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## **TRAVELS OF THE SAVINA MONASTERY MONKS IN THE 18<sup>th</sup> CENTURY AND THEIR OBJECTIVE AND ROLE IN THE LOCAL COMMUNITY OF THE BAY OF KOTOR\***

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**Abstract:** The text deals with the journeys of the Savina fraternity members in the 18th century, as well as their profound importance for the Savina Monastery and the local environment of Boka Kotorska. Establishing relations with distant Orthodox Christian lands and big spiritual centers, such as Russia or the Karlovci Metropolitanate, opened many possibilities. They collected donations for the Monastery maintenance and kept up with the Baroque religious and cultural models of the time. Thanks to the relations established during their journeys, the Savina monks transferred those models into the local community, shaping and strengthening the religious and ethnic identity of the Serbian Orthodox people in multicultural Boka Kotorska.

**Keywords:** monks' journeys, Boka Kotorska, Savina Monastery, 18th century, contacts, donations, identity.

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**M**onks frequently travelled in the 18<sup>th</sup> century although their journeys were long, uncertain and difficult. The purposes of such journeys were most often collecting donations and various material means for the survival and development of monastic communities and monasteries. They, however, travelled for other reasons as well, such as education, establishing valuable contacts, connecting remote monastic communities with the spiritual centres of the time, following theological and art movements, which were later transferred from spiritual centres as established religious and cultural models to remote local communities. The contacts were significant for the other side as well, especially in the case of Orthodox Russia. With their arrival to Russia, monks brought fresh information about political circumstances in the areas occupied by other empires, enabling Russian authorities to develop an entire intelligence network about other Orthodox centres and remote areas. This was especially important for Russia because the country clearly perceived itself as the successor of the Byzantine Empire and protector of the entire

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\* The text is formed as an original scientific paper. It is a result of many years of research in the Bay of Kotor, for the purpose of writing a PhD thesis.

Orthodox Christianity.<sup>1</sup>

Preserving monasteries was crucial for preserving the ethnic and religious identity under the foreign rule in the 18<sup>th</sup> century. Thus Orthodox Christians in the Bay of Kotor under Venetian rule were grouped around the Savina Monastery as their spiritual centre. The journeys of monks were most often very long, sometimes lasting for years due to technical means and undeveloped traffic infrastructure of the time, as well as due to the need to collect as many donations as possible for the poor monastic communities, mostly under the foreign rule. The travels, their duration and sometimes even purpose, were often determined by unforeseeable circumstances. One of the best examples of the monks' travels in the 18<sup>th</sup> century is the *Hagiography (Žumuje)* of the Archimandrite of the Krupa Monastery, Gerasim Zelić, a valuable document about an unexpectedly vivid road communication of monks from that time, as well as many other aspects of social relations and connections in the late 18<sup>th</sup> and early 19<sup>th</sup> century.<sup>2</sup>

During the practically constant wars in the second half of the 17<sup>th</sup> century (Candian and Morean wars), the Savina Monastery was apparently abandoned for a certain period. However, after Venetians conquered Herceg-Novi from the Turks (1687) and following the arrival of monks from Tvrdoš to Savina, after the destruction of the Tvrdoš Monastery (1693/1694), the monastery was revived.<sup>3</sup> Since that time, during the entire 18<sup>th</sup> century, the Savina fraternity systematically and energetically fought for the survival of the monastery and the religious and ethnical identity of Serbian Orthodox Christians in the Bay of Kotor.<sup>4</sup> As we will see, the material means collected during their numerous journeys, as well as the established connections and contacts, had a great significance and role in that fight.

