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## **Letters**

### **The *katena* method in translation and interpretation**

Thank you for publishing my article on Norwid in the January 2013 issue of *Sarmatian Review*. It was beautifully edited, but during the editorial process one mistake crept in. The meaning of “*katena*” is not derived from the Greek term meaning “pure” but rather from the Latin word meaning “chain” and linked to Bibliology. Thus the term means “collections of excerpts from the writings of Biblical commentators, especially the Fathers of the Church, strung together like links of a chain and in this way exhibiting a continuous and connected interpretation of Scripture.” In the *katena* method used in translation studies commentaries to a literary text made by renowned scholars are collected to identify the text’s most significant features that must not be lost in translation. Thus the method is related to the word “chainlike” rather than “pure.”

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### **Who ‘discovered’ Norwid?**

I enjoyed reading the translations of Norwid in the January 2013 issue of *Sarmatian Review*. According to family lore (and documents deposited at the Ossolineum), Norwid’s manuscripts were saved by Leopold Wellisz, a Pole studying banking and economics abroad during the *fin de siècle*. Wellisz was also a student of Polish poetry and art. He came across a depository of the poet’s works in Paris (where Norwid died) and passed it onto his professor Zenon Przesmycki, aka Miriam, editor and poet. Wellisz later financed the first edition of Norwid’s works edited by Przesmycki.

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