

JERZY DANIELEWICZ

Uniwersytet im. Adama Mickiewicza w Poznaniu
ORCID: 0000-0002-6775-3563
e-mail: danielew@amu.edu.pl

OUR PROFESSOR SYLWESTER DWORACKI

ABSTRACT. Danielewicz Jerzy, Our Professor Sylwester Dworacki (*Nasz profesor Sylwester Dworacki*).

The author presents the profile and scholarly achievements of Professor Sylwester Dworacki, a distinguished classicist from the University of Poznań, to celebrate his 70th birthday.

Keywords: history of classical studies in Poland; Adam Mickiewicz University, Poznań; Sylwester Dworacki

The above heading reflects not only the deep and extensive connections of the honoured Jubilarian with the University of Poznań, and in particular with the Poznań Classical Philology, but also the perception of him as someone close by generations of students and a group of associates, almost all of whom first came into contact with him during their studies, when there was still a student-teacher relationship between them. For many, Prof. Dworacki has “always” been here, and there is no exaggeration in this. Since 1957, when as a young man of less than twenty he began his classical philology studies at our Alma Mater, half a century has already passed. For the sake of accuracy, he passed his entrance exam in Wrocław (and was admitted there), as he did not know yet about the possibility of studying classical philology in the capital city of Wielkopolska. It is necessary to point out here that in the case of Sylwester Dworacki his private jubilee is connected with another jubilee: the half-century of the resumption of recruitment for our studies in Poznań after years of interlude forced by the then authorities (in 1952, as a result of the so-called catchment area system for the fields of study, the admissions to classical philology were limited to three centres in Poland: Warsaw, Kraków and Wrocław).

In 1957, the teaching staff consisted of philologists educated in the interwar period; their supporting seniors (Prof. Witold Klinger born in 1875, Prof. Jan Sajdak born in 1882, Prof. Józef Dziech born in 1891) had graduated still before the First World War. The oldest professors came to the capital of Wielkopolska

in the years of the formation of the University of Poznań from distant centres (Kiev, Lviv, Kraków); however, other lecturers were already educated in Poznań: Professor Wiktor Steffen (who after twelve years of work at the University of Wrocław returned to his Alma Mater, and took charge of the Chair of Classical Philology), Associate Professor Jan Wikarjak and Jan Horowski, MA. Among the middle-generation lecturers, the newcomer from the Jagiellonian University was Irena Kazik-Zawadzka, PhD (who soon, in 1962, obtained her postdoctoral degree and the position of assistant professor in Poznań). In 1961, assistant professor Michał Swoboda who had just obtained his postdoctoral degree at the Nicolaus Copernicus University in Toruń was recruited. Andrzej Wójcik and Kazimierz Liman were senior assistants at that time.

The first class of students of classical philology after the interlude was a bit different from the next ones in terms of age and life experience. It was also quite unusually educated, because teaching classes were conducted there from the beginning by the most experienced academic teachers, sometimes with an additional rich experience in secondary education. Direct contact with the professors mobilized philology students to work hard, and allowed the former to get to know the talents and progress of each student. It was probably already then that the talented Sylwester Dworacki was noticed by his future master, Professor Wiktor Steffen. For the young man starting his studies, from the very first moment he was a model of scholar and University professor in many respects, including his appearance and manner. It was this scholar who offered Sylwester Dworacki the opportunity to write his MA thesis under his supervision, immediately drawing him into a circle of heated discussions on Menander's recently recovered comedy *The Grouch*. The Latin version of this work entitled *Menander quomodo personas in Dyscolo fabula in scaenam induxerit* appeared in print in the volume *Studia Menandrea ad Dyscolum pertinentia*, Wrocław 1965, pp. 64–75 (in the series *Archiwum Filologiczne Komitetu Nauk o Kulturze Antycznej PAN*, XI) prepared by a group of Poznań-based Greek scholars, which obviously elevated the young graduate.

A breakthrough event in life perspective was obtaining the position of an assistant at the Department of Classical Philology of Adam Mickiewicz University on 1 September 1962. His work at the University of Poznań proved to be a haven, a happy ending to his journey “into the world”, to paraphrase the title of a well-known memoir from Stanisław Pigoń's youth.¹ Sylwester Dworacki's home village of Ziemlin, situated in Krobia commune, Gostyń county (he was born there on 3rd November 1937) was his Kombornia, while Poznań was his Kraków. His path was full of dramatic events such as the deportation of the Dworacki family (parents and children) to the Reich for forced labour in July

¹Cf. Stanisław Pigoń, *Z Komborni w świat. Wspomnienia młodości*, Warsaw 1983 (fifth edition).

1944. The stages of his post-war school education were marked by Gostyń, Wolsztyn, and Leszno (his high school leaving exam in 1957).

As an academic of the Department of Classical Philology, the present Jubilarian continued his research into various aspects of Menander's works for several years. He devoted his doctoral dissertation of 1968, *Akcesoria sceniczne w komediach Menandra* (Scene Accessories in the Comedies of Menander), to this most prominent representative of Greek New Comedy, which he then – after supplementing with new papyrus discoveries – published in English under the title *The Role of Scenic Accessories in the Comedies of Menander* (part 1: “Eos” LVIII 1969–1970, pp. 201–217, part 2: “Eos” LIX 1970, pp. 35–56), followed by a series of articles: *The Prologues in the Comedies of Menander*, “Eos” LXI 1973, pp. 33–47; *The Presentation of Persons in Menander's Shield*, “Symbolae Philologorum Posnaniensium Graecae et Latinae” (= SPhP) I 1973, pp. 33–45; *Jedność akcji w Odludku Menandra*, SPhP II 1975, pp. 33–45; *Hamartia in Menander*, “Eos” LXV 1977, pp. 17–24. These are generally publications that present the nuances of Menander's comedy writing technique, often against a broader comparative background. For example, in the article *The Prologues in the Comedies of Menander* (1973), a detailed look at the prologues of the Athenian comedy writer's better preserved plays showed that they have much in common with the prologues of Euripides' tragedies. Dworacki precisely defines their functions in Menander, such as the announcement of the content, information about the place of the plot and the setting, the “Vorgeschichte”, the main characters, the conflict situation as a source of intrigue, the moment when the plot begins.

The valuable article *Hamartia in Menander* (1977) has a different profile from the other ones, in which the author finally clarified the meaning of this notion, usually associated – after Aristotle's *Poetics* – with tragedy, in Menander's surviving texts. The contextual analysis of all the places in this author's works where the noun *hamartia* or the verb *hamartano* appears (including its compounds) allowed one to go beyond the previous philologists' findings. Dworacki convincingly argues that *hamartia* in Menander, due to its clearly moral dimension, can be an important element of the plot, and can be considered within the framework of the pattern: *agnoia* – *hamartia* – *anagnorisis*, while these terms have a different meaning than in Aristotle. Even if *agnoia* is objective, *hamartia* remains subjective, and *anagnorisis* is, above all, the realization of erroneous behaviour by the protagonist who confesses his own mistake. In view of the relationship of the aforementioned concepts outlined above, *hamartia* may introduce an element of discrete moralizing into the comedy.