Immediately after the Venetians conquered Herceg-Novi, the Savina Monastery became one of the important points from which the Metropolitan of Herzegovina Savatije Ljubibratić and somewhat later his nephew and successor Bishop Stefan Ljubibratić conducted their activities. It is known that Bishop Savatije and his nephew, then Deacon Stefan, set off to a journey to Jerusalem already at the beginning of the 18<sup>th</sup> century. His statement noted in the sanitary report compiled on July 18, 1705, after his return from the Holy Land to Herceg-Novi, testifies about it.<sup>5</sup> In that period, Venetian authorities issued several permissions for commercial journeys to members of the Savina fraternity, as we discovered from Venetian documents from the first decades of the 18<sup>th</sup> century. Such permissions were granted to monk Stefan for Gacko (1705), Metropolitan Savatije escorted by four persons (1707), monk Đorđe from Savina with two companions (October 6, 1710).<sup>6</sup>

Bishop Stefan Ljubibratić, who succeeded his uncle, Metropolitan Savatije, continued defending the interests of the Serbian Orthodox community in the Bay of Kotor and Dalmatia. Since the intolerant Catholic bishops, protégés of the Congregation for the Propagation of Faith (*Congregatio de Propaganda Fide*), tried to suppress them in all possible ways, he was forced to fight for survival for years. Following the recommendation

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<sup>1</sup> Medaković 2006: 88–89.

<sup>2</sup> Zelić 1823.

<sup>3</sup> Čorović 1999: 108.

<sup>4</sup> Matić 2015a.

<sup>5</sup> Šerović 1965: 137–140.

<sup>6</sup> Milošević 1970: 114–116.

of Provveditore Mocenigo (Alvise Sebastiano Mocenigo), Bishop Stefan set off to a journey to Venice in order to directly, with his appearance, personality, eloquence, honesty and integrity, attempt to defend his rights before the Senate and dispel dishonest and tendentious attacks of Vićentije Zmajević and other Catholic bishops from Dalmatia.<sup>7</sup> In mid-October 1720, Stefan arrived to Venice. However, he was not admitted directly by the Senate; the Senate only considered his written report.<sup>8</sup> The final decision about his exile from the Bay of Kotor and Dalmatia was announced at the end of 1721.<sup>9</sup>

Archimandrite Leontije Rajović (Avramović) of Savina was a close associate of Bishop Stefan Ljubibratić, and his journey and connections with Russia were undisputed. Hence, from a document dated November 9, 1721, we discover that Leontije stayed in Russia at the time. According to official sources, the objective of his journey to Russia was returning 1.700 golden Venetian ducats, which Metropolitan Savatije and other priests gave as a loan to Colonel Mihailo Miloradović and Captain Pavle Arkulej during the Uprising in Montenegro 1711/1712.<sup>10</sup> On May 30, 1722, Leontije and his monk brothers held a presentation before the Russian Senate, showing a document confirming the given loan of 700 golden Venetian ducats, with Miloradović's seal and signature.<sup>11</sup> Although Archimandrite Leontije was not able to settle the entire debt, the decree of the Collegium of Foreign Affairs of the Holy Synod, dated April 27, 1722, granted him many books for the monastery.<sup>12</sup> He himself also purchased many books during his stay in Russia, which can be seen in numerous notes he wrote in the books. We know for certain that he purchased the famous Russian adaptation of Caesar Baronius' *Ecclesiastical Annals* (*Annales Ecclesiastici*), printed in Moscow in 1719 in two volumes. This book was very popular in Orthodox monasteries during the 18<sup>th</sup> century and influenced the Serbian baroque iconography.<sup>13</sup> In the same year he brought a copy of John Chrysostom's *Margarit* from Moscow, printed in Moscow in 1698, which he signed as Archimandrite of Trebinje.<sup>14</sup> Archimandrite Leontije probably visited Russia in 1725 as well, as shown by the letter of Bishop Danilo to Count Golovkin dated October 20, 1725.<sup>15</sup> The note of Archimandrite of Savina Leontije dated June 14, 1725 on the *Menaion* printed in Moscow in 1693 (now in the Church of Saints Sergius and Bacchus in the village of Podi near Herceg-Novci) confirms

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<sup>7</sup> More about the fight of Bishop Stefan Ljubibratić for the Diocese of Dalmatia and the Bay of Kotor, see: Matić 2016: 164–169.

<sup>8</sup> Jačov 1984: 30–32.

