

ENGLISH SUMMARIES

- Juliusz Domański: In Memory of Maria Cytowska p. 3
 An overview of the life and work of the late Maria Cytowska, for many years a Professor of Classical Philology at the University of Warsaw. Her research concentrated on the Latin literature of the Renaissance, and her editions of Erasmus and studies devoted to that humanist brought her wide international renown.
- Katarzyna Pietruczuk: Ghosts in Euripides' *Hecuba* p. 12
 The prologue of Euripides' *Hecuba* is delivered by the ghost of Polydorus, one of the sons of Hecuba and Priam. Polydorus tells the spectators about his own fate and mentions the earlier apparition of the spirit of Achilles, who demanded that the Greeks sacrifice the captive Polyxena to him. The present article centres on the questions of why Euripides introduced the ghost of Polydorus on stage and what his spectre has in common with the dream related by Hecuba just after the prologue. It is argued that, by introducing the ghost scene, Euripides creates a link between his play and Sophocles' *Polyxena*.
- Marek Winiarczyk: Hecataeus of Abdera's *On the Hyperboreans*:
 History of Research (1848–2005) and an Attempt at Interpretation p. 29
 The article contains an analysis of the preserved fragments of Hecataeus of Abdera's work *On the Hyperboreans* and a Polish translation of the most important ones. It seems that Hecataeus did not intend to depict an ideal of the pious and virtuous life in order to edify the reader. *On the Hyperboreans* was not a utopia in the strict sense of the term. It was meant to be an entertaining novel describing a journey to a miraculous country. The writer probably did not imitate Pytheas of Massilia's work *On the Ocean*. One should reject the hypothesis that Hecataeus' *Hyperboreans* were modelled on the Egyptians.
- Anna Maria Lasek: Epitaphs in Nonnus' *Dionysiaca* p. 56
 Nonnus' great epic poem contains many epigrams that are presented as written on somebody's tomb or invented as an epitaph by a dying man, his killer, or another mythical personage. The epitaphs stand out of the poem and usually have most of the elements typical of their genre.
- Tomasz Tiuryn: The System of *Didascalica* in Boethius' First Commentary
 on Porphyry's *Isagoge* p. 66
 The first six chapters of Boethius' first commentary on Porphyry's *Isagoge* are printed here in Polish translation. The introductory note discusses the system – applied here and popular in Boethius' time – of presenting the nature of the work discussed in the commentary in points, in accordance with a commonly used questionnaire. This system is called by Boethius himself *didascalica*.

- Gustaw Przychocki: What Is Classical Philology? p. 86
 A public lecture by Gustaw Przychocki, the outstanding Polish classical philologist, especially known for his Plautine studies. The author lists the fields of interest covered by classical philology and shows the undiminished importance of the classics in the modern world.
- Alfred E. Housman: Prosody and Method p. 99
 Konrad Kokoszkiewicz's Polish translation of A. E. Housman's article on convincing and unconvincing ways to prove that a metrical anomaly – lengthening of the final vowel of a word before a caesura – occurs in the works of classical Latin poets.
- Anna Nodzyńska: The Libyan Oracle of Zeus Ammon p. 113
 The oracle procedure employed in the sacral complex of Zeus Ammon in Siwa oasis apparently did not differ from that of the standard Egyptian barque procession. This procession, taking place during the god's symbolic journey from Aghurmi to the Umm Ubayda temple, during which questions were asked and answers received, was open to all pilgrims. Archaeological finds, as well as literary tradition concerning Alexander the Great's visit, suggest the possibility of private consultation: viz., a „king's oracle” following a different, unknown ritual.
- Joachim Śliwa: The Egyptian Orangery of Stanisław and Anna Małachowski
 in Końskie p. 122
 There is an interesting yet forgotten work of Egyptianizing architecture situated on the premises of a vast park-palace complex in Końskie (a city in central Poland, between Kielce and Opoczno). It is an orangery/hothouse (54,75 x 7,25 m) that was built in the years 1825–1830 on commission for Stanisław and Anna Małachowski, the owners of the property at that time. The creator of the building was Francesco Maria Lanci (1799–1875), a young Italian architect who had been invited to develop the palace complex. Following that commission, Lanci spent the rest of his career in Poland, where he created numerous neo-Gothic and neo-Renaissance works. Using a knowledge of the basic forms of Egyptian architecture that he drew from French treatises written after Napoleon's expedition to Egypt, Lanci employed monumental pylons, statues of Memnons in niches, composite capitals, cavetto cornices, a winged sun disc and masks derived from transformed Hathor capitals. In many places he also designed pseudo-hieroglyphic inscriptions. It may be presumed that the investor demanded such Egyptian forms, since Stanisław Małachowski (1770–1849) was strongly involved with the Freemasons after 1790. The orangery in Końskie is quite well preserved (with a style-less annex added on the northern side in 1969), but neglected, and surely demands the thoughtful care of a conservator.
- Grzegorz First: Stanisław Rzepiński (1861–1944) – the Founder
 of an Archaeological Cabinet p. 131
 The article describes the history of the collection of antiquities developed in the so-called archaeological cabinet in one of the high schools in Nowy Sącz. The cabinet was organized by the director of that high school, Stanisław Rzepiński, an archaeologist and classical scholar.

- Marian Szarmach: *Rideret Democritus*p. 145
A review of Krystyna Bartol's Polish translation of Pseudo-Hippocrates' letters devoted to Democritus' laughter.
- Jerzy Starnawski: Latin and Greek in the Schools of Interwar Polandp. 148
A review of Wanda Popiak's book *Latin and Greek in the Polish Schools in the Years 1919–1939*.
- Katarzyna Marciniak: Dictatorship of a Poet. Augustus according to John Williamsp. 157
A review of the novel *Augustus* by John Williams. The main value of the book seems to be the author's ability to show the political use of literature by the first Roman emperor.
- Jerzy Starnawski: Anecdotes about Classical Philologistsp. 167
A small collection of anecdotes on eminent Polish classical scholars.
- Anna Maciejewska: The Judgment of Parisp. 175
A short comedy in two versions – Latin and Polish – based on the well known Greek myth.