

If *σπυρίς* is a fisherman's basket in the Gospel, it may as easily be the same in Acts ix 25. In 2 Cor. xi 33 St Paul himself says that he was let down through a window in the city-wall of Damascus in a *σαργάνη*. According to the *Etym. Magnum* a *σαργάνη* was woven of rushes and intended to receive fish. In nearly all the places where this rare word occurs the contents of the basket are slices of salt fish (Timocl. in Mein. iii 600 [606 ambiguous]; Cratinus *ib.* ii 41 [*σαργανίς*]; Lucian *Lexiph.* 6; Poll. vii 27). There is one remarkable exception. Aeneas Tacticus (*Poliorc.* 29), describing the various ways of introducing arms secretly into a city, mentions that pelts and small shields had been hidden in canvas bales [*ἀγγεῖον*: cf. the use of *ἀγγεῖον* in c. 35; Plut. *Lys.* 16 compared with *Mor.* 10 B; Diod. xiii 106; and of *σκεῦος* in Acts x 11, 16; xi 5; xxvii 17] of bran and wool, and others of greater bulk [*εὐογκότερα*] in *σαργάναι* of raisins and figs; the bales and *σαργάναι* being presently ripped up (*ἀνέτεμον*) not 'opened' (*ἀνοίξαντες*) as said just afterwards of other receptacles. This language suggests that the *σαργάναι* no less than the bales were of a flexible material and closed by sewing, and also that they were of sufficient capacity to stow away large shields among the figs and raisins. It is therefore no wonder that they might on occasion conceal and carry a man. Some similar use of a *sporta* is implied in an obscure and perhaps corrupt fragment of Sallust's History preserved by Nonius l. c., *E muris canes sportis dimittebant*. *Sporta* is the Latin rendering of *σαργάνη* in 2 Cor. l. c. as of *σπυρίς* always.

In English there is no reason to change the rendering of *κόφινος*. *Σπυρίς* might be rendered either 'mat-basket' or 'fish-basket'; the former being simpler, the latter more expressive of the significance of the word as used in the Gospels. Perhaps 'mat-basket' might with advantage be reserved for *σαργάνη*.

ΠΡΟΣΚΑΡΤΕΡΗΣΙΣ (EPHESIANS VI 18).

THE Dean of Westminster (*ad loc.*) notes truly that the verb *προσκαρτερεῖν* is common in the N.T., but he says that 'no independent reference for the noun is given'. I think one or two instances can be supplied.

In Böckh's *Corpus Inscriptionum Graecarum* vol. ii pp. 1005, 1004, and p. 155 (= no. 2114^b) are given two interesting deeds of Manumission, from Kertch (Panticapaeum).

Let us remember that in ancient Greece a common form of manumission was to 'dedicate' the slave by a legal fiction to a deity, in his temple, and record the act of manumission within the temple precincts.

Hundreds of such inscriptions occur, e.g. at Delphi, belonging to the third century B.C. The custom survived long, and was adopted by the Jewish Diaspora, with the substitution of the Synagogue for a Temple. It passed finally into the Christian Church: Justinian (*Instit.* i. 5) says: 'Multis autem modis manumissio procedit: aut enim ex sacris constitutionibus *in sacrosanctis ecclesiis*, aut vindicta, aut inter amicos, aut per epistolam, &c.'

The more perfect of these two documents from the Crimea reads as follows:—

Χρηστή γυνή πρότε[ρον] | Νικί[α τ]οῦ Σ(ώ)τα ἀφείμῃ ἐπὶ τῆς π[ρο]σσευχῆς
θρεπτὸν μου Ἡρακλᾶν | ἐλεύθερον καθάπαξ κατὰ εὐχῆς | μου ἀνεπίληπτον
καὶ ἀπα[ρ]ενό[χλη]τον ἀπὸ παντὸς κληρονόμ(ου), | τρέπεσ(θ)α[ι δ'] αὐτὸν
ὅπου ἂν [β]ού[λη]ται ἀνεπικωλύτως καθ[ὼς ἡ]ῶ[ς] ἔξιμην χωρὶς ἰς τὴν
προσευ[χ]ήν θωπείας τε καὶ προσκα[ρτ]ε[ρ]ήσεως, συνεπινευσάντων δὲ |
καὶ Ἐλικωνιάδο[ς] | συνεπιτροπέωσης δὲ καὶ [τῆς] | συναγωγῆς τῶν Ἰουδαίων.

I have omitted the opening lines which give the date according to the Bosporan era: this fixes the document to A.D. 81. Böckh restores Περικλείδου as the name of one of the heirs, but Ἡρακλείδου is nearer the copy, and is confirmed by the name of the slave Heraklas.

I have restored confidently *προσκαρτερήσεως*. The Greek is barbarous in several places: e.g. κατὰ εὐχῆς for εὐχήν, συνεπιτροπέωσης for -τροπευού-. So ἀφείμι, and ἰς for εἰς. We also want τῆς after χωρὶς. But the sense is clear. Heraklas the house-slave is to be free once and for all, and therefore master of his own movements, with one reservation: he shall continue to be a reverent and constant attender at the *προσευχή*. For this context no word is so fit as *προσκαρτερήσις*. The word occurs in both the documents in the same connexion, the copies reading variously ΠΡΟΚΛΠΕΤΗΕΩΣ, or . . . ΕΡΗΕΩΣ, and . . . ΡΗΙΟΣ. Böckh writes: 'ex quibus lectionibus siquis melius exsculpere possit quam vocabulum novum hoc *προσκαταντήσεως* (which he suggests) accipiam libens.' It is strange that *προσκαρτερήσεως* did not occur to him.

He says of *θωπείας* 'certum est', for it is given in both copies without question. He considers it as a provincial and barbarous term for 'reverence'. If it were not too venturesome I should suggest *θηρηκείας*: it would suit the *ductus litterarum*. ΘΡΗΚΕΙΑΣ or ΘΡΗΚΙΑΣ is not unlike ΘΩΠΕΙΑΣ. But Böckh's 'certum est' deters me.

Of course, *προσευχή* is the *place* of worship: *συναγωγή* is the Jewish community that worshipped within it.