

COLLOQUIA  HUMANISTICA

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Introductory Comments

The fifth yearly volume of the *Colloquia Humanistica* comprises a thematic section on *Nation, Natsiya, Ethnie*. The subject it discusses has thus far received little attention as a research problem in the Slavia Orthodoxa, the Slavia Romana, the Balkans but also in Central and Eastern Europe. We re-examine the equivocality of the term *natsiya*, point to its rootedness in the ancient world (Svetlana Kočovska-Stevović) and reveal its hitherto unexplored semantical aspects, drawing on the historical meanings of the term in the Hungarian Monarchy and the Commonwealth of Both Nations (Karolina Mroziewicz, Irina Koluzaeva). At the same time, we discuss its much less known twentieth-century career, focusing on its peculiar etymology (Guido Franzinetti), its changing contexts in the globalising world (Areti Demosthenous) and considering its entanglement with widely understood issues of identity both in the Slavia Orthodoxa (Olha Tkachenko) and outside of it: within Yiddish and Judeo-Spanish Jewishness (Izabela Olszewska and Aleksandra Twardowska) as well as beyond Europe (Irina Boldova, Ewa Łukaszyk). On the one hand, our intention was to demonstrate the analysed terms as deeply embedded in earliest of history. On the other – to show how linguistic but also ethnic and societal factors cause their meanings to shimmer. As with our previous thematic sections, we made no attempt to exhaust the topic at hand. What we were trying to offer was an indication of their richness and equivocality, a feature often underestimated within so-called young identities, such as Ukrainian and

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Buryat ones. This was what prompted us both to centre the current thematic section around history and to include in our discussion the meanings of these terms in some of the cultures whose international presence dates back to as late as the twentieth century. It is also for these reasons that we find a particularly interesting context for our discussion to be offered by the early-twentieth-century debates about modern Jewish identity among both Ashkenazi and Sephardi Jews, a debate which was tragically interrupted by the Holocaust. The history of the opposition between languages and dialects, which is the subject of the section's closing article (Tomasz Kamusella), is by no means meant as a conclusion; rather, it points to the importance of the linguistic context for the identity choices which give new meanings to old, historically rooted notions.

Our thematic section is thus an illustration of the topic's complexity and at the same time an attempt at presenting its new aspects. Among the contributors were both young and experienced scholars.

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The fifth volume of the *Colloquia Humanistica* is complemented by noteworthy information about the prizes and distinctions awarded to our young Colleagues as well as by two interesting presentations: a Macedonian reading of poetry by the Polish Nobel Prize winner Wisława Szymborska (Katica Kulavkova) and a review of a volume published by Polish philologists from the Jagiellonian University, entitled *Awangarda Środkowej i Wschodniej Europy – innowacja czy naśladownictwo?* [Central and Eastern European Avant-Garde – Innovation or Imitation?] and published by Jagiellonian University Press within its new series *Interpretacje* [Interpretations] (Iwona Boruszkowska).

In this instalment of our recurring section of *Materials* we present *Rany Jezusa mojego* [The Wounds of My Jesus], a hitherto unpublished poem, whose manuscript was recently discovered in the Discalced Carmelite Nuns Library in Cracow. The poem's finder (Joanna Panasiuk) points to the resemblances it bears to works of visual arts, including especially engraving number 26 comprised in the work *Amoris divini et humani effectus varii...*, published in Antwerp in 1626.

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Note

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