

THE OLDEST LEGEND OF THE LIFE OF ST. ANTHONY OF PADUA *LEGENDA ASSIDUA* OR *PRIMA* IN CROATO-GLAGOLITIC BREVIARIES

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Abstract: MIHALJEVIĆ, Ana – MEDIĆ, Igor. *The Oldest Legend of the Life of St. Anthony of Padua Legenda Assidua or Prima in Croato-Glagolitic Breviaries*. Parts of the *Legenda Assidua* or *Prima*, the oldest legend about the life of St. Anthony of Padua, form a part of the service in honor of St. Anthony. The service has been preserved in 17 Croato-Glagolitic breviaries (Bar, Dab, Hum, Ber₁, Ber₂, Mosk, N₁, Vat₁₀, Vat₁₉, Vat₆, Pm, Met, Mavr, Rom, Pt, Broz, N₂). As St. Anthony of Padua lived in the 13th century and was a saint celebrated only by the Western Church, Croato-Glagolitic scribes could not use an older Slavonic text, nor could they translate the text from an eastern protograph. They had to translate the text from Latin. In this paper, all preserved texts are compared, and their features are analyzed on all linguistic levels. Textological and linguistic differences and similarities are determined. Croatian Church Slavonic texts are compared with the Latin text, and translation techniques and translator's knowledge of Latin are analyzed. The analysis focuses on the syntactic and lexical levels because they are crucial for determining the relation between Croatian Church Slavonic texts and their Latin protograph.

Keywords: *Legenda Assidua* or *Prima*, *St. Anthony of Padua*, *Croato-Glagolitic breviaries*, *Croatian Church Slavonic*, *Latin*

Introduction

St. Anthony of Padua is one of the most venerated saints in Croatia¹ and in the world. His popularity is reflected in the fact that he is often called the saint of the whole world. He was born around 1195 in Lisbon and died on June 13th, 1231, in Aracella, near Padua. His name was Fernando Martins de Bulhões or Fernando Martim de Bulhões e Taveira Azevedo and he was a member of Portuguese nobility. After childhood, he first became part of the Augustinian monastery near Lisbon at the age of fifteen. He devoted himself to *Lectio divina* but then moved to the monastery of St. Cross in Coimbra. There he was ordained and later entered the Franciscan order and changed his name to Anthony. He wanted to commit himself to missionary work among the Moors but returned home because of illness. He preached and taught in Italy and France. He passed away in 1231 in Padua at the age of only 36. He was declared a saint by Pope Gregory IX on May 30th, 1232. In the year 1946, he was proclaimed a Church teacher.² Service in his honor is held on the day of his death – June 13th. After his death, many texts about his life appeared. According to Angeles García del Borbolla (2002), the hagiographic texts were produced for several reasons: to celebrate the memory of a saint, to perpetuate models of the Christian life, to affirm the legitimacy of an

¹ For details on the veneration of St. Anthony in Croatia, see, e.g., Dragić 2018; Belaj 2004; Kudiš 2016. On the adoration of the saint by the Glagolites, see Runje 1995-1996.

² For a detailed chronology of St. Anthony's life, see Beltrán 1999.

ecclesiastical institution, and to transmit paradigms. Legends also served as a form of connecting the fraternity amid raising conflicts.³

Hagiographical texts occupy an important place in the Croato-Glagolitic corpus. Badurina Stipčević (2019, 26) stated that the number of fragments of legends suggested that there were once complete legends and entire collections of hagiographic biographies and passions, and Grabar (1977, 95) stressed the importance of Biblical apocrypha and legends about saints' lives.

Latin *Legenda Assidua*

Legenda Assidua or *Legenda Prima* is the most famous legend about St. Anthony's life. This text is considered to have influenced to a great extent all later texts about his life. The text was probably written in 1232, only a few months after his canonization. The legend is called *Assidua* after the first word of the text. The author of the legend is unknown⁴ but is considered a Franciscan who was in the same monastery as St. Anthony and was probably somehow connected to Padua.⁵ In the prologue, the author says that he has witnessed many events from St. Anthony's life but did not participate in all of them. The bishop of Lisbon Soeiro II. Viegas (died in 1232) and the minister general of the Franciscan order friar Giovanni Parenti (died in 1250) are assumed to be the witnesses of the events the author had not seen himself (Damjanović 1984, 6-7). The author also uses the writings of the canonization from which he took the reports on St. Anthony's miracles. The legend was very popular and read in the Middle Ages and later up to the present day.⁶ The most comprehensive editions of the legend can be found in the codices from the Alcobaza monastery, kept today in the library of Lisbon. There are also several manuscripts called Parisian and English, which contain texts that mostly correspond to the text from the Alcobaza codices. The third group includes manuscripts, the source of which is unknown and hard to determine. For further information on these three groups of manuscripts and relations between them, see Cessi (1936); for the differences between the texts, see De Paris (1890). The legend has been criticized because it omits some parts of St. Anthony's life. Although the author is generally considered to be unknown, there have been many theories on the authorship and many misattributions in history. The *Legend* has been attributed to Tommaso da Celano, the author of *Vita I di S. Francesco*, because of stylistic similarities of these two texts, to Tommaso da Pavia because of the similarities to his *Dialogus de gestis Sanctorum fratrum minorum*, to b. Giovanni Peckham, S. Bonaventura, friar Giovanni da Cremona, to name a few.⁷ Due to the incredible popularity of St. Anthony, only a couple of years after *Assidua*, the second legend appeared – *Legenda Secunda* or *Anonyma*, today sometimes attributed to the author of the most famous service in honor of the saint – Guliano da Spira.⁸ It is considered only a literary refinement of *Assidua*⁹ and adds only the appearance of

³ Cf. a hagiografia servia como uma forma de unificar a fraternidade em uma realidade de conflitos em uma tentativa de resgatar a identidade do movimento. (Camacho 2018, 169).

⁴ About the authorship of the legend, see e.g. Kerval 1905., Gamboso 1981, Camacho 2018.

⁵ Tilatti 1996, 45.

⁶ The popularity of the legend is reflected in the fact that there are many translations of the legend into Croatian and other European languages (e.g., Anonymus author 1232, Damjanović 1984, Cessi 1936, Pavanello 1946, Vida primeira 1996, Vita prima 1981, Vita et miracula. 1830, etc.), and many texts written about this saint. For the bibliography of texts written about St. Anthony in Croatian until 1995, see Rogulja 1995 – 1996.

⁷ Cf. Pavanello 1946, 11.

⁸ Pavanello 1946, 15; Tilatti 1996, 51.

⁹ Cf. *rifacimento litterario* (Pavanello 1946, 15).

St. Francis during St. Anthony's sermon in Arles. After this legend, several new legends appeared, all mostly following *Assidua*: legend about St. Anthony's life in *Dialogus de gestis Sanctorum fratrum minorum* by friar Tommaso da Pavia; *Benignitas* by the unknown author; a short legend called *Fiorentina*; *Raymundina* by Pietro Raymondi da S. Romano; *Rigaldina* by Giovanni Rigauld. St. Anthony's miracles were described in *Liber miraculorum* from around 1370. The saint's life was also described in *Vite* and *Trattato intorno ai miracoli di S. Francesco* by friar Tomaso da Celano, in *Delle conformità tra la vita di S. Francesco e quella di N. Signore*, etc.¹⁰

Legenda Assidua begins with the prologue in which the author states how and why he wrote this legend and says that the legend has two parts. The first part contains some of the most important episodes from the saint's life, and in the second part, the author narrates St. Anthony's miracles after his death.¹¹

Legenda Assidua in Croato-Glagolitic braviaris

Since St. Anthony lived in the 13th century and is venerated only in the Catholic Church, Croatian Glagolites could not take the text over from an older Slavic source nor from the East but had to translate it from Latin.

The translation of parts of *Legenda Assidua* is preserved as a part of the *Service in honor of St. Anthony* (*v' nsv(e)č(e)rè s(veta)go antona*). The text has been preserved in 17 Croato-Glagolitic breviaries in the *Proprium sanctorum*. The breviaries are the following: Pm 219a – 219c; Vat₆ 116d – 118b; Ber₁ 58b – 61b; Mosk 143c – 145c; Met 314c – 317a; N₁ 348a – 349d; Mav 232c – 233b; Hum 58d – 61a; Vat₁₉ 297b – 298a; Vat₁₀ 328d – 329d; Dab 231b – 232c; N₂ 428a – 429b; Rom 360v – 361v; Ber₂ 61d – 65a; Pt 276a – 277a; Bar 348c – 350c; Broz 340c – 342d.¹² The legend does not appear in the following breviaries that have *Proprium sanctorum*: IV. *Vrbnik breviary* (Vb₄) from the 14th century, *Bribir breviary* (Brib) from 1470, and *Vinodol breviary* (Vinod) from 1485. None of the three breviaries include services from that part of the year. Parts of Vb₄ have not been preserved, Brib ends on the day of Saint Agatha on February 5th, and Vinod does not have the text until the day of Saint John the Baptist on June 24th.

The Croato-Glagolitic text is a translation of the beginning of the first part of the legend, and the full text ends with the saint's wish to become a martyr.¹³ In this part, it is stated that there was a city called Lisbon in the eastern part of the kingdom of Portugal "at the end of the world" that the famous Ulysses founded. In that city, there was a church dedicated to the Virgin Mary in which the body of St. Vincent was kept. The house of Anthony's parents was in the western part of the city near the church entrance. They became parents in the prime of their youth and named their son Fernando. He began his studies in the Church of Virgin Mary, where he studied the *Scripture*. St. Anthony lived with his parents until the age of fifteen. He successfully overcame bodily urges, lust, and other weaknesses. He withdrew from the world he considered sinful, believing that it might hinder him from the path to God. Near the city boundaries, there was a monastery of the Order of St. Augustine. In this monastery, St. Anthony put on the monk's robes. He stayed there for almost two years but was troubled by the fact that his friends often visited him, so he decided to leave his hometown and went to the monastery of the Holy Cross in Coimbra. There

¹⁰ More about these works, see Pavanello 1946, 14-20.

¹¹ About the description of St. Anthony in the hagiographies, see Leonardi 1996. For more information on *Legenda Assidua*, see e.g. Rema 1996; Gamboso 1981ab; 1995; Cessi 1936; Damjanović 1984, etc.

¹² For a more detailed source list, see Sources at the end of the paper.

¹³ The part of the text of the Latin protograph that corresponds to the Croatian Church Slavonic text can be found at the end of this paper.

he constantly read the *Scripture* and strengthened his faith. Hearing that the heir to the throne (*infans*) Pedro had transferred the relics of Franciscan martyrs to Spain and that their intercession had healed him, St. Anthony began to pray to God to give him the grace of martyrdom. Full versions of the texts of the Croato-Glagolitic legend end there. In this paper, the text from Vat₆ was taken as the source text because it is the oldest codex which contains the full version (Pm is older but considerably shorter). The translation is generally the same in all breviaries, but some contain shorter text versions. The shortest text is found in Rom and has only a description of the city of Lisbon. The text in Pm ends with the description of the first fifteen years of St. Anthony's life at home with his parents. The text in Vat₁₀ ends with St. Anthony being afraid that the world would corrupt him. The text in Mav ends a few words after the text in Vat₁₀. The text in Vat₁₉ ends after the description of the monastery of the order of St. Augustine. The text in Met ends with the description of St. Anthony's study of the *Scripture*. The text in Pt ends a few sentences later, and the text in Bar and Broz a few words after that.

The Croatian Church Slavonic text from *ondê bo sreb'ro* (Vat₆ 116d) to *edva obêtiê mogla se bi* (Vat₆ 117a) has no corresponding Latin equivalent in *Legenda Assidua*.

Relation between Croatian Church Slavonic texts

The differences between texts are mostly phonological and reflect the phonology of each breviary.¹⁴ There are some lexical differences between the texts. In some breviaries, the Croatian word is used instead of the Church Slavonic, most often in Mav and Broz: *ut/sicut*: êkože – kako Mav Broz; *lêki* – kako Broz; *qui/quae/quam*: iže – ki Mavr Broz; *dicitur*: gl(agole)t – govorit' Mav Broz; *cum*: egda – k'da Mav kada Broz; *quem*: eg(o)že – koga Broz; *quod*: eže – ča Broz; *hunc*: nemže – komъ Broz; *Christi*: h(ръsto)viňъ – krstoviňъ Pt; *g'vozdie* – želêzo Bar Broz; *praeconem*: prop(o)v(ê)-dn(i)ka – placara Met N₁ Mav Hum Vat₁₉ Vat₁₀ Bar Broz placaromъ Dab pl(a)cara Pt; *colebat*: čtovaše – čačaše Ber₁ N₁ Hum N₂ ččaše Met; *pridružbnika* – pričest'nika Ber₁ Dab N₂ pričest'n(i)-ka Mosk pričestnika N₁ Ber₂ pričestn(i)ka Hum;¹⁵ *cinctorio*: poêsomъ – pasomъ Ber₁ N₁ Hum N₂. In this group, we should probably include the examples where the word *eterъ* has been replaced by the word *edinъ*: *quaedam*: eterъ – edinъ Dab; *potoku eteru* – edn(o)mu potoku Broz; *quodam*: eterimъ – ed'n'imъ Broz; *et(e)ръ* – edenъ Broz.

Sometimes the scribe uses a different word, probably to be more accurate, closer to Latin, or more understandable: *ferunt*: pravit – gl(agole)t Vat₁₉ N₂ Rom Dab Ber₂; *aliquatenus*: nikakože – nikoliže N₁ Vat₁₉.

