

Supplementary Volume No. 11 (1986)

Ovid and the Traditions of Augustan Poetry

by P. E. KNOX

Having established his reputation as an elegist, Ovid turned to the composition of hexameter narrative. Although the *Metamorphoses* has often been treated as an appendix to the history of Augustan poetry, the principal lines of stylistic and thematic development continue in Ovid's work. Drawing upon the structure and content of Vergil's Sixth Eclogue, the *Metamorphoses* is an intricate and allusive poem that combines elements from the entire range of Roman verse composed in the Alexandrian manner. Professor Knox focuses in particular upon the contributions of elegy and epyllion, examining the manner in which Ovid exploits the diction of these genres in order to distinguish his poem from traditional epic verse. The study concludes with an investigation of the aetiological stories of the final book and the sustained evocation of Callimachus' *Aetia* at its close.

Supplementary Volume No. 12 (1987)

Jews and Godfearers at Aphrodisias

by J. REYNOLDS and R. TANNENBAUM

This book presents a recently-discovered inscription from Aphrodisias in western Turkey, probably of the third century A.D., which throws unusual light on the history of the Jewish diaspora, on the background to early Christianity, and on the society of a Greco-Roman city below the level of its elite, who normally dominate the evidence. The inscription records a charitable donation to a synagogue community by Jews (including a few proselytes) and a category of men described as *theosebeis*, whom the authors interpret as gentiles with a serious interest in Judaism, like the 'God-fearers' of the Acts of the Apostles. These *theosebeis* range in status from city-councillors to fullers, and they reveal what kind of men were attracted by monotheism and its moral code; these men might also provide converts to Christianity. The text also reveals something of the professed ideals and activities of the donors: psalm-singing and law are prominent; the former sheds light on the history of Christian liturgy. Aphrodisias was not previously known to have had a Jewish community.

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