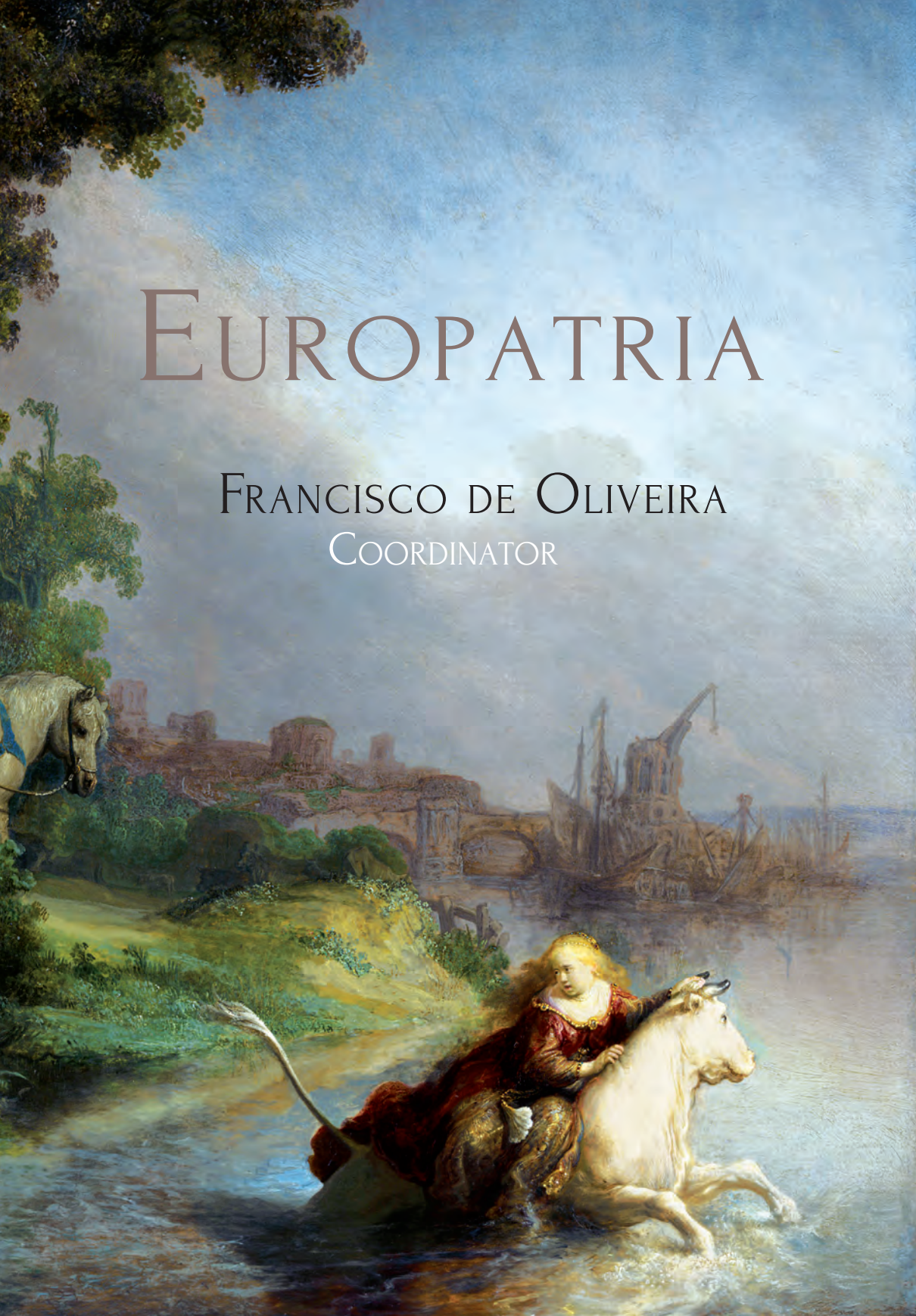


EUROPATRIA

FRANCISCO DE OLIVEIRA
COORDINATOR



LITHUANIA

1. Introduction

1.1. The Beginning of Classical Culture in Lithuania

The earliest cultural contacts between Greco-Roman world and proto-Lithuanians is a matter of various speculative discussions with yet no clear conclusion. Until about the 11th century the territory of nowadays Lithuania was a motherland for both native Baltic people, their neighbours, and invading nomad tribes (such as Huns, Alans etc.), obscurely mentioned in Latin sources. There are some attempts to identify Aestii, mentioned by Tacitus, Jordan et al., as the original inhabitants of the territory where Prussians, Curonians, Semigalians, Samogitians and Lithuanians lived later. The latter were first mentioned in the so-called *Annales Quedlinburgenses* (non-extant 11th century chronicle of which only 16th century copy survives) containing the report of the arrival of St. Brunon or Bonifacius on missionary work among the Prussians and his death somewhere near the Lithuanian border; the message could be regarded as the starting point of literary contacts between Lithuania and Latin-speaking/writing Europe. The 13–14th century sources reveal more details of the history of Lithuanian contacts with Latin West, especially

¹ List of contributors: Eugenija Ulčinaitė, Dovilė Keršienė, Mintautas Čiurinskas, Ona Daukšienė, Nijolė Klingaitė-Dasevičienė, Audronė Kučinskienė, Nijolė Juchnevičienė, Mindaugas Strockis, Jovita Dikmonienė, Paulius Garbačiauskas.

during long lasting wars with crusading Teutonic Knights (1229–1410). During that period Latin, being important language of written communication, served as means of making peaceful cultural contacts with prosperous European cities as six extant Latin epistles by the Grand Duke Gediminas (ca. 1275–1341) witness. Subsequent rulers (end of 14th and 15th century), sons and grandsons of Gediminas, and leading noble families established even firmer contacts with Latin- and Greek-oriented cultural areas. This cultural interaction resulted in fast development of literacy and education reaching its peak in subsequent two centuries which could be called the golden ages of Lithuanian Latin literature.

1.2. Latin Literature in the Age of Renaissance (16th century)

Lithuanian Latin literature reflected the main ideas and cultural manifestations of different epochs and witnessed reception of Greco-Roman culture in various spheres of life. Renaissance Latin literature is characterized with larger emphasis on national and state-oriented matters, it recorded the attempts of contemporary intellectuals and politicians to discover the nation's past and early foundations for statehood, it maintained the identity of Lithuanian language grounded on its phonetical similarity to Latin, on law and cultural institutions as cultural continuum different from 'Sarmatian' Slav world. Such literature is closely tied with theories of the Lithuanians' origin from the Romans found in 15th–16th century Lithuanian chronicles, with idealization of Lithuanian land, its strong people and just rulers, esp. Grand Duke Vytautas (Vitoldus), considered as a symbol of Lithuanian prosperity. These aspects of Lithuanian national pride were first included in early 16th century Latin poems composed by poets of multinational environment of GDL (e.g. Ioannes Vislicensis, Nicolaus Hussovianus). Since the middle of the century these ideas, supplemented with more elaborate genealogical and political theories (Michalo Lituanus, Venceslaus Agrippa, Augustinus Rotundus, Andreas Volanus) and the model code of law realized in three Lithuanian Statutes (1529, 1566, 1588), had formed the basis for modern ethnolinguistic conceptions of nation (described by Matthias Strykowski

and Mikalojus Daukša in their Polish works). A number of Lithuanian Latin writers and poets of the period were closely related to and supported by ruling Lithuanian nobility who became important subjects and addressees of their writings. Thus e.g. Ioannes Radvanus praised the deeds of Mikalojus Radvila the Red, and Petrus Royzius went even deeper into picturesque life of kings, nobles, courtiers and ordinary folk. Historiographic poems, publicistic and polemic works, epistolography were among the most cultivated genres of Latin literature in Renaissance age, though lots of short occasional poems of various kind were present as well.

1.3. Latin Literature in the Age of Baroque (17th – beginning of 18th century)

Baroque literature in Lithuania took its features from the contemporary development of European aesthetic ideas and from changes in Lithuanian social, political and religious life. Beside the canonical texts of Classical literature, the Bible became one of the central sources of inspiration in Baroque literature. Quite often both classical and biblical images and symbols appeared in the same work, producing an interesting metaphorical and mosaic-like literary text. While literary works of the 16th century were distinguished by the primacy of thought, logical and consistent exposition, close connection between the word and its meaning, the works of the next century were filled with higher emotional tone, metaphors, hyperbolised, paradoxical or naturalistic expression. Imitation of ancient authors, present in Renaissance literature, became more elaborate in the next epoche. It was an integral part of education in the 17–18th century Lithuanian Jesuit colleges and Vilnius university. Following the recommendations of *Ratio studiorum*, courses on poetics and rhetoric included the canon of the most imitable authors both of Pre-Christian and Christian past. Mathias Casimirus Sarbievius, one of the most notable professors of Vilnius Academy, proposed Cicero and Demosthenes as the chief authorities for oratory and prose, Virgil and Homer for epic poetry, Ovid for elegy, Horace and Pindar for lyrics, Seneca and Martial for epigrams. Along with these he also recommended to imitate Biblical poetry.

