

Summary of professional accomplishments

1. Given name and surname:

Klaudia Koczur-Lejk

2. Diplomas held, scientific/artistic degrees – including the name, location and year in which they were awarded, and the title of the doctoral thesis:

1997 – Master's degree in Slavonic Studies acquired at the Faculty of Philology at the University of Silesia in Katowice; title of the Master's thesis: *Slang pracowników radia w Polsce i w Czechach* (promotor: prof. Anna J. Bluszcz, PhD, reviewer: prof. Mieczysław Basaj, PhD)

2002 – doctoral degree in humanities acquired at the Faculty of Philology at the University of Silesia in Katowice; title of the doctoral thesis: *Polskie przekłady powieści Jaroslava Haška pt. Osudy dobrého vojáka Švejka za světové války* (promotor: prof. Mieczysław Basaj, PhD; reviewers: prof. Teresa Zofia Orłoś, PhD, prof. Józef Zarek, PhD)

3. Information about previous employment in scientific establishments:

From 01/10/1997 to 30/06/2002 in the position of Assistant, University of Szczecin, Faculty of Philology, Institute of Slavonic Studies.

From 01/07/2002 until present, in the position of Assistant Professor, University of Szczecin, Faculty of Philology, Institute of Slavonic Studies.

4. Specification of academic achievements pursuant to Article 16 (2) of the Act of 14th March 2003 on university degrees and university title in arts (*Dz.U.* no. 65, item 595 as amended):

a) Title of the academic achievement:

The works and translations of Bartłomiej Paprocki: Towards the Counter-Reformation

b) Author, titles of publications, name of publisher, year of publication:

Klaudia Koczur-Lejk, *Bartłomiej Paprocki – piśmiennictwo i przekład. W stronę kontrreformacji*, Wydawnictwo Naukowe Uniwersytetu Szczecińskiego, Szczecin 2014.

c) Discussion of the academic objective of the abovementioned paper and the obtained results including their possible application:

The monograph is dedicated to the published works of Bartholomew Paprocki, a forgotten author from the turn of the 17th century, who for 22 years remained in a political emigration in the lands of the Kingdom of Bohemia. The research undertaken in this paper focus on the writer's works with literary counterparts in Polish and Czech.

The choice of the presented research area was dictated by the absence of less-known Polish works of Paprocki on one hand, and by the unfamiliarity with his works composed during the emigration period, clearly noticeable in our country, on the other. The author's works published in Czech, except for the oftentimes incorrectly translated titles, were not known in Poland. It was only mentioned in the reference books that some of Paprocki's works in Czech are translations of his former ones in Polish. Nevertheless, since this information has not been subjected to a more in-depth analysis, it gave rise to biographical misstatements that have been spread over the years.

The decision on undertaking a research on the proposed subject was also justified by the need for re-interpreting the writings of Paprocki in order to verify some of the well-established opinions regarding his personality. For it is rare to see any author having no new compilation of their literary output published for several tens of years, and Paprocki's oeuvre has not been discussed in greater depth from the late 1940s. Individual works that appeared in Poland have only touched upon biographical issues and pertained to the writer's activity preceding his emigration, above all, his early satires on women and genealogical works. The assessment of Paprocki was made by means of references to the works of Mikołaj Rej and Jan Kochanowski, affecting formation of a negative view on his oeuvre. The writer was characterised as a second-category author and his literary output was considered unoriginal, striving to imitate foreign models, which seems sort of a scientific overstatement, considering that copying classics was typical of Renaissance authors, including the greatest ones. Stories of Paprocki's unsuccessful private life were disseminated with utmost delight, e.g., regarding his marriage to a much older woman for her wealth, which was to be the sole basis for the writer's satires of misogynistic content.

