



12/

J. P. Sucke

Rome, 1883

THE MEDICAL LANGUAGE OF ST. LUKE.





DUBLIN UNIVERSITY PRESS SERIES.

Diome  
Hist. D  
WZ  
330  
H652  
1882

THE  
MEDICAL LANGUAGE OF ST. LUKE:

A Proof from Internal Evidence

THAT

“THE GOSPEL ACCORDING TO ST. LUKE”

AND

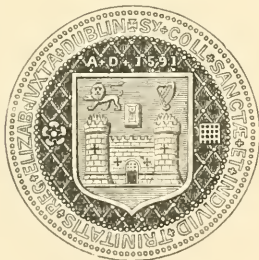
“THE ACTS OF THE APOSTLES”

*WERE WRITTEN BY THE SAME PERSON, AND THAT THE  
WRITER WAS A MEDICAL MAN.*

BY THE

REV. WILLIAM KIRK HOBART, LL.D.,

EX-SCHOLAR, TRINITY COLLEGE, DUBLIN.



DUBLIN: HODGES, FIGGIS, & CO., GRAFTON-STREET.  
LONDON: LONGMANS, GREEN, & CO., PATERNOSTER-ROW.

1882.

DUBLIN :  
PRINTED AT THE UNIVERSITY PRESS,  
BY PONSONBY AND WELDRICK.

TO THE  
RIGHT REV. WILLIAM ALEXANDER, D.D., D.C.L.,  
LORD BISHOP OF DERRY AND RAPHOE,

This Work

IS,

BY HIS LORDSHIP'S PERMISSION,

RESPECTFULLY INSCRIBED

BY

THE AUTHOR.

2P00310



## P R E F A C E .

**T**HE words and phrases cited in this work are either peculiar to the third Gospel and the Acts of the Apostles, or else, though not peculiar to them, are for the most part more frequently employed in these writings than in those of the other N. T. authors.

The extant Greek medical writers from whom the examples of the medical use of such words are taken are Hippocrates, B. C. 460–357; Aretaeus, who lived in the first century after Christ, probably in the reign of Nero or Vespasian; Galen, A. D. 130–200; and Dioscorides, who lived in the first or second century of the Christian era.

The edition of these writers quoted is that of Kühn (Leipsic 1821–30). Hippocrates is quoted by the Sections of Foësius; Aretaeus, by those of the Ed. Oxon., both of which are given in Kühn; Dioscorides, by the usual division of chapters.

Galen's works are so extensive, occupying twenty-one volumes in Kühn's edition, that they have been quoted by the volume and page (appended in brackets), as well as by the titles and sections of the several treatises.

In order to bring the work within reasonable bounds, it was found necessary that the number of examples of the medical use of a word should not, in any case, exceed ten; in many instances they could be cited indefinitely. The few cases in which they are not of very frequent use in the medical authors have been noticed under the words, and the examples have, generally speaking, been taken, as far as possible, from all the medical authors, to show the continuous and varied use of the words in medical language. An asterisk has been prefixed to those words which are peculiar to the third Gospel and the Acts of the Apostles, and also to a few words, which, though not peculiar to these writings, are used in them alone of the New Testament in a medical sense.

A Note has been appended, at the end of the book, which, though not strictly connected with the subject of the work, has reference to a question which is of some interest in connexion with St. Luke in his medical capacity.

The author here desires to express the obligation he is under to the Provost and Senior Fellows of Trinity College, Dublin, for their favour and liberality in having admitted this book into the Dublin University Press Series, and in having given a donation towards defraying the expenses of publication. He also desires to return his thanks to the Rev. Henry Wall Pereira, M. A., M. R. I. A., of Sutton Wick, Berkshire, and William Millar, Esq., Ahoghill, Co. Antrim, for their valuable assistance and suggestions in the correction of the work as it passed through the press.





## CONTENTS.

— — — — —

AN asterisk has been prefixed to those words which are peculiar to the third Gospel and the Acts of the Apostles. It has also been prefixed to some words which, though not peculiar to these writings, are used in them alone of the N. T. in a medical sense.

— — — — —

### PART I.

SECTION	PAGE
I. Luke, iv. 23.— <i>Ἱατρίε, θεραπείουσον σεαυτόν.</i>	1
II. Luke, iv. 35.—Healing of the demoniac in the synagogue of Capernaum, . . . . .	2
<i>*ρίπτειν.</i>	
<i>βλάπτειν.</i>	
III. Luke, iv. 38, 39, 40.—Healing of Simon's wife's mother, and of divers diseases, . . . . .	3
<i>*πυρετός μέγας.</i>	
<i>συνέχεσθαι.</i>	
IV. Luke, v. 12, and xvii. 12.—The cleansing of the leper, and the cleansing of the ten lepers, . . . . .	5
<i>*πλήρης λέπρας.</i>	
<i>λεπρός.</i>	
V. Luke, v. 18.—The healing of the paralytic, . . . . .	6
<i>*παραλελυμένος.</i>	
VI. Luke, vi. 6.—The healing of the withered hand, . . . . .	7
<i>*ἡ δεξιὰ χεῖρ.</i>	

SECTION	PAGE
VII. Luke, vi. 18, and Acts, v. 16.—“They that were vexed with unclean spirits,” . . . . .	7
<i>*ἐνοχλείσθαι.</i>	
<i>*ὀχλείσθαι.</i>	
VIII. Luke, vi. 19.—“There went virtue out of him, and healed them all,” . . . . .	8
<i>ἰᾶσθαι.</i>	
<i>σώζειν.</i>	
<i>διασώζειν.</i>	
IX. Luke, vii. 10.—The healing of the centurion’s servant, . . . . .	10
<i>ὑγιαίνειν.</i>	
X. Luke, vii. 15.—The raising of the widow’s son, . . . . .	11
<i>*ἀνακαθίζειν.</i>	
XI. Luke, vii. 21.—“In that same hour he cured many of their infirmities and plagues, and of evil spirits,” . . . . .	12
XII. Luke, viii. 27.—The demoniac of Gadara, . . . . .	13
XIII. Luke, viii. 43, 44.—The woman with an issue of blood, . . . . .	14
<i>*ἰστάναι.</i>	
<i>ῥίσις αἵματος.</i>	
<i>*προσαναλίσκειν.</i>	
NOTE on the raising of Jairus’s daughter.	
XIV. Luke, ix. 11.—“And healed them that had need of healing,” . . . . .	16
<i>θεραπεία.</i>	
XV. Luke, xi. 38, 39.—The healing of a demoniac child, . . . . .	17
<i>*ἀφρός.</i>	
<i>ἀποχωρεῖν.</i>	
<i>*ἐπιβλέπειν.</i>	
<i>ἐξαίφνης.</i>	

SECTION	PAGE
XVI. Luke, xiii. 11.—The woman with a spirit of infirmity, . . . . .	20
*ἀνακύπτειν.	
*ἀπολύειν.	
*ἀνορθοῦν.	
XVII. Luke, xiii. 32.—“Behold, I cast out devils, and I do cures,” . . . . .	23
*ἰασις.	
ἀποτελεῖν.	
XVIII. Luke, xiv. 2.—The healing of the man with a dropsy, . . . . .	24
*ὑδρωπικός.	
XIX. Luke, xviii. 40.—The healing of the blind man near Jericho, . . . . .	25
*προσάγειν.	
XX. Luke, xxii. 50.—The healing of Malchus's ear, . . . . .	26
XXI. Luke, x. 30.—Parable of the good Samaritan, . . . . .	26
*ἡμιθανής.	
*καταδέειν.	
*τραῦμα.	
*ἐπιχέειν.	
*ἔλαιον καὶ οἶνος.	
*ἐπιμελεῖσθαι.	
*ἐπανέρχασθαι.	
*ἀντιπαρέρχασθαι.	
*κατὰ συγκυρίαν.	
περιπίπτειν.	
XXII. Luke, xvi. 19.—Parable of the rich man and Lazarus, . . . . .	31
*ἡλκωμένος.	
ἔλκος.	
*καταψύχειν.	
*ὀδυνᾶσθαι.	
*χάσμα.	
στηρίζειν.	

SECTION		PAGE
XXIII.	Acts, iii. 7, 8.—The healing of the lame man at the beautiful gate of the temple, . . . .	34
	*βάσις.	
	*σφυρά.	
	*στερεοῦν.	
	*ἐξάλλεσθαι.	
XXIV.	Acts, v. 5, 6.—Ananias and Sapphira struck dead, . . . .	37
	*ἐκψύχειν.	
	συστέλλειν.	
XXV.	Acts, ix. 18.—St. Paul's sight restored, . . . .	38
	*ἀποπίπτειν.	
	*λεπίδες.	
	*ἐνισχύειν.	
XXVI.	Acts, ix. 33.—Aeneas healed, . . . .	40
	*παραλελυμένος.	
XXVII.	Acts, ix. 40.—Tabitha restored to life, . . . .	40
	*ἀνακαθίζειν.	
XXVIII.	Acts, x. 10.—St. Peter's trance, . . . .	41
	*ἔκστασις.	
XXIX.	Acts, xii. 23.—Death of Herod Agrippa I., . . . .	42
	*σκοληγκόβρωτος.	
	*ἐκψύχειν.	
XXX.	Acts, xiii. 11.—Elymas struck blind, . . . .	43
	*ἐπιπίπτειν.	
	*ἄχλυσ.	
	*σκότος.	
XXXI.	Acts, xiv. 8.—The healing of the lame man at Lystra, . . . .	45
	*ἀδύνατος.	
	*ὀρθός.	
XXXII.	Acts, xix. 12.—Diseases cured at Ephesus, . . . .	47
	*ἀπαλλάσσειν.	

CONTENTS.

xv

SECTION		PAGE
XXXIII.	Acts, xx. 8, 9.—Eutychus restored to life, . . . . .	47
	*καταφέρειν.	
	*ὑπνος βαθύς.	
XXXIV.	Acts, xxviii. 3-6.—The viper on St. Paul's hand innocuous, . . . . .	50
	*πίμπρασθαι.	
	*καταπίπτειν,	
	*θηρίον = ἔχιδνα,	
XXXV.	Acts, xxviii. 8.—The father of Publius healed, . . . . .	52
	*πυρετοί.	
	*δυσεντερία.	
	*συνέχεσθαι.	

P A R T I I.

XXXVI.	Luke, vi. 48, 49—Compared with Matt. vii. 27, . . . . .	54
	*πλημύρα.	
	*προσρήγνυμι.	
	*συμπίπτειν.	
	*ῥήγμα.	
XXXVII.	Luke, viii. 6, 7—Compared with Matt. xiii. 5, 6, 7, and Mark, iv. 5, 6, 7, . . . . .	57
	*φύειν.	
	*ικμάς.	
	*συμφύεσθαι.	
XXXVIII.	Luke, xviii. 25—Compared with Matt. xix. 24, and Mark, x. 25, . . . . .	60
	*τρῆμα.	
	*βελόνη.	
XXXIX.	Luke, xi. 46—Compared with Matt. xxiii. 4, . . . . .	61
	*προσψαύειν ἐνὶ τῶν δακτύλων.	

SECTION	PAGE
XL. Luke, iv. 37—Compared with Mark, i. 28, .	63
<i>*ἦχος.</i>	
St. Luke's use of ἀκοή, βασανίζειν, and βάσανος.	
XLI. Luke, viii. 14—Compared with Matt. xiii. 22, and Mark, iv. 19, . . . . .	65
<i>*τελεσφορεῖν.</i>	
XLII. Luke, iii. 20—Compared with Matt. xiv. 3, and Mark, vi. 17, . . . . .	66
<i>*κατακλείειν.</i>	
XLIII. Luke, v. 31—Compared with Matt. ix. 12, and Mark, ii. 17, . . . . .	67
<i>*ὑγιαίνειν.</i>	
XLIV. Luke, ix. 38—Compared with Matt. xvii. 15, and Mark, ix. 17, . . . . .	67
<i>*επιβλέπειν.</i>	
XLV. Luke, ix. 41—Compared with Matt. xvii. 17, and Mark, ix. 19, . . . . .	68
<i>*προσάγειν.</i>	
XLVI. Luke, ix. 14—Compared with Matt. xiv. 19; Mark, vi. 39; John, vi. 10, . . . . .	68
<i>*κατακλίνειν.</i>	
XLVII. Luke, viii. 45—Compared with Mark, v. 31,	70
<i>*ἀποθλίβειν.</i>	
XLVIII. Luke, v. 26—Compared with Matt. ix. 8, and Mark, ii. 12, . . . . .	71
<i>*παράδοξον.</i>	
XLIX. Luke, xi. 17—Compared with Matt. xii. 25,	72
<i>*διανοήματα.</i>	
L. Luke, xix. 36—Compared with Matt. xxi. 8, and Mark, xi. 8, . . . . .	73
<i>*ὑποστρώννυμι.</i>	

CONTENTS.

xvii

SECTION	PAGE
LI. Luke, xiv. 35—Compared with Matt. v. 13, <i>εὐθετος.</i>	74
LII. Luke, xxi. 30—Compared with Matt. xxiv. 32, and Mark, xiii. 28, . . . . .	75
<i>*προβάλλειν.</i>	
LIII. Luke, xxii. 56—Compared with Mark, xiv. 66, 67, <i>ἀτενίζειν.</i>	76
LIV. Luke, xxii. 59—Compared with Matt. xxvi. 73, and Mark, xiv. 70, . . . . .	77
<i>*διῦσχυρίζεσθαι.</i>	
LV. Luke, vi. 44—Compared with Matt. vii. 16, . . . . .	78
<i>*βάτος.</i>	
LVI. Luke, xxii. 41-46—Compared with Matt. xxvi. 37-46, and Mark, xiv. 33, . . . . .	79
<i>*ἐνισχύειν.</i>	
<i>*ἀγωνία.</i>	
<i>*ιδρώς.</i>	
<i>*θρόμβοι αἵματος,</i> <i>καταβαίνειν.</i>	
<i>λύπη.</i>	
LVII. Luke, i., . . . . .	86
<i>*ἐπιχειρεῖν.</i>	
<i>*διήγησις.</i>	
<i>*αὐτόπτης.</i>	
<i>ὑπηρέτης.</i>	
<i>παρακολουθεῖν.</i>	
<i>*θυμιᾶν.</i>	
<i>*συλλαμβάνειν.</i>	
<i>*συλλαμβάνειν ἐν γαστρὶ.</i>	
<i>ἐν γαστρὶ ἔχειν.</i>	
<i>*ἔγκυος.</i>	
<i>*στεῖρα.</i>	
<i>*ἄτεκνος.</i>	
<i>*διαταράσσειν.</i>	

SECTION	PAGE
LVII. Luke, i.— <i>continued</i> .	
	*ἐκταράσσειν.
	τάραχος.
	*γῆρας.
	*ἀναφωνεῖν.
	*πινακίδιον.
	παραχρήμα.
LVIII. Luke, ii., . . . . .	99
	*σπαργανοῦν.
	*ἀνευρίσκειν.
	*ἐθίζειν.
	ἔθος.
	ἔθειν (εἴωθα).
LIX. Luke, iii., . . . . .	101
	ἄφεσις.
	*διασείειν.
	*κατασείειν.
	ἀνασείειν.
	προστιθέναι.
LX. Luke, iv., . . . . .	106
	*ἀναπτύσσειν.
	*πτύσσειν.
	πίμπλημι.
	ἐμπίμπλημι.
	πλῆθος.
	*ὄφρῦς.
LXI. Luke, v., . . . . .	110
	*ἀποπλύνειν.
	*ἀπομάσσειν.
	ἐκμάσσειν.
	λούειν.
	ἀπολούειν.
	χαλᾶν.
	διάρρηγνυμι.
	*περιρρήγνυμι.
	*προσρρήγνυμι.



CONTENTS.

xix

SECTION	PAGE
LXI. Luke, v.— <i>continued</i> .	
*ὑποχωρεῖν.	
*ἐκχωρεῖν.	
ἀποχωρεῖν.	
*κλινίδιον.	
*κλινάριον.	
κλίνη.	
κράββατος.	
LXII. Luke, vi., . . . . .	117
*διανυκτερεύειν.	
*ἄπαιτεῖν.	
*ἀπελπίζειν.	
*πιέζειν.	
LXIII. Luke, vii., . . . . .	120
*διαλείπειν.	
*ἐκλείπειν.	
LXIV. Luke, viii., . . . . .	121
*συμπληροῦν.	
*ἐκπληροῦν.	
*ἐκπλήρωσις.	
*πλήρης.	
LXV. Luke, ix., . . . . .	124
*ἀνάληψις.	
ἀναλαμβάνειν.	
*ὑπολαμβάνειν.	
*συλλαμβάνειν.	
*συλλαμβάνειν ἐν γαστρί.	
*συμπεριλαμβάνειν.	
*διαχωρίζειν.	
ἀποχωρίζειν.	
LXVI. Luke, x., . . . . .	128
κολλᾶσθαι.	
*προσκολλᾶσθαι.	
περιπίπτειν.	
ἐμπίπτειν.	

## SECTION

## PAGE

LXVI. Luke, x.—*continued*.

ἐκπίπτειν.

\*ἐπιπίπτειν.

\*καταπίπτειν.

\*συμπίπτειν.

\*ἀποπίπτειν.

\*ἀντιπίπτειν.

LXVII. Luke, xi., . . . . . 131

μεσονύκτιον.

\*μεσημβρία.

\*ἑσπέρα.

ὄρθρος.

\*ὄρθριος.

\*καθημερινός.

σκορπίος.

\*ῶόν.

\*τὰ ἐνόητα.

LXVIII. Luke, xii., . . . . . 137

\*ἐμβάλλειν.

\*ἀναβάλλειν.

\*ἀντιβάλλειν.

\*διαβάλλειν.

\*μεταβάλλειν.

\*προβάλλειν.

\*συνβάλλειν.

\*ὑποβάλλειν.

\*ἀναβολή.

\*ἐκβολή.

\*βολή.

\*εὐφορεῖν.

\*τελεσφορεῖν.

\*μετεωρίζεσθαι.

LXIX. Luke, xiii., . . . . . 145

\*ἀποκλείειν.

\*κατακλείειν.

SECTION		PAGE
LXX.	Luke, xiv., . . . . .	146
	ἀνώτερον.	
	*ἀνωτερικός.	
	*προσαναβαίνειν.	
	καταβαίνειν.	
	*κατάβασις.	
	*ἀνάπηρος.	
	*ζεύγος.	
LXXI.	Luke, xv., . . . . .	150
	*δραχμή.	
	*μνᾶ.	
LXXII.	Luke, xvi. and xvii., . . . . .	151
	*λυσιτελεῖν.	
	*σκάμινος.	
	*σνκομορέα.	
	*παρατήρησις.	
	παρατηρεῖν.	
	*διατηρεῖν.	
	τήρησις.	
	*ζωογονεῖν.	
LXXIII.	Luke, xviii. and xix., . . . . .	156
	ὑποδέχεται.	
	*διαδέχεται.	
	*διάδοχος.	
	*δοχή.	
	*ενδέχεται.	
	*πραγματεύεται.	
	*διαπραγματεύεται.	
	*ἐκκρέμασθαι.	
LXXIV.	Luke, xx. and xxi., . . . . .	161
	*φόβητρα.	
	*προσδοκία.	
	προσδοκᾶν.	
	*ἀπορία.	
	ἀπορεῖν.	

SECTION	PAGE
LXXIV. Luke, xx. and xxi.— <i>continued.</i>	
*εὔπορία.	
*εὔπορεῖσθαι.	
*διαπορεῖν.	
*ἀποψύχειν.	
*ἀνάψυξις.	
*ἐκψύχειν.	
*καταψύχειν.	
*κραιπάλη.	
*βαρύνειν.	
LXXV. Luke, xxii., . . . . .	168
ἀποσπᾶν.	
*ἀνασπᾶν.	
διασπᾶν.	
*περισπᾶν.	
*διϊστάται.	
*διάστημα.	
LXXVI. Luke, xxiii., . . . . .	172
διαστρέφειν.	
*ἐπιστροφή.	
*συστρέφειν.	
*συστροφή.	
ὑποστρέφειν.	
*ἐπισχύειν.	
*ἐνισχύειν.	
ἰσχύειν.	
*ὑγρός.	
*συνακολουθεῖν.	
παρακολουθεῖν.	
*θεωρία.	
LXXVII. Luke, xxiv., . . . . .	177
*λῆρος.	
*ὄμιλεῖν.	
*παραβιάζεσθαι.	
βιάζεσθαι.	
*βίαιος.	

SECTION		PAGE
LXXVII.	Luke, xxiv.— <i>continued</i> .	
	*βία.	
	*ἀθροίζειν.	
	*συναθροίζειν.	
	*συναλίζειν.	
	*ὄπτός.	
	*κηρίον.	
LXXVIII.	Acts, i., . . . . .	183
	*τεκμήριον.	
	*περιμένειν.	
	*πρηγής.	
	*ὑπερῶον.	
LXXIX.	Acts, ii., . . . . .	186
	*συγγέειν.	
	*σύγχυσις.	
	*ἐπιχέειν.	
	*ἐπιδημῆιν.	
	*γλεῦκος.	
	*αἰστηρός.	
	*μεστοῦσθαι.	
	*προσπήγνυμι.	
LXXX.	Acts, iii., . . . . .	191
	*συντρέχειν.	
	*συνδρομή.	
	*ὑποτρέχειν.	
	*κατατρέχειν.	
	*ὄλοκληρία.	
	*ἀποκατάστασις.	
LXXXI.	Acts, iv., . . . . .	195
	*διαπονεῖν.	
	καταπονεῖν.	
	*διανέμειν.	
	*καθόλον.	
	*ἐνδεής.	
	*προσδεῖσθαι.	

SECTION	PAGE
LXXXII. Acts, v., . . . . .	199
ἀσφάλεια.	
ἀσφαλής.	
ἀσφαλῶς.	
*ἐπισφαλής.	
*διαχειρίζεσθαι.	
*προχειρίζεσθαι.	
*ἐπιχειρεῖν.	
*διαπρίειν.	
*διαλύειν.	
*ἀπολύειν.	
LXXXIII. Acts, vi. and vii., . . . . .	204
*συγκινεῖν.	
κακοῦν.	
*συνελαύνειν.	
*ἀπελαύνειν.	
*ἀνατρέφειν.	
*βρύχειν.	
*ἐξωθεῖν.	
*σκληροτραχῆλος.	
LXXXIV. Acts, viii., . . . . .	209
*ἀναίρεσις.	
ἀναιρεῖν.	
*διασπείρειν.	
*λυμαίνεσθαι.	
κατέρχεσθαι.	
διέρχεσθαι.	
*διεξέρχεσθαι.	
*ἐπανέρχεσθαι.	
*ἀντιπαρέρχεσθαι.	
*προϋπάρχειν.	
ὑπάρχειν.	
LXXXV. Acts, ix. and x., . . . . .	215
πειρᾶσθαι.	
*ὄδοιπορεῖν.	
*διοδεύειν.	

CONTENTS.

xxv

SECTION

PAGE

LXXXV. Acts, ix. and x.—*continued.*

\*ἀρχή.

\*ὀθόνη.

\*εἰσκαλεῖν.

\*μετακαλεῖν.

LXXXVI. Acts, xi. and xii., . . . . . 220

ἡσυχάζειν.

διατρίβειν.

\*τακτός.

LXXXVII. Acts, xiii., . . . . . 223

\*σύντροφος.

\*συγγένεια.

\*ὑπηρετεῖν.

ὑπηρέτης.

\*παροτρύνειν.

\*πεγεῖρειν.

\*προτρέπεσθαι.

LXXXVIII. Acts, xiv. and xv., . . . . . 227

\*ἐκπηδᾶν.

\*ἐξάλλεσθαι.

\*ζήτημα.

\*ἐκδιηγείσθαι.

\*διήγησις.

\*ὄχλειν.

\*ἐνοχλεῖν.

\*παρενοχλεῖν.

\*ὄχλον ποιεῖν.

\*ἄτερ ὄχλου.

\*ἀνασκευάζειν.

\*ἀποσκευάζειν.

παροξυσμός.

παροξύνεσθαι.

LXXXIX. Acts, xvi. and xvii., . . . . . 234

\*ἐπακροᾶσθαι.

\*ἐκπέμπειν.

SECTION	PAGE
LXXXIX. Acts, xvi. and xvii.— <i>continued.</i>	
ἀναπέμπειν.	
*πνοή.	
*ἐμπνέειν.	
*ὑπερορᾶν.	
ὀρίζειν.	
XC. Acts, xviii., . . . . .	238
προσφάτως.	
*ὁμότεχνος.	
ἐκτινάσσειν.	
*ἀποτινάσσειν.	
*ἐπινεύειν.	
*εὐτόνως.	
XCI. Acts, xix., . . . . .	242
*χρῶς.	
ἐργασία.	
*συναρπάζειν.	
XCII. Acts, xx., . . . . .	244
*συνέπεσθαι.	
*παρατείνειν.	
*αὐγή.	
ὑποστέλλειν.	
*καταστέλλειν.	
*συστέλλειν.	
XCIII. Acts, xxi. and xxii., . . . . .	248
*συνθρύπτειν.	
*ἄσημος.	
*ἀκρίβεια.	
*ἀκριβής.	
ἀκριβῶς.	
*τιμωρεῖν.	
*συνεῖναι.	
*συμπαρεῖναι.	
σύν.	
*μαστίζειν.	



CONTENTS.

xxvii

SECTION		PAGE
XCIV.	Acts, xxiii., . . . . .	255
	*διαμάχεσθαι.	
	*διαγινώσκειν.	
	*διάγνωσις.	
	προγινώσκειν.	
	πρόγνωσις.	
	*ἐνέδρα.	
	*ἐνεδρεύειν.	
	*ἀναδιδόναι.	
XCV.	Acts, xxiv., . . . . .	261
	*κατόρθωμα.	
	*ἀνορθοῦν.	
	*ὀρθός.	
	*συντόμως.	
	*ἄσκεῖν.	
	ἄνεσις.	
XCVI.	Acts, xxv. and xxvi., . . . . .	264
	*φαντασία.	
	ἄλογος.	
	*κατὰ λόγον.	
	*ἐπικουρία.	
	*μανία.	
	*περιτρέπειν.	
	*προτρέπειν.	
XCVII.	Acts, xxvii., . . . . .	269
	*ἐπιμέλεια.	
	*ἐπιμελῶς.	
	*ἐπιμελείσθαι.	
	*ἐμβιβάζειν.	
	*παραίνειν.	
	*ἀνεύθετος.	
	εὐθετος.	
	βοήθεια.	
	*ὑποζώννυμι.	
	*χειμάζεσθαι.	
	*σάλος.	

SECTION	PAGE
XCVII. Acts, xxvii.— <i>continued</i>	
*ἀσιτία.	
*ἄσιτος.	
*σιτίον.	
*διατελεῖν.	
*ἐκτελεῖν.	
ἀποτελεῖν.	
*σκάφη.	
*εὐθυμος.	
*εὐθύμως.	
εὐθυμείν.	
*ἐρείδειν.	
*ἀπορρίπτειν.	
*ρίπτειν.	
*διαφεύγειν.	
*κολύμβῃν.	
*κουφίζειν.	
XCVIII. Acts, xxviii., . . . . .	284
διασώζειν.	
σώζειν.	
σωτηρία.	
*φρύγανον.	
*θέρμη.	
*καθάπτειν.	
*ἄτοπος.	
*ἐπιγίνεσθαι.	
*ἄκωλύτως.	
NOTE on the probability of St. Paul's employment of St. Luke's professional services, . . . . .	292
INDEX, . . . . .	299

## ERRATA.

Page 14, line 23, *for Actius read Actius.*

„ 294, „ 14 from foot, *for ὑπερ read ὑπερ.*

## INTRODUCTION.

---

THE purpose of this work is to show, from an examination of the language employed in the third Gospel and the Acts of the Apostles, that both are the works of a person well acquainted with the language of the Greek Medical Schools—a fact which, if established, will strongly confirm the belief that the writer of both was the same person, and was the person to whom they have been traditionally assigned by the Church (*a*), who is mentioned by St. Paul (Coloss. iv. 14) as “Luke, the beloved Physician”—an identity which some have doubted or denied.

The subject is one which has not hitherto, so far as the author is aware, been specially examined. The only notice of it with which he is acquainted is a paper in the *Gentleman's Magazine* for June, 1841, in which, among other interesting

---

(*a*) It is apparently assumed throughout this work that St. Luke was the writer of both the third Gospel and the Acts of the Apostles, but this has been done merely for convenience of reference, and to avoid the constant repetition of the expressions “the writer of the third Gospel” and “the writer of the Acts of the Apostles.” The fact of the identity of authorship is intended to be left to be inferred from the evidence adduced in the work in connexion with the writer's phraseology and style.

remarks on the medical style of St. Luke, attention is called to the following words, viz., ὑδρωπικός, παραλελυμένος, ἀχλὺς, παροξυσμός, κραιπάλη, πυρετὸς μέγας, and συνεχόμενος, as being technical medical terms employed by him. It will be seen, from the investigation which is the object of the present work, that these form but a small portion of *such words, either peculiar to St. Luke, or which, though not peculiar, are yet for the most part more frequently employed by him than by the other New Testament writers.*

The subject seemed to divide itself naturally into two heads, under which it has therefore been arranged:—

(1). Words and phrases, employed in the account of the miracles of healing, or of those of an opposite character, which show that the writer was more circumstantial in relating these than the other Evangelists, that he was also well acquainted with the diseases which he describes, and that in describing them he employs language such as scarcely anyone but a medical man would have used, and which exhibits a knowledge of the technical medical language which we meet with in the extant Greek medical writers.

(2). Words and phrases, employed in the general narrative not relating to medical subjects, which were common in the phraseology of the Greek Medical Schools, and which a physician from his medical training and habits would be likely to employ.

It may be noticed in connexion with this latter head that Greek medical language was particularly conservative in its character, the same class of words being employed in it from the time of Hippocrates to that of Galen.

It is remarkable, besides, that, with the exception of Hippocrates, all the extant Greek medical writers were Asiatic Greeks. Galen was a native of Pergamus in Mysia; Dioscorides, of Anazarba in Cilicia; Aretaeus was surnamed the Cappadocian from his native land; and Hippocrates, though not an Asiatic Greek, yet was born and lived in close proximity to the coast of Asia Minor, being a native of Cos, an island off the coast of Caria. Hence it is natural that a similarity of diction should occur in writers who were trained in the Medical Schools of Asia Minor.

St. Luke, too, was in all probability an Asiatic Greek. He was born at Antioch in Syria (Eusebius, *Hist. Eccl.* iii. 4), and "was probably of Gentile origin, if we may judge from Coloss. iv. 11, 14, where St. Paul, having saluted several persons—Aristarchus, Marcus, Jesus Justus—adds that they were *of the circumcision*, separating them in this manner from those mentioned immediately afterwards, among whom is Luke, and, as his name is a Greek one, he was in all probability a Greek." (Davidson: *Introduction to the New Testament.*)

It will be found in the second part of this work that, independently of such obvious medical phrases as *τρῆμα βελόνης* (Luke, xviii. 25), *δακτύλω προσψάειν* (Luke, xi. 46), *θρόμβοι αἵματος* (Luke, xxii. 44), *ἄρχαὶ ὀθόνης* (Acts, x. 11), &c., there is a class of words running through the third Gospel and the Acts of the Apostles, and for the most part peculiar to these of the N. T. writings, with which a medical man must have been very familiar, as they formed part of the ordinary phraseology of Greek medical language. In thus

using words to which he had become habituated through professional training, St. Luke would not be singular, for the Greek medical writers, also, when dealing with unprofessional subjects, show a leaning to the use of words to which they were accustomed in their professional language. A few instances of this, paralleled from St. Luke, may be given for the sake of illustration:—\**ἄσημος*, the technical term for a disease “without distinctive symptoms,” is applied by Hippocrates to a city—*μία πόλεων οὐκ ἄσημος* (Hipp. Epis. 1273), just as it is by St. Luke (Acts, xxi. 39), *οὐκ ἀσήμου πόλεως πολίτης*. \**ἀνάληψις*, the technical term for “recovery from illness,” or “the suspension of the arm, &c., in a sling,” occurs in the expression *τῆς ῥάβδου ἢ ἀνάληψις* in Hippocrates, Epis. 1274, St. Luke’s use of it, in Luke, ix. 51, *τῆς ἀναλήψεως αὐτοῦ*, being similar. \**ἀναδιδόναι*, a word applied to the distribution of nourishment throughout the body, or blood through the veins, is used by Hippocrates, instead of *διδόναι* or *ἀποδιδόναι*, of a messenger delivering a letter, *οἱ τὴν τῆς πόλιος ἐπιστολὴν ἀναδόντες πρέσβεις* (Hipp. Epis. 1275), St. Luke employing it in the same way in Acts, xxiii. 33, *ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι*. \**ἐπιχειρεῖν*, a word very much used in medical language, is employed by Hippocrates and Galen in the same way as it is by St. Luke in commencing his gospel—St. Luke, i. 1, *ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι*, Hippocrates beginning his treatise “De Prisca Medicina” in these words: *ὀκόσοι ἐπεχείρησαν περὶ ἰητρικῆς λέγειν ἢ γράφειν*; and Galen his “De Foetuum Formatione” thus: *περὶ τῆς τῶν κυουμένων διπλάσεως ἐπεχείρησαν μὲν τε καὶ φιλόσοφοι γράφειν*. Galen often employs *παρακολουθεῖν* exactly in

the sense St. Luke does (ch. i. 3), while applying it elsewhere in a more strictly medical sense to the symptoms which accompany various diseases. In a similar way we find St. Luke using words in an ordinary sense in some places which he employs in a medical signification in others, *e. g.* ἀδύνατος, Luke, xviii. 27, meaning “impossible,” in Acts, xiv. 8, “impotent”; θεραπεία, Luke, xii. 42, “a household,” Luke, ix. 11, “medical treatment”; ἰστάναι, used in its ordinary sense elsewhere, and in Luke, viii. 44, in a medical application, ἔστη ἡ ρύσις τοῦ αἵματος; ἔκστασις, Acts, iii. 10, “astonishment,” and Acts, x. 10, “a trance.” Instances such as the foregoing could easily be multiplied.

This medical bias in the diction of the general narrative in the third Gospel and Acts of the Apostles may be conveniently classified as follows:—

(a). We find running throughout the history a number of words which were either distinctly technical medical terms or commonly employed in medical language, *e. g.* \*ἴασις, θεραπεία, \*συνδρομή, \*συστροφή, \*ἀνάληψις, \*ἀποκατάστασις, \*διάγνωσις, \*διαγινώσκειν, \*κραιπάλη, \*παρατήρησις, &c.

(b). It will be found that St. Luke runs on the same compounds of the simple word which the medical writers employ, and that these are either for the most part peculiar to him, or that he makes more frequent use of them than the other N. T. writers, *e. g.* \*διασεῖν, \*κατσεῖν, ἀνασεῖν—περιπίπτειν, ἐμπίπτειν, ἐκπίπτειν, \*ἐπιπίπτειν, \*καταπίπτειν, \*συμπίπτειν, \*ἀποπίπτειν—\*εἰβάλλειν, \*ἀναβάλλειν, \*ἀντιβάλλειν, \*διαβάλλειν, \*μεταβάλλειν, \*προβάλλειν, \*συμβάλλειν, \*ὑποβάλλειν, \*βολή, \*ἀναβολή, \*ἐκβολή—ἀποσπῆν,



\* ἀνασπᾶν, διασπᾶν, \* περισπᾶν — διαστρέφειν, \* ἐπιστροφή,  
\* συστρέφειν, \* συστροφή, ὑποστρέφειν—\* ὀχλεῖν, \* ἐνοχλεῖν,  
\* παρενοχλεῖν, \* ὄχλον ποιεῖν—&c., &c.

(c). There are certain classes of words employed by St. Luke which were used in medical language in some special relation. Thus he alone uses the special medical terms for the distribution of nourishment, blood, nerves, &c., through the body, viz., \* διανέμειν, \* διασπείρειν, \* ἀναδιδόναι; also the medical terms for “to stimulate,” viz., \* ἐπεγείρειν, \* προτρέπειν, \* παροτρύνειν; and the terms to denote an intermittent or a failing pulse, viz., \* διαλείπειν and \* ἐκλείπειν; &c.

(d). We meet with the same combinations of words as in the medical writers. In addition, for example, to such technical phrases as τρῆμα βελόνης—δακτύλῳ προσψαύειν—θρόμβοι αἵματος—ἀρχαὶ ὀθόνης, we find such expressions as ἄσιτος διατελεῖν—εἰς μανίαν περιτρέπειν—ἀκριβῶς διαγιγνώσκειν—ἀνώτερον προσαναβαίνειν—ἐπιχειρεῖν ἀνελεῖν, &c., which are met with also in medical language.

(e). There are some words which are confined to St. Luke and the medical writers in the sense which they bear in his writings, *e. g.* \* ἐνισχύειν, “to impart physical strength”—\* εὐφορεῖν, “to be productive.”

(f). There are other words which are very rarely used by any except medical writers in the sense which they bear in St. Luke’s writings, *e. g.* \* ἀνακαθίζειν, “to sit up”—\* ἐκψύχειν, “to expire.”

(g). The medical style of St. Luke accounts for the very frequent use made by him of some words—a peculiarity which has been noticed by Dr. Davidson (*Introduction to*



*the N. T.*) and others—*e. g.* προστιθέναι, ὑποστρέφειν, σύν, διέρχασθαι, &c., these words being habitually employed, and indeed almost indispensable, in the vocabulary of a physician.

(*h*). This medical tinge in St. Luke's diction will account for his making freer use than the other N. T. writers of compound verbs, and also of those compounded with two prepositions—*e. g.* \* ἐπανέρχασθαι, \* διεξέρχασθαι, &c., such compounds being much employed by the medical writers.

There are in St. Luke's writings several other indications of the author being a medical man, which cannot strictly be classed under any of the above heads. Such are the marking of time by the words ὄρθρος, \* μεσημβρία, \* ἑσπέρα, μεσονύκτιον; the variety of words employed to describe the beds and stretchers for the sick—κλίνη, \* κλινάριον, \* κλινίδιον, κράββατος; the use of \* δραχμῆ and \* μνᾶ, the common terms for medical weights, to denote money; &c.

The argument from the language of the third Gospel and the Acts of the Apostles may be briefly stated as follows:—

We have in the account of the miracles of healing, or their opposites, in the third Gospel and the Acts of the Apostles, medical language employed.

In the general narrative, outside of medical subjects, we find, wherever we have an opportunity of comparing it with the other N. T. writers, that St. Luke strongly inclines to the use of medical language.

Even where in the general narrative a comparison cannot be instituted with other N. T. writers, we find words occur-

ring uniformly throughout which were in use in medical phraseology, and which from habit and training a physician would be likely to employ.

In estimating the weight of the argument it should be remembered that the evidence is *cumulative*, and that the words adduced as examples are very numerous, considering the extent of St. Luke's writings.

It may be added that the prevailing tinge of medical diction in the third Gospel and in the Acts of the Apostles tends also to establish the *integrity* of these writings as we have them, inasmuch as the phraseology in question permeates the entire works, and shows the hand of a medical author continuously from the first verse of the Gospel to the last of the Acts of the Apostles.

THE  
MEDICAL LANGUAGE OF ST. LUKE.



PART I.

MEDICAL LANGUAGE EMPLOYED IN THE ACCOUNT OF THE  
MIRACLES OF HEALING.



§ I.

LUKE, IV. 23: And he said unto them, Ye will surely say unto me this proverb, *Physician, heal thyself* (Ἱατρὲ, θεράπευσον σεαυτόν).

Here, at the commencement of the Gospel, there is a slight intimation of the professional character of the writer. St. Luke is the only one of the Evangelists who records this saying of our Lord. No doubt it came home with peculiar force to the medical Evangelist: besides, there would seem to have been somewhat similar sayings used in the profession to which he belonged. Galen speaks of a physician who should have cured himself before he attempted to attend patients, Comm. iv. 9, Epid. vi. (xvii. B. 151): ἔτερον δ' ἱατρὸν ἐπὶ τῆς ἡμετέρας Ἀσίας οἶδα δυσώδεις ἔχοντα τὰς μάλας ὡς διὰ τοῦτο μὴ φέρειν αὐτοῦ τὴν εἴσοδον ἄνθρωπον νοσοῦντα μηδένα καθάριον. ἐχρήν οὖν αὐτὸν ἑαυτοῦ πρῶτον ἰᾶσθαι τὸ σύμπτωμα καὶ οὕτως ἐπιχειρεῖν ἑτέρονος θεραπεύειν.

## § II.

\* *ρίπτειν*. *βλάπτειν*.

*Healing of the demoniac in the synagogue of Capernaum.*— Luke, iv. 35: And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had *thrown him in the midst* (ρίψαν), he came out of him, and *hurt him not* (μηδὲν βλάψαν αὐτόν).

St. Luke here uses two medical words, *ρίπτειν* and *βλάπτειν*: the former was used in medical language of convulsive fits and similar affections; the latter to denote the injury done to the system by disease, &c. Besides using these appropriate words, he alone records the fact that no permanent bodily injury was done to the man, and in doing this he writes quite in the manner and style of the medical authors.

\* *ρίπτειν* is used in connexion with disease in the N. T. by St. Luke alone. Hippocrates, Epid. 1160: καὶ ἀλγηδόνι μεγάλη εἶχετο καὶ τὰς χεῖρας προσέφερεν ὡς ἀγχόμενος καὶ ἐρρίπτει ἐσωτὸν καὶ σπασθεῖς ἔθανεν. Hipp. Nat. Mul. 567: ὑπὸ δὲ τῆς ὀδύνης οὐ δύναται ἡσυχάζειν ἀλλὰ ρίπτει ἐσωτήν. Hipp. Morb. Mul. 589: ἀλύξει τε καὶ ρίψει ἐσωτήν. Hipp. Morb. Mul. 590: καὶ πνεῦμα προσπαῖον καὶ ἀλύει καὶ ρίπτει ἐσωτήν. Aretaeus, Cur. Acut. Morb. 94 (Epilepsy): ἦν δὲ καὶ σπῦται ἢ διαστρέφηται τὴν κάτω γνάθον ἢ τὴν χεῖρα καὶ τὰ σκέλεα ρίπτηται. Galen. De Comate, 3 (vii. 658): ἢ σύμπαν τὸ σῶμα ρίπτουσιν ἀλόγως, ἐξαίφνης τε καὶ παραφρονητικῶς ἐξάλλονται σπασμοῦ δίκην. Hipp. Epid. 1133: ἐρρίπτάζεται καὶ τι ἐσπᾶτο. Hipp. Morb. 487: βοᾷ τε καὶ ἀναΐσσει ὑπὸ τῆς ὀδύνης καὶ ὀκτάν ἀναστῆ αὔθις σπεύδει ἐπὶ τὴν κλίνην καταπεσεῖν καὶ ριπτάζει ἐσωτόν. Hipp. Morb. 467: καὶ ἀλύει καὶ ριπτάζει αὐτὸς ἐσωτὸν ὑπὸ τῆς ὀδύνης. Hipp. Morb. Acut. 393: δυσφορίην τε καὶ ριπτασμόν τῶν μελέων ποιεῖ.

*βλάπτειν*, used only once elsewhere in N. T., St. Mark, xvi. 18, was in constant use in medical language as opposed to *ὠφελεῖν*—*e. g.* Hipp. Epid. 948: ἀσκεῖν περὶ τὰ νοσήματα δύο ὠφελεῖν ἢ μὴ βλάπτειν. Hipp. De Arte, 4: καὶ τῷ

ὠφελῆσθαι πολλὴ ἀνάγκη αὐτούς ἐστὶν ἐγνωκέναι ὅ τι ἦν τὸ ὠφελῆσαν, καὶ εἴ τι τ' ἐβλάβησαν, καὶ τὸ βλαβῆναι, καὶ ὅ τι ἦν τὸ βλάψαν. τὰ γὰρ τῷ ὠφελῆσθαι καὶ τὰ τῷ βεβλάβθαι ὠρισμένα οὐ πᾶς ἰκανὸς γινῶναι.

But, besides this, it was constantly used of particular cases, as in this passage of St. Luke, and in the same way, too, joined with such words as μηδέν, μέγα, μᾶλλον, ἥσσον.

Hipp. Epid. 1146 : παρῆλθε καὶ ἐς τὰ ἀριστερὰ τὸ οἴδημα, οὐδὲν οὖν τοῦτο ἔβλαπτεν. Hipp. Epid. 1180 : ἂ μὴ μεγάλη βλάπτει. Hipp. Morb. Acut. 392 : τὰ κατὰ κύστιν ἥσσον βλάψει. Hipp. Morb. Acut. 394 : οὕτω γὰρ καὶ ἂ φιλέει βλάπτειν, ἥκιστα ἂν βλάπτοι. Galen. Morb. Acut. Comm. ii. 2 (xv. 520) : κἂν γὰρ ὠφελήσῃ μηδέν, ἀλλ' οὐ βλάψει γε μεγάλως. Galen. Morb. Acut. Comm. ii. 20 (xv. 520) : οἱ ὑγιαίνοντες ἤττον βλάπτονται, οἱ νοσοῦντες βλάπτονται μᾶλλον. Galen. De Ven. Sect. 7 (xi. 174) : ὠφέλησε μὲν ἰκανῶς ἔβλαψε δ' οὐδέν. Galen. Comp. Med. vi. 7 (xii. 983) : οὐδὲ βλάψαι μέγα οὐδ' ὠφελῆσαι.

### § III.

συνέχεσθαι. \* πυρετὸς μέγας.

*The healing of Simon's wife's mother.*—Luke, iv. 38, 39: And Simon's wife's mother *was taken* (συνεχομένη) with a *great fever* (πυρετῷ μεγάλῳ); and they besought him for her. And he stood over her, and *rebuked the fever*; and it left her: and immediately she arose and ministered unto them.

συνέχεσθαι is used nine times by St. Luke, and three times in the rest of the N. T. In Acts, xxviii. 8, it is joined with πυρετοί, as here, and is once used in connexion with disease elsewhere—Matt. iv. 24. Both it and ἔχεσθαι are used by the medical writers as in this passage. Hipp. Morb. Mul. 593 : καὶ εἰοίκασι τοῖσιν ὑπὸ τῆς ἥρακλείης νόσου συνεχομένοισιν. Hipp. Intern. Affect. 556 : ἄλλος εἶλεος ἰκτερώδης ἐπιλαμβάνει μάλιστα μὲν θέρεος ὥρην, πολλοὶ δὲ ἤδη τῷ τοιούτῳ συνεσχέθησαν. Galen. Mot. Muscul. i. 8 (iv. 404) :

οὐδὲν ἂν ἐκόλυε παθήματι τῷ καλουμένῳ τετάνῳ συνέχεσθαι τὸ σῶμα. Galen. San. Tuend. i. 5 (vi. 19): ἅπαντας ἡμᾶς ὑπὸ ἀπαύστων νοσημάτων συνέχεσθαι. Galen. Different. Febr. i. 3 (vii. 279): ἐπισφαλῆς δὲ καὶ τοῖς ὑπὸ φθόγης συνεχομένοις. Galen. Comp. Med. vii. 12 (xiii. 1025): ὑπὸ τοῦ πάθους συνεχόμενος. Galen. Nat. Facul. ii. 9 (ii. 129): ἀπαύστῳ δίψει συνεχόμεθα. Galen. Comm. vi. 1, Epid. vi. (xvii. A. 314): ἀμηχάνῳ τε δίψει συνέχεσθαι. Hipp. Aph. 1250: ὑπὸ δυσεντερίης ἐχομένῳ. Hipp. Intern. Affect. 553: ὑπὸ τῆς πλευρίτιδος ἐχομένῳ.

\* πυρετός μέγας. Galen states that it was usual with the ancient physicians to distinguish fevers by the terms μέγας and μικρός. Galen. Different. Febr. i. 1 (vii. 275): καὶ σύνθητες ἤδη τοῖς ἰατροῖς ὀνομάζειν ἐν τούτῳ τῷ γένει τῆς διαφορᾶς τὸν μέγαν τε καὶ μικρὸν πυρετόν. And accordingly we meet—Galen. Cur. per Ven. Sect. 6 (xi. 270): καὶ μὴ μέγας αὐτοῖς ἐπιπέσῃ πυρετός; and Aret. Cur. Acut. Morb. 104: σὺν πόνῳ πλευροῦ ἐπὶ σμικρῷ πυρετῷ ἢ καὶ ἄνευ πυρετῶν.

There is a detail mentioned by St. Luke, in connexion with this miracle, but omitted by St. Matthew and St. Mark—namely, the means adopted by our Lord to banish the fever—"and he rebuked the fever, and it left her;" which would more naturally come from a medical writer than another. A physician would, as is usual with the medical writers, state the method of treatment which effected the cure; and that method, in this case, so entirely differing from all he had seen or practised, would impress itself forcibly on his mind.

*The healing of divers diseases, mentioned immediately after this miracle.*—Luke, iv. 40: Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

A similar observation may be made in this instance as in the preceding one. St. Luke alone tells the mode of cure,



which is not told in the parallel places, Matt. viii. ; 16 Mark, i. 34 ; where the words are simply, “ he healed all that were sick,” and “ he healed many that were sick of divers diseases.” No doubt, what would be likely to strike a physician most would be the simplicity of our Lord’s treatment of disease, and that one and the same mode of treatment was effectual in the most varied and distinct forms of disease—*ἀσθενούντας νόσοις ποικίλαις*.

### § IV.

\* *πλήρης λέπρας. λεπρός.*

*The cleansing of the leper.*—Luke, v. 12 : And it came to pass, when he was in a certain city, behold a man *full of leprosy* (*ἄνθρωπὸς πλήρης λέπρας*), who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

*The cleansing of the ten lepers.*—Luke, xvii. 12 : And as he entered into a certain village, there met him ten men that were *lepers* (*δέκα λεπροὶ ἄνδρες*), which stood afar off.

It would seem that St. Luke, by employing two distinct terms *πλήρης λέπρας* and *λεπρός* in his account of these two miracles intended to draw a distinction between the diseases in each case, either that the disease was of a more aggravated type in one case than in the other, or else of a different variety. Now we know that leprosy, even as early as the time of Hippocrates, had assumed three different forms (*ἀλφός, λεύκη, and μέλας*), “ and it is probable that in the time of our Lord the disease, as it existed in Palestine, did not differ materially from the Hippocratic record of it.” (See *Dict. of the Bible*, Art., “ Leper.”)

*πλήρης*, in this connexion peculiar to St. Luke, is frequently thus used in the medical writers. Hipp. De Arte, 5 : *καὶ πλήρεις τῆς νόσου*. Hipp. Coac. Progn. 187 : *πλήρεις οὔτοι εἰσὶ πύου*. Hipp. Morb. 496 : *ἀλλ’ εὔ ἴσθι πλήρη ἐόντα τὸν θώρακα πύου*. Hipp. Vet. Med. 11 : *χάσμις τε*

καὶ νυσταγμοῦ καὶ δίψης πλήρεις. Hipp. Morb. 487 : ὀδύνη ἴσχει ἅπασαν τὴν κεφαλὴν μάλιστα δὲ ὄπη σταίη ἢ φλεγμασίη καὶ τὰ οὐατα ἡχῆς πλήρεια γίνεται. Hipp. Intern. Affect. 541 : αἱ δὲ φλέβες αὐται, αἵματός εἰσι πλήρεις. Aretaeus, Sign. Morb. Diuturn. 58 : κύστιες πλήρεις ὑγροῦ. Galen. Loc. Affect. ii. 8 (viii. 91) : ἐπιφέρει τοὺς πόνους στενοχωρίας πλήρεις. Galen. De Progn. ex Puls. i. 3 (ix. 229) : ἡ ἀτμῶν ἡ ὑγρῶν ὥσι πλήρεις. Galen. Remed. Parab. ii. 3 (xiv. 407) : πλήρη τοῦ ρύπου.

### § V.

#### \* παραλελυμένος.

*The healing of the paralytic.*—Luke, v. 18 : And, behold, men brought in a bed a man which was *taken with a palsy* (ὃς ἦν παραλελυμένος).

Here, and whenever St. Luke mentions this disease, he employs the verb παραλύεσθαι, and never παραλυτικός. The other New Test. writers use the popular form παραλυτικός, and never use the verb, the apparent exception to this, Heb. xii. 12, being a quotation from the LXX., Isaiah, xxxv. 3. St. Luke's use is in strict agreement with that of the medical writers.

Hipp. Coac. Progn. 149 : γλῶσσαν παραλελυμένοι. Do. 181 : παραλύονται τὸ κατὰ τοῦτο τὸ μέρος τοῦ σώματος. Hipp. Epid. 990 : δεξιὴν χεῖρα παρελύθη μετὰ σπασμοῦ. Do. 1211 : ἡ φωνὴ ψελλὴ διὰ τὸ παραλελυμένον εἶναι τὸ σῶμα. Aret. Cur. Acut. Morb. 93 : παρελύθη κοτὲ καὶ κατάποσις. Dioscorides, Mat. Med. iii. 150 : πινομένη βοηθεῖ ἰσχιαδικοῖς τε καὶ παραλελυμένοις. Do. v. 130 : ἐπὶ τῶν τὴν γλῶσσαν παραλελυμένων. Galen. Comm. iii. 37, Epid. iii. (xvii. A. 692) : ἔκλυσίν τε καὶ πάρεσιν ἀπάντων τῶν μορίων τοῦ σώματος ὅταν ὁμοίως τοῖς παραλελυμένοις ἐρρίμμενα φαίνηται. Galen. De Atra Bile, vii. (v. 134) : διὰ τὸ χρήσιμον εἰς τὴν τῶν παραλελυμένων ἴασιν. Galen. Loc. Affect. iv. 7 (viii. 259) : αἴσθησις ἀπόλλυται τῶν παραλελυμένων μορίων.



## § VI.

ἡ δεξιὰ χεῖρ.

*The healing of the withered hand.*—Luke, vi. 6 : And it came to pass also on another sabbath, that he entered into the synagogue and taught : and there was a man whose *right hand* (ἡ χεῖρ αὐτοῦ ἡ δεξιὰ) was withered.

There is a mark of particularity here—"right hand"—such as a physician would observe. The other Evangelists omit this. The medical writers invariably state whether it is the right or left member that is affected.

Hipp. Coac. Progn. 190 : πονέοντες ὑποχόνδριον δεξιον.  
 Hipp. Epid. 982 : ἤλγει πλευρὰν ἀριστεράν. Hipp. Epid. 986 : ἰσχίου ὀδύνη δεξιοῦ ἰσχυρῶς. Hipp. Epid. 1012 : τῆ ὑστεραίῃ ἀριστερὸν παρ' οὓς οἴδημα. τῆ δὲ ὑστέρη καὶ παρὰ δεξιόν. Hipp. Epid. 1012 : ἡ χεῖρ ἡ δεξιῆ, σκέλος δὲ ἀριστερὸν παρελύθη παραπληγικῶς. Hipp. Epid. 1020 : οὐδὲ δεξιὸν ὑποχόνδριον, οὐδ' ἐπώδυνον κάρτα οὐδ' ἐντεταμένον ἰσχυρῶς. Hipp. Epid. 1023 : ξύγκαυσις ἀριστεροῦ πλευροῦ. Hipp. Epid. 1067 : ὀφθαλμοῦ δεξιοῦ ὀδύνη. Hipp. Epid. 1120 : πλευροῦ ὀδύνη καὶ στήθεος ἀριστεροῦ. Hipp. Epid. 1133 : μαζὸς ἐνεπίησεν ἀριστερὸς ὑπερθεῖν. Hipp. Epid. 1217 : ἄλγημα πλευροῦ δεξιοῦ.

## § VII.

\* ἐνοχλεῖσθαι. \* ὀχλεῖσθαι.

Luke, vi. 18 : And they that *were vexed with* unclean spirits (καὶ οἱ ἐνοχλούμενοι ὑπὸ πνευμάτων ἀκαθάρτων).

Acts, v. 16 : There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks and them that *were vexed with* unclean spirits (ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων).

\* ὀχλεῖν is peculiar to St. Luke, and \* ἐνοχλεῖν also in connexion with disease ; ἐνοχλεῖν is used once elsewhere in the N. T., Heb. xii. 15, but not in a medical sense ; both

words were much employed in medical language, as were also ὄχλος, and some others of its derivatives (§ 88).

\* ἐνοχλεῖν. Hipp. Aph. 1251: ὑπὸ σπασμοῦ ἢ τετάνου ἐνοχλουμένῳ πυρετὸς ἐπιγενόμενος λύει τὸ νόσημα. Hipp. Aph. 1253: τοῖσιν ὑπὸ τῶν φθισίων ἐνοχλουμένοισιν. Hipp. Aph. 1254: γυναικὶ ὑπὸ ὑστερικῶν ἐνοχλουμένη παρμὸς ἐπιγινόμενος ἀγαθόν. Hipp. Epid. 1103: τὰ περὶ τὴν κοιλίην οὐκ ἠνώχλει. Hipp. Epid. 1104: αἶ τε βῆχες ἠνώχλουν. Hipp. Epid. 1239: ἠνόχλει δὲ καὶ κοιλίη δυσεντερικῇ. Galen. Comm. i. 26, Nat. Hom. (xv. 73): τῶν ὑπὸ φλέγματος ἢ χολῆς μελαίνης ἐνοχλουμένων. Galen. Comm. i. 8, Acut. Morb. (xv. 429): αἱ σποράδες νόσοι διαφερόντως ἐνοχλοῦσαι τοὺς νοσοῦντας. Galen. Comm. iv. 40, Acut. Morb. (xv. 814): αὐτοῖς ὑπὸ παχέων τε καὶ γλίσχρων χυμῶν ἐνοχλουμένοις. Galen. Comm. i. 1, Humor. (xvi. 13): χολῆς δὲ ξανθῆς εἴτε μελαίνης ἐνοχλοῦσης.

\* ὀχλεῖν. Hipp. Praecept. 28: διότι ξυμπάθησις ὑπὸ λύπης ἐοῦσα ὀχλείει, ἐξ ἐτέρου συμπαθείης τινὲς ὀχλεῦνται. Hipp. Coac. Progn. 205: ἄλλως τε κῆν τι κατὰ φάρυγγα ὀχλῆ. Hipp. Morb. Mul. 617: ὅταν αἱ ὠδίνες σφόδρα ὀχλεώσι. Hipp. Fract. 756: ἢ ἄλλο τι ὀχλέη τὸν τετρωμένον. Hipp. Epid. 996: καὶ ἐκεῖνα τηνικαῦτα ὀχλέουσι τῆς ἡμέρης τὰ πλεῖστα. Dioscorides, Mat. Med. iii. 116: τοὺς ὑπὸ ξηραῆς βηχὸς καὶ ὀρθοπνοίας ὀχλουμένους θεραπεύει. Galen. Comm. iii. 1, Epid. i. (xvii. A. 24): ὑπὸ τῆς ξανθῆς ὀχλεῖται χολῆς. Galen. in Julian.: ἐνιοὶ δὲ μῆνα ὅλον ὑπὸ διαφθορᾶς ὀχλοῦμενοι διετέλεσαν. Galen. Usus Part. xii. 7 (iv. 25): ὁ τε νωτιαῖος ἤττον ἐμελλεν ὀχληθῆσθαι. Galen. Comp. Med. vii. 4 (xiii. 104): ποιεῖ τοῖς κατὰ περίοδον ὑπὸ ρίγους ὀχλουμένοις.

### § VIII.

ἰᾶσθαι. σώζειν. διασώζειν.

Luke, vi. 19: And the whole multitude sought to touch him: for there went virtue out of him, and *healed* them all (καὶ ἰᾶτο πάντας).

If we compare this passage with the passages in St. Matthew and St. Mark, where a similar statement is made, we find a great difference in the language employed. Matt. xiv. 36: And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole, καὶ ὅσοι ἤψαντο, διεσώθησαν. Mark, vi. 56: And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole, καὶ ὅσοι ἂν ἤπτοντο αὐτοῦ, ἐσώζοντο.

St. Luke uses a term strictly medical, the other writers one less precise; and with respect to this word ἰᾶσθαι, which is used by the medical writers more frequently for "healing" than any other, it is remarkable that of the *twenty-eight times* that it is used in the New Testament, St. Luke alone uses it *seventeen times*, and all the other writers together only *eleven times*.

The words σώζειν and διασώζειν—used by the first two Evangelists in this instance to express "healing"—are also used by St. Luke in relating some of the miracles, but not by themselves alone to express this meaning, as is done by the other Evangelists. Wherever he uses them in connexion with acts of healing, he also adds some other words, which show the nature of the "saving." Thus, in the account of the healing of the centurion's servant, the words "that he would come and heal his servant," ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ, Luke, vii. 3, are explained by verse 7, "my servant shall be healed," ἰαθήσεται ὁ παῖς μου, and by verse 10, "found the servant whole that had been sick," εὔρον τὸν ἀσθενοῦντα δοῦλον ὑγιαίνοντα. In the account of the healing of the demoniac in the country of the Gadarenes, the words "by what means he that was possessed of the devils was healed," πῶς ἐσώθη ὁ δαιμονισθείς, Luke, viii. 36, are explained in verse 35 by "the man out of whom the devils were departed," ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει, and "in his right mind," σωφρονοῦντα.

In the account of the woman with an issue of blood, the words "thy faith hath made thee whole," ἡ πίστις σου σέσωκέ σε, ch. viii. 48, are explained by "immediately her issue of blood stanchèd," παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς, verse 44; and "how she was healed immediately," καὶ ὡς ἴαθη παραχρῆμα, verse 47. In the account of the cleansing of the ten lepers, the words "thy faith hath made thee whole," ἡ πίστις σου σέσωκέ σε, ch. xvii. 19, are explained by "as they went they were cleansed," ἐν τῷ ὑπάγειν αὐτοὺς ἐκαθαρίσθησαν, verse 14; and in the account of the healing of the eyes of the blind men near Jericho, the words "thy faith hath saved thee," ἡ πίστις σου σέσωκέ σε, ch. xviii. 42, are explained by "and immediately he received his sight and followed him," καὶ παραχρῆμα ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ, verse 43.

The medical writers do not use σώζειν or διασώζειν, as equivalent to ἴασθαι, to heal, but rather as meaning to escape from a severe illness or epidemic—to get through the attack—even if it were with impaired health or mutilation of the body. St. Luke, in Acts, xxvii. 44, and xxviii. 1, uses the word much in this sense (see the example quoted there, § 98).

## § IX.

### ὑγιαίνειν.

*The healing of the centurion's servant.*—Luke, vii. 10: And they that were sent, returning to the house, found the servant *whole* (ὑγιαίνοντα) that had been sick.

St. Luke is the only N. T. writer who uses ὑγιαίνειν in this, its primary sense, "to be in sound health," with the exception of St. John, 3 Ep. 2. For this meaning it is the regular word in the medical writers. Hipp. Vet. Med. 13: καὶ διὰ τούτων πᾶς ὁ βίος καὶ ὑγιαίνουντι καὶ ἐκ νόσου ἀνατρεφομένῳ καὶ κάμνοντι. Do. 11: ὠφέλει τε καὶ ἔτρεφε τὸν κάμνοντα καὶ τὸν ὑγιαίνοντα. Do. 14: καὶ ταῦτα καὶ ἐν ὑγιαίνουσι τοῖσιν ἀνθρώποισιν ἀπεργάζεται καὶ ἐν κάμνουσι. Do. 18: καὶ

νοσέοντι καὶ ὑγιαίνουντι. Aretaeus, Sign. Morb. Diuturn. 78 : τάδε καὶ τοῖσι ὑγιαίνουνσι κάρτα οὐκ ἀήθεια. Aret. Cur. Acut. Morb. 87 : ἢ τε γὰρ ἕξις ὑγιανθήσεται. Diosc. Animal. Ven. Praef. : φασὶ γὰρ γίνεσθαι τρεῖς καταστάσεις τοῖς ἀνθρωπίνοις σώμασι. μίαν μὲν, καθ' ἣν ὑγιαίνουνσι· ἑτέραν δὲ, καθ' ἣν νοσοῦσι· τρίτην δὲ μέσην ἐκατέρων καθ' ἣν δοκοῦσι μὲν ὑγιαίνειν, εὐεμπτόως δὲ εἰς τὰ πάθη καὶ τοὺς κινδύνους ἔχουσι διὰ τινα φθοροποιὸν ἐγκειμένην τοῖς σώμασι δύναμιν. Galen. Comm. iii. 9, Aliment. (xv. 287) : διὰ ταύτην γὰρ δύναμιν ἐσθιομέν τε ὑγιαίνοντες καὶ πίνομεν καὶ ἄλλα πάντα πράττομεν. Galen. Comm. i. 44, Humor. (xv. 506) : ὑγιαιόντων τε καὶ νοσοῦντων — ἀποβλέποντες τὴν δύναμιν ὡς ἐπὶ τῶν ὑγιαιόντων ἐτρέφομεν τοὺς νοσοῦντας.

The word *ὑγιαίνοντα*, as used here by St. Luke, implies that the messengers, on their return, found the servant not only cured of his disease, but also in good health.

## § X.

### \* ἀνακαθίζεν.

*The raising of the widow's son.*—Luke, vii. 14 : And he came and touched the bier : and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead *sat up* (ἀνεκάθισεν ὁ νεκρός) and began to speak.

St. Luke uses this word again, Acts, ix. 40, of another person restored to life, and sitting up in bed. And in this intransitive sense its use seems, with a few exceptions, to be almost altogether confined to the medical writers, who employ it to describe patients sitting up in bed. Hipp. Praenot. 37 : ἀνακαθίζεν δὲ βούλεσθαι τὸν νοσέοντα τῆς νόσου ἀκμαζούσης. Hipp. Morb. Acut. 406 : κῆν μὲν ἐν τῷ θώρηκι ὑπὲρ τῶν φρενῶν λυπεῖ τὸ πάθος, αὐτὸν ἀνακαθίζεν ὡς πλειστάκις καὶ ὡς ἥκιστα προσκλινέσθωσαν. Hipp. Epid. 1210 : ἀνακαθιζομένῳ ἐγένετο ὑπόχολον γλίσχρον. Hipp. Epid. 1216 : περὶ δὲ τὸν πρῶτον ὕπνον δίψα πούλλη καὶ μανίη καὶ ἀνεκίθιζε.

Hipp. Epid. 1220 : δυσφόρως φέρων τὸν πυρετὸν εὐθὺς ἀπ' ἀρχῆς καὶ ἀνακαθίζων τριταῖος ἔπτυσεν ὠχρὸν. Hipp. Coac. Progn. 197 : ἀνακαθίζειν δὲ βούλεσθαι κακὸν ἐν τοῖσιν ὀξέσι. Aretaeus, Sign. Morb. Acut. 9 : καὶ ἦν μὲν κατακείμενοι, ἀνακαθίζουσι ἀνακεκλίσθαι οὐκ ἀνεχόμενοι, ἦν δὲ ἀνακθίσωσι, ὑπὸ ἀπορίας αὔθις ἀνακλίνονται. Galen. Comm. i. 20, Progn. (xviii. B. 65) : λέγουσι οἱ περιπνευμονικοὶ στενοχωρίας αἰσθάνεσθαι κατὰ τὸν θώρηκα καὶ πνεύμονα πολλῆς ἐν ταῖς ὑπτίαις κατακλίσεσιν, εὐπνότεροι δὲ ἀνακαθίζοντες γένεσθαι—χαλεπώτατόν ἐστι ἀνακαθίζειν ἐθέλειν τὸν κάμνοντα—ἀνακαθίζειν ἐπιχειρεῖν τὸν κάμνοντα κατὰ τὴν ἀκμὴν τῆς νόσου, &c. Galen. Loc. Affect. v. 3 (viii. 334) : διὸ καὶ μετασχηματίζεσθαι προθυμοῦνται καὶ ἀνακαθίζειν.

The description of the several gradual stages of recovery—he sat up—then began to speak—is quite in the manner of medical writing. St. Luke frequently does this; *e. g.* in the case of the lame man at the gate of the temple, of Tabitha, of the blindness of Elymas, &c.

## § XI.

Luke, vii. 21 : And in the same hour he cured many of their *infirmities and plagues*, and of *evil spirits* (ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν).

In this passage diseases are divided into two classes—νόσοι and μαστίγες—chronic and acute (νόσος = χρόνια κακοπάθεια, Theophyl.). Aretaeus, who wrote about St. Luke's time, makes a similar division, his medical works treating of the signs, causes, and cure of (1) acute and (2) chronic disease.

The word πονηρός is applied to evil spirits by St. Luke alone (except once, Matt. xii. 45 : Then goeth he, and taketh with himself seven other spirits more wicked (πονηρότερα) than himself). He uses it again viii. 2, xi. 26; Acts, xix. 12, 13, 15, 16. This word was frequently used in medical language in relation to disease, &c., and one of its uses is identical with



that of St. Luke here, for *πονηρός* indicates the active principle of evil (see Trench, *Synonyms of the New Testament*), and it is applied in the medical writers to what spreads destruction or corruption, *e. g.* the poison of serpents. Galen speaking of the best season to take the viper (*ἔχιδνα*) for an ingredient of the antidote (*θηριακή*), says, *Theriac. ad Pison.* 13 (xiv. 264): ἀλλὰ μάλιστα περὶ τὴν ἀρχὴν τοῦ ἔαρος ὅταν τῆς μὲν φωλείας παύονται—καὶ οὐκέθ' οὕτως ἔχουσι πονηρὸν τὸν ἰὸν. ἔνδον γὰρ φωλεύοντα, καὶ κατὰ μηδὲν διαφορούμενα πονηροτέραν συνάγει καὶ τὴν ἐν αὐτοῖς φθοροποιὸν δύναμιν. *Galen. Theriac. ad Pison.* 8 (xiv. 234): ὁ δὲ δρούινος ὄφις οὕτως πονηρός ἐστι πρὸς τὸ διαφθεῖραι κακῶς. *Galen. Theriac. ad Pison.* 5 (xiv. 230): τῶν πονηρῶν θηρίων τὰ δῖγματα. *Galen. Theriac. ad Pison.* 18 (xiv. 289): τὰ θηρία τὴν μὲν ὑπερτεταμένην καὶ πονηρὰν τοῖς σώμασι δύναμιν διὰ τῆς καύσεως ἀποτίθεται. *Galen. Loc. Affect. iii.* 11 (viii. 195): θαυμαστὸν δὲ οὐδὲν ἔφασκεν, δύναμιν ἰσχυρὰν ἴσχειν τὸν ἐν τῷ πάσχοντι μορίῳ γεννηθέντα παρὰ φύσιν χυμὸν, ὁποῖοι τοῖς πονηροῖς θηρίοις εἰσὶν οἱ ἰοί.

Besides the division of disease into two classes, St. Luke here distinguishes disease itself clearly from demoniacal possession, and this he does more frequently than the other Evangelists. See particularly vi. 17, viii. 2, xiii. 32, which have no parallel places in the other Gospels, and Acts, xix. 12.

## § XII.

*The Demoniac of Gadara.*—Luke, viii. 27: And when he went forth to land, there met him out of the city a certain man, which had devils *long time* (ἐκ χρόνων ἰκανῶν), and *wore no clothes* (ἰμάτιον οὐκ ἐνεδιδύσκετο), neither abode in any house, but *in the tombs*.

St. Luke here mentions some circumstances which are omitted by St. Matthew and St. Mark:—first that the possession had lasted a considerable time; this he repeats again, verse 29, πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν, “for during

a long time it had caught him." Now the mentioning the length of time a malady has lasted is quite in the manner of the medical writers. St. Luke does this often as in Ch. viii. 43, xiii. 11; Acts, iii. 2, iv. 22, and ix. 13; and here it would be appropriate in a medical writer to do so, as one of the medical notes of mania was that it was intermittent. Aretaeus, Sign. Morb. Diuturn. 37: *περὶ Μανίης—μανίη δὲ καὶ διαλείπει καὶ μελεδῶνι ἐς τέλος ἀποπαύεται*. Again, St. Luke alone states that the man was naked, and this was another of the medical notes of mania. The Archbishop of Dublin (*Notes on the Miracles*, p. 168), on this passage, quotes from Pritchard on Insanity, "a striking and characteristic circumstance is the propensity to go quite naked; the patient tears his clothes to tatters." This propensity was one of the notes of mania in St. Luke's day, too, for Aretaeus, in his chapter on mania, states the same thing. Sign. Morb. Diuturn. 37: *περὶ Μανίης—ἐσθ' ὅτε ἐσθῆτάς τε ἐρρήξαντο*.

St. Luke, too, states more clearly than the two other Evangelists that the man had taken up his abode in the tombs as his dwelling-place. A propensity to do this is also mentioned by ancient physicians in connexion with madness. See Actius de Melancholia ex Galeno, Rufo, &c., ch. i. (Galen. xix. 702): *οἱ πλείους μέντοι ἐν σκοτεινοῖς τόποις χαίρουσι διατρίβειν καὶ ἐν μνημείοις καὶ ἐν ἐρήμοις*.

### § XIII.

\**ἰσάναι*. *ρύσις αἵματος*. \**προσαναλίσκειν*.

*The woman with an issue of blood*.—Luke, viii. 43, 44: And a woman *having an issue of blood* (οὔσα ἐν ρύσει αἵματος) twelve years, which had *spent* (προσαναλώσασα) all her living upon physicians, neither could be healed of any, came behind him and touched the border of his garment, and immediately her issue of blood (ἢ ρύσις τοῦ αἵματος αὐτῆς) *stanchd* (ἔστη).



This is the only passage in the N. T. in which *ιστάναι* is used in this sense. It is the usual word in the medical writers to denote the stoppage of bodily discharges, and especially such as mentioned here. Hipp. Praedic. 80: οἷσιν ἐξ ἀρχῆς αἰμορραγίαι λάβραι, ῥίγος ἴστησι ρύσιν. Hipp. Morb. Sacr. 306: ἴστησι τὸ αἷμα. Hipp. Morb. Mul. 639: ἐπειδὴν δὲ τὸ ρέυμα στῆ. Hipp. Morb. Mul. 668: καὶ ὁ ρόος ἴσταται. Aretaeus, Cur. Acut. Morb. 109: πρὸς ἕδραν τὴν ἀρχαίην τὸ αἷμα στήσαντα — ἀκινήσι γὰρ τῶνδε καὶ πῆξι ἴσταται ὁ ρόος. Dioscorides, Mat. Med. i. 132: ἴστησι καὶ ροῦν γυναικεῖον προστιθέμενον. Do. 148: καὶ λευκὸν ροῦν ἴστησι. Do. 148: ἴστησι δὲ καὶ αἰμορροΐδας. Galen. Comm. iv. 24, Morb. Acut. (xv. 781): ὅταν δὲ στῆ τὸ αἷμα. Galen. Cur. per Ven. Sect. 22 (xi. 313): δυσχερῶς ἰστώσι τὴν αἰμορραγίαν.

The phrase *ρύσις αἵματος* is used by St. Mark also. It is quite medical. Hipp. Medicus, 21: καὶ τὴν ρύσιν τοῦ αἵματος κωλύεσθαι. Hipp. De Judicat. 53: ἡ αἵματος ἐκ τῶν ρινέων ρύσιν. Hipp. Coac. Progn. 119: ὀκόσοισι φρῖκαι πυκναὶ ὑγιαίνουσι, οὔτοι ἐξ αἵματος ρύσιος ἐκπίσκονται. Hipp. Aphor. 1248: τοῦ μὲν γὰρ ἦρος τὰ μανικὰ καὶ τὰ ἐπιληπτικὰ καὶ αἵματος ρύσις. Dioscorides, Mat. Med. i. 6: καὶ τὰς ἐκ μήτρας ρύσεις προστιθέμεναι στέλλουσι. Do. 116: προστιθεῖσα ρύσιν ἐκ μήτρας στέλλει. Galen. Comm. i. 26, Humor. (xvi. 26): καὶ τὰ ἐπιληπτικὰ καὶ αἵματος ρύσεις. Galen. Comm. iii. 13, Humor. (xvi. 339): πλευρῆτις, φθίσις, αἵματος ρύσις καὶ ὅσα μὴ ἀφαιρέσει ἀλλὰ τῇ προσθήσει μᾶλλον θεραπεύονται. Galen. Hipp. et Plat. Decret. viii. 6 (v. 695): καὶ ἐκ ρινῶν αἵματος ρύσεις. Galen. Comp. Med. vii. 3 (xiii. 77): ἄλλη ἀρρρευμάτιστος πρὸς αἵματος ρύσιν. Galen. Comm. i. 1, Humor. (xvi. 12): καὶ ὁ τόνος τῆς ρύσεως τοῦ αἵματος ὁ κλύζων.

St. Luke at times, after using medical terms in their proper medical signification, is in the habit of continuing the use of words with which he was familiar in medical language. Some striking instances of this peculiarity will be

met further on. Here he uses *προσαναλίσκειν*. Hipp. Rat. Vic. 356: ἀπὸ τῆς ζύμης τοῦ ὀξέος τὸ ὑγρὸν προσανάλωται. Galen. Comm. i. 26, Progn. (xviii. B. 84): εἰ δὲ καὶ πρᾶος ὁ πυρετὸς εἴη, δυνήσεταιί ποτε πέσαι τοὺς μοχθηροὺς χυμοὺς ἢ δύναιμις ἐν τῷ χρόνῳ μὴ φθάσασα προσαναλωθῆναι τῇ τῶν πυρετῶν ὀξύτητι. Galen. Morb. Acut. Secund. Hipp. 4 (xix. 192): εἴ τις περὶ τὴν ἀκμὴν ὀλοσχερεστέρας ἀπαιτεῖ τροφὰς προσαναλωθείσης τῆς δυνάμεως.

ἔξαναλίσκειν and καταναλίσκειν are also thus used in the medical writers (a).

## § XIV.

### θεραπεία.

Luke, ix. 11: And the people, when they knew it, followed him: and he received them and spake unto them of the kingdom of God, and healed them that had need of *healing* (τοὺς χρεῖαν ἔχοντας θεραπείας ἰᾶτο). *θεραπεία*, in this sense, is used by St. Luke only, and once in Rev. xxii. 2. It was the usual word in the medical writers for "medical treatment," &c. Hipp. Morb. Acut. 399: τοὺς δὲ ἀκαταστάτους τῶν πυρετῶν, ἔϊν μέχρις ἂν καταστῶσιν, ὀκόταν δὲ στῶσιν ἀπαντῆσαι διαίτη καὶ θεραπείῃ τῇ προσηκούσῃ. Hipp. Morb. Acut. 406: ἀσφαλεστέρα γὰρ γίνεται ἡ θεραπεία. Hipp. Morb.

---

(a) *The raising of Jairus's daughter*.—Luke, viii. 55: And her spirit came again (ἐπέστρεψε τὸ πνεῦμα). This passage has been considered by some as one in which St. Luke employs medical language, and has been rendered "her breathing" or "respiration" returned. This rendering, though possible, seems improbable, for the phrase ἐπέστρεψε τὸ πνεῦμα = "respiration returned," is very unlike a medical one; and had St. Luke intended merely this, he would most likely, as a physician, have employed, in accordance with medical usage, ἀναπνοή, not πνεῦμα. ἀναπνοή was the medical term for respiration. Galen has written two works on the subject, named, "On the Causes of Respiration," περὶ τῶν τῆς ἀναπνοῆς αἰτίων, and "On the Use of Respiration," περὶ χρείας ἀναπνοῆς. He defines it, Med. Defin. 108 (xix. 375), and it is the term used throughout his works, passim, e. g. speaking of the cessation of breathing, Loc. Affect. i. 6 (viii. 34): οὗτος μὲν οὐκ ἄφωνον μόνον ἀποτελεῖ, τὸ ζῶον

Acut. 690 : ἡ δὲ ὑπολείπεται ἔλκεια, πλείονος δεήσει θεραπείης. Aretaeus, Cur. Morb. Acut. 82 : θεραπεία φρενιτικῶν. Do. 88 : θεραπεία ληθαργικῶν. Do. 91 : μαρασμοῦ θεραπεία—θεραπεία ἀποπληξίης. Do. 94 : θεραπεία παροξυσμοῦ ἐπιληπτικῶν. Do. 95 : θεραπεία τετάνου. Dioscor. Animal. Ven. 3 : τρόπος δὲ τῆς θεραπείας ἕτερος ἀγέσθω. Galen. Progn. ad Posth. 2 (xiv. 609) : περὶ τῆς θεραπείας τοῦ νοσήματος.

### § XV:

\* ἀφρός. \* ἀποχωρεῖν. \* ἐπιβλέπειν. ἑξαίφνης.

*The healing of a demoniac child.*—Luke, ix. 38, 39 : And, behold, a man of the company cried out, saying, Master, I beseech thee, *look upon* (ἐπίβλεψον) my son, for he is mine only child. And, lo, a spirit taketh him, and he *suddenly* (ἑξαίφνης) crieth out; and it teareth him that he *foameth* again (μετὰ ἀφροῦ), and bruising him *hardly departeth* (μόγις ἀποχωρεῖ) from him.

\* ἀφρός is used by Hippocrates and Aretaeus in describing the symptoms of epilepsy, which would seem, from St. Luke's and St. Mark's narrative, to have been the disease through which in this instance the devils exerted their power over this child. Hipp. Morb. Sac. 303 (Epilepsy) : ἦν δὲ ἀφρόν ἐκ τοῦ στόματος ἀφείη καὶ τοῖσι ποσὶ λακτίζη. Hipp. Morb.

πνίγει, στερίσκων τῆς ἀναπνοῆς. Aretaeus, also, throughout his works constantly uses ἀναπνοή. πνεῦμα is often used by the medical writers in conjunction with ἀναπνεῖν and ἀναπνοή, to signify the air or breath inhaled during the act of respiration, *e. g.* Hippocrates, Dieb. Judicat. 57 : ἀναπνέων ποῦλὸν ἀθρόον πνεῦμα. Aretaeus, Sign. Acut. Morb. 19 : καὶ γὰρ καὶ διὰ πνεύμονος ἔλκει πνεῦμα εἰς ἀναπνοὴν ἢ καρδίην. Galen. Praedic. i. Comm. i. 4 (xvi. 619) : δι' ὧν τὸ πνεῦμα κατὰ τὰς ἀναπνοὰς ἔισω τε καὶ ἔξω φέρεται.

Hippocrates sometimes loosely uses πνεῦμα for ἀναπνοή, and Galen found it necessary to explain this at times in his commentaries on the works of Hippocrates: thus commenting on the Aphorism: ἐν τοῖσι πυρετοῖσι τὸ πνεῦμα προσκόπτον κακὸν, σπασμὸν γὰρ σημαίνει, he says, πνεῦμα νῦν ἀκουστέον αὐτὸν λέγειν, ὥσπερ κὰν τῷ προγνωστικῷ τὸ κατὰ τὴν ἀναπνοήν.

Sac. 305 (Epilepsy): καὶ ἀφρὸς ἐκ τοῦ στόματος ἐκρέει καὶ οἱ ὀδόντες συνήρκασι. Hipp. Epid. 1222: πάλιν τῇ ὑστεραίῃ πρώτῃ ἐλήφθη σπασμώδης ἀφρὸς δὲ οὐ πάνυ. Hipp. Aph. 1246: οὐκ ἀναφέρουσιν οἷσι ἂν ἀφρὸς ἦ περὶ το στόμα. Aretaeus, Sign. Morb. Acut. 4 (Epilepsy): ἀφρὸν δὲ ἀσπυτούουσι ὥσπερ ἐπὶ τοῖσι μεγάλοισι πνεύμασι ἢ θάλασσα τὴν ἄχνην. Do. 29: ἐπειδὴ τοῖσι χεῖλεσι ἀφρὸς ἐφιζάνει.

\* ἀποχωρεῖν is used once by St. Matthew, vii. 23, but not in connexion with disease. It is of frequent use in the medical writers. Hipp. Loc. in Hom. 409: καὶ τὸ μὲν αἷμα ἀποτρεπόμενον βουλόμενον ἀποχωρεῖν, τὸ δ' ἄνωθεν ἐπιρρέον βουλόμενον κάτωχωρεῖν. Hipp. Loc. in Hom. 413: καὶ μὴ ἐς τὴν κεφαλὴν πάλιν ἀποχωρῆν νοσηλὸν ἴον. Hipp. Morb. Mul. 588: ὥστε ἦν μὴ ἀποχωρῆν τι τοῦ αἵματος. Hipp. de Ulcer. 873: ὅπως τὸ πῦον ἀποχωρῆν καὶ τὰ σκληρυνόμενα λαπαχθῆν—πῦον ἀπὸ τῶν οἰδημάτων ἀποχωρεῖ κατὰ τὸ ἔλκος. Hipp. Judicat. 55: καὶ ταῖς πῦα ἀποχωρέοντα ὑγιάζειν νοσοῖς. Hipp. Coac. Progn. 157: πτυάλου ἀναχρέμψεις ἐν πυρετῶ—ἀποχωρέουσαι κατὰ λόγον. Hipp. Vict. Rat. 353: δι' ὀκοίων γὰρ ἀγγείων ἀποχωρεῖ. Hipp. Judicat. 53: σιάλου πολλοῦ ἀποχώρησις. Galen. Comm. i. 1, Humor. (xvi. 10): ὅτε πρὸς τῆς ψυχρότητος ὠθούμενον εἰς τὰ ἔνδον ἀποκεχώρηκε. Galen. Comm. i. 15, Humor. (xvi. 161): φάρμακα τὰ συνήθως ὀνομαζόμενα χαλαστικά καὶ τούτων ὅσα πρὸς τὸ ξηρότερον ἀποκεχώρηκεν.

\* ἐπιβλέπειν. St. Luke alone uses the word ἐπιβλέπειν, with the exception of St. James, ii. 3, who, however, employs it in a different sense—"And ye have respect to him that weareth the gay clothing." It was used by the medical writers of examining the appearance, condition of a patient, &c. Galen. Comm. i. 1, Humor. (xvi. 13): ἐπιβλέπειν δεῖ ὄραν καὶ χόραν καὶ ἡλικίαν καὶ νόσους καὶ τὸν λυποῦντα χυμόν. Galen. Comm. i. 1, Humor. (xvi. 58): καὶ ἂν δεῖ τὸν ἱατρὸν ἐπιβλέπειν. Galen. Comm. i. 18, Humor. (xvi. 176): δύναται γὰρ τοῦτο ποιῆσθαι ἀπὸ τῆς ὀδύνης τινὸς ἢ πόνων ἢ πάθους ψυχικοῦ ἢ καὶ σωματικοῦ ὕπερ δεῖ μάλιστα ἐπιβλέπειν,

εἰ θεραπείας χρῆζει. Galen. Comm. iii. 8, Epid. ii. (xvii. A. 402) : ἐπιβλέπειν τὰς φύσεις τε καὶ κράσεις καὶ τὴν ῥώμην τῶν λαμβανόντων τὸ φάρμακον. Galen. Comm. ii. 6, Epid. iii. (xvii. A. 627) : οὕτως οὖν εἶωθεν ὁ Ἱπποκράτης ἐπιβλέπειν τὰ σῶρα. Galen. Meth. Med. ad Glauc. i. 16 (xi. 67) : ἐπιβλέπειν ἤδη χρὴ τὸ πρόσωπον τοῦ νοσέοντος. Galen. Comm. i. 2, Aph. (xvii. B. 360) : εἶδος τῆς νόσου ἐπιβλεπτεόν. Galen. Meth. Med. ad Glauc. ii. 2 (xi. 30) : καὶ αὐτὴν τὴν τοῦ νοσήματος ὑπόθεσιν ἐπιβλέπειν ἐφάσκομεν δεῖν. Galen. Ther. ad Pison. 4 (xiv. 229) : καὶ τὰς κράσεις τῶν λαμβανόντων τὸ φάρμακον ἐπιβλέπειν. Galen. Comm. iii. 8, Aliment. (xv. 286) : ἐπιβλέπειν δὲ χρῆναι καὶ εἰς τὰ νοσήματα καὶ τὴν δύναμιν τοῦ κάμνοντος.

ἐξαίφνης—He suddenly crieth out. This word is met with four times in the writings of St. Luke, and but once in the rest of the N. T. (Mark, xiii. 36). It is just the word a medical writer would employ here, as in medical language it was applied to sudden crying out—sudden attacks of speechlessness, spasms, paroxysms. Hipp. Epid. 1212: τέσσαρεςκαιδεκάτη ἔργον κατέχειν ἦν, ἀναπηδῶσαν καὶ βοῶσον ἐξαίφνης καὶ συντόνως. Hipp. 305 (Epilepsy) : ἄφωνος μὲν ἐστὶν ὁκόταν ἐξαίφνης τὸ φλέγμα ἐπικατελθὼν ἐς τὰς φλέβας ἀποκλείσῃ τὸν ἀέρα. Hipp. Nat. Mul. 563 : ἄφωνος ἐξαπίνης γίνεται, καὶ τοὺς ὀδόντας ξυνερείδει, καὶ ἡ χροὴ μέλαινα γίνεται ἐξαπίνης δὲ ταῦτα πάσχει. Hipp. Morb. Mul. 648 : ἄφωνος ἡ γυνὴ ἐξαπίνης γίνεται. Hipp. Morb. Mul. 670 : ἐξαπίνης ἄφωνος γίνεται ὑποχόνδρια σκληρὰ καὶ πνίγεται καὶ τοὺς ὀδόντας συνερείδει καὶ οὐκ ὑπακούει καλεομένη. Hipp. Epid. 1046 : ὅσοι ἐξαπίνης ἄφωνοι ἀπύρετοι ἔωσιν, φλεβοτομέειν. Hipp. Aph. 1260 : ἦν ἡ γλῶσσα ἐξαίφνης ἀκρατῆς γένηται ἢ ἀπόπληκτόν τι τοῦ σώματος. Galen. Anat. Administr. viii. 4 (ii. 669) : κέκραγε γὰρ οὕτω παιόμενον, εἴτ' ἐξαίφνης ἄφωνον γινόμενον ἐπὶ τῷ σφιγχθῆναι τὰ νεῦρα. Galen. De Bono Hab. (iv. 755) : τῷ δὲ ἐξαίφνης ἄφωνον γενέσθαι φλεβῶν ἀπολήψεις τὸ σῶμα λυπέουσι. Galen. Medie. et Gymn. 37 (v. 877) : ὅθεν ἄφωνοὶ τινες αὐτῶν ἐξαίφνης.



St. Luke here enters more into the medical details of the case than the other Evangelists, stating some particulars passed over by them; we learn from him alone that the fits came on suddenly—*ἐξαίφνης κράζει*, he suddenly crieth out—also that they lasted a considerable time—*μόγισ ἀποχωρεῖ*—hardly departeth from him.

It is worthy of note that Aretaeus, a physician of about St. Luke's time, in treating of Epilepsy, admits the possibility of this disease being produced by demoniacal agency. He writes, Sign. Morb. Diurn. 37 (Epilepsy): *τοῦνεκεν ἱερὴν κικλήσκουσι τὴν πάθην· ἀτὰρ καὶ δι' ἄλλας προφάσιαις, ἢ μέγεθος τοῦ κακοῦ· ἱερὸν γὰρ τὸ μέγα· ἢ ἰήσιος οὐκ ἀνθρωπίνης ἀλλὰ θεϊῆς. ἢ δαίμονος δόξης ἐς τὸν ἀνθρώπον εἰσόδου, ἢ ξυμπάντων ὁμοῦ, τήνδε ἐπικλησκον ἱερήν.*

Now, this was a complete revolution in medical science since the time of Hippocrates, who repudiates the idea that Epilepsy (called the sacred disease, ἡ ἱερὴ νόσος), was more supernatural than any other. In the beginning of his treatise on Epilepsy he writes: *περὶ μὲν τῆς ἱερῆς νόσου καλεομένης ὧδ' ἔχει. οὐδὲν τί μοι δοκέει τῶν ἄλλων θειοτέρη εἶναι νοῦσων οὐδὲ ἱερωτέρη, ἀλλὰ φύσιν μὲν ἔχει ἢν καὶ τὰ λοιπὰ νοσημάτων ὕθεν γίνεται.* This statement he repeats (303), and at the conclusion: *αὕτη δὲ ἡ νοῦσος ἡ ἱερὴ καλεομένη ἐκ τῶν αὐτῶν προφασίων γίνεται ἀφ' ὧν καὶ αἱ λοιπαὶ ἀπὸ τῶν προσιόντων καὶ ἀπιόντων, οἷον ψύξιος, ἡλίου, πνευμάτων μεταβαλλομένων τε καὶ μηδέποτε ἀτρεμιζόντων, ταῦτα δ' ἔστι θεῖα, ὥστε μηδὲν διακρίνοντα τὸ νόσημα θειότερον τῶν λοιπῶν νοσημάτων νομίζουσιν, ἀλλὰ πάντα θεῖα καὶ ἀνθρώπινα πάντα,* referring all such diseases to natural causes.

## § XVI.

\* ἀνακύπτειν. \* ἀπολύειν. ἀνορθοῦν.

*The woman with a spirit of infirmity.*—Luke, xiii. 11, 12, 13: And, behold, there was a woman which had a spirit of infir-

mity *eighteen years*, and she was bowed together, and could in no wise *lift up* (ἀνακύψαι) *herself*. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed (ἀπολέλυσαι) from thine infirmity. And he laid his hands on her: and immediately *she was made straight* (ἀνωρθώθη), and glorified God.

\* ἀνακύπτειν is most suitably used here. Galen uses it of straightening the vertebrae of the spine. Usus Part. xiii. 1 (iv. 80): ἐχρῆν γὰρ δήπου τοὺς μὲν ὑποκειμένους εἰς τὰ κάτω μέρη μεθίστασθαι κυρτουμένης τῆς ράχεως, ἄνω δ' ἵεναι τοὺς ὑπερκειμένους, καὶ μὲν γε καὶ ἀνακυπτόντων τε καὶ ὀρθουμένων, ἔμπαλιν ἐχρῆν κινεῖσθαι τοὺς σπονδύλους κάτω μετιόντας τοὺς ὑπερκειμένους, ἄνω δὲ τοὺς ὑποτεταγμένους. ὄρος γὰρ ἐκατέρου τοῦ σχήματος, ἐπικαμπτόντων μὲν ἀποχωρεῖν ἀλλήλων τοὺς σπονδύλους, ὅσον οἶόν τε πλεῖστον, ὡς εἰ καὶ μείζονος δεομένης τμηκαῦτα γίνεσθαι τῆς ράχεως, ἀνακυπτόντων δ', ἔμπαλιν συνιέναι πάντας εἰς ταῦτὸν ἀλλήλοις τῷ μέσῳ σπονδύλῳ προσχωροῦντας, ὡς ἂν καὶ νῦν βραχείας ἀναγκαζομένης γίνεσθαι τῆς ὅλης ράχεως. Hippocrates calls a curvature of the spine κῦφος and κύφωμα, and uses λύειν of its removal. Artic. 806, 807: σπόνδυλοι δὲ οἱ κατὰ ράχιν, ὅσοισι μὲν ὑπὸ νοσημάτων ἔλκονται ἔς τὸ κυφόν, τὰ μὲν πλεῖστα ἀδύνατα λύεσθαι, πρὸς δὲ καὶ ὅσα ἀνωτέρω τῶν φρενῶν τῆς προσφύσιος κυφοῦται—μᾶλλον δὲ τι ἐγγινόμενοι κυρσοὶ ἐν τῇ κατ' ἰγνύην φλεβί, οἷσι δ' ἂν τι κύφωμα ᾗ, λύουσιν.

\* ἀπολύειν. This is the only passage in the N. T. in which ἀπολύειν is used of disease. It is applied by the medical writers to releasing from disease—relaxing tendons, membranes, &c., and taking off bandages. Hipp. Praedic. 108: ἐπὴν δὲ τὸ κύρωμα τὸ τῆς γαστρὸς ἀπολυθῆ. Hipp. Aph. 1228: ὅτε δὲ πάθεια ἂν διαμείνῃ τοῖσι παιδίοισι καὶ μὴ ἀπολυθῆ περὶ τὸ ἠβάσκειν, χρονίζειν εἴωθεν. Hipp. Artic. 840: νεύρων ἀπολυθέντων. Hipp. Nat. Puer. 246: ὁκόταν δὲ ραγῶσιν οἱ ὑμένες τότε λύεται ἀπὸ δεσμοῦ τὸ ἔμβρουν. Hipp. Fract. 760: ἀπολύσαι δὲ τριταῖον καὶ αὔθις μετεπιδῆσαι. Hipp. Fract. 767: τελευτῶντες δὲ ἀπολύουσι τὰ ἐπιδέσματα.

Aretaeus, Sign. Acut. Morb. 7: τὸ κακὸν ἀπολυθὲν δὲ ἀθρόως ἐπαλινδρόμησε. Aret. Cur. Acut. Morb. 100: ἦν δὲ αἱ ἐσχάραι ἤδη τε ἀπολύονται. Dioscorides, Medic. Parab. i. 214: καὶ ἀποπίπτει ἐν ἡμιωρίῳ ἀποξηραίνομένη ἢ αἱμορροΐς καὶ ἐκ τῆς βάσεως ἀπολυομένη. Galen. Comm. ii. 9, Humor. (xvi. 243): καὶ ὅσα ἀπολύει τὸν ἄρρώστον ἀπὸ τοῦ νοσήματος. Galen. Anat. Administr. i. 5 (ii. 251): ὅταν ἀπολύης τῶν τευόντων.

ἀνορθοῦν is met in Hebrews once, xii. 12; is used by the medical writers for "to straighten, to put into natural position, abnormal or dislocated parts of the body." Hipp. Superfoet. 264: ἀνευρύνειν τὸ στόμα τῆς μήτρας τῇ μήλῃ τῇ κασσιτερίῃ καὶ ἀνορθοῦν ὅπῃ ἂν δέηται. Hipp. Aphoron. 677: ἀνορθοῦν ὁμοῦ ἐὰν δέηται. Hipp. Artic. 802: ἀνορθοῦν μὲν χρηὶ πάντα τὰ τοιαῦτα τοὺς δακτύλους ἐς τοὺς μυκτῆρας ἐντιθέντα. Hipp. Artic. 803: παραβάλλοντα γὰρ τοὺς δακτύλους χρηὶ ἔνθεν καὶ ἔνθεν κατὰ τὴν φύσιν τῆς ρίνος ὡς κατωτάτω κάτωθεν συναναγκάζειν καὶ οὕτω μάλιστα ἀνορθοῦνται. Hipp. Morb. Mul. 665: ὀρθοῦσθαι ἀδυνατεῖ.—καὶ οὐ δύναται ὀρθοῦσθαι ἢ ἰθύνεσθαι. Hipp. Morb. 852: οὗτοι κατοκνεύουσιν ὀρθοῦσθαι καὶ εἰλέονται ἐπὶ το ὑγιᾶς σκέλος. Hipp. Intern. Affect. 553: καὶ ἦν τις ἀναστήσαι θέλη οὐ δύναται ὀρθοῦσθαι. Galen. Comm. iii. 16, Progn. (xviii B. 265): ὀρθοῦντες τὸν τράχηλον. Galen. Medicus, 20 (xiv. 792): ἐὰν μὲν οὖν ρίς κατεάγῃ οὐκ ὀρθοῦται. Galen. Art. Med. Const. 12 (i. 264): τὸ κῶλον ἀδύνατον ὀρθῶσαι καὶ διαπλάσαι.

In addition to the medical words used in describing this miracle, there are traces of medical writing. After mentioning the length of time the woman laboured under this infirmity, St. Luke states the several stages in the process of recovery—first the relaxing of the contracted muscles of the chest (ἀπολέλυσαι); and as this of itself would not have been sufficient to give her an erect posture, on account of the stiffening of the muscles through so many years, the second part of the operation is described by (ἀνορθώθη) the removal of the curvature, and strength to stand erect.



## § XVII.

\*ἴασις. ἀποτελεῖν.

Luke, xiii. 32: And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and *I do cures* (ἰάσεις ἀποτελεῶ) to day and to morrow, and the third day I shall be perfected. St. Luke alone employs the great medical word ἴασις, "healing," "cure." And ἀποτελεῖν, which is a word of most frequent use in medical language, and is met in only one other passage in the N. T. (James, i. 10.)

\*ἴασις. Hipp. Morb. Sacr. 301: κατὰ δὲ τὴν εὐπορίαν τοῦ τρόπου τῆς ἰήσιος ἰώνται. Hipp. Praedic. 93: ἐπιχειρεῖν δὲ χρὴ τουτέοισι τὸν ἰητρὸν, εἰδότα τὸν τρόπον τῆς ἰήσιος. Hipp. Intern. Affect. 556: ἡ νοῦσος ὑπετροπίασεν, ἀλλὰ χρὴ, ἦν ὑποτροπιάσῃ τὴν αὐτὴν ἴησιν ἰῆσθαι. Hipp. De Arte, 4: ἔτι τοίνυν εἰ μὲν ὑπὸ φαρμάκων ἡ ἴησις τῇ τε ἰητρικῇ καὶ τοῖς ἰητροῖσι μόνον ἐγένετο. Hipp. Morb. 857: ἴησις δὲ, ἦν μὲν ἀπύρετοι ἔωσιν, ἐλλεβορίζειν. Hipp. 862: ἴησις, καῦσις—ἡ δὲ μελέτη ἴησις, ἐπίδεσις ὡς νόμος. Aretaeus, Sign. Morb. Diurn. 58: ῥηϊτέρη ἡ τῶνδε ἴησις. Galen. Comm. i. 5, Nat. Hom. (xv. 37): τὴν ἴησιν ἀπλῆν ἔσεσθαι, οὐκ ὄντων γὰρ πολλῶν παρ' αὐτῷ πολλοὺς τρόπους ἰάσεως ἀδύνατον γενέσθαι. Galen. Comp. Med. viii. 5 (xiii. 187): τὰ πάθη τὰ δεόμενα τῆς διὰ φαρμάκων ἰήσεως. Galen. Comp. Med. viii. 5 (xiii. 188): τὰς μεθόδους τῆς ἰάσεως.

ἀποτελεῖν. Hipp. Acut. Morb. 391: ὡς χρὴ διαγινώσκειν τὰς ἀσθενείας ἐν τῆσι νούσοισιν, αἶ τε διὰ κενεαγγείην ἀποτελοῦνται αἶ τε δι' ἄλλην τινὰ ἐρεθισμόν. Hipp. Epid. 1200: καὶ ἡ τῆς ἄλλης νόσου ἐπίδοσις, ἡ χάλασις, ἡ ἀκμὴ καὶ τὸ μᾶλλον καὶ τὸ ἥσσον ἀποτελέουσα, &c. Dioscorides, Mat. Med. ii. 129: βέλτιον δὲ τὸ ἴδιον ἔργον ἀποτελεῖ πρὸς τὰ ρεύματα τῆς κοιλίας. Do. 179: δύναται δὲ καθαρὸν καὶ εὐχρουν ἀποτελεῖν τὸ σῶμα. Galen. Comp. Med. vi. 9 (xii. 1007): κάλλιστον ἀποτελεῖ φάρμακον. Galen. Ther. ad Pison 3 (xiv. 220): καὶ διὰ τοῦτο θαναμαστῶς τὴν ἀντίδοτον

ἀποτελεῖν τὰ ἔργα. Galen. Comm. iii. 2, Epid i. (xvii. A. 264): φρενιτικός ἂν ἀπετελέσθη. Galen. Comm. iii. 26, Humor. (xvi. 459): τὸν ἄνθρωπον ἢ ὕδρωπα ἀποτελεῖσθαι ἢ καχεξίαν ἐμποιεῖν. Galen. Comm. iv. 35, Morb. Acut. (xv. 805): καὶ μετὰ τὸ νοσῆσαι κρίσεις ἀποτελοῦνται. Galen. Comm. i. 12, Humor. (xvi. 132): χολώδους δὲ ὕντος ἐρυσίπτελας ἀποτελεῖται.

There is another reading, ἐπιτελῶ, and it is found in conjunction with ἴασις in Galen. adv. Julianum, 6 (xviii. A. 277): Ἀσκληπιάδης—ἀπαιτεῖ τοῖς ἰατροῖς ἐπιτελεῖσθαι τὴν ἴασιν.

### § XVIII.

#### \* ὕδρωπικός.

*The healing of the man with a dropsy.*—Luke, xiv. 2: And, behold, there was a certain man before him which had the dropsy (ὕδρωπικός). The use of the adjective ὕδρωπικός (sc. ἄνθρωπος), “a dropsical man,” employed by St. Luke, is the usual way in medical language of denoting a person suffering from dropsy. Hipp. Epid. 1215: Κτησιφῶν ὕδρωπικός ἐκ καύσου πολλοῦ, καὶ πρότερον ὕδρωπικός καὶ σπληνώδης. Hipp. Epid. 1216: καὶ ἐν Ὀλύνθῳ ὕδρωπικός, ἐξαίφνης ἄφωνος. Hipp. Aph. 1256: τοῖσιν ὕδρωπικοῖσι τὰ γινόμενα ἔλκεα ἐν τῷ σώματι οὐ ραδίως ὑγιάζεται. Hipp. Aph. 1257: ὀκόσοι ἔμπυοι ἢ ὕδρωπικοί. Do. 1257: τοῖσιν ὕδρωπικοῖσι βῆξ ἐπιγενομένη κακόν. Dioscorides, Mat. Med. i. 4: λιθιῶσι καὶ ὕδρωπικοῖς βοηθεῖ. Do. 9: δύναμις δὲ αὐτῶν διουρητικὴ ἀρμόζουσα ὕδρωπικοῖς. Do. 134: βοηθεῖ σπληνικοῖς, ὕδρωπικοῖς. Galen. Ther. ad Pamphil. (xiv. 303): χρήσιμος δὲ καὶ ὕδρωπικοῖς—ἐπὶ μὲν τῶν ὕδρωπικῶν οἱ μὲν αὐτὸ καταπίνειν διδάσκει τὸ φάρμακον πρὸ τῶν σιτίων.

## § XIX.

## \* προσάγειν.

*The healing of the blind man near Jericho.*—Luke, xviii. 40: And Jesus stood, and commanded him to be brought unto him (ἀχθῆναι πρὸς αὐτόν).

\* προσάγειν and ἄγειν πρὸς, though used by other New Testament writers, are never applied by them to the bringing of the sick to our Lord: this is done by St. Luke alone. Here, and ix. 41: “Bring thy son hither,” προσάγαγε τὸν υἱόν σου ᾧδε, and iv. 40: “Now when the sun was setting, all they that had any sick with divers diseases brought them unto him,” ἤγαγον αὐτοὺς πρὸς αὐτόν. In the parallel passages to this last (Matt. viii. 16; Mark, i. 32), the other Evangelists use προσφέρειν and φέρειν πρὸς, which might seem more strictly correct, as, no doubt, some of the sick had to be carried.

προσάγειν, however, was a word of most frequent use in medical language in several technical significations, and among them in this very one of bringing sick to a physician. Galen. Comp. Med. iii. 2 (xiii. 585): ἐξ ἀνάγκης οὖν ἠκολούθησε τῷ τετρωμένῳ θερμασία τε πολλή καὶ δῆξις καὶ ὀδύνη κατὰ τὸ ἔλκος, ὥστε ἀχθῆναι πρὸς ἐμὲ τὸν ἀνθρωπὸν ὡς ἐπὶ παραδόξῳ τῷ συμβεβηκότι. Galen. Comp. Med. iii. 7 (xiii. 637): ἐμοὶ κἀκεῖνο τὸ παιδάριον ἐκέλευσε προσαχθῆναι θεραπευθησόμενον. Other meanings were, to bring the sick gradually round to food. Hipp. Vic. Rat. 374: ἐκ δὲ τοῦ ἐμέτου προσάγεσθω εἰς ἡμέρας τέσσαρας τὸ σιτίον—καὶ ἔμετον ποιησάμενος προσάγετω. Hipp. De Insom. 376: τὸ τρίτον μέρος ἄφελε τοῦ σιτίου καὶ τοῦτο ἡσυχῇ προσάγου πάλιν ἐς τὰς πέντε ἡμέρας—καὶ σιτίοισι κούφοισι προσάγειν ἐς ἡμέρας πέντε. 377: ἔπειτα ἐξεμέσαντα αὔθις προσάγειν πρὸς τὰς πέντε. 378: ἡ δὲ δίαίτα μαλακὴ καὶ κούφη προσαχθήτω ἐς ἡμέρας τεσσάρας. And to apply remedies. Hipp. Epid. 1223: ἐλλίβοροι

προσήχθησαν κεφαλῆς καθάρσιες. Dioscorides, Medic. Parab. i. 14: ἐργαστικὴν ἔχει δύναμιν τοῖς ῥίσι προσαγόμενα—κνίδη προσαγομένη σκέλεσι.

### § XX.

*The healing of Malchus's ear.*—Luke, xxii. 50: And one of them smote the servant of the high priest, and cut off his *right ear*. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and *healed him*.

This miracle is peculiar to St. Luke, for although all four Evangelists record the cutting off of the ear, St. Luke alone tells us of the healing. In its character it was of such a nature as would impress itself on the mind of a physician; as it was unique among our Lord's acts of healing, and St. Luke in his medical practice had never seen the restoration of an amputated member of the body.

### § XXI.

\* ἡμιθανής. \* καταδέειν. \* τραῦμα. \* ἐπιχέειν. \* ἔλαιον καὶ οἶνος. \* ἐπιμελεῖσθαι. \* ἐπανερχεσθαι. \* ἀντιπαρέρχεσθαι. \* κατὰ συγκυρίαν. περιπίπτειν.

*Parable of the good Samaritan.*—Luke, x. 30–35: And Jesus answering said, A certain man went down from Jerusalem to Jericho, and *fell among* (περίεπεσεν) thieves, which stripped him of his raiment, and wounded him, and departed, leaving him *half dead* (ἡμιθανῆ). And *by chance* (κατὰ συγκυρίαν) there came down a certain priest that way: and when he saw him, he passed by on the other side (ἀντιπαρῆλθεν). And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side (ἀντιπαρῆλθε). But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and *bound up* (κατέδησε) *his wounds* (τὰ τραύματα αὐτοῦ), *pouring in* (ἐπιχέων) *oil and wine* (ἔλαιον καὶ οἶνον), and set him on his own beast, and brought him to an inn, and *took*

*care of him* (ἐπεμελήθη αὐτοῦ). And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, *Take care of him* (Ἐπιμελήθητι αὐτοῦ); and whatsoever thou spendest more, *when I come again* (ἐν τῷ ἐπανέρχεσθαί με), I will repay thee.

This parable is peculiar to St. Luke, and from the incidents described in it was one most likely to be recorded by him: he may himself have attended in his professional practice on travellers in a similar case, for we find from a passage in Galen that it was not unusual for persons when seized with illness on a journey to take refuge in inns. Galen, too, uses the word "half dead" (\*ἡμιθανής, peculiar to St. Luke) in describing their case. Galen. De Morb. Different. 5 (vi. 850): οἷα τοῖς ὁδοιπορήσασιν ἐν κρύει καρτερῶ γίνεται, πολλοὶ γὰρ τούτων οἱ μὲν ἐν αὐταῖς ταῖς ὁδοῖς ἀπέθανον, οἱ δὲ εἰς πανδοχεῖον, πρὶν ἢ οἴκαδε παραγενέσθαι φθάσαντες ἡμιθνήτες τε καὶ κατεψυγμένοι φαίνονται. Galen. De Rigore, &c., 5 (vii. 602): ὡς ὅσοι γε χειμῶνος ὁδοιποροῦντες, εἶτα ἐν κρύει καρτερῶ καταληφθέντες, ἡμιθνήτες τε καὶ τρομώδεις οἴκαδε παρεγένοντο.

\* καταδεῖν, peculiar to St. Luke, is used in medical language of binding up wounds, ulcers, &c. Hipp. Morb. 467: ἐπὶ τῷ ἔλκει εἴριον πινόμεν ἐπιτεθεῖς καταδεῖσαι καὶ μὴ λῦσαι ἄχρις ἐπὶ τὰ ἡμερῶν. Hipp. Morb. 469: σχίσει αὐτοῦ τὸ βρέγμα καὶ ἐπὴν ἀπορῥύη τὸ αἷμα συνθεῖς τὰ χεῖλα ἰῆσαι καὶ καταδεῖσαι. Hipp. Aphoron. 678: ἔπειτα ὀθόνιον ἀνοδμον περιθεῖσα καταδεῖσαι. Hipp. Fract. 750: τὴν μὲν οὖν χεῖρα, ἐδόκέε τις κατδεῖσαι καταπρηνέα ποιήσας. Hipp. Artic. 829: ἔρια ῥυπερὰ ἐν οἴνῳ καὶ ἐλαίῳ καταρραίνοντα χλοεροῖσι ἄνωθεν ἐπιτέγγειν, καταδεῖν δέ, &c. Hipp. Ulcer. 881: τήξας αὐτὸ ἄνωθεν διὰ τῆς σκίλλης τὴν ῥίζαν διαιρῶν καὶ προστιθεῖς καταδεῖν. Hipp. Ulcer. 881: ἄρου φύλλα ἐν οἴνῳ καὶ ἐλαίῳ ἐψήσας προστιθεῖς καταδεῖν. Hipp. Intern. Affect. 545: εἶτα καταδεῖσαι ὅπως μὴ ἐκπέσῃ ὁ μοτός. Galen. Meth. Med. v. 4 (x. 320): τῷ ἔλκει παντὶ πλεῖστον ἐπιτιθέσθω, καταδείσθω δ' ἔξωθεν ἐξ ὀθούνης ἐν ὑποδεσμίδι. Galen. Antid. ii. 14 (xiv. 189): ταῦτα, ἐπιτίθει ἐπὶ τὸ δῆγμα, ταινιδίῳ καταδείσας.

\* *τραῦμα*. This is the only place in the N. T. where the word *τραῦμα* is used; elsewhere *πληγή* is the word employed, *e. g.* Rev. xiii. 3. 12. 14. Hipp. De Dieb. Judic. 57: καὶ ὑπὸ τραυμάτων οὗτος ἔλκεται εἰς τοῦπισθεν. Hipp. Praedic. 98: πυνθάνεσθαι δὲ χρὴ ἐπὶ πᾶσι τοῖσιν ἀξίοις λόγου τραύμασιν. Hipp. Praedic. 100: τὰ δὲ τρώματα τὰ ἐν τοῖσιν ἄρθροισι. Hipp. Coac. Progn. 199: ἐπὶ τρώμασι σπασμὸς ἐπιγενόμενος κακόν. Hipp. Coac. Progn. 200: ἐν τοῖσι τρώμασι ἐς τὴν ὀφρῦν. Hipp. De Morb. 508: βίαιον τραῦμα. Galen. Remed. Parab. iii. (xiv. 578): καὶ τὰ τραύματα παρακολλᾷ καὶ ὑγιαίνει. Galen. Comp. Med. ii. 2 (xiii. 134): ἐπὶ δὲ τῶν τραυμάτων καὶ φλεγμονῶν ἐπιτεθειμένον. Galen. Comp. Med. i. 7 (xiii. 402): ἐναίμων τε τραυμάτων κολλητικὸν ὑπάρχει. Galen. Comp. Med. ii. 6 (xiii. 503): τὰ μὴ πάνυ μεγάλα τραύματα καὶ ἔλκη συνουλοῦσιν.

\* *ἐπιχέειν*, peculiar to St. Luke, is of frequent occurrence in the medical writers, and often, too, used in conjunction with *ἔλαιον* or *οἶνος*, or both together. Hipp. Morb. Mul. 628: ἐπιχέας τε πρὸς τοῦτο οἶνον καὶ χλιήνας κλύσαι—ἐπιχέας τὸ μέλι καὶ ἔλαιον κλύσαι. Hipp. Morb. Mul. 651: καὶ οἶνον ἐπιχέων καὶ ἔλαιον ἦν δοκέη δὲ αὐτὴ ἄχρηστος εἶναι ἢ πυρίη. Hipp. Intern. Affect. 561: εἶτα ἐπιχέαι ἔλαιον ἴσον τῷ οἴνῳ καὶ θερμῆνας ἀλείψαι πολλῶν θερμῶν τὸ σῶμα. Hipp. Morb. Mul. 643: οἶνον δὲ ἐπιχέαι γλυκὺν ὕσον κοτύλην Ἀπτικὴν καὶ ἐλαίου τέταρτον μέρος κοτυλῆς. Hipp. Morb. Mul. 651: εἰς τὴν ὑπάρχουσαν πυρίην καὶ οἶνον ἐπιχέαι ἦν δοκέη δεῖσθαι καὶ ἔλαιον καὶ τούτῳ πυριῆσθαι. Hipp. Nat. Mul. 585: ἐπιχέας ἔλαιον, ἔπειτα ἀποχέας κλύζειν. Dioscorides, Mat. Med. i. 54: ἐπίχει ὀμφάκινον ἔλαιον. Dios. Mat. Med. 58: καὶ ἐπίχεται ἐλαίου τοσοῦτον. Galen. Medic. Temper. iii. 9 (ix. 360): κατὰ τε τῆς κεφαλῆς ἐπιχέοντα καὶ τοῖς ὤσιν ἐνστάξαντα καὶ ταῖς ῥίσι ἐγγέοντα.

\* *ἔλαιον καὶ οἶνος*. Wine and oil were usual remedies for sores, wounds, &c., and also used as internal medicine. Hipp. Morb. Mul. 656: ἦν δὲ αἰ μῆτραι ἐξίσχωσι, περινίψας αὐτὰς ὕδατι χλιερῶ καὶ ἀλείψας ἐλαίῳ καὶ οἴνῳ. Hipp.



Affect. 526: οἷσι λούεσθαι μὴ ξυμφέρει, ἀλείφειν οἴνω καὶ ἐλαίῳ. Hipp. Artic. 829: ἔρια ῥυπαρὰ ἐν ἐλαίῳ καὶ οἴνω καταρῥαίνοντα χλιεροῖσι ἄνωθεν ἐπιτέγγειν καταδεῖν δέ. Hipp. Ulcer. 881: εἶρια μαλθακὰ ἐπιδησαι, ῥήνας οἴνω καὶ ἐλαίῳ. Hipp. Epid. 1157: λίνον καταπλάσσειν πεφρυγμένον ἐν οἴνω λευκῇ καὶ ἐλαίῳ δεύοντα. Aretaeus, Cur. Acut. Morb. 98: δευθέντα οἴνω καὶ ἀλείφατι τῷ ἀπὸ τῆς ἐλαίης. Dios. Mat. Med. ii. 205: καὶ ἐλαίῳ μετ' οἴνου τοῖς τόποις ἐπιχρίεσθω. Dios. Medic. Parab. ii. 128: δρακοντίου ῥίζαν μετ' οἴνου καὶ ἐλαίου πότιζε. Galen. Comp. Med. v. 1 (xii. 815): ἀνάπλασσε σιλφίῳ λείῳ μετ' ἐλαίου καὶ οἴνου. Galen. Antid. ii. 17 (xiv. 201): δίδου ἕνα τρόχισκον μετ' οἴνου καὶ ἐλαίου.