Some words appear probably due to the wrong reading of the scribe and/or similarity of certain Glagolitic letters (e.g., *i* (*i*) and *o* (*o*), *o* (*o*) and *u* (*u*), *t* (*t*) and *d* (*d*)): *mundi*: mira – mora N₂; *omni*: vsakoe – visokoe Pm Pt; *honorifice conditum*: utvoreno – ot'voreno Ber₂; *felicem*: častiva – čьstita Pm časti Ber₁ čaštita Mosk Dab častita Met Vat₁₉ N₁ Hum Bar Broz čstita Mav čьstnago N₂ častitъ Ber₂ čast(i)ta Pt; *cursu*: tečeniemъ – čtениemъ Ber₂; *in carne*: istl(ê)nnago – isplnenago Bar Broz; *felicetatis*: česti – časti Hum čašt'i Dab; *alieni*: tuňъ – duňъ Mosk mužъ N₂; *r(ê)čna* – rečena Rom; *offendiculum*: opotikanie – i potaknenie Broz; *piis*: m(o)l(it)vami – m(i)l(o)st(i)vimi Ber₁ N₁ Hum N₂ Bar Broz; *m(o)l(it)vu* – m(i)l(o)st(i)vo Hum.

In some examples, the words differ only in the prefix: *consistit*: prestoiť – pred'stoit' N₂; *imminebat*: prestupahota – prêd'stupahota N₂; *retraxit*: izvlêče – otlêče Vat₁₉; *tenaci*: držečumu – udr'žečumu Mosk; *vzdimaet* – izdimaet Met vdimaet' Rom.

¹⁴ Cf. Kovačević – Mihaljević – Sudec 2010, 366.

¹⁵ In this example, the text from Vat₆ has a younger word than the other, younger, breviaries.

In some texts, different words deriving from the same root are used: *lûdsko* – *lûdaisko* Dab Rom *lûdais'ko* Ber₂; *plovuĉimь* – *plavaûĉ(i)mь* Hum *plavaûĉimь* Vat₁₉ *plav(a)ûĉimь* Ber₂; *sv(ê)-tlo* – *s(vê)tlости* Ber₁ Mosk Hum Dab Bar Broz *sv(ê)tlости* Met N₁ Vat₁₉ *s(vê)t(l)osti* Mav Vat₁₀ *s(vê)-tl(o)sti* N₂ Pt *свѣтлости* Ber₂; *imbuendum*: *nauĉ(e)niû* – *nauku* N₂; *amore*: *lûb'venou* – *lûbviû* Ber₁ Hum *lûb'viû* N₁ N₂ *lûb'vou* Dab Ber₂ *lûbvou* Pt Bar Broz; *teste*: *sv(ê)dokue* – *svedoku* Met N₁ Bar Broz *svêdoku* Hum Ber₂ *s'vidoku* Dab *svidoku* Pt; *supradicta*: *više r(e)ĉenoi* – *viš'nei* Mav; *Dei*: *b(o)žihь* – *božastvenihь* Bar Broz; *eamdem*: *ta* – *tažde* Ber₁ Hum Vat₁₉ Ber₂ *tae* Mosk Met Dab N₂ *taje* N₁ Bar Broz *tažde* Pt; *ustrmleniê* – *str'mlêniê* Ber₂; *szdana* – *sazidana* Dab *saz(i)dana* Ber₂.

Sometimes the scribes use a different word as a result of misinterpretation or adaptation to the Latin protograph: *occidentalem*: *zapadni* – *znanoi* Pt; *ipso*: *sego* – *sam(o)go* Hum *samogo* Vat₁₉ N₂; *togo radi* – *t(a)ko* Vat₁₉; *ad*: *k* – *v* Vat₁₀; *pro-*: *za* – *s* Bar Broz; *sed*: *na* – *sa* Met nъ N₂ *da* Bar Broz; *inhaereret*: *postoêl* – *pakostil'* N₂; *generaret*: *roditelj* – *rodil'* Ber₁ N₁ Vat₁₉ *rodil* Met Mav Hum N₂ Pt Bar Broz; *non plene*: *ne plno* – *naplneno* Hum; *cessabat*: *ne prestaêše* – *neprišastiê* Ber₁ Met N₁ N₂ Pt *nepriš(a)stviê* Hum oť *prišaš'tiê* Dab ni *prišaš'tiê* Ber₂ *prišaš'tviê* Bar Broz; *felici*: *ĉastnim* – *ĉes'timь* Ber₁ *ĉastivomь* Mosk *ĉstitim'* N₁ *ĉastitimь* Hum Dab Bar Broz *ĉestimь* N₂ *ĉas'timь* Ber₂ *ĉastimь* Pt; *curiositate*: *teĉeniemь* – *ĉtzeniemь* Ber₂ *ĉtzeniem* Pt; *suorum*: *svoihь* – *s(ve)tihь* Ber₁ N₂ *t'voiьhь* Dab *tvoiьhь* Ber₂; *flexo poplite*: *klûĉeĉa* – *kleĉeĉa* Ber₁ Mosk *k'leĉeĉa* N₁ N₂ *klaĉeĉa* Hum Dab Ber₂; *Iesu*: *s(ve)toe* – *is(uso)vo* Ber₁ *is(u)s(o)vo* N₁ *i(su)sovo* Hum *svoe* Dab *is(u)h(r̄sto)vo* N₂; *lictoris*: *konĉani* – *konaĉ'ni* Ber₁ Mosk *konaĉ'ni* Hum *konĉini* Dab N₂ *konĉni* Ber₂; *renes*: *leďe* – *ĉrêsla* Ber₁ Hum N₂; *vixisse*: *navidênie* – *nauĉ(e)nie* Hum; *fortitudine*: *krêpostiû* – *pomoĉiû* Dab; *legens*: *ĉtuĉe* – *sutь* Hum; *iskaše* – *is'kušae* Ber₁ N₁ N₂ *iskušae* Mosk Hum Ber₂ Pt Bar Broz *iskušue* Dab; *munivit*: *zaĉiti* – *zaiti* Pt; *perurgeri*: *vžizaûĉi* – *vžigaûĉi* N₂; *ubi*: *doidêže* – *ondêže* Ber₁ Mosk Hum Dab Bar Broz oť *nudeže* Ber₂ *ondêže* N₁ N₂ *otnudêže* Pt; *amicorum*: *priêtelь* – *nepriêt(e)lь* Hum; *rasmotriti* – *rasprostr im' Pm rasprostrtimь* Ber₁ Mav Vat₁₉ Rom *rasprostr'timь* Mosk N₂ *rasprostrtim'* Met Hum *rasprostr'tim'* N₁ *ras'prostr imь* Vat₁₀ *ras'prostrtimь* Dab *rasprostrь imь* Ber₂ *razprostrtimь* Pt Bar Broz; *Non*: *ne* – *se* Mosk po N₁ sь Hum.

Relation to the Latin protograph

The text is translated quite faithfully, often verbatim. To illustrate that, we quote the first sentence of the Latin protograph and its translation from Vat₆ in Table 1.

| Latin | Croatian Church Slavonic |
|---|--|
| <i>Est namque, ut ferunt, in regno Portugaliae civitas quaedam ad accidentalem eius plagam in extremis mundi finibus sita, quae ab incolis nuncupatur Ulixbona, eo quod, sicut vulgo dicitur, ab Ulix bene sit condita.</i> | estь ubo êk(o)že pravit se v kralevstvě . portogalie grad' eterь ot zapadniû ego stranu . v koncê mira v krai postavlenь . iže ot prebivaûĉihь vzivaet se okrišlь dobrь . togo radi êk(o)že priproĉe gl(agole)t se ot okršla . dobro estь postavlenь |

Table 1. The first sentence in Latin protograph and Croatian Church Slavonic translation

In the rest of the paper, we will comment on the most representative and most interesting translation solutions, including the translation of participles, prepositions, constructions, word order, dependent clauses, negation, and Latin forms that do not have the formal correspondent in Croatian Church Slavonic.

The Latin active present participle is often translated by active present participle: *currenti velociter animo*: tekućimъ sr(ьd)c(e)mъ . skoro; *timens*: boe se; *haud longe a moenibus distans*: nedaleko otstoečъ ot s'těny g'radskihъ; *historiae veritatis textum legens*: see iš'torie rěsnoti obrazy čtuče; *pro nomine Iesu colla tendentem*: ime s(ve)toe hv(a)leča za ime ego po šii. In one example, the participle is translated by both present active participle and a finite form of imperfect: *perscrutans*: poispitue iskaše. The past passive participle is usually translated by its formal correspondent – past passive participle: *in extremis mundi finibus sita*: v koncě mira v kraj postavlenъ; *fabricata consistit*: szdana prestoitъ; *alieni aggeris littore tutatus*: l(ě)ki tujъ sebe koncemъ shranenъ. In one example, it is translated as a finite verb: *annis fere duobus commoratus*: .b. (= 2) l(ě)tě prebi. One future participle is translated by active present participle: *futurum Christi praecone*: gredućimъ h(rъsto)vimъ prop(o)v(ě)dn(i)ka.

Two active present participles are translated by the first past active participle: *fragilitatis humanae conditionem transcendens currentis cum impetu concupiscentiae carnalis habenas strinxit*: na krhosti č(lověča)skie staniemъ tečeniě mimošadъ s' ustr'mleniemъ pohotěniě t(ě)l(e)snago pod'vizaniě stěsni; *audiens servus Dei Antonius mira*: slišav že rabъ b(o)ži antonii čudesa. In one example, the active present participle is translated by a finite aorist form: *accingensque cinctorio fidei renes suos*: prepoěsa poěsomъ v(ě)ri ledě svoě.

One gerund example is translated by a verbal noun *naučenie*: *sacris litteris imbuendum tradunt*: sego (!) pisma nauč(e)niū predasta. One gerundive in the example: *quod ob comprehendendam perfectionis summam loci commoditatem exquisisset*: eže togo radi obimu svršeniemъ višnimъ . mēsta polzi iziskavšai is translated by the first person present. That is probably not the translation of the gerundive but of the present form *comprehendam* that wrongly appears in some Latin editions. One gerundive can be found in a sentence that is not translated literally: *quod ad enervandos viriles animos non mediocriter potest*: eže želěše mužaskihъ ne mogalъ b(ě)še srědovity.

Prepositions are usually translated by their prototype equivalent. The preposition *iuxta* is translated as *poli*: *iuxta eamdem quam praediximus civitatem*: poli ta gradъ iže prěe rěsmo. The preposition *ad* is translated by *k*: *ad monasterium Sanctae Crucis de Colimbria*: i k manastiru s(veta)go kr(i)ža dēkolimbriē. The preposition *ob* is translated by *radi*: *quod ob comprehendendam perfectionis summam loci commoditatem exquisisset*: eže togo radi obimu svršeniemъ višnimъ . mēsta polzi iziskavšai. The preposition *a* is translated by *ot* after the verb *cessare*: *a lectione divina cessabat*: ne prestaēše ot čt(e)niě b(o)ž(a)stvenago. The preposition *pro* is translated by the preposition *za*: *pro temporis convenientia*: za vr(ě)m(e)ne ne prestaēše. The preposition *de* with a possessive meaning is not translated, but the genitive without a preposition is used instead: *monasterium quoddam de ordine sancti Augustini*: et(e)гъ manastirъ reda s(veta)go avgost(i)na. In the prepositional phrase *s k(a)štela* that has no Latin parallel, different prepositions are used: *ot Dab iz Ber₂*.

Ablatives of time without a preposition are translated by a prepositional phrase with the preposition *vъ*: *nec diebus ac noctibus*: ni v(a) dne ni v noči.

The most frequent type of dependent clause is the relative clause. The relative pronoun *qui*, *quae*, *quod* is mainly translated by the forms of the relative pronoun *iže*, *ěže*, *eže*. In Mav and Broz, the Croatian relative pronoun *ki*, *ka*, *ko* appears. In one example the Chakavian pronoun *ča* is used. The relative clauses are the following: *civitas ... quae ab incolis nuncupatur Ulixbona*: grad' ... iže ot prebivaučihъ vzivaet se okrišlъ dobrъ; *domicilium ... quod ipsi ostio templi propinquo limine imminebat*: hižu ... eže siē vratъ cr(ь)kv(e)nihъ pragi sv(ě)tlo prestupahota; *pulvis ... qui currenti velociter animo in via Dei offendiculum generaret*: prahъ ... iže tekućimъ sr(ьd)c(e)mъ . skoro na puti g(ospod)ni opotikanie roditelъ bē; *iuxta eamdem quam praediximus civitatem*: poli ta gradъ iže prěe rěsmo; *monasterium ... in quo viri religione famosi in canonici regularis habitus Domino famulantur*: manastirъ ... vъ nemže m(u)ži redovni i gl(a)siti i kanovn(i)ci regulni . oblačilomъ g(ospode)vě rab(o)tahu; *mira, quae per eos fiebant*: čudesa eže imi bivahu; *ut cunctis*

liquido claresceret quod ob comprehendendam perfectionis summam loci commoditatem exquisisset: da vsêmь rastaiêno prosvêtilo se bi . eže togo radi obimu svršeniemь višnimь . mêsta polzi iziskavša i. In the last example, the subjunctive pluperfect is translated by conditional.

