

## Editor's Preface

The term *Latinitas* had two general meanings in the 1st century BC and 1st AD: 1. Correct Latin style and correct usage of the Latin language, and 2. The privilege of Latin rights. The first meaning is defined by the author of *Rhetorica ad Herennium* as follows: “It is Latinity which keeps the language pure and free of any fault” (*Rhet. Her.* 4.17: *Latinitas est, quae sermonem purum conservat, ab omni vitio remotum*)<sup>1</sup>. In its second meaning it occurs in, for example, a letter from Cicero to his friend Atticus (*Att.* 14.12.1) and in the life of Augustus by Svetonius (*Aug.* 47)<sup>2</sup>. However, over the centuries, the meaning of the term *Latinitas* has expanded. During the early modern period, when a significant proportion of literature and most scientific works were written in Latin, *Latinitas* often even referred to all European literature and culture. In 1710, Peter Jaenichen, rector of the Toruń Academic Gymnasium, identified *Latinitas* in his *Oratio de imminente Latinitati morte* with “humanistic studies and honourable arts” – *literarum studia, honestissimae artes* (Awianowicz 2016: 206–2017). He also emphasised that “Latin is used by all educated people everywhere” (Jaenichen [1711]: E 3 verso: *qua ubique utuntur omnes eruditi*). This ubiquity of Latin applied to more than just Catholic and Protestant Western and Central Europe. In the 17th and 18th centuries, Latin rhetoric and poetics impacted Orthodox culture, especially the intellectual environment in Kiev (Łużny 1966: 24–89; Dmitriew 2004). Moreover, Jesuits brought the language of the Romans and education based on classical rhetoric even to the Far East: to China and Japan.

The title of this volume is *Alia Latinitas*, because I decided to collect texts that show, in particular, the “other” (Lat. *alia*) Latinity: the language and classical rhetoric not within the antiquity and the most important early modern centres, but primarily outside of them. Furthermore, some papers deal with the period after Latin had lost its position as the universal language to French (Fumaroli 2017: 35–40) or other vernacular languages. The volume is opened by a text by Ana Isabel Correia Martins, who writes about the inaugural speech of the Royal College of Nobles by Miguel António Ciera, delivered in Lisbon on 14th April 1766<sup>3</sup>. The next is a paper by María Violeta Pérez Custodio dedicated to a list of authors (*autorum elenchus*) mentioned by the Spanish Jesuit Francisco de Castro in his handbook *De arte rhetorica dialogi quatuor* published in Cordoba in 1611 and in Seville in 1625. Though Castro was from Andalusia, one of the early modern centres of *Latinitas*, the writing of this Jesuit and his readings can be considered an important context for Latin education in the Balkans and Far East, where the Jesuits were active in the 17th century.

<sup>1</sup> Translation: Caplan 1964. Cf. Quintilian, *Inst.* 1.5.1, 5.14.33 and 8.1.3.

<sup>2</sup> Cf. *Oxford Latin Dictionary* and *Thesaurus Linguae Latinae*, vol. VII, *sub voce*.

<sup>3</sup> It is worth mentioning here that Adam Kazimierz Czartoryski delivered a speech addressed to cadets of the School of Chivalry (also known as the Nobles' Academy of the Corps of Cadets of His Royal Majesty and the Commonwealth) in the same year in Polish (the school was established on 15th March 1765).

And thus, the paper by Elia Marinova is dedicated to the presence of Latin in medieval and early modern Bulgaria, while Aiko Okamoto-MacPhail presents the Jesuit mission and education in Japan from 1549 to 1639 and the handbooks of Latin grammar and rhetoric that they used (the Jesuit mission in Japan is also associated with a text translated by Małgorzata Sobczyk). Jaewon Ahn and Jungsam Yum indicate analogies between the *ren* concept in the philosophy of Mencius (372–289 BC) and Cicero's *humanitas*. The last text dedicated to relations between Latin Europe and the Far East is a paper by Barbara Bibik and Izabela Kopania about Jean Theodor Royer and his glossary *Nomenclator Sinicus*.

A chapter dedicated to “Masters” (“Mistrzowie”) also relates to *Latinitas*, for it contains vitae of two great Latinists. Professor Jakob Wisse recalls his master, a distinguished Dutch classical scholar Anton D. Leeman, one of the founding fathers and third president of the International Society for the History of Rhetoric. Professor Richard Leo Enos dedicates his studium to James J. Murphy, an eminent American scholar specialising in classical Latin rhetoric and its reception in the Middle Ages and early modern period, and the second president of ISHR.

Finally, the addition of the adjective *alia* to *Latinitas* allows me to dedicate this collection of papers to Professor Marian Szarmach, a great Polish classical scholar in the field of Greek literature and one of my Masters, who celebrated his 80th birthday in December 2019. I hope the esteemed Professor will enjoy *plurimos annos in optima valetudine* and all readers will enjoy the reading this edition of “Litteraria Copernicana”.

Bartosz Awianowicz

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