The study of Menander culminated in a postdoctoral dissertation, *Technika dramatyczna Menandra (Dyskolos, Epitrepontes, Perikeiromene, Samia, Aspis)*, Wydawnictwo Naukowe UAM, Poznań 1975, pp. 165, awarded the A. Brueckner

Prize by Division of Social Sciences of the Polish Academy of Sciences. Professor Jerzy Łanowski, an eminent expert in the Greek comedy writers' works, expressed his appreciation of the book in the following words:² "A very good postdoctoral thesis by a young scholar devoted to the problems of drama, already the author of several works on Menander, contains a meticulous and well-balanced analysis of the five comedies mentioned above, which – because of the predominance of the motifs of the individual plays – he would be inclined *a priori* to describe as: a comedy of character – *The Grouch*, reconciliation – *The Arbitration*, recognition – *Girl who has her hair cropped*, intrigue – *Girl from Samos*, and family – *The Shield*." In this monograph, the Poznań researcher considers a number of aspects related to the structure of Menander's comedies (one preserved in its entirety and four incomplete ones, which nevertheless make it possible to reconstruct the plot), as well as the way in which they present the development of events and the characters. Despite the passage of years, this book remains the basic study of the subject in Poland, and functions as an academic textbook. It is worth noting one detail from the history of its creation: it was initially prepared at the Center for Hellenic Studies in Washington, D.C., where Dr. Dworacki spent the academic year 1973/74 as a Harvard University scholarship holder. This important year-long trip abroad, an extremely rare distinction in classical circles at the time, additionally resulted in the establishment of friendships and scholarly contacts with several prominent philologists who went on to become professors in Germany, Sweden and the United States.

With the completion of his postdoctoral thesis (1975) and his appointment as assistant professor (1976), Sylwester Dworacki greatly expands the scope of his research interests in Greek drama, albeit occasionally continuing to devote attention to his favourite comedy writer, whether in further detailed studies (*A Commentary to Some Places in the Dyskolos of Menander*, "Eos" LXXIII 1985, pp. 59–63; *Die Interpretation ausgewählter Szenen aus der Samia von Menander*, "Eos" LXXVII 1989, pp. 199–209; *Die Barbaren in den Komödien des Menanders; Power and Spirit*, "Annales Universitatis Turkuensis", vol. 199, pp. 99–110, Turku 1993), or in comparative articles (*Ijon Eurypidesa a komedie Menandra*, SPhP VI 1983, pp. 21–31). At that time, review publications such as *The Ending Formula in New Comedy*, SPhP III 1977, pp. 35–40, or *Anagnorismos in Greek Drama*, Eos LXVI 1978, pp. 41–54 are also published; in the case of the article mentioned as last, the motif of recognition in both tragedy and comedy (old and new) became the subject of insightful observations. The author started from the references to recognition in Aristotle's *Poetics*, and took into account, among other things, their interpretation in the then widely discussed work by

²See Menander, *Wybór komedii i fragmentów*, translated and edited by Jerzy Łanowski (Biblioteka Narodowa, Seria II, nr 203), Wrocław 1982, p. CX.

G. F. Else.³ When discussing comedies, Sylwester Dworacki focuses on the most typical *anagnorismos* – the counterpart of the motif of recognition in tragedy, but he also signals the existence of its other variety: the recognition of one’s own *hamartia* by the hero of the play (see above – *Hamartia in Menander*).

The period under discussion here also saw the publication of *Atossa’s Absence in the Final Scene of the Persae of Aeschylus*. ARKTOUROS. Hellenic Studies presented to Bernard M. W. Knox on his 65th birthday, Berlin–New York 1979, pp. 101–108. This publication is part of a volume dedicated to the long-time director of the Washington Center for Hellenic Studies, a distinguished expert on Greek drama. The authors of the papers included therein are a whole plethora of former scholarship holders, most of whom soon gained international recognition in the field of Greek literature studies. In his article, the Poznań-based researcher addressed the absence of Queen Atossa in the final scene of *The Persians*, interpreted in various ways by philologists, proving that it is neither due to technical reasons, nor to the rearrangement of parts of the text in the manuscripts, but has its own dramatic justification consistent with Aeschylus’ intention. The exclusion of Atossa from the plot does not allow to ensure Xerxes’ return worthy of her son and ruler, and, moreover, enables the chorus to openly express criticism towards Xerxes timidly expressed in the preceding scenes.

The above-mentioned position reminds us that Sylwester Dworacki was also close to the problems of Greek tragedy, which, incidentally, he had taught for years at the university. He devoted particular attention to the play *Prometheus Bound*, which he regarded as the work of Aeschylus. He once worked on this play (in Stefan Srebrny’s translation) for the prestigious Series II of the National Library, but unfortunately serious financial difficulties at the beginning of the 1980s forced the Ossolineum Publishing House to abandon the project. The visible results of serious studies carried out at that time are two scientific articles: *Notes to the Prometheus Bound*, “Eos” LXXI 1983, pp. 159–165, and *Die dramatische Struktur des Gefesselten Prometheus*, “Eos” LXXVII 1989, pp. 5–15. In the latter article, the structural analysis of this mysterious tragedy, treated by the Poznań scholar as an independent dramatic construction shows the course of the conflict between Prometheus relentlessly demonstrating his *hubris*, and Zeus inflicting severe punishment on him and not succumbing to blackmail, from the interesting perspective of the theatre viewer, who, despite sympathizing with the noble Titan – the benefactor of humanity – probably did not perceive the drama’s message as a criticism of violence, and recognized the rationale behind the actions of the ruler of the gods, which was not always clear to the viewer.

An opportunity to take a stand on the difficult problem of the origins of tragedy was provided by the paper *Arion – testimonia i rekonstrukcje*, delivered

³ *Aristotle’s Poetics. The Argument*, Cambridge, Mass. 1967.

during a nationwide scholarly session on ancient lyricism in Karpacz, organized in 1984 by the Institute of Classical Philology and Ancient Culture of Wrocław University (published with considerable delay in “Classica Wratislaviensi” a XIII 1990, pp. 3–11); the evidence concerning Arion became here the starting point for a broader discussion with the views of other scholars, including H. Patzer’s theory of three distinct types of Arion’s works (dithyramb, satyr chorus, paratragedy).⁴ Sylwester Dworacki shows that contemporary hypotheses and statements about Arion’s work are a function of more and more recognized successive hypotheses about the origins of tragedy, and these trends can be presented in a chronological sequence, leading from an uncritical acceptance of ancient evidence (Arion the creator of satyr dithyramb from which tragedy derives), through a more critical approach to traditional sources, noticing difficulties in explaining such terms as *satyroi*, *tragoi* or *tragōidia*, and looking for new evidence, mainly in iconography, with a departure – in the next stage – from Aristotle, as well as leading tragedy out of Attica (as a result of which Arion is no longer of interest) – to recognize anew Arion’s dithyramb as the beginning of tragedy. The author himself is skeptical about the above-mentioned hypotheses, and concludes that in the case of Arion we must be content with the generally accepted information that he was the creator of literary dithyramb.

Dworacki returned to tragedy issues in yet another of his papers: *Tragedia historyczna w starożytnej Grecji*, which appeared in print in the book *Studia romanistyczne i literaturoznawcze. Materiały z sesji naukowej poświęconej pamięci Profesora Kaliksta Morawskiego*, Wydawnictwo PTPN, Poznań 1993, pp. 63–68. Dworacki further elaborated on this theme in his article *Some remarks on the Greek historical tragedies*, “Scaenica Saravi-Varsoviensia”, Warsaw 1997, pp. 19–25.