The Latin pronoun *quem* referring to the noun *pes* is translated as *egože* although the word *noga* has female gender in Croatian Church Slavonic: *quem non plene in introitu eius posuerat ... pedem:* eg(o)že ne plno i viš(a)stie ego položilь b(ê)še ... nogu. The translator probably did not understand the meaning of the sentence and that the pronoun refers to the noun *pedem*, so he translated the pronoun by its formal correspondent. It is possible, although not very likely, that the pronoun *eg(o)že* is used as a possessive pronoun.

Latin connecting relative clause is translated literally: *Qui ... ab ipso sacri baptismatis fonte Fernandus ei nomen imponunt:* iže ... ot sego sv(e)ta k'rceniê istočnika položista ime emu fer'nadь.

Relative conjunction *ubi* ('where') is translated by various conjunctions (*doidêže – ondêže* Ber₁ Mosk Hum Dab Bar Broz o'nudeže Ber₂ onđêže N₁ N₂ otnudêže Pt) depending on the breviary: *Ubi, cum annis fere duobus commoratus frequentiam amicorum piis mentibus sustinuisset importunam, ut omnem sibi perturbationis cuiuscemodi occasionem tolleret natale solum, quod ad enervandos viriles animos non mediocriter potest:* *doidêže* eda si .b. (= 2) l(ê)tê prebi često že ot priêtelь m(o)l(it)vami i misalmi nepodobnaê trplaše nenosit(e)lno . êk(o) m(o)l(i)tvu emu smučeniemь sego mira prirokomь otnimahu . rojenie edno lêto eže želêše mužaskihь ne mogalь b(ê)še srêdovitь ostaviti.

All temporal clauses begin with the conjunction *cum historicum* with an imperfect or pluperfect subjunctive. Conjunction *cum* is translated by its most common equivalent *egda*. Pluperfect forms are translated by the aorist: *cum in primo iuventutis flore felicem hunc genuisset filium:* *egda* v' prvoi ûnosti svoei cvêta častiva sego rodista s(i)na; *Cumque ... se praeter solitum sentiret illicitè perurgeri adolescentiae et voluptati:* *egda* ... istl(ê)nnago pogneteniê misli nrava nepodobno vžizaûci uču . običainago nrava i po volstviê ûnosti nravu; *cum reliquias sanctorum martyrum, Fratrum videlicet Minorum, dominus Petrus, Infans, a Marocchio deportasset et eorundem meritis miraculose se liberatum per omnes Hispaniae provincias divulgasset:* *egda* moči s(ve)tihь m(u)-č(en)ikь br(a)t(i)e male g(ospod)ь p(e)trь otrokь . br(a)t' krala s k(a)štela ot marohie . iz'nese nihь utežani predivnoû svobodoû sebe izb(a)vlena p(o) vse s'trani š'panie proglasi se. One clause can be interpreted as both temporal and causal: *cum annis fere duobus commoratus frequentiam amicorum piis mentibus sustinuisset importunam:* eda si .b. (= 2) l(ê)tê prebi često že ot priêtelь m(o)l(it)vami i misalmi nepodobnaê trplaše nenosit(e)lno. The conjunction *cum* is translated by *eda si*. The conjunction *eda* is a temporal conjunction usually alternated with *egda*, but can also have a causal meaning. The Latin participle form *commoratus* is translated by an aorist. The pluperfect subjunctive form *sustinuisset* is translated by an imperfect.

One causal clause with the conjunction *eo quod* is translated by *togo radi*. The passive perfect subjunctive is translated as passive perfect: *eo quod ... ab Ulixè bene sit condita:* *togo radi* ... ot okršla . dobro estь postavlennь. In one clause, the causal conjunction *quoniam* is translated by *êkože*: *quoniam ... laudabile est – êk(o)že ... estь hv(a)litelno*. In Broz *êkože* is replaced by the newer conjunction *kako*.

Two comparative clauses with conjunctions *ut* and *sicut* are translated by a clause with the conjunction *êkože*: *ut ferunt:* êk(o)že pravit; *sicut vulgo dicitur:* êk(o)že priproče gl(agole)t se.

In one final clause, the conjunction *ut* is translated by the conjunction *êko* (in Broz *kako*), and the imperfect subjunctive by the imperfect: *ut omnem sibi perturbationis cuiuscemodi occasionem tolleret:* êk(o) m(o)l(i)tvu emu smučeniemь sego mira prirokomь otnimahu. In another example, the conjunction *quatenus* is translated by the most common conjunction *da* and the imperfect subjunctive by conditional: *derelinquere statuit quatenus, alieni aggeris littore tutatus, Domino*

quietius militare posset: ostaviti . postavi se l(ê)ki tužb sebe koncemь shranemь da g(ospode)vê vitezovati tišinoû mogal bi.

There are two consecutive clauses with the conjunction *ita ... ut* and an imperfect subjunctive. In the first example, *ita ... ut* is translated as *tako ... da* and the imperfect subjunctive is translated by a conditional, which is often the translational equivalent of the Latin imperfect subjunctive: *ita se moribus aptum exhibuit, ut cunctis liquido claresceret*: t(a)ko podobno s(love)si vzvêsti da vsêmь rastâeno prosvêtilo se bi. In the second example, *ita* is translated as *tako da*, and *ut* as *êko* (or *kako* in Broz). The imperfect subjunctive is translated by an imperfect: *Ita demum lecta tenaci commendabat memoriae, ut insperata cunctis Scripturae scientia festinato mereretur affluere.*: t(a)-ko da čt(e)nie ono držečumu umu (!) priporuči êk(o) vzdušeniemь . razumomь vsêmь pospêšno podobaše umnožiti.

There is one clause after the *verba timendi*: *timens ne forte ei pulvis terrenae felicitatis aliquatenus inhaereret*: boe se da nemu prahь z(e)ml(ь)skie česti . nikakože ne postoêl bi. The imperfect subjunctive is translated by a conditional. The conjunction *ut* is translated by *da ne*, but the position of the negation varies between breviaries.

The conditional conjunction *si* appears in two examples of expressing desire with the imperfect subjunctive. In some breviaries, the conjunction is translated by the prototype equivalent – conditional conjunction *ače*, and in others, by the adverb *oče*. In the first sentence, the subjunctive is translated by the present, and in the second by the conditional: *O si me sanctorum martyrum suorum coronae participem fore dignaretur Altissimus! O si me, flexo poplite, pro nomine Iesu colla tendentem lictoris inveniret gladius!*: i oče me s(ve)tihь m(u)č(eni)kь svoihь v(ê)ncu pridružbnika . biti spodobitь višni . i če (!) bi me klúčeča . ime s(ve)toe hv(a)leča za ime ego po šii končani mečь obrêlь.

Word order mostly follows the Latin protograph. Exceptions are rare. The pronoun is sometimes moved before the noun: *pretiosum illud*: ono častnoe; *monasterium quoddam*: et(e)гь manastirь. The possessive pronoun appears after the noun in one example where the noun is added, and the translation does not follow the Latin protograph verbatim: *Intra cuius muros*: vnutrê bo grada sego meroû. In few examples, the nouns that describe another noun or the relative clauses that refer to a noun are moved after that noun: *sanctae Dei genetricis ecclesia*: cr(ь)kvi s(ve)te d(ê)ve b(ogo)-r(odi)ce; *Est autem iuxta eamdem quam praediximus civitatem*: est že poli ta gradь iže prêe rêsmo. In one example, the opposite occurs: *ecclesia quaedam mirae magnitudinis ad honorem gloriosae virginis Mariae*: v častь presl(a)vnie d(ê)vi m(a)rie . edina cr(ь)k(a)vь d(i)vnoû velikostiû.

The verb is sometimes moved before one or more constituents: *haud longe a moenibus distans*: nedaleko otstoečь ot s'têny g'radskihь; *quod ad enervandos viriles animos non mediocriter potest*: eže želêše mužaskihь ne mogalь b(ê)še srêdovitь; *honorifice conditum requiescit*: počivaetь častno utvoreno; *Fernandus ei nomen imponunt*: položista ime emu fer'nadь. Sometimes the verb is moved to the end of the sentence: *O si me, flexo poplite, pro nomine Iesu colla tendentem lictoris inveniret gladius!*: i če (!) bi me klúčeča . ime s(ve)toe hv(a)leča za ime ego po šii končani mečь obrêlь.

Ablative absolute is mainly translated by the nominative of the first active past participle and accusative: *puerilibus igitur annis simpliciter domi transactis*: otroškaê ubo l(ê)ta prêproče doma preminuvь; *spretis mundi oblectationibus*: blazni mira ostavlь; *Obtenta igitur vix precibus superioris licentia*: želeniemь m(o)lit(a)vь višnihь pročenie isprošь; *conversis Scripturae verbis*: obrač' se pisma s(love)si. In one example, the first ablative absolute without the participle is translated by the prepositional phrase with the preposition *vb* and the second one is translated by the instrumental and participle present active: *aetate iam nubili, succrescentibus in carne corruptionis motibus*: v' vrstê ũže častnimь podrasteniemь . istl(ê)nnago pogneteniê misli nraва nepodobno vžizauči. One example of the ablative absolute construction is translated by the

dative absolute construction: *servo Dei Antonio ad monasterium vivificae Crucis translato*: rabu b(o)žiû ant(o)niû k manast'iru životvorečago . kr(i)žu prišad'šu. In Ber₂, the scribe changed the form of the participle to the genitive, thus wrongly connecting it with the word *križa*.

In some breviaries, the Latin *Scriptura teste* is translated by a finite clause: p(i)smo sv(ê)-dokue, and in others, by the dative of the noun phrase: pismu svêdokû. The example from Met is interesting because it combines the two – the first noun is in the nominative, and the second is in the dative: pismo svedoku. That can also be caused by the similarity of the Glagolitic letters *o* and *u* or the scribe's error in which he omitted a part of the participle.

In one example, the ablative absolute with the past participle is translated by the active present participle: *flexo poplite*: klûčeca.

There is no unified way of translating the accusative with infinitive construction. In one example, the translator omitted the subject and the infinitive, translated only the main verb and added the nouns: *se praeter solitum sentiret illicito perurgeri*: uču . običainago nraiva i povolstviê. In one example, the infinitive perfect is translated by the first active past participle *non tam loci quam morum translationem fecisse solito ferventior ostendebat*.: ne toliko mēsta eliko n'ravi prineseniem' s'tvorša i . običaem' goruča i êvlaše. In the example: *et quoniam ... non Ierosolymis fuisse, sed ibidem bene vixisse laudabile est*: i êk(o)že ... v' er(u)s(oli)mê bivšu . i onđ dobro navidēnie est' hv(a)-litelno the first infinitive is translated by past participle, and the second as a noun. In the example *cum ... eorundem meritis miraculose se liberatum per omnes Hispaniae provincias divulgasset*: egda ... nih' utežani predivnoû svobodoû sebe izb(a)vlena p(o) vse s'trani š'panie progłasi se, the infinitive without the verb *esse* is translated by the past passive participle, which is the formal correspondent of the Latin past participle *liberatum*, and the accusative *se* is translated literally as *sebe*. Therefore, we can conclude that the sentence is translated almost verbatim.

The future infinitive *fore* appears in one example of the construction. It is translated by the infinitive *biti*, and the accusative *me* is translated literally: *O si me sanctorum martyrum suorum coronae participem fore dignaretur Altissimus!*: i oče me s(ve)tih' m(u)č(eni)k' svoih' v(ê)ncu pridružbnika . biti spodobit' viš'ni.

Other Latin constructions (nominative with infinitive and periphrastic conjugations) do not appear.

Following the Latin protograph, there is no negative concord with the adverb *nikoliže*: *illicite perurgeri adolescentiae et voluptati nequaquam frena laxavit*: po volstviê ûnosti nraiva nikoliže uzde popusti. Latin negative conjunction *nec* and coordinated *ac* are translated by negative conjunctions *ni ... ni* and another negation before the verb: *nec diebus ac noctibus pro temporis convenientia a lectione divina cessabat*: ni v(a) dne ni v noči za vr(ê)m(e)ne ne prestaêše ot čt(e)niê b(o)ž(a)stvenago.

Non-classical combination of the main verb and future instead of the accusative with infinitive construction with future infinitive appears. The translator added the conjunction *da* in the translation: *Putas videbo? Putas iucunditatis illud tempus implebo?*: mniši li da uvêmb' . mniši li da v ono vr(ê)me bl(a)gosti isplnû.

There are many examples that show that the translator did not fully understand the text, and there are some errors. We will comment on only some representative examples. The translator did not recognize the word *progenitores*, but interpreted it as *pro genitores*: *felices beati Antonii progenitores dignum iuxta conditionis suae statum domicilium possidebant*: zbožni b(la)ž(e)ni antonii . za roditeli dostoino sv(ê)d(ê)niê svoego staniê hižu udržeča. In some codices, the verb *generare* is interpreted as *to be a parent* – *roditely* : *rodil'*: *qui currenti velociter animo in via Dei offendiculum generaret*: iže tekućim' sr(ъd)c(e)m' . skoro na puti g(ospod)ni opotikanie roditel' bê. The genitive that describes the church is translated as an instrumental: *ecclesia quaedam mirae magnitudinis ad honorem gloriosae virginis Mariae*: v čast' presl(a)vnje d(ê)vi m(a)rie . edina cr(b)-

k(a)вЪ d(i)вnoû velikostiû. The translator connected the word *regularis* with *habitum*, and not with *canonici*: *Canonici regularis habitum*: kanoničastvo reguľnago oblačila. He did not recognize the preposition *de* before the name of the city of Coimbra, but interpreted it as a part of the Latin name of the city: *ad monasterium Sanctae Crucis de Colimbria*: i k manastiru s(veta)go kr(i)ža dĕkolimbriĕ. Similarly, the translator translated the old name of the city of Lisbon *Ulixbona* with two words, one of which is the translation of the adjective *bonus*: *Ulixbona*: okrišľb dobrъ. The reasons for the translator's interpretation of *Ulix* as *okrišľb* are not clear. He also confused the word *limen* ('threshold, entrance') with *lumen* ('light'): sv(ĕ)tlo – s(vĕ)tlosti Ber₁ Mosk Hum Dab Bar Broz sv(ĕ)tlosti Met N₁ Vat₁₉ s(vĕ)t(l)osti Mav Vat₁₀ s(vĕ)t(l)o)sti N₂ Pt svĕtlosti Ber₂.

