

A NOTE BY THE LATE DR HORT ON THE WORDS

κόφινος, σπυρίς, σαργάνη.¹

THE distinction between κόφινος and σπυρίς in Matt. xiv 20 ; xv 37 ; xvi 9 f (and the parallel Mark vi 43 ; viii 8, 19 f) cannot be made out to depend on size. It would seem that either kind of basket might be of different sizes, if we may judge by the uses mentioned in classical writers. So also when Chrysostom (on Matt. xv 37), perplexed at the seeming incongruity of the number of baskets with the number of loaves in the two cases, suggests hesitatingly ἡ τοῖνον τοῦτό ἐστιν εἰπεῖν ὅτι αἱ σπυρίδες τῶν κοφίνων μείζους ἦσαν, ἢ εἰ μὴ τοῦτο κτλ. ; he could not have spoken thus if a σπυρίς was either usually larger or never larger than a κόφινος. This is apparently the only passage in the Fathers which throws any light on the distinction ; not even Origen *Com. in Matt.* xi 19 (ἐκείνοι μὲν ἀπὸ ὀλιγωτέρων ἄρτων δώδεκα κοφίνους καταλείπουσιν, οὗτοι δὲ ἀπὸ πλείονων ἑπτὰ σπυρίδας, τῷ χωρητικώτεροι εἶναι μείζονων : cf. xii 6) ; Hil. *Com. in Matt.* xv 10 ; Aug. *de cons. evv.* ii 105 give any help.

On the other hand, no passages have been found in Greek literature where the words are used synonymously. The distinction appears to lie in the material, consistency, and use. Κόφινος is a word of very comprehensive use, but seems always to denote a stiff wicker basket, σπυρίς always a flexible mat-basket made of such materials as rushes, and especially employed for carrying either fish or eatables generally. The Latin equivalents *cophinus* and *sporta* (*sportula*) correspond exactly.

In the O.T. κόφινος is hardly found, and σπυρίς not at all. The light bread-basket (לֶבֶן) of Pharaoh's baker (Gen. xl 16 ff), of the priests' offering (Exod. xxix 3, 23, 32 ; Lev. viii 2, 26, 31), of the Nazirite's offering (Num. vi 15, 17, 19), and of Gideon (Judges vi 19) is in the LXX κανοῦν (*canistrum*), for which B alone substitutes κόφινος in Judges, and Aquila in Gen. xl 16. The kindred לֶבֶן־לֶבֶן in Jer. vi 9, a grape-basket, is κάρταλλος, *cartallus* : compare the anonymous fragment in Suidas (who defines κάρταλλος as κόφινος ὀξὺς τὰ κάτω) Ἄρχὰς ἄλωνός μου καὶ ληνοῦ προσφέρω Χριστῷ, κάρταλλον δὲ βοτρύων τῷ παρακλήτῳ. But κάρταλλος likewise represents two other Hebrew words כִּיֹּרֶת (Deut. xxvi 2, 4 ; but ἀποθήκη xxviii 5, 17), the Israelite's basket of firstfruits 'of all the fruit of the earth', and תִּבְנֵי. This remarkable offering of firstfruits was itself called κάρταλος (Philo in Tisch. *Philonea* 69, cf. *de Somn.* ii 41, who says that ἕκαστος τῶν ἀγροῦς καὶ κτήσεως ἐχόντων ἀφ' ἐκάστου τῶν ἀκροδρῶν εἶδους ἀγγεῖα πληρώσας, ἃ προσαγορεύουσι καρτάλους, ἀπαρχὴν τῆς εὐκαρπίας εἰς τὸ ἱερόν κομίζει) : but Mai names it, query on what grounds,

¹ This note is supplied by Dr J. O. F. Murray. Mr J. R. Darbyshire has kindly verified the references.

the *Festum Cophini*. The other Hebrew original כִּפְתִּי, originally a caldron (λέβηθ 1 Sam. ii 14; 2 Chron. xxxv 13; κάμινος Job xli 11 [12]), is rendered κάραλλος in 2 Kings x 7 for the baskets in which the heads of Ahab's 70 sons were put, the Latin being *cophinus*; and κόφινος in Ps. lxxxii 7 for the earth-baskets of Egyptian labourers. The adjectival form כִּפְתִּי for the baskets of figs in Jer. xxiv 1 f is κάλαθος in LXX and κόφινος in Symmachus. So far therefore as the O.T. can be said to yield any distinct evidence, it suggests that κόφινος would naturally be used for a stout basket holding the produce of the soil, in shape somewhat like a caldron.

