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0521846722 - The Ovidian Heroine as Author: Reading, Writing, and Community in the *Heroides*

Laurel Fulkerson

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## THE OVIDIAN HEROINE AS AUTHOR

Ovid's *Heroides*, a catalogue of letters by women who have been deserted, has too frequently been examined as merely a lament. In a new departure, this book portrays the women of the *Heroides* as a community of authors. Combining close readings of the texts and their mythological backgrounds with critical methods, the book argues that the points of similarity between the different letters of the *Heroides*, so often derided by modern critics, represent a brilliant exploitation of intratextuality, in which the Ovidian heroine self-consciously fashions herself as an alluding author influenced by what she has read within the *Heroides*. Far from being naïve and impotent victims, therefore, the heroines are remarkably astute, if not always successful, at adapting textual strategies that they perceive as useful for attaining their own ends. With this new approach Professor Fulkerson shows that the *Heroides* articulates a fictional poetic mirroring contemporary practices of poetic composition.

LAUREL FULKERSON is Assistant Professor of Classics at the Florida State University. She is the author of various articles on Greek and Latin poetry.

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*For Rhese: my heroine, but not an abandoned one.*

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<i>A&amp;A</i>	<i>Antike und Abendland</i>
<i>A&amp;R</i>	<i>Atene e Roma</i>
<i>Aevum(Ant)</i>	<i>Aevum Antiquum</i>
<i>AJP</i>	<i>American Journal of Philology</i>
<i>ANRW</i>	<i>Aufstieg und Niedergang der römischen Welt</i>
<i>ASNP</i>	<i>Annali della Scuola Normale Superiore di Pisa</i>
<i>BAGB</i>	<i>Bulletin de l'Association G. Budé</i>
<i>BICS</i>	<i>Bulletin of the Institute of Classical Studies</i>
<i>C&amp;M</i>	<i>Classica et Mediaevalia</i>
<i>CJ</i>	<i>Classical Journal</i>
<i>ClAnt.</i>	<i>Classical Antiquity</i>
<i>Comp.Lit.</i>	<i>Comparative Literature</i>
<i>CP</i>	<i>Classical Philology</i>
<i>CQ</i>	<i>Classical Quarterly</i>
<i>CR</i>	<i>Classical Review</i>
<i>CW</i>	<i>Classical World</i>
<i>G&amp;R</i>	<i>Greece and Rome</i>
<i>GRBS</i>	<i>Greek, Roman, and Byzantine Studies</i>
<i>Gymn.</i>	<i>Gymnasium</i>
<i>HSCP</i>	<i>Harvard Studies in Classical Philology</i>
<i>ICS</i>	<i>Illinois Classical Studies</i>
<i>JHS</i>	<i>Journal of Hellenistic Studies</i>
<i>JRS</i>	<i>Journal of Roman Studies</i>
<i>LCM</i>	<i>Liverpool Classical Monthly</i>
<i>MD</i>	<i>Materiali e Discussioni</i>
<i>PCPS</i>	<i>Proceedings of the Cambridge Philological Society</i>
<i>PP</i>	<i>La Parola del Passato</i>
<i>REL</i>	<i>Revue des Études Latines</i>
<i>RhM</i>	<i>Rheinisches Museum für Philologie</i>
<i>RPh</i>	<i>Revue de Philologie</i>



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SO	<i>Symbolae Osloenses</i>
TAPA	<i>Transactions of the American Philological Association</i>
WJA	<i>Würzburger Jahrbücher für die Altertumswissenschaft</i>
YCS	<i>Yale Classical Studies</i>

Abbreviations and editions for ancient sources follow those in the *Oxford Classical Dictionary*<sup>3</sup>, and where the author is Ovid I do not cite him by name; similarly, references to the *Heroides* I do not typically cite as such. The only exceptions are for the following authors, whose standard editions are given with the fragment and who appear in the bibliography: Callimachus (Pfeiffer), Laevius (Courtney), and Sappho (Voigt).