While Paprocki's writings were treated marginally or even ignored in Poland, in the Czech Republic his literary output has been often referred to throughout the years with a

positive regard. It was the Czech researcher Karel Krejčí who published the only monograph depicting Paprocki's bilingual oeuvre. He was assessed as an interesting author with well-developed sense of originality, skilled with form, rising above the average literary level of that time. In the Czech literary studies Paprocki was named the 'author of two literatures' and it was emphasised, that his endeavours made a considerable contribution to the development of the Polish-Czech literary relations at the turn of the 17th century. This subject was then undertaken by, i.a., Eduard Petru, Antonín Měšťan and Adolf Provazník. The researchers accentuated the originality of the writer, who brought to Czech literature previously unknown literary genres. He was considered the founder of not only heraldic-genealogical literature, but also Czech journalism and non-fiction. Marie Sobotková expressed her downright lack of understanding for Paprocki's unpopularity in his mother country, which for her appeared contradictory to the national nature of Poles who, in her opinion, revere their history and proudly acknowledge their literary traditions.

The unsatisfying and partially already out-dated studies on Paprocki's works have become the starting point for the considerations undertaken in the monograph. The existing findings encouraged to assess the writer basing on his own achievements, goals he set for himself and the type of recipient to whom he addressed these texts. This was also influenced by the excessive Polish criticism of the author, who in his days still enjoyed popularity among the readers, though, which is supported by numerous renewals of his works. The need for providing a more in-depth study was also implied by the mentioned fact of Paprocki's literary works being perceived differently by Polish and Czech researchers.

Another important reason for creating this thesis was the need for revealing the Paprocki's face that is unknown in Poland – the champion of the Counter-Reformation, the advocate of the Catholic Church who wished to contribute to a religious unification to the Czech society and its return to Catholicism.

The book comprises two parts divided into sub-chapters. They are preceded by a foreword, while end with a summary and references.

The first part is dedicated to three thematic sections: issues concerning the writer's biography in the context of his emigration to the Kingdom of Bohemia, the characterisation of Bohemian literature at the turn of the 17th century in respect of culture, mainly in the context of the variation in the Polish and the Czech literary systems, as well as translations of works by Rej and Kochanowski created with Paprocki's involvement, their reception among the Czech readership and the fate of these texts in the modern era.

In chapter one I discuss the problem of Paprocki's stay in Bohemia with consideration of the religious relations at that time, his main patron bishop Stanislav Pavlovský, who offered the writer a secure asylum in the foreign land. At present, Pavlovský is regarded as the one of the most influential Bohemian personas of his time, with whom the beginnings of the new stage in the history of Olomouc diocese can be related. The bishop is also considered the restorer of the Catholic church in Moravia following the crisis triggered by the Reformation. As one may expect, it was that very person who has made a significant influence on the formation of Paprocki's stance during his emigration and founded his counter-reformatory awareness.

Chapter two of this part of the thesis constitutes an attempt to depict the historical-cultural age of the Bohemia at the turn of the 17th century, which, having the times of Hussite reforms behind, still had not entered the Renaissance period, though it was already well familiar with the European humanism and was modifying the literary system in line with specific national patterns inspired by the religious-reformative trend. In the book I take into account the difficulties posed by strict categorisation of this issue and discrepancies in the opinions of researchers, who until this day have not reached agreement regarding the influence of the Hussite movement on the development of Czech humanism, which results in doubts pertaining to the existence of the Renaissance in Bohemia whatsoever. The different nature of the Bohemian literature genre model from the turn of the 17th century is presented in the context of mutual translations with particular focus on the first translations of Polish literature, noting, that Bohemian literature, which used to be exceptionally robust, narrowed the scope of its interests in contrast to Polish literature, which was experiencing its golden age and, thus, their interrelations gained a nature of a partnership with the cultural dominance of Poland soon becoming increasingly visible.

In the last chapter of the first part of this work I present Paprocki as the propagator of Polish Renaissance literature in Czech lands, the literature with which the writer was related from the very beginning of his artistic career. Permeated with the noble culture, leading a life in the spirit of the 'Babin Republic', after his arrival to the country of immigration he encountered a different environment. The life of the Bohemian nobility, with whom he established close contacts, was far different to the existence of Polish nobles exercising their 'Golden Liberty'. With the turbulent past events, the Hussite reform and its historical-cultural implications, the society was interested in seeking absolute religious truth or, quite on the contrary, focused on alchemic theories, hoping to discover the philosopher's stone and the elixir of life.