The evidence of turning to the ancient theoretical reflection on comedy and its representatives are the following works: *Platonios i Anonim o komedii i komediopisarzach greckich*, “Meander” XLII (fasc. 2/3) 1987, pp. 87–92 (with accompanying translation: *Platonios, Różnice między gatunkami komedii. Różnice stylów*, *ibid.* pp. 93–95) and *Römische Grammatiker über die Komödie*, SPhP VIII 1991, pp. 91–102. The latter publication is unusual for Sylwester Dworacki in that it is based on Latin material. The presentation given in *Römische Grammatiker* concerns three late-Antique (4th century) treatises, quite difficult to discuss jointly due to the different concept of each of them. Diomedes wrote about comedy primarily as a theorist and classifier of literary genres; Euanthius dealt exclusively with comedy, emphasizing its initially religious character, however, due to his belonging to the Latin culture he was mainly interested in Roman dramatic genres; Donatus strove for the most general presentation of the problems of comedy, especially Roman comedy. Sylwester Dworacki’s

⁴Presented in the work *Die Anfänge der griechischen Tragödie*, Wiesbaden 1962.

article, apart from a detailed discussion of the treatises mentioned above, shows the similarities and differences between them resulting partly from the different goals of their authors and partly from the different sources on which they relied.

The Poznań Hellenist decided to dedicate his professorial book to one of the three masters of old Attic comedy – Eupolis. The work is entitled *Eupolis i fragmenty jego komedii*; it was published by Wydawnictwo Naukowe UAM in 1991. At the beginning of this exceptionally useful and well-balanced monograph the author discusses synthetically the ancient testimonies about Eupolis and his comedies, and then makes a wide (from the beginning of the 19th century) review of the literature on the subject relating to him. The main part of the book provides a critical-literary analysis of particular comedies and fragments of Eupolis, summarizing the state of knowledge to date, but also enriched with accurate interpretations and conclusions of the author who did not omit any significant issues here, obviously to the extent possible to reach given the fragmentary character of preserved texts. The wide comparative background is noteworthy. Linguistic issues whose detailed treatment would require changing the profile of the book, were deliberately omitted. Like the post-doctoral dissertation, this monograph can also function successfully as an academic textbook. Writing such a study taking into account the full state of research would not have been possible without an appropriate query in foreign libraries. The author conducted the research during his scholarly visits to Greece in 1989 (as a scholarship holder of the Greek Ministry of Education), and in the renowned German antiquity research centre in Cologne, where he spent three months in 1990 as a DAAD scholarship holder.

The aftermath of the Eupolidean studies is the article *Zu Eupolis und seinen Demen*, SPhP X 1994, pp. 13–22. The author addressed in it selected problems posed by the preserved fragments of comedy *Demes*. In particular, he devotes a great deal of space to the interpretation of Fr. 99 PCG preserved on the papyrus, and within it – the mysterious verb *diastrephein* repeated there in three forms, whose meaning is crucial for the interpretation of the whole fragment. Sylwester Dworacki suggests that in colloquial speech it could mean taking away food from those who have more than others, and thus refer to the fair distribution of food in wartime conditions.

The fruit of further research into old Attic comedy is the article *The Pytine and the date of Cratinus' death*, published in the Commemorative Book *Vetustatis amore et studio* (Poznań 1995, pp. 117–119) offered to Professor Kazimierz Liman. The author joins the discussion on the sense of the mocking mention of Cratinus' death in verses 700–703 of Aristophanes' *Peace*, providing arguments in favour of its literal (and not metaphorical, as postulated by Tadeusz Zieliński) understanding; Aristophanes found the inspiration for the humorous cause of the poet's death (the sight of breaking wine barrels) in Cratinus himself, in his *The Wineflask* (fr. 99 PCG); the comparison there may also have suggested the

image of the destruction of barrels by the Lacedemonians. As far as I know, Prof. Dworacki is currently working on Cratinus again, planning to write a similar monograph on him as before on Eupolis.

After receiving his professorial title in 1990, Sylwester Dworacki surprised us all with a rather unexpected change of direction in his research: namely, he turned to prose, and above all to romance of the imperial period. He undertook the ambitious task of translating Heliodorus' *Ethiopian Story*, the longest (ten books) and most complicated Greek romance, which enjoyed great popularity in modern Europe. He thus referred to 16th-century precedents: the famous Latin translation of Heliodorus by the Jesuit priest Stanisław Warszewicki (1552), which formed the basis for a number of subsequent translations into national languages, and the first Polish translation by Andrzej Zacharzewski, originally published in Vilnius in 1590 (unfortunately not from the original Greek but from a poor German translation). The book, beautifully published by Wydawnictwo Naukowe UAM, appeared in 2000 under the title of *Heliodor; Opowieść etiopska o Theagenesie i Chariklej* (pp. XL + 372). The translator had provided an introduction, setting Heliodorus against the background of the history of Greek romance, and the necessary footnotes. The work is an illustrious testament to Sylwester Dworacki's translation skills: the translation is a real pleasure to read not just for the intriguing plot of the romance. With this work, the author made a great inspirational contribution to the Polish current of research on Greek romance, in which he had also actively participated as a reviewer and supervisor.

In the last decade, the issues of romance dominated the scholarly output of Professor Dworacki (who had been a full professor since 1999). The list of published works in this field includes as many as nine titles: *Homer Egipcjaninem?* (*Heliodor; Aithiopika III 13–15*), [in:] *Litteris vivere. Księga pamiątkowa ofiarowana Profesorowi Andrzejowi Wójcikowi*, edited by I. Lewandowski and K. Liman, Poznań 1996, pp. 63–65; *Theatre and Drama in Heliodorus' Aethiopika*, *Eos* LXXXIV 1996, pp. 355–361; *The Aethiopica of Heliodorus against the background of literary tradition*, "Classica Cracoviensia" V, 2000, pp. 121–129; *Grecja – Egipt – Etiopia. Trzy kraje, trzy ustroje w Opowieści etiopskiej Heliodora*, "Classica Cracoviensia" VI 2001, pp. 101–113; *Motyw milczenia w Opowieści etiopskiej o Theagenesie i Chariklej Heliodora*, "Collectanea Classica Thoruniensia" XIII. *Studia Graeco-Latina* IV, Toruń 2002, pp. 29–38; *The silence in the Ethiopian Story of Heliodorus*, [in:] *The Language of Silence*, vol. II, Turku 2004, pp. 83–91; *Tragedie Eurypidesa w Opowieści etiopskiej Heliodora*, [in:] *Jerzy Łanowski (1919–2000). Uczony, tłumacz, popularyzator*, Wrocław 2004, pp. 77–83; *Romans grecki*, [chapter in:] *Literatura Grecji starożytnej*, edited by H. Podbielski, vol. II, Lublin 2005, pp. 295–322; *Obrazy w romansie greckim i ich funkcja*, "Roczniki Humanistyczne. Filologia klasyczna", vol. LIV–LV, vol. 3, *Księga pamiątkowa ku czci Księdza Profesora*

Remigiusza Popowskiego SDB, Lublin 2007, pp. 93–105; *Zwierzęta w Opowieści etiopskiej Heliodora*, [in:] *Bestie, żywy inwentarz i bracia mniejsi. Motywy zwierzęce w mitologiach, sztuce i życiu codziennym*, edited by P. Kowalski, K. Leńska-Bąk and M. Sztandara, Opole 2007, pp. 85–93. Another article: *Życie codzienne w Opowieści etiopskiej Heliodora*, “*Classica Wratislaviensia*” XXVIII 2008, pp. 73–80, has already been proofread.

Work on Heliodorus was preceded by a one-month stay in Oxford in 1992 as part of the Oxford Colleges Hospitality Scheme.

