head high; and his habit always plain and modest. His work as a minister was interrupted by an imprisonment lasting twelve years. What a satire on human life that a man like John Bunyan should have been imprisoned as a malefactor by a man like Charles II. ! Yet God knows how out of evil still to bring forth good; and those twelve years, during which he and his friends were sighing and groaning over the suspension of his work, proved, in God’s wonderful providence, to be the years of his immortal influence; for in prison Grace Abounding and The Pilgrim’s Progress were penned, as well as the best of the other books by which, being dead, he yet speaketh and will continue to speak as long as the English language is understood and as long as there are human beings capable of the experiences which these books record.

JAMES STALKER.

LEXICAL NOTES FROM THE PAPYRI.*

XXIII.

σκόλοψ.—In Notes i. (p. 274) BU 3809 (iii/AD.) τὸν πόδαν πονεῖς ἀπὸ σκολάτου was quoted in illustration of the fact that in Hellenistic vernacular the word had become thorn or splinter rather than stake: the same result followed from late citations in L. and S. So in Syll. 80292 (iii/B.C.) a man περὶ σκόλοπάς τινας τοὺς ὀπτίλλους ἀμφέπαισε in falling from a tree, and became blind, apparently not at once (κακῶς δὲ διακείμενος καὶ τυφλὸς γεγενημένος). Unless this is an illustration of the “beam in the eye” (!), we should think naturally of thorns or spikes. The R.V. margin “or stake” at 2 Corinthians xii. 7 may perhaps be added to the places

* For abbreviations see the February and March (1908) Expositor, pp. 170, 262.
where classical Greek has received too much weight in the
Revisers' counsels: it would have been deeply interesting
to see what would have happened if men like Lightfoot
had known the papyri. (Cf. Proleg. 2 or 3 242.) LXX usage
(see Grimm-Thayer) strongly confirms the rendering thorn.

ἐσκορπίζω.—As a word of popular speech it is well attested
by the ban of Phrynichus. So P Herm.7 ii18 (ii/A.D.) of
young plum trees, ἐσκορπισµέναι ἐν τῷ χωρίῳ, and so 2814.

σκόβαλον.—To Notes ii., iii. we may add a comment
on the word's history. Its prevailing sense (= stercus—
see Wetstein on Phil. iii. 8) may be explained by a popular
association with σκόφρ, with which it is quite impossible
to connect it historically. That it was a vulgar coinage
from ἐς κύνας βαλεῖν is likely enough (like σκορακίζω from
ἐς κόρακας): its original meaning thus would be refuse (R.V.
marg.); but the other is more probably what Paul meant.
CPR 17516 (time of Commodus?) should have been quoted,
like OP 43 vs. iii25 (295 A.D.), as a proper name. Gemellus'
letter FP7 (100 A.D.), cited in Notes ii., is rendered by the
edd. "a little bundle, and rotten hay, the whole of it
decayed—no better than dung."

σκύλλω.—In Notes i. (pp. 273 f.), ii. the word is pretty fully
illustrated, but we could add a good many more exx.

σκωληκόβρωτος.—It may be worth while to quote a
similar compound, ἵχθυόβρωτος, from Syll. 5848 (?i/b.c.):
a curse is issued against any one who injures the sacred
fish of Atargatis—ὁ τοῦτων τι ποιῶν κακὸς κακὴ ἐξωλείᾳ
ἀπόλοιτο, ἰ. γενόμενος.

σοφὸς.—C. and B. No. 6515,10 (iii/A.D.) has the word
twice, in an inscription of the usual kind warning off in-
truders from a family vault: no one is to put there ἐξων
νεκρῶν ἢ σοφῶν, a body or a bier that has carried it. In
the first occurrence it is a permanent feature—the two
Christian soldiers named made jointly for themselves and
their wives τῶν βωμῶν καὶ τῆς κατ’ αὐτοῦ σορῶν, a symbolic bier carved on the "altar."

σπένδω.—In P Par 223 (ii/B.C.) the Twins in the Serapeum are described as τῶν 'Οσοράπει (cf. Archiv iii. p. 250) χόας σπένδουσών, cf. Syll. 6533 (i/B.C.) ἱεροῦς . . . ἀλμα καὶ ὀινὸν σπένδουσας, ThP 60065. (iii/A.D.) ὀινοῦ σπένδα[μέ]νου ἐν τῷ [ἱερῷ]. The verb is similarly used in the libelli, or certificates of pagan worship, by which those who “poured out libations” to the gods obtained immunity: see Milligan, Selections, p. 114 ff., and add the new document in the Rylands Papyri p. 21, καὶ ἔθυσα καὶ ἔσπισα καὶ τῶν ἱερεων ἐγενσάμην. Curtius (St. Paul in Athens, Exp. VII. iv. p. 447) has drawn attention to the fact that this, the simplest form of old Pagan worship, is the only one which St. Paul takes over and applies directly to himself: see Phil. ii. 17, ἀλλὰ εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ συνχαίρω τὰς ὑμᾶς: 2 Tim. iv. 6, ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καίρος τῆς ἀναλύσεως μου ἐφέστηκεν.