In his mother country Paprocki was considered a 'state' artist – his works were a direct response to the demand of nobility. Since abroad his 'companions' familiar to him in the matter of their taste and ways were amiss, he had to suit the preferences of religiously and politically polemical Bohemians, moralising about ethical issues. However, studies proved Paprocki to be unprepared for the difficulties he found himself facing in the alien readership environment. His three-volume rhymed work *Nová kratochvíle*, in which he incorporated translations of Jan Kochanowski's *Fraszki*, were not received enthusiastically, contrary to his expectations. Considered 'obscene', it was later included in the List of Prohibited Books, whereas Paprocki failed to succeed in his intent to continue his work and to have the fourth volume published; on the contrary, he ceased all his poetic writing on humorous matters. In this chapter I present views of the researchers who try to explain the lack of interest on the part of the Czech readership in Kochanowski's *Fraszki* and their reception, which allows me to form a conclusion, that by imitating the epigrams of the *Anthology of Planudes* Jan Kochanowski has brought to life a new genre, in which he reflected the social and moral culture of the Polish society of his days and the atmosphere at the court of Sigismund I. For the Czech reader, the world that emerges from *Fraszki* proved to be alien, hence the very genre introduced into the literature by Kochanowski failed to get a foothold.

The analysis allowed me to verify the views on the part played by Paprocki in translations of Rej's and Kochanowski's works. Contrary to the theses regarding Paprocki as a translator, common in Polish adaptations, I endorsed the Czech opinions, according to which the translations of Rej's dialogue *Warwas and Dykas* and Kochanowski's *Fraszki* were not composed by Paprocki alone.

The second part of the book covers five chapters that constitute a comparative analysis of the Czech-Polish translations and the adaptations selected from Paprocki's rich oeuvre. These included works on various subjects and in different genres, which have their counterparts in the two languages. Subsequent thematic chapters were arranged in chronological order according to the time when individual translations were written. In four cases I discuss Polish texts transferred onto the Czech ground and in one case – a Czech work adapted into Polish.

In chapter one Paprocki appears as an engaged activist supporting the anti-Turkish coalition, who adapts the theory of the outpost of Christianity to Bohemian conditions, at the same time opposing Bohemian infidels (*Gwalt na pogany*, 1595 and *Kvalt na pohany*, 1595). The writer calls here the 'dissenters' to mend their ways and return on the 'path of their fathers' – Catholicism. This work can be regarded as the beginning of Paprocki's struggle for the Catholic Church in Bohemia. At the end of his foreword, the author refers in polemic form

to denominations other than Catholicism, considering them 'false' and uncharacteristic of the Bohemians – Catholics from the very rise of their nation. He argues, that infidels pose a threat greater than the pagan Turks, that their faith is born not in God, but in a rebellion against Him, out of human haughtiness and disobedience, which stands for cutting ties with their ancestors' tradition and denying the values that have been honoured by the Bohemian people for centuries. Paprocki grounds his criticism on the hierarchical principle of the Church as an institution that is the continuity of the Christ of past ages and the sole depositary of apostolic succession on Earth.

Chapter two presents Paprocki as a moralizer shaping desired human attitudes in the context of three flaws: drunkenness, gambling and debauchery (*Testament starca jednego*, 1578 and *Kšaft, jenž byl od jednoho starce učiněn*, completed 1600, published 1601). As much as the Polish satire shows the world in a distorting mirror, with numerous realistic scenes from nobility's life pictured, with an exciting (and at times even vulgar) vocabulary, the Bohemian version keeps the literary reality at a distance from the actual human experience, giving tribute to a moralising universal abstraction. The nobles' freedom gives way to the strict Christian ethics. The argumentation employed in the Bohemian work, serving for protecting or stigmatising of the flaws most common in the society, is based on a strictly ethical grounds and refers to the argument of undeniable religious authority – the law enacted by God.