His own collection of odes, epodes and epigrams, based on imitation of Horace and Psalms, became a popular sourcebook for students of Latin for a couple of centuries not in Lithuania alone. Lyric and epigrammatic poetry together with other forms of occasional literature (such as *elogia* or prosaic *gratulationes* etc., variously compiled in an integral unit/collection ranging from several to hundreds of pages) constitute the major part of Lithuanian Latin literary production in the period 17th–18th (1st half) centuries. Allusions to Lithuanian legendary past was a popular device for praising Lithuanian dignitaries (as e.g. collection *Septicollis Lituaniae caput Palaemoniarum urbiium Vilna* etc.1723 shows). The most important source for such allusions was *Historia Lituana* by Albertas Vijūkas-Kojalavičius, professor and rector of Vilnius University. This work itself exhibited remarkable features common to the literature of Baroque period.

1.4. Later developments

The reception of Greco-Roman cultural heritage in Lithuania during the subsequent ages (second half of 18th, 19th, 20th, 21st centuries) changed its quality because Latin ceased to be the primary language of education both in the major part of Lithuania (which suffered a number of occupations: 1795–1915 by Russian empire, 1915–1918 and 1941–1944 by Germany, 1940–1941 and 1944–1990 by USSR) and in Lithuania Minor (Mažoji Lietuva) which since 1945 only partly belongs to nowadays Lithuania. Nevertheless, Lithuanian schools of higher education cherished ideas of ancient culture, literature, aesthetics and philosophy, and combined them with the novelties of the modern studies in humanities. Outstanding intellectuals of the second half of 18th and 19th centuries wrote treatises on rhetoric and literature in Latin and Polish (E.G. Groddeck, L. Borowski, E. Slowacki), a number of Lithuanian national poets, writers, historians and linguists (Kristijonas Donelaitis, Liudvikas Rėza, Dionizas Poška, Simonas Daukantas, Simonas Stanevičius etc.) translated, imitated or made some other use of classical elements in their works. Various scholars and cultural workers of the 20th century deserve even more attention. Linguists (Kazimieras Būga, Jonas

Basanavičius etc.), dramatists (Borisas Dauguvietis, Birutė Marcinkevičiūtė, Oskaras Koršunovas etc.), writers and poets (Vincas Mykolaitis-Putinas, Aleksys Churginas, Eduardas Mieželaitis, Justinas Marcinkevičius, Janina Degutyte etc.) were inspired by classical languages, literature and mythology that were accessible due to constant work of classical scholars, especially those of Vilnius and Kaunas universities (Pranas Brenderis, Vladimiras Šilkarskis, Jonas Dumčius, Merkelis Račkauskas, Benediktas Kazlauskas, Marcelinas Ročka, Jadvyga Tijūnelytė-Šimkauskienė, Leonas Valkūnas, Henrikas Zabulis, Eugenija Ulčinaitė, Dalia Dilytė-Staškevičienė etc.); their works serve as basement for nowadays young researchers and artists. A few of the mentioned classicists tried their pen in short Latin compositions (articles, occasional poems, paraphrases). As an example of the activity of this sort, Latin paraphrase of Lithuanian National Hymn by Pranas Brenderis (1894–1938) and a short poem by Henrikas Zabulis (1927–2010), based on imitation of Horace and Sarbievius, are included in this collection. Both of them decently represent the current stage of interaction between Lithuanian national conscience and the study of Greco-Roman past as two constituent parts of Lithuanian cultural growth and its participation in the processes common to all modern Europe.

2. Latin texts representing Lithuania. From the earliest times to the present

2.1. Proto-Lithuanians

A fragment from Cornelius Tacitus (ca.56–117), *De Origine et Situ Germanorum* 45 (*Cornelii Taciti Opera Minora*, ed. J. G. C. Anderson, 1939) mentioning Aestii, people of the eastern coast of Baltic sea (*mare Suebicum*), as gatherers of amber for which Lithuania is famous up to the present day:

[...] Ergo iam dextro Suebici maris litore Aestiorum gentes adluuntur, quibus ritus habitusque Sueborum, lingua Britannicae propior.

Matrem deum venerantur. Insigne superstitionis formas aprorum gestant: id pro armis hominumque tutela securum deae cultorem etiam inter hostes praestat. Rarus ferri, frequens fustium usus. Frumenta ceterosque fructus patientius quam pro solita Germanorum inertia laborant. Sed et mare scrutantur, ac soli omnium sucinum, quod ipsi glesum vocant, inter vada atque in ipso litore legunt. Nec quae natura quaeve ratio gignat, ut barbaris, quaesitum compertumve; diu quin etiam inter cetera eiectamenta maris iacebat, donec luxuria nostra dedit nomen. ipsis in nullo usu: rude legitur, informe perfertur, pretiumque mirantes accipiunt. [...]

2.2. The first mention of Lithuania

A fragment from 16th century copy of 11th century Annals of Quedlinburg (*Annales Quedlinburgenses*) concerning the events of the year 1009 (the exact location of the quoted text is *Sächsische Landesbibliothek – Staats- und Universitätsbibliothek Dresden*, sign. Q. 133, fol. 31v):

MIX. [...] Sanctus Bruno, qui cognominatur Bonifacius, archiepiscopus et monachus, XI suae conversionis anno in confinio Rusciae et Lituae a paganis capite plexus, cum suis XVIII, VII. Id[us] Martii petiit coelos.

3. Example of Medieval Latin in service of diplomacy of early (pagan) Lithuanian rulers

Excerpt from one of the six epistles (extant only in copies) by Grand Duke **Gediminas** (~1315– ~1342), dated 1321 V 26. The epistle is addressed to Saxonian franciscans. Gediminas announces about his intention to become Christianised, informs about newly built churches in Vilnius and Naugardukas (Navagrudak) and invites bishops, priests, monks, knights, merchants and various craftsmen to come to Lithuania:

Gedeminne divina providencia Letphanorum Ruthenorumque rex, princeps Semigallie et dux religiosus in Christo viris et patribus reverendis ac devotis ministris, custodibus et gardianis ceterisque fratribus Minoribus universis toto orbe diffusis, precipue tamen ministro Saxonie ceterisque fratribus universis salutem cum promotionis amminiculo continuum incrementum.

Scire vos volumus litteras nostras patri nostro excellentissimo domino Jobanni sedis apostolice summo pontifici direxisse, ut inviaret nos una cum ceteris suis ovibus ad pascua ubertatis. Recepimus itaque in responso breviter adventum fieri suorum legatorum, quorum dilatio tedia nobis generat infinita, ut eo cicius perficeretur opus Dei et fraus seductoria cassaretur. Cupimus per vos et vestros fratres in omnibus civitatibus, locis seu villis nostrum pandere velle universis, et populum hortari salutaribus monitis, ut quod rigavit Deus pullulet ac metat et in celestibus collocet cum beatis.

Volumus enim episcopos, sacerdotes, religiosos ordinis cuiuscunque colligere, precipue de vestris, quibus iam ereximus duas ecclesias, unam in civitate nostra regia dicta Vilna, aliam in Novgardia, ad quas nobis hoc anno quatuor fratres scientes polonicum, semigallicum ac pruthenicum ordinetis, tales ut nunc sunt et fuerunt; et etiam de Predicatoribus, quibus dabimus ecclesiam tempore successivo; exclusis tamen religiosis, qui cenobia eorum in dampnum dominorum et mortificationem clericorum vendunt, miserabiliter animas illudentes. Intimantes etiam populo et fratribus incipiatis intimare in civitatibus, locis et villis amore nostri, quod militibus et armigeris redditus dabimus; mercatoribus autem, fabris, carpentariis, argentariis, salis arte peritis ac plane mechanicis conditionis cuiuscunque liberam facultatem intrandi et exeundi terram nostram per ducatum ducis Masovie domini Bonizlai omni exactione, theloneo, infestatione iniusta angariarum et perangariarum procul motis.

Hec scripta servabimus rata, quia verbum nostrum ut calibs manebit duraturum. [...]

Datum Vilna, anno Domini M° CC°C XX°III ipso die Corporis Christi. Littera perlecta a ministro et custodibus mittatur ad aliam provinciam, et omnes fratres fideliter orent pro rege, filiis et reginis et tota terra, ut dominus perficiat quod incepit.

