Šimun's first and most voluminous miscellany. It was written on 235 sheets of parchment paper, more precisely on 470 pages, in one column, mostly 23 or 20 lines each, depending on the parts. At the moment, one copy of the Miscellany is kept in the Archives of the Monastery of St. Francis Xavier in Zagreb, Croatia.⁷

According to previous research, it has been found that *RitKlim I* contains both Church Slavonic and elements of the spoken vernacular, which is characteristic of Croatian Glagolitic choral texts. The predominance of occurrence of older Church Slavonic and younger, mainly Chakavian elements, varies depending on the part of the Miscellany, i.e. its topics.

The paper presents the findings of research on Romanisms as younger linguistic influences in *RitKlim I*, which provide insight into their presence in the Miscellany as a whole as well as in its individual parts.

3. MORE RECENT ROMANCE LOANWORDS IN *RitKlim I*

Friar Šimun, a renowned chronicler and poet, was a great connoisseur of Latin and he always demonstrated exceptional patience and extraordinary sensibility and willingness to translate and write.⁸ He is considered to be the

⁵ See Srdoč-Konestra and Lajšić, 2008: 79.

⁶ These are *Klimantović's Miscellany I*, *Klimantović's „Mare magnum“*, *Klimantović's Miscellany II*, *Klimantović's Miscellany III* and *Molbenica na mletačkoga dužda*. See more on the subject: B(e)rčić 1881, Ivančić 1911, Milčetić 1911 and 1955, Strohal 1915, Štefanić 1970, Rimac 1976, Nazor 1980, Runje 1998 and 2015, Kosić 2004, Mulc 2004 and 2005, Srdoč-Konestra and Lajšić 2008, Lozić-Knezović 2010^a.

⁷ See Ivančić 1911, Lozić-Knezović 2010^a, 2016^a and 2016^b, Runje 1998, 2012 and 2015, Srdoč-Konestra and Lajšić 2008, Tandarić 1980.

⁸ See Ivančić, 1911: 10.

first translator of ritual texts (ordination and consecration of priests).⁹ Thus he meets two key conditions which the contemporary sociolinguists indicate as requisite for mediators in the process of cultural borrowing – he is bilingual and a scholar.

The selection of lexemes, the combination of systems and the influence of vernacular indicate Friar Šimun's conscious intention to revive the transcribed, as well as the original newly composed authorial text, with his form of expression, while simultaneously ensuring the formality and ornateness of style of said text with the use of Church Slavonic lexemes, thus satisfying both the specific subject matter and the intended recipients.

More recent Romance loanwords are divided into two groups in this paper: Adriatisms, where we distinguish between loanwords from the Dalmatian language and the loanwords from the Venetian language, and Italianisms.

3.1. ADRIATISMS

In addition to Italianisms, the paper also analyses Adriatisms, i.e., lexemes preserved from the Dalmatian language and the Venetian language. In order to provide their etymologies as precisely as possible, they have been analysed in separate subchapters. They are collectively referred to as Adriatisms¹⁰, which indicates that that the Adriatic Sea and all the vernaculars used in its coastal regions were under the same linguistic influences throughout the historical events and thus experienced the same foreign influences on their respective languages.

The Croatian coastal area had been under a considerable influence of the Romance-speaking world since the Roman conquest of the Balkans, which lasted from 167 BC until the 107 AD, when the last province of Dacia became part of the Roman Empire. At that time, the local Illyrian population adopted the Latin language. Over time, as a direct continuation of the Latin language, the Romanian (Balkan Romance) language developed in the interior of the Balkan Peninsula, while the Dalmatian language developed in Dalmatia and on Croatian islands. It is still unknown how the Dalmatian population referred to their language, and there are no direct written traces of it today.¹¹

Similarly as the Latin language supplanted the autochthonous languages and dialects in Dalmatia, over time Vulgar Latin (spoken language) slowly

⁹ See Tandarić, 1980: 28.

¹⁰ This refers to lexical Adriatisms, which are to be distinguished from the phonological and morphological characteristics of the Chakavian language that are also referred to as Adriatisms in the literature.

¹¹ See Šimunković, 1986: 45–46.

transformed into a new „Neo-Latin“ language – Dalmatian due to the influence of the Illyrian language.¹² In Dalmatian cities, it remained the spoken language for a very long time. However, due to the influence of the Venetian language from the west and the Croatian language from the east, the north and the insular area, the Dalmatian language gradually vanished. There is no exact data on when the Dalmatian language disappeared in the Zadar area, but it is presumed that it vanished early due to the Venetian influence, probably immediately after the Venetian families settled in Zadar.

3.1.1. DALMATIANISMS

Upon settling on the coasts of the Adriatic Sea, the Slavs encountered Vulgar Latin. The Illyrian tribes, who inhabited the area of the present-day Dalmatia, left the traces of their language as a legacy. Remnants of the Illyrian language, as fossilised linguistic heritage, can be found, e.g., in onomastic corpus.

In the 14th century, the Dalmatian language was seldom used, mainly by Romance families. In the middle of the 15th century, the Dalmatian population was quadrilingual: Croatian language was used as the spoken language within the family, Dalmatian language was a socially distinctive language: the nobles continued to use it while the commoners had already forgotten it; Latin language was used in the administration, whereas Italian was the language of trade.¹³ In this sense, the selection of Adriatisms is diverse in *RitKlim I* as well.

As Županović indicated (1994: 10), Zadar, together with the surrounding area, is characterised by numerous Dalmatianisms, i.e. pre-Venetian Romance remnants, unlike, e.g., the southern neighbouring Šibenik area, which is characterised by a greater influence of the younger Venetian stratum. Dalmatianisms¹⁴ can be found in *RitKlim I* as an indicator of how the living vernacular penetrates into church books and how Church Slavonic, a highly ranked but unspoken language, still yields before the vernacular.

The following Dalmatianisms have been extracted from *RitKlim I*:

The noun *almužst'vo*¹⁵ (Eng. alms; Church Slavonic *almužno*, *almuž-*

¹² See Šimunković, 2009: 11

¹³ See Šimunković, 2009: 15–16.

¹⁴ In the literature, the following lexemes are considered to be of Dalmatian etymology: *gratakaž*, *kapula*, *kašeta*, *kinkin*, *komoštra*, *lancun*, *lopiža*, *mašklin*, *mendula*, *munita*, *murina*, *nanar(a)*, *nepot*, *panula*, *patron*, *ponara*, *pršura*, *pupa*, *rožada*, *salbun*, *sarak*, *s(a)rde-la*, *skarambež*, *skula*, *smantat*, *sprta*, *spruga*, *surgat*, *škarčina*, *šototajer*, *taberna/toverna*, *ušata* itd. (Muljačić, 1999 and 2003; Šimunković, 1986 and 2009; Nigoević, 2007).

¹⁵ In *Rječnik*, there are confirmations for *almužna* in: M; Br; COxf Žg; for *almužno* in: M; Br; C; for *almužstvo* in: BrBar.

no, *almazno*; Chakavian *almužstvo*, *almostvo* < Dalmatian **almosna* < Christian-Latin *eleēmosyna*; Italian *lemosina* (< *elemosina*) < Greek *eleēmosynē* < *eleēmōn*: gracious) is found in *RitKlim I* with one example of each in the parts written in Chakavian vernacular: *Tas'tamen'tb* and *Oficii mrtvihb*.¹⁶ Marko Marulić noted the Dalmatian lexeme **almosna* and transformed it into a collective noun *almoštvo*, *almuštvo* truncating the adjectival suffix.¹⁷ Marulić used the appellative *almuštvo* 'charity' in his epic poem *Judita*. Similar forms of the lexeme are found in North Italian *alemosina*, French *aumône*, Engadine *almiousna*, Hungarian *alamizna*, Romanian *almojnă*, German *Almosen*, Albanian *limoshënë*, *lēmosh(n)ë*, *lmoshë*.¹⁸ Apheretic forms are commonly found in the present-day Chakavian dialects – *lemozina/limozina*. *Elemozina* can be found in the southeast part of the Bay of Kotor,¹⁹ whereas *lemozina* and *ljemožine* can be found in Grbalj.

The noun *guster'na*²⁰ (Eng. water tank; Chakavian *gustirna*, *gusterna* < Dalmatian **gusterna* < Vulgar Latin **giusterna*) in *RitKlim I* is a single-use lexeme found in the part written in Church Slavonic: *Bľvb stola*.²¹ Similar forms of the lexeme are found in several languages: South Italian *jisterna*, Istrian-Romance *dustierna*, *žustierna* derived from Vulgar Latin **guisterna*, Bay of Kotor and Montenegrin **guisterna* > **gbisterna* > *bisterna*, Albanian *çuterri* 'stream, trout'.²² The appellative is found in Marulić's *Judita*. In the present-day Croatian Chakavian dialects, the appellative is actively used (*gusterna/gustirna*). The forms *bistjerna* and *gustjerna* are found in the dialects of Herceg Novi.

The verb *dup'lati*²³ (Eng. duplicate/generate two or more copies of the same item; Chakavian *duplati* < Dalmatian **duplati* < Latin *duplus*: double; Italian *doppiere*) is found in *RitKlim I* in seven places in the part written in Chakavian vernacular: *Kus'tacioni pokornh'*.²⁴ The preserved cluster *pl* confirms either Latin or Italian etymology.

¹⁶ The following forms are found in *RitKlim I*: *almužst'va* – 25v/14-15; *al'mužna* – 114/8.

¹⁷ See Skok, 1971: 489.

¹⁸ See Skok, 1971: 489.

¹⁹ In order to avoid unnecessary accumulation of data on the authors of the dictionaries of analysed dialects, only the names of the settlements from the title of the dictionary are listed, while complete data on the bibliographic unit can be found in the references.

²⁰ See Lozić-Knezović, 2016^a: 53.

²¹ The following form is found in *RitKlim I*: *guster'nu* – 9/20.

²² See Skok, 1971: 319.

²³ In *Rječnik*, the confirmations are found for the adjective *dup'lb* in M Br CPar Bč Ac.

²⁴ The following forms are found in *RitKlim I*: *dupla* – 36v/10; *duplati* – 34/3, 37/16, 38/9; *dup'lati* – 34v/7, 38/18; *dup'lu* – 37v/5.