Chapter three undertakes female problems, a woman's role in the family and the society, behaviour models (*Nauka rozmaitych filozofów*, 1590 and *Stav manželský*, 1601). What I find important is to present the modifications of the stereotypical image of a woman embedded by means of satirical literature. Under the influence of a religious concept developed among reformed theologians (Hussite and Protestant) the female sex gained a position higher than that attributed by the Catholic thought. The conducted studies prove, that the harsh criticism of Paprocki due to his anti-feminist inclinations emerging allegedly from his Polish satires is invalid. First of all, the misogyny, undoubtedly noticeable in some of the writer's works, cannot be related to his personal life, yet it was and at times still is one of the commonly adapted scientific practices. Paprocki's thought on women requires a broader analysis, gains the right perspective only in the context of general discussion pertaining to humans and their place in the world, which was again employed in the Renaissance era. Therefore, it is a composite result of the noble culture of that time, paraenetic tendencies, educational trends, views expressed via diverse literary discourses, where the specific type of recipient's civilisation, the set short-term goals of the text, the expectations towards the text and the

employed literary genre determine the propagated content and the means of communications that were put to use. In the second part of *Nova kratochvila*, aside from works that show a woman in a distorted mirror of satire, Paprocki included also a series of love poems that thereby disproved the idea repeated by Polish researchers with utmost pleasure, according to which the writer harboured against women only feelings of hostile nature.

In the mentioned chapter I present changes in the satire *Nauka rozmaitych filozofów* introduced on the Bohemian ground. After the unsuccessful attempt to familiarise the Czechs with this work in poetic form (as I have discovered, translations of 20 poems from *Nauka rozmaitych filozofów* were incorporated to the I and II volume of *Nova kratochvila*), Paprocki transformed it into a profound treatise titled *Stav manželský*. The old work was reborn in a new genre-stylistic version with a message of marriage as a sacrament, which provided the text with both a polemic and anti-reformative tone. The reasoning is filled with Biblical content as the most reliable source for shaping the Christian spirit.

The following chapter constitutes a discussion of Paprocki's fable writing (*Kolo rycerskie*, 1572 and *Obora aneb zahrada*, 1602). Polish and Bohemian fables were supposed to serve for the purpose of moral and religious admonishment. The Bohemian environment in which the author was functioning affected the changes made to *Obora* in relation to the Polish original. In many of his fables, Paprocki stigmatises dissent from the Catholic faith and warns against the infidels. He also changed the tone of expression from ironical to offensive, reaching for devices and themes typical of polemic texts.

In the last chapter of the second part of the thesis I discuss Paprocki's polemic dialogues *O Církví svaté krátké rozmlouvání kacíře s katolíkem* (1601), *Rozmlouvání kolátora s farářem* (1607), *Štambuch slezský* (1609), *Rozmowa podawce z plebanem o trzech skutkach zbawiennych* (1611). In the Bohemian dialogues, the writer calls religious adversaries to verify their views and return to the former and eternal, in his view, religious tradition of Bohemia. He justifies the stance on the primacy of Catholicism with great dedication. He claims each and every variation of the Reformed Church, so abundant in the Bohemia of that time, to be false. He bases his opinion on the recognised sources of the faith – the revealed scriptures and the Tradition, thus proclaiming the principle of indisputable credibility and value of both for the Christian doctrine, against the stance taken by Protestantism, which questions the authority of the Tradition.

The widespread nature of non-Catholic religions in Bohemia demanded from Paprocki-polemicist adoption of an ironic attitude, calm discourse based on the strength of the argument, particularly a Biblical argument. It is characteristic of polemic texts to translate

Latin into Bohemian, which is constantly employed by Paprocki in an intent to reach every reader, to convince the highest number of infidels possible, and not only the well-educated elites speaking in the language of the Vulgate and reaching for a more demanding literature.

In the course of the conducted studies the biographical data concerning Paprocki's works previously known only for their titles were successfully identified. I have discovered in this case, that *Rozmowa podawce z plebanem*, which was considered a translation of *Rozmlouvání kolátora s farářem*, is in fact a 'rehash' of the third conversation included in *Štambuch slezský*. The text, translated from Bohemian to Polish, was adapted to the new reality. In contrast to the Bohemian dialogue, in which interlocutors from among various religious groups engage (a Catholic and a Bohemian monk), in the Polish dialogue two individuals of the same denomination partake – Catholics. The aim of the Bohemian work was to convert infidels to Catholicism, whereas the Polish text aimed to affirm the validity of the Catholic tenets, as well as to discredit the infidels.

The comparative analysis that covered Paprocki's Bohemian works confronted with their Polish counterparts has unveiled changes made to individual works due to the diversification of Polish and Bohemian culture and literature at turn of the 17th century.