Conclusion

The translation of the oldest legend of St. Anthony's life, *Legenda Assidua* or *Prima*, has been preserved in 17 Croato-Glagolitic breviaries. The translation in all the breviaries is mostly the same, with primarily phonological differences and some lexical and grammatical differences. There is no clear division of texts into the southern (Zadar-Krbava) and northern (Krk-Istria) groups of Glagolitic texts.¹⁶ The textological discrepancies are minor and mostly limited to single codices. The translator mostly translated verbatim. At the same time, it is evident that he is a relatively inexperienced translator because several errors occur in the text. There are no elements to date the texts accurately. Since St. Anthony was canonized in 1232, and the oldest preserved transcript is from the second half of the 14th century, we can conclude that the text was probably translated at the end of the 13th century or in the first half of the 14th century.

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 Ber₁ 58b – 61b – First Beram (Ljubljana) breviary, end of 14th cen.
 Mosk 143c – 145c – Moscow breviary, 1442 – 1443.
 Met 314c – 317a – Breviary of the Metropolitan library, 1442.
 N₁ 348a – 349d – First Novi breviary, 1459.
 Mav 232c – 233b – Priest Mavar's breviary, 1460.
 Hum 58d – 61a – Hum breviary, 15th cen.
 Vat₁₉ 297b – 298a – Vatican breviary Vat. Slav 19, 1465.
 Vat₁₀ 328d – 329d – Vatican breviary Illirico 10, 1485.
 Dab 231b – 232c – Dabar breviary, 1486.
 N₂ 428a – 429b – Second Novi breviary, 1495.
 Rom 360v – 361v – Rome breviary D-215, 15th cen.
 Ber₂ 61d – 65a – Second Beram (Ljubljana) breviary, 15th cen.
 Pt 276a – 277a – The first edition of the breviary (printed), 1491.
 Bar 348c – 350c – Baromic's breviary (printed), 1493.
 Broz 340c – 342d – Brozić's breviary (printed), 1561.

¹⁶ On these two groups see, e.g., Tandarić 1993: 31–32.

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Appendix

Texts

Croatian Church Slavonic:¹⁷

Vat₆ 116d – 118b
116d

estъ ubo êk(o)že pravit¹⁸ se v kralevstvê . portogalie¹⁹ grad' eterъ²⁰ ot zapadnuû²¹ ego stranu²² .
v koncê²³ mira²⁴ v²⁵ krai²⁶ postavlenъ . iže²⁷ ot prebivaûcihъ²⁸ vzivaet²⁹ se okrišlъ³⁰ dobrъ³¹ . togo
radi êk(o)že priproče³² gl(agole)t³³ se ot okršla³⁴. dobro³⁵ estъ postavlenъ³⁶ . i sego radi z(a)k(o)na³⁷

¹⁷ Texts are transliterated following recent publications of the Old Church Slavonic Institute in Zagreb. The letter *jat* (Ѣ) is transliterated as *ê*, the letter *šta* (Ш) as *č*, the letter *ju* (Ј) as *û*, and the *jer* letters *štipic* (Т) and *apostrophe* (') as *v* and *'* respectively. The letter *č* has most often the value of [č], but it can also represent the groups [šč], [šć] or [št]; *ê* has the value of [ê] or [ja] (after a vowel); *û* is [ju]. All the other letters are transparent. The text from the Vat₆ is taken as the primary source because it is the oldest version of the full text. The text on the 117cd is in some parts damaged, so the text has been reconstructed according to Lab₂.

¹⁸ êk(o)že pravit] k(ako) pravit' Mav êkože gl(agole)t Vat₁₉ N₂ Rom êk(o) gl(agol)et' Dab êko g(lago)let' Ber₂ kako pravit Broz

¹⁹ kralevstvê . portogalie] kralev'stvê por'tugalie Pm Mav kralêv'stvi por'tugalie Ber₁ Ber₂ kralevst'vi por'tugalie Mosk kralevstvê portogalie Met Vat₁₉ kralevstvi por'tugalie N₁ kralevstvi portogalie Hum Rom Pt Bar Broz kralev'stvê portogalie Vat₁₀ kralevst'vi portogalie Dab kral(e)vs'tvi portogalie N₂

²⁰ eterъ] edinъ Dab etêrъ Ber₂

²¹ zapadnuû] zapadnoû N₂ Rom

²² ego stranu] ego stranu portogalie Ber₁ ego s'tranou N₁ stranu ego Rom

²³ koncê] koncih' Pm Met N₁ koncêhъ Mosk N₂ k(o)ncêhъ Mav koncihъ Hum Vat₁₉ Rom koncêhъ Vat₁₀ Bar Broz kon'cehъ Dab k'ncehъ Ber₂ koncih Pt

²⁴ mira] mora N₂

²⁵ v] omm. Dab

²⁶ krai] krali N₁ kraiъ Vat₁₀

²⁷ iže] ki Mavr Broz

²⁸ prebivaûcihъ] prêbivaûcihъ Pm Vat₁₀ prebiv'ûcihъ Mav preb(i)vaûcihъ v nemъ Hum prebivaûcihъ v nemъ Vat₁₉ N₂

²⁹ vzivaet] vzivae Mosk vziv'et' Mav

³⁰ okrišlъ] okrišal' Pm N₁ okrišalъ Ber₁ Mosk Hum Vat₁₉ Vat₁₀ Dab N₂ Bar Broz okršalъ vzivaet' se Rom okrišal Pt

³¹ dobrъ] dobarъ Mosk Vat₁₉ Dab N₂ Rom Bar Broz

³² êk(o)že priproče] êko prêproče Pm N₁ Vat₁₀ êkože prêproče Ber₁ êk(o) prêproče Met êko priproče Mav Hum prêproče Vat₁₉ êk(o) priproče N₂ kako priproče Broz

³³ gl(agole)t] govorit' Mav gov(o)rit Broz

³⁴ okršla] okrišla Pm Met Mav Hum Vat₁₀ Bar Broz okriš'la Mosk Vat₁₉ N₂ okrišala Dab Pt ok'rišla Rom (o)kriš'la Ber₂

³⁵ dobro] dobra Rom

³⁶ postavlenъ] postav'lên' Ber₂ postavlên Pt

³⁷ radi z(a)k(o)na] zak(o)na Ber₁ Met Ber₂ zakona Mosk Dab Rom Pt Bar Broz z(a)k(o)na N₁ Mav Hum Vat₁₉ N₂ radi zak(o)нъ Vat₁₀

ime³⁸ priêť . ondê³⁹ bo⁴⁰ sreb'ro⁴¹ i mital'ь⁴² kopaet se⁴³ .⁴⁴ ondê⁴⁵ zlato⁴⁶ mêsto⁴⁷ . ondê⁴⁸ g'vozdie⁴⁹
 ot z(e)mle⁵⁰ vzdimaet⁵¹ se⁵² . ondê⁵³ pš(e)n(i)ce i v(i)na⁵⁴ i olêê⁵⁵ obilie . neizmêrno obrêtaet⁵⁶ se⁵⁷
 . v podobnê⁵⁸ že⁵⁹ mêstê⁶⁰ posta¹¹⁷avl(e)n'ь t(a)ko⁶¹ potoci⁶² slatki'ь v(o)d'ь⁶³ darovan'ь⁶⁴ est' . i⁶⁵
 togo radi⁶⁶ êk(o)že⁶⁷ pisano est'ь⁶⁸ 69 možem'ь⁷⁰ reči⁷¹ . r(ê)čna⁷² ustrmleniê veselet'ь⁷³ grad'ь b(o)ži⁷⁴

38 ime] imê Dab Pt

39 ondê] on'di Dab onde Rom on'de Ber₂

40 bo] *omm.* N₂

41 sreb'ro] srêb'ro Dab srem'bro N₂ srêbro Pt

42 mital'ь] metal' Met mêt(a)ь N₁ mêtal' Mav

43 se] sê Pt (s)e Broz

44 bo sreb'ro i mital'ь kopaet se .] *omm.* Vat₁₀

45 ondê] on'dê bo Ber₁ i on'de Dab onde Rom on'de Ber₂

46 zlato] zlata Pm Ber₁ Mosk Met N₁ Mav Dab N₂ Rom Ber₂ Pt zl(a)ta Hum Vat₁₉ Bar Broz

47 mêsto] mêsto ondêže izdimaet' se Pm mêsto idêže izdimaet' se Ber₁ mêsto idêže izdimaet' se Mosk mêsto idêže izdimaet' se Met mêsto idêže izdimaet' se N₁ N₂ mêsto idêže izdimaet' se Mav Vat₁₉ m(ê)sto idêže izdimaet' se Hum i medo idêže izdimamaet' (!) se Vat₁₀ mêsto izdimaet' se i Dab mêsto izdimaet' Rom mêsto idêže izdimaet' se Ber₂ mêsto idêže izdimaet' sê Pt mêsto idêže izdimaet' se Bar Broz

48 ondê] otndê (!) N₁ on'de Dab Ber₂ onde Rom

49 g'vozdie] želêzo Bar Broz

50 ot z(e)mle] *omm.* Pm Met

51 vzdimaet] vzimaet' Pm N₁ Dab N₂ Ber₂ v'zimaet' Ber₁ Mosk izdimaet Met vzimaet Mav Hum Vat₁₀ Pt Bar Broz vzimaet'ь Vat₁₉ vdimat' Rom

52 se] se ot ze(mle) Met

53 ondê] on'de Rom Ber₂

54 i v(i)na] vina Pm Met N₁ Mav Vat₁₉ Pt Bar Broz i i (!) vina Vat₁₀

55 olêê] oliê Pt

56 neizmêrno obrêtaet] neiz'mer'no ob'retaet' Mosk neiz'merno obrêtae Met neiz'merno obrêtaet Vat₁₀ ne(i)zmer'no ob'rêtaet' Dab neizmêrnoe obretaet' N₂ neizmer'no obretaet Rom neiz'mer'no obretaet' Ber₂ nêzmerno obrêtaet Pt

57 se] sê Pt

58 podobnê] podobni Mosk Rom Pt Bar Broz podob'ni Dab Ber₂

59 že] žê Pt

60 mêstê] mestê Met Mav Vat₁₉ meste Vat₁₀ Rom mês'ti Dab mête Ber₂ mêsti Pt

61 t(a)ko] i t(a)ko Pm Mosk Met N₁ Mav Hum Vat₁₉ Vat₁₀ N₂ Pt Bar Broz i tako Ber₁ Dab Rom Ber₂

62 potoci] *omm.* Ber₁

63 slatki'ь v(o)d'ь] vod' Met N₁ v(o)d'ь Mav vod'ь Hum Vat₁₀ vod'ь slatki'ь Rom

64 darovan'ь] darov'n'ь Met Mav

65 i] *omm.* Vat₁₀

66 togo radi] t(a)ko Vat₁₉

67 êk(o)že] k(ako) Mav êko Vat₁₉ gl(agole)t' se êk(o)že Vat₁₀ êkožê Pt kako Broz

68 pisano est'] piš'no e(st'ь) Mav pisano Ber₂

69 i togo radi êk(o)že pisano est'ь] *omm.* Ber₁ N₁

70 možem'ь] možemo Met N₁ Vat₁₀ Bar Broz moremo Mav možem'ь Pt

71 reči] rêči Pt

72 r(ê)čna] rêčnaê Vat₁₉ rečena Rom

73 ustrmleniê veselet'ь] ustr'mlêniê veselet'ь Mosk ustrmleniê veselet'ь Rom str'mlêniê vêselit'ь Ber₂ ustrmlêniê vêsêlet'ь Pt uzstr'mlêniê veselit'ь Bar ustr'mleniê veselit'ь Broz

74 b(o)ži] b(o)žii N₂ Ber₂

. ibo tekuću⁷⁵ t(a)ko⁷⁶ gl(a)situ⁷⁷ potoku eteru⁷⁸ iz⁷⁹ š'panie⁸⁰ v(a)sъ⁸¹ gradъ⁸² vodami⁸³ iz'obiluetъ⁸⁴
. iže⁸⁵ gradskie k'rai v'nutrê v morê⁸⁶ ribamъ plovučimъ⁸⁷ k nemu⁸⁸ .⁸⁹ i mornaromъ⁹⁰ prostrano
podaе⁹¹ pristaniča⁹² tišinu . ibo toliko v nemъ množstvo lûdsko⁹³ narod⁹⁴ ml'večihъ⁹⁵ estъ čislo
. êk(o)⁹⁶ rasmotriti mêrou⁹⁷ krili⁹⁸ vlače sêni⁹⁹ edva obêtie mogla¹⁰⁰ se bi¹⁰¹ 117b vnutrê¹⁰² bo¹⁰³
grada sego¹⁰⁴ mêrou¹⁰⁵ . v častъ¹⁰⁶ presl(a)vnie¹⁰⁷ d(ê)vi m(a)rie¹⁰⁸ . edina¹⁰⁹ crъ(k(a)vъ d(i)vnoû