<sup>9</sup> *Ibid.* 36

<sup>10</sup> Dimitrijević 1922: 56. We notice an interesting coincidence between his journey to Russia and the exile of Bishop Stefan Ljubibratić by Venetian authorities. Did Leontije have another mission during his journey to Russia? Or was that act supposed to, besides other things, indicate to the Venetian government in such an important moment that Orthodox people have a powerful protector?

<sup>11</sup> Narochnicky i Petrović 1984: 65–66.

<sup>12</sup> *Ibid.* 65.

<sup>13</sup> Medaković 1978: 27.

<sup>14</sup> *Ibid.* 27. Monks from Savina often used the epithet “of Trebinje” with their names and titles, instead of “of Savina”, because the fraternity, as we have already stated, consisted mostly of monks from the Tvrdoš Monastery, who fled after their monastery was destroyed (1693/1694).

<sup>15</sup> Mladenović 1996: 103–104.

that he was in Russia that year.<sup>16</sup> We found a note on the *Gospel* printed in Lvov in Russia (now in the Church of the Holy Savior in Topla, Herceg-Novi), written on May 20 of the same year, 1725. The note states that the *Gospel* was brought from Russia by Archimandrite of Trebinje Leontije Nikolajev Avramović.<sup>17</sup> It is possible that he visited Russia in 1729 as well. Leontije's inscription in the book of Gregory of Nazianzus dated July 18, 1729 led us to such a conclusion. He wrote that he had purchased the book in Moscow for one and a half sequin and donated it to the Savina Monastery.<sup>18</sup> In the same year of 1729, on July 28, he signed his name in an *Octoechos* he brought from Russia and donated it to the Savina Monastery as sinful Leontije Nikolajev Avramović, Archimandrite of Trebinje.<sup>19</sup>

All the aforementioned leads us to a conclusion that Archimandrite Leontije, in the absence of a Serbian bishop for the Bay of Kotor and Dalmatia in the 18<sup>th</sup> century and other strongholds, fostered close relations with Orthodox Russia, the new hope of Orthodox Christians under the foreign rule. Such connections were established already by Metropolitan Savatije through his cooperation with Colonel Miloradović,<sup>20</sup> while Archimandrite Leontije and his successors ardently worked on preserving and deepening relations with the Orthodox empire, which was so important for them.<sup>21</sup>

As the Archimandrite of Savina, Leontije sent monk Savatije with three companions from Savina to Belgrade and other places in 1725 to collect donations for the monastery. For that occasion, Venetian authorities issued passports for them so that they could pass all the cities undisturbed and provided any help they might need.<sup>22</sup>

The assignment of Hieromonk Simeon Marković Draguličić (Nikšićevski) from Savina was apparently mostly related to the affairs outside of the monastery including frequent travels for collecting charity.<sup>23</sup> He was engaged in it ever since his earliest days as a monk, as shown by several travelling permissions issued by Venetian authorities for the Ottoman Empire area (1729),<sup>24</sup> as well as for other countries.<sup>25</sup> One of the results of his active involvement and efforts was renewing a written *Chronographer* in Zadar, completed on December 20, 1746.<sup>26</sup> Hieromonk Simeon was also granted permission (October 17,

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<sup>16</sup> Pestorić 2005: 289.

<sup>17</sup> *Ibid.* 314–315.

<sup>18</sup> Medaković 1978: 27.

<sup>19</sup> *Ibid.*

<sup>20</sup> It is possible that Bishop Stefan Ljubibratić also maintained relations with Russia and that, according to some opinions, this was the reason of his imprisonment (before 1715) in Brescia (Jačov 1984: 26) or Verona (Petrović 1998: 20) by Venetian authorities (Ruvrač 1905: 397).

<sup>21</sup> For more about relations between the Savina Monastery and Russia in the 18<sup>th</sup> century see: Matić 2017a.