Most of the distinct classical uses of κόφινος are agricultural. Thus it was employed for dung (Plut. *Pomp.* 48 p. 644 D; Xen. *Mem.* iii 8 § 6; Aristoph. *Fr.* in Meineke ii 1213: cf. κόφινον κοπρίων the strange correction of κόπρια by D and the Old Latin in Luke xiii 8); for stones (Aristoph. *Coc.* in Meineke ii 1093); for harvesting (Pollux x 129) and corn (Strattis in Meineke ii 768); for agriculture generally (Poll. i 245). It is the sapper's basket which according to Josephus (*B. J.* iii 5 § 5) every Roman soldier carried. It was used as a measure, containing 3 χόες (Hesych. s. v.), yet apparently not universally known as such (Strattis l. c. τί λέγεις; μέτρῳ ἐχρῶντο κοφίνῳ;). It was set on Boeotian debtors in the market-place (Nicol. Dam. ap. Stob. *Flor.* xlv 41 p. 293). So in Latin. Isidorus (*Orig.* xx 9) defines *cophinus* as *vas ex virgultis, aptum mundare stercora et terram portare*, and refers to Ps. lxxxii 7; and Columella (xi 3 *ad fin.*) notices the use for dung. In Juv. iii 14, vi 542, and Sidon. Ap. *Ep.* vii 6, the Jew's *cophinus* is probably the *cartallus* borne on the back, about which more presently.

In Greek comedy the *σπυρίς* several times occurs as the basket in which eatables were carried about, as barley-cakes 'but not pease-soup' (Diph. in Mein. iv 403), ripe plums (Alexis *ib.* iii 504), peeled grain, χόνδρος (Antiph. *ib.* iii 18), eels (Aristoph. *Pax* 1005), and fish (ὄψωνιοδόκον (Aristoph. *Amph.* ap. Poll. x 92). Guests take it with them to a feast to which they contribute part (Aristoph. *Triphal.* in Mein. ii 1165; Apollod. *Car. ib.* iv 447); and from this custom arose the phrase ἀπὸ σπυρίδος δείπνα (Athen. viii p. 365, quoting *σπυρίδιον* from Pherecrates with a like application), afterwards applied (as Epict. *Diss.* iv 10 § 21) to the *sportulae* of the Roman empire. Four passages in the Anthology (vi 42; 54; 285; 293) shew further very distinctly that a pair of *σπυρίδες* was part of the regular equipment of a fisherman. Their special name was φέρνιον (Menand. in Mein. iv 253), which is expressly defined as the *σπυρίς* for fish (Poll. vi 94; Eustath. Hom. 752 59; Arcad. s. v.) or for fishing (τὸ ἀλιευτικὸν σπυρίδιον Ammon s. v. φερνή). Of the same nature probably were the *σφυρίδες*, evidently not nets, which according to Herodotus (v 16) the inhabitants of Lake Prasias let down

from their pile-dwellings into the midst of the shoals of fish beneath. Greek authors say little about the material. Hesychius describes a *σπυρίχνιον* as woven of withs (*οισυών*); and a MS Glossary (quoted by Schmidt on Hesych. i 416) explains *κάρταλλω* in Ecclus. xi 31, there apparently a birdcage, by *κλόβω* [cage] ἢ *ξύλινω σπυριδίω* (unless ἦ and *ξύλινω** have changed places); so that the diminutive may possibly have been occasionally used for some kind of wicker basket. But Aristophanes (*Amph.* l. c.) calls a *σπυρίς* woven rushes (*πλεκτὴν σχοῖνον*), and Theophrastus (*Hist. Pl.* ii 6 11) notices the leaves of a kind of palm as affording materials for *σπυρίδες* and mats (*φορμοί*) on account of their 'breadth and softness'. The flexibility of *σπυρίδες* seems also to be implied in the fact attached to Palladius (*Hist. Laus.* 31) that they were sewn up with the needle: *ἐργαζόμενος τὰς σπυρίδας ἐν ἑσπέρα βαθεῖα οὐσῆς σκοτίας τὴν βελόνην ἀφήκεν, ῥίψας ἐν τῷ ἐδάφει ἐν ψ̄ κατέρραπτεν τὰς σπυρίδας.*