- 75 tekuću] tekuće Ber₂
76 t(a)ko] v nemъ Vat₁₉ taku Pt
77 gl(a)situ] eteru glasitu Dab gl(a)si . tu (!) Ber₂
78 potoku eteru] et(e)ru potoku Mosk potoku Dab potoku N₂ etêru potoku Ber₂ Pt eteru potoku Bar
edn(o)mu potoku Broz
79 iz] is' Pm is Mosk Vat₁₉
80 iz š'panie] iš'panie Met N₁ Pt iš'panie Mav Hum Dab N₂
81 v(a)sъ] i v(a)sъ Mosk
82 gradъ] gr'dъ Ber₂
83 vodami] vodadami (!) Dab
84 ibo tekuću t(a)ko gl(a)situ potoku eteru iz š'panie v(a)sъ gradъ vodami iz'obiluetъ .] *omm.* Rom
85 iže] ižê Rom i ki Broz
86 v'nutrê v morê] v'nutrê v' mori Ber₁ Mosk vnutrê v mori Met Mav N₂ vnutri v' mori N₁ Ber₂ vnutrê v'
mori Vat₁₉ v'nutri v' mori Dab vnutrê v mori Rom vnutri v mori Pt Bar Broz
87 plovučimъ] plavauč(i)mъ Hum plavaučimъ Vat₁₉ plovičimъ Rom plav(a)učimъ Ber₂
88 nemu] nêmu Pt
89 ribamъ plovučimъ k nemu .] *omm.* Ber₁ rib'mъ povučimъ k nemu Mav
90 mornaromъ] mornaremeъ Vat₁₉
91 podaе] podaet' Ber₁ podaetъ N₂
92 pristaniča] pritaniče (!) N₁ prist'niča Mav pris'taniče Dab pristaniče Ber₂
93 množstvo lûdsko] lûd'sko množstvo Pm Mav Vat₁₉ lûd'sko množstvo Ber₁ lûd'sko m'nožast'vo Mosk
lûd'sko množstvo Met lûdasko množstvo N₁ lûd'sko m'nožastvo Hum lûd'sko množst'vo Vat₁₀ toliko
lûdaisko m'nožastvo Dab lûd'sko množstvo N₂ Pt Bar lûdaisko množastvo Rom lûdais'ko m'nožastvo Ber₂
lûd'sko množastvo Broz
94 narod'] n'rodъ Mav nъrodъ N₂ *omm.* Rom
95 ml'večihъ] ml'vevečih' (!) N₁ ml'veči Vat₁₉ ml'vêčihъ Ber₂
96 êk(o)] k(ako) Mav k(a)k(o) Broz
97 rasmotriti mêrou] rasprostr im' mirom' Pm rasprostrtimъ mêrou Ber₁ Mav rasprostr'timъ mêrou Mosk
N₂ rasprostrtim' meroû Met Hum raspros'trtim' mêrou N₁ rasprostrtimъ meroû Vat₁₉ rasъprostr imъ
merou Vat₁₀ ras'pros'trimъ meroû Dab rasprostrtimъ miroû Rom rasprostrъ imъ miroû Ber₂ razprostrtimъ
merou Pt Bar Broz
98 krili] kri Ber₁ kliri (!) Met Vat₁₀ krilu Rom
99 vlače sêni] vlačee sêni Pm Ber₁ Met N₁ Mav Hum Vat₁₉ Bar Broz vlačêe sêni Mosk vlačêi seni Dab v'lačee
sêni N₂ vlačee i sini Rom vlačêu steni (!) Ber₂ vlačee sini Pt
100 obêtie mogla] obêtii moglo Pm Ber₁ Mosk Met N₁ Mav Hum Vat₁₉ Vat₁₀ Rom Ber₂ Pt Bar Broz obêtii
mog'lo Dab obêtii moglo se N₂
101 se bi] bi N₂ bi se *finis* Rom
102 vnutrê] v'nutri Hum Dab Ber₂ vnutr' N₂ vnutri Pt Bar Broz
103 bo] že Pt Bar Broz
104 sego] *omm.* N₁ togo Vat₁₉
105 mêrou] miroû Mosk meroû Met Hum Vat₁₀ Dab Ber₂ Pt Bar Broz
106 častъ] čъstъ Pm N₂ čъst' N₁
107 presl(a)vnie] prêsl(a)vnie Pm b(la)ž(e)nie Ber₁ prestavlenie Mav s(ve)ti i prêsl(a)vnie vgsagda (!) Vat₁₀
b(la)ž(e)nie N₂
108 d(ê)vi m(a)rie] m(a)rie d(ê)vi Ber₁ marie d(ê)vi N₂
109 edina] edna Met Bar Broz jêdina N₁ .ã. Mav

velikostiû szdana¹¹⁰ prestoiť¹¹¹ . v¹¹² neiže¹¹³ ono častnoe¹¹⁴ i vsakoe časti¹¹⁵ dostoino . b(la)ž(e)-
n(a)go vicenca m(u)č(eni)ka tvoego¹¹⁶ tĕlo počivaet¹¹⁷ častno utvoreno¹¹⁸ . k¹¹⁹ neg(o)že stranĕ¹²⁰
zapadni¹²¹ zbožni¹²² b(la)ž(e)ni antonii¹²³ . za¹²⁴ roditeli dostoino¹²⁵ sv(ĕ)d(ĕ)niĕ svoego staniĕ¹²⁶
hižu¹²⁷ udržeča¹²⁸ . eže¹²⁹ siĕ vrat^ь cr(ь)kv(e)niĕh^ь pragi sv(ĕ)tlo¹³⁰ prestupahota¹³¹ . iže¹³² egda¹³³ v^ь
prvoi ũnosti svoei¹³⁴ cvĕta častiva¹³⁵ sego rodista s(i)na¹³⁶ . ot¹³⁷ sego¹³⁸ sv(e)ta¹³⁹ krĕeniĕ istoĕnika¹⁴⁰

¹¹⁰ szdana] saz'dana Mosk szdana Vat₁₉ sazdana Vat₁₀ N₂ Pt Bar Broz sazidana Dab saz(i)dana Ber₂

¹¹¹ prestoiť] pristoit' Pm Ber₁ pristoit' Met N₁ Mav Vat₁₀ pred'stoit' N₂ pristoit Pt

¹¹² v] *omm.* Mosk

¹¹³ neiže] nĕiže Met N₁ Vat₁₀ Bar Broz nei ži (!) Ber₂

¹¹⁴ častnoe] č'stnoe Pm č'bst'noe Mosk č'bst'noe N₁ N₂ č'st'noe Mav čas'noe Dab

¹¹⁵ vsakoe časti] visokoe č'sti Pm vsakoe č'sti N₁ v's'koe č'sti Mav vs(a)koe č'sti N₂ visokoe časti Pt

¹¹⁶ tvoego] *omm.* Pm Ber₁ Mosk Met N₁ Mav Hum Vat₁₉ Vat₁₀ Ber₂ Pt Bar Broz

¹¹⁷ m(u)č(eni)ka tvoego tĕlo počivaet^ь] t(ĕ)lo N₂

¹¹⁸ počivaet^ь častno utvoreno] č'bstno utvoreno počivaet Pm čas't'no ut'vrĕeno počivaet^ь Ber₁ čast'no ut'vrĕeno počivaet^ь Mosk častno utvoreno počivaet' Met č'bst'no utvoreno počivaet' N₁ č'st'no utvoreno počiv'eť Mav častno utvrĕeno počivaet^ь Hum č'bstno utvrĕeno počivaet^ь Vat₁₉ čas't'no utvoreno počivaet^ь Vat₁₀ čas'tno i ut'vrĕeno počivaet^ь Dab č'bstno utvrĕeno počivaet^ь N₂ čas't'no ot'voreno počivaet' Ber₂ častno utvrĕeno p(o)čivaet^ь Pt častno utvrĕeno počivaet^ь Bar Broz

¹¹⁹ k] v Vat₁₀

¹²⁰ stranĕ] s'trani Mosk strani Ber₂ Pt Bar Broz

¹²¹ zapadni] zapadnĕi Vat₁₀ znanoi Pt

¹²² zbožni] sbožnĕ Pm Met N₁ sa Ber₁ zbožnĕ Mav Hum Vat₁₉ Vat₁₀ z'božnoi Dab sb(o)žnĕ N₂

¹²³ antonii] antoni Pt

¹²⁴ za] s Bar Broz

¹²⁵ dostoino] dostoinĕ Vat₁₉

¹²⁶ staniĕ] *omm.* Vat₁₉

¹²⁷ hižu] hiže Mosk Ber₂ hišu Vat₁₉ Vat₁₀ svoego (!) hiže Dab hiše Bar Broz

¹²⁸ udržeča] udržeči Hum udrĕa Bar Broz

¹²⁹ eže] iže Mav ĕže Vat₁₉ Vat₁₀ N₂

¹³⁰ sv(ĕ)tlo] s(vĕ)tlosti Ber₁ Mosk Hum Dab Bar Broz sv(ĕ)tlosti Met N₁ Vat₁₉ s(vĕ)t(l)osti Mav Vat₁₀ s(vĕ)-
tl(o)sti N₂ Pt s'vĕtlosti Ber₂

¹³¹ prestupahota] pristupahota Mosk Met N₁ Vat₁₀ pristup'hota Mav prĕd'stupahota N₂

¹³² iže] ĕže Pm Vat₁₉ Bar ižĕ Pt ka Broz

¹³³ egda] k'da Mav *omm.* Vat₁₀ kada Broz

¹³⁴ svoei] *omm.* Ber₁ N₂

¹³⁵ cvĕta častiva] cvĕta č'bstita Pm c'vĕta časti Ber₁ c'vĕta čas'tita Mosk cveta častita Met Vat₁₉ c'veta častita N₁
cveta . č'stita Mav cvĕta častita Hum Bar Broz cveta sego cvatehota Vat₁₀ cveta čas'tita Dab c'vĕta č'bstnago
N₂ cvita častit' Ber₂ cv(ĕ)ta čast(i)ta Pt

¹³⁶ rodista s(i)na] radi ista s(i)na Mosk rodis'ta Ber₂

¹³⁷ ot] i ot Vat₁₉ Dab

¹³⁸ sego] sam(o)go Hum samogo Vat₁₉ N₂

¹³⁹ sv(e)ta] s(vĕ)t(a)go Ber₁ Mosk Met N₁ Mav Ber₂ Bar Broz s(ve)tago Hum Vat₁₀ s(veta)go Vat₁₉ Pt

¹⁴⁰ krĕeniĕ istoĕnika] istoĕn(i)ka krĕeniĕ Hum istoĕnika krĕeniĕ Vat₁₉ is'toĕn(i)ka krĕeniĕ N₂

¹⁴¹ položista¹⁴² ime emu fer'nadъ¹⁴³ i sego divnê¹⁴⁴ v(a) više r(e)čenoï¹⁴⁵ cr(ь)kvi¹⁴⁶ s(ve)te¹⁴⁷ d(ê)ve
b(ogo)r(odî)ce¹⁴⁸ . sego¹⁴⁹ (!) pîsma nauč(e)niû¹⁵⁰ predasta¹⁵¹ gredučimъ¹⁵² h(rъsto)vimъ prop(o)-
v(ê)dn(i)ka¹⁵³ . eterimъ¹⁵⁴ drzostiû službenihъ¹⁵⁵ h(rъsto)vihъ^{156 157} obarit(e)ь¹⁵⁸ . otročskaê¹⁵⁹
ubo l(ê)ta prêproče¹⁶⁰ doma preminuvъ¹⁶¹ . l(ê)to^{162 163} p(e)to na deste¹⁶⁴ častnimъ¹⁶⁵ tečeniemъ¹⁶⁶
isplni¹⁶⁷ i egda¹⁶⁸ v' vrstê¹⁶⁹ ũže¹⁷⁰ častnimъ podrasteniemъ¹⁷¹ . istl(ê)nnago¹⁷² pognetenîê¹⁷³ misli

