

Sedma generacija dinasta Crnojevića nestala je s političke scene 1530. godine. Počinjali su uobičajeno – kao izuzetno robusni predstavnici svoje epohe, feudalizma, ali u „mediteranskom ozračju“ stasavali su kao humanističke ličnosti i državotvorci modernoga kova – renesansni plemići. Nalazeći se u nemilosrdnome okruženju, između Osmanlija i Mlečana, bosanskoga bana i srpskih despota (i drugih jednako ratobornih i ambicioznih feudalaca iz sušedstva), odvažni i civilizovani Crnojevići bili su preteče novoga doba! Stvarali su državu: *stvarali su i razvijali kolektivnu svijest Crnogoraca!* Podizali su i nove gradove, gradili dvorove, podizali crkve i manastire – i prvi na Balkanu a drugi u Slovenstvu (dvije godine poslije Krakova), i trideset osam godina poslije Gutenberga na Cetinju štampali „dušespasne knjige“! Da „crkve ispune knjigama“, da duh narodni konsoliduju i usmjere mu budućnost. Državnu administraciju organizuju po uzoru na srpskoga cara Dušana i u Državnoj kancelariji rade poznati pisari i prepisivači (knjiga) – logoteti i jazidžije, pa čak i naši prvi književni poslenici (npr. Nikola Kosijer – Popović). Čini se da su na tim poslovima radili i kasnije značajni štampari Makarije

„ot Črnije Gori“ i Pahomije „ot Rijeke“, kojima je s uspješnog manuskripta i ksilografije relativno lako bilo da ovladaju tehnikom štampanja pokretnim slovima.

Crnojevići znalački i vrlo svjesno uspostavljaju crnogorski kulturni sistem vrijednosti i zbog toga je njihova istorijska, kulturna, i pojedinačna veličina ogromna i svevremena. To nije građa za pojednostavljenu priču o crnogorskome identitetu, već stvaralačka sinteza ka složenome društvenom organizmu.

Crna Gora, nažalost, tradicionalno nije formirala svoje stručnjake i nije imala izgrađene profesionalce koji bi se odgovorno i predano posvetili istraživanjima crnogorske prošlosti u ustanovama i institucijama osmanske kulture, kao god i mletačke i italijanske – što je svakako bilo prioriteto za našu raniju povijest. Ni organizator ovoga naučnog skupa: *Crnojevići i njihov značaj za crnogorsku državu i kulturu* nema iluzija da će u njegovim konačnim rezultatima biti znatnijeg novog sadržaja, koji bi nastao prije svega na osnovu novih i našoj naučnoj javnosti nepoznatih primarnih, arhivskih i dokumentacionih sadržaja. Međutim, kad je crnogorska kultura i nauka u pitanju, i ukupni kvalitet društvenog i duhovnog organizovanja, smatramo da to – u ovome trenutku – nije od prioriteta i apsolutnoga značaja. Za uspješan sistemski poredak stvari i civilizacijski koherentan odnos vodećih društvenih subjekata – *neophodno je izvršiti kritičku valorizaciju, i vrijednosno sistematizovanje naše kulturne i ukupne povijesti*. Moderni kulturni

model mora biti oslobođen balasta XIX vijeka, i njegove klero-izvorne i guslarske patetike! To tzv. prosižavanje crnogorskog sistema kulturne vrijednosti složen je i dugoročan proces, koji za budući kvalitet ukupne nam duhovnosti – zdravom esencijom znanja treba da „hrani“ procese vaspitanja i obrazovanja, kako bi se presudno uticalo na ukupno formiranje ličnosti...