In the N.T. the Latins invariably render *σπυρίς* by *sporta*, and the Roman *sportula* becomes *σπυρίς* in Greek writers. Isidorus suggests a derivation for *sporta* from the fact that *ex sparta fieri solet*, the *spartum* here meant being doubtless the coarse Spanish grass *Lygeum Spartum* 'exported into all parts and especially into Italy' (Strabo iii 9 p. 160: cf. Plin. *H. N.* xix 26 ff; xxiv 65). The same material for *sportae* is named by Columella (xii 6 § 1), who also mentions rushes; and certain small hanging *sportellae* for ornamental cookery were made of palm-leaves (Petron. 40; where Heinsius further cites Apic. i 4). *Sportae* were used for straining turbid liquors and similar purposes (Plin. *H. N.* xviii 77; xxi 83; Apic. l. c.; Cato R. R. 11; Colum. l. c.; viii 7 init.). They (*sportae*, *sportulae*, *sportellae*) were also receptacles of sesterces for private persons according to Asconius (on Cic. *Verr.* i 8), just as *fisci*, *fiscinae*, *fiscellae* were *spartea utensilia* for containing larger sums. But the *sporta* or *sportula* must have been mainly used for carrying food (e.g. Plaut. *Curc.* ii 3 10) and especially fish (Plaut. *Stich.* ii 2 16; Mart. x 37 17; Appul. *Met.* i 24 f).

Κόφινου and *σπυρίδες* are twice over named by Pollux in the same sentence (vi 94; vii 173) in his lists of woven (*πλεκτά*) utensils and, curiously enough, of receptacles of fragments of food after a meal. The same employment is attributed to *κόφινου* in the Anthology (xi 207: cf. Plato Com. in Mein. ii 629) and to *σπυρίδες* in Alciphron *Ἐρ.* iii 56; and to *sportae* by Varro (ap. Non. Marc. p. 177); as indeed also to *κανίσκιον* by Aristophanes (*Gerul.* ap. Poll. x 91). But the two classes of baskets appear to be never confounded, unless it be in the vague definitions of the Greek lexicographers; although each term is comprehensive.

In the Gospels the *κόφινου* were probably of the form known as *κάρταλλος* or *κάρταλος*, used for carrying to Jerusalem the firstfruits of

the seven products of Palestine referred to in Deut. viii 8, wheat, barley, grapes, figs, pomegranates, olives, and dates (Mishna *Biccurim* i 3). Each Israelite when he reached the temple mount raised his basket on his shoulders and carried it to the court of the temple, where he repeated the profession given in Deut. xxvi 2. Then he took it off his shoulders, and holding it by the edge, while the priest placing his hand underneath waved it to and fro, repeated the form of oblation 'A Syrian ready to perish was my father &c.' (*ib.* iii 4, 6). The rich brought their offerings in gilt or silvered baskets; the poor in baskets of peeled willow wands, which were not taken home again (*ib.* 8). The name *κάρταλος* was evidently not consecrated to the baskets used in this service, and there is no reason to suppose that they had any peculiar sanctity. They were probably chosen for their capacity and the facility with which they could be carried on the back; if indeed they were not the ordinary baskets of Jewish agriculture. Such baskets would easily be found among the multitude. At the same time they might fitly represent the land of Israel and its produce, of which the bread blessed by our Lord formed a part. The *στυρίδες* might as easily be fish-baskets, such as must have been in constant use on or near the lake. With equal propriety they would correspond to the fishes of the miracles, and to the other aspect of the Apostles' work as fishers of men, having the world for their element. The language of the Evangelists strikingly bears out this distinction. In the first miracle St Matthew speaks of the bread alone without the fishes in the breaking and distribution; his words about the 'blessing' being ambiguous. St Mark describes the 'blessing' in similar terms, and then states that our Lord 'brake the loaves and gave to the disciples to set before them, *and the two fishes he divided to all*'; and again that 'they took up fragments twelve baskets full, *and of the fishes*'. In the second miracle St Matthew's words about the 'thanksgiving', breaking, and distribution are general, covering both the loaves and the fishes. St Mark notices a special 'blessing' of the fishes and command to distribute them (*καὶ τὰ ἰσθία*), after the 'thanksgiving' accompanying the breaking and distribution of the loaves. Thus in the second miracle, and not in the first, the fishes receive a separate benediction and are distributed through the hands of the disciples. The change is too marked to be accidental; and it affords an additional reason for believing that the baskets of the second miracle are the implements of the fisherman, not of the tiller of the soil. In St Luke and St John the second feeding of the multitude is wanting: but the fisherman's craft, not noticed for honour in the O.T., is brought into yet greater prominence in the two draughts of fishes which they severally recount, and they alone (Luke v 1-11; John xxi 1-8; cf. Luke xxiv 42; John xxi 9-13).

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.