and open metal-work is used. The Arab stirrup is very large, affording a rest for the entire sole of the foot; sometimes the heel part projects and terminates in a sharp point used as a spur.

See the plates in F. Hotteuroth, *Trachten, Haus- Feld- und Kriegs- geräthschaften,* &c. (1901); and R. Zschille, *Die Steigbügel in ihrer Formen-Entwicklung* (1896).

**STJERNHJELM, GEORG** (1598-1672), Swedish poet and scholar, whose original name was Göran Lil ja, was born at Wika in Dalecarlia on the 7th of August 1598. He took his degree at Greifswald, and spent some years in travelling over every quarter of Europe. On his rcturn in 1626 he maintained a correspondence with Salmasius, Heinsius, and other scholars. He taught at Vesterås, and then at Stockholm, attracting the notice of Gustavus Adolphus, who gave him a responsible post at Dorpat in 1630, and raised him next year to the nobility. After the king’s death, Christina attached him, as a kind of poet laureate, to her court in Stockholm. His property lay in Livonia, and when the Russians plundered that province in 1656 the poet, who was in temporary disgrace at court, was reduced to extreme poverty for two or three years. He subse­quently became judge at Trondhjem, member of the council of war (1661), and president (1667) of the College of Antiquities at Stockholm. He died at Stockholm on the 22nd of April 1672. His greatest poem *Hercules,* is a didactic allegory in hexameters, written in very musical verse, and with almost Oriental splendour of phrase and imagery. The *Hercules,* which deals with the familiar story of the dispute for the hero between Duty and Pleasure, was first printed at Upsala in 1653 but was finished some years earlier. *Bröllops-Besvärs Ihugkommelse,* a sort of serio-comic epithalamium in the same measure, is another very brilliant work. His masques, *Then fângne Cupido* (Cupid Caught) (1649), *Freds-afl* (The Birth of Peace) (1649), and *Parnassus triumphans* (1651), were written for the entertain­ment of Queen Christina. He can scarcely be said to have been successful in his attempt, in the first two of these, to introduce unrhymed song-measures.

Stjernhjelm was an active philologist, and left a great number of works on language, of which only a few have been printed. He also wrote on history, mathematics, philosophy and natural science, producing original and valuable work on every subject he attempted. Among his numerous works are Letter A of the *Lexicon vocabulorum antiquorum gothicorum* (1643, &c.), *Archimedes reformatus* (1644), *Runa suetica* (Lübeck, 1700), and an edition of *Wäst Gotha Lagbok* (1663). His works were partially edited by P. Hanselli *(Samlade vitterhets arbeten af Svenska Författare,* vol. i., 1871), by L. Hammar- sköld (Stockholm, 1818), by F. Tamm (Upsala, 1891). See also C. J. Lénström, *Litterärt Porträttgatleri* (Upsala, 1838); there is a full list of his writings in the *Svenskt biographiskt Lexikon,* vol. xv. (Upsala, 1848).

**STOA,** the term in Greek architecture (Lat. *porticus)* given to a building, the roof of which is supported by one or more rows of columns, the stoai at Elis described by Pausanias being important examples.

**STOBAEUS, JOANNES,** so called from his native place Stobi in Macedonia, the compiler of a valuable series of extracts from Greek authors. Of his life nothing is known, but he probably belongs to the latter half of the 5th century a.d. From his silence in regard to Christian authors, it is inferred that he was not a Christian.