- ¹⁴¹ istočnika] isъtočnikъ Ber₂
¹⁴² položista] požista (!) N₁
¹⁴³ fer'nadъ] fer'nardъ Pm fer'narđъ Ber₁ Mosk N₁ Mav Ber₂ fernadъ Met fernard' Hum fernardъ Vat₁₉ Vat₁₀
N₂ Bar Broz fer'nanđъ Dab fernard Pt
¹⁴⁴ sego divnê] sego Pm sego div'no Ber₁ Mosk N₁ Vat₁₉ Dab N₂ sego divno Met Mav Vat₁₀ Bar Broz s(e)go
d(i)vno Pt
¹⁴⁵ više r(e)čenoï] viš'nei Mav višenei rčenoï Vat₁₀ više rčenoï Dab
¹⁴⁶ cr(ь)kvi] cr(ь)kti (!) Bar
¹⁴⁷ s(ve)te] s(ve)tie N₁ Vat₁₉ r(e)čenoï s(ve)te Mav
¹⁴⁸ d(ê)ve b(ogo)r(odî)ce] b(ogo)r(odî)ce Pm Ber₁ Mosk Met N₁ Mav Hum Vat₁₉ Vat₁₀ Dab N₂ Ber₂ Pt Bar
Broz
¹⁴⁹ sego (!)] s(veta)go Pm Ber₁ Met Vat₁₉ Pt Bar Broz s(ve)t(a)go Mosk N₁ Mav Hum Dab N₂ Ber₂ s(ve)tago
Vat₁₀
¹⁵⁰ nauč(e)niû] nauku N₂
¹⁵¹ predasta] pred'sta Met prêdas'ta Vat₁₀ prêdasta Ber₂
¹⁵² gredučimъ] grêdučimъ Dab Pt
¹⁵³ prop(o)v(ê)dn(i)ka] placara Met N₁ Mav Hum Vat₁₉ Vat₁₀ Bar Broz placaromъ Dab pl(a)cara Pt
¹⁵⁴ eterimъ] etêrimъ Ber₂ ed'n'imъ Broz
¹⁵⁵ službenihъ] i službenihъ Hum služ'bênihъ Ber₂ služ'bênihъ Pt
¹⁵⁶ h(rъsto)vihъ] krstovihъ Pt
¹⁵⁷ prop(o)v(ê)dn(i)ka . eterimъ drzostiû službenihъ h(rъsto)vihъ] *omm.* Ber₁
¹⁵⁸ obarit(e)ь] obaritela Pm obrêtatêь Pt
¹⁵⁹ otročskaê] otročskaê Hum Vat₁₉ Vat₁₀ N₂ Pt Bar Broz otročas'kaê N₂ otročska Ber₂
¹⁶⁰ prêproče] prîproče Mosk Hum Dab Ber₂ Pt Bar prêproče ubo Vat₁₉ preproče Broz
¹⁶¹ preminuvъ] premênuv' N₁ prêminuvъ Vat₁₀ Ber₂
¹⁶² l(ê)to] l(ê)тъ Vat₁₉
¹⁶³ preminuvъ . l(ê)to] l(ê)to preminuvъ N₂
¹⁶⁴ p(e)to na deste] .dî. Ber₁ Mosk Met N₁ Hum Vat₁₉ N₂ Pt peto n' deste Mav p(e)to na deiste Vat₁₀
¹⁶⁵ častnimъ] čъstnim' Pm N₁ čst'nimъ Mav čъstnimъ Vat₁₉ čast'nê Vat₁₀ čas'nimъ Dab čъst'nimъ N₂ čъstn(i)m
Pt
¹⁶⁶ tečeniemъ] čteniemъ Ber₂
¹⁶⁷ isplni] *finis* Pm
¹⁶⁸ egda] kada Broz
¹⁶⁹ v' vrstê] v' vrsti Ber₁ Met Hum Vat₁₀ N₂ Bar Broz va vr's'ti Mosk v' vr'sti N₁ va vr'sti Dab Ber₂ va vr'sti Pt
¹⁷⁰ ũže] ũžê Vat₁₀ ũre Broz
¹⁷¹ častnimъ podrasteniemъ] čstnê pod'rasteniemъ Ber₁ čast'ni pod'reš'teniemъ Mosk čъstnê podrasteniem'
N₁ čstnê pod'rasteniem' Met čstnê pod'rasteniemъ Mav čъstni pod'rasteniemъ Hum č(a)stnê
pod'rasteniemъ Vat₁₉ čast'ni pod'reš'teniemъ Dab čstnê pod'rasteniemъ N₂ častni pod'restnieniemъ Ber₂
častni podresteniemъ Pt Bar častni podrestenieniemъ Broz
¹⁷² istl(ê)nnago] istlênimъ Vat₁₀ isplnenago Bar Broz
¹⁷³ pognetenîê] pog'netên(i)ê Ber₂

nrava¹⁷⁴ 175 nepodobno vžizaûči¹⁷⁶ uçu . običainago¹⁷⁷ nrava¹⁷⁸ i¹⁷⁹ po volství¹⁸⁰ ûnosti nravu¹⁸¹
 nikoliže^{117c} uzde¹⁸² popusti . na¹⁸³ krhosti¹⁸⁴ č(lověča)skie staniem¹⁸⁵ tečení¹⁸⁶ mimošady s'¹⁸⁶
 ustr'mleniem¹⁸⁷ pohotěni¹⁸⁸ t(è)l(e)snago¹⁸⁹ pod'vizani¹⁹⁰ stěsni¹⁹¹ . i ũže¹⁹² mir¹⁹³ sa¹⁹³ emu¹⁹⁴
 vsed(a)nnimi¹⁹⁵ stvari¹⁹⁶ ras(i)paše¹⁹⁷ se . eg(o)že¹⁹⁸ ne plno¹⁹⁹ i višastie²⁰⁰ ego položil²⁰¹ b(è)še .
 izvlěče²⁰² nogu . boe²⁰³ se da²⁰⁴ nemu²⁰⁵ prah²⁰⁵ z(e)ml(ь)skie česti²⁰⁶ . nikakože²⁰⁷ ne²⁰⁸ postoël²⁰⁹

174 nrava] narava Ber₁ Mosk Dab N₂ Ber₂ narave Pt

175 misli nrava] nar(a)va misli Bar Broz

176 vžizaûči] vžigaûči N₂ vžizaûče Bar

177 nrava nepodobno vžizaûči uçu . običainago] *omm.* Met N₁ Mav Hum Vat₉ Vat₁₀

178 nrava] nar(a)va Mosk Bar Broz narava N₁ Vat₉ Vat₁₀ Dab N₂ Ber₂ Pt

179 nepodobno vžizaûči uçu . običainago nrava i] i Ber₁

180 volství¹⁸⁰] vol'stvi N₂ vlstvi¹⁸⁰ Bar Broz

181 nravu] naravu Ber₁ Mosk Vat₉ Vat₁₀ Dab N₂ Ber₂ Pt Bar Broz n'rava Hum

182 uzde] uzdi Ber₁ Met Mav Vat₁₀ N₂ uz'di N₁ Hum uzde ne Dab uzre (!) Ber₂

183 na] sa Met nъ N₂ da Bar Broz

184 krhosti] krhost Pt

185 staniem] st'niem Mav stanie Pt

186 tečení¹⁸⁶ mimošady s'] tečení¹⁸⁶ sa Ber₁ Met N₂ mimošady tečení¹⁸⁶ sa Mosk Ber₂ Pt Bar Broz tečení¹⁸⁶ sъ N₁
 Vat₉ tečení¹⁸⁶ s' Mav teč(e)nie sъ Hum *omm.* Vat₁₀ mimošady tečení¹⁸⁶ sa Dab

187 ustr'mleniem] *omm.* Vat₁₀

188 pohotěni¹⁸⁸] pohoteni¹⁸⁸ Mosk Met N₁ Mav Dab N₂ Ber₂ Pt pohoteniem¹⁸⁸ Vat₁₀

189 pohotěni¹⁸⁸ t(è)l(e)snago] t(è)l(e)snago pohoteni¹⁸⁸ Vat₉

190 pod'vizani¹⁹⁰] pod'vizanie Mosk podviz'ni¹⁹⁰ Mav *omm.* Vat₉ podvizanie Ber₂ pohotěni¹⁸⁸ Pt

191 stěsni] stesni Mosk Met N₁ Vat₁₀ Dab steni (!) Mav ste'sni Vat₉ stěni N₂

192 i ũže] iže Mosk Vat₁₀ i ũre Broz

193 sa] sъ Mav

194 sa emu] emu sa Pt

195 vsed(a)nnimi] vsedavsedan'nimi (!) Ber₁ vsedanim¹⁹⁵ Vat₁₀ vsédannimi Pt

196 stvari] stva N₂

197 ras(i)paše] rassipaše Mosk ras'sipaše Hum Vat₉ Vat₁₀ Dab N₂ rassipaš(e) Pt razsipaše Bar Broz

198 eg(o)že] koga Broz

199 ne plno] naplneno Hum

200 viš(a)stie] v' viš'tii Ber₁ višastii Mosk va všastii Met v' všastii N₁ v' vš'tii Mav v' višasti Hum Bar Broz v'

viš'ti Vat₉ všastii Vat₁₀ va išas'tii (!) Dab v' višastie N₂ v' viš(a)sti Pt

201 položil²⁰¹] položen²⁰¹ N₂

202 izvlěče] otlěče Vat₉ i iz'vleče Dab izvleče N₂ Pt Bar Broz

203 boe] boei Ber₂

204 da] d' Mav

205 nemu] ne emu Ber₁ Mosk Met Mav Vat₉ Dab N₂ Ber₂ Pt emu N₁ Hum Vat₁₀ Bar Broz

206 česti] časti Hum čas'ti Dab

207 nikakože] nikoliže N₁ Vat₉

208 ne] *omm.* Vat₁₀

209 postoël] pakosti¹⁹⁹ N₂

bi²¹⁰ . iže²¹¹ tekućimь²¹² sr(ьd)c(e)mь . skoro na²¹³ puti g(ospod)ni²¹⁴ opotikanie²¹⁵ roditelь²¹⁶ bē²¹⁷ .
est že²¹⁸ poli ta²¹⁹ gradь iže²²⁰ prēe²²¹ rēsmo²²² et(e)рь²²³ manastirь²²⁴ reda s(veta)go avgost(i)na²²⁵ .
nedaleko²²⁶ otstoečь²²⁷ ot s'tēnь²²⁸ g'radskihь²²⁹ . vь nemže²³⁰ m(u)ži redovni i gl(a)siti i kanovn(i)-
ci²³¹ regulni²³² . oblačilomь g(ospode)vē rab(o)tahu . k semu že mēstu²³³ m(u)žь boži²³⁴ blazni
mira ostavlь²³⁵ sebe²³⁶ prinese i kanoničastvo²³⁷ regulnago oblačila²³⁸ umilenimь²³⁹ obětomь
priētь .²⁴⁰ 117d doidēže²⁴¹ eda si .b.²⁴² (= 2) l(è)tē²⁴³ prebi²⁴⁴ često²⁴⁵ že ot priētelь²⁴⁶ m(o)l(it)vami²⁴⁷
i misalmi²⁴⁸ nepodobnaē²⁴⁹ trplaše nenosit(e)lno . êk(o)²⁵⁰ m(o)l(i)tvu²⁵¹ emu²⁵² smučeniemь sego

- 210 bi] bi *finis* Vat₁₀
211 iže] eže Vat₁₉ ki Broz
212 tekućimь] tékućimь Ber₂
213 na] n' Mav
214 g(ospod)ni] g(ospod)ne Hum Vat₁₉
215 opotikanie] opotik'nie Mav opotaknenie Bar i potaknenie Broz
216 roditelь] rodil' Ber₁ N₁ Vat₁₉ rodil Met Mav Hum N₂ Pt Bar Broz
217 bē] bi Ber₁ Met N₁ Hum Vat₁₉ Dab N₂ Ber₂ Pt Bar Broz bi *finis* Mav
218 že] *omm.* N₂
219 ta] tažde Ber₁ Hum Vat₁₉ Ber₂ tae Mosk Met Dab N₂ taje N₁ Bar Broz taždē Pt
220 iže] ki Broz
221 prēe] prēzde Ber₁ Hum Vat₁₉ prežde Mosk Pt prie Dab Ber₂ prēždē N₂
222 rēsmo] rēhomь Ber₁ Met Hum N₂ rēhom' N₁ Vat₁₉ resmo Pt
223 et(e)рь] edenь Broz
224 manastirь] manastēr' Ber₁
225 avgost(i)na] av'gustina Ber₁ Mosk Ber₂ avg(u)stina Met avgustina N₁ N₂ Bar Broz avgust(i)na Hum
avgus'tina Vat₁₉ Dab
226 nedaleko] nedalēko Ber₂
227 otstoečь] od's'toečь Mosk
228 s'tēnь] s'tenь Mosk stenь Met Vat₁₉ Dab N₂ sten' N₁ sten Pt
229 g'radskihь] *omm.* Ber₁ grada N₂
230 nemže] komь Broz
231 kanovn(i)ci] kanonici Ber₁ Hum Pt
232 regulni] régul'ni Ber₂
233 mēstu] mestu Mosk Met Vat₁₉ Pt mes'tu Dab Ber₂
234 boži] b(o)žii N₂
235 ostavlь] ostavalь Mosk Bar Broz ost'vль Met os'tavalь Hum
236 sebe] sebē Ber₂
237 kanoničastvo] kьnoničьstvo N₁ kanoničstvo Hum
238 oblačila] obraza oblačilo Met
239 umilenimь] umilēnimь Ber₂
240 priētь] *finis* Vat₁₉
241 doidēže] ondēže Ber₁ Mosk Hum Dab Bar Broz ot'nudeže Ber₂ on'dēže N₁ N₂ otnudēže Pt
242 .b.] dvē N₂ dvi Bar Broz
243 l(è)tē] lēti Mosk l(è)ti Hum Dab Broz leti Pt
244 prebi] prēbi N₁
245 često] čest Pt
246 priētelь] nepriēt(e)ль Hum
247 m(o)l(it)vami] m(i)l(o)st(i)vimi Ber₁ N₁ Hum N₂ Bar Broz
248 i misalmi] misl'mi Ber₁ misal'mi N₁ N₂ Ber₂ misalmi Hum Dab Bar Broz
249 nepodobnaē] nēpodob'naē Mosk
250 êk(o)] k(a)ko Broz
251 m(o)l(i)tvu] m(i)l(o)st(i)vo Hum
252 emu] *omm.* Mosk emu emu (!) Ber₂

mira prirokomъ otnimahu²⁵³ . rojenje edno²⁵⁴ lěto²⁵⁵ eže²⁵⁶ želěše²⁵⁷ mužaskihъ²⁵⁸ ne mogalbъ²⁵⁹ b(ê)še srědovitъ²⁶⁰ ostaviti . postavi se²⁶¹ l(ê)ki²⁶² tujbъ²⁶³ sebe²⁶⁴ koncembъ²⁶⁵ shranenъ da g(ospode)-vê vitezovati tišinou mogal bi . želeniemъ²⁶⁶ m(o)lit(a)vъ višnihъ pročenie²⁶⁷ isprošbъ²⁶⁸ na (!)²⁶⁹ redъ na město prěměni²⁷⁰ . i k manastiru²⁷¹ s(veta)go kr(i)ža děkolimbriě²⁷² v dušě²⁷³ gorěniě prěide²⁷⁴ . zdravimъ²⁷⁵ že nakazovaniemъ žalostĭ . i pokoembъ bl(a)gostin'nimъ lûb'venoû²⁷⁶ rabu b(o)žiu ant(o)niû k manast'iru²⁷⁷ životvorečago . kr(i)žu²⁷⁸ prišadšu²⁷⁹ ^{118a} ne²⁸⁰ toliko města²⁸¹ eliko n'ravi²⁸² prineseniemъ²⁸³ s'tvorša²⁸⁴ i . običaem' goruča i²⁸⁵ êvlaše²⁸⁶ . i²⁸⁷ êk(o)že²⁸⁸ p(i)smo

