

SUMMARY

The development of systematic, continuous, and effective communication and co-operation with the members of the Croatian national minority in Montenegro, which for centuries has mostly consisted of the autochthonous population of Boka Kotorska, is in the focus of numerous state and public institutions of the Republic of Croatia. In this paper, an overview is given of the most important activities that they carry out for and with Croats in Boka Kotorska. Special emphasis is placed on the work and activities of two bodies of the state administration of the Republic of Croatia: the Ministry of Science and Education, and the Central State Office for Croats Abroad. The Ministry is responsible for teaching the Croatian language and culture abroad, intended for children and youth of Croatian descent, but also for all others who want to learn Croatian and to get acquainted with Croatian culture, which has successfully been upheld in Kotor and Tivat since 2004. The Office is the central body of the state administration responsible for developing relations with Croats outside of "Our Beautiful Homeland", and it designs and implements various programs and supports numerous identity and strategic projects. Among other things, the Office is responsible for the preparation and holding of the sessions of the Intergovernmental Joint Committee for the Protection of National Minorities between the Republic of Croatia and Montenegro, established to monitor the implementation of the bilateral agreement between the two countries on the mutual protection of the rights of national minorities, reached in Zagreb in 2009. Additionally, the Ministry of Culture and Media, Matica Hrvatska ("Matrix Croatica"), the Institute for Croatian Language, the Institute of Social Sciences Ivo Pilar, and other institutes, higher education institutions, and other institutions implement and/or support numerous programs and projects, and develop partnerships with institutions and associations of Croats in Boka Kotorska, thereby strengthening their position in the state and society in which they live, and at the same time contributing to the development of Croatian interconnectedness and a global Croatian unity.

In this context, identity is one of the key psychological factors for the stability of a person as an individual, but it is also important for the survival of the group. Research in the field of psychodynamics indicates that the role of the unconscious is extremely important for the formation, as well as the preservation of personal and collective identity. This refers to three levels of the unconscious: individual (unique

to each of us), family (where the models we get from the family are important) and the collective unconscious (including archetypes). Thus, despite the fact that someone lives geographically distant from the area where their roots are from, numerous influences of the original environment exist actively in it. An identity that is tied to personal and family roots greatly helps people feel fulfilled and gain a deeper, spiritual dimension. Given the large migration flows of Croats in the Bay of Kotor, another psychodynamic concept is important for understanding identity, and that is mourning. Mourning processes are associated with adaptation to new circumstances in a person who had to leave their homeland. Mourning processes are important because unprocessed mourning can become a psychological burden that prevents optimal adjustment and current functioning. Psychodynamics, based on numerous scientific findings, provides a broader framework for the understanding of the issue of identity, and provides some guidelines on how to improve their psychological potential and use the wealth of generations of accumulated identity that enriches the community of Croats in Boka Kotorska. Various authentic traditions from the rich history should remain recorded and valued even today, and psychodynamics teaches us that everything that is authentic gives additional strength and meaning to the life of the individual.

One of the symbols of the national and cultural identity of Croats is the Glagolitic alphabet, as it has survived only in Croatia from the 9th century until today. In this area, a recognizable form of angular Glagolitic alphabet was developed, and at the end of the 14th century, italics were developed with which numerous Glagolitic monuments have been written. Glagolitic monuments are most common in Istria, the Croatian coast, Zadar and the Kvarner islands, but they can be found in other areas such as the Zadar hinterlands, Šibenik, Split, Dubrovnik, Lika and Krbava, Slavonia, Međimurje, Slovenian regions all the way to Koper, Trieste and Aquileia. More and more evidence of Glagoliticism has recently been found in the area of the Bay of Kotor. The collection contains data collected so far on the Glagolitic alphabet of the Bay of Kotor, and represents connections of the Glagolitic alphabetists of Boka Kotorska with the Zadar area. Evidence has been found for most of the parishes of the Kotor, Herceg Novi and Perast deaneries that they were Glagolitic in the past, while there is currently no data on the Glagolitic script for the parishes of the Budva deanery. Evidence has been found of Glagolitic monuments written in the area of the Bay of Kotor, as well as various records in archival documents. According to the archives, in the parishes of Boka Kotorska, due to the lack of trained staff, there were educated Glagolitics from other areas (Zadar, Krk, Split), who acquired in their parishes and Glagolitic seminaries (Priko near Omiš and the Zadar Glagolitic seminary Zmajevic) a solid Glagolitic education. Educated Glagolitic scholars from Boka Kotorska also worked in other areas and made a great contribution to the Glagolitic script and history. The Zadar area was a great source for educated

Glagolitic staff, and in this area, data has been found on libraries and parish offices supplied with Glagolitic literature. All this, through the Glagolitics who worked in the parishes of Boka Kotorska, helped maintain the Glagolitic and the vernacular in the Bay of Kotor.