The subject undertaken by Paprocki was similar both in Poland and in Bohemia, yet executed with the use of different devices. Firstly, Polish poetry was replaced by prose, humorous works created for the sake of amusement turned into profound religious-didactical treatises and countless Latin quotes in Polish works had to be translated into Bohemian due to the already well-set literary dignity of this language.

Paprocki manifested his affiliation to the Catholic Church as early as in his first Polish works (*Kolo rycerskie*, *Testament starca jednego*, *Nauka filozofów okolo obierania zony*). He formulated the rules by which an individual functions in the Christian community, as well as admonishments regarding living a religious life in line with the principles of the Catholic Church. He was also familiar with the concept of fighting infidels. It was in *Kolo rycerskie* that Paprocki attacks Protestant activists who draw the 'fish' out of the sacred Church. However, he did not have to defend Catholicism so fiercely in Poland, as from the end of the 16th century it has become the dominant religion and not a threatened one. Due to the multid denominational character of Bohemia, his pro-Catholic likings escalated there, which inspired him to commence a mission to return the Kingdom of Bohemia to the Catholic Church.

In the light of my research, Paprocki appears a conscious Renaissance artist perfectly oriented in the tastes and preferences of both the Polish and the Bohemian readers. He

skilfully adapted his own works from one language into the other, from one culture into the other.

The analyses prove one cannot thoroughly agree with the words of Czech researcher Antonín Měšťan, according to whom Bohemian literature at that time did not affect Paprocki's writing in any way, being none of his interest or even unknown to him. Admittedly, Paprocki did not make any references to the Protestant literature of that region, yet all the changes implemented on his works in the foreign land are an evident proof that he was adapting to the requirements of Bohemian literature and his oeuvre is consistent with the so-called catechising (*katechizační literatura*), religious education (*nábožensky vzdělávací*) literature of that time.

In a country where slogans of reforming the Church have found an exceptionally fertile ground, Paprocki remained true to his own religious beliefs. At the same time, despite his explicit opposition against Protestantism, he was a tolerant person dedicating his works to the faithful of other Churches (Anzelm Gostomski) and even collaborating with individuals of other denomination, such as Tobiáš Mouřenín.

My thesis complements the research on the Polish and the Bohemian literature from the turn of the 17th century. I presented here a new literary material, complemented and corrected bibliographical facts and critical commentaries. Moreover, I have introduced into a broad circulation Paprocki's works that used to be difficult to access or completely inaccessible for the Polish recipient. The monograph is consistent with the literary discussion that takes place both in Poland and in the lands of our southern neighbours.

5. Discussion of other research (artistic) achievements.

My scientific contribution comprises more than 50 works dedicated to the issues of the Czech language, Czech literature and issues pertaining to literary translation. These include: monographs (2), articles (44), lexicographic compilations (2) and abstracts (5). Four other research publications are pending (cf. *List of published scientific papers* item IIIQ.3). I have participated in 35 academic conferences, where I have presented results of my research. The list of conferences including titles of the papers can be found in the appendix (*List of published scientific papers and information on didactic achievements, scientific cooperation and popularisation of science* items II I.1–35.).

My earliest scientific interests pertained to contrastive lexicography and were gleaned as a result of the research I have conducted for my Master's degree, where I have undertaken the

task to characterise the slang of the Polish and Czech radio journalists. I divided the collected linguistic material into semantic groups, then I described it in semantic and structural aspects. In the commentaries I emphasised convergences and differences between the Polish and the Czech languages in respect of the discussed phenomena. I presented the findings of my research during the conference *O slangu a argotu* (Pilzno 1998), as well as in two articles (cf. *List of published scientific papers* items II B.1-2).

Similarly, my next two publications pertained to the issues related to Czech-German comparative linguistics regarding the ACI syntax (cf. *List of published scientific papers* item II B.3) and Czech-Polish comparative linguistics regarding forms of address (cf. *List of published scientific papers* item II B.4).