4. Renaissance Latin in Lithuania represented by selected 16th century writers

4.1. Ioannes Vislicensis (Jan z Wiślicy, Jonas Vislicietis, ca. 1485 – ca. 1520), Polish poet, related to famous intellectuals of Cracow (Jagellonian) University. His main work is the poem *Bellum Prutenum* (Cracow, 1516), which tells the story of Polish kings from the legendary past to the times of Polish king and Lithuanian Grand Duke Sigismund I the Old. The poem praises Jagellonian dynasty and pays special attention to Jogaila (Jagiełło), son of Lithuanian Grand Duke Algirdas, as one of the main heroes in the battle of Grunwald (or Žalgiris) (July 15, 1410). Ioannes Vislicensis is the first poet who praises Lithuanian nature and people in Latin verse:

Description of Terra Lithuana

*Est locus umbrosis celeberrimus undique silvis
Imperio Scythicos late protensus ad agros
Frugiferis revirens pratis et abundus inbaustu
Mellifico, dives populis ac milite forti,
Quem dixere rudi Lithuanam nomine terram 5
Indigenae veteres, qui duro vomere duram
Excoluere loci glebam regione sub illa.
In qua dux et avus claro cognomine magnus
Ille tuus fertur genitus Jagello, severi
Martis et horrentis faustissima gloria belli. 10
Quod sensit vastae Europae pars maxima, quando
Germanae bello victae cecidere phalanges
Atque acies inter Prutenae² viscera terrae,*

² *Pruthena terra* and *Prutheni* are the names applied to the German Order which conquered the native Prussians, western neighbours of Lithuania, took control over their possessions by the end of the 13th century, and caused gradual assimilation of the rest pagan population with new German incomers.

Quum putri undantes rubuerunt sanguine rivi
Sub pelagus volvendo mares a Marte necatos. 15
Hic iuga Lithuani rexit Mavortia sceptri,
Tum populos ultra vada lata Borysthenis alti,
Nomine Tartarico Nomades quos nuncupat aetas,
Incurvis validos frameis validosque sagittis,
Massagetasque truces, quos terminat ora profundi 20
Baltiacy, spumosis irrequieta procellis,
Ac albos belli celebres virtute Ruthenos.
Ad sua quem fortes revocarunt arva Poloni
Legitimum diadema duci tribuendo sagaci.
Felix Jagello felicia regna gubernat 25
Et tenet imperium pacis velamine saeptum,
Donec ab oblita est bonitatis gente citatus.

(*Bellum Prutenum* 2. 1-27)

4.2. Nicolaus Hussovianus (ca. 1475/85 – post 1533), an early Renaissance Latin poet, a citizen of the multinational Grand Duchy of Lithuania. His most notable work is *Carmen de statura, feritate ac venatione bisontis* (Cracow 1523) written in elegiac distichs. This poem, externally being a description of bison and its hunt, actually gives a picture of the contemporary Lithuanian nature, people, their customs, Lithuanian politics and religion as seen through the eyes of its native inhabitant:

Description of bison's appearance

Haec fera Litphanis longe saeuissima siluis
Nascitur, et fieri corpore tanta solet,
Vt moriens si quando caput ui uicta reclinet,
Tres sedeant inter cornua bina uiri.

Tanta quidem ceruix nondum satis ampla uideri, 55
Si conferre uelis cetera membra, potest.
Barba riget late pendentibus horrida uillis,
Lumina terrorum plena, furore rubent.
Terribilesque iubae collo funduntur in armos.
Et genua et frontem et pectoris ima tegunt. 60
Si tamen exiguis componere magna uelimus
Et uenatorum uerba notare libet,
Villosum toto prae se fert corpore caprum,
Quamuis effingant omnia membra bouem.
Obscurus color est: ita fuluum miscuit atro, 65
Vt medium fieri se per utrumque uelit.
Miror et haec aliter quosdam scripsisse priorum,
Non uideo causae quid subiisse putem;
Nescio quae patula deducunt cornua nare,
Longe aliud, quam sit, corpus habere ferunt. 70
Pondera monstrosi tribuunt ingentia labri.
Ipsorum fuerit non meus ille bison.

(N. Hussovianus, *Carmen de bisonte*, v. 51-72)

Bison among other advantages of Lithuanian nature

Principis edictum matres immite tuetur
Et sua siluestres cura perennat opes.
Has sibi diuitias rutilo gens praetulit auro,
Se putat iis merito maius habere nihil. 240
Innumerae quamuis ueniant ad proxima naues
Litora, quae uaria feruere merce solent.
Flumina decurrunt, totas ditantia terras,
Adnectunt celeres nummiferasque rates.
Terra ferax frugum, modico contenta labore 245
Foecundos laetis messibus implet agros.
Plurima uis pecorum campos siluasque pererrat,

Veloces passim conspiciuntur equi.
Frugibus externas soliti complere carinas,
Quicquid in externis gentibus extat, habent. 250
Et quanquam rerum longe ditissima gens est,
Cuncta tamen nemori postposuere suo.
Sed non iccirco siluae placuere uirentes,
Quod dominis praestent commoda magna suis.
Prodeat ex illis flauae quod maxima cerae 255
Copia, naualis copia magna picis,
Illinc et pelles hibernis uestibus aptas
Instructus nummis, dum uenit, emptor habet.
Illinc fluminibus uastum mittuntur in aequor
Robora, uel quae sint nauibus apta cauis, 260
Vel quibus aedificet regio campestris et huius
Indiga materiae constituatque domos.
Arboribus uis est crescendi laeta, nec ullo
Maiores unquam uidimus esse loco.
Quod careant pomis, steriles quis dixerit illas? 265
Multum mellis habent grandeque murmur apum.
Circum diuersis effragrant floribus agri,
Quos inter siluas rustica turba colit.
Vtque fauis loca sint, suprema parte cauatur
Arbor et humana mella parantur ope. 270
Desuper innumerae uolucrum multaeque sagittis,
Multae bombardis deiiciuntur aues.

(N. Hussovianus, *Carmen de bisonte*, v. 237-272)

Picture of Vytautas (Vitoldus)

Ipse Vitoldus erat tam prompto milite felix,
Qualem uix aliquis mente notare queat.
Quo duce lance pari uirtus aequata pependit.
Per dignos ibant praemia magna uiros.

Ibat et in meritas opulenti ignauia sordes. 745
Nam rigidus morum censor et acer erat.
Iusticiae sanctas tam certo robore partes
Fouit, ut his nullus possit inesse dolus.
Quando diem dixit sceleri, plerosque nocentum
Ad mortem sese praecipitasse ferunt. 750
Conscia mox laqueos quaerebant colla tenaces,
Spes absoluendi nulla nocentis erat.
Praecipue prauos tormenta per omnia testes
Sustulit, ut nemo possit iniqua loqui.
Ipsemet excipiens toruo periuria uultu 755
Mendacis praesens terruit ora uiri.
Membraque tergoribus multorum clausa ferinis
Assuetis canibus dilanianda dedit.
In nullo tam saeuus erat, quam iudice donis
Corrupto, si quis forte repertus erat. 760
Dicitur articulos quidam discerptus in omnes,
Quod tantum capto munere iusta tulit.
Spreuerat infelix edicti uerba minacis,
Tortus ad exemplum posteritatis erat.
Totus auariciae discesserat ordo sub illo 765
Principe, et hac merito laude perennis erit.

(N. Hussovianus, *Carmen de bisonte*, v. 741-766)

Vitoldus (Vytautas) as the first Christian ruler of Lithuania

Vixerat ille suo certe clarissimus aeuo, 815
Non quia nobilitent bellica facta uirum.
Praetulit humanis longe coelestia rebus
Et coluit summa religione deum.
Primus enim Christi leges cum gente recepit,
Euertit populi sacra uetusta sui, 820
Summo templa deo statuit censusque ministris

*Illorum magna cum pietate dedit.
Omnia summouit ueterum portenta deorum
Et fuit erroris cognitor ipse sui.*

(N. Hussovianus, *Carmen de bisonte*, v. 815-824)

4.3. Michalo Lituanus (Venclovas Mikalojaitis, ca. 1490–1560), Latin writer of Lithuanian Renaissance, publicist, jurist, diplomat, secretary in Vilnius voivode's (since 1526) and Lithuanian Grand Duke's chancellery (1528, 1524–42, 1547–56), Lithuanian envoy to Muscovy (1533–37; 1555–1556) and Crimean Khanate (1542–46). His treatise *De moribus Tartarorum, Lituanorum et Moscorum* (ca. 1550) which survived only in 10 shortened fragments printed in 1615 in Basel is aimed at criticism of political order of the 16th century GDL and vices of its society, and at stimulation to improve and strengthen the state. Michalo Lituanus advocates for strong centralized government, for which he overly praises both Muscovy and the Crimean Khanate, and also idealizes the times of Vytautas the Great. Michalo supported the theory of Roman ("Palemonid") origin of Lithuanian nation and proposed to install Latin as the official language in the GDL thus partly restoring the forgotten traditions of the ancestors.