253 otnimahu] otnimahu se Mosk otnimagu (!) Dab

254 rojenje edno] rojenje edino Ber₁ roždenie edino Mosk Hum Pt roenie edino N₁ Dab N₂ Bar Broz roenie edino roenie (!) Ber₂

255 lěto] *omm.* Ber₁ N₁ Pt Bar

256 eže] ča Broz

257 želěše] želeše Dab žěliše Ber₂ želiše Pt

258 mužaskihъ] muž'kihъ lětъ Ber₁ muž'kihъ l(ê)tъ N₁ v' muž'kihъ Mosk Dab muž(a)skihъ l(ê)tъ Hum muž'kihъ l(ê)tъ N₂ muž(a)skih let Pt muž'skihъ l(ê)tъ Bar Broz

259 mogalbъ] moglbъ Broz

260 srědovitъ] sredovitъ N₁ N₂ s'redovitъ Dab sredovit Pt sridovitъ Bar Broz

261 se] sě Dab

262 l(ê)ki] kako Broz

263 tujbъ] tuždъ Ber₁ dužbъ Mosk tui N₁ Bar Broz tuždъ Hum mužbъ N₂ tužd Pt

264 sebe] sebě Ber₁ Mosk Hum N₂ Ber₂ Bar Broz s(e)bě N₁ s(e)bi Pt

265 koncembъ] v' koncembъ Dab koncěmbъ Pt

266 želeniemъ] želěniemъ Ber₁ Mosk Hum Ber₂

267 pročenie] pročeniemъ Ber₁ prošenie Mosk pročěnie Pt

268 isprošbъ] isprošbъ Mosk isprošivъ Hum is'priš(a)nъ (!) Dab i isprošbъ Pt

269 na (!)] ne Ber₁ Mosk N₁ Hum Dab N₂ Bar Broz ně Pt

270 město prěměni] mesto premeni Mosk město preměni Hum Bar Broz mes'to premeni Dab město prěměni N₂ město premeni Pt

271 manastiru] manastěru Ber₁

272 děkolimbriě] dekolim'briě Ber₁ děolomb'riě Mosk dekolibriě N₁ N₂ Pt dekolem'briě Dab dokolimъ br(a)-tiě (!) Ber₂ ot kolimbrie Bar Broz

273 dušě] duse Pt

274 gorěniě prěide] gorěniě preide Ber₁ Hum gorěniě predide Mosk goreně preide N₁ Dab N₂ Bar Broz goreně preidě Ber₂ Pt

275 zdravimъ] zd'ravěišim' Ber₁ zdraveišim N₁ zdравěišim Hum zdравěišim' N₂ z(d)ravišim' Ber₂ zdravšim Pt

276 lûb'venoû] lûb'viû Ber₁ Hum lûb'veno Mosk lûb'viû N₁ N₂ lûb'voû Dab Ber₂ lûb'voû Pt Bar Broz

277 manast'iru] manastěru Ber₁

278 doiděže ... kr(i)žu] *omm.* Met

279 životvorečago . kr(i)žu prišadšu] životvorečago križa prišadšu Ber₁ N₂ životv tvorečago k'riža prišadšu Mosk život'vorečago križa prišadšu N₁ životvoreč(a)go kr(i)ža prišadšu Hum životv'vor(e)č(a)go k'riža prišadšu Dab životv tvorečago kr(i)ža prišadš(a)go Ber₂ život tvorečago križa prišadšu Pt životv tvorečago križa prišadšu Bar Broz

280 prišadšu ne] (priša)dšu ne Met prišadšu ně Pt

281 města] mes'ta Mosk Dab mesta Met

282 n'ravi] naravi Ber₁ Mosk N₁ N₂ Ber₂ Pt nar(a)vi Dab Bar Broz

283 prineseniemъ] priněsěnimъ Pt

284 s'tvorša] stvoršago Ber₁ stvoršago Met Hum N₂ s'tvoršago N₁

285 goruča i] goručě i Ber₁ Met Dab goručě (!) N₁ N₂ goručě i Hum Ber₂ Bar Broz goruči i Pt

286 êvlaše] êvlašě Pt

287 i] *omm.* N₂

288 êk(o)že] êkožě Pt kako Broz

sv(ê)dokue²⁸⁹ v' er(u)s(oli)mê²⁹⁰ bivšu . i ondê²⁹¹ dobro navidênie²⁹² est' hv(a)litelno²⁹³ . t(a)ko podobno²⁹⁴ s(love)si v'zvēsti²⁹⁵ da²⁹⁶ vsêmь²⁹⁷ rastaêno²⁹⁸ prosvêtilo²⁹⁹ se³⁰⁰ bi . eže³⁰¹ togo radi obimu svršeniemь³⁰² višnimь . mēsta³⁰³ polzi³⁰⁴ iziskavša³⁰⁵ i³⁰⁶ ne³⁰⁷ srêdnim³⁰⁸ že³⁰⁹ običaemь vsagda³¹⁰ čtovaše³¹¹ . n'pravomь sr(ьd)ca³¹² poučevaniemь³¹³ tvoraše . ni v(a) dne³¹⁴ ni v noči za vr(ê)-m(e)ne³¹⁵ ne prestaêše³¹⁶ ot³¹⁷ čt(e)niê b(o)ž(a)stvenago³¹⁸ . see³¹⁹ iš'torie rêsnoti³²⁰ obrazь³²¹ čtuče³²² . po obrazu podobîê potvrždûe³²³ v(ê)ru³²⁴ . n(i)ne obrac'³²⁵ se pisma s(love)si sazdavše³²⁶ . n'ravi³²⁷

- 289 p(i)smo sv(ê)dokue] pis'mo sv(ê)dokuety Ber₁ pismo svedoku Met pismu svedoku N₁ Bar Broz pismu svêdoku Hum pis'mu s'vidoku Dab pis'mo svêdokuety N₂ pis'mu svêdoku Ber₂ pismu svidoku Pt
- 290 er(u)s(oli)mê] er(u)s(oli)me Hum er(u)s(oli)mь Dab er(u)s(ol)(i)me Ber₂
- 291 ondê] ondê že Ber₁ N₁ N₂ ondêe Mosk Pt ondi že Met ondê že Hum ondie Dab Ber₂ ondie Bar Broz
- 292 navidênie] navajenie Ber₁ navaenie Met N₂ navaždenie N₁ nauč(e)nie Hum navad'nie Dab navidenie Ber₂ navadnie Pt nav(i)denie Bar Broz
- 293 hv(a)litelno] hvalitêlno Pt
- 294 t(a)ko podobno] podobno tako Pt
- 295 v'zvēsti] v'zvisti Met v'zvesti N₁ v'zves'ti Dab
- 296 da] *omm.* Ber₁ N₂ i da Mosk
- 297 vsêmь] *omm.* Ber₁ N₂ vsimь Met Dab vsim' Ber₂
- 298 rastaêno] rastaênom' N₁
- 299 prosvêtilo] prosvêtilo Mosk Ber₂ prosv(ê)tlilo Met pros(vê)tlilo Hum prosv(ê)(l)ili Dab
- 300 se] sê Pt
- 301 eže] ežê Pt
- 302 svršeniemь] svršêniamь Pt
- 303 mēsta] mesta Met Dab
- 304 polzi] pl'zi N₁ Ber₂ plzi Bar Broz
- 305 iziskavša] izis'kavši N₂ iziskivae Pt
- 306 višnimь . mēsta polzi iziskavša i] *omm.* Hum
- 307 ne] se Mosk po N₁ sь Hum
- 308 srêdnim] sridnim Met Pt Bar Broz
- 309 ne srêdnim že] prêd'nim' že N₂
- 310 vsagda] v'sgda Ber₁ vsгда Met vsьgda N₂
- 311 čtovaše] ččaše Ber₁ N₁ Hum N₂ ččaše Met
- 312 n'pravomь sr(ьd)ca] naravomь i sr(ьd)ca Ber₁ N₁ Dab N₂ Pt n'pravomь i sr(ьd)ca Mosk n'pravom' i sr(ьd)ca Met n'pravomь i sr(ьd)ca Hum naravomь . i sr'cemь Ber₂ nar(a)vomь i sr(ьd)ca Bar Broz
- 313 poučevaniemь] poučêniamь Dab N₂
- 314 dne] dni Ber₁ Met N₁
- 315 vr(ê)m(e)ne] vr(ê)m(e)ni Mosk vrimenê Dab
- 316 ne prestaêše] neprišastîê Ber₁ Met N₁ N₂ Pt nepriš(a)stviê Hum ot' prišas'tiê Dab ni prišastîê Ber₂ prišastviê Bar Broz
- 317 ot] ot vr(e)m(e)ne Hum
- 318 b(o)žstvenago] b(o)ž(a)stvênago Ber₂
- 319 see] sie Mosk N₁ Hum Dab Pt
- 320 rêsnoti] risnoti Met
- 321 obrazь] obraza N₂
- 322 čtuče] čtučь Ber₁ Met N₁ Ber₂ Bar Broz sutь Hum čtučь Dab čtuč Pt
- 323 potvrždûe] potvr'jue Ber₁ potvrždue Met potvr'ue N₁ potvrjenije Hum potvrûu Dab potvr'uje Ber₂ potvr'jue Pt potvrûje Bar Broz
- 324 v(ê)ru] v(ê)ri Hum *finis* Met
- 325 obrac'] obrač'še N₁ obr'čь Ber₂
- 326 sazdavše] s'zdavše Ber₁ sazdavše Mosk Bar Broz sьzdavša N₁ Hum N₂ sazdaše Dab sazdavšê Pt
- 327 n'ravi] naravi Ber₁ Mosk N₁ N₂ Pt Bar Broz nar(a)вь Dab nar'vi Ber₂

svršeniemъ . sadê³²⁸ glubokaê³²⁹ s(love)sъ³³⁰ b(o)žihъ³³¹ . častnim tečeniemъ³³² poispitue³³³ iskaše³³⁴
 protivu blud'nimъ³³⁵ êmamъ³³⁶ s'vêdočstvo³³⁷ pisma³³⁸ razumomъ³³⁹ začiti³⁴⁰ . sadê³⁴¹ s(ve)t(i)hъ
 r(e)č(e)na³⁴² snažnimъ iziskaniemъ obrati . t(a)ko da³⁴³ čt(e)nie ono³⁴⁴ držečumu³⁴⁵ umu (!)³⁴⁶
 priporuči³⁴⁷ êk(o)³⁴⁸ vzdušeniemъ³⁴⁹ . raz^{118b}umomъ vsêmъ³⁵⁰ pospêšno podobaše umnožiti .³⁵¹
 potomžde³⁵² egda moči s(ve)tihъ m(u)č(eni)kъ br(a)t(i)e male g(ospod)ъ p(e)trъ otrokъ . br(a)t'
 krala³⁵³ s³⁵⁴ k(a)štela³⁵⁵ ot marohie³⁵⁶ . iz'nese nihъ³⁵⁷ utežani predivnoû³⁵⁸ svobodoû³⁵⁹ sebe³⁶⁰ izb(a)-
 vlena p(o) vse s'trani š'panie³⁶¹ proglaši se . slišav že rabъ b(o)ži³⁶² antonii čudesa êže imi bivahu .

