

ENGLISH SUMMARIES

- Mirosław J. Leszka: Professor Waldemar Ceran (1936–2009) 185
An obituary of Waldemar Ceran, professor of the University of Łódź, an eminent historian of late antiquity and of the Byzantine Empire.
- Helena Cichocka: In Remembrance of Professor Ihor Ševčenko (1922–2009) 190
The late Ihor Ševčenko, one of the most eminent Byzantologists and professor of Harvard University, was born near Warsaw to a Ukrainian family and maintained close ties with Polish scholars. The author of the article discusses this scholar's life and works and tells about her contacts with him during her stay at the Center for Hellenic Studies in Washington DC during the academic year 1986–1987.
- Adam Krokiewicz: Γνώθι σεαυτόν, *Nosce te ipsum* 197
An edition of an autograph manuscript of Adam Krokiewicz (1890–1977), a professor of the University of Warsaw, famous for his research on ancient philosophy and literature. The manuscript seems the beginning of a much larger work, either lost or never finished. In this fragment the author looks for the rationale of the Greek belief that future events can be foreseen; he also discusses the relationship between fate and the gods' will and shows that Greek deities were often jealous of human happiness. Krokiewicz's text is preceded by a short introduction written by one of his disciples, Juliusz Domański.
- Maria Marcinkowska-Rosół: The Homeric „Self” According
to Some Philosophical Interpretations 211
This article presents and compares four different interpretations of the Homeric concept of „self”. According to the first, the Homeric man has no concept of himself as a psychic unity, but only as a number of physical and psychical organs (Bruno Snell). The second says that he perceives himself as a complex but unified structure of psychical and physical elements (Norman Austin). According to the next view, the Homeric hero possesses the idea of reason which is able to create a unifying harmony among his various psychic powers and which constitutes the real self of a human being (Arbogast Schmitt). The fourth interpretation holds that the Homeric man identifies himself with his „Leib”, which is the seat of all his sensations, feelings and thoughts (Hermann Schmitz).
- Isocrates' Speech *Against the Sophists* 234
Mateusz Dobrek's annotated translation of the 13th speech of Isocrates.
- Jerzy Axer: Spoken Word versus Written Word: Cicero's and Mickiewicz's
Experience 239
The author revives here his memories of Professor Kazimierz Kumaniecki's seminars devoted to textual criticism of the *De oratore* in 1967–1972. In his

approach to Cicero's work, Kumaniecki proved to be a forerunner of the scholars of the last decade who introduce the problems of orality and use of writing into its interpretation. Similar problems are present in Adam Mickiewicz's lectures on Latin literature, delivered in Lausanne in 1839–1840. Both Cicero and Mickiewicz tried to find their way to the minds of their contemporaries and descendants balancing between the persuasive efficacy of live speech and permanence of writing.

- Leopold Hess: *Habendus metus est aut faciendus*. Fear in Sallust's writings 246
 A close look at the mentions of fear and similar affects in Sallust's works shows that he regarded them as an important factor in politics. His attitude in this matter does not differ much from that of Thucydides; but Sallust goes even further than his predecessor and presents fear as the essence of power, both in domestic and in external relations.
- Katarzyna Niemczewska: Various Aspects of Fear in Lucan's *Civil War* 264
 The author shows various ways used by Lucan to introduce an atmosphere of horror into his poem. Fear is visible not only in his descriptions of battles but also in the images of the universe dissolving itself into chaos. In the course of this transformation, all four of the elements, freed from their cosmic frame and at war one with another, bring harm and death to human beings and animals. Hate and fury, cruelty and disregard for law, omnipresent on the battlefields, are reflected in the behaviour of nature.
- Bartosz Awianowicz: Exile in Ovid's and Philippos Callimachus' Poetry:
 Between Poetical Autobiography and Literary Creation 270
 A comparison of the life and poetry of Ovid and of Philippos Callimachus (Filippo Buonaccorsi, 1437–1496) during their exile from Italy. Although there are some undeniable analogies between their fates on the whole, Callimachus' state of mind in exile, his relations with his new neighbours and the tone of his poetry are all quite different than Ovid's. All this is due especially to the fact that he found his new love and a new, quite well-educated audience in Poland.
- Robert K. Zawadzki: The Myth of Cephalus and Procris in Ovid's
Metamorphoses and Marcin Kromer's *De adversa valetudine Sigismundi I* 283
 In his 1534 Latin poem on the illness of the Polish King Sigismundus I that was a consequence of his hunting expedition, Marcin Kromer introduces the myth of Cephalus and Procris. Borrowing the subject from Ovid (*Met.* VII 690–862), Kromer presents only the last part of the history of this unhappy couple and does not dwell on the husband's and wife's emotions as much as his predecessor. This passage seems important as we see here the first use of this myth by a Polish author.
- Sebastian Ruciński: Did Ancient Rome Have a Million Inhabitants? 294
 In order to determine the number of inhabitants of the city of Rome in the imperial period, scholars have used four methods. The first one takes into account

the amount of grain distributed each day to the population, the second one the quantity of grain imported to Rome every year, the third one the number of houses and *insulae*, the fourth one, less useful for the period discussed in this article, the amount of pork distributed to the inhabitants. It seems certain that at that time Rome could have had a million inhabitants, crowded in an unbearably small space. This number began to diminish in the 4th century A.D.

- Adam Łukasiewicz: Jan Potocki and the Beginnings of Egyptology 308
 Jan Potocki, the author of *The Manuscript found in Saragossa*, visited Egypt in 1784 and wrote an interesting diary of this journey. Two decades later, he published four books on ancient Egyptian chronology. One of them, *Dynasties du second livre de Manéthon*, published in Florence in 1803, is discussed in this article.
- Krzysztof Tomasz Witczak: Fryderyk Tripplin (1774–1840) 329
 – a Philologist Living in Tomaszów
 Fryderyk Tripplin was born in Weimar in Saxonia, studied Classical Philology in Jena, where he obtained a doctorate, and spent the rest of his life in Kalisz, Pińczów and Tomaszów Mazowiecki. His main object of interest was the ancient cult of Lares and Penates.
- Juliusz Domański: Cicero – Translator and Manipulator? 344
 A review of Katarzyna Marciniak’s book *Cicero vortit barbare*. Though the book has many assets, some doubts can be raised against its thesis that Cicero often deliberately changed the sense of Greek texts he was translating in order to achieve his aims, dictated by the interest of the republic.
- Juliusz Domański: Petrarch’s Reflections on His Journeys 354
 A review of Włodzimierz Olszaniec’s annotated edition and translation of Petrarch’s Latin texts concerning his travels.
- Jerzy Starnawski: Old Polish Translations of the *Metamorphoses* 365
 A review of Maria Wichowa’s excellent book on early modern translations of Ovid’s *Metamorphoses* by Polish poets.
- Anna Maciejewska: Helen in Egypt 370
 A short comedy in two versions, Latin and Polish, developing the myth, popularised by Euripides’ *Helen*. Its relations to that tragedy and to other ancient sources are discussed in the introduction.