My participation in the conference dedicated to the bicentennial anniversary of the birthday of Adam Mickiewicz and Alexander Pushkin, where I presented a paper on the Czech translation of *Sonety krymskie* (cf. *List of published scientific papers* item II B.5), has inspired me to commence studies on the problem of literary translation within the frame of the Polish and the Czech languages. My scientific investigation focused on problems encountered by a translator in his or her work despite the apparent ease of translation due to the cognate nature and, hence, the similarity of the Polish and the Czech languages.

In 1999-2006 I published materials that were either results obtained in the research I had carried out when working on my doctoral thesis or from a more in-depth research. I presented the results of this research on academic conferences and/or in articles (cf. *List of published scientific papers* items II B.6-23). The amended and broadened version of my doctoral thesis appeared in the form of a monograph titled *Osudy dobrého vojáka Švejka za světové války Jaroslava Haška w polskich przekładach*, Szczecin 2006. The monograph was approved for printing by prof. Zbigniew Greń.

This book constitutes a translation study on the history of Polish translations of Czech literature based on two translations of Jaroslav Hašek's *Osudy dobrého vojáka Švejka za světové války*, that is, Paweł Hulka-Laskowski's *Przygody dobrego wojaka Szwejka podczas wojny światowej* (1929–1931) and Józef Waczków's *Dole i niedole dzielnego żołnierza Szwejka podczas wojny światowej* (1991). I found the selected subject interesting, because it concerned a work listed to the world's literary heritage and, at the same time, highly demanding for a translator. What is more, both translations were far apart in time, which allowed differences regarding preferred approaches to translation to become more vivid.

In the course of an in-depth analysis I compared the two translations, as well as investigated their consistency with the original text. I examined the exemplary material

according to five categories qualified as carriers of the connotation of foreignness in a translated text and defined as the most demanding in translation: proper names, forms of address, phrasemes, third language elements, rhyming forms. What is more, I also discussed the problems of the translation of *obecna čeština*, which causes translators many difficulties due to the absence of the equivalent sub-code in the Polish language. I also referred to the aspect of fidelity of translation and indicated errors made by the translators.

In the following years, I continued the studies on literary translation with particular focus on translation of a culturally marked linguistic material into a cognate language. Encouraged by prof. Mieczysław Basaj as early as when working on my doctoral thesis, I directed my attention also to the earliest Polish-Czech translations (cf. *List of published scientific papers* items II B. 27, 36). I published an essay on old Polish translations of Czech religious songs (cf. *List of published scientific papers* items II B. 29) and an article on Czech translation of Rej's dialogue *Warwasa z Lupusem* (cf. *List of published scientific papers* items II B.40). While investigating the oldest Polish-Czech literary contacts, my attention was drawn by Paprocki, a unique bi-cultural writer, to whom I have dedicated my later studies crowned with this monograph. The improvement in the research on Paprocki's oeuvre seemed highly significant to me, since while the notion of the influence of the Czech language, literature and culture on the Polish language, literature and culture has been already identified to a basically satisfying level, little is still known about the impact in the opposite direction, though it has been long known, that in the second half of the 16th century the Polish people overcame the inferiority complex regarding the Czech people. For the Polish-Czech cultural relations as a whole, in regard to their historic aspect, these issues are of the highest priority.

Studies on literary translation have shaped my scientific interests, yet at the same time they made me realise the necessity to broaden my research perspective by non-linguistic aspects. Thus, the studies that I have conducted, moreover, in accordance with the present-day tendency to transgress a strictly limited area of knowledge, gradually started to step beyond the boundaries of linguistic studies to finally become inscribed in cultural literary studies. The issues I have undertaken in the last years, aiming at defining the coherent concept of the habilitation thesis, covered analysis of Paprocki's works in a broad cultural context.

Some of the research problems touched upon in this monograph have been discussed in the series of articles written prior to the publication of the book. I discuss there various aspects of Paprocki's literary output in the field of Polish and Bohemian literature, showing their historic, cultural and religious backgrounds, mutual differences and similarities. I presented

new interpretations in a literary, cultural, dogmatic and polemic explication (cf. *List of published scientific papers* items II B. 28, 31-32, 37-39, 41-43).