Excerpt from *MICHALONIS LITVANI DE MORIBVS TARTARORVM, LITVANORVM ET MOSCHORVM, FRAGMINA X. multiplici Historia referta. Et, Iohan[nis] Lasicii Poloni DE DIIS SAMAGITARVM, caeterorvmq[ue] Sarmatarvm, et falsorvm Christianorvm, Item DE RELIGIONE ARMENIORVM. Et de initio Regiminis Stephani Batorij. Nunc primum per I[ohannem] Iac[obvm] Grasservm, C. P. ex Manuscripto Authentico edita. BASILEAE, Apud Conradvm Waldkirchivm. M DC. XV:*

[...] [I]ddioma Ruthenum alienum sit à nobis Lituanis, hoc est, Italianis, Italico sanguine oriundis.

Quod ita esse liquet ex sermone nostro semilatino, & ex ritibus Romanorum vetustis, qui non ita pridem desiere apud nos, videlicet excrementis humanis

cadaueribus, auguriis, auspicijs, alijsque superstitionibus, adhuc in quibusdam locis durantibus maximè cultu Aesculapij, qui sub eadem, qua olim Romam ab Epidauro commigrauerat, serpentis specie colitur, & in veneratione habetur. Coluntur & sancti penates, mares, lares, lemures, montes, specus, lacus, luci. Sed nec admodum diu sacer ille perpetuusque, qui cremandis victimis Romanorum Hebreorumque more fouebatur, extinctus est per baptismatis vndam vgnis, id est, ignis. Etenim & ignis, & vnda, aer, sol, mensis, dies, noctis, ros, aurora, deus, vir, deuir, i.e. leuir, nepotis, neptis, tu, tuus, meus, suus, leuis, tenuis, viuus, iuuenis, vetustus, senis, oculus, auris, nasus, dentes, gentes, sta, sede, verte, inuerte, peruerte, aratum, occatum, satum, semen, lens, linum, canapum, auena, pecus, ouis, anguis, ansa, corbis, axis, rota, iugum, pondus, culeus, callis, cur, nunc, tractus, intractus, pertractus, extractus, merctus, immerctus, sutus, insutus, versus, inuersus, peruersus, primus, vnus, duo, tres, quatuor, quinque, sex, septem, & pleraque alia, idem significant Lituano sermone quod & Latino. Deuenerant verò in haec loca maiores nostri, milites & ciues Romani, missi olim in colonias, ad arcendum à suis finibus gentes Scythicas. seu vt certior fert opinio, sub C. Iulio Caesare appulsi, Oceani aduersis procellis. Nempe cùm is Caesar, vt scribit Luc. Florus, victis Germanis & in Gallia caesis, Rbenum proxima parte Germaniae domita superans, ac deinde Oceano in Britanniam disiecta tempestatibus classe, parum prosperè nauigaret, – delatae enim naues maiorum nostrorum ad litus, vbi nunc est arx Samagitiae Ploteli, – creduntur egressi in terram. Quin & nostro tempore peruenerunt naues quaedam transmarinorum in illud idem litus. Vbi nostri progenitores laborum & periculorum maris pertaesi, & captiuis tam viris quam foeminis onusti, coepere in tabernaculis ad focos, more militari, adhuc in Samagitia durante, vitam degere. vnde vltius progressi, subegerunt vicinos populos Iaczuingos, deinde Roxolanos seu Ruthenos, quibus tum vt Moscic dominabantur Tartari Zauolhenses: & singulis Ruthenorum arcibus praesidebant ij, qui appellabantur Basskaki, è quibus exacti sunt à parentibus nostris Italis, qui postea Litali, deinde Lituani appellati sunt. Tum innata fortitudine, populis Ruthenicis, regionibus arcibusque è Tartarica atque Baskakorum seruitute ereptis, ditionem suam à mari Samagitico, quod Balteum

dicitur, ad pontum Euxinum ubi ostia Borysthenis, & ad fines Valachiae, alterius Romanorum coloniae, & terras Voliniae, Podoliae, Kijouiae, Sievier, atque campestres regiones vsq[ue] ad terminos Tauricae, ac Touvani traiectu[m] Borysthenis, omnia occupando, & illinc aquilonem versus ad vltimam & proximam metropoli Moscouiae arcem Mozaisco, ipsa quidem exclusa, sed Wiazmam, Dorobobusz, Biela, Toropetz, Luki, Pskovv, Nouiborod, omnibusq[ue] citerioribus arcibus & prouincijs inclusis protulerunt. [...]

(Michalonis Lituani *De moribus Tartarorum* [etc.], Epitome fragminis Quinti)

4.4. Augustinus Rotundus (ca. 1520–1582), Renaissance humanist, jurist, political writer, the first historian and apologist of Lithuania. Rotundus was vogt of Vilnius, general secretary to the Grand Duke and King Sigismund Augustus, and elder of Stakliškės. He supported Lithuanian statehood against claims of the Polish Crown, collaborating on these matters with other outstanding Lithuanian humanists and politicians. Rotundus contributed to the second and the third Statutes of Lithuania. He personally translated the Second Statute into Latin and added his own study *Epitome principum Lituaniae* as a foreword. In this study Rotundus promoted the idea that Lithuanians and their Dukes have roots in the ancient Roman Empire, from the mythical house of “Palemonids”, descendants of either Palaemon/Polemon or Publius Libo³.

Excerpt from *EPITOME PRINCIPUM LITUANIAE A MIGRATIONE ITALORUM P. LIBONE VEL, UT LITUANICA HISTORIA SCRIBIT, PALEMONE DUCE USQUE AD JAGELLONES*:

³ The original name of the mythical Lithuanian ancestor is a matter of numerous speculations, discussions and hypotheses originated in 15-16th century literature written in multinational and multilingual environment of GDL. The names of “Palemonids” as referred by Augustinus Rotundus are for the most part fictional (perhaps invented for the etiological explanation purpose) although not without certain roots in oral tradition.

The origin of Lithuanians

Lituanos ab Italis originem ducere, sermo agrestium, multum ad sermonem Italorum, tanto locorum et temporum intervallo, accedens, verisimile facit; nam nobiliores ex consuetudine, quam cum Polonis et Russis, ob commune imperium habent, Polono et Russo sermone, nativum permutarunt. Venisse autem eos in has regiones, quae Lituanae ditionis sunt, Domicio Nerone, Romanorum imperatore, crudelissimo humani generis hoste, et in extremas hasce orbis terrarum oras duce P. Libone, quem Palemonem corrupto nomine historia vocat, qua imperium Romanum non pertigerat, profugisse, memoriae Russicarum litterarum proditum est, ab hoc[ue] Libone Liboniam, nunc Livoniam, dictam.

Sunt, qui Attila Hunno Italiam vastante huc eos profugisse scribunt. Sunt et qui civili bello, quod inter C. Caesarem et Pompeium gestum est, manum quandam Romanorum, deserta Italia, in iis oris consedissee urbem[ue] Romae condidisse scriptis prodiderunt. Qui horum verius, disputandum non censeo, dum modo constet, Lituanos gente Italos esse. Certe in Ultraiectinorum tablinis extare scriptum, Erasmus Stella refert, Ultrajectum antea Antoniam fuisse vocatam, ab Antonioque conditam, eum vero Antonium se iis socium adiunxisse, qui Roma ob Neronis saevitiam profugerant, atq[ue] ad Rheni ostia consedissee; reliquos vero ulteriores sedes quaesitum enavigasse; quod veritatem historiae Lituanae confirmat, fuisse qui Roma per mare Atlanticum ad usq[ue] Rheni ostia, Neronis saevitiam fugientes, navigarint, eosque esse, qui in Lituania et Libonia consederint.

Ab hoc Libone, vel si malis Palemone, tres filios procreatos esse traditur: Borcum, Speram et Cunam. A Borco, supra flumen Iuram oppidum conditum, ex fluminis et conditoris composito nomine Iurborcum vocari.

Speram ob insignem pietatem divinis honoribus cultum, paludi, in quem cineres defuncti iniecti erant, eius nomine appellatae religionem indidisse ferunt. Cunam vero fratribus utrisq[ue] superstitem prolataste, augescente populo, habitationum per deserta sedes, et connubia cum vicinis junxisse.

Gimbutus, Cunaee filius, in Samagitia, eius frater Cernus, eodem Cuna natus, in Lituania, regnarunt; hi, iunctis viribus, eam Russiae partem,

quae Braslaviensi et Polocensi appellatione continetur, clade gravi affectis scribuntur.