The article about people from Boka Kotorska in Venice as an integral part of the Croatian emigrant community based on the example of emigrants from Herceg-Novi is a continuation of many years of research and scientific processing related to the history of the Croatian community in Venice. The research focuses on emigrants from Herceg-Novi (Novljani), a town that had a more specific historical development than most other Boka settlements, which was under Ottoman rule from 1482 to 1687, and then during the Morea War became part of the Venetian territory in the eastern Adriatic. The article is based on the study and analysis of material from the Archivio di Stato di Venezia (Notarile testamenti) and covers the 15th and 16th centuries. An analysis of the wills of emigrants from Herceg-Novi shows that they most often lived in the parishes of the Castello area, the place of the most frequent immigration of Croats. Also, like the majority of emigrants from the eastern Adriatic, the Novljani engaged in maritime occupations, and in their daily lives and communication they maintained frequent relationships (family, kinship and friendship) with compatriots from the Croatian coast. Emigrants from Herceg-Novi were also integrated into the religious life of the Venetians, and their wills testify to numerous connections with Venetian church institutions and clergy. Overall, we can conclude that the Novljani, according to all the components of their activities in Venice, were an integral part of the once numerous, recognizable and socially respected Croatian community.

Based on the analysis of the original archival material, the marriage registry books of the parish of St. Tripun in Kotor shows and analyses migrations in Kotor during the 18th century. The broader context of premodern migrations is presented, and the problems and methodological limitations in the analysis of sources are pointed out. Migrations in Kotor show all the characteristics of premodern migration. Women migrated from geographically closer areas, and socio-economic motivation is evident from the predominant migration from rural areas to the city. The marriage strategy was diverse, and the domicile population showed closedness by choosing a partner originally from the wider Boka area. A certain closedness is also shown by the immigrant contingent, especially the one which can be connected with the army through the interests of individuals of both sexes.

Within the Orthodox corps of Montenegro during the century-long resistance to the Ottoman Empire, led by the Cetinje metropolitans, the Montenegrin ethnic self-consciousness was formed. The main and permanent obstacles to its crystallization into its national form were produced by the Serbian nation-state ideology, which views Montenegrins as Serbs and Montenegro as "Serbian land". In these circumstances, Montenegro was forced to point out its own distinctive essence in relation

to Serbs. One such example is manifested in a strong identification with the Catholic kingdom of Duklja. That state existed on today's Montenegrin soil until the end of the 12th century and the conquest by Orthodox Serbia, under which the mass conversion of Duklja Catholics to Orthodoxy was carried out. By emphasizing the Catholic segment of its own (historical) identity, Montenegro pointed out a noticeable difference in relation to Orthodoxy, a permanently determined Serbianness. Namely, the Catholic-Orthodox divide between Duklja and Serbia could have arisen only from their previous, significantly different political, and thus also ethnic development. At the same time, by identifying with the Duklja-Catholic historical era, and thus with a benevolent, or at least fair attitude towards Catholicism, the acquired national Montenegrin identity has gained some features that overlap with the identification system of the part of Montenegrin population that, based on the local "nationalizing" models and tendencies, could be equaled to national Croatianism. This is one of the main reasons why in modern Montenegro, as evidenced by the 2011 census, equal parts of the population, traditionally located in the Bay of Kotor, Budva and Bar and its environs, identify as Croats (6,021) and Montenegrins Catholics (5,667).

The biography, opus, style and technique of the Dubrovnik painter and wood-carver Božidar Vlatković, father of Nikola Božidarević, are researched in the article on the knowledge about the Cavtat painting attributed to Božidar Vlatković and the question of the duration of Lovro Dobričević's influence in Dubrovnik painting circles. Based on the archives, he is credited with a picture of the Virgin and Child from the Franciscan Church of Our Lady of the Snows in Cavtat. It is assumed that this is the remnant of the polyptych he worked on with his son Nikola in 1495. Research and conservation-restoration works started in the Dubrovnik Restoration Department (2012–2020), and continued in the Šibenik Restoration Department, reveal new data on the original appearance of the Cavtat painting. Thanks to that, today it is possible to have a better insight into Vlatković's style and typology at the time of the creation of the Cavtat painting. At the same time, it is possible to compare his stylistic expression and typology of the time with that of his teacher Lovro Dobričević. Thanks to the insight into the stylistic and technical specifics of the original painted layer, it was noticed that Vlatković used the Marian and angelic typology similar to the teachers in 1495. The authors also pay attention to the specific ornamentation of Our Lady's cloak, which was discovered during the procedure carried out in a workshop of the Croatian Restoration Institute in Dubrovnik. In order to better understand how much influence Dobričević left on Božidar Vlatković and other associates and assistants in the period from 1463 to 1495, the authors also refer to the recently restored painting of the Virgin and Child from the Brajčin private collection from Vis, once attributed to Lovro Dobričević.