\* ἐπιμελεῖσθαι is met with once elsewhere in the N. T. (1 Tim. iii. 5), but not in a medical sense; it was used in medical language of the care taken by physicians and others of the sick, or of some injured part of the body, opposed to ἀμελεῖν. Hipp. Rat. Vie. 368: μηδ' ὑπάρχει ἀντέοισι τῶν ἄλλων ἀμελήσαντας ἑαυτῶν ὑγείης ἐπιμελεῖσθαι. Hipp. Fract. 756: ἂ οὐ κάρτα ἐπιμελέονται οἱ ἰητροί. Hipp. Morb. 456: καὶ ἐπιμελέονται μᾶλλον τῶν παθημάτων. Hipp. Morb. 486: ταῦτα ποιέων ἀπαλλάσσεται τῆς νόσου χρόνῳ, ἦν δε μὴ ἐπιμελήσῃ, ξυναποθνήσκει. Hipp. Fract. 766: πτέρνης δὲ ἄκρης κάρτα χρὴ ἐπιμελεῖσθαι, ὡς εὐθέως ἔχει καὶ ἐν τοῖσι κατὰ κνήμην καὶ ἐν τοῖσι κατὰ μηρὸν κατήγμασι. Hipp. Moch. 853: ἦν χρηστῶς ἐπιμεληθῶσιν, ὥστε καὶ ὄλω βαίνοντες τῷ ποδί, &c. Galen. Morb. Anim. Cur. 8 (xix. 44): ἐπιμελεῖσθαι τοῦ σώματος ὑγιεινῶς. Galen. Meth. Med. iv. 4 (x. 260): εἴθ' ὕστερον ἐπιμελεῖται τοῦ παντὸς σώματος. Galen. Meth. Med. xiii. 6 (x. 891): πῶς οὖν χρὴ σε τοῦ παντὸς σώματος ἐπιμελεῖσθαι μοχθηρῶς διακειμένου. Galen. Comp. Med. viii. 4 (xiii. 169): εὐτονοῦντας μὲν, ὡς προεῖρηται λούσας ἐπιμελοῦ, εἰ δὲ ἀτονοῖεν.

There is here another instance of St. Luke's habit of continuing to use medical words outside the medical subject he is treating of. Thus we have \* ἐπανέρχεσθαι, which is of frequent use in connexion with disease in the medical writers,

and was technically applied to a class of diseases. Galen. Comm. iii. 96, Praedic. i. (xvi. 711): *δηλοῦντες δι' αὐτοῦ τὰ ἐπανερχόμενα νοσήματα, καλοῦσι δὲ ἐπανερχόμενα νοσήματα τὰ μετριάσαντα μὲν ἐπ' ὀλίγον, αὔθις δὲ παροξυνθέντα.* Hipp. Morb. 509. *καὶ ὁ ἐπ' αὐτοῦ ἐπανεῖθαι ἐς τὴν νοῦσον.* Galen. Comm. ii. 30, Morb. Acut. (xv. 569): *τῶν χολῶν οὐδετέρας ἐπανεῖθαι εἰς αἵματος οὐσίαν δυναμένης.* Galen. Comm. ii. 28, Humor. (xvi. 310): *ὁ σφυγμὸς αὐτίκα μὲν ἀνώμαλός τε καὶ ἄτακτος γινόμενος, ὀλίγον δ' ὕστερον εἰς τὸ κατὰ φύσιν ἐπανεῖθαι.* Galen. Comm. ii. 17, Aph. (xvii. B. 483): *οὕτως ἔχει κατὰ τὸ αἷμα καὶ γὰρ καὶ τοῦτο μεγάλης μὲν τῆς διαφθορᾶς γενομένης οὐκέτι ἐπανεῖθαι πρὸς τὸ κατὰ φύσιν.* Galen. Comm. ii. 51, Praedic. i. (xvi. 622): *τῶν στερεῶν εἰς τὸ κατὰ φύσιν ἐπανερχομένων.* Galen. Comm. iv. 12, Artic. (xviii. A. 679): *ἵνα μὴ πάλιν ἐπὶ τὴν ἔμπροσθεν διαστροφὴν ἐπανεῖθαι τὸ μόριον.* Galen. Comp. Med. x. 2 (xiii. 333): *μηκέτι ἐλπίσης εἰς τὴν ἀρχαίαν κατάστασιν ἀκριβῶς ἐπανεῖθαι δύνασθαι τὸ ἄρθρον.* Galen. Comp. Med. vi. 2 (xiii. 866): *εἰ μὲν γὰρ εἰς τὸ κατὰ φύσιν ἐπανεῖθαι ἠδύνατο τοῦ δέρματος ἢ διάθεσις.* Galen. Comm. ii. 3, Progn. (xviii. B 119): *ὥστε εἰ πίεσας τὸ οἴδημα κοιλαίνεσθαι—εἴτ' ὀλίγον ὕστερον εἰς τὴν ἔμπροσθεν ἐπανεῖθαι κατάστασιν.*

St. Luke alone uses \*ἐπανεῖθαι, as also the very rare word \*ἀντιπαρέρχεσθαι. This latter is used by Galen. De Hipp. et Plat. Decret. iii. 7 (v. 340): *οὐχ ὡς ἀντιπαρέλθοιεν τινες ἡμᾶς ἐπὶ τοῦ ἐγκεφάλου καὶ τῶν σπλάγχχνων λέγοντες καὶ τοῦ ἥπατος.*

\*συγκυρία. Hippocrates uses the rare form συγκυρία, Vet. Med. 11: *ἔστι γὰρ οἷσιν αὐτέων ξυμφέρι μονοσιτίειν, καὶ τοῦτο διὰ τὸ ξυμφέρον τοῖσιν αὐτοῖσιν ἐτάξαντο ἄλλοισί τε ἀριστῶν διὰ τὴν αὐτὴν ἀνάγκην, οὕτω γὰρ αὐτοῖς ξυμφέρι, καὶ μὴ τούτοισιν οἱ δι' ἡδονὴν, ἢ δι' ἄλλην τινὰ συγκυρίην ἐπετίθεισαν ὀπίστερον αὐτέων.* Hipp. Humor. 49: *οἶον λῦπαι, δυσοργησῆσαι, ἐπιθυμῆσαι, τὰ ὑπὸ συγκυρίας, λυπήματα γνώμης.* The word συντυχία, identical in meaning and similarly formed (συγκυρεῖν = συντυγχάνειν), is often met in the medical writers. In the following passage it is used as συγκυρία is in St. Luke.



Galen. Synops. de Puls. 21 (ix. 495): θλάσας τις τοῦ μέσου δακτύλου τὸν κατὰ τὸ πρῶτον ἄρθρον τένοντα, κατὰ συντυχίαν ἐτέρων αἰτίων ἐπύρεξεν, "took fever through a concurrence or coincidence of other causes."

Οἱ περιπίπτειν see § 66.

## § XXII.

\* ἡλκωμένος. ἔλκος. \* καταψύχειν. \* ὀδυνᾶσθαι. \* χάσμα.  
στηρίζειν.

*Parable of the rich man and Lazarus.*—Luke, xvi. 19–26 : There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day : and there was a certain beggar named Lazarus, which was laid at his gate *full of sores* (ἡλκωμένος), and desiring to be fed with the crumbs which fell from the rich man's table : moreover the dogs came and licked *his sores* (τὰ ἔλκη αὐτοῦ.) And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom : the rich man also died, and was buried ; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and *cool* (καταψύξει) my tongue ; for *I am tormented* (ὀδυνῶμαι) in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things : but now he is comforted, and thou art *tormented* (ὀδυνᾶσαι.) And beside all this, between us and you there is a great *gulf* (χάσμα) *fixed* (ἐστήρικται) : so that they which would pass from hence to you cannot ; neither can they pass to us, that would come from thence.

\* ἔλκουσθαι, peculiar to St. Luke was the regular medical term for "to be ulcerated." Hipp. Coac. Progn. 163 : φάρυγξ ἔλκουμένη. Hipp. Affect. 522 : τῆς κοιλίης παντάπασιν ἡλκουμένης. Hipp. Morb. 513 : τῆς κύστιος ἡλκουμένης. Hipp. Morb. 514 : ἡ δὲ κοιλίη ὑπὸ τοῦ φαρμάκου οὐχ

ἐλκοῦται. Hipp. Praedic. 102 : κίνδυνος τῇ τε κόρῃ ἐλκωθῆναι καὶ τοῖσι βλεφάροισι. Aretaeus, Sign. Acut. Morb. 15 : ἐλκοῦται δὲ καὶ ἀρτηρία. Diosc. Mat. Med. ii. 126 : κύστιν ἐλκωμένην. Galen. Comp. Med. vii. 2 (xiii. 491) : ἠλκωμένην ἀρτηρίαν. Galen. Comp. Med. i. 4 (xiii. 383) : ἐλκωθέντων χειμέθλων. Galen. Comp. Med. iii. 2 (xiii. 577) : ἠλκωμένον τοῦ δακτύλου πρῶτον ἄρθρον.

ἔλκος, used by one other N. T. writer (Rev. xvi. 2), was the medical term for an ulcer. Hippocrates has written a treatise on the subject, Περὶ Ἐλκων, 870.

\* καταψύχειν, peculiar to St. Luke. ψύχειν and its compounds were very much used in medical language (see § 74). St. Luke employs four of them. Hipp. Coac. Progn. 132 : τοῖσι πνευματίοισιν ἐοῦσι πυρετὸς ὕστερον ὄξυς μετὰ ὑποχονδρίου ξυντόνου καταψυχθεῖσι. Hipp. Coac. Progn. 183 : γρῦποῦνται δὲ ὄνυχες καὶ καταψύχονται. Hipp. Coac. Progn. 126 : ὀλίθριοι ἐν ὄξεσι καταψυγμένοισι. Hipp. Epid. 1210 : καὶ τὸ μὲν σῶμα μετρίως κατεψύχθη. Hipp. Praedic. 70 : τὰ ἐν τοῖς φρενιτικοῖσι μετὰ καταψύξεως πτυελίζοντα μέλανα ἀνεμῖται. Aretaeus, Sign. Morb. Diuturn. 58 : δι' αὐτὰ δὲ τῆσι κοιλήσι τὸ ἔμφυτον θερμὸν κατεψύχθη. Diosc. De Venen. 17 : παρακολουθεῖ καταφορὰ μετὰ κατεψύξεως. Diosc. Animal. Ven. 4 : τύπος οὔτε διωδικῶς οὔτε περίθερμος, ἀλλὰ μετρίως μὲν ὑπέρυθρος, ἐκ δὲ τῶν ἐναντίων καταψυγμένος. Galen. Comm. ii. 24, Morb. Acut. (xv. 561) : καταψύχει τὰ ἄκρα τοῦ σώματος. Galen. Comm. i. 19, Humor. (xvi. 178) : ἐπειδὴ δὲ ἐν ταῖς ὑστερικαῖς κατέψυκται τὸ πᾶν σῶμα.

\* ὀδυνᾶσθαι, "to be in pain," is used four times in the writings of St. Luke, and nowhere else in the New Testament. It was employed in medical language. Hipp. Morb. Mul. 663 : καὶ ὀδυνᾶται τὸ τε ἦτρον. Hipp. Praedic. 110 : εἰδέναι χρὴ τούτους τὴν κεφαλὴν ὀδυνωμένους. Hipp. Coac. Praedic. 211 : ἐκ τοιούτων ὑποχόνδριον ὀδυνῶνται. Hipp. Fract. 758 : διὰ τοῦτο ἄλλοτε καὶ ἄλλοτε ὀδυνῶνται τὰ πρὸς τῇ κνήμῃ. Hipp. Epid. 1122 : ἔλλαινεν αἰνῶς ὁ ὀφθαλμὸς ὀδυνώμενος. Hipp. Epid. 1143 : Εὐπόλεμος ὠδυνᾶτο ἰσχίον

τὸ δεξιόν. Aretaeus, Sign. Morb. Diurnum. 63: εὔτε γὰρ ἀπουρέουσι κῆν ὑπεστι καὶ ὁ λίθος ὀδυνέονται. Galen. Comm. 32, Rat. Vic. (xv. 222): ὀδυνῶνται χωρὶς τοῦ πυρέσσειν. Galen. Comp. Med. ii. 7 (xiii. 315): τῆς ἐλκώσεως ἢ διάγνωσις ἐκ τοῦ σαφῶς ὀδυνᾶσθαι. Galen. Comm. ii. 55, Artic. (xviii. A. 490): καὶ γὰρ τὰ ὄτά γ' ὀδυνᾶται.

St. Luke here also continues the use of medical words by employing two which in their medical meaning must have been in common use with physicians, viz., *χάσμα* and *στηρίζειν*. *χάσμα*, *χασμός*, and *χάσμη* were used to express "the cavities in a wound or ulcer," "the open mouth," "yawning." Hipp. Ulcer. 881: καὶ θρόμβον αἵματος ἐν τοῖσι χάσμοισι μὴ ἐῖν. Hipp. Artic. 797: ἐκπίπτει μὲν γνάθος ὀλιγάκις, σχᾶται μέντοι πολλάκις ἐν χάσμασιν. Hipp. Vet. Med. 12: χάσμησ τε καὶ νυσταγμοῦ καὶ δίψης πλήρης. Hipp. Epid. 1020: χάσμη, βήξ, πταρμός. Hipp. Epid. 1025: ἰητήριον συνεχέων χασμέων, μακρόπνους. Hipp. Epid. 1260: ἀλύκην, χάσμην φρίκην οἶνος ἕσος ἕσω πινόμενος λύει. Galen. Comm. i. 18, Humor. (xvi. 172): καὶ πταρμοὶ καὶ χάσμαι. Galen. Comm. iii. 6, Epid. ii. (xvii. A. 396): καθάπερ χάσμη καὶ σκορδινισμοὶ γίνονται. Galen. Comm. iiii. 13, Epid. ii. (xvii. A. 418): οὕτω καὶ τὰς χάσμας ἰάσεται. Galen. Caus. Puls. ii. 6 (vii. 196): οἱ δὲ σκορδινισμοὶ καὶ αἱ χάσμαι τῆς αὐτῆς μὲν, ἀλλὰ μέτραι.

St. Luke is the only New Testament writer who has used *στηρίζειν* in the sense (here and ix. 51) "to fix firmly." It is used elsewhere, both by him and the other writers, as meaning "to strengthen," "to confirm." By the medical writers it is employed to signify a pain or disease firmly fixed or deep-seated in the body, or to describe a weapon firmly planted in a wound. Hipp. Morb. Acut. 402: ἢ ἐς σκέλεα ἢ ἐς ἰσχία στηρίξει ἢ ὀδύνη. Hipp. Intern. Affect. 559: ἐνίστε δὲ καὶ ἐς τὴν κεφαλὴν ἐξαπίνης ὀδύνη στηρίζει ὀξείη. Hipp. Aph. 1250: ἀτὰρ ἦν προπεπονηκός τι ἢ, πρὸ τοῦ νοσείειν, ἐνταῦθα στηρίζει ἢ νοῦσος. Hipp. Vuln. Cap. 898: εἰ τύχη τὸ βέλος ἐς αὐτὴν τὴν ῥαφὴν στηριχθῆν. Aretaeus, Sign. Morb. Acut. 2: τοῖσδε μὲν οὖν ἐν τῇ κεφαλῇ τὸ κακὸν ἐστη-

ρίχθη. Galen. Comm. iv. 62, Morb. Acut. (xv. 847): ἡ εἰ εἰς ἀπόστημα στηριχθῆ. Galen. Comm. i. 13, Humor. (xvi. 149): ἔστι δὲ δὴ τι ἐν τῷ μορίῳ ἐστηριγμένον ὕπερ ἐνοχλεῖ. Galen. Comm. iv. 63, Morb. Acut. (xv. 849): ἐὰν εἰς ἀπόστημα ποτε συμβῆ στηρίζαι τὸν λυγγώδη πυρετόν. Galen. Comm. iii. 10, Humor. (xvi. 383): τῶν ἐκ κεφαλῆς ῥευμάτων ἐν φάρυγγι στηριχθέντων. Galen. Loc. Affect. i. 2 (viii. 23): ἐστηριγμένω δὲ καθ' ἕν τι μέρος τῷ πόνῳ.

There is one particular mentioned in this parable which comes aptly from a physician—that the dogs licked the sores of Lazarus. It is thus put by St. Cyril—"The only attention, and, so to speak, medical dressing, which his sores received was from the dogs who came and licked them."

### § XXIII.

\* βάσις. \* σφυρά. \* στερεοῦν. \* ἐξάλλεσθαι.

*The healing of the lame man at the Beautiful gate of the temple.*—Acts, iii. 1-8: Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour, and a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet (αἱ βάσεις) and ancle bones (τὰ σφυρά) received strength (ἐστερεώθησαν). And he leaping up (ἐξαλλόμενος) stood and walked, and entered with them into the temple, walking, and leaping, and praising God.

\* βάσις peculiar to St. Luke. The words employed to describe the seat of the lameness tend to show that the writer

was acquainted with medical phraseology, and had investigated the nature of the disease under which the man suffered. *βάσις* is thus described by Galen. *Usus Part. iii. 6 (iii. 195)*: τὸ δ' ὑποκείμενον τῇ κνήμῃ μέρος τοῦ ποδὸς, ᾧ τὸ σκέλος ὅλον ἐπίκειται κατ' εὐθὺν, τὸ κοινὸν ἀπάντων ποδῶν, ἔν μὲν ὄνομα τοιοῦτον, οἷον καὶ ταρσὸς καὶ πεδίον, οὐκ ἔχει. σύγκειται δ' ἐκ τριῶν ὀστῶν ὀνόματα κεκτημένων, ἀστραγάλου μὲν καὶ πτέρυγης συνήθως τοῖς πολλοῖς, τρίτου δὲ τοῦ σκαφοειδοῦς, ὑπὸ τῶν ἀνατομικῶν ἰατρῶν οὕτω τεθέντος. τούτοις μὲν μόνοις οὐδὲν ἀνάλαγον ἐν χειρὶ μόριον, ἀλλ' ἔστιν ἀκριβῶς βάσεως μόνης ὄργανα. τὰ δ' ἄλλα πάντα βάσεώς θ' ἅμα καὶ ἀντιλήψεως. *Hipp. Artic. 824*: ἡ γὰρ ῥοπή πολλὴ ἂν εἴη τῶν ἰσχύων ἐπὶ πολὺ εἰς τοῦπίσω ὑπερεχόντων ὑπὲρ τοῦ ποδὸς τῆς βάσιος— ἦν ἄλλως ἐθισθῶσι διὰ τοῦτο ὅτι ἡ βάσις τοῦ ποδὸς κατὰ τὴν ἀρχαίην ἰθυωρίην ἐστίν. *Galen. Usus Part. iii. 6 (iii. 194)*: ἡ καὶ τι πρόσεστι αὐτοῖς ἕτερον περιττότερον ὡς βάσεως ὀργάνοις; οὐ μικρόν γε τοῦτο οὐδὲ τὸ τυχόν, ἀλλ' ὅπερ μάλιστα κοινόν ἐστιν ἀπάντων ποδῶν. The word was used also just as “base” is now in medical language. *Aret. Sign. Morb. Diurn. 100*: ἡ κινὴς διεβρώθη μέχρις ὀστίου τοῦ τῆς ὑπερώης καὶ τὰ περίσθμια ἄχρι βάσιος καὶ ἐπιγλωττίδος. *Dioscor. Med. Parab. i. 214*: αἰμορροίς ἐκ τῆς βάσεως ἀπολυομένη. *Hipp. Fract. 778*: τὸ μέντοι ἄρθρον μένει ἐν τῇ ἰωυτοῦ χώρῃ. ἴσως γὰρ ἡ βάσις αὐτείου ταύτη ὑπερέχει. *Galen. Loc. Affect. iii. 12 (viii. 203)*: ἐπὶ τὸν ἐγκέφαλον κατὰ τὴν βάσιν αὐτοῦ.

\* *σφυρά*, the technical term for the ankles, thus defined by Galen. *Medicus 10 (xiv. 708)*: τὰ δὲ πέρατα τῶν τῆς κνήμης ὀστῶν εἰς τε τὸ ἔνδον μέρος καὶ εἰς τὸ ἔξω ἐξέχοντα, σφυρά προσαγορεύεται, τὰ δὲ ἀπὸ τῶν σφυρῶν κυρίως πόδες λέγονται.

\* *στερεοῦν*, to make firm, solid, was, in medical language, applied to the bones in particular (so also *στερεός*, *e. g.* *στερεὰ ὀστᾶ* as opposed to *ἀραιὰ ὀστᾶ*); though it was used also of other parts of the body and of the body itself, &c. *Hipp. Epid. 1031*: ἐστ' ἂν τὰ ὀστέα στερεωθῇ. *Hipp. Vuln. Cap. 910*: τῶν δὲ παιδίων



τὰ ὀστέα καὶ λεπτότερα ἔστι καὶ μαλθακώτερα καὶ οὔτε πυκνὰ οὔτε στερεά. Hipp. Fract. 774 : τὰ μὲν γὰρ ἀραιότερα τῶν ὀστέων θάσσον ἀφίσταται τὰ δὲ στερεώτερα βραδύτερον. Galen. Comm. iii. 34, Epid. ii. (xvii. A. 452) : δύνανται δὲ καὶ ὑπὸ τῆς πνευματώσεως ἐξογκοῦσθαι οἱ μαστοὶ καθάπερ ἐκ τῆς ἀκρασίας ἢ κεφαλὴ ἀυξάνεται, ἔστ' ἂν τὰ ὀστέα στερεωθῆ, ὅπερ ἐν τοῖς παισὶ βραδύτερον σκληρύνεται. Galen. Medicus 9 (xiv. 676) : ἴσχυοντα μὲν οὖν ἔστιν ὅσα στερεὰ, ὀστᾶ καὶ νεῦρα. Hipp. Vic. Rat. 344 : (ἔμβρυον) καὶ προσάγεται τὴν τροφὴν ἀπὸ τῶν ἐσιόντων ἐς τὴν γυναῖκα σιτίων καὶ πνεύματος, τὰ μὲν πρῶτα πάντα ὁμοίως, ἕως ἄρτι ἀραιόν ἔστιν, ὑπὸ δὲ τῆς κινήσιος καὶ τοῦ πυρὸς ξηραίνηται καὶ στερεοῦται, στερεοῦμενον δὲ πυκνοῦται πέριξ. Galen. Epid. vi. Comm. ii. 49 (xvii. A. 1006) : ὅτι μὲν θᾶπτον ἐκινήθη τε καὶ συνέστη, τουτέστιν ἐπάγη τε καὶ ἐστερεώθη. μετὰ ταῦτα δ' αὖξεται βραδύτερον τοῦ θήλεος τὸ ἄρρην. Do. 51 (1008) : διὰ τοῦτο τὸ ἄρρην στερεωτέρον τε καὶ χολωδέστερον καὶ ἐναιμότερον γενέσθαι. Galen. Medicus 11 (xiv. 712) : στερεοὶ ὑμένες καὶ χιτῶνες παχεῖς εἰσιν. Galen. Med. Def. 33 (xix. 356) : συνέστηκεν ἡμῶν τὰ σώματα ἐκ στερεῶν, ὑγρῶν καὶ πνευμάτων. στερεὰ μὲν οὖν ἔστιν ὀστᾶ, χόνδροι, νεῦρα, μῦες.

Here also as often, St. Luke continues the use of medical words. \*ἐξάλλεσθαι, peculiar to St. Luke, was applied in medical language to the sudden starting of a bone from the socket, the sudden bound of the pulse from slow to quick, starting from sleep, &c. Hipp. Artic. 811 : ὅτι ὅ τε νωπιαῖος ποιοίη ἂν, εἰ ἐξ ὀλίγου χωρίου τὴν περικαμπὴν ἔχει τοιαύτην ἔξαλσιν ἐξαλλομένου σπονδύλου—ἐκ δὲ τοῦ ὀπισθεν οὐ ρήτιον τοιαύτην ἔξαλσιν (σπονδύλων) γενέσθαι ἐς τὸ εἶσω εἰ μὴ ὑπέρβαρὸν τι ἄχθος ἐμπέσοι. Galen. Different. Puls. i. 14 (viii. 529) : καθάπερ ἐξαλλομένης τῆς ἀρτηρίας ἐκ τῆς βραδυτητος εἰς τὸ τάχος. Galen. Tremor. vi. 6 (vii. 624) : τὸ συγγενὲς ἡμῶν θερμόν—χρήσομαι δ' ὀνόμασιν οὐκ ἐμοῖς ἀλλ' ἀνδρῶν παλαιῶν—καθάλλεσθαι τε καὶ συνωθεῖσθαι—ἔξῳ δὲ φερόμενον ἐκρήγνυσθαι καὶ ἐξάλλεσθαι. Galen. de Comate, 3 (vii. 658) : τὸ σῶμα ρίπτουσιν ἀλόγως, ἐξαίφνης τε καὶ παραφρονητικῶς ἐξάλλονται σπασμοῦ δίκην. Galen. Medic. Parab. ii. 5 (xiv. 419) :

ἀνηθον ὑποτίθει ὑπὸ τὴν κεφαλὴν μὴ γινώσκοντος, ποιῆ δὲ τοῦτο πρὸς τοὺς ἐκ σκιμπόδων ἐξαλλομένους.

St. Luke gives some medical notes of this case, viz., that the disease was congenital—had lasted over forty years, iv. 22—and the progressive steps of the recovery, he leaped up, stood, walked, &c.

### § XXIV.

\* ἐκψύχειν. συστέλλειν.

*Ananias and Sapphira struck dead.*—Acts, v. 5, 6: And Ananias hearing these words fell down, and gave up the ghost (ἐξέψυξε): and great fear came on all them that heard these things. And the young men arose, wound him up (συνέσειλαν), and carried him out, and buried him: v. 10: Then fell she down straightway at his feet, and yielded up the ghost (ἐξέψυξεν).

The very rare word ἐκψύχειν seems to be almost altogether confined to the medical writers, and very seldom used by them. It is also met in the LXX., Ezekiel, xxi. 7. St. Luke uses it three times—here, and ch. xii. 23, of the death of Herod. Hipp. Morb. 453: καὶ ἐμέουσιν ἄλλοτε μὲν ὕφαιμον, ἄλλοτε δὲ πελιδνὸν, ἐμέουσι δὲ καὶ φλέγμα καὶ χολὴν καὶ ἐκψυχοῦσι πυκνὰ, ἐκψυχοῦσιν δὲ διὰ τοῦ αἵματος τὴν μετὰστασιν ἐξαπίνης γινομένην. Hipp. Morb. 447: καιροὶ δὲ, τὸ μὲν καθάπαξ εἰπεῖν πολλοὶ τέ εἰσιν ἐπὶ τῇ τέχνῃ καὶ παντοῖοι, ὥσπερ καὶ τὰ νοσήματα καὶ τὰ παθήματα καὶ τούτων θεραπείαι, εἰσὶ δὲ ὀξύτατοι μὲν ὅσοις ἢ ἐκψυχοῦσι δεῖ τε ὠφελεῖσθαι, &c. Galen, Humor. Comm. ii. 22 (xvi. 283): τότε γὰρ πάντα πρὸς κεφαλὴν ἀναφέρεται καὶ τὰ ἄκρεια μάλιστα μὲν οἱ πόδες ἐκψύχονται. Aretaeus, Sign. Morb. Acut. 16: καὶ ἡτρίης στύψις καὶ ἐκψυξεις ἰκάνη. (See § 74.)

συστέλλειν, “wound him up.” This word is met with in one other passage in the N. T., 1 Cor. vii. 29: ὁ καιρὸς συνεσταλμένος, “the time is short”; and is found only once in classical Greek in the sense it bears in this passage, “to

shroud." Eurip. *Troad.* 378: πέπλοις συνεστάλησαν. In medical language the word is very frequent and its use varied: one use was almost identical with that here, viz., "to bandage a limb," "to compress by bandaging." It was used also of the contraction of tumours and various organs of the body, compactness of the body itself, &c. Dioscorides, *Mat. Med.* iii. 33: τὸ ἄρθρον χρῆ δὲ στενωῶ σπαργάνῳ συστέλλειν. Hipp. *Offic.* 744: ὑπόδεσις μὲν αἰτή ὥστε ἡ ἀφιστῶτα προστεῖλαι ἢ ἐκπεπταμένα συστῆλαι ἢ συνεσταλμένα διαστῆλαι. Galen. *Comm.* ii. 14, *Offic.* (xviii. B. 761): τῇ δὲ ἰγνύῃ συνεσταλμένον τὸν ἐπίδεσμον περιβαλεῖν. Galen. *De Fasciis*, 6 (xviii. A. 780): δύναται τοίνυν ἐπίδεσις τὰ μὲν ἀφιστῶτα προστεῖλαι, τὰ δὲ ἐκτετραμμένα συστῆλαι. Hipp. *Morb. Mul.* 597: ὡς ξυνεστάλμενον τε ἅμα τὸ σῶμα εἶναι καὶ εὔογκον. Hipp. *Epid.* 1211: καὶ φλέβες πᾶσαι αἱ ἐν τῷ προσώπῳ φανεραὶ οὕτω ξυνεσταλμεναί. Dioscor. *Med. Parab.* ii. 63: ἕως ἂν ἰκανῶς ὁ ὄγκος συσταλῇ. Dioscor. *Mat. Med.* iv. 181: καὶ πτερύγια τὰ ἐν δακτύλοις συστέλλει. Galen. *Med. Defin.* 220 (xix. 409): τάξις τῶν χρόνων ἐν οἷς δίστανται αἱ ἀρτηρίαι πρὸς τοὺς ἐν οἷς συστέλλονται. Galen. *Anat. Muscul.* (xviii. B. 989): αἱ μὲν οὖν ἐκτὸς ἴνες ἐν τοῖς ἄνωθεν μέρεσι τῶν πλευρῶν διαστέλλουσι τὸν θώρακα, συστέλλουσι δὲ αἱ διὰ βάθους.

### § XXV.

\* ἀποπίπτειν. \* λεπίδες. \* ἐνισχύειν.

*St. Paul's sight restored.*—Acts, ix. 17–19: And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately *there fell* (ἀπέπεσον) from his eyes *as it had been scales* (ὡσεὶ λεπίδες): and he received sight forthwith, and arose, and was baptized. And when he had received meat, *he was strengthened* (ἐνίσχυσεν).



We have two other accounts of his conversion from St. Paul himself, in one of which (ch. xxvi.) he does not mention his blindness; in the other (ch. xxii.) he mentions the blindness and his recovery of sight, but not the particular circumstances attending it recorded here. He merely says: "And one Ananias came unto me, and stood, and said unto me, Brother Saul, receive thy sight, And the same hour I looked up upon him." St. Luke, however, records in addition the circumstances which would obviously interest a physician; and in doing so he uses strictly medical terms. \*ἀποπίπτειν is used of the falling off of scales from the cuticle and particles from diseased parts of the body or bones, &c.; and in one instance, by Hippocrates, of the scab, caused by burning in a medical operation, from the eyelid; and \*λεπίς is the medical term for the particles or scaly substance thrown off from the body; it and ἀποπίπτειν are met with in conjunction. Hipp. De Videndi Acie, 689: τὸ βλέφαρον ἐπικαῦσαι ἢ τῷ ἄνθει ὀπτῶ λεπτῶ προστεῖλαι, ὅταν δὲ ἀποπέσῃ ἢ ἐσχάρα, λητρεύειν τὰ λοιπά. Hipp. Progn. 39: τὰ δὲ μελανθέντα τοῦ σώματος ἀποπεσεῖν. Hipp. Artic. 831: οἷσι μηροῦ μέρος τι ἀποπίπτει καὶ τῶν σαρκῶν καὶ τοῦ ὀστέου. Hipp. Artic. 832: τὰ ὀστέα ψιλούμενα ἀποπίπτειν. Hipp. Moch. 860: αἱ δὲ τῶν ὀστέων ἀποπτώσεις ἢ ἂν τὰ ὄρια τῆς ψιλώσιος ἢ, ταύτη ἀποπίπτουσι βραδύτερον δέ. Dioscor. Mat. Med. ii. 5: μετὰ δὲ τὴν ἀπούλωσιν τοῦ κατακαύματος αὐτόματον ἀποπίπτει. Dioscor. Mat. Med. v. 182: ἀποπίπτει γὰρ αὐτόματον ἀπούλωσις ὑγμισθέντων τῶν ἐλκῶν. Dioscor. Med. Parab. i. 214: ἀποπίπτει ἐν ἡμωρίῳ ἀποξηραιομένη ἢ αἰμορροΐς. Galen. Comm. iii. 21, Aliment. (xv. 348): τὰ ὁμοῖα πιτύροις ἀπὸ τοῦ τῆς κεφαλῆς δέρματος πολλάκις ἀποπίπτει. Galen. Meth. Med. ad Glauc. ii. 11 (xi. 138): ὅπως ἀποπέσῃ θάττον ἢ ἐσχάρα—ἀποπτώσεις τῶν ἐσχαρῶν.

\*λεπίς, peculiar to St. Luke; as is also \*ἀποπίπτειν. Galen. Comm. ii. 23, Offic. (xviii. B. 781): πολλάκις γὰρ ἀποσχίδες ὀστέων καὶ λεπίδες ἀποπίπτουσιν. Galen. Med. Defin. 295 (xix. 428): ἔσθ' ὅτε μὲν καὶ λεπίδας ἀποπίπτειν. Galen. De

Atra Bile, 4 (v. 115): τὸ σῶμα πὰν περιεξήνθησε μέλασιν ἐξανθήμασιν ὁμοίοις, ἐνίοτε δὲ καὶ οἶον λεπίς ἀπέπιπτε ξηρανομένων τὲ καὶ διαφορουμένων αὐτῶν. Galen. Med. Temper. et Facul. xi. 1 (xii. 319): καὶ τοῦ δέρματος ἀφίσταται τε καὶ ἀποπίπτει καθάπερ τε λέπος ἢ ἐπίδερμις ὀνομαζομένη. Hipp. Intern. Affect. 531: λεπίδας ἀπὸ τῆς ἀρτηρίας ἀποβήσσων ἀποσπῆ. Dioscor. Mat. Med. i. 18: βάλσαμον ἀνάγει δὲ καὶ λεπίδας. Dioscor. Mat. Med. iii. 4: λεπίδας ὀστῶν καταπλασσομένη ἀφίστησι. Galen. Comm. iii. 21, Aliment. (xv. 348): ἀφίστανται δὲ καὶ αἱ λεπίδες τοῦ δέρματος καὶ ὑπὸ τὰς λεπίδας τόπος ἐρευθέστερος. Galen. Comm. 4, Aph. (xviii. A. 12): ἢ καὶ τὸ δέγμα λεπίδας ἐπιπολῆς ἀφίεν.

On \*ἐνισχύειν see Luke, xxii. 45 (§ 56).

## § XXVI.

\* παραλελυμένος.

*Æneas healed.*—Acts, ix. 33: And there he found a certain man named Æneas, which had kept his bed *eight years*, and was *sick of the palsy* (παραλελυμένος).

On παραλελυμένος see Luke, v. 18 (§ 5). There is here given a medical note of the length of time the disease had lasted. St. Luke gives this in other cases, *e. g.* the woman with a spirit of infirmity was eighteen years ill; the woman with an issue of blood twelve years; the lame man at the gate of the temple was forty years old, and his disease congenital.

## § XXVII.

\* ἀνακαθίζειν.

*Tabitha restored to life.*—Acts, ix. 40, 41: But Peter put them all forth, and kneeled down and prayed; and turning him to the body said, Tabitha, arise. And she opened her

eyes: and when she saw Peter, she *sat up* (ἀνέκαθισε). And he gave her his hand, and lifted her up.

On \*ἀνακαθίζειν, used of patients sitting up in bed, see Luke vii. 15 (§ 10). The use of this word in both places—of the widow's son at Nain in the Gospel, and of Tabitha here—points to the identity of authorship of the Gospel and Acts of the Apostles, as well to the hand of a physician as the author. Similar instances are παραλελυμένος in Luke, v. 18, and in Acts, ix. 33, and συνεχόμενη πυρετῷ (Luke, iv. 38), and πυρετοῖς συνεχόμενον (Acts, xxvii. 8).

The circumstantial details of the gradual recovery of Tabitha—opened her eyes—sat up—he gave her his hand and lifted her up—are quite in the style of medical description.

## § XXVIII.

### \* ἔκστασις.

Acts, x. 10: And he became very hungry, and would have eaten: but while they made ready, he fell into a *trance* (ἔκστασις).

St. Luke alone employs ἔκστασις in this sense, here and xi. 5, xxii. 17. St. Mark also uses the word, but in the sense of "wonder," "amazement." As a medical term its use is frequent. Hipp. Praedic. 94: αἱ μὲν γὰρ μελαγχολικὰ αὐτὰ ἐκστάσις οὐ λυσιτελεῖς. Hipp. Coac. Progn. 126: αἱ ἐν πυρετοῖσι ἐκστάσις σιγῶσαι μὴ ἀφώνῃ ὀλέθριαι. Hipp. Coac. Progn. 167: οἱ κατὰ κοιλίην ἐν πυρετῷ παλμοὶ ἐκστάσις ποίουσιν. Hipp. Coac. Progn. 195: αἱ σιγῶσαι ἐκστάσις οὐχ ἡσυχάζουσαι, ὕμμασι περιβλέπουσαι, πνεῦμα ἀναφέρουσαι, ὀλέθριαι. Hipp. Aph. 1258: ἐπὶ μανίῃ δυσεντερίῃ ἢ ὕδρωψ ἢ ἔκστασις ἀγαθόν. Aretaeus, Sign. Morb. Diutur. 36: μανίῃ. ἔκστασις γάρ ἐστι τὸ σύμπαν χρόνιος ἀνευθεν πυρετοῦ. Dioscor. Mat. Med. iv. 73: πλείονες δὲ ποθέντες ἔκστασιν ἐργάζονται. Galen. Med. Defin. 485 (xix. 462): ἔκστασις ἐστὶν ὀλιγοχρόνιος μανία. Galen. Medicus, 13 (xiv. 732):

φρενίτις μὲν οὖν ἐστὶν ἔκστασις διανοίας μετὰ παρακοπῆς σφοδρᾶς. Galen. Comm. ii. 53, Praedic. ii. (xvi. 631): κἄν ἰσχυρῶς ἐκστατικὸν τούτων γίνεται τὸ πάθος, οὐ παραφροσύνην ἀπλῶς, ἀλλ' ἐκστασιν εἰκότως ὀνομάζομεν.

### § XXIX.

\* σκωληκόβρωτος. \* ἐκψύχειν.

*Death of Herod Agrippa I.*—Acts, xii. 21–23: And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and *he was eaten of worms* (σκωληκόβρωτος), and *gave up the ghost* (ἐξέψυξεν).

Josephus does not mention this disease in his account of the death of Herod Agrippa I. St. Luke, however, had ample opportunity of learning on the spot the exact nature of the malady inflicted on him, as he spent two years at Caesarea with St. Paul, where the occurrence took place.

The term σκωληκόβρωτος, as applied to disease in the human body, does not occur in any of the medical writers extant. Theophrastus, however, applies it to a disease in plants. C. P. v. 9. 1: νοσήματα τῶν ἀγρίων οὐ λέγεται. τῶν δὲ ἡμέρων λέγεται πλείω, τάχα δὲ καὶ ἐστὶ διὰ τὴν ἀσθένειαν, ὧν τὰ μὲν ἀνώνυμα, τὰ δὲ ὀνομασμένα καθάπερ ἡ ψώρα καὶ ἀσφακελισμὸς καὶ ἀστρόβλητα καὶ σκωληκόβρωτα. C. P. v. 11: ἐν σχίνῳ δὲ φυτευόμενα πάνθ' ἤττον σκωληκόβρωτα διὰ τε τὴν θερμότητα καὶ τὴν ὀσμὴν. H. P. iii. 12. 6, De Amygdala: νόσημα δὲ αὐτῶν ἔστιν ὥστε γηράσκοντα σκωληκόβρωτα γίνεσθαι. The component parts of the word, however, are used by the medical writers. βιβρώσκειν is applied to the eating away of the flesh by disease. Hipp. Fist. 885: πρόσθεν ἢ τὴν σύριγγα διαβρωθῆναι. Aret. Sign. Morb. Diuturn. 68: ἀτὰρ καὶ φλεβία ἐπὶ τῆσι νομῆσι γίγνονται περίβρωτα. Aret. Sign. Morb.

Diurnum. 41: ὁ πνεύμων ἀναβρωθεὶς ὑπὸ τοῦ διανεχθέντος πύου. Aret. Sign. Morb. Diurnum. 70: τάδε τὰ δεινὰ ξυνὰ καὶ τῆσι ἀπὸ τῶν κάτω ἐντέρων διαβρώσεισι. Dioscorides, Mat. Med. i. 86: κανθοὺς βεβρωμένους. Galen. Comp. Med. i. 1 (xiii. 366): ὁ μὲν γὰρ ἰδὸς ἀναβιβρώσκει τὴν ἡλκουμένην σάρκα. Galen. Remed. Parab. ii. 8 (xiv. 432): διαβεβρωσμένα οὖλη.

σκώληξ is used both of worms in sores and of intestinal worms. Dioscor. Medic. Parab. i. 197: σκώληκας δὲ ἐκβύλλει κτείνει. Dioscor. Mat. Med. i. 105: σκώληκας τοὺς ἐν ὧσὶ τοὺς ἐπὶ τοῖς ἔλκεσι γενομένοις. Galen. Meth. Med. v. 10 (x. 352): ἐσάπη τὸ οὖς τάνθρώπῳ καὶ σκώληκας ἔσχευ. Galen. Temper. Medic. vii. 10 (xii. 11): τοὺς ἐν ὧσὶ σκώληκας ὁ χυλὸς ἀναρεῖ. Dioscor. Mat. Med. i. 105 (intestinal): σκώληκας τε καὶ ἀσκαρίδας ἐγκλυζομένη φθείρει. That σκωληκόβρωτος may have been a medical term may be inferred indirectly from the fact that non-medical writers express this disease differently. Thus Josephus says of the disease of which Herod the Great died (Antiq. xvii. 6. 5): σῆψις σκώληκας ἐμποιοῦσα. Of Antiochus Epiphanes it is said (2 Macc. ix. 9): ὥστε καὶ ἐκ τοῦ σώματος τοῦ δυσεβοῦς σκώληκας ἀναζειν. Lucian says of Alexander the Impostor (Pseudomant. 59): διυσαπεῖς τὸν πόδα μέχρι τοῦ βουβῶνος καὶ σκωλήκων ζέσας. And Eusebius, of the death of Galerius Maximianus (H. E. viii. 16): εἶθ' ἔλκος ἐν βάθει συριγγῶδες καὶ ἀνάτος νομὴ κατὰ τῶν ἐνδοσάτω σπλάγχων, ἀφ' ὧν ἄλεκτόν τι πλῆθος σκωλήκων βρῦειν. Theodoret, of the uncle of Julian the Apostate, states (H. E. v. 8): αὐτοῦ αἰδοῖον σκώληκας ἔτεκεν.

\* ἐκψύχειν (see § 24).

### § XXX.

\* ἐπιπίπτειν. \* ἀχλύς. \* σκότος.

*Elymas struck blind.*—Acts xiii. 11: And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there *fell on*

*him* (ἐπέπεσεν ἐπ' αὐτόν) a *mist* (ἀχλύς) and a *darkness* (σκότος); and he went about seeking some to lead him by the hand.

\* ἐπιπίπτειν is used of an attack of disease here only in N. T. The use of the word in this sense is quite medical. Galen. Comm. iv. 46, Aph. (xvii. B. 724): οὐ ταυτόν ἐστὶν ἢν ἐπιπέση φάναί καὶ ἦν ἐμπύπτῃ, τὸ μὲν γὰρ ἐπιπέση μίαν καταβολὴν τοῦ ῥίγους δηλοῖ τὸ δὲ ἐμπύπτῃ πλείονας. Hipp. De Aer. 281: τοῖσι δὲ παιδίοισιν ἐπιπίπτειν σπασμοὺς καὶ ἄσθματα. Hipp. De Aer. 287: ὥστε τοὺς πυρετοὺς ἐπιπίπτειν ὄξυτάτους ἅπασιν—τοῦ θέρους ἐπιγενομένου καὶ τοῦ καύματος καὶ τῆς μεταβολῆς ἐπιγενομένης ταῦτα τὰ νοσεύματα ἐπιπίπτειν. Hipp. Affect. 530: μήπως ὁ πυρετὸς ἐπιπέσηται. Hipp. Intern. Affect. 543: καὶ ὀκόταν φάγη τὸ πνεῦμα πυκνὸν ἐπιπίπτει αὐτῷ. Hipp. Morb. Mul. 592: καὶ ἦν ὑστερόν τι νόσημα ἢ πάθημα ἐπιπέση ὥστε τρυχωθῆναι τὸ σῶμα. Hipp. Epid. 1223: χειμῶνος δὲ ἐπέπεσε πολλὴ ὀδύνη πλευροῦ καὶ θέρμη καὶ βήξ. Hipp. Aph. 1251: ἦν ῥίγος ἐπιπίπτει πυρετῷ μὴ διαλείποντι. Hipp. Fract. 888: ἡ δὲ στραγγουρή ἐπιπίπτει ἐκ τῶνδε.

\* ἀχλύς, peculiar to St. Luke. Galen, on the Diseases in the Eyes, περὶ τῶν ἐν ὀφθαλμοῖς συνισταμένων παθῶν (Medicus 16, xiv. 767), gives ἀχλύς as one of them, and describes it (xiv. 774): ἀχλύς δὲ ἐστὶ περὶ ὕλον τὸ μέλαν ἀπὸ ἐλκώσεως ἐπιπολαίου, οὐλὴ λεπτοτάτη ἀεὶ ἀχλῶδες παραπλησία. He accounts for the name, Comm. ii. 45, Praedic. (xvi. 609): τὸ ἀμαυρούμενον ὄμμα, καθάπερ γε καὶ τὸ ἀχλῶδες αὐτῷ τε τῷ κάμνοντι καὶ τοῖς ὀρῶσι γίνεται δῆλον.—ἔτι καὶ διὰ τινος ἀχλύς οἰομένῳ βλέπειν—προσέρχεται τοῖς μὲν κάμνουσιν αὐτοῖς αἴσθησις οἷον ἀχλύς τινὸς ἐν ταῖς ἀχλῶδεσιν ὕψει. Galen. Comm. iii. 13 Humor. (xvi. 412): καὶ ἀχλῦς περὶ τοὺς ὀφθαλμοὺς γίνονται. Galen. Remed. Parab. ii. 4 (xiv. 412): ἀχλῦς τῶν ὀφθαλμῶν. Hipp. Morb. Mul. 609: πυρετὸς ἴσχει τὸ σῶμα βληχρὸς καὶ ἀχλύς. Dioscor. Mat. Med. ii. 99: καὶ ἀχλῦς ἀποσμήχει. Dioscor. Mat. Med. ii. 170: καθαίρει ἀχλῦς τὰς ἐν ὀφθαλμοῖς. Dioscor. Mat. Med. iii. 102: αἴρει δὲ ἀχλῦς τὰς ἐν ὀφθαλμοῖς. Dioscor. Mat. Med. v. 131: σμήχει τε



οὐλὰς καὶ ἀχλὺς τὰς ἐν ὀφθαλμοῖς. Galen. Med. Defin. 331 (xix. 434) : νεφέλιόν ἐστιν ἀχλὺς ἢ ἔλκωσις ἐπιπόλαιος ἐπὶ τοῦ μέλανος.

\* σκότος and some of its derivatives are also medical terms, as applied to blindness. Hipp. Vuln. Cap. 903 : καὶ ἦν ὁ τρωθεὶς καρωθῆ, καὶ σκότος περιχυθῆ καὶ δῖνος ἢ καὶ πέση. Hipp. Vuln. Cap. 908 : ἔπειτα τὸν ἄνθρωπον ὅτι δῖνός τε ἔλαβε καὶ σκότος καὶ ἐκαρώθη καὶ κατέπεσε. Hipp. Epid. 1149 : καὶ τύπτει τὴν κεφαλὴν πρὸς λίθον σφόδρα καὶ αὐτοῦ σκότος κατεχύθη. Hipp. Epid. 1153 : ἡ παρθένος ἐπλήγη τὸ κατὰ τὸ βρέγμα καὶ τότε μὲν ἐσκοτώθη. Hipp. Epid. 1217 : ἐσκοτώθη πληγείς καὶ ἔπεσε, Hipp. Epid. 948 : καὶ σκοτώδεα περὶ τὰς ὄψιας, ἢ καὶ ὑποχονδρίου ζύντασις μετ' ὀδύνης γίνεσθαι. Aretaeus, Sign. Morb. Acut. 61 : ἀμυροὶ τὰς ὄψιας, σκοτώδεις. Dioscor. Ven. 11 : κώνειον δὲ ποθὲν ἐπιφέρει σκοτώματα καὶ ἀχλύν. Galen. Remed. Parab. iii. (xiv. 544) : ἐὰν γένηται τὰ σημεῖα ταῦτα, σκοτισμὸς οφθαλμῶν. Galen. Med. Defin. 251 (xix. 417) : ἡ σκοτοδινός ἐστι ἐπειδὴν ἡ διὰ τῆς ὄψεως αἴσθησις ἐξαίφνης ἀπολείται δοκούντων αὐτῶν σκότος περιεχύσθαι.

The indication of the several stages of the coming on of the blindness, first a dimness, which is succeeded by total darkness, bears traces of medical writing. Compare the description of the healing of the lame man at the temple, ch. iii. 8.

### § XXXI.

\* ἀδύνατος. \* ὀρθός.

*The healing of the lame man at Lystra.*—Acts, xiv. 8–10 : And there sat a certain man at Lystra, *impotent* (ἀδύνατος) in his feet, being a cripple *from his mother's womb*, who never had walked : the same heard Paul speak : who stedfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, *Stand upright* (ἀνάστηθι ὀρθός) on thy feet. And he leaped and walked.

\* *ἀδύνατος* is frequently used in the N. T. in the meaning "impossible," but only here in the sense of "impotent," in connexion with disease. In one passage, Rom. xv. 1, it bears the signification "weak," but not in a medical meaning. It is used by the medical writers as it is by St. Luke. Hipp. Praedic. i. 70: κοπώδει, κεφαλαλγικῶ, διψώδει, ἀγρύπνῳ, ἀσαφεῖ, ἀδυνατῶ, οἷσιν τὰ τοιαῦτα ἐλπὶς ἐκστῆναι. Hipp. Coac. Progn. 125: οἱ παραλόγως, κενεαγγείης μὴ ἐούσης, ἀδύνατοι κακόν. Hipp. Coac. Progn. 146: οἱ κεφαλαλγικοὶ, διψώδεις, ὑπάγρυπνοι, ἀσαφείς, ἀδύνατοι, ἐπὶ κοιλιῇ ὑγρῇ κοπιώδεις. Hipp. Coac. Progn. 202: ταύτησι περὶ κρίσιν καταφοραὶ καὶ ἀδύνατοι κενεαλγικῶς. Hipp. Morb. Acut. 404: ὁκόσοι δὲ μονοσιτέουσι, κεῖνοι καὶ ἀδύνατοί εἰσι. Hipp. Intern. Affect. 560: ἦν καὶ ἀδύνατος ἢ ἀνίστασθαι. Hipp. Intern. Affect. 558: πονεέτω περιόδοισιν, ἦν δυνατὸς ἦ. ἦν δὲ ἀδύνατος ἢ ὑπὸ τῶν πυρετῶν. Galen. Usus Part. i. 3 (iii. 7): ζῶον κἂν ἐτι μαλακὸν καὶ ἀδύνατον ἦ. Galen. Nat. Facul. ii. 9 (ii. 127): εἶπερ γὰρ ἀδύνατος ἢ γαστήρ ἐστι. Galen. Comm. ii. 39, Praedic.: (xvi. 597): τοὺς ἀδυνατῶν καὶ ἀρρώστους.

\* *ὀρθός* is used by St. Luke alone, the other passage where it occurs, Heb. xii. 13, being a quotation from the LXX. Hipp. Artic. 820: ὀρθοὶ δὲ ἦσσαν ἴστανται οἷσιν ἂν ἐς τὸ εἶσω ἐξαρθρήση. Hipp. Artic. 824: ὀρθότεροι μὲν ὀδοιπορήσουσι. Hipp. Artic. 838: ὀρθὰ ἐστεῶτα. Hipp. Ulcer. 883: ἐστηκότι ὀρθῶ ἦν δύνηται ἐστάναι. Galen. Usus Part. iii. 3 (iii. 181): δῆλον ὅτι οὐδὲν ἔτ' ἐκείνων τῶν σχημάτων ἀκριβῶς ἐστιν ὀρθόν. ὥστ' εὐλόγως εἶπομεν ἄνθρωπον ὀρθὸν μόνον ἴστασθαι. Galen. Usus Part. iii. 3 (iii. 182): διὰ τοῦτο ὀρθῶς ἐστάναι τὸν ἄνθρωπον. Galen. Usus Part. iii. 16 (iii. 264): ἅπασαν γὰρ τὴν ἐν τοῖς σκέλεσι τῶν ὀστέων σύνταξιν τοιαύτην ἔχων, οἷαν ἴστασθαι καλῶς ὀρθῶς—ὀρθὸς ἴστασθαι πέφυκεν. Galen. Anatom. ix. 4 (ii. 728): προσπίπτειν εἴθωθεν, οὐκ ὀρθῶς ἐστάναι. Galen. Comm. iii. 2 Artic. (xviii. A. 494): κατακειμένων ὑπτίων οὔτε ὀρθῶς ἐστηκότων οὔτε καθημένων.

See *ἀνορθοῦν*, Luke, xiii. 13 (§ 16.)



## § XXXII.

## \* ἀπαλλάσσειν.

*Diseases cured at Ephesus.*—Acts, xix. 11–12: And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the *diseases departed from them* (ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους), and the evil spirits went out of them.

\* ἀπαλλάσσειν is used by St. Luke in another passage, Luke, xii. 58; it also occurs in Heb. ii. 15. The present, however, is the only place where it is used in connexion with sickness. In this use it is one of the words most frequently occurring in the medical writers. Hipp. Vet. Med. 15: ὕταν ἰδρώσῃ καὶ ἀπαλλαγῇ ὁ πυρετός. Hipp. Morb. Mul. 608: κῆν ἀπαλλάσσηται τὸ ὕστερον ὑγιάνει καὶ ἡ γυνὴ, ἀπαλλάσσειται δὲ ἑκταίῃ ἢ ἑβδομαίῃ. Hipp. Morb. 458: οἱ δὲ θερμῶ ἰδρῶτι ἰδροῦντες ταχύτερον ἀπαλλάσσονται τῶν νοσημάτων. Hipp. Morb. Mul. 616: ἦν δὲ πρὸς τὴν δίαιταν τήνδε τὰ ρεύματα μὴ ἀπαλλάσσηται. Aretaeus, Sign. Morb. Diurn. 50: παιδία μὲν οὖν καὶ νέοι παθεῖν τε ρήτεροι καὶ ἀπαλλαγῆναι ρήτεροι. Dioscor. Mat. Med. iii. 161: προστιθέμενον τεταρταίους δὲ καὶ τριταίους ἀπαλλάσσει. Dioscor. Animal. Ven. Proem.: ἀλγηδόνων καὶ ἄλλων κακῶν ἀπαλλάσσεσθαι τοὺς ἀνθρώπους συμβαίνει. Galen. Comm. i. 12, Humor. (xvi. 115): ἡ δὲ κένωσις ἀπαλλάττει τῶν νοσημάτων καὶ τῶν παθῶν τὸν ἀνθρώπον. Galen. Comm. ii. 56, Epid. i. (xvii. A. 155): οἷσιν ἂν ἄρξηται ὁ πόνος τῇ πρώτῃ ἡμέρᾳ, τεταρταῖο πιεζοῦνται μᾶλλον ἢ πεμπταῖοι, ἐς δὲ τὴν ἑβδόμην ἀπαλλάσσονται. Galen. Comp. Med. ix. 5 (xiii. 302): τοῦτω ἴσμεν πολλοὺς χρησαμένους καὶ τῆς νόσου ἀπαλλαγέντας.

## § XXXIII.

## \* καταφέρειν. \* ὕπνος βαθύς.

*Eutychus restored to life.*—Acts, xx. 8, 9: And there were many lights in the upper chamber, where they were gathered

together. And there sat in a window a certain young man named Eutychus, being *fallen into a deep sleep* (καταφερόμενος ὕπνω βαθεῖ) : and as Paul was long preaching, he *sunk down with sleep* (κατενεχθεὶς ἀπὸ τοῦ ὕπνου), and fell down from the third loft, and was taken up dead.

St. Luke here gives a reason, as a medical man, for the cause of the deep sleep of Eutychus, just as he does for the sleepiness of the Apostles on the night of the agony of our Lord—Luke, xxii. 45 (§ 56). In the case of Eutychus the sleepiness and exhaustion were the consequence of the heat and smell arising from many oil lamps (λαμπάδες ἱκαναί), as well as of the service lasting to a late hour—"Paul preached unto them, ready to depart on the morrow: and continued his speech until midnight."

\* καταφέρεσθαι, peculiar to St. Luke, as applied to sleep, was so much a medical term that it was used more frequently absolutely than with the addition of ὕπνος, by the medical writers. The substantive καταφορά was a technical medical term also. In this passage it is used twice to express two different degrees of sleep: "it implies that relaxation of the system, and collapse of the muscular power, which is more or less indicated by our expression *falling asleep—dropping asleep*. This effect is *being produced* when the first participle is used, which is therefore *imperfect* (καταφερόμενος), but as Paul was going on long discoursing, took *complete possession of him*, and, having been *overpowered, entirely relaxed in consequence of the sleep* (κατενεχθεὶς ἀπὸ τοῦ ὕπνου), he fell."—Alford, Gr. Test., *in loc.*

The expressing the different degrees of sleep would be quite natural to a medical writer. Galen speaks of even two distinct species of καταφορά. Galen. de Comate Secund. Hipp. 2 (vii. 652) : μὴ γινώσκοντες ὅτι δύο εἰσὶν εἶδη καταφοράς, ὡς οἱ τε δοκιμώτατοι τῶν ἰατρῶν γεγράφασι καὶ αὐτὰ τὰ γινόμενα μαρτυρεῖ, κοινὸν μὲν γὰρ ἀμφοτέρων ἐστίν, ὅτι ἐπαίρειν οὐ δύνανται τοὺς ὀφθαλμοὺς, ἀλλ' εὐθέως βαρύνονται καὶ ὕπνοῦν βούλονται, &c.

\* καταφέρεσθαι. Hipp. Praedic. 79 : εἰς τὴν αὔριον ἐφιδ-  
 ρώσαντα, κατενεχθέντα. Hipp. Epid. 1155 : πάλιν ἐπετείνεται  
 τῷ πυρετῷ καὶ κατεφέρετο καὶ ἀναυδος ἦν. Hipp. Epid. 1137 :  
 οὗτοι κωματώδεις καὶ ἐν τοῖσιν ὑπνοῖσιν καταφερόμενοι. Hipp.  
 Epid. 1085 : ἀλλ' ἄλλη τινὲ καταφορῇ κακῇ νωθρῇ βαρέως  
 ἀπώλλοντο. Hipp. Epid. 1109 : κῶμα δὲ καὶ καταφορὴ καὶ  
 πάλιν ἔγερσις. Dioscor., Mat. Med. iii. 80 : ὑποθυμώμενος δὲ  
 ἀνακαλεῖται τοὺς καταφερομένους. Dioscor. Mat. Med. iii. 82 :  
 καὶ τῶν καταφερομένων ἀνακλητικός. Galen. Comm. iv. 67,  
 Aph. (xvii. B. 748) : κατενεχθέντας εἰς ὑπνον πληροῦνται τὴν  
 κεφαλὴν. Galen. Comm. i. 1, Praedic. (xvi. 497) : ἐναντί  
 συμπτώματα καταλαμβάνει τὸν ἄνθρωπον ὡς ἀγρυπνεῖν τε ἅμα  
 καὶ καταφέρεσθαι κατ' ὀλίγον. Galen. Antid. ii. 10 (xiv. 163) :  
 ἤδη καταφερομένοις καὶ ἄλλως ἐυσχερεῖ συμπτῶματι περιπεπ-  
 τωκόσι.

Different distinguishing epithets are joined to ὑπνος by  
 the medical writers, one of which is βαθύς. Hipp. Coac.  
 Progn. 141 : ὑπνοὶ βαθεῖς καὶ ταραχώδεις βεβαίαν κρίσιν  
 σημαίνουνσι. Aretaeus, Sign. Acut. Morb. 30 : οὐκ ἄνευθεν  
 κινδύνου ἦσις, ὑπνος βαθύς καὶ μήκιστος. Galen. Progn. ex  
 Puls. iv. 8 (ix. 407) : οἰκεῖον γὰρ ξηρότητι τὸ σύμπτωμα τοῦτο,  
 καθάπερ γε καὶ ὑγρότητι βαθύς ὑπνος ἢ κῶμα. Galen. Comm.  
 ii. 63, Praedic. (xvi. 646) : καθάπερ βαρύνηται τὸ σῶμα ἐν  
 ταῖς μέθαις ὑπνος ἐστὶ βαθύς, ὃν ἔξεστι τῷ βουλομένῳ κάρων  
 ὀνομάζειν. Galen. Comm. ii. 63, Praedic. (xvi. 647) : ἐὰν  
 οὖν τις τὸ μὲν τοιοῦτον πάθημα κάρων ὀνομάζει τὴν δὲ δυσδιέ-  
 γερον κατάστασιν κῶμά τε καὶ καταφορὰν τὸ δὲ τρίτον ἐπ'  
 αὐτοῖς, ὑπὲρ οὗ πρῶτον διήλθον ὑπνον βαθύν. Galen. Comm.  
 i. 7, Epid. iii. (xvii. A. 540) : ἐστι δ' ὅτε δι' ἅμφω ταῦτα  
 συμπίπτει, βαθύς καὶ κωματώδης ὑπνος. Galen. Comm. vi. 31,  
 Aph. (xviii. A. 49) : καὶ τοίνυν ὑπνος τε βαθύς αὐτῷ γίνεται καὶ  
 ἀνώδυνος ἔωθεν ἀνέστη. Galen. Caus. Puls. i. 8 (vii. 140) :  
 τοσοῦτῳ γὰρ μείον ἐπιρρέειν εἰκός ἐστιν, ὅσῳπερ ἂν ὁ ὑπνος ἢ  
 βαθύτερος. Do. (141) : καὶ διὰ τοῦτο βαθύτερος ὑπνος συμ-  
 πίπτει τοῖς πλείονα γυμνασασμένοις—καὶ βαθύτερον ὑπνοῦσιν.  
 Do. (144) : τοιοῦτον μὲν τοι πάθος ἢ ἀποπληξία περὶ τὰς κατὰ

προαίρεσιν ἐνεργείας, ὅσον ὁ βαθὺς ὕπνος ἐν ταῖς αἰσθητικαῖς ἐνεργείαις.

### § XXXIV.

\* *πίμπρασθαι*. \* *καταπίπτειν*. \* *θηρίον* = ἔχιδνα.

*The viper on St. Paul's hand innocuous.*—Acts, xxviii. 3–6: And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper (ἔχιδνα) out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast (τὸ θηρίον) hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast (τὸ θηρίον) into the fire, and felt no harm. Howbeit they looked when he should have swollen (πίμπρασθαι), or fallen down (καταπίπτειν) dead suddenly.

\* *πίμπρασθαι*, peculiar to St. Luke, was the usual medical word for inflammation. Hipp. Intern. Affect. 555: καὶ ἐξαπίνης ἢ γαστήρ ἀείρεται καὶ πίμπραται καὶ δοκέει διαρρήσασθαι. Hipp. Intern. Affect. 490: καὶ τὸ πρόσωπον καὶ ἡ φάρυγξ πίμπραται. Hipp. Nat. Mul. 570: ἦν δὲ λεχοῖ αἱ ὑστέραι φλεγμίνωσι, πίμπραται καὶ πνίξ ἔχει. Hipp. Morb. Mul. 604: καὶ οἱ μηροὶ πίμπραται. Hipp. Epid. 1162: Ἀρίστιππος ἐς τὴν κοιλίην ἐτοξεύθη ἄνω βίη χαλεπῶς, ἄλγος κοιλίης δεινὸν καὶ ἐπίμπρατο ταχέως. Aretaeus, Sign. Morb. Diurnum. 61: ξὺν γὰρ τῆδε καὶ οὐρητῆρες πίμπραται. Aret. Cur. Acut. Morb. 118: πίμπραται τὸ ἦπαρ τῆς ἐκροῆς ἀμερθέν. Aret. Cur. Morb. Diurnum. 128: πίμπραται γὰρ ἡ κεφαλὴ ἀντίκα. Galen. Comm. iv. 28, Acut. Morb. (xv. 795): τὸν δὲ πνεύμονα πίμπρασθαι—εἰκότως οὖν ἀμετρίας ἐχόμενον πίμπρησι τὸν πνεύμονα.

\* *καταπίπτειν*, peculiar to St. Luke, is used of persons falling down suddenly from wounds, or in epileptic fits, &c. Hipp. Cap. Vuln. 908: ἔπειτα τὸν ἄνθρωπον ὅτε δύνος τε ἔλαβε καὶ σκότος καὶ ἐκάρῳθη καὶ κατέπεσε. Hipp. Praedic. 98: βλίματα

εἴη ἢ κατέπεσεν ὄνθρωπος ἢ εἰ ἐκαρωθῆ. Aretaeus, Cur. Acut. Morb. 94: τῆς ἐπιληψίας ὀλεθρὴ μὲν ἢ πρωτίστη κατάπτωσις. Aret. Sign. Acut. Morb. 9: καὶ τὰδε ἐπὶ τὸ κάκιον ἐπέγει, εὔτε ἀθρόον καταπεσόντες εἰς τὴν γῆν. Galen. Remed. Parab. ii. 2 (xiv. 402): καὶ καταπεσεῖται εἴπερ ἑάλω τῷ πάθει [Epilepsy]. Galen. Medicus, 13 (xiv. 739): διὸ καταπίπτουσιν οἱ τῷ πάθει ἐχόμενοι [Epilepsy]. Galen. Comm. vi. 27, Aph. (xviii. A. 40): ἐν γε τῷ παραχρῆμα λειποψυχούντων καὶ καταπιπτόντων. Galen. Def. Med. 256 (xix. 418): ἐκλύονται καὶ καταπίπτουσι καὶ καταψύχονται τὰ ἄκρα καὶ ὁ σφυγμὸς ἐπ' αὐτῶν ἀμυδρὸς γίνεται. Galen. Ven. Sect. 9 (xi. 242): ἀναγκασθεὶς ἐπὶ τῆς ἀγορᾶς ἕως μεσημβρίας ἄσιτος διατρίψαι καταπεσὼν ἐσπάσθη. Hipp. Intern. Affect. 558: οὐ δύναται ἀεῖρειν τὰ σκέλεα ἀλλὰ καταπίπτει καὶ οἱ πόδες αὐτοῦ αἰεὶ ψυκροί.

\**θηρίον*. St. Luke uses this word here exactly in the same way as the medical writers, who employed it to denote venomous serpents, and of these they applied it in particular to the viper (ἔχιδνα), so much so that an antidote, made chiefly from the flesh of vipers, was termed *θηριακή*.

In the four following examples the same medicine is signified. Aret. Cur. Diurn. Morb. 138: τὸ διὰ τῶν θηρίων [Vipers] φάρμακον. Do. 144: ἢ διὰ τῶν θηρίων [Vipers]. Do. 146: ἢ διὰ τῶν ἐχιδνῶν. Aret. Cur. Morb. Diurn. 147: τὸ διὰ τῶν θηρίων τῶν ἐχιδνῶν.

Dioscorides uses *θηριόδηκτος* to signify "bitten by a serpent." Mat. Med. iv. 24: *θηριοδήκτοις* βοηθεῖν μάλιστα δὲ ἐχιοδήκτοις. Galen. Natural. Facul. i. 14 (ii. 53): ὅσα τοὺς ἰοὺς τῶν θηρίων ἀνέλκει—τῶν τοὺς ἰοὺς ἐλκόντων τὰ μὲν τοῦ τῆς ἐχιδνης. Galen. Animi. Mores. 3 (iv. 779): καὶ οἱ τῶν θηρίων ἰοί. Galen. Meth. Med. xiv. 12 (x. 986): τό τε διὰ τῶν ἐχιδνῶν ὅπερ ὀνομάζουσι *θηριακὴν ἀντίδοτον*. Galen. Theriac. ad Pison. 8 (xiv. 233): διὰ τι ὁ Ἀνδρόμαχος τὴν ἐχιδναν μᾶλλον ἢ ἄλλον τινὰ ὄφιν τῇ *θηριακῇ* ἐπέμιξε. Galen. Theriac. ad Pamphil. (xiv. 308): διὰ τὸ ἔχειν αὐτὴν τῆς σαρκὸς τῶν ἐχιδνῶν ὠνόμασαν αὐτὴν *θηριακὴν*.

There are some other medical words used in connexion with this miracle, viz., διεξιρχεσθαι, θέρμη, καθάπτειν, and ἄτοπος (see Acts, xxviii., § 98).

### § XXXV.

\* πυρετοί. \* δυσεντερία. συνέχεσθαι.

*The father of Publius healed.*—Acts, xxviii. 8: And it came to pass, that the father of Publius lay *sick* (συνεχόμενον) of a fever (πυρετοῖς) and of a bloody flux (δυσεντερία): to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

The use of the plural \*πυρετοί, peculiar to St. Luke for a fever, and in the case of one person, is quite medical. Hipp. Epid. 1106: ἰσχίου δὲ δεξιῶ ὀδύνη ἰσχυρὴ καὶ οἱ πυρετοὶ ἐπέτεινον. Hipp. Epid. 1106: τὸ δὲ σύνολον οἱ τε πυρετοὶ ἐξέλιπον καὶ ἡ κώφωσις ἐπαύσατο, ἐν ἑκατοστῇ τέλειως ἐκρίθη. Hipp. Epid. 1120: πλευροῦ ὀδύνη καὶ στήθεος κατ' ἴξιν ἀριστεροῦ καὶ πυρετοὶ, ἀπέθανεν ἀπὸ τοῦ πυρετοῦ. Hipp. Epid. 1115: Δεῦλκους γυναῖκα πυρετὸς ἔλαβε—οὐκ ἐκοιμᾶτο—πυρετοὶ πρὸς χεῖρα λεπτοί. Hipp. Morb. 454: τήκεται ὁ ἀσθενῶν ὑπὸ ὀδυνῶν ἰσχυρῶν καὶ ἀσιτίας καὶ βηχὸς καὶ πυρετῶν. Hipp. Morb. 493: ἦν δὲ μὴ δύνηται κατὰ λόγον πτύειν, τῶν ἀναγόντων φαρμάκων διδόναι, τὰς δὲ κοιλίας ὑποχωρέειν ἵνα οἱ τε πυρετοὶ ἀμβλύτεροι ἔωσι. Hipp. Intern. Affect. 538: ἦν δὲ ἀδύνατος ἢ ὑπὸ τῶν πυρετῶν καὶ ἐσθίειν μὴ δύνηται τὰ σιτία. Hipp. Epid. 1083: πολλοῖσι δὲ ἐν πυρετοῖσι καὶ πρὸ πυρετοῦ καὶ ἐπὶ πυρετοῖσι ξυνέπιπτεν. Aretaeus, Sign. Morb. Diuturn. 63: τὸ δὲ ἔλκος κῆν μὴ ἀρχῆθεν κτείνη, πυρετοῖς ἢ φλεγμονῇ ἀνήκεστον γίγνεται. Galen. Remed. Parab. i. 3 (xiv. 335): ὀδύνη σφοδρὰ καταλαμβάνει τὸν ἄνθρωπον, ὡς δι' αὐτὴν καὶ πυρετοὺς ἐπιγίνεσθαι.

\* δυσεντερία, peculiar to St. Luke, besides being a medical term, is often joined with πυρετός by Hippocrates. Hipp. Judicat. 55: ὅσοις ἂν ἐν τοῖς πυρετοῖς τὰ ὄτα κωφωθῇ τουτέοισι



μη λυθέντος τοῦ πυρετοῦ μανῆναι ἀνάγκη, λύει δ' ἐκ τῶν ῥινῶν αἷμα ῥυέν ἢ δυσεντερίῃ ἐπιγινομένη. Hipp. Judicat. 56: λύει δὲ καὶ πυρετὸς ἢ δυσεντερίῃ. Hipp. Praedic. 104: αἱ δὲ δυσεντερίαι ξὺν πυρετῷ μὲν ἦν ἐπίωσιν. Hipp. Aer. 283: τοῦ γὰρ θέρους δυσεντερίαι τε πολλαὶ ἐμπίπτουσιν καὶ διάρροιαὶ καὶ πυρετοί. Hipp. Epid. 1056: λύει δὲ καὶ πυρετὸς καὶ δυσεντερίῃ ἄνευ ὀδύνης. Hipp. Epid. 1207: ὁ Ἐριστολάου δυσεντερικὸς ἐγένετο καὶ πυρετὸς εἶχε. Hipp. Epid. 1247: ἀνάγκη τοῦ θέρους πυρετοῦς ὄξεις καὶ ὀφθαλμίας καὶ δυσεντερίας γίνεσθαι. Aretaeus, Sign. Morb. Diuturn. 35: ἐς δυσεντερίην τελευτᾷ. Dioscorides, Mat. Med. i. 89: ποιεῖ στύφωσιν πρὸς δυσεντερίας. Galen. Comm. 16, Nat. Hom. (xv. 158): ἀλίσκεσθαί τε δυσεντερίαις.

συνέχεσθαι (see § 3).

## PART II.

## MEDICAL LANGUAGE USED OUTSIDE MEDICAL SUBJECTS.

IT is evident from the examples adduced out of the Greek medical writers, in the previous part, that precise medical terms are employed in the narrative of the miracles of healing both in the third Gospel and in the Acts of the Apostles.

But above and beyond this fact there would seem to be a vein of medical language running through the general history, and appearing chiefly in the use of some *words peculiar to the author*, or in the use of others which, though not peculiar to him, are yet of *more frequent occurrence* in his writings than in the rest of the New Testament, and all of which were in common use with the Greek physicians.

It is the object of this second part to establish this point, which may not meet with so ready an acceptance at first sight as that of the use of medical terms in the account of the miracles. It will, however, I think, appear clearly from a comparison of the language of the third Gospel with that of the other Evangelists in some parallel passages. This comparison will establish the fact that in these passages at least St. Luke strongly inclined to the use of medical words in his general history.

## § XXXVI.

\* πλῆμμύρα. \* προσηγνυμι. \* συμπίπτειν. \* ῥῆγμα.

St. Matthew, in recording our Lord's discourse about the houses built on the rock and on the sand, says (ch. vii. 27): "And the *rain* descended, and the floods came, and the winds



blew, and *beat upon* that house; and it *fell*: and great was the *fall* of it," using the words—

βροχή.—προσέκοψαν.—ἔπεσεν.—πτῶσις.

St. Luke, to express the same, uses the words (ch. vi. 48, 49)—

\* πλημμύρα.—\* προσέρρηξεν.—\* συνέπεσε.—\* ῥῆγμα.

"And when the *flood* arose . . . the stream *did beat vehemently*, and immediately it *fell*; and the *ruin* of that house was great."

Now all these words employed by St. Luke were in use in medical language.

\* πλημμύρα, peculiar to St. Luke, was used to express excess of the fluids of the body—flooding. Hipp. Morb. Acut. 394: μεσηγὺ μέντοι ὄξυμέλιτος καὶ μελικρήτου ὕδωρ ἐπιρρόφεόμενον ὀλίγον πτυέλου ἀναγωγόν ἐστι διὰ τὴν μεταβολὴν τῆς ποιότητος τῶν ποτῶν. πλημμυρίδα γὰρ τινα ἐμποίει. Aretaeus, Sign. Morb. Diurn. 59: ξυνδίδεται γὰρ ἐς κύστιν ἢ πλημμύρα. Aret. Sign. Morb. Diurn. 60: διψὰς δὲ τὸ ἐρπετὸν θηρίον, ἣν δάκη τινα ἄσχετον δίψος ἐξάπτει, πίνουσί τε ὕδην οὐκ ἐς δίψιος ἄκος. ἀλλ' ἐς τὴν τῆς κοιλίης πλημμύραν ἀκορίη ποτοῦ. Aret. Cur. Acut. Morb. 121: πίμπλαται γὰρ ἢ τῶν νεφρῶν κοιλίη ἀπὸ πλημμυρίης τῶν οὖρων οὐ διεκθεόντων. Aret. Cur. Morb. Diurn. 132: ὕπνος πολὺς μὲν γὰρ ναρκῆ τὰς αἰσθήσιας τῆς κεφαλῆς, ἀτμῶν πλημμύρα ὄκνος ἀπάσης πρήξις. Aret. Sign. Acut. Morb. 26: οὖρου ἐπίσχεσις οὐκ ἐς τὸ πάμπαν, ἀλλὰ στάγδην μὲν οὐρέουσι, ἐπιθυμίη δὲ πολλὸν ἐκχέαι, πλημμύρης γὰρ αἰσθησις. Galen. Comm. iii. 36, Morb. Acut. (xv. 700): πλημμυρίδα γὰρ τινα ποιῆν αὐτὸ φησι τουτέστι πληθὸς ὑγροῦ τινος. Galen. Comm. iii. 38, Morb. Acut. (xv. 703): πλημμυρίδα τινα ἐμποίει τουτέστι πληθὸς ὑγρότητος. Galen. Morb. Acut. 3 (xix. 189): νόσοι δὲ αἱ μὲν κατὰ ἀφαίρεσιν φθίνοντος τοῦ μηνὸς συνεπισημαίνουσι πρὸς τὸ χειρόν· αἱ δὲ κατὰ περισσίσιν δὲ καὶ πλημμυρίδα αὐξανομένου πρίζουσι τὰ μάλιστα. Aret. Sign. Morb. Diurn. 78: εὐρέϊα δὲ φλέβες οὐ πλημμύρη τοῦ αἵματος ἀλλὰ τῆ τοῦ δέρματος πάχει.

\* *συμπίπτειν*, peculiar to St. Luke, was used of the falling in—collapsing—of the body or some of its members. Hipp. Progn. 36 : ὀφθαλμοὶ κοῖλοι, κρόταφοι ξυμπεπτωκότες. Hipp. Superfoet. 261 : ὅκως συμπεσὸν τὸ σωμάτιον. Hipp. Intern. Affect. 551 : τὸ δὲ γυῖον ξυμπίπτει ταχέως. Hipp. Epid. 1144 : καὶ ἡ γαστήρ ξυνέπεσε καὶ τὰ οἰδήματα πάντα. Hipp. Morb. Mul. 648 : καὶ ἡ κοιλίη ἐπ’ ἐκείνον τὸν χρόνον, ἐν ᾧ ἐδόκεε τίκτειν, ἐπειδὰν ἔλθῃ, ἀποδέδρηκέ τε καὶ ξυμπίπτει. Aretaeus, Sign. Morb. Diuturn. 75 : ἡ δὲ ὁ πόνος ἐν τοῖσι νεύροισι εἴσω μίμηξ ξυμπεπτώκη δὲ τὸ ἄρθρον ἄθερμον—θερμασίῃ γὰρ τὰ ξυμπεπτωκότεα μέρεα ἐς ὄγκον ἤγειρε. Galen. Comm. i. 24, Humor. (xvi. 201) : εἶτα βλέπειν χρὴ πότερον ὁ τοῦ σώματος ὄγκος συμπέπτωκε. Galen. Comm. ii. 7, Humor. (xvi. 238) : τὸ σῶμα συμπέπτωκεν, ὡσπερ κόπῃ τινὶ νικωμένῳ, καὶ ὡς τῶν δυνάμεων ἐκλυομένων. Galen. Comm. ii. 25, Humor. (xvi. 288) : ἐν μὲν οὖν τοῖς σφοδροτάτοις πυρετοῖς ἴσμεν συντήκεσθαι πολλάκις τὸ σῶμα καὶ συμπίπτειν. Galen. Comm. iii. 33, Offic. (xviii. B. 894) : ὁ τε ὄγκος συμπίπτει καὶ παύεται τὸ ξρευθος.

\* *ρήγμα*, peculiar to St. Luke, was the medical term for a “laceration”—“rupture.” Hipp. Morb. 456 : *ρήγματα* πολλὰ τε καὶ παντοῖα τῶν φλεβῶν καὶ τῶν σαρκῶν. Hipp. Loc. in Hom. 420 : ἀπὸ *ρήγματος* πυρετὸς οὐ λάζεται πλεῖον ἢ τρεῖς ἢ τέσσαρας ἡμέρας. Hipp. Loc. in Hom. 415 : αὕτη ἡ νοῦσος γίνεται δὲ καὶ ἐκτὸς τοῦ πλεύμονος μάλιστα μὲν ἀπὸ *ρήγματος*. Hipp. Morb. 493 : ἀναβήσσει ὑπόχολα οἶον ἀπὸ σιδίου, ἢν μὴ *ρήγματα* ἔχῃ, ἢν δὲ ἔχῃ καὶ αἷμα ἀπὸ τῶν *ρήγμάτων*. Hipp. Epid. 1220 : *ρήγματος* περὶ μαζὸν δεξιὸν ὀδυνώμενος. Dioscorides, Mat. Met. i. 80 : ἀγαθὸν δὲ καὶ πρὸς *ρήγματα*. Dioscor. Mat. Med. i. 103 : ὕθεν καὶ σπάσμασι καὶ *ρήγμασι* καὶ ὑστερικαῖς πνιγομέναις ἀρμόζει. Dioscor. Mat. Med. i. 2 : πρὸς πλευρᾶς πόνον καὶ θώρακος καὶ ἥπατος, στρόφους, *ρήγματα*. Galen. Comm. iii. 17, Epid. ii. (xvii. A. 348 : ἔλκος, κύταγμα, *ρήγμι*, φῦμα, &c. Galen. Comm. iii. 76, Epid. iii. (xvii. A. 763) : καθάπερ γὰρ καὶ τὰ *ρήγματα* πολλοῖς ἐπώδυνυ γίνεται.

\* *προσρήγνυμι*, peculiar to St. Luke, is used for the rupture or bursting of veins. Aretaeus, *Cur. Acut. Morb.* 111 : καὶ γὰρ βηχῶδευ ταῦτα, ὑπερβολῆ τε ξηρότητος μετεξετέροισι προσέρρηξε τὰς φλέβας.

## § XXXVII.

\* *φύειν*. \* *ικμάς*. \* *συμφύεσθαι*.

In the parable of the sower, St. Matthew (chap. xiii. 5, 6, 7) says : “ Some fell upon stony places, where they had not much earth : and forthwith *they sprung up*, because they had no deepness of earth : And when the sun was up, they were scorched ; and because they *had no root*, they withered away. And some fell among thorns ; and the thorns *sprung up*, and choked them,” using the words—

ἔξανέτειλε.—τὸ μὴ ἔχειν ῥίζαν.—ἀνέβησαν.

St. Mark (chap. iv. 5, 6, 7) uses the same words as St. Matthew:—

ἔξανέτειλε.—τὸ μὴ ἔχειν ῥίζαν.—ἀνέβησαν.

But St. Luke's language is quite different—

\* *φύεν*.—τὸ μὴ ἔχειν \* *ικμάδα*.—\* *συμφυεῖσαι*.

Chap. viii. 6, 7 : “ And some fell upon a rock ; and as soon as it was *sprung up*, it withered away, because *it lacked moisture*. And some fell among thorns ; and the thorns *sprang up with it*, and choked it.”

Here we find St. Luke using three words peculiar to himself (the only passage in the rest of the N. T., Heb. xii. 15, where *φύειν* occurs, being a quotation from the LXX.), and all of them of frequent use in medical language.

\* *ικμάς*, peculiar to St. Luke, was the medical expression for the juices of the body, of plants, and of the earth. Hipp. *Morb.* 502 : εἰ γὰρ τὸ σῶμα μὴ ἔλκη ἀπὸ τῆς ἱκμάδος τῆς κοιλίης. Hipp.

Morb. Mul. 588 : ἀπὸ τῆς κοιλίης ἔλκει τὴν ἰκμάδα καὶ τάχιον καὶ μᾶλλον τὸ σῶμα τῆς γυναικὸς ἢ τοῦ ἀνδρός. Hipp. Nat. Puer. 240 : καὶ ἅμα ἢ θριξ ἰκμάδα μετρίην εἰς τὴν τροφὴν ἔχει—χωρευούσης εἰς αὐτὴν τῆς ἰκμάδος ἀπὸ τῆς κεφαλῆς. Hipp. Morb. 503 : ἐπὴν φάγη καὶ πῖη καὶ ἀφίκηται ἢ ἰκμάς ἐς τὸ σῶμα. Galen. Usus Part. i. 13 (iii. 37) : ἡ σὰρξ θερμὴν ἐντὸς ἑαυτῆς ἔχει τὴν ἐκ τοῦ αἵματος ἰκμάδα. Galen. Diff. Febr. i. 10 (vii. 313) : ὡς ἐκδαπανῆσαι τῷ χρόνῳ τὴν ἰκμάδα τοῦ τῆς καρδίας σώματος. Of Plants.—Galen. Comp. Med. i. 5 (xii. 459) : ῥόδα ψύξας ἐν σκιᾷ ἐπὶ μίαν ἡμέραν ὥστε αὐτὰ μόνα ἰκμάδα μὴ ἔχειν. Dioscor. Mat. Med. i. 7 : νάρδος.—οὐ γὰρ συναποκαθαίρεται τῷ ἀχυρώδει καὶ ἀλλοτριῶ τὸ εὐχρηστον διὰ τὴν ἐκ τῆς ἰκμάδος εὐτονίαν. Dioscor. Mat. Med. v. 3 : σταφυλή.—διὰ τὸ πολὺ τῆς ἰκμάδος ἀνεξηράνθαι. Of the Earth.—Galen. Hipp. et Plat. Decret. vi. 3 (v. 323) : πᾶσαν αὐτοῦ τὴν ἔμφυτον ἰκμάδα πρὸς ἑαυτὴν τῆς γῆς ἔλκυσάσης.

\* *φύνειν*, peculiar to St. Luke, is used in medical language of the growth of parts of the body, of diseases, of vegetation, &c. Hipp. De Carn. 252 : καὶ οἱ μὲν πρῶτοι ὀδόντες φύονται ἀπὸ τῆς διαίτης ἐν τῇ μήτρῳ—διὰ τοῦτο ὕστερον οἱ ὀδόντες φύονται—αἱ δὲ τρίχες φύονται ὧδε. Hipp. Rat. Vic. 541 : ἐξ ὠνπερ αἱ νοῦσοι τοῖσιν ἀνθρώποισιν φύονται. Hipp. Affect. 517 : πόλυπος φύεται δὲ ἀπὸ φλέγματος—ταῦτα μὲν ὅσα ἀπὸ τῆς κεφαλῆς φύονται νοσήματα. Dioscor. Mat. Med. i. 6 : νάρδος φύεται. 9 : ἄσαρον φύεται. 14 : ἄμωμον φύεσθαι. 116 : Μυρική δένδρον φυτόμενον. 119 : ῥάμνος φυτόμενος.

For the use of *ἰκμάς* and *φύεσθαι* together, see Hipp. Morb. 498, in which he compares the juices of the body with those of the earth : ἐπὴν δὲ φάγη ἢ πῖη ὁ ἄνθρωπος, ἔλκει τὸ σῶμα ἐς ἑωυτὸ ἐκ τῆς κοιλίης τῆς ἰκμάδος τῆς εἰρημένης, καὶ αἱ πηγαὶ ἔλκουσι διὰ τῶν φλεβῶν ἀπὸ τῆς κοιλίης, ἢ ὁμοίη ἰκμάς τὴν ὁμοίην, καὶ διαδίδωσι τῷ σώματι, ὥσπερ ἐπὶ τῶν φυτῶν ἔλκει ἀπὸ τῆς γῆς ἢ ὁμοίη ἰκμάς τὴν ὁμοίην. ἔχει γὰρ ὧδε ἢ γῆ ἐν ἑωυτῇ δυνάμις παντοίας καὶ ἀναρίθμους, ὁκόσα γὰρ ἐν αὐτῇ φύεται, πᾶσιν ἰκμάδα πῦρέχει ὁμοίην ἐκάστῳ. οἷον καὶ

αὐτὸ τὸ φυόμενον αὐτῷ ὁμοίην κατὰ ζυγγενές ἔχει, καὶ ἔλκει ἕκαστον ἀπὸ τῆς γῆς τροφήν οἶον περ καὶ αὐτό ἐστι. τό τε γὰρ ῥόδον ἔλκει ἀπὸ τῆς γῆς ἱκμάδα τοιαύτην οἶον περ καὶ αὐτὸ δυνάμει ἐστί, καὶ τὸ σκόροδον ἔλκει ἀπὸ τῆς γῆς ἱκμάδα τοιαύτην, οἶον περ καὶ αὐτὸ δυνάμει ἐστί, καὶ τᾶλλα πάντα τὰ φύομενα ἔλκει ἐκ τῆς γῆς καθ' ἑωυτὸ ἕκαστον. εἰ γὰρ μὴ τοῦτο οὕτως εἶχεν, οὐκ ἂν ἐγένετο τὰ φύομενα ὅμοια τοῖσι σπέρμασιν. ὅτῳ δὲ τῶν φυομένων ἐν τῇ γῇ ἱκμάς κατὰ συγγένειαν τοῦ δέοντος πολλῶ πλέων ἐστί, νοσεί ἐκείνο τὸ φυτὸν. ὅτῳ δὲ ἐλάσσων τοῦ καιροῦ, ἐκείνο ἀναίναται. ἦν δὲ ἐξ ἀρχῆς μὴ ἐνῆ ἱκμάς τῷ φυτῷ, ἦν ἔλκει κατὰ τὸ συγγενές, οὐδ' ἂν βλαστῆσαι δύναίτο. παρέχει δὲ νοσηθῆναι ὅτι, εἰ μὴ ἔχει ἱκμάδα κατὰ φύσιν τὸ φυτὸν οὐ βλαστάνει, &c., &c. See also Nat. Puer. 242, 243, where ἱκμάς and φύεσθαι are used in a similar way.

\* *συμφύεσθαι*, peculiar to St. Luke, was the technical word in medical language for the closing of wounds, ulcers, the uniting of nerves, bones, &c., and is used in Dioscorides of plants growing together in the same place. Hipp. Morb. 427: νεῦρον ἦν διακοπῇ σπασμὸν ποιεῖ καὶ μήτε συμφῦναι διακοπέν. Hipp. Morb. 456: ἦν δὲ μὴ δύνηται μήτε τὸ ἔλκος συμφῦναι τὸ ἔνδον. Hipp. Morb. 482: ἀεὶ ζυμφύειν τὸ ἔλκος πρὸς τὸν μοτόν. Hipp. Intern. Affect. 561: ὅκως ἂν ἐντὸς μὴ ζυμφυῆ ὁ χόνδρος, ἦν δὲ ζυμφυῆ καὶ τὰ ἄρθρα ζυμπαγῆ. Hipp. Coac. Praedic. 199: ἦν ἔντερον διακοπῇ τῶν λεπτῶν, οὐ συμφύεται. Galen. Comm. iii. 3, Fract. (xviii. B. 539): ὅταν ἤδη τὰ ἔλκεια συμφύεσθαι μέλλῃ. Galen. Meth. Med. iv. 7 (x. 304): ὥστ' οὐκέθ' οἶόντε συμφῦναι τῷ ῥήγματι. Galen. Meth. Med. vi. 4 (x. 419): κὰν τοῖς ἄλλοις μέρεσι συμφύειν τὰ τραύματα. Of vegetable productions.—Dioscor. Mat. Med. iv. 148: ῥίζαι δ' ὕπεισι πολλαὶ, λεπταὶ, ἀπὸ κεφαλίου μικροῦ καὶ ἐπιμήκους ὥσπερ κρομμύου, συμπεφυκυῖαι. Dioscor. Mat. Med. v. 77: φυτευσόμεναι γὰρ ταῖς ἀμπέλοις συμφύεται ἐλλέβορος, &c.

## § XXXVIII.

\* βελόνη. \* τρήμα.

In recording our Lord's saying: "It is easier for a camel to go through *the eye of a needle*, than for a rich man to enter into the kingdom of God," St. Matthew (xix. 24) uses the words—

διὰ τρυπήματος ραφίδος.

St. Mark (x. 25) has much the same, viz.—

διὰ τῆς τρυμαλιᾶς τῆς ραφίδος.

St. Luke (xviii. 25) however employs a different expression—

διὰ \* τρήματος \* βελόνης.

The words used by St. Luke are those which a medical man would naturally employ, for βελόνη was *the surgical needle*, and τρήμα *the great medical word for a perforation of any kind*. But still further, we meet with the same expression in Galen. Comm. ii. 7, Offic. (xviii. B. 740): ὡσαύτως δὲ καὶ ὅτι ράμμα τοῦ διατρήματος τῆς βελόνης διηρημένον ἔνεκα τοῦ συνάγειν ἀλλήλοις ἦτοι τὰ μόρια τοῦ διατετημημένου σώματος. And to express the puncture made by the needle: διὰ τοῦ κατὰ τὴν βελόνην τρήματος, Galen. Sang. in Arter. 2 (ii. 708).

\* τρήμα, peculiar to St. Luke, in medical language was applied to all perforations in the body, e.g., in the ears, nostrils, vertebrae, the sockets of the teeth, &c.

Hipp. De Carne, 252: τὰ τρήματα τῶν οὐμάτων προσήκει πρὸς ὀστέον σκληρόν. Hipp. De Corde, 269: τρήματα δὲ οὐκ ἔστιν οὐμάτων τῆς καρδίας. Hipp. Loc. in Hom. 408: κατὰ δὲ τὰς ρίνας τρήμα μὲν οὐκ ἔνεστιν, σομφὸν δὲ οἶον σπογγιά. Galen. Comm. iii. 104, Artic. (xviii. A. 648): κατὰ τὸ μέγα τρήμα τοῦ τῆς ἡβῆς ὀστοῦ. Galen. Med. Defin. 252 (xix. 418): διὰ τῶν τρημάτων τῆς ὑπερίφας. Galen. Theriac. ad Pison. 12 (xiv. 256): τῶν ὀδόντων τὰ τρήματα. Galen. Anat. Administr. v. 8 (ii. 522): δύο δ' ἔστι τὰ τρήματα τῶν φρενῶν.



Galen. Anat. Adm. v. 8 (ii. 524) : ἔστι δ' οὐκ ἀκριβῶς κυκλοτερές ἐνταυθοῖ τοῦτο τοῦ διαφράγματος τρήμα. Galen. Anat. Adm. vi. 13 (ii. 582) : τὰ τρήματα τοῦ περιτοναίου. Galen. Comm. iv. 6, Aliment. (xv. 390) : τὰ τῶν στί σπονδύλων τρήματα.

\* βελόνη, peculiar to St. Luke, is the term invariably employed by the medical writers for the needle used in surgical operations. Hipp. Morb. Acut. 406 : ὑποθεῖς τὸ ράμμα τῆ βελόνῃ, τῆ τὸ κύαρ ἐχούσῃ κατὰ τὸ ὄξυ τῆς ἄνω τάσιος τοῦ βλεφάρου ἐς τὸ κάτω διακενθήσας—τῆ βελόνῃ ὡς παχύτατον εἰρίου οἰσυπηρεοῦ ράμμα καὶ ὡς μέγιστον ἀποδήσας. Galen. Comm. ii. 7, Offic. (xviii. B. 742) : ὡς ἐπὶ πήχεος καὶ βραχίονος καὶ μηροῦ καὶ κνήμης καὶ ἐπὶ τούτων ἀναγκαῖόν ἐστιν ἥτοι ἐπὶ τῶν ἀριστερῶν μερῶν ἐπὶ δεξιᾷ διείρειν τὴν βελόνην ἀνάπαλιν—ἀλλὰ διεκβαλεῖν τὸ ράμμα μετὰ τῆς βελόνης. Galen. Comm. ii. 8, Offic. (xviii. B. 745) : οὐ γὰρ ἀπλῶς διεκβάλλεται τῶν ραπτομένων ἢ βελόνῃ, ἀλλὰ μετὰ τοῦ ράμματος ἀλλήλοις ἄμμασι σφιγγομένων. Galen. Anat. Admin. iv. 2 (ii. 427) : κάλλιον οὖν ὑποβαλόντα βελόνην λεπτὴν λίνον ἔχουσαν, ἐκάστῃ νεύρῳ περιτιθέναι βρόχον ἐγγυτάτω τοῦ γένους. Galen. Anat. Admin. viii. 4 (ii. 668) : μετὰ δὲ τὴν τάσιν ὑποβάλλειν αὐτῷ βελόνην καμπύλην λίνον ἔχουσαν, ἣν διεκβαλὼν ὑπὸ τὸ νεῦρον ἔξεις ὑποκείμενον αὐτῷ τὸν λίνον. Galen. Meth. Med. vi. 4 (x. 416) : ἐπειδὴ συμφῦσαι φρὴ τῷ περιτοναίῳ τὸ ἐπιγάστριον, ἀρκτέον μὲν ἀπὸ τοῦ δέρματος ἔξωθεν εἴσω διαπεύροντα τὴν βελόνην—οὕτω δὲ καὶ τὸ μὲν ἐγγυτάτω τῶν ἄκρων χειλῶν διαπεύρειν τὴν βελόνην. Galen. Medicus (xv. 786) : λίνου διπλοῦ διὰ βελόνης διεμβαλλομένου καὶ περισφιγγομένου τοῦ ὀμφαλοῦ.

## § XXXIX.

\* προσφάειν.

St. Matthew (xxiii. 4) records a saying of our Lord thus :  
 "For they bind heavy burdens and grievous to be borne,

and lay them on men's shoulders; but they themselves will *not move them* with one of their fingers," using the words—

τῷ δὲ δακτύλῳ αὐτῶν οὐ θέλουσι κινῆσαι αὐτά.

St. Luke (xi. 46) recording a similar saying, does so thus:—

αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν οὐ \*προσψάετε τοῖς φορτίοις.

“Ye yourselves *touch* not the burdens with one of your fingers.” Here we find another technical medical term; for ψάειν was used either with or without the addition of δάκτυλος, to describe the feeling, very gently, a sore or tender part of the body, or the pulse, as opposed to πιέζειν, to feel with a heavier pressure. Hipp. Aphoron. 682: ἦν τὸ στόμα τῶν μητρέων σκληρὸν γένηται ἢ ὁ αὐχὴν τῷ δακτύλῳ γνώσεται ψάουσα. Hipp. Morb. Mul. 660: ἦν τὸ στόμα τῶν ὑστερέων σκληρὸν γένηται ὑπὸ ξηρασίης, τῷ δακτύλῳ γνώσει παραψάσας. Hipp. Intern. Affect. 547: ψαυόμενος ἀλγείει τὸ ἦπαρ. Hipp. Intern. Affect. 618: τῷ λιχανῷ δακτύλῳ ἐσματεύμενον καὶ ὀρῶν δέοντα ὅπως μὴ ψάουσης τῆς ὑστέρης. Galen. Progn. ex Puls. ii. 10 (ix. 316): ἡ μὲν γὰρ πιέζουσα τὴν ἀρτηρίαν ἐπιβολὴ τῶν δακτύλων ἀσφυξίαν εἶναι δόξει, ἡ δὲ ἐπιπολῆς ψάουσα μούρου φαντασίαν ἔξει τοῦ σφυγμοῦ καὶ ἦτοι μόνοις δύο δακτύλοις ἢ τρισὶν ἢ καὶ τοῖς τέσσαρσιν ὑποπίπτοντος. Galen. Progn. ex Puls. ii. 10 (ix. 318): εἰ μέντοι πλέονι χρόνῳ τῶν δακτύλων ἐπικειμένων ἀβιάστως, τε καὶ ὡς ψάειν μόνον, ἐπανερχοῖτο πάλιν ἢ κίνησις, ἦττον ὀλέθριος ἢ τοιαύτη διάθεσις. Galen. Diff. Puls. iii. 5 (viii. 668): ἴστω διαγιγνωσκόμενον αὐτὸν (σφυγμὸν) ἐρειδόντων ἐπὶ πλείον τοὺς δακτύλους, οὐκ ἐπιπολῆς ψαυόντων. Galen. De Dignosc. Puls. i. 7 (viii. 803): καὶ εἰ ψαυόντες τὸν σφυγμὸν δὲ μόνον, οἷον αἰωροῦντες τοὺς δακτύλους οὐδ' οὕτως οὐδεμιᾶς αἰσθανόμεθα διαφορᾶς—ὁ δὲ τρίτος τρόπος τῆς ἐπιβολῆς, ὁ μεταξὺ τοῦ θλίβειν τε καὶ ψάειν ἐπιπολῆς. Galen. Temper. et Facul. Med. vi. 1 (xi. 818): τὰ μόρια τοῦ σώματος ὧν προσψάουσι. Galen. Anat. Administr. vi. 8 (ii. 570): καὶ καθ' ὃ ταῖς φρεσὶ προσψάει κύρτωται καὶ λεῖόν ἐστι. καθ' ὃ δὲ τῇ κοιλίᾳ προσψάουσι.



## § XL.

\* ἤχος. (a)

St. Mark (i. 28) writes: And immediately *his fame* spread abroad throughout all the region round about Galilee—

ἔξηλθεν ἡ ἀκοὴ αὐτοῦ.

St. Luke's words for the same are (iv. 37)—

ἔξεπορεύετο \* ἤχος περὶ αὐτοῦ.

(a) St. Luke uses ἀκοή, but in same way as the medical writers = "hearing" or "the ears" (vii. 1): εἰς τὰς ἀκοὰς τοῦ λαοῦ. Acts, xvii. 20: ξενίζοντα γὰρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν. Compare Hipp. Flat. 299: ἦν δὲ εἰς τὰς ἀκοὰς, ἐνταῦθ' ἡ νοῦσος. Hipp. Usus Liquid. 427: ἔρρησιν ἐσθιομένοισιν, ἢ ἐν ἀκοῇ ἢ ἐν ἔδρῃ ἢ ὑστέρῃ. Hipp. Morb. 447: πηροῦνται καὶ ἀκοὴν ὑπὸ φλέγματος. Hipp. Offic. 740: καὶ τῇ ὕψει καὶ τῇ ἀφῇ καὶ τῇ ἀκοῇ. Aret. Cur. Morb. Diuturn. 133: ἡσυχίη καὶ ἀκοῆς καὶ λαλιῆς. Galen. Comp. Med. iii. (xii. 653): σπογγίον εἰς τὴν ἀκοὴν ἐπιτιθέμενον. Do. 654: ὥστε χυμὸν προσπίπτειν τῷ τῆς ἀκοῆς πορῷ.

The medical bias of St. Luke may be seen from the words he abstains from using, as well as from those he does use, *in respect of disease*: thus he never uses μαλακία for sickness, as St. Matthew does in iv. 23, ix. 35, x. 1: πᾶσαν νόσον καὶ πᾶσαν μαλακίαν, since this word is never so used in medical language, but confined to the meaning of delicacy—effeminacy—*e. g.* Hipp. Aer. 292: διὰ τὴν ὑγρότητα τῆς φύσιος καὶ τὴν μαλακίην. Aretaeus, Sign. Acut. Morb. 22: ἔκλυσις, μαλακίη. Galen. Loc. Affect. ii. 7 (viii. 88): διὰ μαλακίην ψυχῆς. Galen. Meth. Med. xii. 1 (x. 814): ἐνίοτε μὲν ὑπὲρ τοῦ χαρίσασθαι τῇ μαλακίᾳ τῶν καμνόντων. So, too, he never uses βασανίζειν or βάσανος, of sickness, as St. Matthew does in viii. 6: παραλυτικὸς, δεινῶς βασανίζόμενος; iv. 24: ποικίλαις νόσοις καὶ βασάνοις συνεχόμενος, as they are never so used in medical language, βασανίζειν in its meaning to examine some part of the body, or investigate some medical question, and βάσανος such examination or investigation—*e. g.* Galen. Usus Part. i. 9 (iii. 27): ὅστις δὲ, πρὶν ἅπαντα ταῦτα βασανίσαι—περὶ χρείας οἴεται μορίων καλῶς ἐπεσκέφθαι, κακῶς ἔγνωνκε. Do. 5 (iii. 9): φέρε οὖν πρῶτον αὐτοῦ βασανίσωμεν τὸ μῦρον. Do. 9 (iii. 27): καὶ τῶν ἄλλων μορίων ἅπαντων τὴν βάσανον ποιησόμεθα.

He alone of the N. T. writers uses the word ἦχος—Heb. xii. 19, being a quotation from the LXX. He uses it also in chap. xxi. 25: ἦχους θαλάσσης, on “account of the noise of the sea,” and Acts, ii. 2: ἐκ τοῦ οὐρανοῦ ἦχος, “a sound from heaven as of a rushing mighty wind.” Now both ἀκοή and ἦχος were used in medical language, but ἀκοή was so strictly confined to the technical meaning “the sense of hearing,” and to “the ears” themselves, that a physician would scarcely have employed it in the meaning of a “report”—“fame”—when he had other words to express the same. ἦχος was the technical word to signify *sounds in the ears and head*, and was also used sometimes for *the voice*. Hippocrates, Morb. Acut. 390, uses both words together: αἱ ἀκοαὶ ἦχου μεσταί, “the ears are full of sounds.” Hipp. Coac. Progn. 137: καὶ διὰ τῶν οὐάτων ἦχους διαίσσειν. Hipp. Morb. Acut. 406: καὶ οἴσιν ἦχοι τῶν οὐάτων ἐμπύπτουσι. Hipp. Morb. 462: τηνικαῦτα γὰρ ἦχος ἔνεστιν ἐν τῇ κεφαλῇ βαρηκοεῖ δὲ τὸ μὲν τι ὑπὸ τοῦ ἔσωθεν ψόφου καὶ ἦχου. Hipp. Morb. 487: καὶ τὰ τε οὐάτα ἡχῆς πλήρεια γίνεται. Aretaeus, Sign. Morb. Diuturn. 34: ἦχοι, βόμβοι ἀνὰ τὴν κεφαλὴν. Aret. Sign. Morb. Diuturn. 38: ἦχοι ὤτων καὶ βόμβοι. Aret. Cur. Acut. Morb. 90: βάρους μέντοι ἐπὶ τῆς κεφαλῆς καὶ ἦχος. Aret. Cur. Acut. Morb. 132: τάδε μέντοι βάρους καὶ ἦχων ἐστὶ αἷτια. Aretaeus, too, like St. Luke, uses ἦχος of the noise of the sea. Cur. Acut. Morb. 85: καὶ αἰγιαλῶν ἦχος καὶ κυμάτων κτύπος.

It signifies the voice in Dioscor. Mat. Med. iii. 84: ἐσθίεται δὲ μετ’ ὄξυμέλιτος ἀρμόζων τοῖς περὶ ἀρτηρίαν, μάλιστα δὲ ἀποκοπεῖσιν ἦχοις. Dioscor. Mat. Med. v. 25: καὶ τὸν ἦχον εὐτονον καὶ λαμπρὸν ἀποτελεῖ.

§ XLI.

\* τελεσφορεῖν.

Matt. xiii. 22: "He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he *becometh unfruitful*"—

καὶ ἄκαρπος γίνεται.

Mark, iv. 19—

καὶ ἄκαρπος γίνεται.

Luke, viii. 14—

καὶ οὐ \* τελεσφοροῦσι.

"And *bring no fruit to perfection.*"

Here St. Luke uses a word which is employed in medical language, and in it is not confined to vegetable productions only, but is also used of the human species, diseases, &c.

Aretaeus—περὶ καχεξίης — Sign. Morb. Diuturn. 54: ὦρη δὲ οὐ μίη φέρει τόδε, οὐδὲ ἐς μίην τελευτᾶ, ἀλλὰ φθινόπωρον μὲν κύει (καχεξίην), χειμῶν τιθηνεῖ, ἔαρ δὲ ἐς κορυφὴν τελεσφορεῖ, θέρος δὲ κτείνει. Dioscor. Mat. Med. v. 2: ἄμπελος — ἢ δὲ τις τελεσφορεῖ μικρόρραξ οὔσα καὶ μέλαινα καὶ στυπτική. Dioscor. Med. Parab. ii. 93: τελεσφορεῖν δὲ καὶ μὴ ἀποβάλλειν τὸ ἔμβρυον τὰς εὐολίσθους γυναικας ποιοῦσι σπέρματος μελανοσπέρμου κόκκοι μὰ ἐν ὀθονίῳ διεθέντες. Galen. Comm. v. 62, Aph. (xvii. B. 867): οὐ γὰρ οἰόντέ ἐστι τὸ ψυχρότερον σπέρμα κατὰ τὴν ψυχρότεραν ὑστέραν τελεσφορεῖσθαι. Galen. Usus Part. iii. 1 (iii. 170): ἵππος μὲν γὰρ ὄνου καὶ ὄνος ἵππου δύναιτ' ἂν καὶ δέξασθαι τὸ σπέρμα καὶ διασώσασθαι καὶ τελεσφορῆσαι πρὸς ζῶον μικτοῦ γένεσιν. Galen. Usus Part. xiv. 7 (iv. 166): οὕτω τελεσφορεῖν τὸ κύημα. Galen. De Temperamentis, i. 6 (i. 547): συκῆς μὲν γὰρ ἀρετὴ βέλτιστά τε καὶ πλεῖστα τελεσφορεῖν σῦκα.

## § XLII.

\* κατακλείειν.

Matt. xiv. 3: "For Herod had laid hold on John, and bound him, and *put him in prison* for Herodias' sake, his brother Philip's wife"—

καὶ ἐν τῇ φυλακῇ ἀπέθετο.

Mark, vi. 17—

καὶ ἔδησεν αὐτὸν ἐν φυλακῇ.

Luke, iii. 20—

καὶ \* κατέκλεισε τὸν Ἰωάννην ἐν τῇ φυλακῇ.

"*Shut up* John in prison."

St. Luke here uses a very different word (κατακλείειν) from the other Evangelists, and one which, as well as ἀποκλείειν—also used by him—was much employed by the medical writers. It is used by him alone, and is met with again in Acts, xxvi. 10, in a similar connexion: καὶ πολλοὺς τῶν ἁγίων ἐγὼ φυλακᾶς κατέκλεισα, "and many of the saints did I shut up in prison."

Hipp. Loc. in Hom. 417: καὶ τὸ φλέγμα καὶ ἡ χολὴ κατακλεισθέντα ἀτρεμίζωσι. Hipp. Flat. 297: ἐρευγμοὶ γὰρ γίνονται μετὰ τὰ σιτία καὶ τὰ ποτὰ τοῖσι πλείστοισιν, ἀνατρέχει γὰρ ὁ κατακλεισθεὶς ἀήρ. Hipp. Praedic. 75: ὄμματος κατάκλεισις ἐν ὀξέσι κακόν. Galen. Caus. Morb. 3 (vii. 179): πυρετὸς ἐξαφθίησεται, κατακλεισθείσης ἔνδον τῆς λιγνυώδους ἀναθυμιάσεως. Galen. Diff. Febr. i. 7 (vii. 297): τοίνυν σήπασθαι συμβαίνει τοὺς μὲν ἐν τῷ βουβῶνι χυμοὺς κατακλεισμένους ἐν ἐνὶ χωρίῳ. Galen. Plenitud. 3 (vii. 524): κατακλεισθείσης ἐν αὐτοῖς πνευματώδους οὐσίας πολλῆς. Galen. Comp. Med. i. 4 (xiii. 386): βλάπτει δὲ ἡ τοσαύτη

στύψις ἐρυσιπέλατα, κατακλείει γὰρ αὐτῶν τὴν θερμότητα πυκνοῦσα τὰ δέρμα. Galen. Usus Part. xiii. 12 (iv. 130): εἰ γὰρ κατεκλείσθη μὲν βραχεία κοιλότητι τὸ τοῦ βραχίονος ἄρθρον. Galen. Comm. ii. Aph. (xvii. B. 670): ὅτι καθάπερ ἐν ἀσκῷ τιμὴ τῷ περιτοναίῳ τὸ ὑγρὸν κατακέκλεισται. Galen. Usus Part. xi. 12 (iii. 895): τῆς γλώττης καθάπερ ἐν σπηλαίῳ τινὲ κατακλειομένης τῷ στόματι. Galen. Med. Defin. 415 (xix. 445): φίμος ἐστὶν ἢ τῶν πόρων φυσικῶν κατάκλεισις.

Galen, too, speaking of a person in prison, uses this word. Comp. Med. v. 2 (xiii. 776): ἐν εἴρκτῃ κατακεκλεισμένος.

## § XLIII.

ὑγιαίνειν.

Our Lord's saying, "*They that are whole need not a physician, but they that are sick,*" is thus expressed by the first three Evangelists:—

Matt. ix. 12—

οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ.

Mark, ii. 17—

οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ.

Luke, v. 31—

οὐ χρείαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ.

St. Luke uses the medical term for "to be in good health." See ὑγιαίνειν, Luke vii. 10 (§ 9).

## § XLIV.

\* ἐπιβλέπειν.

In the account of the healing of the demoniac child, St. Matthew, xvii. 15, gives as the words of the child's father: "Lord *have mercy* on my son":

Κύριε, ἐλέησόν μου τὸν υἱόν.

St. Mark, ix. 17—

Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρὸς σε.

“Master, I have brought unto thee my son.”

St. Luke, ix. 38—

Διδάσκαλε, δέομαί σου, \*ἐπιβλέψαι ἐπὶ τὸν υἱόν μου.

“Master, I beseech thee, *look upon* my son.”

St. Luke uses the medical word, ἐπιβλέπειν, “to look into a sick person’s state and condition.” See ἐπιβλέπειν (§ 15).

### § XLV.

\* προσάγειν.

In the same miracle our Lord orders the child to be brought to him. St. Matthew (xvii. 17) gives the words—

φέρετέ μοι αὐτὸν ὧδε.

Mark, ix. 19—

φέρετε αὐτὸν πρὸς με.

Luke, ix. 41—

\* προσάγαγε ὧδε τὸν υἱόν σου.

St. Luke employs a word (προσάγειν) which was used of *bringing patients to a physician*. See Luke, xviii. 40 (§ 19).

### § XLVI.

\* κατακλίνειν.

In the account of the miraculous feeding of the five thousand we have (Matt. xiv. 19)—

κελεύσας τοὺς ὄχλους ἵνα κλιθῆναι.

“He commanded the multitude *to sit down*.”

Mark, vi. 39—

ἐπέταξεν αὐτοῖς ἀνακλίνειν πάντας.

“He commanded them *to make all sit down.*”

John, vi. 10—

ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν.

“Make the men *sit down.*”

Luke, ix. 14—

\* κατακλίνατε αὐτούς—καὶ ἀνέκλιναν ἅπαντας.

“*Make them sit down*—and they made them all sit down.”

St. Luke here, though using ἀνακλίνειν, as St. Matthew and St. Mark, yet uses \*κατακλίνειν also. He alone of the New Testament authors employs it; and in the other places where he does so it is in the *passive* (vii. 36, xiv. 8, xxiv. 30), which was a usual way for expressing “to lie down at table.” In the active voice, as here, however, it was the medical term for laying patients, or causing them to lie, in bed—placing them in certain positions during operations—making them recline in a bath, &c. Aristophanes thus uses it of laying a sick man on a couch in the temple of Aesculapius, to sleep there and be cured. Plut. 411: κατακλίνειν αὐτὸν εἰς Ἄσκληπιοῦ κράτιστόν ἐστι. Vesp. 123: νύκτωρ κατέκλινεν αὐτὸν εἰς Ἄσκληπιοῦ.

Hipp. Morb. Acut. 399: κατακλίνειν δὲ ἐς ζοφερὰ οἰκήματα καὶ κατακεκλίσθαι ὡς ἐπὶ μαλθακωτάτοισι στρώμασι πλείστον χρόνον. Hipp. Morb. 468: ἔπειτα ἀλείψας ἀλείφατι πολλῶν κατακλίνει ἐς στρώματα μαλθακῶς. Hipp. Morb. 474: καὶ κατακλίνας ἐπιβάλλειν ἱμάτια ἕως ἰδρώση. Hipp. Intern. Affect. 561: ἔπειτα κατακλίνας ἐμβάτη. Hipp. Nat. Mul. 564: τῇ δὲ αὔριον κατακλίνας ἐπὶ τὸ ἰσχίον σκύην προσβάλλειν—κατακλίνας εἶ. Hipp. Nat. Mul. 571: ἐπὴν δὲ πυρήσης, δοῦναι πιεῖν καὶ ὡς τάχιστα λούσαντα κατακλίνειν. Hipp. Artic. 781: χρὴ δὲ τὸν μὲν ἄνθρωπον χαμαὶ κατακλίνειν



ὑπτιον. Dioscor. Medic. Parab. ii. 56: κατάκλιναι δὲ ἐν θερμῷ οἴκῳ καὶ πλείοσιν ἱματίοις χρῶ. Galen. Meth Med. x. 3 (x. 673): κατέκλινε τότε καὶ ἡσύχαζε ὥρας σχεδὸν τι τῆς ἡμέρας ἐνδεκάτης. Galen. Med. Parab. i. 4 (xiv. 337): βατραχείῳ χυλῶ μετὰ μέλιτος ἐγχυμάτιζε εἰς τὴν ῥίνα ὑπτιον κατακλίνας.

## § XLVII.

### \* ἀποθλίβειν.

In Mark, v. 31, we read: "Thou seest the multitude *thronging thee*"—

βλέπεις τὸν ὄχλον συνθλίβοντά σε.

Luke viii. 45—

οἱ ὄχλοι συνέχουσί σε καὶ \* ἀποθλίβουσι.

"The multitude throng thee and *press thee*."

St. Luke alone uses \* ἀποθλίβειν. Some of the compounds of θλίβειν were much used in medical language, and those most frequently used were ἀποθλίβειν and ἐκθλίβειν, but never συνθλίβειν: when the force of the σὺν was required, the medical writers employed συνεκθλίβειν and συναποθλίβειν.

Hipp. Nat. Puer. 242: τὸ γλυκαινόμενον ἀπὸ τῆς θερμῆς τῆς ἀπὸ τῶν μητρώων ἀποθλιβόμενον ἔρχεται εἰς τοὺς μαζοὺς. Galen. Comm. i. 10, Progn. (xviii. B. 47): ἐκατέρως γὰρ ἀποθλίβεται τὸ αἷμα πρὸς τὰς ἐν τοῖς ὀφθαλμοῖς φλέβας. Galen. Comm. ii. 55, Fract. (xviii. B. 490): προσεπισκοπούμενος τὸ νευρῶδες αὐτῶν καὶ εὐαίσθητον, ἦττον γὰρ ἀποθλίβεσθαι βούλεται. Galen. Usus Part. v. 13 (iii. 390): εἰ καὶ πάνν τις ἰσχυρῶς ἔξωθεν ἀποθλίβῃ τὴν κύστιν. Galen. Comp. Med. vii. 5 (xiii. 94): εἶτα ἀφεψήσας ἀπόθλιβε μετὰ τῶν λοιπῶν καὶ οὕτω μίγνυε. Galen. Comp. Med. vii. 10 (xiii. 1003): δι' ὀθονίου τὸν χυλὸν ἀποθλίψας ἔχε. Galen. Antid. ii. 17 (xiv. 203): καὶ τοῖς φύλλοις τοῖς ἀποτεθλιμμένοις τὸ τραῦμα κατάπλασε.