Iako je imao ambiciju da u rad simpozija o Crnojevićima uključi i strane naučne istraživače, prije svega turske i italijanske, organizator je mogao da računa samo na domaće autore. Dr **Božidar Šekularac** učestvovao je sa referatom *Crnojevići u izvornoj građi*, a dr **Živko Andrijašević** s radom *Crnojevići u crnogorskoj istoriografiji i ideologiji XIX vijeka*. Dr **Čedomir Marković** o *Graditeljskoj baštini Crnojevića*. **Branislav-Bane Borozan** eksplicirao je *O jednoj gravuri iz „Oktoiha“ Crnojevića* (i održao posebno predavanje, s pratećom projekcijom *Virtualna rekonstrukcija Crnojevića manastira na Ćipuru*). Dr **Đorđe Borozan** podnio je referat *Prvi Crnojevići s posebnim osvrtom na Stefanicu, utemeljivača dinastije*, a dr **Radovan Radonjić** bavio se *Političkim nasljeđem Crnojevića*. Dr **Zvezdan Folić** obrazlagao je *Samosvojnost Cetinjske mitropolije*, a dr **Adnan Ćirgić** ukazao na *Crnojevića štampariju i njena izdanja u svjetlosti dosadašnjih filoloških istraživanja*.

Kratak osvrt na proces islamizacije u Crnoj Gori XV-XIX vijek naslov je rada dr **Šerba Rastodera**, a tema dr **Radoslava Rotkovića** usmjerena je na *Istorijsko i*

neistorijsko u pjesmi „Ženidba Maksima Crnojevića“. **Sreten-Ćeno Zeković** *O jednom pokušaju krivotvorenja imena jezika „Testamenta“ Đurđa Crnojevića, a mr* **Čedomir Drašković** *participirao je na temu* *Feudalni vjerski relikti u politizovanju života Srpske crkve u Crnoj Gori, dok dr* **Vukić Pulević** *i* **Novica Samardžić** *konkretno – o* *Crnojevićima u crnogorskoj toponimiji.* **Aleksandar - Saša Samardžić** *govori o* *Porodičnoj i dinastičkoj heraldici Crnojevića, mr* **Predrag Malbaša** *O lokaciji Crnojevića štamparije, Marijan-Mašo Miljić* *O Crnojevićima - u poimanju i stavu Petrovića-Njegoša i* **Aleksandar Čilikov** *Umjetnička kultura u doba Crnojevića.*

Na skupu su govorili zvaničnici Matice: Branko Banjević, predsjednik i Marko Špadijer, generalni sekretar.

Ovaj naučni skup održan je na Lovćenu, na Ivanovim koritima 09. i 10. septembra 2010. godine. Uspješni domaćin Skupa bila je JU „Lovćen-Bečići“ – s direktorom Sretom Mrvaljevićem.

Čedomir Drašković

The seventh generation of the Crnojević dynasty disappeared from the political scene in 1530. They had an ordinary start – as extremely sturdy representatives of their époque, feudalism, but in the „Mediterranean atmosphere“ they grew as humanistic persons and modern nation-builders – Renaissance noblemen. Finding themselves in a merciless environment, between the Ottomans and the Venetians, the Bosnian Governor and Serbian despots (and other equally belligerent and ambitious feudalists from the neighbourhood), daring and civilised members of the Crnojević family were the pioneers of the new era! They created the state: *they created, and developed the collective awareness of Montenegrins!* They also built towns, castles, churches and monasteries – and they were the first in the Balkans and second among Slavs (two years after Krakow, and thirty eight years after Johannes Gutenberg) who printed the „soul-saving books“ in Cetinje! They wanted to „fill the churches with books“, to consolidate the spirit of the people and to direct their future. They organized the state administration after

the model of the Serbian tsar Dušan; the State Office recruited renowned scribes and transcribers of books (*logoteti* and *jazidžije*), and even some of our first literary workers such as Nikola Kosijer – Popović. Later, very important and prominent printers Makarije „from Montenegro“ and Pahomije „from the river“ took up the same work. Makarije and Pahomije were very successful in the craft of making manuscripts and xylography so it was relatively easy for them to master the technique of movable type printing.

Skilfully and quite consciously the Crnojević family established the Montenegrin cultural system of values and therefore their historical, cultural and individual greatness is enormous and eternal. It is not a material for the simplified story about the Montenegrin identity, but the creative synthesis towards a complex social organism.

