

## Editor's Note

This issue of *Terminus* begins with an article by Radosław Grześko-wiak, exploring literary sources of Mikołaj Rej's four epigrams included in the fourth chapter of his *Żwierzyniec* ("The Bestiary"). The poems depict images of a good servant, a bad servant, a good wife and a bad wife, respectively. Possible inspirations for these images are sought among the books of the Bible and works of Renaissance writers, such as Gilbert Cousin. As the author convincingly argues, despite the affinity of Rej's epigrams to emblems, they are often modeled on specific literary texts. The next paper, Małgorzata Ciszewska's study analyzes a number of topoi and arguments of praise, such as praise *e genere*, in noblemen's funeral sermons and orations. The rhetorical structure and functions of funeral speeches are discussed and illustrated thoroughly with respect to their aim and origins. It is pointed out that enumerating the deceased nobleman's virtues and specific events from their lives were pivotal parts of the speech. Patryk Ryczkowski's contribution is a critical edition of four epigrams by Mikołaj Lubomirski (*supplementum*), being a continuation of Klemens Janicki's *vitae* of Polish-Lithuanian rulers (*Vitae regum Polonorum*). Apart from a philological commentary, the edition provides a historical background, necessary for full appreciation of Lubomirski's texts on Sigismund II Augustus, Henri de Valois, Stephen Báthory, Sigismund III Vasa. In the section devoted to editions and translations, we publish also a collective rendition of an address delivered by Enea Silvio Piccolomini (1405–1464, later pope Pius II) on 25 November 1445 at the Vienna court of Emperor Frederick III. This text, known as *Quodlibet Viennense*, has been translated under the direction of Juliusz Domański, and prepared for publication by Michał Czerenkiewicz. The introduction presents the context in which the address was created and its main themes,

including a defence of poetry against the accusations of immorality. Despite the fact that the dispute revolves around a freely selected topic and can be seen as a pretext for presenting oratory skills, it does not shy away from serious considerations and ethical questions concerning virtue, righteous life and prudence.

Wishing you an inspiring and pleasant reading,

*Wojciech Ryczek*