The overview of the toponymy of the central part of the Bay of Kotor presents data on previous toponymic research, and then on the oldest Romanesque-Slavic

permeations, which were mostly reflected in the settlement names. Primarily local toponymy is analyzed. Historical confirmations and etymologies are given for settlement names, and other toponyms are analyzed according to their motivation. The local toponymy is extremely rich in reflections of hydronym names. The historical religious and ethnic structure of the population is most clearly reflected in the group of cultural-historical toponyms, which are almost all a reflection of Boka Kotorska's affiliation with Western Christianity, and in the group of toponyms of anthroponomic origin, where toponyms are mostly motivated by surnames. The final chapter covers the linguistic stratification of toponyms. Along with the base Slavic layer (within which Croatian features such as the remnants of Šćakavism are evident), as expected, the most represented other layer (substrate and adstrate) is Romanesque, which reflects the millennial Romanesque-Slavic symbiosis that was inherited to a great degree by Boka Croats.

Among the prominent Croatian intellectuals from the Bay of Kotor is Luka Brajnović (1919–2001), who spent most of his life in Spain, where he became not only a prominent writer and journalist, but also a university professor. In order to analyze Brajnović's many years of academic work in information and communication sciences and his original scientific contribution, this research focused on the study of Brajnović's communicative works published from 1960 to 1992 during his work at the University of Navarra in Spain. This includes the monographs *Information Technology*, *Journalistic Deontology* and *Scientific Field of Information*. The research used a descriptive-analytical method that enabled the elucidation of basic theoretical concepts of information and communication, public relations and journalistic ethics. The analysis showed that Brajnović, with his scientific work, was one of the founders of modern communication, not only in Spain, but also beyond. Based on the findings, it can be stated that this prominent person from Boka deserved to have his scientific works translated and included in the study programs of communication sciences at Croatian higher education institutions.

These proceedings also present the results of the first thorough research of the ancestors of St. Leopold Bogdan Mandić, based on the material of city and parish archives, primarily Herceg-Novi and Perast, and with the support of relevant literature. So far, information about the saint's parents has been known and presented several times, which hardly anything known about his grandparents. The names of more distant family members, the continuity and the past of the two families were not known. The research yielded numerous interesting facts about the family of the saint's father – the Mandić family, and even more about the family of the saint's mother – the Carević family, as well as their connection with the Bujović family. New data and family relations allow us to better understand the personality, get to know the character and understand the commitment to the faith of the most famous and beloved saint of Boka. Of special interest is the family branch of the saint's

maternal grandmother, which reveals that St. Leopold is a direct descendant of the famous Perast captain and warrior – count Vicko Bujović.

The analyzed online sources of the Institute of Croatian Language indicate which data related to the Bay of Kotor can be found in these sources. Special attention is paid to the sources found on the Jezik hrvatski portal (Croatian Orthography, Language Advisor, Croatian Language Treasury, Demonym and Ktetic Database and Portal of Personal Names) and in the *Hrvatski jezik* journal. Additional topics are two projects currently being worked on at the Institute of Croatian Language: the Croatian Online Dictionary – Mrežnik (currently available demo version A - F) and Religious Orthography, which will also contain some data related to Boka. The conducted analysis shows that many data on Boka are hidden in the online sources of the Institute of Croatian Language. This applies in particular to sources collected on the Jezik hrvatski portal and to papers published in the *Hrvatski jezik* journal.

Essayist and critic, but above all one of the greatest Croatian poets who created in exile, Viktor Vida (Kotor, 1913 – Buenos Aires, 1960) left a strong poetic opus with a series of anthological poems. Although complete, his oeuvre is divided into two parts: about thirty poems written in Croatia, and poems composed in exile, mainly in Argentina, in which he introduced himself as a mature author of a refined poeticism and sensibility, and a strong, hermetic voice. With this voice, he expressed deep feelings of anxiety, detachment, loneliness, and transience, at the same time singled out and also in complete harmony with Croatian and European literary currents. In the emigrant literary space, leaning onto on a range of concepts related to family, emotional, social, spiritual, intellectual, linguistic, and cultural heritage, Vida intertwined in his own lyrical, hermetic, lonely world an almost obsessive thought of death, a longing for transcendence topos of the lost homeland. Ozana Ramljak explores the part of his poetic corpus in which nostalgia is woven as a fundamental constitutive element, as nostalgia is precisely the “trouble of the spirit”, the longing for his homeland, the idealized images of childhood, and the essential connection with the Bay of Kotor as an almost mythical space of memory, remembrance and lyrical narration, is one of the fundamental pillars of Vida’s poetry and its complex identity in which “only a voice from unknown distances / occasionally reminds me that I exist / in a world that may not exist.”

Josip Uglešić, Josip Renić and Jakov Momirović, students of Croatian language and literature at the University of Zadar, deal with the study of the literary and historical heritage of Croatian culture in the Boka Kotorska area with the aim of introducing these extremely important facts into the educational curriculum. Emphasis is placed on the legacy of oral literature, the life and work of priests who, each in their own way, preserved the Croatian culture in the Bay of Kotor, and on important historical events such as the Battle of Perast.