The noun **žežinb** (Eng. fasting, abstaining from food; Chakavian *žežin*, *žežinj*, *žižin* < Dalmatian **jejunar* < Classical Latin *jejun(i)um* > Latin *ieiunium*, *ieiunitas*: 'starvation'; *jejunāre* 'to fast, to live only on bread, water or wine' > Venetian *(ze)zunar*; Italian *digiuno*, *digiunare*) is found in *RitKlim I* in seven places in the part written in Church Slavonic: *Blvb stola* and in the parts written in Chakavian vernacular: *Naukb spovdniku* and *Spovid*.²⁵ The noun *žežin* and the verb *žežinati* are derived from the Christian term which was found as early as in Balkan Latin.²⁶ In addition to the noun *žežinb*, its synonym *pos tb* is also found in *RitKlim I*. The phrase *u (na) žežin* + genitive of the festivity acquired the meaning of *uoči* (Eng. on the eve of). Thus in Romanian *in ajunul craciunului* means 'on the eve of Christmas; Romanian *ajun*, Albanian *me ngjinue* means 'to fast', *me ag jërue*, *ngjinesë* 'me ag jërue, ngjinesë 'fasting'; *agjënoj* 'agjënoj 'I am fasting'.²⁷ The appellative *žežin* is also found in Marulić's *Judita*, and it has been confirmed in the modern Croatian Chakavian dialects 'the day before the festivity (on the occasion of which people usually fast or used to fast)' (Barbić, 2011; Milat Panža, 2015).

The noun **kavčena**k**** (Eng. Catholic priest; Church Slavonic *kavčena**k*** (< *kavkalb* 'goblet') < Dalmatian < Latin *caucus*) is found in *RitKlim I* in four places in the part written in Chakavian vernacular: *Tas'tamen'tb*.²⁸ In Albanian, the lexeme *kafkë* is found to mean 'Catholic priest'.²⁹

The noun **koludar**b****³⁰ (Eng. monk, priest; Church Slavonic *kajufer**b***; Chakavian *koludar* < Dalmatian **koludar*; Greek *kalógeros* ≈ *kalos* 'honourable' + *geron* 'geron 'old man') is found in *RitKlim I* as a single-use lexeme, while the noun **kolud'rica** meaning 'Catholic nun' is found in three places. The term refers to nuns in seclusion, who belong to the most rigorous Church order, unlike *manjarice* and *švore*.³¹ The masculine form of the noun, *koludar**b***, is formed according to the feminine form. In *RitKlim I*, said nouns are found in the parts written in Chakavian vernacular: *S'povidb*, *Naukb spovdniku*, *Kazi papni i bskpli*.³² In Albanian, the noun *k(a)llojer*, and in Romanian

²⁵ The following forms are found in *RitKlim I*: **žežina** – 2/3-4, 3/20; **žežini** – 184v/4, 187v/19, 194v/18; **žežinom**b**** – 200/17; **žežin'ni** – 184v/12.

²⁶ See Skok, 1973: 679.

²⁷ See Skok, 1973: 679.

²⁸ The following forms are found in *RitKlim I*: **kav'čena**k**** – 26v/1; **kavečenaci** – 25/23; **kavčenaci** – 25/22; **kavčena**kom**** – 27v/5.

²⁹ See Skok, 1972: 65.

³⁰ In *Slovník*, the confirmations are found for *kalujerica* in Zap as a single-use lexeme; for *kalujer**b*** in: Nom Bes Zap.

³¹ See Skok, 1972: 129.

³² The following forms are found in *RitKlim I*: **koludar**b**** – 184/3; **kolud'ricom'** – 193/10; **kolud'rice** – 74v/17; **kolud'ricom**b**** – 201/9.

the noun *čalugār* is found to mean *redovnik*, *monah*, *koludar* (Eng. priest, monk).³³ The appellative *koludrica* is still actively used in Chakavian dialects, in addition to synonyms *švora* and *duvna* ‘sister’, ‘nun’.

The noun *lan'cuñ* (Eng. sheet, table cloth; Chakavian *lancun*, *lincun*, *lencun* < Dalmatian **linteolus* < Latin *linteolus* < *lintelum* ‘canvas’ > Italian *lenzuolo*; Istrian-Romance *linsól*, *ninisól*) is found in *RitKlim I* as a single-use lexeme in the part written in Chakavian vernacular *Kus'tacioni pokorñh'*.³⁴ In Catalan, the noun is *llensol*, in French *linceul*, in Portuguese *lançol*, in Provençal *linsol*. Skok (1972: 304) indicated the Albanian noun *lencue*, *lencul* = *huncól* with the same meaning. The appellative is used in Croatian Chakavian dialects.

The noun *molstir̃*³⁵ (Eng. monastery; Church Slavonic *manastyr̃b*, *monastir*, *monastyr̃b*; Chakavian *molstir*, *molster*, *mostir* < Dalmatian **monisterium* < Vulgar Latin **monistēr̃ium* < Greek *monastērion* ‘monks’ house (hermit’s cell)’; monos ‘monos’ ‘alone’) reached Croatian from Greek through Vulgar Latin. In *RitKlim I*, one example of each is found in the part written in Church Slavonic *Bl̃vb̃ stola* and in the part written in Chakavian vernacular *Kus'tacioni pokorñh'*.³⁶ In Bulgarian, the noun *molstir̃* is *manastir*, in Albanian *monoshtir*, while in Turkish *monastir*.³⁷

The noun *munita* (Eng. change, petty cash; Chakavian *munita* < Dalmatian **munita* < Latin *monēta* > Italian *monēta*, Venetian *moneda*) is found in *RitKlim I* in the parts written in Church Slavonic and Chakavian vernacular, respectively: *Régula pokor'nĩb̃* and *Ovo su leta od̃b̃ učinēnē s'vita I prvoga č̃ka adama do današ'nega āne (Kronika)*.³⁸ The appellative *munita/munida* is actively used in Croatian Chakavian dialects. The lexeme *munida* is found in the southeast part of the Bay of Kotor.

The noun *rēs'poñb̃*³⁹ (Eng. liturgical responses; Church Slavonic *reš̃poñb̃*, *rēš̃poñb̃*; Chakavian *rešpon* < Dalmatian **respondēre* < Vulgar Latin *respondēre* > Latin *respondēre* > Italian *rispondere*) is characteristic of Glagolitic authors. This is a relict from the liturgical language deriving from the verb *rešpondit*. The preserved consonant cluster *šp* confirms that the noun is a Dalmatian-Romance lexical relict. In *RitKlim I*, said noun is found in 20

³³ See Skok, 1972: 129.

³⁴ The following form is found in *RitKlim I*: *lan'cuni* – 36v/4-5.

³⁵ In *Slovník*, the confirmations for this lexeme are found in: Euch Supr Pochv Const Meth Naum Bes Ben.

³⁶ The following forms are found in *RitKlim I*: *molstiri* – 9/16; *molstir'skoga* – 37/8.

³⁷ See Skok, 1972: 453-454.

³⁸ The following forms are found in *RitKlim I*: *munite* – 19v/5; *munitu* – 232v/5.

³⁹ In *Slovník*, the lexeme *reš(b)poñb̃* is found with a reference to *rēš̃poñb̃*, but the latter has not been recorded.

places in the parts written in Chakavian vernacular: *Oficii mrtviḥb, Priporučenie dše, Pogrêbb mrtviḥb*.⁴⁰

The noun **tover'na** (Eng. tavern, hospitality lodge with cold Mediterranean dishes; Chakavian *taverna, toverna, tovirna* < Dalmatian **tovirna* < Latin *taberna* > Italian *taverna*) is found in *RitKlim I* in the part written in Chakavian vernacular *Naukḥ spovǵniku*.⁴¹ Said noun is one of the oldest in Slavonic manuscripts, borrowed as early as in the period of the first contacts with Christianity.⁴² The appellative *taverna/toverna* is present in Croatian Chakavian dialects⁴³, alongside its frequent synonym, the Venetian lexeme *oštarija*. The latter is also used in the southeast part of the Bay of Kotor (*oštarija*).

With regard to the noun **tum'panḥ**⁴⁴ (Eng. kettledrum; Old Church Slavonic *tḡpanḥ*, Church Slavonic *tumpanḥ; tupanḥ, tupanḥ, tŭmḡpanḥ, tŭmpanŭ*; Chakavian *tumpan, tumbat/l* < Dalmatian **tympanium* < Latin *tympanium* < Greek *timpanion* 'small drum' > Italian *timpano*) Petar Skok (1973: 482) indicated that it did not undergo the Modern Greek change *mp* > *mb*, which is a sign that the loanword did not originate from the direct contact with the Greeks, but as a result of a different mediation, and emphasises that said noun is a Dalmatian-Romance lexical relict. The noun *tum'panḥ* was confirmed in Old Church Slavonic and Russian texts that did not reach the Adriatic Sea. This was likely an old loanword from Greek when the Greek *y* was borrowed as *u*. In *RitKlim I*, said noun is found in two places in the parts written in Chakavian vernacular: *Oficii mrtviḥb* and *Pogrêbb mrtviḥb*.⁴⁵ In Albanian, the noun *tumpanḥ* is *topán*, and in Croatian dialects it is a French loanword (borrowed via Italian) *tîmbar* in the meaning of 'seal'.⁴⁶

⁴⁰ The following forms are found in *RitKlim I*: **rš** – 129v/5, 129v/10, 130/2, 130v/8, 139v/15, 139v/19; **rēš** – 98/20, 98v/18, 99/10, 102/1, 102/19, 102v/14, 105v/19, 106v/3, 107/2, 107/8, 127v/7, 128/18, 130v/2; **rēš'poni** – 127/20.

⁴¹ The following forms are found in *RitKlim I*: **tover'nu** – 186v/14; **tover'ni** – 195/8.

⁴² See Muljačić, 2003: 141.

⁴³ See Skok, 1973: 486.

⁴⁴ In *Slovník*, the confirmations for this lexeme are found in: Psalt Parim.

⁴⁵ The following forms are found in *RitKlim I*: **tumpane** – 136/11; **tum'pane** – 136v/4-5; **tum'panē** – 111v/5, 112/2-3.

⁴⁶ Skok (1973: 482) indicates that the appellative *timbar* is used in Dubrovnik and Cavtat. However, in the meaning of 'seal' (unlike the meaning it has in the modern Croatian standard where *timbre* refers to 'the property of tone by which the ear distinguishes tones of the same pitch, volume and colour' (<https://proleksis.lzmk.hr/57191/> – accessed on 14 November 2021) it is found along the Adriatic coast, in the dialect of Bakarac and Škrlevo (*tinbar* 'seal', 'imprint'), the dialects of southern Žminjština, the dialect of Pasjak, the dialect of Omišalj (*tinber*), the dialects of the Split region, the dialects of Blato, Pitve and Zavala, the dialects of the Bay of Kotor.