Among the above-mentioned publications, the author himself singles out two in particular: *Theatre and Drama in Heliodorus' Aethiopika* (1996) and *Tragedie Eurypidesa w Opowieści etiopskiej Heliodora* (2004). The former raises the aspect of the theatricality of this romance writer's work, highlighted by the use of a number of theatrical terms (*theatron, skene, mechane, prosopeion*, etc.), and visible already in the first scene of the *Story*. What corresponds to this aspect is tragedy and comedy elements; their exemplification (using selected examples) brings the reader around to the article's main thesis. The second publication – an essay entitled *Tragedie Eurypidesa w Opowieści etiopskiej Heliodora* – is originally a paper delivered during a scholarly session in Wrocław, which was organized to commemorate Professor Jerzy Łanowski. In its deeper subtext, it is a tribute to this outstanding scholar and translator of Euripides. Inspired by the similarity of the motif of the miraculous rescue of a person about to die on the sacrificial altar in the endings of *Iphigenia in Aulis* and the *Ethiopian Story*, the author shows a number of further parallels in terms of scenes, events and motifs. Apart from *Iphigenia*, the tragedies *Hippolytus*, *Helena* and *Ion* are subjected to comparative interpretation. These examples show the obvious influence of Euripides, who was well known to Heliodorus, as well as the originality of the romance writer in the selection and use of borrowed material.

Diodorus Siculus was the consecutive Greek prose writer after Heliodorus to be studied by the Poznań-based Hellenist. Between 2003 and 2006, Prof. Dworacki led a research project under which a collective translation of books I–V and XI–XX (with an introduction and commentary) of the writer's historical work entitled *Bibliotheca* (not a subjective selection, as only these books survived in their entirety; the persons performing the project are planning to add a supplementary translation of books preserved in fragments) was prepared, also with his own contribution as translator (book IV). All in all, this is one of the largest undertakings in terms of scale that has recently been carried out in Poland among classical philologists. Prof. Dworacki has fond memories of his excellent cooperation in this field with prematurely deceased Prof. Romuald Turasiewicz, who helped him to gather the translators, and with whom he discussed the project's assumptions. Prof. Turasiewicz was the earliest of all the translators to complete his task (translation of Book XIII), as if unconsciously sensing the impending death.

In various periods of his activity, Prof. Dworacki was engaged in documenting the output of Poznań Hellenists. A great achievement in this area was the study entitled *60 lat hellenistyki poznańskiej (1919–1979)*, prepared on the sixtieth anniversary of the founding of our University (SPhP V 1982, pp. 35–85). This work, reliably and objectively documenting the achievements of our community (about 300 publications discussed!), will be referred to with gratitude by future researchers of its history; for all the past years it served interested readers, and still serves as the community's bibliographic and information compendium.

A whole series of publications devoted to the Master of today's Jubilarian, Professor Wiktor Steffen, deserves special mention.⁵ Few examples can be found today of such loyalty and respect shown by a student to his Teacher, not only at the time when the latter was in the full creative power and held academic posts, but also in his late years and after his death. Sylwester Dworacki fully deserved the touching "testamentary" letter, which Professor Steffen addressed to him at the end of his life (24th June 1996) "as a "document of cordial friendship". The elderly Professor Steffen wrote it on a grey envelope containing the correction of his article for "Eos", knowing that it might be his last letter.⁶

A noteworthy publication, not only for classical philologists, a page from the history of the luminaries of scholarship, is the article *Ulrich von Wilamowitz-Moellendorff (1848–1931), niemiecki Kujawiak*, published in 1997 in Poznań in a collective volume edited by Czesław Łuczak entitled *Zrodziła ich ziemia mogileńska*. Sylwester Dworacki, based on domestic and foreign studies, but especially on the recollections of Wilamowitz,⁷ recalls in it the Polish roots of the genius German scientist born in Markowice, who had an urn with his ashes placed after his death in the "little homeland" (Heimat) of his youth, rather than in the venerable Germany. The article also briefly discusses his contacts with Polish classical philologists.

The above very brief description of Prof. Sylwester Dworacki's scholarly output (it omits such areas of his work as minor translations, reviews and popular science papers)⁸ does not fully reflect the achievements and merits which earned him both a high position among Polish classical philologists

⁵ *Jubileusz Profesora Wiktora Steffena*, Meander XXXIX 1984, pp. 3–8; *Profesor Wiktor Steffen – człowiek i uczyony*, [in:] *Victori Steffen nonagenario*, Wyd. Nauk. UAM Poznań 1994, pp. 13–19; *Victori Steffen in memoriam*, PTPN 1998, Prace Kom. Filolog. vol. 39, pp. 13–27; *Profesor Wiktor Steffen*, [in:] *Antiquorum non immemores. Polskie Towarzystwo Filologiczne (1893–1993)*. Collected works edited by J. Łanowski and A. Szastyńska-Siemion, Warsaw-Wrocław 1999, pp. 194–197; *Profesor Wiktor Steffen (27 września 1903 – 29 kwietnia 1997)*, Eos LXXXVIII 2001, pp. 17 – 24; *Wiktor Steffen (1903–1997)*, Xenia Toruniensia VII 2002, pp. 115–119. (in English); *Wiktor Steffen, A Zeusa stawala się wola*, Poznań 2007, pp. 180. *Klasyki nauki poznańskiej*, vol. 7, seria w PTPN. Introduction (pp. 9–19) and selection of texts by S. Dworacki.

⁶ See also *A Zeusa stawala się wola...*, p. 18.

⁷ Ulrich von Wilamowitz-Moellendorff, *Erinnerungen 1848–1914*, Leipzig 1928.

⁸ Information about them can be found in the Bibliography below.

and recognition abroad, as evidenced by his numerous academic contacts and invitations to lecture as a guest speaker: in Finland (Turku), Sweden (Lund), Germany (Jena, Halle/S, Berlin, Braunschweig, Cologne, Heidelberg) and in the USA (Pittsburgh). In Poland, the evidence of Prof. Dworacki's position is the fact that, being invariably high in the milieu ranking, i.e., the secret election to the Committee on Ancient Culture Studies of the Polish Academy of Sciences, he was continuously appointed a member of that Committee since 1978; moreover, since 1993 he has been an active member of the Faculty of Historical and Philological Studies of the Learned Society of the Catholic University of Lublin. For his achievements in scholarly work, he was awarded the above mentioned Alexander Brueckner Prize in Literature and Philology (Polish Academy of Sciences 1978), the Minister's Award (collective), and several times the Chancellor's Award.

It is time to mention other fields of Prof. Dworacki's activity whose importance cannot be overestimated. First and foremost, I would like to mention Professor Dworacki's long-standing (1977–2003) position as editor and (since 1983) editor-in-chief of "Eos", the main periodical of Polish scholars of antiquity, the organ of the Polish Philological Society. That's over a quarter of a century! No other Polish scholar has held this time-consuming and responsible position for so long. Prof. Dworacki discharged his editorial duties with meticulousness and tact characteristic of him, not only taking care of the selection and level of publications, but also sparing no effort to obtain adequate material resources for the maintenance and ongoing publication of the journal. For the entire present-day middle and younger generation of scholars dealing with Greco-Roman antiquity he will be associated with this particular field of activity for a long time to come.

Surprisingly, in the same period, without neglecting his teaching duties, he performed a number of increasingly responsible academic functions. He was the Head of the Department of Hellenic Studies (1977–1987), Deputy Director of the Institute of Classical Philology (1977–1981 and 1988–1993), Deputy Dean of the Faculty of Philology (1982–1985), and finally Vice-Chancellor of Adam Mickiewicz University (1993–1999). In the history of our University, there have been three classical philologists among the rectors: Prof. Jan Sajdak (Chancellor 1931–1932), Prof. Jan Wikarjak (Vice Chancellor 1968–1972) and Prof. Sylwester Dworacki.

