

## ENGLISH SUMMARIES

- Jerzy Danielewicz: The newly discovered texts of Sappho and Archilochus . . . . p.135  
The author presents the new fragments of Sappho (P. Köln 21351 + 21376) and Archilochus (P. Oxy. LXIX 4708), gives a short review of the research to date, makes some textual and interpretative suggestions of his own, and adds an *apparatus criticus* to the text of Sappho proposed by Gronewald and Daniel. At the end of the first fragment of Sappho (line 8), he reads θαλάμοις ἀείδω ('nuptias cano'), which, as a periphrastic generic term, together with a possible mention of the poems for the girls in the lost part of the same line, would cover the whole field of Sappho's poetry. In line 18 of the Cologne papyrus (i.e., line 10 of the second poem), he reads the fifth letter as *phi* (following West), but then puts forward an entirely new reading of the rest of the disputable phrase, suggesting ἔρωι φίλα θεῖσαν ('amori indulgentem'); if the fifth letter is *delta* (the reading the Cologne papyrologists strongly insist upon), he alternatively proposes δέμα θεῖσαν.  
As to the new Archilochus, in the author's opinion it is unlikely that lines 21–25 (in which Hercules' name appears) allude to Telephus' flight from the enemy, since the function of the whole *exemplum* is exclusively to extol the success of that hero.
- Magdalena Stuligrosz: Sweet Taste of Dessert . . . . . p.150  
Pindar mentions dessert three times in his poems. The article explains the form and the function of desserts in Pindar's time and tries to answer the question of why and how the poet used dessert as a metaphor.
- Plutarch: *Virtues of Women*. Preface and chapters 1–13 . . . . . p.159  
A part of Plutarch's work *Virtues of Women* in Natalia Cichocka's translation, with the translator's introduction and notes.
- Diogenes Laertius: Epigrams on Pythagoras . . . . . p.173  
Diogenes Laertius' four epigrams on Pythagoras are printed here in Maria Marcinkowska-Rosół's and Rafał Rosół's translation, with the translators' notes.
- Jerzy R. Kaczyński: The Hardest Task. Difficulties in Translation of Horace's Ode *To Leuconoe* . . . . . p.175  
After quoting some Polish translations of Hor. *Carm.* I 11, the author analyses the ode, paying special attention to aspects that are usually lost in translation.
- Horace: *Ode* I 23 . . . . . p.183  
Horace's *Ode to Chloe* is published here in Krzysztof Rzepkowski's translation.

Justyna Migdał: Science and Magic in Pliny the Elder's *Natural History* ..... p.184

In his *Natural History* Pliny the Elder aims at presenting various philosophers' views on science and at showing his readers the force of nature. He not only follows the Stoics in regarding god and nature as identical, but also makes use of their notions of sympathy and antipathy that are for him the most important laws of nature. In his system, sympathy and antipathy have the same function as laws of physics and the other sciences in our time. Pliny puts a special emphasis on medicine which, in his view, is a science largely neglected by the Romans, though much needed by them. In order to give people means to cure diseases, he does not hesitate to quote instructions found in textbooks of magic, seeing that medicine is often helpless. He does not, however, trust magic. On the contrary, he believes it to be a false and dangerous art, which arose as a corruption of religion, astrology and medicine. Just as the genuine sciences, magic is based on laws of sympathy, but it misuses them. For Pliny violation of the laws of nature is a crime, and that is why he strongly condemns magic.

The *Natural History* presents a consistent image of the world ruled by sympathy. Though many scholars regard Pliny as superstitious, credulous and unfit for methodical research, in truth, however, he proves to be a rationalistic explorer of the universe and admirer of nature.

Danuta Jędrzejczak, Krzysztof Tomasz Witczak: Egeria – a Lady of the Lake? ..... p.204

The article relates various etymologies of the name *Egeria* that have been proposed by scholars. The most probable of them is the one proposed by Aldo Prosdocimi, who connects it with the Indoeuropean root meaning 'lake'. The hypothesis has given rise to some difficulties that are here dealt with.

Cyprian Mielczarski: Culture and Philosophy. Hegel on the Sophists ..... p.213

Hegel was the first modern thinker that appreciated the sophists' role in the intellectual history of mankind. Without consideration of their teachings as philosophy, he nevertheless emphasized the cultural role of their tendency to consider things from various points of view and to look for the sources of law and morality.

Maciej Staniszewski: Witold Gombrowicz and Julius Caesar ..... p.220

One of the most famous passages written by Gombrowicz is his parody of a Latin lesson in *Ferdydurke*. The present article examines the writer's knowledge of the ancient world and languages and his attitude towards them. It also shows how his parody of schoolboys' translations of Caesar was reproduced in various languages by Gombrowicz's translators.

Jerzy Starnawski: Defence of Latin in 1885 ..... p.233

Henryk Struve's article published in the weekly "Kłosa" is devoted to the disdain and ignorance of the Latin language and classical culture shown by the author's contemporaries. This article is reprinted here with some remarks on the ignorance of Latin in our time.

- Anna M. Komornicka: Epic Poetry in *The Literature of Ancient Greece* ..... p.239  
 A team of Polish Classical scholars has written a comprehensive survey, in two volumes, from Homer to the VI century AD, entitled *The Literature of Ancient Greece (Literatura Grecji starożytnej)*. The work was edited by Henryk Podbielski, fellow of the Catholic University of Lublin. The present text is a review of the first part of vol. I, devoted to epic poetry.
- Jerzy Kijowski: On Hellenistic Science ..... p.248  
 A review of Lucio Russo's book *Forgotten Revolution: How Science Was Born in 300 BC and Why It Had to Be Reborn*.
- Jan Kwapisz: When a Feminist Meets the Muse ..... p.253  
 A critical essay on Margaret Atwood's *The Penelopiad*. An attempt made by Atwood to reread the myth of Penelope might be easily disregarded as a trivial postmodernist pastiche bearing too much resemblance to school assignments. Yet it is argued here that the novel deserves more serious consideration as belonging to the genre of "historicizing writings" instead of being a mere literary game, since its true value lies in Atwood's ability to evoke the problems of the present by referring to the past.
- Joanna Pieczonka: *Quot homines, tot sententiae* ..... p.259  
 A review of a Latin textbook for Polish pharmacy students.
- Barbara Bibik: Wisdom ..... p.263  
 A review of Sophocles' *Antigone* as staged by the Polish TV theatre.
- Katarzyna Chiżyńska, Yvonne Borowski: Two Classicists' Postscript ..... p.268  
 Two reviews of Sophocles' *Oedipus the King*, directed by Gustaw Holoubek in the Ateneum Theatre in Warsaw, written by Classics students.
- Klaudia Palmąka: The Competition for the Golden Cameo ..... p.273  
 A review of the Fourth Competition of Classics Student Theatres, held in Gdynia in October 2005.
- Agnieszka Lew: Perspectives of Classical Philology: Interdisciplinary Studies and New Methods ..... p.275  
 A report on the conference organized in Warsaw in May 2006 by graduate and undergraduate students of Classical Philology. The conference concentrated on the classicists' contacts with other disciplines and on their use of modern research methods.
- Anna Maciejewska: To Amor ..... p.277  
 Complaint of a woman tormented by unrequited love.
- Ludwik Jerzy Kern: A Serpent ..... p.278  
 A Latin translation of the famous *carmen figuratum* by the Polish Ogden Nash.