

ENGLISH SUMMARIES

- Krzysztof Tomasz Witczak: Nicander's Damaged Sealp. 401
We should not believe – as some scholars do – that Nicander showed such lack of talent as to sign his *Alexipharmaca* with a defective acrostic. This assumption becomes unnecessary if we accept the emendations to *Alex.* 266 and 269 proposed by William C. Helmbold and Jean-Marie Jacques. A discussion of this problem is followed by a Polish translation of the passage containing the acrostic.
- Aleksandra Klęczar: Alexander the Great in Ancient Jewish Tradition:
the Case of Flavius Josephusp. 407
The character of Alexander the Great features prominently in ancient Jewish tradition. Of special importance is the passage in Flavius Josephus' *Antiquitates Iudaicae* (XI 8). The Alexander episode in Josephus is placed within the context of the Jewish-Samaritan conflict as well as within the history of Alexander's conquest of the East: the main aim of this narrative seems to be, as is often the case with Josephus, to incorporate Jewish history into the general history of the Mediterranean peoples. The narrative has several interesting literary features, suggesting that Josephus has probably combined in his narrative two different stories about Alexander: the episode of Alexander's recognition of the One God, placed in Jerusalem; and the rivalry between the temple of Jerusalem and its Samaritan counterpart. Josephus compares Alexander's character to the High Priest's and, paradoxically, much more emphasis is put on the character of the Greek king. Alexander's elevation seems, however, part of a complex strategy meant to elevate and glorify the Jewish nation: Alexander, presented as the ideal and archetypal ruler, is the one who bows down to the God and the High Priest of the Jews. Thus the Jews become, in Alexander's kingdom, a group with special meaning and position.
- Jan M. Kozłowski: „Danaids and Dirces” in Clement's *First Letter to the Corinthians*p. 415
A metaphor used by Clement of Rome in his *First Letter to the Corinthians* (6, 2) has provoked much controversy among scholars. Christian women suffering outrages at the hands of pagans are presented there as „Danaids and Dirces”. The present article undertakes to prove that these names do not allude to spectacles during which the women were killed, but rather to their conflicts with pagan husbands.
- Ovid's *Art of Love* I 41–134 in Three Translationsp. 428
The same passage of Ovid's manual for lovers is given here in three Polish translations: by Mariusz Zagórski (who supplied his translation with notes), Wojciech Wrotkowski and Ewa Skwara.

- Dorota Żuchowska: Apuleius' Love Poemsp. 437
 The article discusses Apuleius' amatory poems as quoted by Apuleius himself in his *Apology* and by Gellius in the *Attic Nights*, as well as his verses preserved in a medieval manuscript according to which they are a translation of a monologue by Menander.
- Giovanni Boccaccio: *On Famous Women*, part 2p. 445
 Five chapters of Boccaccio's Latin work *On Famous Women* are printed here in Włodzimierz Olszaniec's translation in addition to those that appeared in the previous issue of „Meander”.
- Robert A. Sucharski: „The Holy City of Troy”, or On the Utility
 of Investigating Matters that Seem Well Knownp. 452
 The archeological exhibition „Troy – Heinrich Schliemann's Dream”, now on tour in Poland gives an occasion to reflect on the relevance of findings at the site of Troy to our understanding of the *Iliad* and to try to separate certain knowledge from hypotheses.
- Sławomira Brud: Topics of the Exordium and the Peroration of a Speech:
 Persuasion or Manipulation?p. 460
 The ancient rhetoricians regard the beginning and the end of a speech as the places particularly suited to influence the hearers' beliefs and emotions. Their advice on this matter is here compared with what modern psychologists say about ways of manipulating the listener.
- Grażyna Rompel-Kwiatkowska: Elements of Ancient Tragedy in the *Homo
 Faber* by Max Frischp. 468
 The article shows how Max Frisch's famous novel *Homo Faber* is modelled on Sophocles' *Oedipus the King* and *Oedipus in Colonus* and how Frisch took account of Aristotle's remarks on tragedy, contained in his *Poetics*.
- Gottfried's Benn Poemsp. 496
 Some poems by the German poet Gottfried Benn, mostly based on ancient Greek motifs, are printed here in Tomasz Ososiński's translation.
- Barbara Bibik: Medea Means Womanp. 503
 A review of Euripides' *Medea* directed by Marcin Wierzchowski in the Wilam Horzyca Theatre in Toruń.
- Dariusz Maliszewski: Eugen Oberhammer's Travel Diariesp. 508
 A review of a recent edition of the travel diaries of the German geographer Eugen Oberhammer, with a special emphasis on his travels to Cyprus in 1887 and 1891.

Katarzyna Marciniak: *Devil's Advocate. Cicero According to Robert Harris*p. 512
A review of *Imperium*, the novel by Robert Harris, devoted to Cicero's early years.

Sylvia Szczygieł: *Licet sapere sine pompa, sine invidia. Professor Ludwika Rychlewska's 90th Jubilee*p. 525
A report on the solemn session in honour of Professor Ludwika Rychlewska's ninetieth birthday which convened in Wrocław in April, 2007. Professor Rychlewska's studies are devoted to many Greek and Latin authors, including those of the Middle Ages and the Renaissance; but it was her works on archaic Roman poetry and her edition of fragments of Turpilius' comedies that brought her international acclaim.