The extracts were intended by Stobaeus for his son Septimius, and were preceded by a letter briefly explaining the purpose of the work and giving a summary of the contents. From this summary (preserved in Photius’s *Bibliotheca)* we learn that Stobaeus divided his work into four books and two volumes. In most of our MSS. the work is divided into three books, of which the first and second are generally called 'Ε*κλσγαὶ* *φυσικαὶ* *κaὶ ἠθικαί* (Physical and Moral Extracts), and the third 'A*vθoλόγιον (Florilegium* or *Sermones).* As each of the four books is sometimes called 'Α*νθολόγιον,* it is probable that this name originally belonged to the entire work; the full title, as we know from Photius, was 'E*κλoyωv ἀπoφθεγμάτων ὑποθηκων βιβλία τετταρα (Four Books of Extracts, Sayings and Precepts).* The modern arrangement is somewhat arbitrary and there are several marked discrepancies between it and the account given by Photius. The introduction to the whole work, treating of the value of philosophy and of philosophical sects, is lost, with the exception of the concluding portion; the second book is little more than a fragment, and the third and fourth have been amalgamated by altering the original sections. From these and other indications it seems probable that what we have is only an epitome of the original work, made by an anonymous Byzantine writer of much later date. The didactic aim of Stobaeus's work is apparent throughout. The first book teaches physics—in the wide sense which the Greeks assigned to this term—by means of extracts. It is often untrustworthy: Stobaeus betrays a tendency to confound the dogmas of the early Ionic philosophers, and he occasionally mixes up Platonism with Pythagoreanism. For part of this book and much of book ii. he depended on the works of Aëtius, a peripatetic philosopher, and Didymus. The third and fourth books, like the larger part of the second, treat of ethics; the third, of virtues and vices, in pairs; the fourth, of more general ethical and political subjects, frequently citing extracts to illustrate the pros and cons of a question in two successive chapters. In all, Stobaeus quotes more than five hundred writers, generally beginning with the poets, and then proceeding to the historians, orators, philosophers and physi­cians. It is to him that we owe many of our most important fragments of the dramatists, particularly of Euripides.

Editio princeps (1609) ; *Eclogae,* ed.T. Gaisford (1822), A. Meineke, (1860-1864) ; *Florilegium,* ed. T. Gaisford (1850) ; A. Meineke (1855- 1857), C. Wachsmuth and O. Hense (1884-1894, and 1909).

**STOCKBRIDGE,** a township of Berkshire county, in western Massachusetts, U.S.A. Pop. (1900), 2081; (1910, U.S. census) 1933. It comprises an area of 24 sq. m. Lake Mahkeenac, or Stockbridge Bowl, is about 2 m. north of Stockbridge village. Immediately south of the village, in a cleft in the north-western part of Bear Mountain, is Ice Glen, with caverns ice-lined even in midsummer. In the southern part of the township, on the boundary of Great Barrington, is Monument Mountain (1710 ft.). Stockbridge village is on the Housatonic river, about 13 m. south by east of Pittsfield, and is served by the New York, New Haven & Hartford railway, and by an interurban electric line. It is well known as a summer resort, with a casino and golf links, a war monument, a bell tower erected by David Dudley Field to commemorate the Indian mission, a monument in the old burial ground of the Stockbridge Indians, a public library, and the Stockbridge Academy. Jonathan Edwards (com­memorated by a monument, 1871) was the pastor (1750-1758), and wrote his *Freedom of the Will* here; the Sedgwick mansion, the home of Theodore Sedgwick (1746-1813), is at Stockbridge; his daughter, the author, Catherine Μ. Sedgwick, was born (and buried) here; and Stockbridge was the birthplace of Mark Hopkins and of Cyrus W. Field, who presented a park to the village. The "village improvement society ” movement seems to have originated at Stockbridge in 1853. The Stockbridge (or Muh-he-kan-ne-ok) Indians, survivors of the Mohican tribe, removed to the Housatonic Valley from the west bank of the Hudson river soon after the first white settlements were made in New York; and in 1734 a mission was established among them in what is now the township of Great Barrington by John Sergeant (1710-1749), who translated part of the Bible into their language.. In 1736 a town 6 m. square (including the present Stockbridge) was laid out for them. Lands were held in severalty, the Indians were guaranteed the civil rights of whites; they had a church (under the charge of Jonathan Edwards in 1750-1758), and a school. In 1739 their township was incorporated under the name of Stockbridge, possibly adopted because of a resem­blance to the country about Stockbridge, England. Many of the Indians fought on the American side in the War of Indepen­dence. In 1783-1788 nearly all of them removed to the Brotherton settlement (established 1775), 14 m. south of what is now Utica, New York; there they built New Stockbridge. By 1829 nearly all had left New York for Wisconsin, settling near what is now South Kaukauna. By 1859 they had removed to