It may be added that the subst. σπονδή came to be used of an additional impost, particularly on vine-land, levied nominally for a libation to Dionysius; cf. OP 9173 (ii./iii. A.D.) with the Editors’ note. From this the transition was easy to any “payment” or “gratification” added to the rent, e.g. OP 10119 (A.D. 142), 73013 (A.D. 130). In BM 94812 (A.D. 236) (=III. p. 220) a ship-master receives in addition to his pay a jar of wine ὑπὲρ σπονδῆς, as a pourboire: cf. OP 610 (ii./A.D.) τὴν δὲ σπονδῆ(ν) χάρισαι and the similar use of the diminutive in OP 52554. (early ii./A.D.) ἐὰν δὲ . . . δοθῆναι σπο[ν][δάριον “if a gratuity must be given” (Edd.).

σπλάγχνον.—For this word in its more distinctively “Hebraic” sense of kindness or benevolence, cf. BU 113917 (B.C. 5) ὑπὲρ σπλάγχνων, “for pity’s sake.” Lightfoot on Phil. i. 8 suggests that the verb was a coinage of the Jewish
dispersion, and Thumb *Hellenismus*, p. 123, practically confirms this.

\(\text{σπουδάξω, σπουδή.}\)—With the acc. c. inf. after \(\text{σπουδάξω}\) in 2 Pet. i. 15, for which Mayor can supply only one other example [Plato] *Alic. sec.* 141, \(\text{σπουδάσαντες τούτ' αὐτοίς παραγενέσθαι,}\) cf. BU 1080\(^{14}\) (? iii/\(\Delta\ldots\)) \(\text{σπούδασα} \) ἡμᾶς καταξιώσαι τῶν ἵσ[ω]ν γραμμάτων, also PFi 89\(^{11,13}\), 131 (iii/\(\Delta\ldots\)). See *Proleg.* p. 205. For the “religious” connotation of \(\text{σπουδή}\) as in 2 Cor. viii. 7 (cf. Rom. xii. 8, 11, Heb. vi. 11), Thieme (p. 31) cites such passages from the Magnesian inscriptions as Magn. 53\(^{61}\) (iii/\(\omega\ldots\)) ἀπόδειξιν παρακύμνον τής περὶ τὰ μέγιστα σπουδῆς, 85\(^{12}\) (ii/\(\omega\ldots\)) ἡ τοῦ [ἡ]\(\muον\) πρός τε \(\tau[\gamma]ν\) θεᾶν δοσίτης τε καὶ σπουδῆ. The general sense of “eagerness” or “anxiety” connected with the word comes well out in such a passage as HbP 44\(^{62}\). (B.C. 253 (252)) ὅπῃ ὅς ἔτυχεν περὶ τούτων τὴν σπουδῆν ποιεῖται ὁ διοικητής, “for the dioecetes is showing no ordinary anxiety with regard to this” (Edd.). For the phrase \(\text{πάσαν σπουδὴν ποιεῖσθαι}\) as in Jude 3, cf. Michel 417\(^{38}\) (end of iv/\(\omega\ldots\)) quoted in *Proleg.* p. 214, and PP II. p. [45]\(^{8}\) (B.C. 258–3) (=Withk. p. 16) τὴν πάσαν σπουδὴν πόνος \[το]ν ἀφέθηναι σε διὰ τέλους.

\(\text{στυρίς.}\)—The aspirated \(\text{σφυρίς},\) which is read throughout by WH., is well attested in the papyri, e.g. OP 116\(^{19\text{st}}\). (ii/\(\Delta\ldots\)) \(\text{σφυρίδα φούνικος καλοῦ,}\) “a basket of good dates,” and the diminutive in OP 529\(^{5}\) (ii/\(\Delta\ldots\)) \(\text{σφυρίδων πραγμάτων.}\) In FP 102 (c. \(\Delta\ldots\) 105), a series of farm accounts, wages are paid apparently according to the number of “baskets” (\(\text{σφυρίδες}\)) produced. See further *BS* pp. 158, 185, and *Classical Review*, xv. p. 33.