Dioscor. Mat. Med. i. 39 : εἰς τὸ ἀποτεθλιμμένον κοτύλην ὕδατος μίαν ἐπιχέας. Dioscor. Mat. Med. iv. 161 : ἐξ οὗ ἀποθλίβεται τὸ λεγόμενον κίκινον ἔλαιον. Dioscor. Medic. Parab. ii. 71 : ὁ ἀποθλιβεῖς χυλός.

## § XLVIII.

\* παράδοξον.

St. Matthew (ix. 8) states that the multitude who had witnessed the healing of a paralytic “glorified God, who had given such power unto men.”

St. Mark (ii. 12) says—“They were all amazed, and glorified God, saying, We never saw it on this fashion”—

ὅτι οὐδέποτε οὕτως εἶδομεν.

St. Luke (v. 26) says—“They glorified God, and were filled with fear, saying, We have seen *strange things* to-day”—

ὅτι εἶδομεν \*παράδοξα σήμερον.

\* παράδοξον is used by St. Luke alone of the N. T. writers, and is the very word we would expect a physician to employ in reference to the healing of the paralytic; for in medical language it was used of an unusual or unexpected recovery from illness, or an unexpected death, wonderful benefit derived from a medicine, &c., &c. Hipp. Epid. 1153 : τὶς παρὰ τὸν βουβῶνα πληγείς τοξέματι, ὃν ἡμεῖς ἐωράκαμεν παραδοξότατα ἐσώθη. Galen. Comm. iii. 4, Epid. i. (xvii. A. 273) : εἰ ἐκ παραδόξου τινὰ ἀμυδρὰν ἐλπίδα σωτηρίας. Galen. Comm. iii. 34, Epid. iii. (xvii. A. 688) : διότι σπάνιον τε καὶ παράδοξον αὐτοῖς συνέβη καθάπερ τὸ τοῦ κώματος οὕτω καὶ τὸ τοῦ πυρετοῦ. Galen. Comm. iv. 34, Aph. (xvii. B. 703) : ὡς μηδ’ ἐκ παραδόξου ποτὲ σωθῆναι, σφοδροῦ κατέχοντος τὸν κάμνοντα πυρετοῦ. Galen. Comp. Med. ii. 22 (xiii. 558) :

ἕτερον δὲ ἐπὶ τὸ μετάφρονον παραδόξως ἐπέχει τὸ αἷμα. Galen. Comp. Med. iii. 2 (xiii. 586): ὥστε ἀχθῆναι πρὸς ἐμὲ τὸν ἄνθρωπον ὡς ἐπὶ παραδόξῳ τῷ συμβεβηκότι. Galen. Theriac. ad Pamphil. (xiv. 305): ἐπὶ τούτων ἢ ἀντίδοτος πινομένη παραδόξως κατορθοῖ. Galen. Remed. Parab. ii. 24 (xiv. 473): δίδον φαγεῖν ἀνυπόπτως, παραδόξως ποιεῖ. Galen. Caus. Symph. i. 2 (vii. 100): παράδοξον μὲν τοί τι καὶ οὐκ εἰθισμένως γιγνόμενον ἐπὶ παιδὸς ἐθεασάμεθα νυγέντος γραφείῳ κατὰ τὴν κόρην. Galen. Diff. Respir. ii. 10 (vii. 870): δευτεραῖον γὰρ ἀποθανόντος παραδοξοτάτως.

Compare the use of ἄτοπος, Acts, xxviii. (§ 98.)

### § XLIX.

#### \* διανοήματα.

Matt. xii. 24, &c.—“But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. And Jesus knew *their thoughts*, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?”—

εἰδὼς δὲ ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν.

Luke, xi. 17—

αὐτὸς δὲ εἰδὼς αὐτῶν τὰ \*διανοήματα.

The word used by St. Luke (\*διανοήματα) to express the groundless notion of the Pharisees was employed in medical language to denote the whims and fancies of the sick.

Hipp. Epid. 959: τὰ δὲ περὶ τὰ νοσήματα ἐξ ὧν διαγιγνώσκουεν μαθόντες ἐκ τῆς κοινῆς φύσιος ἀπάντων καὶ τῆς ἰδίης ἐκάστου ἐκ τοῦ νοσήματος ἐκ τοῦ νοσέοντος—ἐκ τῆς καταστάσιος ὕλης καὶ κατὰ μέρη τῶν οὐρανίων καὶ χώρας ἐκάστης, ἐκ τοῦ ἔθεος, ἐκ τῆς διαίτης, ἐκ τῶν ἐπιτηδευμάτων, ἐκ τῆς ἡλικίας

ἐκάστου, λόγοισι, τρόποισι, σιγῇ, διανοήμασι, ὕπνοισι, οὐχ ὕπνοισι, ἐνυπνίοισί τισι.

Galen gives us an illustration of what was meant in medical language by *διανοήματα*, in the case of a patient who, when Galen visited him early in the morning, told him that he had lain awake all night contemplating the consequences that would ensue if Atlas thought himself tired, and objected to support the heavens any longer. Galen. Comm. iii. 1, Epid. i. (xvii. A. 213): εἰπὼν διανοήματα οὐκ αἰσθητὸν οὐδὲ φαινόμενον ἐδήλωσεν, ἀλλ' ἐκ τεκμηρίων εὐρισκόμενον πρᾶγμα. τεκμήριον δὲ ἐστὶν ὃ ἀποφθέγγονται τε καὶ πράττουσιν οἱ κάμνοντες, παραγενόμενος γοῦν τις ἡμῶν ἔωθεν, ὡς ἔθος, ἐπὶ τῇ ἐπίσκεψιν αὐτοῦ δι' ὅλης ἔφη τῆς νυκτὸς ἠγρυπνηκέναι, σκοπούμενος, εἰ δόξειε τῷ Ἀτλαντι κάμνοντι μηκέτι βαστάζειν τὸν οὐρανὸν, ὃ τι ποτ' ἂν συμβαίη. τοῦτο εἰπόντος αὐτοῦ συνήκαμεν ἀρχὴν τινα μελαγχολίας εἶναι.

### § L.

\* ὑποστρώννυμι.

Matt. xxi. 8—“And a very great multitude *spread* their garments in the way.”—

ἔστρωσαν ἑαυτῶν τὰ ἱμάτια.

Mark, xi. 8—

τὰ ἱμάτια αὐτῶν ἔστρωσαν.

Luke, xix. 36—

\* ὑπεστρώννυον τὰ ἱμάτια αὐτῶν.

\* ὑποστρώννυμι. Peculiar to St. Luke. Here St. Luke employs that particular compound of *στρώννυμι* used by the medical writers. By them it is used of spreading linens, cushions, &c., under a person before an operation; also, in anatomical description, to describe the underlying position of membranes, tendons, &c.; and by Dioscorides is often used of spreading on the ground herbs which had the property of keeping off venomous animals.

Hipp. De Foet. Exect. 914 : ἀνασεΐειν δὲ δεῖ ὧδε σινδόνα ὑποστορέσασαν ἀνακλίνειν τὴν γυναῖκα. Hipp. Morb. Mul. 617 : χρῆ ὑπὸ τὰ ἰσχία ὑποστορέσαι τι μαλθακόν. Aretaeus, Sign. Acut. Morb. 10 : ὑπὸ τῆσι πλευρῆσι καὶ τῇ ῥάχει καὶ τῷ ἔνδον θώρηκι ὑμῖν λεπτὸς ὑπέστρωται. Galen. Medicus 11 (xiv. 712) : διὰ τὸ σκληρὸν τοῦ μεταξὺ χόνδρου πιμελὴ ὑπέστρωται αὐτῷ, οἷον μάλαγμα. Galen. Usus Part. ii. 7 (iii. 119) : οὐ μόνον νεύροις τε καὶ τένουσιν ὑμένες ἰσχυροὶ περιβάλλονται ἄνωθεν καὶ κάτωθεν ὑποστρώννυνται. Galen. Usus Part. v. 2 (iii. 344) : ἡ φύσις ἐπισταμένη ἀδενῶδές τι σῶμα δημιουργήσασα, τὸ καλούμενον πάγκρεας, ὑπεστόρεσέ τε ἅμα καὶ περιέβαλεν ἐν κύκλῳ πᾶσι. Galen. Comm. iii. 12, Epid. vi. (xvii. B. 28) : τῇ γὰρ ὑστέρα τὸ μὲν ἔντερον ὑπεστόρεσται. Hipp. Morb. Mul. 617 : κλίνην ὑποστορέσαντα ἀνακλίνειν τὴν γυναῖκα ὑπτίην. Dioscorides, Mat. Med. i. 134 : τὰ φύλλα ὑποθυμώμενά τε καὶ ὑποστρωννύμενα θηρία διώκει. Dioscor. Mat. Med. iii. 37 : θυμιαθέντα δὲ ἔρπετὰ διώκει καὶ ὑποστρωννύμενα.

## § LI.

### εὔθετος.

Matt. v. 13 : “Ye are the salt of the earth : but if the salt have lost his savour, wherewith shall it be salted ? it is thenceforth *good for nothing*, but to be cast out, and to be trodden under foot of men”—

εἰς οὐδὲν ἰσχύει.

St. Luke (xiv. 35), in recording a similar saying of our Lord, uses the words—

οὔτε εἰς γῆν, οὔτε εἰς κοπρίαν εὔθετόν ἐστιν—

“It is neither *fit* for the land,” &c. He uses this word again, ix. 62—“No man, having put his hand to the plough, and looking back, *is fit* (εὔθετος) for the kingdom of God”; and with the exception of Heb. vi. 7, it is found in St. Luke

alone, as is also its opposite ἀνεύθετος, Acts, xxvii. 12. The word is of frequent occurrence in the medical writers in the sense in which St. Luke uses it—"well adapted to" or "well arranged."

Dioscor. Mat. Med. v. 9 : κύστει δὲ καὶ νεφροῖς εὐθετος—ὁ δὲ στρυφνὸς εὐθετώτατος πρὸς ἀνάδοσιν σιτίων—ὁ δὲ τὴν γύψον ἔχων, κακωτικὸς τῶν νεύρων, κύστει ἄθετος πρὸς δὲ τὰ θανάσιμα εὐθετώτερος. Dioscor. Mat. Met. ii. 123 : τὸ δὲ τοιοῦτον ἄθετον μὲν πρὸς ἰητρικὴν χρῆσιν, πρὸς δὲ τὰ λοιπὰ εὐθετον. Dioscor. Mat. Med. i. 12 : μάλιστα πρὸς τὴν ἰητρικὴν χρῆσιν εὐθετος. Dioscor. Mat. Med. i. 20 : καὶ εἰς θυμιαμάτων σκευασίαν ἐστὶν εὐθετον. Galen. Ronum Affect. 4 (xix. 669) : οὐ μὴν οὐδὲ κύστιν καὶ ἕτρον καταπλάσσειν εὐθετον. Galen. Remed. Parab. : Ὀλβίνος οἶνος ἐπὶ τῶν χολερικῶν εὐθετος. Hipp. Fract. 772 : αἶ τε ῥάβδοι εὐθετώτεραί αἱ μὲν ἔνθεν, αἱ δὲ ἔνθεν τῶν σφυρῶν—καὶ γὰρ τῆς φλεγμονῆς τὸ ἐπικαιρότατον παρελήλυθεν καὶ τὰ ὀστέα χαλαρὰ καὶ εὐθετα μετὰ ταύτας τὰς ἡμέρας ἂν εἴη. Hipp. Moch. 858 : τὸ σχῆμα ὕπερ ἢ ἐπίδεσις, ὡς μὴ ἐς τὴν πτέρυγην ἀποπιέζεται ἀνωτέρω γούνατος ἔστω εὐθετος.

## § LII.

\* προβάλλειν.

Matt. xxiv. 32—"Now learn a parable of the fig tree ;  
When his branch is yet tender, and putteth forth leaves"—

καὶ τὰ φύλλα ἐκφύη.

Mark, xiii. 28—

καὶ ἐκφυῖ τὰ φύλλα.

Luke, xxi. 30—

ὅταν \* προβάλωσιν ἤδη,

"When they now shoot forth."

Here St. Luke uses \* προβάλλειν, a word used by him alone, and very frequent in the medical writers, both in other significations and in this rare one of plants putting forth leaves, &c. See § 68.



## § LIII.

## ἀτενίζειν.

In the account of the scene in the high priest's palace, St. Mark says, xiv. 66, 67—"And as Peter was beneath in the palace, there cometh one of the maids of the high priest: and when she saw Peter warming himself, *she looked upon him*"—

ἐμβλέψασα αὐτῷ.

St. Luke (xxii. 56) says—

ἀτενίσασα αὐτῷ—

"earnestly looked upon him."

ἀτενίζειν is used twelve times by St. Luke, and, with the exception of 2 Cor. iii. 7, 13, is used by him alone. It is employed by the medical writers to denote a peculiar fixed look. Hipp. Epid. 1162: ὄμματα, ἀνχμηρὰ, καθαρῶδεα ἐνδεδινημένα, ἀτενίζοντα. Hipp. Epid. 1212: ἀτενίσας τοῖς ὄμμασι. Epid. 1216: ὁμοίως οἱ ὀφθαλμοὶ κατηφείας, ἐς τὸ κάτω βλέφαρον μᾶλλον ἐγκείμενοι, ἀτενίζοντες. Hipp. Praedic. 75: οἷσιν ἐν σπασμῶδεσιν ὀφθαλμοὶ ἐκλάμπουσιν ἀτενέως. Epid. 1017: ὄμματα ἀτενίζοντα. Aretaeus, Sign. Acut. Morb. 2: ἀτενέες ἐνιδόντες. Aret. Sign. Acut. Morb. 5: ὀφθαλμοὶ μικροῦ δεῖν ἀτενέες μόλις περιδινούμενοι. Aret. Sign. Morb. Diurn. 33: ὀφθαλμοὶ ἀτενέες κέρασι ἴκελοι πεπήγασι. Aret. Cur. Acut. Morb. 84: ἀτενέες δὲ τὸ ξύμπαν ἔωσι, ὀφθαλμοὶ δὲ ὀκοῖόν τε κέρας ἐστήκωσι. Galen. Remed. Parab. i. 4 (xiv. 350): πρὸς νυκτάλωπας.—ἦπαρ αἰγὸς ἐνέψων κέλευε αὐτοὺς περικαλυψαμένους ἀτενίζειν εἰς τὴν χύτραν καὶ δέχεσθαι τὴν ἀτμίδα τοῖς ὀφθαλμοῖς. Galen. De Puls. 12 (viii. 484): αὐθις δ' ἐπὶ πλεῖστον ἀτενὲς ὀρῶντες διετέλεσαν ἀσκαρδαμκτὶ παραπλησίως τοῖς κατόχοις.



## § LIV.

## \* διίσχυρίζεσθαι.

Further on in the same narrative St. Matthew writes (xxvi. 73): "After a while came unto him they that stood by, and *said* to Peter, Surely thou also art one of them"—

εἶπον τῷ Πέτρῳ.

St. Mark, xiv. 70: "They that stood by *said* again to Peter," &c.—

ἔλεγον τῷ Πέτρῳ.

St. Luke, xxii. 59: "And about the space of one hour after another *confidently affirmed*, saying, Of a truth this fellow was with him"—

\* διίσχυρίζετο.

\* *δυσχυρίζεσθαι*, peculiar to St. Luke. *ισχυρίζεσθαι* and *διίσχυρίζεσθαι* are used in medical language, *ισχυρίζεσθαι* for "to gain strength," and both words in the same way as in this passage. Galen. Usus Part. iii. 8 (iii. 201): ἴν' ἅμα μὲν ἔχοι, δι' ὧν ἰσχυρίζοιτο τὸ μέλος. ὃ δὴ καλεῖται ταρσός. Also, to insist on a medical opinion.—Galen. De Morb. Tempor. iv. (vii. 448): οὐ μέντοι ἰσχυρίζω ἔγωγε περὶ αὐτοῦ. Galen. Comm. i. 3, Artic. (xviii. A. 309): ἀλλ' εἴτε περὶ ἀμφοτέρων τῶν τρόπων εἴτε περὶ θατέρου μόνου φησὶν οὐκ ἔχειν ἰσχυρίσασθαι. Galen. Comm. i. 3, Artic. (xviii. A. 312): διὰ ταῦτ' οὖν καὶ ὁ Ἱπποκράτης φησὶ μὴ διίσχυρίσασθαι βιαίως. Galen. Philosoph. Hist. 5 (xix. 241): Ἐπίκουρος δὲ διίσχυρίζεται λέγων. Hipp. Artic. 780: ὤμον δὲ ἄρθρον ἓνα τρόπον οἶδα ὀλισθαίνον τὸν ἐς τὴν μασχάλην, ἄνω δὲ οὐδέποτε εἶδον οὐδὲ ἐς τὸ ἔξω, οὐ μέντοι διίσχυριεῖω γε εἰ ὀλισθαίνοι ἂν ἢ οὐ—οὐ μὲν ἰσχυριεῖω γε οὐδὲ περὶ τούτου, εἰ μὴ ἐκπέση ἂν οὕτως ἢ οὐ. Hipp. Decor. 23: δόξη τῇ ἐκ τουτέων διίσχυρίζόμενοι. Hipp. Praecept. 26: σφαλερὴ γὰρ καὶ εὐπταιστος ἢ μετ' ἀδολεσχίης ἰσχύρησις—χρήσιμος δὲ καὶ ποικίλος τῶν προσφερομένων τῷ νοσέοντι καὶ ὁ προορισμός, ὅτι μόνον τι προσενεχθὲν ὠφελήσει, οὐ γὰρ ἰσχυρήσις δεῖ.

## LV.

## βάτος.

A saying of our Lord is recorded by St. Matthew (vii. 16) thus: "Do men gather grapes of thorns, or figs of *thistles*?"—

μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὰς, ἢ ἀπὸ  
τριβόλων σῦκα.

St. Luke, vi. 44: "For of thorns men do not gather figs, nor of a *bramble bush* gather they grapes"—

οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσι σῦκα, οὐδὲ ἐκ βάλτου  
τρυγῶσι σταφυλὴν.

Here St. Luke uses *βάτος*, "the bramble bush," instead of *τρίβολος*, "a thistle." He, no doubt, was well acquainted with it, as it was extensively used medicinally by the ancient physicians. Theophrastus, H. P. i. 5, mentions it—*βάτος ἀκανθώδης* and Dioscorides, Mat. Med. iv. 37 (*περὶ βάλτου*), describes its medicinal properties, and states that the fruit, juice, leaves, and tender shoots were used. Galen also has a chapter on its medicinal use. Galen. Aliment. Facul. ii. 13 (vi. 589): *περὶ τῶν τοῦ βάλτου καρπῶν*. There were several varieties of it, and Sprengel (Note on Dioscor. iv. 37) identifies it with the *rubus fruticosus*, "the blackberry bush," whenever it is mentioned by itself without any distinguishing epithet, as here by St. Luke.

On account of the bramble being so well known to physicians, it is probable that St. Luke translated by *βάτος* the Syriac word used by our Lord, which St. Matthew translated by *τρίβολος*.

The medical writers abound in prescriptions in which the *βάτος* formed an ingredient, and Wetstein on Matt. vii. 16, quotes from Galen an expression very similar to this saying of our Lord: *ὁ γεωργὸς οὐκ ἄν ποτε δυνήσαιτο ποιῆσαι τὸν βάλτον ἐκφέρειν βότρυν*.

Hipp. Morb. Mul. 666: βάτον ἐψῆν σὺν ὕδατι καὶ ἐλαίῳ καὶ τοὺς μαζοὺς καταπλάσσειν. Hipp. Morb. Mul. 668: βάτου φύλλα καὶ ῥάμνου καὶ ἐλαίης, ὁμοῦ λεῖα μίξαι καὶ διῆναι ἐν μελικρήτῳ. Hipp. Morb. Mul. 669: ὁμοίως δὲ καὶ ῥήτινην ὑποβάλλειν καὶ κιννάμωμον καὶ σμύρναν ζὺν βάτων φύλλοις. Galen. Remed. Parab. i. 5 (xiv. 348): καὶ αὐτοῖς δὲ προσάγειν τοῖς κανθοῖς, ἢ βάτου ἢ ῥόδων χυλόν. Galen. Remed. Parab. i. 8 (xiv. 360): μόρων χυλοῦ ἢ βάτου—μέλιτι μίξας καὶ ἐπ' ὀλίγον ἐψήσας, διάχρειε. Galen. Remed. Parab. ii. 10 (xiv. 436): βάτου ἀκρέμονας τρίψας σὺν μέλιτι καταπλάσσει. Galen. Remed. Parab. iii. (xiv. 514): βάτου φύλλα καταπλασσομένα. Galen. Remed. Parab. iii. (xiv. 551): τοῦ βάτου ὁ χυλὸς ἐκπιεζόμενος καὶ ἐνσταζόμενος εἰς τὸ οὖς παύει τὸν πόνον. Galen. Comp. Med. vi. 8 (xii. 973): βάτου ἢ σμύρνης ἢ ῥόδων χυλῶ μετὰ μέλιτος χρῶ. Do. (974): βάτου ἢ ἀγριελαίου ρίζης ἢ κυπέρου ἀφεψήματι μετὰ μέλιτος.

## § LVI.

\* ἐνισχύειν. \* ἀγωνία. \* ἰδρῶς. \* θρόμβοι αἵματος.  
καταβαίνειν. λύπη.

*The Agony in Gethsemane.*—Matt. xxvi. 37–46: “And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy (λυπεῖσθαι καὶ ἀδημονεῖν). Then saith he unto them, *My soul is exceeding sorrowful, even unto death* (περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου): tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went

away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for *their eyes were heavy* (ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι). And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me."

St. Mark's (xiv. 33) description of the Agony is almost identical with that of St. Matthew, except that instead of *λυπέσθαι* of Matthew, he uses *ἐκθαμβεῖσθαι*, "He began *to be sore amazed*," and *καταβαρυνόμενοι* instead of *βεβαρημένοι*, "their eyes *were heavy*."

When, however, we turn to St. Luke's description of the same scene, we find an account having all the characteristics of medical writing, and detailing in medical language the prostration of strength (*ἄγγελος ἐνισχύων αὐτόν*) and the outward and visible effects (*ἰδρῶς ὡσεὶ θρόμβοι αἵματος*) on his human frame of the inner anguish of our Lord.

Luke, xxii. 41-46: "And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine be done. And there appeared an angel unto him from heaven, *strengthening him* (*ἐνισχύων αὐτόν*). And being in an *agony* (*ἐν ἀγωνίᾳ*), he prayed more earnestly: and his *sweat* (*ὁ ἰδρῶς αὐτοῦ*) was as it were *great drops of blood* (*ὡσεὶ θρόμβοι αἵματος*) *falling down* (*καταβαίνοντες*) to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping *for sorrow* (*ἀπὸ τῆς λύπης*), and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation."

\* *ἐνισχύειν*. With respect to this word, it is remarkable that, outside the LXX., its use in the transitive sense, "to

strengthen," is confined to Hippocrates and St. Luke. All other writers who employ it do so in the intransitive sense, "to prevail," "be strong." Hippocrates uses the simple form *ισχύειν* also in the same sense, "to impart physical strength." Hipp. Lex, 2: *ὁ δὲ χρόνος ταῦτα ἐνισχύσει πάντα, ὡς τραφήναι τελέως.* Hipp. Affect. 526: *ποτοῖσι δὲ χρῆσθαι, ἣν μὲν ὑπάγειν ἐθέλῃς τὴν κοιλίαν καὶ τὴν κύστιν, γλυκὸν οἶνον ἢ μελίκρατον· ἣν δὲ στύφειν, αὐστηρὸν, λευκὸν, λεπτὸν, ὑδαρέα· ἣν δὲ ἰσχύειν αὐστηρὸν μέλανα.*

\* *ἀγωνία*, peculiar to St. Luke, is used in medical language, as are also *ἀγων* and *ἀγωνιᾶν*. Aretaeus uses *ἀγωνία* of a struggle in connexion with the passage of a calculus. Aret. Sign. Morb. Diuturn. 61: *ἀγωνίῃ δὲ δευτέρῃ τοῦ λίθου, ἢ διὰ τοῦ κυκλοῦ διεξοδος.* Galen employs it more in the sense of St. Luke.—Galen. Hipp. et Plat. Decret. iii. 7 (v. 336): *ἔνθα φησὶ, τὴν λύπην καὶ τὴν ἀγωνίαν καὶ τὴν ὀδύνην ἀλγηδόνας ὑπάρχειν—φήσομεν ἀγωνίαν καὶ λύπην καὶ ὀδύνην ἀλγηδόνας εἶναι τῇ γένει—ἀγωνίας μέντοι καὶ λύπης οἶον γένος εἶναι τι τὴν ἀλγηδόνα.* Galen. Meth. Med. xii. 5 (x. 841): *καὶ λῦπαι δὲ καὶ ἀγωνίαι καὶ θυμοὶ καὶ φροντίδες, ἐν οἷω τρόπῳ καὶ αἰ πλείους ἀγρυπνίαι βλάπτουσι καταλύουσαι τὴν δύναμιν, ἐν μὲν δὲ τούτοις ἅπασιν αὐτῇ καθ' ἑαυτὴν ἢ ψυχῇ κινεῖται.* Galen. Progn. ex Puls. i. 1 (ix. 219): *καὶ τὴν τῶν ἀρτηριῶν κίνησιν ἀνόμαλον ἴσχεν ὡς ἐπ' ἀγωνίᾳ.* Galen. Synopsis de Puls. 7 (ix. 451): *ἐν ᾧ μηδεμίαν ἔξωθεν ἔχει τὸ σῶμα κίνησιν ἐκ περιπάτου—ἢ ἀγωνίας ἢ θυμοῦ τινος ἢ φόβου.* Galen. San. Tuend. ii. 9 (vi. 138): *τοῖς θυμωθεῖσι καὶ τοῖς ἀγωνιῶσι καὶ τοῖς αἰδισθεῖσιν, ἀΐξεις τῆς ἐμφύτου γίγνεται θερμότητος—οὐ γὰρ ἡσυχάζει τὸ πνεῦμα ὥσπερ καὶ τὸ τῶν ἀγωνιῶντων.* Galen. Progn. ex Puls. iii. 7 (ix. 382): *κίνησις ἡτισοῦν καὶ πάθος ψυχικὸν ὀργισθέντων ἢ φοβηθέντων ἢ ἀγωνισάντων ἢ ὀπωσοῦν ἐτέρως ταραχθέντων.*

Both Aristotle and Theophrastus mention the fact of a sweat accompanying an agony, and state the reasons for it.

Aristotle, Probl. ii. 31: *διὰ τί οἱ ἀγωνιῶντες ἰδρῶσι τοὺς πόδας, τὸ δὲ πρόσωπον οὐ—ἢ ὅτι ἢ ἀγωνία, φόβος τίς ἐστι*

πρὸς ἀρχὴν ἔργου· ὁ δὲ φόβος, κατάψυξις τῶν ἄνω. διὸ καὶ ὠχρῶσι τὰ πρόσωπα οἱ ἀγωνιῶντες, κινουῦνται δὲ καὶ σκαίρουσι τοῖς ποσὶ. ποιουσι γὰρ τοῦτο οἱ ἀγωνιῶντες καὶ καθάπερ γυμνάζονται· διὸ εἰκότως ἰδρῶσι ταῦτα οἷς πονοῦσι.

Theophrastus, De Sudoribus, 36 : ὅτι οἱ ἀγωνιῶντες τοὺς πόδας ἰδρῶσι τὸ δὲ πρόσωπον οὐ.—τὸ δὲ αἴτιον ὅτι ἡ ἀγωνία ἐστὶν οὐ μετάστασις θερμότητος ὥσπερ ἐν τοῖς φόβοις, ἀλλὰ μᾶλλον αὐξήσις καθάπερ ἐν τῷ θυμῷ—καὶ ἀγωνιῶντες δὲ οὐ διὰ φόβον τοῦτο πάσχουσιν, ἀλλὰ διὰ τὸ μᾶλλον ἐκθερμαίνεσθαι—ξηραίνει γὰρ ἡ θερμότης ἐπιπολάζουσα (τὸ ἐν προσώπῳ ὑγρὸν) τὸ δὲ ἐν τοῖς ποσὶ συντήκει.

\* ἰδρῶς, peculiar to St. Luke, was much used in medical language; the nature and quantity of the sweat being closely observed by the ancient physicians in cases of sickness. Hipp. Judicat. 54 : ἰδρῶς πουλὺς ἀκρήτως γενόμενος ὑγαινοντι νόσον σημαίνει. Hipp. Coac. Progn. 209 : ἰδρῶς δὲ ψυχρὸς ἐν ὀξεί μὲν πυρετῷ θανάσιμος. Hipp. Epid. 954 : τοῖσι δὲ πλείστοισι τεταρταίοισιν οἱ πόνοι μέγιστοι καὶ ἰδρῶς ἐπὶ πλείστον ὑπόψυχρος. Hipp. Epid. 1100 : πυρετὸς φρικώδης, πολὺς ἰδρῶς, ξυνεχής. Hipp. Epid. 1207 : ὀγδοαίῳ ἰδρῶς ἐγένετο καὶ πάλιν ἐπεθέρμηνε, ἰ πάλιν ἰδρῶς. Aretaeus, Sign. Morb. Acut. 22 : ἦν δὲ καὶ θνήσκειν μέλλωσι ἰδρῶς ψυχρός. Aret. Cur. Acut. Morb. 115 : ἰδρῶς δὲ περὶ μέτωπα καὶ κληΐδας καὶ πάντη τοῦ σώματος στάγδην ῥέη. Dioscor. Mat. Med. ii. 193 : ὁ δὲ ἀποκρινόμενος ἰδρῶς χολώδης εὐρίσκειται τῇ χροιαῖ. Galen. De Crisibus, ii. 6 (ix. 663) : ὡς οὔτε ῥίγος αὐτῷ προηγήσεται τοῦ παροξυσμοῦ οὔθ' ἰδρῶς ἔψεται. Galen. Progn. ad Posthum. 10 (xiv. 651) : πρόγνωσις ὑποστροφῆς πυρετοῦ καὶ λύσις αὐτῆς δι' ἰδρῶτος.

\* θρόμβοι αἵματος, peculiar to St. Luke, was an expression very common in medical language. θρόμβος was a clot of coagulated blood, and is thus described by Galen, De Atra Bile. 2 (v. 106) : καὶ τὴν γε πῆξιν αὐτοῦ (αἵματος) τελευτῶσαν εἰς θρόμβον ὀρωμεν· οὕτω γὰρ ἔθος ὀνομάζειν τοῖς Ἑλλησι τὸ πεπηγὸς αἷμα. Aretaeus, Sign. Morb. Diuturn. 71 : παχὺ καὶ πεπηγὸς οἶον θρόμβοι. Hipp. Morb. 393 : ὁπότεν οὔν



προσῆ λύξ ἅμα καὶ αἵματος θρόμβους ἀποβίβωσι. Hipp. Morb. 483 : καὶ βήσσει ἅμα τῷ σιάλω θρόμβους αἵματος. Hipp. Intern. Affect. 531 : ἔπειτα θρόμβους αἵματος ἐκβράσσεται κατ' ὀλίγον καὶ θαμνύ. Hipp. Ulcer. 881 : καὶ θρόμβον αἵματος ἐν τοῖς χάσμοισι μὴ ἔαν. Dioscorides, Mat. Med. 101 : θρόμβους αἵματος διαλύει σὺν ὄξει ποθεῖσα. Dioscor. Mat. Med. iii. 38 : αἵματος θρόμβους διαλύει. Galen. Temperament. Medic. vii. (xiii. 824) : καὶ θρόμβους αἵματος τήκειν πεπίστευται. Galen. Medicus 13 (xiv. 750) : διὰ θρόμβου αἵματος ἀποκλείοντα τὴν δίοδον.

Aristotle mentions "a bloody sweat," arising from the blood being in a poor condition. De Part. Animal. iii. 5 : ἤδη δὲ τισιν ἰδρῶσαι συνέβη αἱματώδει περιπτώματι διὰ καχεξίαν, τοῦ μὲν τόματος ῥυάδος καὶ μανοῦ γινομένου, τοῦ δὲ αἵματος ἐξυγρανθέντος δι' ἀπεψίαν, ἀδυνατούσης τῆς ἐν τοῖς φλεβίοις θερμότητος πέσσειν, δι' ὀλιγότητα. And Hist. Animal. iii. 19 : (αἵματος) ἐξυγραινομένου δὲ λίαν νοσοῦσιν, γίνεται γὰρ ἰχωροειδὲς καὶ διορροῦται οὕτως ὥστε ἤδη τινὲς ἴδισαν αἱματώδη ἰδρῶτα. And Theophrastus, De Sudor. 11, mentions a physician who compared a species of sweat to blood : ἐπεὶ καὶ λεπτότης τις καὶ παχύτης ἐστὶν ἐν τοῖς ἰδρῶσι, ὁ μὲν γὰρ ἐπιπόλαιος καὶ πρῶτος ὑδατώδης τις καὶ λεπτὸς, ὁ δὲ ἐκ βάθους μᾶλλον βαρύτερος, ὥσπερ συντηκομένης τῆς σαρκὸς, ἠδὲ δέ τινες φασὶ καὶ αἵματι εἰκάσαι, καθάπερ Μονῦς ἔλεγεν ὁ ἰατρός.

The particular word καταβαίνειν, employed by St. Luke to describe the falling down of the sweat, was applied by the medical writers to the descent of humours, &c., from the upper to the lower parts of the body. Hipp. Nat. Puer. 241 : τῷ ὑγρῷ ἀπὸ τῆς κεφαλῆς καταβαίνονται. Hipp. Morb. 450 : τὸ δὲ φλέγμα ἀπὸ τῆς κεφαλῆς καταβαίνει. Hipp. Aph. 1257 : ὁκόσα ῥήγματα ἐκ νότου ἐς τοὺς ἀγκῶνας καταβαίνει φλεβοτομῇ λύει. Hipp. Epid. 1110 : περὶ δὲ κρίσιν γυναικεῖα πολλὰ κατέβη. Hipp. Morb. Mul. 600 : καταβαίνει τὸ φλέγμα δριμύ ἐς τὴν κοιλίην. Hipp. Praedic. 109 : ἡ ὀδύνη καταβαίνει τὴν κεφαλὴν ἀπολιποῦσα. Hipp. Acut. Morb. 386 : ὁκόταν καὶ ἡ θέρμη καταβῆ ἐς τοὺς πόδας. Hipp. De Flat.



299 : οἰδήματα δὲ ἐς τὰς κνήμας καταβαίνει. Galen. Comm. ii. 30, Humor. (xvi. 470) : διὸ εἶδομεν πολλαίκις εἰς τοὺς ἀδένας καὶ τὰς σάρκας καταβαίνεσθαι τὰ ρεύματα. Galen. Comm. iii. 83, Epid. (xvii. A. 780) : γυναικεῖα κατέβη.

St. Luke assigns an adequate cause for the excessive sleepiness of the disciples on this occasion. The other Evangelists merely say, "for their eyes were heavy" (γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαραμένοι), but St. Luke states that it arose from anxiety (ἀπὸ τῆς λύπης). It is evident that their condition was owing to their anxiety for their Lord, coupled with the want of their usual rest. It is remarkable how frequently this word λύπη is joined with *privation of sleep* (ἀγρυπνία) and *cares* (φροντίδες) in the medical writers, and assigned as a cause of an abnormal condition of the system, or even of disease. Hipp. Morb. Acut. 403 : ἦν δὲ διαλύηται τὸ σῶμα—μήτε ὑπὸ λύπης μήτε ὑπὸ φροντίδων μήτε ἀγρυπνιῶν. Hipp. Epid. 1108 : ἐν Θάσῳ γυνὴ δυσάνιος ἐκ λύπης μετὰ προφάσιος ὀρθοστάδην ἐγένετο ἄγρυπιός τε καὶ ἄσιτος καὶ διψώδης, ἦν καὶ ἀσώδης. In this instance we have λύπη producing sleeplessness, which we may assume to have been the case of the disciples up to the point of their being worn out by this want of sleep and anxiety. Hipp. Epid. 1115 : πυρετὸς φρικώδης, ὀξὺς, ἐκ λύπης ἔλαβεν. Galen. Comm. i., Nat. Hom. ii. (xv. 114) : καὶ πᾶσι τοῖς ἔξωθεν αἰτίοις, ὥσπερ γε καὶ ὑπὸ ἀγρυπνίας καὶ λύπης—εἰς νόσους ἄγονται. Galen. Comm. ii. 28, Humor. (xvi. 309) : ταὐτὸ τοῦτο γίνεσθαι συμβαίνει οὐ μόνον διὰ λιμὸν καὶ ἔνδειαν τροφῆς καὶ ἀγρυπνίαν ἀλλὰ καὶ—λύπην σφοδράν. Galen. De Opt. Const. Corp. 3 (iv. 743) : αἱ βλάβαι τοῖς σώμασιν ἡμῶν αἱ μὲν ἀπὸ τῶν ἔξωθεν αἰτιῶν—ἐν τούτῳ δὲ τῷ γένει καὶ κόπους καὶ λύπας καὶ ἀγρυπνίας καὶ φροντίδας ὅσα γ' ἄλλα τοιαῦτα θετέον. Galen. De Crisibus ii. 13 (ix. 698) : ἡ κοιλότης δὲ κοινὸν ὑπάντων σύμπτωμα, λύπης, ἀγρυπνίας, φροντίδος—καὶ τὸ μέγεθος τῶν σφυγμῶν οὐκ ἀφαιρεῖται καθάπερ ἐπ' ἀγρυπνίας καὶ λύπης καὶ φροντίδος. Galen. Loc. Affect. iii. 10 (viii. 193) : τοιαύτη μελαγχολία ἐπιγίγνεται δὲ καὶ φροντίσι καὶ λύπαις μετ' ἀγρυπνιῶν. Galen. Meth. Med.

κ. 5 (κ. 687) : ὡσπερ καὶ ἐπὶ τῆς ἀνθρώπου τῆς ἀρξαμένης πυρέττειν δι' ἀγρυπνίαν καὶ λύπην. Galen. Comm. iv. 97, Morb. Acut. (xv. 903) : ἀγρυπνία, θυμοὶ, λύπαι, φόβοι.

The medical language employed affords internal evidence of the authenticity of verses 43, 44 of Luke xxii., which are omitted in some MSS.

The foregoing examples have been selected and placed together because in their case there is an opportunity of comparing the language of St. Luke with that used in parallel passages by the other Evangelists. They do not embrace some of the most remarkable instances of St. Luke's use of medical language outside of medical subjects. They would be, however, sufficient of themselves to show that there is, independent of the professional language employed in relating the miracles of healing, a class of words running through the Gospel of St. Luke which does not occur in the other New Testament writings, but which is in common use in Greek medical language.

The remainder of this part will be occupied with the examination of other similar words in St. Luke's Gospel and the Acts of the Apostles, which occur in passages where we cannot make a comparison with parallel passages in the writings of other New Testament authors. Some of these words stand out prominently as those of a physician, *e. g.* ἀρχαὶ ὀθόνης (Acts, x. 11) ; ἀνάληψις (Luke, ix. 51) ; ἀποκατάστασις (Acts, iii. 21) ; λῆρος (Luke, xxiv. 11) ; ἐπακροῦσθαι (Acts, xvi. 25) ; εἰς μανίαν περιτρέπειν (Acts, xxvi. 24), &c.; while with regard to the others, they readily fall into the same category as πλήμμουρα, ῥῆγμα, συμπίπτειν, τρήμα, βελόνης, προσψάειν, βάτος, &c., in the case of which we had an opportunity of comparing the language of the other Evangelists, and it will be shown *that almost all of them were words commonly employed in the phraseology of a Greek physician.*

What is attempted to be shown amounts to this—that St. Luke did not forget or abandon the language of his earlier years and professional training on becoming a Christian teacher and historian; but that, even in his general narrative, he frequently employs words and phrases, when they suited his purpose, to which, from long association, he had become habituated through his early studies and professional pursuits.

### § LVII.

#### LUKE, I.

\* ἐπιχειρεῖν. \* διήγησις. \* αὐτόπτης. ὑπηρετής. παρακολουθεῖν. \* θυμῖαν. \* συλλαμβάνειν. \* συλλαμβάνειν ἐν γαστρὶ. ἐν γαστρὶ ἔχειν. \* ἔγκυος. \* στεῖρα. \* ἄτεκνος. \* διαταράσσειν. \* ἐκταράσσειν. τάραχος. \* γῆρας. \* ἀναφωνεῖν. \* πινακίδιον. παραχρῆμα.

ἀκριβῶς (verse 3, § 93). ἀσφάλεια (v. 4, § 82). ἔθος (v. 9, § 58). πίμπλημι (v. 15, § 60). ἐπιβλέπειν (v. 48, § 15). ἐμπίμπλημι (v. 53, § 60). συγγένεια (v. 61, § 87). ἄφεςις (v. 77, § 59).

1. “Forasmuch as many *have taken in hand* (ἐπεχειρήσαν) to set forth in order a *declaration* (διήγησιν) of those things which are most surely believed among us.”

\* ἐπιχειρεῖν, peculiar to St. Luke (used also Acts, ix. 29, xix. 13), was a word very frequently employed in medical language. Hippocrates uses it sometimes in the literal sense of “applying the hand to,” but generally it is used as here, “to take in hand,” “to undertake.”

Hipp. Epid. 1147: τούτῳ ἐπεχειρίσθη τῆσιν αἰμορροΐσι. Hipp. Morb. Acut. 396: καὶ ξυστροφαὶ νοσημάτων οὐ δύνανται λύεσθαι ἢν τις πρῶτον ἐπιχειρῆ φαρμακεύειν—ὀκόσοι δὲ τὰ φλεγμαίνοντα ἐν ἀρχῇ τῶν νόσων εὐθὺς ἐπιχειρέουσι λύειν φαρμακεῖν. Hipp. Haemor. 891: αὐτῇ δὲ ἦ ἂν ἐπιχειρήσ

καῦσαι, ἀνακλίνας τὸν ἄνθρωπον ὕπτιον. Hipp. Epid. 11-49 : πρὶν δὲ ἐπιχειρέειν ἰητρεύεσθαι. Hipp. Praedic. 93 : ἐπιχειρέειν δὲ χρὴ τουτέοισι τὸν ἰητρόν. Galen. Comm. ii. 71, Praedic. (xvi. 656) : τὸ τοίνυν τοὺς οὕτως ἔχοντας ἐπιχειρεῖν φαρμακεύειν ἀμαθοῦς ἐστί. Galen. Comm. ii. 52, Epid. i. (xvii. A. 150) : ὁ μὲν γὰρ ἰατρὸς ἀνελεῖν ἐπιχειρεῖ τὸ νόσημα. Galen. Comm. ii. 22, Aph. (xvii. B. 501) : ἀλλ' ὅσα κατὰ τὸν αὐτὸν γίνεται χρόνον ἐπιχειροῦμεν ἰᾶσθαι. Galen. Comm. vi. 18, Aph. (xviii. A. 28) : ἐπιχειρεῖ θεραπεύειν. Galen. Comp. Med. iv. 2 (xiii. 668) : τηνικαῦτα τῇ θεραπείῃ τοῦ κακοήθους ἔλκουσ ἐπιχειρεῖν.

Hippocrates, in beginning his treatise "De Prisca Medicina," like St. Luke, uses this word—ὀκόσοι ἐπεχείρησαν περὶ ἰητρικῆς λέγειν ἢ γράφειν; and Galen begins his "De Foet. Formatione"—περὶ τῆς τῶν κυουμένων διαπλάσεως ἐπεχείρησαν μὲν τε καὶ φιλόσοφοι γράφειν.

\* *διήγησις*, peculiar to St. Luke, was particularly applied to a treatise on some medical subject. Thus Hippocrates applies it to one of his own. Morb. Acut. 392 : ὁ δὲ λευκὸς οἰνώδης οἶνος ἐπὴνται μὲν καὶ ἔψεκται τὰ πλεῖστα καὶ τὰ μέγιστα ἤδη ἐν τῇ τοῦ γλυκέος οἴνου διηγῆσει. Galen uses it of his own treatises and those of other physicians. Antid. i. 5 (xiv. 51) : ἄλλοι δὲ πολλοὶ τῶν γεγραφότων σύνθετα φάρμακα παρέλιπον εἶπεν τὴν σκευασίαν τοῦ ἰδουχρόου κατὰ τὴν περὶ τῆς θηριακῆς διήγησιν. Comp. Med. iv. 7 (xiii. 718) : τὴν δὲ περὶ τοῦ φαρμάκου διήγησιν ἔγραψεν ὁ Ἡρακλείδης. He even uses it of Thucydides' account of the plague at Athens. Comm. iv. 12, Epid. vi. (xvii. B. 168) : ὁ δὲ Θουκυδίδης—εἴρηται δὲ ταῦτα ὑπ' αὐτοῦ κατὰ τὴν λοιμικὴν διήγησιν, ἐν τῇ δευτέρῃ τῶν ἱστοριῶν. And in his Commentary on the Epidemics of Hippocrates alone he uses it at least seventy-three times of some one or other of the treatises of Hippocrates.

Galen. Comm. ii. 5, Epid. i. (xvii. A. 92) : καὶ αὐτὸς δὲ σαφῶς ὁ Ἰπποκράτης ἐνεδείξατο κατὰ τὴν προκειμένην διήγησιν. Galen. Comm. iii. 1, Epid. i. (xvii. A. 258) : περὶ δυσπνοίας γεγραφῶς οὐδὲν δ' ἐν ὅλῃ τῇ διηγῆσει. Galen. Comm. i. 4,

Epid. ii. (xvii. A. 523) : καὶ πρὸς τούτοις ἔτι τᾶλλα ὅσα κατὰ τὴν διήγησιν ἔγραψε ὁ Ἱπποκράτης γενέσθαι τῶ Πυθίῳ. Galen. Comm. i. 5, Epid. iii. (xvii. A. 529) : ἐκ τοῦ φάναι τὸν Ἱπποκράτην κατὰ τὴν ἀρχὴν τῆς διηγήσεως ἐπ' αὐτοῦ τὸ, πῦρ ἔλαβεν, ὥσπερ γὰρ ἐφ' ἐτέρας διηγήσεως ἔγραψεν, &c. Galen. Comm. ii. 4, Epid. iii. (xvii. A. 600) : Ἱπποκράτης αὐτὸς ἐν τῇ διηγήσει τῶν ἀρρώστων ἔγραψε. Galen. Comm. iii. 41, Epid. iii. (xvii. A. 695) : ἐν τοῖς περὶ τῶν οὔρων διηγήσεσιν εἶωθε γράφας τὰ συμβεβηκότα ὁ Ἱπποκράτης.

2. "Even as they delivered them unto us, which from the beginning were *eyewitnesses* (αὐτόπται), and *ministers* (ὑπηρέται) of the word."

\* *αὐτόπτης*, peculiar to St. Luke, was used in medical language to denote the examination, by a person himself, of disease or the parts of the human body anatomically, instead of obtaining the information at second hand from the account of others.

*ὑπηρέτης* occurs twenty times in the New Testament, in four of which it is used of *ὑπηρέται* in the Christian dispensation—here, and John, xviii. 36; Acts, xxvi. 16; 1 Cor. iv. 45. It is used in medical language to denote the attendants and assistants of the principal physician in performing an operation, &c., where the services of more than one person were required. In Acts, xiii. 5, this word is used in a sense altogether analogous to its medical one, where it is said that Paul and Barnabas in their missionary journey had Mark as their minister—εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην. Joined as it is here with the other medical term, *αὐτόπτης*, it seems highly probable that the use of both words was owing to St. Luke's professional bias, particularly as the medical use of both was quite analogous to that in this passage.

*ὑπηρέται*. Hipp. Offic. 740 : τὰ δ' ἐς χειρουργίην κατ' ἰητρεῖον ὁ ἄσθενέων, ὁ δρῶν, οἱ ὑπηρέται, τὰ ὄργανα. Galen. Comm. v. 1, Epid. vi. (xvii. B. 231) : τοὺς ὑπηρέτας τῶν ἰατρῶν. Galen. Comm. i. 1, Fract. (xviii. B. 331) : καὶ ποιῶσιν ἤδη οὕτως πάντες οἱ ἰατροὶ ταῖς χειρσὶ μόνας τῶν



ὑπηρετῶν ἐπιτρέποντες. Galen. Comm. iii. 7, Offic. (xviii. B. 675): ὁ τε ἰατρός ἐστι καὶ οἱ ὑπηρεταί. Galen. Anat. Administr. i. 3 (ii. 233): κατ' ἀρχὰς μὲν σὺν κῆμοι τῶν ὑπηρετῶν τις ἐξέδρε τοὺς πιθήκους. Galen. Comm. ii. 21, Humor. (xvi. 278): ἀλλ' οὐ μόνον ὁ ἰατρός δύναται αἰτίαν τοῦ σφάλματος παρέχειν, οὐκ ὀρθῶς πράξας ἀλλὰ καὶ ὁ κάρνιον καὶ οἱ ὑπηρεταί. Galen. Comm. v. 1, Epid. vi. (xvii. B. 226): δοκεῖ γὰρ ἡμῖν μὲν λέγεσθαι καὶ ἡ φύσις ἰᾶσθαι τὰς νόσους, ὀρθῶς δὲ καὶ ἡ ἰατρικὴ καὶ ὁ ἰατρός, ἀληθῶς δὲ καὶ ὁ ὑπηρετής αὐτοῦ. Galen. Instrument. Odor. 6 (ii. 826): τῶν ὑπηρετουμένων τοῖς χειρουργοῦσιν. Hippocrates calls a physician the minister of the art of medicine: ἡ τέχνη διὰ τριῶν, τὸ νόσημα, ὁ νοσέων, καὶ ὁ ἰατρός, ὁ ἰατρός ὑπηρετής τῆς τέχνης. Galen. De Dieb. Decretor. i. 11 (ix. 823): οὕτω δὲ καὶ τὸν ἰατρὸν ὑπηρετήν φύσεως ὀνομάζει τὸν ὄντως ἰατρὸν, οὐ φαρμακοπώλην τινὰ ἐκ τριῶδου.

\* αὐτόπται, peculiar to St. Luke. Galen. Comm. iv. 40, Artic. (xviii. A. 731): διττῆς οὖν οὔσης κρίσεως ἀπάντων τῶν τοιοῦτων πραγμάτων τῆς μὲν ἑτέρας ὕταν αὐτόπτης τις γένηται τοῦ ζητουμένου. Galen. Nat. Facul. i. 6 (ii. 12): ἀλλ' αὐτόπτην γενόμενον ἐκμαθεῖν χρὴ διὰ τῶν ἀναταμῶν. Galen. Anatom. Nerv. 2 (ii. 832): ὄν οὔτε ῥάδιον εἰπεῖν οὔτε ἀκούσας ἴσως πιστεύσεις πρὶν αὐτόπτης γενέσθαι θεάματος. Galen. Usus Part. ii. 7 (iii. 117): τὴν κατασκευὴν ἅπασαν ἀκριβῶς δεῖν ἐπίστασθαι τῶν ἐν ταῖς διαίρεσει φαινομένων αὐτόπτην γενόμενον ἐπιμελῶς. Galen. Usus Part. xiv. 6 (iv. 158): τῶν λεγομένων αὐτόπτης γένοιτο προσθήσει γὰρ οἷδ' ὅτι τὸ λέειπον τῷ λόγῳ τῶν μερέων ἢ θέα. Galen. Usus Part. xiv. 12 (iv. 196): ἀλλ' ἐπὶ τὰς διαίρεσεις τῶν ζώων ἀφικόμενος αὐτόπτης γίνεσθαι τῶν ἔργων τῆς φύσεως. Galen. Meth. Med. xiv. 16 (x. 1011): εἰ καὶ δι' ὅλου τοῦ βίου μυρίων ἔργων ἰατρικῶν αὐτόπται γίγνονται. Galen. Temper. Medic. vi. Proem. (xi. 796): ἐγὼ μὲν γὰρ ἐμεμφόμην τοῖς πρώτοις γράψασι τὰς ἰδέας τῶν βοτανῶν ἄμεινον ἠγοούμενος αὐτόπτην γενέσθαι παρ' αὐτῷ τῷ διδάσκοντι. Galen. Comp. Med. iii. 2 (xiii. 570): γινῶναι τὴν ὕλην τῶν φαρμάκων αὐτόπτας αὐτῆς

γινομένους οὐχ ἄπαξ ἢ δις ἀλλὰ πολλάκις. Galen. Comp. Med. iii. 2 (xiii. 609): οὐ μὴν οὐδ' αὐτόπτην γενέσθαι τραυμαμάτων παμπόλλων οἷόν τέ τινα χωρὶς τῶν ἐν πολέμοις. Galen. Usus Part. vi. 20 (iii. 508): χρὴ τούτων αὐτοπτικὴν πείραν γενέσθαι.

3. "It seemed good to me also, *having had perfect understanding* (παρηκολουθηκῶτι ἀκριβῶς) of all things from the first," &c.

παρακολουθεῖν (which is also found in 1 Tim. iv. 6, 2 Tim. iii. 10) was much used by the medical writers, both in connexion with sickness and in the sense it bears in this passage. Hipp. Praedic. 70: κώφωσις ἐν ὀξείσι καὶ ταραχώδεσι παρακολουθοῦσα κακόν. Hipp. Epid. 1207: τὰ δὲ χολώδεια παρηκολούθει. Hipp. Epid. 1210: ἄλγημα παρηκολούθει. Hipp. Epid. 1211: παρηκολούθησε δὲ τὸ ἄσθμα. Dioscor. De Ven. 2: πόνος περὶ τὸ στόμα παρακολουθεῖ. Galen. Comm. iii. 4, Morb. Acut (xv. 740): τὰ παρακολουθοῦντα τοῖς καύσοις. Galen. Anat. Administr. iii. 4 (ii. 371): οὐς ἀνατέμνων παρακολουθήσεις τοῖς νέυροις.

Galen uses it also of paying close attention to a subject, and *joined at times with ἀκριβῶς, as here*. Galen. Progn. ii. 54 (xviii. B. 190): ἐν οἷς χρὴ προγεγυμνάσθαι τὸν βουλόμενον ἀκριβῶς παρακολουθῆσαι τοῖς ὑφ' Ἱπποκράτους εἰρημένοις. Galen. Theriac. ad Pison. 2 (xiv. 216): καὶ ἀκριβῶς ἑαυτοῦ διὰ τὴν σύνεσιν τῇ συγκράσει τοῦ σώματος παρακολουθήσαντα. Galen. Comm. iii. 92, Artic. (xviii. A. 613): παρακολούθησον δὲ τοῖς ἐφεξῆς εἰρημένοις. Galen. Comm. iii. 44, Epid. iii. (xvii. A. 698): ὡς διὰ τὸ μὴ παρακολουθεῖν οἷς ἔπασχον.

9. "According to the custom of the priest's office, his lot was *to burn incense* (θυμᾶσαι) when he went into the temple of the Lord."

\* θυμᾶν, peculiar to St. Luke, was the medical term for fumigating with herbs, spices, &c. Hipp. Superfoet. 265: θυμῆν δὲ λωτοῦ φλοιὸν, σπέρμα δάφνης. Hipp. Morb. 470: ἦν δὲ μὴ, τῇ ὑστεραίῃ λούσας θερμοῦ θυμᾶσαι. Hipp. Nat.



Mul. 575 : κικίδα θυμῶν καὶ πρίσματα λωτοῦ—πρίσματος κυπαρίσσου ὑποβάλλων θυμῶν—κυπέρου ρίζαν, μύρον ρόδινον δεύσας θυμῶν. Hipp. Morb. Mul. 673 : ταῦτα τρίψας πάντα φθοίδας πλασάμενον θυμῶν—φθοίδας ποιεῖν καὶ ἐπὶ πυρὶ θυμῶν ἢ αἰγὸς κέρας καταπρίσας ἐλαίῳ ἀνακυκῶν ἐπὶ πυρὶ θυμῶν. Hipp. Morb. 483 : καὶ ἦν ἐγγέλης ἢ πυριᾶς ἢ θυμῶς οὐχ ὁμαρτεῖ πῦον. Dioscor. Mat. Med. i. 86 : ἔμβρυά τε καὶ δεύτερα ὑστέρᾳ θυμιαθεῖς ἐκβάλλει. Galen. Remed. Parab. iii. (xiv. 504) : πρόπολις θυμωμένη—καὶ τερεβινθίνη θυμωμένη ἢ ἄρσενικὸν σχιστὸν μετὰ χαλβάνης θυμωμένης. Galen. Remed. Parab. iii. (xiv. 537) : μελάνθιον καὶ χάλκανθον θυμίασον.

24. “And after those days his wife Elisabeth *conceived*” (συνέλαβεν).

*The number of words referring to pregnancy, barrenness, &c., used by St. Luke is almost as large as that used by Hippocrates.* Besides \* συλλαμβάνειν, he employs \* συλλαμβάνειν ἐν γαστρὶ (i. 31 : “And, behold, thou shalt conceive in thy womb,” συλλήψῃ ἐν γαστρὶ); ἐν γαστρὶ ἔχειν (Luke, xxi. 23 : “But woe unto them that are with child,” ταῖς ἐν γαστρὶ ἐχούσαις); \* ἔγκυος (Luke, ii. 5 : “Mary his espoused wife, being great with child,” οὐσῆ ἐγκύω); \* στεῖρα (Luke, i. 7 : “Because Elisabeth was barren,” ἦν στεῖρα); \* ἄτεκνος (Luke, xx. 28 : “And he die without children,” ἄτεκνος); and all of them, with the exception of ἐν γαστρὶ ἔχειν, are peculiar to himself.

\* συλλαμβάνειν is used in St. James, i. 15, also, but in a metaphorical sense. Hipp. Praedic. 107 : τό τε σῶμα ὧδε διακείται ἢ γυνή, κἂν μὴ συλλαμβάνῃ. Hipp. Morb. Mul. 597 : ἦν δὲ μὴ ξυλλάβῃ. Hipp. Aphoron. 597 : ἦν μὴ τι αἴτιον ἄλλο ἢ ξυλλάμβανουσι. Hipp. Aphoron. 676 : ἂν δὲ ἄρα καὶ ξυλλάβωσιν. Dioscorides, Medic. Parab. 93 : φυλάσσειν τὸ συλληφθέν. Dioscor. Medic. Parab. 95 : πρὸς τὸ μὴ συλλαμβάνειν. Galen. Comm. iii. 35, Epid. ii. (xvii. A. 453) : διότι γυναῖκες οὐ συλλαμβάνουσι. Galen. Uter. Dissec. 10 (ii. 902) : ὁκόταν ἢ γυνὴ συλλήψεσθαι μέλλῃ. Do. (903) : οὐκ ἂν συλλάβῃ ἢ γυνή.

\* συλλαμβάνειν ἐν γαστρί. Hipp. Morb. Mul. 621 : ὥστε ξυλλαβεῖν ἐν γαστρί. Hipp. Aphoron. 675 : τοῦ μὴ συλλαμβάνειν ἐν γαστρί. Hipp. Aphoron. 1274 : ὁκόσοι παρὰ φύσιν παχεΐαι ἐοῦσαι μὴ ξυλλαμβάνουσι ἐν γαστρί. Hipp. Octomestr. Par. 259 : ἐν γαστρὶ λαβοῦσαι. Galen. San. Tuend. i. 9 (vi. 46) : καὶ τινες αὐτῶν ἐν γαστρὶ λαμβάνουσι.

ἐν γαστρὶ ἔχειν. This is the phrase used by the other N. T. writers as well as by St. Luke. Hipp. Nat. Mul. 563 : καὶ δοκέει ἐν γαστρὶ ἔχειν. Hipp. Morb. Mul. 588 : ἄτε ἐν γαστρὶ ἐχούση. Hipp. Morb. Mul. 591 : ὥστε δοκέειν ἕξ μῆνας ἔχειν ἐν γαστρί. Hipp. Morb. Mul. 601 : εἰ δὲ γυνὴ ἐν γαστρὶ ἔχουσα. Galen. Comm. v. 53, Aph. (xvii. B. 845) : ἐν γαστρὶ ἐχούση γυναικὶ ἢν ἐξαίφνης οἱ μασθοὶ ἰσχυροὶ γίνωνται.

\* ἔγκυος. Hipp. Nat. Mul. 584 : ἔγκυον ποιῆσαι γυναικα. Hipp. Aph. 1254 : γυνὴ ἔγκυος εἰ μὲν ἄρρῆν κύει, εὐχρους ἐστίν, ἢν δὲ θῆλυ δύσχρους. Dioscorides, Medic. Parab. ii. 78 : κὰν ὑπερβῆ τὴν ρίζαν τῆς κυκλαμίνου γυνὴ ἔγκυος ἐκτιτρώσκει, ὁμοίως καὶ τὴν καλουμένην πῶαν ὄνοσμα ἰστοροῦσιν ὅτι γυνὴ ἐὰν ὑπερβῆ ἔγκυος ἢ γέυσηται ἐκτιτρώσκει. Galen. Uter. Dissec. 2 (ii. 889) : μέγαθος πολὺ γὰρ ἐλάττω μὲν ἢ τῆς κυησάσης μείζων δὲ ἢ τῆς ἐγκύου.

Hipp. Aph. 1254 : ὁκόσοι ἐν γαστρὶ ἔχουσιν—συλλαμβάνουσι ἐν γαστρί—γυνὴ ἔγκυος.

Hipp. Praedic. 107 : δύνασθαι ἐν γαστρὶ λαμβάνειν—ἢ δὲ γυνὴ ἐν γαστρὶ ἔχει—καὶ μὴ συλλαμβάνειν δύνασθαι.

Hipp. Aphor. 675 : οὐ ξυλλαμβάνουσι—μὴ συλλαμβάνειν ἐν γαστρὶ—οὕτω λαμβάνει ἐν γαστρὶ.

\* στείρα. Hipp. Quae Spect. ad Virgin. 563 : αἰ στείρα μᾶλλον ταῦτα πάσχουσιν. Hipp. Morb. Mul. 646 : γίνεται δὲ μάλιστα τῆσιν ἀφόροισι πάμπαν καὶ στείρησι.

\* ἄτεκνος. Hipp. Superfoet. 262 : ἦτις καὶ ἄτεκνος ἐοῦσα καὶ ἤδη κυήσασα ἐοῦσα δὲ τέκνουσα. Hipp. Nat. Mul. 565 : μάλιστα δὲ ἐκ ταύτης ἄτεκνοι γίνονται. Hipp. Morb. Mul. 638 : διαίτη θεραπεύειν τὸν αὐτὸν τροπὸν καὶ περὶ τὰς ἀτέκνους. Hipp. Aphoron. 677 : ἦτις καὶ ἄτεκνος ἐοῦσα καὶ ἤδη κύουσα ἐοῦσα δὲ ἀτεκνοῦσα.

\* διαταράσσειν. 29. "And when she saw him, *she was troubled* (διαταράχθη) at his saying."

\* ἐκταράσσειν. Acts, xvi. 20: "These men, being Jews, do *exceedingly trouble* (ἐκταράσσουν) our city."

τάραχος. Acts, xii. 18: "There was no small *stir* (τάραχος) among the soldiers;" and Acts, xix. 23.

The word *τάραχος* and its derivatives, *ταρακτικός*, *ταραχώδης*, *ἐκτάραξις*, *ἐκταράσσειν*, *ἐπιταράσσειν*, *διαταράσσειν*, *συνταράσσειν*, *ὑποταράσσειν*, were much used in medical language to express disturbance of body or mind. St. Luke uses three of them, two of which are peculiar to him, *τάραχος* being once used by St. Mark and once by St. John.

*τάραχος*.—Hipp. Coac. Praedic. 151: καὶ κοιλίης *ταραχή*. Hipp. De Gland. 272: ἀλλ' εἰ μὲν δάκνοιτο *τάραχον* πουλὸν ἴσχει καὶ ὁ νόος ἀφρονεῖ καὶ ὁ ἐγκέφαλος σπᾶται. Hipp. Praedic. 79: ἔμετος τούτοις *συμφέρει* καὶ κοιλίης *ταραχή*. Hipp. Aph. 1259: τουτέοισι *ταραχὴ* ἰσχυρὴ ἐν τῷ σώματι ἐστίν. Hipp. Aph. 1242: ἐν τῆσι *ταραχῆσι* τῆς κοιλίης. Aretaeus, Sign. Morb. Diuturn. 47: κοιλίης *τάραχος*. Aret. Cur. Acut. Morb. 124: αἷμα γὰρ πολλὸν—*ταράχου* δὲ γνώμης καὶ ἀταξίης ἔκκανμα. Galen. Comm. ii. 5, Humor. (xvi. 228): οὐ σμικρὰ *ταραχὴ* κατὰ τὸ τοῦ κάμνοντος σῶμα. Galen. Comm. ii. 5, Humor. (xvi. 231): οἱ ἐκτικοὶ πυρετοὶ χωρὶς τε *ταραχῆς* μεγάλης καὶ οὐδὲ ὀξύρρόπουσ ποιῶνται τὰς μεταβολάς. Galen. Comm. vi. 20, Humor. (xvi. 277): ἡ κρίσις γίνεται τὸ πολὺ μετ' ἀγῶνός τε καὶ *ταραχῆς*. Galen. Comm. vi. 35, Humor. (xvi. 338): ὅσα κεφαλῆς ἀγωγὰ *ταραχὴν* ποιεῖ.

\* ἐκταράσσειν, peculiar to St. Luke. Hipp. Praedic. 94: εἰς τὴν γαστέρα ὀδύνη φοιτᾷ καὶ οὐκ ἐκταράσσεται. Hipp. Morb. Acut. 399: καὶ αἱ κοιλίαι τοῖσι τοιοῦτέοισιν ἐκταράσσονται. Hipp. Morb. Acut. 403: ἦν δὲ ἐπιδειπνήσωσι κοιλίη ἐκταράσσεται. Hipp. Morb. 493: ἡ γαστήρ ἐκταράσσεται. Aretaeus, Sign. Morb. Acut. 11: εὔτε καὶ κοιλίης ἐκταραχθείσης. Aret. Sign. Morb. Diuturn. 43: ἦν κοιλίη ἐκταραχθῆ. Dioscorides, Mat. Med. v. 3: σταφυλὴ ἡ μὲν πρόσφατος πᾶσα

ἐκταράσσει κοιλίην. Galen. Comm. i. 4, Praedic. (xvi. 522) : ὧν ἐκταραχθεῖσαν ἐθεάσατο τὴν γαστέρα. Galen. Comm. iv. 60, Aph. (xvii. B. 240) : λύεσθαί τε τὴν τοιαύτην κώφωσιν ἐκταραχθείσης τῆς γαστρῶς. Galen. Synop. De Puls. 22 (ix. 505) : ἢ δι' αἰμορροΐδος ἢ γαστρὸς ἐκταραχθείσης.

\*διαταράσσειν, peculiar to St. Luke. Hipp. Morb. 460 : ὄσον δ' ἂν ἐν τῇ κοιλίᾳ καὶ ἐν τῇ κύστει ἐγγένηται χολῆς, τὸ μὲν ἐν τῇ κοιλίᾳ ἐνίστε μὲν διαταράσσεται κάτω. Hipp. Morb. 510 : περὶ δὲ αὐτὸν τὸν ὕδρωπα ἐστὶ καὶ τὸ ἄλλο ὕγρον—ἦν μὲν εἰς τὴν κοιλίην διετάραξε τὴν κόπρον καὶ στρόφον ἐν τῇ κοιλίᾳ ἐποίησε. Hipp. Affect. 530 : ἀπὸ τῶν σιτίων καὶ τῶν ποτῶν καὶ τῶν ὁμοίων ἐνίστε μὲν διαταράσσεται ἡ κοιλίη. Galen. Comm. i. 1, Epid. i. (xvii. A. 3) : τὴν σωμαίων συμμετρίαν τὴν οὖσαν ὑγιάν διαταράττει.

36. "Thy cousin Elisabeth, she hath also conceived a son in her old age" (ἐν γήρᾳ αὐτῆς).

\* γῆρας, peculiar to St. Luke, was used by the ancient physicians to mark one particular period of human life; it is defined by Galen, Def. Med. 107 (xix. 375) : γῆράς ἐστιν ἡλικία καθ' ἣν ὑπομειοῦται καὶ ὑπολείπει τὸ ζῶον, ἐλαττόνων ἐν αὐτῷ γινομένων τοῦ θερμοῦ καὶ τοῦ ὑγροῦ καὶ πλειόνων δὲ ἐν αὐτῷ γινομένων τοῦ ψυχροῦ καὶ τοῦ ξηροῦ. They divided life generally into three periods. Galen. Comm. iii. 31, Epid. ii. (xvii. A. 445) : ὅταν δὲ γίνονται θᾶπτον τὰ θήλεα τῶν ἀρρένων καὶ νεότητα καὶ ἀκμὴν λαμβάνει καὶ γῆρας. Galen. Comm. i. 13, Aph. (xvii. B. 402) : καθεστηκότας δὲ λέγει τοὺς τὴν μέσσην ἔχοντας ἡλικίαν, ἀκμῆς τε καὶ γήρωσ, ὡς παύεσθαι μὲν ἤδη τὰ τῆς ἀκμῆς μηδέπω δὲ μηδεμίαν αἴσθησιν σαφῆ γήρωσ ἔχειν. Galen. Comm. iii. 11, Aliment. (xv. 295) : εἰσὶ δὲ διαφθοραὶ τοῦ σώματος ἡμῶν διτταὶ κατὰ γένος—πρῶτον μὲν γένος διὰ τὴν ξηρότητα γίνεται καὶ γῆρας καλεῖται. Hipp. Coac. Progn. 201 : ταῦτα μέχρι γήρωσ ἀπέχεται νοσήματα. Hipp. Rat. Vict. 349 : οἱ δὲ ὑγιαίνοντες διατελέουσι μέχρι γήρωσ τοῦ ἐσχάτου. Hipp. Intern. Affect. 535 : ἔως γήρους προσέχει. Hipp. Epid. 1184 : νοῦσοι ξύντροφοι ἐν γήραϊ. Hipp. Aph. 1246 : ἐς δὲ τὸ γῆρας. Aretaeus, Sign.

Morb. Diurnum. 37: λήρησις ἀρχομένη ἀπὸ γήραος. Aret. Sign. Morb. Diurnum. 70: αἰμορράγιη ξύμφωνος γήρα.

42. "And she *spoke out* (ἀνεφώνησε) with a loud voice, and said," &c.

\* ἀναφωνεῖν is peculiar to St. Luke, and a word very likely to be used by a physician, as it was a medical term for a certain exercise of the voice called technically ἀναφωνήσις. Aretaeus, Cur. Morb. Diurnum. 132: ἀναφωνεῖν χρὴ τοῖσι βαρέσι φθόγγοισι μᾶλλον χρεόμενον ὀξεσι. Aret. Cur. Morb. Diurnum. 147: οἱ ὕπνοι νύκτωρ μὲν, δι' ἡμέρης δὲ περίπατοι, ἀναφωνήσιες. Aret. Cur. Morb. Diurnum. 150: ἔστω δὲ καὶ ἀναφωνήσις τοῦ πνεύματος γυμνάσιον τὸ καίριον. Galen. San. Tuend. v. 10 (vi. 358): γυμνάσια δὲ τά τε δι' ὕλων τῶν χειρῶν ἐπιτηδεύόμενα καὶ τὰς καλουμένας ὑπὸ τῶν φωνασκῶν ἀναφωνήσιες. Galen. San. Tuend. v. 10 (vi. 359): ὅτι δὲ καὶ τὰς ἀναφωνήσιες ἐν μεγέθει τε καὶ τῇ κατ' ὀξύτητα τάσει τῆς φωνῆς ποιητέον ἐστίν. Galen. Meth. Med. iv. 4 (x. 251): ὕλου του σώματος ἐπιμέλειαν ποιεῖσθαι, μετασυγκρίνοντας αὐτὸ διὰ γυμνασίων ποικίλων καὶ αἰώρας καὶ ἀναφωνήσεως. Galen. Meth. Med. iv. 4 (x. 261): μετὰ τοῦτο χρηστῶς ἀνατρέφειν, ἀναφωνήσεώς τε μέμνηται. Galen. Meth. Med. iv. 4 (x. 262): τοῦτου δ' ἀνύσαντος μηδὲν, ἐπὶ τὰς ἀναφωνήσιες καὶ τὰς αἰωρήσιες καὶ τὰ ἄλλα γυμνάσια ἀφίξονται. Galen. Meth. Med. iv. 4 (x. 263): κατατρίβει γοῦν ἐν ἀναφωνήσεσιν, αἰώραις τε καὶ τοῖς τοιοῦτοις. Galen. Loc. Affect. iv. 11 (viii. 288): ἀνάλαγον δέ τι ταῖς τρίψεσιν αἱ ἀναφωνήσιες ἐργάζονται.

63. "And he asked for a *writing table* (πινακίδιον), and wrote, saying, His name is John."

\* πινακίδιον, peculiar to St. Luke, is of rare occurrence in Greek writers, the more usual terms being πίναξ and πινάκιον. Hippocrates uses it of his own tablets. He writes, Epid. vi. 1199: τὰ ἐκ μικροῦ πινακιδίου σκεπτέα, "the following observations taken out of a small tablet are worthy of consideration"; and he then proceeds to give medical observations from it. From its being thus connected with the distinguished name of Hippocrates, it would appear to have become a familiar



word with physicians. Galen, in examining the question as to the authorship of some of the books which pass under the name, and are included among the works, of Hippocrates, comes to the conclusion that they are not all genuine, but that some of them were compiled after his death by his son Thessalus from the notes of Hippocrates; and refers to this *πινακίδιον* in illustration of this. Galen. Difficul. Respir. ii. (vii. 854): τῶν ἐπιδημιῶν τὸ δὲ δεύτερον καὶ τὸ τέταρτον καὶ τὸ ἕκτον ἔστι μὲν οἷς τοῦ Ἱπποκράτους υἱέος, ἔστι δὲ οἷς καὶ αὐτοῦ Ἱπποκράτους ἔδοξεν, οὐ μὴν συγγράμματά γε οὐδ' ὥστε διαδοθῆναι τοῖς Ἕλλησι μέλλοντα, ἀλλ' ὑπομνήματα μᾶλλον εἶναι· τισὶ δὲ οἷπερ καὶ ἀκριβέστερά μοι δοκοῦσι καταμαθεῖν τῶν βιβλίων τὴν δύναμιν, ὑπὸ μὲν τοῦ Θεσσαλοῦ γεγράφθαι δοκεῖ τὰ ἐ, δύο δ' εἶναι τοῦ μεγάλου Ἱπποκράτους καὶ ἐπιγεγράφθαι γέ που διὰ τοῦτο “τὰ ἐκ τοῦ μικροῦ πινακίδιου,” δηλονότι τοῦ Θεσσαλοῦ πάντα ὅσα περ ὁ πατὴρ αὐτοῦ γεγραφῶς ἔτυχεν ἀθροῖσαι σπουδάσαντος ἐς ταῦτόν, ὡς μηδὲν ἀπόλοιτο.

Among the works attributed to Hippocrates there is a spurious one edited by Burekhard, described as follows in Kühn's preface to Hippocrates, p. 175: “Parva Hippocratis tabula per Petrum Burekhard. Enchiridion fuisse dicitur Burekhardo quod Hippocrates, cum aegros visitaret, secum tulerit,” thus showing that the word *πινακίδιον* continued to be a familiar one in medical language for a physician's note-book or tablet.

64. “And his mouth was opened *immediately* (*παραχρῆμα*), and his tongue loosed.”

*παραχρῆμα* is used *nineteen times* in the N. T.—*twice* by St. Matthew (xxi. 19, 20), and the remaining *seventeen times* by St. Luke. Of these seventeen times no less than thirteen are in connexion with miracles of healing or the infliction of disease or death—Luke, i. 64, ἀνεώχθη τὸ στόμα αὐτοῦ παραχρῆμα; iv. 39, of Simon's wife's mother, παραχρῆμα δὲ ἀναστᾶσα διεκόνει; v. 25, of the man sick of a palsy, καὶ παραχρῆμα ἀναστάς; viii. 44, 47, of the woman with an issue of blood, παραχρῆμα ἔστη ἡ ρύσις—ὡς ἴαθη παραχρῆμα;

viii. 55, of Jairus's daughter, ἀνέστη παραχοῖμα; xiii. 13, of the woman with a spirit of infirmity, παραχοῖμα ἀνορθώθη; xviii. 43, of the blind man at Jericho, παραχοῖμα ἀνέβλεψε; Acts, iii. 7, of a lame man, παραχοῖμα δὲ ἐστρεώθησαν αὐτοῦ αἱ βάσεις καὶ τὰ σφυρά; Acts, v. 10, of Sapphira, ἔπεσε δὲ παραχοῖμα καὶ ἐξέψυξεν; Acts, ix. 18, of St. Paul's recovery of sight, ἀνέβλεψέ τε παραχοῖμα; Acts, xii. 23, of Herod, παραχοῖμα δὲ ἐπάταξεν αὐτὸν ἄγγελος Κυρίου; Acts, xiii. 11, of Elymas, παραχοῖμα δὲ ἐπέπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκότος.

παραχοῖμα is similarly used by Hippocrates, coupled with words expressing recovery from sickness, or the contrary. The subjoined examples from Hipp. Intern. Affect. will show this use. It is not, however, to be understood that the word is of such frequent use as these examples, occurring almost page after page, might lead one to infer, but only that other physicians used the word very frequently, and in a way analogous to St. Luke. Hipp. Intern. Affect. 533: τοῦτον ἦν μὴ παραχοῖμά τις ἰήσεται, ὑποτροπιασίας τῆς νόσου οὐκ ἂν μετὰ ταῦτα ἔχοις ὠφελῆσαι, ἦν μὴ τάδε ποιήσης. 535: τοῦτον ὀκόταν ὦδε ἔχῃ, παραχοῖμα καῦσαι τὰ στήθει καὶ τὸ μετάφρενον καὶ οὕτω τάχιστα ὑγιῆς ἔσται. 536: νοσέει παραχοῖμα, ἕτε δακνόμενος ὑπὸ φλέγματος. 540: κῆν μὲν τύχης ταμῶν, παραχοῖμα ὑγίαι ποιήσεις. 541: καὶ ἦν μὲν τύχης ταμῶν παραχοῖμα ὑγίαι ποιήσεις. 542: καὶ ὄκου ἂν ἄλλη ὀδύνη καταστηρίξῃ καῦσαι, καὶ οὕτω παραχοῖμα ὑγιῆς ἔσται. 542: ἀλλὰ χρὴ παραχοῖμα θεραπεύειν ὡς τὴν πρόσθεν. 545: κῆν μὲν οὖν μέλλῃ εἰς τὸ νόσημα ἐμπεσεῖσθαι, παραχοῖμα ἐν τοῖσι πόνοισιν ἐστίν. 546: παραχοῖμα τὸν πόνον παρέχει πουλύν. 547: ἦν δὲ ἀμελείη τις ἐγγίνηται καὶ μὴ παραχοῖμα μελετηθῆ, ἐν τάχει ἀποθνήσκει. 547: ἀλλὰ χρὴ παραχοῖμα μελετηῖν. 548: ἢ ἄλλο τι ποιήσῃ μὴ ἐπιτήδειον, τὸ ἦπαρ παραχοῖμα γίνεται σκληρόν. 549: ἢ δὲ νοῦσος δέεται θεραπευήης, χαλαπὴ γὰρ καὶ χρόνιος, ἦν μὴ παραχοῖμα μελετηθῆ. 550: τὸ δὲ νόσημα ἦν μὴ παραχοῖμα θεραπευθῆ. 550: ὀκόταν φλέγμα ἀναλάβῃ ὁ σπλῆν ἐς ἑωυτὸν καὶ μέγας παραχοῖμα γένηται. 551: αὕτη ἢ νοῦσος τοῖσι πολλοῖσιν ἦν παραχοῖμα μελετηθῆ, ἐν τάχει ἐξέρχεται.



The other medical writers use the word in a similar way. Galen. Comm. ii. 12, Epid. (xvii. A. 106) : ἐπύρεξαν οὔτοι παραχρῆμα. Do. 54 (p. 153) : ἐνιοι μὲν οὖν ἅμα τῷ σπασθῆναι τε καὶ ἰώδη ἐμέσαι παραχρῆμα ἀποθνήσκουσι. Comm. ii. 23, Aph. (xvii. B. 505) : παραχρῆμά γε σωθέντων ἢ ἀποθανόντων. Comm. vi. 45, Aph. (xviii. A. 73) : παραχρῆμα μὲν ταχέως ὑγιάζεσθαι δοκεῖ. Do. (do. 104) : παραχρῆμα παύεται τῆς λυγγός. Adv. Jul. 7 (do. 285) : παραχρῆμα τῶν συμπτωμάτων ἀπῆλλάγησαν. Do. (do. 287) : παραχρῆμα τοὺς ἀνθρώπους ὑγιασθέντας. Meth. Med. ix. 4 (x. 612) : παραχρῆμα τὸν πυρετὸν ἔσβεσαν. Do. 16 (do. 656) : παραχρῆμα λύσαντας τὸν πυρετόν. Do. x. 4 (do. 682) : παραχρῆμα τὴν φρίκην ἔπαυσα. Do. xii. 8 (do. 869) : παραχρῆμα μὲν ἀνώδουνοι γίνονται. Do. (do. 870) : παραχρῆμα τὴν τ' ὀδύνην ἅμα καὶ τὴν διάθεσιν ἐκθεραπεύονται. Temp. Med. ii. 12 (xi. 488) : παραχρῆμα τὰς δήξεις ἰάσατο. Do. 13 (do. 491) : στόμαχον ἰσχυρῶς δακνόμενον ἔλαιον γλυκὸ ποθὲν ἰάσατο παραχρῆμα. Do. vii. 16 (xii. 100) : παραχρῆμα τὰς ὀδύνας ἔπαυσεν. Comp. Med. ii. 1 (xii. 557) : παραχρῆμα λύει τοὺς πόνους, Do. 2 (do. 583) : ἄπονον ποιεῖ παραχρῆμα. Do. iii. 1 (do. 623) : παραχρῆμα μὲν ὑπεραλγοῦσι. Do. (do. 652) : παραχρῆμα κουφίζει. Do. iv. 8 (do. 771) : παραχρῆμα λύει τοὺς πόνους. Do. (do. 772) : παραχρῆμα ὠφελεῖ. Do. vii. 2 (xiii. 48) : τοῦτο ὠφελεῖ παραχρῆμα. Do. ix. 3 (do. 285) : παραχρῆμα μειοῖ τοὺς πόνους. Do. ix. 5 (do. 294) : πρὸς κοιλιακοὺς ὥστε παραχρῆμα ἰστῆν. Do. (do. 303) : δυσεντερικοὺς ἴστησι παραχρῆμα. Do. x. 2 (do. 346) : παρηγορεῖ παραχρῆμα. Do. x. 3 (do. 355) : παραχρῆμα τὸν πόνον ἀπαλλάττει, &c., &c.

Dioscor. Mat. Med. i. 4 : καταχρισθὲν δὲ παραχρῆμα ψιλοῖ τὰς τρίχας. Do. ii. 53 : ἴστησι γὰρ παραχρῆμα τὴν κένωσιν. Do. iv. 81 : παραχρῆμα δὲ παραλύει τὰ ἴσχια. Animal. Ven. 21 : παραχρῆμα τῶν ὀχληρῶν ἀπαλλάσσειν. Do. 23 : τοῖς δὲ ὑπὸ σκορπίου πληγεῖσι παραχρῆμα μὲν ἀκριβῶς βοηθεῖ συκῆς ὁπός. Medic. Parab. i. 56 : αἶρει γὰρ παραχρῆμα ὑπόπια. Do. 235 : παραχρῆμα δὲ ποιεῖ ἀπόνους τοῦτο, &c., &c.

This medical use would account for the frequency of the word in St. Luke's writings.

## § LVIII.

## LUKE, II.

\* σπαργανοῦν. \* ἀνευρίσκειν. \* ἐθίζειν. ἔθος. ἔθειν (εἶωθα).

\* ἔγκνος (verse 5, § 57). πῖμπλημι (v. 6, § 60). συμβάλλειν (v. 19, § 68). \* ὀδυνᾶσθαι (v. 48, § 22). \* διατηρεῖν (v. 51, § 72).

7. "And she brought forth her firstborn son, and *wrapped him in swaddling clothes*" (ἐσπαργάνωσεν αὐτόν).

\* σπαργανοῦν, peculiar to St. Luke, is used in the same way by the medical writers. Galen. San. Tuend. i. 7 (vi. 32): τὸ τοίνυν νεογενὲς παιδίον, τοῦτο δὴ τὸ ἄμεμπτον ἀπάσῃ τῇ παρασκευῇ, πρῶτον μὲν σπαργανούσθω, συμμέτροις ἄλσιν περιπαττούμενον, ὅπως αὐτοῦ πυκνότερον καὶ στερρότερον εἴη τὸ δέρμα τῶν ἔνδον μορίων. Galen. San. Tuend. i. 7 (vi. 33): ταῦτ' οὖν, ὡς εἶρηται, σπαργανωθέντα γάλακτί τε χρήσθω τροφῇ. Galen. Caus. Morb. 7 (vii. 27): δευτέρα δὲ, ἣ τε κατὰ τὴν ἀποκύψιν αὐτὴν κὰν τῷ σπαργανοῦσθαι πλημμέλεια. Galen. Caus. Morb. 7 (vii. 27): οὐκ ὀρθῶς ἐνελιττουσῶν τε τοῖς σπαργάνοις. Galen. Caus. Morb. 7 (vii. 27): ἐν τε τῷ γάλα παρέχειν καὶ ἐν τῷ λούειν καὶ σπαργανοῦν. Hipp. Fract. 776: ὥσπερ τὰ παιδιά ἐν τῇσι κούρησι σπαργανοῦται. Hipp. Aer. 292: ῥοϊκὰ δὲ γίνεται τὰ σώματα καὶ πλατέα πρῶτον μὲν ὅτι οὐ σπαργανοῦνται ὥσπερ ἐν Ἀιγύπτῳ. Dioscor. Met. Med. iii. 33: χρῆ δὲ στενωῖ σπαργάνῳ συστέλλειν.

16. "And they came with haste, and *found* (ἀνεῦρον) Mary, and Joseph, and the babe lying in a manger."

\* ἀνευρίσκειν, peculiar to St. Luke, occurs again, Acts, xx. 4, and is employed by the medical writers of finding out the seat of a disease. Hipp. Aphoron. 678: τὴν νοῦσον ἀνευρῶν ἦν ἔχουσιν αἱ μῆτραι. Hipp. Loc. in Hom. 422: ἰητρικὴ δὴ μοι δοκεῖ ἤδη ἀνευρῆσθαι ὄλη. Hipp. Artic. 806: ἐπεὶ τῶν γαγγλιωδέων ἔνια ὅσα ἀν πλαδαρὰ ἔη καὶ μνῆξῶδεια

σάρκα ἔχη πολλοὶ στομοῦσιν οἰόμενοι ρεύμα ἀνευρήσειν. Hipp. Vuln. Cap. 904: προσέχοντα τὸν νόον ἀνευρίσκειν ὅτι πέπονθε τὸ ὄστέον. Hipp. Epid. 1184: ἀνευρίσκει ἢ φύσις αὐτῇ ἔωντῇ τὰς ἐφόδους. Galen. Difficul. Respir. iii. 3 (vii. 903): εἶρηται μὲν δὴ καὶ τοῖς τῆς θεραπευτικῆς μεθόδου γράμμασιν ὅπως χρῆ τὰ τοιαῦτα πάντα καὶ ζητεῖν καὶ ἀνευρίσκειν. Galen. Caus. Puls. i. 7 (ix. 24): οὐ χαλεπὸν ἐκ τῶν εἰρημένων ἀνευρίσκειν. Galen. De Dieb. Decretor. ii. (ix. 885): προσδιοριεῖς δὲ καὶ ταῦτα τὰ μὲν αὐτὸς ἀπὸ τινων σημείων, οἷον κράσεως, ἔθους καὶ ἡλικίας ἀνευρίσκειν, ἕνια δὲ καὶ τοῦ νοσοῦντος ἀναπνυθανόμενος, Galen. Usus Part. ii. 7 (iii. 117): οὐ χαλεπὸν ἀνευρίσκειν, εἰληφότας ἤδη τοσαύτας ἀφορμὰς τῆς εὐρέσεως. Galen. Antidot. ii. 1 (xiv. 2): φάρμακα μὲν οὖν ἀνεῦρεν ἐπὶ φαλαγγίων ἰδίως ἀρμάζοντα.

27. "And when the parents brought in the child Jesus, to do for him after the custom (κατὰ τὸ εἰθισμένον) of the law."

ἔθιζεν is peculiar to St. Luke. ἔθειν (εἴωθα) he uses twice—Luke, iv. 16, and Acts, xvii. 2. It is used also twice elsewhere—Matt. xxvii. 15, and Mark, x. i. ἔθος is used ten times by St. Luke—i. 9; ii. 42; xxii. 39: Acts, vi. 14; xv. 1; xvi. 21; xxi. 21; xxv. 16; xxvi. 3; xxviii. 17. Elsewhere twice—John, xix. 40, and Heb. x. 25. Thus one or other of these words is used thirteen times by St. Luke, and but four times in the rest of the N. T. They were all very frequently used in medical language.

ἔθιζεν. Hipp. Morb. Acut. 338: ἡ κοιλίη εἰθισμένη ἐπιξηραίνεσθαι. Hipp. Epid. 1085: οὐτε τις ἄλλη τῶν εἰθισμένων ἀπόστασις ἐγένετο κρίσιμος. Hipp. Epid. 1230: πλευροῦ δεξιῦ ἄλγημα καὶ πρότερον εἰθισμένον. Hipp. Rat. Vic. 369: τῇ δὲ τρίτῃ τοὺς μὲν πόνους ἀποδότω τοὺς εἰθισμένους πάντας—τῇ πέμπτῃ κομιεῖται τὸ σιτίον τὸ εἰθισμένον. Hipp. Morb. Acut. 385: τοῖσι μὲν γε εἰθισμένοισι δις σιτέσθαι τῆς ἡμέρης δις δοτέον, τοῖσι δὲ μονοσιτέειν εἰθισμένοισιν ἅπαξ δοτέον. Hipp. Vic. Rat. 367: προσάγειν ἡσυχῇ πρὸς τὸ εἰθισμένον σιτίον. Galen. Comm. iv. 63, Morb. Acut. (xv. 848): τοὺς εἰθισ-

μένους κώνους μετὰ σμύρνης διδόναι. Galen. Comm. ii. 22, Morb. Acut. (xv. 553): ἐπὶ δὲ τῶν εἰθισμένων ἀριστῶν.

ἔθειν. εἴωθα. Hipp. Morb. 462: τὸ αἷμα κινήθῃ μᾶλλον τοῦ εἰωθότος. Hipp. Morb. 463: φλεγματοῦδος γένηται μᾶλλον τοῦ εἰωθότος. Hipp. Morb. 477: ὁ πλεύμων εἰωθὸς βρέχεσθαι τῷ πύρῳ ἀποξηρανθῆ. Hipp. Morb. 488: τὸ δὲ χρῶμα οἷόν περ εἴωθε. Hipp. Affect. 523: τὰ σιτία καὶ τὰ ποτὰ πλέον τοῦ εἰωθότος. Hipp. Morb. 450: πικρότερον ὀλίγω τοῦ εἰωθότος. Hipp. Morb. Sacr. 305: τοῦ αἵματος μὴ διαχεομένου ὡσπερ εἰώθει. Hipp. Morb. Mul. 592: αἱ μῆτραι κατὰ τὸ εἰωθὸς ἐνρύστομοί εἰσι. Hipp. Aph. 1251: πυρετὸς ὑποτροπιάζειν εἴωθεν. Galen. Comm. ii. 11, Morb. Acut. (xv. 538): τὸ γάρτοι θάπτον εἰωθὸς καθαίρειν φάρμακον.

ἔθος. Hipp. Morb. Acut. 389: διούτης μεταβολῆς παρὰ τὸ ἔθος—παρὰ τὸ ἔθος μονοσιτήσας—τὴν ἀσιτίην τὴν παρὰ τὸ ἔθος—παρὰ τὸ ἔθος βρωθεῖσα—παρὰ τὸ ἔθος βρωθέντες—μᾶζα ξηρὴ παρὰ τὸ ἔθος—παρὰ τὸ ἔθος ἐξαπίνης ποθείς—παρὰ τὸ ἔθος μεταβάλλων. Galen. Comm. ii. 23, Morb. Acut. (xv. 558): διὰ τὸ παρὰ τὸ ἔθος ἀριστῆσαι. Do. 24 (do. 559): παρὰ τὸ ἔθος συμβαίνειν. Do. 25 (do. 560): πικρόχολοι φύσει παρὰ τὸ ἔθος. Do. 28 (do. 563): τοὺς κατὰ τὸ ἔθος κακωθέντας. Do. 29 (do. 566): τὴν παρὰ τὸ ἔθος ἔνδειαν. Do. 32 (do. 571): ἀσιτίαν τὴν παρὰ τὸ ἔθος. Do. iv. 77 (do. 867): σώματος ὄγκον παρὰ τὸ ἔθος.

## § LIX.

### LUKE, III.

ἄφεσις. \* διασείειν. \* κατασείειν. ἀνασείειν. προστιθέναι.

\* κατακλείειν (verse 20, § 42).

3. "Preaching the baptism of repentance for the *remission* (ἄφεσιν) of sins."

ἄφεσις is used more frequently by St. Luke than by all the other N. T. writers combined. He uses it ten times—Luke, i. 77; iii. 3; iv. 18 (*bis*); xxiv. 47; Acts, ii. 38; v. 31;

x. 43; xiii. 38; xxvi. 18—the other N. T. authors, seven times. It was used in medical language, like *ἀνεσις*, to signify the remission of sickness, &c. Hipp. De Judicat. 53: κρίσεις δὲ καὶ ἀφέσεις τῶν καῦσον σημαιόντων. Hipp. Coac. Progn. 202: αἱ τοιαῦται ὑποστροφαὶ τῆσι πλείστησι γενόμεναι μετὰ τὴν ἀφῆσιν ταχέως κτείνουσι. Hipp. Coac. Progn. 209: οὔρον ἐν πυρετῷ λευκὴν ἔχον καὶ λείην ὑπόστασιν ἰδρυνμένην ταχεῖαν ἀφῆσιν σημαίνει. Hipp. Progn. 40: ἀφῆσιν τῆς φύσεως ποιήσεται. Hipp. Morb. 489: τῆς δὲ ἀφέσιος ταῦτα πάντα ἢ γλῶσσα σημαίνει. Aretaeus, Sign. Morb. Diutur. 69: ἀφέσεις τῶν ὑγρῶν ἀβούλητοι. Aret. Cur. Acut. Morb. 83: κεφαλὴ δὲ χῶρος μὲν αἰσθήσιος καὶ νεύρων ἀφέσιος. Aret. Cur. Morb. Diuturn. 133: ἐς ὕπνον ἀφῆσις. Aret. Cur. Morb. Diuturn. 138: ἀραιὰ δὲ καὶ μαλθακὰ σάρκες ῥηίσται πρὸς ἀφῆσιν τοῦ νοσήματος. Aret. Sign. Morb. Diuturn. 75: πηγνυμένου τοῦ ὑγροῦ ἀπηνέες αἱ ἀφέσεις.

14. "And he said unto them, *do violence to no man*" (μηδένα διασείσητε).

\* διασείειν is peculiar to St. Luke, and a medical term for shaking with some degree of force. \* κατασείειν and ἀνασείειν, used by St. Luke, were also medical terms.

\* διασείειν. Hipp. Morb. 488: μηδ' ἔμπυον ἐόντα διασείοντα γινώσκειν. Hipp. Morb. 453: οὔτε γὰρ διασείσαντά ἐστιν εἰδέναι, γινώσκειται δὲ μάλιστα τῇ ὀδύνη ἔνθα ἔη. Hipp. Aphoron. 679: ἐπὶν δὲ κλύσης, ἀναστήσας, περιέειναι κελεύειν ὅπως τὸ κλύσμα διασείηται. Hipp. Aphoron. 686: τὰ σκέλεα τανύσας τῆς γυναικὸς καὶ διασείσας τὸ μὲν ἔνθεν τὸ δ' ἔνθεν. Hipp. Exect. Foet. 915: ἔπειτα διασείειν λαβούσας ἐγκρατῶς μὴ ἔλισσον ἢ δεκάκις. Hipp. Epid. 1201: ᾧ ὁ λαβὸς τοῦ ἥπατος ἐπεπτύχθη, διέσεισα, ἐξαίφνης ὁ πόνος ἐπαύσατο. Galen. Comm. iii. 120, Praedic. (xvi. 771): ὁ σπασμὸς εἰς κίνησιν ἄγων σφοδρότεραν τοῦ κατὰ φύσιν, ὡς διασειεσθαι αὐτὰ βιαίως. Galen. Meth. Med. xiv. 19 (x. 1019): εἴτα διασειῶν οὕτως ὥσθ' ὄρᾶν ἡμᾶς ἐναργῶς κάτω χωροῦν τὸ πῦον. Galen. Loc. Affect. i. 1 (viii. 11): ὕπτιον οὖν σχηματίσας τὸ παιδίον διασεισεις πολυειδῶς—ἐκ δευτέρου διαισεις σφοδρότερον, εἰ δὲ διασεισαντος, &c.

\* κατασείειν, Acts, xii. 17, "But he, beckoning unto them with the hand" (κατασείσας δὲ αὐτοῖς τῇ χειρὶ), peculiar to St. Luke, occurs again, Acts, xiii. 16; xix. 33; xxi. 40. Hipp. Artic. 808: οὐδὲν γὰρ μοι ἄελλπον, εἴ τις καλῶς σκευάσας κατασείσειε κἂν ἐξιθῆναι ἕνια—τούς γε τοιοῦτους εἰκὸς ἐπὶ τοὺς πόδας κατασεισθέντας μᾶλλον ἐξιθνηθῆναι—ὅσοισι δὲ κατωτέρω τὸ ὕβρωμα τούτοισιν εἰκὸς μᾶλλον ἐπὶ κεφαλῇν κατασείσθαι—εἰ οὖν τις ἐθέλει κατασείειν ὀρθῶς ἂν ᾧδε σκευάζοι—τὸ δὲ χωρίον ἵνα ἕκον κατασείεις, ἀντίτυπον ἔστω—ἐκ τουτέων ἂν κατασκευῶν μάλιστα ἂν τις κατασεισθεῖη—ταῦτα μέντοι τοιουτοτρόπως ποιητέα εἰ πάντως δεῖο ἐν κλίμακι κατασεισθῆναι. Galen. San. Tuend. iii. 13 (vi. 231): ὡς ὑποκαταβῆναι τὰ σιτία ταῖς ὀρθαῖς κινήσεσι κατασεισθέντα. Galen. Alimen. Facul. i. 1 (vi. 465): ὀλισθαίνει γὰρ ἐν τῷ κατασείσθαι μᾶλλον ἢ εἴ τις ἀτρεμήσει κατακέκλιμενος. Galen. Caus. Sympt. iii. 5 (vii. 236): ὥστε κατασεῖσαι μὲν αὐτὰ, μὴ μέντοι γε ἀνάδοσιν ἐργάσασθαι πρὸ τοῦ καιροῦ, συμβαίνει γάρ τι τοιοῦτον ἐν ταῖς κατασείσεσιν.

ἀνασείειν, Luke, xxiii. 5: "And they were the more fierce, saying, He *stirreth up* (ἀνασείει) the people."

This word is also used by St. Mark, xv. 11: it is not so frequent in the medical writers as the two preceding, and is used of similar operations.

Galen. Musc. Anat. (xviii. B. 999): δύνανται δὲ ἅπαντες οἱ προειρημένοι μύες παρέχειν καὶ τὰς ἐν τῷ διασείειν τε καὶ ἀνασείειν κινήσεις. Galen. Comm. i. 14, Artic. (xviii. A. 14): ἀνασείεσθαι δὲ τὸν τοῦ κάμνοντος ὤμον ὑπὸ τοῦ κατωμίζοντος ἀξιοῖ. Hipp. Exect. Foet. 914: ἀνασείειν δὲ δεῖ ᾧδε, σινδόνα ὑποστορέσασαν ἀνακλῖναι τὴν γυναιῖκα. Hipp. Artic. 782: ἐν τούτῳ δὲ τῷ σχήματι προσανασειέτω ὀκόταν μετεωρήσῃ τὸν ἄνθρωπον.

We thus have St. Luke using the compounds of σείειν which were used by the medical writers, and two of these used by him alone.

20. "Added (προσέθηκε) yet this above all, that he *shut up* (κατέκλεισε) John in prison."



*προστιθέναι* is used by St. Luke more than twice as often as it is in the entire of the rest of the N. T.—he using it thirteen times, viz.—iii. 20 ; xii. 25 ; xii. 31 ; xvii. 5 ; xix. 11 ; xx. 11 ; xx. 12 : Acts, ii. 41 ; ii. 47 ; v. 14 ; xi. 24 ; xii. 3 ; xiii. 36 : the other writers five times, viz.—Matt. vi. 27, 32 ; Mark, iv. 24 ; Gal. iii. 19 ; Heb. xii. 19. His use of it probably arose from his medical pursuits, as it was a very frequent and necessary word in medical language, chiefly with reference to the application of remedies to the body. The frequency and nature of its use may be seen from the subjoined passages from Hipp. De Morb. 466 : σπόγγους ἐν ὕδατι θερμῷ βρέχων, ἄσσον προστιθέναι πρὸς τὴν κεφαλὴν—σιτίοισι χρῆσθω διαχωρητικοῖσιν ἀρξάμενος ἐξ ὀλίγων, προστιθείς ἀεί—σπόγγους ἐκμάστων χλιαροὺς προστιθέναι πρὸς τὸ οὖς—σιτίοισιν ἀνακομίζειν αὐτὸν ὀλίγα ἀὲ προστιθείς. 467 : πρὸς τὰς ῥίνας φάρμακον προστίθει. 468 : ψύγματα προστιθέναι πρὸς τὴν κεφαλὴν—προσθεῖναι τὸ ἄνθος τοῦ χαλκοῦ. 469 : χλιάσματα πρὸς τὴν κεφαλὴν προστιθέναι—σπόγγους βάπτων ἐς ὕδωρ θερμὸν προστιθέσθω πρὸς τὰς γνάθους. 470 : βάλανον προστιθέναι—τεῦτλα ἐμβάπτω ἐς ὕδωρ ψυχρὸν προστιθέναι—καὶ ἄρτους προστιθέναι θερμούς. 471 : σπόγγους ἐς ὕδωρ θερμὸν ἐμβάπτων προστιθέναι. 472 : τὸν ῥοτὸν προστιθέναι ἐς τὴν ῥίνα—προστιθέναι ἔστ' ἂν ὑγιῆς γένηται. 473 : πρόσθετες φάρμακον πρὸς τὰς ῥίνας—ὑποκλύσαι ἢ βάλανον προσθεῖναι. 474 : χλιάσματα προστιθέναι. 475 : μάλιστα προστιθέναι χλιάσματα. 477 : προστίθει ἐλλέβορον. 478 : πρὸς τὰς ῥίνας προσθεῖναι ὅτι χολὴν μὴ ἄξει—μὴ προστιθέναι πρὸς τὴν κεφαλὴν. 480 : χλιάσματα προστιθέναι—καὶ ὕταν ἢ ὀδύνη ἔχη χλιάσματα προστιθέναι. 481 : καὶ βαλάνους προστιθέναι. 482 : χλιάσματα προστιθέναι—καὶ προστιθέναι πρὸς τὸ πλευρὸν ὕδωρ χλιαρόν. 485 : βαλάνους προστιθέναι—χλιάσματα προστιθέναι, &c. &c.

Galen used it similarly. Temper. Med. vii. 10 (xii. 31) : τὰς τῶν ὑστερῶν ὀδύνης προστιθέμενον ὠφελῆ. Do. (48) : αἰμορροΐδας ἀναστομοῖ προστιθέμενον. Do. (51) : προστιθεμένη ἰκτεριῶντας ὀνίνησι—καὶ ἄλλως φθόριον ἰσχυρὸν ἐν



πεσῶ προστιθέμενος. Do. 11 (59): ἐπιτηδειότατός ἐστι πινό-  
μενος ὅσον δυοῖν δραχμῶν πλῆθος ἢ προστιθέμενος σὺν μέλιτι.  
Do. 12 (80): μετὰ αἰρίνου ἀλεύρου προστιθεμένην. Do. 22  
(155): μετὰ μέλιτος προστιθεμένη. Do. x. 2 (307): βαλάνιον  
προσθεῖναι—ἂ προστιθέμενα ἐπεγείρει τὸ ἔντερον. Do. xi. 1  
(310): νάρκην ζῶσαν προστιθέναι. Comp. Med. iv. 8 (xii.  
753): προσέθηκα πομφόλυγος δραχμὰς δ'. Do. v. 1 (809):  
σπόγγος συνεχῶς προστιθέμενος. Do. (812): σπόγγος καὶ  
ὀθόνιον ὄξει καὶ μέλιτι διάβροχα προστιθέμενα. Do. (814):  
καὶ ὁ χυλὸς ἀναληφθεὶς στέατι καὶ συνεχῶς προστιθέμενος.  
Do. vi. 6 (930): τῆς στυπτηριῆς δὲ προστιθείσης—τῶν ἄλλων  
ὅπως ἂν ἐθέλης προστιθεμένων. Do. (939): ἔδει δὲ προσθεῖναι  
κεκαυμένων—μὴ προσθεῖς μηδὲ αὐτὸς τὸ κεκαυμένον. Do. vii.  
4 (xiii. 81): μέλιτος οὐδὲν ὄλως αὐτῷ προσέθηκεν ὁ συνθείς.  
Do. viii. 6 (194): προστίθεται τῷ μορίῳ. Do. ix. 2 (251):  
προσθεύκαμεν τῇ τοῦ φαρμάκου σκευασίᾳ σμύρνην.

Dioscor. Mat. Med. i. 68: προστιθέμενον τῇ μήτρᾳ. 77:  
πηγάνου χυλῷ προστεθεῖσα. 79: ἔμμηνά τε ἄγει πινόμενος καὶ  
προστιθέμενος. 80: ἀναστομοῖ τὴν μήτραν προστιθέμενον. 81:  
ἔνιοι δὲ προστιθέασι τῷ λοπαδίῳ. 101: ποιοῦσα πρὸς πνίγας  
ύστερικὰς προστιθεμένη. 104: ἔμβρυνά τε κατασπᾶ προστεθέντα.  
116: ἢ ἀπὸ τῶν ξύλων τέφρα προστεθεῖσα ῥέυσιν ἐκ μήτρας  
στέλλει. 131: ἔνιοι δὲ προστιθέασι καὶ κόστου δραχμὰς δυό.  
134: τὸ σπέρμα καὶ προστεθὲν κάθαρον κινεῖ. 136: ἐπέχει δὲ  
καὶ αἰμορράγιαν προστιθέμενος ὁ χυλός. 142: προστίθεται  
ῥοϊκαῖς γυναιξίν. 176: προστιθέμενα κεφαλαλγίαις. 183:  
προστιθεῖς σὺν ὠοῦ λεκύθῳ.

## § LX.

## LUKE, IV.

\* ἀναπτύσσειν. \* πτύσσειν. πίμπλημι. ἐμπίπλημι. πλῆθος.  
\* ὄφρῶς.

εἰωθός (verse 16, § 58). ἄφεις (v. 18, § 59). ἀτενίζειν (v. 20, § 53). κατέρχεσθαι (v. 31, § 84). \* ἦχος (v. 37, § 40. παραχοῆμα (v. 39, § 57).

17. "And when *he had opened* (ἀναπτύξας) the book, he found the place where it was written. The Spirit of the Lord is upon me."

20. "And *he closed* (πτύξας) the book."

\* ἀναπτύσσειν and \* πτύσσειν are both peculiar to St. Luke, and were familiar words with him through his medical training; ἀναπτύσσειν was used of the opening out of various parts of the body, and πτύσσειν of the rolling up of bandages. Elsewhere in the N. T., ἀνοίγειν is the word for opening a book or scroll, and ἐλίσσειν for rolling it up again (Rev. v. 2, 3, 4, 5, 9, and Rev. vi. 14). ἀναπτύσσειν is sometimes used for opening a book, *e. g.* Herodotus, i. 48, and LXX. 4 K. xix. 14, but there seems to be no other instance of πτύσσειν being used of rolling up a scroll except this passage in St. Luke, γραμματεῖον ἐπτυγμένον (Herodian. i. 17) being merely a tablet doubled up—closed.

Hipp. De Dieb. Judic. 57: ὁκόταν τὸ ἦπαρ μᾶλλον ἀναπτυχθῆ πρὸς τὰς φρένας. Hipp. Intern. Affect. 558: τὸ ἦπαρ οἰδέει καὶ ἀναπτύσσεται πρὸς τὰς φρένας ὑπὸ τοῦ οἰδήματος—ὁκόταν τὸ ἦπαρ ἀναπτυγῆ πρὸς τὰς φρένας παραφρονέει. Hipp. Fistul. 885: ἀναπτυσσομένη ἢ σύριγξ οὔτε πάλιν ξυμπέσοι. Dioscor. Animal. Ven. 26: ἡ μυγαλῆ ἀναπτυσσομένη καὶ ἐπιτιθεμένη τῆς ἰδίας πληγῆς ἀντιφάρμακόν ἐστι. Dioscor. Animal. Ven. 25: αὐτοὶ ἀναπτυχθέντες καὶ ἐπιτιθέντες τοῖς τραύμασι τὰς ἰδίας ἰώνται πληγᾶς. Galen. Anat. vi. 13 (ii. 581): ἐκ τῆς τοῦ νεφροῦ κοιλίας ὅταν ἀναπτύξῃς αὐτόν.

Galen. Anat. vii. 9 (ii. 616): ἀναπτύξαντος δέ σου ταυτὶ τὰ ὦτα τότε τὸ σῶμα τῆς καρδίας αὐτὸ φανεῖται. Galen. Anat. vii. 10 (ii. 622): ἀναπτύξας δὲ κατὰ μῆκος ὄλην τὴν ἐκφυσιν τῆς ἀορτῆς. Galen. Medicus 15 (xiv. 785): τὰ δὲ συμπεφυκῶτα βλέφαρα ἀναπτύξαντες σμίλη.

\* πτύσσειν is used for rolling up bandages, and πτύγμα for a bandage. Hipp. Fract. 758: μεσηγὼν τοῦ ἀγκῶνος καὶ τοῦ πλευρέων σπληνῆνὰ τινα πολύπτυχον πτύξαντα ὑποτιθέναι. Aretaeus, Cur. Morb. Diurn. 141: ἀντὶ δὲ εἰρέων πτύγματα ἔστω ἀπὸ λίνου. Galen. Comp. Med. vi. 2 (xiii. 878): πτύγματος προσεπιτιθιμένου τῷ σπληνίῳ.

28. "And all they in the synagogue, when they heard these things, *were filled* (ἐπλήσθησαν) with wrath."

Luke, vi. 25: "But woe unto you *that are full*" (ἐμπεπλησμένοι).

Luke, v. 6: "They enclosed a great *multitude* (πλήθος) of fishes."

πίμπλημι and ἐπίμπλημι are used *thirty times* in the N. T.—*twenty-five times* by St. Luke; *five times* elsewhere, viz., Luke, i. 15, 23, 41, 53, 57, 67; ii. 6, 21, 22; iv. 28; v. 7, 26; vi. 11, 25; xxi. 22; Acts, ii. 4; iii. 10; iv. 8, 31; v. 17; ix. 17; xiii. 9, 45; xiv. 17; xix. 29.—Matt. xxii. 10; xxvii. 48; John, vi. 12; xix. 29; Rom. xv. 24. They are words constantly recurring in the medical writers. So, too, with respect to πλήθος, which occurs *thirty-two times* in the N. T., *twenty-five* of which are in the third Gospel and Acts of the Apostles, and but *seven* in the rest of the N. T. Galen states of this word that physicians scarcely used any word more frequently than it. Galen. De Plen. i. (vii. 513): οὔτε πολλαίκις ὀνομάζοντας ἕτερον ὄνομα τοῦ πλήθους μάλλον ἔστιν εὑρεῖν ἅπαντας τοὺς νῦν σχεδὸν ἰατρούς. And, although he is here speaking of the use of this word in a particular sense, yet the assertion is equally true of it in its various shades of meaning.

πίμπλημι. Hipp. Morb. Acut. 398: οἱ τοιοῖδε τὴν ἀρτηρίαν ἐλκοῦνται καὶ τὸν πνεύμονα πίμπλονται. Hipp.

Morb. 482: πλεύμων πλησθείς, ἦν πλησθῆ ὁ πλεύμων.—  
 πίμπλαται φωδῶν. Hipp. Morb. 488: ὀκόταν ὁ ἐγκέφαλος  
 πλησθῆ ἀκαθαρσίας. Hipp. Morb. 489: πλεύμων οἰδήσῃ ὑπὸ  
 θερμασίης πλησθείς. Hipp. Affect. 522: ἡ μὲν γαστήρ ὕδατος  
 πίμπλαται. Hipp. Intern. Affect. 534: ὀκόταν τὰ κοιλὰ  
 φλέβια πλησθῆ αἵματος. Hipp. Intern. Affect. 536: ὁ φάρυγξ  
 ὡς χνούου πίμπλαται. Hipp. Morb. 515: τὰ σκέλει πίμπλαται  
 ὕδατος. Aret. Sign. Acut. Morb. 15: πίμπλησι τὴν κεφαλὴν.  
 Aret. Sign. Morb. Diurn. 54: ὄλον τὸ σῶμα πλησθῆ.  
 Aret. Cur. Acut. Morb. 120: πίμπλαται γὰρ ἡ τῶν νεφρῶν  
 κοιλίη. Aret. Cur. Acut. Morb. 88: καὶ δοκῆρ πεπλῆσθαι ὁ  
 νουσῶν, ἦν μὲν αἵματος, &c.

ἐμπίπλημι. Hipp. Morb. Mul. 610: ἦν αἰ μῆτραι φλέγ-  
 ματος ἐμπλησθῶσι. Hipp. Morb. Mul. 642: καὶ ἦν τι φάγη  
 ἐμπίπλαται καὶ φλεγμαίνει. Hipp. Morb. Mul. 649: ἦν ἡ  
 πυρὴ φύσης ἐμπιπλῆ τὰς ὑστέρας, ἐμπιπλάμμεναι δέ. Hipp.  
 Morb. Mul. 662: ἐμπίπλαται ἡ κοιλίη ὕδατος. Hipp. Morb. 462:  
 ὑπὸ γὰρ τῆς ὑπερθερμασίης ἐμπίπλησι τὸ κατὰ τὸ οὖς κενὸν  
 ὁ ἐγκέφαλος. Hipp. Morb. 467: καὶ πνεύματος ἐμπίπλαται.  
 Hipp. Morb. 472: ἕτερος πώλυπος. ἐμπίπλαται ἡ ρίς κρέασι.  
 Galen. Comm. ii. 3, Aliment. (xv. 234): ὅταν τὸ ἥπαρ εἶη  
 ἐμπεπλησμένον—ἐμπεπλησμένον δὲ εἶη τὸ σπλάγχχον. Galen.  
 Comm. iii. 2, Morb. Acut. (xv. 636): οἱ γὰρ ἰσχυροὶ σφοδρῶς  
 θερμαίνοντες ἐμπιπλᾶσι τὴν κεφαλὴν καὶ χυμῶν καὶ ἀτμῶν.

πλήθος was the word used in medical language to express  
 a *quantity* of anything. Hipp. Nat. Hom.: ἀπό τε τῶν  
 ὑετῶν τοῦ πλήθους. Hipp. Superfoet. 264: τουτίου πινέτω  
 νῆστις ὀκόσον ἂν δοκῆρ μέτριον εἶναι πλήθος. Hipp. Flat.  
 299: ὀκόταν δὲ πλήθος αἰμορράγησαν. Hipp. Rat. Vic.  
 341: πλήθος σιτίων. Hipp. Rat. Vic. 348: τῷ πλήθει τοῦ  
 ὑγροῦ. Hipp. Offic. 748: ὀθονίων πλήθει. Hipp. Affect.  
 521: ὑπὸ πλήθους τοῦ φλέγματος. Aretaeus, Sign. Morb.  
 Diurn. 58: ὑγροῦ πλήθος. Aret. Cur. Acut. Morb. 94:  
 πλήθει τοῦ χυλοῦ. Aret. Cur. Acut. Morb. 112: ἦν δ' ὑπὸ  
 πλήθους γίγνηται συγκοπή. Dioscorides, Mat. Med. i. 30:  
 κυάθων ἐξ πλήθους. Dioscor. Mat. Med. 59: τὸ ἴσον πλήθος

τοῦ ἐλαίου. Dioscor. Mat. Med. i. 65: ἄνθους τὸ ἴσον ἐμβάλων πλήθος. Dioscor. Mat. Med. i. 66: κνάθου πλήθος ποθέν. Dioscor. Mat. Med. i. 88: κνάθων τὸ πλήθος τριῶν. Dioscor. Mat. Med. 106: τριωβόλου πλήθος σὺν οἴνῳ. Dioscor. Mat. Med. i. 109: ὕσον οὐγγίας μιᾶς πλήθος. Dioscor. Mat. Med. i. 134: ὕσον δραχμᾶν ἅ πλήθος. Galen. Ven. Sec. ad Eras. 9 (xi. 181): αἵματος πλήθος. Galen. Comp. Med. vi. 9 (xii. 992): ἔστω δὲ τοῦ μὲν ῥοῦ πλήθος ὕσον τοῖς τρισὶ δακτύλοις. Galen. do. vii. 5 (xiii. 89): ἐκ τοῦ πλήθους φαρμακῶν. Do. 6 (106): πλήθος ὑγρῶν παχέων. Do. viii. 1 (120): ναρδίνης κηρωτῆς πλήθος. Do. (125): πλήθος κνάθων δύο, &c., &c.

29. "And rose up, and thrust him out of the city, and led him unto *the brow of the hill* (ἕως τῆς ὀφρύος τοῦ ὄρους) whereon their city was built, that they might cast him down headlong."