Ikavian form of the noun **uli** (Eng. oil; Church Slavonic *ulijb*, *olêjb*; Chakavian *uli* < Dalmatian **ulêj* < Latin *oleum* < Greek *elaion* < *ie*. **aulo*- ‘hollow wood’; Italian *oglio*), is found in *RitKlim I* as a result of the change *o* > *u*. *Olêi* and *uliê* are found in *RitKlim I*; they entered the Church Slavonic under various influences (*olêi* under the influence of Latin). In *RitKlim I*, the nouns *uli* and *uliênie* are found in 17 instances, in the part *Bľvľ stola* written in Church Slavonic and the parts written in Chakavian vernacular: *Ovo ẽ. ž. [7] postiličb crkvnih*, *Oficii mrtvihb*, *Činb uliêniê*, (*Činb bľviti vodu . učintĩ krs’tb kr’stiti dite*) *Činb krstiti čka*, *S’povidb*, *Kazi papni i bskpli*.⁴⁷ In French, the noun *uli* is *huile*, in Czech and Polish *olej*, in Old High German *olei*, in New High German *Öl*, in Albanian *ullĩ*, *udhĩ*.⁴⁸ The appellative *uli* is found in Marulić’s *Judita*. The appellative *uli* is used in Omišalj. In Chakavian dialects of Bakarac and Škrlevo, *uljika/ulika* means ‘olive (tree and fruit)’, whereas *ulika* is found in Pasjak.

The noun **funes’tra** (Eng. window; Church Slavonic *funestra* < Italian *finestra*) is found in *RitKlim I* as a single-use lexeme in the part written in Chakavian vernacular *Naukb spovdniku*.⁴⁹ The vowel *o* = *u* instead of *e* is explained by the influence of the preceding labiodental, which is a Dalmatian-Romance peculiarity that is not found in other Romance dialects, and the lexeme is considered a Dalmatian-Romance lexical relict from the field of civil engineering.⁵⁰ The appellative *funestra* is also found in Marulić’s *Judita*, whereas the form *ponistra/ponestřa* is more common in Croatian Chakavian dialects, in addition to *finestrin/fineštrin* ‘upper part of the two-part window’; ‘small window’, ‘porthole’. In the southeast part of the Bay of Kotor, *finestrin* is a ‘small window’, *funjestřa/ponjestřa* is a ‘window’, while in Herceg Novi the lexeme is *funjestřa/ponistra/punjestřa*.

Although the Dalmatian language disappeared in the Zadar area before the 14th century, its expressions remained an integral part of the modern Croatian language. In *RitKlim I*, Dalmatianisms are usually found in the parts written in Chakavian vernacular, except for the nouns *guster’na*, *žezinb*, *molstirb* and *uli* which are found in the parts written in Church Slavonic. The nouns *rêš’ponb* and *uli* are found in the greatest number of instances. In *Slovník*, Dalmatianisms *kaluđerica*, *kaluđerb*, *molstirb* and *tum’panb* are found in canonical monuments. A total of 14 Dalmatianisms are analysed in the paper.

⁴⁷ The following forms are found in *RitKlim I*: **uli** – 118v/12, 119v/13, 152v/5, 177v/15; **uliemb** – 121/14, 160/18, 160/19; **uliem’** – 118v/10; **uliê** – 9/17, 201v/13; **uliênie** – 11v/7, 202/20; **uliêniê** – 117/0, 118/0, 119/0, 120/0, 121/0.

⁴⁸ See Skok, 1973: 543.

⁴⁹ The following form is found in *RitKlim I*: **funes’trahb** – 195v/10-11.

⁵⁰ See Skok, 1971: 524.

3.1.2. VENETIANISMS

It could be argued that the Venetian language gradually became imposed upon the „local“ Romance dialect – Dalmatian – as early as in the 9th and 10th centuries in Dalmatia, and it had long served as the basis for the so-called *lingua franca*.

The Venetian Republic ruled the Zadar area at the time *RitKlim I* was created. Since 1409, all Croatian coastal lands had been under the Venetian governance. Venetian families were settled in Zadar with the intention to Italianise the area, and at that time Latin was the language of science, literature and diplomacy in Zadar, as well as in the rest of Europe. As for the Croatian language, from the very beginning of the Venetian rule in Zadar, as early as 1 April 1410, it was recognised as having a significant role in the city to such an extent that the doge undertook to provide a paid sworn interpreter who would protect the locals in the lawsuits.⁵¹ All of the above must have left a mark in the linguistic expression of Friar Šimun Klimantović.⁵²

The Venetian governance, the new era and the organisation that entailed the use of their own language, inevitably found their place on the pages of Friar Šimun's *RitKlim I*. Due to the predominance of the Venetian idiom, the Dalmatian language gradually vanished. The two idioms were related, however, as the Venetian rule in Dalmatia lasted from the middle of the 15th to the end of the 18th century, the supremacy of their language and governance was also unquestionable. In addition, as a language of trade, it was in constant contact with other languages, hence it was considered the *lingua franca* of the Mediterranean. Nevertheless, the Venetian varieties on the eastern coast of the Adriatic are considered colonial „because they do not represent the autochthonous Romance idiom“, and they are characterised by conservatism due to

⁵¹ See Pederin, 1983: 74.

⁵² During Friar Šimun's time, the Renaissance spirit permeated the city life of Zadar. The focus on worldly goods is confirmed by a document about quarrels and looting of the archbishop's palace, as well as games and parties. Hence the bishop's ban from 1523 which prohibited the clergy and priests to walk around the city at night after the Holy Mary prayer playing and singing hymns, play cards in public places, gamble, play ball in public places, dance with laymen and women, otherwise they would pay a fine (Petricioli, 1974: 23). This ban, despite being passed about 10 years after Friar Šimun completed his Miscellany, corresponds to the instructions on 7 cardinal sins *RitKlim I*:

. vī . [13] B'rez' rêda t'ra
titi na jîdênie . Ili na pitie .
Ili na tan'ci . Ili na z'le žene . Il
i na vizerê . Ili na zari . Ili na ka
r'te . (194v–195)

their spatial isolation.⁵³ The remains of that idiom and its influence can still be found today in all Mediterranean languages, especially in the area of maritime culture.

The following Venetianisms are found in *RitKlim I*⁵⁴:

The noun **ar'ta** (Eng. craft, profession, trade; Chakavian *arta* < Venetian *arte* < Italian *arte*) is found in *RitKlim I* in 4 places in the parts written in Chakavian vernacular: *S'povidb*, *Nauk̃ spoṽdniku* and *Spovid*.⁵⁵ In the dialects of the Bakarac and Škrlevo area, *art* means 'craft', '(true craftsman)', while in Blato on the island of Korčuli *arti* means 'tools' and 'equipment for a specific trade, usually fishery'.

The noun **ar'tižanb** (Eng. tradesman, craftsman, person who manufactures or processes certain material); Chakavian *artežan*, *artižan* < Venetian *artesan*; Latin *artesan* > Italian *artigiano*) is found in *RitKlim I* with one example of each in the parts written in Chakavian vernacular: *S'povidb* and *Nauk̃ spoṽdniku*.⁵⁶ In the dialect of Omišalj and the area of Bakarac and Škrlevo, as well as Pasjak, *artižan* means 'craftsman', 'tradesman'.

The verb **ban'dižati**⁵⁷ (Eng. banish, excommunicate; Chakavian *bandižati* < Venetian *bandizzar*; Old Italian *bandeggiare* > Italian *bandire* 'banish'; *bando* 'exile') is found in *RitKlim I* with two examples in the part written in Chakavian vernacular *Ovo su leta odb učinē s'vita I prvoga čka adama do današ'nega dne (Kronika)*.⁵⁸ The adjective *bandižan* in the meaning 'banished' is found in Marulić's *Judita*.

The noun **bečb** (Eng. Venetian copper coins, Venetian coins made of poor-quality silver or *billon* worth half of *soldo*⁵⁹; Chakavian *beč* < Venetian *bezzo*) is found in *RitKlim I* with one example of each in the parts written in Chakavian vernacular: *Nauk̃ spoṽdniku* and *Ovo su leta odb učinē s'vita I*

⁵³ See Sočanac, 2002: 132.

⁵⁴ In the literature, the following lexemes are considered to be of Venetian etymology: *armadura*, *armižat*, *artičok*, *bacilat*, *balanca*, *barba*, *bevanda*, *bikarija*, *bonaca*, *brujet*, *bruškin*, *buža*, *cukar*, *černica*, *datula*, *dota*, *duzina*, *falšitad*, *fameja*, *fritula*, *grancigula*, *grdelin*, *guc*, *gustirna*, *inbrojat*, *intrada*, *kaić*, *kala*, *kalamar*, *kamara*, *kapunjera*, *koća*, *konduť*, *kontrada*, *korniž*, *kuverta*, *kužina*, *lancun*, *lešada*, *levanat*, *marangun*, *marenda*, *marun*, *mendula*, *oštarija*, *panceta*, *pantagana*, *pašticama*, *peškarija*, *petrusimul*, *pomidora*, *portun*, *pržun*, *providur*, *salamura*, *selen*, *skalinada*, *skužat*, *srdela*, *šanpjer*, *šjalpa*, *škafetin*, *škura*, *špeć*, *špicjerija*, *šporak*, *šubito*, *šumpreš*, *tavulin*, *traversa*, *žmul*, *žvelto* etc. (Šimunković, 2009, Nigoević, 2007).

⁵⁵ The following forms are found in *RitKlim I*: **arti** – 195v/3; **ar'te** – 170/16, 184/11; **ar'tb** – 198/7.

⁵⁶ The following forms are found in *RitKlim I*: **ar'tižan'** – 170/13-14; **ar'tižanb** – 184/6.

⁵⁷ See Lozić-Knezović, 2016^a: 53.

⁵⁸ The following form is found in *RitKlim I*: **ban'dižaše** – 232v/2-3, 232v/4.

⁵⁹ See Kolar-Dimitrijević, 2013: 49.

prvoga čka adama do današ'nega dne (*Kronika*).⁶⁰ In the dialects of Bakarac and Škrlevo, Pasjak, Omišalj and Blato on the island of Korčula *beči* means 'money', while in the dialects of Pitve and Zavala *beci* means 'Venetian coins'. In addition, in the dialects of the southeast Bay of Kotor, *beci* means 'money', whereas *becini* means 'petty cash'.

The noun **garofal**⁶¹ (Eng. carnation (*Dianthus caryophyllus*); Chakavian *garofal*, *galafur*, *garoful*, *garufal*, *gariful*, *garofan* < Venetian *garòfalo*; tal. *garofano* < gr. *karyóphyllon*) is found in *RitKlim I* as a single-use lexeme in the part written in Chakavian vernacular *Naukь spovdniku*.⁶² The following forms are represented in Croatian Chakavian dialects: *gariful*, *garihul* in Pitve and Zavala, *garoful* in Pasjak, *garoful* and *garofulac* in the area of Bakarac and Škrlevo, and *garofal* in Blato on the island of Korčula. The variant *garoful/garofuo*, whose oldest form is *garofalo*, is found in the dialects of southeast part of the Bay of Kotor.