4.5. Petrus Royzius Maureus Alcagnicensis (Pedro Ruiz de Moros, ca. 1505–1571), Spaniard by origin, lawyer, teacher and poet, active in the 16th century Lithuania, author of numerous occasional Latin verses. His works, full of witty allusions, colored with humour or sincere compassion, reflected various aspects of Lithuanian life, especially as seen through the eyes of courtier:

Ad aulum

*Si vis esse inter domini dilectus amores,
Te tenere appellet, te vocet, Aule, suum,
Te ditet, beet, unum et omnes inter honoret,
Ori vis escas inferat ille tuo,
Esse tui domini vis omnia: frater, amicus, 5
Deliciae; esse tui vis domini dominus:
Qualem vult dominus, te finge per omnia talem,
Si non, qualem vult, tu quoque talis eris.
Ad domini ingenium ingenium te flectere oportet,
Et facere illius omnia ad ingenium. 10
Arma placent, loquere Annibalem; placet alea pernox,
Lude; placent domino pocula plena, bibe.
Quae facit ille, licet nec more aut legibus ullis,
Ipsa haec tu, tanquam sint sacrosancta, proba.
Quae negat ille, nega, et iuri contraria iura. 15
Vox tua ab illius pendeat arbitrio.
Quos amat ille, colas magno et digneris honore;
Illos, quos odit, oderis ipse magis.
Eius ama arbitrio, arbitrio simul oderis eius,
Haec placeant, domino quae placuere tuo. 20
Seria vis tractare: iocos et ludicra tracta,*

Sis contra Curius, cum placuere ioci.

Grata venus domino et parvus sine veste cupido,
Sit tibi grata venus et sine veste puer.

Cum ridet ride, cum maeret, tristior esto; 25
Cum gaudet, salta, cum dolet ille, geme.

At clamat tota et violentior intonat aula:
Ad quaecunque furor pertinet ille, treme.

Fulminat horrendum et saevo te dissecat ore,
Pallidulus, tremulus quaelibet ille feras. 30

Sunt dominorum irae iustae iniustaeque ferendae,
Quas, si causa deest, quae facit, aura facit.

Irasci dominis sine re et ratione licere
Ius vetus est; dominis, quod libuit, licuit.

Dehinc si te laeto aspiciat post nubila vultu, 35
Hoc debet magni muneris esse loco.

Haec studia, hi mores, modus est hic, Aule, sequendus,
Ius vis in dominum si quod habere tuum.

4.6. Andreas Volanus (ca. 1530–1610), humanist, active practitioner and ideologist of the reformed evangelical confession, skilled Latin writer on various social, political, religious and occasional matters, secretary to Mikalojus Radvila the Red (1512–1584) and three monarchs, Sigismund Augustus, Stephen Bathory, Sigismund Vasa, author of over than 40 Latin works (28 of them were printed in the period 1572–1608). In one of the best of them, *De libertate politica sive civili* (Cracow, 1572), Volanus discussed the concept of freedom and tried to relate it to the situation of the 16th century Lithuania on the basis of statements by ancient philosophers (Plato, Aristotle, Cicero and others) and he praised the equality of all the classes before the law. With this work Volanus manifests himself as an active citizen of the Grand Duchy of Lithuania who strives to modernize its society and law. In his literary speech *Oratio ad Senatam Regni Poloniae Magnique Ducatus Lituaniae* (Cracow 1573?) Volanus advocates for the view of the exemplary ruler who serves for the interests of the state, people and law.

Excerpts from *De libertate politica sive civili libellus lectu non indignus*. Autore Andrea Volano. Cracoviae, In officina Matthiae Wirzbietae Typographi S. R. M. 1572⁴:

Libertatem apud omnes prudentes in magno semper habitam fuisse pretio

CAPVT I.

Cum maxima sint commoda vitae generi humano a natura tributa, nescio tamen an longe omnium rerum humanarum pulcherrimum sit libertas. Nam etsi praeclaras animi et corporis homini natura inseverit dotes, in quibus vera felicitatis ratio consistere videtur, tamen nisi adsit libertas, neque hae munus suum rite peragere, neque homini solidam felicitatem afferre possunt. Nullus enim fere virtuti exercendae in servitute datur locus, nulla valetudinis bonae tuendae, et ad usus vitae utiles conferendae conceditur ratio, cum non quod tibi, sed quod improborum libeat libidini, id facere cogaris semper. Non immerito ergo apud omnes sanae mentis homines et in omnibus Rebuspub[licis] bene constitutis, summa semper et diligens libertatis habita fuit ratio. Animadverterunt nimirum viri prudentes omne illud, quod in hac civili societate bonum est, aut sola servitute labefactari, aut in universum tolli. Hinc pulchre illud et sapienter a Cicerone dictum esse constat, servitatem videlicet postremum omnium malorum esse et non modo vita sed morte etiam repellendum. [...]

*Vana et praepostera quorundam ostenditur opinio,
qui rerum malarum licentiam libertatem esse putant.*

CAPVT II.

Quod libertas humanae naturae maxime conveniat, ut secundum quam nemo nascatur servus, nemo unquam sanus dubitavit. Nam quia ex corruptione naturae nostrae, multae calamitates humanam vitam necessario

⁴ All the quotations from Andreas Volanus works in this collection are taken from their modern edition: Andrius Volanas. *Rinktiniai raštai*, sudarė (edited by) Marcelinas Ročka, Ingė Lukšaitė, Vilnius: mokslo ir enciklopedijų leidykla, 1996.

sunt secutae, servitatem quoque non postremum infelicitatis humanae malum ab eodem profluxisse initio, agnoscamus oportet. Ambitio enim et avaritia depravatae naturae fructus, bellum inter homines pepererunt, quod deinde servitus tanquam umbra suum corpus sequuta est. Quamvis et extra bellum, aut infelix egestas quosdam ad eam necessitatem adegit, ut victus acquirendi causa se ultro in servitatem coniecerint, aut enorme aliquod et scelestum facinus, hoc debitum factis suis praemium servitatem scilicet reperit, et in vitam humanam invexit. [...] Tamen nec certior a quoquam nec maiori cum periculo homini servitus imminet quam ab homine. Animal enim hoc turgidum, fastu, avaritia, et crudelitate plenum, praesertim si frena pudoris et modestiae laxaverit, adeo proterve et petulanter dominari cupit, ut non alibi felicitatem suam, quam in oppressione et servitute multorum collocatam esse putet. Repetat aliquis memoria praeteriti temporis omnes res gestas, intueatur et omnem praesentium rerum faciem, nunquid aliud inter homines tumultuari, aut tanto sanguine ac caedibus quaeri, quam superbum dominatum animadvertet? Cum autem humana insolentia, et furiosa quidvis patrandi libido potissima et fere sola sit servitutis causa: Tamen sunt quidam tam corrupto et perverso iudicio homines, ut vitia haec, quae sola omnem evertunt libertatem, ipsius libertatis titulo exornare non vereantur. Tunc demum enim vera et solida frui se libertate plurimi opinantur, si minaci et atroci vultu quemvis imbecilliozem terrefaciant, si ut quem opportunum viderint iniuriae, ab ea inferenda non abstineant, et saevum in omnes imperium exerceant. At quemadmodum immoderatus rerum omnium usus in vicium degenerat, ita qui immodicam exercent libertatem non iam libertatis honestae rei, sed perversae licentiae nomine merito gloriari possunt. Libertas enim cum nullum cuiquam inferat incommodum, sola licentia hominum tranquillitatem turbare, et pro libito quemvis afficere iniuria pulchrum sibi putat. Nam cum libertas ita omnem refugit servitatem, ut ultro tamen legum honestarum dominatum sustineat, licentia omne etiam legum excutit dominium, et omnium actionum suarum moderatricem pro ratione, substituit pravam animi cupiditatem. Atque ita fit, quod pulchre in libro de Repub[lica] suo demonstrat Plato, ut quemadmodum excessus omnis vertatur in contrarium, ita nimia libertas, in nimiam degeneret servitatem. [...]

4.7. Ioannes Radvanus Vilmensis (ca.1550? – post 1592), Renaissance Latin poet, reformed evangelist, educated supposedly in Vilnius, related to the courts of two outstanding Lithuanian Great Hetmans, Grigalius Chodkevičius (Grzegorz Chodkiewicz) and Mikalojus Radvila Rudasis. Ioannes Radvanus is famous for his heroic poem *Radvilias*, which drawing mostly on the composition and images of *Aeneis* by Virgil, describes life and deeds of Mikalojus Radvila Rudasis and maintains aspirations of Lithuanian independence in regard to Polish-Lithuanian relations. He is also known as author of *Epithalamium in nuptias ... Christophori Monvidi Dorobostayski...et Sophiae Chodkieviciae...*, 1590 and about 20 other occasional verses.