<sup>22</sup> Archive of Herceg-Novi, Political-administrative Venetian Archive (hereinafter AH, PUMA), F. 78, 34 (1). „Dovendo portarsi sino a Belgrado et altri luochi del Stato di V. in Cesarea alla cerca dell'elemosine il Monsignor Archimandrita Leontie Rajovich, abbate del Convento della B.V. di Savina, di questo Sabatie con suoi compagni trè, può li concedere libero e sicuro passaporti, raccomandandoli alli suoi comandanti di qualunque città e luoco ove oltrepassassero poichè non li sia inferior molestia alcuna...“

<sup>23</sup> Matić 2014a: 222–223.

<sup>24</sup> Another two monks from Savina were given permission to travel that same year. Monk Mojsije Dragičević for a trip to Dalmatia by boat [AH, PUMA, F. 103, no. 5(5)], and monk Isaija for a trip to the Piva Monastery [AH, PUMA, F.103, no. 265(1)].

<sup>25</sup> Milošević 1970: 115.

<sup>26</sup> Stojanović 1903 (no. 2924): 152.

1756) from the Metropolitan of Karlovci Pavle Nenadović to collect charity in the protoparishes of Surčin, Mitrovica and Irig.<sup>27</sup> However, Simeon's most important endeavor, agreed with the Savina Monastery fraternity, was his trip to Russia in an attempt to collect means for the construction of the Savina Big Church. He started off probably in late 1760 or early 1761. Documents stored in Russian archives, as well as Simeon Marković's will, reveal to us that he contacted the former Bishop of Dalmatia Simeon Končarević immediately upon his arrival to Russia.<sup>28</sup> Simeon Končarević, who had been living in Russia for several years already, wrote to the Synod in St. Petersburg from Moscow in July 1761 that Simeon Nikšičevski arrived to Moscow with a petition letter sealed by Dalmatian Orthodox monasteries. The petition letter wrote "about nationwide unrest in Dalmatia due to heavy Venetian repressions and oppressions, as confirmed by other reports arriving from there".<sup>29</sup> The petition letter was handed over to Count Mihail Ilarionovich Vorontsov in the Foreign Collegium. It shows that Marković, besides his assignment to collect charity, also had the intention and a task to plead for the status of his compatriots in Dalmatia.<sup>30</sup> Along with his personal plea to the Synod for permission to collect donations during three years, Simeon Marković states that he arrived secretly (probably due to the mentioned letter). Furthermore, Simeon actively prepared the departure of Hieromonk Jefrem Đakovski from Kiev to Dalmatia in order to teach Orthodox people and preach.<sup>31</sup> After being granted permission to collect donations, he bought a *Synodicon* in St. Petersburg in 1762, where he listed all the donators during his several years stay in Russia.<sup>32</sup> In his testament, Simeon himself states that he spent much time in the city of Starodub, in the home of Count Mojsej Vladislavić, as well as in the home of Simeon Končarević in Kiev.<sup>33</sup> Russian documents also reveal to us that Nikšičevski, after receiving the holy myrrh and books, set off to the Bay of Kotor from Kiev on June 25, 1772.<sup>34</sup> On his way to the Savina Monastery, ill and weak, he passed away in the Monastery of St. Demetrius in Kaldarashan (Wallachia). There, before his death, he wrote his will on January 20, 1773 listing all donations and collected gifts.<sup>35</sup> Several months later, on November 16, 1773, the Community of Topla<sup>36</sup> issued a travelling order and pass to Inokentije Bogdašić Dabović, a monk from Savina, for his trip to Hungary to take over the mentioned donations.<sup>37</sup>

Although the biggest donations were collected in Russia, monks frequently travelled

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<sup>27</sup> Grujić 1913: 65.

<sup>28</sup> Dimitrijević 1922: 183–184.

<sup>29</sup> *Ibid.*

<sup>30</sup> *Ibid.*

<sup>31</sup> *Ibid.*

<sup>32</sup> Archive of the Savina Monastery (hereinafter AMS) 1762; Nakićenović 1910: 199–203. More about the *Synodicon*, see Matić 2017b.

<sup>33</sup> Petranović 1882: 31–32.

<sup>34</sup> Dimitrijević 1922: 183–184.