\(\text{στάμνος.}\)—For the wider use of \(\sigma\). as an earthen jar for any purpose, and not merely for keeping wine, see *Archiv* v. p. 381, no. 56\(^{22}\). (late i/\(\Delta\ldots\)) \(\text{στάμνον ἐν φς ἤσαν ἐκατὸν πε[ν]}\)-

\(\text{τήκοντα ἰσχάδες,}\) “jar in which were a hundred and fifty
dried figs,” also the newly published P. Hamburg 1035 (ii/ A.D.) with the Editor’s note, where it is stated that ο στάμνος (instead of the Attic ἀ στ.) is more frequent in the papyri.

στάμνος.—The usage of στάμνος in Acts xv. 2, xxiii. 7, 10, may be paralleled from P. Strass. 2010 (iii/ A.D.) where certain persons, who have been long at strife, agree στάμνος διαλύσασθαι, and Rein. P. 1818 (B.C. 108) ἐπ’ ἀδίκου στάμνος ἵσταμενος, “soulevant une querelle injuste.” In BM III. p. 184133 (A.D. 113) the word is used of a “shift” of workmen.

σταυρός.—The metaphorical use of σταυρός in Luke ix. 23, δράτω τὸν σταυρὸν αὐτοῦ καθ’ ἡμέραν, finds an interesting illustration in a Christian prayer of the fourth or fifth century, OP 1058 θ(ε)’ς τῶν παρακειμένων σταυρῶν, βοήθησον τὸν δούλον σου Ἀπφόραν, “O God of the crosses that are laid upon us, help thy servant Apphorus.” “God is apparently thought of as at once the sender and mitigator of trials” (Ed.).

Στάχυς.—The proper name (as Rom. xvi. 9) is found in P. Revill. Mél. p. 29514 (B.C. 131–0) (=Witk. p. 73) Πέλοππα καὶ Στάχυν.

στέγη.—One of the poetical substantives, which has passed into general use in the Κοινή, e.g. PP Π. p. [28]11 (B.C. 241) καθεὶ (＝νι) ῥηκότας τὰς στέγας, “having taken down the upper story” (Ed.)—an action on the part of the owners to avoid having Crown officials billeted on them (πρὸς τὸ μὴ ἐπισταθμεύεσθαι). In Syll. 55814 (i/ A.D.) τ(η)’ν ὀπίσω τοῦ προπόλου στέγην, the reference is to the covered vestibule adjoining the gate of the Temple of Asklepios: cf. iδ. 18 στεγάσαι δὲ καὶ τοῦ προπόλου τὸ ὀπίσω(ι)’μέρος. A neuter subst. is found in Syll. 81320 ἐπ[ι] τὸ α[υτό] στέγος ἐ[λθ’]εν, and a diminutive in OP 10920 (a list of personal property, late iii/ iv. A.D.) στέγαστρὸν καὶ νὸν a, “1 new cover” (Edd.).

στενός.—The metaphorical use of σ. in Matt. vii. 13, Luke xiii. 24, may be illustrated from an amnesty decree of the Emperor Caracalla of July 11th, 212, where to avoid a too "narrow" interpretation of a previous decree that all may return to their own homes (εἰς τὰς πατρίδας τὰς ἰδίας), it is emphasized that in reality all restrictions as to place of dwelling are abrogated P. Giss. 4017. ἵνα μή τις στενότερος παρερμηνεύσῃ τῇν χάριτά μου ἐκ τῶν ῥη[μ]-τῶν το[ῦ] προτέρου διατάγματος κ.τ.λ. In the introduction the Editor contrasts with στενότερον παρερμηνεύσῃ the φιλανθρωπότερον ἐρμηνεύω of an Epistle of Hadrian, BU 140192.

στενοχωρέω.—For this late word see PP II. p. [28]13 (B.C. 241—as quoted under στέγη) ἐπεὶ στενοχωροῦμεν σταθμοῖς, "since we are short of billets" (Ed.). It occurs also in one of the Hawara papyri, Archiv v. p. 381, no. 563 (late i/A.D.) στενοχωρεῖν ἐν τῇ κα. [...] ὁὐκ ἡδυνάσθη.

στέφανος.—It is popularly supposed that this word is not strictly used of royal crowns, but see Thess. p. 35.

στήκω.—A new present (M Gr. στέκω) from the perf. ἔστηκα, and retaining the same meaning. The idea of emphasis usually associated with the verb can hardly be pressed, in view of the late Greek love for such forms: cf. Kaibel, Epigr. Gr. 970, where it is interchanged with ἔστανεν (on which see Proleg. p. 55, note 2), δ]ς ποτ[ε] γνυμασίω Φιλή-μονος ἔστανεν Ἐρμήν νῦν στήκῳ κα[λ]γός Τελέσφορος.