I have also broadened my interests in literary studies by issues related to the influence of the reformation thought on the Bohemian literature and culture at the turn of the 17th century, particularly on moralistic prose, whose aim was to instruct, warn and provide readers with clues regarding living a virtuous life. Senses in the context of sin (cf. *List of published scientific papers* items II B. 44), taming corporeal desires, periodisation of human existence – these are the issues I have covered in my latest articles (cf. *List of published scientific papers*, item IIIQ.3).

I have co-authored *Polsko-czesko-rosyjsko-ukraiński słownik pojęć literackich* (in cooperation with Marzanna Kuczyńska, PhD of Adam Mickiewicz University in Poznań, Anna Horniatko-Szumilowicz, PhD of AMU in Poznań and Barbara Rodziewicz, PhD of the University of Szczecin). The dictionary comprises ab. 2000 words and word groups serving as nomenclature and specialist literary terminology. The work includes basic terms of all disciplines of the literary studies cycle and the most vital concepts in the area of linguistics, essay writing, the study of art, bibliology, folklore, bibliography, library science, editing and textual criticism, which reflect the specificity of the art of words and the individual nature of the literary process in Polish, Czech, Russian and Ukrainian literature. The dictionary was intended as a basis for expanding the metalanguage of its users, preparing them for didactic and academic work. Most of all, it is intended for lecturers and students. Its role is to meet the practical needs regarding learning literary and cultural phenomena, teaching and translating from the above listed languages. It is addressed not only to experts-philologists, as interests of researchers from other areas of knowledge (linguists, culturalists, bibliologists) were also taken into consideration. In Poland, a number of higher education institutions of humanistic profile educate future experts in Slavonic studies. The need for creating a new compilation of multilingual terminology results from the present-day model of academic education implemented in a two-module system. The key reason for creating *Słownik* was the lack of similar work in academic circles.

This dictionary, as stressed by the reviewer, has a pioneering role in humanities, as before there has been no compendium in Polish or foreign lexicography that would gather in one collection lexicographic material pertaining to studies on literature with particular focus on the system of East and South Slavic literature. The recipient was forced to use literature-specialist dictionaries in foreign compilations. Slavic equivalents included into Polish dictionaries of literary terms regarding Slavic languages considered Russian only. Hence, it

became necessary to complement them with Czech and Ukrainian terminology (the languages that enjoy growing popularity). It ought to be noted, that Polish dictionaries are constructed basing on the domestic Western literary system and therefore they cover terms deriving from the different East Slavic literature system to an exceptionally limited extent, particularly in regard to Church Slavonic literature. Considering the incompleteness of knowledge in this matter, *Słownik* constitutes a significant remedy for the existing gap. The juxtaposition of terms in four languages has a greater meaning for the development of comparative literature. The importance and maturity of the compilation was appreciated by the State Committee for Scientific Research (*Komitet Badań Naukowych*, KBN) by awarding a grant for financing the development of the dictionary. Another published dictionary which I have co-authored with Dr Marian Jeliński is linked to the Kashubian language, used on day-to-day basis by a considerable part of my family. *Mały słownik kaszubsko-czesko-polski* covers terminology related to the cultural and natural heritage of Kashubian countryside. This publication is of a popularising nature, promoting the development of the regional environment. It is addressed to the people who come to Kashubia, to Polish people, especially to Czechs. The dictionary propagates Kashubian culture and language, existence of which is largely unknown to Czechs and probably to some Poles. Since as for now no Kashubian-Czech lexicon nor a Kashubian-Czech dictionary has been issued, this publication is a ground-breaking venture. It may serve as an inspiration for more in-depth comparative studies on these languages, as well as provide motivation for further academic undertakings in this field.

At present, I continue the research on Paprocki's literary oeuvre by analysing works that have not been discussed in the monograph, i.a., *Třinácte tabulí věku lidského* and *Rozmlouvání bohatého s chudým*. I prepare articles pertaining to the issues investigated in these works, such as, the depiction of death and dying, and ethical-moral dilemmas the 17th-century man. I also work on a publication about Paprocki's dedicatory letters. Moreover, I intend to prepare a critical edition of selected Paprocki's rhymed works in Polish and Czech. I would like to introduce to the academic circles the forgotten Polish texts of this writer, as well as his completely unknown Czech works, opening the possibility for further research on the portrayal of the literature and the literary culture at that time on both sides of the southern border.

Krzysztof Tomaszewski