³²⁸ sadê] sade Ber₂

³²⁹ glubokaê] gl'bokaê N₁ gluboka Bar Broz

³³⁰ s(love)sъ] s(love)si Pt

³³¹ b(o)žihъ] božastvenihъ Bar Broz

³³² častnim tečeniemъ] čes'timъ tečeniemъ Ber₁ častivomъ tečeniemъ Mosk čystitim' tečeniemъ N₁ častitimъ
 teč(e)niemъ Hum častitimъ tečeniemъ Dab Bar Broz čestimъ tečeniemъ N₂ čast'imъ čteniemъ Ber₂
 častimъ čteniemъ Pt

³³³ poispitue] pospitue N₁ poispitui N₂

³³⁴ iskaše] i is'kušae Ber₁ N₁ N₂ iskušae Mosk Hum i iskušue Dab i iskušae Ber₂ Pt Bar Broz

³³⁵ blud'nimъ] blúd'nimъ Ber₂

³³⁶ êmamъ] êmemъ N₂

³³⁷ s'vêdočstvo] svêdoč(a)stvi Ber₁ svedočastvi Mosk svedoč'stvi N₁ sv(ê)dočastvo Hum s'vedočastvi Dab
 svsv'doč(a)stvi (!) N₂ svêdočastvi Ber₂ svedočastvo Pt sv(ê)dočastvi Bar Broz

³³⁸ pisma] pisamъ N₁ Dab Bar Broz pis(a)mъ N₂

³³⁹ razumomъ] razumъ Ber₁ Mosk N₁ Hum Dab N₂ Ber₂ Pt Broz razum' Bar

³⁴⁰ začiti] zaiti *finis* Pt

³⁴¹ sadê] s'dê Ber₁ s'êdê N₁ sade Ber₂

³⁴² s(ve)t(i)hъ r(e)č(e)na] s(ve)ta rečeniê Ber₁ s(ve)tilh' redi rečenaê N₁ s(ve)tihъ r(e)čenaê Hum s(ve)ti
 r(e)čeniê N₂

³⁴³ t(a)ko da] da t(a)ko Dab

³⁴⁴ čt(e)nie ono] čteno Ber₁ N₁ Hum N₂ Ber₂ č'teno Mosk čst'no Dab Bar Broz

³⁴⁵ držečumu] udr'žečumu Mosk dr'žeču N₂

³⁴⁶ umu (!)] *omm.* Ber₁ Dab emu Mosk Hum Bar Broz

³⁴⁷ priporuči] prêporuči Ber₁ preporuči Mosk N₁ Hum Dab N₂ Ber₂ Bar Broz

³⁴⁸ êk(o)] k(a)ko Broz

³⁴⁹ vzdušeniemъ] v'zdušenimъ Ber₁ Ber₂ v'zdušenimъ Mosk vzd(u)šenim' N₁ v'zdušnimъ N₂ vzdušenimъ
 Bar

³⁵⁰ vsêmъ] v'simъ Dab

³⁵¹ umnožiti] *finis* Bar Broz

³⁵² potomžde] potom' že Ber₁ N₂ Ber₂ potom že Mosk Hum Dab

³⁵³ krala] kr'la Ber₂

³⁵⁴ s] ot Dab iz Ber₂

³⁵⁵ k(a)štela] katela (!) N1 kaštele Hum

³⁵⁶ marohie] m'rohie Ber₂

³⁵⁷ iz'nese nihъ] iz'nese i ihъ Ber₁ Hum Dab N₂ iznese i ihъ Mosk iz'nese i ih' N₁ i iznese i ihъ Ber₂

³⁵⁸ predivnoû] prêdiv'noû Ber₁

³⁵⁹ svobodoû] svobodoboû N₁

³⁶⁰ sebe] s(e)bê N₂ sebê Ber₂

³⁶¹ vse s'trani š'panie] vsei stranê iš'panie Ber₁ vse s'trani šap'tanie (!) Mosk v'sêi stranê iš'panie N₁ vsei stranê
 iš'panie Hum vse strani iš'panie Dab vsei stranê izš'panie (!) N₂

³⁶² b(o)ži] b(o)žii N₂

ispravlenъ bis(тъ) . t(a)ko da³⁶³ d(u)ha s(ve)ta³⁶⁴ krêpostiû³⁶⁵ prepoêsa³⁶⁶ poêsomъ³⁶⁷ v(ê)ri ledě³⁶⁸
svoê . i k'réplaše³⁶⁹ mišcu svoû³⁷⁰ oružiemъ . ono zavidêniû . g(lago)laše³⁷¹ že v sr(ъd)ci svoemъ .
i oče³⁷² me³⁷³ s(ve)tiĥъ m(u)č(eni)kъ³⁷⁴ svoiĥъ³⁷⁵ v(ê)ncu pridružbnika . biti spodobitъ³⁷⁶ viš'ni . i če
(!)³⁷⁷ bi me³⁷⁸ klûčeča³⁷⁹ . ime s(ve)toe³⁸⁰ hv(a)leča³⁸¹ za ime ego po ši³⁸² končani³⁸³ mečъ³⁸⁴ obrêlъ³⁸⁵
 . mniši li³⁸⁶ da uvêmъ³⁸⁷ . mniši li da v³⁸⁸ ono vr(ê)me bl(a)gosti³⁸⁹ isplnû siê i simъ podobna .
mlčečъ³⁹⁰ samъ v sebě g(lago)laše .

Latin³⁹¹:

Est namque, ut ferunt, in regno Portugaliae civitas quaedam ad occidentalem eius plagam in extremis mundi finibus sita, quae ab incolis nuncupatur Ulixbona, eo quod, sicut vulgo dicitur, ab Ulixee bene sit condita. Intra cuius muros ecclesia quaedam mirae magnitudinis, ad honorem gloriosae Virginis Mariae fabricata consistit, in qua pretiosum illud et omni veneratione dignum beati Vincentii martyris corpus honorifice conditum requiescit. Ad cuius plagam occidentalem felices beati Antonii progenitores dignum iuxta conditionis suae statum domicilium³⁹² possidebant, quod ipsi ostio templi propinquo limine imminebat. Qui, cum in primo iuventutis flore felicem

³⁶³ t(a)ko da] tako Ber₁ Dab Ber₂ t(a)ko N₁ N₂

³⁶⁴ s(ve)ta] s(ve)t(a)go Hum s(vê)тъ Ber₂

³⁶⁵ krêpostiû] pomoćiû Dab

³⁶⁶ prepoêsa] êko prêpoêsa Ber₁ êko prepoêsa Mosk N₁ Dab Ber₂ êko prepoêšana Hum êk(o) prepoêsa N₂

³⁶⁷ poêsomъ] pasomъ Ber₁ N₁ Hum N₂

³⁶⁸ ledě] črêsla Ber₁ Hum N₂ lediê Mosk lédě Dab lédîê Ber₂

³⁶⁹ k'réplaše] k'replaše Dab kreplaše Ber₂

³⁷⁰ svoû] svoi Hum

³⁷¹ ono zavidêniû . g(lago)laše] onogo zavidêniê g(lago)laše Ber₁ ono zavedêniê g(lago)laše Mosk onogo zavideniê g(lago)laše N₁ onogo zavêd(ê)niê g(lago)laše Hum onogo zavidênê g(lago)laše Dab onogo zavedeniê g(lago)laše N₂ onogo zavideniê glag(o)l(aše) Ber₂

³⁷² i oče] o ače bi Ber₁ Hum N₂ o ače Mosk Dab Ber₂

³⁷³ i oče me] o ače bi me klečeča N₁

³⁷⁴ s(ve)tiĥъ m(u)č(eni)kъ] m(u)č(e)n(i)kъ svoiĥъ Ber₁ m(u)č(e)n(i)kъ N₂

³⁷⁵ svoiĥъ] s(ve)tiĥъ Ber₁ N₂ t'voiĥъ Dab t'voiĥъ Ber₂

³⁷⁶ pridružbnika . biti spodobitъ] pričest'nika s'podobilъ biti Ber₁ pričest'n(i)ka biti spodobil' bi Mosk pričestnika biti spodobil' N₁ pričestn(i)ka b(i)ti spod(o)bilъ Hum pričest'nika biti spodobilъ Dab pričest'nika spodobil' (!) biti N₂ biti pričestnika spodobilъ Ber₂

³⁷⁷ i če (!)] o ače Ber₁ Mosk N₁ Dab N₂ Ber₂ i ače Hum

³⁷⁸ me] mê Dab

³⁷⁹ klûčeča] klečeča i Ber₁ Mosk k'lečeča i N₁ N₂ klačeča i Hum Dab Ber₂

³⁸⁰ s(ve)toe] is(uso)vo Ber₁ is(u)s(o)vo N₁ i(su)sovo Hum svoe Dab is(u)h(r̄sto)vo N₂

³⁸¹ hv(a)leča] hv(a)lêča Dab

³⁸² po ši] *omm.* Ber₁ N₂ po šiui Dab

³⁸³ končani] konačni Ber₁ Mosk konačni Hum končini Dab N₂ končni Ber₂

³⁸⁴ mečъ] meču N₁

³⁸⁵ obrêlъ] ob'relъ Mosk obrelъ Dab N₂ Ber₂

³⁸⁶ mniši li] m'niši Ber₁

³⁸⁷ uvêmъ] uvemъ Mosk

³⁸⁸ da v] da Ber₁ Mosk N₁ Hum Dab Ber₂ da uvêmъ N₂

³⁸⁹ bl(a)gosti] bl(a)gostiû Ber₁ N₁ Hum N₂

³⁹⁰ mlčečъ] mučečъ Dab mlčeča (!) Ber₂

³⁹¹ Only a few variations that could be relevant for the Croatian Church Slavonic text are listed.

³⁹² statum domicilium] statum

hunc genuissent filium, ab ipso sacri baptismatis fonte Fernandus ei nomen imponunt. Hunc nimirum in supradicta Sanctae Dei Genetricis ecclesia Sacris litteris imbuendum tradunt, et futurum Christi praeconem, quodam praesagio, ministrorum Christi educationi committunt. Puerilibus igitur annis simpliciter domi transactis, annum circiter quintum decimum felici cursu complevit. Cumque aetate iam nubili, succrescentibus in carne corruptionis motibus, se praeter solitum sentiret illicite perurgeri, adolescentiae et voluptati nequaquam frena laxavit, sed fragilitatis humanae conditionem transcendens currentis cum impetu concupiscentiae carnalis habenas strinxit. Iamque mundus quotidianis ei desipiebat incrementis, et quem non plene³⁹³ in introitu eius posuerat, retraxit pedem, timens ne forte ei pulvis terrenae felicitatis aliquatenus inhaereret, qui currenti velociter animo in via Dei³⁹⁴ offendiculum generaret. Est autem iuxta eandem quam praediximus civitatem monasterium quoddam de Ordine sancti Augustini, haud³⁹⁵ longe a moenibus distans, in quo viri religione famosi in Canonici Regularis habitu Domino³⁹⁶ famulantur. Ad hunc denique locum vir Dei, spretis mundi oblectationibus, se transtulit, et Canonici Regularis habitum humili devotione suscepit. Ubi, cum annis fere³⁹⁷ duobus commoratus, frequentiam³⁹⁸ amicorum piis mentibus sustinuisset importunam³⁹⁹, ut omnem sibi perturbationis eiusmodi occasionem tolleret, natale solum, quod ad enervandos viriles animos non mediocriter potest, derelinquere statuit, quatenus, alieni aggeris littore tutatus, Domino quietius militare posset. Obtenta igitur vix precibus Superioris licentia, non Ordinem, sed locum mutavit, et ad Monasterium Sanctae Crucis de Colimbria in spiritus fervore se transtulit. Severioris igitur disciplinae zelo, et quietis uberioris amore Servo Dei Antonio ad Monasterium vivificae Crucis translato, non tam loci quam morum translationem fecisse solito⁴⁰⁰ ferventior ostendebat. Et quoniam, Scriptura teste, non Hierosolymis fuisse, sed ibidem bene vixisse laudabile est, ita se moribus aptum exhibuit, ut cunctis liquido claresceret, quod ob comprehendendam⁴⁰¹ perfectionis summam, loci commoditatem exquisisset⁴⁰². Non mediocri autem studio semper colebat ingenium, et animum meditationibus exercebat, nec diebus ac⁴⁰³ noctibus, pro temporis convenientia a lectione Divina cessabat. Nunc historiae⁴⁰⁴ veritatis textum legens, allegorica comparatione roborabat fidem, nunc, conversis Scripturae verbis, aedificabat moribus affectionem. Hinc profunda sermonum Dei felici curiositate perscrutans, contra errorum⁴⁰⁵ foveas testimoniis Scripturae intellectum munivit; hinc sanctorum dicta sedula indagazione revolvit. Ita demum⁴⁰⁶ lecta tenaci commendabat memoriae, ut insperata cunctis Scripturae scientia festinato mereretur affluere. Post haec autem, cum reliquias sanctorum martyrum, Fratrum videlicet Minorum, dominus Petrus, infans, a Marocchio deportasset⁴⁰⁷ et eorundem meritis miraculose se liberatum per omnes Hispaniae provincias divulgasset, audiens servus Dei Antonius mira quae per eos

³⁹³ non plene] paene

³⁹⁴ Dei] Domini

³⁹⁵ haud] non

³⁹⁶ Domino] Deo

³⁹⁷ fere] ferme

³⁹⁸ frequentiam] frequentia

³⁹⁹ sustinuisset importunam] importunam sustinuisset; sustinuisset importunitatem

⁴⁰⁰ fecisse solito] fecisse, vita eius solito

⁴⁰¹ comprehendendam] comprehendam

⁴⁰² exquisisset] exquisivisset

⁴⁰³ ac] aut

⁴⁰⁴ historiae] historicae

⁴⁰⁵ errorum] erroris

⁴⁰⁶ demum] domi

⁴⁰⁷ deportasset] portasset

fiabant, directus est et ipse in fortitudine Spiritus Sancti, accingensque cinctorio fidei renes suos, roborabat brachium armatura zeli illius. Dicebatque in corde suo: “O si me sanctorum martyrum suorum coronae⁴⁰⁸ participem fore dignaretur Altissimus! O si me, flexo poplite, pro nomine Iesu colla tendentem lictoris inveniret gladius! Putas, videbo? Putas, iucunditatis illud tempus implebo?” Haec et his similia tacitus secum loquebatur.

⁴⁰⁸ coronae] occisione