<sup>35</sup> Petranović 1882: 31–32.

<sup>36</sup> The Community of Topla (municipality) represented authorities of the local population of the area of Herceg-Noví under Venetian rule. It was founded by a Venetian ducale on July 14, 1718, with its seat in Topla (part of Herceg-Noví). The municipality board was made of: captain, four judges and a counselor, all with one-year mandates (Radojičić 1994: 35–38).

<sup>37</sup> Petranović 1881: 31–32.

to other remote areas for the same purpose. The Savina fraternity diligently worked on collecting means for constructing the monastery's Big Church, which would, at least to a certain extent, satisfy the needs of the local Serbian Orthodox community.<sup>38</sup> Numerous permissions and passes Savina monks received from Venetian authorities, as well as inscriptions in the monastery books, testify about it.

In the early 1750s Arsenije Milutinović, a prior of Savina,<sup>39</sup> wrote a *Circular Letter* addressed to Orthodox people in the Levant asking for donations for renewing the monastery to be given to Ilarion Avramović and Danilo Joanorajović, monks from Savina.<sup>40</sup>

Energetic Archimandrite Nektarije Ljubibratić<sup>41</sup> received several travel documents to visit other countries and collect donations for the monastery. Thus, on April 17, 1753, Archimandrite Nektarije visited Bishop Dionisije Novaković in the Eparchy of Buda to ask for his permission to collect donations for the Savina Monastery in his eparchy (May 29, 1753).<sup>42</sup> Since the Savina fraternity was very active in the political events during the 18<sup>th</sup> century, as well as the failed attempts to establish the Diocese of Dalmatia and the Bay and have a Serbian bishop, we might ask ourselves whether Archimandrite Nektarije had any other mission besides collecting donations?<sup>43</sup> On February 1759, Archimandrite Nektarije sailed to Venice<sup>44</sup> and on September 12 immediately set off to Vienna, "for his personal needs, in the interest of the monastery", as stated in the Venetian travel documents.<sup>45</sup> The Hieromonk of Savina, Inokentije Dabović, travelled with him. Upon his return from the mentioned journey Nektarije "from his efforts in the Empire (Habsburg Monarchy) contributed a hundred sequins to the monastery's treasury".<sup>46</sup> He apparently also travelled to Southern Romania and Hungary (1763, 1767).<sup>47</sup> Archimandrite Nektarije sent Hieromonk Isaija of Savina to a trip with the monastery's *Circular Letter* dated March 1, 1765, asking all Orthodox Christians to help the Savina Monastery fraternity, "which has the intention to build a new big church, if so be God's will and permission of the holy Virgin". The *Circular Letter* was signed by Nektarije Ljubibratić personally and sealed with the seal of the Monastery of Trebinje, as it was common then (Fig. 1).<sup>48</sup> Father Isaija

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<sup>38</sup> More about the construction of the Savina Big Church, see Matić 2017c.

<sup>39</sup> Matić 2014b: 682–683.

<sup>40</sup> AMS, Decrees folder. From the *Circular Letter*: "Be ktetors to our holy monastery and decorators of the church, so that your souls would be decorated as well. Therefore, please give support in charity to the brothers of our holy monastery, Ilarion hieromonk and Danilo hierodeacon..."

<sup>41</sup> More about Archimandrite Nektarije Ljubibratić in Matić 2011: 701.

<sup>42</sup> Archive of the Serbian Academy of Sciences and Arts Sremski Karlovci (hereinafter ASASAK, MP-B), 1753/111.

<sup>43</sup> It should be kept in mind that the Orthodox people of the Bay of Kotor and Dalmatia tried to suggest a new candidate for bishop on November 20, 1754: the Bishop of Buda Dionisije Novaković. Bishop Novaković went to school in Savina Monastery, where he was later tonsured (Petranović 1864: 154–156). Since it was clear that the exiled Bishop of Dalmatia Simeon Končarević would not return, and since the atmosphere under Venetians was favourable for the Orthodox people at that moment, Archimandrite Nektarije was supposed to discuss Novaković's candidacy for bishop of Dalmatia and Bay of Kotor perhaps in Szentendre (only one month after Končarević had departed from Dalmatia on April 17, 1753) (Matić 2016).