\* ὀφρύς is peculiar to St. Luke, and is used in medical language, not only for the eyebrow, but also for other projections of the bones, *e. g.* Galen. Artic. Comm. iv. 55 (xviii. A. 758): ἐπειδὴ ταπεινότερος νῦν ἢ ὀφρὺς τῆς κοτύλης γέγονε τῆς κεφαλῆς τοῦ μηροῦ.—καὶ νῦν εἰ χωρὶς μὲν τῆς κοτύλης τὴν ὀφρὺν ὑπερβῆναι τὸ ἐκπεπτωκὸς ἄρθρον οὐχ οἶόν τέ ἐστιν αὐτὸ πάλιν ἐμπεσεῖν, ἀπεχώρισε δὲ ἀνωτέρω τῆς ὀφρύος.

The application of the word to a hill was exceedingly natural to a physician, as in medical language the very same epithets were applied to the appearance of the eyebrows in certain diseases as were commonly applied to hills, *e. g.* Hippocrates, describing a deadly kind of fever, applies ἐπικρεμᾶσθαι to the eyebrows—πυρετὸς ἴσχει καὶ ῥίγος καὶ αἱ ὀφρῦες ἐπικρεμᾶσθαι δοκέουσι—a word applied by Homer to a rock—Hymn. Ap. 284: πέτρα ἐπικρέμαται. Aretaeus (Sign. Morb. Diurn. 78) uses ὀφρῦες προβλήτες of the appearance of the eyebrows in elephantiasis, and ὀφρῦες ὀχθῶδες of the same disease. Compare Homer, Il. ii. 396: προβλήτι σκοπέλω; and Dion. Hal. vi. 33: χωρία ὀχθῶδης

## § LXI.

## LUKE, V.

\* ἀποπλύνειν. \* ἀπομάσσειν. ἐκμάσσειν. λούειν. ἀπολούειν.  
 χαλᾶν. διαρρήγνυμι. \* περιρρήγνυμι. \* προσρήγνυμι.  
 \* ὑποχωρεῖν. \* ἐκχωρεῖν. ἀποχωρεῖν. \* κλινίδιον.  
 \* κλινάριον. κλίνη. κράββατος.

παραχρῆμα (verse 25, § 57). \* παράδοξον (v. 26, § 48).  
 πίμπλημι (v. 26, § 60). \* δοχή (v. 29, § 73). ὑγιαίνειν  
 (v. 31, § 9).

2. "And saw two ships standing by the lake: but the fishermen were gone out of them, and *were washing* (ἀπέπλυναν) their nets."

The variety of words used by St. Luke for washing and cleansing is remarkable. He employs five such, two of which are peculiar to himself—\* ἀποπλύνειν here, and \* ἀπομάσσειν (ch. x. 11), "even the very dust of your city we do wipe off." Words of this kind were in every-day use in medical language and practice, hence the variety he employs. With respect to the other three, ἐκμάσσειν (ch. vii. 38, 44), "began to wash his feet with tears, and did wipe them with the hairs of her head," is met also again in John, xi. 2, &c. ἀπολούειν (Acts, xxii. 16) occurs also in 1 Cor. vi. 11; and λούειν is used in Acts, ix. 37; and in a quite medical way in Acts, xvi. 33, and three times elsewhere in the N. T.

\* ἀποπλύνειν. Peculiar to St. Luke. Hipp. Morb. 492: τὰ ροφήματα ἔστω γλυκύτερα. οὕτω γὰρ ἂν μάλιστα τὸ ξυνκαθίμενον καὶ τὸ ξυνεστηκὸς ἀποπλύνεις καὶ κινείεις. Hipp. Ulcer. 890: μανδραγόρου ρίζαν, ἀποπλύναντα καὶ ταμόντα ἐψῆσαι ἐν οἴνῳ. Hipp. Haemor. 893: τάχα χρὴ ἀποπλῦναι οἴνῳ αὐστηρῶ. Hipp. Aphoron. 687: εἰ δὲ μὴ ἄκρας περιξέσαι τὰς μήτρας καὶ ἀποπλῦναι τῇ πιτύρῃ ἐφθῆ. Dioscor. Medic. Parab. i. 121: κάρδαμον καταπλασσομένον δι' ὄλης



νυκτὸς ἐπὶ ἡμέρας ε', ἔωθεν δὲ ἀποπλύναντα καὶ κλύσαντα. Galen. Meth. Med. iv. 2 (x. 237): ἀλλ' εἰ καὶ ἀποπλύναι δέοι τὸ ἔλκος. Galen. Meth. Med. vi. 6 (x. 452): ἴν' ἔχωμεν ἀπομάττειν καὶ ἀποπλύνειν ἀπὸ τῆς μήνιγγος τοὺς ἰχῶρας. Galen. Meth. Med. viii. 4 (x. 568): διαρρύπτειν τε καὶ ἀποπλύνειν ἔξωθεν τὸ σῶμα. Galen. Comp. Med. i. 6 (xii. 461): ἀπόπλυνε θερμῷ. Galen. Comp. Med. iv. 1 (xii. 700): τὸ ἀποπλύνειν τὰς ὑγρότητας.

\* ἀπομασσειν, ch. x. 11, is peculiar to St. Luke. Aretaeus, Cur. Acut. Morb. 90: ἄριστον καὶ σκίλλης ὠμῆς λεπτοῖσι ἐκτρίβειν χρῆ δὲ ἀπομάζαντα τῶν μελέων τὸ ἐλαιῶδες. Galen. Comm. iii. 42, Morb. Acut. (xv. 715): πάλιν ἀπομάττει τοῦτ' αὐτὸ τὸ μετὰ τοῦ ὕδατος ἔλαιον. Galen. San. Tuend. iii. 6 (vi. 198): καὶ εἰ δὲ ἰδρωτὰ τινα τύχοιεν ἀπομάζασθαι τὸ λίπος. Galen. San. Tuend. v. 11 (vi. 371): τρίψασθαι μετ' ἐλαίου καὶ τὸ μετὰ λουτρὸν ἀπομάζασθαι. Galen. San. Tuend. vi. 8 (vi. 418): εἴτ' ἀπομάττων μὲν τὸν ἰδρωτὰ σίνδοσιν. Galen. Meth. Med. vi. 3 (x. 404): οὕτως ἀπομάττειν τὸ ἔλκος. Galen. Meth. Med. x. 10 (x. 726): διὰ σπόγγων μὲν ἀποματτέσθω τὰ πρῶτα μαλακοῖς δ' ὕστερον ὀθονίοις, μηδ' αὐτῶν τῶν ἀποματτόντων αὐτὸν βιβαίως ψαυόντων. Galen. Meth. Med. iv. 4 (xiii. 678): εἰ τρίς τῆς ἡμέρας ἐκμάζαιεν τοὺς ἰχῶρας τοῦ ἔλκουσ, ἄμεινόν τι πράττειν τῶν δις ἀποματτόντων. Galen. Meth. Med. viii. 14 (xiii. 1004): ἢ δὲ σπάθη ἀπομασσέσθω ἐπιμελῶς.

ἐκμάσσειν, Luke, vii. 38, 44. Hipp. Morb. Acut. 395: κεφαλὴν μέντοι ἀνεξηράνθαι χρῆ ὡς οἴοντε μάλιστα ὑπὸ σπόγγου ἐκμασσομένην. Hipp. Morb. 466: καὶ σπόγγους ἐν ὕδατι θερμῷ βρέχων, ἐκμάσσων χλιάρους, προστιθέναι πρὸς τὸ οὔς. Hipp. Affect. 526: ἀλείφειν οἴνω καὶ ἐλαίῳ θερμῷ καὶ ἐκμάσσειν διὰ τρίτης. Hipp. Intern. Affect. 554: οἴνω δὲ καὶ ἐλαίῳ χλιήνας ἀλείφειν ἐς κοίτην καὶ ἐκμάσσειν. Hipp. Aphoron. 682: ὥστε δακτύλῳ ἐκμάζαι. Galen. Comm. iii. 49, Morb. Acut. (xv. 716): τὴν κεφαλὴν ἀκριβῶς ἐκμάττειν—δὲ ὀθόνης ἐκμάττειν τῆς κεφαλῆς τὸ ὕδωρ. Galen. Comp. Med. i. 1 (xii. 408): προσυποσμήξαις νίτρω ὀπτῷ καὶ ἐκμάξαις. Galen.



Comp. Med. vi. 9 (xii. 990) : σὺν ἑλαίῳ ἔκμασσε τῷ δακτύλῳ τοὺς τόπους. Galen. Comp. Med. vi. 9 (xii. 991) : ἐκμάσσω τὰ παρίσθημα καὶ τὴν ὑπερώων. Galen. Remed. Parab. i. 3 (xiv. 331) : ἀλλὰ καὶ διὰ μηλωτίδος περικείμενον ἐχούσης ἔριον μιλακὸν ἐκμάσσειν.

ἀπολούειν, Acts, xxii. 16 : “*Wash away thy sins*” (ἀπολῶσαι τὰς ἁμαρτίας).

λούειν, Acts, xvi. 33 : “*And he took them the same hour of the night, and washed their stripes*” (ἔλουσεν ἀπὸ τῶν πληγῶν : sc. τὸ αἷμα, washed the blood from off their stripes ; compare Galen. Comp. Med. iii. 2 (xiii. 580) : τὸ αἷμα τοῦ τετρωμένου μέρους ἀποπλῦναι).

Hipp. Nat. Mul. 571 : αἰγείρου κρητικοῦ κόκκους ἐννέα τρίψας ἐν οἴνῳ διδόναι πίνειν, τουτέῳ δὲ καὶ ἀπολούσασθαι ἦν δυστοκίη. Hipp. Aph. 1260 : ὀδύνας ὀφθαλμῶν ἄκρητον ποτίσας καὶ λούσας πολλῶ θερμῶ φλεβοτόμει. Galen. Comp. Med. ix. 1 (xiii. 236) : κυκλαμίνου χυλῶ διὰ ῥινὸς καθάρας λοῦε—λοῦε τῷ ἀφεψήματι. Galen. San. Tuend. i. 8 (vi. 45) : ἐκέλευσα λοῦσαί τε καὶ ἀπορῥύψαι. Galen. San. Tuend. iv. 6 (vi. 198) : ὥστε καὶ εἰ δις αὐτὸν ἢ τρίς λούσαις, ὀνήσεις μειζώως. Galen. San. Tuend. iv. 4 (vi. 247) : λούσαντες ἐνκράτῳ θερμῶ, τροφήν εὐχυμον δώσομεν. Galen. Meth. Med. v. 13 (x. 372) : ἐν δὲ τῇ τρίτῃ πάλιν ἐπιθεὶς ὥραις πον τρισὶν ἔλουσα τὸν ἄνθρωπον. Galen. Meth. Med. vii. 6 (x. 480) : εἴτε γὰρ ὕδωρ ἐπιχέοις θερμὸν ἐνκρατον ὅτῳδῆποτε μορίῳ τοῦ σώματος, εἴτε τρίβοις εἴτε λούοις. Galen. Meth. Med. viii. 2 (x. 538) : αὔθις ὁμοίως λούσαντές τε καὶ διαιτήσαντες. Galen. Meth. Med. viii. 3 (x. 553) : τοὺς δ' ἐπὶ ξηρότητι τρίβειν μὲν ἀλλ' ἐλάττω τούτοις, λούειν δὲ πλείω. Do. (554) : εἰ δὲ σὺν κορύζῃ καὶ κατάρρῳ πυρέττοι, πρὶν πεφθῆναι ταῦτα, λούειν οὐ χρή. Galen. Meth. Med. viii. 4 (x. 570) : ὥστε καὶ λούσεις τῇ τετάρτῃ τῶν ἡμερῶν αὐτὸν καὶ θρέψεις.

4. “*Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down (χαλάσατε) your nets for a draught.*”

χαλῶν. St. Luke uses this word here, and in verse 5 of

casting a net, instead of the usual word βάλλειν, or some of its compounds. He uses it also in Acts, ix. 25; xxvii. 17; xxvii. 30. It is found in only two other places in the New Testament—Mark, ii. 4, and 2 Cor. xi. 33. The word was most extensively used in medical language, both transitively and intransitively, in a variety of meanings, such as “relaxing the body or members of the body,” “abatement of sickness,” “loosening of bandages,” “letting down drugs into a vessel of liquid to be steeped,” &c.

Hipp. Nat. Oss. 288: ταύτης ἀποσφιγγοῦσης τὰς φλέβας καὶ χαλῶσης. Hipp. Morb. Mul. 601: καὶ ὅτε φλέγμα χαλῶ καὶ ἀνάγει. Hipp. Epid. 1216: ἐς νύκτα ἰδρῶς καὶ ἡ θερμὴ ἐχάλασεν—ἐχάλασεν τεταρταίῃ τὰ ἀλγίματα. Hipp. Epid. 1225: ἐχάλασεν ὁ πυρετός. Hipp. Epid. 1176: πᾶς λεπτοσμοῦς χαλῶ τὸ δέριμα. Dioscorides Mat. Med. i. 71: σκληρίας τὰς περὶ ὑστέραν χαλῶ. Dioscor. Mat. Med. v. 28: εἰς μετρητὴν γλεύκουσ χύλασον μνᾶς ἰβ' πρὸς ἡμέρας λ'. Dioscor. Mat. Med. v. 64: ταῦτα ὁμοῦ λειώσας καὶ ἐν ὀθονίῳ δήσας χύλασον εἰς μετρητὴν γλεύκουσ. Galen. Comm. iii. 32, Offic. (xviii. B. 889): χαλῶντα τὸν ἐπίδεσμον. Galen. Comp. Med. i. 3 (xiii. 161): ἐπὶ τῶν κεχαλασμένων ἄρθρων.

6. “And when they had this done, they enclosed a great multitude of fishes: and their net *brake*” (διερρήγνυτο).

διερρήγνυμι is used three times by St. Luke—v. 6; viii. 29; Acts, xiv. 14; and only twice in the rest of the N.T.—Matt. xxvi. 65; Mark, xiv. 63. He also uses \*περιρρήγνυμι and \*προσρήγνυμι, which are peculiar to him. They were all used in medical language.

Hipp. Morb. 451: ἦν δὲ τὸ φλέβιον παντάπασι μὲν δὴ διαρρήγνυ. Hipp. Morb. 489: ὁκόταν ὁ πλεύμων οἰδήσῃ—τὰ στήθεα αὐτῷ αἰδεῖν δοκεῖ καὶ βᾶρος ἐνεῖναι τι ὃ χωρέειν οὐ δύναται τὰ στήθεα ἀλλὰ διαρρήγνυται. Hipp. Intern. Affect. 555: ἡ γαστήρ ἀείρεται καὶ πίμπραται καὶ δοκεῖ διαρρήσσει. Dioscor. Mat. Med. ii. 180: φύματα πέττει καὶ διαρρήσσει. Dioscor. Mat. Med. ii. 200: προστεθεῖσ οἰδήματα καὶ φύματα συντόμως ἐκπνύσκει καὶ διαρρήσσει. Galen. Comm. ii. 44,

Epid. vi. (xvii. A. 989) : οἷς μέντοι μέλλει διαρρήγνυσθαι τὸ ἐμπύημα. Galen. Comm. i. 3, Aph. (xvii. B. 363) : ὅταν γὰρ ὑπερπληρωθῇ τὰ ἀγγεῖα ποτῶν ἢ σιτίων τοῦ διαρράγῃναι κίνδυνος αὐτοῖς. Galen. Comm. Aph. vii. 66 (xviii. A. 152) : πλήθους δ' ὄντος ἐν ὁλῶ τῷ σώματι διαρράγῃναι φθάνουσιν οἱ χιτῶνες ὀφθαλμῶν. Galen. Comm. Artic. iv. 40 (xviii. A. 734) : ὅταν ὤσι γέροντές τε καὶ λεπτοὶ διαρράγέντος τῶν κατὰ τὸν μηρὸν συνδέσμου. Galen. Theriac. ad Pison. (xiv. 334) : καὶ γὰρ οὗτοι διψῶντες πάνυ καὶ διακαιόμενοι σφοδρῶς, ἐνίστε καὶ διαρρήγνύμενοι, τελευτῶσιν.

\* περιρρήγνυμι. Acts, xvi. 22 : "And the magistrates *rent off* (περιρρήξαντες) their clothes." Peculiar to St. Luke, and used by the medical writers of the breaking of enfolding membranes, &c. Hipp. Nat. Puer. 247 : κινέεται ἰσχυρῶς ἐν τῷ ὤψι ζητέον τροφῆν πλείονα καὶ οἱ ὑμένες περιρρήγνυνται —τὸ δὲ παῖδιον ὅταν περιρράγῳσιν οἱ ὑμένες, ῥηϊδίως τίκτει ἢ γυνή. Hipp. Septemestr. Partus. 256 : ὅταν δὲ τῷ ἐβδόμῳ μηνὶ περιραγέωσιν οἱ ὑμένες καὶ τὸ ἔμβρυον μεταχωρήσῃ. Hipp. Morb. 512 : ταῦτα δὲ ἰστορία ἐστὶν ὅτι οὐ τίκτει ἔλμινε, ἀλλὰ περιρρήγνυνται. Hipp. Fract. 768 : ὅσα τε σαρκέα ἐν τῷ τρώματι ἐμελάνθη καὶ ἐθανατώθη θάσσον περιρρήγνυνται καὶ ἐκπίπτει ἐπὶ ταύτῃ τῇ ἰατρείῃ. Hipp. Moch. 868 : οὕτω γὰρ αὐτὸ τὸ ἰσχυρότατον καὶ ἐμπέσῃ τάχιστα καὶ περιρρήξεται. Hipp. Epid. 1153 : ἐμελαίνετο πᾶς ὁ τύπος ἄχρι τοῦ ἀστραγάλου—καὶ τὸ μελανθὲν οὐ περιερράγη. Dioscor. Mat. Med. i. 94 : χοιράδας περιρρήσσει. Dioscor. Mat. Med. i. 104 : ἄνθρακας περιρρήσσει. Dioscor. Mat. Med. ii. 129 : ἐσχάρας περιρρήπτει. Dioscor. Mat. Med. ii. 131 : κηρία περιρρήπτει.

\* προσρήγνυμι. Peculiar to St. Luke : ch. vi. 48, 49. See § 36.

16. "And he *withdrew himself* (ἦν ὑποχωρῶν) into the wilderness, and prayed."

\* ὑποχωρεῖν. Besides this passage, St. Luke uses \* ὑποχωρεῖν in ch. ix. 10 ; \* ἐκχωρεῖν is found in ch. xxi. 21, and ἀποχωρεῖν in ch. ix. 39, and Acts, xiii. 13. The two first are peculiar to him, and the last almost so, as it is met with

only once in the N. T. outside his writings, viz.—Matt. vii. 23. They were all much used in medical language. Hipp. Epid. 1144: ὑπεχώρειν τὸ λοιπὸν αὐτῇ αἵμα ἐρυθρόν. Hipp. Epid. 1218: τριταίῳ δὲ γαστρὸς ὀδύνη σμικρὴ οὐχ ὑπεχώρει. Hipp. Epid. 1226: τὸ ἥμισυ τῆς κεφαλῆς πονέοντες καὶ κατὰ ῥίνας ὑγροῦ ὑποχωρέοντος. Hipp. Morb. 464: καὶ ἦν ἡ κοιλίη μὴ ὑποχωρέη. Galen. Comm. iii. 6, Aliment. (xv. 274): ὅταν γὰρ οἱ χυμοὶ εἰς τὸ βάθος ὑποχωρήσουσι. Galen. Comm. i. 1, Humor. (xvi. 13): οὐχ ὑποχωρούσης τῆς χολῆς. Galen. Comm. i. 9, Humor. (xvi. 94): ἐπιπολάζει ἄνω ἡ χολὴ καὶ ὑποχωρεῖ κάτω. Galen. Comm. iii. 3, Humor. (xvi. 361): τὸ ὕδωρ ταχέως ὑποχωρεῖν τῶν ὑποχονδρίων. Galen. Comm. iii. 19, Humor. (xvi. 430): τὸ ἔμφυτον θερμὸν ἀποφεύγει καὶ εἰς τὰ ἐντὸς ὑποχωρεῖ. Galen. Comm. iv. 16, Epid. vi. (xvii. B. 173): κατὰ τοὺς ὕπνους εἶσω τοῦ σώματος ὑποχωρεῖ τὸ θερμόν.

\* ἐκχωρεῖν. Luke, xxi. 21: "Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it *depart out*" (ἐκχωρεῖτωσαν). Peculiar to St. Luke.

Hipp. Progn. 43: καὶ τὸ πτύελον μὴ ἐκχωρέη κατὰ λόγον—τοῦ πτυέλου ἀντὶ ξανθοῦ πυώδους γενομένου καὶ ἐκχωρέοντος ἔξω—τοῦ πτυέλου μὴ ἐκχωρέοντος—εἰ δὲ τὸ πτύελον μὴ ἐκχωρέη καλῶς. Hipp. Morb. 509: πρὶν δὲ ταραχθῆναι οὐκ ἔχει ἐκχωρεῖν τὸ πλεῖον τοῦ ὑγροῦ. Hipp. Haemor. 893: εὐρήσεις γὰρ πεφυσμημένα τὰ μεσηγὺ τῶν γλουτῶν παρὰ τὴν ἔδρην τὸ δὲ αἷμα ἐκχωρεῖν ἐνδοθεν. Hipp. Epid. 1151: ἐδόθη καταπότιον ἐλατήριον καὶ ἐξεχώρησεν αὐτῇ. Galen. Comm. ii. 67, Progn. (xviii. B. 216): τοῦ πτυέλου ἐκχωρέοντος ἔξω. Galen. Comm. ii. 67, Progn.: τῷ μὴ ἐκχωρεῖν, ἰκανὸν εἶναι γνώρισμα αὐτὸ τῆς κακοηθείας τοῦ νοσήματος. Galen. Comm. ii. 68, Progn. (xviii. B. 220): τοῦ πτυέλου μὴ ἐκχωρέοντος τοῦ πυρετοῦ τε ἔχοντος.

ἀποχωρεῖν. Luke, ix. 39; Acts, xiii. 13. See § 15.

18. "And, behold, men brought *in a bed* (ἐπὶ κλίνης) a man which was taken with a palsy."

19. "And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling *with his couch* (σὺν τῷ κλινιδίῳ) into the midst before Jesus."

The variety of words employed by St. Luke for the beds of the sick is remarkable. He uses four, two of which are common to him with the other Evangelists, viz. κλίνη, the general word for a bed or couch, and κράββατος, the pallet of the poorer classes; and two peculiar to himself, viz. \*κλινίδιον and \*κλινάριον. Here, after using the generic term κλίνη in verse 18, he gives, in verse 19, the particular kind of κλίνη that the man was carried on, viz. a κλινίδιον.

\*κλινίδιον, a diminutive from κλίνη, was a small couch, and was also used, like the Latin diminutives lectica and lecticula, to denote *a litter for carrying the sick*, e. g. Dion. Hal. Antiq. Rom. vii.: ἤκε ἄρρώστος ἐπὶ κλινιδίου κομιζόμενος—καὶ ἐπειδὴ πάντα διεξῆλθεν, ἀναστὰς ἐκ τοῦ κλινιδίου ἀπήει τοῖς ἑαυτοῦ ποσὶ διὰ τῆς πόλεως οἰκάδε ὑγίης. Plutarch. Coriolan.: καὶ τοῦ σώματος ἄφνω παρεθέντος ἀκρατῆς γενέσθαι. ταῦτα δ' ἐν κλινιδίῳ φοράδην κομισθεὶς εἰς τὴν σύγκλητον ἀπήγγειλεν. ἀπαγγείλας δ', ὡς φασὶν, εὐθὺς ἦσθετο ῥωννύμενον αὐτοῦ τὸ σῶμα, καὶ ἀναστὰς ἀπήει δι' αὐτοῦ βαδίζων. Compare Plutarch. De animi tranq.: οἱ νοσοῦντες τὸν ἰατρὸν αἰτιῶνται καὶ δυσχεραίνουσι τὸ κλινίδιον. Plutarch. Animi an Corporis Affect. sint priores: ὁ τῷ σώματι νοσῶν εὐθὺς καθεὶς ἑαυτὸν εἰς τὸ κλινίδιον—ἰατρὸς εἰσελθὼν πρὸς ἄνθρωπον ἐρρίμμενον ἐν τῷ κλινιδίῳ.

That the κλινίδιον was a couch of so light a kind that a woman could lift and carry it may be seen from Aristophanes, Lysistr. 916: φέρε νυν ἐνέγκω κλινίδιον νῶν.

\*κλινάριον, Acts, v. 15: "Insomuch that they brought forth the sick into the streets, and laid them *on beds and couches*" (ἐπὶ κλιναρίων καὶ κραββάτων).

Besides this passage in St. Luke, κλινάριον appears to be found in only two other Greek authors, viz. Aristophanes, "Fragments," and Arrian's "Dissertations of Epictetus." The

former is a mere fragment of a line of a lost play, from which nothing can be inferred as to the nature of the κλινάριον; but probably it was used by Aristophanes as the other diminutive κλινίδιον in the *Lysistr.* for a light, easily carried couch. In the other passage, however, it is used for the couch of a sick person, Arrian's "Dissertations of Epictetus," iii. 5: ἀλλ' ἡ μήτηρ μου τὴν κεφαλὴν νοσοῦντος οὐ κρατήσει. ἄπιθι τοίνυν πρὸς τὴν μητέρα· ἄξιός γάρ ἐστι τὴν κεφαλὴν κρατούμενος νοσεῖν ἀλλ' ἐπὶ κλιναρίου κομψοῦ ἐν οἴκῳ κατεκείμεν. ἄπιθί σου ἐπὶ τὸ κλινάριον·

## § LXII.

## LUKE, VI.

\* διανουκτερεύειν. \* ἀπαιτεῖν. \* ἀπελπίζειν. \* πιέζειν.

παρατηρεῖν (verse 7, § 72). ἐνοχλεῖν (v. 18, § 7). ἐμπύπλημι (v. 25, § 60). \* πλημμύρα (v. 48, § 36). \* προσήγγυμι (v. 48, § 36). \* ῥήγμα (v. 49, § 36). \* συμπίπτειν (v. 49, § 36).

12. "And it came to pass in those days, that he went out into a mountain to pray, and *continued all night* (ἦν διανουκτερεύων) in prayer to God."

\* διανουκτερεύειν. Peculiar to St. Luke. διανουκτερεύειν, ἐνουκτερεύειν, and νουκτερεύειν were all used in medical language.

Galen. *Comp. Med.* ii. 3 (xii. 840): μετὰ δὲ τὴν τοῦ ὕμνος ἀφαίρεσιν ἐπιθέσει ταῖνιδίου κούφως ἐπιδήσας ἕα. καλὸν μὲν διανουκτερεύειν· εἰ δὲ μή γε, μέχρις ὥρων τιῶν. Dioscor. *Medic. Parab.* ii. 31: τὰς δὲ σφοδρὰς ἐκπτώσεις ἐν τοῖς βηχικοῖς ὠφελεῖ οἶνος ἐν σκίλλῃ γλυφέσει διανουκτερεύσας. Dioscor. *Mat. Med.* ii. 91: ἐνουκτερεύσαι ἀφείς. Do.: ἕασον ἐνουκτερεύσαι αὐτό. Dioscor. *Mat. Med.* ii. 92: ἕασον νουκτερεύσαι. Dioscor. *Mat. Med.* v. 132: ἄφες ἐνουκτερεύσαι. Galen. *Comp. Med.* vii. 15 (xiii. 1046): προσέπιχε δὲ καὶ τὸν οἶνον καὶ τὸ ἔλαιον καὶ ἕασον ἐνουκτερεύσθαι. Galen.



Remed. Parab. ii. 6 (xiv. 421): *πάχος ἐπίχριε τὸ πρόσωπον καὶ ἐννυκτέρευε.*

30. "Give to every man that asketh of thee; and of him that taketh away thy goods *ask them not again*" (μὴ ἀπαίτει).

Ch. xii. 20: "This night shall thy soul be *required* of thee" (ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ).

\*ἀπαιεῖν is used in the N. T. in these two passages only; medically it was used of diseases demanding a particular kind of treatment. Aretaeus, Cur. Acut. Morb. 103: οὐ γὰρ εὐήθεις αἱ νοῦσοι, ὁκόσαι πρὸ ἐβδόμης ἀπαιεοῦσι σικύην. Galen. Comm. iii. 19, Humor. (xvi. 429): ὅτι ἡ τοῦ νοσήματος κατύστασις καὶ ἡ ὥρα ἀπαιεῖ. Galen. Comm. iii. 33, Humor. (xvi. 482): ἐπειδὴ ὡς ἐπὶ τῇ νόσῳ τὴν φλεβοτομίαν ἀπαιεῖ. Galen. Adv. Julian. 6 (xviii. A. 277): ἀπαιεῖ τοῖς ἰατροῖς ἐπιτελεῖσθαι τὴν ἴασιν. Galen. Morb. Acut. 4 (xix. 192): περὶ τὴν ἀκμὴν ὀλοσχερεστέρας ἀπαιεῖ τροφάς. Galen. Renum Affect. 4 (xix. 662): κένωσιν δὲ ἐλάττονα πολλῶ ἤπερ ἦν ἀπαιεῖ τὸ πλῆθος. Galen. Opt. Sect. 38 (i. 201): τῶν ἀπαιτούντων τὰ βοηθήματα. Galen. Opt. Sect. 38 (i. 202): ἔστω γὰρ ἀπαιεῖν τὴν περίστασιν φλεβοτομίαν. Galen. Opt. Sect. 45 (212): διαφορὰν τῶν βοηθημάτων τοὺς καιροὺς ἀπαιεῖν ὁμολογήσουσι. Galen. Remed. Parab. i. 3 (xiv. 334): αἱ ἐκ νόσων συμβαίνουσαι παρωτίδες διαφέρουσι τῶν ἄλλως γινόμενων φλεγμονῶν, διάφορον δὲ καὶ τὴν θεραπείαν ἀπαιτοῦσιν.

35. "But love ye your enemies, and do good, and lend, *hoping for nothing again*" (μηδὲν ἀπελπίζοντες). "*Never despairing*"—Revised Version.

ἀπελπίζειν is peculiar to St. Luke, and used here only. ἀνέλπιστος and ἀπελπίζειν are used in medical language to denote a disease one despairs of curing—a hopeless, desperate case. Galen. Comp. Med. vii. 13 (xiii. 1036): σκευάσας χρῶ ποιεῖ πρὸς ἀνηλπισμένας νέρων διαθέσεις. Galen. Loc. Affect. v. 8 (viii. 365): οὐκ ἀπελπίζειν οὐδὲ ταύτης τῆς μαντείας. Galen. Meth. Med. ad Glauco. ii. 10 (xi. 131): μὴ πάνυ τῆς κολλήσεως ἀπέλπιζε. Galen. Progn. de Decub. 5 (xix. 543):



ἔσται μὲν ἐκ παντὸς τρόπου πρόληψις τοῦ κάμνοντος ἐπὶ τῷ ἀπελπίζειν τοῦ ἑαυτοῦ. Galen. Hipp. et Plat. Decret. iv. 7 (v. 422): οὐκ ἄν ἀπελπίσαι τις οὕτως τῶν πραγμάτων ἐγχρονιζομένων, καὶ τῆς παθητικῆς φλεγμονῆς ἀνεμένης, τὸν λόγον παρεισδνόμενον καὶ οἰονεὶ χῶραν λαμβάνοντα παριστάναι τὴν τοῦ πάθους ἀλογίαν. Galen. Comp. Med. vi. 6 (xii. 938): στοματικὸν πρὸς συνάγχας ἢ διὰ βήσασα, πρὸς τὰ ἀπηλπισμένα ποιούσα ἢ χρῶμαι.

Besides this usual meaning of "to despair," ἀπελπίζειν is used at times in medical language, when joined with a negative, in the sense of "not to distrust," "to have confidence," *e. g.* Galen. Temp. Medic. iii. 25 (xi. 612): καὶ τὸν κνίκον οὐκ ἀπελπιστίον (is not to be distrusted) εἶναι φλεγματώδη ὡς ἐν τῇ χροῖα δείκνυσι. Galen. Comp. Med. vi. 4 (xiii. 883): ἡ Σεραπίωνος ἔμπλαστρος—ποιεῖ δὲ πρὸς πᾶν τραῦμα καὶ δεῖ αὐτῇ ἐπιμένειν μὴ ἀπελπίζοντας (relying on its efficacy with confidence, not distrusting the result).

38. "Give, and it shall be given unto you; good measure, pressed down," (πεπιεσμένον).

\*πίεζεν, peculiar to St. Luke, is a very frequently used medical term, to denote the pressing, with some degree of force, of some part of the body. It is often joined with δακτύλῳ, and opposed to ψαύειν δακτύλῳ, to touch gently. See § 39.

Hipp. Morb. Acut. 407: πίεσαι τοῖσι δακτύλοισι, κ' ἦν αἰσθηταί, τὰ ὑστέρικά ἐστιν. Hipp. Morb. Mul. 643: καὶ ὁ χρῶς τῷ δακτύλῳ πιεζόμενος μαλθάσσειται. Hipp. Morb. Mul. 641: ἐν τοῖσι σκέλεσιν οἰδήματα καὶ ἦν πίεζης τῷ δακτύλῳ. Hipp. Progn. 38: ὀκόσα οἰδήματα μαλθακά τε καὶ ἀνώδυνα καὶ τῷ δακτύλῳ πιεζόμενα ὑπέικει. Hipp. Morb. 504: καὶ πιεζουμένων τῶν φλεβῶν ὑπὸ τῆς πληθώρης. Hipp. Morb. Mul. 600: ἀπογίνεται καὶ οὕτως τὸ παιδίον πιεζόμενον ὑπὸ τῆς κοιλίης. Aretaeus, Sign. Acut. Morb. 25: σφυγμοὶ σμικροὶ, πυκνότατοι ὀκοῖόν τε πεπιεσμένοι. Galen. Comm. ii. 3, Progn. (xviii. B. 118): τὸ δέρμα πᾶν οἰδαλέον τε γίνεται καὶ εἰ πίεσαις αὐτὸ τῷ δακτύλῳ φαίνεται κοῖλον. Galen.

Meth. Med. v. 4 (x. 321): ἀτρέμα πιέζοντα τῶ δακτύλῳ τὴν ρίζαν τοῦ ἀλλείου. Galen. Comm. ii. 30, Offic. (xviii. B. 808): εἰ πιέσαντες τὸ δέριμα τὴν ἐν μέσῳ τῶν χειλῶν χώραν μοτοῖς πληροῦμεν.

### § LXIII.

#### LUKE, VII.

\* διαλείπειν. \* ἐκλείπειν.

διασώζειν (verse 3, § 98). \* κατακλίνειν (v. 36, § 46). ἐκμάσσειν (v. 38, § 61). ὑπολαμβάνειν (v. 43, § 65).

45. "Thou gavest me no kiss: but this woman since the time I came in *hath not ceased* (δέλιπτε) to kiss my feet."

\* διαλείπειν is peculiar to St. Luke; so also is \*ἐκλείπειν: ch. xvi. 9, "Make to yourselves friends of the mammon of unrighteousness; that, *when ye fail* (\*ἐκλίπητε), they may receive you into everlasting habitations"; and ch. xxii. 32, "But I have prayed for thee, that thy faith *fail not*" (μὴ ἐκλείπη).

It is remarkable that St. Luke alone uses these two words, which, from the position they hold in medical language, must have been in daily use with a physician. διαλείπειν, as applied to disease or the pulse, signified "to be intermittent." It means also "to discontinue the giving of remedies for a time." Hipp. Coac. Progn. 184: οἱ δὲ ἐμπύησιν πυρετοὶ διαλείποντες ἐφιδροῦντες οἱ πολλοί. Hipp. Loc. in Hom. 414: ἦν μὴ ἐβδομαῖον ὁ πυρετὸς ἀφῆ—ἦν δὲ ἐνναταῖον δύο ἡμέρας διαλιπὼν λάζηται. Hipp. Morb. 467: διαλιπὼν ὀλίγον χρόνον κάτω καθῆραι—διαλιπὼν ἡμέρας τρεῖς φάρμακον πίσαι κάτω. Hipp. Epid. 990: τρεῖς δὲ διέλιπεν ἄπυρος Hipp. Epid. 1093: εἰ γὰρ ὁ πυρετὸς διαλείποι καὶ διακουφίσαιεν πάλιν ὑπέστρεφε. Hipp. Aph. 1251: ἐν τοῖσι μὴ διαλείπουσι πυρετοῖσι. Aretaeus, Sign. Acut. Morb. 28: σφυγμοὶ διαλείποντες, ἄτακτοι, ἐκλείποντες. Aret. Sign. Morb. Diuturn. 32: τισὶ γὰρ μὲν αἰδῖος ὁ πόνος καὶ μικρὸς, ἀλλ' οὐ διαλείπων.

Aret. Sign. Morb. Diurnum. 75: ξυνεχῆς μὲν οὖν ποδάγρα ὑ  
 ρήϊδίως γίγνεται, διαλείπει δὲ ἐσθ' ὅπη χρόνον μακρόν. Galen.  
 Comm. iii. 165, Praedic. (xvi. 830): ὡς ἡνίκα μὲν οἱ σπασμοὶ  
 διαλείπουσιν τρομάδη γένεσθαι τὸν ἄνθρωπον. Galen. Comm.  
 iii. 2, Epid. i. (xvii. A. 224): πυρετοὶ συνεχῆς ἡμέρην ἔχουσι,  
 νύκτα διαλείπουσι.

\* ἐκλείπειν was applied to sickness leaving a person, fail-  
 ing of the pulse, &c.

Hipp. Judic. 54: μὴ ἐκλείποντος τοῦ πυρετοῦ. Hipp.  
 Praedic. 74: οἷσι φωναὶ ἅμα πυρετοῖσιν ἐκλείπουσαι. Hipp.  
 Epid. 1089: τῶν δὲ ἄλλων ἐξέλιπον μὲν αἱ βῆχες οὐδενί.  
 Aretaeus, Sign. Acut. Morb. 10: κάκιον δὲ ἀπάντων ἦν τὸ  
 δίαμιον ἐκλείπη. Aret. Sign. Acut. Morb. 14: σφυγμοὶ μικροὶ  
 πυκνότετοι ἐκλείποντες. Aret. Sign. Morb. Diurnum. 39:  
 ἦν δὲ ἀφῆ ἐκλείπη μούνη κοτέ, ἀνασθησίη μᾶλλον ἢ πάρεσις  
 κικλήσκειται. Galen. Comm. i. 37, Epid. i. (xvii. A. 81):  
 ἄλλοις δὲ πεπλανημένως τε καὶ ἀκρίτως ἐκλείπειν τὸ νόσημα.  
 Galen. Progn. Vera. 4 (xix. 518): πυρέσσοντι ἰδρῶς ἐπιγενό-  
 μενος μηδὲ ἐκλείπων, κακόν. Galen. Caus. Puls. ii. 3 (ix.  
 66): ἐκλελοιπυῖαν τὴν κίνησιν ἀσφυξίαν τε τοῦτο καλοῦμεν  
 παντελῆ καὶ οὐκ ἐκλείποντα σφυγμόν—πολὺ διαφέρειν ἀσφυ-  
 ξίαν ἐκλείποντος σφυγμοῦ—πέμπτη δ' ἔτι προσκείσθω ταύταις,  
 ἢ τῶν διαλειπόντων προηγουμένη δηλονότι τῆς τῶν ἐκλειπόν-  
 των.

## § LXIV.

### LUKE, VIII.

\* συμπληροῦν. \* ἐκπληροῦν. \* ἐκπλήρωσις. \* πλήρης.

\* φέειν (verse 6, § 37). \* ἰκμάς (v. 6, § 37). \* συμφύεσθαι  
 (v. 7, § 37). \* τελεσφορεῖν (v. 14, § 41). \* συναρπάζειν  
 (v. 29, § 91). διαρρήγνυμι (v. 29, § 61). \* προσαναλίσκειν  
 (v. 43, § 13). παραχοῆμα (v. 44, § 57). \* ἀποθλίβειν (v.  
 45, § 47).

23. "And there came down a storm of wind on the lake;  
 and they were filled with water (συνεπληροῦντο), and were in  
 jeopardy."

\* συμπληροῦν is peculiar to St. Luke (as also \* ἐκπληροῦν, \* ἐκπλήρωσις, and \* πλήρης, in the meaning, full of disease). Besides this passage, it is met in ch. ix. 51: "And it came to pass, when the time *was fully come* (ἐν τῷ συμπληροῦσθαι) that he should be received up"; and in Acts, ii. 1, "And when the day of Pentecost *was fully come*" (ἐν τῷ συμπληροῦσθαι). They were all employed in medical language.

\* συμπληροῦν. Hipp. Epid. 1215: Κτησιφῶν ὑδρωπικὸς ἐκ καύσου πολλοῦ καὶ πρότερον ὑδρωπικὸς καὶ σπληνιώδης σφόδρα συνεπληρώθη καὶ ὄσχεον καὶ σκέλεα καὶ περιτόνια. Hipp. Fistul. 885: ἡ σύριγξ οὔτε πάλιν ξυμπέσοι ἂν οὔτε τὸ μὲν αὐτῆς ὑγιανθεῖν ἂν, τὸ δὲ πάλιν ξυμπληρωθεῖν, ἀλλ' ἐν ἔωτῇ πᾶσα ὑγιῆς ἔσται. Galen. Comm. ii. 90, Praedic. i. (xvi. 625): συμπληρωθείσης δὲ τῆς κατοχῆς μηκέτι φθέγγεσθαι τοὺς κάμνοντας. Galen. Comm. vii. 50, Aph. (xviii. A. 156): ὥσπερ οὖν γάγγραιναν ἤδη μὲν συμπεπληρωμένην ὡς νενεκρῶσθαι τὸ μόριον ἀδύνατον ἰᾶσθαι. Galen. Comm. iv. 27, Artic. (xviii. A. 706): εἰ μὴ συνακολουθοῖεν οἱ ἀντιτεταμένοι τοῖς ἐνεργεῖν ἐπιχειροῦσι μυσὶν ἀδύνατόν ἐστιν αὐτοῖς συμπληρῶσαι τὴν ἐνέργειαν. Galen. Comm. 1, Offic. Proem. (xviii. B. 630): ἐξ ὧν χειρουργία συμπληροῦται. Galen. Usus Part. iii. 1 (iii. 168): σώματος ἐκ τῶν κατὰ τὸν θώρακά τε καὶ τὴν κοιλίαν μορίων συμπληρουμένου. Galen. Usus Part vii. 3 (iii. 519): ἡ φύσις πᾶν τὸ μεταξὺ λάρυγγός τε καὶ πνεύμονος ἐν τούτῳ συμπληρώσασα. Galen. Comm. iii. 5, Progn. (xviii. B. 242): εἴκοσιν ἡμέρας συμπληροῦσθαι — οὕτως αἱ τρεῖς ἐβδομάδες εἴκοσιν ἡμερῶν ἀριθμὸν συμπληροῦσι.

\* ἐκπληροῦν. Acts, xiii. 33: "God *hath fulfilled* (ἐκπεπλήρωκε) the same unto us their children."

Hipp. Flat. 299: κενωθείσης γὰρ παντελῶς τῆς κοιλίης οὐ τρεῖς ἡμέραι διέλθωσι καὶ πάλιν πλήρης γίνεται, τί οὖν ἄρα ἐστὶ τὸ πληρῶσαν ἀλλ' ἢ τὸ πνεῦμα; τί γὰρ ἂν οὕτως ἄλλο ταχέως ἐξεπλήρωσεν. Hipp. Vic. Rat. 341: ὑπεναντίας μὲν γὰρ ἀλλήλοισιν ἔχει τὰς δυνάμεις σιτία καὶ πόνοι, πόνοι μὲν γὰρ πεφύκασιν ἀναλῶσαι τὰ ὑπάρχοντα, σιτία καὶ ποτὰ ἐκπληρῶσαι τὰ κενωθέντα. Dioscorides, Mat. Med. iv. 154: χρῆσι-

μεύει δὲ καὶ πρὸς ἐπαγώγια ἐπὶ τῶν μὴ ἐκ περιτομῆς λειποδέρμων οἴδημα ἐγείρων ὕπερ—τὸ ἄλλειπὲς τῆς πόσθης ἐκπληροῖ. Galen. Nat. Facul. iii. 13 (ii. 199): ὡσπερ οὖν ζώοις αὐτοῖς ὄρος ἐστὶ τῆς ἐδωδῆς τὸ ἐκπληρῶσαι τὴν γαστέρα. Galen. Uter. Dissec. 4 (ii. 892): ἡ δ' αὖ μεγίστη τὰς τε λαγόνας ἐκπεπλήρωκε καὶ τὸ ὑπογάστριον. Galen. Usus. Part. vi. 2 (iii. 411): ὁ πνεύμων ἐκπεπλήρωκε τοῦ θώρακος τὴν εὐρύτητα. Galen. Usus. Part. vi. 4 (iii. 423): τοῦ θώρακος ἐν τῷ διαστέλλεσθαι τὸ μὲν ἄλλο πᾶν κύτος ὁ ἄνωθεν ἐκπληροῖ λοβός. Galen. Usus. Part. vii. 9 (iii. 546): ὅτι μὲν οὖν ὁ πνεύμων ἔπασαν ἐκπεπλήρωκε τὴν εὐρυχωρίαν τοῦ θώρακος. Galen. Caus. Puls. i. 8 (ix. 28): οὐδ' οὕτως ἐκπληροῦσι τὴν χρεῖαν. Galen. Progn. ex Puls. ii. 8 (ix. 306): κἄπειτ' αὐθις ἐκπληρωσάσης τὴν διαστολὴν.

\* ἐκπλήρωσις. Acts, xxi. 26: "Then Paul took the men, and the next day purifying himself with them entered into the temple, to signifying *the accomplishment* (τὴν ἐκπλήρωσιν) of the days of purification."

Galen. Progn. ex Puls. iv. 12 (ix. 427): συστέλλονται δὲ τοσοῦτον μόνον ὕσον ἰκανὸν εἰς τὴν τῆς ἐτέρας χρεῖας ἐκπλήρωσιν. Dioscorides, Mat. Med. i. 69: τὸ δὲ μεγαλεῖον πάλαι μὲν ποτε ἐσκευάζετο ἐκλέλοιπε δὲ νῦν, πρὸς ἐκπλήρωσιν δὲ τῆς ἱστορίας οὐκ ἔστιν ἄτοπον καὶ τούτου ἐπιμνησθῆναι. The more usual form is ἐκπλήρωμα. Hipp. Artic. 785: ὑποτιθέναι δὲ ἐς τὴν μασχάλην εἰρίον μαλθακὸν καθαρὸν ξυνειλίσαντα, ἐκπλήρωμα τοῦ κοῖλου ποιέοντα. Hipp. Morb. 848: τὰ ἐκπληρώματα τῇ μασχαλῇ τῇ δεξιῇ. Galen. Comm. i. 22, Artic. (xviii. A. 350): ὑποβεβλημένου τινὸς εἰς τὸ κοῖλον ἐκπληρώματος. συμπλήρωσις is similarly used. Dioscorides, Animal. Ven. Proem.: εἰς συμπλήρωσιν τοῦ θεραπευτικοῦ τρόπου. Galen. Comm. Med. i. 18 (xiii. 454): ἡ συμπλήρωσις τῶν τριῶν οὐγγιῶν.

\* πληρης, see § 5.

## § LXV.

## LUKE, IX.

- \* ἀνάληψις. ἀναλαμβάνειν. \* ὑπολαμβάνειν. \* συλλαμβάνειν. \* συλλαμβάνειν ἐν γαστρὶ. \* συμπεριλαμβάνειν. \* διαχωρίζειν. ἀποχωρίζειν.
- \* διαπορεῖν (verse 7, § 74). \* ὑποχωρεῖν (v. 10, § 61).  
 \* κατακλίνειν (v. 14, § 46). \* συνεῖναι (v. 18, § 93).  
 κατέρχεσθαι (v. 37, § 84). \* ἐπιβλέπειν (v. 38, § 15).  
 \* διαστρέφειν (v. 41, § 76). στηρίζειν (v. 51, § 22).  
 \* συμπληροῦν (v. 51, § 64). εὔθετος (v. 62, § 51).

51. "And it came to pass, when the time was come *that he should be received up* (τῆς ἀναλήψεως), he steadfastly set his face to go to Jerusalem."

\* ἀνάληψις, peculiar to St. Luke, was the term employed in medical language to denote not only "taking up," as of the arm, &c., in a sling, but also "recovery," "restoration to former health after an attack of sickness"; indeed, in the signification of "taking up," both meanings run into each other, as the object of suspending a limb in a sling was to effect the restoration of its former power: so that the use of such a medical term by a physician may possibly imply both the ascension of our Lord and His resumption of His glory after His earthly humiliation.

Hipp. Moch. 847: ἦσις, μαλάγμασι καὶ σχήμασι καὶ ἀναλήψει γενείου. Hipp. Moch. 850: ἐπίθεσις ἐν τούτῳ τῷ σχήματι καὶ ἀνάληψις καὶ θέσις. Galen. Comm. i. 10, Artic. (xviii. A. 677): ἀντισπᾶν ἐπὶ τὴν ἐναντίον χώραν ποιούμενον τὴν ἀνάληψιν. Galen. Comm. i. 51, Fract. (xviii. B. 413): συμβαίνει μεγίστην γίνεσθαι τὴν διαστροφὴν τοῦ κώλου τῆς ἀναλήψεως πλημμεληθείσης—οὐδ' ὕλως γίνεσθαι διαστροφὴν ἐπὶ τῆς μοχθηρᾶς ἀναλήψεως.



Of recovery from sickness. Hipp. Aliment. 383 : ὁκόσοι ταχείης προσθέσιος δέονται, ὑγρὸν ἴημα εἰς ἀνάληψιν δυνάμιος κρᾶτιστον. Aret. Cur. Morb. Diurn. 135 : ἐς δὲ τὴν ἀνάληψιν ἔστω ὁκόσα κοῦφα ἢ φύσει. Dioscorides, Animal. Ven. Proem. : ἀπαλλαγμένων τῆς νόσου, ἀναλήψεως δὲ καὶ ῥώσεως δεομένων. Galen. Comm. ii. 44, Acut. Morb. (xv. 595) : κατάστασις τῆς ἀναλήψεως ἄχρι τῆς καθ' ἕξιν ὑγείας. Galen. Comm. ii. 23, Humor. (xvi. 286) : φαίνεται καιροὺς τρεῖς τῶν ἀποστάσεων ἐπιτιθέσθαι, ἓνα μὲν ἐν ταῖς νόσοις, ἕτερον δὲ ἐν ταῖς ἀναλήψεσι, τρίτον δὲ πρὸ τῆς νόσου. Galen. Medicus. 10, (xiv. 701) : εἰς ἀνάληψιν τῆς ὕψεως.

ἀναλαμβάνειν. Acts, i. 2 : "Until the day on which *he was taken up*" (ἀνελήφθη).

ἀναλαμβάνειν, used *eight times* by St. Luke, and but *five times* in the rest of the N. T., was very much employed in medical language in various senses. Some of the other compounds of λαμβάνειν, common in medical language, are peculiar to St. Luke.

Hipp. Fract. 762 : πήχεος μὲν γὰρ καὶ βραχίονος ἐπὴν ἐπιθεῶσιν ὅστέα κατεαγότα ἀναλαμβάνεται ἡ χεὶρ. Hipp. Artic. 793 : σφενδόνην χρῆ ἐκ ταινίης περὶ τὸ ὀξὺ τοῦ ἀγκῶνος ποιήσαντα ἀναλαμβάνειν περὶ τὸν αὐχένα. Hipp. Moch. 850 : ἀναλαβὼν τὴν γὰρ μασχάλην ταινίη ἀνακρεμάσαι. Hipp. Intern. Affect. 539 : ὁ νεφρὸς ἐς ἐσωτὸν ἀναλαβὼν φλέγμα μὴ ἀφίη πάλιν. Hipp. Morb. Mul. 620 : ῥητίνην ξυμίσγουσα προστίθει τῷ εἰρίῳ ἀναλαμβάνουσα. Hipp. Coac. Progn. 135 : οἱ ἐκ μακρῶν ἀναλαμβάνοντες. Dioscorides, Mat. Med. v. 13 : ἐπὶ τῶν ἐκ νόσου ἀναλαμβανόντων χρονίως. Dioscor. Mat. Med. v. 25 : ἀναλαμβάνει δὲ καὶ τοὺς λίαν ἀσθενεῖς. Dioscor. Med. Parab. i. 53 : κοχλίου τὸ κολλῶδες βελόνη ἀναλαμβανόμενον. Galen. Comm. ii. 7, Epid. ii. (xvii. A. 400) : ἀπὸ τοῦ μακροῦ νοσήματος τὴν δύναμιν ἀναλαμβανομένουσ.

\* ὑπολαμβάνειν. Acts, i. 9 : "And when he had spoken these things, while they beheld, he was taken up; and a cloud *received* (ὑπέλαβεν) him out of their sight."

Used also in Acts, ii. 15 : Luke, vii. 43 ; x. 30 ; and peculiar to St. Luke, unless it be the true reading in III. John, 8.

Hipp. Acr. 293 : ὅταν δὲ ἀπορῶνῃ τὸ αἷμα ὕπνος ὑπολαμβάνει ὑπὸ ἀσθενείας. Hipp. Morb. Mul. 607 : βῆξ ὑπολήφεται. Hipp. Morb. 470 : ἦν δὲ βῆξ ὑπολάβῃ ὑποχρεμψάμενος καὶ ἀποκαθαρθεῖς, ὑγιῆς γίνεται. Hipp. Epid. 1147 : ὅτε δὲ καὶ ἀφῆκε ῥίγος ὑπολαβόν. Hipp. Epid. 1147 : πυρετὸς ὑπελάμβανεν. Hipp. Epid. 1150 : δυσεντερίη δὲ ὑπέλαβε. Hipp. Epid. 1150 : πυρετοὶ δὲ αὐτὸν ὑπέλαβον. Hipp. Epid. 1151 : σπασμὸς δὲ χεῖρα τὴν ἀριστερὴν ὑπελάμβανεν. Hipp. Epid. 1227 : ῥίγος δ' ἔστιν ὅτε καὶ πυρετὸς ὑπελάμβανε. Hipp. Epid. 1234 : ὑπελάμβανον δὲ ἐνίοτε θερμοὶ λεπταί.

\* συλλαμβάνειν and \* συλλαμβάνειν ἐν γαστρὶ. See § 57.

\* συμπεριλαμβάνειν. Acts, xx. 10 : "And Paul went down, and fell on him, and embracing him (συμπεριλαβὼν) said, Trouble not yourselves : for his life is in him." Peculiar to St. Luke.

Galen. Comp. Med. iv. 5 (xiii. 685) : μετὰ τοῦτο πάλιν ἐπιτίθεται πλάτυσμα ἕτερον συμπεριλαμβάνον καὶ τὰ χεῖλη τοῦ ἔλκουσ.

33. "And it came to pass, as they departed from him (ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ), Peter said unto Jesus, Master, it is good for us to be here : and let us make three tabernacles ; one for thee, and one for Moses, and one for Elias : not knowing what he said."

\* διαχωρίζειν is peculiar to St. Luke, and used, as well as διαχωρισμός, in medical language.

Hipp. De Acie Videndi. 689 : ἐπειδὴν ἢ τε ὀδύνη παύσεται καὶ διαχωρισθῆ κατὰ τὴν ἐσάλειψιν τοῦ φαρμάκου. Galen. Anat. Muscul. (xviii. B. 949) : ἀλλὰ τούτους μὲν οὐκ ἠδυνήθη διαχωρίσαι τῶν ῥαχιδῶν. Do. (978) : διαχωριζομένων δὲ τῶν συμφυῶν μυῶν. Galen. Ars. Med. 7 (i. 249) : τοὺς γοῦν δακτύλους εἰ συμπλέξης ἀλλήλοις, εἴτ' αὔθις ἀποχωρίζοις, οὐθ' ἢ σύνοδος οὐθ' ὁ διαχωρισμὸς ὀδύνην ἐργάσεται. Galen.

Element. ii. 9 (i. 490): διὰ ταῦτα κὰν τῷ παραχωρήμα μὲν οἶόν τε διαχωρίζαι πάλιν ἀπ' ἀλλήλων ἔνια τῶν ἀναμιχθέντων. Galen. Usus. Part. vii. 1 (iii. 612): ἐπειδὴ γὰρ ἐχωρίσθησάν τε καὶ διεχωρίσθησαν ἀπ' ἀλλήλων ὁ θώραξ καὶ τὸ στόμα. Galen. Usus Part. x. 2 (iii. 764)—ἐν ὀφθαλμοῖς δ' ἀμφοτέρως διεχώρισεν ἀπ' ἀλλήλων γε καὶ τῆς ἄνωθεν ἀποφύσεως. Galen. Aliment. Faecul. i. 2 (vi. 483): μὴ διαχωριζομένου τοῦ πιτυρόδους ἀπὸ τοῦ καθαροῦ. Galen. Progn. ex Puls. iv. 2 (viii. 945): καθ' ἣν τοὺς πλήρεις καὶ κενοὺς οἶνους διαχωρίζομεν.

ἀποχωρίζειν. Acts, xv. 39: "And the contention was so sharp between them, that they departed asunder (ἀποχωρισθῆναι) one from the other."

This word is met in one only other passage in N. T.—Revelation, vi. 14—and was frequently used in medical language.

Galen. Comm. 21, Nat. Hom. 1 (xv. 62): ὅταν τῶν τεσσάρων τις χυμῶν αὐτὸς κατ' ἑαυτὸν ἴσθηται πον κατὰ τι μῦριον ἀποχωρισθεῖς τῶν ἄλλων. Galen. Anat. Muscul. (xviii. B. 1015): ἄλλος δὲ τέταρτος μῦς—κατὰ δὲ τὴν γαστροκνημίαν ἀποχωρίζεται. Galen. De Crisibus, ii. 9 (ix. 679): ἕτερα δύο γένη εἰσὶ, τῶν ὀξέων ὀνομαζομένων πυρετῶν ἀποκεχωρισμένα. Galen. Hipp. et Plat. Decret. vi. 3 (v. 531): αἱ δὲ ἀρτηρίαι ἀποχωρισθεῖσαι αὐτῆς, ἢ βρόχοις ἢ τομαῖς ἅμα τῷ πάθει καὶ τὴν κίνησιν ἀπολλύουσιν. Galen. Usus. Part. xv. 5 (iv. 233): ἰδίε δ' ἀπῆκται τοῦδε καὶ ἀποκεχώρισται τὸ οὖρον. Galen. Usus. Part. ix. 12 (iii. 732): νεῦρα προελθόντα δ' ἕως τινὸς ἅμα τοῖς κατὰ τὴν ἔκτην συζυγίαν, εἴτ' αὖθις αὐτῶν ἀποχωρισθέντα. Galen. Usus. Part. x. 12 (iii. 814): νεῦρα συντυχόντα γὰρ ἀλλήλοις ἐντὸς τοῦ κρανίου καὶ τοὺς πόρους ἐνώσαντα παραχωρήμα πάλιν ἀποχωρίζεται. Galen. Anat. Administr. v. 1 (ii. 476): τὰ δ' ὑπὸ τῶν ἀραχνοειδῶν διαφύσεων συνεχόμενα καὶ τοῖς δακτύλοις αὐτάρκως ἀποχωρίζεται—καὶ τοίνυν οὕτω χρῆ καὶ αὐτὸν τοῦτον τὸν μῦν—ἀποχωρίζειν τῶν ὑποκειμένων σωματῶν. Galen. Anat. Administr. v. 1 (ii. 483): ἀποκεχώρισται τῶν κατὰ τὰ στήθη μερῶν ἢ ὠμοπλάτη.

## § LXVI.

## LUKE, X.

κολλᾶσθαι. \* προσκολλᾶσθαι. περιπίπτειν. ἐμπίπτειν. ἐκπίπτειν. \* ἐπιπίπτειν. \* καταπίπτειν. \* συμπίπτειν. \* αποπίπτειν. \* ἀντιπίπτειν.

\* ἀπομάσσειν (verse 11, § 61). \* ὑπολαμβάνειν (v. 30, § 65).  
 \* συγκυρίυ (v. 31, § 21). \* ἐπανέρχεσθαι (v. 35, § 21).  
 \* ἀντιπαρέρχεσθαι (v. 32, § 21). ὑποδέχεσθαι (v. 38, § 73).  
 \* περισπᾶσθαι (v. 40, § 75).

11. "Even the very dust of your city, which *cleaveth on us* (κολληθέντα), we do wipe off against you."

κολλᾶσθαι is used *seven* times by St. Luke—ch. x. 11; xv. 15: Acts, v. 13; viii. 29; ix. 26; x. 28; xvii. 34—and *four* times in the rest of the New Test. Both it and its derivatives were made great use of in medical language.

Dioscorides, Mat. Med. i. 77: κολλᾶ δὲ καὶ τὰ ἐν τῇ κεφαλῇ τραύματα. Dioscor. Mat. Med. i. 81: κολλᾶν τε ἔναιμα τραύματα. Dioscor. Mat. Med. ii. 11: τραύματα κολλῶσι. Dioscor. Mat. Med. ii. 72: νεύρων ἀποκοπὰς κολλᾶ. Dioscor. Mat. Med. ii. 129: κόλπους κολλᾶ. Dioscor. Mat. Med. iii. 98: τραύματα κολλῶσα. Galen. Comm. iii. 31, Humor. (xvi. 477): κατὰ δὲ τὸν θώρακα οὐκ ἄγαν δύσκολον κολλᾶσθαι τὰ ἀγγεῖα ῥαγέντα, ἐφ' οἷς ἔπτυσεν αἷμα. Galen. Comm. vi. 19, Aph. (xviii. A. 30): συμφύεσθαι δὲ ὅταν τοῦ διακοπέντος σώματος τὰ χεῖλη κολληθῇ. Do. (31): τὰ καταγνύμενα τῶν ὀστέων κολλῶμενα. Galen. Comm. ii. 49, Artic. (xviii. A. 485): ἂν γὰρ μὴ ταχέως τμηθῆν συναχθῇ τε καὶ κολληθῇ.

\* προσκολλᾶσθαι. Acts, v. 36: "For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, *joined themselves*" (προσεκολλήθη).

This word is peculiar to St. Luke, the other places where it occurs being quotations from LXX. Gen. ii. 24.

Hipp. Artic. 799: εὐμενέστερον γὰρ κόλλη προσκολλῆσαι τὴν δέριν ἄκρον πρὸς τὸ ἀπο κεκυλισμένον τῆς γνάθου— ἕτερον δε ἰμάντα τοιοῦτον προσκολλῆσαι χρὴ πρὸς τὸ ἄνω μέρος τῆς γνάθου. Hipp. Artic. 803: προσκολλῆσαι ἐς τὸ ἔκτοσθεν πρὸς τὸν μυκτῆρα τὸν ἐγκεκλιμένον—καὶ ἕξεισι μὲν κατὰ τὸ μέτωπον προσκολλῆσαι τὴν τελευταίην τοῦ ἰμάντος. Hipp. Artic. 804: πρὸς ἄκρην τὴν ῥίνα προσκολλῆσαι. Dioscorides, Mat. Med. ii. 11: τοῖς θαμνίσκοις προσκεκολλημένος. Galen. Comm. ii. 44, Artic. (xviii. A. 481): διὰ τῶν προσκολλημάτων. Galen. Comm. ii. 43, Progn. (xviii. B. 171): ἐνίσχεται προσκολλώμενον ταῖς σήραγξι τοῦ πνεύμονος. Galen. Meth. Med. iv. 7 (x. 297): διὰ τοῦτο πάντων τῶν ἔχασθαι τε καὶ περιπίγνυσθαι καὶ προσκολλᾶσθαι δυναμένον ἐστὶ χρεῖα φαρμάκων.

30. "And Jesus answering said, A certain man went down from Jerusalem to Jericho, and *fell among* (περίεπεσε) thieves."

St. Luke uses *eight* of the compounds of πίπτειν, *four* of which are peculiar to him. These compounds are very much employed in medical language, and four of those used by St. Luke are used by him in their strict medical sense, viz.:—

\* ἀποπίπτειν, Acts, ix. 18. See § 25.

\* ἐπιπίπτειν, Acts, xiii. 11. See § 30.

\* καταπίπτειν, Acts, xxviii. 6. See § 34.

\* συμπίπτειν, Luke, vi. 49. See § 36.

περιπίπτειν is used again, Acts, xxvii. 41, and once elsewhere, James, i. 2.

Hipp. Vel. Med. 9: πόνοισί τε ἰσχυροῖσι καὶ νοῦσοισι περιπίπτουτες. Hipp. Morb. 490: ἐπειδὴν δὲ ἀφ᾽ ἣ νόσος καὶ σιτίων γεύηται, ἐλατηρίω νέω καθῆραι ἵνα μὴ ἐτέρω κακῶ περιπέσῃ. Hipp. Morb. Mul. 664: ταῦτα ἦν ἐγκύμονι περιπέσῃ θνήσκει. Dioscor. Mat. Med. iv. 80: οἱ δὲ προσενεγκάμενοι διαβρόταις περιπίπτουσι. Dioscor. Ven. 1: λειποθυμία τε καὶ ὕσαις καὶ σκοτοδινίαις περιπίπτουσιν. Dioscor. Animal.

Ven. 1: τῷ πάθει περιπεσεῖν. Dioscor. Animal. Ven. 3: διὰ τὴν ὀλιγωρίαν κινδυνῶ περιπεσεῖν. Galen. Comm. ii. 46, Acut. Morb. (xv. 605): διὰ πλῆθος τοῖς τοιούτοις περιπίπτειν συμπτώμασι τοὺς κάμνοντας. Galen. Comm. ii. 7, Epid. i. (xvii. A. 96): ποικιλώτατα γὰρ ἐνόσησαν ἑτερογενέσι περιπεσόντες νοσήμασι. Galen. Comm. ii. 21, Humor. (xvi. 280): μεγίστης ἀποτυχίας τῆς διὰ καθάρσεως περιπιπτούσης.

ἐπίπτειν. 36. "Which now of these three, thinkest thou, was neighbour unto him *that fell among* (τοῦ ἐμπεσόντος) the thieves?"

ἐπίπτειν is used by St. Luke also in vi. 39, xiv. 5, and five times by other N. T. writers.

Hipp. De Dieb. Judic. 57: καὶ εὐθύς ἐς τὴν κεφαλὴν ὀδύνη ἐπίπτει. Hipp. Coac. Progn. 190: προσημαίνουσι στρόφοι περὶ τὸ λεπτὸν ἐπίπτουτες κακόν. Hipp. Affect. 516: καὶ σκοτοδινίη ἐπίπτει εἰς τὴν κεφαλὴν. Hipp. Intern. Affect. 539: ὀδύνη ὀξείη ἐπίπτει εἰς τὸν νεφρόν. Hipp. Intern. Affect. 540: καὶ ἐς τὸ λεπτὸν τῆς γαστρὸς ἔστιν ὅτε ὀδύνη ἐπίπτει. Hipp. Intern. Affect. 545: κάπειτα δηγμὸς ἐς τὸ σῶμα ἐπίπτει. Hipp. Intern. Affect. 547: ἐς τὸ ἥπαρ ὀδύνη ὀξείη ἐπίπτει αὐτῷ. Dioscor. Animal. Ven. 1: τῶν δὲ ἐμπεσόντων εἰς τὸ πάθος μηδένα ἴσμεν περισωθέντα. Dioscor. Animal. Ven. 11: τοῖσι δὲ ὑπὸ δρυίνου δηχθεῖσιν ἰσχυραὶ περιωδυνίαι ἐπίπτουσι. Galen. Comm. iii. 33, Humor. (xvi. 483): ὥσπερ καὶ τοὺς εἰς ἐπιληψίαν τε καὶ ἀποπληξίαν ῥαδίως ἐπίπτοντας.

ἐκπίπτειν. Acts, xii. 7: "And his chains *fell off* (ἐξέπεσον) from his hands."

Used also xxvii. 17, 26, 29, 32, and eight times elsewhere in N. T. Hipp. Praedic. 100: ὀστέον μέλλοντος ἐκπεσεῖσθαι. Hipp. Artic. 780: ἡ κεφαλὴ τοῦ βραχίονος καίπερ οὐκ ἐκπετωκυῖα. Hipp. Artic. 826: τὸ ἄρθρον ἐκπεσὸν μὴ ἐμπέση. Hipp. Moch. 857: γόνυ δὲ εὐνθέστερον ἀγκῶνος διὰ τὴν εὐσταλίην καὶ εὐφυίην, διὸ καὶ ἐκπίπτει καὶ ἐπίπτει ῥᾶον, ἐκπίπτει δὲ πλειστάκις ἔσω ἀτὰρ καὶ ἔξω. Hipp. Moch. 866: ἄριστον ἢ ἂν ἐκπέση ἢ ἐμπέση τάχιστα. Hipp. Artic. 819: ἦν δὲ μηροῦ



ἄρθρον ἐξ ἰσχίου ἐκπέση, ἐκπίπτει δὲ κατὰ τέσσαρας τρόπους. Galen. Comm. i. 3, Artic. (xviii. A. 310): τὸ κατ' ὤμον ἄρθρον πάντων τῶν ἄλλων ἐτοιμότερον ἐκπίπτει. Galen. Comm. i. 6, Artic. (xviii. A. 317): διὰ δύο αἰτίας ἐκπίπτειν ἄρθρον πυκνῶς. Galen. Comm. i. 7, Artic. (xviii. A. 322): οἷς μὲν οὖν ἐκπίπτει πυκνῶς ἀνάγκη τὴν τε διάρθρωσιν εἶναι χαλαράν. Galen. Comm. ii. 2, Artic. (xviii. A. 428): διὰ τε οὖν ταῦτα δυσκόλως ἐκπίπτει καὶ διὰ τὴν ἀνεχόντων μυῶν ῥώμην.

\* ἀντιπίπτειν. Acts, vii. 51: "Ye stiffnecked and uncircumcised in heart and ears, ye do always *resist* (ἀντιπίπτετε) the Holy Ghost."

Peculiar to St. Luke. Hipp. Vet. Med. 18: ὅταν δ' ἐγκύρση πλατεί τε καὶ ἀντικειμένῳ καὶ τι πρὸς αὐτὸ ἀντιπέση, καὶ φύσει τοῦτο τύχη μίγτε ἰσχυρὸν εἶναι — ἀπαλόν τε καὶ ἔναιμον καὶ πυκνόν, οἶον ἤπαρ, &c. Dioscor. Animal. Ven. 3: καταλαμβανόμενα γὰρ ἀντιπίπτει τῇ παρεισδύσει τῆς φθοροποιῦ δυνάμεως.

## § LXVII.

### LUKE, XI.

μεσονύκτιον. \* μεσημβρία. \* ἑσπέρα. ὄρθρος. \* ὄρθριος.  
\* καθημερινός. σκορπίος. \* ὠόν. \* ἐνόντα.

\* προσψάειν (verse 46, § 39). \* ἐνεδρεύειν (v. 54, § 94).

The usual division of the day and night in the writers of the N. T. is into *hours* and *watches*, e. g. Matt. xx. 3: "And he went out about the third hour." 5, 6: "Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out." Mark, xv. 25: "And it was about the third hour, and they crucified him." John, i. 39: "For it was about the tenth hour." Acts, x. 3: "He saw in a vision evidently about the ninth hour of the day." Matt. xiv. 25: "In the

fourth watch of the night." Luke, xii. 38: "And if he shall come in the second watch, or come in the third watch." St. Luke, however, employs another division of time as well, viz., *Midday, Evening, Midnight, Morning* — \* *μεσημβρία, \* ἐσπέρα, μεσονύκτιον, ὄρθρος*—the first two of which are peculiar to him, and the last two almost so, as *μεσονύκτιον* is used but once outside his writings, Mark, xiii. 35; and *ὄρθρος*, too, but once, John, viii. 2; and \* *ὄρθριος* is used by him alone.

Now, these latter were the usual times, and the usual terms to denote them, for the accession or abatement of disease, visiting patients, applying remedies, &c. In the following passage we meet with three of them, used in describing the visiting of a patient. Galen. Meth. Med. ix. 4 (x. 614): ὄρθρου δὴ βαθείος ἐπὶ τὸν ἄνθρωπον ἐλθόντες εὐρομεν ὕπερ ἡλπίσαμεν. οὔτε γὰρ ὁ διὰ τρίτης ἐγεγόνει παροξυσμὸς ἐφαίνετό τε βραχὺ τι μικρότερος ὁ πυρετὸς οὐ καταλείπομεν ἐπὶ τῆς ἐσπέρας, ὡς δὲ καὶ τῆς μεσημβρίας ἰδὼν αὐτὸν ἦν ἡδὴ βεβαιότατος σύνοχον εἶναι παρακμαστικόν, &c.

\* *μεσημβρία*. Acts, xxii. 6: "And it came to pass that, as I made my journey, and was come nigh unto Damascus about noon (περὶ μεσημβρίαν), suddenly there shone from heaven a great light round about me."

Peculiar to St. Luke. It occurs also in Acts, viii. 26. Hipp. Morb. Mul. 599: καὶ βάλανον ἐκ τούτου ποιήσας προσθεῖναι ἔς τε μεσημβρίην. Hipp. Morb. Mul. 633: προστιθέσθω μέχρις ἐσπέρας, τὴν δὲ νύκτα αἶρειν τῇ δ' ὑστεραίῃ πάλιν προστίθεσθαι μέχρι μεσημβρίας. Hipp. Epid. 966: μέχρι μέσου ἡμέρας ἔδοξε γενέσθαι ἀπύρετος. Hipp. Epid. 1153: καὶ ἀπὸ μέσης ἡμέρας ὀδύνη ἔσχεν ἰσχυρή. Hipp. Epid. 1215: περὶ μέσον ἡμέρας ἐθερμαίνεται. Hipp. Epid. 1216: πρὸς μέσον δὲ ἡμέρας σφόδρα ἐλήρει. Hipp. Epid. 1240: περὶ μέσον ἡμέρας ἐτελεύτησεν. Aretaeus, Sign. Morb. Diuturn. 32: πόνος ἄλλοισι δ' ἀπὸ δύσιος ἐς μεσημβρίην καὶ τῇδε τέλεον ἀποπαύεται, ἢ ἀπὸ μεσημβρίας ἐς ἐσπέραν. Galen. Meth. Med. viii. 4 (x. 568): ἡ δ' ὑποπτος

ώρα καθ' ἣν εἰσέβαλεν ὁ πυρετὸς ἐν τῇ πρώτῃ τῶν ἡμερῶν, ἐξωτέρω τῆς μεσημβρίας εἶη. Galen. Meth. Med. x. 3 (x. 673): ἡσύχαζε κατὰ τὴν ἐπιούσαν ἄχρι μεσημβρίας. Galen. Ven. Sect. 9 (xi. 242): ἕως μεσημβρίας ἄσιτος διατρῖψαι.

\* ἑσπέρα. Luke, xxiv. 29: "But they constrained him, saying, Abide with us: for it is *toward evening* (πρὸς ἑσπέραν), and the day is far spent."

Peculiar to St. Luke. It occurs also in Acts, iv. 3, xxviii. 23. Hipp. Epid. 1146: πρὸς τὴν ἑσπέρην οὔτε ἐφθέγγετο οὔτε ἠσθάνετο. Hipp. Epid. 1162: πρὸς τὴν ἑσπέρην ἔκκλυσε τε καὶ ἐφιρμάκευσε κάτω. Hipp. Epid. 1207: πρὸς τὴν ἑσπέρην παραλήρησις. Hipp. Epid. 1210: πρὸς ἑσπέρην δὲ διεγέρθη. Hipp. Epid. 1212: τὸ πνεῦμα πρὸς τὴν ἑσπέρην ὑπέρολου ἦν. Hipp. Epid. 1215: πρὸς τὴν ἑσπέρην τοῦ δεξιοῦ ὀμματος κίνησις. Hipp. Epid. 1225: θέρμαι οὐκ ἔλιπον οὐδένα χρόνον μᾶλλον πρὸς ἑσπέρην ἐπετείνοντο. Aretaeus, Sign. Morb. Diurn. 62: ἦν προσγένωνται πυρετοὶ ἐς ἑσπέρην. Galen. De Crisibus, ii. 5 (ix. 661): καὶ ἡ ἀρχὴ τῶν παροξυσμῶν εἰς ἑσπέραν. Galen. Meth. Med. v. 13 (x. 372): εἰς ἑσπέραν ἔδωκα τὸ διὰ τῶν σπερμάτων φάρμακον.

μεσονύκτιον. 5. "And he said unto them, which of you shall have a friend, and shall go unto him at *midnight* (μεσονυκτίου), and say unto him, Friend, lend me three loaves."

μεσονύκτιον occurs also in Acts, xvi. 25, xx. 7, and once elsewhere, Mark, xiii. 35.

Hipp. Morb. 477: καὶ βήσσει τοὺς ὄρθρους καὶ μεσονυκτίου μάλιστα. Galen. Remed. Parab. iii. (xiv. 556): ἄπαξ τὴν ἐβδόμαδα μετὰ τὸ διαβῆναι τὸ μεσονύκτιον. Galen. Different. Febr. ii. 7 (vii. 360): εἶτα ὁ πυρετὸς ἄχρι μέσης νυκτὸς παρακμάσας—εἶτα τὸ ὑπόλοιπον ἡμῶν τῆς νυκτὸς καὶ τὸ μέχρι μεσημβρίας—κατασχών. Galen. Cur. per Ven. Sect. 12 (xi. 287): ὅταν μὲν πυρετὸς ἀρξῆται περὶ τὰ πρῶτα τῆς νυκτὸς ἢ τὰ μέσα.

ὄρθρος. Luke, xxiv. 1: "Now upon the first day of the week, *very early in the morning* (ὄρθρου βαθύος), they came unto the sepulchre."

ὄρθρος occurs again in Acts, v. 21, and once elsewhere, John, viii. 2.

Hipp. Rat. Vic. 371: καὶ τοῖσι περιπάτοισι χρέεσθαι ἀπὸ τε τῶν γυμνασίων καὶ ὄρθρου. Hipp. Morb. 466: ἐς ἐσπέρην σιτίοισιν ὀλίγοισι χρήσθω καὶ ἀλουτέτω καὶ περιπατέτω ἀπὸ τῶν σιτίων καὶ ὄρθρου. Hipp. Intern. Affect. 544: καὶ ὄρθρου καὶ ὄψιος εὐδέτω. Hipp. Aphoron. 679: προσθεῖναι ἐς νύκτα, ὄρθρου δὲ ἀνελομένη. Hipp. Epid. 1231: ἔμετος ὄρθρου ὁμοίως. Hipp. Rat. Vic. 351: ὄρθρου δὲ, ὅπως αἱ διέξοδοι κενῶνται τοῦ ὑγροῦ. Dioscor. Mat. Med. v. 170: ἐσπέρας δὲ ἰάσας ὑποστῆναι, περὶ τὸν ὄρθρον ἀπήθησον. Galen. Meth. Med. ix. 4 (x. 614): ὄρθρου δὲ βαθέος ἐπὶ τὸν ἄνθρωπον ἐλθόντες. Galen. Acut. Morb. 10 (xix. 218): ἐπὶ δὲ τῶν ἀνενδύτων πυρετῶν ἀκόλουθόν ἐστι κατὰ τὸν ὄρθρον διδόναι τροφήν. Galen. Remed. Parab. iii. 14 (xiv. 446): ἐψήσας εἰς ῥάκος ἐπιτίθει ἀπὸ ὄρθρου ἕως ἐσπέρας.

\* ὄρθριος. Luke, xxiv. 22: "Yea, and certain women also of our company made us astonished, which were *early* (ὄρθριαί or ὄρθριναί) at the sepulchre."

Peculiar to St. Luke. Hipp. Rat. Vic. 351: τοῖσί τε περιπάτοισι ξυμφέρι χρέεσθαι καὶ ἀπὸ δείπνον καὶ ὄρθριοισι. Hipp. Rat. Vic. 352: καὶ τοῖσι περιπάτοισι τοῖσι ὄρθριοισι πολλοῖσι—τὸ δὲ σῶμα κενῶται ὑπὸ τοῦ ὄρθρίου. Hipp. Rat. Vic. 362: ἀπὸ δὲ τῶν ὄρθρίων περιπάτων ὕπνος μάλιστα ξηραίνει. Hipp. Rat. Vic. 367: τῶν περιπάτων ἀφαιρέειν τῶν ἀπὸ τοῦ δείπνου τοὺς πλείους τῶν δὲ ὄρθρίων ἐλάττους. Hipp. Intern. Affect. 554: ἐν περιόδοισι ταλαιπωρέτω δι' ἡμέρης καὶ μετὰ τὸ δείπνον καὶ ὄρθριος, &c.

\* καθημερινός. Acts, vi. 1: "There arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the *daily* (τῇ καθημερινῇ) ministrations."

Peculiar to St. Luke, and in medical language applied to a class of fevers, daily doses of medicine, &c. Galen. Comm. iii. 2, Epid. i. (xvii. A. 221): ὧν τοὺς μὲν εἰς ἀπυρεξίαν μὴ λήγοντας ἔνιοι τῶν νεωτέρων ἰατρῶν μεθήμερινούς ἢ καθημερινούς ὀνομάζουσι, τοὺς δὲ λήγοντας ἀμφήμερινούς. Galen.

Comp. Med. vii. 12 (xiii. 1022): ἰσχιαδικοῖς, ἀρθροτικοῖς, παρετικοῖς, τρομώδεσι ποιῆ καὶ πρὸς χρῆσιν καθημερινήν. Galen. Comm. i. 1, Epid. i. (xvii. A. 34): αἱ μὲν καθημερινὰ καταστάσεις. Dioscor. Medic. Parab. i. 17: βρυνωίας ῥίζας δραχμῇ ἅ μεθ' ὕδατος καθημερινῇ σὺν μελικράτῳ. Dioscor. Med. Parab. ii. 111: σχοίνου ἄνθος πινόμενον καθημέραν. Hipp. Morb. 473: πυρετὸς αὐτὸν λαμβάνει καθημέρην καὶ ἀφίει. Galen. Remed. Parab. ii. 16 (xiv. 449): ἀσάρῳ χρῆτε πρῶτ' καθ' ἡμέραν ἢ στυπτηρίαν ὑγρὰν κατάχρει καθ' ἡμέραν. Galen. Remed. Parab. ii. 25 (xiv. 473): κοτυληδόνος ῥίζα—πινομένη καθ' ἡμέραν ὀλκῇ μία κατὰ κράματος. Galen. Remed. Parab. ii. 20 (xiv. 456): βοτάνη ῥυβία χρώμενος τῇ καθημερινῇ διαίτῃ.

11 and 12: "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask *an egg* (ὠόν), will he offer him *a scorpion*" (σκορπίον)?

St. Luke alone records the latter parts of this saying of our Lord, St. Matt. vii. 9, 10, omitting "if he shall ask an egg, will he offer him a scorpion?" St. Luke, too, alone of the N. T. authors uses the word ὠόν; and alone of the Evangelists the word σκορπίος, here and ch. x. 19: "Behold, I give unto you power to tread on serpents and scorpions." It is used, however, in Rev. ix. 3, 5, 10. Now, the saying about the egg and the scorpion would be likely to impress itself on a physician's mind—from the medical opposition, as it were, between the things, and his familiarity with the words. The egg was a frequent prescription for the nourishment of invalids, and an ingredient in medical compounds; and the venom of the scorpion's sting had frequently to be medically treated. The medical writers abound in prescriptions for the latter: Dioscorides gives over thirty, and Galen over thirteen.

\* ὠόν. Peculiar to St. Luke. Hipp. Morb. Mul. 603: ὁ καὶ παιδία βήσσοντα ψωμίζουσι ξὺν ὠῶ ὀπτῶ λεκίθῳ. Hipp. Morb. Mul. 634: ὠὸν ὀπτήσαντα τὴν λέκιθον ἐξελόντα τρῖψαι καὶ σήσαμον πεφρυγμένον καὶ ἕλες ἐν μέλιτι, ἐνλείχειν. Hipp.

Morb. Mul. 660 : καὶ μαλθάσσειν ὡοῦ τὸ πυρρὸν καὶ κηροῦ λευκοῦ ὡς ἐπίπλασμα. Hipp. Morb. Acut. 405 : καὶ ὡὰ ἡμπαγέα ἔσθειτω ὀπτά. Aretaeus, Cur. Acut. Morb. 113 : κῆν σιτία στερεὰ ἔη, ὀλισθηρὰ ἔσσεσθαι γιγνέσθω. ὡὰ μὴ κάρτα ξυνεστῶτα. Aret. Cur. Morb. Diurnum. 139 : ὡὰ δὲ ἐκ πυρρὸς μὲν ὑδρέα θερμιά. Galen. Comp. Med. ix. 7 (xiii. 315) : ὡοῦ ὀπτοῦ λέκυθον λειώσας οἴνω λευκῶ καὶ ῥοδίνῃ κηρωτῇ ἀναλαβὼν διάχριε. Dioscor. Mat. Med. ii. 54 : (περὶ ὡοῦ) ὡὸν τὸ ἀπαλὸν τροφιμώτερον τοῦ ῥοφητοῦ καὶ τοῦ ἀπαλοῦ τὸ σκληρὸν, ἢ λέκυθος αὐτοῦ χρησίμη πρὸς ὀφθαλμῶν περιωδυνίας ὀπτηθεῖσα σὺν κρόκῳ καὶ ῥοδίνῳ· πρὸς τε τὰς περὶ δακτύλων φλεγμονὰς καὶ κονδυλώματα σὺν μελιλώτῳ μετὰ ῥοὸς ἢ κηκίδος τηγανισθεῖσα καὶ βρωθεῖσα ἴσθησι κοιλίαν, καὶ μεθ' ἑαυτὴν δὲ προσενεχθεῖσα.

Dioscor. Mat. Med. ii. 55 : (περὶ λευκοῦ τοῦ ὡοῦ) τὸ δὲ λευκὸν αὐτοῦ ὡμὸν ὃν ψύχει, ἐμπλάττει, παρηγορεῖ ἐγχυματισθὲν ἐπ' ὀφθαλμῶν φλεγμαινόντων· κατακυμάτα τε οὐκ εἴα φλυκταινοῦσθαι παραχρῆμα ἐπιχρισθὲν, ὡμὸν δὲ ῥοφηθὲν αἰμορροΐδος δῆγμασι βοηθεῖ. ἀκροχλιαρὸν δὲ πρὸς κύστεως δηγμοὺς καὶ ἔλκωσιν νεφρῶν καὶ τραχυσμοὺς τραχείας ἀρτηρίας καὶ αἵματος ἀναγωγὰς καὶ κατάρρους καὶ θώρακος ρευματισμοὺς ἀρμόζει.

σκορπίος. (Luke, x. 19, xi. 12. Rev. ix. 3, 5, 10, only.)

Dioscor. Animal. Ven. 6 : (περὶ σκορπίου) τοῖς δὲ ὑπὸ σκορπίου πληγεῖσιν ὁ μὲν τόπος εὐθέως ἄρχεται φλεγμαίνειν, σκληρὸς καὶ ἐνερευθῆς καὶ περιτενῆς σὺν ὀδύνη γινόμενος, καὶ ἐναλλάξ, ὅτε μὲν γὰρ πύρωσις, αὔθις δὲ ψύξις ἐπιλαμβάνεται, καὶ πόνος ἐξαπίνης καὶ ποτε μὲν ραΐζει, ποτὲ δὲ ἐπιτείνεται· παρέπεται δ' αὐτοῖς ἰδρὼς καὶ φοικώδης αἴσθησις καὶ τρόμος καὶ περίψυξις ἀκρωτηρίων, καὶ βουβῶνων ἔπαρσις, φυσήματα διὰ τῆς ἕδρας ὀρθοτριχία τε καὶ δύσχροια ἐπαλγῆς περὶ τὴν ἐπιφάνειαν τῆς αἰσθήσεως καθάπερ ἀπὸ βελόνης κεντημάτων ὀδυνωμένης. Dioscor. Animal. Ven. 23 : τοῖς δὲ ὑπὸ σκορπίου πληγεῖσι παραχρῆμα μὲν ἀκριβῶς βοηθεῖ σκῆς ὀπὸς εἰς τὰ τραύματα ἐνσταχθεῖς. Galen. Antid. ii. 12 : τὰ τῶν ἐκτός τε καὶ τῶν ἐντός πρὸς σκορπιόδηκτους φάρμακα—πρὸς δὲ τὰς τῶν σκορπίων πληγὰς χρηστέρην τιῆς ὑπογεγραμμῆναις σκένασίαις, &c.



41. "But rather give alms of *such things as ye have* (τὰ ἐνόοντα = *the things within your vessels*); and, behold, all things are clean unto you."

\*ἐνόοντα. Peculiar to St. Luke, and a frequent word in medical language. Hipp. Nat. Hom. 231: τῶν ἐν σώματι ἐνεόντων. Hipp. Vet. Med. 13: καὶ τῷ ἀνθρώπῳ ἐνεόντα καὶ λυμαινόμενα τὸν ἀνθρώπον. Hipp. De Corde. 270: τὰ ἐνεόντα ἐν τῇ ἀρτηρίῳ. Hipp. Morb. 460: ἐν τῇ κοιλίᾳ τὰ ἐνεόντα. Hipp. Morb. 461: πιμπλῶνται δὲ αἱ ἀρτηρίαι ὑπὸ τῶν ἐνεόντων. Hipp. Morb. 501: ἀπὸ τοῦ ὕδατος τοῦ ἐνεόντος ἐν τῷ σπληνί. Hipp. Affect. 518: τὴν δὲ κοιλίην θεραπεύειν, κῆν μὲν μὴ ὑποχωρήῃ τὰ ἐνεόντα. Hipp. Affect. 522: ὑπάγειν αἰεὶ τὰ ἐνεόντα. Galen. Comm. ii. 26, Humor. (xvi. 293): τῶν ἐν τῷ σώματι ἐνεόντων. Galen. Comp. Med. vii. 6 (xiii. 1049): κατὰ τῶν ἐνόοντων τῇ θυσίᾳ καταχέων.

## § LXVIII.

## L U K E , X I I .

\* ἐμβάλλειν. \* ἀναβάλλειν. \* ἀντιβάλλειν. \* διαβάλλειν.  
\* μεταβάλλειν. \* προβάλλειν. \* συμβάλλειν. \* ὑποβάλλειν.  
\* ἀναβολή. \* ἐκβολή. \* βολή. \* εὐφορεῖν. \* τελεσφορεῖν.  
\* μετεωρίζεσθαι.

\* ἀπαιεῖν (verse 20, § 62). προστιθέναι (v. 31, § 59). ἐργασία (v. 58, § 91). ἀπαλλάσσειν (v. 58, § 32).

βάλλειν and its derivatives are most extensively used in medical language, and it is very remarkable that St. Luke employs, besides those he has in common with the other N. T. writers, *no less than eleven, which are not used in the rest of the N. T.*

5. "Fear him, which after he hath killed hath power to cast into (ἐμβάλεῖν) hell."

\* ἐμβάλλειν, peculiar to St. Luke, in medical language is

used of putting a dislocated joint into its place, casting in ingredients into mixtures, &c.

Hipp. Loc. in Hom. 411: ὁ δὲ μηρὸς ἄνωθεν μὲν ἤ ἐς τὴν κοτύλην ἐμβάλλει. Hipp. Fract. 761: ῥήτιδιον ἤδη τὸ ἄρθρον ἐμβάλλειν—ἐπὴν δὲ ἐμβάλῃς. Hipp. Fract. 773: ἦν μὲν οὖν ἐμβάλῃς τὰ ὀστέα ἐς τὴν ἐσωτῶν χώρην. Hipp. Artic. 780: εἰδέναι πάντας τοὺς τρόπους οἷσιν οἱ ἰητροὶ ἐμβάλλουσι—ἐμβολὴ ὤμου. Dioscor. Mat. Med. i. 65: βρέξας ἐν ὕδατι ἐμβαλῶν.—ἐμβαλε τὸ φύραμα τοῦ καλάμου—τοῦ νεαροῦ ἄνθος τὸ ἴσον ἐμβαλῶν πλῆθος. Galen. Comm. iii. 2, Aliment. (xv. 338): καθάπερ εἰ κ' αὐτὸς ἐμβάλῃς τῷ χυλῷ τῆς πιτσάνης ὀλίγον τι σκαμμωνίας. Galen. Comm. i. 7, Artic. (xviii. A. 322): διὰ τοῦτο ῥαδίως αὐτοῖς ἑαυτοῖς ἐμβάλλουσι τὸ ἄρθρον. Galen. Comm. i. 8, Artic. (xviii. A. 324): οἱ ἰατροὶ ἐμβάλλοντες τὸ ἐξαρθροῦσαν.

\* ἀναβάλλειν. Acts, xxiv. 22: “And when Felix heard these things, having more perfect knowledge of that way, he *deferred* (ἀνεβάλετο) them.”

Peculiar to St. Luke, and was the medical term for “to put off some medical practice,” or “defer some mode of treatment for a time.”

Hipp. Morb. 448: ἡ ὅ τι ἤδη δεῖ θεραπεύεσθαι, τοῦτο δὲ ἀναβάλλεται ἢ ὅ τι ἀναβάλλεσθαι δεῖ τοῦτ' ἤδη θεραπεύεται. Hipp. Vuln. Cap. 913: καὶ πειρᾶσθαι ἀνακινῶν τὸ ὀστέον ἀναβάλλειν. Aretaeus, Cur. Acut. Morb. 92: ἦν δὲ ἀπὸ πληγῆς ἢ καταφορῆς ἢ πῖσιος ξυμβῆ, χρὴ ἀναβάλλεσθαι. Dioscor. Ven. Proem.: εἰ δὲ τινες ἑκουσίᾳ γνώμῃ προσενέγκοιτο ἢ καὶ ἐξ ἐπιβουλῆς τινῶν λάβοιεν δεήσει μηδὲν ἀναβαλλομένους βοηθεῖν. Do.: ὅθεν μηδὲν ἀναβαλλομένους προσφέρειν δεῖ ἔλαιον θερμόν. Galen. Comm. i. 45, Morb. Acut. (xv. 511): προσενεχθεῖσα τροφή βλάπτειν πέφυκε μεγάλα διὰ τοῦτ' ἀναβαλλόμεθα τὴν δόσιν αὐτῆς. Galen. Comm. i. 38, Fract. (xviii. B. 390): εἰ δὲ μέτριον εἴη γεγονὸς οἰδημάτιον ὁ μὲν οὖν Ἴπποκράτης καὶ τοῦτο διὰ τρίτης λύει, ἐγὼ δὲ εἰς τὴν τετάρτην ἡμέραν ἀναβαλλόμενος, &c. Galen. San. Tuend. iii. 4 (vi. 184): ἀναβεβλημένης ἐν τῷ παρόντι

τῆς εἰς τὰ νοσήματα χρείας αὐτῶν. Galen. De Plenitud. 11 (vii. 581): βέλτιον ἀναβάλλεσθαι τὴν διάγνωσιν. Galen. Cur. per Ven. Sect. 11 (xi. 283): οὐδ' ἐπὶ τούτων ἀναβάλλεσθαι χρὴ τὴν κένωσιν.

\* ἀντιβάλλειν. Luke, xxiv. 17: "And he said unto them, What manner of communications are these that *ye have one to another* (ἀντιβάλλετε πρὸς ἀλλήλους), as ye walk, and are sad?"

Peculiar to St. Luke. Hipp. Oss. Nat. 279: καὶ νέμεται ἄνω παρὰ τοῦ ἀντικνημίου τὴν ἀντιβεβλημένην κερκίδα. Galen. Anat. viii. 7 (ii. 686): τούτου σοι καλῶςπραχθέντος, ἐκκόπτεσθαι τὸ τῆς πλευρᾶς ὀστοῦν, ἀντιβαλλομένων δυοῖν ἀλλήλοις ἐκκοπέων ὡς ἔθος. Hipp. Fract. 759: ἄλλοτε πρὸς τὰ ἄκρα τοῦ ποδὸς ἀντιπεριβάλλοντα.

\* διαβάλλειν. Luke, xvi. 1: "There was a certain rich man, which had a steward; and the same *was accused* (διεβλήθη) unto him that he had wasted his goods."

Peculiar to St. Luke. Hipp. De Cor. 270: εὐπορεῖ δὲ τὴν τροφήν ἐκ τῆς ἔγγιστα δεξαμένης τοῦ αἵματος διαβάλλουσα τὰς ἀκτῖνας καὶ νεμομένη ὥσπερ ἐκ νηδύος τῶν ἐντέρων τὴν τροφήν οὐκ ὄν κατὰ φύσιν. Hipp. Nat. Mul. 568: ἐπὶ διαβάλλῃ τοὺς τόκους φύσει ἄτοκος ἐοῦσα. Hipp. Morb. 513: οὗτοι δὲ οἱ ταῦτα λέγοντες, διαβάλλονται τούτῳ ᾧ μέλλω ἐρεῖν ὅτι ὁ πλεύμων κοῖλος ἐστί. Galen. San. Tuend. iii. 4 (vi. 186): πολλοὶ γὰρ κακῶς ἀρξάμενοι διεβλήθησαν οὕτω ὅλον τὸ ἐπιτήδευμα τῆς ψυχρολουσίας ὥστε μηδὲ τοῖς ἀσφαλῶς αὐτὸ μεταχειριζομένοις ὑπομένειν ἑαυτοὺς ποτε παρασχεῖν. Galen. Remed. Parab. ii. 14 (xiv. 466): ὠδόν, μέλι, οἶνον, σίδια, ἴσα διαβάλλων τηγάνιζε καὶ πεπέρεως μικρὸν ἐπιπάστων δίδου πιεῖν. Galen. Medicus, 19 (xiv. 789): ἐπὶ μὲν οὖν τῶν συντετρομημένων εἰς τὸν δακτύλιον διαβάλλων τὴν μηλωτίδα. Galen. Comm. 5, Nat. Hom. i. (xv. 36): δόξαν ὡς οὐκ ἀληθῆ διαβάλλειν. Galen. Comm. ii. 18, Morb. Acut. (xv. 547): ἐξ ὧν μικρότερα διέβαλλε καὶ τὴν ἀπ' ἐκείνων ἐνδεικνύμενος βλάβην. Galen. Comm. ii. 9, Epid. vi. (xvii. A. 913): διαβάλλειν ἐπιχειροῦσιν—ἴησιν ὑπὸ τῶν ἐναντίων, &c., &c.

\* μεταβάλλειν. Acts, xxviii. 6: "But after they had looked a great while, and saw no harm come to him, they *changed their minds* (μεταβαλλόμενοι), and said that he was a god."

Peculiar to St. Luke, and very much used in medical language. Hipp. Nat. Hom. 229: τὰ μὲν διαιτήματα μὴ μεταβάλλειν. Hipp. Morb. Acut. 390: ἐν ἡσὶ τε νοῦσοισιν οὐ χρὴ μεταβάλλειν ἐκ κεναγγείης ἐς ροφήματα, ἐν ταύτησι μεταβάλλουσι καὶ ὡς ἐπιτοπολὸν ἀμαρτάνουσιν, ἐνίοτε δὲ ἐν τοῖσι καιροῖσι μεταβάλλουσιν ἐς τὰ ροφήματα ἐκ τῆς κεναγγείης. Hipp. Epid. 1010: αἱ μεταβολαὶ ὠφελέουσιν ἢν μὴ ἐς πονηρὰ μεταβάλλῃ. Aretaeus, Sign. Morb. Diuturn. 49: ἦν δὲ μεταβάλλῃ εἰς τὸ ἀρχαῖον ἢ φύσις — καὶ τὸν ὕδρωπα ἴησατο. Dioscor. Mat. Med. i. 62: μύλωπας τε ταχέως μεταβάλλει. Galen. Comm. 2, Nat. Hom. i. (xv. 30): νοῆσαι μέντοι δυνατὸν ἑτέραν μὲν εἶναι τοῦ μεταβάλλοντος τὴν οὐσίαν, ἑτέραν δὲ τὴν μεταβολὴν αὐτοῦ, οὐ γὰρ ταῦτό ἐστι τὸ μεταβάλλον σῶμα τῆ κατ' αὐτὸ μεταβολῆ, τὸ μὲν γὰρ μεταβάλλον ἐστὶ τὸ ὑποκείμενον, ἡ μεταβολὴ δὲ αὐτοῦ κατὰ τὴν τῶν ποιοτήτων ἀμοιβὴν γίνεται. Galen. Comm. i. 19, Humor. (xvi. 181): αὕτη δὲ ἡ φλεγμονὴ εἰς ἀπόστασιν μεταβάλλεται.

\* προβάλλειν. Luke, xxi. 29, 30: "And he spake to them a parable: Behold the fig tree, and all the trees; when they now *shoot forth*" (προβάλωσιν).

Acts, xix. 33: "And they drew Alexander out of the multitude, the Jews *putting him forward*" (προβαλόντων).

Peculiar to St. Luke. Dioscorides uses the word in the same way of plants putting forth flowers or emitting smell. Dioscor. Mat. Med. ii. 205: θέρους δὲ γαλακτινὸν ἄνθος προβάλλει. Dioscor. Mat. Med. iv. 50: προβάλλει δὲ κατὰ τὸ φθινόπωρον τὰ φύλλα τράγον ὀσμῆν. Dioscor. Animal. Ven. 1: φλέγμα πολὺ ἀφρῶδες ἐκ τοῦ στόματος καὶ τῶν ῥινῶν προβάλλει. Hipp. Morb. 481: σικύην προβάλλειν καὶ τὰς φλέβας ἀποσύψαι. Hipp. Vet. Med. 17: αἱ σικύαι προβαλλόμεναι. Hipp. Artic. 785: παχεῖα μὲν ἢ προβολὴ τοῦ χεῖλεος. Aretaeus, Sign. Acut. Morb. 11: ἦν δὲ τὸ ἐμπύημα ἐς τὸ

μεσηγὺ τῶν πλευρέων ρέψῃ καὶ διαστήσῃ τάσδε καὶ κορυφήν ἐς τὸ ἔξω προβάληται τὰ πολλὰ περιγίγνεται ἄνθρωπος. Galen. Comm. vii. 59, Aph. (xviii. A. 174): προβληθείσης δὲ τῇ κάτω γένυι τῆς γλώττης. Galen. Diff. Febr. ii. 7 (vii. 352): εἴτα καὶ τάλλα πάντα μέχρι τῆς ἀκμῆς τοῦ τριταίου πυρετοῦ γνωρίσματα προβάλλοντα. Galen. Loc. Affect. iii. 5 (viii. 156): ἀλλ' οὐδὲ τῶν ὄλου τοῦ σώματος σπασμῶν ἢ παλμῶν ἢ τῆς ἐξ ἡμίσεος αὐτοῦ μέρους παραλύσεως, ἢ οἶον ρίζα προβάλλει τι σημεῖον.

\* *συμβάλλειν*. Luke, ii. 19: "But Mary kept all these things, and *pondered* them (*συμβάλλουσα*) in her heart."

Peculiar to St. Luke, and occurs again in ch. xiv. 31; Acts, iv. 15; xvii. 18; xviii. 27; xx. 14. Hipp. Morb. Sacr. 305: καὶ ὅσον πνεύματος ἐς μὲν τὴν κοιλίην διαψύχει καὶ ἄλλο τι οὐδὲν *ξυμβάλλεται*. ὁ δὲ ἐς τὰς φλέβας ἀῆρ *ξυμβάλλεται*. Hipp. Loc. in Hom. 409: αἱ μὲν γὰρ φλέβες σφίσιν ἐωῦταῖς *ξυμβάλλουσιν*. Hipp. Artic. 797: δεῖ δὲ ἐπόμενον τούτοις *συμβάλλειν* τὰς γνάθους καὶ μὴ χάσκειν. Hipp. Moch. 845: ἄμυ δὲ τῷ *ξυμβαλεῖν* ἢ θείῳ ἔξιν κηρωτῆ αὐτίκῃ ἀναπλάσσειν. Hipp. Vuln. Cap. 897: *συμβολή* τε γὰρ τῆς κάτω γνάθου πρὸς τὸ κρανίον. Aretaeus, Sign. Acut. Morb. 3: οὐ *ξυμβάλλουσι* τὰ βλέφαρα. Galen. Comm. i. 51, Artic. (xviii. A. 386): καθ' ἣν οἱ δύο μῦες *συμβάλλουσιν*. Galen. Comm. ii. 2, Artic. (xviii. A. 426): καθ' ὃ δὲ *συμβάλλει* ταῦτα ἀλλήλοις γίνεσθαι συνάρθρωσιν ὁμοίαν ραφῆ. Galen. Medicus, 12 (xiv. 722): αἱ δὲ λοιπαὶ πέντε τῇ μὲν *ράχει* *συμβάλλουσιν*. Galen. Comp. Med. v. 3 (xiii. 792): ἐγχωρεῖ δὲ καὶ ἰβ' *συμβάλλειν* εἰ μὲν ἐπὶ πλεον ἐψηθείη τὸ φάρμακον.

\* *ὑποβάλλειν*. Acts, vi. 11: "Then they *suborned* (*ὑπέβαλον*) men, which said," &c.

Peculiar to St. Luke. Hipp. Aphoron. 682: *ράκος* ὑποβαλλομένη ὑπὸ τὰ ἰσχία καὶ τὴν νύκτα προσκείσθω. Hipp. Fract. 773: ἔπειτα τουτέοις *χρὴ ἅμα τῇ* κατωστάσει *μοχλεύειν* ὑποβάλλοντα, πρὸς μὲν τὸ κατώτερον τοῦ ὀστέου ἐρείδοντα. Hipp. Artic. 780: ἔστι δὲ *ἐμβολή* ὤμου καὶ εἰς τοῦπίσω ὑποβάλλοντα τὸν πῆχυν ἐπὶ τὴν *ράχιν*. Hipp.

Haemorr. 892 : ἔπειτα ὑποβαλὼν τῷ δακτύλῳ τῷ λιχανῶ τῆς ἀριστερῆς χειρὸς, μέσον τὸν σπόγγον ὤσαι, &c. Hipp. Superfoet. 260 : ὑποβάλλων τὸν δάκτυλον ὑπὸ τὸ γένειον διαβύσας ἐς τὸ στόμα ἔξω ἔλκειν. Galen. Comm. iii. 19, Artic. (xviii. A. 539) : ἔπειτα βαίνουσιν πρὸς ὀλίγας τῶν πλευρῶν οἱ ὑποβεβλημένοι τῷ στομάχῳ μύες. Galen. Comm. i. 7, Progn. (xviii. B. 30) : ὅτι σαρκοειδῆς οὐσία λεπτή κατὰ τοῦτο τὸ μέρος ὑποβέβληται τῷ δέρματι. Galen. Comm. i. 51, Fract. (xviii. B. 411) : τὴν ὑποβεβλημένην τῷ πῆχει ταινίαν. Galen. Anat. Museul. (xviii. B. 992) : οἱ δύο μύες, οὓς ὑποβεβλήσθαι τῷ στομάχῳ. Galen. Anatom. i. 5 (ii. 252) : αὕτη μὲν ἐγγείρησις ἔστω σοι περὶ τοὺς ὑποβεβλημένους τῷ συνδέσμῳ τένοντας.

\* ἀναβολή. Acts, xxv. 17 : "Therefore, when they were come hither, *without any delay* (ἀναβολὴν μηδεμίαν ποιησάμενος) on the morrow I sat on the judgment-seat," &c.

Peculiar to St. Luke. Used in medical language of delay in treating disease, &c.

Hipp. Epid. 1278 : τέχνης μὲν γὰρ πάσης ἀλλότριον ἀναβολή, ἰητρικῆς δὲ καὶ πάνυ, ἐν ἧ ψυχῆς κίνδυνος ἢ ὑπέρθεις. Aretaeus. Cur. Acut. Morb. 95 : χρῆ δὲ μηδὲ ἐς τὰ ἄλλα τὰ μεγάλα ἄκεια μέλλειν, οὐ γὰρ καιρὸς ἀμβολῆς. Aret. Cur. Acut. Morb. 100 : οὐκ ἀμβολῆς καιρὸς ἐν πλευριτικοῖσι. Aret. Cur. Acut. Morb. 117 : ἐς βαιὸν χρόνον ἔη τοῦ πάνου ἀμβολή. Aret. Cur. Acut. Morb. 122 : ἦν δ' ἐξ αἰμορραγίης ὁ κίνδυνος, ἴσχειν μὲν οὐκ εἰς ἀμβολὴν τῶνδε μᾶλλον. Aret. Cur. Morb. Diuturn. 127 : ἐν τῆσι χρονίησι νούσοισι ἡ ἀμβολὴ τῆς ἰητρείης κακόν. Aret. Caus. Acut. Morb. 13 : οὐκ εἰς μακρὰν τοῦ θανάτου ἢ ἀμβολή. Dioscorides, Animal. Ven. Proem. : ὀλίγα μὲν γὰρ καὶ τῶν ἰοβόλων καὶ τῶν θανασίμων σχολαίους καὶ ἐξ ἀναβολῆς φέρει τοὺς κινδύνους. Do. : ὁ μὲν γὰρ ὀξείως καὶ παραχρῆμα καὶ τὰς ὀχλήσεις καὶ τοὺς κινδύνους ἐπιφέρει, ὁ δὲ ἐξ ἀναβολῆς καὶ χρόνου πλείονος ἢ ἐλάττονος. Galen. Med. Parab. i. Proem. (xiv. 312) : οὔτε μὴν τὰς περιστάσεις παρεῖναι τὰς ὑποπροσθέσεως καὶ ἀναβολῆς καιροὺς διδούσας οἷον ἐπὶ συνύγχης.



\* ἐκβολή. Acts, xxvii. 18: "And we being exceedingly tossed with a tempest, the next day *they lightened* (ἐκβολήν ἐποιῶντο) the ship."

Peculiar to St. Luke, and is the medical term applied to the ejection of the foetus by abortion or miscarriage (ἐκβόλιον, the drug producing this effect)—to casting of the teeth, &c.

Hipp. Morb. Mul. 627: ἕτερον ποτὸν ἐκβολῆς ὁ τὸ παιδίον ἐκβάλλει πέλιδνον. Hipp. Epid. 1200: ὀδόντων ἐκβολαί. Hipp. Nat. Mul. 584: ἐκβόλιον ἐμβρύου καὶ μητρίων. Hipp. Morb. Mul. 624: ἐκβόλιον ὑστέρων. Hipp. Morb. Mul. 625: ἕτερον ἐκβόλιον. Hipp. Morb. Mul. 626: ἄλλο πρόσθετον ἐκβόλιον. Dioscorides, Mat. Med. i. 128: ὑποθυμᾶται δὲ καὶ πρὸς δευτέρων ἐκβολάε. Dioscor. Mat. Med. iii. 125: καὶ τὰ φύλλα ποτίζεται πρὸς δευτέρων ἐκβολήν. Dioscor. Mat. Med. iii. 126: καὶ πίνεται σὺν οἴνῳ τὸ ἄνθος καὶ τὰ φύλλα πρὸς ἐμβρύων ἐκβολήν. Dioscor. Mat. Med. iii. 157: ποτίζεται δὲ ἐν γλευκεῖ πρὸς ἄσθμα καὶ ἐκβολήν χορίου καὶ ἐμβρύου.

\* βολή. Luke, xxii. 41: "And he was withdrawn from them about a *stone's cast* (ὡσεὶ λίθου βολήν), and kneeling down, and prayed."

Peculiar to St. Luke, and used in medical language of the impulse in swallowing that carries the food to the stomach—of throwing a bandage round a limb, &c.

Galen. Nat. Facul. iii. 8 (ii. 176): οὗθ' ὡς ἡ σκολιὰ θέσις στομάχου διαβάλλει σαφῶς τὸ δόγμα τῶν νομιζόντων, ὑπὸ τῆς ἄνωθεν βολῆς, ποδηγούμενα μέχρι τῆς γαστρὸς ἵεναι τὰ καταπινόμενα—ὅτι γὰρ μὴ διὰ μόνης τῆς ἄνωθεν βολῆς ἐκ τούτου δηλον. Galen. Comm. ii. 2, Offic. (xviii. B. 725): πρόσκειται μὲν δευτέραν οὖν βολήν τοῦ ἐπιδέσμου—Galen. Usus. Part. i. 24 (ii. 85): ὅτι πανταχόθεν ἰσορρόπως αἱ κορυφαὶ τῶν δακτύλων ἀντιτεταγμέναι τὴν τε λαβὴν αὐτῶν ἀσφαλεστέραν καὶ τὴν βολὴν ἰσχυροτέραν ἀπεργάζονται.—Galen. Hipp. et Plat. Decret. vii. 7 (v. 642): ὑπὸ τοῦ πνεύματος εἰς αὐτὸν ἐκ τῆς βολῆς ἐναποτελουμένην.—Galen. Loc. Affect. v. 3 (viii. 316): βούλεται γὰρ εἰς τὴν ἀρτηρίην ταύτην ἐνθλιβόμενον ὑπὸ τῆς

καρδίας τὸ πνεῦμα διασῶζον τῆς βολῆς τὴν ῥύμην, εἰς ὅλον φέρεσθαι τὸ σῶμα. Galen. Meth. Med. xiii. 22 (x. 935) : εἰ δ' ὑγρὸν εἴη τὸ προσφερόμενον ἐξ ὑψηλοτέρου βάλλοντα καὶ οἷον κατακρουνίζοντα διϊκνεῖται γὰρ εἴσω μᾶλλον ὑπὸ τῆς βολῆς ὠθούμενον. ὥσπερ δ' ἐνταῦθα τὸ σφοδρότερον τῆς βολῆς συμφέρον ἐστίν—τῆς δὲ διὰ τὴν βολὴν ἀφικνουμένης εἰς αὐτὸ δυνάμει ἀπολαύσει. And of throwing a ball. Galen. Parv. Pil. Exerc. 4 (v. 908) : ὀλιγάκις τε προχρῆσθαι τῇ βολῇ, τὰ κάτω μᾶλλον διαπονεῖ.

16. "And he spake a parable unto them, saying, The ground of a certain rich man *brought forth plentifully*" (εὐφόρησεν).

The verb \*εὐφορεῖν seems to be used in this sense by St. Luke, Hippocrates, and Galen only. In other writers, as Lucian, it is applied to a ship—"to carry a good burden." εὐφορία, εὐφορος, ἄφορος, and φορός are all medical terms. εὐφορος is used of a woman, "fruitful," as opposed to ἄφορος, and is even applied to a country or climate productive of disease.

Hipp. Epis. 1274 : σχεδὸν οὖν οὐδέποτε γονιμώτερον εὐφορήσουσιν οὔτε γῆ οὔτε ὀρῶν ἀκρώρειαι. Galen. Temperament. i. 6 (i. 547) : κατὰ ταῦτά δὲ καὶ τῆς ἀμπέλου τὸ πλείστας τε καὶ καλλίστας εὐφορεῖν σταφυλάς. Hipp. Morb. Acut. 400 : ἐνῆ δὲ τοῦ πνεύματος εὐφορία. Hipp. Aphoron. 676 : ἐν τάχει δὲ μελεδανθεῖσα εὐφορος γίνεται ἢ γυνή—καὶ ἦν μὲν ἐν ἀρχῇ μελεδαίνηται ὑγιαίνει καὶ φορὸς γίνεται, ἦν δὲ χρόνος ἐγγένηται ἄφορος μένει ἢ γυνή. Galen. Aliment. Facul. ii. 38 (vi. 620) : εὐφορίας δὲ γενομένης τῶν τε βαλάνων καὶ τῶν μεσπίλων. Galen. De Crisibus, ii. 3 (ix. 648) : ἄρ' οὖν ὥρα μὲν ἢ θερμὴ καὶ ξηρὰ τριταίων πυρετῶν εὐφορος, ἢ χώρα δ' οὐχ ὁμοίως ἢ θερμὴ καὶ ξηρὰ τῆς ὑγρᾶς καὶ ψυχρᾶς εὐφορωτέρα. Hipp. Morb. Mul. 565 : ἐκ ταύτης τῆς νόσου ἄφοροι γίνονται. Hipp. Morb. Mul. 590 : ἦν τοῦτο γένηται, οὐ περιγίνεται ἢ γυνή, ἦν δὲ καὶ περιγένηται, ἀεὶ ἄφορος ἔσται. Galen. De Crisibus, ii. 4 (ix. 659) : εἰ καὶ τὸ χωρίον αὐτὸ τοιούτων πυρετῶν εὐφορον ᾗ. Galen. De Crisibus, ii. 5 (ix. 661) : καὶ ὁ χειμῶν εὐφορος τοιούτων νοσημάτων.

\* τελεσφορεῖν. Luke, viii. 14. See § 41.

29. "And seek not ye what ye shall eat, or what ye shall drink, neither *be ye of doubtful mind*" (μετεωρίζεσθε).

\* μετεωρίζεσθαι is peculiar to St. Luke, and of frequent recurrence in the medical writers in various significations.

Hipp. Coac. Progn. 220: ὕσα κοιλίης καθυγραινομένης οἰδήματα μετεωρίζεται μετὰ ἀλγημάτων κακόν. Hipp. Oss. Nat. 276: ὅθεν ἢ ἥπατίτις ἐμετεωρίσθη. Hipp. Morb. 462: ὅταν ἐς τὰς φλέβας χολὴ ἢ φλέγμα ἐσέλθῃ μετεωρίζονται γὰρ αἱ φλέβες καὶ σφύζουσι. Hipp. Artic. 782: ὅτι ἀσφαλεστέρας ἂν τὸ σῶμα τὸ μὲν τῆ, τὸ δὲ τῆ ἀντισηκωθείη μετεωρισθέν. Hipp. Epid. 1136: ὁ ἀπὸ τῶν φύσεων μετεωριζόμενος ἐπῆρτο καὶ ὑπήλγει κενεῶνι. Hipp. Epid. 1153: ὁ δὲ μηρὸς ὄλος ἐμετεωρίζετο καὶ διέτεινεν ὁ μετεωρισμὸς ἔς τε τὸν βουβῶνα καὶ τὸν κενεῶνα. Aretaeus, Sign. Acut. Morb. 23: γνώμη οὐ κάρτα παράφορος, νωθρῆ, μετέωρος. Dioscorides, Mat. Med. ii. 137: ῥαφανὶς προσεθιομένη δὲ μετεωρίζει τὴν τροφήν. Galen. Comm. ii. 4, Epid. iii. (xvii. A. 598): ἐγχωρεῖ δὲ καὶ διὰ τὸ μετεωρίζειν ἑαυτοὺς ἐθέλειν οὕτως εἰρῆσθαι ταῦτὸν σημαίνοντος τοῦ μετεώρου πνεύματος τῆ κατὰ τὸ προγνωστικὸν ὀρθοπνοίᾳ. Galen. Comm. ii. 9, Epid. vi. (xvii. A. 917): τοὺς μὲν γὰρ αἰρομένους ἄνω χυμοὺς, τουτέστι μετεωριζομένους.

## § LXIX.

### LUKE, XIII.

\* ἀποκλείειν. \* κατακλείειν.

παραχρῆμα (verse 13, § 57). \* ἰασίς (v. 32, § 17). ἀποτελεῖν (v. 32, § 17). \* ἐνδέχεσθαι (v. 33, § 73).