The above-mentioned dignities do not exhaust the list of positions held by him, including such prestigious (and absorbing) ones as the membership of the State Accreditation Commission (2002–2007). Here are some further functions: head of the Greek Prose Workshop (since 1999), curator of the German Language School for AMU staff (2000–2007), member of the Council of the Scientific Library Foundation of the City of Poznań (since 1996), AMU-appointed member of the Scholarship Committee of the De Brzezie Lanckoroński Foundation

operating at the Polish Academy of Arts and Sciences in Krakow (since 1996), co-organizer of the community Festival of Science and Art in Poznań (since 1998), consultant and author of Latin texts cooperating with the organizers of the International Festival of University Choirs (since 1998), member of the organizing committee of the “Verba Sacra. Prayers of Polish Cathedrals and Great Classics” project, and author of some of the commentaries presented there (since 1999), representative of Adam Mickiewicz University in the Council and Senate of the State Higher Vocational School in Gorzów Wlkp. (1997–2003), and then in the Senate (since 2003) of this university, a representative of AMU in the Council and Senate of the State Higher Vocational School in Konin (1997–1999).

For his achievements, Prof. Dworacki was awarded by the state authorities with the Gold Cross of Merit, the Knight’s Cross of the Order of Polonia Restituta and the Medal of the National Education Commission. His work for the region was also recognized: in 2003, he received the “Wągrowiec District Coat-of-Arms Award” for his contribution to the creation of the AMU branch campus in Wągrowiec.

Prof. Dworacki’s great merits in the field of didactics are proved by a large number of students who were promoted by him: 5 PhDs and 67 masters, which, considering the specific nature of classical philology (an elite field of study, few students) is an unusually high number. The personality of an academic teacher reveals itself most fully in the contacts with his charges, therefore the students and doctoral students who had contact with him during their studies in the past decades could say the most about this matter. Those who had long contact with him at various stages (master’s studies, doctoral work, collaboration at the Institute) emphasize his ability to maintain a balance between the distance owed to the professor and a personal relationship. They noted many virtues of character: openness, a fundamentally friendly attitude, but not imposing proposed solutions; forbearance, which releases anxiety in stressful situations (e.g. exams), but does not imply lack of respect; not giving in to irritation; unfailing discretion; ability to listen to over-ambitious plans of students of philology (MA students) and to propose satisfactory and at the same time realistic solutions; working out a model of partnership cooperation with doctoral students; scholarly humility manifested in the belief that one can learn something also from students; naturalness, modesty and remaining oneself while holding high offices; finding time for thorough reading of students’ and doctoral students’ papers even in situations of extreme burden of administrative duties.

I think that the opinions of the students make up a very accurate picture of our Jubilarian. All of us (I think, above all, of his colleagues from the Institute) have noticed his great kindness, friendliness, modesty, devotion to the University, unusual responsibility and dutifulness, loyalty, distance towards unimportant matters while attaching importance to the principles, ability to dialogue and

cooperate with people of different views and beliefs (something especially difficult at the time of breakthrough), predisposition to stabilize interpersonal relations, ability to rise above the old grudge. The Jubilarian not only wrote about the essence of Menander's *hamartia* and overcoming it, but has also known how to relate it to modern times.

Some of his talents, well known to his colleagues and friends – let us call them artistic ones – were not revealed during his classes, hence the surprise of the listeners-students in less formal situations, when, for example, he told anecdotes, sang his own skilful compositions or paraphrased well-known songs.

Professor Dworacki's literary and musical talents shone more brightly when he became the Vice-Chancellor. Few people know the circumstances in which he became the author of the anthem of our University. In 1996, at the request of Professor Stefan Jurga, who had just been appointed the Vice-Chancellor, he prepared an easy-to-sing Latin text about the University, the melody of which was composed by Jacek Sykulski, the conductor and the artistic director of the AMU Academic Choir; both University choirs participated in the first performance. Then, on various occasions, this piece began to be performed in the Auditorium until one day Chancellor Lorenc announced the performance of the "university anthem". Another notable achievement was *Festinemus amare homines*, a Latin translation of a well-known poem by Father Jan Twardowski, performed at Adam Mickiewicz University in 2005 by the choir during the 7th International Festival of University Choirs *Universitas Cantat* (music by Paweł Łukaszewski).

Less well-known is Sylwester Dworacki's humorous poetic creativity, although one of the occasional poems *Na benefis Bożeny Chrzęstowskiej*, was presented on 12 December 2004 on "Radio Merkury". Some of the poems become a part of the life of our University, creating a dialogue with other epigrams, for example the one entitled *Do Stefana na obrazie* (*A clavo magno pendet / splendida pictura, / Almae nostrae decus, lumen / in aeva futura...*), which corresponds to Professor Bogdan Walczak's poem *Wieszanie rektora* ("Życie Uniwersyteckie" 9, 2002). Let me also quote (in Polish) the beginning of the serious and comic *Porwanie hymnu Europy albo "Oda do młodości" inaczej* written to the melody of the European Union anthem in a different way: "O młodości, do twych progów / Każdy z nas by wrócił rad, / Mimo sklerotycznych złożeń / Znów był sobą sprzed stu lat..." It is a pity that usually only a small circle of insiders had and has the pleasure to get to know this side of the Jubilarian's activity, which (apart from photography) can be considered his real hobby.

It is time to end this necessarily short Jubilee presentation. Let me take this opportunity to wish for our Dear Colleague and Friend to let us enjoy his presence among us for a long time, and for himself to derive joy and strength for further fruitful work from these contacts. *Plurimos annos!*

SYLWESTER DWORACKI

PUBLICATIONS (1965–2008)

I Books

1. *Aksesoria sceniczne w komediach Menandra*, Poznań 1968, 100 pages (PhD dissertation).
2. *Technika dramatyczna Menandra*, Seria: filologia klasyczna nr 7, Wydawnictwo Naukowe UAM, Poznań 1975, 165 pages (habilitation).
3. *Eupolis i fragmenty jego komedii*, Seria: filologia klasyczna nr 15, Wydawnictwo Naukowe UAM, Poznań 1991, 117 pages.
4. Heliodor, Opowieść etiopska o Theagenesie i Chariklej. Z języka greckiego przełożył, wstępem i przypisami opatrzył Sylwester Dworacki, Wydawnictwo Naukowe UAM, Poznań 2000, XL + 372 pages + 14 illustrations + map.