<sup>44</sup> AMS 1755.

<sup>45</sup> AMS, Decrees folder.

<sup>46</sup> AMS 1755.

<sup>47</sup> Crnogorčević 1901: 70.

<sup>48</sup> AMS, Decrees folder.

travelled on similar missions in Dalmatia. In April 1764, after returning from his trip through Dalmatia, he brought thirteen sequins and twenty lira for the monastery.<sup>49</sup> On January 1765, after his return to Savina, “from his efforts in Dalmatia, he gave a new bark worth 245 sequins”.<sup>50</sup>

In the year 1763, father Inokentije Dabović brought 60 sequins as a donation to the monastery from his “trip to the Empire (Habsburg Monarchy)”.<sup>51</sup> Father Inokentije was granted permission on July 25, 1764, from the Bishop of Bačka, Szeged and Eger Mojsije Putnik, to travel to Banat of Temes and Šemljug Monastery.<sup>52</sup> Sometimes they did not bring money from such journeys. Thus Teodosije Pavković, a monk of Savina, travelled to Corfu, where chief Protopriest Spiridone Bulgari gave him an unusual and big honour. In a document dated April 27, 1760, Bulgari confirmed that he had personally cut and gave Teodosije, because of his commitment and work on spreading the Christian faith, a small part from the shoes on St. Spyridon, the patron saint of Corfu (Fig. 2).<sup>53</sup>

All mentioned endeavours of the Savina fraternity during their journeys and collecting donations were aimed at constructing the new Big Church. After social conditions were met and necessary means collected, at their meeting on January 15 (according to the Julian calendar), 1775, the Savina fraternity decided to send Archimandrite Danilo Joanorajović and monk Nikanor Bogetić to Venice, where they were supposed to address the Principe (Senate) with a plea for “the general benefit of the monastery and constructing a new church”, as stated in the letter written by the Savina fraternity dated January 26, 1775.<sup>54</sup> Although the construction of the Big Church commenced in 1777, money was already lacking in 1780, so Archimandrite Danilo Joanorajović and the monastery’s fraternity sent Hieromonk Inokentije Dabović to a journey equipped with the monastery’s *Circular Letter* addressing all Orthodox Christians “asking for charity and supporting the Church of the Dormition” (Fig. 3).<sup>55</sup> As we discover from the copy of the Venetian document in the monastery’s Archive, Dabović received travel documents from Agostino Soranzo, the extraordinary Provvadore of Kotor, on March 10, 1780, for undisturbed passing over the Venetian territory to travel to Belgrade.<sup>56</sup> Archimandrite Danilo Joanorajović also

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<sup>49</sup> AMS 1755.

<sup>50</sup> *Ibid.*

<sup>51</sup> *Ibid.* It is probably the trip to Vienna and the Habsburg Monarchy together with Archimandrite Nektarije, a year earlier (1762).

<sup>52</sup> AMS, Decrees folder.

<sup>53</sup> AMS, Scattered documents. Original document in whole: „A Spiridione Bulgari per Divina Misericordia Gran Protopopà della Città er Isola di Corfù e sue Adiacenze Quisqui attestiamo qual.mente: noi a Gloria SS Sign: Iddio et ad onore del suo Santo Spiridione Vescovo Miracoloso e Protettore di questa città et Isola, colle proprie mani abbiamo reciso una particella dalli scarpini appoggiati nelli peidi di detto Santo e la diamo in dono al pred.to Sacramen. Theodosio Pavkovich dal Convento della B.V. denominato Savina sito a Castel Nuovo per sua divozione opure dispensare dalla medesima ad altri fedeli Cristiani. In fede dichè furono fatte le p.uti conrotorate colla propeia sottoscrizione; e solito sigillo ingliiefed.

