

EDITOR'S NOTE

In this issue of *Terminus* we have published four studies which are largely devoted to the questions of genre studies, literary history, and interpretation. The paper by Radosław Grzeškowiak is the third part of his triptych on the problems of editing and the reception of Salomon Rysiński's collection of Polish proverbs. Grzeškowiak discussed the editorial work (changes, corrections, additions) undertaken by Stanisław Serafin Jagodyński when he prepared the publication of this volume in 1620. In the next study, Krystyna Wierzbicka-Trwoga attempts to describe and analyse the genre characteristics of romance as an autonomous literary form. She reconstructed the history of the term "romance", and then proposed a definition for it to restore its functionality in Polish studies on ancient literature. Wojciech Kordyżon's dissertation inspects the personification of the Mass brought before a tribunal, accused and defended by allegorical figures (including the Catholic Church, the Last Supper, Satan, the Pope, and the Holy Spirit) in the Polish paraphrase of Bernardine Ochyn's dialogue *Trajedyja o Msze* (1560). Kordyżon discussed this work in the context of the Reformation literature of the first half of the 16th century, presenting sources (Niklaus Manuel, Johannes Atrocinus, William Punt, William Turner) of such a pictorial way of presenting theological controversies connected with liturgy. The paper by Ewa Cybulska-Bohuszewicz also concerns Reformation polemics. Her study focuses on animal incarnations of Satan in Piotr Skarga's *Żywoty świętych* (*The Lives of the Saints*). In her analysis of these images, Cybulska-Bohuszewicz asks questions about their

meaning in narratives about miraculous events, as well as about the connections with the then thinking about evil, its images and influence on human life.

We wish you pleasant and inspiring reading!

Wojciech Ryczek