II Articles

1. "Menander quomodo personas in "Dyscolo" fabula in scaenam induxerit." In *Studia Menandrea ad "Dyscolum" pertinentia*, Wrocław 1965, 64–75.
2. "The Role of Scenic Accessories in the Comedies of Menander" [broadened version of PhD dissertation, in English].
cz. 1 *Eos* LVIII (1969–1970): 201–217
cz. 2 *Eos* LIX (1970): 35–56.
3. "The Prologues in the Comedies of Menander." *Eos* LXI (1973): 33–47.
4. "The Presentation of Persons in Menander's *Shield*." *Symbolae Philologorum Posnaniensium Graecae et Latinae (=SPhP)* I (1973): 33–45.
5. "Jedność akcji w *Odludku* Menandra." *SPhP* II (1975): 33–45.
6. "Hamartia in Menander." *Eos* LXV (1977): 17–24.
7. "The Ending Formula in New Comedy." *SPhP* III (1977): 35–40.
8. "Anagnorismos in Greek Drama." *Eos* LXVI (1978): 41–54.
9. "Atossa's Absence in the Final Scene of the *Persae* of Aeschylus." In *ARK-TOUROS. Hellenic Studies presented to Bernard M. W. Knox on his 65th birthday*. Berlin–New York 1979: 101–108.
10. "60 lat hellenistyki poznańskiej." *SPhP* V (1982): 35–85.
11. "Ijon Eurypidesa a komedie Menandra." *SPhP* VI (1983): 21–31.
12. "Notes to the *Prometheus Bound*." *Eos* LXXI (1983): 159–165.
13. "Jubileusz Profesora Wiktora Steffena." *Meander* XXXIX (1984): 3–8.
14. "A Commentary to Some Places in the *Dyskolos* of Menander." *Eos* LXXIII (1985): 59–63.
15. "Platonios i Anonim o komedii i komediopisarzach greckich." *Meander* XLII (z. 2/3) (1987): 87–92.

16. "Arion – testimonia i rekonstrukcje." *Classica Wratislaviensia* XIII (1990): 3–11.
17. "Die dramatische Struktur des *Gefesselten Prometheus*." *Eos* LXXVII (1989): 5–15.
18. "Die Interpretation ausgewählter Szenen aus der *Samia* von Menander." *Eos* LXXVII (1989): 199–209.
19. "Römische Grammatiker über die Komödie." *SPhP* VIII (1991): 91–102.
20. "Tragedia historyczna w starożytnej Grecji." In *Studia romanistyczne i literaturoznawcze. Materiały z sesji naukowej poświęconej pamięci Profesora Kaliksta Morawskiego*. Poznań 1993: 63–68.
21. "Die Barbaren in den Komödien des Menanders. Power and Spirit." *Annales Universitatis Turkuensis* 199 (1993): 99–110.
22. "Zu Eupolis und seinen Demen." *SPhP* X (1994): 13–22.
23. "Profesor Wiktor Steffen – człowiek i uczony." In *Victori Steffen nonagenario*. Poznań 1994: 13–19.
24. "The Pytine and the date of Cratinus' death." In *Księga pamiątkowa dla prof. K. Limana. Vetustatis amore et studio*. Poznań 1995: 117–119.
25. "Homer Egipcjaninem? (Heliodor, *Aithiopika* III 13–15)." In *Księga pamiątkowa dla A. Wójcika. Litteris vivere*. Poznań 1996: 63–65.
26. "Ulrich von Wilamowitz-Moellendorf – niemiecki Kujawiak." In *Zrodziła ich Ziemia Mogileńska*. Ed. Cz. Łuczak. Poznań 1997: 90–96.
27. "Some remarks on the Greek historical tragedies." *Scaenica Saravi-Varsoviensia*, Warszawa 1997: 19–25.
28. "Theatre and Drama in Heliodorus' *Aethiopika*." *Eos* LXXXIV (1996): 355–361.
29. "Stulecie *Eos*." In *Antiquorum non immemores. Polskie Towarzystwo Filologiczne (1893–1993)*. Ed. J. Łanowski, A. Szastyńska-Siemion. Warszawa–Wrocław 1999: 90–96.
30. "Profesor Wiktor Steffen." In *Antiquorum non immemores. Polskie Towarzystwo Filologiczne (1893–1993)*. Ed. J. Łanowski, A. Szastyńska-Siemion. Warszawa–Wrocław 1999: 194–197.
31. "Die polnischen Besucher des Wilamowitz-Grabmals." In *Origine Cujavus. Beiträge zur Tagung anlässlich des 150. Geburtstags Ulrich von Wilamowitz-Moellendorffs (1848–1931)*. Toruń 2000: 47–54.
32. "Motyw milczenia w „Opowieści etiopskiej o Theagenesie i Chariklej” Heliodora." *Collectanea Classica Thoruniensia XIII. Studia Graeco-Latina IV* (2002): 29–38.
33. "The "Aethiopica" of Heliodorus against the background of literary tradition." *Classica Cracoviensia* V (2000): 121–129.
34. "Profesor Wiktor Steffen (27 września 1903 – 29 kwietnia 1997)." *Eos* LXXXVIII (2001): 7–24.
35. "Grecja Egipt – Etiopia. Trzy kraje, trzy ustroje w *Opowieści etiopskiej* Heliodora." *Classica Cracoviensia* VI (2001): 101–113.

36. "Wiktor Steffen (1903–1997)." *Xenia Toruniensia* VII (2002): 115–119.
37. "The silence in the *Ethiopian Story* of Heliodorus." In *The Language of Silence*, vol. II. Turku 2004: 83–91.
38. "Tragedie Eurypidesa w *Opowieści etiopskiej* Heliodora." In *Jerzy Łanowski (1919–2000). Uczony, tłumacz, popularyzator*. Wrocław 2004: 77–83.
39. "Romans grecki." In *Literatura Grecji starożytnej*. Ed. H. Podbielski, t. II. Lublin 2005: 295–322.
40. "Obrazy w romansie greckim i ich funkcja." *Roczniki Humanistyczne. Filologia klasyczna. Księga pamiątkowa ku czci Księdza Profesora Remigiusza Popowskiego SDB*, t. LIV–LV, z. 3 (2007): 93–105.
41. "Zwierzęta w *Opowieści etiopskiej* Heliodora." In *Bestie, żywy inwentarz i bracia mniejsi. Motywy zwierzęce w mitologiach, sztuce i życiu codziennym*. Ed. P. Kowalski, K. Łeńska-Bąk i M. Sztandara. Opole 2007: 85–93.
42. "Życie codzienne w *Opowieści etiopskiej* Heliodora." *Classica Wratislaviensia* XXVIII (2008): 73–80.

III Reviews

1. G.M Sifakis, *Parabasis and Animal Choruses*. London 1971, 150 pages. In *Eos* LIX (1973): 147–149 (English).
2. T.B.L. Webster, *Tragödien. Griechisch und deutsch von D. Ebener*. Akademie-Verlag, Berlin, Bd. I–IV, 1972–1977. In *Eos* LXVII (1979): 151.
3. Eurypides, *Tragedie: Dzieci Heraklesa, Błagalnice, Elektra, Ifigenia w Aulidzie, Resos (przypisywany Eurypidesowi), Wybór fragmentów*. Przełożył i opracował Jerzy Łanowski. Warszawa 1980 PIW, 780 pages. In *Eos* LXX (1982): 353–357.
4. Menander, *Wybór komedii i fragmentów*. Przełożył i opracował Jerzy Łanowski, BN Seria II Nr 203. Wrocław 1982, CXII + 297 pages. In *Eos* LXXII (1984): 213–219.
5. *Spotkanie z pięcioma Muzami*, review of: *Liryka starożytnej Grecji*, opr. Jerzy Danielewicz, BN Seria Nr 92 1984. In *Nurt* 239 (1985, lipiec): 33.
6. G.A. Seeck, *Dramatische Struktur der griechischen Tragödie. Untersuchungen zu Aischylos*. München 1984, 85 pages. In *Eos* LXXXVI (1988): 129–132.
7. H. Lind, *Der Gerber Kleon in den "Rittern" des Aristophanes*. Frankfurt am Main 1990. In *Eos* LXXXI (1993–1994): 120–121.
8. T. Polański, *Ancient Greek Orientalist Painters. The Literary Evidence*. Kraków 2002. In *Eos* 90 (2003): 338–341.