Data della Nostra Sacra Bened.ni: Protopopio: li 27 Aprile 1760 SV

Spiridione Gran Protopopio di Corfù e Inspatronario

Georgio Polomarch Coadeto nella Com.ni Protop.to“.

<sup>54</sup> Đordan 1892: 37–38; AMS, Scattered documents.

<sup>55</sup> AMS, Decrees folder.

<sup>56</sup> *Ibid.*

travelled to remote areas to provide necessary means for continuing the construction works. Hence he addressed the rich Orthodox ecclesiastical municipality in Trieste and gave it a Russian *Gospel* printed in Moscow in 1697 as a gift.<sup>57</sup> The hard-working and dedicated archimandrite ended his life in a foreign land while collecting necessary donations. Death found him on November 23, 1789 in Pula.<sup>58</sup>

Inokentije Dabović, very energetic in his wish to provide the necessary means for the construction of the new church, dedicated almost his entire life to it. We have already presented his numerous journeys to many different areas for that purpose.<sup>59</sup> Furthermore, his travels had a specific role in creating the idea and concept of the Savina Monastery Big Church.<sup>60</sup> Since he spent some time in the Fruška Gora monasteries, he gained necessary knowledge in theology, specific liturgical rites and baroque chanting, art movements, as well as the baroque visuality.<sup>61</sup> After his return to the Bay of Kotor, his idea was to apply the novelties in Savina Monastery. Spending time in the spiritual centre of the Serbian Orthodox church at the time, in the Fruška Gora and other monasteries under the jurisdiction of the Metropolitanate of Karlovci, Dabović was provided a necessary insight into the baroque theology and art models of that time. As the archimandrite of Savina, he had the opportunity to revive them in the architectural concept and art program of the Big Church.<sup>62</sup> Thus the new church in Savina became the first example of an Orthodox church in the Bay of Kotor where the baroque concept with a paradigmatic function in the given environment was implemented systematically and consistently.

## EPILOGUE

Based on the stated above, we have seen that the purpose of travels of Savina monks was, in most cases, collecting donations for the monastery, but there were also, as we have established, many other purposes and objectives. Thus Savina monks travelled as pilgrims to the Holy Land, to Venice to defend their right to a bishop and Diocese of Dalmatia and the Bay of Kotor before the Senate, which they had longed for during the entire 18<sup>th</sup> century, or to the Eparchy of Buda for similar reasons. We find them in distant Corfu, dedicated to spreading and confirming the Christian faith. The travels and connections of Savina monks with Russia were multidimensional. Besides collecting donations, we have seen that Savina monks collected receivables in Russia, purchased and received books as gifts, pleaded for the status of Serbs in Dalmatia and the Bay of Kotor before Russian authorities, brought educated Russians to teach Serbs in those areas. By this means, the Savina monks, as well

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<sup>57</sup> Stojanović 1926 (no. 10210): 123.

<sup>58</sup> AMS 1742: 92.

<sup>59</sup> According to preserved documents, we see that he mostly travelled to areas north of the Sava and the Danube under the spiritual patronage of the Metropolitanate of Karlovci. We should remember that Dabović travelled “to the Empire” in 1762/1763, to the Eparchy of Buda and the Šemljug Monastery in 1764, to Hungary to take over the legacy of the late Hieromonk Simeon Marković in 1773, and in 1780 to Belgrade, which is only a small part of his travels, those with preserved written traces.

<sup>60</sup> Matić 2015: 184–185.

<sup>61</sup> Popović 1910: 279–280.

<sup>62</sup> Matić 2015b.



as the Orthodox clergy in general, had a significant contribution in establishing far-reaching, important connections with Russia, which led to the first mass emigration of Serbs from Montenegro, Dalmatia and the Bay of Kotor to Russia in the 18<sup>th</sup> century, as well as, at the same time, to a more decisive involvement of Russia in the Balkans, especially after the Russo-Turkish war from 1768 to 1774. Also particularly important is the inclination of Savina monks towards the Metropolitanate of Karlovci, a Serbian spiritual center in the 18<sup>th</sup> century, where they took over the religious and cultural models of that period from the local setting and transferred them to their own local environment. The importance of such transfers was invaluable, both for preserving their own ethnic and religious identity in the multiconfessional environment of the Bay of Kotor under the foreign Venetian rule, and for forming a new theological and artistic language, uncharacteristic in the local environment, which, in time, in that same environment, developed into a hierotopy.