The noun **golia**⁶³ (Eng. commercial or war ship propelled by oars, with an auxiliary sail; Church Slavonic *golič*⁶⁴; Chakavian *golia* < Venetian *galea* < Italian *galea*) is found in *RitKlim I* as a single-use lexeme in the part written in Chakavian vernacular *Ovo su leta odb učinene s'vita I prvoga čka adama do današ'nega dne* (*Kronika*).⁶⁵

The noun **daciêra**⁶⁶ (Eng. tax, customs duty, levy); Chakavian *dacijera* < Venetian *daziere*: tax collector, customs officer < Latin *dazio* > Italian *dazio*) is found in *RitKlim I* as a single-use lexeme⁶⁷ in the part written in Chakavian vernacular *Naukь spovdniku*.⁶⁸ In *Rječnik omišaljskog govora* (Eng. *Dictionary of Omišalj dialect*), *dacia* refers to 'excise tax'; 'customs duty', while in the dialects of the Bay of Kotor, it refers to 'tax', 'levy', 'customs' (in the southeast part of the Bay of Kotor it figuratively denotes 'fine'). In Prčanj, the form *dacio* is recorded with the same meaning, while *dacijer* is 'a person who collects taxes'.

⁶⁰ The following forms are found in *RitKlim I*: **beča** – 195/5; **beči** – 232v/7.

⁶¹ See Lozić-Knezović, 2016^a: 53.

⁶² The following form is found in *RitKlim I*: **garofali** – 196/13.

⁶³ In *Slovník*, it was confirmed in Zogr as a single-use lexeme.

⁶⁴ In *Rječnik*, two confirmations are found for the noun **golič** in CPet.

⁶⁵ The following form is found in *RitKlim I*: **golič** – 232v/20.

⁶⁶ In *Slovník*, confirmations are found for the lexeme *dažda* meaning *to donate*, *to give bribe* which is semantically closest to the lexeme *daciêra* in: Hilf Slepč Šiš Nom.

⁶⁷ See Lozić-Knezović, 2016^a: 54.

⁶⁸ The following form is found in *RitKlim I*: **daciêru** – 188/11.

The noun **duka**⁶⁹ (Eng. doge; Church Slavonic *duksъ*, *duk'sъ*, *dužb*; Chakavian *duka* < Venetian *doge*, *dogio*: duke < Latin *dux*, *ducis*) is found in *RitKlim I* in 3 places in the parts written in Chakavian vernacular: *Šek'ven'cie mrtvihъ* and *Ovo su leta odb učinene s'vita I prvoga čka adama do današ'nega dne (Kronika)*.⁷⁰

The noun **dukats**⁷¹ (Eng. Venetian golden coin); Chakavian *dukat* < Venetian *ducato* < Mediaeval Latin *ducatus* < Latin *dux*; *ducatus* 'duke (an integral part of legends accompanying these coins)' is found in *RitKlim I* as a single-use lexeme in the part written in Chakavian vernacular: *Oficii mrtvihъ*.⁷²

The verb **dēs'perati**⁷³ (Eng. to be hopeless, to despair; Chakavian *desperati* < Venetian *desperare* < Latin *desperatio* ~ *desperatus* 'desperate' < *desperare* 'to be hopeless' > Italian *disperare*) is found in *RitKlim I* as a single-use lexeme in the part written in Chakavian vernacular. *Naukъ čku na spvdi*.⁷⁴ The adjective *desperan* 'desperate', 'sullen' is found in Marulić's *Judita*. The lexeme *dešperat/dešperivat* is found in Omišalj with the same meaning, as well as nouns *dešperija* and *dešperivani* meaning 'hopelessness', i.e. 'despair', 'agitation'. The lexeme *dešperija* is found in Pasjak. In the dialects of Pitve and Zavala, the following derivatives are found: *dešperacijun* 'hopelessness', *dešperadun* 'irresponsible and reckless person', *dešperat se* 'to lose hope', *dešperon* 'hopeless', 'derelict'. In the southeast part of the Bay of Kotor, the following lexemes are found: *dišperadun* 'desperate person', 'disappointed person', *dišperan* 'desperate', 'disappointed' and *dišperat se* 'succumb to despair', while the dialects of Herceg Novi contain *dešperacija*, *dešperadun*, *dešperadunuša dešperan*, *dešperat se*.

The noun **kaležb**⁷⁵ (Eng. goblet, chalice; Church Slavonic *kaležb*; Chakavian *kalež* < Venetian *calese*; Dalmatian **calese* < Latin *calix*) is found in *RitKlim I* in the part written in Chakavian vernacular: *Činъ uliēniē* and in the part written in Church Slavonic: *Ovo estъ od'rišenje od'rišiti nemočnika muž'ku i žen'sku glvu*.⁷⁶ Similarly as with the noun *križb*, the noun *kaležb* has the same reflex in Dalmatian and Venetian language, however according to the

⁶⁹ In *Slovník*, confirmations are found for this lexeme in Supr in seven examples. In *Rječnik*, the noun *dužb* is found in Br Clvan Žg.

⁷⁰ The following forms are found in *RitKlim I*: **duka** – 232v/14, 232v/16; **duke** – 74v/1.

⁷¹ See Lozić-Knezović, 2016^a: 54.

⁷² The following form is found in *RitKlim I*: **dukati** – 216v/9.

⁷³ See Lozić-Knezović, 2016^a: 54.

⁷⁴ The following form is found in *RitKlim I*: **dēs'perav'ši** – 180/14.

⁷⁵ In *Slovník*, the confirmations for this lexeme are found in: CanMis with two examples.

⁷⁶ The following forms are found in *RitKlim I*: **kaleža** – 118/9, 222/1; **kaležb** – 118/18-19; **kalež'** – 117/18, 117/19.

term *etymologia proxima*, it belongs to the younger language structure - Venetianisms. It is well represented today in Chakavian, Kajkavian and Shtokavian Croatian dialects. In the southeast part of the Bay of Kotor, the variants *kalež*, *kaliž* and *kalijež* are found with the same meaning.

The noun **kapa** (Eng. hat; Chakavian *kapa* < Venetian *cappa*; Italian *cappa*) is found in *RitKlim I* as a single-use lexeme in the part written in Chakavian vernacular. *Oficii obučenîe*.⁷⁷ It is well-represented in modern Croatian dialects.

The noun **kaš'tigb** (Eng. punishment; Chakavian *kaštig* < Venetian *castigo*; Italian *castigo*, *castigare* 'reprimand') is found in *RitKlim I* in 7 places in the part written in Church Slavonic: *Régula pokor'nihb* and in the parts written in Chakavian vernacular: *Rub'rika fabulê*, *Naukb spovdniku*, *Ovo su leta odv učinênê s'vita I prvoga čka adama do današ'nega dne (Kronika)*.⁷⁸ It is considered part of the common Chakavian-Kajkavian stratum, even though Damjanović (1984: 176) believes that it should be „returned“ to Kajkavian dialect, regardless of its frequent use in Chakavian texts and dialects. The noun *kaštig* and the verb *kaštigat* are both found in Croatian Chakavian dialects. The lexeme *kaštig/kaštig* with the meaning of 'devil', 'freak'; 'punishment' is found in the southeast part of the Bay of Kotor, while in Grbalj its meaning is 'unstable and restless person', 'disgrace', 'marvel'.

The noun **križb**⁷⁹ (Eng. cross; Church Slavonic *križb*; Chakavian *križ* < Venetian *crose*; Dalmatian **crose*; Romance **croge* < Latin *crux*) has the same reflex in Dalmatian and Venetian, hence according to the term *etimologia proxima* it belongs to the younger language structure – Venetianisms. The noun *križb*⁸⁰ has many examples in *RitKlim I*. Seventy confirmations are found in the parts written in Church Slavonic, as well as in Chakavian vernacular: *Blvb stola*, *Tas'tamen'tb*, *Oficii obučenîe*, *Profesb pokor'nihb*, *Plačb gos'poe*, *Šek'ven'cie mrtvihb*, *Počenût' pokor'ni p'slmi*, *Činb uliêniê*, *Priporučenje dše*, *Pogrêbb mrtvihb*, *(Činb blviti vodu . učinti krs'tb kr'stiti dite) Činb krstiti čka*, *Naukb spovidi ppu*, *Naukb čku na spvdi*, *Blvb voča i kruha (blvb novoga voča)*, *Ovo ē . i . [10] ver'tudi iliti reči . i . [10] k'rêposti . ke ima svta misa*, *Ovo su leta odv učinênê s'vita I prvoga čka adama do današ'nega dne (Kronika)*.⁸¹

⁷⁷ The following form is found in *RitKlim I*: **kapu** – 30/6.

⁷⁸ The following forms are found in *RitKlim I*: **kaštige** – 191/13; **kaš'tiga** – 234v/19; **kaš'tiganie** – 13/20, 22v/8-9; **kaš'tiganiû** – 22v/13; **kaš'tiganb** – 188v/3-4; **kaš'tigu** – 162/16.

⁷⁹ In *Slovník*, confirmations are found for the lexeme *križb* in CanMis in three examples.

⁸⁰ In *RitKlim I*, besides the noun *križb*, the noun **kr'stb** appears as a Latinism from the Proto-Slavonic period.

⁸¹ The following forms are found in *RitKlim I*: **krž** – 60v/2; **križa** – 62/13, 68/14, 68/23, 68v/7, 68v/21, 69v/7, 78v/6, 91/19, 123/11, 149/5; **križemb** – 32v/2, 77v/14, 154/13;

In addition to the noun *križb*, the noun *k'riž'nakb* meaning 'crusaders' is also found in *RitKlim I* as a single-use lexeme in the part *Ovo su leta odb učinē s'vita I prvoga čka adama do današ'nega dne (Kronika)*.⁸² The noun *križevo* is also found in the part *Bīvb stola*⁸³, as a name for the festivity of Ascension which is celebrated 40 days after Easter. In the breviaries, in addition to the folk name *Križevo*, the syntagm *Križevb dbnb* is also found.⁸⁴ It is well represented today in Chakavian, Kajkavian and Shtokavian Croatian dialects.

The noun *kun'trata* (Eng. city suburbs, main street, area; Chakavian *kuntrada*, *kuntrata*, *kontrada* < Venetian *contrada* < Latin *contrata* > Italian *contrada*, *contrater*) is found in *RitKlim I* in 3 places in the parts written in Chakavian vernacular: *Plačb gos'poe* and *Naukb spovdniku*.⁸⁵ It is also found in the example with a more recent meaning of 'main city street'. The lexemes *kuntrada* and *kontrada* are found in Croatian Chakavian coastal dialects with a meaning 'city street'; 'street', 'alley'.

The verb *manežati* (Eng. to work, to be restless); Chakavian *manižati* < Venetian *manezàr*, *manizàr* < Latin *manus* < Vulgar Latin *manidiare* > Italian *maneggiare*) is found in *RitKlim I* as a single-use lexeme in the part written in Chakavian vernacular. *Naukb spovdniku*.⁸⁶ In the area of Bakarac and Škr-ljevo, *manižat* means 'to move', 'to handle something', in Omišalj *manizat* means 'to handle', 'to operate', while the appellative *maniž* meaning 'work', 'movement' is confirmed in the southeast part of the Bay of Kotor. The lexeme *manega/manica/manilja* meaning 'handle' is found in Herceg Novi.