25. "When once the master of the house is risen up, and hath shut to (ἀποκλείσῃ) the door."

\* ἀποκλείειν and \* κατακλείειν are peculiar to St. Luke, and both were much used in medical language.

Hipp. Morb. Sacr. 305: ἄφωρος μὲν ἐστὶν ὀκόταν ἐξαίφνης τὸ φλέγμα ἐπικατελθὸν ἐς τὰς φλέβας ἀποκλείσῃ τὸν αἶρα—ἐπειδὴν ἀποκλεισθῶσιν αἱ φλέβες τοῦ αἵματος—τῶν φλεβίων ἀποκλειομένων τοῦ αἵματος—λακτίζει δὲ τοῖσι ποσὶν ὀκόταν ὁ ἀὴρ ἀποκλεισθῆ ἔν τοῖσι μέλεσι. Hipp. Aph. 1260: ὀκόσοισι μεταξὺ τῶν φρενῶν καὶ τῆς γαστρὸς φλέγμα ἀποκλείεται καὶ ὀδύνην παρέχει. Hipp. Epid. 1235: σιτίων ἀπόκλεισις. Aretaeus, Sign. Morb. Diuturn. 71: τὸ γὰρ τῶν ἐντέρων ἀραιὸν—ἀπέκλεισεν ἢ ὠτειλή. Galen. Comm. ii. 34, Epid vi. (xvii. A. 962): καὶ ἀποκλείει τὸ ἔμφυτον θερμόν. Galen. Comm. iv. 34, Aph. (xvii. B. 706): αἱ τ' ἔνδον αὐτοῦ μύες φλεγμῆναντες ἀποκλείσαι δύνανται τὴν ὁδὸν τοῦ πνεύματος. Galen. Comm. ii. 2, Artic. (xviii. A. 427): τὸ ζύγωμα τὰς κεφαλὰς ἀποκλείειν. Galen. Nat. Facul. iii. 13 (ii. 192): ὥστ' ἐν τοῖς εἰλεοῖς ὅταν ἀποκλεισθῆ τελείως ἢ κάτω διέξυδος.

\* κατακλείειν: see § 42.

## § LXX.

### LUKE, XIV.

\* προσανυβαίνειν. καταβαίνειν. \* κατάβασις. ἀνώτερον.  
\* ἀνωτερικός. \* ἀνάπηρος. \* ζευγος.

ἡσυχάζειν (verse 4, § 86). \* ἀνασπᾶν (v. 5, § 75). \* κατακλίνειν (v. 8, § 46). \* δοχή (v. 13, § 73). \* συμβάλλειν (v. 31, § 68). εὐθετος (v. 35, § 51).

10. "But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, *go up higher*" (προσανάβηθι ἀνώτερον).

ἀνώτερον is used in only one other passage in the N. T. (Heb. x. 8); it is very frequently used in medical language, particularly in describing the position of the parts of the human body.

\* *προσαναβαίνειν*, peculiar to St. Luke, is also used in anatomical description, and in the first of the following passages it is used *joined with ἀνώτερον*, as in *St. Luke*.

Galen. Anat. Admin. vi. 5 (ii. 561): καὶ εἰ προσαναβαίνοις αὔθις ἀνώτερον διὰ τῶν ταπεινῶν κατὰ βάθους μερῶν, ὅπου τὸ μεσαντέριον ὃ καὶ μεσίραιον καλεῖται, τοῖς κατ' ὄσφιν ἕπασιν, ἐν οἷς εἰσι καὶ οἱ νεφροί. Galen. Anat. Museul. (xviii. B. 983): οὗτος ὁ μῦς ἄπτεται μὲν ἀεὶ καὶ τοῦ βραχίονος αὐτοῦ κατὰ τὴν πρώτην ἔμφυσιν ὀλίγον τι προσαναβαίνων ἀπὸ τοῦ κονδύλου. Galen. Comm. iii. 132, Praedic. i. (xvi. 794): πλῆθος γὰρ ἠθροισμένου κατὰ τὰς φλέβας λεπτοῦς μὲν τις ὀρρὸς αὐτῆ συνρρέων εἰς τὴν γαστέρα τὰς καρδιαλγίας ἐργάζεται προσαναβαίνων ἐπὶ τὸ κατ' αὐτὴν στόμα. Galen. San. Tuend. vi. 11 (vi. 434): καὶ προσανέβαινεν ἀεὶ τὰ συμπτώματα τοῖς ὑπερκειμένοις μέρεσι.

*καταβαίνειν*: see § 56.

\* *κατάβασις*, Luke, xix. 37. "At the descent (τῆ καταβάσει) of the Mount of Olives."

Both this word and *ἀνάβασις* were in use in medical language. Hipp. Humor. 47: πεπυσμός, κατάβασις τῶν κάτω, ἐπιπόλασις τῶν ἄνω, καὶ τὰ ἐξ ὑστερέων. Galen. Hipp. et Plat. Decret. iii. 5 (v. 322): οὔτε τῆς καταβάσεως τῶν ῥηθέντων εἰ μὴ περὶ τὸν θώρακα—ἐὰν ᾗ περὶ τὸν θώρακα, οἰκείως κατάβασις ῥηθήσεται. Galen. Comm. iv. 24, Alim. (xv. 411): αἱ ὁδοὶ καὶ οἶον ὀχετοὶ ἐν τῷ σώματι εἰσι τὰ καλούμενα ἀπ' αὐτοῦ ἀγγεῖα—τῆ τε ἀναβάσει καὶ τῆ καταβάσει ὑπηρετοῦσι. Galen. Comm. i. 9, Aph. (xvii. B. 378): ὑποκαταβαίνειν ἐκέλευσε τῆς ἐσχάτως λεπτῆς διαίτης—νῦν προστίθησιν ἕτερον σκοπὸν εἰς ἀκρβείαν τοῦ τὸ ποσὸν λαβεῖν τῆς ὑποκαταβάσεως. It was also applied to "the going down," "descent," of a patient into a bath. Dioscor. Medic. Parab. i. 230: εἰς τὴν ἔμβασιν τοῦ ἐλαίου κατάβασις. And *ἀνάβασις* to one of the stages of a sickness. Galen. Comm. i. 3, Humor. (xvi. 71): ἤκει δὲ ὁ δεῦτερος καιρὸς ὁ τῆς ἀναβάσεως ὀνομαζόμενος.

*ἀνώτερον*. Hipp. Fract. 797: ὕπερ ἀποκλείει τὰς κεφαλὰς

τῆς κάτω γνάθου τῆς μὲν ἀνωτέρω ἔον, τῆς δὲ κατωτέρω τῶν κεφαλαίων. Hipp. Fract. 802: ἢ κάτω τὸν χόνδρον ἢ ἀνωτέρω. Hipp. Fract. 807: ὕσσισι ἂν ἢ ἀνωτέρω τῶν φρενῶν τὸ κῦφος. Hipp. Fract. 808: προσδεῖσαι δὲ κατωτέρω ἐκότερον τῶν γουνάτων καὶ ἀνωτέρω. Hipp. Fract. 794: ἴσσις δὲ σχήματος μὲν ὀλίγον ἀνωτέρω ἄκρην τὴν χεῖρα τοῦ ἀγκῶνος ἔχειν. Hipp. Fract. 776: τὸ δὲ σκέλος ἀνωτέρω ἔχειν. Hipp. Artic. 822: ἀτὰρ καὶ ἀνωτέρω φαίνεται ὁ γλουτός. Galen. Comm. i. 15, Off. (xviii. B. 692): οὐκ ἀνωτέρω τῶν ἀγκῶνων τὴν περιβολὴν γίγνεσθαι. Galen. Anat. Museul. (xviii. B. 976): ὁ σύνδεσμος ἐμφύεται τῷ βραχίονι τῆς μέσης αὐτῆς χώρας ἀνωτέρω. Galen. Medicus, 19 (xiv. 784): μικρὸν ἀνωτέρω τῶν κροτάφων.

\* ἀνωτερικός. Acts, xix. 1: "Paul having passed through the upper coasts (τὰ ἀνωτερικά) came to Ephesus." ἀνωτερικός is met here only in the N. T. It is a very rare word, and in medical language was applied to the upper part of the body—medicines which acted there—emetics.

Hipp. Superfoet. 264: ἦν δὲ μὴ δοκέη δεῖσθαι ἀνωτερικοῦ, προπυριήσας κάτω πίσαι. Hipp. Aphoron. 677: ἦν δὲ μὴ δοκέη δεῖσθαι ἀνωτερικοῦ. Hipp. De Purgant. 1: ὁ αὐτὸς δὲ τρόπος καὶ πρὸς τὰ ἀνωτερικά. Galen. Meth. Med. xiv. 7 (x. 969): κάθαρσις, ἢ τε διὰ τῶν ὑψηλάτων φαρμάκων καὶ ἢ διὰ τῶν ἀνωτερικῶν ἢ ἐμετικῶν ὀνομαζομένων. Galen. Medicus, 13 (xiv. 754): ἀνωτερικοῖς δὲ φαρμάκοις χρῆσθαι.

13. "But when thou makest a feast, call the poor, the maimed (ἀναπήρους), the lame, the blind."

\* ἀνάπηρος. Peculiar to St. Luke. πηρός, and some of its derivatives, were medical terms. Galen. Usus Part. iii. 10 (iii. 237): ἀνάπηρον μὲν αὐτὴν καὶ τυφλὴν τὴν θείαν ἀπεργασάμενον δύναμιν. Galen. Usus Part. xiv. 6 (iv. 162): μὴ γὰρ δὴ νομίσης, ὡς ἐκὼν ἂν ποτε τὸ ἡμῶν μέρος ὄλου τοῦ γένους ἡμῶν ὁ δημιουργὸς ἀτελὲς ἀπειργάσατο καὶ οἷον ἀνάπηρον, εἰ μὴ τις κακὸν τούτου τοῦ πηρώματος ἔμελλεν ἔσεσθαι χρεῖα μεγάλη. Galen. Meth. Med. vi. 3 (x. 408): διακοπέντος δὲ ὄλου τοῦ νεύρου κίνδυνος μὲν οὐκέτι οὐδεὶς ἀνάπηρον δ'



ἔσται τὸ μύριον. Galen. Anat. Administr. ii. 2 (ii. 284) : ἐν οἷς εἰ μήτις εἰδέειν, ποῦ μὲν ἐπικάειρον τέτακται νεῦρον ἢ μῦς—Θανάτου μᾶλλον ἢ σωτηρίας αἴτιος ἔσται τοῖς ἀνθρώποις, ἔστιν ὅτε δ' αὐτοὺς ἀναπήρους αὐτοὺς ἐργάσεται. Galen. Usus Part. xiii. 11 (iv. 126) : καὶ ὡς τετράπουον ἀνάπηρόν τε ἄμα καὶ βραδὸν, διὰ τὸ πλεῖστον ἀπῆχθαι τοῦ θώρακος. Hipp. Morb. Mul. 647 : καὶ πηριὰ τὰ σκέλεα πολλάκις γίνονται. Hipp. Artic. 826 : πηροῦται τούτοισι τὸ σκέλος μᾶλλον τι. Hipp. Semen. 235 : ταύτη πηροῦται τὸ παιδίον—ἢ ἐτέρῳ τρόπῳ τοιῶδε πηροῦται παιδία—ἐπὶ ἕν ἐν τῇσι μήτρησι κατὰ τὸ χωρίον καθότι καὶ ἐπρωῶθη στενὸν ἔη ἀνάγκη ἐν στενωῖ κινευμένου τοῦ σώματος πηροῦσθαι κατ' ἐκείνο τὸ χωρίον—ἐκπεπηρωμένων ἀνθρώπων ὑγεία τίκονται τὰ παιδία.

19. "And another said, I have bought *five yoke* (ζεύγη πέντε) of oxen, and I go to prove them: I pray thee have me excused."

\* Ζεύγος is peculiar to St. Luke, and is the word used in medical language for a pair of nerves—arteries—veins—muscles.

Galen. Usus Part. iv. 7 (iii. 277) : καὶ τούτου χάριν εἰς αὐτὴν ζεύγος οὐ σμικρῶν νεύρων ἄνωθεν καταφέρεται. Galen. Usus Part. xi. 10 (iii. 881) : διττὰ ζεύγη νεύρων. Galen. Usus Part. xiv. 13 (iv. 204) : διὰ τούτ' οὖν πάνυ λεπτὸν τὸ ζεύγος τουτὶ τῶν νεύρων. Galen. Usus Part. xvi. 12 (iv. 332) : τοῦ λοιποῦ ζεύγουσ τῶν ἀρτηριῶν ἐπιμνησθήσομαι. Galen. Hipp. et Plat. Decret. vi. 3 (v. 527) : ἀπὸ τῆς κεφαλῆς καταφέρεσθαι τέτταρα ζεύγη φλεβῶν—τὰ τέτταρα ἐκεῖνα ζεύγη φλεβῶν. Galen. Comm. 6, Nat. Hom. ii. (xv. 138) : ἕτερον δ' ἄλλο ζεύγος φλεβῶν ἄρχεται—ὡσπερ τὸ πρότερον ζεύγος. Galen. Comm. 7, Nat. Hom. ii. (xv. 146) : τὰ τέτταρα ζεύγη τῶν φλεβῶν. Do. 8 (148) : τῷ πρώτῳ ζεύγει τῶν φλεβῶν. Do. (149) : τῷ δὲ δευτέρῳ ζεύγει φλεβῶν. Galen. Comm. ii. 3, Artic. (xviii. A. 431) : τὸ δ' ἕτερον ζεύγος μυῶν ὅπερ τὰς κορώνας ἐμφέρεσθαι ἔφη.

## § LXXI.

LUKE, XV.

\* δραχμή. \* μνᾶ.

\* ἐπιμελῶς (verse 8, § 97). κολλᾶσθαι (v. 15, § 66).

\* δραχμή. 8. "Either what woman having ten *pieces of silver* (δραχμὰς ἔχουσα δέκα), if she lose one *piece* (δραχμὴν μίαν), doth not light a candle, and sweep the house, and seek diligently till she find it?"

\* μνᾶ. Luke, xix. 13: "And he called his ten servants, and delivered them ten *pounds* (δέκα μνᾶς), and said unto them, Occupy till I come."

St. Luke alone mentions the δραχμή and μνᾶ. He was accustomed to the use of them in his medical practice, as they were the common weights employed in dispensing medicines and in writing prescriptions.

Hipp. Morb. Mul. 626: ἀσφάλτου δραχμὴν μίαν, δαύκου καρποῦ δραχμὰς δύο—κρόκον τρίψας λείον ὄσον δραχμὴν ὀλκὴν. Hipp. 627: στυπτηρίας σχιστῆς δραχμὰν μίαν. Hipp. Intern. Affect. 538: εἶτα συμμίξας ἅμα συνεψῆν τὸ στέαρ τεταρτημόριον μνᾶς. 560: νίτρον ἔρευθροῦ Αἰγυπτίου τεταρτημόριον μνᾶς. Aretaeus, Cur. Acut. Morb. 89: καστόριον πίπισκιν δραχμῆς ὀλκῆς ἥμισυ. 97: τῆς ἱερῆς δραχμὰς δύο. 104: σμύρνης δραχμὰς δύο. 109: ἀκακίης ἐμπάσσειν ἐς γ' κυάθους, τοῦ ὄξυκρήτου δραχμὴν μίαν. Dioscor. Mat. Med. i. 24: σταφίδων λιπαρῶν μνᾶς ιβ', ῥήτινης ἀποκεκαθαρμένης μνᾶς ε', καλάμου ἄρωματικοῦ, ἀσπαλάθου, σχοίνου, ἐκάστου μνᾶν α', σμύρνης δραχμὰς ιβ', οἶνον παλαιοῦ ξέστας θ', μέλιτος μνᾶς β', μίξον ἐπιμελῶς, &c., &c.

Galen. Comp. Med. vii. 3 (xiii. 78): μίλτου δραχμὰς δ', λιβάνου δραχμὰς ἦ', κωνείου σπέρματος δραχμὰς δ', λίθου αἱματίτου δραχμὰς δ', ὕσκυάμου σπέρματος δραχμὰς ἦ', γῆς Σαμίας δραχμὰς γ'. Galen. Comp. Med. viii. 5 (xiii. 187): βδέλλιον μνᾶν α', κηροῦ μνᾶν α', ῥήτινης μνᾶς δ', τερεμνθίνης μνᾶς δ', κισσίου μνᾶς δ', σμύρνης ἀνὰ μνᾶς δ', &c.

## § LXXII.

## LUKE, XVI.

\* διαβάλλειν (verse 1, § 68). \* ἐκλείπειν (v. 9, § 63). ἔλκοῦν (v. 20, § 22). ἔλκος (v. 21, § 22). \* καταψύχειν (v. 24, § 22). \* ὀδονᾶσθαι (v. 24, § 22). στηρίζειν (v. 26, § 22). \* χάσμα (v. 26, § 22).

## LUKE, XVII.

\* λυσιτελεῖν. \* συκάμινος. \* συκομορέα. \* παρατήρησις. παρατηρεῖν. \* διατηρεῖν. τήρησις. \* ζωογονεῖν.

προστιθέναι (verse 5, § 59).

2. “*It were better for him (λυσιτελεῖ αὐτῷ)* that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.”

\* λυσιτελεῖν. This is the only passage in the N. T. where this word occurs; it is common in the medical writers, and by Hippocrates is used, as by St. Luke, with a comparative force.

Hipp. Fract. 765: ὥστε λυσιτελεῖ τὸν μέλλοντα κακῶς ἠητρεύεσθαι ἀμφοτέρα καταγῆναι τὰ σκέλεα μᾶλλον ἢ τὸ ἕτερον. Hipp. Fract. 773: λυσιτελεῖ δὲ ὀπίσω ἐμβάλλειν τὸ ὀστέον εἰ οἶόντε εἴη ἀόχλως. Epid. 1170: καὶ ὅπη ἔρευξις λυσιτελεῖ καὶ ἄλλα τοιαῦτα. Hipp. Praedic. 98: λυσιτελεῖ δὲ καὶ σφακελισμὸς νεύρου. Hipp. Vict. Acut. Morb. 389: ὁκότε γοῦν ταῦτα γίνεται τοῖσιν ὑγιαίνουσιν ἕνεκεν διαίτης μεταβολῆς οὔτε προσθεῖναι λυσιτελεῖν φαίνεται οὔτε ἀφελῆιν. Hipp. Vict. Morb. Acut. 390: ὅλως ἀφελῆν πολλαχοῦ λυσιτελεῖ, ὅκου διαρκεῖν μέλλει ὁ κάμνων. Hipp. Vict. Morb. Acut. 395: κίνδυνος μὴ λυσιτελεῖν τὸ λουτρὸν ἀλλὰ μᾶλλον βλάπτειν. Galen. Renum Affect. 6 (xix. 687): ῥητέον τε ἰδικώτερον ποῖος τῶν οἴνων σοι πρόσφορος, ἄλλος γὰρ ἄλλοις λυσιτελεῖ. Galen. Comp. Med. i. 2 (xiii. 370): τὰ λυσιτελοῦντα τοῖς θεραπείας δεομένοις σώμασιν. Galen. Comm. ii. 36, Epid. vi. (xvii. A. 967): ὅπη ἔρευξις λυσιτελεῖ.

\* *συκάμινος*. 6. "And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto *this sycamine tree* (τῇ συκαμίνῳ), Be thou plucked up by the root, and be thou planted in the sea; and it should obey you."

\* *συκομορέα*. Luke, xix. 4: "And he ran before, and climbed up into *a sycamore tree* (ἐπὶ συκομορέαν) to see him: for he was to pass that way."

St. Luke distinguishes between the mulberry tree (*συκάμινος*) and the fig-mulberry (*συκομορέα*). This distinction was not always made: even the LXX. call the fig-mulberry *συκάμινος*. Dioscorides notices this confusion of names. Mat. Med. i. 181: *συκόμορον ἔνιοι δὲ καὶ τοῦτο συκάμινον λέγουσι*. A physician would readily make the distinction, as both were used medicinally, and are frequently prescribed in the medical writers. Dioscor. Mat. Med. i. 180, 181, states their medical uses: *περὶ μορέας—μορέα ἢ συκαμινέα δένδρεον ἐστὶ γνώριμον, ἧς ὁ καρπὸς λυτικὸς κοιλίας, εὐφθαρτος, κακοστόμαχος, χυλὸς ἐψηθεὶς δὲ ἐν χαλκώματι ἢ ἡλιασθεὶς στυπτικώτερος γίνεται, μιγέντος δὲ αὐτοῦ ὀλίγου μέλιτος ποιεῖ πρὸς ρεύματα καὶ νομᾶς καὶ παρίσθμια φλεγμαίνοντα. ὁ δὲ τῆς ρίζης φλοιὸς συνεψηθεὶς ὕδατι καὶ ποθεὶς κοιλίαν λύει καὶ πλατέϊαν ἔλμινθα ἐκτινάσσει καὶ τοῖς ἀκόνιτον πεπωκόσι βοηθεῖ, τὰ δὲ φύλλα λεῖα σὺν ἐλαίῳ καταπλασθέντα περιέκαστα ἴσται, &c.*

*περὶ Συκομόρου—συκόμορον δένδρον δὲ ἐστὶ μέγα, ὅμοιον τῇ συκῇ, πολύχυλον σφύδρα, τοῖς φύλλοις εἰκὸς μορέα,—ἐστὶ δὲ, ἐνκοίλιος ὁ καρπὸς, ἄτροφος, κακοστόμαχος—δύναμις δὲ ἔχει ὁ ὄπος μαλακτικὴν, κολλητικὴν τραυμάτων, διαφορητικὴν τῶν δυσπέπτων πίνεται δὲ καὶ συγχρίεται πρὸς ἐρπετῶν δῆγματα καὶ ἐσκιρρωμένους σπλήνας, στομάχου τε ἀλγύματα καὶ φρικίας.*

Galen also gives the medicinal properties of both trees. De Facul. Aliment. ii. 11: *περὶ συκαμίνων ἂ καὶ μόρα καλοῦσι*. Do. ii. 35: *περὶ συκομόρων*.

20. "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not *with observation*" (μετὰ παρατηρήσεως).

\* παρατήρησις is peculiar to St. Luke, and was employed (as also τήρησις) to denote medical observation of disease. Dioscor. Animal. Ven. Proem.: οἶον ἐπὶ τῶν θηριοδύκτων καὶ θανασίμων ἢ ἐπὶ τῶν λοιπῶν, ἀρκεσθησόμεθα τῇ παρατηρήσει—πρὸ τῆς παρατηρήσεως ἐπ' ἔμετον. Galen. Def. Med. 176 (xix. 396): ὑπομνηστικὸν σημεῖόν ἐστι, ὡς οἱ ἐμπειρικοὶ λέγουσι πρᾶγμα φαινόμενον καὶ γινωσκόμενον ἐκ προπαρατηρήσεως. Galen. De Opt. Sect. 2 (i. 109): τῶν δὲ φαινομένων μὲν, μὴ ἐξ ἑαυτῶν δὲ, ἀλλ' ἐξ ἐτέρων καταλαμβάνομένων, κριτήριόν ἐστι συμπαρατήρησις. Galen. Opt. Sect. 10 (i. 127): ὅταν γὰρ τοῖς βλάπτουσι συμπίπτῃ τὸ συμφέρον τότε οὔτε παρατηρήσει οὔτε λογισμῶ. Galen. Opt. Sect. 11 (i. 131): ἄνευ ἀποδείξεως καὶ παρατηρήσεως. Galen. Opt. Sect. 10 (i. 127): τῇ συμπαρατηρήσει καταλαμβάνεσθαι.

παρατηρεῖν. Luke, vi. 7: "And the scribes and Pharisees *watched him* (παρετήρουν), whether he would heal on the sabbath day."

This word, used four times by St. Luke—vi. 7, xiv. 1, xx. 20; Acts, ix. 24—and twice elsewhere—Mark, iii. 2; Gal. iv. 10—was employed in medical language to express close observation of the symptoms of an illness—the constitution of a patient, &c.

Hipp. Acut. Morb. 405: τῆς διαιτητικῆς ἐστὶ μέγιστον παρατηρεῖν καὶ φυλάττειν καὶ τὰς ἐπιτάσιας τῶν πυρετῶν καὶ τὰς ἀνέσιας. Hipp. Epis. 1286: χορὴ οὖν τὸν ἰατρὸν καὶ διαφορὴν καὶ ὥρον καὶ ἡλικίην παρατηροῦντα ἰητρεύειν τὸ πάθος. Hipp. Acut. Morb. 398: θερμοῖσι δὲ οὔσι θέρμασμα μηδὲν πρόσφερε, ἀλλὰ παρατήρει ὅπως μὴ ψυχθῆσονται. Galen. Comm. iii. 20, Epid. ii. (xvii. A. 270): οὐ γὰρ ἀκριβῶς ταῦτα παρατήρησεν ἵνα καὶ ἐπίμελῶς ἐξηγεῖσθαι δύναίτο. Galen. Comm. i. 13, Epid. iii. (xvii. A. 561): ὡσπερ οὐκ ἐπὶ πάντων μὲν τῶν νοσοῦντων κοινῶς παρατηρομένου. Galen. Morb. Acut. 9 (xix. 217): μέγιστον γὰρ ὄν τὸ ἐν τοῖς χρονίοις νοσήμασι παρατηρεῖν τοὺς καιρούς. Galen. De Affect. Renum. (xix. 677): τούτου ἕνεκα παρατηρεῖν χορὴ, κἂν μὴ ὑπακούοι τῆς θεραπείας. Galen. De Dieb. Decret. iii. 6

(ix. 913): εἰ δὲ μήτ' αὐτὸς παρατηρεῖν ἐθέλεις τὰ τοιαῦτα μήτε τοῖς τηρήσασι πιστεύεις. Galen. Morb. Acut. 8 (xix. 217): μέγιστον παρατηρεῖν ὡς ἐν τοῖς ὀξέσι καὶ ἐν τοῖσι μακροῖσιν ἀρρώστίμασι καὶ τὰς ἐπιτάσιαις τῶν πυρετῶν. Galen. San. Tuend. iii. 8 (vi. 212): ὥσπερ αὐτὸς ὁ Θέων τοῦτό γε παρετήρησεν ὀρθῶς, φυλακτέον ἐστὶ τὴν ἐν τῷ ψυχρῷ διατριβήν.

\* Διατηρεῖν. Luke, ii. 51: "But his mother *kept* (διετήρει) all these sayings in her heart."

Peculiar to St. Luke, and used again in Acts, xv. 29.

Hipp. Decor. 25: χρὴ τὸν ἰητρὸν διειληφότα τὰ μέρη περιῶν εἰρήκαμεν διατηρέοντα φυλάσσειν. Hipp. Epid. 1290: ἀλλ' ἐπακολουθοῦντα τοῖς σημείοις τοῖς γινομένοις ἐν τῷ σώματι διατηρεῖν τὸν καιρὸν ἐκάστου σώματος. Dioscor. Mat. Med. i. 86: φλεγμονὰς παρηγορεῖ καὶ τραύματα ἀφλέγματα διατηρεῖ. Dioscor. Mat. Med. ii. 93: θέλη τις ἄσηπτον διατηρῆσαι οὕτω ποιητέον. Dioscor. Mat. Med. ii. 108: διατηρήσει γὰρ αὐτήν. Dioscor. Mat. Med. v. 175: πρὸς τε τὰ πυρίκαυστα ποιοῦσιν ἐπιχειρόμενοι παραχοῆμα, ὥστε ἀφλυκταίνωτα διατηρεῖν τὰ πεπονηθότα μέρη. Galen. Def. Med. 95 (xix. 371): φύσις ἐστὶ πνεῦμα ἐνθερμον ἐξ ἑαυτοῦ κινούμενον, διατηρεῖν τὸν ἄνθρωπον. Galen. Remed. Parab. iii. (xiv. 540): ἀμέθυσος διατηρηθῆναι εἰ θέλεις καὶ ἄνοσος φύλλα πηγάνου ἔσθιε—ἀμέθυσος διατηρεῖτο ὁ προφαγὼν ἀμύγδαλα πικρά—ἀμέθυσος διατηρεῖται ὁ πνεύμονα προβάτου νήστης ἐσθίων ἐφθόν. Galen. Medicus, 8 (xiv. 693): διαφέρει δὲ ἐν τῷ ὑγιεινῷ πάλιν, τὸ ἐν ὑγείᾳ διατηρῆσαι τοῦ προφυλάξαι νόσους ἐπιούσας.

τήρησις. Acts, iv. 3: "And they laid hands on them, and put them *in hold* (εἰς τήρησιν) unto the next day."

τήρησις, met again in Acts, v. 18, and one other passage in the N. T. (1 Cor. vii. 19), is of frequent occurrence in medical language, signifying observation like παρατήρησις—preservation of health—and guarding against disease.

Galen. Comm. iv. 55, Acut. Morb. (xv. 830): τῶν ἐκ τηρήσεως, ἐμπειρικῶς γεγραμένων τοῖς ἰατροῖς. Galen. Comm. ii. 1, Humor. (xvi. 209): αὐτῶν γὰρ τήρησις πρὸς τὴν



θεραπευτικὴν ἐστὶν ἀναγκαία. Galen. Comm. iii. 31, Epid. vi. (xvii. B. 100): οὐ μόνον λογικὴν εὔρεσιν βοηθημάτων ἀγνόειν ἀλλὰ καὶ τήρησιν ἐμπειρικὴν. Galen. Comm. iii. Praef. Aph. (xvii. B. 562): ἀλλ' εἰς ἐμπειρίαν καὶ τήρησιν ἀναπέμψοντας ἅπαντα. Galen. Comm. i. 1, Offic. (xviii. B. 645): κάπειδὰν ἐκ τῆς τηρήσεως ταύτης πολλῶν συνδρομῶν ἐμπειρίαν ἔχῃ. Galen. Aliment. Facul. ii. 6 (vi. 569): ἐν τούτῳ δ' ἐστὶν μάλιστα τὸ χρήσιμον εἰς ὑγείας τε φυλακὴν καὶ νόσων τήρησιν. Galen. Medicus, 3 (xiv. 683): μήτε τῇ ἐπὶ ταῖς συνδρομαῖς τηρήσει τῶν διὰ πείρας ἀρμαζόντων ἀρκεῖσθαι. Galen. Opt. Sect. 8 (i. 124): δεῖ τὰς τηρήσεις ποιῆσαι. Do.: ἀδύνατον ἂν εἶη ἡ τοιαύτη τήρησις. Galen. Opt. Sect. 24 (i. 173): ἡ τῆς ὑγείας τήρησις.

33. "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life *shall preserve it*" (ζωογονήσει).

\* Ζωογονεῖν, peculiar to St. Luke (it is however a various reading for ζωοποιεῖν, 1 Tim. vi. 13), and used also in Acts, vii. 19. Ζωογονεῖν, ζωογόνος, and ζωογονία were used in medical language to signify "producing alive," "enduing with life."

Galen. Animal in Utero, 2 (xix. 163): εἰ μὴ τὴν ἀπὸ τῶν τελείων ζωογονίαν λάβωι. Do. 5 (175): μὴ τοίνυν μηδὲ περὶ τὴν τὰ ἔμβρυα ζωογονίαν ἀπιστῶμεν εἶναι ζώωσιν. Do. (180): Κύψελος ζωογονούμενος. Galen. Ars Med. 12 (i. 266): πραγματεῖαι δὲ εἰσιν, ἥ τε περὶ ζωογονίας ὀνομαζομένη. Aretaeus, Sign. Morb. Diuturn. 64: ζωογόνον σπέρμα. Theophrastus, H. P. vii. 14. 3: ἐκεῖνά τε γὰρ ἐν ἑαυτοῖς ὠτοκήσαντα ζωογονεῖ. Do. H. P. viii. 11. 2: μόνος γὰρ οὗτος οὐ ζωογονεῖ. Do. C. P. iii. 23. 3: πανταχοῦ γὰρ ἡ φύσις ζωογονεῖ. Do. C. P. iii. 24. 3: ζωογονεῖται. Do. C. P. iv. 15. 2: τὰ ὡὰ καὶ τελειῶι καὶ ὅλως ζωογονεῖ τὸ περιέχον. Do. C. P. iv. 15. 4: καὶ ὅλως ὅσα τῶν ἀψύχων ζωογονεῖται. Do. C. P. v. 9. 3: ἐν τῇ μεταβολῇ διὰ τὴν σῆψιν ἡ ζωογονία—ἡ δριμύτης κωλύει ζωογονεῖν.

## § LXXIII.

## L U K E, X V I I I.

\* βελόνη (verse 25, § 38). \* τροῦμα (v. 25, § 38). παραχρήμα (v. 43, § 57).

## L U K E, X I X.

ὑποδέχεσθαι. \* διαδέχεσθαι. \* διάδοχος. \* δοχή. \* ἐνδέχεσθαι. \* πραγματεύεσθαι. \* διαπραγματεύεσθαι. \* ἐκκρέμασθαι.

\* συκομορέα (verse 4, § 72). παραχρήμα (v. 11, § 57). προστιθέναι (v. 11, § 59). \* μνᾶ (v. 13, § 71). \* ἐπανέρχεσθαι (v. 15, § 21). \* ὑποστρώννυμι (v. 36, § 50). \* κατάβασις (v. 37, § 70).

ὑποδέχεσθαι. 6. “ And he made haste, and came down, and received him (ὑπέδειξατο) joyfully.”

Used again: ch. x. 38, Acts, xvii. 7; and in only one other place in the N. T.: James, ii. 25.

The derivatives of δέχεσθαι were very much employed in medical language.

Hipp. Loc. in Hom. 418: ὁ ἰχώρ ὁ ἀπὸ τοῦ ἔλκεος ἀπορρέων κωλύεται ἕξω χωρίειν—ἢ δὲ σὰρξ ὑποδέχεται. Hipp. Morb. 460: ὀκόταν γὰρ ἢ ἄνω κοιλίῃ ὑπερθερμανθῆ, ἔλκει ἐφ' ἑωυτὴν καὶ ὑποδέχεται ὁ πλεύμων. Hipp. Affect. 530: ἢ κοιλίῃ ὅταν ὑγροτέρῃ εἴσῃ καὶ ὅταν ξηροτέρῃ ὑποδέχεται τὸ στίον. Hipp. Humor. 51: οἱ ὑποπτοι τόποι ὑποδεξάμενοι πόνῳ ἢ βάρει ἢ ἄλλῳ τινὶ ῥύονται. Galen. Comm. iv. 5, Humor. (xvi. 385): γαστήρ μὲν οὖν ὑποδέχεται τὴν τροφήν. Galen. Comm. i. 1, Humor. (xvi. 17): ἐνίοτε δὲ ἐν τι μόριον ἢ πικρόχυλον ἢ φλεγματικὸν ἢ μελαγχολικὸν ὑποδεξάμενον χυμὸν. Galen. Comm. ii. 22, Humor. (xvi. 282): τὰς ἀποστάσεις ὑποδέχεσθαι. Galen. Comm. vi. 2, Epid. vi. (xvii. B. 318):

τὰ δ' ἐκ τῆς καρδίας ὁ πνεύμων ὑποδέχεται. Galen. Comm. i. 3, Aph. (xvii. B. 364) : αἱ φλέβες ἔτι χώραν ἔχωσιν ὑποδέχασθαι τὴν ἀναειδομένην τροφήν. Galen. Comm. ii. 15, Aph. (xvii. B. 472) : ἢ τε φάρυγξ ὑποδεχομένη τοὺς ἐκ τῆς κεφαλῆς καταρρέοντας χυμούς.

\* διαδέχασθαι. Acts, vii. 45 : "Which also our fathers that came after (διαδεξάμενοι) brought in with Jesus into the possession of the Gentiles."

Peculiar to St. Luke, and used in medical language of a succession of diseases.

Aretaeus, Cur. Acut. Morb. 88 : ἦν μὲν ἐξ ἐτέρης νόσου ὑκοῖόν τι φρενίτιδος διαδέξεται ἢ λήθη—ἦν δὲ μὴ ἐκ διαδέξιος νόσου ἀλλ' ἑωυτέου ἄρχεται ὁ λήθαργος. Aret. Cur. Morb. Acut. 148 : ἦν δὲ ἐκ πολλῶν μὲν ἤδη χρόνων ἔη ἀτὰρ καὶ ἐκ διαδέξιος πατέρων φανῆ συναποθνήσκει ἢ νοῦσος. Galen. Comm. ii. 2, Aliment. (xv. 233) : ἀλλήλας γὰρ αἱ πέψεις διαδέχονται. Galen. Comm. iii. 27, Aliment. (xv. 374) : τῶν ἐναντίων κινήσεων τῶν ἀλλήλων διαδεχομένων. Galen. Comm. iv. 29, Aliment. (xv. 417) : διαδέχεται δ' αὐτὸν ἐνταῦθα μεγίστη φλέψ. Galen. Comm. iii. 120, Praedic. (xvi. 772) : καὶ μετὰπτωσιν ἔχοντα ποικίλως ἄλληλα διαδεχομένων τῶν συμπτωμάτων. Galen. Comm. iii. 153, Praedic. (xvi. 814) : ὅταν μὴ παύσῃ τὴν νόσον αἰμορραγία, διαδέξεται δ' αὐτὴν ῥίγος. Galen. Comm. iii. 9, Epid. ii. (xvii. A. 333) : ἢ δὲ παραπληγία πολλάκις τὴν τῆς ἀποπληξίας λύσιν διαδέχεται. Galen. Comm. i. 4, Epid. iii. (xvii. A. 574) : τῶν ἐναντίων κινήσεων ἀλλήλων διαδεχομένων ἅμα ψύξεως αἰσθήσει. Galen. Loc. Affect. vi. 3, (viii. 399) : τέσσαρα γὰρ ταῦτα συμπτώματα διαδέχεται τὴν ἐν τῷ σφοδρῷ δίψει πόσιν.

\* διάδοχος. Acts, xxiv. 27 : "But after two years Porcius Festus came into Felix' room (ἔλαβε διάδοχον ὁ Φήλιξ).

Peculiar to St. Luke, and used in medical language like διαδέχασθαι.

Hipp. Epid. 959 : καὶ ὅσαι ἐξ οἴων εἰς οἷα διαδοχαὶ νοσημάτων. Aretaeus, Cur. Morb. Diurn. 141 : ἦν περ οἱ σκίρροι

διάδοχον ἐς διαπνοὴν ἄγονται. Aret. Sign. Acut. Morb. 25 : εἶτ' αὐτοῖς ἐξάπτεται τὸ δίψος, αὔθις ἄδην πίνουσι καὶ ἦδε ἡ διαδοχὴ τοῦ κακοῦ. Aret. Sign. Morb. Diurnum. 75 : νεφρῶν καὶ κύστιος ἡ διαδοχὴ—καὶ τῶνδε ἄφυκτος ἡ διαδοχὴ. Galen. Comm. i. 1, Humor. (xvi. 56) : διαδοχαὶ γίνονται νοσημάτων—ἐν τῇ τῶν ἡλικιῶν διαδοχῇ. Galen. Comm. ii. 11, Humor. (xvi. 247) : γίνονται διαδοχαὶ ὀλεθριοὶ τῶν νοσημάτων—διαδοχὴ σωτηρίας. Galen. Comm. iii. 31, Humor. (xvi. 471) : γίνονται διαδοχαὶ τῶν χυμῶν. Galen. Comm. iii. 1, Epid. i. (xvii. A. 216) : διαδοχαὶ νοσημάτων καὶ ἀποστάσεις—διαδοχαὶ γοῦν ὀλέθριοί τε καὶ κρίσιμοι γίνονται νοσημάτων.

\* δοχὴ. Luke, v. 29 : “And Levi made him a great feast (δοχὴν) in his own house.”

Peculiar to St. Luke, and used also in ch. xiv. 13.

This very rare word, used by St. Luke for a reception, is used by Aretaeus for a receptacle. ὑποδοχὴ, δοχεῖον, and ὑποδοχεῖον are the more usual medical words.

Aretaeus, Sign. Acut. Morb. 13 : πνεύμονος ἔρμα καὶ δοχὴ. Aret. Cur. Morb. Diurnum. 143 : ἀσκήτη μὲν γὰρ δοχεῖον τὸ περιτόναιον. Galen. Medicus, 11 (xiv. 719) : δοχεῖα δὲ εἰσιν καὶ ἐργαστήρια τοῦ γόνου. Galen. Med. Defn. 57 (xix. 362) : κύστις ἐστὶ νευρώδης ὑποδοχεῖον ἅμα καὶ ἐργαλεῖον ἐκκριτικὸν ὑγροῦ τοῦ περιττώματος. Galen. Med. Def. 54 (xix. 361) : κοιλία ἐστὶ νευρώδης ὑποδοχεῖον τροφῆς. Do. 55 : ἔντερά ἐστι νευρώδη τὰ μὲν πρὸς τὴν πέψιν συνεργοῦντα τὰ δὲ πρὸς τὴν ὑποδοχὴν.

\* ἐνδέχεται. Luke, xiii. 33 : “Nevertheless I must walk to-day, and to-morrow, and the day following : for it cannot be (οὐκ ἐνδέχεται) that a prophet perish out of Jerusalem.”

Peculiar to St. Luke, and much employed in medical language.

Hipp. De Gland. 271 : τὰ δὲ ἔντερα ἐκ τῶν τευχέων ἐς τὰ ἐπίπλασα ἐνδέχεται καὶ καθίησι τὴν ὑγρασίαν. Hipp. De Liquid. Usu. 426 : μέλας οἶνος ψυχρὸς ἐπὶ τὰ ἔλκεα ἐνδέχεται. Do. 427 : ὑστέρησιν οὐ πάντ ἐνδέχεται. Hipp. Aphoron. : ἦν δὲ

ἐνδέχεται ἐν τῷ στόματι τῆς μήτρας. Hipp. Fract. 771 : μάλιστα δὲ ἐν κνήμῃ ἐνδέχεται μηχανοποιεῖν. Hipp. Artic. 789 : ἄλλην ἐσχάρον ἐνδέχεται ἐνθεῖναι. Hipp. Aph. 1243 : ἀλλ' ἐνδέχεται ἀδροτέρως διαιτῶν. Galen. Comm. iii. 13, Aliment. (xv. 305) : ἐνδέχεται δὲ προηγεῖσθαι τῆς νόσου διάθεσιν ἐτέραν τινά. Galen. Comm. i. 19, Humor. (xvi. 187) : οὐ γὰρ ἐνδέχεται τὸν νοσοῦντα ἔχειν κατὰ φύσιν τὴν κοιλίαν. Galen. Comm. iii. 26, Humor. (xvi. 460) : ἐνδέχεται μὲν γὰρ αὐτοὺς ἐπιτηδείους εἶναι πρὸς τι μέγα πάθος.

\* *πραγματεύεσθαι*. 13 : “And he called his ten servants, and delivered them ten pounds, and said unto them, *Occurvy* (*πραγματεύεσασθε*) till I come.”

\* *διπραγματεύεσθαι*. 15 : “And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man *had gained by trading*” (*διπραγματεύεσασθε*).

Both words are peculiar to St. Luke, and in medical language were used of a physician, in the practice of his profession, using his utmost skill and attention in a case of sickness.

Hipp. Epid. 1201 : καὶ πάντα πραγματευσιμένων ἡμῶν ὅσα ἦν πρὸς τὸ τὰ γυναικεῖα κατασπάσαι οὐκ ἤλθεν ἀλλ' ἀπέθανεν οὐ πολλὸν μετέπειτα χρόνον βιώσασα. Galen. Comm. ii. 40, Praedic. (xvi. 600) : οὐχ ἀπλῶς, ἀλλὰ μετὰ τοῦ πραγματεῦσθαι τι τὸν ἰατρὸν ἢ διὰ κλυστήρος, ἢ διὰ βαλάνου. Galen. Comm. ii. 59, Praedic. i. (xvi. 639) : πραγματευσιμένων τῶν ἰατρῶν. Galen. Comm. iii. 100, Praedic. (xvi. 720) : τουτέστι μετὰ τοῦ πραγματεύεσθαι τι τὸν ἰατρὸν. Galen. Comm. iii. 9, Epid. ii. (xvii. A. 406) : μετὰ τοῦ πραγματεύεσθαι τι τὸν ἰατρὸν ἢ διὰ κλυστήρος ἢ διὰ βαλάνου. Galen. Comp. Med. i. 3 : ἐπιμελέστερόν μοι δοκοῦντος πεπραγματεῦσθαι τὴν τῶν ἀχώρων θεραπείαν. Galen. Comp. Med. viii. 7 (xiii. 198) : οἱ πρὸ ἡμῶν ἄριστα πραγματευόμενοι περὶ φαρμάκων. Galen. Loc. Affect. iii. 11 (viii. 197) : δεισώθη γὰρ οὐδὲν ἄλλο πραγματευόμενος ἔτι. Galen. Loc. Affect. iv. 11 (viii. 291) : ἀλλ' ὅπως οὐκ ὀλίγα πραγματευσιμένων ἀμφ' αὐτοὺς ἡμῶν οὔτε τούτων τις οὐτ'

ἄλλος ἐσώθη. Galen. Med. Def. 11 (xix. 352) : θεραπευτικὸν δὲ τὸ περὶ τὴν ἴασιν ἢ ἀνάκλησιν τῆς διαφθαρμένης ὑγείας καὶ ἀποκατάστασιν αὐτῆς πραγματευόμενον.

Galen. Comm. i. 20, Aph. (xvii. B. 436) : πότε μὲν ἐπιτρεπτόν ἐστὶ τῇ φύσει τὸ πᾶν αὐτῇ περὶ τὸν νοσοῦντα διαπράττεσθαι, μηδὲν ἡμῶν ἄλλο διαπραγματευόμενων, ὅτι μὴ τὸ κατὰ τὴν διαίταν, πότε δὲ οὐ μόνον τῇ φύσει τὸ πᾶν ἐπιτρεπτόν, ἀλλὰ τι καὶ αὐτοὺς πραγματεύεσθαι.

48. "And he could not find what they might do: for all the people were *very attentive* (ἐξεκρέματο) to hear him."

ἐκκρέμασθαι is found in this passage only, and was in medical use.

Hipp. Superfoet, 261 : ἵνα τὸ ἔμβρυον ἐκκρεμάμενον συνεπισπᾶται τῷ βάρει ἕξω. Hipp. Artic. 795 : ἀγκῶν δὲ ἄκρω ὑποτιθέντα τι παρὰ τὸ ἄρθρον βάρος ἐκκρεμάσαι. Hipp. Artic. 833 : παρασάντα ὀρθὸν παρὰ τὸ σῶμα τοῦ κρεμαμένου ἕξαιπίνης ἐκκρεμασθέντα μετέωρον αἰωρηθῆναι—αὐτὸ τε γὰρ τὸ σῶμα κρεμάμενον τῷ ἔωτοῦ βάρει κατάτασιν ποιεῖται, ὃ τε ἐκκρεμασθεὶς ἅμα μὲν τῇ κατατάσει ἀναγκάζει ὑπεραιωρεῖσθαι τὴν κεφαλὴν τοῦ μηροῦ ὑπὲρ τῆς κοτύλης. Hipp. Moch. 850 : ὑποθείς τι παρὰ τὸ ἄρθρον βάρος ἐκκρεμάσαι ἢ χερσὶ καταναγκάσαι. Hipp. Morb. 484 : ἀλλὰ δοκεῖ τι αὐτῷ οἷον ἐκκρέμασθαι βαρὸν ἀπὸ τοῦ πλευροῦ. Galen. Comm. ii. 22, Acut. Morb. (xv. 554) : ἀλλὰ μὴν καὶ ἐκκρέμασθαι δοκεῖν τὰ σπλάγχχνα τοῖς ἐνδεῶς διαιτηθεῖσι. Galen. Comm. i. 9, Humor. (xvi. 94) : ὅθεν αἴσθησις γίνεται τισιν κρεμᾶσθαι αὐτοῖς τὰ σπλάγχχνα. Galen. Comm. i. 43, Artic. (xviii. A. 753) : ἐκκρεμασθῆναι τὸν εἰς τὸ κάτω μέλλοντα τὴν κεφαλὴν ἐπισπάσει τοῦ μηροῦ. The adjective ἐκκρεμής also was used.



## § LXXIV.

## L U K E, X X.

προστιθέναι (verse 11, § 59). παρατηρεῖν (v. 20, § 72).  
\* ἄτεκνος (v. 28, § 57).

## L U K E, X X I.

\* φόβητρα. \* προσδοκία. προσδοκᾶν. \* ἀπορία. ἀπορεῖν.  
\* εὐπορία. \* εὐπορεῖσθαι. \* διαπορεῖν. \* ἀποψύχειν.  
\* ἀνάψυξις. \* ἐκψύχειν. \* καταψύχειν. \* κραιπάλη.  
\* βαρύνειν.

\* ἐκχωρεῖν (verse 21, § 61). πύμπλημα (v. 22, § 60). \* σάλος  
(v. 25, § 97). \* προβάλλειν (v. 30, § 68).

11. "And great earthquakes shall be in divers places, and famines, and pestilences; and *fearful sights* (φόβητρα) and great signs shall there be from heaven."

\* φόβητρα. This rare word is peculiar to St. Luke, and used by Hippocrates to express fearful objects that present themselves to the imagination of the sick.

Hipp. Morb. Sacr. 303: ὅκοσα δὲ δειμάτα νυκτὸς παρίσταται καὶ φόβοι καὶ παράνοιαι καὶ ἀναπηδήσεις ἐκ τῆς κλίνης καὶ φόβητρα.

26. "*Men's hearts failing them* (ἀποψυχόντων ἀνθρώπων) for fear and *for looking after* (προσδοκίας) those things which are coming on the earth."

\* προσδοκία, peculiar to St. Luke, and used also in Acts, ch. xii. 11, was employed in medical language to denote "expectation" of the result, usually fatal, of an illness, approach of pain, or paroxysms.

Galen. Comm. iii. 11, Epid. i. (xvii. A. 295): καὶ τὰ συμπτώματα πάντα διέμεινε τὴν προσδοκίαν βεβαιούντα τοῦ θανάτου. Galen. Comm. 33, Aph. vi. (xviii. A. 54): ἐπι-

γίνεται τοῖς πλευριτικοῖς ἢ τε τῆς σωτηρίας ἢ τε τοῦ θανάτου προσδοκία. Galen. Comm. i. 13, Offic. (xviii. B. 686): διὰ τὴν τῆς ὀδύνης προσδοκίαν. Galen. De Melanchol. i. (xix. 703): γίνεσθαι καὶ δυσθυμίας καὶ θανάτου προσδοκίας οὐδέν θαυμαστόν. Galen. San. Tuend. iii. 2 (vi. 169): ἀλλ' ὅμως ἀποθεραπεύειν αὐτῶν χρὴ σώματα, καὶν εἰ μὴ διὰ κόπου προσδοκίαν. Galen. Caus. Sympt. ii. 7 (vii. 208): δυσθυμίας καὶ θανάτου προσδοκίας. Galen. De Crisibus, iii. 10 (ix. 748): βεβαιοτέρων δέ σοι ποιήσει τὴν προσδοκίαν ἢ κίνησις τοῦ νοσήματος. Galen. Progn. ad Posthum. 2 (xiv. 611): ἐφ' ᾧ κατὰ τὴν ἐσπέραν ἐπυθάνετό μου τίνα προσδοκίαν ἔχομι τῶν μελλόντων. Galen. Comm. iii. 114, Praedic. i. (xvi. 756): τῇ προσδοκίᾳ τοῦ σπασμοῦ. Galen. Comm. iii. 117, Praedic. (xvi. 760): ἀπὸ βραχυτάτης προσδοκίας ἐνίστε σπασμῶδεις ἔσσεθαι.

προσδοκᾶν, Luke, xii. 46: "The lord of that servant will come in a day when *he looketh not for him*" (οὐ προσδοκᾶ).

This word, which was much employed in medical language, is used *eleven times* by St. Luke—i. 21, iii. 15, vii. 19, 20, viii. 40, xii. 46; Acts, iii. 5, x. 24, xxvii. 33, xxviii. 6, *bis*; and *but five times* in the rest of the N. T.—Matt. xi. 3, xxiv. 50; 2 Pet. iii. 12, 13, 14.

Galen. Comm. ii. 81, Praedic. (xvi. 669): τῶν καταφορικῶν τι νοσημάτων προσδόκα. Galen. Comm. iii. 1, Epid. i. (xvii. A. 256): ἐν ὄξει νοσήματι τὴν κρίσιν ἐχρῆν ἐσομένην προσδοκᾶν διὰ ταχείων. Do. (258): προσδόκησεν ἂν τις εὐλόγως μὴ δυνηθῆσεσθαι τὸν κατὰ τὴν ἕκτην ἡμέραν ἐσόμενον παροξυσμὸν ὑπομῆναι τὸν κάμνοντα. Do. (257): ἐπεκύρωσε τὸν προσδοκῶμενον ὄλεθρον σύντομον. Galen. Comm. iii. 11, Epid. i. (xvii. A. 295): εἰκότως ἂν τις αὐτὴν προσεδόκησε τεθνήξεσθαι διὰ ταχείων. Galen. Comm. i. 23, Epid. iii. (xvii. A. 570): ἀλλ' ὑποστρέφειν ἐν τάχει τὸ νόσημα προσδοκῶμεν. Galen. Comm. iii. 19, Progn. (xvii. B. 270): τηρικαῦτα θάνατον οὐκέτι προσδοκᾶν χρὴ τῷ κάμνοντι γενέσθαι. Galen. Progn. ad Posthum. 2 (xiv. 610):

ἐν ἧ προσδοκᾶται γενησόμενος ὁ διὰ τετάρτης παροξυσμός. Galen. Progn. ad Posthum. 13 (xiv. 668) : σφοδρὰν ἔσεσθαι προσδοκᾶν τὴν αἰμορρογαίαν. Hipp. De Arte 5 : κρέσσον ἐστὶ τῶν ἐν τῇ ἰατρικῇ ὀργάνων, οὐδὲ προσδοκᾶσθαι δεῖ ὑπὸ ἰητρικῆς κρατηθῆναι ἄν.

25. "And there shall be signs in the sun and in the moon and in the stars; and upon the earth distress of nations *with perplexity*" (ἐν ἀπορίᾳ).

\* ἀπορία, ἀπορεῖν, \* εὐπορία, \* εὐπορεῖν, \* διαπορεῖν, are all peculiar to St. Luke, with the exception of ἀπορεῖν: they were much used by the medical writers.

\* ἀπορία is used in the same sense as in St. Luke, for a perplexed state, as also in the more usual one of "want," absence of a thing.

Hipp. De Dieb. Judic. 58 : καὶ πνεῦμα πυκνὸν καὶ θερμὸν ἀναπνέει καὶ ἀπορίη καὶ ἀδυναμία ἔχει καὶ ῥίπτασμός. Hipp. Morb. 489 : καὶ δηγμὸς ἰσχυρὸς ἐμπίπτει καὶ ἀπορίη ὥστε οὔτε ἐστάναι οὔτε καθῆσθαι οὔτε κατακεῖσθαι, οἶός τε ἐστίν. Hipp. Epid. 1077 : πολὺς βληστρισμός, ἀπορίη, παρέκρουσεν. Hipp. Epid. 1153 : πνεῦμα δὲ προΐστατο καὶ ἀπορίη ξὺν ὀδύνη—καὶ ἀπὸ μέσης ἡμέρας ὀδύνη ἔσχεν ἰσχυρὴ πάνυ καὶ ἐς τὴν ὑστέρην πνεῦμα καὶ ἀπορίη. Aretaeus, Sign. Acut. Morb. 13 : γλώσσης ξηρότης, ἐπιθυμία ψυχροῦ ἡέρος, γνώμης ἀπορίη. Aret. Sign. Acut. Morb. 25 : ἔκλυσις μελέων ἀπορίη, ἀποσιτίη. Aret. Sign. Morb. Diurn. 33 : καρηβαρίη, ἀπορίη, ζωὴ δύσφορος. Galen. Med. Comp. viii. 4 (xiii. 171) : ἐφ' ὧν δυσθυμία τις ἢ ἀπορία παρέπεται. Galen. Loc. Affect. ii. 5 : ἄση τε καὶ ἀπορία πολλή.

ἀπορεῖν. Luke, xxiv. 4 : "And it came to pass *as they were much perplexed* (ἐν τῷ ἀπορεῖσθαι) thereabout."

Used also Acts, xxv. 20, and three other places in the N. T.

Hipp. Aer. 281 : ὥστε μὴ ἀπορέεσθαι ἐν τῇ θεραπείᾳ τῶν νοσῶν μηδὲ διαμαρτάνειν. Hipp. Fract. 763 : περὶ γὰρ τῶν σωλήνων τῶν ὑποτιθεμένων ὑπὸ τὰ σκέλα τὰ κατηγότα ἀπορέω ὅτι ξυμβουλευόσω. Hipp. Decor. 24 : ἐπὶ δὲ ἐσίγης

πρὸς τὸν νοσέοντα, τουτέων σοι ἀπηρτισμένων ἵνα μὴ ἀπορῆς, εὐθέτως ἔχων ἕκαστα πρὸς τὸ πονησόμενον. Aretaeus, Sign. Morb. Diurnum. 72: ὀλέθρια δὲ τὰ ἔλκεια, ἣν πρὸς τοῖσι ἄλγος ὀξύνῃ ἢ ἄνθρωπος ἀπορῆ. Galen. Comm. ii. 27, Humor. (xvi. 299): οὐ γὰρ δεῖ ἀπορεῖν περὶ σπληνός. Galen. Comm. ii. 41, Praedic. (xvi. 601): οὐκ ἀπορῶν περὶ ταύτης διὰ τὸ πολὺ παραμένειν τῆς ὀσφύος ἄλγημα. Galen. Comm. iii. 10, Progn. (xviii. B. 254): ἀπορούμεθα, προσηγορίαν ἰδίαν οὐκ ἔχοντες θέσθαι τῷ νοσήματι. Galen. Temperament. ii. 6 (i. 631): οὐκ γνόντες ἐνιοὶ τῶν ἰατρῶν ἀποροῦνται δεινῶς ἐπὶ τῇ διαφωνίᾳ τῶν συμπτωμάτων. Galen. Usus. Part. iv. 13 (iii. 308): οὐκουν ἐτ' ἀπορήσεις περὶ τῆς τοῦ νεύρου μικρότητος. Galen. Aliment. Facul. ii. 22 (vi. 601): ἐπάρθαι δὲ καὶ βαρύνεσθαι τὴν γαστέρα καὶ διὰ τοῦτο ὠχρίαν τε καὶ ἀπορεῖσθαι.

\* εὐπορία, Acts, xix. 25: "Whom he called together with the workmen of like occupation and said, Sirs, ye know that by this craft we have our *wealth*" (ἡ εὐπορία ἡμῶν).

This word, peculiar to St. Luke, is found here only: it was very much used in medical language as opposed to ἀπορία.

Hipp. Decor. 24: ἐσκέφθω δὲ ταῦτα πάντα ὕπως ἦ σοι προκατηρτισμένα εἰς τὴν εὐπορίην, ὡς δέοι, εἰ δὲ μὴ, ἐπὶ τοῦ χρέους ἀπορίῃ αἰεί. Hipp. Morb. Sacr. 301: κατὰ δὲ τὴν εὐπορίην τοῦ τρόπου τῆς ἰήσεως ἰῶνται. Hipp. Decor. 17: ἰητρὸς κελεύῃ καὶ ἐτέρους εἰσάγειν ἕνεκα τοῦ ἐκ κοινολογίας ἰστορηῆσαι τὰ περὶ τὸν νοσέοντα καὶ συνεργοὺς γενέσθαι ἐς εὐπορίην βοηθήσεως—πάσῃ γὰρ εὐπορίῃ ἀπορίῃ ἔνεστι. Galen. Comm. iv. 60, Artic. (xviii. A. 776): τὴν εὐπορίαν ἀσκεῖν τῶν ἐπιτηδείων πρὸς τὴν θεραπείαν. Galen. Comm. i. 42, Fract. (xviii. B. 400): ὁ γὰρ ἐν ἐλάττονι χρόνῳ δι' εὐπορίας τῆς ὕλης αἱ δυνάμεις ἐργάζονται, τοῦτ' ἐν πλείονι δι' ἀπορίαν. Galen. Comm. ii. 41, Fract. (xviii. B. 479): τὴν δ' εὐπορίαν τῶν εἰς τὰς θεραπείας χρησίμων ἀσκεῖν αἰεὶ συμβουλεύων ὁ Ἱπποκράτης. Do. 48 (xviii. B. 484): ἐπεὶ δὲ ἀσκεῖν ἡμᾶς ἀξιοῖ τὴν εὐπορίαν τῶν ἰαμάτων. Galen. Comp. Med. i. 4

(xiii. 390): εὐπορία δὲ τοῖς ἐνιεμένοις ὑγροῖς φαρμάκοις ἐπὶ πλείον διεξιέναι. Galen. Remed. Parab. Praef. (xiv. 313): ὅπου δὲ ὄξυς ὁ καιρὸς καὶ οὐκ εὐπορος ἢ τῶν βοηθημάτων εὐπορία.

Galen and Dioscorides have written works entitled *περὶ εὐπορίστων φαρμάκων*.

\* *εὐπορεῖσθαι*. Acts, xi. 29: "Then the disciples every man *according to his ability* (καθὼς εὐπορεῖτο) determined to send relief unto the brethren which dwelt in Judaea."

Peculiar to St. Luke, and of frequent use in medical language. Hipp. de Arte 6: πρὸς μὲν οὖν τὰ φανερά τῶν νοσημάτων οὕτω δεῖ εὐπορέειν τέχνην, δεῖ γε μὲν αὐτὴν μηδὲ πρὸς τὸ ἥσσον φανερὰ ἀπορέειν. Hipp. De Corde 279: εὐπορεῖ δὲ τὴν τροφήν ἐκ τῆς ἔγγιστα δεξιμένης τοῦ αἵματος. Hipp. Artic. 814: ἐπειρήθην δὲ δήποτε ὑπτίον τὸν ἄνθρωπον κατατείννας—ἀλλὰ μοι οὐκ εὐπορεῖτο. Hipp. De Octimestr. Partu. 258: ὅκόσα δὲ παιδία ἂν εὐπορήσῃ καὶ ἀσφαλῶς καὶ ἐς τοὺς φανῆς ἐξίη, &c. Aretaeus Cur. Acut. Morb. 120: πάντων δὲ κράτιστον σική καὶ κιννάμωμον, ἣν τις εὐπορῇ—τάσδε μένται ἐν τροφῇ τὰς ἀρετὰς ἴσχει τὸ γάλα, εὐπορεῖσθω δὲ νεοτόκου. Dioscorides Venen. 5: ὥστε τοὺς εὐπορήσαντας τούτου, ἄλλου μηδενὸς χρῆζειν βοηθήματος. Galen. Remed. Parab. i. Proem. (xiv. 312): οὔτε γὰρ φαρμάκων πολυτελῶν ἐν παντὶ τόπῳ ῥάδιον εὐπορεῖν—ἐπ' ἀπόροις εὐπορουμένων βοηθημάτων. Do. (p. 313): καὶ διὰ τοῦτο εὐπορουμένων φαρμάκων μνημονεύομεν.

\* *διαπορεῖν*. Luke, ix. 7: "Now Herod the tetrarch heard of all that was done by him, and *he was perplexed*" (διηπόρει).

Peculiar to St. Luke, and met with again, Acts, ii. 12, v. 24, x. 17.

Hipp. Morb. Acut. 391: καὶ ἰδρῶτες περὶ τὸν τράχηλον καὶ διαπορήματα. Galen. Hipp. et Plat. Decret. ix. 1 (v. 721): περὶ ὧν πλάνας καὶ διαπορίας καὶ τοῖς ἀγαθοῖς ἰατροῖς παρέχει. Do. v. 6 (v. 473): τὰ διαπορούμενα περὶ τῆς ἐκ πάθους ὀρμῆς. Galen. De Crisibus, ii. 9 (ix. 684):

ἀλλ' ἐνίοτε μέχρι παμπόλλου χρόνου διαποροῦμέν τε καὶ ἀμφιβάλλομεν. Galen. Nat. Facul. ii. 4 (ii. 93): τάχ' ἂν οὖν ἤδη τις θαυμάζοι καὶ διαποροίη. Galen. Comp. Med. i. 1 (xii. 426): οὐκ ἂν οἶμαι τινα διαπορῆσαι. Galen. Comm. iii. 123, Praedic. i. (xvi. 776): ἐνίοτε δὲ διαπορῶν, ὥσπερ καὶ νῦν ἐπὶ τινος διακοπέντος ὀστοῦ τῆς κεφαλῆς κατὰ κρόταφον, &c. This compound is not so frequently used as the preceding ones by the medical writers.

26. "Men's hearts failing them" (ἀποψυχόντων ἀνθρώπων).

\* ἀποψύχειν is peculiar to St. Luke, and found here only. ψύχειν and its derivatives were greatly employed in medical language. St. Luke uses four of them, which are peculiar to him.

\* ἀποψύχειν. Hipp. Morb. Sacr. 305: ἀποψύχεται τὸ αἷμα. Hipp. Morb. Sacr. 306: ἀποψύχει γὰρ καὶ ἴστησι τὸ αἷμα—ἀποψύχεται καὶ πήγνυται τὸ αἷμα καὶ οὕτως ἀποθνήσκει. Hipp. Morb. Mul. 645: τὰ σκέλια ἀποψύχονται. Hipp. Morb. Mul. 662: καὶ ἀποψυχεῖ καὶ περίψυξις δι' ὄλου τοῦ σώματος καὶ ὀδύνη τὴν νειαίρην γαστέρα ἴσχει καὶ τὰς ἰξύας καὶ ἀποψυχεῖ. Galen. Comm. ii. 3 Aliment. (xv. 235): ἐν ταῖς ἀτροφίαις τάχιστα ἀποψύχεται τὰ μόρια. Galen. Comm. iv. 48, Aph. (xvii. B. 729): ἀποψύχεται δὲ τὸ δέρμα, καθάπερ ἐν ταῖς ἐπισημασίαις. Galen. Caus. Sympt. iii. 7 (vii. 245): οὐ γὰρ ἀποψυχόμενον τὸ αἷμα γεννᾷ τὴν μέλαιναν χολήν. Do. (246): ἀποψυχθέντος τοῦ αἵματος. Galen. Caus. Puls. iv. 13 (ix. 184): καὶ δυνάμεως ἐπὶ πλέον ἀπεψυγμένης.

\* ἀνάψυξις. Acts, iii. 19: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing (ἀναψύξεως) shall come from the presence of the Lord."

Hipp. Medicus, 20: ἡ δὲ μετὰ ταῦτα ἀφαίρεσις τούτων, ἀνάψυξις τε καὶ περικάθαρσις. Galen. Comm. iii. 14, Aliment. (xv. 310): φύσις ὀχετοῦς ἐντιθεῖσα τοὺς μὲν ὥσθ' ἔλκειν δι' αὐτῶν τὴν τροφήν τοὺς δὲ εἰς ἀνάψυξιν καὶ ἀναπνοήν. Galen. Usus Part. vi. 2 (iii. 415): χώραν ἐπιτηδειοτάτην εἰς ἀσφά-



λείαν θ' ἄμα καὶ τὴν ἐκ παντὸς τοῦ πνεύμονος ἰσόρροπον ἀνάψυξιν ἐξευροῦσα. Galen. Usus Part. vi. 15 (iii. 481) : τὸ μὲν οἰκειότερον αὐτῇ πνεύματος εἰς ἀνάψυξιν. Galen. Usus Part. vii. 5 (iii. 528) : πρὸς μέντοι τὴν ἀνάψυξιν τοῦ κατὰ τὴν καρδίαν θερμοῦ. Galen. Usus Part. vii. 9 (iii. 544) : δι' ἣν καὶ παραχοῆμα διαφθείρεσθαι τὰ ζῶα στεροῦμενα τῆς ἀναψύξεως — κατὰ τοῦτο μὲν ὡς ἀνάψυξιν συνεχῆ τῇ καρδίᾳ παρασκευάσασαν αὐτὴν ἐπαινεῖσθαι δίκαιον. Galen. San. Tuend. iii. 7 (vi. 200) : ἀνάψυξιν τοῦ φλογάδου. Galen. Diff. Febr. i. 4 (vii. 287) : ἐτοιμότατα γὰρ σήπεται πάνθ' ὅσα θερμὰ καὶ ὑγρὰ εἰ μὴ τύχη διαπνοῆς τι ἄμα καὶ ἀναψύξεως. Galen. Instrum. Odor. 4 (ii. 870) : τῆς δ' εἰσπνοῆς ἀναψύξεως χάριν.

\* ἐκψύχειν, see § 24.

\* καταψύχειν, see § 22.

34. “And take heed to yourselves, lest at any time your hearts be *overcharged* (βαρυνθῶσιν) *with surfeiting*” (κραιπάλη).

\* κραιπάλη is peculiar to St. Luke, and is employed by the medical writers to denote “drunken nausea.”

Hipp. Aer. 281 : ὁκόσοι μὲν γὰρ κεφαλὰς ἀσθενείας ἔχουσιν, οὐκ ἂν ἀγαθοὶ πίνειν, ἢ γὰρ κραιπάλη μᾶλλον πιέζει. Hipp. Acut. Morb. 404 : νηστείῃ δὲ πονηρὸν πρὸς τὴν κεφαλαλγίαν καὶ κραιπάλην. Hipp. Epid. 1056 : ἦν ἐκ κραιπάλης κεφαλὴν ἀλγέη. Hipp. Epid. 1252 : ἦ ἐς τὴν ὄραν ἔλθων καθ' ἣν αἱ κραιπάλαι λύονται, φθέγγεται. Aretaeus, Cur. Acut. Morb : ἦν μὲν ἀπὸ κραιπάλης ἔωσι. Dioscor. Mat. Med. ii. 146 : καὶ τὰς ἐκ κραιπάλης καὶ οἴνου κακίας σβέννυσι ἐπιλαμβανομένη. Galen. Comm. v. 5, Aph. (xvii. B. 788) : κραιπάλας δ' ὅτι πάντες οἱ Ἕλληνες ὀνομάζουσι τὰς ἐξ οἴνου βλάβας τῆς κεφαλῆς εὐδηλον—τὴν δ' ὄραν καθ' ἣν αἱ κραιπάλαι λύονται—κατὰ τὴν ὑστεραίαν ἡμέραν ἐπαύσαντο τῆς κραιπάλης. Galen. Progn. de Decub. 4 (xix. 536) : ἔσται ἢ νόσος καὶ ἐν τῇ καταρχῇ, ἀπὸ κραιπάλης.

\* βαρύνειν. This word is very frequently employed in medical language, the various reading *βαρεῖν* not so often.

Hipp. Coac. Progn. 175 : βαρύνηται τὸ στήθος. Hipp.

Flat. 299: *πρῶτον μὲν ἡ κεφαλὴ βαρύνεται τῶν φυσέων ἐγκειμένων.* Hipp. Rat. Viet. 370: *τὴν κεφαλὴν ἀλγείει καὶ βαρύνεται.* Hipp. Rat. Viet. 374: *τὴν κεφαλὴν βαρύνεται— ἡ κεφαλὴ βαρύνεται.* Hipp. Morb. Acut. 389: *δειπνήσαντες δὲ βαρύνουσι τὴν κοιλίαν.* Dioscor. Mat. Med. i. 106: *ποθέντα δὲ βαρύνει τὸν στόμαχον.* Galen. Comm. i. 12, Humor. (xvi. 114): *τῆς κεφαλῆς βαρυνομένης.* Galen. Comm. ii. 63, Praedic. (xvi. 646): *ὅταν ὑπὸ πλήθους ὑγροῦ χρηστοῦ βαρύνηται τὸ σῶμα.* Galen. Comm. iii. 95, Praedic. (xvi. 707): *ὑπὸ πλήθους χρηστοῦ βαρυνομένου τοῦ ἐγκεφάλου.* Galen. Comm. iii. 105, Praedic. (xvi. 737): *κεφαλαλγικὰ μετὰ τοῦ βαρύνεσθαι τὴν κεφαλὴν.*

### § LXXV.

#### L U K E , X X I I .

*ἀποσπᾶν.* \* *ἀνασπᾶν.* *διασπᾶν.* \* *περισπᾶν.* \* *διῶσάναι.*  
\* *διάστημα.*

*ἀναιρεῖν* (verse 2, § 84). \* *ἄτερ ὄχλου* (v. 6, § 88). \* *ἐκλείπειν* (v. 32, § 63). \* *ἔθος* (v. 39, § 58). \* *ἐνισχύειν* (v. 43, § 56). \* *ἀγωνία* (v. 44, § 56). \* *ιδρώς* (v. 44, § 56). \* *ἀτενίζειν* (v. 56, § 53). \* *διῶσχυρίζεσθαι* (v. 59, § 54). \* *παραχρῆμα* (v. 60, § 57). \* *βολή* (v. 41, § 68).

*σπᾶν* and its derivatives are greatly employed in medical language. St. Luke uses four of them, two of which are peculiar to him; and the remaining two are each used but once in the rest of the N. T.

41. "And he was withdrawn from them (*ἀπεσπᾶσθη ἀπ' αὐτῶν*) about a stone's cast, and kneeled down, and prayed."

*ἀποσπᾶν* is used also in Acts, xx. 30, xxi. 1, and once in the rest of the N. T. (Matt. xxvi. 21).

Hipp. Intern. Affect. 531: *λεπίδας ἀπὸ τῆς ἀρτηρίας ἀποσπᾶ.* Hipp. Artic. 790: *ὄσοισι δ' ἂν τὸ ἀκρόμιον*

ἀποσπασθῆ. Hipp. Artic. 792: ἄρμωσθίῃ πρὸς τὸ ὀστέον τὸ ἀπὸ τοῦ στήθεος πεφυκὸς ὕθην ἀπεσπᾶσθη. Hipp. Artic. 830: μὴ κατηγότος τοῦ ὀστέου ἀλλὰ κατ' αὐτὴν τὴν ξύμφυσιν ἀποσπασθέντος. Aretaeus, Sign. Morb. Diuturn. 73: ὁ ἔνδον ὑπέζωκὼς χιτῶν εὔτε ἀποσπᾶται τοῦ ξυναφέως. Aret. Cur. Acut. Morb. 97: ὡς ἀποσπᾶσθαι τι τῶν χυμῶν ἀπὸ τῶν παρισθμίων τε καὶ θώρηκος. Dioscor. Medic. Parab. i. 87: συναγχικὸς δὲ ὠφέλεῖ, ὅσα δύναται ἀποσπᾶν ὑγρασίαν. Galen. Comm. vii. 58, Aph. (xviii. A. 171): εἰ δ' ἀποσπασθῆναι φθάσειεν ἢ κατὰ τι μέρος αὐτοῦ κατασπασθῆναι ὁ ἐγκέφαλος. Galen. Comm. i. 61, Artic. (xvii. A. 400): ἀποσπασθέντι δὲ αὐτῷ καὶ κλείς εἴωθε συνέπεσθαι. Do. (402): ἀποσπασθέντο γὰρ τοῦ ἀκρωμίου.

\* ἀνασπᾶν. Luke, xiv. 5: "Which of you shall have an ass or an ox fallen into a pit, and will not straightway *pull him out* (ἀνασπᾶσει) on the Sabbath day?"

Peculiar to St. Luke, and used again, Acts, xi. 10.

Hipp. Affect. 517: καὶ ἀνασπᾶσαι ὀπίσω τὸ ρέϋμα τοῦ φλέγματος. Hipp. Affect. 523: παραχρῆμα ἀνασπᾶται ἄνω ἢ κάτω ἄφοδος. Hipp. Artic. 829: καὶ γὰρ ὁ πόνος ἐπὶ τὸ ἄνω ἀνέσπασται καὶ τὰ ὀστέα. Galen. Comm. ii. 44, Praedic. (xvi. 607): ἀνασπῶμενον ὑπὸ τοῦ τὰς πλευρὰς ὑπέζωκός τοις ἰμένοσι—τὸ ἀνεσπασμένον ὑποχόνδριον—οὐκ ἀνασπᾶσθαι τὰ ὑποχόνδρια. Galen. Comm. iii. 29, Epid. vi. (xvii. B. 93): οὕτως τὸ κατεσπᾶσθαι μαζοῦς, ἰσχυροῦς δὲ ἀνεσπᾶσθαι καὶ περιτετάσθαι—τῷ δὲ δευτέρῳ τὸ ἀνεσπᾶσθαι συνεπόμενον εὐρίσκεις—ταῖς γηρώσις χαλιῶνται μὲν πρῶτον, ὕστερον δ' ἀνασπῶνται.

διασπᾶν. Acts, xxiii. 10: "And when there arose a great dissension, the chief captain, fearing lest Paul should have *been pulled in pieces* (διασπασθῆ) of them, commanded the soldiers to go down, and to take him by force from among them."

This word is used once elsewhere (Mark, v. 4).

Hipp. Morb. Acut. 612: τὸ λοιπὸν δὲ ὁ σπλῆν λαμβάνει διασπῶν ἀπὸ τῆς κοιλίης πρὸς ἑωυτόν. Hipp. Artic. 799:

ἦν δὲ ὁ κάτω γνάθος κατὰ τὴν σύμφυσιν τὴν κατὰ τὸ γένειον διασπασθῆ. Hipp. Epid. 1200: τὰ ἀπιόντα εἰδέναι ὄθεν ἤρξατο ἢ ὅπῃ ἐπαύσατο ἢ ὅσον διασπᾶτο. Hipp. Intern. Affect. 531: φλέβες διασπῶνται τε καὶ καταρρήγνυνται διὰ τὰσδε τὰς αἰτίας. Hipp. Epid. 938: διεσπασμένως ἔπνευσεν. Galen. Comm. vii. 58, Aph. (xviii. A. 171): τῶν δ' ἀποφύσειν ἔναι μὲν ἰκανῶς τείνονται, τινές δ' ἐκ μέρους γε διασπῶνται. Galen. Comm. ii. 16, Artic. (xviii. A. 444): ἦν δὲ ἡ κάτω γνάθος κατὰ ξύμφυσιν τὴν κατὰ τὸ γένειον διασπασθῆ. Galen. Comm. iv. 40, Artic. (xviii. A. 735): διὰ τὸ μὴ διασπᾶσθαι τὸ συνέχον νεῦρον πρὸς τὴν κοτύλην. Galen. Medicus, 11 (xiv. 717): ἦτις λεπτὸν ἔντερον οὔσα, διὰ τοῦτο ὅπως μὴ ῥαδίως διακόπτηται ἢ διασπᾶται. Galen. Loc. Affect. ii. 8 (viii. 91): οἱ καὶ διασπῶντας πόνους ἐπιφέρουσι.

\* περισπᾶσθαι. Luke, x. 40: "But Martha was *cumbered* (περισπᾶτο) about much serving," &c.

Peculiar to St. Luke, and used in the medical writers; but not with the frequency of the other compounds of σπᾶν.

Galen. San. Tuend. vi. 12 (vi. 439): ὀφθαλμῶν μὲν γὰρ καὶ ὠτων ἡ χρεῖα μεγάλη, καὶ διὰ ταῦτα προσήκει τῶν ἐκ τῆς κεφαλῆς περιπτωμάτων εἰς αὐτὰ φερομένων, τὴν ὑφ' Ἰπποκράτους ὀνομαζομένην παροχέτευσιν, ἐργάζεσθαι, μάλιστα μὲν ἐπὶ ῥίνα περισπῶντα τὸ φερόμενον ἐπ' αὐτά. Galen. Comm. i. 7, Progn. (xviii. B. 30): ἴδιον δ' ἐκάστῳ τῶν ἐν τῷ σώματι μορίων ἐπ' ἐκεῖνο τὸ μέρος διαστρέφεσθαι τι καὶ περισπᾶσθαι μᾶλλον ἔνθα τῶν ἐμφυομένων αὐτῷ νεύρων ἐστὶν ἡ ἀρχή. Theophrastus, C. P. i. 16. 2: τὴν τροφὴν περισπῶν εἰς τὸ περικάρπιον.

59. "And about *the space of one hour after*" (διαστάσης ὥσεὶ ὥρας μιᾶς).

\* διίσταναι is peculiar to St. Luke, and is used again in xxiv. 51: διέστη ἀπ' αὐτῶν, "he was parted from them"; and Acts, xxvii. 28.

Hipp. Flat. 298: διέστησε τὸ στόμα. Hipp. Flat. 299: ὀκόταν ὑπὸ βίης διαστέωσιν αἱ σάρκες ἀπ' ἀλλήλων. Hipp. Fract. 759: τουτέοισι διίστανται μὲν τὰ ὀστέα. Hipp. Fract.

765: οὐδὲ γὰρ εἰ διεστεῶτα τὰ ὀστέα ὑπὸ τῆς ἰσχύος τῆς κατατάσιος. Hipp. Artic. 840: ὥστε διαστῆναι τὰ ὀστέα καὶ φλέβας. Aretaeus, Sign. Acut. Morb. 5: γένυς τὰ πολλὰ δίσταται. Aret. Cur. Acut. Morb. 109: ἐπὶ δὲ τῆσι διαστάσει τῶν τραυμάτων. Galen. Comm. i. 72, Artic. (xviii. A. 421): συναπάγειν πρὸς ἄλληλα τὰ διεστεῶτα τῆς χειρὸς μόρια. Galen. Comm. i. 1, Fract. (xviii. B. 333): ὡς ἱκανῶς διαστῆσαι τὰ μέρη τοῦ καταγέντος ὀστοῦ. Galen. Comm. ii. 27, Offic. (xviii. B. 793): εἴαν τε ὀστοῦ κατεαγότος τὰ μόρια δίστηκε παρὰ φύσιν ἀπ' ἀλλήλων.

\* διάστημα. Acts, v. 7: "And it was about *the space* (διάστημα) of three hours after, when his wife, not knowing what was done, came in."

Peculiar to St. Luke, and of frequent occurrence in medical writers in various senses as—the violent severance of a limb—interval of time between the giving of medicines, or between the paroxysms of a disease, &c., &c.

Hipp. Offic. 748: ἐκπτώματα ἢ στρέμματα ἢ διαστήματα ἢ ἀποσπάσματα. Hipp. Intern. Affect. 555: ἐν γὰρ τῶν τοσοῦτων μηνῶν τῷ διαστήματι κρίνεται ἤν τε θανάσιμος. Hipp. Decor. 25: ὅκως τε ἐν διαστήμασι μηδὲν λανθάνη σε. Dioscor. Venen. 11: διδόντες μεταξὺ διαστήματα, ἐν οἷς πίνειν διδόμενον βοηθεῖ γάλα ὄνειον. Dioscor. Animal. Ven. 30: ταῦτα συνεχῶς ἐκ μακρῶν διαστημάτων πλεονάκις παραληπτέον. Galen. Comm. iii. 1, Aliment. (xv. 254): οὗτοι δὲ ὀχετοὶ ἔχουσι διαστήματά τινα μεταξὺ. Galen. Comm. ii. 26, Epid. vi. (xvii. A. 942): οἱ δὲ παροξισμοὶ μακρότεροι προσήκουσι δὲ τοῦπίπαν εἰς τὰ τρία διαστήματα. Galen. Comm. ii. 26, Epid. vi. (xvii. A. 944): ὅστις δ' ἂν ὑπὲρ τὰ τρία διαστήματα τὸν παροξισμὸν ἐκτείνῃ. Galen. Morb. Acut. 8 (xix. 216): ὅταν ἔστενοχωρημένον ᾗ τὸ διάστημα τῆς ἀνέσεως. Galen. Opt. Sect. 37 (i. 200): τὰ διαστήματα τῶν νοσημάτων.

## § LXXVI.

## LUKE, XXIII.

διαστρέφειν. \*ἐπιστροφή. \*συστρέφειν. \*συστροφή. ὑποστρέφειν. \*ἐπισχύειν. \*ἐνισχύειν. \*ὕγρός. \*συνακολουθεῖν. παρακολουθεῖν. \*θεωρία.

ἀνασεῖν (verse 5, § 59). ἀναπέμπειν (v. 7, § 89). \*προὔπαρχειν (v. 12, § 84). \*εὐτόνως (v. 10, § 90). \*στεῖρα (v. 29, § 57). ἀναιρεῖν (v. 32, § 84).

2. "And they began to accuse him, saying, We found this fellow *perverting* (διαστρέφοντα) the nation."

διαστρέφειν is used five times by St. Luke—here and in ix. 41; Acts, xiii. 8; xiii. 10; xx. 30—and but twice in the rest of the N. T. In medical language the derivatives of στρέφειν were much employed.

Hipp. Fract. 752: οὕτως οὖν ὑπτίην ἔχοντι τὴν χεῖρα τοῦτο μὲν τὸ ὁστέον διεστραμμένον φαίνεται. Hipp. Fract. 758: ὅτι βραχίων κυρτὸς πέφυκεν ἐς τὸ ἔξω μέρος καὶ διαστρέφεται φιλέει. Hipp. Fract. 803: ἦν μὴ αὐτίκα κατορθώσεται, οὐχ οἶόν τε μὴ καὶ διεστράφθαι τὴν ῥῖνα. Hipp. Praedic. 94: οἷσι δὲ τῶν παιδίων ἐξαπίνης οἱ ὀφθαλμοὶ διεστράφησαν. Hipp. Coac. Progn. 127: ἢ διαστρέφεται χεῖλος. Hipp. Coac. Praedic. 153: φλαῦρον δὲ καὶ τὸ τὴν ἀγὴν φεύγειν ἢ δακρύνειν ἢ διαστρέφεται. Galen. Comm. i. 1, Humor. (xvi. 7): οὕτω δὲ καὶ διαστρέφεται ὅπερ γίγνεται σπωμένων τῶν κινούντων αὐτοὺς μῦων. Galen. Comm. ii. 69, Praedic. (xvi. 652): ἢ τῶν ὀφθαλμῶν διαστροφή. Galen. Comm. i. 28, Epid. vi. (xvii. A. 871): ἦν γὰρ διαστρέφονται οἱ ὀφθαλμοί. Galen. Comm. i. 31, Epid. vi. (xvii. A. 895): ὅταν διαστρέφεται τὰ βλέφαρα.

\*ἐπιστροφή. Acts, xv. 3: "And being brought on their way by the church, they passed through Phenice and



Samaria, declaring *the conversion* (τὴν ἐπιστροφήν) of the Gentiles.”

Peculiar to St. Luke, and met here only. In medical language it is used generally in its literal sense : sometimes, but very rarely, like ὑποστροφή, for “the return of a disease” —“a relapse.”

Hipp. Coac. Progn. 159 : ἴσως δὲ καὶ οἱ ἐξ ἐπιστροφῆς παθόντες τοιούτων ἀσφαλέστατοι. Hipp. Offic. 741 : κατὰ λόγον δὲ τῆς ἐπιστροφῆς προβαλλόμενον τὸ σῶμα. Aretaeus, Sign. Morb. Diurn. 57 : ἀτὰρ καὶ ἐν τῆσι τοῦ ἀνθρώπου τῆδε ἢ τῆδε ἐπιστροφῆσι, ἐς τὰς μετακλίσεις τὸ ὑγρὸν ὕγκον τε καὶ κλύδωνα ποιεῖ—οὐδὲ μεταχωρεῖ τὸ πνεῦμα ἐν τῆσι ἐπιστροφῆσι. Galen. Comm. i. 10, Offic. (xviii. B. 682) : ἐγὼ σοι τὴν ὁδὸν ἀφηγησάμην, ἧ χρεόμενος εὐρήσεις τὸ μέτριον τῆς ἐπιστροφῆς. Galen. Comm. i. 17, Offic. (xviii. B. 697) : ὡς ἄχρηστον ποιῆσθαι τὰς ἐπιστροφὰς ὡς μὴ κατακινεῖσθαι τὰς ἕδρας. Galen. Anat. Administr. iv. 8 (ii. 462) : αἱ δ' εἰς τὸ πλάγιον ἐπιστροφὰι τῆς κεφαλῆς γίγνονται μὲν ὑπὸ τῶν λοξῶν μυῶν. Galen. Usus Part. ii. 4 (iii. 100) : τὴν ἀρχὴν τῆς κινήσεως ἢ φύσει ἐποίησατο ταῖς ἐς τὸ πλάγιον ἐπιστροφῆς τῶν δακτύλων. Galen. Usus Part. ii. 4 (iii. 102) : οἱ δ' αὐτοὶ οὗτοι μύες τὰς ἐς τὸ πλάγιον ἐπιστροφὰς ρυθμίζουσι. Galen. Usus Part. xii. 12 (iv. 54) : τὰς γὰρ εἰς τὰ πλάγια ἐπιστροφὰς τῶν σπονδύλων.

\* συστρέφειν. Acts, xxviii. 3 : “And when Paul *had gathered* (συστρέψαντος) a bundle of sticks.”

Peculiar to St. Luke, and much used in medical language in the same sense as here, “to collect.”

Hipp. Morb. Sacr. 304 : ἦν δὲ καθαροῖς μὴ ἐπιγένηται, ἀλλὰ ξυστραφῆ τῷ ἐγκεφάλῳ. Hipp. Morb. 453 : ὀκόταν φλέγμα ἢ χολὴ συστραφῆ. Hipp. Morb. 510 : τὸ μὲν τι ξυστρέφεσθαι καὶ παχύνεσθαι τῆς ἐν τῷ ἀνθρώπῳ ἰκμάδος. Hipp. Intern. Affect. 533 : ὀκόταν ὁ πλεύμων αἷμα ἐλκύσας ἐφ' ἑωυτὸν ἢ φλέγμα ἀλμυρὸν μὴ ἀπῆ πάλιν, ἀλλ' αὐτοῦ ξυστραφῆ. Hipp. Aph. 1254 : γυναιξὶν ὀκόσοισιν ἐς τοὺς τιθθοὺς αἷμα συστρέφεται μανίην σημαίνει. Hipp. Morb. 508 : τὸ αἷμα οὐκ ἔχον ἕξοδον ὑπὸ πλήθεος ἀπελθεῖν συνεστράφη.

Galen. Comm. iv. 40, Artic. (xviii. A. 736) : νεῦρον ἀποχαλασθαι καὶ συστρέφεισθαι πάλιν. Galen. Loc. Affect. ii. 8 (viii. 95) : οὐ γὰρ ἅπαν πάθος νεύρων σκληρύνει καὶ συστρέφει τὴν οὐσίαν αὐτῶν. Galen. San. Tuend. ii. 2 (vi. 91) : ἀλλ' ὑπὲρ τοῦ προτρέψαι τε εἰς τὰς ἐνεργείας καὶ συστρέψαι τὸν τόνον. Galen. Comm. iv. 20, Morb. Acut. (xv. 774) : χυμοὺς συστρέφεισθαι λέγεται ἐν τῷδε τῷ μορίῳ.

\* συστροφίη. Acts, xix. 40 : "For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of *this concourse*" (τῆς συστροφῆς ταύτης).

Peculiar to St. Luke, and used in medical language to denote "a collection of tubercles—diseases," &c.

Hipp. Morb. 510 : καὶ τοῦ μὲν ὕδρωπος τὸ ἀποκριθὲν ἀπὸ τῆς συστροφῆς ἔρχεται—εἶτα κενεώτρον ἐγένετο τοῦ σώματος ἐν τῇ ξυστροφῇ. Hipp. Morb. Acut. 396 : καὶ ξυστροφαὶ νοσημάτων οὐ δύνανται λύεσθαι. Dioscorides, Mat. Med. i. 35 : τὰς περὶ τοὺς κονδύλους συστροφὰς ὠφελεῖ. Dioscor. Mat. Med. i. 185 : πᾶσαν συστροφὴν καὶ χοιράδας ἐκμαλάσσουσιν. Dioscor. Mat. Med. v. 134 : καὶ συστροφὰς νεύρων ὠφελεῖ. Galen. Comm. iii. 22, Epid. ii. (xvii. A. 431) : συστρέμματα καὶ συστροφαὶ τὰ φύματα καὶ σκληρίας σημαίνουσι. Galen. Med. Defin. 354 (xix. 473) : χάλαζά ἐστι κεγχρώδης συστροφὴ κατὰ τὸ βλέφαρον. Galen. Med. Defin. 396 : ἀδὴν ἐστι συστροφὴ τις ξηρὰ καὶ σαρκώδης ἢ συστροφὴ σαρκώδης.

ὑποστρέφειν. Luke, xxiii. 56 : "And *they returned* (ὑποστρέψασαι) and prepared spices and ointments."

This word is employed by St. Luke *thirty-three times*, and *only three times* in the rest of the N. T. It was a word that would be constantly used by a physician, as it and ὑποστροφή were *the* medical terms for a "relapse"—"a recurrence of sickness, or of symptoms," &c.

Hipp. Praedic. 98 : αἱ δὲ λευκαὶ καὶ μυξώδεις τῶν σηπεδόνων ἀποκτείνουσι μὲν ἥσσον, ὑποστρέφουσι δὲ μαλλον. Hipp. Morb. Mul. 642 : καὶ ἦν ἐν γαστρὶ λάβηται, ὑποστρέφει

καὶ ὑποστρεφομένης τῆς νούσου ἀπόλλυται. Hipp. Judicat. 52: τουτέοισιν αὐθιμερὸν ὑποστροφὴ τοῦ πυρετοῦ γίνεται. Hipp. Judicat. 55: προσδέχου τούτοις ὑποστροφὴν πυρετοῦ —καὶ ὀλίγοι ἐκ ταύτης σώζονται ὅταν ὑποστρέψῃ ὁ καῦσος— τὰ πολλὰ καὶ ἐξιδροῖ καὶ ἦν ἡμέρας λάβῃ ὑποστρέψας ὕσας τὸ πρῶτον, &c.—τουτέων ἀπαλλασσομένων ὑποστροφὴ γίνεται κατὰ λόγον τῶν ὑποστροφῶν. Galen. Progn. ad Posthum. 7 (xiv. 635): εἶτα ῥωσθέντος, ὑποστρέψαντός τε τοῦ νοσήματος. Do. 10 (654): περὶ τῆς ὑποστροφῆς τοῦ νοσήματος. Galen. Comm. iii. 13, Epid. i. (xvii. A. 300): ἐν ᾗ νόσος πάλιν μετὰ ῥίγους ὑποστρέψασα δι' ἐμέτου καὶ ἰδρωτός ἐκρίθη τελείως. Galen. de Crisibus, i. 18 (ix. 629): ἐβδόμῃ καὶ εἰκοστῇ ὁ πυρετὸς ὑπέστρεψεν.

\* ἐπισχύειν. Luke, xxiii. 5: “And they were instant” (οἱ δὲ ἐπίσχυον).

Peculiar to St. Luke, and used medically, but not very frequently; the simple ἰσχύειν, which St. Luke employs about as often as all the other N. T. writers together, being more in use.

Hipp. Morb. 458: ἐπισχύοντος τοῦ κακοῦ τοῦ ἐν τῷ σώματι ὑπολειπομένου. Dioscor. Venen. 5: ἐπισχύοντος δὲ τοῦ πάθους, κατὰ κοιλίαν φέρεται αἱματώδη, ζύσµασι μεμιγμένα.

\* ἐπισχύειν: see § 56.

31. “For if they do these things in a green tree (ἐν τῷ ὑγρῷ ξύλῳ), what shall be done in the dry?” (ξηρῷ).

ὑγρός. Peculiar to St. Luke, and of constant recurrence in the medical writers, as opposed to ξηρός.

Hipp. Vet. Med. 8: ὁκόσοι ἐπεχείρησαν περὶ ἰητρικῆς λέγειν ἢ γράφειν ὑπόθεσιν σφίσιςιν αὐτέοισι ὑποθέμενοι τῷ λόγῳ θερμὸν ἢ ψυχρὸν ἢ ὑγρὸν ἢ ξηρὸν. Hipp. Vet. Med. 12: εἰ γάρ ἐστι θερμὸν ἢ ψυχρὸν, ἢ ξηρὸν ἢ ὑγρὸν τὸ λυμαινόμενον τὸν ἄνθρωπον καὶ δεῖ τὸν ὀρθῶς ἰητρεύοντα βοηθεῖν τῷ μὲν θερμῷ ἐπὶ τὸ ψυχρὸν, τῷ δὲ ψυχρῷ ἐπὶ τὸ θερμὸν, τῷ δὲ ξηρῷ ἐπὶ τὸ ὑγρὸν, τῷ δ' ὑγρῷ ἐπὶ τὸ ξηρὸν. Hipp. Nat. Hom. 225: καὶ πάλιν ἀνάγκη ἀποχωρέειν εἰς τὴν ἐωυτοῦ φύσιν ἕκαστον, τελευτῶντος ἀνθρώπου, τό τε ὑγρὸν πρὸς τὸ

ὕγρον καὶ τὸ ξηρὸν πρὸς τὸ ξηρὸν καὶ τὸ θερμὸν πρὸς τὸ θερμὸν καὶ τὸ ψυχρὸν πρὸς τὸ ψυχρὸν. Galen. Acut. Morb. Comm. iv. 1 (xv. 734) : ἡ τοῦ περιέχοντος ἀέρος κρᾶσις ἑαυτῇ συµμεταβάλλουσα τὴν τοῦ σώματος διάθεσιν, ἡ μὲν ξηρὰ πρὸς τὸ ξηρότερον, ἡ δ' ὑγρά πρὸς τὸ ὑγρότερον—τὸ σῶμα κατὰ τοῦτο καὶ τῆς οἰκείας ἐπικουρίας δεῖται ξηραίνομενον μὲν ὑγραίνεσθαι, ὑγραίνομενον δὲ ξηραίνεσθαι, &c. Galen. Comp. Med. vii. 3 (xiii. 64) : πρὸς βῆχα ξηράν. Do. 68 : πρὸς βῆχα ὑγράν.

Hippocrates, 236, uses the phrase τὸ ὑγρὸν τὸ ἐν τῷ ξύλῳ ἐνεόν. Wetstein cites from Galen : παραπλήσιόν τι συµβαίνει —τῷ πολλάκις ἐπὶ τῶν ὑγρῶν τε καὶ χλωρῶν ξύλων γιγνομένων.

49. "And all his acquaintance, and the women that followed him (συνακολουθήσασαι) from Galilee, stood afar off, beholding these things."

\* συνακολουθεῖν is peculiar to St. Luke, unless it be the correct reading, Mark, v. 37.

Hipp. Morb. 490 : συνακολουθεῖ γὰρ ταύτη ἐκ τοῦ πλεόνου θερμὸν πνεῦμα. Galen. Comm. v. 25, Epid. vi. (xvii. B. 287) : συµβαίνει δὲ ποτε κενωθέντι τῷ μοχθηρῷ τὸ χρηστὸν συνακολουθεῖν. Galen. Comm. iv. 27, Artic. (xviii. A. 706) : εἰ μὴ συνακολουθοῖεν οἱ ἀντιτεταμένοι τοῖς ἐνεργεῖν ἐπιχειροῦσι μυσίν. Galen. Comm. ii. 14, Progn. (xviii. B. 135) : συνακολουθεῖ δὲ καὶ ἄλλα τινὰ τοῖς τοιοῦτοις διαχωρήμασι. Galen. San. in. Arter. 4 (iv. 714) : οὕτω δὲ καὶ τὸ διὰ τῶν πασῶν ἀρτηριῶν μεταληφθὲν αἷμα τῷ πνεύματι συνακολουθοῦν. Galen. Comm. ii. 15, Artic. (xviii. A. 443) : χάριν τοῦ μὴ συνακολουθεῖν αὐτὴν τῇ κάτω γέννι. Galen. Comm. iii. 85, Epid. iii. (xvii. A. 786) : ἡ τε παραφροσύνη μανιώδης ἐγένετο καὶ οἱ σπασμοὶ συνηκολούθησαν. Galen. Comm. ii. 3, Fract. (xviii. B. 424) : πεφύκασιν ἐν ταῖς κατατάσεσι τῆς χειρὸς οἱ κάμνοντες ὀδυνώμενοι καὶ συνακολουθοῦντες τοῖς κατατένουσιν. Galen. Anat. Administr. vi. 4 (ii. 554) : συνακολουθεῖ δὲ τῷ περιτοναίῳ. Galen. Progn. Puls. iii. 7 (ix. 385) : γνωρίσματα τὰ συνακολουθοῦντα.

\* παρακολουθεῖν : see § 57.

48. "And all the people that came together to that sight

(*θεωρίαν*), beholding the things which were done, smote their breasts, and returned.”

\* *θεωρία* is peculiar to St. Luke, and in medical language is used to denote not only a theory, but “a sight,” *ex. gr.* an anatomical view of the body, &c.

Galen. De Semin. ii. 6 (iv. 642): *σκεψόμεθα δ' ἐξῆς περὶ τῶν ἀδενωδῶν παραστατῶν οὓς οἱ μὲν ἄπειροι τῆς ἀνατομικῆς θεωρίας οὐδὲ γινώσκουσι τὴν ἀρχήν.* Galen. Anat. Administr. ii. 1 (ii. 282): *τὴν ἀνατομικὴν θεωρίαν.* Do. (286): *ἄλλη μὲν γὰρ ἀνδρὶ φυσικῇ χρεία τῆς ἀνατομικῆς ἐστὶ θεωρίας.* Galen. Medicus, 2 (xiv. 678): *τοῖς δὲ μεθοδικοῖς ἀρχὴ ἡ κατὰ τὰ φαινόμενα τοῦ ὁμοίου θεωρία, ἢ γνῶσις φαινομένων κοινοτήτων.*—Do. 3 (682): *ἡ τοῦ ὁμοίου θεωρία ἐπὶ τῶν φαινομένων.* Galen. Comm. iii. 24, Aliment. (xv. 360): *ἄνευ γὰρ τῆς τοιαύτης θεωρίας πῶς τῶν ἐγκεφάλου μορίων ἢ καρδίας—ἐτοίμως ἐξενρήσομεν ἐκάστου τὴν ὠφέλειαν.* Galen. Comm. i. 3, Offic. (xviii. B. 652): *προσῆκει τὸν ἰατρὸν τῆς τῶν παθῶν διαγνώσεως ἀπὸ τῆς ὁμοίου τε καὶ ἀνομοίου θεωρίας*—Galen. Nat. Facul. ii. 9 (ii. 132): *παραλείπει καλλίστην τῆς τέχνης θεωρίαν.*—Galen. Anat. Administr. ii. 2 (ii. 287): *ἐνιαί εἰσι χρησιμώτεραι κατὰ διττὸν τρόπον ἢ ψιλῆς τῆς θεωρίας ἕνεκεν ἢ τοῦ διδάξει τὴν τέχνην τῆς φύσεως.* Galen. Usus. Part. iv. 17 (iii. 308): *ἴσως ἂν ποτε καὶ τὸ κατ' ἐκείνην τὴν θεωρίαν ἐλλείπον ἐξεργασάμεθα.*

## § LXXVII.

### LUKE, XXI V.

\* *λῆρος*. \* *ὀμιλεῖν*. \* *παραβιάζειν*. *βιάζειν*. \* *βίαιος*. \* *βία*.  
\* *ὑθροίζειν*. \* *συναθροίζειν*. \* *συναλίζειν*. \* *ὀπτός*. \* *κηρίον*.

*ὄρθρος* (verse 1, § 67). \* *διαπορεῖν* (v. 4, § 74). \* *ἀντιβάλλειν* (v. 17, § 68). \* *ἐσπέρα* (v. 29, § 67). \* *κατακλίνειν* (v. 30, § 46). *ἄφεςις* (v. 47, § 59). \* *δύιστάναι* (v. 51, § 75).

11. “And their words seemed to them as idle tales” (*λῆρος*): “idle talk,” revised version.



\* λῆρος is peculiar to St. Luke, and is applied in medical language to the wild talk of the sick during delirium: the way St. Luke uses it here much resembles that of Hippocrates.

Hipp. Epid. 966: Φιλίσκος ὄκει παρὰ τὸ τεῖχος, κατεκλίθη τῇ πρώτῃ πυρετὸς ὀξύς—πέμπτη, νύκτα ἐπιπόνως, ὕπνοι μικροί, λόγοι, λῆρος. Hipp. Epid. 1059: τῇ πρώτῃ πυρετὸς ὀξύς, λῆρος. Hipp. Epid. 1072: πέμπτη ἐπιπόνως, πάντα παρωξύνθη, λῆρος, νύκτα δυσφόρως, οὐκ ἐκοιμήθη. Hipp. Epid. 1216: ἐς νύκτα ὀξύτερος ὁ πυρετὸς καὶ λῆρος βραχὺς ἐγένετο. Hipp. Epid. 974: ἔκτη ἐλήρει, ἐς νύκτα ἰδρῶς, ψύξις, λῆρος παρέμενεν. Hipp. Epid. 1226: ἀφωνία καὶ σπάνιόν τι φθέγγεται ἢ λῆρός τις, θανάσιμα καὶ σπασμῶδεα. Hipp. Epid. 1159: Ἀνδροφάνη ἀφωνία, λήρησις. Hipp. Epid. 1227: ὅταν ληρῶσι μετὰ τοὺς παροξυσμούς. Galen. Comm. i. 4, Epid. iii. (xvii. A. 490): ἐπεὶ δὲ καὶ τρόμου χειρῶν καὶ λήρου κατὰ τὴν πρώτην εὐθέως ἡμέραν ἐμνημόνευσε. Galen. Comm. iii. 69, Epid. iii.: ἢ τε φρίκη καὶ ὁ λῆρος αὐτοῖς ἐγένετο προσελθόντος τοῦ χρόνου καθ' ὃν ἤδη καὶ ἀπέθνησκον.

15. "And it came to pass, that, *while they communed together* (ἐν τῷ ὁμιλεῖν αὐτούς) and reasoned, Jesus himself drew near, and went with them."

\* ὁμιλεῖν. Peculiar to St. Luke, and much used in medical language to signify "to associate with," of things.

Hipp. Medicus, 19: τὰ δὲ προσφερόμενα ἅπαντα μὲν χρὴ συνορῆν ὅπως συνοίσῃ μάλιστα δὲ πλεῖστον εἰ ὁμιλεῖν μέλλει τῷ νοσοῦντι μέρει, ταῦτα δὲ ἐστὶν ἐπιδέσματα, &c. Hipp. Praedic. 83: ἢ τῷ ψύχει ἢ τῷ θάλπει ἀλογίστως ὁμιλοῖεν. Hipp. De Corde, 268: ἢ μὲν γὰρ ἐν τοῖσι δεξιῶσι ἐπὶ στόμα κέεται ὁμιλούσα τῇ ἐτέρῃ φλεβί. Hipp. Artic. 781: ὁμιλεῖ ἐξ ὁ βραχίων τῷ κοίλῳ τῆς ὠμοπλάτης πλάγιος. Galen. Comm. i. 2, Epid. vi. (xvii. A. 806): ὅτι μὲν γὰρ θερμοὺς καὶ σφοδρὸς ἐπιφέρει πυρετοὺς οἱ τοῖς ἔργοις ὁμιλήσαντες ἴσασιν. Galen. Comm. ii. 27, Epid. vi. (xvii. A. 949): ὅταν ἢ ψυχρὸς ὁ ἔξωθεν ἀπὸ ὁμιλῶν τοῖς προκατεψυγμένοις μορίοις.



Galen. Comm. ii. 2, Aliment. (xv. 232): πάντως μὲν οὖν καὶ ὅσα μέλλει τροφαὶ εἶναι, ὀμιλῆσαι χρὴ τοῖς ὄργανοις τοῖς πεπτικοῖς. Galen. Comm. iii. 1, Aliment. (xv. 254): τοῦ γὰρ συνεχοῦς σώματος τὰ ἐπιπολῆς μέρη πρῶτα τῆς ὀμιλεούσης ἀπολαύει τροφῆς. Galen. Anat. Administr. iii. 4 (ii. 365): τὸ δὲ τρίτον νεῦρον ὀμιλοῦν τῷ ἔξω τε καὶ ἄνω κονδύλῳ τοῦ βραχίονος. Galen. Anat. Administr. vi. 4 (ii. 551): καὶ μάλιστα τε τὰς φρένας καὶ τοὺς ὀμιλοῦντας αὐτῷ δύο μῦς τῶν κατ' ἐπιγαστρῖον.

29. "But they constrained him (παρεβίασαντο), saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them."

\* παραβιάζεσθαι is peculiar to St. Luke, as are also the words \* βίαιος and \* βία.

Luke, xvi. 16: "Since that time the kingdom of God is preached, and every man presseth (βιάζεται) into it."

βιάζεσθαι occurs also in Matt. xi. 12: it is a word very frequently used in medical language; its compounds are not so frequent.

Galen. Hipp. et Plat. Decret. iii. 1 (v. 287): ἐπεξεληθῆν με τῷ λόγῳ τὰ γ' ἠλλείποντα παρεβίασεν. Hipp. Praedic. 112: τὴν ἡλικίην δὲ ταύτην μάλιστα ἰσχυιάδες βιάζονται. Hipp. Fract. 778: βιάσασθαι χρὴ ἐκτανύσαντα τὸν ἀγκῶνα καὶ αὐτόματον ἐμπίπτει. Hipp. Artic. 811: τοὺς τε συνδέσμους βιασάμενον. Hipp. Morb. 850: περιάγειν καὶ περικάμψαι καὶ μὴ ἐς ἰθὺ βιάζεσθαι. Hipp. Haemor. 891: ὑπὸ τοῦ αἵματος ἀθροισζομένου βιαζόμενοι. Hipp. Epid. 1211: τῇ δὲ φωνῇ κατὰ τὸν χρόνον τοῦτον εἰ μὲν σφόδρα ἀπεβιάσето, εἶπεν ὁ ἐβούλετο τελέως. Aretaeus, Sign. Acut. Morb. 28: ἐκβιάσεται τὰ σπλάγχνα. Aret. Cur. Acut. Morb. 96: ἐβύησατό κοτε ἀνάγκη πυριῆσαι κεφαλὴν. Galen. Comm. ii. 25, Acut. Morb. (xv. 560): ὅσοι δ' ἂν βιασάμενοι λάβωσι τὰ σιτία βαρύνονται.

\* βίαιος. Acts, ii. 2: "And suddenly there came a sound from heaven as of a rushing mighty wind (πνοῆς βιαίας), and it filled all the house where they were sitting."

Peculiar to St. Luke, and a very frequent epithet of disease, &c.

Hipp. Praedic. 76: μετὰ ἀναχρέμψιος βιαίης. Do. 80: ἐκ ρίνων λάβρα βίαια πολλά ρύεντα. Coac. Progn. 176: καὶ κατάποσις βίαία πονηρόν. De Gen. 234: ἄλλου τινὸς βιαίου παθήματος προσγενομένου. Nat. Puer. 246: ἦν δὲ βίαιον πάθημα πάθη τὸ παιδίον. Do. 247: αὐτῷ βίαιον πάθημα προσπέσῃ. Aretaeus, Sign. Diuturn. Morb. 44: ἐξ ἀποστάσιος βιαίης. Do. 46: βήξ συνεχῆς βιαίη. Galen. Comm. ii. 71, Praedic. i. (xvi. 666): καὶ ἡ κατάψυξις δὲ εἰ οὕτως εἶη βίαιος. Galen. Comm. iii. 24, Epid. iv. (xvii. A. 434): ὡς διὰ βίαίαν σφίγγιν. Galen. Comm. vi. 13, Aph. (xviii. A. 23): βίαίας δεῖται κενώσεως.

\* βία. Acts, v. 26: "Then went the captain with the officers, and brought them without violence (οὐ μετὰ βίας): for they feared the people, lest they should have been stoned."

Peculiar to St. Luke, and used again, Acts, xxi. 35: διὰ τὴν βίην τοῦ ὄχλου; xxiv. 7: μετὰ πολλῆς βίας; xxvii. 41: ὑπὸ τῆς βίας, and is frequent in the medical writers.

Hipp. Nat. Hom. 227: φλέγμα γλισχροτάτον ἐστὶ καὶ βιῆ μάλιστα ἄγεται μετὰ χολὴν μέλαιναν, ὅκοσα δὲ βιῆ ἔρχεται θερμότερα γίνεται ἀναγκαζόμενα ὑπὸ τῆς βίης. Hipp. Nat. Puer. 247: ὕδρωψ ἔρχεται ἀπὸ τῆς κεφαλῆς ἀποκριθεὶς ὑπὸ βίης. Hipp. Superfoet. 261: ἡσυχῇ δὲ τοῦτο ποιεῖν, μὴ πρὸς βίην ὅκως μὴ ἀποσπασθὲν παρὰ φύσιν. Hipp. Aer. 282: ὑπὸ γὰρ βίης ρήγματα ἴσχουσιν καὶ σπάσματα. Hipp. Aer. 284: ταῦτα γὰρ πάντα ὑπὸ βίης γίνονται τοῦ θερμοῦ. Hipp. Morb. Acut. 397: ἡ δ' ὑπὸ βίης τὸ ἐκ τῶν φλεβῶν δεχομένη ὑγρόν. Hipp. Loc. in. Hom. 419: ἡ χολὴ γὰρ αὐτομάτη ὑπὸ βίης γινομένης τῷ σώματι βιᾶται. Galen. Comm. v. 53, Aph. (xvii. B. 847): ἐφ' ὧν ἡ φύσις ἐκκρίνει τι μετὰ βίας. Galen. Comm. 23, Offic. (xviii B. 782): ὕσα γὰρ ὑπὸ βίας ἀθρόως ὑποσπᾶται. Galen. Acut. Morb. 8 (xix. 200): παρηγορίας μᾶλλον μὲν οὖν δεῖται ἢ βίας ἐν τοῖς παροξυσμοῖς. Galen. Praesag. 4 (xix. 516): τοὺς πόνοους ἐπιφέρουσι περὶ τὴν κεφαλὴν τῇ βίᾳ.

33: "And they rose up the same hour, and returned to Jerusalem, and found the eleven *gathered together* (ἰθροισμένους), and them that were with them."

\* ἀθροίζειν and \* συναθροίζειν are both peculiar to St. Luke, and much used in medical language.

Hipp. Flat. 298: τοῦτο δὴ τὸ ὑγρὸν ὅταν ἀθροισθῆ ῥεῖ δι' ἄλλων πόρων. Hipp. Morb. 457: ὥστε ἀνάγκη τὸ πῦος ἐν τῷ θώρακί τε καὶ ἐπὶ τῶν ἐλκείων ἀθροίζεσθαι τε καὶ παχύνεσθαι. Hipp. Fist. 883: ὅταν ἀθροισθῆ ἐν τῷ γλουτῷ αἷμα. Hipp. Haemor. 891: αἷμα δὲ ὑπὸ τοῦ αἵματος ἀθροίζομένου βιαζόμεναι. Hipp. Aph. 1255: τὸ ὑγρὸν ὥστε ἀθροίζεσθαι πρὸς τὸν τόπον τοῦτον. Hipp. Affect. 516: τὰ δ' ἀλγήματα ἐσπίπτει ὑπὸ τοῦ φλέγματος, ὅταν ἐν τῇ κεφαλῇ κινηθὲν ἀθροισθῆ. Do. 525: φύματα ὅταν δὲ ὑπὸ τρώματος ἢ πτώματος ἀθροισθῆ. Galen. Comm. ii. 4, Aliment (xvi. 239): πλῆθος ὠμῶν χυμῶν κατὰ τὰς φλέβας ἀθροίζεται. Galen. Comm. iii. 11, Aliment (xvi. 297): τὸ αἷμα πλέον ἀθροισθὲν ὑπὲρ τὴν δύναμιν. Galen. Comm. iii. 26, Aliment (xvi. 366): λανθάνει γὰρ ἐν χρόνῳ πλείονι μοχθηρὸς ἐν ταῖς φλεψὶ χυμὸς ἐξ αὐτῶν ἀθροιζόμενος.

\* συναθροίζειν. Acts, xii. 12: "And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many *were gathered together* (συνηθροισμένοι) praying."

Peculiar to St. Luke. Used again Acts, xix. 25.

Hipp. Morb. Acut. 398: συναθροιζόμενου τοῦ θερμοῦ εἰς τὸν θώρακα. Galen. Nat. Facul. i. 13 (ii. 33): εἰ διὰ τᾶλλα τοῦ σώματος πιθανὸν ἦν τοὺς ἀτμοὺς ἐνταῦθα εἰς κύστιν συναθροίζεσθαι—οἱ ἀτμοὶ κατὰ τὴν μεταξὺ χώραν αὐτῶν τε τούτων καὶ τοῦ περιτοναίου συναθροισθήσονται—ἢ πάντως ἂν ὑπὸ τῷ δέρματι συναθροισθεῖεν. Galen. de Sem. i. 13 (iv. 560): ἀλλὰ καὶ χρόνῳ πλείονι συναθροίζεσθαι μέλλον φθανούσας τῆς σαρκώσεως ἴσχηται. Galen. Caus. Puls. 7 (vii. 201): διὰ φλεγματώδους χυμοῦ πλῆθος ἐν ταῖς κοιλίαις τοῦ ἐγκεφάλου συναθροισθέντος. Galen. Difficul. Respir. i. 22 (vii. 812): οἷς μηδὲν συνήθροιστο καπνῶδες περίττωμα. Galen. Medic.

Temper. v. 23 (xi. 776) : προκλητικὰ δὲ τὰ τὸ σινηθροισμένον ἐν βάρθει πρὸς τοῦμφανὲς ἄγοντα. Galen. Comp. Med. vii. 2 (xiii. 23) : πρὸς τὰ ἐν θώρακι σινηθροισμένα. Galen. Comp. Med. viii. 4 (xiii. 168) : τὰ εἰς τὸν στόμαχον σιναθροισθέντα φλέγματα.

\* συναλίζεσθαι. Acts, i. 4 : "And being assembled together with them (συναλιζόμενος), commanded them that they should not depart from Jerusalem."

Peculiar to St. Luke, and used, as is also ἀλίζειν, in the same sense as σιναθροίζειν and ἀθροίζειν.

Hipp. Nat. Oss. 278 : τὸ δὲ πλεῖστον ἀπὸ τοῦ μυελοῦ τοῦτο σιναλιζεται. Hipp. Flat. 298 : ὀκόταν δὲ σιναλισθῆ ἀθροισθὲν τὸ πλεῖστον τοῦ αἵματος. Hipp. Intern. Affect. 557 : ὀκόταν φλέγμα καὶ χολὴ μιχθῆ κατὰ τὸ σῶμα, ῥέει ἐς τὴν κοιλίην, καὶ ὀκόταν ἀλισθῆ ἐν τῇ κοιλίᾳ ἀείρεται. Hipp. Coac. Progn. 171 : πνεῦμα ἀλιζόμενον. Hipp. Intern. Affect. 542 : καὶ ἦν κου ἢ ὀδύνη, ἀλισθῆ, καῦσαι. Aretaeus, Sign. Acut. Morb. 17 : ἐν γὰρ τῇ αὐτῇ χώρῃ ἄμφω ἅμα ἀλίζεται καὶ ἡ τροφὴ καὶ τὸ αἷμα. Aret. Sign. Acut. Morb. 21 : διεκθέει δὲ ὑπερθεν μὲν ἐς ἔμετον τὰ ἐν τῷ στομάχῳ ἀλιζόμενα. Aret. Sign. Diuturn. Morb. 63 : ἀλλ' ἡ κύστις ἐς πολλὸν ἀλίζει αἷμα χρόνον.