Excerpts from *RADIVILIAS, sive, DE VITA, ET REBUS PRAECLARISIME GESTIS, IMMORTALIS MEMORIAE, ILLUSTRIS SIMI PRINCIPIS NICOLAI RADVILI GEORGII FILII, ducis in Dubinki ac Bierze, Palatini Vilmensis, etc. ac Exercituum Magni Ducatus Lituaniae, Imperatoris Fortissimi. etc. LIBRI QUATUOR, Ioannis Radvani Lit. iussu ac auctoritate mag. d. Ioannis Abramowicz, in Worniany, Praesidis Derpatensis, Capitanei Lidensis, Vendensis etc. Addita est oratio funebris, generosi d. Andreae Volani, secretarii sacrae regiae magestatis, et quorundam auctorum epigrammata, VILNAE METROPOLI LITUANORUM: Ex officina Ioannis Kartzani, MDIIXC [1592]:*

Laudes Lituaniae

*TERRA potens armis est, et notissima fama,
Hic vbi se latis pandit Lituania campis,
Magna parens frugum, studio gens aspera belli,
Quam perbibent Italos olim tenuisse colonos,
Martia corda virum: quis nunc aut forte Libonis
Exsiliium nescit, magnosque Palaemonis ausus?
Vnde venit longa serie Lituana propago,
Gens gravida imperiis: etenim sub Balthica fines
Litora, et Euxinum mare, famam extendit Olympo.
Illis Campanos saltus, vbi dona Lyaeo*

1. A fortitudine et
amplitudine imperii Lituani

35

40

<i>Legiferae certant Cereris, Panchaia Tempe</i>		
<i>Alcinoi syluas, biferique rosaria Paesti,</i>		
<i>Medorumque volens cultus, rivosque metalli,</i>		2. A frugum copia
<i>Contentis ferro, prudens Natura negauit.</i>		
<i>Sed quales, quantasque ferunt sacra Gargara messes,</i>		45
<i>Et victu facilem esse dedit per secula gentem.</i>		3. A victus facilitate
<i>Hic vitreos amnes sylvarum celsa coronant</i>		4. A sylvarum commoditate
<i>Tesqua, decus terris, quae quantum vertice in astra</i>		
<i>In Stygios manes tantum radice minantur.</i>		
<i>Hic ceruis, alcique domus, saeuoque bisonti,</i>	50	5. A venationibus et variarum ferarum copia
<i>(Setigera captos cui mos est sistere lingua,</i>		
<i>Inque leues (tantum robur) iacularier auras)</i>		
<i>Virgatisque notis maculoso tegmine lynxi,</i>		
<i>Et celeri capreae, nec non ingentibus uris.</i>		
<i>Quid fluvios, lacuumque canam certantia ponto</i>	55	6. Ab opportunitate lacuum
<i>Aequora? quid pisces? sunt hic etiam sua cete.</i>		7. A piscium abundantia
<i>Quid referam albenti canentia iugera lino?</i>		8. A lini copia
<i>Aut cur enumerem lucis concessa beatis</i>		
<i>Dona? latet magnis ingens opulentia syluis.</i>		
<i>Hic sese liquido distendunt nectaro quercus,</i>		60
<i>Arboribus spumant purissima mella, fauisque</i>		9. A mellis et cerae opibus
<i>Mactant agricolas, iniussaque robora sudant,</i>		
<i>Plena Palatinae fragrantia pocula mensae.</i>		
<i>An tot diuersis lapsos de fontibus amnes? [...]</i>		10. Ab oportunitatissimis et egregiis fluuiis
<i>Nec multum minor hoc Litauum liquidissimus amnis</i>		
<i>Iglionum⁵ veteres campos, et pinguia stringens</i>		
<i>Vilia culta secat, Vilnaque sorore recepta,</i>		Lituanis Nerys
<i>Fratris in amplexus Chroni decurri amoeni,</i>		Lit. Niemen
<i>Chroni qui, quo nobis non est formosior amnis:</i>		75
<i>Multae illum Nymphae fluviorum et Querquetulanae</i>		

⁵ Ancient tribe mentioned by Claudius Ptolemaeus. The area of Igliones in the age of Renaissance was credited to be in the confluence of the main Lithuanian rivers, Nemunas and Neris (i.e. in the centre of nowadays Lithuania).

Optauere thoro, sed habet pulcherrima Suenta,
Purior electro, quae per Samogithica labens
Littora, Chrononis foecundo conditur alueo.
Haec eadem Litauos tellus, arcesque Sudinos, 80
Iazygaque intrepidum mortis, Nomadesque Poloucos, 11. A nationibus variis et antiquis
Et veteres PRVSSOS, et fortia pectora Alanos,
Cognatosque illis Gepidas, populosque potentes
Extulit, haec Erdiuilum, Troydenaque fortem, 12. Ab innumera fortissimorum
Mingallumque Ducem, Scirmontumque armipotentem, 85 Regum, Heroum, ac
Romontem, Latioque caput diademate cinctum ducum propagine.
Mendogum, Vitenemque bonum, plenumque triumphis
Gedimina patrem, populosae moenia VILNAE
Cuius ab auspicio surgunt: hinc aspice natos
Gediminiadas fratres, fortissima corda, 90
Kestutum, Olgerdum: quin ista IAGELLONA tellus, Lituani imperauerunt Polonis,
Sarmatiaeque dedit Reges, Hunnoque potenti Bohemis, Hungaris, Silesiis etc.
Imposuit dominos, et Cechi a stirpe Bobemis,
Totque duces genuit praestantia nomina, nec non
Quem canimus MAGNVM RADIVILVM, nomen et omen 95
NICOLEI cui mens dederat praesaga parentum.

(*Radivilias* I 31–96; with notes from the margins of the original edition)

*The shield of Nicolaus Radivilus*⁶

At laevem clypeum series longissima rerum Descriptio clypei Radivilonii
Auro insignibat, fulvo distincta metallo.
Illic res Litavas, antiquorumque triumphos
Cernere erat: veluti per Balthica dorsa, LIBONIS 90 Lituani a P. Libone Italo quem
Contigit ambifluuae Plotellae classis arenam, Palaemonem alij vocant,

⁶ Nicolaus Radivilus is the Latin name of the main hero of the poem, Mikalojus Radvila the Red, in praise of whom the poem *Radivilias* is composed.

<i>Non sine mente Dei, terras advecta recentes:</i>	originem indubitata[m] trahunt
<i>Vtique Libo multum terra jactatus, et alto,</i>	
<i>Allapsus ripis, ubi tum stabula alta ferarum</i>	
<i>Horrebant, velutique ITALUM manus emicat, atque</i>	95
<i>Sternit humi cervos, vrosque ferosque bisontes,</i>	
<i>Aedificantque NOVAM ROMAM, sub culta Dubissae</i>	Nova Roma in Samogitiae et
<i>Ostia caeruleae, veteris solatia ROMAE.</i>	Liunioniae finibus aedificatur ab
<i>Haec penes astabant reges ex ordine sancti</i>	hospitibus Italis, nunc Nowromo
<i>Insignes lituo, atque ardentia scepra tenente</i>	100
<i>Quos inter bis sex radiis clarabat in alto</i>	
<i>Vertice MINDOCVS, Latium Diadema gerebat</i>	Mindocus a Pont[ifice] Rom[ae]
<i>Rex Litavûm: geminasque tremenda tributa sagittas</i>	Rex Lituaniae creatus
<i>Fortem ERDIVILLVM Scythico misisse tyranno</i>	
<i>Nec procul aspiceres truncatos membra Scytharum</i>	105
<i>Legatos, haec SCIRMVNTVS responsa remisit</i>	
<i>Saeva Balaclaio: subito hinc consurgere bellum,</i>	
<i>Et Koydanovios rubefactos sanguine saltus.</i>	
<i>Et rapidum VITENEM, Lesconis Marte revictum,</i>	
<i>Victoremque iterum, et prostratos Marte Polonos:</i>	110 Anno 1293 ad Sochacoviam
<i>At Litavus miles captos immitis agebat</i>	
<i>Viginti juvenes sortito quisque Polonos.</i>	
<i>Hic choreae, cantusque vigent, Ledamque ciebant</i>	
<i>Victores, et Io laetos Io hiare putares.</i>	
<i>Antyge in extrema colles, ululataque montis</i>	115
<i>Summa lupo, aerataque lupum compage nitentem</i>	
<i>Expoliit, cupiens spiranti effingere signo</i>	
<i>Docta manus, sed centen[is] fera vasta remugit</i>	
<i>Ventre lupis: claram hinc urbem Lisdeycius augur</i>	
<i>Portendit: quanto consurgit ab omine Vilna</i>	120
<i>Omnigeni nutrix populi; quam maxima Vilna</i>	
<i>Opprobrio quondam fuit, et magaria, nunc jam</i>	
<i>Vrbibus aequavit Lituana potentia magnis. [...]</i>	