The verb *manestrati* (Eng. to serve as an altar boy, to help the minister during mass and other liturgical ceremonies; to serve others; to indulge others; to prepare; Chakavian *manestrati* < Venetian *manestrar* 'to pour soup into bowls'; 'to manage', 'to command' < Latin *ministrare* < *minister* 'servant' > Italian (*ad*)ministrare) is found in *RitKlim I* as a single-use lexeme in the part written in Chakavian vernacular. *Tas'tamen'tb*.⁸⁷

križem' – 24/14; *križi* – 5v/1, 56v/13, 64/15, 64v/2, 78v/4, 81/19, 123v/5; *križm'* – 128v/9; *križu* – 49/5, 50v/14, 61/2, 61/15, 62v/15; *križnu* – 5/14; *križb* – 150v/14, 153v/2; *križ'* – 152/15; *k'riža* – 29/14, 30v/2-3, 62v/19, 78v/14, 117v/10, 120/1, 153v/3, 204v/8; *k'rižem* – 64v/11; *k'riži* – 179v/9-10; *k'riži* – 49/12, 49/17, 52/9, 54v/19, 55/14, 57/5, 57v/1, 58/13, 60v/11, 64v/20, 78/8, 78v/15, 81/23, 181v/12, 219/12, 231/10; *k'rižu* – 62v/18, 159v/12; *k'rižb* – 56/9, 59v/11, 77v/23, 82v/16, 117v/5, 117v/12, 122/14, 151/11, 151v/6, 152/4, 152v/6.

⁸² The following form is found in *RitKlim I*: *k'riž'nakovb* – 231/9-10.

⁸³ The following form is found in *RitKlim I*: *križevu* – 7v/9.

⁸⁴ See Mulc, 2005: 312.

⁸⁵ The following forms are found in *RitKlim I*: *kuntrati* – 195v/10; *kun'tratah'* – 48v/19; *kun'trati* – 45v/4.

⁸⁶ The following form is found in *RitKlim I*: *manenuûči* – 194/13-14.

⁸⁷ The following form is found in *RitKlim I*: *manestraû* – 24v/15.

The noun **mar'celb** (Eng. Venetian money; Chakavian *marcel* < Venetian *marcello* < *Nikola Marcello*⁸⁸) is found in *RitKlim I* as a single-use lexeme in the part written in Chakavian vernacular *Ovo su leta od̃b učinēnē s'vita I prvoga čka adama do današ'nega d̃ne* (*Kronika*).⁸⁹

The noun **mar'celb** (Eng. Venetian money; Chakavian *markušin* < Venetian⁹⁰) is found in *RitKlim I* as a single-use lexeme in the part written in Chakavian vernacular *Ovo su leta od̃b učinēnē s'vita I prvoga čka adama do današ'nega d̃ne* (*Kronika*).⁹¹

The noun **pržunb** (Eng. dungeon, prison, prisoner; Chakavian *pržun*, *peržun* < Venetian *preson* < Vulgar Latin **presione* > Italian *prigione*) is found in *RitKlim I* as a single-use lexeme in the part written in Chakavian vernacular. *Kus'tacioni pokorñh'*.⁹² In the area of Bakarac and Škrlevo, *pržun* and *rešt* are used with the meaning of 'prison', whereas *paržun* is used in Lošinj (Turina and Šepić, 1977), while people in Omišalj use *peržun*, *rešt* and their humorous counterpart *katafić*. The lexeme *pržun/pržon* with the same meaning is confirmed in the southeast part of the Bay of Kotor and in Herceg Novi.

The noun **savurb** (Eng. delicious meal, fragrance, taste, savour; Chakavian *savur*, *savor* < Venetian *savore*: fragrance; Dalmatian **sapore* < Latin *sapor*) is found in *RitKlim I* as a single-use lexeme in the part written in Chakavian vernacular. *Naukb spoṽdniku*.⁹³ In addition to the meanings stated above, the nouns *savur*, *savor* are also found with the meaning of 'marinade for the preparation or conservation of raw fish or meat'. In the dialects of Pivte and Zavala, *savur* means 'marinade (type of meal): fried fish, covered in oil and vinegar, with added bay leaves'. In Herceg Novi, *sapur* means 'taste', 'savour', while *saur/savur* means 'a type of marinade'.

The noun **san'tulb** (Eng. godfather or godmother at baptism; Chakavian *santul* < Venetian *sàntolo* < Latin *sanctulus*) is found in *RitKlim I* as a single-use lexeme in the part written in Chakavian vernacular. *Naukb spoṽdniku*.⁹⁴ In addition to the noun *san'tulb*, its synonym **kumb** is also found in *RitKlim I*. In Croatian Chakavian dialects and in the southeast part of the Bay of Kotor, 'godfather' is *kumpar*, *kompar*, *kumašin*.

⁸⁸ Kolar-Dimitrijević (2013: 49) states that the Venetian money *marcello* was named in 1474 after a doge Nikola Marcello, and that it had been issued until 1550, while in 1520 it equalled 12 *soldo* and weighed 10,5 g.

⁸⁹ The following form is found in *RitKlim I*: **mar'celi** – 232v/6.

⁹⁰ The author would like to thank Prof. emeritus Ljerk Šimunković, PhD for this information.

⁹¹ The following form is found in *RitKlim I*: **mar'kušinovi** – 232v/7.

⁹² The following form is found in *RitKlim I*: **pržuni** – 34/21.

⁹³ The following form is found in *RitKlim I*: **savuri** – 196v/2.

⁹⁴ The following form is found in *RitKlim I*: **san'tulomb** – 187/6.

The noun **sodin** (Eng. Venetian coins; Chakavian *sodin* < Venetian *soldin*, *soldo*⁹⁵ < Vulgar Latin *soldus* < Classical Latin *solidus* > Italian *soldo*) is found in *RitKlim I* in 3 places in the parts written in Chakavian vernacular: *Naukь spovdniku* and *Ovo su leta odь ućinenē s'vita I prvoga čka adama do današ'nega dñe (Kronika)*.⁹⁶

The noun **fus'ta** (Engl. a type of war or pirate ship propelled by oars; pirate galley; Chakavian *fusta* < Venetian *fusta* < Latin *fustis* 'wood', 'paddle') is found in *RitKlim I* as a single-use lexeme in the part written in Chakavian vernacular. *Ovo su leta odь ućinenē s'vita I prvoga čka adama do današ'nega dñe (Kronika)*.⁹⁷ The appellative *fušt/fušta* with the meaning of 'frame', 'box' is found in the southeast part of the Bay of Kotor.

The noun **čava(lb)** (Eng. nail, wedge; Chakavian *čava*, *čaval* < Venetian *ciave* < Latin *clavis* > Italian *chiavello*) is found in *RitKlim I* in 3 places in the parts written in Chakavian vernacular: *Plačь gos'poe* and *Šek'ven'cie mrtviь*.⁹⁸ The appellative *čaval* is found in Marulić's *Judita*, and it is frequently found in modern Chakavian dialects. The appellative *čave* with the same meaning is found in Omišalj, while in Herceg Novi dialect, in addition to *čavao*, *čavo* is also found.

The noun **šes'nota** (Eng. harmony, appropriateness, neatness, order; Chakavian *šesnota*, *šest* < Venetian *sesto*; Italian *sesto*) is found in *RitKlim I* as a single-use lexeme. In addition to said lexeme, the variant **česnota** is found with the same meaning. In the Miscellany, the examples are found in the part written in Church Slavonic: *Rěgula pokor'niь*.⁹⁹ The following lexemes are found in Chakavian dialects: *šest* 'harmony', 'nice shape', *šes(t)an* 'harmonious', 'appropriate', 'well-built', *(u)šestat* (someone or something) 'to embellish'. In Omišalj, the lexeme *šesten*, in addition to 'nicely shaped', 'harmonious', 'handsome', also means 'honourable'. The following lexemes are found in the southeast part of the Bay of Kotor: *šesan* with the same meaning as above, *šest* with the meaning of 'neatness', 'harmony', as well as *ušesan* with the meaning of 'neat', 'appropriate', 'nice', *ušesnica* with the meaning of 'neat and hard-working woman' and the verb *ušestat* with the meaning of 'to embellish', 'to fix'. The lexemes *šest*, *šesan*/*ušesan* and *šesnica/ušesnica* are found in Herceg Novi, as well.

⁹⁵ Kolar-Dimitrijević (2013: 49) states that silver coins *soldo* with a figure of St. Mark and the inscription *MONETA.DALMATIE* were forged in Zadar between 1410 and 1414.

⁹⁶ The following forms are found in *RitKlim I*: **sodina** – 195/4-5; **sodini** – 232v/3-4, 232v/19.

⁹⁷ The following form is found in *RitKlim I*: **fus'ta** – 233/1.

⁹⁸ The following forms are found in *RitKlim I*: **čavli** – 78/19; **čav'li** – 49/5, 52/22.

⁹⁹ The following forms are found in *RitKlim I*: **šes'note** – 13v/7; **česnotь** – 22v/1; **česnotahь** – 22v/2.

There is a unanimous opinion in the literature that the Venetianisms have most prominently and for the longest period influenced the dialects of the Adriatic region.¹⁰⁰ 26 Venetianisms extracted from *RitKlim I* are predominantly single-use lexemes which are mostly found in the parts written in Chakavian vernacular. In terms of all the lexemes above, only the noun *križb* was abundantly confirmed. The following examples are found in the parts written in Church Slavonic: *kaležb* (*Ovo estb od'rišenie od'rišiti nemočnika muž'ku i žen'sku gŭvu.*), *kaš'tigb* (*Rēgula pokor'nihb*), *križb* *te šes'nota* (*Rēgula pokor'nihb*).

Along the coast, in modern Chakavian dialects and the dialects of the Bay of Kotor¹⁰¹, many analysed examples are well-represented. Some of these examples belong to the corpus of the standard Croatian language because they refer to historical titles (*baša*), a type of war ship (*fusta*), old money (*dukat*, *beč*), while some are neutrally marked in the standard (*kalež*, *kapa*, *križ*).

A greater number of Venetianisms is found in *Slovník*: *golia*, *dažda* ('to donate', 'to give'; 'bribe'), *duka*, *kaležb* and *križb*, than in the published corpus of *Rječnik*, where the lexemes *goliê* and *dužb* are found.