42. "And they gave him a piece of a broiled (ὀπτοῦ) fish, and of an honeycomb" (μελισσίου κηρίου).

\* ὀπτός. Peculiar to St. Luke, and often used in medical language with respect to diet of the sick—often joined with ἰχθύς.

Hipp. Affect. 526 : διδόναι ἄρτον καὶ ὄψα ὀπτὰ καὶ ξηρά— διδόναι τὰ κρέα ἀντὶ τῶν γαλατηνῶν ἰσχυρότερα καὶ τούτων ἔνια ὀπτὰ καὶ τῶν κρεῶν καὶ τῶν ἰχθύων. Hipp. Affect. 529 : ἰχθύες κοῦφον ἔδεσμα καὶ ἐφθοὶ καὶ ὀπτοί. Hipp. Intern. Affect. 545 : ἰχθύϊ δὲ γαλαίῳ καὶ νάρκῃ χρεέσθω ὀπτοῖσιν. Hipp. Intern. Affect. 546 : χρεέσθω πυρίνῳ ὀπτῷ Hipp. Intern. Affect. 554 : ἰχθύεσι δὲ χρεέσθω τοῖσι σαρκω- δεστάτοισιν ὀπτοῖσιν. Hipp. Nat. Mul. 572 : ἐσθίετω πουλύ- ποδας ἐφθοὺς καὶ ὀπτούς. Hipp. Morb. Mul. 596 : χρεέσθω

κρέασι δε ὀπτοῖσι μάλλον ἐφθοῖσι. Hipp. Morb. Mul. 641 : ἀντὶ δὲ ἰχθύων κρέασιν ὀπτοῖσι, &c. Aretaeus, Cur. Acut. Morb. 110 : ἄρτος ὀπτός. 113 : ὠὰ ὀπτά. 114 : γύψον ὀπτῆν. 122 : τέττιγες ἐφ' ὥρας μὲν ὀπτοι, ἕδεσμα.

\* κηρίον. Honeycomb was often used in medical preparations either with the honey in it or without (ξηρόν) ; perhaps for this reason St. Luke adds μελίσιον.

Hipp. Morb. 496 : κηρίων ξηρῶν ὕσον δύο κοτύλας βρέχων ὕδατι καὶ ἀνατρίβων γενέσθω. Hipp. Morb. 480 : καὶ πίνειν διδόναι κηρίον ἐν ὕδατι ἀποβρέχων ὡς ψυχρότατον. Hipp. Morb. 482 : προσφέρειν αὐτῶ ψύγμα καὶ πίνειν διδόναι κηρίον ἐν ὕδατι ἀποβρέχων. Hipp. Morb. 484 : ἐπιχέας ὕδατος ὕσον κοτύλην αἰγυαίαν, ἄλητον ἐπιπάσσων καὶ κηρίον, τοῦτο ῥοφανέτω μετὰ τὸ πόμα. Hipp. Nat. Mul. 584 : καὶ κηρίον ἐν οἴνῳ ἐν ὀθονίῳ προστίθει. Hipp. Nat. Mul. 585 : κηρίον καὶ βούτυρον καὶ ῥητίνην καὶ χηνὸς ἔλαιον ἐν ὕδατι ἀφεψῶν κλύζειν. Hipp. Morb. Mul. 637 : κηρίον καταβρέξαι δὲ ἐν ὕδατι καὶ ἅμα τρίβειν ὅταν ὑπόγλυκῃ ἢ καὶ διηθήσας ἐμβάλλειν σελίνου φύλλα. Hipp. Morb. Mul. 660 : ὅταν οὖν ᾧδε ἔχη σκύου χροὴ τὸ ἔνδον τριῖψαι καὶ κηρίον—Dioscor. v. 17 : καλοῦσι δὲ τινες καὶ ἀπόμελι τὸ ἐκπλυνομένων τῶν κηρίων ὕδατι σκευαζόμενον ὑδρόμελι καὶ ἀποτιθέμενον. Galen. xi. 375 : ἐκ κηρίων ὀξύμελι.

## § LXXVIII.

### ACTS OF THE APOSTLES, I.

\* τεκμηρίον. \* περιμένειν. \* προηνής. \* ὑπερῶον.

ἀναλαμβάνειν (verse 2, § 65). ὑπολαμβάνειν (v. 9, § 65).

\* συναλιζέσθαι (v. 4, § 77). ἀτενίζειν (v. 10, § 53).

3. "To whom he also showed himself alive after his passion by many *infallible proofs* (τεκμηρίοις), being seen of them forty days, and speaking of the things pertaining to the kingdom of God."

\* τεκμήριον is peculiar to St. Luke, and was technically employed in medical language. Galen expressly speaks of the medical distinction between τεκμήριον—demonstrative evidence—and σημεῖον, stating that rhetoricians as well as physicians had examined the question. Comm. iii. 39, Progn. (xviii. B. 306–307): οὐ παρὰ τοῖς ἰατροῖς μόνον, ἀλλὰ καὶ παρὰ τοῖς ῥήτορσιν ἐζήτηται τίνι διαφέρει σημεῖον τεκμήριον—τὸ μὲν ἐκ τηρήσεως σημεῖον τὸ δὲ ἐξ ἐνδείξεως τεκμήριον.

Hipp. Morb. Mul. 618: ἔστι δὲ τόδε τεκμήριον μέγα, ἐν τοῖσι τιτθοῖσι γάλα οὐκ ἐγγίνεται. Hipp. Nat. Hom. 225: καὶ τεκμήρια παρέξω καὶ ἀνάγκας ἀποφανῶ δι' ἃς ἔκυστον αὐξεταί τε καὶ φθίνει ἐν τῷ σώματι. Hipp. De Carn. 253: τεκμήριον δὲ ἔστι τουτέω οἱ κωφοὶ οἱ ἐκ γενεῆς οὐκ ἐπίστανται διαλέγεσθαι. Hipp. Aer. 286: τεκμήριον δὲ ὅτι οὕτως ἔχει, τὸ γὰρ οὖρον λαμπρότατον. Hipp. Morb. Sac. 303: ἕτερον δὲ μέγα τεκμήριον, ὅτι οὐδὲν θειότερόν ἐστι τῶν λοιπῶν νοσημάτων. Hipp. Morb. Sac. 304: τεκμήριον δὲ ὁκόταν γὰρ καθημένῳ ἢ κατακειμένῳ φλέβιυ πιεσθῆ. Hipp. Morb. Acut. 392: καλὰ δὲ ταῦτα τεκμήριά ἐστι τῆς περὶ οἴνου ὠφελίης καὶ βλάβης. Aretaeus, Sign. Morb. Diurnum, 36: τεκμηρίων μὲν οὖν οὐκ ἄσημα ἢ γὰρ ἡσυχοὶ ἢ στυγνοί, &c. Galen. Comm. ii. 54, Progn. (xviii. B. 189): ἐξ ἄλλων τεκμηρίων ἢ διάγνωσις.

4. "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but *wait for* (περιμένειν) the promise of the Father, which, saith he, ye have heard of me."

\* περιμένειν is peculiar to St. Luke, and was employed in medical language for "to await the result of some mode of medical treatment or the action of some medicine," &c.

Aretaeus, Cur. Acut. Morb. 88: τοῦ φαρμάκου τῆς ἱερῆς καλεμένης νήστι διδόναι ὀκκῆς δρυχμὰς β'—καὶ περιμένειν αὐτὰ καθήρασθαι. Galen. Comm. iv. 96, Morb. Acut. (vi. 899): ἀλλὰ περιμένειν προσήκει τὰ βέλτιστα τῆς ἀνέσεως. Galen. Comm. ii. 22, Epid. i. (xvii. A. 116): εἰ πολλῶν χρόνων περιέμενον οἱ πυρετοὶ τοιοῦτοι. Galen. Comm. vi. 1, Aph.



(xviii. A. 2) : μὴ περιμενούσης ἀθροισθῆναι τὸ οὔρον. Galen. Comm. iii. 13, Fract. (xviii. B. 554) : μὴ περιμένειν τὸν εἰθισμένον τρόπον τῆς ἐπιδέσεως. Galen. Comm. iii. 54, Fract. (xviii. B. 620) : οὐ τῆς ἀκριβοῦς γνώσεως ἔνεκεν χρῆσθαι σε περιμένειν τὴν ἀνατομὴν. Galen. Morb. Acut. 8 (xix. 216) : διδόναι τὰς τροφὰς τὴν παντελῶς παρακμὴν μὴ περιμέναντες. Galen. Cur. per Ven. Sect. 11. (xi. 284) : μὴ περιμένειν εἰς ἔσχατον ἀφικέσθαι καταπτώσεως τὴν δύναμιν. Galen. Progn. ad Posthum. 2 (xiv. 611) : οὐ περιμένιας δὲ τὴν ἐξῆς περίοδον. Galen. Progn. ad Posthum. 10 (xiv. 654) : τὸ δὲ τῆς ἡμέρας ἐν ᾗ τελῶς ἀπαλλαγῶτο τοῦ νοσήματος οὐκ ἐπίστευε, δύσκολον εἶναι νομίζων ἄνευ τοῦ περιμεῖναι τὴν ἐξῆς ἡμέραν.

13. "And when they were come in, they went up into an *upper room* (ὑπερῶον), where abode both Peter and James."

\* ὑπερῶον. Peculiar to St. Luke. The word used for the upper room wherein our Lord celebrated the last Passover is ἀνώγειον, both in St. Mark and St. Luke; perhaps it afterwards became known by this name, as on every other occasion where St. Luke mentions an upper room he employs ὑπερῶον, *e.g.* here and ix. 37, ix. 39, xx. 8. Now this word was very familiar to a physician, being the neuter of ὑπερῶος, the feminine of which, ὑπερῶη, was the name of the palate. Hippocrates moreover employs ὑπερῶος or ὑπερῶον and ὑπερῶη indiscriminately for the palate. Hipp. Epid. 1162 : ἐπὶ τοῦ ὑπερῶου ῥεγχῶδης, γλώσσα ξηρὴ, περιπλευμονίη, ἔμφρων ἔθανεν. Hipp. Epid. 1215 : ἑτερός τις ἐπὶ τοῦ ὑπερῶου ῥεγχῶδης. The medical writers too, whenever they have to mention the upper part of a house, show a partiality, as well as St. Luke, for this word. Galen Antid. i. 3 (xiv. 18) : ἔστιν ὑπερῶα οἰκήματα—καὶ τῶν οἰκῶν τῶν ὑπερῶων. Galen. Antid. i. 8 (xiv. 47) : ἔστω δὲ καὶ ὁ οἶκος ἐν ᾧ ξηραίνεσθαι μέλλουσι πάντως μὲν ὑπερῶος. Dioscor. Mat. Med. v. 85 : πρὸς τὸ ὑπερῶον ἐκτομὴ σύμμετρος. The fem. ὑπερῶη, "the palate," is of course very frequent in the medical writers.

18. "Now this man purchased a field with the reward of iniquity; and falling *headlong* (*πρηνής*), he burst asunder in the midst, and all his bowels gushed out."

\* *πρηνής*, peculiar to St. Luke, was used as a technical term in medical language. Thus Galen says, *Fract. Comm.* i. 3 (xviii. B. 336): *δυσὶν σχημάτων ἐμνημόνευσεν ὑπτίου τε καὶ πρηνοῦς—ὄλον μὲν οὖν τὸ σῶμα κεῖσθαι πρηνὲς λέγομεν ὕταν ἢ μὲν γαστήρ κάτωθεν ἄνωθεν δὲ ἤ τὸ νῶτον.* Hipp. *Artic.* 836: *πρηνέα κατακλίναντα τὸν ἄνθρωπον οὕτω κατατείνειν.* Hipp. *Moch.* 850: *συνωφελοίη δ' ἂν καὶ ἐπίστρεψις ἀγκῶνος ἐν τούτοισιν ἐν τῷ μὲν ἐς τὸ ὑπτίον, ἐν τῷ δὲ ἐς τὸ πρηνές.* Hipp. *Artic.* 813: *κάπειτα πρήνεα κατακλίνειν.* Hipp. *Intern. Affect.* 540: *ἐπὶ δὲ τὰ πρηνέα ἦν κατακέηται οὐκ ἀλγεί.* Aretaeus, *Acut. Morb.* 3: *κεφαλὴ ποικίλως δίστροφος, ἄλλοτε μὲν γὰρ ἐς τὸ πρηνές τοξοῦται, εὔτε ἐς τὸ στέρον ἢ γένυς ἐρείδει.* Aret. *Sign. Acut. Morb.* 5: *κεφαλὴ πρηνής ἐς θώρακα συννευενκυῖα.* Galen. *Comm.* iii. 24, *Epid.* ii. (xvii. A. 434): *μετασχηματιστέον τὸν ἀγκῶνα παντοίως, καὶ ἐπὶ τὸ πρηνές καὶ ὑπτίον.* Galen. *Comm.* iii. 21, *Offic.* (xviii. B. 859): *ὥσπερ τοῦ τε ὑπτίου καὶ πρηνοῦς ἀνωδυνώτατόν ἐστι.* Galen. *Anat. Muscul.* (xviii. B. 988): *ἢ δὲ ἐνέργεια καὶ τούτου τὴν κερκίδα περιάγειν εἰς τὸ πρηνές.*

## § LXXIX.

### ACTS, II.

\* *συγχέειν.* \* *σύγχυσις.* \* *ἐπιχέειν.* \* *ἐπδημιῖν.* \* *γλεῦκος.*  
\* *ἀύστηρός.* \* *μεστοῦσθαι.* \* *προσπήγνυμι.*  
\* *ἦχος* (verse 2, § 40). \* *βίαιος* (v. 2, § 77). \* *πνοή* (v. 2, § 89). \* *πίμπλημι* (v. 4, § 60). \* *συμπληροῦν* (v. 1, § 64).  
\* *διαπορεῖν* (v. 12, § 74). \* *ὑπολαμβάνειν* (v. 15, § 65).  
\* *ἀναιρεῖν* (v. 23, § 84). \* *πρόγνωσις* (v. 23, § 94). \* *ἀσφαλῶς* (v. 36, § 82). \* *ἄφεις* (v. 38, § 59).

6. "Now when this was noised abroad, the multitude came together, and *were confounded* (*συνεχύθη*), because that every man heard them speak in his own language."

\* *συγχέειν*, peculiar to St. Luke, was used both in its literal and figurative sense in the medical writers.

Hipp. Ulcer. 875: τὸν δὲ οἶνον *ξυγχέαι*—*ξυγχέαι* ἐς τὸν χυλὸν τῆς ὀμφακος. Do. 876: ὀπὸν ἐρινεοῦ *ξυγχέαι*—ἐπειτα οἶνον *ξυγχέας* μέρος τρίτον. Galen. Difficul. Respir. ii. 7 (vii. 849): εἰ μὲν οὖν ὑπὸ παραφροσύνης μόνον ὁ τῆς ἀναπνοῆς κόσμος *συγχέοιτο*. Galen. Caus. Puls. ii. 13 (ix. 95): φθίρεται δὲ καὶ *συγχέεται* διὰ τι τούτων παρόν. Galen. Caus. Puls. ii. 14 (ix. 102): οἱ τοιοῦτοι σφυγμοὶ διαλλάττονσι δὲ τῷ τοῦς μὲν ἐν περιόδοις τισὶ διασώζειν τὴν ἰσότητα, τοῦς δὲ πάντη *συγχέειν*—*συγχέεται* δ' ἄμφω μὲν ἐν τοῖς ἀτάκτοις. Galen. Comm. iii. 1, Epid. vi. (xvii. B. 3): πολλὰ *συγχεῖ* καθ' ὅλον τὸ ζῶον. Galen. Comm. iii. 31, Humor. (xvi. 479): ἐπίστε οὐκ εὐπετὲς τοῦς χυμοὺς ἐν τοῖς πτυέλοις *συγκεχυμένους* διακρίνειν.

\* *σύγχυσις*. Acts, xix. 29: "And the whole city was filled with *confusion*" (*συγχύσεως*).

Peculiar to St. Luke. In medical language it was used for a "disturbance of the system," "an affection of the eyes," &c.

Hipp. Epid. 1174: ἡ κοιλίης νάρκωσις ἢ τῶν ἄλλων *ξύγχυσις*. Dioscor. Mat. Med. ii. 127: φυραθὲν δὲ σὺν οἴνῳ *συγχύσεις* καὶ πληγὰς ὀφθαλμῶν καθίστησι. Dioscor. Mat. Med. iv. 12: τὰ φύλλα ὠφελεῖ *σύγχυσιν* ὀφθαλμῶν. Dioscor. Medic. Parab. i. 37: πρὸς δὲ τὰς ἐκ πληγῆς *συγχύσεις* καὶ φλεγμονὰς ἰδίως ποιεῖ στοίβης καρπός. Galen. Comm. ii. 39, Epid. ii. (xvii. A. 381): τοῦ δ' ὑγροῦ *σύγχυσιν* ὑπομένοντος καὶ περὶ τὸ στόμα συναγομένου σιαλοχόοι ἦσαν. Galen. Medic. Def. 326 (xix. 433): ἐλκώσεων τῶν περὶ τοῦς ὀφθαλμοὺς διαφοραὶ εἰσιν πρόπτωσις, χήμωσις, *σύγχυσις*. Do. 339 (xix. 435): *σύγχυσις* ἐστὶ ποτὲ μὲν ἐκ πληγῆς, ποτὲ δὲ ἐξ αὐτομάτου ῥῆξις τῶν ἐν βάθει χιτώνων. Galen. Medicus. 16 (xiv. 768): περὶ δὲ τὴν ἴριν, ἄργεμον, νεφέλιον, ἀχλὺς, *σύγχυσις*. Do. (776): *σύγχυσις* δὲ ἐστὶν ὅταν τὰ ἐν τῷ ὀφθαλμῷ ὑγρὰ μὴ κατὰ χώραν μένη, τὴν ἰδίαν τάξιν σῶζοντα, ἀλλὰ τεταραγμένα ᾗ. Galen. Comm. iii. 1, Epid. vi. (xvii. B. 3): ὅπερ αὐτὸς ὠνόμασε τῶν ὅλων *σύγχυσιν*.

\* ἐπιχέειν. Luke, v. 34: see § 21.

10. "And strangers of Rome" (οἱ ἐπιδημοῦντες Ῥωμαῖοι).  
"Sojourners from Rome," Revised Version.

\* ἐπιδημῆν, peculiar to St. Luke, and used again Acts, xvii. 21, was much employed in medical language in the sense "to be among a people," "to be epidemic." Hipp. Epid. 951: ἐπεδήμησαν δὲ καὶ δυσεντερίαι κατὰ θέρος. Hipp. Epid. 1020: τοῦ θέρους καῦσοι ἐπηδήμησαν πολλοί. Hipp. Epid. 1083: τὰ μὲν ἐπιδημήσαντα νοσήματα ταῦτα. Hipp. Epid. 1089: πολλὰ δὲ καὶ ἄλλα πυρετῶν ἐπεδήμησαν εἶδα. Hipp. Epid. 1134: διαχωρήσεις τοῦ θέρος ἐπεδήμησαν. Hipp. Epid. 1194: ὀφθαλμῖαι ἐπεδήμησαν. Hipp. Epid. 1195: βῆξι χειμερινῇ ἐπιδημήσασα. Galen. Comm. i. 11, Humor. (xvi. 404): καὶ οὐχ ἓν εἶδος ἐπεδήμησε νοσημάτων. Galen. Comm. i. 32, Epid. (xvii. A. 32): τῶν ἐπιδημησάντων νοσημάτων ἡ γένεσις. Galen. Comm. ii. 5, Epid. i. (xvii. A. 71): τὰς τῶν ἐπιδημησάντων νοσημάτων ιδέας. Galen. Comm. ii. 7, Epid. i. (xvii. A. 102): σύνοψις τῶν ἐπιδημησάντων τότε παθημάτων.

13. "Others mocking said, These men are full of new wine" (ὅτι γλεύκος μεμεστωμένοι εἰσί).

\* αὐστηρός. Luke, xix. 21. 22: "For I feared thee, because thou art an austere man (ἄνθρωπος αὐστηρός): thou takest up that thou layedst not down, and reapest that thou didst not sow."

\* γλεύκος. \* αὐστηρός. Both words are peculiar to St. Luke, and frequently used in the medical writers to describe the nature of the wine to be given to the sick. αὐστηρός is also applied to other things besides wine—as food, &c.

Hipp. Acut. Morb. 392: ἐν τῇ τοῦ γλυκέος οἴνου διηγίσει.  
Hipp. Acut. Morb. 407: συμμίξας τὸ γλεύκος ἔφησον ἐν τῷ ἡλίῳ. Hipp. Intern. Affect.: πολλοὶ δὲ ἤδη καὶ ἀπὸ τροφῆς βοτρώων πολλῶν καὶ πολλοῦ γλύκος τὴν νοῦσον ἔλαβεν.  
Hipp. Morb. 472: ἐπιχέειν δὲ οἴνου γλυκέος τρία ἡμικοτύλια.  
Hipp. Vic. Sal. 338: ἔπειτα δὲ συμμίξας οἴνους τρεῖς πίνειν

διδόμει, ἀσθηρὸν γλυκὺν καὶ ὀξύ. Hipp. Affect. 528: τῶν οἴνων καὶ οἱ γλυκέες καὶ οἱ ἀσθηροί. Hipp. Vict. Rat. 369: κλύσαι τὸ στόμα καὶ τὴν φάρυγγα οἴνω ἀσθηρῷ. Hipp. Vic. Rat. 372: τοῖσι δὲ σίτοισι χρέεσθαι τοῖσι δριμέσι καὶ ξηροῖσι καὶ ἀσθηροῖσι. Hipp. Morb. Acut. 404: ὀκόσα δὲ τῶν πομάτων ἀκρητέστερά ἐστιν ἢ ἀσθηρότερα. Hipp. Decor. 24: χρὴ τὸν ἱητρὸν ἔχειν τινὰ ἐντραπελίην παρακειμένην, τὰ γὰρ ἀσθηρὸν δυσπρόσιτον καὶ τοῖσιν ὑγιαίνοισιν καὶ τοῖσι νοσέουσι. Aretaeus, Cur. Acut. Morb. 96: ἦν δὲ καὶ ἐπιθέτοισι δέη χρέεσθαι, φοίνικες ἐν οἴνω ἀσθηρῷ δευθέντες. Aret. Cur. Acut. Morb. 108: τέγγειν δὲ χυμῷ, οἴνω ἀσθηρῷ καὶ ῥοδίνῳ ἢ μυρσίῳ λίπαϊ—φοίνικες οἱ πίονες ἐν οἴνῳ μέλανι ἀσθηρῷ δευθέντες ἐς μύζαν τρίβονται. Aret. Sign. Morb. Diurn. 79: χανδὸν καὶ πολλὸν τοῦ γλύκεος πιεῖν τὸν ἄνθρωπον. Aret. Cur. Acut. Morb. 122: τροφαὶ σιτώδεις, εὐπεπτοί, εὐχυμοί—γάλα, οἶνος γλυκός. Aret. Cur. Morb. Diurn. 130: οἶνος λευκὸς λεπτὸς γλυκός, στύψιος ἔχων ὡς μὴ ἴσχειν τὴν γαστέρα. Aret. Cur. Morb. Diurn. 144: ἐς δύναμιν δὲ κῆν οἶνος γλυκὸς ὀκοῖος αἷμα ἔη ἐς τὴν αὐτοῦ γένναν. Dioscor. Mat. Med. v. 9: ὁ μὲν γὰρ γλυκὸς οἶνος—κοιλίης τε καὶ ἐντέρων ταρακτικὸς ὡσπερ καὶ τὸ γλεῦκος, ὃ δὲ ἀσθηρὸς οὐρητικώτερος, &c.

13. \* μεστοῦσθαι. Peculiar to St. Luke. \* μεστοῦσθαι and μεστὸς εἶναι are used in medical language. Hipp. Affect. 522: ἡ δὲ νοῦσος θανατώδης, ἄλλως τε καὶ ἦν ἡ γαστήρ μεστωθεῖσα ὕδατος. Galen. Usus. Part. x. 5 (iii. 783): ἡ ὡς μεστούμενος ἐνδοθεν ὁ ῥαγοειδὴς ἐπὶ πλείστον ἐκτείνεται τε καὶ διατείνεται. Hipp. Morb. Sac. 307: αἱ γὰρ φλέβες μεσταί εἰσιν αἵματος. Hipp. Morb. Acut. 396: ἡ κοιλία ὑπάγουσα δίψης ἐστὶ μεστή. Hipp. Morb. Acut. 398: τὴν κοιλίην εἶναι πολλῆς ἄσης μεστήν. Hipp. Intern. Affect. 537: ὁ νωτιαῖος αἷματός τε μεστὸς γίνεται. Hipp. Aph. 1255: αἱ κοτυληδόνες μύξης μεσταί εἰσιν. Hipp. Nat. Mul. 578: τὸ στόμα αὐτέων γίνεται οἶον ὀρόβων μεστόν. Galen. Usus. Part. iv. 5 (iii. 272): πολλῆς ὑγρότητος λεπτῆς καὶ ὕδατώδους μεστόν

ἔστι τὸ αἷμα. Galen. Meth. Med. v. 10 (x. 348): ἡ ἰχώρων ἢ πύου μεστόν. Galen. Comp. Med. ii. 1 (xiii. 468): τὸ ἔλκος ῥυπαρὸν δὲ εὐρέθη καὶ μεστόν ὑγρότητος. Galen. Comp. Med. i.: τὸ σύμπαν σῶμα εἰ φαίνοιτο κακοχυμίας μεστόν.

23. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified (προσπήξαντες) and slain."

\* προσπήγνυμι. Peculiar to St. Luke. Hipp. Morb. 455: ἦν φλέγμα ἢ χολή πρὸς τῇ οὐλῇ προσπαγῆ. Hipp. Morb. 458: καὶ ὅσον τε ἐν αὐτῇ τῇ σαρκὶ ἔνι χολῆς καὶ φλέγματος ἢ ἐν τοῖσιν ἐν αὐτῇ φλεβίοισι, τοῦτο πολλὸν ἢ πᾶν ἀποκρίνεται καὶ προσπήγνυται πρὸς τῷ πλευρῷ—ὁκόταν δὲ τὰ πρὸς τὸ πλευρὸν προσπαγέντα σαπῆ καὶ πτυσθῆ ὑγιέες γίνονται—ἦν δὲ τό τε ἀρχαῖον πολλὸν προσπαγῆ πρὸς τὸ πλευρόν. Hipp. Morb. 457: καὶ τὰ περὶ τὸν νῶτον χωρία διαθερμαίνεται ὑπὸ τοῦ προσπεπηγότος ὑγροῦ πρὸς τῷ πλευρῷ. Hipp. Morb. 461: ὁκόταν πολλὸν μὲν τὴν ἀρχὴν τῷ πλευρῷ προσπαγῆ, φλέγμα τε καὶ χολή. Hipp. Morb. 451: ἀλλ' ἔλκωθῆ τὸ πλευρὸν ὑπὸ τοῦ προσπεπηγότος φλέγματος καὶ χολῆς—καὶ ἦν φλέγμα ἐκ τῆς κεφαλῆς ῥυέν πρὸς τὸ πλευρὸν προσπαγῆ καὶ σαπῆ. Hipp. Morb., 513: ὅτε καὶ ἐπὶν κατέλθη ψάμμος πρὸς τὴν κύστιν καὶ μὴ προσπαγῆ. Hipp. Praedic. 106: πρεσβυτάτοισι δὲ οἷς ἂν προσπήγματα μύξης ἐνῆ. Galen. Meth. Med. v. 4. (x. 323) τῇ δὲ ἑτέρᾳ χειρὶ τὸ φάρμακον ἐπιθέντα τῇ τρώσει προστέλλειν ἀτρέμα, ἄχρι περ ἂν προσπαγῆ.



## § LXXX.

## ACTS, III.

συντρέχειν. \* συνδρομή. \* ὑποτρέχειν. \* κατατρέχειν.  
\* ὀλοκληρία. \* ἀποκατάστασις.

ἀτενίζειν (verse 4, § 53). προσδοκᾶν (v. 5, § 74). \* βάσις (v. 7, § 23). \* στερεοῦν (v. 7, § 23). \* σφυρά (v. 7, § 23). παραχρῆμα (v. 7, § 57). \* ἐξάλλεσθαι (v. 8, § 23). πίμπλημι (v. 10, § 60). \* ἀνάψυξις (v. 19, § 74). \* προχειρίζεσθαι (v. 20, § 82).

11. "And as the lame man which was healed held Peter and John, all the people *ran together* (συνέδραμε) unto them in the porch that is called Solomon's, greatly wondering.

συντρέχειν (used also Mark, vi. 33, and 1 Peter, iv. 4), as well as the three following compounds of τρέχειν, were employed in medical language.

Hipp. Flat. 298: τὸ αἷμα συντρέχει καὶ διέξεισι κατὰ παντὸς τοῦ σώματος ἐς τὰ θερμώτατα. Hipp. Acut. Morb. 398: συνδεδραμηκότος δὲ ἄλλοις τοῦ θερμοῦ ἄπαντος ἄνω ἐς τὴν κεφαλὴν. Hipp. Fract. 755: καὶ μὴ ξυνδεδραμήκοιεν οἱ μῦες. Hipp. Epid. 1184: ἐν τοῖσι τρώμασι τὸ αἷμα ξυντρέχει. Galen. Comm. iii. 47, Fract. (xviii. B. 606): φιλοῦσι οἱ μῦες εἰς ἕαντοὺς συντρέχειν παραλλαπόντων τῶν ὀστέων. Galen. Renum Affect. 3 (xix. 657): ἐπὶ πάσῃ γὰρ κινήσει φυσικῇ συντρέχει τὸ αἷμα. Galen. De Dieb. Decret. i. 7 (ix. 807): μήτε τοῖς πολλοῖς τῶν κριτικῶν σημεῖων συντρεχουσῶν. Galen. Meth. Med. ad Glaucum. ii. 1 (xi. 75): ῥαδίως ὑποτρέχει τὸ αἷμα καὶ αὔθις ἐπιρρέει. Galen. De Typis. 3 (vii. 485): τρεῖς ἕμα παροξυσμοὺς εἰς μίαν ὥραν συνδραμεῖν. Galen. Comm. i. 1, Fract. (xviii. B. 329): τοῦ μυὸς ὡς ἂν εἰς αὐτὸν ὄλου συντρέχοντος.

\* συνδρομή. Acts, xxi. 30: "And all the city was

moved, and the people *ran together* (ἐγένετο συνδρομή τοῦ λαοῦ).

Peculiar to St. Luke, and a technical term in medical language, denoting a "concourse" or "concurrence of symptoms." Galen defines it (Med. Defin. 169): συνδρομή ἐστὶ σύνοδος τῶν συμπτωμάτων ἢ τῶν συμπτωμάτων ἄθροισμα ἢ τὸ τῶν συμπτωμάτων ἄθροισμα φαινομένων ἐναργῶς ἅπασιν. Aretaeus, Cur. Acut. Morb. 104: ἀλλὰ καὶ τοῖσι παλαιότεροισι ἰητροῖσι ἰδέη τις ξυνδρομῆς πλευρίτις ἐπικλήσκειτο. Galen. Comm. iv. 55, Morb. Acut. (xv. 831): διακρίνειν ἀπὸ τῆς παθολογικῆς συνδρομῆς τὰ ἐπιγιγνώμενα—ἡ μὲν γὰρ παθολογικὴ συνδρομή τὸ τοῦ νοσήματος εἶδος ἐνδείκνυται. Galen. Comm. i. 18, Praedic. (xvi. 554): εἰκὸς δ' ἔσθ' ὅτε γίνεσθαι τὴν τῶν εἰρημένων συμπτωμάτων συνδρομήν. Galen. Comm. i. 31., Praedic. (xvi. 575): ἀλλ' ὅτι συνδρομὰς ἑτερογενῶν σημείων οὐ χρὴ ποιεῖσθαι. Do. (576): διότι μήτε ἑθεύετο πολλάκις ἐπόμενον τὸ σύμπτωμα τοῦτο τῇ προκειμένῃ συνδρομῇ. Galen. Comm. ii. 41, Praedic. (xvi. 600): πάλιν ἡ συνδρομή τῶν εἰρημένων συμπτωμάτων αὐτοπτικὴ ἐστὶ. Galen. Comm. ii. 60, Praedic. (xvi. 642): φαίνεται γὰρ ἐξ ἀνομοιογενῶν ἐνίοτε συνδρομὰς ποιούμενος. Galen. Comm. ii. 86, Praedic. (xvi. 674): ἐν ἄθροισματι πλειόνων σημείων δὲ συνδρομὰς ὀνομάζουσι. Galen. Comm. iii. 29, Praedic. (xvi. 789): ἐξ ἀνομοιογενῶν συμπτωμάτων ἀθροίζει συνδρομήν.

\* ὑποτρέχειν. Acts, xxvii. 16: "And *running under* (ὑποδραμόντες) a certain island which is called Claudia, we had much work to come by the boat."

Peculiar to St. Luke. Hipp. Nat. Oss. 277: ἦν τε ὑποδράμη τὸ αἷμα ἐς τοῦτο μέρος ἐπιτυχὸν ἐνρυχωρίας. Hipp. Nat. Oss. 279: αὐτὴ δὲ ὑποδεδράμηκε κάτωθεν τοῦ ποδὸς ὑπὸ τὸν ταρσόν. Hipp. Flat. 299: εἰ δὲ τὴν διάστυσιν ὑποδράμη πνεῦμα. Hipp. Loc. in Hom. 423: καὶ οἶον σφαῖραι ἐν τῇ γαστρὶ ὑποτρέχουσιν ὀδύνας. Hipp. Morb. 508: τὸ αἷμα ἀντίκα θερμανθὲν ὑπὸ τῆς βίης καὶ ὑποδραμὸν ἐς τὰς φλέβας. Hipp. Morb. 509: ἐπὴν τις

πληγῆ καρτερῶς, ὑποτρέχει ὑπὸ πληγὴν αἷμα. Hipp. Fract. 768: καὶ τὸ οἴδημα σκληρὸν γίνεται καὶ εἰ τὸν δάκτυλον ἐπαγάγοις ἐξαίρεται, ἀτὰρ καὶ αὔθις ὑποτρέχει ταχέως. Galen. Comm. iii. 15, Fract. (xviii. B. 557): τὸ ἔρευθος ἐξαίρεται καὶ αὔθις ὑποτρέχει ταχέως κατὰ τὸ μέγεθος. Galen. Meth. Med. ad Glauc. ii. 1 (xi. 75): ὑποτρέχει τὸ αἷμα καὶ αὔθις ἐπιρρέει. Galen. Medicus. 16 (xiv. 774): ὑπὸ τὴν κτηδόνα τοῦ χιτῶνος ὑποδραμοῦσα ὑγρασία καὶ τὴν φλύκταιναν ἀποτελέσασα. Dioscor. Medic. Parab. 38: ὑποδρομὰς δὲ αἵματος θεραπεύει.

\* κατατρέχειν. Acts, xxi. 32: "Who immediately took soldiers and centurions, and ran down (κατέδραμεν) unto them."

Peculiar to St. Luke. Hipp. Praedic. 80: οἷσιν ἐκ ῥίγεις πυρετοὶ κοπιώδεις, γυναικῆα κατατρέχει. Hipp. Coac. Progn. 206: τὰ ἐξαίφνης λευκὰ κατατρέχοντα ἐπὶ τρωσμιῶ. Hipp. Acut. Morb. 401: καὶ οὔρα παχέα καὶ δριμύα καταδράμη. Hipp. Acut. Morb. 404: τὸ δὲ ἀπὸ πομάτων ὀκόσα μὲν ὕδρα βραδυπορώτερα ἔστι καὶ ἐγκυκλέεται καὶ ἐπιπολάζει περὶ ὑποχόνδρια καὶ ἐς οὔρησιν οὐ κατατρέχειν. Hipp. Morb. Acut. 404: καὶ ἀπὸ δείπνου περιπατῆσαι ὀλίγον ἕως οὔρα καταδράμη. Galen. Comm. iii. 7, Epid. ii. (xvii. A. 399): γυναικῆα κατατρέχει. Galen. De Fasciis (xviii. A. 829): ὅπως ἔνθα μὲν εἰκὸς ἀναδραμεῖν ἔστιν ὕλην τὴν ἐπίδισιν, ἀντίληψις αὐτῆς γίγνοιτο ἐπὶ τῶν ταπεινότερων, ἔνθα δὲ καταδραμεῖν, ἐπὶ τῶν ὑψηλοτέρων.

16. "And his name through faith in his name hath made this man strong, whom ye see and know: yea the faith which is by him hath given him this *perfect soundness* (ὀλοκληρίαν) in the presence of you all.

\* ὀλοκληρία. Peculiar to St. Luke. The noun ὀλοκληρία does not seem to be used in the medical writers; the adjective ὀλόκληρος, however, is frequently, both in its more general meaning of "complete," "entire," and also in the same sense as by St. Luke, of "complete soundness of body."

Galen. San. Tuend. v. 1 (vi. 311): *ὕγιαίνοντα διὰ πάντων φυλάξαι ἄνοσον, ἀνώδυνον, ὀλόκληρον, εἴ γε μὴ παντάπασιν ἐξ ἀρχῆς νοσώδης εἴη τετυχηκῶς, σῶμα.* Galen. Meth. Med. iii. 3 (x. 186): *μηδὲ ἐπὶ τῶν ὀργανικῶν ὀλόκληρον ἐξευρεῖν δύνασθαι τὴν θεραπείαν.* Galen. Ars Med. ii. (i. 263): *διαφέρει δὲ τοσοῦτον, ὅτι μόρια μὲν ὀλόκληρα κατὰ τοῦτο τὸ γένος (νόσου).* Galen. Comp. Med. ix. 5 (xiii. 289): *ροιαὶ ὀλόκληροι κ'.* Galen. Comp. Med. ix. 6 (xiii. 309): *ὠὰ ὠμὰ ὀλόκληρα δύο.* Galen. Remed. Parab. i. 2 (xiv. 329): *ἀμύγδαλα ὀλόκληρα.* Galen. Remed. Parab. i. 13 (xiv. 380): *κοχλιῶν ὀλοκλήρων.* Galen. Antid. i. 13 (xiv. 65): *δύο μηνῶν ὀλοκλήρων.* Dioscor. Meth. Med. i. 11: *μαλάβαθρον ἄθραυστον δὲ καὶ ὀλόκληρον.* Do. i. 25: *κρόκος ἄριστος ὁ πρόσφατός τε καὶ ὀλόκληρος.*

21. "Whom the heaven must receive until the times of *restitution* (ἀποκαταστάσεως) of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

\* ἀποκατάστασις, peculiar to St. Luke, was a technical medical term to denote "complete restoration of health"—"the restoring a dislocated joint to its proper place," &c.

Galen. Medic. Defin. 11 (xix. 352): *θεραπευτικὸν δὲ τὸ περὶ τὴν ἴσιν ἢ ἀνάκλησιν τῆς διεφθαρμένης ὑγιείας καὶ ἀποκατάστασιν αὐτῆς πραγματευόμενον.* Aretaeus, Sign. Acut. Morb. 11: *κῆν ἐπὶ τῶν διαίμων, παλινδρομέη ἢ χολή, ἐπ' αὐτῇ δὲ φλέγμα, ἀσφαλῆς ἢ ἀποκατάστασις.* Aret. Cur. Morb. Diuturn. 135: *ἡ ἡσυχίη ἐς ἀποκατάστασιν τοῦ ἐν τῇ αἰώρῃ ταράχου.* Aret. Cur. Morb. Diuturn. 139: *ἀλλ' ὅσα σαρκῶν τε ἀνάπλασιν ποιέεται καὶ δυνάμιος ἰσχὺν καὶ τῆς φύσιος ἐς τὸ ἀρχαῖον ἀποκατάστασιν.* Dioscorides, Mat. Med. iv. 183: *ποιεῖ δὲ καὶ πρὸς ἀποκατάστασιν σπληνιῶσιν.* Galen. Synop. de Puls. 11 (ix. 463): *καὶ τὴν τοῦ περιέχοντος αἵρος ἀποκατάστασιν ἐν ὤραις καὶ χώραις.* Galen. Ven. Sect. 8 (xi. 239): *κενωθέντος δὲ τοῦ σώματος καὶ τῆς πληθώρας ἀποκατάστασιν λαβούσης συντόμως ἐπὶ τὰ εἰθισμένα ἐπαναγαγεῖν.* Galen. Comp. Med. iv. 8 (xii. 754): *δεῖ δὲ ἐκ*

διαστημάτων τριῶν ἢ τεσσάρων ὥρων ἐγχυματίσαντες ἕαν μέχρι ἀποκαταστάσεως καὶ τότε λούεσθαι παραινεῖν. Galen. Medicus. 3 (xiv. 681): τῶν δὲ ἐν τῷ σώματι τὸ μὲν τῷ τόπῳ ἀλλότριον ὡς ὑπόχυμα καὶ ἐξάρθρημα καὶ κάταγμα ἄπερ ἐνδείκνυται τὴν μετάθεσιν ἢ ἀποκατάστασιν εἰς τὸν ἴδιον τόπον. Galen. Medicus. 20 (xiv. 796): κατὰ δὲ τὸ γόνυ συνεχῆς μὲν ἢ εἰς τὸ ἔξω ἐξάρθρησις καὶ ῥαδία ἢ ἀποκατάστασις διὰ συγκάμψεως.

## § LXXXI.

## ACTS, I V.

\* διαπονεῖσθαι. καταπονεῖν. \* διανέμειν. \* καθόλου.  
\* ἐνδείξ. \* προσδέεσθαι.

\* ἐσπέρα (verse 3, § 67). πίμπλημι (v. 8, § 60). σωτηρία (v. 12, § 98). \* συμβάλλειν (v. 19, § 68). \* ἴασις (v. 22, § 17).

2. “*Being grieved* (διαπονούμενοι) that they taught the people, and preached through Jesus the resurrection from the dead.”

\* διαπονεῖσθαι is peculiar to St. Luke, and occurs again, Acts, xvi. 18. πόνος, πονεῖν, and some of their compounds, are much employed in medical language.

Hipp. Rat. Vic. 364: οὐδὲν γὰρ τοῦ σώματος διαπεπώνηται πρὸς οὐδένα πόνον. Hipp. Rat. Vic. 369: χρὴ δὲ τὸν τοιοῦτον ἐκθεραπευθῆναι ὧδε, διαπονήσαντα ἐν τοῖσι γυμνασίοισι. Dioscorides, Animal. Ven. Proem.: ἢ τὸ διὰ τοῦ φαλαγγίου δῆγματος ἐνιέμενον καὶ ὄλον τὸ σῶμα διαπεπονούμενον. Galen. Comm. i. 3, Aph. (xvii. B. 363): κατὰ τὸν βίον διαπονούμενοι. Galen. Usus. Part. ii. 7 (iii. 114): πλεῖστας καὶ ἀναγκαιοτάτας καὶ σφοδροτάτας ἐνεργείας ἢ χεῖρ ἐν τούτῳ τῷ σχήματι διαπονουμένη. Galen. Parv. Pil. Exer. 3 (v. 903): ἕτερα νεῦρα καὶ μύες διαπονεῖται πλέον. Galen. San. Tuend. ii. 9 (vi. 139): εὔτονον μὲν γυμνάσιον, τὸ

βιαίως ἄνευ τάχους διαπονοῦν. Galen. San. Tuend. ii. 11 (vi. 147): τὰ δὲ πλάγια μέρη τῆς ράχεως ἢ κίνησις ἢ δε διαπονεῖ. Galen. San. Tuend. ii. 11 (vi. 146): πρὸς τούτοις ἔτι τὸ τὰ μὲν ὀσφῦν μᾶλλον ἢ χεῖρας ἢ σκέλη διαπονεῖν. Galen. San. Tuend. ii. 9 (vi. 152): τίνες μὲν ἐνέρογαι, σκέλη μᾶλλον ἢ χεῖρας ἢ θώρακα, τίνες δὲ ὀσφῦν ἢ κεφαλὴν ἢ ράχιν ἢ γαστέρα τίνες δ' ὀτιοῦν ἄλλο μέρος ὑπὲρ τᾶλλα διαπονοῦσιν.

καταπονεῖν. Acts, vii. 24: "And seeing one of them suffer wrong, he defended him, and avenged *him that was oppressed* (τῷ καταπονουμένῳ), and smote the Egyptian."

καταπονεῖν is used once elsewhere in N. T. (2 Pet. ii. 7.)

Galen. San. Tuend. ii. 7 (vi. 130): οἱ προσφάτω κρῦει καταπονηθέντες ἄθνημοὶ τέ εἰσι καὶ ὀκνηροὶ κινεῖσθαι. Galen. Progn. ad Posth. 3 (xiv. 613): ἐπὶ δὲ τὰ κατὰ "Ευδημον ἐπάνειμι. καταπονούμενος γὰρ ὑπὸ τῶν τριῶν τεταρταίων ἀπήλπιστο πρὸς τῶν ἱατρῶν. Galen. Morb. Acut. 4 (xix. 192): ὅταν δ' ἐπιπεσόντα τὰ νοσήματα στάσιν τινὰ καὶ ἀναρχίαν ἐργάσθαι, ἐφ' ὅσον ἂν ἰσχύσῃ τὰ πάθη, ἐπὶ τοσοῦτον ἢ φύσις καταπονεῖται. Galen. Comm. i. 12, Morb. Acut. (xv. 436): τοὺς ἐναντιωτάτοις ἀγωγαῖς ἐπὶ τῶν πυρεττόντων χρωμένους ἱατροὺς, τοὺς τε μακροῖς ἀσιταῖς καταπονοῦντας τοὺς κάμνοντας. Galen. Comm. iii. 1, Epid. ii. (xvii. A. 385): ταῖς δὲ γυναιξὶ τουτὶ τὸ ἔτος μάλιστα κινδυνῶδες ἦν, ὅτι ἢ χολὴ τῷ τῆς καταστάσεως αὐχμῷ τεθριωνένῃ τὴν ὑγρὰν φύσιν οἰκτρῶς ἔτρυε καὶ πολυειδῶς καταπεπονημένην ἀφίει. Galen. Comp. Med. vii. 7 (xiii. 986): εἰς τὸ αὐτὸ ἀναμίξας πάσας τὰς δυνάμεις μάλασσε καὶ σύγκοπτε ἕως ἂν ἄλκιμον καὶ καταπεπονημένον γένηται.

17. "But that it *spread* (διανεμηθῆ) no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

\* διανέμειν. Peculiar to St. Luke. \* διανέμειν, \* διασπείρειν, and \* ἀναδιδόναι, were the three great medical words to denote "the spreading," "distribution" of nourishment—the nerves—the blood, &c., through the body. It is remark-



able that all three are used by St. Luke, and by him alone of the N.T. writers.

Galen. Comm. ii. 6, Nat. Hom. (xv. 143): αἱ φλέβες διανέμουσιν αὐτὸ τοῖς τοῦ ζῶον μορίοις ἅπασιν. Galen. Comm. ii. 10, Aliment. (xv. 292): ὡσπερ ἐκ πηγῆς τινος ἰδίας παντὶ τῷ σώματι διανέμεται. Galen. Comm. iv. 6, Aliment. (xv. 390): καὶ τὸ ταύτης ἀρτηρίας ὑπόλοιπον ἐπὶ τὴν ἀριστερὰν ὄλην χεῖρα καὶ τὴν ὠμοπλάτην διανέμεται—ὅθεν καὶ ἢ τοῖς ἐντέροις διανεμομένη παραγίνεται. Do. (391): ὅσαι δὲ εἰς ἄλλας τοῦ σώματος χώρας καθέκαστον διανέμονται. Galen. Comm. ii. 10, Acut. Morb. (xv. 531): διεκπίπτει πρὸς τὸ διάφραγμα τοῖς πρώτοις μετ' αὐτὸ διανεμόμενον σώμασιν. Galen. Comm. i. 1, Humor. (xvi. 12): διανέμοντες αὐτὸ τῷ σώματι παντὶ φλέβες. Do. (13): διανέμουσι δὲ καὶ παράγουσιν εἰς ὅλον τὸ ζῶον αἱ ἀρτηρίαί. Galen. Comm. iii. 127, Praedic. (xvi. 788): ἐκ σπληνὸς ἐτέραν φλέβα ἀρχομένην διανέμεσθαι τοῖς ἀριστεροῖς μέρεσιν. Galen. Nat. Facul. ii. 6 (ii. 105): οὐκ ἂν δύναιτο δεχόμενον τὴν τροφήν οὕτως εἰς ὅλον ἑαυτὸ διανέμειν. Galen. Anat. Adminstr. iii. 10 (ii. 400): αἱ τῶν μεγάλων νεύρων διανεμήσεις.

18. "And they called them, and commanded them not to speak *at all* (καθόλου) nor teach in the name of Jesus."

\* καθόλου, peculiar to St. Luke, is very common in the medical writers.

Dioscorides, Mat. Med. i. 13: καθόλου ἐστὶ πολύχρηστον. 27: καθόλου θερμανικὴ ὑπάρχουσα. 62: καθόλου πάντων ἐστὶ χρησιμώτατον—καθόλου ἐστὶν ἀραιωτικόν. 71: καθόλου μαλακτικὴν ἔχει τὴν δύναμιν. 146: καὶ καθόλου παραλαμβάνεσθαι δεῖ τὴν χρῆσιν αὐτῶν. Galen. Comp. Med. viii. 4 (xiii. 167): συστέλλοντες τὰ σιτία καὶ καθόλου ἐξ οὗ ὑπονοήσωμεν γίνεσθαι. Do. (175): καὶ καθόλου πάντα ὅσοις ἐπὶ τῶν καρδιακῶν χρώμεθα. Do. (175): καὶ καθόλου πᾶν τὸ τροφῶδες. Do. iii. 2 (564): ἐκ τοῦ τόν γε καθόλου τρόπον τῆς θεραπείας ἐπινοῆσαι. Do. v. 4 (802): καὶ καθόλου ἐστὶν ἡ δύναμις θαναμαστή.

34. "Neither was there any among them that *lacked* (ἐνδεής ὑπῆρχεν): for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold."

\* ἐνδεής, peculiar to St. Luke, was a word of very frequent occurrence in medical language.

Hipp. Affect. 528: ὑπαναλίσκει ταῦτα τὸ σῶμα καὶ οὔτε ἐνδεές ἐστιν οὔτε πλήρες. Hipp. Artic. 807: σκέλεα μὲν καὶ χεῖρες τελειοῦνται, ταῦτα δὲ ἐνδεέστερα γίνονται. Hipp. Artic. 821: τὸ δὲ τῆς κνήμης ὁστέα αὔξεται μὲν, οὐ πολὺ δὲ ἐνδεεστέρωσ—τὸν δὲ πῆχυν καὶ ἄκρην τὴν χεῖρα ὀλίγῳ ἐνδεεστέρην τοῦ ὑγίεος. Hipp. Fract. 766: ἐνδεέστερον χρὴ διαίτην ἄχρι ἡμερέων δέκα. Hipp. Morb. Sacr.: ἐνδεέστερον τοῦτο τοῦ σώματος τὸ βλαβὲν ἀνάγκη εἶναι. Galen. Morb. Acut. ii. 44 (xv. 601): ἐνδεῆ τὴν χρεῖαν τῆς ἀναπνοῆς ἐργάζεται καὶ διὰ ταύτην τὴν ἔνδειαν. Galen. Comm. iii. 4, Epid. ii. (xvii. A. 322): ὅταν ἢ χυλοθεῖσα τροφὴ ἐνδεέστερον ἀναδίδοται. Galen. Comm. i. 17, Aph. (xvii. B. 432): τὴν δύναμιν ἐργάζεται καὶ ἦτοι πληθωρικὸν ἢ ἐνδεές ἢ κακόχυμον τὸ σῶμα. Galen. Comm. iii. 7, Aph. (xvii. B. 574): ἢ δὲ ξηρότης ἐνδεεστέρους μὲν τῷ πλήθει τοὺς χυμοὺς ἐργάζεται.

\* προσδεῖσθαι. Acts. xvii. 25: "Neither is worshipped with men's hands, as though *he needed anything* (προσδεόμενός τινος), seeing he giveth to all life, and breath, and all things."

Peculiar to St. Luke, and, like ἐνδεής, much used by the medical writers.

Hipp. Vet. Med. 15: καὶ πέψιος οὐδεμιῆς προσδεῖται. Hipp. Praedic. 87: διαιτημάτων τε ἰδίων προσδεόμεναι ἕκασται καὶ φαρμακευσίων. Hipp. Praedic. 105: θεραπείης δὲ προσδεῖται ἢ νοῦσος αὐτῆ. Hipp. Morb. Acut. 385: τουτέοισι καὶ δις δοτέον ἦν τι δοκῆ προσδεῖν. Do. 393: ὦν οὐδέτερον εἰς τιμωρίην προσδέεται μελίκρητον. Hipp. Artic. 805: τούτων δὲ οὗς ἥκιστα κατεαγὲν προσδέεται. (809): ἐς πολλὰ γὰρ νοσήματα προσδεοί ἂν αὐτῆς. Hipp. Ulcer. 874: καὶ οὕτως λητρείην προσφέρειν ὀκοίης δ' ἂν δοκῆ προσδεῖσθαι. Galen.

San. Tuend. i. 12 (vi. 68): ἐπανορθοῦσθαι μεθόδου τινὸς ἐτέρας προσδεῖται. Galen. Facul. Med. v. 22 (xi. 774): καὶ διὰ τοῦτο βραχυτέρας ἐπικουρίας ἐκ φαρμάκων προσδεῖται.

## § LXXXII.

## A C T S, V.

ἀσφάλεια. ἀσφαλῆς. ἀσφαλῶς. \*ἐπισφαλῆς. \*διαχειρίζεσθαι. \*προχειρίζεσθαι. \*ἐπιχειρεῖν. \*διαπρίειν. \*διαλύειν. \*ἀπολύειν.

\* συστέλλειν (verse 6, § 24). \* διάστημα (v. 7, § 75). \* ἐκψύχειν (v. 10, § 24). παραχοῆμα (v. 10, § 57). προστίθεναι (v. 14, § 59). κολλᾶσθαι (v. 13, § 66). \* ὑχλεῖσθαι (v. 16, § 7). πῖμπλημι (v. 17, § 60). ὕρθρος (v. 21, § 67). \* διαπορεῖν (v. 24, § 74). \* βία (v. 26, § 77). ἄφεις (v. 31, § 59). ἀνωρεῖν (v. 33, § 84). \* προσκολλᾶσθαι (v. 36, § 66.)

23: "Saying, The prison truly found we shut *with all safety* (ἐν πάσῃ ἀσφαλείᾳ), and the keepers standing without before the doors."

Luke, i. 4: "That thou mightest know *the certainty* (τὴν ἀσφάλειαν) of those things, wherein thou hast been instructed."

St. Luke uses all the four words, ἀσφάλεια, ἀσφαλῶς, ἀσφαλῆς, \*ἐπισφαλῆς. The last is peculiar to him. These words were very much used by the medical writers. St. Mark once uses ἀσφαλῶς (xiv. 44); St. Paul, ἀσφάλεια once (I. Thess. v. 3), and ἀσφαλῆς twice (Phil. iii. 1, Heb. vi. 19).

ἀσφάλεια. Hipp. Praecept. 27: ἔνιοι γὰρ νοσέοντες ἡσθημένοι τὸ περὶ ἔωυτοῦς πάθος μὴ ἐὼν ἐν ἀσφαλείῃ. Hipp. Progn. 40: σημαίνει γὰρ ἀσφάλειάν τε καὶ νόσημα ὀλιγοχρόνιον ἔσεσθαι. Hipp. Morb. Acut. 384: τοῖσι νοσέουσι

πᾶσιν ἐς ὑγείην μέγα δύναται καὶ τοῖσιν ὑγιαίνουσιν ἐς ἀσφάλειαν. Hipp. Morb. Acut. 396: ἕως ἂν ἐν ἀσφαλείῃ γένοιτο ὁ νοσέων—δεῖται δὲ ἀσφαλείης καὶ μετριότητος μετὰ φλεβοτομίην. Hipp. Morb. Acut. 397: χυλὸν δὲ προσφέρειν ὀκόταν ἐκ κρίσιος ἐν ἀσφαλείῃ ἤδη ᾗ. Hipp. Aph. 1253: τὸ θερμὸν ἐκπυητικόν, οὐκ ἐπὶ παντὶ ἔλκει μέγιστον σημεῖον ἐς ἀσφάλειαν. Galen. Comm. i. 3, Humor. (xvi. 92): καὶ ἀσφάλειαν ὑγείην σημαίνουσι—τὸ τάχος κρίσεως καὶ ἀσφάλειαν καὶ ὑγείαν δηλώσουσι. Galen. Comm. iv. 22, Aph. (xvii. B. 685): πεπασμοὶ ταχύτητα κρίσεως, ἀσφάλειαν ὑγεινήν σημαίνουσι. Galen. Comm. iii. 2, Progn. (xviii. B. 238): ὅταν τὰ τῆς ἀσφαλείας σημεῖα παρῇ.

ἀσφαλῆς. Acts, xxi. 34: “And some cried one thing, some another, among the multitude: and when he could not know *the certainty* (τὸ ἀσφαλές) for the tumult, he commanded him to be carried into the castle.”

Used also xxii. 30, and xxv. 26.

Hipp. Judic. 52: σημαίνει γὰρ ἀσφαλέα τὴν νοῦσον ἔσεσθαι. Hipp. Progn. 211: ὕδατῶδες δὲ καὶ λευκὸν ἐν χρονίοισι οὐκ ἀσφαλές. Hipp. Vic. Rat. 372: ἡ θεραπευεῖν ἀσφαλεστέρη ὑπὸ τῆς διαίτης ὧδε. Hipp. Morb. Acut. 406: ἀσφαλεστέρη γὰρ γίνεται ἡ θεραπεία. Aretaeus, Sign. Morb. Acut. 11: ἀσφαλῆς ἡ ἀποκατάστασις. Aret. Sign. Morb. Diuturn. 49: ἀσφαλεστέρη δὲ καὶ ἀσινεστέρη ἡ τῆδε τοῦ πύου ὁδός. Aret. Cur. Acut. Morb. 96: οὐκ ἀσφιλές μὲν αἰσθήσεσι, νεύροισι δὲ ἀγαθόν. Aret. Cur. Morb. Acut. 112: οὐ κάρτα ἀσφαλές ἐπὶ φλεγμονῆσι. Galen. Comm. iv. 74, Acut. Morb. (xv. 862): οὐκ ἀσφαλῆς ἡ διὰ τῶν οὔρων σημείωσις. Galen. Comm. i. 10, Epid. vi. (xvii. A. 852): πρώτη καὶ ἀσφαλεστάτη διάγνωσις εἰς τὸν τρόπον τῶν πυρετῶν.

ἀσφαλῶς. Acts, xvi. 23: “And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them *safely*” (ἀσφαλῶς).

Used again, Acts, ii. 36.

Hipp. Praedic, 108: τότε προλέγειν ἐβδομαίας παύσασθαι ἢ ἐγγυὲς τουτέων καὶ ἄλλως ἀσφαλῶς νομίζειν ἔχειν. Hipp.

Praedic. 105: ἐλάχιστά τε τῶν σημείων ἔχει τῶν πονηρῶν ἃ ἔγραφα εἶναι, ἀσφαλέστατα διάκειται οὗτος. Hipp. Praedic. 109: αἱ δὲ ἄλλαι νοῦσοι αἱ ἄμφι κεφαλᾶς ἀνδράσι τε καὶ γυναιξίν ἀσφαλῶς ἰσχυρότατοι καὶ πολυχρονιώτεροι. Hipp. Artic. 782: ὅτι ἀσφαλεστέρως αὐτὸ σῶμα μετεωρισθέν. Hipp. Artic. 798: ἀσφαλέστερον δὲ χειρίζειν ἐστίν ὑπτιον κατακλίναντα τὸν ἄνθρωπον. Hipp. Decor. 25: προσδοῦναι τι τῶν ἐς τὸ χρέος ἢ ἀσφαλῆως προσενεγκεῖν. Hipp. Progn. 43: οὕτως ἂν ἀσφαλέστατα ὅ τε ἄνθρωπος περιγένοιτο καὶ ἡ ἀπόστασις ἀνώδυνος τάχιστα παύσεται. Hipp. Progn. 100: οἷσι δ' ἂν καὶ νεῦρον δοκῆν ἐκπεσεῖσθαι, ἀσφαλεστέρως τὰ περὶ χλωσίος ἢ προλέγειν. Hipp. Artic. 782: ὅτι ἀσφαλεστέρως ἂν τὸ σῶμα τὸ μὲν τῆ. Hipp. Praedic. 98: εἰ δέ τι τούτων ἐπιφύινοιτο ἐν ἀρχῆσι τε γίνεσθαι ἀσφαλέστατον καὶ ὀλίγον χρόνον παραμένειν.

\* ἐπισφαλῆς. Acts, xxvii. 9: "Now when much time was spent, and when sailing was now *dangerous*" (ἐπισφαλοῦς).

Peculiar to St. Luke, and frequently applied to disease by the medical writers. Hipp. Vet. Med. 11: ὁκόταν δὲ τύχῳσι μεγάλῳ τε καὶ ἰσχυρῷ καὶ ἐπισφαλεῖ νοσήματι. Hipp. Aph. 1245: ἐπισφαλῆς δὲ τὸ τοιοῦτον καὶ πρὸς τὰς κάτω καθάρσιαις. Hipp. Aph. 1258: αἱ παραφροσύναι αἱ μὲν μετὰ γέλῳτος γινόμενοι ἀσφαλέστεραι αἱ δὲ μετὰ σπουδῆς ἐπισφαλέστεραι. Galen. Comm. ii. 10, Humor. (xvi. 244): λεπτότης τῶν μερῶν πρὸς τὰς κάτω καθάρσεις ἐπισφαλῆς ἐστίν. Galen. Comm. ii. 47, Epid. vi. (xvii. A. 996): τὰ γὰρ πλεῖστα τῶν ἐπισφαλῶν νοσημάτων. Galen. Comm. ii. 35, Aph. (xvii. B. 534): καὶ γὰρ αἱ ἄνω καθάρσεις ἐπισφαλεῖς εἰσι τοῖς οὕτω διακειμένοις. Galen. Comm. iii. 1, Progn. (xviii. B. 235): μετὰ συμπτωμάτων ἐνίοτε ποιεῖσθαι τὴν κρίσιν ἐπισφαλῶν Galen. Progn. De Decub. 3 (xix. 535): ἐπισφαλῆ πάθη. Do. 5 (541): ἔσται ἡ νόσος ἐπισφαλῆς καὶ ἐπικίνδυνος. Do. 11 (561): ἔσται ἡ νόσος ἐπισφαλῆς ἀπὸ πλήθους καὶ κραιπάλῃς.

30. "The God of our fathers raised up Jesus, whom *ye slew* (διεχειρίσθη) and hanged on a tree."

\* διαχειρίζεσθαι. Peculiar to St. Luke, and is used again Acts, xxvi. 21. In medical language it was employed, as was also χειρίζεσθαι, of surgical operations in particular.

Hipp. Progn. 45: ὁ δὲ σταφυλὴν καλέουσι καὶ γένηται τὸ μὲν ἄκρον γαργαρεῶνος μεϊζόν τε καὶ περιφερές, τὸ δὲ ἀνωτέρω λεπτότερον, ἐν τούτῳ τῷ καιρῷ ἀσφελές διαχειρίζειν. Hipp. Morb. Acut. 384: ὀκόσα ἀνωδύνως διαχειρίζεσθαι, ὡς ἀνωδυνώτατα ποιεῖν. Hipp. Morb. Mul. 638: δεῖ δὲ τὸν ὀρθῶς ταῦτα διαχειριούμενον διαγιώσκειν ἐκάστοτε τὰς φύσις τῶν γυναικῶν. Hipp. Offic. 741: οὕτως δὲ τὸ μὲν χειριζόμενον ἐναντίον τῇ αὐγῇ, τὸν δὲ χειρίζοντα ἐναντίον τῷ χειριζομένῳ, πλὴν ὥστε μὴ ἐπισκοτάζειν, οὕτω γὰρ ἂν ὁ μὲν δρῶν ὀρῶη, τὸ δὲ χειριζόμενον οὐχ ὀρῶτο—ὁ δὲ χειριζόμενος τῷ χειρίζοντι τῷ ἄλλῳ τοῦ σώματος μέρει ὑπηρετεῖτω ἢ ἐστῶς ἢ καθημένος. Hipp. Fract. 757: ὁ δὲ ἰητρὸς ὀρθῶς μὲν ἔων χειρίζετω, τὸν ἕτερον πόδα ἐπὶ ὑψηλοτέρου τινὸς ἔχων, κατορθώσας δὲ τοῖσι θέναρσι τὸ ὀστέον ἔπειτα ἐπιδείτω τὰς τε ἀρχὰς βαλλόμενος ἐπὶ τὸ κάτηγμα καὶ τἄλλα πάντα ὡσπερ πρότερον παρηνέθη χειρίζετω. Galen. De Fasciis. 1 (xvii. A. 768): ἀνωδύνως δεῖ διαχειρίζεσθαι. Galen. Comm. iii. 21, Progn. (xviii. B. 271): ἀσφελές διαχειρίζειν. Galen. Comm. i. 10, Offic. (xviii. B. 681): πτερύγιον ἢ ἐγκανθίδα χειριζόμενος. Do. (682): τῷ τε μὴ σφοδρῶς ἀνιᾶσθαι τὸν χειριζόμενον.

\* προχειρίζεσθαι. Acts, xxii. 14: "And he said, The God of our fathers hath *chosen thee* (προχειρίσατό σε), that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth."

Peculiar to St. Luke, who uses it again iii. 20, xxvi. 16, and employed by the medical writers, as also πρόχειρος, and many derivatives of χεῖρ, e. g. διαχειρισμός, a medical preparation. Hipp. 1022: χειρισμός. Hipp. 741: an operation, χείρισμα. Hipp. 808: surgical treatment, χείριξις. Hipp. 756: a surgical operation.

Galen. Comm. iii. 36, Acut. Morb. (xv. 696): καθάπερ καὶ εἰ μέλι μοχθηρόν ἢ πτισάνην ἢ ὄξος ἢ οἶνον ἢ τι τοιοῦτον προχειρίσαιο. Galen. Anat. Administr. iii. 2 (ii. 348): ἐν



τι μέρος τοῦ κόλου προχειρισάμενος. Galen. Nat. Facul. iii. 2 (ii. 146): προχειρίσασθαι μόρια ἅττα τοῦ σώματος. Galen. Difficul. Respir. ii. 10 (vii. 879): ὑπολοίπους ἔτι τρεῖς ἀρρώστους προχειρισόμεθα. Galen. Caus. Puls. i. 12 (ix. 51): λοιπὸν ἂν εἴη προχειρισάμενον ἓνα τιὰ σφυγμὸν ἐπ' αὐτοῦ διδάξαι τὸ χροῖσιμον. Galen. Diagn. Puls. ii. 2 (viii. 845): προχειρισάμενος γένος ἐν σφυγμῶν ὡς ἐν παραδείγματι. Galen. Comm. iii. 101, Praedic. (xvi. 723): Ἴπποκράτους προχειριζομένου ποτὲ κατὰ μέρος ἓνα παραδείγματος ἕνεκα πρὸς σαφήνειαν τῶν μανθανόντων. Galen. Comm. i. 12, Aph. (xvii. B. 399): προχειρισάμενος ὡς ἐν παραδείγματι πάθος ἐν αὐτὸ δὴ τοῦτο πρὸς Ἴπποκράτους ὠνομασμένον. Galen. Progn. Puls. iii. 4 (ix. 356): ἡ διάγνωσις μόνη προχειρίζεσθω. Galen. Meth. Med. viii. 3 (x. 559): τουτὶ μὲν τὸ αἴτιον ὀλιγάκις ἐθεασάμην ἀνάψαν πυρετὸν, ὅθεν αὐτὸ μάλιστα προχειρισάμην.

\* ἐπιχειρεῖν: see § 57.

33. "When they heard that, *they were cut to the heart* (διεπρίοντο), and took counsel to slay them."

\* διαπρίειν is peculiar to St. Luke, and occurs again vii. 54.

πρίειν and some of its compounds were employed in medical language, in their literal sense. Hipp. Loc. in Hom. 419: τοῦτον χρὴ πρίειν ὡς ἕξοδος ἢ τῷ ἰχωρί, μὴ μῶνον ἕξοδος εὐρέος διαπρισθέντος, καὶ φαρμάκοισι χρῆσθαι. Hipp. Vuln. Cap. 912: ἦν ἐξ ἀρχῆς λάβων τὸ ἴημα πρίης οὐ χρὴ ἐκπρίειν τὸ ὀστέον πρὸς τὴν μήνιγγα αὐτίκα—ἔστι δὲ κίνδυνος ἦν αὐτίκα ἀφαιρῆς πρὸς τὴν μήνιγγα ἐκπρίσας τὸ ὀστέον, τρῶσαι ἐν τῷ ἔργῳ τῷ πρίονι τὴν μήνιγγα, ἢλλὰ χρὴ πρίοντα, ἐπειδὴν ὀλίγον πάνυ δέη διαπεπρίσθαι παύσασθαι πρίοντα—ἐν γὰρ διαπριωτῷ ὀστέῳ—Hipp. Vuln. Cap. 913: καὶ γὰρ πολὺν θάσσον διαπρίεται τὸ ὀστέον ἦν ὑπόπυόν τε ἐὼν ἤδη καὶ διάπυον πρίης.

36. "For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as

many as obeyed him, *were scattered* (διελύθησαν), and brought to nought."

\* διαλύειν. Peculiar to St. Luke, and of very frequent occurrence in medical language. Hipp. Morb. Acut. 387: *πειρηθῆναι διαλύσαι τὴν ὀδύνην*. Hipp. Morb. Acut. 392: *καὶ ἢ ἐπὶ τὰ ἕτερα αὖ μεταβολῇ διαλύει σῶμα*. Hipp. Morb. Mul. 649: *κῆν μὲν διαλύηται καὶ ἀσθενῆς γίνεται ἢ γυνὴ διαλαμβάνειν ἐς ὅσον δεῖ χρόνον, ἦν δὲ μὴ διαλύηται*. Hipp. Flat. 298: *καὶ τὰ τε ἄρθρα διαλύονται πρὸ τῶν πυρετῶν*. Hipp. Flat. 300: *αὔται δὲ θερμανθεῖσαι διαλύονται καὶ διαλύουσι τὴν ξύστασιν τοῦ αἵματος*. Dioscor. Mat. Med. i. 101: *θρόμβους αἵματος διαλύει*. Dioscor. Mat. Med. ii. 98: *χοιράδας διαλύει*. Galen. Comm. i. 35, Acut. Morb. (xv. 804): *ἐπιχειρεῖ μὲν γὰρ ἡ ξμφυτος θερμασία διαλύειν τε καὶ χεῖν τοὺς κατὰ τὸ σῶμα χυμούς*. Galen. Comm. i. 12, Humor. (xvi. 112): *ὡς τὸ πάχος διαλυθῆ τῶν χυμῶν*.

\* ἀπολύειν: *see* § 16.

### § LXXXIII.

#### ACTS, VI.

\* συγκινεῖν.

\* καθημερινός (v. 1, § 67). ὑποβάλλειν (verse 11, § 68).

\* συναρπάζειν (v. 12, § 91). ἔθος (v. 14, § 58). ἀτενίζειν (v. 15, § 53).

#### ACTS, VII.

κακοῦν. \* συνελαύνειν. \* ἀπελαύνειν. \* ἀνατρέφειν. \* βρύχειν.

\* ἐξωθεῖν. \* σκληροτράχηλος.

\* σιγίον (verse 12, § 97). \* μετακαλεῖσθαι (v. 14, § 85).

\* συγγένεια (v. 14, § 87). ἀναιρεῖν (v. 21, § 84). καταπονεῖν (v. 24, § 81). σωτηρία (v. 25, § 98). ἀναλαμβάνειν (v. 43, § 65). \* διαδέχασθαι (v. 45, § 73).

\* ἀντιπίπτειν (v. 51, § 66). \* διαπρίειν (v. 54, § 82). ἀτενίζειν (v. 55, § 53).

vi. 12: "And *they stirred up* (συνεκίνησαν) the people,

and the elders, and the scribes, and came upon him, and caught him, and brought him to the council.”

\* *συγκινεῖν* is peculiar to St. Luke, and it and many of the derivatives of *κινεῖν* were used in medical language. Galen. Comm. i. 4, Praedic. (xvi. 520): *καὶ τὰ συγκινοῦμενα τῷ θώρακι μόρια συνεπίσκεψαι*. Galen. Comm. ii. 4, Epid. iii. (xvii. A. 597): *πλείονος δ' εἰσπνοῆς δεόμενον καὶ τὰ συνεχῆ τοῖς κάτω συγκινοῦμεν*. Galen. Anat. Muscul. (xviii. B. 992): *οὐδένα κέκτηται μὴν ἴδιον, ἀλλὰ τοῖς ἐκατέρωθεν μέρεσι συγκινεῖται*. Galen. Med. Defin. 110 (xix. 376): *σφυγμός ἐστι κίνησις φυσική—συγκινοῦσα ὁμοίως, τὴν τε καρδίαν καὶ τὰς ἀρτηρίας*. Galen. De Plenitud. 5 (vii. 536): *συγκινεῖται δὲ ταύταις ἐν αὐτῷ τό τε ὑμνῶδες γένος*. Galen. Difficul. Respir. i. 4 (vii. 761): *ἡ μὲν δύναμις ἡ ψυχικὴ κινεῖ τὸν θώρακα τῷ δὲ ὁ πνεύμων συγκινεῖται*. Galen. Difficul. Respir. i. 22 (vii. 815): *τῶν ταῖς ἀναπνοαῖς συγκινομένων ὀργάνων ἄλγημα*. Galen. Loc. Affect. iv. 7 (viii. 253): *ὣν οἱ μέγιστοι μύες τὰς ὠμοπλάτας ἑαυτοῖς συγκινοῦσιν ἐναργῶς*. Galen. San. Tuend. ii. 11 (vi. 151): *συγκινοῦσι μὲν πως τὰ κάτω τῶν φρενῶν σπλάγχνα*. Galen. Comp. Med. vii. 14 (xiii. 1041): *καρδαμώμου μναῖς ἢ, ἀμώμου τὸ ἴσον—συγκινήσας ἐπὶ ἡμέρας ἢ*.

vii. 19: “The same dealt subtilly with our kindred, and *evil entreated* (ἐκάκωσε) our fathers, so that they cast out their young children, to the end they might not live.”

*κακοῦν* is used also verse 6, xii. 1; xiv. 2; xviii. 10, and only once again in the N. T. (1 Pet. iii. 13): it was very much employed in medical language.

Hipp. Vet. Med. 10: *εἰ γὰρ πλείω φάγοι, πολὺν ἂν ἐπι κακωθείη*. Hipp. Humor. 48: *τὰ ἐγγύς καὶ τὰ κοινὰ τοῖσι παθήμασι πρῶτα καὶ μάλιστα κακοῦται*. Hipp. Coac. Progn. 195: *οἷσι τὰ κάτω κακοῦται*. Hipp. Morb. Sacr. 306: *διὰ τὸδε ὑπὸ τῆς ἀνάγκης ταύτης αἱ φλέβες αἱ λοιπαὶ κακοῦνται*. Hipp. Artic. 825: *κακοῦται δὲ πᾶν τὸ σκέλος ἀναυξέστερον γίνεταί—κακοῦται γὰρ τούτοις καὶ τὸ κατὰ τὴν ἰγνύην ἄρθρον*. Aretaeus, Sign. Morb. Diuturn.: *ἦνπερ εἰς πέψιν ἢ γαστήρ*

καὶ τῷ κώλῳ κακωθῆ. Dioscor. Mat. Med. iv. 162: ἵνα μὴ παραρῥύεις κακώσῃ τὴν φάρυγγα. Dioscor. Mat. Med. v. 49: χρήσιμος κακουμένοις στόμαχον. Galen. Comm. ii. 25, Acut. Morb. (xv. 560): ἀποστρέφονται τὰ σιτία κακωθείσης αὐτοῖς τῆς γαστρός. Do. 28 (xv. 563): οὕτως καὶ τοὺς παρὰ τὸ ἔθος κακωθέντας ἐκ μονοσιτίας.

vii. 26: "And the next day he showed himself unto them as they strove, and would have set them at one again (συνήλασεν αὐτούς), saying, Sirs, ye are brethren; why do ye wrong one to another?"

\* *συνελαύνειν* is peculiar to St. Luke, as well as the following word, \* *ἀπελαύνειν*. Both words, as also *διελαύνειν* and *ἐξελαύνειν*, are employed by the medical writers, and none of them are used in the N. T. except by St. Luke.

Galen. Comm. 13, Vic. Rat. (xv. 196): *συνελαύνει δὲ εἰς τὸ βάθος καὶ τὰ σπλάγχνα τὴν θερμασίαν*. Galen. Ars Medic. 36 (i. 288): *μή ποτε ἄρα τὴν ἐκ τῶν προκειμένων ὑγρότητα συνελάσωμεν εἰς τὸ πεποιθός*. Do.: *συνελαύνουσι τὸ κατὰ τὸν θώρακα αἷμα πρὸς τὸ σπλάγχνον*. Galen. Instrumen. Odor. 5 (ii. 876): *μηδὲν ὁσμῆς μέρος εἰς τὸν ἐγκέφαλον συνελαύνεται*. Galen. Meth. Med. 6 (x. 331): *συνελαύνειν εἴσω τὸ αἷμα καὶ πληροῦν τὰς ἐν τῷ βᾶθει φλέβας*. Galen. Remed. Parab. i. 16 (xiv. 384): *συνελαύνεται τὸ ἐκ τῶν περιεχομένων ἀγγείων τε καὶ μυῶν αἷμα πρὸς ἐκείνην καὶ ἄγαν λυπεῖ*. Galen. Loc. Affect. ii. 3 (viii. 315): *ἀναστέλλεσθαί τε καὶ συνελαύνεσθαι πρὸς τὰ πέρατα τῶν ἀρτηριῶν*. Galen. do. (316): *παλινδρομήσει γὰρ αὐτίκα τὸ αἷμα συνελαυνόμενον ὑπὸ τοῦ πνεύματος*. Do. (316): *οἱ δ' εἰς μίαν ἀρτηρίαν αὐτὸ συνελαύνουσι τὴν εἰς τὸν πνεύμονα φερομένην*. Galen. Comm. 9, Aph. (xvii. B. 576): *οἱ χυμοὶ τὴν ὑπὸ τὸ δέρμα κίνησιν ἐκινούντο καὶ διεπνέοντο, κατὰ δὲ τὸ φθινόπωρον εἰς τὸ βάθος, ὑπὸ τῆς τοῦ περιέχοντος ψύξεως ὠθοῦνται τε καὶ συνελαύνονται*.

\* *ἀπελαύνειν*. Acts, xviii. 16: "And he drove them (ἀπήλασεν αὐτούς) from the judgment seat."

Aretaeus, Cur. Acut. Morb. 117: *τοῦ καθαρτηρίου τῆς*

ιέρης ὑπ' ἀνάγκης διδόναι ἢ γὰρ ἀπηλάθῃ ξὺν φλέγματι καὶ χολῇ τὸ φάρμακον ἢ διῆλθεν. Aret. Cur. Acut. Morb. 88 : τέγξιες τῆς κεφαλῆς, αἴπερ καὶ φρενιτικοῖσι, ἀμφοῖν γὰρ αἰ αἰσθήσεις πλείαι γίνονται ἀτμῶν, ἃς ἀπελαύνειν χρὴ ψύξει καὶ στυψί ρόδινον καὶ κισσοῦ χυλῶ. Aret. Cur. Diurn. Morb. 138 : συναπηλάθῃ πάντα τῆς νοῦσου ἴχνια. Hipp. Mul. Morb. 636 : εἰ βούλει ἐκ τοῦ σώματος τρίχας ἀπελάσαι. Dioscor. Mat. Med. iii. 95 : νόσους ἀπελαύνει. Dioscor. Mat. Med. iii. 126 : θυμῶμενος κώνωπας ἀπελαύνει. Galen. Medic. Temperament. v. 17 (xi. 759) : ἐλκτικὰ μὲν οὖν εἰσιν ὅσαι τὰ κατὰ βάθος ἐπισπῶνται σφοδρότερον, ἀποκρουστικὰ δὲ ὅσαι πρὸς τὸ βάθος ἀπελαύνουσι τοὺς πλησιάζοντας ἐν αὐταῖς χυμούς.

vii. 20 : "In which time Moses was born, and was exceeding fair, and *nourished up* (ἀνετρέφῃ) in his father's house three months."

\* ἀνατρέφειν. Peculiar to St. Luke, who uses it again verse 21, and xxii. 3, was the term in medical language for "to carefully nourish after illness so as to give strength."

Hipp. Artic. 817 : ἔπειτα ἀναθρέψαι τὸ σῶμα καὶ ἀπαλῦναι. Hipp. Epid. 1229 : γάλα πολλῶ τῷ ὕδατι μιγνύς ἐδίδου καὶ ἀνέτρεφε. Hipp. Praedic. 88 : ἀλλὰ πλείονι ποτῶ χρῆσθαι ἢ οὐ δύνασθαι ἀνατραφῆναι ἐστ' ἂν τὰ τοιαῦτα ποτή τὸ οὖρον. Aretaeus, Cur. Acut. Morb. 115 : ὅκως ἐκ τοῦ νεκρώδους ἐνταθείῃ καὶ ἀνατραφείῃ τὸ ζώπυρον—οἶδε ἀνατροφῆς ὅκως ἀρτίτοκοι παῖδες δέονται. Galen. Comm. iii. 29, Epid. vi. (xvii. B. 83) : ἅπας λεπτυσμός χαλᾷ τὸ δέρμα, περιείνεται δ' ἔμπαλιν ἀνατρεφομένων, ἀνάθρεψις δὲ τὰναντία πέφυκε ποιεῖν. Galen. Comm. i. 3, Aph. (xvii. B. 364) : ἵνα οὖν ἔχη χώραν αὔθις ἀνατρέφεισθαι τὸ σῶμα, λύειν χρὴ μὴ βραδέως τὴν εὐεξίαν. Galen. Comm. ii. 6, Aph. (xvii. B. 461) : διὰ ταῦτ' οὖν ἐν χρόνῳ πλείονι χρὴ τὰ τοιαῦτα σώματα ἀνατρέφειν—ἐπὶ τούτων διὰ ταχέων ἀνατρέφειν ἐγχωρεῖ καὶ ἄκρως εὐθαρρόνυντας τῇ τῶν στερεῶν εὐρωστίᾳ. Galen. Comm. ii. 22, Aph. (xvii. B. 502) : ὡσπερ καὶ εἰ ὑπὸ κενώσεως νόσος συνίσταται ἀνατρέφειν ὅτι τάχιστα προσήκει.

vii. 54. "When they heard these things, they were cut to the heart, and they *gnashed* on him *with their teeth*" (ἔβρουχον τοὺς ὀδόντας).

\* βρούχειν is peculiar to St. Luke, and is used in medical language to describe a symptom or a consequence of some diseases.

Hipp. Morb. Mul. 589 : καὶ ἡ γαστήρ αὐτῆς σκληρὴ ἔσται καὶ μείζων ἢ τοπρόσθεν καὶ βρούξει τοὺς ὀδόντας καὶ ἀσιτήσῃ καὶ ἀγρυνήσῃ. Hipp. Morb. Mul. 593 : καὶ τὰ λευκὰ τῶν ὀφθαλμῶν ἀναβάλλει καὶ ψυχρὴ γίνεται, εἰσὶ δὲ αἱ καὶ πελιδναὶ γίνονται, ἡ δὲ καὶ τοὺς ὀδόντας βρούχει καὶ σίαλα ἐπὶ στόμα ῥέει, καὶ εἰκάσι τοῖσιν ὑπὸ τῆς ἡρακλείης νόσου συνεχομένοισιν. Hipp. Morb. Mul. 604 : οἱ μῆροὶ πίμπρῃσιν καὶ ἐκ τοῦ στόματος καὶ ἐκ τῶν ῥινέων ῥέει φλέγμα ἰσχυρῶς ὑδαρὲς, καὶ ἀλγείει κεφαλὴν καὶ πῦρ ἔχει, καὶ φρίκη καὶ οἰδέει καὶ οἱ ὀδόντες βρούχουσι. Hipp. Morb. Mul. 644 : καὶ ἡ γαστήρ ἀνίσταται ἡ νειαίρη καὶ σκληρὴ γίνεται καὶ ἦν ψαύσης, ἀλγείει, καὶ βρούχει, καὶ πῦρ ἔχει καὶ ὀδύνη. Hipp. Morb. Mul. 658 : καὶ ἦν ψαύσης τῆς ὑστέρης, οὐκ ἐν κόσμῳ ἔστι, καὶ ἡ καρδίη πάλλεται καὶ βρούχει, καὶ ἰδρῶς πουλῦς, καὶ τᾶλλα ὅσα ὑπὸ ἱερῆς νόσου ἐπίληπτοι πάσχουσι.

vii. 45. "Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God *drive out* (ἔξωσεν) before the face of our fathers, unto the days of David."

\* ἔξωθεῖν. Peculiar to St. Luke, and used again Acts, xxvii. 39 : ἔξῶσαι τὸ πλοῖον.

Hipp. Artic. 811 : οὔτε γὰρ ἐς τὸ ἔξω ἔξωσθῆναι, σπουδύλους ῥητίδιόν ἐστιν. Hipp. Epid. 1168 : χυμοὺς, τοὺς μὲν ἔξῶσαι, τοὺς δὲ ξηρᾶναι. Hipp. Morb. 503 : παραγίνεται εἰς τὴν κοιλίην ἔξωθευμένη ὑπὸ τῆς νέης. Hipp. Morb. 405 : ἀπὸ τοῦ ὑγροῦ τοῦ πονέοντος ἔξωθέεται τι ἐκ τοῦ σώματος ὑπὸ τοῦ νεοτάτης ἰκμάδος νικώμενον. Hipp. Morb. 506 : καὶ ἔχη ἔξοδον τὸ πῦρ ἔξωθεύμενον ὑπὸ τοῦ ὑγροῦ τοῦ ἐλθόντος ἐν τῇ ταραχῇ. Aretaeus, Sign. Acut. Morb. 5 : τῶν ἰσχιῶν ἔξωθευμένων ὡς δοκέειν ἐς ἰγνύην κατὰ γόνυ



τὸ ἄρθρον ἐξῶσθαι. Galen. Acut. Morb. iv. 17 (xv. 766) : ἢ ὀστοῦν ἐξωσθῆ κατὰ ἄρθρον. Galen. Renum Affect. (xix. 671) καὶ παραχρῆμα ῥωσθέντων τῶν νεφρῶν ἐξώθησαν τὸν ἐσφηνωμένον λίθον. Galen. Usus Part. v. 14 (iii. 396) : ὡς ἐπὶ τὰς νόθους πλευρὰς καὶ τὰς λαγόνας ἐξωθεῖσθαι πάντα.

vii. 51. “Ye *stiffnecked* (σκληροτράχηλοι) and uncircumcised in heart and ears, ye do always resist the Holy Ghost : as your fathers did, so do ye.”

\* σκληροτράχηλος. This word, used by the LXX., is found in St. Luke alone of the N. T. writers. He, however, was accustomed to the use of it in his medical practice. Hipp. Coac. Progn. 161 : τράχηλος σκληρὸς καὶ ἐπώδυνος καὶ γενύων σύνδεσις καὶ φλεβῶν σφαγιτίδων παλμὸς ἰσχυρὸς καὶ τενόντων ξύντασις, ὀλίθριον.

## § LXXXIV.

### ACTS, VIII.

\* ἀναίρεσις. ἀναιρεῖν. \* διασπείρειν. \* λυμαίνεσθαι. κατέρχεσθαι. διέρχεσθαι. \* διεξέρχεσθαι. \* ἐπανέρχεσθαι. \* ἀντιπαρέρχεσθαι. \* προὔπάρχειν. ὑπάρχειν.

\* παραλύεσθαι (verse 7, § 5). \* μεσημβρία (v. 26, § 67).  
\* κολλᾶσθαι (v. 29, § 66).

1. “And Saul was consenting unto *his death* (τῇ ἀναιρέσει αὐτοῦ). And at that time there was a great persecution against the church which was at Jerusalem; and they were all *scattered abroad* (διεσπάρησαν) throughout the regions of Judæa and Samaria, except the apostles.”

\* ἀναίρεσις. Peculiar to St. Luke. This word and ἀναιρεῖν and ἀναιρετικός, were much used in medical language.

Galen. *Morb. Acut.* i. 2 (xv. 421): τὴν θεραπείαν τὴν τῶν νοσημάτων ἀναίρεσιν ἤδη γεγενημένων οὐ γινομένων ἔτι. Galen. *Comm.* ii. 22, *Aph.* (xvii. A. 503): ἡ λέγοντες οὐκ εἶναι θεραπείαν τὴν ἀναίρεσιν τῶν ποιούντων τὰς νόσους αἰτιῶν. Galen. *Opt. Sect.* 47 (i. 217): τὴν μείωσιν καὶ τὴν ἀναίρεσιν τῶν νοσημάτων. Do. 218: καὶ ἡ διάθεσις τὴν ἀναίρεσιν μόνον ἐνδείκνυται τῶν νοσημάτων. Galen. *Inaequal. Intemper.* 6 (vii. 746): ἡ μὲν τῆς ὑγείας φυλακὴ διὰ τῶν ὁμοίων ἡ δὲ τῶν νοσημάτων ἀναίρεσις διὰ τῶν ἐναντίων. Galen. *Meth. Med.* iii. 9 (x. 218): ἡ δὲ τῆς ἰύσεως τάξις ἀπὸ τῆς ἀναίρεσεως τοῦ ρύπου τὴν ἀρχὴν ἔχει. Do. viii. 1 (x. 535): ἅπαντος πυρετοῦ τὴν ἀναίρεσιν ἐνδεικνυμένη. Do. 2 (534): καὶ τὴν ἴασιν ἀναίρεσιν εἶναι τῆς δυσκρασίας. Galen. *Meth. Med.* ix. 10 (x. 636): ἡ τοῦ νοσήματος ἀναίρεσις. Galen. *De Atra Bile*, 9 (v. 144): εἰς ἀναίρεσιν τοῦ μελαγχολικοῦ χυμοῦ.

ἀναιρεῖν. Acts, ii. 23: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (ἀνέλατε).

This word, which was much used in medical language, is found *twenty-one times* in St. Luke's writings, and only *three times* in the rest of the N. T., viz., Matt. ii. 16; 2 Thess. ii. 8; Heb. x. 9. In the first of the following examples it is used in conjunction with another medical word (ἐπιχειρεῖν), as St. Luke does in Acts, ix 29: οἱ δὲ ἐπεχειροῦν αὐτὸν ἀνελεῖν.

Galen. *Comm.* ii. 51, *Epid.* i.: ὁ μὲν γὰρ ἰατρὸς ἀνελεῖν ἐπεχειρεῖ τὸ νόσημα. Hipp. *Progn.* 44: αἱ δὲ κυνάγχαι δεινόταται μὲν εἰσι καὶ τάχιστα ἀναιροῦσι. Hipp. *Coac. Progn.* 137: τοὺς καυσώδεας διακρίνουσιν αἱ τεσσαρεσκάδεκα ἡμέραι κουφίζουσαι ἢ ἀναιροῦσαι. Hipp. *Coac. Progn.* 148: ὡτὸς πόνος σύντονος μετὰ πυρετοῦ ὀξείος—τοὺς δὲ πρεσβυτέρους βραδύτερον καὶ ἥσσον ἀναιρεῖ. Hipp. *Coac. Progn.* 192: καὶ γὰρ αἱ ἀπ' αὐτέων πόνοι ἱκανοὶ ἀνελεῖν. Dioscor. *Mat. Med.* iii. 45: ἀναιρεῖν φασὶ βρωθῆν. 83: φασὶ δὲ καὶ

ἀναιρεῖν αὐτὸ πλείον ποθέν. iv. 65 : πλείων δὲ ποθεῖς βλάπτει, ποιῶν λιθαργικοὺς καὶ ἀναιρεῖ. 74 : δ' δὲ δραχμαὶ ποθεῖσαι καὶ ἀναιροῦσιν. Galen. Comm v. 30, Aph. (xvii B. 820) : τοῦ πυρετοῦ ἐναιροῦντος τὸ ἔμβρονον. Galen. Antid. i. 1 (xiv. 2) : ἐπὶ τῶν ἀναιρούντων φαρμάκων.

1. "were all scattered abroad" (δισπάρησαν).

\* διασπείρειν, peculiar to St. Luke, and used also in verse 4, and xi. 19, was employed in medical language, like διανέμειν, to describe the distribution of the blood, humours, nerves, &c., through the body.

Arætaeus, Sign. Diurn. Morb. 51 : τὸ γὰρ ἐν τῇ ἀναδύσει αἷμα τὴν ἀεργίην τὴν τοῦ κώλου ἐπέχον διασπείρει παντὶ χεόμενον. Galen. Comm. iii. 3 : Aliment. (xv. 267) : ὁ γὰρ χυμὸς ὁ μέλλων ὀτιοῦν τῶν τοῦ ζώου μορίων θρέψειν πρῶτον μὲν εἰς ἅπαν αὐτὸ διασπείρεται. Galen. Comm. iii. 10, Aliment. (xv. 292) : ὀχετοὺς δὲ ἐξ αὐτῆς εἰς ὄλον τὸ σῶμα διασπειρομένους. Galen. Comm. i. 12, Humor. (xvi. 124) : δι' ὄλου γὰρ σώματος διεσπαρμένον τοῦ πλεονάζοντος. Galen. Comm. ii. 41, Praedic. (xvi. 602) : τά τε τοῦ σώματος μόρια εἰς ἅ διασπείρεται νεῦρα. Galen. Natural. Facul. iii. 14 (ii. 211) : ὀχετοὶ πολλοὶ κατὰ πάντα τὰ μέρη διεσπαρμένοι παράγουσιν αὐτοῖς αἷμα. Galen. Anat. Administr. iii. 2 (ii. 353) : τὰς ἀρχὰς τῶν εἰς τὸ δέρμα διασπειρομένων νεύρων. Galen. Anat. Administr. iii. 3 (ii. 356) : τοῦ δὲ εἰς τὸν δελτοειδῆ μῦν διασπειρομένου. Galen. Anat. Ven. 2 (ii. 786) : εἰς ὄλον τὸ σπλάγχχον διασπειρόμενος. Galen. Anat. Ven. 6 (801) : ἀραχνοειδεῖς ἀποφύονται τοῖς ἐπιπολῆς χωρίοις διασπειρόμεναι.

3. "As for Saul, he made havock (ἐλυμαίνετο) of the church, entering into every house, and haling men and women committed them to prison."

\* λυμαίνεσθαι, peculiar to St. Luke, was an usual word in medical language to describe the ravages of disease—the injury done by unskilful medical treatment.

Hipp. Vet. Med. 13 : ταῦτα μὲν ἐώρων καὶ τῷ ἀνθρώπῳ ἐνέοντα καὶ λυμαίνόμενα τὸν ἄνθρωπον. Hipp. Vet. Med. 17 :

εἰ δὲ πάση τῇ ἀνθρωπίνῃ φύσει ἦν κακὸν πάντας ἂν ἐλυμαίνετο. Hipp. Morb. Sacr. 307 : καὶ ἐν τούτῳ δηλον ὅτι γνώση ὅτι οὐχ ὁ θεὸς τὸ σῶμα λυμαίνεται ἀλλ' ἡ νόσος. Hipp. Artic. 790 : πολλοὺς οὖν οἶδα ἰητροὺς τὰλλα οὐ φλαύρως ἐόντας οἱ πολλὰ ἤδη ἐλυμήναντο. Hipp. Aphoron. 825 : δεῖ δὲ τὰ ἀνήκεστα ξυνιέναι ὡς μὴ μάλιστα λυμαίνηται. Dioscor. Animal. Ven. Proem. : τοῦ σκορπίου καὶ τῶν ἄλλων τῶν τοιούτων τῇ σαρκὶ λυμαινομένων. Dioscor. Medic. Parab. ii. 63 : καὶ οὔτε στόμαχον λυμαίνεται. Galen. Comm. 4, Nat. Hom. (xv. 121) : ἐπὶ μὲν οὖν τῶν ἀναθυμιάσεων λυμαινομένων τοῖς σώμασι. Galen. Comm. i. 1, Humor. (xvi. 48) : ἐπειδὴ οὖν ἡ τροφή καλὴ ἢ κακὴ πολλὰ ταῖς τῆς ψυχῆς ἐνεργείαις λυμαίνεται. Galen. Comm. ii. 3, Epid. iii. (xvii. A. 591) : ῥεύματα φάρυγγι καὶ γαργαρεῶνι λυμαινόμενα.

5. "Then Philip *went down* (κατελθὼν) to the city of Samaria, and preached Christ unto them."

κατέρχεσθαι is used *fifteen times by St. Luke and only once in the rest of the N. T.* (James, iii. 15). It and some others of the compounds of ἔρχεσθαι were much employed in a medical sense.

Hipp. Intern. Affect. 541 : ἡ τε ὀδύνη ὀξυτέρῃ κατέρχεται κατωτέρω. Hipp. Intern. Affect. 553 : καὶ ἐς τοὺς πόδας οἴδημα κατέρχεται. Hipp. Morb. Mul. 604 : ὑπὸ τοῦ αἵματος ἐξαπίνης κατελθόντος. Do. 667 : ἦν δὲ πουλὺς κατέρχεται ὁ ῥόος. Hipp. Nat. Puer. 239 : αἷμα κατέρχεται ἐπὶ τὴν αὔξην τῷ παιδίῳ. Galen. Comm. 6, Nat. Hom. (xv. 138) : ἕτερον δ' ἄλλο ζεῦγος κατέρχεται διὰ τοῦ τραχήλου. Galen. Comm. iv. 3, Epid. vi. (xvii. B. 126) : καὶ διὰ τοῦτο κατελθόντος τοῦ τυφλοῦ ἐντέρου ῥαστωνῆσαι. Galen. Temperament. ii. 6 (i. 630) : ἐκ τῆς κεφαλῆς κατέρχεται φλέγμα. Galen. Oss. 1 (ii. 743) : ὅσον δ' ἐκατέρωσε κατέρχεται πρὸς τὴν ὑπερώαν. Galen. Usus Part. ix. 11 (iii. 726) : κατέρχεται γὰρ ταῦτα μέχρι καὶ τοῦ πλατέος ὀστοῦ.

40. "But Philip was found at Azotus; and *passing through* (διερχόμενος) he preached in all the cities, till he came to Caesarea."

διέρχεσθαι is used *thirty-two times by St. Luke and but twelve times in the rest of the N. T.*; it was much employed in a medical sense.

Hipp. Coac. Progn. 127: πυρέσσοντι ἐν ἀρχῇ μέλαινα χολὴ ἄνω ἢ κάτω διελθοῦσα θανάσιμον. Hipp. Coac. Progn. 147: κωματώδεις, κοπιώδεις κεκωφώμενοι, κοιλίης κατερύρωγυίης ἐρυθρὰ διελθόντα περὶ κρίσιν ὠφελείη. Hipp. Coac. Progn. 167: οἱ περὶ ὀμφαλὸν πόνοι παλμώδεις ἔχουσι μὲν τι καὶ γνώμης παράφορον, περὶ κρίσιν δ' οὖν τούτοισι φλέγμα ἄλις συχνὸν σὺν πόνῳ διέρχεται. Hipp. Morb. Mul.: καὶ ὕστερος ἔξιεισιν ὁ ὀμφαλὸς ἐκ τῶν μητρῶων, ἦν γὰρ πρότερος ἔξιει, δι' αὐτοῦ οὐκ ἂν διέλθοι τῷ παιδίῳ ἢ τροφῇ. Hipp. Morb. Mul. 612: τὸ μὲν ἐς τὴν κύστιν διελθόν. Galen. Comm. iv. 6, Aliment. (xv. 390): αὕτη ἢ μεγίστη τῶν ἀρτηριῶν τὰ κατὰ τοῦ θώρακος διερχομένη. Galen. Comm. i. 21, Praedic. i. (xvi. 557): προσδυνῶνται δὲ τὴν ὄσφυν διὰ τὸ δομεῖαν εἶναι καὶ δακνώδη τὴν ἐν τοῖς ἐντέροις διερχομένην χολήν. Galen. Comm. iii. 48, Epid. iii. (xvii. A. 701): τὰ τε κατὰ τὴν γαστέρα διερχόμενα. Galen. Nat. Facul. i. 14 (ii. 47): τὰ δ' εἰς αὐτὸν εἰσδύμενα διὰ τῶν κενῶν πόρων διέρχεσθαι τάχιστα. Galen. Nat. Facul. iii. 13 (ii. 200): ἐν δὲ τούτῳ τῷ χρόνῳ διερχομένη τὸ ἔντερον ἅπαν ἢ τροφή.

\* διεξέρχεσθαι. Acts, xxviii. 3: "And when Paul had gathered a bundle of sticks, and laid them on the fire, *there came a viper out* (διεξελθοῦσα) of the heat, and fastened on his hand."

Peuliar to St. Luke, and, like the two preceding words, very much used in medical language.

Hipp. Praedic. 112: καὶ κοπρώδης μύξα πολλὰ διεξέρχεται. Hipp. Flat. 300: κωλύεται τὸ αἷμα διεξιέναι, τῇ μὲν οὖν ἴστησι, τῇ δὲ νωθρῶς διεξέρχεται. Hipp. Morb. 510: ἐστὶ καὶ τὸ ἄλλο ὑγρὸν, ἦν μὲν ἐς κοιλίην ἔλθῃ τὸν στρόφον ἐν τῇ κοιλίῃ ἐποίησε καὶ διεξῆλθεν ἔξω, οὐδὲν μέγα σίνος παρασχών. Hipp. Progn. 40: ἐστὶ δὲ τὰ τοιαῦτα ξυσματώδευ καὶ χολώδεια, ποτὲ μὲν ὁμοῦ διεξερχόμενα ἀλλήλοισι ποτὲ δὲ κατὰ μέρος. Galen. Comm. iii. 2, Aliment. (xv. 266): οὐ δύναται ὁ ἐκ

τῶν σιτίων χυμὸς ῥαδίως διεξίρχεται τὰς ἐν ἡπατι φλέβας. Galen. Comm. iii. 6, Aliment. (xv. 277): ἀλλὰ τῆς ἀναδόσεως ῥύμη φερόμενος διεξίρchet' ἂν ἐτοιμῶς δι' ὄλου τοῦ σπλάγγχνου. Galen. Comm. iv. 4, Aliment. (xv. 383): ὁ δὲ τοῦ πνεύμονος χιτῶν, παχὺς καὶ πυκνὸς καὶ διὰ τοῦτο οὐδὲν πλὴν τὸ λεπτότατον ἐῖ διεξίρχεται. Galen. Comm. iv. 5, Aliment. (xv. 390): διεξερχόμενον δὲ τὰ τῶν σ' σπονδύλων τρήματα. Galen. Morb. Acut. i. 17 (xv. 458): διεξίρχεται γὰρ τὸν θώρακα. Galen. Comm. iv. 24, Morb. Acut. (xv. 782): οὐκ ἐπιτρέπει τὸ διεξίρχεται τὸ πνεῦμα.

\* ἐπανέρχεται. Luke, x. 35, and xix. 15, a much used and technical medical term: see § 21.

\* ἀντιπαρέρχεται. Luke, x. 31: see § 21.

9. "But there was a certain man, called Simon, which *beforetime* in the same city used sorcery (προῦπῆρχεν), and bewitched the people of Samaria, giving out that himself was some great one."

\* προῦπάρχειν, peculiar to St. Luke, and used also Luke, xxiii. 12, was employed in the medical writers to describe a pre-existing disease, &c.

Hipp. Epid. 1120: προῦπῆρχε δὲ ὀδύνη τις ἀνωτέρω. Hipp. Aph. 1247: καὶ περὶ τὸν θώρακα ἄλγημα ἦν τι προῦπάρχει, μᾶλλον πονέουσι. Hipp. Morb. Mul. 589: ἦν οἱ κατελθόντα ἐξαγάγη τὰ προῦπάρχοντα, ἐν δὲ τοῖσι τριταίοισιν ἄριστα μὲν πείσεται. Hipp. Aliment. 380: τροφή ὁμοιωῖ εἰς δύναμιν, ὀκόταν κρατεῖ μὲν ἢ ἐπιούσα, ἐπικρατεῖ δὲ ἢ προῦπάρχουσα. Galen. Comm. i. 2, Aliment. (xv. 233): καὶ δύναμις ἢ προῦπάρχουσα ἐπικρατεῖ καὶ τὸ τέλος τρέφει. Galen. Humor. iii. 13 (xvi. 412): καὶ παροξύνει τὰς προῦπαρχούσας ὀδύνας κατὰ τὸν θώρακα. Galen. Comm. ii. 5, Epid. iii. (xvii. A. 623): χωρὶς τῆς ἐν τῷ σώματι προῦπαρχούσης νοσώδους κατασκευῆς. Galen. Comm. ii. 10, Aph. (xvii. B. 466): συνδιαφθείρεται γὰρ ἢ ἐπεισιούσα τροφή τῇ προῦπαρχούσῃ κατὰ τὸ σῶμα κακοχυμία. Galen. Comm. iii. 17, Aph. (xvii. B. 610): καὶ παροξυνθῆναι τὰς προῦπαρχούσας ὀδύνας κατὰ τὸν θώρακα. Galen. Meth. Med. xiii. 14



(x. 909) : τῷ προὔπαρχοντι κατὰ τὸ σπλάγχνον αἵματι μίγνυται.

ὑπάρχειν. This word is used *sixty-two times in the N. T., St. Luke using it forty-two times; all the other writers but twenty.* It was very frequently employed in medical language, particularly by Galen, who has it in almost every page in some of his treatises : see vols. x. xi. *passim*.

### § L X X X V .

#### ACTS, IX.

πειρῶσθαι.

\* ἐμπνέειν (verse 1, § 89). πίμπλημι (v. 17, § 60). \* ἀποπίπτειν v. 18, § 25). \* λεπίς (v. 18, § 25). παραχορῆμα (v. 18, § 57). \* σνγχέειν (v. 22, § 79). παρατηρεῖν (v. 24, § 72). ἀναιρεῖν (v. 23, § 84). χαλᾶν (v. 25, § 61). κολλᾶσθαι (v. 26, § 66). \* ἐπιχειρεῖν (v. 29, § 57). διέρχεσθαι v. 32, § 84). κατέρχεσθαι (v. 32, § 84). \* παραλύεσθαι (v. 33, § 5). \* ὑπερῶν (v. 37, § 78). \* ἀνακαθίζειν (v. 40, § 10).

#### ACTS, X.

\* ὁδηπορεῖν. \* διοδεύειν. \* ἀρχή. \* ὀθόνη. \* εἰσκαλεῖν.  
\* μετακαλεῖν.

ἀτενίζειν (verse 4, § 53). \* ἔκστασις (v. 10, § 28). ἀναλαμβάνειν (v. 16, § 65). \* διαπορεῖν (v. 17, § 74). προσδοκᾶν (v. 24, § 74). κολλᾶσθαι (v. 28, § 66.) ἀναιρεῖν (v. 39, § 84). ἄφεις (v. 43, § 59).

ix. 26 : "And when Saul was come to Jerusalem, *he assayed* (ἐπειρᾶτο) to join himself to the disciples."

πειρῶσθαι, used also xxvi. 21, and once elsewhere (Heb. iv. 15), was a word very frequently employed in the medical writers for "to attempt some method of cure or surgical operation." There was also a class of medicines called *πειρητήριον*.

Hipp. Morb. Mul. 625: πειρητήριον· μώλυζαν σκορόδου ἀποζέσας προσθεῖναι ὤραν· ἕτερον πειρητήριον. νέτωπον ὀλίγον, &c.

Hipp. Artic. 829: οἷσι δ' ἂν μὴ ἐμβληθῆ τὰ ὀστέα μηδὲ πειρηθῆ ἐμβάλλεσθαι, οὔτοι πολυπλείονες περιγίνονται. Hipp. Vul. Cap. 902: πρῶτον διαγίνωσκειν πειρῆσθαι εἴ τι πέπονθε τοῦτο τὸ ὀστέον. Hipp. Vul. Cap. 920: οὐδὲ κινδυνεύειν τὰ ὀστέα πειρώμενον ἀφαιρέειν πρὶν ἢ αὐτόματα ἐπανίη. Hipp. Vul. Cap. 913: καὶ πειρᾶσθαι ἀνακινέων τὸ ὀστέον ἀναβάλλειν. Hipp. Epid. 1194: τούτους οὐδὲ ἀναστάσει πιεζομένους οὐδὲν ἄξιον λόγου ὠφέλει, οὔτε γαστροῦς ταραχῆ, οὔτε φλεβοτομῆ ὅσα ἐπειράθην. Galen. Comm. i. 7, Humor. (xvi. 80): ὅτι ἡ πείρα ἐπισφαλῆς ἐστὶν οὐδεὶς ἀγνοεῖ τοῦτο δὲ πάσχει διὰ τὸ ὑποκείμενον περὶ ὃ ἡ τέχνη ἐστίν, οὐ γὰρ δέρματα καὶ ξύλα καὶ πλίθιοι, ὥσπερ τῶν ἄλλων τεχνῶν ὕλη τῆς ἰατρικῆς ἐστὶν ἐν οἷς ἕξεσθαι πειρᾶσθαι ἄνευ κινδύνου, ἀλλ' ἐν ἀνθρωπείῳ σώματι, ἐφ' οὗ πειρᾶσθαι τῶν ἀπειρίστων οὐκ ἀσφαλές. Galen. Comm. i. 7, Humor. (xvi. 85): δεῖ γοῦν τῶν πάντων ὧν ἐν τῇ ἰατρικῇ χρεῖα μεγάλη πειρᾶσθαι ὡς ἔχει πρὸς τὴν τοῦ κάμνοντος φύσιν. Galen. Comm. i. 14, Humor. (xvi. 153): τῆς σφοδρᾶς αἰμορραγίας βοήθημα τὴν φλεβοτομίαν εἶναι, ἡμεῖς γὰρ πολλάκις τούτου ἐπειράθημεν. Galen. Aph. Comm. ii. 29 (xvii. B. 523): ἐν οἷς ἐλπίζει σωθῆσεσθαι τὸν κάμνοντα πειρᾶσθαι χρὴ τὰ μειζω βοηθήματα.

x. 9: "On the morrow, as they went on their journey" (ὀδοιπορούντων).

\* ὀδοιπορεῖν, peculiar to St. Luke, was much used in medical language to express, besides its ordinary meaning, the taking of exercise by patients—the passage of humours through the body—the course of the nerves—the passage of a calculus, &c.

Hipp. Loc. in Hom.: αὐτῇ δὲ ἡ ὑγρότης ἀπὸ τῆς κοιλίης ἀποφρασσομένη ἐς τὴν κεφαλὴν ὠδοιπόρησεν ἀθρόη. Hipp. Loc. in Hom. 417: ὁπόταν γὰρ ῥόος ἀποφραχθῆ καὶ μὴ ἔχη ὅπῃ ὀδοιπορῆ ὀδοιπορούσα ἐς τὰ ἄρθρα ῥεῖ ἐς τὸ ὑπέικον καὶ ἰσχιάδα ποιεῖ. Hipp. Epid. 1138: ἐκ τεινεσμοῦ ὀδοιπορήσει

ὀδύνη ποδῶν. Hipp. Intern. Affect. 539: μεθ' ἡμέραν τῶ αὐτῶ οἴνω χρεέσθω ἐπὶ σιτίῳ καὶ ὄδοιπορέτω τῆς ἡμέρης ἑκατὸν πεντήκοντα σταδίους. Hipp. Moch. 854: ἦν μὲν οὖν ἠδὲ ξημένοισι τὸ ὀστέον μὴ ἐμπέσῃ ἐπὶ βουβῶσι καμπύλοι ὄδοιποροῦσι. Aretaeus, Sign. Morb. Diurn. 40: αἰτία δὲ τῶν ἀρχέων τῶν νεύρων ἢ ἐπαλλαγῇ οὐ γὰρ κατ' ἕξει τὰ δεξιὰ ἐπὶ δεξιὰ ὄδοιπορεῖ. Aret. Sign. Morb. Diurn. 61: αἰσθησις τοῦ λίθου ὄδοιπορέοντος. Galen. Usus Part. xiii. 3 (iv. 85); τὰ τρήματα καὶ τὰ δι' αὐτῶν ἐκφυόμενα νεῦρα—ὡς ἂν διὰ μακροῦ τε μέλλουσιν ὄδοιπορήσειν εἰς τὰ πρόσω τοῦ ζώου. Galen. Usus Part. xiv. 4 (iv. 229): καὶ καθ' ἕλης αὐτῆς ὄδοιπορῆσαι μέχρι τῆς μεγάλης ἀρτηρίας. Galen. Comp. Med. iii. 2 (xiii. 608): οὐ μόνον δὲ μέγала νεῦρα διὰ τοῦ βάθους ὄδοιποροῦντα.

\* διοδεύειν. Acts, xvii. 1: "Now when *they had passed through* (διοδεύσαντες) Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews."

Peculiar to St. Luke, and used again, Luke, viii. 1. This word, like ὀδηπορεῖν, was employed in medical language. The substantive δίοδος is very frequently, and δίοδους sometimes, used in a medical sense.

Galen. Sem. i. 7 (iv. 538): ὀνομάζεται δὲ χορίον ὕμιν οὗτος ὁ ἕξωθεν ὅν διοδεύουσιν αἱ ἀρτηρίαι τε καὶ αἱ φλέβες, ἕλας ἐκ τῆς μήτρας εἰς τὸ κυούμενον ἄγουσαι. Galen. Loc. Affect. i. 2 (viii. 20): ἔστιν δ' ὅτε καὶ τὸ δρῶν αὐτὸ διοδεῖον οὐκ ἐστηριγμένον ἐν τῇ μορίῳ τὸ πάθος ἐργάζεται. Galen. Loc. Affect. i. 6: ἄλλως δὲ τὰ τῶν ὑποχρεομένων πάσχουσι φαντάσματα, μήτε θερμαινομένων τῶν ὀφθαλμῶν μήτε διατεινομένων ἀλλὰ μόνον ἀτμοῦ διοδεύοντος αὐτούς. Hipp. Flat. 298: πάντων γὰρ τῶν τοιούτων αἰτία τοῦ πνεύματος ἢ δίοδους. Hipp. Progn. 78: μεθ' αἰμορραγίαν μελάνων δίοδος κακόν. Hipp. De Genitur. 232: αὕτη δὲ ἢ δίοδος ὑπὸ τῆς νομῆς οὐλῆς γενομένης στερεὴ γέγονεν. Hipp. Nat. Oss. 280: ἐν γὰρ στενοχωρίῳ τῆς δίοδου ἐνίδρυνται. Hipp. Rat. Vic. 355: τροφήν δὲ τῶ σώματι πλείστην δίδωσιν ἅτε δὴ ἡσυχῇ δέχονται τροφήν αἱ δίοδοι. Hipp. Loc. in Hom. 412:

ἄγει δὴ τὸ ξηρὸν τοῦ σώματος τὸ ἐκ τῆς κεφαλῆς ὑγρὸν καὶ ἄμα καὶ δίοδοί εἰσιν τῷ ἄγοντι μᾶλλον ἢ τῷ ἀγομένῳ. Aretaeus, Cur. Acut. Morb. 106: αἱ τῶν φλεβῶν κενώσεις εὐρυτέραν τὴν τοῦ πνεύμονος ποίεουσι χώραν ἐς δίοδον τῆς ἀναπνοῆς.

x. 11: "And saw heaven opened, and a certain vessel descending unto him, as it had been a *great sheet* (ὀθόνην μεγάλην) knit at the *four corners* (τέσσαρσιν ἀρχαῖς), and let down to the earth.

\* ἀρχαί. \* ὀθόνη. ἀρχαί, in the sense it bears here, is peculiar to St. Luke, as also is ὀθόνη; and the phrase ἀρχαὶ ὀθόνης bears clearly on the face of it the mark of a medical hand, for this strange use of ἀρχαί, "the beginnings," for "the ends," was the technical expression in medical language for the ends of bandages, instead of πέρατα employed in ordinary language. Galen remarks on this use, Comm. Offic. ii. 8 (xviii. B. 748): καὶ τισιν ἔδοξεν ἀρχὴς ἐπιδέσμων ἀκούειν ἀντὶ τοῦ πέρατα, καίτοι γενικώτερον ὄνομα τὸ πέρας ἐστὶ τῆς ἀρχῆς.

The bandage itself was termed ἐπίδεσμος, ὀθόνη and ὀθόνιον; ὀθόνιον being the term in Hippocrates; in the other medical writers it is as often ὀθόνη as ὀθόνιον. We have thus in this passage a technical medical phrase ἀρχαὶ ὀθόνης—the ends of a bandage—used for the ends of a sheet, an expression which hardly anyone except a medical man would think of employing. Still further, it would not be out of the way for a physician to speak of a sheet or bandage having more than two ends, ἀρχαί, as it had frequently eight, six, or four ends, according to the purpose for which it was required, the bandage being sometimes at its extremities split into a certain number of strips, the middle being left entire: e.g. Galen. De Fasciis, 8 (xviii. A. 783): διαιροῦμεν τὸ ράκος εἰς σκέλη τέσσαρα τὸ μέσον συνεχὲς ἕωντες. Do. 9 (783): διελόντες τὸ ράκος εἰς σκέλη ὀκτὼ τοῦ μέσου ἀσχίστου καταλείπομένου. Do. 7 (782): σύμμετρον ράκος λαβόντες ἐπισχίζομεν εἰς σκέλη ἕξ.