(Radivilias 3. 88–172)

5. Latin of the age of Baroque (17th century) and later times

5.1. Mathias Casimirus Sarbievius (Maciej Kazimierz Sarbiewski, 1595–1640), a famous Baroque poet of Polish (Mazovian) origin, Jesuit, professor of Vilnius University (1627–1635), named “Christian Horace” or “Sarmatian Horace” already by his contemporaries. Collection of his poetry, *Lyricorum libri* (editio princeps 1625), was reprinted a number of times in different places throughout all Europe both during his lifetime and after his death. In his poems Sarbievius appears as a talented imitator of classical models (especially of Horatian verse), an inventive combiner of various images of Greco-Roman mythology and Christian truths, and a sensifull observer of contemporary Lithuanian realities. Sarbievius’ lyrics and epigrams represent a good example of intertextual Baroque poetry. It exerted a strong influence on Jesuit poets of the region in 17–18th c.:

*Iam pridem tepido veris anbelitu
Afflarunt reduces arva Favonii;
Iam se florida vernis
Pingunt prata coloribus.*

Stratus frugiferis Vilia⁷ puppibus 5
*Grato praeterabit rura silentio,
Quamvis proximus omni
Collis personet alite;*

Quamvis et viridi pastor ab agger
Dicat graminea carmina fistula, 10
*Et qui navita debet
Plenis otia carbasis.*

⁷ This poem contains some special Lithuanian toponyms and prosoponyms. *Vilia* is a Latin word for Neris, the main river which flows through Vilnius (lat. *Vilna*); *terga Luciscii* is the name for Tauras hill in Vilnius; *Gediminia saxa* denote Gediminas castle resting on the hill near the confluence of the rivers Vilnia and Neris in Vilnius.

<i>Aequas Palladiis, Paule, laboribus Interpone vices. Cras simul aureo Sol arriserit ore Summorum iuga montium,</i>	15
<i>Scandemus viridis terga Luciscii, Qua celsa tegitur plurimus ilice, Et se praetereuntum Audit murmura fontium.</i>	20
<i>Illinc e medio tota videbitur Nobis Vilna iugo; tota videbitur Quae Vilnam sinuosis Ambit Vilia flexibus.</i>	
<i>Illinc picta procul quae radiantibus Fulgent fana tholis, et geminam super Despectabimus arcem, Magni regna Palaemonis.</i>	25
<i>Ut longo faciles pacis in otio Se tollunt populi! nam tria tertio Surrexere sub anno Priscis templa Quiritibus;</i>	30
<i>Et qua conspicuis se Gediminia Iactant saxa iugis, et Capitolium, Et quae tecta superbis Intrant nubila turribus.</i>	35
<i>Auget magna quies: exiguus labor In maius modico provenit otio. Hinc et terga virentum Late prospice collium.</i>	40

*Quae nunc mobilibus nutat Etesiis,
Segni cana stetit sub nive populus:
Qui nunc defluit, alta
Haesit sub glacie latex;*

Qui nunc purpureis floret ager rosis, 45
*Immoto sterilis delituit gelu;
Verno quae strepit ales,
Hiberno tacuit die.*

*Ergo rumpe moras, et solidum gravi
Curae deme diem, quem tibi candidus* 50
*Spondet Vesper, et albis
Cras Horae revehent equis.*

(Sarbievius, *Lyricorum libri*, 4. 35)

5.2. Albertas Vijūkas Kojalavičius (1609–1677), Lithuanian historian, Jesuit, philosopher, theologian, polemicist and translator, closely related to Vilnius University. From 1641 to 1655 he taught logic, physics, metaphysics and ethic, in 1650-51 he served as vice-chancellor and in 1653–1655 as rector of the same university. The most important among his numerous works (written mainly in Latin and Polish) is the first printed history of Lithuania containing events from the legendary times to the death of Lithuanian Grand Duke Sigismund Augustus (1572). Two volumes of this work were published separately. The first part (*Historiae Lituanae pars prior. De rebus Litanorum ante susceptam Christianam religionem...libri novem*) was printed in 1650 in Gdansk, the second (*A coniunctione Magni Ducatus cum Regno Poloniae ad unionem eorum dominiorum, libri octo*) appeared in 1669 in Antwerpen. It was used as the main source for Lithuanian history until 19th century. Albertas Kojalavičius wrote a history of Lithuanian state and concentrated on the facts that show the dignity

of Lithuanian noblemen and rulers. He described the Polish–Lithuanian Commonwealth as a state consisting of two states and two nations with supposedly equal rights.

Excerpt from *Historiae Lituaniae pars prior. De rebus Lituorum ante susceptam Christianam religionem, conjunctionemque Magni Lituaniae Ducatus cum regno Poloniae, libri novem. Auctore P. Alberto Wiuk Koialowicz, Soc. Iesu (Dantisci, 1650)*:

Giermondus Suintorogo solitis ritibus suffectus, primos sui principatus menses rebus domi componendis exegit. Ante omnia parenti defuncto ut praescripserat ipse, justa legitime persolvit. Cum enim viveret Suintorogus, forte inter venationes inciderat in locum peramaenum, quo Vilna amnis planitiem altis montibus subjectam, et pineto hinc inde consitam decurrens, Viliae illabatur. Amaenitas situs, cum ad primum conspectum senis animum occupasset, petiit a Giermondo, ne alibi pro defuncti exuviis, aut rogo, aut sepulchro aream quaereret; utque is campus cremandis Principibus, humandisque eorum cineribus, sacer perpetuo in posterum esset. Executus est universa Giermundus ex fide: campum late excisis arboribus perpurgatum, ipse rite dedicavit: relictus in proximo lucus, Fulminis vulgo Perkuni, tempestatum praesidis Numini; ut religionibus ipsis locus deinceps frequentior populo fieret: erecta praeterea sacerdotia, copiosis redditibus attributis. Officium sacerdotum erat, ad praescriptos ritus, ignem perpetuum quercu et pinu alere: qui si aliquo casu forte extingueretur, neglectae aut non rite procuratae religiones ipsius sacerdotis exustione expiabantur. Locus in Suintoroba (id est, Sancta area) dictus, et nomen et ritus illos profanos ad Iagelonis usque principatum retinuit. His ita ordine peractis, Principis defuncti corpus, militari habitu a proceribus ad rogam elatum est: editiore pyrae loco, haud longe a Principe, locata arma, quibus a tyrocinio usque militari usus fuerat, gladius, hasta, pharetra cum arcu et sagittis: inferiore loco falcones, paria bina canum venaticorum, servus et equus, qui viventi maxime in deliciis: haec universa, cum subjectus ignis corripuisset; tum sublata simul comploratione, proceres ursorum et pantherarum resectos ungues, extremi obsequii

vice in flammis jactare. Nam de altera vita, quam habituri a morte essent mortales, redituque animarum ad sua corpora, cum Deus quispiam, illis ignotus, ad jus dicendum in altissimum montem universum mortale genus, evocaturus e tumulis esset, apud veteres illos Litvanos, rerum Divinarum penitus rudes, quanquam barbare et superstitiose, tamen aliquid credebatur. Existimabant igitur mortuos olim unguibus illis opus habituros, cum praeruptus, altusque mons, per difficiles aditus, singulis superandus esset. Curatis ita sacris, praescriptisque ceremoniis, quibus deinceps Principum vita funtorum corpora eodem loco cremarentur, ad rem civilem curas advertit.

(Albertus Wiiuk Koialowicz, *Historiae Lituaniae pars prior*,
Liber V, p. 138–141)

6. Example of Baroque Latin literature representing numerous production of Vilnius University

Excerpt from the collection of elegia composed on the occasion of solemn ingress of voivode Liudvikas Konstantinas Pociėjus (1664–1730) into his residential place in Vilnius, *Septicollis Lituaniae caput Palaemoniarum urbium Vilna, septem portis triumphaliter adornatis, quot circum praecipuis coronatur montibus, ad triumphalem cum palatinis fascibus ingressum magni hospitis illustrissimi domini d. LUDOVICI CONSTANTINI in Włodawa et Rożanka POCIEY palatini Vilnensis ... lapidario stylo inarata ab obligatissimo palatino nomini et honori collegio et Universitate Academica Vilnensi Societatis IESU. Anno quo LUDOVICUS intrat Vilnam [Vilnae, 1723]:*

PORTA SEPTIMA CAPITOLINA VULGO CASTRENSIS

Inscriptio

Attollite portas principes vestras.

Magnis olim patefacta triumphis Porta.