IV Translations

1. Platonios, *Różnice między gatunkami komedii. Różnice stylów*. In *Meander* XLII (1987): 93–95.

2. Anonim, *O komedii*. In *Meander* XLII (1987): 96–98.
3. *Carmina Burana*, według C. Orffa. Po raz pierwszy w programie Teatru Wielkiego w Poznaniu. Poznań 1987: 6–20.
4. *Litania ad Spiritum Sanctum a Romano Brandstaetter composita a Silvestro Dworacki e Polono in Latinum translata*. In *Meander* LII 2 (1997): 112–119.
5. Kratinos, *Pytine, czyli Butla*. Przekład wybranych fragmentów. In *Classica Wratislaviensis* XXIX (2004): 16–17.
6. Diodor Sycylijski, *Dionizos*. (*Biblioteka IV 1–5*). In *Classica Wratislaviensis* XXVI (2005): 152–155.
7. *Festinemus amare homines*. Przekład na język łaciński do wykonania przez chór wiersza ks. Jana Twardowskiego *Śpieszmy się*. Program VII Międzynarodowego Festiwalu Chórów Uniwersyteckich *Universitas Cantat*. Poznań 2005.

V Popularisation

1. “Kobiety w komediach Menandra.” *Filomata* 186 (1965): 312–318.
2. “*Sikyończyk* Menandra.” *Filomata* 205 (1967): 249–256.
3. “Poeta ginącego świata [Palladas].” *Filomata* 211 (1967): 59–64.
4. “W szkole Libaniosa.” *Filomata* 217 (1968): 370–377.
5. “Komedia Menandra *Tarcza*.” *Filomata* 237 (1970): 349–356.
6. “Ekspozycja treści w dramacie greckim.” *Filomata* 252 (1971): 128–133.
7. “Spojrzenie na teatr grecki.” *Filomata* 259 (1972): 443–452.
8. “Chór w dramacie greckim.” *Filomata* 267 (1973): 348–358.
9. “Ajschylos w służbie demokracji ateńskiej.” *Filomata* 354 (1983): 62–75.
10. *Droga języka greckiego do Nowego Testamentu*. In the programme of Verba Sacra w Poznaniu (Modlitwy Katedr polskich), Poznań 2000.
11. „*Odyseja*” *Homera*. In the programme of Verba Sacra (Wielka Klasyka), Poznań 2001.
12. *Verba Sacra semper viva*. In the programme of Verba Sacra 2001 (first anniversary).
13. *Ku Ziemi Obiecanej*. In the programme of Verba Sacra 2002 (Księga Jozuego).

VI Editorial works

- since 1977 co-editor *Eos*, 1992–2003 editor-in-chief *Eos* (24 vols.: LXVII–XC).
- *Wojewoda Adolf hr. Bniński (1884–1942)*. Ed. S. Dworacki. Poznań 1997.
- Wiktor Steffen, *A Zeusa stawala się wola*. Poznań 2007, 180 pages. *Klasyki nauki poznańskiej*, t.7, seria w PTPN. Wstęp (p. 9–19) i dobór tekstów S. Dworacki.

Poznań, 5th March 2008

Translated by Michał Śliperski

* * *

APPENDIX
2008–2020

Over the last twelve years of his life Professor Sylwester Dworacki continued his translation and editing work, which he had begun in 2003, related to the preparation of a collective translation of the first half of Diodorus Siculus' work entitled *Bibliotheca historica*. Until 2020, together with Professor Leszek Mrozewicz, he coordinated a research project in which a group of translators from several academic centres participated. During this time, the previously prepared translation of the First, Third, and Fourth Pentad was supplemented by a translation of the Second Pentad, which survived in fragments. This work resulted in sixteen books published in the series *Fontes Historiae Antiquae* between 2010 and 2020 containing an introduction and commentary on the translation of books I-XX. The first and last volumes, numbered XVI and L respectively, contain the translations of Book IV and Books VI-X, respectively, which were written by the Editor of the whole (in the case of Books VI-X in collaboration with A. Pawlaczyk). In the last months of his life, despite the struggle with a serious illness, Prof. Dworacki made extraordinary efforts to bring the work to completion, working intensively to prepare for publication books XVII and XVIII, and books VI-X preserved in fragments. He left to the continuators of his project the task of preparing the Polish edition of Books XXI-XL, which also survived only in fragments.

In the period discussed here, Prof. Sylwester Dworacki continued to perform important academic functions as a member of the Committee on Ancient Culture of the Polish Academy of Sciences (until 2011), a representative of AMU in the Scholarship Committee of the De Brzezie Lanckoroński Foundation operating at the Polish Academy of Arts and Sciences in Krakow (until 2015), a co-organizer of the community-based Poznań Festival of Science and Art (until 2012), and a representative of AMU in the Senate of the University of Gorzów Wlkp. (until 2008).

In recognition of his achievements, the Poznań Hellenist was awarded the Officer's Cross of the Order of Polonia Restituta (2011). His outstanding scientific achievements and their significance for building the rank of Adam Mickiewicz University were awarded the *Palmae Universitatis Studiorum Posnaniensis* medal in 2015.

In the last decade, Prof. Dworacki remained still active in the field of university teaching. He promoted 1 doctoral student, and since 2011, he taught Polish philology students at the State Higher Vocational School, later renamed the Jacob of Paradies University in Gorzów Wlkp.

Among the achievements of Professor Sylwester Dworacki connected to the literary and musical activity, one should distinguish an achievement that

added splendour to the celebrations of the 1050th anniversary of the Baptism of Poland. On commission of the Poznań Philharmonic, he wrote the text of the piece *Oratorium 966.pl* to which Jacek Sykulski, conductor and director of the Poznań Boys' Choir, composed music. The premiere performance of the work took place on 15th April 2016 at the AMU Auditorium.

The culmination of more than twenty years of Professor Dworacki's cooperation in the *Verba Sacra* project was the laudation he delivered on 29th June 2020 on the occasion of the award of the Archbishop of Poznań's Prize for the *Verba Sacra* Foundation.

Professor Sylwester Dworacki passed away on 12th October 2020. *Requiescat in pace!*

SYLWESTER DWORACKI

PUBLICATIONS (2008–2020)

I Books

1. Diodor Sycylijski, *Czyny i dzieła herosów i półbogów (Biblioteka Historyczna IV)*, wstęp i przekład S. Dworacki, komentarz L. Mrozewicz, *Fontes Historiae Antiquae XVI*, Wydawnictwo Naukowe UAM, Poznań 2010, 234 pages.
2. Diodor Sycylijski, *Od mitu do historii (Biblioteka Historyczna VI–X)*, red. nauk. S. Dworacki, przekład S. Dworacki, A. Pawlaczyk, komentarz L. Mrozewicz, *Fontes Historiae Antiquae L*, Wydawnictwo Naukowe UAM, Poznań 2020, 180 pages.

II Articles

1. "Motyw spożywania posiłków w „Opowieści etiopskiej” Heliodora." *Classica Wratislaviensia XXVIII* (2008): 73–80.
2. "O parabazie u jej antycznych źródeł." *Przestrzenie teorii X* (2008): 11–18.
3. "Peculiarities of the non-Greek world in Heliodorus' *Aethiopica*." *SPhP XIX* (2009): 135–141.
4. "Exagoge Ezechiela jako grecka wersja biblijnej *Księgi Wyjścia*." *Język. Religia. Tożsamość IX* (2013): 21–30.
5. "Paidagogoi w „Opowieści etiopskiej” Heliodora – starożytnym romansie greckim." In *Edukacja, uniwersytet, oświata dorosłych. Studia z pedagogiki ofiarowane Profesorowi Kazimierzowi Przyszczypkowskiemu*. Ed. W. Ambrozik. Poznań 2014: 159–169.