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Spiridone Bulgari per Divina Misericordia Gran Protopapa  
della Città, et Isola di Corfu, e sue Arcidiocesi.

Quunque avestiamo qualunche noi a Dora d'Epifanio, et ad  
onore del suo santo Spiridone Vescovo, miraculoso, e Protos-  
papa di questa Città, et Isola, colle proprie mani abbiamo  
reciso una particella dalle scampine appoggiate nell'uscio  
di detto Santo, e la diamo in dono al R. P. Sacerdote Theodo-  
sio Ruzovitch del Convento della B. V. Annunziata siccome  
sotto a questo nuovo per sua diuina, o pure dispensare di  
nostra d'altri Fedeli Cristiani. In fede d'idei siamo sacre-  
le più corroborate colla propria sottoscrizione, e sigilla-  
mento, in fede.

Dato e ha il Gran Sacerdote Gran Protopapa di Corfu l'anno 1760 il 17.

Spiridone Gran Protopapa di Corfu,  
e Jurapatronario.

Leone Bianchi Gran Sacerdote di Corfu.

Fig. 2. Confirmation-gift of father Spiridon Bulgarije, Corfu 1760





**МАРИНА МАТИЋ**

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## **ПУТОВАЊА БРАТСТВА МАНАСТИРА САВИНА У XVIII ВЕКУ И ЊИХОВ ЦИЉ И УЛОГА У ЛОКАЛНОЈ ЗАЈЕДНИЦИ БОКЕ КОТОРСКЕ**

### **Резиме**

Текст се бави путовањима припадника братства манастира Савина у Боки Которској у XVIII веку. За локалну средину, као и за сам манастир Савина, жижду тачку српске православне духовности на подручју Боке Которске, та путовања попримала су слојевит значај. Имала су важан удео и за шире сагледавање друштвено-политичких и верских односа у том периоду. У највећем броју случајева сврха путовања савинаца била је прикупљање прилога за манастир, али како смо установили, и многи други мотиви и циљеви. Тако савинци путују у хаџилук у Свету земљу, одлазе у Венецију да би пред Сенатом бранили своја права на епископа и Далматинско-бокелску епископију, за којима су вапили читав XVIII век, или у Будимску епархију сличним потребама. Налазимо их и на далеком Крфу, посвећене циљевима ширења и утврђивања хришћанске вере. Путовања и везе савинаца са Русијом биле су вишезначне. Поред прикупљања прилога, видели смо да су савинци тамо потраживали дуговања, куповали и добијали књиге, залагали се код руских власти за статус Срба у Далмацији и Боки, доводили учене Русе да подучавају Србе на овим подручјима. На тај начин савинци, али и православно свештенство уопште, имало је знатног удела у успостављању веза са Русијом од далекосежнијег значаја и утицаја који ће током XVIII века довести до првог масовнијег иселјавања Срба са подручја Црне Горе, Далмације и Боке у Русију, али истовремено и до одлучнијих упуца Русије на Балкан, нарочито након Руско-турског рата 1768–1774. Од изузетног значаја јесте и упућеност савинаца ка српском духовном центру у XVIII веку, Карловачкој митрополији, одакле преузимају текуће барокне верско-културолошке моделе које преносе у своју локалну средину. Значај оваквих преношења био је од непроцењиве важности, како због очувања сопственог етничко-верског идентитета у мултиконфесионалној средини Боке Которске и под страном млетачком влашћу, тако и због формирања новог богословско-уметничког језика, несвојственог месној средини, али који се временом у истој тој средини показује као хијеротопија.

**Кључне речи:** путовања монаха, Бока Которска, манастир Савина, XVIII век, контакти, приложништво, идентитет.