3.2. ITALIANISMS

Recent findings indicate that Latin did not split into Romance languages in the 6th century, but much later, from the end of the 8th to the end of the 11th century (Muljačić, 2003: 136). The Italian language has made an influence on the Croatian linguistic system since the 16th century, while numerous idioms, including Florentine, had been present in the earlier periods. They entered the system through Chakavian vernacular, hence in *RitKlim I* they reflect the active vernacular of Friar Šimun's region and time. Most of the extracted lexemes are found in the codex in the parts written in Chakavian vernacular, and only a few in the parts written in Church Slavonic. These are, e.g., *g'riš'panie*, *in'kvitura*, *tem'pešta*, *f'rut* and the part of the breviary *nona*. They are predominantly found in the parts *Rēgula pokor'nnihb* and *Bl(agosl) ov' nove p'lavi (ili navi ili d'riva)*. The lexemes are mostly found with one or two examples, as they are mainly expressions from the general lexis and their rare appearance in the manuscript is dictated by the topic. A greater number of confirmations of Italianisms is found in *RitKlim I* only in the lexemes related to the liturgy or religious life, such as, e.g. *var'diênb* and *dešip'lina*.

¹⁰⁰ See Vidović, 1978: 39.

¹⁰¹ The Bay of Kotor had been under Venetian administration from 1420 until the fall of the Venetian Republic in 1797 (Lalošević, 2017: 174), therefore a substantial influence and the preservation of loanwords of Venetian origin in the present-day dialects of the Bay of Kotor is expected.

The following scarce Italianisms, which appear in the manuscript as single-use lexemes, are extracted from *RitKlim I*:

The noun **adurb** (Eng. fragrance; Chakavian *adur* < Italian *odore* < Latin *odor*) is found in *RitKlim I* in the part written in Chakavian vernacular *Nauk̃ spoṽdniku*.¹⁰² In addition to the noun *adurb*, its synonym **mus'kb** is also found in *RitKlim I*.¹⁰³

The noun **baleš'tarb** (Eng. arch; Chakavian *baleštar* < Italian *balestra*, *balestro* 'arch' < Latin *ballista*) is found in *RitKlim I* in the part written in Chakavian vernacular *Šek'ven'cie mrtvih̃*.¹⁰⁴ In addition to the lexeme *baleš'tarb*, its synonym **lukb** is also found in *RitKlim I*.¹⁰⁵

The noun **banakb** (Eng. table, trading stall, wooden bench around the stove, in church, in school, across the ship's interior; Chakavian *banak* < Italian *banco*) is found in *RitKlim I* in the part written in Chakavian vernacular *Oficii obučeñe*.¹⁰⁶ In the present-day Croatian Chakavian dialects, the appellative *banak* is actively used. The same situation is found in the dialects of the southeast part of the Bay of Kotor ('bench', 'trading stall'). In certain dialects, its meaning is expanded to mean, e.g., 'storage for food that also serves as a bench' (Barbić, 2011), 'working desk (sales, carpentry)', 'stake in card games', 'undersea sand drift or rocky shoal with discernible bottom' (Milat Panža, 2015), 'underwater rock in the shallows' (Turina and Šepić, 1977). In the Omišalj dialect (Mahulja 2016), *banek* is also 'a type of kitchen bench for sitting as part of the furniture, which represents a long wooden chest with a slightly decorated flat longitudinal back support. The seat is also a cover under which there are 2–3 compartments, mainly for holding grain, 'shop counter', ordinary, school, church or carpenter's bench'.

The noun **ver'tudb**¹⁰⁷ (Eng. force, chastity; Church Slavonic *vertudb*, *vertuda*; Chakavian *vertuda* < Italian < Old Italian *virtude* > *virtu* < Latin *virtus*) is found in *RitKlim I* in the part written in Chakavian vernacular *Ovo ē . ĭ . [10] ver'tudi iliti reči . ĭ . [10] k'rêposti . ke ima sṽta misa*.¹⁰⁸ In addition to the noun *ver'tudb*, its synonym **k'rêpostb** is also found in *RitKlim I*.

¹⁰² The following form is found in *RitKlim I*: **aduri** – 196/15.

¹⁰³ See Lozić-Knezović, 2016^a: 51.

¹⁰⁴ The following form is found in *RitKlim I*: **baleš'tarb** – 73v/18.

¹⁰⁵ See Lozić-Knezović, 2016^a: 52.

¹⁰⁶ The following form is found in *RitKlim I*: **banakb** – 29/5-6. See Lozić-Knezović, 2016^a: 52.

¹⁰⁷ In *Slovník*, the confirmations for *vertuda*, *vertudb* are found in: CLab Tk.

¹⁰⁸ The following form is found in *RitKlim I*: **ver'tudi** – 216v/13-14.

The noun **vizera**¹⁰⁹ (Eng. mask, masked person, visor, part of a helmet; Chakavian *vizera* < Italian *visiera* < Latin *visus*) is found in *RitKlim I* in the part written in Chakavian vernacular *Nauk̃ spoṽdniku*.¹¹⁰

The noun **g'riš'panie**¹¹¹ (Eng. curling, creasing, wrinkling; Chakavian *grišpanje* < Italian *crespare* < Latin *crispere*) is found in *RitKlim I* in the part written in Church Slavonic *Rēgula pokor'niĥ*.¹¹² In the present-day Croatian Chakavian dialects, the appellative is actively used, as well as in the dialects of the southeast part of the Bay of Kotor.

The noun **dēškordia**¹¹³ (Eng. two or more items that are not in harmony, discord, incongruity, differentiation, divergence; Chakavian *deškordija* < Mediaeval Latin *discordantia*, *discordia* 'discord') is found in *RitKlim I* in the part written in Chakavian vernacular *Nauk̃ spoṽdniku*.¹¹⁴ In the dialects of the southeast part of the Bay of Kotor *deskordan* means 'out of tune (musical instrument)', whereas in the dialects of Herceg Novi *diskordan* means 'disharmonious', 'incongruous'.

The noun **in'kvitura** (Eng. investigation, detention; Chakavian *inkvitura* < Italian *inquisito* < *inquisire*, *inquisitore* < Latin *inquisitus*) is found in *RitKlim I* in the part written in Church Slavonic *Rēgula pokor'niĥ*.¹¹⁵ In the dialect of Blato on the island of Korčula, the adverb *inkvizito* means 'under investigation', 'in detention'.

The noun **kapuč** (Eng. hood, Capuchin's hood, hooded head cover attached to a cowl; Chakavian *kapuč* < Italian *cappuccio*) is found in *RitKlim I* in the part written in Chakavian vernacular *Kus'tacioni pokorñh*.¹¹⁶ The noun *kapuč/kapuc* is still actively used today in Croatian Chakavian dialects (Barbić, 2011; Mahulja, 2016; Turina and Šepić, 1977). In the local vernacular of Pasjak, the lexeme *kapučo* 'hood' is used. In Blato on the island of Korčula, the lexeme means 'friar's hood', and the appellative *kapuca* is used. The lexeme *kapuč* is used with the same meaning in the dialects of the southeast part of the Bay of Kotor.

The noun **kon'tres'tanie**¹¹⁷ (Eng. resistance, reverse routing; Chakavian *kontrestanje* < Italian *contrasto*, *kontrastare* < Latin *contra-*, *contro-*, *contra*

¹⁰⁹ See Lozić-Knezović, 2016^a: 52.

¹¹⁰ The following form is found in *RitKlim I*: **vizerê** – 195/3.

¹¹¹ See Lozić-Knezović, 2016^a: 52.

¹¹² The following form is found in *RitKlim I*: **g'riš'paniê** – 15/6.

¹¹³ See Lozić-Knezović, 2016^a: 52.

¹¹⁴ The following form is found in *RitKlim I*: **dēškordiû** – 190/8.

¹¹⁵ The following form is found in *RitKlim I*: **in'kvituru** – 13/22-23.

¹¹⁶ The following form is found in *RitKlim I*: **kapuča** – 33v/11.

¹¹⁷ Skok (1972: 142) states that this is an Italianism recorded in 1520 (*kontrestanje*), which has been used since the 15th century (*kontreštanje*).

stare) is found in *RitKlim I* in the part written in Chakavian vernacular *Naukь spovdniku*.¹¹⁸ The verb *kontreštat* (*se*) is still actively used in certain Croatian Chakavian dialects with the meaning of ‘to dispute’, ‘to argue’ (Barbić, 2011; Milan Panža, 2015). The verbs *dunijat se* and *kuntreštat se* are used with the same meaning in the dialect of Omišalj. In the dialects of the southeast part of the Bay of Kotor, *kontrestat* means ‘to dispute’; ‘to contest’, whereas in the dialect of Herceg Novi it also means ‘to disagree’.

The noun *kun'dicionь* (Eng. status, class, condition, term; Chakavian *kundicion* < Italian *condizione* < Latin *conditio* ≈ *conditionallis* ‘conditional’) is found in *RitKlim I* in the part written in Chakavian vernacular *Naukь spovdniku*.¹¹⁹

The adverb *kun'ten'to* (Eng. contentedly; Chakavian *kuntento* < Italian *contento* < Latin *contentus*) is found in *RitKlim I* in the part written in Chakavian vernacular *Tas'tamen'tь*.¹²⁰ Its synonym *zadovol'no* is found in the manuscript. The adjective *kuntenat/kutenat* meaning ‘content’, ‘satisfactory’ is found in Croatian Chakavian dialects (Barbić, 2011; Milat Panža, 2015). The lexeme *kuntenet/kuntent* with the same meaning is found in Omišalj, as well as the appellative *kuntentani* ‘contentment’, *kuntenteca* ‘satisfaction’ and the verb *kuntentat* (*se*) ‘to be satisfied (with)’.

The verb *kun'for'tivati* (Eng. to comfort; Chakavian *kunfortivati* < Italian *confortare, conforto*) is found in *RitKlim I* in the part written in Chakavian vernacular *Plačb gos'poe*.¹²¹ Its synonym *utišiti* (*se*) is confirmed in the manuscript.

The noun *liga* (Eng. league among nations, society, association, community; Chakavian *liga* < Italian *lega* < Latin *legare* ‘to tie’) is found in *RitKlim I* in the part written in Chakavian vernacular *Ovo su leta odь učinenē s'vita I prvoga čka adama do današ'nega dne (Kronika)*.¹²²

The noun *matrmonij*¹²³ (Eng. marital status, marriage, matrimony; Chakavian *matrimonij* < Italian *matrimonio* < Latin *matrimonium* < *mater*) is found in *RitKlim I* in the part written in Chakavian vernacular *Kazi papni i bškpli*.¹²⁴ In the dialects of the Bakarac and Škrlevo area, as well as Omišalj, the lexeme *matermonij* is found, while *matrimonij* is found in Blato on the island of Korčula.

¹¹⁸ The following form is found in *RitKlim I*: *kon'tres'tanie* – 189/19.

¹¹⁹ The following form is found in *RitKlim I*: *kun'dicioni* – 195v/1.

¹²⁰ The following form is found in *RitKlim I*: *kun'ten'ti* – 25/18.

¹²¹ The following form is found in *RitKlim I*: *kun'for'tiva* – 64v/12.

¹²² The following form is found in *RitKlim I*: *ligu* – 235v/4.