For this use of ἀρχή in connection with ὀθόνη, ὀθόνιον,

&c., compare Hipp. Fract. 753 : ἔπειτα ἐπιδεῖν τῷ ὀθονίῳ τὴν ἀρχὴν βαλλόμενος κατὰ τὸ κάτηγμα—τῶν δὲ δευτέρων ὀθονίων τὴν μὲν ἀρχὴν βάλλεσθαι ἐπὶ τὸ κάτηγμα. Hipp. Fract. 763 : τὰ πρῶτα ὀθόνια—βαλλέσθω δὲ τὴν ἀρχὴν κατὰ τὸ κάτηγμα. Hipp. Fract. 767 : μέγιστον γὰρ ἐστὶν τὸ γινώσκειν καθ' ὁποῖον τρόπον χρὴ τὴν ἀρχὴν βάλλεσθαι τοῦ ὀθονίου—ἦν ὀρθῶς τις βάλληται τὴν ἀρχὴν καὶ πιέζῃ. Hipp. Fract. 773 : τὴν ἐπίδεσιν ποιέεσθαι ἐκ μέσου τοῦ ὀθονίου ἀρχόμενον ὡς ἐπὶ τὸ πολὺ ὡς ἐπὶ δύο ἀρχέων ὑποδεσμὸς ὑποδεῖται. Hipp. Fract. 779 : ἐπιδεῖν δὲ χρὴ τὴν τε ἀρχὴν τοῦ πρώτου ὀθονίου βαλλόμενον κατὰ τὸ βλαφθέν. Hipp. Artic. 802 : ἔπειτα ὡς ἀπὸ δύο ἀρχέων ἐπιδέεται οὕτως ὀθονίῳ ἐς ἅπαξ περιβαλέειν. Hipp. Artic. 828 : ὅταν δὲ ἦδη ἐπιδεδέμενος ἔῃ, ἐνός τινος τῶν ὀθονίων χρὴ, οἷσιν ἐπιδέεται τὴν ἀρχὴν προσάψαι πρὸς τὰ κάτω τοῦ ποδὸς ἐπιδέσματα. Galen. Comm. ii. 34, Artic. (xviii. A. 463) : τὴν μὲν ἀρχὴν βάλλεσθαι τῆς ὀθονίης ὕπισθεν τοῦ χεῖλους. Galen. de Fase. 7 (xviii. A. 783) : οὕτω τε τὰς λειπομένας τέσσαρας ἀρχὰς ἄγοντες ἐφάπτομεν. Galen. Comm. i. 23, Fract. (xviii. B. 370) : οὕτως μοι νόει κατὰ τὸ κάταγμα βάλλεσθαι τε καὶ μὴ βάλλεσθαι τὴν ἀρχὴν τῶν ὀθονίων—ἀρχὴν βάλλεσθαι μὴ ἐπὶ τὸ ἔλκος ἀλλὰ ἐπὶ τὸ ἄμμα.

ὀθόνη was used as well as ὀθόνιον. Aretaeus, Cur. Acut. Morb. 114 : ἐς ὀθόνην ἀραιὴν ἐνδήσαντα καταπάσσειν. Aret. Cur. Acut. Morb. 116 : ἐγχρίσαντα δὲ ἐς ὀθόνην ἐπὶ τὴν κοιλίην τιθέναι. Dioscor. Mat. Med. ii. 68 : ἐμπλασθεῖσα εἰς ὀθόνην. Dioscor. Mat. Med. iii. 84 : ἐγχρισθεὶς εἰς ὀθόνην. Galen. Comp. Med. iv. 2 (xiii. 598) : ἔξωθεν αὐτοῦ πάλιν ἐπιβάλλω πολυπτύχους ὀθόνας ἐλαίῳ διαβρόχους αἷς αὔθις ἔξωθεν ἐπίδεσμον ἐξ ὀθόνης ἐπιβάλλω.

\* εἰσκαλεῖν. x. 23 : “Then called he them in (εἰσκαλεσάμενος), and lodged them.”

\* μετακαλεῖν. x. 32 : “Send therefore to Joppa, and call hither (μετακάλεισαι) Simon, whose surname is Peter.”

These two compounds of καλεῖν, peculiar to St. Luke, were used in medical language for “to call in” or “send

for" a physician. Hipp. Progn. 36 : οἱ δὲ καὶ ἑσκαλεσάμενοι τὸν ἰητρὸν παριχρήμα ἐτελεύτησαν, οἱ μὲν ἡμέρην μίην ζήσαντες, οἱ δὲ ὀλίγω πλείονα χρόνον, πρὶν ἢ τὸν ἰητρὸν τῇ τέχνῃ πρὸς ἕκαστον νόσημα ἀνταγωνίσασθαι. Aretaeus, Sign. Acut. Morb. 7 : τὸν ἰητρὸν οἱ δὲ ἑσκαλεσάμενοι, οὐδὲν ὄναντο. Galen. Progn. ad. Posthumum, 2, (xiv. 607) : εἶτα περὶ τὴν ἐσπέραν μετακαλεσάμενός με καὶ πάλιν τὸν σφυγμὸν αὐτοῦ κεύσας ἄψασθαι, τὴν αὐτὴν ἀπόφασιν ἤκουσεν ἢν πρὸ τοῦ λουτροῦ, καὶ μᾶλλον ἔτι θαρράλεώτερον ἢ τότε. Galen. Meth. Med. i. 1 (x. 4) : μετακαλοῦνται τῶν ἰατρῶν οὐ τοὺς ἀρίστους, ἄλλὰ τοὺς συνηθεστάτους.

### § L X X X V I.

#### ACTS, XI.

##### ἡσυχάζειν.

\* ἀρχή (verse 5, § 85). \* ὁθόνη (v. 5, § 85). \* ἕκστασις (v. 5, § 28). ἀτενίζειν (v. 6, § 53). \* ἀνασπᾶν (v. 10, § 75). \* διασπείρειν (v. 19, § 84). προστιθέναι (v. 24, § 59). κατέρχεσθαι (v. 27, § 84). \* εὐπορεῖσθαι (v. 29, § 74).

#### ACTS, XII.

##### διατρίβειν. \* τακτός.

κακοῦν (verse 1, § 83). ἀναιρεῖν (v. 2, § 84). προστιθέναι (v. 3, § 59). ἐκπίπτειν (v. 7, § 66). \* προσδοκία (v. 11, § 74). \* συναθροίζειν (v. 12, § 77). \* διῶσχυρίζεσθαι (v. 15, § 54). \* κατασεῖειν (v. 17, § 59). \* τάραχος (v. 18, § 57). κατέρχεσθαι (v. 19, § 84). παραχρήμα (v. 23, § 57). \* ἐκψύχειν (v. 23, § 24).

xi. 18 : "When they heard these things, *they held their peace* (ἡσύχασαν), and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."

ἡσυχάζειν is used also ch. xxi. 14; Luke, xiv. 4; xxiii. 56;



and only once elsewhere in N. T., 1, Thess. iv. 11: it was the medical word for patients keeping calm and quiet.

Hipp. Morb. 488: φυλάττεσθαι δριμέων ὀδμᾶς καὶ τὰ τοιαῦτα καὶ ἡσυχάζειν διαίτη μαλθακῇ χρώμενον. Hipp. Morb. 495: μετὰ δὲ τὰς κρίσιαις ἀνακομίζειν σιτίοισι κούφοισι, καὶ ἡσυχάζειν. Hipp. Intern. Affect. 737: ἦν δὲ μὴ ξυμφέρωσιν, ἡσυχάζετω ὡς μάλιστα τῷ σώματι. Hipp. Nat. Mul. 567: ὑπὸ δὲ τῆς ὀδύνης οὐ δύναται ἡσυχάζειν, ἀλλὰ ρίπτει ἑωυτῆν. Hipp. Nat. Mul. 579: ταύτην χρῆ ὡς ὅτι μάλιστα ἡσυχάζειν καὶ μὴ κινεῖσθαι. Dioscor. Venen. 15: ἡσυχάζειν δὲ αὐτοὺς ἀναγκάζειν δεῖ, ὅπως τὸν οἶνον πεπωκότες ἐκπέψωσιν. Dioscor. Medic. Parab. ii. 21: συμπεριβάλλων ἄφες ἡσυχάσαι καὶ ἵνα μὴ ριγῶση προσαναλειφέσθω λίπει, καὶ ἰδρώσει πολὺ. Galen. Comm. ii. 51, Acut. Morb. (xv. 615): ἔλκος ἔχων ἐν κνήμῃ, δεῖον ἡσυχάζειν τε καὶ κατακεῖσθαι. Do. (616): ὡς ἐν ταῖς πρώταις ἡμέραις ἡσυχάσας περὶ ἕκτην ἠῶξατο περιπατεῖν. Galen. Meth. Med. x. 3 (x. 673): κατέκλινε τότε καὶ ἡσυχάζε ὥρας σχεδόν τι τῆς ἡμέρας ἐνδεκάτης.

xii. 19: "And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judæa to Cæsarea, and there *abode*" (διέτριβεν).

διατρίβειν, used again xiv. 3, 18, 28; xv. 35; xvi. 12; xx. 6; xxv. 6; xxv. 14; and but twice elsewhere, John, iii. 22; xi. 54; was much employed in medical language in a variety of meanings:—to rub—to delay an operation—to spend time at meals, in the bath, &c. Hipp. Rat. Vic. 374: καὶ ἔμετον ποιησάσθω ἀπὸ σιτίων ξηρῶν καὶ στρυφνῶν καὶ μὴ διατριβέτω ἐν τῷ σίτῳ ἀλλὰ τὴν ταχίστην ἐμέιτω. Hipp. Rat. Vic. 875: περιπάτοισι δὲ μὴ χρῆσθαι ἀπὸ δείπνου διατρίβειν δὲ χρόνον. Hipp. Morb. Mul. 635: χαλκίτις διατετριμμένη. Hipp. Aphoron. 683: ἡ δὲ θεραπεία τουτέων ἐστὶν ἐν μέρει ἐκάστῳ, καὶ ὅτι ἂν μὴ ποιῆς τούτων αἰεὶ ἐπὶ τῆς πυρίης διατριβέτω, αὕτη γάρ ἐστιν ἡ μαλθάσσοσα καὶ ἄγουσα τοὺς ἰχῶρας. Hipp. Vul. Cap. 911: ἀλλὰ χρῆ εἰ ἐννοίης τὸν πυρετὸν ἐπιλυμβύνοντα καὶ τῶν ἄλλων τε σημεῖον τούτῳ προσ-

γενόμενον μὴ διατρίβειν ἀλλὰ πρίσαντα τὸ ὀστέον πρὸς τὴν μήμυγα. Dioscor. Mat. Med. ii. 98: διατριβεῖσά τε ὑποξυς καὶ ζυμίζουσα τὴν ὀσμὴν. Galen. Melanchol. 1 (xix. 701): φύσαι γὰρ αὐτοῖς ἐπιγίγνονται πολλαὶ καὶ περὶ τὰ ὑποχόνδρια ἐπιπολὸν διατρίβουσαι. Galen. Meth. Med. vii. 6 (x. 473): τὸ δὲ συντέμνει τὴν ἐν τῷ βαλανείῳ διατριβὴν—ἐπὶ πλείστον γὰρ χρὴ τὸν ἄνθρωπον ἐνδιατρίβειν τῷ ὕδατι. Galen. Ven. Sec. 9 (xi. 242): ἕως μεσημβρίας ἄσιτος διατρίψαι. Galen. Remed. Parab. ii. 6: τὸ πρόσωπον ἐλαίῳ διάτριβε.

xii. 21: "And upon a set day (τακτῇ δὲ ἡμέρᾳ) Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them."

\* τακτός. Peculiar to St. Luke. τακτός, εὐτακτος, and τεταγμένος, are used in medical language, as opposed to ἄτακτος, which is a word of very frequent occurrence.

Galen. Aph. Comm. v. 10 (xvii. B. 795): γνῶριζεται δὲ ἐς τὸν πνεύμονα τρέπεσθαι τὴν κυνάγχην ἐκ τοῦ σφυγμοῦ. σκληρὸς γὰρ καὶ ἄτακτος καὶ ἀνώμαλος τῆς ὕλης μετάστασιν σημαίνει. μαλθακὸς δὲ καὶ ὀμαλὸς καὶ τακτὸς—ἀπόλυσιν σημαίνει. Galen. Med. Defin. 204 (xix. 402): πλανῆται πυρετοὶ καλοῦνται οἱ μὴ ὠρισμένως μηδὲ εὐτάκτως ἀλλ' ἀκαταστάτως γινόμενοι. Aretaeus, Sign. Acut. Morb. 26: σφυγμοὶ ἄτακτοι. Hipp. Epid. 982: οἱ πυρετοὶ παροξυνόμενοι ἄλλοτε ἀλλοίως ἀτάκτως. Galen. De Puls. 8 (viii. 461): σφυγμὸς ἄτακτος. Do. (462): μέσος οὐδέεις ἐστιν τεταγμένου καὶ ἀτάκτου σφυγμοῦ. Do. 10 (469): ἀτάκτους τοῦς σφυγμοὺς ἐργάζεται. Do. 12 (476): σφυγμὸς ἄτακτος γινόμενος. Do. (487): σφυγμὸς ὑποδιαλείπων ἀτάκτως. Galen. Caus. Puls. ii. 14 (ix. 101): περὶ δὲ τῶν ἀτάκτων τε καὶ τεταγμένων σφυγμῶν ἤδη ῥητέον.

§ LXXXVII.

ACTS, XIII.

\* σύντροφος. \* συγγένεια. \* ὑπηρετεῖν. \* ὑπηρέτης. \* παρ-  
οτρύνειν. \* ἐπεγείρειν. \* προτρέπεσθαι.

κατέρχεσθαι (verse 4, § 84). \* ἐκπέμπειν (v. 4, § 89). πίμ-  
πλημι (v. 9, § 60). ἀτενίζειν (v. 9, § 53). διαστρέφειν  
(v. 10, § 76). \* ἐπιπίπτειν (v. 11, § 30). παραχρήμα  
(v. 11, § 57). ἀποχωρεῖν (v. 13, § 15). \* κατασεῖναι  
(v. 16, § 59). \* ἐκπληροῦν (v. 32, § 64). προστιθέναι  
(v. 36, § 59). ἄφεις (v. 38, § 59).

1. "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been *brought up with* (σύντροφος) Herod the tetrarch, and Saul."

\* σύντροφος. Peculiar to St. Luke. Both σύντροφος and συντρέφειν are used in medical language of a disease which has as it were been reared with a person.

Hipp. Aer. 283: τοῦτο μὲν τὸ νόσημα αὐτέοισιν ζύντρο-  
φόν ἐστιν καὶ θέρεος καὶ χειμῶνος. Hipp. Morb. Sacr. 307:  
οὐκ ἔτι ἢ νοῦσος αὐτῆ ἐπιλαμβάνει, ἣν μὴ ἐκ παιδίου σύντρο-  
φος ἔη. Hipp. Epid. 1184: νοῦσοι ζύντροφοι ἐν γήραϊ καὶ  
διὰ πεπασμὸν λείπουσι καὶ διὰ λύσιν καὶ δι' ἀραίωσιν. Hipp.  
Morb. Sacr. 307: ᾧ δὲ νοῦσος ἀπὸ παιδίου συνηύξηται καὶ  
συνέτροφεν. Hipp. De Arte. 8: βιάζεται δὲ τοῦτο μὲν πῦρ τὸ  
σύντροφον φλέγμα διαχεῖν, σιτίων δριμύτητι καὶ πομάτων.  
Galen. Comm. iii. 1, Humor. (xvi. 352): ὅσα δὲ αὐτοῖς χρόνια  
νοσήματα γένηται, τὰ πολλὰ συναποθνήσκει, ὕπερ ταυτὸν ἐστιν,  
εἴπερ σύντροφα ἐκάλει. Galen. Comm. v. 6, Epid. vi. (xvii.  
B. 253): οὐ περὶ πασῶν ὁ λόγος νῦν τῶν συντρόφων νόσων.  
Galen. Comm. ii. 54, Artic. (xviii. A. 489): τὰ γὰρ χονδρῶδη  
καὶ ταῦτα τὰ γαγγλία καὶ σύντροφα τινὰ εἰσι περὶ νεῦρα τὴν

γένεσιν ἐξ ὑγροῦ ἐσχηκότα. Galen. Comm. i. 11, Humor. (xvi. 100): γὰρ ἡ γένεσις τούτων νοσημάτων τοῖς ἐπιχωρίοις σύντροφος. Galen. Comm. iii. 1, Humor. (xvi. 353): οὐ τοίνου ταυτὸν ἐστὶν τὸ συγγενικὸν καὶ τὸ σύντροφον νόσημα.

\* συγγένεια. Luke, i. 61: "And they said unto her, There is none of thy *kindred* (ἐκ τῆς συγγενείας) that is called by this name.

Peculiar to St. Luke, and used again, Acts, vii. 14. συγγένεια, συγγενής, συγγενικός, were all used in medical language. As applied to disease, there was a distinction between them and σύντροφος (see last example under σύντροφος): both words must have been often used in the language of a physician. Hipp. Humor. 51: κατὰ τοῦ χυμοῦ τὴν συγγενείην. Hipp. Morb. Mul. 645: διὰ συγγενείην ἧσιν ἐθάδες ἀπὸ νεότητος αἱ νοῦσοι. Hipp. Epid. 1176: διὰ τὴν ῥοπήν οὐκ ἔτι αἷμα ἔρχεται ἀλλὰ κατὰ τοῦ χυμοῦ τὴν συγγένειαν τοιαῦτ' ἀποπτύουσιν. Hipp. Vet. Med. 18: περὶ δὲ δυνάμεων χυμῶν, αὐτέων τε ἕκαστος ὅτι δύναται ποιεῖν, τὸν ἄνθρωπον ἐσκέφθαι, καὶ τὰς ξυγγενείας ὡς ἔχουσι πρὸς ἀλλήλους. Galen. Comm. iii. 31, Humor. (xvi. 479): εἰ δὲ χολώδης, ὠχρὸν καὶ ἐπὶ τῶν λοιπῶν κατὰ τὴν τοῦ χυμοῦ συγγένειαν. Galen. Comm. iii. 4, Epid. vi. (xvii. B. 113): φάσκοντες ἐπ' ἄλλο κοινωνίας εἶδος αὐτὸν μετεληλυθέναι τὸ κατὰ τὴν τῶν χυμῶν συγγένειαν—διὰ τοῦ χυμοῦ τὴν συγγένειαν πύα πτύουσιν. Galen. Comm. iii. 100, Artic. (xviii. A. 635): εἴρηταί μοι καὶ πρόσθεν ὡς τὰς κοινωνίας καὶ οἷον συγγενείας τῶν μορίων ἀδελφίξιας εἴωθεν ὀνομάζειν. Galen. Comm. iii. 35, Fract. (xviii. B. 587): ὕπερ εἰώθαμεν λέγειν, ὁμοίωται, καὶ κοινωνεῖ, καὶ συγγένειαν ἔχει, τοῦτο καλεῖν εἴωθεν ὁ Ἰπποκράτης ἠδέλφισται τὴν πολλὴν τῶν πραγμάτων οἰκειότητα καὶ συγγένειαν ἐνδεικνύμενος τῷ ὀνόματι.

36. "For David, after *he had served* (ὑπηρετήσας) his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption."

\* ὑπηρετεῖν, peculiar to St. Luke, and used again, Acts, xx. 34; xxiv. 23; was much employed in medical language.

Hipp. Coac. Progn.: καὶ κοιλίης τῆς ἄνω καλῶς ὑπηρετοῦσης. Hipp. Flat. 300: ἔλκεται καὶ τετάρακται τὰ μέρη τοῦ σώματος, ὑπηρετοῦντος τῷ θορύβῳ καὶ ταράχῳ τοῦ αἵματος. Hipp. Offic. 742: τὸ μὲν οὖν αὕτη ἢ ἐπίδεις ἦται, τὸ δὲ τοῖς ἰωμένοισιν ὑπηρετεῖ. Hipp. Insomn. 375: ἡ γὰρ ψυχὴ ἐγρήγορεν. ὅταν μὲν οὖν σώματι ὑπηρετοῦσα ᾖ. Galen. Comm. iv. 5, Aliment. (xv. 386): τοὺς δὲ ταῖς τῶν περιττωμάτων ἐκκρίσεσιν ὑπηρετοῦντας μῦς. Galen. Comm. v. 2, Epid. vi. (xvii. B. 236): ἡ γλῶσσα πρὸς τὴν διάρθρωσιν αὐτῆς ἐτοιμῶς ὑπηρετεῖ. Galen. Comm. i. 7, Artic. (xviii. A. 318): οἱ περικείμενοι τῇ διαρθρώσει μύες ὑπηρετοῦσίν τε καὶ συμπράττουσιν αὐτῇ. Galen. Comm. iii. 110, Artic. (xviii. A. 655): τέτταρα δ' ἐστὶν ἄρθρα τὰ πρὸς βαδίζειν ὑπηρετοῦντα. Galen. Comm. i. 30, Fract. (xviii. B. 377): δευτέρου τῶν ἐπιδέσμων εἰς δύο χρείας ὑπηρετοῦντος. Galen. Usus Part. xv. 6 (iv. 244): τοῦ ἀγγείου τούτου τῆς φλεβὸς ὑπηρετοῦντος τῇ σπλάγχχνῳ.

ὑπηρετής: see § 57.

50. "But the Jews *stirred up* (παρώτρυναν) the devout and honourable women, and the chief men of the city, and raised (ἐπήγειραν) a persecution against Paul and Barnabas, and expelled them out of their coasts."

It is remarkable that St. Luke—and he alone of the N. T. writers—uses the three words \* παροτρύνειν, \* ἐπεγείρειν, and \* προτρέπειν, which were the chief medical terms for "to stimulate."

\* παροτρύνειν. Peculiar to St. Luke. Both this word and ὀτρύνειν are used by the medical writers, but not very frequently, their principal words being the other two, ἐπεγείρειν and προτρέπειν.

Hipp. Morb. Mul. 654: ἅπασα δὲ πρόφασις ἱκανὴ τὰς ὑστέρας παροτρύνει ἢ ἐχασί τι φλαῦρον. Aretaeus, Cur. Acut. Morb. 115: ἐν χολέρῃ ἢ τῶν φερομένων ἐπίσχεσις κακόν· ἄπεπτα γὰρ· χρὴ ὦν ἡμᾶς ῥηϊδίως αὐτόματα δέχεσθαι, ἢν δὲ μὴ, ὀτρύνειν διδόντας ὕδατος ἐνκρήτου ῥυμφαίνειν.

\* ἐπεγείρειν, peculiar to St. Luke, and used again, xiv. 2. This word was very much employed in medical language.

Galen. Comm. ii. 21, Humor. (xv. 279): ὁ παροξυσμὸς ἐπεγείρει καὶ κινεῖ. Galen. Comm. iii. 96, Praedic. (xvi. 712): διὰ τὴν φύσιν ἐκλελυμένην ἐπεγείρειν. Do. 144 (xvi. 804): ἐπεγείρει τὴν φύσιν εἰς ἀπόκρισιν τοῦ περιττοῦ. Do. 152: ἐπεγείρει τὴν φύσιν ἀποκρῖναι τὸ λυποῦν. Galen. Mot. Muscul. ii. 5 (iv. 442): ἀρτηρίας μὲν οὖν κίνησιν καὶ καρδίας οὔτε παύειν οὔτ' ἐπεγείρειν. Galen. San. Tuend. ii. 6 (vi. 123): τὰς ἐνεργείας ἐπεγείρειν. Galen. San. Tuend. iv. 6 (vi. 277): ἢ ἄλλως ἐπεγείρει τὴν ἔσω κίνησιν αὐτῶν. Galen. San. Tuend. v. 3 (vi. 321): ἡ τρίψις ἐπεγείρουσα τὸν ζωτικὸν τόνον αὐτῶν. Hipp. Humor. 47: ἡ οἶον αἰ ἀπὸ καυμάτων ἐπεγειρόμεναι φλύκτεις. Hipp. Epid. 1168: λειῆναι, τραχῦναι, σκληρῦναι, μαλθάζειν, τὰ μὲν, τὰ δὲ μή, ἐπεγεῖραι ναρκῶσαι καὶ τᾶλλα ὅσα τοιαῦτα.

\* προτρέπεσθαι. Acts, xviii. 27: "And when he was disposed to pass into Achaia, the brethren wrote, *exhorting* (προτρεψάμενοι) the disciples to receive him."

Peculiar to St. Luke, and much used in medical language.

Hipp. Morb. Acut. 392: ὅμως ἢ κατὰ κύστιν κάθαρσις ὑπ' αὐτοῦ γινομένη ῥύεται, ἣν προτρέπεται ὀκοῖον δεῖ. Hipp. Morb. Acut. 394: εἰς οὔρησιν προτρεπτικόν. Galen. Medicus, 14 (xiv. 760): προτρεπτικὰ δὲ ὅσα κινεῖ καὶ προτρέπει τὰ φάρμακα, ὡς μὲν ἄγαρικόν, ἴρις, &c. Galen. Ven. Sec. (xix. 525): καὶ ὕδωρ χλιαρὸν δίδοντες, ἐμῆν προτρέπομεν. Galen. Usus Part. v. 14 (iii. 391): τὰ μὲν γὰρ ἀκαίρως ἐκρεῖν κωλύει, τὰ δ' ἐν καιρῷ προτρέπει—ἐν καιρῷ δὲ προτρέπουσιν οἱ κατὰ τὸ ἐπιγαστριον ἅπαντες μύες. Galen. Usus Part. v. 15 (iii. 398): ὁ προτρέψει μὲν ἐπὶ τὴν κάτω φόραν. Galen. San. Tuend. ii. 2 (vi. 91): ἀλλ' ὑπὲρ τοῦ προτρέψαι τε εἰς τὰς ἐνεργείας καὶ συστρέψαι τὸν τόνον. Galen. San. Tuend. iv. 4 (vi. 247): καὶ ἰδρωτὰς καὶ οὔρα προτρέπει. Galen. Facul. Aliment. i. 1 (vi. 466): οὐ προτρέπει τὴν γαστέρα. Galen. Comp. Med. ix. 4 (xiii. 275): εἰς ἀνάδοσιν τε καὶ οὔρησιν προτρέψαι τὸ σύμπαν φάρμακον.



## § LXXXVIII.

## ACTS, XIV.

\* ἐκπηδᾶν. \* ἐξάλλεσθαι.

\* ἐπεγεῖρειν (verse 2, § 87). κακοῦν (v. 2, § 83). διατρίβειν (v. 3, § 86). \* ἠδύνατος (v. 8, § 31). ἀτενίζειν (v. 9, § 53). \* ὀρθός (v. 10, § 31). διαφορήγνυμι (v. 14, § 61). ἐμπιπλάναι (v. 17, § 60).

## ACTS, XV.

\* Ζήτημα. \* ἐκδιηγείσθαι. \* διήγησις. \* ὀχλεῖν. \* ἐνοχλεῖν. \* παρενοχλεῖν. \* ὄχλον ποιεῖν. \* ἄτερ ὄχλου. \* ἀνασκευάζειν. \* ἀποσκευάζειν. παροξυσμός. παροξύνεσθαι.

κατέρχεσθαι (verse 1, § 84). ἔθος (v. 1, § 58). \* ἐπιστροφή (v. 3, § 76). \* διατηρεῖν (v. 29, § 72). διατρίβειν (v. 35, § 86).

xiv. 14: "Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and *ran in among* (ἐξεπήδησαν, *sprang forth among*, R. V.) the people."

\* ἐκπηδᾶν, peculiar to St. Luke, is, like ἐξάλλεσθαι, applied by the medical writers to the sudden starting of a bone from the socket, the bounding of the pulse, &c.

Hipp. Artic. 811: ὁ τε ἐκπηδήσας σπόνδυλος πιέζει ἄν τὸν νωτιαῖον. Galen. Hipp. et Plat. Decret. ix. 4 (v. 748): ἐκπηδήσας σπόνδυλος. Galen. Usus Part. xii. 12 (iv. 51): εἰ μὲν πολλοὶ σπόνδυλοι διακινήθῃεν ἐξῆς ἀλλήλων ὑπάρχει δεινόν, εἰ δέ τις εἷς ἐκπηδήσειε τῆς τῶν ἄλλων ἀρμονίας ὑλέθριον. Do.: ὁ τ' ἐκπηδήσας πιέζει ἄν αὐτὸν εἰ μὴ καὶ ἀπορρήξιεν. Galen. Caus. Puls. iv. 17 (ix. 191): οὕτω δὲ καὶ ἡ κίνησις ἀνώμαλος, ἄνω καὶ κάτω μεθισταμένης τῆς ἀρτηρίας ὡσπερ χορδῆς, οὐδὲ γὰρ διαστολῆς ἢ συστολῆς ἔμφασίς ἐστιν, ἀλλὰ κλόνη μᾶλλον ἔοικεν οἷον ἐκπηδῶσης ἄνω καὶ αὐθις εἶσω

σπωμένης—ἐξαπατᾶ γὰρ ἢ πληγῇ, διὰ μὲν τὴν τάσιν εὖρωστος φαινομένη διὰ δὲ τὸν κλόνον ἐκπηδητική. Galen. Puls. ad Tiron. 12 (viii. 486): ἐκπηδώσης ἄνω πάλιν δὲ εἴσω σπωμένης—ἐκπηδητική. Galen. Anat. Administr. vii. 14 (ii. 636): τοῖς δακτύλοις διαλαμβάνοντες ἢ καὶ πυράγρα τὴν καρδίαν, διὰ τὸ ῥαδίως αὐτὴν ἐκπηδᾶν τῶν δακτύλων. Galen. San. Tuend. iii. 7 (vi. 202): ἐκπηδάτωσαν δ' εὐθέως εἰς τὴν ψυχρὰν ὑπὲρ τοῦ μένειν αὐτοῖς τὸν ἐν τῷ δέρματι τόνον ἅμα θερμότητι.

\* ἐξάλλεσθαι: see § 23.

xv. 2: "When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about *this question*" (τοῦ ζητήματος).

\* Ζήτημα, peculiar to St. Luke, used also xviii. 15; xxiii. 29; xxv. 19; xxvi. 3, is frequent in the medical writers for "the thing sought"—"a disputed point in medical theory or practice."

Hipp. Morb. Acut. 384: μάλα μὲν οὖν οὐδὲ προβάλλεσθαι τὰ τοιαῦτα ζητήματα εἰθισμένοι εἰσὶν οἱ ἰητροί. Galen. De Crisibus, i. 4 (ix. 561): ἐν τούτῳ γὰρ ἐσμεν τῷ ζητήματι. Galen. Affect. Loc. i. 1 (viii. 17): παραπλήσιον δὲ τούτου ζήτημά ἐστι καὶ τὸ περὶ πασχόντων μὲν ἔτι μορίων. Galen. Loc. Affect. vi. 3 (viii. 390): ζήτημα οὐκέτ' οὐδὲν ὑπολείπεται, πολλοὶ δὲ τῶν πασχόντων, ὀδύνης μετρίας αἰσθάνονται.—Galen. Loc. Affect. vi. 5 (viii. 416): ἐφεξῆς γοῦν ἡμᾶς διαδέξεται ζήτημα, ὑπὸ τίνος αἰτίας ψύχεται τὸ σῶμα. Galen. Anat. Administr. v. 8 (ii. 520): εἴ τις ἐθελήσειεν ἐπιδειχθῆναι τῶν φρενῶν μόνων τὴν φύσιν, ἢ εἰ καὶ ζήτημά τι περὶ τῆς κατασκευῆς αὐτῶν γένοιτο. Galen. Comm. 7, Vic. Rat. (xv. 187): ἐπὶ δὲ τῆς τῶν γερόντων ἡλικίας οὐ μικρόν ἐστι ζήτημα σχεδὸν ἅπασιν ἡμελημένον—Galen. Comm. ii. 52, Praedic. (xvi. 626): προκειμένου δὲ τοῦ περικύλα μέγιστον γίνεται ζήτημα, πῶς γὰρ ἂν χολώδεά τε καὶ ἅμα ἐκλεύκα διαχωρεῖσθαι—Galen. Comm. ii. 53, Praedic. (xvi. 630): καὶ ζήτημα οὐδὲν ἐστι πῶς ἐξίστανται μετὰ σιγῆς οἱ μὴδ'

ὄλως φωνεῖν δυνάμενοι—Galen. Comm. iii. 34, Epid. iii. (xvii. A. 689): ἀναφέεται δὲ μικρὸν ζήτημα περὶ πάντων τῶν παθογνωμονικῶν σημείων.

xv. 3: "And being brought on their way by the church, they passed through Phenice and Samaria, *declaring* (ἐκδιηγούμενοι) the conversion of the Gentiles: and they caused great joy unto all the brethren."

\* ἐκδιηγῆσθαι, peculiar to St. Luke, was employed in medical language for "to tell the details of a sickness."

Hipp. Progn. 36: τὸν ἰητρὸν δοκέει μοι ἄριστον εἶναι πρόνοιαν ἐπιτηδεύειν προγινώσκων γὰρ καὶ προλέγων παρὰ τοῖς νοσέουσι τὰ τε παρεόντα καὶ τὰ προγεγονότα καὶ τὰ μέλλοντα ἔσσεσθαι, ὅκόσα τε παραλείπουσιν οἱ ἀσθενέοντες ἐκδιηγούμενος. Aretaeus, Sign. Acut. Morb. 3: καὶ ἕξαναστάντες ἐκδιηγῶνται ὡς ὑπὸ τευ ἕξ ἐπιβουλῆς παταχθέντες. Galen. San. Tuend. i. 12 (vi. 59): πάλιν οὖν ὁ λόγος ἐπὶ τὸν ἄριστα κατεσκευασμένον παῖδα ἐπανελθὼν τὴν ἀπὸ τῆς πρώτης ἐβδομάδος ἡλικίαν αὐτοῦ μέχρι τῆς δευτέρας ἐκδιηγῆσθαι κατὰ τε τὴν κρᾶσιν ὅποια τίς ἐστιν καὶ ὧν τινων χορῆζει διαιτημάτων. Galen. Diff. Febr. i. 14 (vii. 332): ὧν τὰς διαγνώσεις ἐν τῷ δευτέρῳ περὶ κρίσεων εἰρηκότες οὐδὲν ἔτι δεόμεθα νῦν ἐκδιηγῆσθαι. Galen. Difficul. Respir. ii. 6 (vii. 847): τὴν γὰρ λοιμώδη κατάστασιν ἐκδιηγούμενος ὁ Ἰπποκράτης. Galen. Caus. Puls. ii. 13 (ix. 97): χορῆ δὲ ἅπαν ἀκριβῶς τὸ φανὲν ἐκδιηγῆσθαι κἂν ἀπορῆ τῆς αἰτίας. Galen. Caus. Puls. iv. 8 (ix. 170): αὕτη μὲν ἐκ τῆς εἰσαγωγῆς ἢ ῥῆσις, αὐτὰ τὰ φαινόμενα συμπίπτειν τοῖς πλευριτικοῖς ἐκδιδάσκουσα, οὐ μὴν τὰς αἰτίας ἔτι ἐκδιηγουμένη. Galen. Meth. Med. iv. 4 (x. 257): ἄμεινον μὲν ἦν δῆπου μὴ χρόνια καλεῖν ἀλλὰ κακοίθη ταῦτα καὶ τὴν φύσιν αὐτῶν ἐκδιηγῆσθαι καὶ τὰς αἰτίας τῆς γενέσεως εἰπεῖν καὶ τὴν θεραπείαν ἐκάστον. Galen. Ven. Sect. 4 (xi. 213): οὐδεὶς γοῦν εἰπὼν ἰατρὸς, ἄνθρωπος οὗτος τραφήτω, χαρίζεται μῆτε τὸν καιρὸν ἔτι προσθεῖς, ἐν ᾧ κελεύει τραφήναι τὸν κάμνοταν, μῆτε τὸ σίτιον ὀρίσας αὐτὸ μῆτε τὴν ποσότητα μῆτε τὴν σκευασίαν, ἢ τὴν τῆς χρήσεως τάξιν, ἀλλ' ἕκαστον τούτων ἀκριβῶς ἐκδιηγῆται τοῖς παροῦσιν ὅπως δεῖ πραχθῆναι.

\* διήγησις : see § 57.

διηγῆσθαι and ἐξηγῆσθαι, which are used by St. Luke more than twice as often as in the remainder of the N. T., are also largely used by the medical writers.

\* ὀχλεῖν : see § 7.

\* ἐνοχλεῖν : see § 7.

xv. 19 : “ Wherefore my sentence is, that we *trouble not* (μὴ παρενοχλεῖν) them, which from among the Gentiles are turned to God.”

\* παρενοχλεῖν, peculiar to St. Luke, was used in medical language, but not with the great frequency of ὀχλεῖν and ἐνοχλεῖν.

Hipp. Epid. 1276 : ὥστε οὐδὲ πολλὰ παρενοχλήσουσι νοῦσοι. Hipp. Epid. 1089 : πολλοῖσι δὲ καὶ ἐπὶ τοῖσιν ἄλλοισι νοσήμασι οἰδήματα παρὼχλει. Galen. Comp. Med. i. 8 (xii. 485) : ἐπὶ τῶν ἀχώρων πάθει, περιτεινομένης δὲ τῆς ἐπιφανείας καὶ διὰ τοῦτο παρενοχλούσης, χρηστέον ταῖς ὑπογεγραμμέναις σκευασίαις. Galen. Comp. Med. iii. 1 (xii. 643) : εἰ μὲν οὖν ἐπὶ πυρετοῖς ἦχοι γίνονται, μὴ παρενοχλεῖν, παύονται γὰρ παραντικά ὡς ἐπὶ τὸ πολὺ. Galen. Comp. Med. vii. 10 (xiii. 998) : τοῖς ποδαγρικοῖς ἄρμοζον τὸ φάρμακον, καὶ τὸ μὴ πύροις, πυκναῖς τε ἐπιβολαῖς παρενοχλεῖσθαι ῥαδίως.

\* ὀχλοποιεῖν. Acts, xvii. 5 : “ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and *gathered a company* (ὀχλοποιήσαντες, or *making a riot*), and set all the city on an uproar.”

This word, peculiar to St. Luke, is also used medically. Hipp. Morb. Mul. 597 : ὄσησι δὲ ἐμμένει καὶ ἐνσῆπεται καὶ ὄχλον ποιεῖ, ἀνδραφάξιος ἀγρίης καρπὸν ἢ χυλὸν ξὺν μέλιτι ἢ ξὺν κυμίνῳ ἑλλικτὸν διδόναι. See under ὄχλος the similar phrase ὄχλον παρέχειν, &c.

\* ἄτερο ὄχλου. Luke, xxii. 6 : “ And he promised, and sought opportunity to betray him unto them *in the absence of the multitude*” (ἄτερο ὄχλου, or, as in the marginal translation, *without tumult*).

Though these two words are not found in combination in the medical writers extant, yet the phrase appears to have been a medical one, from the peculiar use of both ἄτερ and ὄχλος in medical language, and from the equivalent word ἀόχλως, as well as the opposite σὺν ὄχλω, being met with.

\* ἄτερ, peculiar to St. Luke, and used again, xxii. 35: "When I sent you *without purse*" (ἄτερ βυλαντίου). This old poetic word was retained in medical language.

Hipp. Progn. 42: πῦον ἄτερ πόνου ἀνυκαθήρηται. Hipp. Progn. 43: ἄτερ φανερῆς προφάσιος ἄλλης. Hipp. Progn. 44: ἄτερ τῶν τοιούτων σημείων ἢ ὀδύνη ὑπερβάλλοι εἴκοσι ἡμέρας. Hipp. Praedic. 87: ἄτερ πυρετῶν γινόμεναι. Hipp. Praedic. 94: ἢ κνήμη ἐχωλώθη ἄτερ προφάσιος ἄλλης. Hipp. Nat. Hom. 230: ἄτερ πυρετοῦ ἐόντες—ἄτερ ὀδύνης ἐούσης. Hipp. Aer. 291: κέρως ἄτερ. Hipp. Vic. Rat. 368: ἄτερ τῆς ὑγείης. Hipp. Insomn. 378: ἄτερ φόβου. Hipp. Morb. Mul. 590: ἄτερ φύματος. Hipp. Morb. Mul. 607: πόνου ἄτερ. Do. 612: καὶ ἄτερ πυρετοῦ. Hipp. Aph. 1254: ἄτερ προφάσιος φανερῆς. Hipp. 1257: ἄτερ φλεγμονῆς. Aretaeus, Sign. Diurn. Morb. 63: κῆν ἂν δυσουροῖς ἄτερ. Do. 69: σκυβάλου ἄτερ. Dioscor. Animal. Ven. 17: καὶ οὐκ ἄτερ ἡδονῆς. Galen. Comp. Med. vi. 14 (xiii. 932): ἄλλη ἐξιπωτικὴ ὑγρῶν καὶ ἀποστημάτων, μάλιστα ἐν γόνασι καὶ ἄρθροις, ἄτερ τομῆς ἔλκουσα.

ὄχλος was used in medical language for some disturbance of the system. Hipp. de Corde 268: ὄχλον καὶ βῆχα παρέχει. Hipp. Gland. 272: αὐτοῖς ὄχλος πολὺς. Hipp. Morb. Acut. 389: ὅκως ἂν μᾶζά τε ὄχλον καὶ ὄγκον καὶ φῦσαν καὶ στρόφον τῇ κοιλίᾳ παρέχει. Hipp. Morb. Mul. 595: καὶ πρὸς πᾶν ὅτι ἂν φάγωσιν ἢ πῖωσιν ὄχλος. Hipp. Morb. Mul. 645: ἦν γὰρ ἀθρόως ἰστώνται αἱ ὑστέραι ἐς τὰ κάτω καὶ ὄχλος γίνεται—ἀμβλυώσσοσι γὰρ ἢ ἀμφὶ τὴν φάσγγα ὄχλοι καὶ τᾶλλα. Hipp. Epid. 1121: γλῶσσαι ξυσκεκαυμέναί τρίτη καὶ ὄχλοι περὶ ἕκτην καὶ ἐβδόμην. Hipp. Epid. 1190: οἱ ὄχλοι, αἱ δίοδοι, ὅτι τοῖσι παρακρούουσι λίγουσιν ὀδύνη πλευρέων—

ἔστι δ' οἷσι πυρετοὶ, ἔστι δὲ οἷσιν οὐ, ἀλλὰ σὺν ἰδρωσιν, ἔστι δ' οἷσι σὺν ὄχλω.

ἄοχλος, ὄχλησις, ὄχλωδης, ὄχληρός, ἀνοχλησία, and διοχλεῖν, were also medical words.

xv. 24: "Forasmuch as we have heard, that certain which went out from us have troubled you with words *subverting* (ἀνασκευάζοντες) your souls, saying, Ye must be circumcised, and keep the law."

\* ἀνασκευάζειν, peculiar to St. Luke, was much employed in medical language to denote the removal of a disease.

Dioscor. Mat. Med. ii. 144: δύναμιν δὲ ἔχει τὰ φύλλα αἰγιώπια ἀνασκευάζειν. Dioscor. Mat. Med. iii. 9: τὰ φαγεδαινικὰ ἔλκη ἀνασκευάζουσα θεραπεύει. Do. 132: ἀνασκευάζει δὲ καὶ σύρριγγας. Dioscor. v. 25: περὶ τὸ στόμα σηπηδύνας ἀνασκευάζον. Galen. Comm. i. 16, Aph. (xvii. B. 426): φυλάττεσθαι γὰρ αὐτῶν δεῖ διὰ τῶν ὑγρῶν τὴν φύσιν, οὐκ ἀνασκευάζεσθαι καθάπερ τὰ νοσήματα. Galen. Comm. vi. 38, Aph. (xviii. A. 61): ἔνιοι δὲ οὐδὲ τούτοις καρκίνοις ἀνασκευάζεσθαι ἔωσιν. Galen. Comm. i. 7, Artic. (xviii. A. 320): οὐδὲν μὲν τῶν κατὰ φύσιν ἐπανορθώσεως δεῖται, φυλάττειν μὲν γὰρ ἡμῖν, οὐκ ἀνασκευάζειν αὐτὰ πρόκειται. Galen. Comp. Med. vii. 5 (xiii. 104): ἀνασκευάζει χρονίους πυρετούς. Galen. Comp. Med. ix. 4 (xiii. 280): κολικὴ ἢ συνεχῶς ἐχρήσατο, τελέως ἀπαλλάττουσα καὶ ἀνασκευάζουσα. Galen. Medicus, 19 (xiv. 787): ἐὰν μέγας λιαν ὁ τύλος ἦ, περιωροῦντες ἀνασκευάζομεν.

\* ἀποσκευάζειν. Acts, xxi. 15: "And after those days we *took up our carriages* (ἀποσκευασάμενοι), and went up to Jerusalem."

Peculiar to St. Luke, and used medically. Dioscor. Animal. Ven. Proem.: καὶ πρὸ μὲν τῆς κατασκήψεως τῶν παθῶν ποικίλως διαγνωστέον, μέχρι τοῦ παντελῶς αὐτὴν—τὴν δύναμιν φθοροποιὸν ἀποσκευασθῆναι τῶν σωμάτων.

σκευασία was the term for a medical preparation, and σκευάζειν that for to compound it.

xv. 39: "And the *contention was so sharp* (παροξυσμός)



between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus.”

*παροξυσμός* is used once elsewhere (Heb. x. 24), and was common in medical language.

Hipp. Morb. Acut. 398: *διαφυλλάττων τοὺς παροξυσμοὺς τῶν πυρετῶν.* Hipp. Epid. 954: *οἱ παροξυσμοὶ ἐν ἀρτίησι.* Hipp. Epid. 963: *εἰσὶ δὲ τρόποι καὶ καταστάσεις καὶ παροξυσμοὶ τουτέων ἐκάστου τῶν πυρετῶν.* Hipp. Aph. 1250: *ὀκόσοισι παροξυσμοὶ γίνονται.* Aretaeus, Sign. Morb. Diurn. 34: *ἡ ἐπιληψία, θηριῶδες μὲν παροξυσμοῖσι καὶ κάτοξυ καὶ ὀλέθριον, ἔκτεινε γὰρ κοτε παροξυσμὸς εἶς.* Dioscor. Medic. Parab. ii. 39: *χαμαιοσύκη πινομένη παύει τοὺς παροξυσμοὺς.* Do. 46: *κωλικοῖς ἐν αὐτοῖς τοῖς παροξυσμοῖς δίδου διαφανές—* Galen. Comm. i. 24, Morb. Acut. (xv. 476): *ταῖς περισσασὶς ἡμέραις περιόδους τῶν παροξυσμῶν φυλαζόμεθα.* Galen. Comm. i. 12, Humor. (xvi. 134): *εἰ δὲ συνεχεῖς εἶεν οἱ πυρετοὶ, δῆλον δὲ τίνα παροξυσμὸν φέρουσι.* Galen. Comm. ii. 1, Praedic. i. (xvi. 491): *περὶ τῆς ἀρχῆς πυρεκτικῶν παροξυσμῶν.*

*παροξύνεσθαι.* Acts, xvii. 16: “Now while Paul waited for them at Athens, his spirit *was stirred* (*παρωξύνετο*) in him, when he saw the city wholly given to idolatry.”

This word is used once elsewhere (1 Cor. xiii. 5), and, like the last, was common in medical language.

Hipp. Morb. Acut. 404: *καὶ εἴ τι ἄλλο ἄλγημα εἴη μεμαθηκὸς πρόσθεν παροξύνειεν ἄν.* Hipp. Praedic. 74: *πυρετὸς παροξύνεται ὀξύς.* Hipp. Fist. 889: *καὶ τοῦ φαρμάκου πταρμικοῦ πρὸς τὴν ῥίνα προστιθέναι καὶ παροξύνειν τὸν ἄνθρωπον.* Hipp. Epid. 963: *ἐπαναδιδοῖ δὲ καὶ παροξύνεται καθ' ἡμέραν ἐκάστην.* Hipp. Epid. 966: *πυρετὸς ὀξύς, ἴδρωσεν ἐν νύκτι ἐπιπόνως δευτέρῃ, πάντα παρωξύνθη.* Hipp. Epid. 979: *ἔξ καὶ δεκάτῃ παρωξύνθη νύκτι καὶ δυσφόρως, οὐχ ὑπνωσε.* Hipp. Epid. 982: *οἱ πυρετοὶ παροξυνόμενοι ἄλλοτε ἄλλοίως ἀτάκτως.* Galen. Comm. 20, Vic. Rat. (xv. 204): *τὰ δὲ εἰς ἔμετον παροξύνῃ.* Galen. Comm. i. 43, Morb. Acut. (xv. 500): *ἐνεκα τοῦ μὴ παροξύναι τὴν δίψαν τοῦ κάμνοντος.* Galen. Ars Medica. 34 (i. 397): *ὀδύνη τε πᾶσα παροξύνει τὰ ρεύματα.*

## § LXXXIX.

## ACTS, XVI.

\* ἐπακροᾶσθαι.

\* στερεοῦν (verse 5, § 23). διατρίβειν (v. 12, § 86). ἀναιρεῖν (v. 27, § 84). \* διαπονεῖσθαι (v. 18, § 81). \* ἐκταράσσειν (v. 20, § 57). ἔθος (v. 21, § 58). ἀσφαλῶς (v. 23, § 82). \* περιρρήγνυμι (v. 22, § 61). μεσονύκτιον (v. 25, § 67). παραχρῆμα (v. 26, § 57). ἐργασία (v. 16, § 91). σωτηρία (v. 17, § 98). παραβιάζεσθαι (v. 15, § 77).

## ACTS, XVII.

\* ἐκπέμπειν. ἀναπέμπειν. \* πνοή. \* ἐμπνέειν. ὑπερορᾶν. ὀρίζειν.

εἶωθα (verse 2, § 58). \* ὀχλοποιεῖν (v. 5, § 88). ὑποδέχεσθαι (v. 7, § 73). παροξύνεσθαι (v. 16, § 88). \* συμβάλλειν (v. 18, § 68). \* ἐπιδημεῖν (v. 21, § 79). \* προσδεῖσθαι. (v. 25, § 81). κολλᾶσθαι (v. 34, § 66).

xvi. 25: "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners *heard them*" (ἐπηκροῶντο).

\* ἐπακροᾶσθαι, peculiar to St. Luke, and applied in this passage to the attentive listening of the prisoners, was the term employed in medical language for the application of the ear to the human body, in order to detect the nature of internal disease by the sound—auscultation.

Hipp. Morb. 476: ἕτερος μὲν τὰς χεῖρας ἐχέτω, σὺ δὲ τὸν ὤμον σείων ἀκροάζεσθαι ἐς ὁκότερον ἂν τῶν πλευρέων τὸ πάθος ψοφῆρ. Hipp. Intern. Affect. 544: λούσας πολλῶ, καὶ θερμῶ, τῶν ὤμων λαβόμενος σείσον εἴτ' ἀκροᾶσθαι, ἐν ὁκότερῳ ἂν τῶν πλευρέων μᾶλλον κλύζηται.

xvii. 10: "And the brethren immediately *sent away* (ἐξέπεμψαν) Paul and Silas by night unto Berea."

\* *ἐκπέμπειν* is peculiar to St. Luke. Both it and *ἀναπέμπειν* were much used in medical language.

Hipp. Coac. Progn. 213 : τὸ δὲ ἐκπεμπόμενον λίπος ἴσχυον οὔρον ὑπόστασιν σημαίνει πυρετόν. Galen. Comm. ii. 15, Humor. (xvi. 262) : ἐπειδὴ ὁ κάμνων ἐπὶ τῇ τοῦ αἵματος πτόσει τὸ χολώδες πτέλον ἐκπέμπει. Galen. Comm. i. 18, Praedic. (xvi. 554) : ἡ ξανθὴ χολὴ εἴτ' ἐν τῇ κεφαλῇ εἴτ' ἐν ὄλῳ τῷ σώματι κάκειθεν πρὸς ἐγκέφαλον ἐκπέμπεται. Galen. Nat. Facul. iii. 13 (ii. 197) : εἰ δὲ οὗ μικρῶ πρόσθεν εἴσω παρεκομίζετο τὸ πνεῦμα διὰ τούτου νῦν ἐκπέμπεται. Galen. Sang. in Arter. 2 (iv. 707) : οὐ γὰρ δὴ ἴσχεσθαί γε τὸ τοιοῦτο μᾶλλον ἐν ταῖς σώμασι ἀλλ' ἐκπέμπεσθαι πρέπει. Galen. Usus Puls. 3 (v. 163) : καθ' ὃν ἔλκουσι καιρὸν οὐ καθ' ὃν ἐκπέμπουσι τὸ πνεῦμα. Galen. Caus. Sympt. ii. 4 (vii. 175) : διὰ δὲ τῶν ἠθμοειδῶν ὀστέων αὐτὸς ἐκπέμπει τὸ ἀτμῶδες πνεῦμα. Galen. Caus. Puls. ii. 2 (ix. 64) : οὐθ' ἔλκειν οὐτ' ἐκπέμπειν τὸ πνεῦμα. Galen. Progn. ex Puls. : τὰ στόματα τῶν πλησίων τῆς καρδίας ἀρτηριῶν, δι' ὧν ἔλκει τε καὶ αὔθις ἐκπέμπει τὰς ὕλας. Galen. Meth. Med. xiii. 22 (x. 939) : ἐν δέ τι τῶν ὑπερκειμένων ἢ δύο τῶ κάμνοντι μορίῳ τὴν ἑαυτοῦ περιουσίαν ἐκπέμπει.

*ἀναπέμπειν*. Acts, xxv. 21 : "But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send (*ἀναπέμψω*) him to Cæsar."

*ἀναπέμπειν* is used again, Luke, xxiii. 7 ; xxiii. 11 ; xxiii. 15, and once elsewhere, Philemon, 11.

Hipp. Gland. 271 : καὶ ἅμα ἀναπέμπει τὸ σῶμα ἀτμοὺς ἐς τὴν κεφαλὴν παντοῖου ἄνω. Hipp. Morb. Acut. 398 : ἐκ τοῦ θώρηκος ἐς τὴν κεφαλὴν ἀναπέμπων τὴν φλόγα. Galen. Comm. iii. 30, Morb. Acut. (xv. 687) : πρὸς τὴν ἄνω χώραν ἀναπέμπει τὰ διεξερχόμενα. Galen. Comm. iv. 23, Epid. vi. (xvii. B. 199) : ἡ γαστήρ κενωθεῖσα μηκέτ' ἀναπέμπη τοὺς ἀτμοὺς. Galen. Adver. Jul. 4 (xviii. A. 262) : χολὴ λαμβάνουσα μὲν οὖν τὴν ἀναπνοὴν ἕξω παντοῖα ἀναπέμπει φύσηματα ζέουσα. Galen. Comm. iii. 102, Artic. (xviii. A. 640) :

τεινόμενος δ' οὗτος τένων ἀναπέμπει τὴν τάσιν ἐπὶ τὸν μῦν αὐτὸν, ὅθεν ἀπέφν. Galen. Progn. iii. 30 (xviii. B. 285): μέλαιναν ἀναθυμιάσιν πρὸς τὴν κεφαλὴν ἀναπέμπει. Galen. Usus Part. iv. 17 (iii. 326): τὸν ἐν τῇ γαστρὶ πεπεμμένον χυμὸν ἀναπέμπουσι. Galen. San. Tuend. vi. 10 (vi. 428): ἀναπέμπειν τε πρὸς τὴν κεφαλὴν ἀτμούς ἐστιν ὅτε μοχθηρούς. Galen. De Succis. Aliment. 11 (vi. 807): διὰ τὴν κοιλίαν ἀναπέμπουσι ἀτμούς χυμῶν μοχθηρῶν.

xvii. 25: "Neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and *breath* (πνοήν), and all things."

\* πνοή, peculiar to St. Luke, and used also Acts, ii. 2, was employed in medical language to denote in particular the first breath of the child in the womb. *e.g.*, Hipp. Nat. Puer. 237: ταύτη καὶ ἡ πνοή, καὶ τὸ πρῶτον σμικρὴ ἡ πνοή γίνεται καὶ τὸ αἷμα ὀλίγον χωρῆει ἀπὸ τῆς μητρὸς, ὁκόταν δὲ ἡ πνοή ἐπὶ πλεῖον γίνηται, μᾶλλον ἔλκει τὸ αἷμα. Hipp. Nat. Puer. 236: κᾶκείνω τὴν πνοήν καὶ εἴσω καὶ ἔξω ποιέσθαι τὸ πρῶτον—ὅτι ἡ γονὴ ἐν ὕμνῳ ἐστὶ καὶ πνοήν ἔχει. Hipp. Nat. Puer. 238: καὶ δὴ καὶ τοῖσιν ἄνω τὴν πνοήν ποιέται τῷ τε στόματι καὶ τῇ ῥίνι, καὶ ἡ τε κοιλία φνῶται καὶ τὰ ἔντερα καταφυσώμενα κατὰ τὸ ἄνωθεν ἐπιλαμβάνει τὴν διὰ τοῦ ὀμφαλοῦ πνοήν καὶ ἀμαλδύνει—τούτων δε διαρθροῦται ὑπὸ τῆς πνοῆς ἕκαστα. Hipp. Nat. Puer. 245: ὁ ὀμφαλός ἐστι, κᾶκείνη πρῶτον τὴν πνοήν ἔλκει ἐς ἐσωτὴν καὶ μεθίσειν ἔξω. Hipp. Morb. 470: ἦν σταφυλὶς ἐν τῇ φάρυγγι γίνηται—ἐπιλαμβάνει τὴν πνοήν. Hipp. Morb. 482: καὶ τὴν πνοήν ἐπέχει. Hipp. Morb. 506: καὶ οὐ δυνάμενον τὸ σῶμα ὑπὸ ἀσθενείης τὴν πνοήν ἔλκειν. Hipp. Epid. 1153: ἐχάλα τὴν πνοήν.

\* ἐμπνέειν. Acts, ix. i: "And Saul, yet *breathing out* (ἐμπνέων) threatenings and slaughter against the disciples of the Lord, went unto the high priest."

Peculiar to St. Luke, and, like ἀναπνέειν, εἰσπνέειν, ἐκπνέειν, used in medical language, but not so frequently.

Hipp. Flat. 296: τοῦτο δὲ μῦνον αἰὲ διατελέουσιν ἅπαντα

τὰ θνητὰ ζῶα πρήσσοντα, τοτὲ μὲν ἐμπνέοντα, τοτὲ δὲ ἐκπνέοντα. Aretaeus, Cur. Acut. Morb. 87: ἀτὰρ ἡδὲ ἐωυτέοισι ἐμπνέουσι ἐς ἡδονήν. Galen. Comm. i. 18, Humor. (xvi. 175): ἐν τῇ τοῦ αἵματος πτύσει λυσιτελεῖς μῆτε βοῶν μῆτε σφοδρῶς εἰσπνεῖν μῆτε ἐμπνεῖν.

xvii. 30: "And the times of this ignorance God winked at (ὑπεριδὼν); but now commandeth all men every where to repent."

\* ὑπερορῶν, peculiar to St. Luke, was the term in medical language for overlooking, not paying attention to, disease, or to some symptoms in comparison with others.

Hipp. Fract. 758: ξυμφέρει κατακεῖσθαι τοῦτον τὸν χρόνον, ἀλλὰ γὰρ οὐ τολμέουσιν ὑπερορῶντες τὸ νόσημα. Hipp. Epid. 1169: μηδὲν εἰκῆ, μηδὲν ὑπερορῶν. Aretaeus, Cur. Acut. Morb. 103: χρὴ δὲ μηδὲ τὴν κάτω ἡτρεῖην ὑπερορῶν. Aret. Cur. Acut. Morb. 106: ἀτὰρ μηδὲ τῶν διὰ στόματος ὠφελούντων φαρμάκων ὑπερορῶν μηδέν. Aret. Cur. Morb. Diurn. 127: μὴ ὦν μηδὲ τὰ μικρὰ ὑπερορῶν ἄλγεια. Aret. Cur. Morb. Diurn. 135: νῦν δὲ χρὴ οὐδὲν ὑπερορῶν μηδὲ πρήσσειν τι εἰκῆ. Galen. Comm. ii. 28, Epid. vi. (xvii. A. 953): οὕτω κατὰ τῶν θεραπευτικῶν οὐχ ὑπερορῶν τινὸς χρὴ τῶν δοκούντων εἶναι μικρῶν. Galen. Comm. ii. 29, Epid. vi. (xvii. A. 954): θεραπευτικὴν συμβουλίην καλεῖν ἕξεστί σοι, τότε μηδὲν ὑπερορῶν καὶ τὸ μηδὲν εἰκῆ—τῶν γούν ἐθῶν, ὡς μικροῦ παραδείγματος ὑπερορῶσιν ἔνιοι τῶν ἰατρῶν—τινὲς δ' οὐχ ὑπερορῶσι Galen. Comm. i. 5, Humor. (xvi. 77): σὺ γούν μὴ ὑπερόρα τινός, οὐδὲ εἰκῆ καὶ ἀβασανίστως πίστενε τοῖς εἰρημένοις τῶν θεραπευτικῶν δυνάμεσιν.

xvii. 26: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined (ὀρίσας) the times before appointed, and the bounds of their habitation."

ὀρίζειν, used six times by St. Luke (Luke, xxii. 22; Acts, ii. 23; x. 42; xi. 29; xvii. 26, 31), and but twice in the rest of the N. T. (Rom. i. 4; Heb. iv. 7), was employed in medical language in describing the different membranes, &c., which

separate different parts of the body—also of fixed times and periods, as here, &c.

Galen. De Dieb. Decretor. ii. 2 (ix. 844) : ἡ τελείωσις δὲ καὶ ἡ παρακμὴ ἐν χρονίοις ὠρισμένοις γίνεται. Do. (845) : ὡς τεταγμένον τι χρῆμά ἐστιν ἡ φύσις—ἀναλογίαις τισὶν ὠρισμέναις καὶ περιόδοις τεταγμέναις αἱ κινήσεις αὐτῆς γίνονται. Hipp. Nat. Puer. 246 : ἦν δὲ βίαιον πάθημα πάθη τὸ παιδίον καὶ πρόσθεν τοῦ ὀρισμένου χρόνου ραγέντων τῶν ὑμένων ἐξέρχεται. Galen. Anat. Administr. v. 7 (ii. 514) : ὑπὸ τε τῶν κλειδῶν ἐκατέρων ὀριζόμενος. Do. vii. 7 (ii. 607) : ὡς ὀρίζουσιν ἐκατέρωθεν αἱ γενόμεναι. Galen. De Oss. 1 (ii. 743) : ἡ ραφὴ ἢ πρὸς τὴν ἄνω γένυν αὐτὴν ὀρίζουσα. Do. (744) : ὀρίζεται μὲν ὑπὸ τῆς λαμβδοειδοῦς ραφῆς. Do. 3 (749) : ὀρίζουσι δὲ αὐτὰ ραφαὶ τέσσαρες. Galen. Anat. Administr. iv. 2 (ii. 428) : ὥστε ἀκριβῶς ὀρίσθαι τὰς δύο πλευρὰς τοῦ μυός. Galen. Meth. Med. vii. 11 (x. 512) : ἐν ὠρισμέναις περιόδοις ἀποστομούμενον ἀγχεῖν.

### § XC.

#### ACTS, XVIII.

προσφάτως. \* ὁμότεχνος. ἐκτινάσσειν. \* ἀποτινάσσειν.  
\* ἐπιπέειν. \* ἐντόνως.

κατέρχεσθαι (verse 5, § 84). κακοῦν (v. 10, § 83). \* ζήτημα (v. 15, § 88). \* ἀπελαύνειν (v. 16, § 83). ἀκριβῶς (v. 25, § 93). \* προτρέπεσθαι (v. 27, § 87). συμβάλλειν (v. 27, § 68).

2. "And found a certain Jew named Aquila, born in Pontus, lately (προσφάτως) come from Italy."

πρόσφατος, met with also Heb. x. 20, was the medical word for anything new—fresh.

Hipp. Coac. Progn. 164 : τὰ δὲ πρόσφατα τῶν ἐν τοῖσιν ὑποχονδρίοισιν ἐπαρμάτων. Do. 186 : καὶ αἷμα πρόσφατον αἰεὶ πτύειν. Hipp. Rat. Vic. 356 : τὰ πρόσφατα ἄλφита.



Do. 361: τὰ πρόσφατα πάντα ἴσχυν πλείονα παρέχεται τῶν ἄλλων. Dioscor. Mat. Med. i. 14: ἐκλέγου δὲ τὸ πρόσφατον. Do. 15: ἄριστος δὲ ἐστὶ ὁ πρόσφατος. 16: ἐκλέγου δὲ τὴν πρόσφατον. 18: ἐστὶ δὲ ὁπὸς καλὸς ὁ πρόσφατος—δόκιμον ἐστὶ τὸ πρόσφατον. 186: προσφάτως διῶλισμένη. Galen. Meth. Med. ii. 10 (xi. 127): ἐὰν δὲ εἰς βάθος διήκη τὸ τραῦμα τὸ πρόσφατον. Galen. Comp. Med. vii. 2 (xiii. 55): ἀρμόζει βήπτουσι χρονίως καὶ προσφάτως. Galen. Comp. Med. vii. 3 (xiii. 71): προσφάτω τῷ φαρμάκῳ. Do. x. 2 (xiii. 346): ὧν προσφάτων τὸ λευκόν.

3. "And because *he was of the same craft* (διὰ τὸ ὁμότεχνον εἶναι), he abode with them, and wrought: for by their occupation they were tentmakers."

\* ὁμότεχνος is peculiar to St. Luke, to whom it must have been a familiar word, as the medical profession was called ἡ ἰατρικὴ τέχνη, and physicians ὁμότεχνοι.

Hipp. Proæcept. 27: ἐφ' οἷς ἂν ἰητρὸς ἀγαθὸς ἀκμάζοι ὁμότεχνος καλούμενος. Hipp. Epis. 1285: οἱ τε πολλοὶ τὸ τῆς ἀτεχνίης ἐφ' ἑωυτέοις ἔχοντες ἀίτριες ἐόντες, καθαίρουσι τὸ κρέσσον ἐν ἀναισθήτοις γὰρ εἰσιν αἱ ψῆφοι, οὔτε δ' οἱ πάσχοντες συνόμιλοι εἶναι θέλουσιν οὔτε οἱ ὁμοτεχνεῦντες μαρτυρεῖν.

Dioscorides, dedicating his work to Areus, speaks of his friendly disposition to fellow physicians, Dioscor. Mat. Med. Proem.: φύσει μὲν πρὸς πάντας τοὺς ἀπὸ παιδείας ἀναγομένους οἰκειούμενος, μάλιστα δὲ πρὸς τοὺς ὁμοτέχνους, ἰδιώτερον δὲ πρὸς ἡμᾶς.

Galen. Meth. Med. i. 2: μὴ τοὺς ὁμοτέχνους τῷ πατρὶ σου κριτὰς καθίσῃς ἰατρῶν, τολμηρότατε Θεσσαλέ.

Physicians disagreeing in opinion were ἀντίτεχνοι. Galen. Progn. ad. Posthum. 7 (xiv. 637): ὅποσον οἱ ἀντίτεχνοὶ σου φάσκουσιν ἀδύνατον εἶναι.

6. "And when they opposed themselves, and blasphemed, *he shook* (ἐκτιναζόμενος) his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles."

ἐκτινάσσειν, used also xiii. 51, and once each by St. Matthew and St. Mark (Matt. x. 14; Mark, vi. 11), was much employed in medical language.

Hipp. Epid. 1170: ἡ κοιλίη αὐτῶ ἐξετίναξεν. Dioscor. Mat. Med. i. 137: λεπρούς ὄνυχας ἐκτινάσσει. Do. 161: θηρία ἐκτινάσσει. Do. 178: πλατεῖαν ἔλμινθα ἐκτινάσσει. Do. 180 (ii. 98): ἔμβρυα ἐκτινάσσειν παραδέδοται. 132: ἔλμινθας ἐκτινάσσει. Do. 184 (iii. 34): τεθνηκότα ἔμβρυα ἐκτινάσσει. 83: ἦλους περιχαραχθέντας ἐκτινάσσει. 183: ἔλμινθα πλατεῖαν ἐκτινάσσει. Galen. Remed. Parab. iii. (xiv. 571): ἐκτινάσσει γὰρ καὶ τὰ ἐν τῷ πνεύμονι ἐσθιόμενος.

\* ἀποτινάσσειν. Acts, xxviii. 5: "And he *shook off* (ἀποτινάξας) the beast into the fire, and felt no harm."

Peculiar to St. Luke, and employed, but not very frequently, in the medical writers. Galen uses it in connexion with a process in the preparation of barley for making a ptisan for the sick.

Galen. De Ptisana, 4 (vi. 821): ἔπειτα τρίβειν ταῖς χερσὶν ἐπὶ τοσοῦτον, ἄχρις ἂν ὁ λεπτός ἡμῖν ἀποτιναχθῇ. καὶ διὰ τοῦτ' αὐθις τρίβεται ἰσχυρῶς μετὰ τῶν χειρῶν ἕως ἂν ἅπαν τὸ ἀχυρῶδες ἀποτινάξῃται.

20. "When they desired him to tarry longer time with them, *he consented not*" (οὐκ ἐπένευσεν).

\* ἐπινεύειν, peculiar to St. Luke, was in medical language technically applied to the muscles exerted in bending the head forward, as ἀνανεύειν was of those in bending it back. The medical writers use many compounds of νεύειν; so too does St. Luke, ἐννεύειν, διανεύειν and κατανεύειν, as well as ἐπινεύειν, being peculiar to him.

Galen. Usus Part. xii. 1 (iv. 1): ἔστι δὲ κοινὰ μόρια τραχήλου καὶ κεφαλῆς, δι' ὧν ἐπινεύομεν τε καὶ ἀνανεύομεν καὶ περιάγομεν αὐτὴν ἐς τὰ πλάγια. Galen. Usus Part. xii. 8 (iv. 31): αὐτίκα γέ τοι τῶν ἐπινευόντων τε καὶ ἀνανευόντων τὴν κεφαλὴν μυῶν. Do. 9 (37): οὕτως ἡ πρώτη μοῖρα τῶν μυῶν τούτων ἐπινεύειν αὐτὴν πέφευκεν. Do. 10 (43): ἐπινεύειν δὲ καὶ ἀνανεύειν κατὰ τὸν νῶτον. Do. 12 (53): ἄμα δ' ἐπι-

νεύειν τε καὶ ἀνανεύειν ἄλλοτ' ἄλλο μέρος τῆς ῥάχως δυνατὸν ἦν. Do. xiii. 3 (iv. 86) : ἐν δὲ τοῖς κατὰ τὸν τράχηλον οἱ τ' ἐπινεύοντές εἰσι μύες τὴν κεφαλὴν. Do. (92) : ἐπινεύειν καὶ ἀνανεύειν καὶ περιφέρειν τὸν τράχηλον. Do. i. 4 (iv. 13) : ἐχοῖν δύο γενέσθαι τῆς κεφαλῆς τὰς κινήσεις ἐτέραν μὲν ἐπινεύοντων καὶ ἀνανευόντων—αἱ μὲν μύες ἀνανεύουσιν, αἱ δὲ ἐπινεύουσιν. Do. 7 (26) : ἥς ἔργον ἦν ἀνανεύειν τε καὶ ἐπινεύειν.

28. "For he *mightily* (εὐτόνως) convinced the Jews, and that publickly, showing by the scriptures that Jesus was Christ."

\* εὐτόνως, peculiar to St. Luke, used also in Luke, xxiii. 10, is one of the words most frequently employed in the medical writers, opposed to ἄτονος.

Hipp. Medicus. 21 : εὐτονωτέρη γὰρ ἐστὶν ἢ σὰρξ τοῦ πονήσαντος. Hipp. Morb. 457 : ὅσοι μὲν νεώτεροί εἰσιν ἄτε τοῦ σώματος εὐτόνου. Aret. Cur. Acut. Morb. 124 : γυναικὸς εὐτόνου. Aret. Morb. Diuturn. Cur. 129 : ἢ τισὶ δακτύλοισι κινεῖν εὐτόνως. Dioscor. Mat. Med. i. 13 : οὐκ εὐτονον τῇ ὀσμῇ. Dioscor. Mat. Med. i. 136 : ἔστι δὲ εὐτονώτερος ὁ διὰ τοῦ οἴνου ἐκθλιβόμενος. Dioscor. Mat. Med. ii. 76 : ὃς σχιζόμενος πρὸς κάθαρσιν εὐτονώτερος γίνεται. Galen. Aph. Comm. iii. 5 (xvii. B. 570) : σώματα εὐτονα. Galen. Comp. Med. iv. 10 (xii. 732) : εὐτόνως ἀνακαθαίρει. Galen. Theriac. ad Peson. 15 (xiv. 276) : τὴν δὲ φύσιν ἐνεργεῖν εὐτόνως.

## § XCI.

## ACTS, XIX.

\* χρώς. ἐργασία. \* συναρπάζειν.

\* ἀνωτερικός (verse 1, § 70). κατέρχεσθαι (v. 1, § 84). \* ἀπαλάττειν (v. 12, § 32). \* ἐπιχειρεῖν (v. 13, § 57). \* τάρραχος (v. 23, § 57). \* συναθροίζειν (v. 25, § 77). \* εὐπορία (v. 25, § 74). πῖμπλημι (v. 29, § 60). \* σύγχυσις (v. 29, § 79). \* συγχέειν (v. 32, § 79). \* κατασείειν (v. 33, § 59). \* καταστέλλειν (v. 35, § 92). \* προβάλλειν (v. 33, § 68). \* συστροφίη (v. 40, § 76).

12. "So that *from his body* (ἀπὸ τοῦ χρωτός) were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them."

\* χρώς. Peculiar to St. Luke. The use of χρώς, to mean the body, not the skin, continued in medical language from Hippocrates to Galen, who states that it was derived from the Ionians. Galen. Fract. Comm. ii. 9 (xviii. B. 435): χρωῶτα καλοῦσιν οἱ Ἴωνες ὃ ἦν τοῦ σώματος ἡμῶν σαρκῶδες ἐν ᾧ μάλιστα γένηι τὸ δέρμα καὶ οἱ μύες εἰσὶν ἐφεξῆς δὲ οἱ ὑμένες καὶ σπλάγχνα. St. Luke, therefore, in using χρώς here is speaking quite professionally.

Hipp. Intern. Affect. 544: καὶ ὁ χρωὺς ἐπαιδαλέος καὶ οἱ πόδες οἰδέουσι. Hipp. Nat. Mul. 567: καὶ ὁ χρωὺς φλυκταινῶν καταπίμπλαται. Hipp. Fract. 767: καὶ γὰρ εἰ ὑγιῆς χρωὺς ἔνθεν καὶ ἔνθεν ἐπιθεῖη. Hipp. Artic. 812: καὶ ἅμα τὰ ὀστέα τὰ κατεηγότα ἐνθράσσει οὕτω μᾶλλον τὸν χρωῶτα. Hipp. Morb. Sac. 304: ὁκόσοισι μὲν παιδίοισι εὐοῦσιν ἐξανθήει ἔλκεα ἐς τὴν κεφαλὴν καὶ ἐς τὰ οὐᾶτα καὶ ἐς τὸν ἄλλον χρωῶτα. Hipp. Humor. 47: ὀδμαὶ χρωτός. Aretaeus, Cur. Acut. Morb. 110: ἦν δὲ ἐπιπυρεταίνωσι, τὰ πολλὰ καὶ τῆσι φλεγμασίησι τῶν χρωτῶν γίγνονται πυρετοί. Dioscor. Mat. Med. ii. 135: μίγνυται δὲ σμήγμουσι πρόσωπου καὶ τοῦ ἄλλου

χρωτός. Galen. Def. Med. 436 (xix. 449): γάγγραινά ἐστὶ μεταβολὴ τοῦ χρωτὸς τοῦ κατὰ φύσιν ἐκάστου ἐπὶ τὸ ἀλλότριον καὶ νέκρωσις μεθ' ἑλκώσεως καὶ δίχα ἑλκώσεως.

25. "Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by *this craft* (τῆς ἐργασίας) we have our wealth."

ἐργασία is used also in Luke, xii. 58; Acts, xvi. 16; xvi. 19; xix. 24, and but once elsewhere, Eph. iv. 19. In medical language it was used for the making of some mixture—the mixture itself—the work of digestion and that of the lungs, &c.

Hipp. Vic. Rat. 356: τὰ πρόσφατα ἄλφιστα καὶ ἄλγητα ξηρότερα τῶν παλαιῶν ὅτι ἔγγυον τοῦ πυρὸς καὶ τῆς ἐργασίας εἰσί. Hipp. Vic. Rat. 357: θέρμοι φύσει μὲν ἰσχυρὸν καὶ θερμὸν διὰ δὲ τὴν ἐργασίην κουφότερον καὶ ψυκτικώτερόν ἐστι καὶ διαχωρεῖ—τουτέων δὲ ἀπίντων οἱ χυμοὶ τῆς σαρκὸς διαχωρητικοὶ, δεῖ οὖν ἐργασίῃ φυλάσσειν ὀκόσα μὲν βούλει ξηραίνειν, τοὺς χυμοὺς ἀφαιροῦντα τῇ σαρκὶ χρῆσθαι. Hipp. 877: καὶ ἄλλη ἐργασίη κατὰ τὰ αὐτά. Aretaeus, Sign. Morb. Diuturn. 51: καὶ ἐφ' ἥπατι μὲν ὅδε ἦν φλεγμάνη ἡμῖν ἢ σκίρρον ἴσχυρὸν τὸ ἥπαρ, ἄτρεπτον δὲ τὸ ἐς ἐργασίαν—ἦν οὖν ὠμότερον τὸ ἥπαρ τὴν ἄλλην τροφήν λύβη, τὴν μὲν ἰδίην ἐργασίην πονεῖ—ἀπεψίη δὲ ἢ ἐν κώλῳ χολῆς ἐστὶ ἐργασίη. Aret. Sign. Morb. Diuturn. 54: ἐργασίη γὰρ τροφῆς ἢ ἐς πέψιν ἄπορος. Galen. Usus Part. vii. 8 (iii. 541): τὸ δ' ἐκ τῶν τραχειῶν ἀρτηριῶν πνεῦμα τὸ ἕξωθεν ἐλχθὲν ἐν μὲν τῇ σαρκὶ τοῦ πνεύμονος τὴν πρώτην ἐργασίαν λαμβάνει. Galen. Nat. Facul. i. 10 (ii. 21): ὅσοῦν δ' ἵνα γένηται, πολλοῦ μὲν δεῖται χρόνου, πολλῆς δ' ἐργασίης καὶ μεταβολῆς τῷ αἵματι.

29. "And the whole city was filled with confusion: and *having caught* (συναρπάσαντες) Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

\* συναρπάζειν is peculiar to St. Luke, and used also in Luke, viii. 29; Acts, vi. 12; xxvii. 15. This word and

ἀναρπάζειν and ἔξαρπάζειν are used indifferently in medical language, to denote the sudden exertion of some of the natural powers. Hipp. Aer. 292: οὐ γὰρ δύνανται ἔτι ξυναρπάζειν αἱ μῆτραι τὴν γόνυην. Galen. San. Tuend. iv. 11 (vi. 301): δέδεικται γὰρ πᾶσι τοῖς ὑπὸ φύσεως διοικουμένοις ὑπάρχουσα δύναμις ἔμφυτος ἢ ἑλκτικὴ τῶν ὁμοίων χυμῶν ὑφ' ὧν τρέφεσθαι μέλλει, δέδεικται δὲ καὶ ὡς ἐπειδὴν ἀπορῆ μὲν οἰκείας τὲ ἅμα καὶ χρηστῆς τροφῆς, ἐπείγεται τῶν οὐ χρηστῶν τι συναρπάσαι. Galen. Hipp. et Plat. Decret. iv. 5 (v. 399): συναρπάζονται ταχέως ὑπὸ τῶν παθῶν—ὑπὸ τοῦ ἀσυνήθους ταχὺ συναρπάζεται. Galen. Usus Part. iii. 10 (iii. 233): ἢ μὲν γὰρ πρόχειρος φαντασία τάχ' ἂν τινα συναρπάσειεν. Galen. Nat. Facul. iii. 8 (ii. 202): ἐν τούτῳ τῶν κατὰ τὸ ἥπαρ ἔξαρπάζει φλεβῶν. Galen. Nat. Facul. iii. 8 (ii. 202): ἐν δε τούτῳ τῷ χρόνῳ διερχομένη τὸ ἔντερον ἕπαν ἢ τροφή, διὰ τῶν εἰς αὐτὰ καθηκόντων ἀγγείων ἀναρπάζεται. Galen. San. Tuend. iv. 10 (vi. 299): ἐμπίπλῃται τούτοις ἢ ἕξις ἀπέπτων χυμῶν, οὗς ἀναρπάζει. Do. 11. (301): ἀναρπάζεσθαι πλεῖστον ὠμὸν χυμὸν εἰς τὸν ὄγκον τοῦ ζώου διὰ πολλὰς αἰτίας. Do. 11. (303): συναρπάζουσιν αἱ καθήκουσαι φλέβες τὴν τροφήν.

## § XCII.

## ACTS, XX.

\* συνέπεσθαι. \* παρατείνειν. \* αὐγή. ὑποστέλλειν. \* καταστέλλειν. \* συστέλλειν.

διατρίβειν (verse 6, § 86). μεσονύκτιον (v. 7, § 67). \* ὑπερῶν (v. 8, § 78). \* καταφερέσθαι (v. 9, § 33). \* συμπεριλαμβάνειν (v. 10, § 65). \* ὀμιλεῖν (v. 11, § 77). ἀναλαμβάνειν (v. 13, § 65). \* συμβάλλειν (v. 14, § 68). \* μετακαλεῖσθαι (v. 17, § 85). ἀποσπᾶν (v. 30, § 75). διαστρέφειν (v. 30, § 76). \* ὑπηρετεῖν (v. 34, § 87). \* ὀδυνᾶσθαι (v. 38, § 22). ὕπνος βαθύς (v. 9, § 33).

4. "And there accompanied him" (συνείπετο δὲ αὐτῷ).



\* *συνέπεσθαι*, peculiar to St. Luke, was a common medical expression to denote disease accompanying a person.

Hipp. Epid. 1334: *δεινὴ καρδιαλγίη ζυμπαρέιπετο ὄλην τὴν ἡμέρην*. Aretaeus, Sign. Morb. Diuturn. 48: *τὸ δὲ διάφραγμα τὸν ὑπὸ τῆσι πλευρῆσι ὑμένα βρίθει· ξυνέπεται γὰρ αὐτέῳ*. Galen. Acut. Morb. ii. 44 (xv. 600): *τῇ δ' ἀπεψία συνέπεται καὶ τὰ καταλελεγμένα πτύσματα*. Galen. Aph. Comm. 27 (xviii. B. 40): *κενωθέντι δ' ἀθρόως τῷ πύφω συνέπεται καὶ συνεκκρίνεται πνεῦμα*. Galen. Comm. i. 26, Progn. (xviii. B. 82): *τούτου συνεπομένου τοῖς ἀγαθοῖς ἰδρῶσι*. Galen. Usus Part. xiv. 14 (iv. 207): *χορὴ τοὺς δεσμοὺς συνέπεσθαι παντὶ πλανωμένῳ τῷ σπλάγγνῳ*. Galen. De Crisib. iii. 3 (ix. 706): *αἰὲ γὰρ ὀκόταν ἢ ὁ πυρετὸς εἴτ' ἐπὶ μορίῳ φλεγμαίνοντι συνεπόμενος*. Galen. Facul. Purg. Med. 3 (xi. 334): *συνέπεται δὲ αὐτῷ τὸ ἐπιπολάζον ὕδατῶδες*. Galen. Loc. Affect. ii. 10 (viii. 122): *τῇ δὲ περιπνευμονία τὸ φλεγματικώτερον πτύσμα συνέπεται*. Galen. Progn. 38 (xviii. B. 338): *καὶ τὰ τῇ παρούσῃ τε καὶ προγεγονυῖα καταστάσει συνεπόμενα*.

7. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and *continued* (παρέτεινε) his speech until midnight."

\* *παρατείνειν*, peculiar to St. Luke, was a word of frequent use in the medical writers.

Hipp. Nat. Oss. 277: *ἄλλος τόνος ἐκατέρωθεν ἐκ τῶν κατὰ κληῖδα σφονδύλων περὶ ῥάχιν παρέτεινεν*. Hipp. Nat. Oss. 279: *αἱ φλέβες ἐντεῦθεν παρατείνουσαι κατὰ τὰ ὑποκάτω νεῦρα τοῦ μηροῦ*. Hipp. Loc. in Hom. 410: *τὰ δὲ νεῦρα πιέζουσιν τὰ ἄρθρα, παρατεταμένα τέ ἐστι παρ' ὄλον τὸ σῶμα*. Hipp. Artic. 817: *οἱ γὰρ ὀχετοὶ οἱ κατὰ τὸ λαπαρόν τῆς πλευρῆς ἐκάστης παρατεταμένοι*. Hipp. Epid. 1085: *ἄλλος τόνος παρὰ ῥάχιν παρέτεινεν ἐκ πλαγίου σπονδύλων*. Aretaeus, Sign. Morb. Acut. 15: *τῆς τῇ ῥάχι παρατεταμένης παχείης ἀρτηρίας*. Aret. Sign. Morb. Acut. 17: *γὰρ ἡ ἀρτηρία τῷ στομάχῳ παρατεταμένη καὶ ξυνημμένη*. Galen. Comm. iii. 31,

Artic. (xviii. A. 528): τοῦς παρατεταμένους τόνους τῶν σφονδύλων—παρατέτανται δὲ νεῦρα σαφῶς μὲν ἐκάστῳ σφονδύλῳ καθ' ὅλον τὸν θώρακα. Galen. De Crisibus, ii. 9 (ix. 676): Θραυόμενος δ' οὗτος ὥρας που νυκτὸς τρίτης, ἰδρωτί τε χολῆς ἐμέτῳ παρέτεινεν εἰς τὴν τῆς ἀρτίου δευτέραν ὥραν.

11. "When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even *till break of day* (ἀχρις ἀνῆς), so he departed."

\* ἀγῆ, peculiar to St. Luke, was the word used for *light* in medical language.

Hipp. Medicus, 19: πάντως μὲν οὖν τοιαύτην τὴν ἀγῆν μάλιστα φευκτέον—τοῦτο δὲ ὅπως μηδαμῶς ἐναντίως ἕξει τῇ προσώπῳ τὰς ἀγῆς. Hipp. Progn. 37: ἦν γὰρ τὴν ἀγῆν φεύγουσιν. Hipp. Coac. Progn. 153: φλαῦρον δὲ καὶ τὸ τὴν ἀγῆν φεύγειν. Hipp. Morb. 464: καὶ ἐκ τῶν ὀφθαλμῶν ἐσορῶντι κλέπτεται οἱ ἢ ἀγῆ. Hipp. Fract. 752: καθίκνυσθαι δὲ χρὴ τὸν ἄνθρωπον οὕτως ὅπως ἢ τὸ ἐξέχον τοῦ ὀστέου πρὸς τὴν λαμπροτάτην τῶν παρεουσέων ἀγέων. Aretaeus, Sign. Morb. Diurn. 33: καὶ γὰρ πως φεύγουσι τὴν ἀγῆν. Aret. Cur. Acut. Morb. 82: ἦν γὰρ πρὸς τὴν ἀγῆν ἀγριαίνωσι. Aret. Cur. Acut. Morb. 88: λιθαργικοῖσι κατάκλισις ἐν φωτὶ καὶ πρὸς ἀγῆν. Galen. Offic. Comm. i. 9 (xviii. B. 679): ἐκατέρον τῶν τῆς ἀγῆς εἰδῶν τοῦ τε κοινοῦ καὶ τοῦ τεχνικοῦ δύο φησὶν εἶναι χρήσεις ἢ πρὸς ἀγῆν ἢ ὑπ' ἀγῆν—πρὸς ἀγῆν ὅταν πρὸς ταύτην ἐστραμμένον ἢ τὸ χειριζόμενον ἢ κατανοούμενον—ὑπ' ἀγῆν δὲ τὸ βραχὺ παρακεκλιμένον ὥσπερ ἐπὶ τῶν ὑποχυμάτων καὶ ὅλως τῶν κατ' ὀφθαλμοὺς διαθέσιων. Galen. Caus. Sympt. i. 2 (vii. 91): ἵνα ἀλύπως ὑπομενῇ τὴν ἐξῶθεν ἀγῆν.

20. "And how I *kept back* (ὑπεστειλάμην) nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house."

\* ὑποστέλλειν is used also in verse 27, and once elsewhere (Gal. ii. 12), but in a different sense—"he withdrew himself."

St. Luke's use of this word here much resembles its me-

dical one. In medical language it was the technical word, with or without *σιτία*, for “to withhold food from patients.”

Hipp. Aph. 1243: ἐν δὲ τοῖσι παροξυσμοῖσι ὑποστέλλεσθαι χρή, τὸ προστιθέναι γὰρ βλάβη—καὶ ὀκῶσα κατὰ περιόδους παροξύνεται, ἐν τοῖσι παροξυσμοῖσι ὑποστέλλεσθαι χρή. Aret. Cur. Acut. Morb. 84: ὑποστέλλεσθαι δὲ ἐν τῇσι κρίσεισι καὶ μικρόν τι πρὸ τῶν κρισίων, ἦν δὲ ἐς μῆκος ἢ νοῦσος ἢ μὴ ἀφαιρέειν τῶν προσθεσίων ἀλλὰ σιτώδεα διδόναι—ὀπώρας οἰνώδεος ὑποστέλλεσθαι. Aret. Cur. Acut. Morb. 94: τροφῆσί τε ὧν τελέως λεπτοῖσι ἐνπέπτοισι χρεέσθαι καὶ τοὺς παροξυσμοὺς ὑποστέλλεσθαι ἐς πᾶσαν ἡμέραν χρή. Galen. Ven. Sect. adv. Erasistr. 3 (xi. 201): ἀλλὰ καὶ πρὸς τὴν θεραπείαν περίοδον τῶν καθάρσεων προσλαμβάνοντες, ὑποστέλλομεν τὰ σιτία. Do. (202): τὸ γὰρ ὑποστέλλειν τὰ σιτία δυοῖν τούτοις τὸ ἕτερον, ἥτοι ἀφαιρεῖν τελέως ἢ μειοῦν. Do.: ὑποστέλλομεν τὰ σιτία. Galen. Morb. Acut. 6 (xix. 204): ἐν δὲ τοῖς παροξυσμοῖς ὑποστέλλεσθαι χρή.

It was also used in the sense of “to shun—avoid.”

Hipp. Aph. 1249: τοὺς ἰσχνόνες, τοὺς ἐνήμεας ἄνω φαρμακεύειν, ὑποστελλομένους χεμιῶνα—τοὺς δὲ δυσημέας καὶ μέσως ἐυσάρκους κάτω, ὑποστελλομένους θέρος—τοὺς δὲ φθινώδεας ὑποστελλομένους τὰς ἄνω.

The metaphor, taken from keeping back food from patients, “I have kept back no spiritual food from you, for I have not shunned to declare to you all the counsel of God” (verse 27), is of the same nature as that which St. Paul employs in 1 Cor. iii. 2: “I have fed you with milk, and not with meat.”

\* *καταστέλλειν*. Acts, xix. 35: “And when the town-clerk *had appeased* (*καταστείλας*) the people, he said.”

Peculiar to St. Luke, and used also in verse 36. In medical language it is used for “to check the spreading of disease—eruptive affections—ulcers”; also “to calm,” as opposed to *παροξύνειν*.

Dioscor. Mat. Med. ii. 1: καταστέλλει τὰ ὑπερσαρκούντα. Dioscor. Mat. Med. ii. 96: καὶ τὰς ἐπὶ τῶν ἐλεφαντιῶντων

ὑπεροχὰς καταχρισμένη καταστέλλει. Dioscor. Mat. Med. iii. 32 : καὶ ἰπουλοῖ ἔλκη καὶ καταστέλλει. Dioscor. Mat. Med. iv. 70 : καταστέλλει τὴν θέρμην. Dioscor. Mat. Med. v. 87 : δύναται δὲ στύφειν, ξηραίνειν, λεπτύνειν, καταστέλλειν. Dioscor. Mat. Med. v. 88 : καὶ καταστέλλει τὰς ὑπεροχὰς. Dioscor. Mat. Med. 107 : καταστέλλει ἔλκη. Galen. Comp. Med. iv. 13 (xiii. 738) : καταστέλλει καὶ τὰ ἐν ὀφθαλμοῖς σταφυλώματα. Galen. Temper. Medic. vi. 1 (xi. 808) : ἐπεὶ δὲ οὐ μόνον οὐ παροξύνει ἀλλὰ καὶ καταστέλλειν πέφυκεν. Galen. Remed. Parab. i. 3 (xiv. 334) : καταστέλλει τὰς ἀρχομένας φλεγμονάς.

\* συστέλλειν : see § 24.

### § XCIII.

#### ACTS, XXI.

\* συνθρύπτειν. \* ἄσημος.

ἀποσπᾶν (verse 1, § 75). ἡσυχάζειν (v. 14, § 86). \* ἀποσκευάζειν (v. 15, § 88). \* ἔθος (v. 21, § 58). \* ἐκπλήρωσις (v. 26, § 64). \* συγχέειν (v. 27, § 79). \* συνδρομή (v. 30, § 80). ἀσφαλῆς (v. 34, § 82). \* βία (v. 35, § 77). \* κατατρέχειν (v. 32, § 80). \* κατασιεῖν (v. 40, § 59).

#### ACTS, XXII.

\* ἀκρίβεια. \* ἀκριβής. ἀκριβῶς. \* τιμωρεῖν. \* συνεῖναι. \* συμπαρεῖναι. σύν. \* μαστίζειν.

\* ἀνατρέφειν (verse 3, § 83). \* μεσημβρία (v. 6, § 67). \* προχειρίζεσθαι (v. 14, § 82). \* ἔκστασις (v. 17, § 28). ἀναρεῖν (v. 20, § 84). \* ἀναίρεσις (v. 20, § 84). ἀσφαλές (v. 30, § 82).

xxi. 13 : "Then Paul answered, What mean ye to weep and to break (συνθρύπτοντες) mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

\* *συνθρύπτειν* is peculiar to St. Luke; and this seems to be the only passage in the Greek authors in which this particular compound occurs; *θρύπτειν* is the technical word in medical language for the crushing of a calculus, and *συνθρύπτειν* may have been used as a stronger form.

Aretaeus, Sign. Acut. Morb. 62: *λίθος μέγας μὲν ἀναλθῆς δὲ, οὔτε γὰρ θρύπτεται ἢ πόσι ἢ φαρμάκῳ ἢ ἀμφιθρύπτεται.* Aret. Cur. Acut. Morb. 121: *ἀλλὰ ἀμφὶ μὲν τῆς γενέσιος τῶν λίθων ὅκως ἢ μὴ ξυνήσωνται ἢ θρύπτωνται γιγνόμενοι.* Aret. Cur. Acut. Morb. 122: *θρύπτειν δὲ τοὺς λίθους τοῖσι πινομένοισι φαρμάκοισι.* Dioscor. Mat. Med. i. 5: *λίθους θρύπτει.* 80: *θρύπτει δὲ καὶ λίθους πινόμενον.* 106: *ὁ δὲ φλοῖος τῆς ρίζης λίθους θρύπτει.* v. 108: *θρύπτει πώρους.* Galen. Renum Affect. 4 (xix. 672): *ἴσχουσι θρύψαι τὸν λίθον.* Galen. Renum Affect. 5 (678): *ἡ τῶν θρυπτόντων τοὺς λίθους ὕλη.* Galen. Theriac. ad Pison. 9 (xiv. 241): *τοὺς ἐν κύστει θρύπτει λίθους.*

xxi. 39: "But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of *no mean* (οὐκ ἀσήμου) city."

\* *ἄσημος*, peculiar to St. Luke, was the term employed in medical language to describe a disease without well-marked symptoms—as opposed to *εὐσημος*.

Hipp. Coac. Progn. 196: *τὰ κατὰ πλευρὸν ἀλγύματα ἐν πυρετοῖσιν ἰσχυρῶς ἴστηκότα, ἄσημα, φλεβοτομίῃ βλάπτει.* Hipp. Epid. 1195: *τὰ πνεύματα τοῖσι φθινώδεσι τὰ ἄσημα κακόν.* Epid. 1196: *αἱ μὲν βῆχες ἀσήμως ἐξέλιπον.* Aretaeus, Sign. Morb. Acut. 28: *ἡ ἀναπνοὴ ἄσημος.* Aret. Sign. Morb. Diuturn. 36: *τεκμηρίων μὲν οὖν οὐκ ἄσημα.* Aret. Cur. Acut. Morb. 83: *ἀσήμως κομφισμούς.* Aret. Sign. Diuturn. Morb. 72: *ἔστι δὲ πεπνευμένοισι οὐκ ἄσημον τῇ ἀφῆ.* Galen. Comm. i. 10, Epid. iii. (xvii. A. 551): *τῆς ἀσήμως γενομένης ραστώνης.* Galen. Comm. ii. 23, Aph. (xvii. B. 509): *ὅσα τισὶν ἡμέραις σφοδρωθέντα μετὰ ταῦτα ἀσήμως ἐρρύστωνησαν.* Galen. De Dieb. Decretor. i. 2 (ix. 776): *ἐν τῇ δωδεκάτῃ τῶν ἡμερῶν ἐπιφανείσά ποτε κρίσις ἢ κινδυνώδης ἢ ἄσαφής ἢ ἄσημος.*

It is remarkable that in the Epistles of Hippocrates, this word is also applied to a city. Epistles, 1273: *μία πόλεων οὐκ ἄσημος, μᾶλλον δὲ ἢ Ἑλλὰς ὅλη δεῖται σου.*

xxii. 3. "I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught *according to the perfect manner* (κατὰ ἀκριβειαν) of the law of the fathers, and was zealous toward God, as ye all are this day."

\* ἀκριβεια. Peculiar to St. Luke. ἀκριβεια, ἀκριβῆς, and ἀκριβῶς, were very much used in medical language.

Hipp. Rat. Vict. 341: ἀδύνατον ὑποθέσθαι ἐς ἀκριβειήν οὔτα καὶ πόνους. Hipp. Aph. 1243: ἐς δὲ τὰ ἔσχατα νοσήματα αἱ ἔσχατα θεραπείαι ἐς ἀκριβίην κράτισται. Dioscor. Mat. Med. Proem.: τὴν ἀκριβειάν προσπαλαμιβάνειν—μετὰ πλείστης ἀκριβείας τὰ μὲν λοιπὰ δι' αὐτοψίαν γνόντες. Galen. Puls. ad Tiron. 1 (viii. 454): οὐ μικρὸν δὲ τοῦτο εἰς ἀκριβειαν διαγνώσεως. Galen. Comm. 19, Nat. Hom. (xv. 61): τὴν ἀκριβειαν τῆς δι' ὅλων αὐτῶν κράσεως ἐνδείκνυται. Galen. Comm. v. 13, Epid. v. (xvii. B. 268): πρὸς τὸ πείθεσθαι τῇ κατὰ τὴν δίαιταν ἀκριβείᾳ. Galen. Comm. i. 9, Aph. (xvii. B. 378): εἰς ἀκριβειαν τοῦ τὸ ποσὸν λαβεῖν τῆς ὑποκαταβάσεως. Galen. Ars Medica. 24 (i. 370): ἐν δὲ τοῖς ἐδέσμασι πέψεως ἀκριβεια. Hipp. Vet. Med. 12: τοιαύτης ἀκριβῆς εὐούσης περὶ τὴν τέχνην—πολλὰ δὲ εἶδεα κατ' ἰητρικὴν ἐς τοσαύτην ἀκριβίην ἤκει.

\* ἀκριβῆς. Acts, xxvi. 5: "Which knew me from the beginning, if they would testify, that *after the most straitest sect* (κατὰ τὴν ἀκριβεστάτην αἵρεσιν) of our religion I lived a Pharisee."

Peculiar to St. Luke. Hipp. Affect. 519: δεῖ φυλακῆς τε πλείστης καὶ θεραπείης ἀκριβεστάτης. Hipp. Fract. 768: τὴν μέντοι δίαιταν ἀκριβεστέραν καὶ πλείω χρόνον χρῆ ποιέεσθαι—ἐπὶ τοῖσιν ἰσχυροτάτοισιν τρώμασιν ἀκριβεστέραν καὶ πούλυχρονωτέραν εἶναι χρῆ τὴν δίαιταν. Hipp. Moch. 860: ἡ ἴησις πραεῖα, θερμῇ διαίτῃ ἀκριβεῖ. Hipp. Aph. 1243: ἀκριβέες δίαιται. Galen. Comm. i. 12, Humor. (xvi. 105):



κένωσις ἀπάντων τῶν χυμῶν ἀκριβεστάτη. Galen. Comm. iii. 18, Humor. (xvi. 524): ἔνεκα γὰρ ἀκριβεστάτης διαγνώσεως. Galen. Comm. iii. 120, Humor. (xvi. 772): οὐκ οὔσης ἀκριβοῦς παραπληγίας. Galen. Remed. Parab. i. 5 (xiv. 339): ἅπαντα μὲν τὰ μόρια τοῦ σώματος ἀκριβεστάτων χρήζει διορισμῶν ἐν ταῖς θεραπέαις—ὀφθαλμοὶ δ' ἀκριβεστάτης ἐπισκέψεως δέονται.

ἀκριβῶς, Acts, xxiii. 20: "And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul tomorrow into the council, as though they would enquire somewhat of him *more perfectly*" (ἀκριβέστερον).

St. Luke employs this word six times (Luke, i. 3; Acts, xviii. 25, 26; xxiii. 15, 20; xxiv. 22): it occurs but three times in the rest of the N. T. (Matt. ii. 8; Eph. v. 15; 1 Thess. v. 2).

Hipp. Morb. Acut. 387: κατὰ τὰ τεκμήρια τὰ προγεγραμμένα ἀκριβῶς θεωρῶν. Dioscor. Animal. Ven. 23: ἀκριβῶς βοηθεῖ συκῆς ὀπὸς εἰς τὰ τραύματα ἐνσταχθεῖς. Dioscor. Medic. Parab. 159: ἡ ἐγχυματιζομένη ποιεῖ ἀκριβῶς. Galen. Comm. 4, Aliment. (xv. 239): πρὶν ἂν ἀκριβῶς ἐν τῇ γαστρὶ πεφθῆναι τὴν τροφήν. Galen. Meth. Med. viii. 5 (x. 578): ἐὰν ἀκριβῶς ἀπύρετος ᾖ. Galen. Aliment. iii. 21 (xv. 344): δεῖ τὸν ἰητρὸν ἀκριβῶς καὶ ἐπιμελῶς νοῦν προσέχειν. Do. (345): κρατησάσης μὲν οὖν ἀκριβῶς τῆς φύσεως τὸ κάλλιστον γίνεται πῦον. Galen. Comm. iii. 24, Aliment. (xv. 360): περὶ χρείας μορίων ἀκριβῶς ἐπεσκέφθαι. Galen. Comm. i. 7, Humor. (xvi. 84): οὕτως ἀκριβῶς ἡ δύναμις αὐτοῦ εὐρίσκεται καὶ ἡ σύστασις.

There is a great similarity between a part of the preface of St. Luke's Gospel and the dedication of one of his works to a friend by Galen, who states that he had written the work after having "accurately investigated all things" connected with the subject, employing the word ἀκριβῶς. Galen. Theriac. ad Pison. 1 (xiv. 210): καὶ τοῦτόν σοι τὸν περὶ τῆς θηριακῆς λόγον, ἀκριβῶς ἐξετάσας ἅπαντα, ἄριστε Πίσων σπουδαίως ἐποίησα.

xxii. 5: "As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, *for to be punished*" (ἵνα τιμωρηθῶσιν).

\* *τιμωρεῖν*, peculiar to St. Luke, and used again, Acts, xxvi. 11, in medical language denoted, to treat medically—to relieve—to succour.

Hipp. Morb. 496: ἦν μὲν οὖν αὐτόματον ἄρξεται πτύεσθαι ἐν τούτῳ τῷ χρόνῳ, ἦν μὴ φαρμάκοισι τιμωρεῖν. Hipp. Morb. Mul. 604: τιμωρεῖν δὲ ὡς μὴ ἐκ τούτου διάρροια ἐπιγενομένη σώματι φλαύρως ἔχοντι πονήσῃ μιν. Hipp. Artic. 789: ἔκτοσθεν δὲ τῆς μασχαλῆς δισὰ μόνᾳ ἐστὶ χωρία ἵνα ἂν τις ἐσχάρας θεῖη τιμωρευούσας τῷ παθήματι. Hipp. Gland. 272: τιμωρέων ὁ ἐγκέφαλος ἀποστερεῖ τὴν ὑγρασίην καὶ ἐπὶ τὰς ἐσχατίας ἔξω ἀποστέλλει τὸ πλεόν ἀπὸ τῶν ῥόων. Hipp. Acut. Morb. 386: τὸ πτύελον ἐνισχόμενον κωλύει μὲν τὸ πνεῦμα εἶσω φέρεσθαι, ἀναγκάζει δὲ ταχέως φέρεσθαι καὶ οὕτως ἐς τὸ κακὸν ἀλλήλοισι τιμωρούσι. Hipp. Morb. Acut. 386: ἔστι δὲ ὅπη καὶ διαφερόντως τιμωρητέον. Aretaeus, Sign. Morb. Diurn. 49: ἦν δὲ οὖρα λεπτὰ καὶ ἀνπόστατα καὶ ὀλίγα τῷ ὕδρωπι τιμωρεῖ. Aret. Sign. Acut. Morb. 23: οὐ γὰρ συντιμωρεῖ τῷ πνεύμονι. Aret. Sign. Morb. Diurn. 56: εὔτε ἄλλοισι ἄμφω ἐς τὸ κακὸν συντιμωρεῖ. Aret. Sign. Morb. Diurn. 60: συντιμωρεῖ γὰρ ἀλλήλοισιν δίψος καὶ ποτόν.

xxii. 11: "And when I could not see for the glory of that light, being led by the hand of *them that were with me* (τῶν συνόντων μοι), I came into Damascus."

\* *συνεῖναι*, peculiar to St. Luke, and used also Luke, ix. 18, was much employed in medical language to express the presence of symptoms attending disease.

Aret. Sign. Acut. Morb. 5: ζύνεστι μὲν αὐτέοισι πόνος καὶ ἔντασις τεινόντων καὶ ῥάχεος καὶ μυῶν. Do. 10: ζύνεστι δὲ πόνος ὄξυς κληϊδέων. Do. 13: ζύνεστιν αὐτέοισι βάρος τοῦ θώρηκος—ζύνεστι καὶ πόνος. Do. 22: ζύνεστι δὲ αὐτέοισιν πόνος ἐλισσόμενος, στομάχου πλάδος. Do. 25: ζύνεστι δὲ ὅ

τε καῦσος καὶ τὸ δίψος. Do. 28: τοῦνεκεν ἀπνοίῃ ξυνεῖναι δοκέει καὶ ἀτονίῃ—διὰ τὸδε καρηβαρίαί τε καὶ ἀναισθησία ξύνεστι. Do. 38: ἡ πάντως γε βάρος τῆς κεφαλῆς ξύνεστι. Do. 41: ἀπάτη δέ τοι ξύνεστι τοῖσι κυνικοῖσι σπασμοῖσι. Do. 42: ξύνεστι δὲ τοῦ θώρηκος βάρος. Do. 49: καὶ ἀπορίῃ ξύνεστι παντελής, &c., &c. Galen. Meth. Med. xii. 3 (x. 826): εὐθὺς δὲ τούτοις σύνεστι καὶ ἡ τοῦ παντὸς σώματος ἄχροια σαφῶς. Do. Meth. Med. xiii. 1. (x. 875): ὀδύνη δ' αὐτῷ σύνεστιν. Do. Meth. Med. xiv. 9 (x. 975): ὀδύνη τε πάντως αὐτοῖς σύνεστι, &c.

\* συμπαρεῖναι, Acts, xxv. 24: “And Festus said, King Agrippa, and all men *which are here present with us*” (συμπαρόντες ἡμῖν).

Peculiar to St. Luke, and used in medical language in the same way as *συνεῖναι*, but not so frequently.

Hipp. Vet. Med. 15: τὰ μὲν οὖν λυμαινόμενα ταῦτά ἐστι, συμπάρεσσι δὲ καὶ τὸ θερμόν. Galen. Meth. Med. iv. 6 (x. 294): ἐκείνου μεμνημένος ἐν ἅπασι τούτοις, ὡς οὐκ ἔστιν ἔλκος ἢ ἔλκος οὐδεμίᾳ τῶν τοιούτων ἰάσεων, ἀλλ' ἦτοι κακοχυμίας συμπαρούσης ἢ πλήθους ἢ φλεγμονῆς ἢ ἔρπητος ἢ τινος ἑτέρου τοιούτου. Galen. Animal. in Utero. 4 (xix. 170): δῆλον ἐκ τοῦ συμπαρεῖναι καὶ τῷ σπέρματι καὶ τῇ ψυχῇν ἀμὰ τῇ φύσει.

*σύν*. The frequent use of this word by St. Luke is adduced by Dr. Davidson (Introduction to the N. T.) and others as one of the peculiarities of St. Luke's style—it being used in the Gospel and Acts *seventy-seven* times, and but *fifty-three* times in the rest of the N. T., *twelve* only of which are in the other Evangelists. Now, in his professional practice, St. Luke would have been in the constant habit of employing this word, as it was almost always used in the formula of a prescription, &c., and thus became an almost indispensable word to a physician.

Hipp. Morb. Mul. 667: ἐγχριέτω τὴν σμηκτρίδα γῆν ξὺν οἴνῳ—τρίβειν τε καὶ ὠμηλύσει σὺν κεδρίσι—ξὺν οἴνῳ δὲ ἡ πόσις γενέσθω—τρίβειν ἐν οἴνῳ μέλανι ξὺν πάλῃ ἀλφίτου

πιεῖν—ρόιῃς γλυκείης χυλὸν ζῆν οἶνω πίνειν ἢ λαπάθου καρπὸν ζῆν τῷ κικίδος ἕξω περιεξυσμένω—ἄγνου φύλλα ζῆν οἶνω μέλανι—ἡμίονου ὀνίδα κατακαίειν καὶ ζῆν οἶνω διδόναι—καὶ σὺν οἶνω διδόναι εὐώδει. Do. 668 : ἢ τὰς ρίζας ἀφεψεῖν, καὶ τῷ ὕδατι ζῆν πιτύροισι πυρίνοισι—ἢ ἐλάφου κέρας σὺν ἐλαίρσιν—καὶ ἄλφита πεφωσμένα ζῆν ἐλαίω—ἢ κυπάρισσον σὺν οἶνω—καὶ σμύρναν ζῆν βάτων φύλλοις. Do. 689 : βολβίον ζῆν μέλιτι τριφθέν—οἶνον ἄκρητον ζῆν ῥήτινη—κνίκου σὺν οἶνω τρίβων, &c.

Areteaus, Cur. Acut. Morb. 94 : προσενιέναι ζῆν ἐλαίω καστόριον—διαχρίειν μέλιτι ζῆν πηγανίω ἐλαίω ἢ ζῆν νίτρω—τάδε ζῆν μελικρήτῃ πιπίσκειν—ἴριδος τῆς ρίζης μέρος ἅ ζῆν νίτρου διπλασίω. Do. 97 : ἐγχρίειν—ζῆν κροκίνω λίπαῖ—ζῆν μελικρήτῃ πιπίσκειν—ἐγχρίειν ζῆν ἐλαίω τοῦ καστορίου—χρίειν ζῆν λίπαῖ—ἰερός τοῦ καθαρτηρίου ζῆν μελικρήτῃ. Do. 98 : ἕριά τε πιναρὰ ζῆν ὑσσώπῳ—αἱ τέγξιες ζῆν πηγάνω—ἐμπλάσματα ζῆν τουτέοισι—ἀγαθὸν δὲ κηρωτῶν σὺν νίτρῳ, &c.

Dioscor. Medic. Parab. i. 1 : τὸ ψύλλιον σὺν ὕξει βραχέν. Do. (2) : ἄγνου σπέρμα σὺν ὕξει—κάρνα ποντικὰ σὺν ῥοδίω—ὀρίγανον σὺν ὕξει—σικίου ἀγρίου ρίζαν σὺν οἶνω—πεπέρεως κόκκους σὺν ὕξει. Do. (3) : σὺν μέλιτι στρουθίου—μελάνθιον σὺν ἰρίω—ἐλατήριον σὺν ὕδατι. Do. 5 : θάλασσα θερμὴ σὺν ὕξει ἔψομένη, &c.

Galen. Remed. Parab. iii. 1 (xiv. 499) : ἀκακίαν σὺν οἶνω χρίε—δαῦκος Κρητικὸς σὺν οἶνω πινόμενος—ἐλενίου βοτάνης ὁ χυλὸς σὺν ὕδατι—ρίζα στροβιλίου σὺν ὕδατι—κινάμων σὺν μέλιτι χλιαρῶ—μαράθρων σπέρμα σὺν οἶνω—νάρθηξ χλωρὸς σὺν οἶνω ἐψηθείς—ὀρίγανον σὺν μέλιτι ἐψηθέν—μυρικής ἄνθος καὶ φύλλα σὺν οἶνω—πευκίου ὁ φλοιὸς σὺν ὕδατι—φλόμου ρίζα σὺν οἶνω πινόμενη—στρουθίου βοτάνης ἢ ρίζα σὺν μέλιτι—λαγωῦ κόπρος σὺν οἶνω θερμῶ ποθεῖσα—καρδαμόσπορον λεῖον σὺν ὕδατι—γράφανου σπέρμα σὺν ὕδατι πινόμενον—συκαμίνου ρίζης ὁ φλοιὸς σὺν ὕδατι—βδέλιον σὺν οἶνω—καρπὸς βαλσάμου σὺν ὕδατι πινόμενος ἢ σὺν μέλιτι ἐκλειχόμενος, &c.

xxii. 25 : “And as they bound him with thongs, Paul

said unto the centurion that stood by, Is it lawful for you to scourge (μαστίζειν) a man that is a Roman, and uncondemned?"

\* *μαστίζειν*, peculiar to St. Luke, was used, as was also *μάστιξις*, in medical language; scourging with nettles being employed as a remedy in cases of lethargy.

Aretaeus, Cur. Acut. Morb. 90: *θεραπεία ληθαργικῶν. τὰ πρῶτα μὲν ὧν καὶ κνίδη μαστίζειν τὰ σκέλια. προσίζουσα γὰρ ἢ ἄχνη οὐκ ἐς παλλὸν μὲν διαρκέει, ἄλνπον δὲ ὀδαξισμὸν καὶ πόνον ἐνδιδόσῃ, μετρίως δὲ ἐρεθίζει τε καὶ παροιδίσκει καὶ θερμασίην προκαλέεται.* Galen. De Renum Affect. 5 (xix. 674): *διεξελλθὸν νεφροὺς, λίθους ὑφίσταται διὰ τὴν τοῦ νεφροῦ χρονίαν μάστιξιν.*

It was used also metaphorically. Hipp. Epis. 1271: *μάστιξον τὸ πάθος.*

## § XCIV.

### ACTS, XXIII.

\* *διαμάχεσθαι.* \* *διαγινώσκειν.* \* *διάγνωσις.* *προγινώσκειν.*  
*πρόγνωσις.* \* *ἐνέδρα.* \* *ἐνεδρεύειν.* \* *ἀναδιδόναι.*

*ἀτενίζειν* (verse 1, § 53). *διασπᾶν* (v. 10, § 75). *ἀκριβῶς* (v. 15, § 93). *ἀναιρεῖν* (v. 15, § 84). \* *ζήτημα* (v. 29, § 88). *ἀναλαμβάνειν* (v. 31, § 65). *ὑποστρέφειν* (v. 32, § 76).

9. "And there arose a great cry: and the scribes that were of the Pharisees' part arose, and *strove* (*διεμάχοντο*), saying, We find no evil in this man."

\* *διαμάχεσθαι.* Peculiar to St. Luke. This particular compound of *μάχεσθαι* was used in medical language, as were also the nouns *διαμάχη* and *διαμάχησις*.

Galen. Comm. iii. 2, Epid. i. (xvii. A. 262): *ἐπὶ τῆς*

ὀγδόης ἡμέρας, ἕξανθήματα μεθ' ἰδρωτός ἔσχεν ἐρυθρά, στρογγύλα, σμικρά, τῆς φύσεως αὐτοῦ διαμαχομένης ἐπὶ τῷ νοσήματι. Galen. Comm. ii. 51, Epid. i. (xvii. A. 150): διαμαχομένων τοῦ τε ἰατροῦ καὶ τοῦ νοσήματος. Galen. Morb. Tempor. 5 (vii. 421): διαμαχομένου μὲν τοῦ θερμοῦ τῇ ψύχει ἀποτεϊνομένου δὲ πρὸς τὰ ἐκτὸς τοῦ αἵματος. Galen. Caus. Puls. iv. 6 (ix. 162): ὥσπερ ἐπὶ τῶν ἄλλων ἀπάντων τῶν λυπούντων, οὕτω καὶ τῶν ἀλγημάτων ἡ δύναμις ἐπεγείρειν πέφυκεν ἑαυτὴν καὶ διαμάχεσθαι καὶ διωθεῖσθαι πᾶν τὸ διοχλοῦν. Galen. Caus. Puls. iv. 9 (ix. 174): μικρὸν ὕστερον δὲ ἦτοι καμνούσης ἐν τῇ διαμάχῃ τῆς δυνάμεως. Galen. De Crisibus, iii. 9 (ix. 748): οὐ γὰρ ἐπεγείρεται πρὸς διαμάχησιν τοῦ νοσήματος ἡ τοιαύτη δύναμις. Galen. De Dieb. Decretor. iii. 8 (ix. 921): ὁ παροξυσμὸς οὐκ ἐπιτρέπων ἡσυχάζειν οὐδὲ μένειν, ἀλλ' ἐπεγείρων τε καὶ κινῶν καὶ ὡς εἰς διαμάχην προκαλούμενος. Galen. Comm. iii. 7, Aliment. (xv. 280): ὅταν γὰρ εἰς τάντον ἀλλήλοις ἦκοντα δύο σώματα διαμάχῃται. Galen. Progn. ex Puls. ii. 8 (ix. 308): ἀλλ' ὡς ὀλίγον ἔμπροσθεν εἶρηται, διαμαχομένων ἀλλήλαις γίγνεται τῶν δύο δυνάμεων τῆς τε διαστελλομένης καὶ τῆς συστελλούσης τὴν καρδίαν. Galen. Progn. ex Puls. ii. 8 (ix. 309): τὴν ἀνώμαλον τῆς καρδίας δυσκρασίαν, ὅταν ἐπὶ τοσοῦτον ἀλλήλοις διαμάχῃται τὰ θερμὰ μόρια τοῖς ψυχροῖς.

15. "Now therefore ye with the council signify to the chief captain that he bring him down unto you to-morrow, as though he would *enquire something more perfectly* (διαγινώσκειν ἀκριβέστερον) concerning him."

\* διαγινώσκειν, is peculiar to St. Luke, and used also Acts, xxiv. 22.

\* διάγνωσις. Acts, xxv. 21: "But when Paul had appealed to be reserved *unto the hearing* (εἰς τὴν διάγνωσιν) of Augustus, I commanded him to be kept till I might send him to Cæsar."

St. Luke alone uses the words \*διάγνωσις and \*διαγινώσκειν, both of which were technical medical terms, implying the former, the art of distinguishing disease; the latter, to make this diagnosis. It will be seen that ἀκριβής is very much



used in conjunction with these words, as also with *πρόγνωσις*, in medical language, as it is in v. 15.

