

The intersection of the disciplines of Classics and Medieval Studies, that is, the study of Medieval Latin and the classical tradition in the Middle Ages set the stage for my doctoral dissertation on *Latin Classics in Medieval Hungary: Eleventh Century*. While revising it for publication as a book, I soon found out that there are major aspects still to be discussed such as the questions of orality and literacy, vernacular and Latin, the emergence of manuscript culture, and the role of royal and ecclesiastic administration. However, the point of departure of my proposed paper is the principal thesis of my doctoral dissertation: the Latin classics had a stronger impact on the formation of Latin literacy in medieval Hungary than it has been acknowledged before. Exploring the implications of my thesis would allow me to rethink working hypotheses and test new comparative approaches regarding Central European material. While focusing on the formative stage of Latin literacy, that is, the eleventh century, I intend to expand on sources I did not analyze in my doctoral dissertation. These sources include charters, law codes, historical and hagiographic accounts, as well as liturgical texts. Considering the nature of relevant scholarship done by paleographers and codicologists, I propose to concentrate on the relatively neglected aspects of these sources. My textual analyses will address peculiar features of Medieval Latin like the differences from “standard” Ciceronian Latin (and also from contemporary Western European texts) regarding stylistic, lexical, and grammatical peculiarities (morphology, syntax), as well as prose rhyme and rhythm. In addition to the philological approach, I propose to draw conclusions concerning the role of such institutions as the royal court and the schools and libraries of cathedrals and monasteries in the formation of Latin literacy. Overall, I believe that the major contributions of my paper on *The Formation of Latin Literacy in Medieval Hungary* will be the following: to establish the relationship of the *litterati* of a modest training and the literate elite and to provide new insights on the various channels of reception in terms of importing and exporting mainstream Latin culture. Finally, I intend to answer the following general question: by examining the fragmented evidence on the formation of Latin literacy in freshly Christianized territories, how can one adapt the concepts of center and periphery to the study of Medieval Latin? Challenging the traditional methods of drawing a line between center and periphery, I would tentatively conclude that references to geography or literary quality are insufficient in themselves. If so, the terms center and periphery should be used carefully in order to avoid sacrificing the primary evidence for the centuries of modern scholarship – for whatever the local circumstances, the importing periphery always reflects what the exporting center has to offer.