¹²³ Skok (1972: 391) states that it has been used since the 16th and 17th centuries.

¹²⁴ The following form is found in *RitKlim I*: *matrmonii* – 202/19.

The noun **nona**¹²⁵ (Eng. ninth hour; a part of the breviary prayed around 3 p.m.; Church Slavonic *nona*; Chakavian *nona* < Italian *nonus* < Latin *nonus* 'ninth') is found in *RitKlim I* in the part written in Church Slavonic *Rêgula pokor'niĥ*.¹²⁶

The verb **ob'ligati** (Eng. to bind with moral, social or legal obligations; Chakavian *obligati* < Italian *obligatio* < Latin *obligatio*, *obligatus* 'obligatory' < *obligare* 'to oblige') is found in *RitKlim I* in the part written in Chakavian vernacular *Naukĥ ĉku na sp̃vdi*.¹²⁷ The verb *obligat (se)* (Barbić, 2011; Turina and Šepić, 1977; Milat Panža, 2015; Mahulja, 2016) is found in Croatian Chakavian dialects, whereas in Omišalj *oblig* means 'obligation', 'duty', while in the Bay of Kotor the lexeme is *obleg/oblig*, and in Herceg Novi *obleg*.

The noun **oficiêlb** (Eng. lower-rank government official, legal representative of the diocese in the Catholic Church; Chakavian *oficijal* < Old Italian *ofiziale* < Latin *officium* < *opificium*) is found in *RitKlim I* in the part written in Chakavian vernacular *Plačĥ gos'poe*.¹²⁸ The appellative *oficijal* meaning 'officer', 'higher-rank official' (Turina and Šepić, 1977), 'officer (on the commercial ship, in the military)' (Milat Panža, 2015) is represented in Croatian Chakavian dialects. Its synonyms *oficij* and *poteštarija* meaning 'municipal office', 'municipality' are found in Omišalj.

The verb **parati (se)**¹²⁹ (Eng. to appear, to seem, to think; Chakavian *parati (se)* < Italian *parere* < Latin *parere*) is found in *RitKlim I* in the part written in Chakavian vernacular (*Činĥ bl̃viti vodu . učintĭ krs'tb kr'stiti dite*) *Činĥ krstiti ĉka*.¹³⁰ The lexeme *parat/parit* is used with the same meaning in Croatian Chakavian dialects and the Bay of Kotor. In the dialect of Pitve and Zavala, as well as in Blato on the island of Korčula, the verb *parat* followed by the possessive-reflexive pronoun *se* means 'to bounce (oneself) against', 'to push (oneself) away with an oar to move the boat away from the shore' (< Venetian *parechia*)¹³¹, whereas the noun *pàrat* 'part' is found in the dialects in the Bakarac and Škrlevo area.

The noun **pelegrinb** (Eng. traveller, pilgrim; Chakavian *pelegrin* < Italian *pellegrino* 'alien' ≈ *peregre* 'outside of the field (boundary)' < Latin *pĕrĕgrĭnus*) is found in *RitKlim I* in the part written in Chakavian vernacular

¹²⁵ In *Slovník*, the confirmations for this lexeme are found in: CMLab CMNov.

¹²⁶ The following form is found in *RitKlim I*: **nonu** – 17v/3-4.

¹²⁷ The following form is found in *RitKlim I*: **ob'liganb** – 181v/17.

¹²⁸ The following form is found in *RitKlim I*: **oficiêli** – 50v/11.

¹²⁹ According to Skok (1972: 608), this verb has been noted since the 16th century in the Chakavian area.

¹³⁰ The following form is found in *RitKlim I*: **para** – 147/16.

¹³¹ See Vinja, 2002: 249.

*Tas'tamen'tb.*¹³² Its synonym *putnikb* is found in the manuscript. In the dialect of Herceg Novi, an overlapping occurred whereby *pelegrina* (and *pelerina*) attained the meaning of 'sleeveless cloak'.

The noun *posasionb*¹³³ (Eng. property, estate; Chakavian *posasion* < Italian *posesso, possessione* < Latin *possessus, possessio*) is found in *RitKlim I* in the part written in Chakavian vernacular *Naukb spovdniku*.¹³⁴ In Omišalj, the lexeme *poses* is found with the meaning 'property', together with the verbs *posesat se/zet poses*. In the local vernacular of Pasjak, *posestvo* means 'estate', 'property'.

The verb *sten'tati* (Eng. to delay, to stop, to hesitate, to waste time; Chakavian *stentati, štentati* < Italian *stentare* < Latin *extēntare* < *extendere*) is found in *RitKlim I* in the part written in Chakavian vernacular *Plačb gos'poe*.¹³⁵ In the dialect of Omišalj, *stentat* means 'to entice', 'to extort'.

The noun *sulacb* (Eng. jest, relish, delight; Chakavian *sulac* < Italian *solazzo, solazzare* < Latin *sōlācium*) is found in *RitKlim I* in the part written in Chakavian vernacular *Šek'ven'cie mrtvihb*.¹³⁶ The noun *sulac*, the adjective *sulacast* 'funny', 'entertaining' and the verb *sulacat se* 'to jest', 'to be entertained' are used in Blato on the island of Korčula.

The adjective *tem'peranb* (Eng. tempered; Chakavian *temperan* < Italian *tempesta* < Latin *temperare*) is found in *RitKlim I* in the part written in Chakavian vernacular *S'povidb*.¹³⁷ In the dialects of Pitve and Zavala, the adjective *temperon* means 'sharpened'. The lexeme is found in Blato on Korčula with the meaning of 'experienced', 'durable', while the verb *temperat* means 'to temper' (Milat Panža, 2015). In the dialects of the Bay of Kotor, *temperat* means 'to temper', in the dialect of Herceg Novi (*temperat/temperirat*) means 'to moderately heat', 'to relieve', as well as in Omišalj where *temperat* means 'to soften (something) by exerting a suitable, necessary temperature'.

The noun *tem'peštā* (Eng. nuisance, trouble; Chakavian *tempesta* < Italian *tempesta* < Latin *tempestuosus* 'tempestuous') is found in *RitKlim I* in the part written in Church Slavonic *Blōv' nove p'lavi (ili navi ili d'riva)*.¹³⁸ In Blato on the island of Korčula, *tempesta* means '(heavy) storm', as well as in the southeast part of the Bay of Kotor.

¹³² The following form is found in *RitKlim I*: *pelegrini* – 26/2.

¹³³ Skok (1973: 13) states that this verb has been noted since the 15th century in the Chakavian area.

¹³⁴ The following form is found in *RitKlim I*: *posasioni* – 189/4-5.

¹³⁵ The following form is found in *RitKlim I*: *sten'taše* – 50v/12-13.

¹³⁶ The following form is found in *RitKlim I*: *sulaci* – 79v/5.

¹³⁷ The following form is found in *RitKlim I*: *tem'perano* – 178/11

¹³⁸ The following form is found in *RitKlim I*: *tem'pešta* – 211v/4-5.

The noun **ter'ca**¹³⁹ (Eng. third hour, part of the breviary; Church Slavonic *terca*; Chakavian *terca* < Italian *terza*) is found in *RitKlim I* in the part written in Church Slavonic *Rêgula pokor'niĥ*.¹⁴⁰ The appellative is used in the present-day dialects.

The verb **fab'rikati** (Eng. to fix, to work; Chakavian *fabrikati* < Italian *fabbrica*, *fabbricare* < Latin *fabrica* < Latin *faber* 'forger') is found in *RitKlim I* in the part written in Chakavian vernacular *Kus 'tacioni pokornĥ*.¹⁴¹ In the present-day Croatian Chakavian dialects, the verb *fabrikat* means 'to cheat', 'to trick someone', 'to prank someone' (Barbić, 2011; Milat Panža, 2015; Mahulja, 2016), as well as in the southeast part of Boka Kotor.

The noun **fatigb** (Eng. hard-work, labour, effort; Chakavian *fatigb*, *fatiga* < Italian *fatica*, *fatiga* < Latin *fatīga* < *fatigare*) is found in *RitKlim I* in the part written in Chakavian vernacular *Naukb ĉku na spvdi*.¹⁴² The appellative is actively used in Croatian Chakavian dialects (Barbić, 2011), while *fatiga* 'job' and *fatigoz* 'hard-working', 'diligent' are found in Blato on the island on Korčula, as well as the verb *fatigat* 'to work', 'to do hard labour'. In the southeast part of the Bay of Kotor *fatigavat* means 'to do hard labour'.

The noun **feš'ta** (Eng. festivity, holiday, feast; Chakavian *fešta* < Italian *festa* < Latin *festa*) is found in *RitKlim I* in the part written in Chakavian vernacular *Naukb spovdniku*.¹⁴³ The appellative is actively used in Chakavian dialects in the southeast part of the Bay of Kotor. In Chakavian dialects in the area of Bakarac and Škrlevo, *feštar* means 'dance director'.

The noun **f'raš'ka**¹⁴⁴ (Eng. folly, trinket, banality chit-chat; Chakavian *fraška* < Italian *frasca* 'branch') is found in *RitKlim I* in the part written in Chakavian vernacular *Rub 'rika fabulē*.¹⁴⁵ It is used in Croatian Chakavian dialects in its original meaning as well: '(cut-off, „harvested“) branch', 'branch', 'twigs', 'shrubs' (e.g. southeast part of the Bay of Kotor. In Blato on the island of Korčula, *frašketoz/frašketozan* means 'weird', 'sensitive'; 'hard').

The noun **f'rutb** (Eng. fruit, harvest; Chakavian *frut* < Italian *frutto* < Latin *frūctus* < *fruī*) is found in *RitKlim I* in the part written in Church Slavonic *Blvb voĉa i kruha (blvb novoga voĉa)*¹⁴⁶, together with its synonym **voĉe**. The appellative *frut* is actively used in Croatian Chakavian dialects, as well as its derivatives *fručera* 'fruit bowl', *frutat* 'to bear fruit', 'to yield benefit',

¹³⁹ In *Slovník*, the confirmations for this lexeme are found in: CMLab CMNov.

¹⁴⁰ The following form is found in *RitKlim I*: **ter'cu** – 17v/3.

¹⁴¹ The following form is found in *RitKlim I*: **fab'rika** – 37v/8.

¹⁴² The following form is found in *RitKlim I*: **fatigi** – 181/18.

¹⁴³ The following form is found in *RitKlim I*: **feš'te** – 195v/13.

¹⁴⁴ Skok (1973: 24) states that this verb has been used since the 16th century in the Chakavian area.

¹⁴⁵ The following form is found in *RitKlim I*: **f'raš'ke** – 162/3.

¹⁴⁶ The following form is found in *RitKlim I*: **f'rutov'** – 206/1.

‘to break out (in spots on one’s face)’ (Barbić, 2011). It is also used in the southeast part of the Bay of Kotor (‘fruit’). In the dialect of Omišalj, *frut* means ‘fruit of the same kind’, but also ‘fruit in general’, as well as ‘benefit’, ‘profit’. *Frut* and *frutjera* are found in the northwest area of the Bay of Kotor.