(Propertius, *Elegiarum* 1.16. 1)

Excute sepulchrales cineres
Septemtrionalis Romule,
Septicollis Litvanæ Magne Conditor,
Supreme Princeps Gedimine
 5 *Et Ducum Litvanæ grandis cinctus corona,*
quorum illustres exuvias,
velut probatum Aurum,
in claro Swintorobæ jugo igne probatas,
Jagiellonicae condunt Arces,
 10 *Magno Palatino et Duci*
obviam procede Ludovico.
Attollite in una Capitolina,
Plures simul Portas Principes.
Haec illa dies gloriae,
 15 *quam obscura sub nocte,*
in Capitolino summae Arcis colle
idem nomen et omen cum Romano
a Capite caesi Bisontis habente,
magis fera, quam Romæ Conditori,
 20 *nam tota ferrea Lupa*
centenis feta et vocalis prolibus,
in somnis vigilanti pro Litvania
Gedimino praesagii.
Haec clarissima Lux,
 25 *quam ante quaterna saecula*
ipso natali Urbis die,
dum prima Vilnae jacerentur fundamenta,
edita oracula praesignarunt.
Subintra, Ducali manu
 30 *Summorum Litvanæ Ducum,*
reberatam Capitolinam Portam
ex utroque Nomine Caesar
Ludovice et Constantine
Palatine et Dux Maxime.
 35 *Pandit se Tibi ultro ingenti Cardine*
Augusta Gloriae Basilica

Princeps Cathedralis Ecclesia Stanislai.
Occurrit inter Divorum aras
Romana Purpuratorum Patrum cum Majestate
 40 *pleno Honoris et Gloriae Nomine Pontifex*
Boguslaus,
pro sanguine, Nomine, zelo, et eruditi-
one, Polono Primati
Divo Adalberto Martyri conjunctissimus,
 45 *Vicariam geminorum Vilnensium Antistitum,*
Constantini et Matthiae,
quaternos intra menses,
Caelo et immortalitati vindicatorum,
cum Vicaria Pontificali Tiara,
 50 *Principali praeludente Honori,*
Unus sustinens gloriam,
Et plena Pastoralium benedictionum dextera,
Auspicato Tuo bene precatur Ingressui.
Applaudit sepulchrali quamvis pressus marmore,
 55 *Principe sub ara conditus,*
Gloriosissimus Litvanus Macedo
Alexander Vitoldus,
paremque suae Fortunam,
pares triumphos et gloriam ovovet.
 60 *Age Magne Ludovice Constantine,*
Et Superum expectationem, Civium desideria,
Vota Populorum imple.
Restitue antique Fortuna destitutæ Litvanæ
Fortunata Ludovicorum et Constanti-
 65 *65 norum tempora.*
Redde Palaemoniae Urbi et Sacris Divorum aedibus
Basilicum Constantinianæ Basilicæ nitorem,
eo aetatem proluxa felicitate et gloria provebe,
donec ut Augustus Romanam,
 70 *ita sub Augusto Sarmatiae*
relinquas Litvanam
Marmoream Septicollē.

Septicollis Litvanæ caput, fol.H2-[I2])

7. Examples of Latin in modern times

7.1. Pranas Brenderis (Franz Brender, 1894-1938), famous Swiss-born Lithuanian linguist, professor of Latin literature Vytautas the Great University in Kaunas, author of various works on Lithuanian and Latin language and literature. His skills in Latin are well attested by his own Latin paraphrase of the national anthem of Lithuania, published in *Židinys*, 1938, t. XXVII, Nr. 2, 211, whence it is taken for this collection:

Hymnus Lituanus

*O virum mater, Lituana tellus,
fortium et quae nos alis, alma nutrix,
praebeat vires memori iuventae
gloria patrum.*

Moribus iustis tua cara proles 5
*saepta virtutisque tenax agat, quod
possit humano generi Tibique
ferre salutem.*

Fulgidus iam sol Lituanus orbem
lustret et pellat radiis tenebras; 10
*nos iuvent artesque bonae fidesque
omne per aevum.*

At focos sanctos patrias et aras
candido ac puro foveamus igni,
civium dum fixa animis potens stet 15
pax Lituana.

7.2. Henrikas Zabulis (1927–2010), distinguished Latinist, translator and editor of a number of Classical Greek and Roman poetical and rhetorical works, professor of Vilnius university. He left an untitled **Latin poem** which was found in his flat soon after his death (2010-09-11) and published in December 8 of the same year by Mindaugas Strockis at the address: www.flf.vu.lt/assets/files/KFK/zabulio_eilerastis.doc :

*Favete linguis! Nil humili iuvat
cantare buxo, nil popularibus
nervis verecundaque functum
barbiton ingeminare voce,*

*dum floreant nostra in Lituania
artes et alma lux Academiae,*

5

*hortoque musarum venusto
nulla vagetur iniqua fama.*

8. Bibliography

- A. D. 1009: Missio S. Brunonis Querfurtensis.* Comparavit et adnotavit Inga Leonavičiūtė =1009 metai: šv. Brunono Kverfurtiečio misija. Sudarė, šaltiniotyrimus paaiškinimus ir bibliografiją parengė Inga Leonavičiūtė. Vilnius: Aidai, 2006, 70–73.
- Chartularium Lithuaniae res gestas magni ducis Gedemine illustrans. Gedimino laiškai,* tekstus, vertimus bei komentarus parengė S.C. Rowell, Vilnius: Vaga, 2003, p. 62, 64.
- Gratulatio Vilnae. Textus electi XVI-XVIII saeculi.* Comparavit Eugenija Ulčinaitytė. Vilnae [Institutum litterarum ethnographicaeque Lituaniae], MMI = Vilniaus pasveikinimas. XVI-XVIII amžiaus tekstų rinkinys. Sudarė Eugenija Ulčinaitytė. Vilnius: Lietuvių literatūros ir tautosakos institutas, 2001.
- Historiae Lituaniae Pars prior; De rebus Lituorum* Ante susceptam Christianam Religionem, conjunctionemque Magni Lituaniae Ducatus cum Regno Poloniae, Libri novem. Auctore P. Alberto Wiivk Koialowicz, Soc. Iesu S. Th. D. Dantisci, sumptibus Georgii Forsteri, M. Poloniae et Sueciae. (VUB 9 Ko 89).
- Nicolaus Hussovianus. *Opera.* Transtulerunt Benediktas Kazlauskas, Sigita Narbutas, Eugenija Ulčinaitytė, Tomas Veteikis. = Mikalojus Husovianas. *Raštai.* Iš lotynų kalbos vertė Benediktas Kazlauskas, Sigita Narbutas, Eugenija Ulčinaitytė, Tomas Veteikis. Vilnius: Lietuvių literatūros ir tautosakos institutas, 2007
- Mykolas Lietuvis, *Apie totorių, lietuvių ir maskvėnų papročius dešimt įvairaus istorinio turinio fragmentų,* Vilnius: Vaga, 1966, 23-24.
- Augustinas Rotundas, “Epitome principum Lituaniae a migratione Itolorum P. Libone vel, ut Lituania historia scribit, Palemone duce usque ad Jagellones”, in: *Senoji Lietuvos literatūra*, t. 5: Šešioliktojo amžiaus raštija. Vilnius: Pradai, 2000, 296–297.
- Mathias Casimirus Sarbievius, *Ludi Fortunae. Lyrica selecta.* = Motiejus Kazimieras Sarbievijus, *Lemties žaidimai. Poezijos rinktinė.* Parengė, įvadą ir komentarus parašė Eugenija Ulčinaitytė. Vilnius: Baltos lankos, 1995.
- Septicollis Lituaniae caput Palaemoniarum urbium Vilna, septem portis triumphaliter adornatis, quot circum praecipuis coronatur montibus, ad triumphalem cum palatinis fascibus ingressum magni hospitis illustrissimi domini d. LUDOVICI CONSTANTINI in Włodawa et Rożanka POCIEY palatini Vilnensis ... lapidario stylo inarata ab obligatissimo palatino nomini et honori collegio et Universitate Academica Vilnensi Societatis IESU. Anno quo LUDOVICUS intrat Vilnam* [Vilnae, 1723] (VUB IV 30967)
- Joannes Vislicensis. *Bellum Pruthenum.* Comparavit et transtulit Eugenija Ulčinaitytė. / Jonas Vislicietis. *Prūsų karas.* Parengė ir išvertė Eugenija Ulčinaitytė. Vilnius: Mintis, 1997.
- Andrius Volanas. *Rinkiniai raštai.* Sudarė Marcelinas Ročka ir Ingė Lukšaitė. (Latin texts prepared by Eglė Patiejūnienė). Vilnius: Mokslo ir enciklopedijų leidykla, 1996.

Web sources:

<http://www.flf.vu.lt/kfk/istorija/paxlituana.html> (*Hymnus Lituanus* by Pranas Brenderis)
www.flf.vu.lt/assets/files/KFK/zabulio_eilerastis.doc (the unnamed poem by Henrikas Zabulis)