**KAŠIĆ, Bartol** (Cassio, Cassius, Kassicch; Bartul, Bartolomeo, Bartholomaeus), Jesuit, linguist, translator, religious writer and lexicographer, was born in Pag on August 15, 1575 on the Feast of Our Lady of the Assumption, and died in Rome on December 28, 1650. He received his basic education in Pag and Zadar, and, thanks to the support of his maternal uncle Luka Bogdaničić Diodata, the priest and archpriest of the Congregational Church of Kurikten or Pag, he continues his education in Italy, setting off on the Feast of St. Jerome of Dalmatia. On the island of Molat, a small island in the Adriatic Sea, he waited a full 15 days for the ship to Ancona, on whose shores he set foot in 1590.

 There he began his education at the Jesuit Croatian College in Loreto (1591–1593), and continued it, by order of Pope Clement VIII, as one of the 12 elected seminarians, at the Roman Seminary. Even then he made diligent progress and wrote prose and verse with great success and distinguished himself in oratory and poetics. Following his personal and professional orientations, in 1595 he entered the Society of Jesus. After his studies at the College of Rome (1597-1599) he was ordained a priest in 1606.

 Having distinguished himself with his philological education, already in 1598, as a student, he taught grammar in the 1st upper grade. Thus, in 1599, he was given the task, for the needs of the newly founded Academy of the Illyrian Language, in which young monks were to prepare for church work among the South Slavs, to write the grammar of the literary Croatian language. Written in Latin, the grammar *Institutiones linguae Illyricae libri duo* (1604) was based on the best Latin grammar literature of the time (E. Alvares, A.Manuzio).

The grammar is based on the Croatian literary usage of the time, which, in addition to the Čakavian dialect stylization, also includes the Štokavian dialect. It was the first grammar of the Croatian literary language, an important foundation for the Croatian grammatical tradition until the 19th century. Before publishing the grammar, as early as around 1600, Kašić compiled the conversational manual *Libretto di frasi* and the Croatian-Italian dictionary *Razlika skladanja slovinska*, which remained in manuscript until 1990.

 It is known that before the Dubrovnik mission he was invited to Rome to confess in the Vatican Basilica (as an Illyrian confessor), and by order of Pope Paul V he was sent to serve in Dubrovnik in 1609, where he became acquainted with the linguistic peculiarity of that city, which directed him towards the Štokavian dialect. In 1612, he wrote a work on prayer and meditation for the nuns of Dubrovnik monasteries, *The Way of Meditation and Prayer*, and in the same year, disguised as a Dubrovnik merchant, he was sent to Turkish territory to learn directly about the position of the Christian regiment there. He reached Belgrade via eastern Herzegovina and Bosnia, but also visited Srijem, Vukovar and Osijek, as well as Mitrovica and Smederevo. After returning to Dubrovnik in 1613, he had to go to Rome to submit a report. On the way between Bovin and Benevento, he came across Dalmatian refugees who fled from the Turks, whom he described in his autobiography, which is the first written testimony about Croats in southern Italy.

 Before his second missionary journey, in 1617 he worked as a confessor in Loreto, where he wrote a booklet *Istoria loretana* on the Marian shrines in Loreto and Trsat, a free translation of the Roman Breviary Hymns *Songs of the Spirit from the Praise of God* and many other works. On his second missionary journey in 1618, he travelled through Dubrovnik to Turkish lands, and also visited Belgrade, Srijem, Osijek, Valpovo, then Timisoara, and, returning to Slavonia, was in Morović, Ilača, Marinci, Nijemci and Ilok. After several months in Belgrade, he visited Osijek and Valpovo again.

 Staying in Dubrovnik from 1620 with the task of establishing a new Jesuit residence there, he acted as a preacher and confessor and wrote numerous educational works, including the translation of the Bible, which remained in manuscript until 1999 because church authorities did not approve the publication of the Latin translation in the vernacular. It was a time of strong efforts in church politics that the Croats, by supporting exclusively the Church Slavonic language and the Cyrillic or Glagolitic alphabets as scripts, should influence the Slavic members of the Eastern Church. The translation of the Holy Scriptures is a great undertaking in which Kašić elaborated and applied all the expressive possibilities of the Štokavian dialect. Although the Bible was not printed, Kašić, through other, later published works with liturgical readings, worked on the construction and establishment of the Croatian Štokavian literary language. During this period he also published a spiritual drama, i.e. a tragedy in verse, *Venefrida*, and the confessional rite *Zarcalo nauka karstjanskog* (1631), as well as his first printed biography of the Blessed Virgin Mary, which is also significant.

 When, after thirteen years of great success, but also friction, he left Dubrovnik, he was again an Illyrian confessor in Loreto and then in the Basilica of St. Peter in Rome. He diligently and actively wrote and translated, for example, the rite of the Roman Church *Ritual rimski* (1640), which, along with all other works, also significantly influenced the development of the Štokavian literary language among Croats. His extensive unfinished autobiography *Vita P. Bartholomaei Cassii Dalmatae ab ipsomet conscripta* from 1649 is in fact a description of missionary travel, but also a valuable source of mostly authentic data on the life and work of the inhabitants of some South Slavic areas under Turkish rule in the XVII century.

 Many of Kašić's works remain in manuscript, but it is important to emphasize that the entire Kašić's literary work, in Latin as well as in Croatian, was and remains important for the linguistic, literary and cultural development of Croatia.

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