The verb *štīmati* (Eng. to appreciate, to respect, to think, to estimate, to tune; Chakavian *štīmati*, *stīmati* < Italian *stimare* < Latin *aestimare*) is found in *RitKlim I* in the part written in Chakavian vernacular *Naukь spoṽdniku*.¹⁴⁷ The verb is actively used in Croatian Chakavian dialects. In the southeast part of the Bay of Kotor, *stīmat* means ‘to assess damage’, ‘to respect’, ‘to treat’; ‘to believe’; in the dialect of Herceg Novi *stīma* means ‘estimate’, ‘respect’, while *stīmat* means ‘to appreciate’, ‘to respect’, ‘to believe’.

The verb *š’kapulati (se)* (Eng. to escape, to save oneself from danger, trouble, unpleasant situation, disease; Chakavian *škapulati* < Italian *scàpolo* ‘free’ < Italian *scapolare* < Vulgar Latin *excapulare*) is found in *RitKlim I* in the part written in Chakavian vernacular *Plačb gos’poe*.¹⁴⁸ The appellative is actively used in Croatian Chakavian dialects in the southeast part of the Bay of Kotor (the variant used in Herceg Novi is *skapulat*). The following derivatives of the above lexemes are found: *škapulor/škapular* ‘necklace with icons of the saints’ (Barbić, 2011), *škapular/škapuler* ‘cloth ribbon of the saints’ (Turina and Šepić, 1977), *škapulat (se)*, *iškapulovat (se)* (Barbić, 2011). In Blatu on the island of Korčula, *škapular* refers to ‘monk’s hood’.

Zadar had been under Venetian administration for more than 100 years at the time of creation of this codex. There are numerous Italianisms in *RitKlim I*. This is because the Romance tradition in Zadar, which was the metropolis of the Byzantine Dalmatia, was more prominent than in Split and Trogir¹⁴⁹, and they are particularly interesting because they have been preserved to this day in many languages in the areas that were under Venetian administration. A total of 33 Italianisms noted with only one example in *RitKlim I* were analysed. The lexeme *ter’ca* is the only one found in *Slovník*, whereas the confirmations for *vertuda/vertudb* are found in *Rječnik*.

CONCLUSION

The recording of a large number of Romanisms in *RitKlim I* confirms the already established fact that Croatian Glagolitic miscellanies have been lexically rejuvenated. Church Slavonic is mainly represented in liturgical texts, while the non-liturgical parts are based on Croatian Chakavian language.

¹⁴⁷ The following form is found in *RitKlim I*: *štīmai* – 184/12-13.

¹⁴⁸ The following form is found in *RitKlim I*: *š’kapulati* – 51/17.

¹⁴⁹ See Sočanac, 2002: 132.

age. This indicates the author's conscious effort to rejuvenate the language, whereby it provides a clear picture about foreign lexical influences on the vernacular of the Zadar area of the time.

The paper discusses 73 lexemes, younger loanwords in *RitKlim I*. At the same time, within the group of lexical Adriaticisms, the lexemes created under the influence of the Dalmatian and Venetian languages were extracted into separate subgroups. The following Dalmatianisms are found in *RitKlim I*: *al-mužst'vo*, *guster'na*, *dup'lati*, *žežinь*, *kavčenaкь*, *koludarь*, *lan'cunь*, *molstirь*, *munita*, *rěš'ponь*, *tover'na*, *tum'panь*, *uli*, *funestra* te mletacizme: *ar'ta*, *ar'ti-žanь*, *ban'dižati*, *bečь*, *garofalь*, *golia*, *daciêra*, *duka*, *dukatь*, *děs'perati*, *kaležь*, *kapa*, *kaš'tigь*, *križь*, *kun'trata*, *manežati*, *manestrati*, *mar'celь*, *mar'kušinь*, *pržunь*, *savurь*, *san'tulь*, *sodinь*, *fus'ta*, *čava(ль)*, *šes'nota*.

In *RitKlim I*, more lexemes of Venetian origin were found than those of Dalmatian origin, which expected because the Venetian linguistic influence is both longer-lasting and more recent, hence it is better preserved in contemporary language use.

Italianisms that appear in *RitKlim I* as single-use lexemes were also extracted and analysed from the corpus: *adurь*, *baleš'tarь*, *banakь*, *ver'tudь*, *vizera*, *g'riš'panie*, *děškordia*, *in'kvitura*, *kapučь*, *kon'tres'tanie*, *kun'dicionь*, *kun'ten'to*, *kun'for'tivati*, *liga*, *matrmonii*, *nona*, *ob'ligati*, *oficiêlь*, *parati (se)*, *pelegrinь*, *posasionь*, *sten'tati*, *sulacь*, *tem'peranь*, *tem'pešta*, *ter'ca*, *fab'rikati*, *fatigь*, *feš'ta*, *fraš'ka*, *f'rutь*, *štimati*, *š'kapulati*.

In terms of the analysed lexemes, the following lexemes are found in *Slovník* in canonical monuments: Dalmatianisms *kaluđerica*, *kaluđerь*, *molstirь* and *tum'panь*, Venetianisms *golia*, *dažda* ('to donate', 'to give'; 'bribe'), *duka*, *kaležь* and *križь*, and Italianism *ter'ca*. In *Rječnik*, the following lexemes are found: Dalmatianisms *almužna/almužno/almužstvo* and *dup'ль*, Venetianisms *goliê* and *dužь*, and Italianism *vertuda/vertudь*.

While analysing the lexis of a written work, the researchers inevitably indirectly examine the comprehensive atmosphere in which the author lived and created. The younger Romanisms extracted from the manuscript mostly resulted from the direct influence of the spoken vernacular, which is confirmed by their scarce representation in the Old Church Slavonic canonical texts in *Slovník*, as well as in the Croatian Church Slavonic texts excerpted for the corpus of *Rječnik*, and the fact that they were well-preserved in the contemporary Croatian Chakavian dialects as well as in the area of the Bay of Kotor.

LIST OF ABBREVIATIONS PERTAINING TO SOURCES

For Church Slavonic monuments, abbreviations from *Slovník jazyka staroslověnského*, *Lexicon linguae palaeoslovenicae* are given. Praha: Nakladatelství československé akademie věd:

Ben – Vita s. Benedicti, 14th century

Bes – Homiliae s. Gregorii Magni, 13th century

CanMis – Canon missalis Vaticanani Illirico 4, 14th century

CMLab – Officium ss. Cyrilli et Methodii e braviario Labacensi, 14th century

CMNov – Officium ss. Cyrilli et Methodii e breviario Noviano II, 15th century

Const – Vita Constantini, 15th century

Euch – Euchologium Sinaiticum, 11th century

Hilf – Apostolus Hilferdingianus, 14th century

Meth – Vita Methodii, 12th century

Naum – Vita Naumi, 15th century

Nom – Nomocanon s. Methodii, 13th century

Pochv – Sermo panegyricus de ss. Cyrillo et Methodio, 12th century

Slepč – Praxapostolus Slepčensis, 12th century

Supr – Codex Suprasliensis (vitae, homiliae), 11th century

Šiš – Praxapostolus Šišatovacensis, 14th century

Zogr – Codex Zographensis (tetraevangelium), 10th/11th century

For Croatian Glagolitic monuments, abbreviations from *Rječnik crkvenoslavenskoga jezika hrvatske redakcije* of the Old Church Slavonic Institute in Zagreb are given:

BrBar – *Baromičev brevijar* (printed), Mleci (Venice) 1493. Copy: Zagreb NSB, R 1-16-1a.

CAc – *Zbornik duhovnog štiva*, end of 15th century, Zagreb, Croatian Academy of Sciences and Arts, sign. *IVa 48*

CBč – *Zbornik u Berčićevoj zbirci br. 5*, 15th century, Petrograd, Russian National Library, sign. *Bč5*.

CIvan – *Ivančičev zbornik*, 14th–15th century, Zagreb, 3rd Order Franciscan Monastery St. Xavier.

CLab – *Zbornik (Slavische Sammlung)*, end of 15th century

COxf – *Oxfordski zbornik*, 15th century, Oxford, Bodleian Library, sign. *Ms. Canon. Lit. 414*.

CPar – *Pariški zbornik*, 1375 AD, Paris, Bibliothèque Nationale, sign. *Slave 73*.

CPet – *Petrisov zbornik*, 1468 AD, Zagreb, National and University Library, sign. *R 4001*.

CTk – *Tkonski zbornik*, 1st quarter of the 16th century, Zagreb, Croatian Academy of Sciences and Arts, sign. *IV a 120*.

CŽg – *Žgombičev zbornik*, 16th century, Zagreb, Croatian Academy of Sciences and Arts, sign. *VII 30*.

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**NOVIJE POSUĐENICE U HRVATSKOGLAGOLJSKOM
KLIMANTOVIĆEVU ZBORNIKU I**

U radu se na transliteriranom korpusu Zbornika fra Šimuna Klimantovića I (*RitKlim I*) iz 1512. godine analiziraju romanske posuđenice: talijanizmi i adrijatizmi (posuđenice iz dalmatskoga i mletačkoga), kao novije posuđenice u dijelovima hrvatskoglagoljskoga Zbornika, u usporedbi s njihovom potvrđenošću u kanonskim tekstovima, u *Slovníku jazyka staroslověnského*, i u hrvatskoglagoljskim tekstovima ekscerptiranim za građu *Rječnika crkvenoslavenskoga jezika hrvatske redakcije*. Izdvojeni su primjeri uspoređeni i s dvama onovremenim ključnim književnim djelima, *Juditom* Marka Marulića i *Planinama* Petra Zoranića, kao i sa suvremenim hrvatskim obalnim i otočnim čakavskim govorima te govorima Boke kotorske koji također tradicionalno čuvaju velik broj romanizama. Ukupno su analizirana 73 leksema romanskoga podrijetla. Primjeri kao *banakъ*, *fab'rikati*, *f'rutъ*, *kapučъ*, *kaš'tigъ*, *kun'ten'to*, *ob'ligati*, *pržunъ*, *š'kapulati (se)*, *tem'peranъ* danas su dobro očuvani u razmatranim govorima. Poseban je naglasak stavljen na utvrđivanje zastupljenosti izdvojenih romanizama s obzirom na jezičnu podlogu pojedinoga dijela rukopisa, odnosno je li, s obzirom na svoj sadržaj, napisan pretežno crkvenoslavenskim ili pak govornim jezikom.

Ključne riječi: *hrvatskoglagoljski zbornici*, *leksik*, *leksičko posuđivanje*, *hrvatski crkvenoslavenski jezik*, *dalmatski jezik*, *mletački jezik*, *talijanski jezik*, *čakavski*, *fra Šimun Klimantović*, *RitKlim I*