

EDITORIAL / REDAKSIONEEL

This issue of *Akroterion* has a distinct focus on literary analysis, presenting studies in a variety of genres from the great Homer to the less known, late antique author of riddles, Symphosius. **Silvio Bär** proposes that the second divine council of *Od.* 5:1-45 is necessitated by Zeus' reluctance to initiate Odysseus' release from captivity on Calypso's island and meant to showcase Athena's superior intellect. **Jan Skarbek-Kazanecki** investigates the first person poetic voice in the *Corpus Theognideum*, and finds that the poetic I positions itself as removed from the democratic *polis* to express the current alienation of a previously advantaged elite. **Amy Martin** challenges the notion of gender conformity from a small collection of epigrams in the *Greek Anthology* on 'resting weapons', in which both Anyte and Nossis seem rather uncritical of the heroic code. **Maria Natalia Bustos** explores the metapoetic significance of three *aetia* from Apollodorus' *Argonautica*: they subtly relate to the *Aetia* of Callimachus, whereby the poet draws parallels between his narrative and his poetic effort and between himself and the light and lean poetry of Callimachus. **David Wardle** examines the prediction by Sulla, right at the start of Suetonius' *Divus Iulius*, that Caesar will someday destroy the *Optimates*. Suetonius leaves the prophesy's divine assignment open, which paradoxically enhances the account's credibility. **John Hilton** considers the notion of a 'homeland' in Julian and Heliodorus. The latter employs the neologism ἡ ἐνεγκοῦσα ('motherland') to allude to an 'otherworldly' philosophical place of birth that parallels Julian's thought and stands in competition to Christian notions. **Tim Leary** shows that the hundred *Ainigmata* of Symphosius in the *Latin Anthology* are not merely influenced by Martial, but deliberately invites comparison with the illustrious precursor. Finally, **Thomas Stranex**, winner in this year's CASA Essay Competition, argues that Reason prevails in Sophocles' *Ajax*, though only when Odysseus overcomes the communication breakdown of the play's first part.

The editorial board wishes to express its thanks to all the authors who contributed to this interesting issue, to Drs. Sjarlene Thom and Maridien Schneider for their time and effort in putting it together, and to our selfless reviewers for their inputs to ensure quality. Finally, we wish to honour the memory of Prof. Piet Conradie who recently passed on during his 91st year. His love for and dedication to the Classics — Greek myth and literature in particular — will be remembered with gratitude.

Editor.