

more appropriate name for her—or him!—than the lady ever-associated with an epigram—*οἱ μὲν ἄνδρες γεγόνασι μοι γυναῖκες* etc.?

III. Professor SKEAT read a paper intended to illustrate the nature of true emendations, as supplied by the discovery of an older and fairly correct text. When editing 'Piers the Ploughman's Crede' for the Early English Text Society, from the printed text of 1553, he found that two MSS. that had previously been neglected (owing to the idea that they were mere copies from the printed book) were really independent of it, and represented a fair text of an earlier type. The result was a restoration of the sense in about forty corrupt passages. Specimens of the corruptions were given, together with the restored readings. For example, the phrase "Sarasesnes, feyned for God" turned out to be an error for "Farysens, feyned for gode," i.e. Pharisees that were feigned to be good men. The mysterious word *folloke* in the line "Ther is no waspe in this world that wil folloke styngen" turned out to be an error for *wilfulloker*, which in Middle English meant "more willingly." The printer evidently thought that *wil* ought not to occur twice.

A new edition of the poem will shortly be published by the Clarendon Press.

THIRD MEETING¹.

At a meeting of the Society held on Thursday, November 23, 1905, at 4.15 p.m., the President (Professor BURKITT) in the Chair:

I. Miss L. M. BAGGE, of Newnham College, was elected a member of the Society.

II. Miss HARRISON read a paper on Pindar *Olympian* ii. 126: *παρὰ Κρόνου τύρσις*.

Κρόνον τύρσις is a *ἄπαξ λεγόμενον*. Greek gods do not normally dwell in towers, nor does a tower seem an appropriate place for the purified beatified soul. Kronos is however a god whose worship, it is admitted on all hands, contained Oriental elements; the imagery of the passage in which the *Κρόνον τύρσις* occurs is allowed to be 'Pythagorean,' which often spells Oriental: we may therefore look to the East for possible explanation.

Unlike Greek gods every Babylonian god had, or might have, as a part of his sanctuary, a tower. His tower, or *zikkurrat*, was not a means of defence but of accessibility; it was a stepped, staged, pyramidal structure, a ladder or staircase between earth and heaven. Such a tower or *zikkurrat* is described by Herodotus

¹ Reported in the *Cambridge University Reporter*, December 5, 1905.

(I. 181) as extant in his own day and forming part of the sanctuary of 'Zeus Belos.'

The *zikkurrat*, as explained by Jensen (*Kosmologie*, 185--195), was a mountain house, *e-kur*, the surrogate in the flat Babylonian land of the natural high place of a mountain people. In Babylonian as in Platonic cosmology, earth reflected the patterns of things in the heaven. The *zikkurrat* with seven stages was a copy of the heavenly mountain composed of seven planetary stages along which went the 'way of Zeus' and the other planets. It was encompassed by the cosmic Okeanos, in which were the *μακάρων νῆσοι*, where dwelt Kadmos the man-of-the-East and Peleus, the Clay-Man, Adam.

In support of this view it was urged that the historian Abydenus (*F. H. G.* iv. 282) speaks of the *zikkurrat* known to us as the 'Tower of Babel' as a *τύρσιν ἡλίβρατον* and associates it with Kronos (*μετὰ δὲ Κρόνω καὶ Τιτῆνι συστῆναι πόλεμον*). Further, in Pindar as in the Boeotian Hesiod we may naturally look for Oriental influence. Seven-gated Thebes (𐤒𐤍𐤕) was (M. Bérard, *Les Phéniciens et l'Odyssee*, II. 81) a Phoenician inland trading-centre. Armenidas in his *Thebaïka* defines *μακάρων νῆσος* as ἡ ἀκρόπολις τῶν ἐν Βοιωτία Ἐθιβῶν τὸ παλαιόν. The cosmogony of the 'Tyrrhenian' Pythagoras may have been compounded in the observatory of Pherekydes of Syros.

III. Mr Hicks contributed papers (*a*) on the qualifications for election to the Spartan Senate, with reference to Aristotle, *Politics* 1270 b 21—26, 1294 b 29—31, 1306 a 15—19¹; (*b*) on *De Anima* I. 3, 406 b 1—3.

(*a*) The supposed qualification that the candidate must belong to certain privileged or noble families is quite opposed to the account both of Plutarch and Xenophon, so that it is worth while to examine closely the Aristotelian evidence. In this there is nothing to prove that the *καλοὶ κάγαθοί* were a class of nobles recognised by the constitution as distinct from the commons. The statement that the commons elected the senators and were eligible to the ephorate occurs in a list of the democratic features in the mixed Spartan constitution. It is probable that Aristotle had in view the democratic principle which regulated elections to offices, viz., "all by all out of all." At Sparta there was an approximation to this principle, in that "some," the senators, were elected "by all" and "others," the ephors, "out of all." Lastly, the words *ἀρεσις δυναστευτικῆ* point to the fact that the sons of senators were often elected senators in their turn; but the analogy of the Roman Senate sufficiently proves that this might arise naturally from other causes, without any constitutional restriction upon the candidates. Aristotelian usage points to an ethical

¹ This paper appeared in a fuller form in the *Classical Review* for February, 1906 (vol. xx).

meaning for the term *καλοὶ κάγαθοί*, and this is rendered more probable by the fact that, as Mr L. Whibley has pointed out, *καλοὶ κάγαθοί* are found among the *περίοικοι* (*Xen. Hell.* v. 3, 9).

Polybius vi. 10 has been adduced by those who take *ἀριστίνδην* there to mean "by right of birth." But Polybius uses the same word (vi. 24) in speaking of the election of Roman centurions, where it certainly means "by right of merit," *κατ' ἀρετήν*. Cf. *Arist. Pol.* ii. 11, 1273 a 23, 26.

(b) We should perhaps bracket *μεταβάλλοι ἂν κατὰ τὸ σῶμα*, which does not give the conclusion of the syllogism in a satisfactory form. The ellipse of the verb after *ὥστε* is characteristic of Aristotle, e.g. *Pol.* i. 2, 1252 b 21, 1253 a 14, *Eth. Nic.* v. 5, 1133 a 20.