

Editor's Note

We are giving our readers an issue of *Terminus* that contains a great variety of texts. We start on a high note with a study by Iwona Słomak, “Tragedy According to Jacobus Pontanus and the Tradition of Antiquity”, devoted to the theory of tragedy according to this 17th-century Jesuit scholar and poet. Słomak presents Pontanus’s reflections from his *Poeticarum institutionum libri III* pointing to their classical sources and then juxtaposes them with his own writing practice illustrated with the tragedy *Elezarus Machabaeus*. The next two texts present various female “games”. The first of these papers, by Maja Skowron, entitled “Women’s Rules of the Game: A Dispute over Women in the Dialogue *Il merito delle donne* by Moderata Fonte”, concerns serious games. The text discussed here is written by a 16th-century Venetian woman. It took the form of a dialogue of a group of ladies who, in a lightly playful convention of a social meeting, raise important issues of the dignity and position of women in society of the time, in keeping with the *querelle des femmes* convention, which was popular at the time. The paper by Ewa Śnieżyńska-Stolot, “The ‘Anagrams’ of Marie Casimire Sobieski”, presents a manuscript (preserved on Jagiellonian Library) with cabalas written by the Queen Dowager, who at the beginning of the 18th century was staying in Rome and was active in the circle of the Arcadian Academy. The numerological combinations to which the Queen devoted herself were supposed to bring comfort and good fortune, rather than entertainment, to a lady depressed by family misfortunes. The issue ends with a paper by Rozalia Sasor, “Notes on Francesc Eiximenis’ *Book of Angels*”, which is an introduction to the translation of *Llibre dels àngels* prepared by Sasor and presented here in fragments. Eiximenis was a 14th-century Franciscan writer and politician. He wrote

his treatise on angelology in Catalan and therefore intended it for the general lay public, including women. It is a colourful and at times surprising text, here provided with a rich theological commentary.

I hope that the *miscellanea* collected in this manner will bring the Readers moments of pleasure as well as reflection.

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