στίγμα.—For the force of this word in Gal. vi. 17 see Deissmann's discussion BS p. 349 f. and the note by one of us in Exp. Times xxi. 283 f. The verb is found of branding a slave in P. Lille 2914 (iii/B.C.) μηθεῖ ν ἔξεστω σῶματα πωλεῖν [ἐπ'] ἐξαγωγῇ, μηθεὶ στίζειν.

στοιχεῖον.—The use of modern Greek in determining the meaning of early Hellenistic words is well illustrated by Pro-
fessor Gwatkin’s translation of στοιχεία as “spirits” in the letter of Polycrates of Ephesus (Eus. H.E. v. 24), see this Early Church History, i. p. 264. It would appear that this meaning can also be extended to the New Testament passages, see Deissmann, Encyc. Biblica s.v. “Elements.” For σ. of letters of the alphabet, see BU 959² (A.D. 148), and cf. Par P 63118 στοιχειωδὸς “letter by letter.”

στοιχέω.—A striking parallel to Rom. iv. 12 is afforded by Syll. 325⁶ (i/b.c.) where a certain Aristagoras is praised for walking in the steps of his father and forebears—καὶ αὐτὸς στοιχεῖν βαυλόμενος καὶ τοῖς ἑκείνων ἤχεσιν ἐπιβαίνειν, cf. ἴδ. 929¹⁸ (ii/b.c.) τῆς δὲ συνκλήτου στοιχοῦ[ς] τῆς παρ’ ἐαυ[τῆς] πρὸς ἀπαντας ἀνθρωπος ὑπαρχοῦση δικαιοσύνη.

στρατεύμα.—On the question whether σ. must really refer to active service, see Notes ii, p. 120; but the remainder of the note there quoted from Grenfell and Hunt, Tebtunis Papyri i. p. 47, makes the statement that the R.V. margin Luke iii. 14 is “unprovable” rather too strong. In BU 1127²⁸ (b.c. 18) ἐὰν δὲ κατὰ τί στρατεύηται ὁ Α. ἐν τοῖς κατὰ τὴν παραχώρησιν, Schubart notes that the meaning must be “Schwierigkeiten, Umstände machen,” comparing 1130²⁶ (b.c. 17). This is rather like our phrase, “He has been in the wars.” The use illustrates the large metaphorical application of the term in the New Testament. Cumont, Les Religions Orientales, p. xvi., has collected a number of passages on the “Salvation Army” in ancient times.

συγκλείω.—For σ. construed with εἰς, as in Rom. xi. 32, cf. Syll. 326¹⁸ (Rom.) τοῦ καρποῦ συγκλείοντος εἰς χειμώνα.

συγκρίνω.—P Lille 1²⁷ (b.c. 259–8) ὑστερον δὲ ἐπί-σκοπούμενος τὰ περίχωμα συνέκρινεν τὰ χώματα ποῆσαι “he decided,” a sense which the verb has also in PFi 55⁸⁰ (A.D. 88[/?96]), 56⁷.¹⁷ (A.D. 234). In PP Π, p. [23]⁴ (b.c. 241–39) καθότι συνεκρίθη ἐπὶ Δοσιμάσεως the Ed. under-
stands "as has been contended in the court of Logbasis," "according to LXX use."

συγκυρία.—With Luke x. 31 κατὰ συγκυρίαν cf. TP 8 κατὰ τὺνα συντυχίαν.

συγχαίρω.—For the meaning "congratulate" which Lightfoot gives to this verb in Phil. ii. 17 (but see contra Kennedy E. G. T. ad loc.), we may compare the ironical usage in TbP 424⁵ (late iii/AD.) εἰ μὲν ἐπιμένεις σου τῇ ἀπονοίᾳ, συνχέρω σοι, "if you persist in your folly I congratulate you" (Edd.). In BU 1080 (? iii/AD.) a father writes to his son congratulating him on (συνχαίρων ἐπὶ) his happy marriage. Syll. 807⁵ (ii/AD.) συνχαίρομένου illustrates the middle usage in Acts iii. 8 D: see Proleg. p. 161.

συζητέω.—For the New Testament sense of "dispute," as in Mk. viii. 11, cf. OP 532¹⁷ (ii/AD.) συζητήσοντά σοι "dispute with you about it" (Edd.)

σύζυγος.—We can produce no evidence for σ. as a proper name, though its use as such in Phil. iv. 3 seems probable: see Kennedy ad loc. For its use as an appellative Thieme (p. 32) cites the Magnesian graffito 328 (prob. i/AD.) σύζυγοι Βασίλιος Κάλλιπος: cf. 321.