6. "Ryszard Kapuściński i Herodotus Redivivus." In *Literatura w mediach. Media w literaturze*, t. III: *Nowe wizerunki*. Ed. K. Taborska, W. Kuska. Gorzów Wielkopolski 2014: 177–184.
7. "Bogowie na scenie tragedii greckiej." *Język. Religia. Tożsamość* XII (z. 2) (2015): 7–19.
8. "Herakles i jego czyny według Diodora Sycylijskiego." *Wratislaviensium Studia Classica olim Classica Wratislaviensia* IV (XXXV) (2015): 27–37.
9. "Chłostanie Dionizosa. Bogowie na scenie w komediach Arystofanesa." *Język. Religia. Tożsamość* XIII (z. 1) (2016): 43–54.
10. "Od konia do konnicy. Motyw konia w Opowieści etiopskiej Heliodora, antycznym romansie greckim." In *Koń w kulturach świata. Gorzowskie studia bestiograficzne*, t. III. Ed. E. Skorupska-Raczyńska, J. Rutkowska. Gorzów Wielkopolski 2016: 9–20.
11. "Grecy a języki obce w starożytności." *Język. Religia. Tożsamość* XV (z. 1) (2017): 121–134.
12. "Pierwszy nastał wiek złoty." In *Złoty środek: literatura wobec rozterek, niepokoju i poszukiwania równowagi. Studia poświęcone pamięci Profesora Józefa Tomaszka Pokrzywniaka*. Ed. G. Raubo, K. Trybuś. Poznań 2017: 55–66.
13. "Bestiariusz Fizjolog w służbie wczesnego chrześcijaństwa." In *Język doświadczenia religijnego*, t. XI. Ed. G. Cyran, E. Skorupska-Raczyńska. Gorzów Wielkopolski 2018: 7–16.
14. "Kapłani, mędrzy, filozofowie w romansie Heliodora *Opowieść etiopska o Theagenesie i Charikleji*." In *Filozofia w literaturze i sztuce*. Ed. S. Dworacki, M. Jaworska-Wołoszyn. Gorzów Wielkopolski 2018: 51–60.

III Others

1. *Oratorium966.pl – tekst utworu skomponowanego na obchody 1050. rocznicy Chrztu Polski*, Poznań 2016.
2. *Nagroda Arcybiskupa Poznańskiego za wybitne osiągnięcia w dziedzinie kultury chrześcijańskiej dla Verba Sacra – laudacja*, Poznań 2020.

IV Editorial works

1. Diodor Sycylijski, *Dzieje Filipa Macedońskiego (Biblioteka Historyczna XVI)*, red. nauk. S. Dworacki, przekład T. Polański, wstęp M. Musielak, komentarz L. Mrozewicz, *Fontes Historiae Antiquae* XXVI, Wydawnictwo Naukowe UAM, Poznań 2013, 186 pages.
2. Diodor Sycylijski, *Starożytności egipskie (Biblioteka Historyczna I)*, red. nauk. S. Dworacki, przekład M. Wróbel, komentarz L. Mrozewicz, *Fontes Historiae Antiquae* XXXII, Wydawnictwo Naukowe UAM, Poznań 2015, 196 pages.

3. Diodor Sycylijski, *Starożytności asyryjskie i indyjskie (Biblioteka Historyczna II)*, red. nauk. S. Dworacki, przekład M. Wróbel, komentarz L. Mrozewicz, *Fontes Historiae Antiquae XXXIV*, Wydawnictwo Naukowe UAM, Poznań 2017, 124 pages.
4. Diodor Sycylijski, *O wyspach (Biblioteka Historyczna V)*, red. nauk. S. Dworacki, przekład I. Musialska, komentarz L. Mrozewicz, *Fontes Historiae Antiquae XXXV*, Wydawnictwo Naukowe UAM, Poznań 2018, 145 pages.
5. Diodor Sycylijski, *Wojny grecko-perskie (Biblioteka Historyczna XI)*, red. nauk. S. Dworacki, przekład, wstęp i komentarz I. Ptaszek, konsultacja historyczna L. Mrozewicz, *Fontes Historiae Antiquae XXXVII*, Wydawnictwo Naukowe UAM, Poznań 2018, 167 pages.
6. Diodor Sycylijski, *Starożytności etiopskie i libijskie (Biblioteka Historyczna III)*, red. nauk. S. Dworacki, wstęp i przekład M. Wróbel, *Fontes Historiae Antiquae XXXVIII*, komentarz L. Mrozewicz, Wydawnictwo Naukowe UAM 2018, 140 pages.
7. Diodor Sycylijski, *O Dionizjuszu Starszym, tyranie Syrakuz (Biblioteka Historyczna XIV)*, red. nauk. S. Dworacki, przekład, komentarz I. Ptaszek, konsultacja historyczna L. Mrozewicz, *Fontes Historiae Antiquae XL*, Wydawnictwo Naukowe UAM, Poznań 2019, 222 pages.
8. Diodor Sycylijski, *O Peryklesie i wojnie peloponeskiej (Biblioteka Historyczna XII)*, red. nauk. S. Dworacki, przekład A. Skucińska, komentarz L. Mrozewicz, *Fontes Historiae Antiquae XLI*, Wydawnictwo Naukowe UAM, Poznań 2019, 147 pages.
9. Diodor Sycylijski, *O Agatoklesie i Antygonie Jednookim, (Biblioteka Historyczna XIX)*, red. nauk. S. Dworacki, przekład T. Polański, komentarz L. Mrozewicz, *Fontes Historiae Antiquae XLII*, Wydawnictwo Naukowe UAM, Poznań 2019, 206 pages.
10. Diodor Sycylijski, *Kłęska Ateńczyków (Biblioteka Historyczna XIII)*, red. nauk. S. Dworacki, przekład R. Turasiewicz, komentarz L. Mrozewicz, *Fontes Historiae Antiquae XLIII*, Wydawnictwo Naukowe UAM, Poznań 2019, 204 pages.
11. Diodor Sycylijski, *Rok królów (Biblioteka Historyczna XX)*, red. nauk. S. Dworacki, przekład T. Polański, komentarz L. Mrozewicz, *Fontes Historiae Antiquae XLIV*, Wydawnictwo Naukowe UAM, Poznań 2019, 208 pages.
12. Diodor Sycylijski, *Hegemonia Teb (Biblioteka Historyczna XV)*, red. nauk. S. Dworacki, przekład J. Janik, komentarz L. Mrozewicz, *Fontes Historiae Antiquae XLVI*, Wydawnictwo Naukowe UAM, Poznań 2020, 180 pages.
13. Diodor Sycylijski, *Dzieje Aleksandra Macedońskiego (Biblioteka Historyczna XVII)*, red. nauk. S. Dworacki, przekład A. Pawlaczyk, komentarz L. Mrozewicz, *Fontes Historiae Antiquae XLVII*, Wydawnictwo Naukowe UAM, Poznań 2020, 212 pages.

14. Diodor Sycylijski, *Czas diadochów (Biblioteka Historyczna XVIII)*, red. nauk. S. Dworacki, przekład A. Pawlaczyk, komentarz L. Mrozewicz, *Fontes Historiae Antiquae XLVIII*, Wydawnictwo Naukowe UAM, Poznań 2020, 156 pages.

Compiled by Magdalena Stuligrosz