Unfortunately, Montenegro did not traditionally form national experts and had no ready professionals who would responsibly and dedicatedly commit themselves to the research of the Montenegrin history in institutions of the Ottoman culture, as well as the Venetian and Italian – which was certainly more important for our earlier history. Neither does the organizer of this scientific assembly entitled *The House of Crnojević and Their Importance for the Montenegrin State and Culture* have any illusions

that in its final results there could be any significantly new content which would result primarily from new and, to our scientific public, unfamiliar authentic, archive and documented material. However, considering the Montenegrin culture and science as well as the total quality of social and spiritual organizing, we think that - at this moment – this is not of the greatest and absolute importance. For the successful systemic order of things, and coherent relation of the leading social subjects in the civilization – *it is necessary to make a critical evaluation and value systematization of our culture and the entire history.* The modern cultural model has to be liberated from the nineteenth century ballast and its clerical-authentic and folk gusle pathetics! This so called sieving of the Montenegrin system of cultural values is a complex and long-term process which, for the sake of the future quality of our spirituality, should „feed“ the processes of education with a healthy essence of knowledge in order to have the crucial impact on the entire forming of a personality.

Although the organizer had the ambition to have foreign science researchers (primarily Turkish and Italian) participating in the work of the symposium on the House of Crnojević, he could only count on our national authors. PhD **Božidar Šekularac** participated with the work *The House of Crnojević in Original Sources* and PhD **Živko Andrijašević** with

his work *The House of Crnojević in the Montenegrin Historiography and Ideology of the Nineteenth Century*. PhD **Čedomir Marković** presented *The Architectural Heritage of the Crnojević Dynasty*. **Branislav-Bane Borožan** explicated *On a Gravure from the Crnojević „Oktoih“* (and he also gave a special lecture with the projection of *Virtual Reconstruction of the Crnojević Monastery on Ćipur*). PhD **Đorđe Borožan** delivered the work *The Fist from the House of Crnojević, with a Special Mention of Stefanica, the Founder of the Dynasty*, and PhD **Radovan Radonjić** dealt with the *Political Heritage of the Crnojević Dynasty*. PhD **Zvezdan Folić** explained *The Autonomy of the Cetinje Metropolis*, whereas PhD **Adnan Ćirgić** pointed to *The Crnojević Printing House and Its Editions in the Light of Former Philological Research*.

On the Intensity of the Religious Life and Priests as a Feudal Class Category – in Relation to the Islamization of Montenegrins in the Time of the Crnojević Dynasty is the title of the work of PhD **Šerbo Rastoder**, and the topic of PhD **Radoslav Rotković** was *The Historical and Non-Historical in the Poem “Matrimony of Maksim Crnojević”*. Mr **Sreten-Ćeno Zeković** gave the lecture *On an Attempt of Forging the Name of the Language of Đurađ Crnojević’s “Testimony”*, M. A. **Čedomir Drašković**: *Feudal Religious Relics in Politicizing*

of the Life of the Serbian Church in Montenegro, whereas PhD Vukić Pulević and Mr Novica Samardžić talked specifically about The House of Crnojević in the Montenegrin Toponymy. Mr Aleksandar Saša Samardžić talked about The Crnojević Family and Dynastic Heraldry, M. A. Predrag Malbaša talked about The Location of the Crnojević Printing House, Mr Marijan-Mašo Miljić: On the House of Crnojević –in the Comprehension and Attitude of the House of Petrović-Njegoš and Mr Aleksandar Čilikov: Art Culture during the Crnojević Age.

The officials of the Matica Crnogorska, President Mr Branko Banjević and the General Secretary Mr Marko Špadijer also spoke at the assembly.

This scientific gathering took place in Ivanova Korita on the Lovćen on 9-10 September 2010 and it was hosted by the Public Institution **Lovćen-Bečići**.

Čedomir Drašković