

SUPPLEMENTARY VOLUME No. 4 (1977)

THE IDEOLOGY OF THE ATHENIAN METIC

by DAVID WHITEHEAD

An essential feature of the classical Greek city-state was the presence of a large body of 'metics', more or less permanent immigrants, who played a large part in the economic, social and political life of the community but were excluded from citizenship. Dr. Whitehead discusses the ambiguity of their position, their rights and disabilities, and examines the history of the institution over two centuries.

SUPPLEMENTARY VOLUME No. 5 (1979)

TOWARDS A TEXT OF 'ANTHOLOGIA LATINA'

by D. R. SHACKLETON BAILEY

Alexander Riese's 'Anthologia Latina' (Teubner, 1894) is still the standard text for most of the poems it contains. But it is full of false readings due partly to corruption in the manuscripts and partly to injudicious conjectures by Riese and his predecessors. Professor Shackleton Bailey's notes are both emendatory and explanatory. They concern over 160 poems, many of which become intelligible for the first time. They make a considerable advance towards the new edition which is long overdue.

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ed. P. E. EASTERLING and E. J. KENNEY

A Byzantine-Greek translation of the amatory works of Ovid, taken from Neapolitanus II. C. 32. This translation, extant only in excerpted form, is here published for the first time, together with the Latin text and critical notes.

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GREECE AND EGYPT IN THE ARCHAIC AGE

by M. M. AUSTIN

In this monograph Dr Austin discusses the direct relations between the Greek world and Egypt from the post-Mycenaean Dark Age to the end of the sixth century B.C. The study is largely concerned with the activity and settlements of Greeks in Egypt during this period, especially as mercenaries and traders.

SUPPLEMENTARY VOLUME No. 3 (1971)

*THE EUDEMIAN AND
NICOMACHEAN ETHICS*

*A STUDY IN THE DEVELOPMENT OF
ARISTOTLE'S THOUGHT*

by C. J. ROWE

In this study Dr Rowe re-examines the authenticity of the *Eudemian Ethics* and its relation to the *Nicomachean*. His arguments are based on a detailed comparison of the structures of the two works, which shows that the *Nicomachean Ethics* presupposes the *Eudemian* and is essentially a re-working of it. He uses a similar method to throw light on the notorious problem of the 'common' books.

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