

EDITOR'S NOTE

Many past cultural phenomena, be it literary and visual art works or ideological programmes, can only be understood through the knowledge of astrology, that is a historical study of geocentric universe. Not only in the Middle Ages, but also in the modern times, after the publication of Nicolaus Copernicus's work, astrology was studied as a field of learning that offered a coherent vision of the world, and its findings were used as grounds for political and personal decisions. Even today, scholars such as philologists, art historians or historians of ideas find its traces in works of culture regarded as fine art as well as in phenomena belonging to more popular currents. What is more, it appears that for many years the different facets of the celestial science were not distinguished from one another, as evidenced by *Wróżki* (The Fortune-Tellers) by Jan Januszowski (1589), where the terms "matematyczna nauka albo astronomija" (mathematical science or astronomy) and "astrologija" (astrology) are used interchangeably.

Our knowledge of the mutual relations between astrology and culture in the Commonwealth remains incomplete. We therefore encourage you to read the papers printed in this issue of *Terminus*. Here, Professor Ewa Śnieżyńska-Stolot presents a text that for many literary historians will prove to be a very important introduction into the matter. Magdalena Piskała searches the armorial of Szymon Okolski for visual and ideological echoes of astrology. Magdalena Kuran analyses two sermons whose author ponders over both the immoral and the wholesome aspects of astrology, while Małgorzata Krzysztofik writes about 16th-century herbals. Áron Orbán investigates the history of astrology as practiced at the court of Maciej Korwin, demonstrating how important a role did horoscopes play in the culture of medieval and modern Europe.

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