\* *διάγνωσις*. Galen. Comm. i. 4, Praedic. (xvi. 524): *ἐνεκα γὰρ ἀκριβεστάτης διαγνώσεως*. Galen. Comm. i. 1, Offic. (xviii. B. 636): *ἀκριβεστέρας διαγνώσεως χάριν*. Galen. Humor. (xix. 495): *ἔστι δὲ καὶ αὕτη οὐδὲν ἦττον τῶν μεγίστων διαγνώσεων ἀκριβεστάτη*. Galen. Usus Part. viii. 6 (iii. 640): *εἰς ἀκριβεστέραν δὲ τινα διάγνωσιν*. Galen. Praesag. ex Puls. i. 1 (ix. 212): *ἀκριβεστάτη διάγνωσις ἀπασῶν τῶν κατὰ τὸ σῶμα γινομένων ἀλλοιώσεων*. Galen. Meth. Med. xiv. 18 (x. 1016): *πρὸς δὲ τὴν ἀκριβεστέραν τῆς κακοχυμίας διάγνωσιν*. Galen. Loc. Affect. i. 1 (viii. 5): *ἀκριβῆς διάγνωσις ἐκ τούτων γίνεται*. Galen. Comm. iii. 27, Aliment. (xv. 374): *τῷ βουλομένῳ δὲ ἀκριβῶς ὑπὲρ ἀπάντων τῶν εἰρημένων τῆς τε διαγνώσεως καὶ τῆς γενέσεως μανθάνειν*. Hipp. Nat. Hom. 228: *τὴν δὲ διάγνωσιν χρὴ ἐκατέρων ὧδε ποιέεσθαι*. Hipp. Rat. Vic. 369: *ἔστι προδιάγνωσις μὲν πρὸ τοῦ καμνεῖν, διάγνωσις δὲ τῶν σωματίων τί πέπονθε*.

\* *διαγινώσκειν*. Hipp. Acut. Morb. 391: *οὐδὲ γὰρ τῶν τοιούτων ὀρέω ἐμπείρους τοὺς ἰητροὺς ὡς χρὴ διαγινώσκειν τὰς ἀσθενείας ἐν τῆσι νόσοισι*. Hipp. Vuln. Cap. 902: *διαγινώσκειν πειρῆσθαι εἴ τι πέπονθε τοῦτο τὸ ὀστέον*. Hipp. Vuln. Cap. 907: *διαγινώσκεις εἴτε τι ἔχει τὸ ὀστέον κακὸν ἐν ἐωτῷ ἢ καὶ οὐκ ἔχει*. Hipp. Vuln. Cap. 908: *ἦν μὴ διαγινώσκεις εἰ ἔρρωγε ἢ πέφλασται ἢ καὶ ἀμφοτέρα ταῦτα*. Hipp. Epid. 956: *τὰ δὲ περὶ τὰς κρίσιαις ἐξ ὧν καὶ διαγινώσκομεν ἢ ὅμοια ἢ ἀνόμοια*. Hipp. Artic. 825: *διαγινώσκειν ὕπῃ ἕκαστον καὶ οἶως καὶ ὁπότε τελευτήσῃ*. Aretaeus, Sign. Morb. Diuturn. 62: *τοῖσδε χρὴ καὶ ἀποστάσιαις διαγιγνώσκειν ἦν προσγένωνται πυρετὸς ἐς ἐσπέριν καὶ ῥίγαι*. Galen. Comm. i. 2, Morb. Acut. (xv. 421): *πρῶτον γὰρ διαγιγῶναι χρὴ τί ποτὲ ἔστι τὸ πάθος*. Galen. ii. 21, Humor. Comm. (xvi. 281): *ὅπως δὲ διαγιγῶσκειν καὶ ὅπως δεῖ ἰᾶσθαι ἄμφω τὰ πάθη εἴρηται*. Galen. Comm. iii. 11, Humor. (xvi. 390): *ὡς καὶ ταχέως τὰ νοσήματα διαγιγῶσκειν καὶ καλῶς θεραπεύειν δυνήσῃ*.

*πρόγνωσις*. Acts, ii. 23: "Him being delivered by the

determinate counsel and *foreknowledge* (προγνώσει) of God, ye have taken, and by wicked hands have crucified and slain.”

προγινώσκειν. Acts, xxvi. 5: “Which knew me from the beginning” (προγινώσκοντές με ἄνωθεν).

πρόγνωσις is used also in 1 Peter, i. 2, and προγινώσκειν twice each by St. Paul and St. Peter: Rom. viii. 29, xi. 2; 1 Pet. i. 20; 2 Pet. iii. 17.

Both words were much employed in medical language. By medical prognosis was understood the power of foreseeing and foretelling what will take place in the course of a disease. The greatest attention was paid to this part of medicine by the ancient physicians. Hippocrates has written two works on the subject—Κωακαὶ προγνώσεις and προγνωστικόν. Galen has a Commentary on the latter, and has also written works, περὶ προγνώσεως—προγνωστικὰ περὶ κατακλίσεως—πρόγνωσις πεπειραμένη καὶ παναληθής—περὶ τοῦ προγινώσκειν and περὶ προγνώσεως σφυγμῶν, as well as περὶ διαγνώσεως σφυγμῶν—and, from the importance attached to this branch of medical science, the words themselves must have been in constant use with medical men.

πρόγνωσις. Galen. Comm. iii. 5, Aph. (xvii. B. 570): ἵνα καὶ τὰς προγνώσεις ἀκριβέστερον ποιῆται. Galen. Medicus, 7 (xiv. 690): διαριεῖται δὲ καὶ τὸ σημειωτικὸν εἰς τρία, εἷς τε ἐπίγνωσιν τῶν παρεληλυθότων καὶ εἰς τὴν ἐπίσκεψιν τῶν συνεδρευόντων καὶ εἰς πρόγνωσιν τῶν μελλόντων. Galen. Comm. iii. 1, Epid. (xvii. A. 205): δεῖ ποιεῖσθαι τὰς διαγνώσεις καὶ προγνώσεις—τὴν ἀρχὴν τῆς τε διαγνώσεως ἀπὸ τῶν παθῶν καὶ τῆς ἐσομένης προγνώσεως ἀπὸ τῶν κοινῶν ποιούμεθα. Hipp. Vic. Rat. 366: ἀλλὰ γὰρ αἱ προγνώσεις ἐξευρημένα ἐμοιγε τῶν ἐπικρατεόντων ἐν τῷ σώματι. Hipp. Artic. 807: ἀλλὰ περὶ μὲν τούτων ἐν τοῖσι ωρονίοισι κατὰ πνεύμονα νοσήμασιν εἰρήσεται, ἐκεῖ γὰρ εἰσιν αὐτῶν χαριέσταται προγνώσεις περὶ τῶν μελλόντων ἔσεισθαι. Aretaeus, Sign. Acut. Morb. 3: οἷς δὲ ξύνηθες τὸ πάθος, ἦν ἐπὶ ἢ νοῦσος—ἐπιληψία—προγνώσι τοῦ μέλλοντος ὑπ’ ἐμπειρίας. Galen. Comm. iii. 15, Aliment. (xv.

313): τῆς προγνώσεως οὐ μικρᾶς μοίρας οὔσης τῆς ἰατρικῆς καὶ ὠφελιμωτάτης. Galen. Comm. iv. 51, Morb. Acut. (xv. 826): αἱ δὲ προγνώσεις εἰσὶν οὐ τῶν σπανίως γιγνομένων, ἀλλὰ τῶν διὰ παντὸς ἢ ὡς τὸ πολὺ. Galen. Comm. iv. 55, Morb. Acut. (xv. 834): ὡς ἐπ' ἐνίοις τοῖς κατὰ τύχην γενομένοις, ἢ τῶν ἀποβησομένων ἀσφαλῆς τις γίγνεται πρόγνωσις. Galen. Comm. iii. 5, Epid. i. (xvii. A. 230): διαγνώσεις τε τῶν παθῶν καὶ προγνώσεις τῶν ἐσομένων καὶ θεραπείας.

προγινώσκειν. Galen. Comm. ii. 20, Humor. (xvi. 276): τῶ μὲν οὖν θέλοντι προγινώσκειν ἀκριβῶς. Galen. Comm. ii. 30, Humor. (xvi. 320): καὶ ποτὲ μὲν ἀγαθὰ, ποτὲ δὲ φαῦλα σημεῖα ἔσται, ἄπερ ἀδύνατον ἀκριβῶς προγινῶναι. Hipp. Progn. 46: ἄρῃ δὲ τὸν μέλλοντα ὀρθῶς προγινώσκειν τοὺς περιεσομένους καὶ τοὺς ἀποθανουμένους. Hipp. Aer. 281: οὕτως ἂν τις ἐρευνώμενος καὶ προγινώσκων τοὺς καιροὺς—κατ' ὀρθὸν φέροιτο οὐκ ἐλάχιστα ἐν τῇ τέχνῃ. Hipp. Morb. Sacr. 307: ὁκόσοι δὲ ἤδη ἐθάδες εἰσὶ τῇ νόσῳ, προγινώσκουσιν ὁκόταν μέλλωσι λήψεσθαι. Aretaeus, Cur. Morb. Acut. 117: θέμις δέ κοτε τὸν ἰητρὸν προγιγνώσκοντα σάφα τὰ παρεόντα ὡς οὐ φύξιμα καρηβαρίῃ νοθρῇ εὐνάσθαι. Aret. Sign. Acut. Morb. 20: προγινώσκουσι μὲν οὖν πρῶτιστα μὲν ἐωυτέοισι τοῦ βίου τὴν μεταλλαγὴν. Galen. Comm. iv. 55, Morb. Acut. (xv. 832): τὰς δυνάμεις ἀξιοῖ τῶν σημείων ἐκλογιζόμενον προγινώσκειν ἐξ αὐτῶν τὸ ἀποβησόμενον. Galen. Comm. ii. 1, Humor. (xvi. 210): ἀναγκαῖον δὲ καὶ προγινῶναι εἴτε ὀλέθριον εἴτε περιεσθηκὸς εἴη τὸ νόσημα. Galen. Comm. ii. 12, Humor. (xvi. 251): ὅπως δ' ἂν τις μάλιστα δύναιτο προγινώσκειν τὴν μέλλουσαν ἀκμὴν ἐν ἧ κρίσις γίνεται.

16. "And when Paul's sister's son heard of their *lying in wait* (τὴν ἐνέδραν), he went and entered into the castle and told Paul."

\* ἐνέδρα, peculiar to St. Luke, is used again in ch. xxv. 3. It was the technical term for the rest or fulcrum of the lever in surgical operations, and the position and pressure of splints.

Hipp. Fract. 773 : ἦν δ' ἄρα τοῦ ὀστέου τὸ ἄνω παραηλλαγμένον μὴ ἐπιτήδειον ἔχει ἐνέδρην τῷ μοχλῷ, ἀλλὰ παροξὺ ὃ παραφέρει, παραγλύψαντα χρὴ τοῦ ὀστέου ἐνέδρην τῷ μοχλῷ ἀσφαλῆα ποιῆσαι. Hipp. Fract. 768 : ἦν δὲ ἐν τῇ ἰητρείῃ ἔλκος γένηται ἢ τοῖσιν ὀθονίοισιν μᾶλλον πιεχθέντος ἢ ὑπὸ νάρθηκος ἐνέδρης.

21. "But do not thou yield unto them: for there *lie in wait for him* (ἐνεδρεύουσι γὰρ αὐτὸν) of them more than forty men, which have bound themselves with an oath."

\* ἐνεδρεύειν, peculiar to St. Luke, is used again, Luke, xi. 54. ἐνεδρεύειν, ἐφεδρεύειν, συνεδρεύειν, and προσεδρεύειν were all used in medical language.

Galen. Comm. i. 8, Epid. iii. (xvii. A. 547) : ἐξάφνης ἐπιθῆται λάθρα νόσημα μὴ προσδοκῶσι τοῖς ἐνεδρευομένοις ὑπ' αὐτοῦ.

It was applied to a class of sick persons called ἐνεδρευτικοί. Galen. Progn. ex Puls. i. 1 (ix. 217) : τινὲς μὲν γὰρ ἐνεδρευτικοί τ' εἰσὶ—ἐπὶ δὲ τῶν ἐνεδρευόντων ὑποπτέειν προσήκει πάντα καὶ περισκέπτεσθαι καὶ διορίζεσθαι—καθάπερ ἐγὼ ποτ' ἠναγκάσθην ἐπὶ τινος ἀνδρὸς πλουσίου ποιῆσαι φιλοφαρμάκου. Hipp. Flat. 297 : τοῦτο γὰρ τὸ νόσημα πᾶσι ἐφεδρεύει τοῖσιν ἄλλοισιν νουσήμασι. Galen. Comm. iii. 4, Morb. Acut. (xv. 740) : παρακολουθοῦντα τοῖς καύσοις ἂ δὲ καὶ συνεδρεύοντα καλοῦμεν. Galen. Comm. iv. 64, Morb. Acut. (xv. 851) : συνεδρεύοντα τοῖς πάθεσιν τὰ τοιαῦτα συμπτώματα. Galen. Comm. ii. 34, Epid. vi. (xvii. A. 963) : ἐφεδρεύει γὰρ ταῖς τοιαύταις φλεγμοναῖς ἢ καλουμένη γάγγραινα. Galen. Dieb. Decretor. i. 7 (ix. 802) : ἄλλο τῶν ταῖς κρίσεισι προσεδρευόντων σύμπτωμα.

33. "Who, when they came to Cæsarea, and *delivered the epistle* (ἀναδόντες τὴν ἐπιστολήν) to the governor, presented Paul also before him."

\* ἀναδιδόναι, peculiar to St. Luke, was very much used in medical language, as was also ἀνάδοσις, in various significations, as of the discharge of pus from an abscess—of the distribution of the blood and of nourishment throughout the body.

It is remarkable that Hippocrates uses this compound as St. Luke does of the delivery of a letter, instead of *διδόναι* or *ἀποδιδόναι*. In Epis. 1275 he says, *οἱ τὴν τῆς πόλιος ἐπιστολὴν ἀναδόντες μοι πρέσβεις*.

Hipp. Praedie. 98: *νομαὶ πονηραὶ δὲ καὶ ἐπικίνδυνοι ὕσαι μέλανα ἰχῶρα ἀναδιδούσι*. Hipp. Morb. 453: *ὅταν γὰρ προαπεξηραμένος ὁ πλεύμων εἰρύη ἐς ἑωυτὸν—οὐκ ἔτι δέχεται οὐδὲν οὔτε ἄνω ἀναδιδοῖ οὐδέν*. Hipp. Morb. 454: *ἀλλ' αὐτὸ ἀφ' ἑωυτοῦ τὸ φῦμα ἀναδιδοῖ τὸ πῦον*. Hipp. Morb. 456: *μήτε ἢ φλέψ στεγνωθῆ ἢ τετρωμένη ἀλλ' ἄλλοτε καὶ ἄλλοτε ἀναδιδοῖ αἷμα*. Hipp. Morb. 459: *οὔτε τὸ σίαλον ἀναδιδοῖ*. Aretaeus, Sign. Morb. Diurn. 66: *ἀλλ' οὐδὲ τὴν ἀρχὴν ἐς τὸν ὕγκον ἀναδιδοῖ*. Galen. Comm. ii. 4, Aliment. (xv. 239): *ἀναδιδοται γὰρ ἐκ τῆς κοιλίας ἢ τροφὴ πρὶν πεφθῆναι*. Galen. Comm. iii. 2, Acut. Morb. (xv. 834): *ἢ μετάληψις ἀπάντων τῶν ἀναδιδομένων εἰς ὅλον τὸ σῶμα γίγνεται—διὰ πολλῶν τῶν φλεβῶν ἀναδοθεῖς*. Galen. Natural. Facul. ii. 6 (ii. 111): *ἀναδιδοσθαι τὸ διὰ τῶν φλεβῶν αἷμα νομιζουσιν*.

### § X C V.

#### ACTS, XXI V.

\* *κατόρθωμα*. \* *ἀνορθοῦν*. \* *ὀρθός*. \* *συντόμως*. \* *ἀσκεῖν*.  
*ἄνεσις*.

\* *βία* (verse 7, § 77). *ἀκριβέστερον* (v. 22, § 93). \* *ἀναβάλλεσθαι* (v. 22, § 68). \* *διαγινώσκειν* (v. 22, § 94).  
\* *διάδοχος* (v. 27, § 73). \* *ὑπηρετεῖν* (v. 23, § 87).  
\* *ὀμιλεῖν* (v. 26, § 77). \* *μετακαλεῖσθαι* v. 25, § 85).

2. "And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very *worthy deeds* (*κατορθωμάτων*) are done unto this nation by thy providence."

\* *κατόρθωμα* is peculiar to St. Luke. *κατόρθωμα*, *κατόρθωσις*, and *κατορθοῦν* are all employed by the medical writers.

Hipp. Epis. 1289: *ἰητρικῆς τέχνης κατορθώματα μὲν οἱ πολλοὶ τῶν ἀνθρώπων οὐ παντάπασιν ἐπαινοῦσιν, θεοὶς δὲ πολλαίκις προσαρτῶσιν.* Hipp. Fract. 755: *τὰ ὅστια τὰ κατηγότα ἐπὶ μᾶλλον κινεύμενα καὶ εὐπαράγωγα ἐς κατόρθωσιν. καὶ ἦν ἡ ταῦτα τοιαῦτα κατορθωσάμενον χορὴ ἐπιδοῦσαι ὡς ἐς νάρθηκας.* Galen. Usus Part. xi. 10 (iii. 885): *καὶ μάλιστα θανμάζειν τὴν φύσιν ἐστὶν ἐν τοῖς οὕτω παρὰ μικρὸν, εἰ μὲν κατορθοῖ, σπάνιον δὲ τὸ σφάλμα, καίτοι γε ὅσον ἐπὶ τε τοῖς σπείρουσιν ἡμᾶς καὶ ταῖς κούσαις, οὐ τὸ σφάλμα σπάνιον εὐρεῖν ἀλλὰ τὸ κατόρθωμα γίγνεσθαι.* Galen. Usus Part. xi. 13 (iii. 899): *δέδεικται δὲ καὶ ὅτι τὸ ἀληθινὸν κάλλος εἰς τὸ τῆς χρείας ἀναφέρεται κατόρθωμα.* Galen. Meth. Med. xiv. 14 (x. 992): *καὶ γὰρ ἕκτος δάκτυλος εὐθὺς ἐξ ἀρχῆς συγγενήθη τισὶ καὶ λείπων πέμπτος ἐγένετο καὶ τινα τοιωῦτα ἕτερα, τὰ μὲν ἀριθμῶ, τὰ δὲ μεγέθει τοῦ προσήκοντος ἐσφαλμένα, καὶ εἴπερ συνεχῶς μὲν ταῦτα, σπάνια δὲ ἐγένετο τὰ κατορθώματα.* Galen. Comp. Med. iii. 1 (xii. 625): *εἶρηται δὲ μοι πρόσθεν ὡς αἱ τοιαῦται δυνάμεις οὔτε κατορθώματα μεγάλα ποιοῦσιν οὔτε σφάλματα.* Galen. Hipp. et Plat. Decret. iii. 4 (v. 390): *καθάπερ ἐν τε τοῖς ἀμαρτήμασι καὶ κατορθώμασι.* Hipp. Fract. 757: *κατορθώσας δὲ τοῖσιν θέναρσι τὸ ὀστέον, ῥηϊδίως δὲ κατορθώσεται.* Hipp. Artic. 792: *συμποροῦνοι ἂν τὴν κατόρθωσιν εἰ ὁ μὲν ἀνθρωπος ὕπτιος κείοιτο.*

\* *ἀνορθοῦν*. Luke, xiii. 13: *see* § 16.

\* *ὀρθός*. Acts, xiv. 10: *see* § 31.

4. "Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldst hear us of thy clemency *a few words*" (*συντόμως*—or "*for a short time*").

\* *συντόμως*, peculiar to St. Luke, was the term almost always employed in medical language to express the nearness of death or cure.

Hipp. Aph. 1247: *τοῖσι δὲ πρεσβυτέροισι κατάρροι κατὰ σύντομως ἀπολλύντες.* Hipp. Coac. Progn. 152: *πελαινώμενον*



δὲ ἐπὶ τουτέοισιν βλέφαρον ἢ χεῖλος ἢ ρίς, συντόμως θανάσιμον. Hipp. Coac. Progn. 128: δύσπνοοι γενόμενοι θνήσκουσι συντόμως. Hipp. Coac. Progn. 186: οἷσι γὰρ γίνεται πάντα ταῦτα συντόμως θνήσκουσι. Hipp. Coac. Progn. 213: θανάσιμον δὲ καὶ ἐν τοῖσι πλευριτικοῖσι συντόμως. Hipp. Coac. Progn. 216: ἐν χολώδεσιν οὔρου ἀπόληψις κτείνει συντόμως. Dioscor. Mat. Med. i. 178: ἰῦται συντόμως. Dioscor. Animal. Ven. 33: ὑπὸ κηράστου δηχθεῖσι συντόμως ἐπαμύνει. Galen. Antid. ii. 15 (xiv. 195): ἀποθνήσκουσι συντομώτατα. Galen. Comm. i. 3, Aph. (xvii. B. 365): τοῦτο μέγιστόν ἐστιν αὐτοῖς κακὸν διὸ καὶ λύεσθαι δεῖται συντόμως, &c.

16. "And herein *do I exercise myself* (αὐτὸς ἀσκῶ), to have always a conscience void of offence toward God, and toward men."

\* ἀσκεῖν, peculiar to St. Luke, was in medical language, besides other uses, the term employed for "to practice the medical art"—and ἄσκησις, for "medical practice."

Hipp. Morb. Acut. 384: καὶ τοῖσιν ἀσκέουσιν ἐς ἐνεξίην. Hipp. Epid. 948: ἀσκεῖν περὶ τὰ νοσήματα δύο, ὠφελείην ἢ μὴ βλάπτειν. Galen. Comm. i. 7, Humor. (xiv. 85): ἀλλ' οὐδὲν ἀσκήσουσι τὴν διάγνωσιν. Galen. Comm. ii. 2, Humor. (xvi. 223): ἐπὶ τὴν τῆς ἰατρικῆς ἄσκησιν. Galen. Comm. iii. 32, Epid. iii. (xvii. A. 684): κατὰ τοῦτ' ἀσκητέον σοι τὰς γινόμενας ἐν τῷ σώματι διαθέσεις. Galen. Comm. ii. 39, Epid. (xvii. A. 977): ἀλλ' ἐπὶ τὰ τῆς τέχνης ἔργα κατὰ τε πρόγνωσιν καὶ θεραπείαν, ἃ κῆμοι διὰ παντὸς ἠσκήθη. Galen. Comm. ii. 48, Fract. (xvii. B. 484): ἀσκεῖν ἡμᾶς τὴν εὐπορίαν τῶν ἰαμάτων. Galen. Comm. i. 4, Offic. (xviii. B. 662): ἃ κατὰ τὸ ἰητρεῖον ἢ μαθάνειν ἢ πράττειν ἐξ ἀρχῆς οἱ κατὰ τὴν τέχνην ἀσκούμενοι δύνανται. Galen. Progn. Decubitu. i. (xix. 530): ὅποσοι τὴν ἰατρικὴν ἀσκέοντες. Galen. Med. Phil. (i. 60): ὅς ἂν Ἴπποκράτους ἀξίως ἀσκήσῃ τὴν τέχνην.

23. "And he commanded a centurion to keep Paul, and let him *have liberty* (ἔχειν τε ἄνεσιν).

*ἄνεσις* is used four times by St. Paul also; in medical language it signified remission of disease or pain.

Hipp. De Dieb. Judic. 56: ἐς τὴν ἐπιούσαν ἡμέρην ἄνεσις τῆς νόσου—ἐς τὴν τρίτην ἄνεσις τῆς νόσου. Hipp. Coac. Progn. 152: πνεῦμα μανώτερον ἄνεσιν ἐς τὴν ἐπιούσαν σημαίνει. Hipp. Coac. Progn. 156: σημείον ἀνέσεως πυρετοῦ. Aretaeus, Sign. Acut. Morb. 4: ἄνεσις δὴ πρόσθεν πνίξιος. Aret. Sign. Morb. Diuturn. 47: ὕπνοι αὐτάρκεες, ὑποχονδρίων ἄνεσις. ἤκέ ποτε πόνος ἐς μετάφρονον ἐπ' ἀνέσει. Do. 38: ἦν δὲ ἐπ' ἄνεσιν ἤκοιεν τοῦ κακοῦ. Galen. Def. Med. 127 (xix. 381): ὕπνος ἐστὶν ἄνεσις ψυχῆς. Galen. Morb. Temp. 5 (vii. 425): τὸ τῆς ὕλης παρακμῆς μέρος ἕξεισι καλεῖν ἄνεσιν. Do. (426): ἀπὸ τῆς πρώτης εἰσβολῆς ἄχρι τῆς ἐσχάτης ἀνέσεως. Do. (427): τὸ μετὰ τὸν παροξυσμὸν ἔπαν ἄνεσις.

### § XCVI.

#### ACTS, XXV.

\* φαντασία. ἄλογος. \* κατὰ λόγον.

ἀναιρεῖν (verse 3, § 84). \* ἐνέδρα (v. 3, § 94). διατρίβειν (v. 6, § 86). \* καταφέρειν (v. 7, § 33). ἔθος (v. 16, § 58). \* ἀναβολή (v. 17, § 68). \* ζήτημα (v. 19, § 88). διάγνωσις (v. 21, § 94). ἀπορεῖν (v. 20, § 74). ἀναπέμπειν (v. 21, § 89). ἀσφαλῆς (v. 26, § 82).

#### ACTS, XXVI.

\* ἐπικουρία. \* μανία. \* περιτρέπειν. \* προτρέπειν.

ἔθος (verse 3, § 58). \* ζήτημα (v. 3, § 88). \* ἀκριβής (v. 5, § 93). προγινώσκειν (v. 5, § 94). ἀναιρεῖν (v. 10, § 84). \* κατακλείειν (v. 10, § 42). \* καταφέρειν (v. 10, § 33). \* τιμωρεῖν (v. 11, § 93). \* καταπίπτειν (v. 14, § 34). \* προχειρίζεσθαι (v. 16, § 82). \* διαχειρίζεσθαι (v. 21, § 82). ἄφεις (v. 18, § 59). πειρᾶσθαι (v. 21, § 85).

Acts, xxv. 23: "And on the morrow, when Agrippa

was come, and Bernice, *with great pomp* (μετὰ πολλῆς φαντασίας), and was entered into the place of hearing," &c.

\* φαντασία, peculiar to St. Luke, is employed in medical language to denote the appearance presented by or manifestation of disease, &c.

Hipp. Aliment. 381 : ῥιπτασμός, ὄψεις, φαντασῖαι, ἕκτερος, λυγμός, &c. Aretaeus, Sign. Acut. Morb. 15 : εἰς ὑπερώην δε τρεπομένη ἀναγωγῆς φαντασίαν παρέχει. Aretaeus, Sign. Acut. Morb. 22 : εὔτε φαντασίη ἐγγίγνεται πλευρίτιδος. Aret. Sign. Morb. Diuturn. 53 : φαντασίη γλυκάζοντος γίγνεται. Aret. Sign. Morb. Diuturn. 65 : φαντασίη τῆς ῥάχιοσ ἐς τὼ σκέλεε κινευμένησ. Aret. Sign. Morb. Diuturn. 67 : ἡ φαντασίη τῆς ἐκκρίσιοσ. Dioscor. Ven. 20 : παρακολουθεῖ δὲ τοῖσ πεπωκόσι μανία ποικίλαισ ἐπιβάλλουσα φαντασίαισ. Galen. Med. Def. 147 (xix. 390) : μέγα κατὰ φαντασίαν νόσημα. Galen. Natural. Facul. i. 7 (ii. 18) : φαντασίαν ψευδῆ μαλλον οὐκ αὔξησιν ἀληθῆ τὰ τοιαῦτα σώματα κτήσειται Galen. Comm. iii. 25, Epid. iii. (xvii. A. 672) : φοβερωτέραν εἶχε φαντασίον ἐν τοῖσ περὶ κεφαλὴν μορίοισ—ἡ μὲν φαντασία τοῦ πάθουσ γίνεται μεγάλη.

xxv. 27 : "For it seemeth to me *unreasonable* (ἄλογον) to send a prisoner, and not withal to signify the crimes laid against him."

ἄλογος is used in two other passages in the N. T. in the sense of "unreasoning," "irrational"—ἄλογα ζῶα—2 Peter, ii. 12, and Jude, 10. Both it and the opposite phrase, κατὰ λόγον, are applied to disease by the medical writers.

Hipp. Coac. Progn. 118 : ἐκ καταψύξιοσ φόβουσ καὶ ἀθυμίη ἄλογουσ ἐσ σπασμὸν ἀποτελευτᾷ. Hipp. Coac. Praedic. 129 : ἐν τοῖσι μακροῖσι κοιλίησ ἄλογοι ἐπάρσιοεσ σπασμώδεεσ. Hipp. Coac. Progn. 185 : ἄλγημα ἀλόγωσ ἀφανισθὲν ἐξίσταται. Aretaeus, Sign. Morb. Diuturn. 33 : ἰδρῶσ ἄσχετουσ τενόντων ἐξαπίνησ πόνουσ ἄλογουσ. Aret. Sign. Morb. Diuturn. 36 : ἡ γὰρ ἡσυχουὶ ἢ στυγνοῖ, κατηφέεσ, νωθροῖ ἔασι ἀλόγωσ.

Aret. Sign. Morb. Diurn. 38 : οὐκ ἐπ' αἰτίῃ τινὶ δύσθυμοι μὲν ἀλόγως. Galen. Comm. 9, Epid. ii. (xvii. A. 409) : κακοθέστερα λέγει ἀφανίζεσθαι εἴτα δὲ καὶ ἐξαίφνης καὶ παραλόγως καὶ ἀλόγως καὶ ἄνευ προφάσεως καὶ μὴ κατὰ λόγον. Galen. Comm. ii. 23, Epid. ii. (xvii. A. 433) : οὐκ ἀλόγως τουτὶ τὸ ὑποχόνδριον ἐξώγκωται. Galen. Theriac. ad Pis. 17 (xiv. 287) : διὰ τὴν ἄλογον τοῦ φαρμάκου χρησιν νύκτωρ ἀπόλετο τὸ παιδίον. Galen. Loc. Affect. i. 5 (viii. 47) : ἄλογον δὲ ῥίγος ἅμα πυρετῷ σημείον ἐστι φλεγμονῆς.

\* κατὰ λόγον. Acts, xviii. 14 : "And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, *reason would* (κατὰ λόγον) that I should bear with you."

Peculiar to St. Luke, and a very frequent phrase in the medical writers.

Hipp. Judicat. 55 : τῶν ἄλλων σημείων μὴ κατὰ λόγον ἐόντων. Hipp. Praedic. 96 : ἐγχειρέειν χρὴ τῷ τρώματι ὡς ἀποβησομένῳ κατὰ λόγον τῆς ἰητρείης. Hipp. Morb. Acut. 387 : ἐπεὶ καὶ κατὰ λόγον ἐστὶ μεσηγὺ τῆς καθάρσιος μὴ δίδοναι ῥοφήν. Hipp. Epid. i. 979 : ἔτεκε θυγατέρα καὶ τᾶλλα πάντα κατὰ λόγον ἦλθε. Hipp. Aphor. 1245 : τοῖσι μὴ κατὰ λόγον κουφίζουσιν οὐ δεῖ πιστεύειν οὐδὲ φοβεῖσθαι λίην τὰ μοχθηρὰ γινόμενα παραλόγως. Do. 1245 : σῶμα συντήκεσθαι μᾶλλον τοῦ κατὰ λόγον μοχθηρόν. Galen. Comm. ii. 27, Epid. vi. (xvii. A. 946) : τὸ τοίνυν οὐ πάνν τε διψώδεις ἴσον δύναται τῷ οὐ κατὰ λόγον διψώδεις. Galen. Comm. ii. 28, Aph. (xvii. B. 520) : ἀεὶ δὲ κινουῦντές τι μόριον ἢ καὶ φθεγγόμενοί τι, κατὰ λόγον ἐν ὀλίγαις ἡμέραις ἰσχυροὶ γίνονται. Galen. Comm. iii. 16, Offic. (xviii. B. 840) : κατὰ λόγον χαλᾶν μὲν καὶ ἰσχυραίνειν τὸ πλεῖστον. Galen. Muscul. ii. 8, (iv. 462) : κατὰ λόγον οἱ μῦες ἐπὶ τοῖς ὀστοῖς πεφυκότες ἅπαντες ἐν τῷ συστέλλεσθαι.

xxvi. 22 : "Having therefore obtained *help* (ἐπικουρίας) of God, I continue unto this day, witnessing both to small

and great, saying none other things than those which the prophets and Moses did say should come.”

\* *ἐπικουρία*, peculiar to St. Luke, was frequently used in medical language.

Hipp. De Art. 5: λέγοντες ὡς ταῦτα μὲν καὶ αὐτὰ ὑφ' αὐτῶν ἂν ἐξυγιάζοιτο ἐπιχειρέουσιν ἰᾶσθαι, ἃ δ' ἐπικουρίας δεῖται οὐχ ἄπτονται. Hipp. de Arte, 8: ὅτι μὲν οὖν καὶ λόγους ἐν ἐσωτῇ εὐπόρους εἰς τὰς ἐπικουρίας ἔχει ἡ ἰατρική. Dioscor. Animal. Ven. Proem.: ἀνόνητος ἡ εἰσαῦθις ἐπικουρία, τῆς φθοροποιῦ δυνάμεως καταδραξομένης τῶν σωμαίων. Do. 30: οὐδοτιοῦν παρὰ τῆς τῶν ἰατρῶν ἐπικουρίας ὄφελος γίνεται. Galen. Usus Part. xvi. 10 (iv. 316): εἰ μὲν δὴ μηδὲν ἄλλο μῆτ' ἀγγεῖον ἐν θώρακι, ὃ τῆς αὐτῆς ἐπικουρίας ἐδεῖτο. Galen. San. Tuend. iv. 7 (vi. 284): ἄμεινον οὖν ἐστὶ τοῖς ἐπικουρίας τινὸς ἕξωθεν εἰς πέψιν δεομένοις ἐν τούτῳ τῷ καιρῷ δίδοσθαι φάρμακον. Galen. San. Tuend. vi. 1 (vi. 381): ἐξ ἡμῶν ἐπικουρίας δεῖσθαι πρὸ τοῦ μεγάλην γενέσθαι μεταβολὴν ὡς νοσεῖν ἤδη σαφῶς: ἐπικουρία δ' ἐστὶν ἐξ ἐδεσμάτων καὶ πομάτων. Galen. Meth. Med. iv. 4 (x. 272): τοῦ παντὸς σώματος ἐπικουρίας δεομένου. Galen. Remed. Parab. 1. Proem. (xiv. 312): οὐκ ἔτι δὲ καὶ ἔχει τὴν ἐκ τῶν ἰαμάτων ἐπικουρίαν εὔπορον. Galen. Loc. Affect. i. 7 (viii. 67): χρήζουσί γε καὶ τῆς τῶν ἀρτηριῶν καὶ φλεβῶν ἐπικουρίας φυλάττειν τὴν οὐσίαν αὐτῶν.

xxvi. 24: “And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad” (εἰς μανίαν περιτρέπει).

\* *μανία*, peculiar to St. Luke, was a technical medical term. Hippocrates has written a treatise on mania: ὁ περὶ μανίης λόγος, Epis. 1286; and Aretaeus, Sign. Acut. Morb. 36: περὶ μανίης.

Hipp. Vic. Rat. 352: ὁκόταν δὲ τοιοῦτον πάθη ἡ τοιαύτη ψυχὴ, ἐς μανίην καθίσταται. Aretaeus, Cur. Acut. Morb. 36: μανίης τρόποι εἶδеси μὲν μυρίοι, γένει δὲ μῦνος εἰς ἕκστασις γάρ ἐστὶ τὸ σύμπαν χρόνιος ἄνευθεν πυρετοῦ. Dioscor. Ven. 9: τὸ δὲ κόριον μανίαν ἐπιφέρει. Galen. Medicus, 13 (xiv. 740): αἰτία δὲ τῆς μὲν μανίας ξανθὴ χολή.

\* *περιτρέπειν*. Peculiar to St. Luke. This compound of *τρέπειν*, though often used in medical language, is not employed exactly in the same sense as in this passage; the substantive *περιτροπή*, however, is so used, and the simple *τρέπειν* very frequently and in connexion also with *μανίη*.

Aretaeus, Cur. Acut. Morb. 115: *μετεξέτεροισι δὲ πυρετοὶ ἀμανροὶ ἐγκαταλείπονται καὶ πη καὶ φλεγμασίαι σμικραὶ καὶ γλῶσσα ξηρὴ οἷσι ἐς μαρασμὸν ἢ περιτροπή. Aret. Sign. Morb. Diuturn. 38: οἷσι ἐς σκυθρωπὸν ἢ μανίη τρέπεται. Aret. Sign. Morb. Diuturn. 34: ἔτρεψε δὲ κοτε καὶ γνώμην ἐς μανίην. Aret. Sign. Morb. Diuturn. 35: τοῖσι γὰρ μαινομένοισι ἄλλοτε μὲν ἐς ὄργην ἄλλοτε δ' ἐς θυμηδίην ἢ γνώμη τρέπεται. Aret. Sign. Morb. Diuturn. 38: οἷσιν ἐς μελαγχολίην ἢ τροπή. Aret. Cur. Acut. Morb. 87: ἦν δὲ καὶ ἐς συγκοπὴν τράπωνται—ἀτὰρ ἠδὲ ἢ παραφορὴ ἐς μώρωσιν τρέπεται. Hipp. Aph. 1252: ὀκόσοι κυνάγχην διαφεύγουσιν ἐς τὸν πλεύμονα ἀντέοισι τρέπεται. Hipp. Progn. 44: καὶ οὐ λήσεται ὅπῃ τρέψεται τὸ νόσημα. Galen. Comm. ii. 15, Humor. (xvi. 262): ὁ γὰρ αἱματώδης χυμὸς εἰς χολὴν τρέπεται. Galen. Comm. iii. 27, Progn. (xviii. B. 278): ὅταν ὁ πυρετὸς ἢ συνεχὴς εἰς τὰς ἀποστάσεις τρέπεται χρονίζων, &c.*

\* *προτρέπειν*: see § 87.



## § XCVII.

## ACTS, XXVII.

\* ἐπιμέλεια. \* ἐπιμελῶς. \* ἐπιμελεῖσθαι. \* ἐμβιβάζειν. \* παραινεῖν. \* ἀνεύθετος. \* εὐθετος. βοήθεια. \* ὑποζώννυμι. \* χεμιάζεσθαι. \* σάλος. \* ἀσιτία. \* ἄσιτος. \* σιτίον. \* διατελεῖν. ἀποτελεῖν. \* ἐκτελεῖν. \* σκάφη. \* εὐθυμος. \* εὐθύμως. εὐθυμῆν. \* ἐρείδειν. \* ἀπορρίπτειν. ρίπτειν. \* διαφεύγειν. \* κολυμβᾶν. \* κουφίζειν.

κατέρχεσθαι (verse 5, § 84). \* ἐπισφαλῆς (v. 9, § 82). \* συναρπάζειν (v. 15, § 91). \* ὑποτρέχειν (v. 16, § 80). χαλᾶν (v. 17, § 61). ἐκπίπτειν (v. 17, § 66). \* ἐκβολή (v. 18, § 68). \* διῆσταναι (v. 28, § 75). προσδοκᾶν (v. 33, § 74). \* ἕλωθῆν (v. 39, § 83). \* βία (v. 41, § 77). περιπίπτειν (v. 41, § 66).

3. “And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself” (ἐπιμελείας τυχεῖν, “receive attention”: R. V., marginal rendering).

\* ἐπιμέλεια, peculiar to St. Luke, like \*ἐπιμελεῖσθαι, was very much employed in medical language to express the care and attention bestowed on the sick and invalids, and perhaps such is its meaning here.

Hipp. Morb. Mul. 597: θεραπείας μὲν ἀπόχρη ὑστερέων, τοῦ δ' ἄλλον σώματος ἐπιμελίην ἔχειν, ὡς καὶ ἐνέξιη τοιαύτη οἱ ἦ. Hipp. Morb. Mul. 612: ἦν δὲ μὴ καὶ ὁ ῥόος ἐπιφαίνεται καὶ ῥεύσεται κατ' ὀλίγον οἷον ἰχώρ ἐπιμελείης πλείονος δέεται. Hipp. Morb. Acut. 399: ὀκόσοισι δὲ πυρετοὶ ἀσώδεές εἰσι καὶ ὑποχόνδρια συντείνουσι καὶ τὰ ἄκρεια ψύχονται πάντα πλείστης ἐπιμελείας καὶ φυλακῆς δέονται. Hipp. Medicus, 21: αὐται μὲν οὖν ξυμφοραὶ τοιαῦται σαρκός εἰσιν καὶ τὰ μὲν τούτων ἐν ἐτέροις σημεῖα δεδηλωῶται καὶ ἡ χρηστότερον ἐστὶν ἐπιμελεία—ἐπεὶ πλεῖον προήκται τῆς κατ' ἰητρικὴν ἐπιμελείας. Hipp. Artic. 823: πλείστης δὲ ἐπιμελείης δέονται οἷσιν ἂν νηπιωτάτοισιν

εοῦσιν αὐτή ἢ ξυμφορὴ γένηται. Dioscor. Animal. Ven. 3: τὴν μὲν οὖν τῶν λυσοδομήκτων ἐπιμέλειαν πρώτην ἐξεθέμεθα Galen. Comm. iii. 14, Fract. (xviii. B. 555): ἐπιμέλειάν τε ποιησάμενος τῶν κατὰ τὸ ἔλκος. Galen. Progn. De Decubitu. 4 (xix. 538): διὸ δεῖ σε τῆς κεφαλῆς ἐπιμέλειαν ποιεῖν. Do. (540): χρὴ οὖν τῆς κοιλίας ποιεῖσθαι ἐπιμέλειαν πρὸς τὸ στεγνώσαι. Galen. Renum Affect. 4 (xix. 669): τινὲς γὰρ καὶ πρὸ τῆς φλεβοτομίας καὶ τῆς λοιπῆς ἐπιμελείας παραλαμβάνουσι τὰ βαλανεῖα διὰ τὴν τῆς ὀδύνης σφοδρότητα, ἕτεροι δὲ εἰδὲν οὐδὲν ἐστὶ τὸ καταπεῖγον μετὰ τὴν φλεβοτομίαν καὶ τὴν λοιπὴν ἐπιμέλειαν.

\* ἐπιμελεῖσθαι, see § 21.

\* ἐπιμελῶς. Luke, xv. 8: "Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek *diligently* (ἐπιμελῶς) till she find it?"

Peculiar to St. Luke, and very much used in medical language. Dioscor. Mat. Med. i. 24: μίξον ἐπιμελῶς τὴν ῥητίνην—ἐπιμελῶς ἀποτίθεσο εἰς ἀγγεῖον. Do. 38: κόψας ἐπιμελῶς—ἀλήθουσιν ἐπιμελῶς. Do. 53: δεῖ δὲ ἐπιμελῶς τὸ ἔλαιον τοῦ χυλοῦ χωρίζειν. Do. 62: τὴν ἀκαθαρσίαν ἐπιμελῶς ἀφαιρῶν. Do. 84: ἐσμηχμένον ἐπιμελῶς. Galen. Aliment. Comm. iii. 21 (xv. 344): καὶ δεῖ τὸν ἰητρὸν ἀκριβῶς καὶ ἐπιμελῶς νοῦν προσέχειν. Galen. De Dieb. Decretor. ii. 11 (ix. 883): εἴ τις ἐπιχειρήσειεν ἰατρεύειν ἐπιμελῶς. Galen. Offic. Comm. i. 1 (xviii. B. 642): ὡς ἂν ἠϋξημένης τῆς φλεγμονῆς ἐσκόπουν ἐπιμελῶς τὸν δοκοῦντα κατὰ φύσιν ἔχει ὤμον. Galen. Comp. Med. vii. 2 (xiii. 52): ἀνακόψας ἐπιμελῶς. Do. (54): μίξαντες ἐπιμελῶς. Do. (57): λεάνας ἐπιμελῶς. Do. (98): σήσας ἐπιμελῶς.

6. "And there the centurion found a ship of Alexandria sailing into Italy; and he *put us therein*" (ἐνεβίβασεν ἡμᾶς εἰς αὐτό).

\* ἐμβιβάζειν, peculiar to St. Luke, was in medical language employed for "to set a dislocated limb," "to place patients in a bath."

Hipp. Artic. 783: τὰ μὲν οὖν νεαρὰ ἐμπίπτει θάσσον ἢ ὡς ἄν τις οἴοιτο πρὶν ἢ κατατετάσθαι δοκέειν, ἀτὰρ καὶ τὰ παλαιὰ μούνη αὕτη τῶν ἐμβολέων οἷη τε ἐμβιβάσαι. Hipp. Artic. 827: καὶ οἷσι ἂν μὲν πολὺ πλείον ὀλισθῇ τὸ ἄρθρον ἢ ἐκπέση, χαλεπώτερα ἐμβάλλειν τὸ ἐπίπαι ἐστι καὶ ἢν μὴ ἐμβιβασθῇ. Galen. Comm. iii. 19, Artic. (xviii. A. 514): ὅταν εἷς τις σπονδύλων καθ' ὄντιναοῦν τρόπον ἐκπίπτῃ, εἰς τὴν τῆς διαρθρώσεως χαλεπώτατόν ἐστιν ἐμβιβάσαι. Galen. Comm. iii. 24, Artic. (xvii. A. 250): εἰς τὴν κατὰ φύσιν χώραν ἐμβιβάσῃ τὸν παρηρθροκῶτα σφόνδυλον. Galen. Medic. Facul. ii. 7 (xi. 481): εἰς δεξαμενὴν ἐμβιβάζοντες ἐλαίου θερμοῦ. Do. xi. 1 (xii. 368): εἶτα πυέλους αὐτῶ πληροῦντες ἐνεβίβασον ὅλους τοὺς ἀρθρικούς. Galen. Comp. Med. ii. 2 (xii. 588): ἐμβιβάξιν εἰς ἔμβασιν θερμοῦ. Galen. Comp. Med. ix. 2 (xiii. 227): καὶ ὅταν ἀναχασθῇ ἐμβιβάζομεν, ἐν δὲ τῇ ἐμβάσει πλείονα χρόνον κατεχέσθω. Dioscor. Mat. Med. ii. 205: ἔπειτα ἐν βαλανεῖῳ ἐμβιβαζέσθω. Dioscor. Ven. 17: καὶ ἐμβιβάξιν εἰς θερόν.

9. "Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished (παρήνει) them."

\* παραινεῖν, peculiar to St. Luke, and used again v. 22, was the word employed for a physician giving his advice.

Hipp. Acut. Morb. 383: ἦν μὲν οὖν ταῦτα ἀγαθὰ ἦν καὶ ἀρμόζοντα τοῖσι νοσήμασιν ἐφ' οἷσιν παρήνεον διδόναι. Hipp. Fract. 757: ἔπειτα ἐπιδέτω τὰς τε ἀρχὰς βαλλόμενος ἐπὶ τὸ κάτηγμα καὶ τἄλλα πάντα ὡσπερ πρότερον παρηνέθη χειρίζετω. Hipp. Fract. 765: μηχανοποιέσθαι χρὴ οἷά περ ἐν τῷ βραχίονι τῷ διαστρεφομένῳ παρήνηται. Hipp. Nat. Hom. 229: τοῦτον χρὴ τὸν χρόνον τὰς παραινέσις ποιέσθαι τοῖσιν ἀνθρώποισι τοιάσδε. τὰ μὲν διαιτήματα μὴ μεταβάλλειν, ὅτι γε οὐκ αἰτία ἐστι τῆς νόσου. Galen. Comm. ii. 85, Praedic. (xvi. 674): τοῦτο δ' ἐπὶ τέλει τοῦ προγνωστικοῦ παραινέσις ὁ Ἴπποκράτης. Galen. De Temper. ii. 6 (i. 640): Ἴπποκράτης ὀρθότοτα παρηνημένου, τοῦ δεῖν ἐπισκέπτεσθαι τὰς μεταβολὰς. Galen. San. Tuend. iv. 5 (vi. 264): τοῦτο μὲν οὖν ὑφ' Ἴππο-

κράτους διὰ βραχυτάτου παρήνηται ρήματος, εἰπόντος, πέποινα φαρμακεύειν, μὴ ὤμά. Galen. De Dieb. Decretor. i. 11 (ix. 825): ταῦτ' οὖν αὐτὰ καὶ Ἱπποκράτης εὐθὺς κατ' ἀρχὰς τῶν ἀφορισμῶν παραινείται. Galen. Meth. Med. iv. 4 (x. 273): ἀλλὰ καὶ πρὸς τῶν ἄλλων ἀπάντων νοσημάτων τοῦτο ποιητέον ἐστίν, ὡς οἱ παλαιοὶ παραινοῦσιν. Galen. Comp. Med. iv. 8 (xii. 752): μετὰ τὰς ἐγχερίσεις λούεσθαι παραινοῦντες.

12: "And because the haven was *not commodious* (ἀνεύθετος) to winter in."

\* ἀνεύθετος. This passage appears to be the only one in any Greek writer in which this word occurs. εὐθετος and ἄθετος are of frequent occurrence in medical language, and ἀνεύθετος was probably the form employed by St. Luke to express the opposite of εὐθετος instead of the usual word ἄθετος (see εὐθετος, § 51, and compare συνθρόπτειν, § 93). Dioscor. Mat. Med. i. 151: ῥόα—ἐπὶ μὲν τῶν πυρεσσόντων ἐστὶν ἄθετος. Do. 159: μηλέας τὰ φύλλα—ἄθετα τῷ νευρώδει παντί. Do. 183: σῦκα—ἄθετα δὲ ῥευματισμοῖς στομάχου καὶ κοιλίης· βρόγχω δὲ καὶ ἀρτηρίᾳ καὶ κύστει καὶ νεφροῖς εὐθετα. Do. ii. 123: ἄθετον μὲν πρὸς ἰατρικὴν χρῆσιν, πρὸς δὲ τὰ λοιπὰ εὐθετον. Do. 129: φακός—ἄθετος πρὸς τὰ νευρώδη καὶ πνεύμονα καὶ κεφαλὴν. Do. v. 9: κύστει ἄθετος· πρὸς δὲ τὰ θανάσιμα τῶν ἄλλων εὐθετώτερος—ἄθετοι δὲ τοῖς αἰμοποϊκοῖς.

εὐθετος: see § 51.

17. "Which when they had taken up, they used *helps* (βοηθείαις), *undergirding* (ὑποζωννύντες) the ship."

\* ὑποζωννυμι is peculiar to St. Luke. Both this word and βοήθεια would seem to have been employed by St. Luke here owing to their use in medical language. He is the only writer who employs this particular compound of ζώννυμι for undergirding a ship, as the passage in Polybius, where the word occurs in connection with ships, does not refer to this process, but generally to getting ships ready for sea. Polyb. xxvii. 3. 3.: καὶ μ' ναῦς συμβουλευσας τοῖς Ῥοδίοις ὑποζωννύειν. Appian uses διαζώννυμι for frapping a ship, as

St. Luke does ὑποζώννυμι, Appian, B.C. v. 91: ἐκ τῶν δυνατῶν διαζώννυμένους τὰ σκάφη· and other writers ζώννυμι, Apollonius Rhodius, i. 368: νῆα—ἔζωσαν πάμπρωτον ἐϋστρεφεῖ ἔνδοθεν ὕπλω. ὑποζώματα was the term for the ropes used in undergirding, but ὑπόζωμα too had a medical origin, as its primary meaning was the diaphragm. Aristotle, Hist. Animal. iii. 1-3, 12, 13, 14, and Galen. Loc. Affect. v. 4 (viii. 328): διαφράγμα καλοῦσιν. Ἀριστοτέλης δὲ ὠνόμαζεν ὑπόζωμα τὸ μύριον τοῦτο τοῦ ζώου. Compare Plato, Legg. xii. 3: καθάπερ νεὼς ἢ ζώου τινὸς οὐς τόνους τε καὶ ὑποζώματα καὶ νεύρων ἐπιτόνους—προσαγορεύομεν.

The word ὑποζώννυμι was a very common one with medical men, as it was applied to a membrane which lined, undergirded, or strengthened some part of the body. The membrane investing the thorax, viz. the pleura, was in particular named ὁ ὑπεζωκῶς, "the undergirder," or ὁ τὰς πλευρὰς ὑπεζωκῶς. Aret. Sign. Acut. Morb. 10: ὑπὸ τῆσι πλευρῆσι καὶ τῇ ράχει καὶ τῷ ἔνδον θώρακι ἄχρι κλειδῶν ἕμην λεπτὸς κραταῖος ὑπέστρωται, τοῖσι ὀστέοισι προσπεφυκῶς, ὑπεζωκῶς τοῦνομα. Galen. Usus Part. vii. 21 (iii. 597): ἄνωθεν δὲ ἡ βίασις τοῦ τὰς πλευρὰς ὑπεζωκότος, ὑποτέτακται γὰρ οὗτος ἅπαντι τῷ κύτει τοῦ θώρακος ἔνδον, ἐν οἷς μὲν χωρίοις ὑπαλείφει τὰ τῶν πλευρῶν ὀστᾶ. It was therefore only natural for St. Luke to apply to the undergirding of the ship a word which was used in medical language in an analogous way to express the undergirding of parts of the human body, especially as a ship's sides were called πλευραί.—Theognis, 513.

Νῆός τοι πλευρῆσιν ὑπὸ ζυγὰ θήσομεν ἡμεῖς.

Aretaeus, Sign. Morb. Diuturn. 43: ἐν πλευρόνι ἢ ὑπεζωκότητι ἐν πλευρῶν—θώμμα δὲ ὅκως ἐξ ἕμένου λεπτοῦ τε καὶ ἰσχυροῦ, τοῦ ὑπεζωκότος, τοσόνδε ρέει πῦον. Do. 73: δοκέει δὲ κοτε τῆς διπλῆς τῆς ὑστέρης, ὁ ἔνδον ὑπεζωκῶς χιτῶν, εὔτε ἀποσπᾶται τοῦ ξυναφέος. Galen. Usus Part. ix. 14 (iii. 743): εἴρηται περὶ γλώττης καὶ τοῦ τὸ στόμα πᾶν ὑπεζωκότος ἕμένου. Galen. Usus Part. xi. 17 (iii. 920): ὡσπερ ὁ χιτῶν τὸν λάρυγγά τε καὶ τὴν τραχεῖαν ἄρτηρίαν ὅλην ὑπεζω-



κὼς ἐνδοθεν. Galen. Loc. Affect. ii. 5 (viii. 122): ἐγγὺς μὲν τῆς καρδίας ὅ τε ὑπεζωκῶς καὶ ὁ πνεύμων. Galen. Progn. ex Puls. iv. 5 (ix. 401): ὁ ὑπεζωκῶς τὰς πλευρὰς χιτών. Galen. Medicus, 11 (xiv. 711): τοῦ τε ὑπεζωκότος τὰς πλευρὰς ὑμένοσ.

βοήθεια is used but once again in the N. T. (Heb. iv. 16). Both it and βοήθημα were great medical words, applied not only to the aid given by the physician and by medicine, but also to the mechanical contrivances in the human body for the support and bracing of its parts, likewise to artificial supports, such as bandages. Aristotle uses the word of these supports of the animal frame, *e.g.* De Part. Animal. ii. 8: τὰ μὲν οὖν ἔχει τῶν ζώων ἐντὸς τὴν τοιούτην βοήθειαν, ἔνια δὲ τῶν ἀναίμων ἐκτός; and it is remarkable that he too, as well as St. Luke, applies it to some description of gear used on board ship during storms at sea. Aristotle, Rhetorica. ii. 5: διχῶς γὰρ ἀπαθεῖς γίνονται οἱ ἄνθρωποι ἢ τῷ μὴ πεπειρᾶσθαι, ἢ τῷ βοηθείας ἔχειν· ὥσπερ ἐν τοῖς κατὰ θάλατταν κινδύνοις, οἷτε ἄπειροι χειμῶνος θυρροῦσι τὰ μέλλοντα· καὶ οἱ βοηθείας ἔχοντες διὰ τὴν ἐμπειρίαν.

The medical writers apply it to ligaments, muscles, the peritoneum, pancreas, &c.

Galen. Usus Part. xii. 7 (iv. 24): διττὴν, ὡς μηδὲν πάσχειν, ἢ φύσις ἐτεχνήσατο βοήθειαν, ἐγγλύψασα μὲν τοῦ πρώτου σπονδύλου τὸ ταύτη μέρος—καὶ σύνδεσμον· ἰσχυρὸν ἐγκάρσιον ἔξωθεν αὐτῷ περιθεῖσα. Galen. Anat. Administr. iy. 3 (ii. 430): τῶν πλαγίων ἰνῶν ἅμα ταῖς ἐγκαρσίαις, διὰ τὸ μῆκος τοῦ τραχήλου, τὸ πᾶν ἔργον ἰκανῶς ἐργαζομένων ἄνευ τῆς παρὰ τῶν ὀρθίων βοηθείας. Galen. Comm. iv. 40, Artic. (xviii. A. 733): οὐδενὸς ἔξωθεν ἄλλου τοιούτου σφίγγοντος τὴν διάρθρωσιν, οὔτε τῶν μυῶν· οὐδὲ γὰρ οὐδὲ παρὰ τούτων ὀλίγη τίς ἐστι βοήθεια πρὸς τὸ μὴ ῥαδίως ἐκπίπτειν τὰ ἄρθρα. Galen. Usus Part. i. 17 (iii. 49): ἐπεὶ δ' ἦν ἀναγκαῖον ἄγεσθαι διὰ μακροῦ τοὺς τένοντας καὶ κίνδυνος ἦν ἐν γυμνῷ σαρκῶν χωρίῳ γυμνοὺς ὄντας αὐτοὺς θλίβεσθαί τε καὶ τέμνεσθαι καὶ θερμαίνεσθαί τε καὶ ψύχεσθαι ῥαδίως βοή-



θειαν αὐτοῖς ἐμηχανήσατο τὴν τῶν ὑμένων οὐσίαν—ἡ φύσις. Galen. Usus Part. iv. 9 (iii. 291): τετάρτη δὲ χρεία τοῦ περιτοναίου τούτου σκεπάσματος, ἀκριβῶς περιτεταμένου καὶ σφίγγοντος ἅπαντα—οὐ μικρὰ δ' οὐδὲ ἡ τοῦ περιτοναίου βοήθεια. Galen. Usus Part. v. 2 (iii. 344): μεγάλης οὖν βοηθείας ἐδεῖτο τὸ χωρίον τοῦτο εἰς ἀσφαλείαν—ἦν ἡ φύσις ἐπισταμένη ἀδενῶδες τι σῶμα δημιουργήσασα τὸ καλούμενον πάγκρεας ὑπεστώρεσέ τε καὶ περιέβαλεν ἐν κύκλῳ πᾶσι. Galen. Usus Part. v. 16 (iii. 404): ἡ δὲ κύστις εἰς μὲν τοῦτο βοηθείας οὐ πάνν τι μεγάλης δεῖται κλείεσθαι γε δυναμένη καὶ χωρὶς μνός. Galen. Usus Part. ix. 7 (iii. 712): ὥσπερ αἱ τῆς κἀρδίας διὰ τὴν σκληρότητα τοῦ σώματος αὐτῆς ἄθλιπτοι μένουσιν οὐδεμιᾶς εἰς τοῦτο βοηθείας ἔξωθεν δεόμεναι. Galen. Comm. iii. 1, Artic. (xviii. B. 817), of artificial appliances: ὥστε καὶ νῦν τὰ μὲν ἀπεληλυθότα προσακτέον ἐστὶ καὶ δι' ἄλλων μὲν βοηθημάτων καὶ δι' ἐπιδέσμων.

St. Luke had thus the two words ὑποζώννυμι and βοήθεια in his professional language used in a way similar to that in this passage.

18. "And we being exceedingly tossed with a tempest (χειμαζομένων), the next day they lightened the ship."

\* χειμάζεσθαι, peculiar to St. Luke, was used in medical language for to be tossed by fever—to be chilled in it—to be exposed to cold.

Hipp. Progn. 46: οἱ μέντοι πλείονες αὐτῶν ἄρχονται μὲν πονέεσθαι τριταῖοι χειμάζονται δὲ μάλιστα πεμπταῖοι. ὑπαλλάσσονται δὲ ἐναταῖοι ἢ ἐνδεκαταῖοι. Galen. De Crisibus, iii. 11 (ix. 755): χειμάζονται δὲ πεμπταῖοι μάλιστα. Galen. Tremor. 7 (vii. 636): ὁ καὶ τῶς τεταρταϊκαῖς περιόδοις ἐστὶν ὠφελιμώτατον, καὶ μάλισθ' ὅταν ὑπὸ ῥίγους σφοδροῦ χειμάζονται. Hipp. Rat. Vic. 367: ἀγαθὸν γὰρ τῷ σώματι χειμάζεσθαι ἐν τῇ ὥρῃ οὐδὲ γὰρ τὰ δένδρα μὴ χειμασθέντα ἐν τῇ ὥρῃ δύνανται καρπὸν φέρειν.

\* σάλος, Luke, xxi. 25: "The sea and the waves (σάλου) roaring."

This word, also peculiar to St. Luke, was applied to the

tossing and uneasiness of the sick. Galen. De Dieb. Decretor. i. 9 (ix. 812): μήτε τὴν πρώτην ἡμέραν μήτε τὴν δευτέραν ὑποληπτέον εἶναι κρίσιμους, ὁ γὰρ οἶον σάλος ὁ προηγούμενος τῆς λύσεως οὐδαμῶς ἐπιφανῆς ἐν ταύταις γίνεται. Galen. De Dieb. Decretor. iii. 8 (ix. 917): ἀρχὴν δὲ τῶν μετὰ σάλου τινὸς ἀλλοιουσῶν ὀξέως τὰς νόσους ἡμερῶν τὴν τρίτην ἀπὸ τῆς ἀρχῆς θετέον. Do. ii. 5 (ix. 863): οὐ γὰρ τὴν λύσιν ἀπλῶς εἶναι κρίσιν ἀλλ' ἦτοι τὴν ἀθρόαν ἢ τὸν πρὸ ταύτης σάλον. Do. ii. 5 (ix. 866): ὅτι μὲν γὰρ ἐκλύεται κατὰ βραχὺ τὰ δι' ἀγῶνός τε καὶ σάλου παύεσθαι τὰ νοσήματα χρονίζοντα καλῶς εἴρηται. Galen. De Crisibus, i. 20 (ix. 637): κάλλιον γὰρ οὐ μόνον ὅτι κατὰ τὸνδε τὸν καιρὸν ἢ νόσος ἀθρόαν ἔξει τὴν λύσιν ἀλλὰ καὶ πότερον μετὰ μεγάλου τινὸς ἀγῶνος ἢ χωρὶς σάλου τε καὶ κινδύνου παντὸς ἐπίστασθαι.

21. "But after long *abstinence* (ἀσιτίας) Paul stood forth in the midst of them, and said."

\* ἀσιτία, peculiar to St. Luke, was much in use in medical language. Hipp. Morb. 454: τήκεται ὁ ἀσθενῶν ὑπὸ ὀδυνέων ἰσχυρῶν καὶ ἀσιτίης καὶ βηχός. Aretaeus, Sign. Acut. Morb. 2: ναυτία τὰ πολλὰ μὲν ἐπὶ σιτίοις οὐχ ἦκιστα δὲ καὶ ἐπ' ἀσιτίησι. Aret. Sign. Morb. Diuturn. 67: βάρος μὲν ἐπ' ἀσιτίη, ἐνθαδε τὸ πάθος. Aret. Cur. Acut. Morb. 95: μηδ' ἐπ' ἀσιτίης ἔη. Aret. Cur. Acut. Morb. 101: ἐπ' ἀσιτίης μίην ἡμέραν φυλάξαντα. Galen. Comm. i. 12, Morb. Acut. (xv. 436): τοὺς τε μακραῖς ἀσιτίαις καταπονούντας. Galen. Comm. i. 43, Morb. Acut. (xv. 508): τοῖς οὖν ὀλίγον διαπνεομένοις ἐγχωρεῖ ἄκραν ἀσιτίαν συμβουλεύειν. Galen. Morb. Acut. ii. 18 (xv. 548): ἐν ταῖς πρώταις ἡμέραις ἐν ἀσιτίᾳ παντελεῖ φυλάξαντες τοὺς κάμνοντας. Galen. Comm. ii. 43, Morb. Acut. (xv. 593): τοὺς ἰατροὺς μεταβάλλειν τὴν δίαιταν ἐκ τῆς ἀσιτίας εἰς τὰ ροφήματα. Galen. Comm. ii. 44, Morb. Acut. 4 (xv. 595): πρόδηλόν ἐστι καταξηράνθαι διὰ τῆς ἀσιτίας ἀμέτρως τοὺς κάμνοντας.

\* ἄσιτος, xxvii. 33: "And while the day was coming on, Paul besought them all to take meat, saying, This day is the

fourteenth day that ye have tarried and continued *fasting* (ἄσιτοι), having taken nothing.”

\* ἄσιτος, peculiar to St. Luke, was much used in medical language. It is met in connexion with διατελεῖν, as in this passage: *see infra*, under διατελεῖν. Hipp. Intern. Affect. 532: καὶ ἡ πυριθῆ ἡμέρη ἄσιτος ἔστω πλὴν ἀλεύρου ἐφθού. Hipp. Superfoet. 262: ἄσιτος δὲ ταῦτα ποιείτω. Hipp. Epid. 1096: καὶ κῶμα παρείπετο, ἄσιτος, ἄθυμος, ἄγρυπνος. Hipp. Epid. 1142: ἀνὴρ νοῦσῳ εἶχετο, ὁκότε ἄσιτος εἶη ἔμυσεν αὐτοῦ ἐν τῇ γαστρὶ ἰσχυρῶς καὶ ὠδυνᾶτο. Hipp. Vet. Med. 12: φημί δὲ καὶ τοὺς ἄλλους ἀνθρώπους ἅπαντας οἵτινες ἂν ἄσιτοι δύο ἢ τρεῖς ἡμέρας γένωνται ταῦτα πείσεσθαι. Aret. Cur. Acut. Morb. 104: ἀσίτῳ δὲ τὰ φαρμακώδεα. Dioscor. Ven. Animal. 19: δεῖ δὲ μὴ ἄσιτον εἶναι τὸν ἐκμυζῶντα. Galen. Different. Febr. i. 11 (vii. 320): εἰ δὲ κὰν τῇ τρίτῃ τῶν ἡμερῶν ἄσιτος ὑπερβάλλειν ἐθελήσειε. Galen. Meth. Med. x. 3 (x. 677): τὸν παροξυσμὸν ἐπιτρέψαμεν ὑπερβάλλειν ἀσίτῳ. Galen. Ven. Sect. 9 (xi. 242): ἕως μεσημβρίας ἄσιτος διατρῖψαι.

\* σιτίον, Acts, vii. 12: “But when Jacob heard that there was corn (σιτία) in Egypt, he sent out our fathers first.”

Peculiar to St. Luke. σῖτος is the word in the LXX., Gen. xlii. 1. σιτίον is the word used invariably by the medical writers for “food.”

Hipp. Acut. Morb. 392: ἀγρυπνίῃ ἰσχυρῇ πόματα καὶ σιτία ὠμὰ καὶ ἀπεπτότερα ποιείει. Hipp. Affect. 526: πάσχει δὲ ταῦτα τὸ φλέγμα καὶ ἡ χολὴ καὶ ἀπὸ σιτίων καὶ ἀπὸ ποτῶν. Hipp. Affect. 527: ὁκόταν ἢ σιτίων ἢ ποτῶν προστιθῆναι ἄρξῃ ἢ ἀφαιρέειν. Hipp. Affect. 528: ἔστι δὲ τῶν σιτίων καὶ τῶν ποτῶν ἂ τὴν δύναμιν ἔχει ταύτην τάδε. Hipp. Intern. Affect. 533: καὶ σιτίοισι καὶ ποτοῖσι τοῖς αὐτοῖς χρῆσθω. Aretaeus, Sign. Morb. Diuturn. 65: ἀχθηδὼν ἐς πάντα καὶ φυγῇ, καὶ μῖσος σιτίων. Do. 71: τὰ σιτία ἐκ τῶνδε ἐς τὰ κάτω διεκθῆει ὑγρά. Galen. Comm. 2, Nat. Hom. (xv. 117): διαιτήματα καλοῦσιν ἐνίοτε μὲν αὐτὰ μόνα τὰ σιτία καὶ τὰ ποτά. Galen. Comm. 6, Nat. Hom. (xv. 132): περὶ μὲν οὖν τῆς τῶν σιτίων πέψεως τῆς ἐν γαστρὶ. Galen. Comm. iii. 19, Humor.

(xvi. 429): τὴν διαίταν καὶ τὰ σιτία καὶ τὰ ποτὰ δεῖ προσφέρειν.

33. “*You have continued fasting*” (ἄσιτοι διατελεῖτε).

\* διατελεῖν is peculiar to St. Luke, and, like ἀποτελεῖν, very much used in medical language, in which it is met with in connexion with ἄσιτος, as in this passage of St. Luke.

Galen. Ven. Sect. 9 (xi. 242): εἴ ποτε ἄσιτος διετέλεσεν. Galen. Med. Facul. i. 31 (xi. 435): καὶ ἄδιφοι διατελοῦσιν. Galen. Ven. Sect. 5 (xi. 166): πάντες ἀπαθεῖς νοσημάτων διατελοῦσι. Galen. Comm. vii. 40, Aph. (xviii. A. 143): ἦν φόβος ἢ δυσθυμία πολὺν χρόνον ἔχουσα διατελέη. Galen. Comm. iv. 19, Aph. (xvii. B. 679): ἐπὶ δὲ τοῖς ἐναντίοις ἄδιφοι μέχρι πλείστου διατελοῦσι. Galen. Comp. Med. vii. 2 (xiii. 19): φαρμάκοις χρώμενοι διατελῶσιν. Hipp. Judicat. 52: ἀπονώτεροι γὰρ διατελέουσιν καὶ ἀκίνδυνοι. Hipp. Intern. Affect. 533: καὶ γὰρ οἱ πολλοὶ πλενμορρώγεις ἔοντες διατελέουσιν ἕως ἂν ἀποθάνωσι—οὗτος μέχρι μὲν τεσσαρεσκαίδεκα ἡμερῶν τοιαῦτα πάσχων διατελέει. Hipp. Epid. 940: οὐδ’ ἐς ὀλίγον πεπασμὸς ἦν ἀλλὰ διετέλεον ὦμα πτύοντες. Hipp. Aph. 1257: ἦν φόβος ἢ δυσθυμία πολὺν χρόνον διατελέη, μελαγχολικὸν τὸ τοιοῦτον.

ἀποτελεῖν. Luke, xiii. 32: see § 17.

\* ἐκτελεῖν. Luke, xiv. 29: “Lest haply, after he hath laid the foundation, and is not able to finish it (ἐκτελέσαι), all that behold it begin to mock him.”

\* ἐκτελεῖν is peculiar to St. Luke, and used by medical writers, but not with the frequency of ἀποτελεῖν and διατελεῖν.

Galen. Mot. Muscul. v. 4 (iv. 439): ἀλλὰ καὶ τούτους μίας ἐπὶ τῶν κοιμωμένων ὀρώμεν τὸ σφίτερον ἔργον ἀμέμπτως ἐκτελοῦντας. Galen. Usus Part. xi. 19 (iii. 935): καὶ διὰ τοῦτο σαφῆς αὐτῶν ἢ σύνθεσις ἐγένετο, πρὸς τῷ καὶ πολλαχῆ τὰς ἄλλας χρείας ἐκτελεῖν—ἢ διερχομένων τινῶν ὀργάνων δι’ αὐτῶν, ἢ συνδουμένων ἢ διαπνεούτων τῶν περιττωμάτων ἢ δυσπαθείας ἕνεκα. Galen. Theriac. ad Pison. 16 (xiv. 282): ἀναλίσκουσα τὰ περιττώματα τῶν ὑγρῶν καὶ ἀναθερμαίνουσα τὰ κατεψυγμένα τῶν μερῶν καὶ τὴν ἔμφυτον δύναμιν τουοῦσα

πρὸς τὸ τὰς φυσικὰς ἐνεργείας ἐκτελεῖσθαι καλῶς. Galen. Med. Defin. 77 (xix. 367): νεῦρα τὰ ἀπ' ἐγκεφάλου καὶ μηνίγγων ἐκπεφυκότα, κοινὰ, ξηρότερα καὶ ἤττον θερμότερα φλεβῶν καὶ ἀρτηριῶν αἰσθητικώτερα τὰς προαιρετικὰς κινήσεις ἐκτελοῦντα. Galen. Med. Dif. 252 (xix. 418): ἤχόν τινα ἐκτελεῖν.

32. "Then the soldiers cut off the ropes of *the boat* (τῆς σκάφης), and let her fall off."

\*σκάφη, peculiar to St. Luke, was the medical name of the moveable bath; σκαφίς, that of a measure for medicine; and σκαφοειδές, that of a bone. Hipp. Morb. Acut. 403: θερμῶ προσβρέχων ἐν σκάφῃ. Hipp. Morb. Acut. 405: ἐν σκάφῃ κατακλίνειν. Hipp. Morb. 491: τὰ δὲ κάτω θερμαίνειν ἐν σκάφῃ ὕδατος θερμοῦ. Galen. Comm. iv. 91, Morb. Acut. (xv. 887): καὶ τὸ δι' ὕδατος καὶ δι' ἐλαίου θερμαίνειν τε καὶ παρηγορεῖν ἐν τῇ σκάφῃ πυριῶντα—ἄδηλον πότερον ἐν τῇ σκάφῃ πυριώμενον αὐτὸν ἢ καὶ χωρὶς ἐκείνης κοιμᾶσθαι κελεύει. Galen. San. Tuend. i. 10 (vi. 51): λούουσι μὲν ἐν σκάφαις αἱ τροφοὶ κἀνταῦθα τοὺς παῖδας, ἕως ἂν εἰς τὸ δεύτερον ἢ καὶ εἰς τὸ τρίτον ἔτος ἀπὸ γενετῆς ἴκωνται. Hipp. Morb. 484: ὕσον σκαφίδα σμικρὴν ξυμπάντων πίνειν. Hipp. Morb. Mul. 632: βόλβιτον πλάσαι ὕσον σκαφίδα. Galen. Medicus, 12 (xiv. 725): τοῖς δὲ τῆς κνήμης ὀστοῖς καὶ τῷ σκαφοειδεῖ—τὸ δὲ σκαφοειδές καθὰ μὲν συμβάλλει τῷ ἀστραγάλῳ κεκοίλωται, ὡς σκαφοειδές δοκεῖν εἶναι—συνήθρωται δὲ πρὸς τὸ σκαφοειδές καὶ τὴν πτέρναν.

\* εὐθυμος, 36: "Then were they all *of good cheer* (εὐθυμοι), and they also took some meat."

εὐθυμεῖν, 22: "And now I exhort you *to be of good cheer*" (παραίνῳ ὑμᾶς εὐθυμεῖν). 25. "Wherefore, sirs, *be of good cheer*" (εὐθυμεῖτε).

\* εὐθύμως, xxiv. 10: "Forasmuch as I know that thou hast been of many years a judge unto this nation, I do *the more cheerfully* (εὐθυμότερον) answer for myself."

These three words are peculiar to St. Luke, with the exception that εὐθυμεῖν is once used elsewhere in the N. T. (James, v. 13). They are used in medical language in reference to the



sick keeping up spirit, as opposed to ἀθυμία and δυσθυμία. εὐθυμεῖν παραινῶ, v. 25, has all the look of a doctor's expression, παραινεῖν being the term for a physician giving his advice: see παραινεῖν, *supra*, page 271.

Hipp. Praedic. 86: καὶ ὀγκηρότερον αὐτοῦ τὸ σῶμα φανέται καὶ λιπαρότερον καὶ εὐχρόστερον ἔσται, ἔσται δὲ καὶ εὐθυμότερος ἐν τῇ ταλαιπωρίῃ. Hipp. Epid. 1160: ἐνέπιπτον ἀθυμίας καὶ ἀπαλλαγῆς βίου ἐπιθυμῖα ὅτε δὲ πάλιν εὐθυμῖα. Hipp. Epid. 1184: ἢ δ' εὐθυμῖα ἀφίει καρδίην. Hipp. Epid. 1233: ἐνέπιπτον ἀθυμίας, ὅτε δὲ πάλιν εὐθυμῖα. Aretaeus, Cur. Acut. Morb. 83: πάντα γὰρ εὐθυμέσθαι χρὴ, μάλιστα τοῖσι ἐς ὀργὴν ἢ παραφορῆ. Aret. Cur. Morb. Diuturn. 129: κῆν ἐπὶ πᾶσι μὲν ἢ κεφαλαίῃ ἐπιμίμνη ὁ δὲ νοσέων εὐθυμος ἢ ὁ τόνος τοῦ σώματος ἀγαθός. Aret. Cur. Morb. Diuturn. 108: ψυχῆς ἀταραξίη, εὐθυμῖα. Aret. Cur. Morb. Diuturn. 134: εὐθυμῖα δὲ καὶ εὐελπιστίη τίθησι τοὺς νοσέοντας τλήμονας. Aret. Sign. Morb. Diuturn. 38: δύσθυμοι μὲν ἀλόγως οἷσι ἐς σκυθρωπὸν ἢ μανίην τρέπεται, οἷσι δὲ ἐς θυμηδίην εὐθυμοὶ—κῆν ἀπομένωσι εὐθυμοὶ, ἀκηδέες. Aret. Sign. Morb. Diuturn. 64: στόμαχος ἡδονῆς καὶ ἀηδίας ἡγεμῶν, καρδίας κάριον γειτόνευμα ἐς τόνον καὶ θυμὸν ἢ ἀθυμίην. Galen. Comm. ii. 47, Epid. vi. (xvii. A. 997): ὅσοι γὰρ ἐν σφαλεροῖς νοσήμασι, πλέον ἢ προσῆκεν τοὺς κάμνοντας εὐθύμους ποιοῦσι, πολλαπλασίαν αὐτοῖς ἀθροίζουσι δυσθυμίαν ἐν ταῖς ἐξῆς ἡμέραις. Galen. San. Tuend. iii. 4 (vi. 186): ἔστω δὲ καὶ τὴν ψυχὴν εὐθυμός τε καὶ φαιδρὸς ὁ μέλλων χρῆσασθαι τῷ ψυχρῷ.

41. "And falling into a place where two seas met, they ran the ship aground; and the forepart *stuck fast* (ἐρείσασα), and remained unmoveable."

\* ἐρείδειν, peculiar to St. Luke, was of frequent use in medical language to express disease settling in some part of the body—the fixing firmly of some surgical appliance—the resting heavily on some part of the body.

Hipp. Intern. Affect. 533: καὶ οἴδημα κατέρχεται ἐς τὸ πρόσωπον καὶ ἐς τὰ στήθεα καὶ ἐς τοὺς πόδας, πολλάκις δὲ καὶ



ἐς τὴν κεφαλὴν ἐρείδει. Hipp. Morb. Mul. 671: ἐὰν ἐγκέωνται ἐς τοὺς βουβῶνας καὶ ἐρείδωσιν. Hipp. Fract. 755: τοτ' ἔπειτα χρὴ τοὺς νάρθηκας ἐρείσασθαι μάλιστα μὲν κατὰ τὸ κάτηγμα—χρὴ δὲ διὰ τρίτης ἐρείδειν τοῖσι νάρθηξιν πάνυ ἡσυχῇ. Hipp. Artic. 811: ἢ εἴ τις ἀφ' ὑψηλοῦ τοῦ χωρίου πεσὼν ἐρείσειε τοῖσιν ἰσχύοισιν ἢ τοῖσιν ὤμοισιν. Aretaeus, Sign. Acut. Morb. 22: μετεξετέροισι δὲ ἐς τὸ ἱερὸν ὀστέον ἐρείδει καὶ ἐς μηρούς. Aret. Cur. Morb. Diuturn. 128: τὴν δὲ ἐτέρην σικύην τὴν μεσηγὺ τῶν ὠμοπλατέων ἐρείδειν. Galen. Comm. i. 12, Humor. (xvi. 115): πρὸς τούτοις καὶ ὀδύνας καθ' ὅτι οὖν ἐρείδουσαι μύριον. Galen. Comm. i. 2, Epid. vi. (xvii. A. 801): ἐρειδούσας ἔχειν τὰς ὀδύνας εἰς τὸ βρέγμα. Galen. Comm. i. 10, Fract. (xviii. B. 351): συμβαίνει τοῦ δὲ βραχίονος τὸ γιγγλυμοειδὲς ἐν τῇ τοῦ πήχεως ἐρηρεῖσθαι βαθμίδι.

38. "And when they had eaten enough, *they lightened* (ἐκούφίζον) the ship, and cast out the wheat into the sea."

\* *κουφίζειν*, peculiar to St. Luke, was much used in medical language for "to lighten" or "assuage disease," "to be relieved from illness." Hipp. Coac. Predic. 209: ἰδρῶς ἄριστος μὲν ὁ λύων τὸν πυρετὸν ἐν ἡμέρῃ κρισίμῳ, χρῆσιμος εὐδὲ καὶ ὁ κουφίζων. Hipp. Epid. 979: προσθεμένη δὲ ταῦτα μὲν ἐκούφισθη. Hipp. Epid. 987: περὶ μὲν ὑποχόνδρια μικρὰ ἐκούφισθη. Hipp. Epid. 1102): καὶ τὰ περὶ τὴν ἄσπην ἐκούφισεν. Hipp. Epid. 1239: καὶ ὁ πυρετὸς ἐπραύνετο καὶ τὰ ὄλα ἐκούφισθη. Dioscor. Mat. Med. i. 107: κουφίζει δὲ καὶ τὰ οἰδήματα καὶ φλεγμονάς. Dioscor. Mat. Med. ii. 69: καὶ ἐπιτεθεῖσα σκορπιόπληκτους κουφίζει. Galen. Comm. i. 14, Humor. (xvi. 154): μᾶλλον δὲ καὶ βλάπτειν. ἐνίοτε τῷ καταλῦσαι τὴν δύναμιν ἄνευ τοῦ τὸ πάθος κουφίσαι. Galen. Comm. iii. 3, Epid. ii. : ἐκκρίσεις αἱ τὰς νόσους σχεδὸν κουφίζουσιν μέλλουσιν. Galen. Comp. Med. iii. 1 (xii. 652): τοῦτο ἄγει ῥύπον ἱκανὸν καὶ παραχρῆμα κουφίζει.

42. "And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and *escape*" (διαφύγη).

\* *διαφύγειν*, peculiar to St. Luke, was in medical language

used for "to escape from," or "survive an attack of illness," "to have a narrow escape." Hipp. Praedic. 98: ὡς ἂν τοὺς τε πυρετοὺς διαφεύγωσιν οἱ ἄνθρωποι καὶ τὰς αἰμορράγιας. Hipp. Coac. Progn. 147: ταύτας δὲ διαφεύγοντες σώζονται. Hipp. Coac. Progn. 175: οἱ δὲ διαφεύγοντες ἔμψυχοι γίνονται. Hipp. Morb. Acut. 391: καὶ ὡς ἐπιτοπολὸν ἀποθήσκουσιν, οἱ δὲ διαφεύγοντες ἢ μετὰ ἀποστήματος ἢ αἵματος ῥύσιος ἐκ τῆς ρίνος ἢ πύον παχὺ πτύσαντες διαφεύγουσιν. Hipp. Morb. 480: ἦν δὲ καὶ ταύτας διαφύγη ὑγιάζεται. Hipp. Morb. 490: ταύτας δὲ διαφυγῶν ὑγιῆς γίνεται. Hipp. Morb. 493: δέκα δὲ ἡμέρας διαφυγῶν. τὴν μὲν πλευρῆτιν ὑγιῆς γίνεται—οὗτος τὴν ἐβδόμην διαφυγῶν ὑγαίνει. Hipp. Epid. 1194: καὶ οἱ μὲν διέφυγον οἱ δὲ ἀπώλλυντο. Aretaeus, Sign. Acut. Morb. 11: δέος τότε μᾶλλον μὴ πνεύμων ἀθρόον τὸ πύος ἐλκύσας ἀποπνίξῃ τὸν ἄνθρωπον, τὰ πρῶτα καὶ τὰ μεῖζω διαφυγόντα κακά. Galen. Epid. i. Comm. iii. 4 (xvii. A. 272): πότερον δὲ διαφεύζεται τὴν νόσον ἢ τεθνήξεται. Galen. Comm. vii. 50, Aph. (xviii. A. 155): ἦν δε ταύτας διαφεύγωσιν ὑγιῆς γίνονται.

43: "But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim (κολυμβῶν) should cast themselves (ἀπορρίψαντας) first into the sea, and get to land."

\* ἀπορρίπτειν, peculiar to St. Luke, was much used by the medical writers in various significations. Hipp. Epid. 1212: καὶ τὸ ἰμάτιον ἔστιν ὅτε ἀπορρίπτει. Hipp. Epid. 1233: ἀπὸ τοῦ στήθεος τὸ ἰμάτιον ἀπέρριπτε. Galen. Comm. i. 12, Humor. (xvi. 146): ὅταν τὰ τῶν ἐντέρων ἔλκη κατὰ τὰς δυσεντερίας σεσηπότα τυγχάνῃ ὡς ἀπορρίψασθαι πᾶν ὅτι ἂν σεσηπὸς ᾖ. Galen. Comm. i. 1, Praedic. (xvi. 500): φαίνεται ἐγκεχειρηκέναι μὲν ἢ φύσις, ἀπορρίψασθαι τὸ κατὰ τὴν κεφαλὴν ἠθροισμένον πλῆθος. Galen. Progn. De Decub.: ὥστε καὶ τὰ περιβόλαια ἀπορρίπτειν. Galen. Aliment. Facul. ii. 20 (vi. 593): ἀνατρέπειν τὴν γαστέρα ὀρεγομένην ὅτι τάχιστα τὸ λυποῦν ἀπορρίψαι. Galen. De Plenitud. 2 (vii. 519): οὐ γὰρ ἀναμένει τὸν τῆς

πληρώσεως χρόνον, ἀλλὰ εὐθὺς ἀπορρίψαι ποθεῖ τὸ λυποῦν. Galen. Comp. Med. viii. 3 (xiii. 146): ἀλλὰ καὶ τὴν γαστέρα δι' ἀτονίαν οὐ δυναμένην φέρειν τὸ βᾶρος τῶν σιτίων, ἀπορρίπτειν αὐτὰ ποτὲ μὲν εἰς τὸ κάτω μέρος. Galen. Comp. Med. viii. 8 (xiii. 162): ποιεῖ στομαχικοῖς καὶ ἀπορρίπτουσι τὴν τροφήν. Galen. Comp. Med. iii. 2 (xiii. 586): ἀπέρριψα τὰ μὲν ἐπικείμενα, καταντήσας δ' αὐτὸν ἐλαίῳ.

ρίπτειν: *see* § 2. Galen uses *ρίπτειν* in the same way as St. Luke does *ἀπορρίπτειν*—of persons plunging into a bath of cold water: *see* last quotation under *κολυμβᾶν*.

\* *κολυμβᾶν*, peculiar to St. Luke, in classical Greek signified “to dive,” not “to swim.” It would seem, however, to have been used in the latter sense in medical language. Galen at least so uses it when he has occasion to speak of invalids taking exercise in a swimming bath, *e.g.* Galen. Meth. Med. xiv. 15 (x. 996): *τουτὶ γὰρ τὸ ὕδωρ καὶ τοῖς ὑδεριῶσι καὶ τοῖς ἄλλοις οἰδαλέοις ἐπιτήδειόν ἐστιν, ἰσχυρῶς ξηραῖνον· ὡσαύτως δὲ δὴ καὶ τοῖς πολυσάρκοις καὶ μάλιστα ὅταν αὐτοὺς ἀναγκάζῃ τις ἐν αὐτῷ κολυμβᾶν ὀξύτατα καὶ λουσαμένους.*—Galen. Diagn. ex Insomn. (vi. 834): *τινὲς δὲ ἰδροῦν κριτικῶς μέλλοντες λούεσθαι καὶ κολυμβᾶν ἔδοξαν ἐν θερμῶν ὑδάτων δεξαμεναῖς.*

The swimming bath was called *κολυμβήθρα*: Galen. Meth. Med. xi. 20 (x. 806), &c. In the following quotation *ρίπτειν* is employed similarly to *ἀπορρίπτειν* in St. Luke. Galen. Meth. Med. xi. 9 (x. 759): *εἰ δὲ καὶ εὔσαρκος εἴη καὶ ἡ κατάστασις θερμὴ καὶ ξηρὰ, κἂν εἰς κολυμβήθραν αὐτὸν ἐμβάλῃ ψυχρὰν, οὐ βλαβήσεται. κατὰ τὸν τοιοῦτον γοῦν καιρὸν οἱ ρίψαντες σφᾶς αὐτοὺς εἰς ὕδωρ ψυχρὸν ἴδρωσάν τε πάντως αὐτίκα καὶ, &c.*

## § XCVIII.

## ACTS, XXVIII.

διασώζειν. σώζειν. σωτηρία. \* φρύγανον. \* θέρμη. καθάπτειν.  
ἄτοπος. \* ἐπιγίνεσθαι. \* ἀκωλύτως.

\* συστρέφειν (verse 3, § 76). διεξίρχεσθαι (v. 3, § 84). \* θηρίον  
(v. 4, § 34). \* καταπίπτειν (v. 6, § 34). \* μεταβάλλεσθαι  
(v. 6, § 68). \* πίμπρασθαι (v. 6, § 34). προσδοκᾶν (v. 6,  
§ 74). \* δυσεντερία (v. 8, § 35). \* πυρετοί (v. 8, § 35).  
συνέχεσθαι (v. 8, § 3). ἔθος (v. 17, § 58). \* ἐσπέρα (v. 23,  
§ 67).

1. "And when they were escaped (διασωθέντες), then they knew that the island was called Melita."

διασώζειν. It has been previously stated (§ 8) that St. Luke does not employ, as the other Evangelists do, διασώζειν and σώζειν by themselves as equivalent to "to heal," and that the use of these words in medical language was "to escape the dangers of disease," "to get through the attack" even at times with impaired health or injury to some member of the body. We have here and in verse 4 and xxvii. 44, this use as nearly as possible, taking into account the difference of the subjects—shipwreck and disease.

διασώζειν is employed six times by St. Luke (Luke, vii. 3; Acts, xxiii. 24; xxvii. 43, 44; xxviii. 1, 4): twice elsewhere (Matt. xiv. 36; 1 Pet. iii. 20). Hipp. Coac. Progn. 182: θνήσκει δὲ δευτεραῖος ἢ τριταῖος, ἦν δὲ καὶ χωρὶς τῆς καρδίας συμβῆ καὶ ἦσσαν πλείονα χρόνον ζῶσιν, ἔνιοι δὲ καὶ διασώζονται. Hipp. Epid. 951: ὅσοι μὲν οὖν ἦρος καὶ θέρους ἀρξαμένου ἀντίκα νοσέειν ἤρξαντο, οἱ πλείστοι διεσώζοντο, ὀλίγοι δὲ τινες ἐθνησκον, ἤδη δὲ τοῦ φθινοπώρου καὶ τῶν ὑμάτων γενομένων θανατώδεις ἦσαν καὶ πλείους ἀπόλλυντο. Hipp. Epid. 955: γυναῖκες δὲ πλείσται ἐκ τουτέου

τοῦ εἶδους ἀπέθνησκον, ἐν δὲ τῇ καταστάσει ταύτῃ ἐπὶ σημείων μάλιστα τεσσάρων διεσώζοντο. Galen. Progn. de Decub. (9 xix. 577) : διασωθήσονται μένοντες ἐπὶ τῶν αὐτῶν παθῶν. Galen. Comp. Med. iii. 2 (xiii. 564) : θεραπευομένους ὑπ' αὐτῶν ἑώρων ὡσαύτως, ἴσως δὲ ἄμεινον ἢ εἰπεῖν οὐ θεραπευομένους, ἀλλ' ἀπολλυμένους, ὀλιγοστοὶ γὰρ ἐξ αὐτῶν καὶ οὗτοι χωλούμενοι διεσώζοντο. Galen. Comm. ii. 96, Praedic. (xvi. 696) : Θουκιδίδης ἔγραψεν ἐπὶ τῶν ἐκ τοῦ λοιμοῦ διασωθέντων ὡδέ—καὶ ἀγνόησαν σφᾶς τε αὐτοὺς καὶ τοὺς ἐπιτηδείους. Galen. Comm. iii. 98, Praedic. (xvi. 716) : καὶ πᾶν ὅτιοῦν πάθος ἰσχυρὸν ὀλέθριόν ἐστιν ὅπου γὰρ οὐδὲ οἱ τὴν δύναμιν ἰσχυροὶ διασώζονται πάντες ἐξ αὐτῶν. Galen. Comm. iii. 13, Epid. i. (xvii. A. 299) : ἔνεκα τοῦ γινώσκειν ἐν τῷ σπανίῳ διασωζομένης τινὰς ἐγκύμονας ἐκ τοιούτων νοσημάτων ἄνει διαφθορᾶς τῶν ἐμβρύων. Galen. Comm. ii. 73, Progn. (xviii. B. 227) : ὁπότε καὶ δεινῶς ὀλέθριόν ἐστι τὸ νόσημα καὶ σπανίως ἐξ αὐτοῦ διασώζονται. Galen. Progn. De Decubitu. 8 (xix. 554) : οὐδὲν ἦσσαν πολυχρόνιος ἢ νόσος καὶ σπληνικὰ πάθη καὶ νεφρικὰ, καὶ οὕτως δὲ χρονίσαντες καὶ μοχθήσαντες ἐν τῷ πάθει διασώζονται.

σώζειν. Hipp. Coac. Progn. 157 : ἦν δὲ σώζονται, ἔλκεα ἐκπνήσει καὶ ὁστέα ἀφίσταται. Hipp. Coac. Progn. 178 : κινδυνεύουσι δὲ μάλιστα ἐβδομαῖοι καὶ δωδεκαταῖοι τὰς δὲ δις ἐπὶ τὰ φυγόντες σώζονται. Hipp. Coac. Progn. 183 : τούτων οἱ μὲν ἀποθνήσκουσι οἱ δὲ πολλῶν χρόνῳ σώζονται. Hipp. Cap. Vul. 911 : ὅστις δὲ μέλλει ἐκ τραυμάτων ἐν κεφαλῇ ἀποθνήσκειν καὶ μὴ δυνατὸν αὐτὸν ὑγιᾶ γένεσθαι μηδὲ σωθῆναι. Aretaeus, Cur. Acut. Morb. 96 : ἦν δὲ ἐπὶ τρώματι σπασμὸς γένηται, ὀλέθριον μὲν καὶ δυσέλιστον. ἀρήγειν δὲ χρὴ, μετεξέτεροί τε γὰρ καὶ ἐκ τοιῶνδε ἐσώθησαν. Galen. Comp. Med. vii. 12 (xiii. 1026) : τοῦτῳ ἴσμεν ἀνθρώπους διεστραμμένους ὅλον τὸ σῶμα ὑπὸ ποδάγρας καὶ χειράγρας χρησαμένους ἐπὶ τοσοῦτον σωθέντας ὥστε ἀλβίτους περιπατῆσαι. Galen. Progn. De Decub. 4 (xix. 537) : κινδυνεύσας μέχρι τῆς ὀγδόης ἡμέρας σωθήσεται. Do. 7 (549) : πολλὰ κακοπαθήσας σωθήσεται. Do. 15 (572) : ἡ μακρονοσήσας σωθήσεται. Galen. Loc. Affect.



v. 5 (viii. 337): οὗτος μὲν οὖν ἐν πολλῷ χρόνῳ μόγις ἐσώθη. Do. vi. 2 (388): ἐξ οὗ πάθους σπανιώτατά τις ἐσώθη.

σωτηρία. Acts, xvi. 17: "These men are the servants of the most high God, which shew unto us *the way of salvation*" (ὁδὸν σωτηρίας).

Dr. Davison (Introduction to N. T.) gives as one of the characteristics of St. Luke—"σωτήρ, σωτηρία, σωτήριον, Luke, i. 47, 69, 71, 77; ii. 11, 30; iii. 6; xix. 9: Acts, iv. 12; v. 31; vii. 25; xiii. 23, 26, 47; xvi. 17; xxvii. 34; xxviii. 28. σωτήρ and σωτηρία each occur once in John's Gospel; but, with this exception, the terms are not elsewhere found in the Gospels."

σωτηρία is a common word in medical language, and the phrase ὁδὸς σωτηρίας is met with in Galen. Meth. Med. x. 10 (x. 719): οἷς μὲν γὰρ ἑτέρα μὲν οὐχ ὑπάρχει τῆς σωτηρίας ὁδός. Compare Galen. Meth. Med. vii. 6 (x. 478): εἰς ἀνθρώπου σωτηρίαν. Galen. Meth. Med. x. 5 (x. 691): μία σωτηρία πλευριτικοῖς. Galen. Meth. Med. xi. 9 (x. 760): βραχίας ἐπ' αὐτοῦ σωτηρίας ἐλπίδας ἔχειν—ἐφ' οὗ ἀνέλπιτος ἢ σωτηρία. Galen. Meth. Med. xi. 12 (x. 772): αὕτη γὰρ εἰς σωτηρίαν ἀνθρώπων διαφέρει καὶ τὸ σφάλμα αὐτῆς εἰς ὄλεθρον τελευτᾷ. Galen. De Crisibus, i. 14 (ix. 611): τὰ δ' ὀλέθρου καὶ σωτηρίας ἐνδεικτικὰ σημεῖα. Galen. De Dieb. Decret. i. 7 (ix. 806): σωτηρίαν ἢ θάνατον ἐνδείξασθαι. Galen. Comm. iii. 5, Epid. i. (xvii. A. 278): ἐφ' ᾧ τις ἢ σωτηρίαν ἢ θάνατον ἐλπίζει—ἐπιφάνη τι σωτηρίας σημεῖον.

3. "And when Paul had gathered a bundle of *sticks* (φρυγάνων), and laid them on the fire, *there came* (διεξεληθοῦσα) a viper *out of the heat* (ἐκ τῆς θερμῆς), and fastened on (καθῆψε) his hand."

\* φρύγανον. Peculiar to St. Luke. A bundle of sticks (φρύγανον) was used in some medical operations. Hipp. Morb. Mul. 617: ὅταν δὲ εὐτρεπίσης φρυγάνων φάκελον μαλθακῶν, ἢ τι τῶδε ἑοικὸς εὐτρεπίζειν ὅσον τὴν κλίνην οὐ περιόφεται ἐπὶ τὴν γῆν ρίπτουμένην ὥστε ψαῦσαι τοῖσι πρὸς κεφαλὴν ποσὶ τῆς γῆς—ὅταν δὲ ταῦτα ἐνεργῆται καὶ



μετάρσιος ἢ ἡ κλίνη, ἐκ τῶν ὀπισθεν ὑποθεῖναι τὰ φρύγανα, κατορθοῦσθαι δὲ ὡς μάλιστα, ὅπως δὲ οἱ πόδες μὴ ψαύωσι τῆς γῆς, ῥίπτουμένης τῆς κλίνης, καὶ τῶν φρυγάνων ἔσωθεν ἔσσονται.

φρύγανα were also used in the manufacture of a mineral medicine called διφρυγές. Dioscor. Mat. Med. v. 119: ἀνενεχθὲν ξηραίνεται ἐν ἡλίῳ καὶ μετὰ ταῦτα φρυγάνοις κύκλῳ περιτεθειμένοις καίεται, ὅθεν καὶ διφρυγές ἐκλήθη διὰ τὸ ὑπὸ ἡλίου καὶ φρυγάνων καίεσθαι καὶ ξηροποιεῖσθαι καὶ οἰονεὶ φρύγεσθαι.

It also denoted a botanical class. Theophrastus, Hist. Plant. i. 3, 1: πάντ' ἢ τὰ πλεῖστα περιέχεται τάδε, δένδρον, θάμνος, φρύγανον, πόα. φρυγάνωδης is used by Dioscorides frequently, e.g. Mat. Med. iv. 48: κόκκος βαφικὴ θάμνος ἐστὶ μικρὸς φρυγανώδης—and by Theophrastus, e.g. Hist. Plant. ii. 13: τοιοῦτον ἕτερον ἢ δένδρον ἢ φρυγανώδης—as is also φρυγανικός, e.g. Hist. Plant. i. 53: περὶ δὲ τὰ φρυγανικά καὶ θαμνώδη, &c.

It has been remarked previously that St. Luke at times, having used medical words in his description of some of the miracles, continues the use of such words in describing some of the attendant circumstances. There is a remarkable instance of this habit in the present passage, in which, besides using \*πίμπρασθαι and \*καταπίπτειν, he employs \*διεξέρχασθαι, \*θέρμη, \*καθάπτειν, \*θηρίον = ἔχιδνα, προσδοκᾶν and ἄτοπον.

3. “*There came* (διεξεληθοῦσα) *a viper out of the heat*” (ἐκ τῆς θέρμης).

\*διεξέρχασθαι: see § 84.

\*θέρμη, peculiar to St. Luke, was the usual medical word, instead of θερμότης, for “heat”: e.g. “the heat of a fever”—“of the body,” &c. Hipp. Usus Liquid. 426: βέλτιον δὲ θέρμη πρὸς τὰ πλεῖστα. Hipp. Vet. Med. 15: ἀλλ' οἱ πυρεταίνοντες τοῖσι καύσοισί τε καὶ ἄλλοισι ἰσχυροῖσι νουσήμασιν οὐ ταχέως ἐκ τῆς θέρμης ἀπαλλάσσονται. Hipp. Nat. Puer. 237: αἱ μῆτραι θέρμην τῷ ἄλλῳ σώματι παρέχουσιν. Hipp. Nat. Puer. 238: καὶ τὰ ὀστέα σκληρύνεται ὑπὸ τῆς θέρμης πηγνύμενα. Hipp.

De Carn. 254 : καὶ θέρμη καὶ βρυγμὸς καὶ σπασμὸς ἔχει. Hipp. Morb. 503 : ἡ μὲν ἰκμὰς δὴ μένει ἐν τῷ σώματι ἄτε παχεῖα ἐοῦσα, ἡ δὲ ἐτέρη πεφθῆῖσα ὑπὸ τῆς θέρμης διακέχεται. Aret. Sign. Morb. Diuturn. 75 : θερμῶν φαρμάκων ἐς ἀνάκλησιν θέρμης χρέος—θερμασίη γὰρ τὰ τε ξυμπεπτωκότα μέρεια εἰς ὄγκον ἤγειρε καὶ τὴν ἔσω θέρμην εἰς ἀνάκλησιν ἤγαγε—ὡς δὲ ἔπος εἰπεῖν θέρμης ἐπὶ τῇ ἀρχῇ ψύξιος δὲ ἐπὶ τῷ τέλει χρέος. Do. 74 : ἀλλ' ἐπεὶ καὶ τὰ πυκνὰ ζῆ ἔμφύτῳ θέρμῃ καὶ αἴσθοιτο τῆδε τῇ θέρμῃ. Galen. Comm. i. 19, Humor. (xvi. 184) : ἀφρῶδες δὲ ποτὲ μὲν δηλώσει τὸ πνεῦμα φυσῶδες, ποτὲ δὲ θέρμην πολλήν. Galen. Urin. 8 (xix. 625) : τὸ δὲ μέλαν ποτὲ μὲν ἐνδείκνυται ψύξιν ποτὲ δὲ θέρμην.

3. “Fastened on (καθῆψε) his hand.”

\* καθάπτειν, peculiar to St. Luke, was employed by all the medical writers. Dioscorides uses it of poisonous matter introduced into the body. Animal. Ven. Proem. : δι' ὕλης φθοροποιῦ καθαπτομένης τῶν σωμάτων μόνων ἀπὸ μέρους συμπίπτειν. Galen, of fever fixing on parts of the body. De Typis, 4 (vii. 467) : ἔστι δὲ κινδυνώδης ὁ ἡμιτριταῖος οὐ μόνον τοῦ στομάχου καὶ τοῦ νευρώδους καθαπτόμενος καὶ καθόλου τῶν μέσων—of medicines, deadly if they touch some parts of the body. Medicus, 13 (xiv. 754) : εἰ δὲ καὶ ἀνωτέρω ἡ τοιαύτη ἔλκωσις τῶν ἐντέρων εἴη, οὐδὲ οὕτως χρηστέον τοῖς τροχίσκοις οὐ γὰρ φθάνουσιν ἐπὶ τὰ πεπονθότα ἐξικνεῖσθαι, τῶν γὰρ ὑγιεινῶν καθαπτόμενοι ὄλεθρον ἐργάζονται, ἀνωτερικοῖς δὲ φαρμάκοις χρῆσθαι—of the attachment of tendons. Usus Part. ii. 3 (iii. 94) : ἀλλ' ἰσχυροτέρους τένοντας ἀπὸ τῶν κατὰ τὸν πῆχυν μυῶν ἀγαγοῦσα καθῆψεν εἰς αὐτὸν ἢ φύσις. Usus Part. i. 20 (iii. 73) : τοῦ καθάπτοντος εἰς τὴν πρώτην αὐτοῦ φάλαγγα τένοντος. Usus Part. ii. 12 (iii. 135) : εἰς τὴν κεφαλὴν αὐτῆς καθάπτων ὁ μέγας τένων. Do. (iii. 137) : χάριν τοῦ κἀνταῦθα καθάψαι θατέρῳ μέρει τοῦ τένοντος. Do. (iii. 138) : οἱ δὲ λοιποὶ δύο τῶν τὸν καρπὸν κινούντων τενόντων πλατυνόμενοι καθάπτουσιν, &c. Mot. Muscul. i. 9 (iv. 411) : καθάψεις αὐτῆς τὸ λοιπὸν πέρας εἰς τὴν κεφαλὴν θατέρῳ τῶν ὀστέων, &c. Remed. Parab.

ii. 11 (xiv. 438) : δέλφακος αἵματι χρίσας τὰς χεῖρας καθάψου τοῦ τραχήλου. Hipp. Morb. Mul. 568 : ἦν δὲ καὶ καθάψεται τῷ δακτύλῳ τρηχὺ τὸ στόμα εὐροῖς τῆς μήτρας.

6. "But *after they had looked* (προσδοκῶντων) a great while, and saw no *harm* (ἄτοπον) come to him, they changed their minds, and said that he was a god."

ἄτοπος is used three times by St. Luke (here; Luke, xxiii. 41: Acts, xxv. 5), and but once in the rest of the N. T. (? Thess. iii. 2).

St. Luke here makes use of two most appropriate words, and the very ones a medical man would employ—προσδοκῶν and ἄτοπος. On the medical use of προσδοκῶν, see § 74. ἄτοπος was employed in medical language to denote anything unusual in the symptoms of a disease, but besides this it was also employed to denote something out of the way—deadly—fatal—as in this passage. An exact parallel is met with in Galen, except that he is speaking of the bite of a rabid dog, and of poison: Galen. Antid. ii. 15 (xiv. 195), from Damocrites:—

Πρὸς τοὺς φόβους οὖν τῶν τοιούτων δηγμάτων  
Ἴερὰν ἔχε πάντως ἀντίδοτον παρακειμένην  
Οἱ γὰρ πίνοντες, ὡς ἐρῶ, ταύτην ἐγὼ  
Εἰς οὐδὲν ἄτοπον ἐμπεσοῦνται βραδίως.

Galen. Antid. ii. 5 (xiv. 134), from Damocrites:—

Οἱ δ' εὐλαβῶς ἔχοντες ὡς εἰληφότες,  
Ἄν ἐπιλάβωσιν, ἐξεμαῦσι, τὴν τροφήν,  
Σὺν τῷ μετ' αὐτῆς καταποθέντι φαρμάκῳ.  
Ὅ δὲ μηδὲν ἄτοπον, μηδὲ δηλητήριον  
Συγκαταπεπωκὸς τοῖς δοθείσι σιτίοις,  
Οὐ ναυτιάσει, καὶ καθέξει τὴν τροφήν.

Hipp. Aph. 1251: ὀκόσοι ἐν τοῖσιν πυρετοῖσιν ἢ ἐν τῆσιν ἄλλησιν ἀρρώστίησι κατὰ προαίρεσιν δακρύνουσιν οὐδὲν ἄτοπον, ὀκόσοι δὲ μὴ κατὰ προαίρεσιν ἀτοπώτερον. Galen. Comm. ii. 50, Progn. (xviii. B. 185): ἐν δὲ τῷ μακρῷ χρόνῳ πολλὰ μὲν

καὶ τῶν ἄλλων ἀτόπων εἴωθε συμπίπτειν, ὅσα τε διὰ τὸν κάμνοντα καὶ τοὺς ὑπηρετοῦντας αὐτῷ. Galen. Comm. ii. 52, Progn. (xviii. B. 188): ὅσα τῶν ἀλγημάτων ἐκ τῶν κατὰ θώρακα καὶ πνεύμονα χωρίων οὐ παύονται πρὸς τὰ βοηθήματα καὶ τοῦτ' ἔχει μόνον ἄτοπον, οὐδενὸς ὀλεθρίου συνόντος ἐτέρου γνωρίσματος. Galen. Comm. ii. 27, Offic. (xviii. B. 794): οὐδὲν γὰρ ἐκ τῆς τοιαύτης θλίψεως ἄτοπον ἔσται καθάπερ οὐδὲ ἐπὶ κλειδὸς κατεαγνίας. Galen. Progn. ex Puls. ii. 5 (ix. 292): ἐπειδὴν μὲν ἅμα νοσῶδει μαλακότητι συνίστηται, κινδυνῶδες ἐπειδὴν δὲ μετὰ τινος ὑγιεινῆς τοῦ χιτῶνος συστάσεως, οὐδὲν ἄτοπον ἔχει. Galen. Comp. Med. vi. 8 (xii. 982): καὶ ἄλλως δὲ ἀτοπώτατόν ἐστιν φλεγμονὴν ἐν στόματι θεραπεύοντα διδόναι φάρμακον ποτόν. Galen. Meth. Med. ad Glauc. 3 (xi. 84): τούτων ἀπάγειν τοῦ αἵματος οὐδὲν ἄτοπον.

13. "And from thence we fetched a compass, and came to Rhegium: and after one day the south wind *blew* (ἐπιγενομένου), and we came the next day to Puteoli."

\* ἐπιγίνεσθαι, peculiar to St. Luke, and used also Acts, xxvii. 27, was a favourite medical word constantly employed to denote the coming on of an attack of illness.

Hipp. Coac. Progn. 189: τοῖσιν ἦπαρ ἐξαπίνης περιωδυνούσιν πυρετὸς ἐπιγεγόμενος λύει. Hipp. Coac. Progn. 190: τοῖσιν ἰδρωπιδέσιν ἐπιληπτικὰ ἐπιγεγόμενα ὀλέθριον. Hipp. Coac. Progn. 193: ἐπὶ στραγγουρίῃ εἰλεὸς ἐπιγεγόμενος—πυρετοῦ ἐπιγεγομένου—ἀποπληκτικοῖσιν αἰμορροΐδες ἐπιγεγόμεναι. Dioscor. Animal. Ven. 16: ὀφθαλμῶν τε ἀμαύρωσις ἐπιγίνεται. Dioscor. Med. Parab. i. 200: τὰς δὲ ἐπιγινομένας νομὰς θεραπεύει. Galen. Comm. i. 1, Humor. (xvi. 22): καὶ τὰ κατὰ τὰς κρισίμους ἡμέρας ἐπιγινομένα. Galen. Comm. iii. 20, Humor. (xvi. 437): παιδίοισιν κῆλαι ἐπιγίνονται—δυσεντηρίας καὶ ὀφθαλμίας ξηρὰς ἐπιγίνεσθαι. Galen. Comm. iii. 26, Humor. (xvi. 454): καὶ τοῖς νεφριτικοῖς ἐπιγεγόμεναι αἰμορροΐδες—μάλιστα δὲ τὸν ὕδερρον ἢ τὴν φθίσιν ἐπιγίνεσθαι.

31. "Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, *no man forbidding him*" (ἀκωλύτως).

\* *ἀκωλύτως*, peculiar to St. Luke, was in medical language employed to denote freedom—unhindered action—in a variety of things, such as respiration, perspiration, the pulse, the muscles, the members of the body.

Galen. Meth. Med. viii. 7 (x. 584): ὡσθ' ἦττον οὔτοι βλαβήσονται—ἐὰν μόναν ἀκωλύτως διαπνέωνται. Galen. Meth. Med. xiv. 15 (x. 993): ὅταν εἰς πολυσαρκίαν ἐκτραπῆ τὸ σῶμα τοσαύτην ὡστε μηδὲ βαδίζειν ἀλύπως δύνασθαι—μηδ' ἀναπνεῖν ἀκωλύτως. Galen. Progn. ex. Puls. iv. 12 (ix. 492): σφυγμός—ὄσφιπερ ἂν ὑψηλότερός τε ἅμα καὶ σφοδρότερος ἀποτελεσθῆ, τὴν τε ῥώμην ἐνδείκνυται τῆς δυνάμεως ἀκώλυτόν τε τὴν κίνησιν. Galen. de Crisibus, ii. 3 (ix. 654): ὁ τοιοῦτος πυρετός—ὀμαλὸν μὲν γὰρ καὶ ἀκώλυτον ἔχει τὸ τάχος, ἐγείρεται δε,—Galen. Caus. Puls. ii. 8 (ix. 82): ὡς εἰ καὶ ῥέοντός τινος ἀκωλύτως δι' αὐτῶν ἦτοι πνεύματος ἢ ὑγροῦ τοὺς σφυγμοὺς ἐπιτελεῖσθαι συνέβαινε. Galen. Different. Febr. i. 4 (vii. 286): ἀκωλύτως δὲ διαπνέηται καὶ ἀναψύχεται κατὰ τὸ δέρμα σύμπαν τὸ ζῶον. Galen. de Tremor. 6 (vii. 624): ἐν μὲν γὰρ τῷ κατὰ φύσιν ἔχειν τὸ συγγενὲς ἡμῶν θερμὸν ὀμαλέσι τε καὶ ἀκωλύτοις ταῖς διεξόδοις ἐκέχρητο. Galen. Usus Respir. 5 (v. 503): τὸ ζῶον εἰσπνέον τε καὶ ἐκπνέον καὶ κινούμενον ἀκωλύτως ἰδόντες. Galen. Usus Part. ii. 15 (iii. 143): εἰς ὅσον μὲν οὖν ἀκωλύτως περὶ τὰ κυρτὰ τοῦ βραχίονος αἱ κορῶναι τοῦ πήχεος περιφέρονται. Galen. Usus Part. ii. 15 (iii. 149): οὐδ' αὐτὸ τοῦτο τῆς φύσεως ὡς ἔτυχεν ἐργαζομένης ἀλλ' εἰς ὅσον χρὴ φρουρεῖσθαι τε βεβαίως ἢ διάρθρωσις κινεῖσθαι τε ἀκωλύτως.

## NOTE.

### PROBABILITY OF ST. PAUL'S EMPLOYMENT OF ST. LUKE'S PROFESSIONAL SERVICES.

THERE are three occasions, recorded in the Acts of the Apostles, on which St. Paul and St. Luke met and travelled in each other's company, viz., (1) at Troas, and thence to Philippi, Acts, xvi. 10, &c.; (2) at Philippi, and thence to Jerusalem, Acts, xx. 1-6; (3) at Caesarea, and thence to Rome, Acts, xxvii. and xxviii.

It has been conjectured and maintained, on not improbable grounds, that on the first of these occasions St. Paul derived benefit from St. Luke's medical skill and attendance. The same will, it is believed, on examination, hold good, with equal probability, with regard to the second occasion; and, with not less probability, with respect to the third.

#### *First recorded meeting of St. Luke and St. Paul.*

St. Paul, accompanied by Silas, set out from Antioch on his second missionary journey, and proceeded through Syria and Cilicia, confirming the Churches (Acts, xv. 41). From thence he went to Derbe and Lystra: at this latter place he met with Timothy, whom he took along with him, and went through Phrygia and Galatia. Leaving Galatia, and being forbidden by the Spirit to preach at this time in the western coasts and Bithynia, he came to Troas. At this place St. Luke appears for the first time in the history (Acts, xvi. 8). This is evident from the change in the narrative from the third to the first person plural (xvi. 8: *κατέβησαν εἰς Τρωάδα*, "they came to Troas"; and verse 10: *ἐζητήσαμεν ἐξελθεῖν εἰς τὴν Μακεδονίαν*, "we endeavoured to go into Macedonia"). From Troas St. Luke crossed over to Macedonia with St. Paul, and remained with him at Philippi during his stay there. This is shown by the use of the first person plural in ch. xvi.

What the cause was of St. Luke's visiting Troas at this particular time has been the subject of conjecture. It is not likely that this was the time or place of his conversion, for we find him joining St. Paul and his fellow-travellers here without the slightest hint being given that this was the occasion



of his embracing Christianity. It has been suggested that his medical calling caused him to visit these parts, as we know that ancient physicians travelled much in practising their profession; or that he had been sent to Troas as a Christian minister by St. Paul himself; or that he had been summoned thither in his medical capacity by St. Paul to meet him on account of his delicate state of health.

This last suggestion has been made by Wieseler, and seems highly probable when the facts connected with St. Paul immediately prior to this meeting are considered. For, immediately before this meeting at Troas, St. Paul had been in Galatia—Acts, xvi. 6-8: "Now when they had gone throughout Phrygia and the region of Galatia, . . . they came to Troas." This was St. Paul's first visit to Galatia, and he must have remained there some time, for during it he founded the Galatian Churches. Now, from the Epistle to the Galatians we find that during this visit, shortly before meeting St. Luke, St. Paul had a severe attack of illness of some kind, for he reminds the members of the Galatian Church that it was owing to bodily weakness he preached the Gospel to them on his first visit; that he was detained in their country by sickness, and that it was on account of this alone that he preached to them on that occasion, which otherwise he would not then have done. Such is the only meaning the strict grammatical construction of the words in Gal. iv. 13, will admit of: *οἴδατε δὲ ὅτι δι' ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον*, "Ye know that it was on account of bodily weakness that I preached the Gospel to you on my first visit." Some would prefer to translate *δι' ἀσθένειαν*, with less grammatical accuracy, "during a period of sickness," or "amid infirmity." In either way, however, the passage shows that St. Paul is referring to some illness which at that particular time detained him in Galatia. Whatever may have been the nature of his illness, it was, not improbably, severe, judging from the feelings of gratitude he expresses for the sympathy he met with at the hands of the Galatian brethren—verses 14, 15: *καὶ τὸν πειρασμὸν ὑμῶν τὸν ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε, ἀλλ' ὡς ἄγγελον Θεοῦ ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν. τίς οὖν ἦν ὁ μακαρισμὸς ὑμῶν; μαρτυρῶ γὰρ ὑμῖν ὅτι, εἰ δυνατὸν, τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἂν ἐδώκατέ μοι.*

When, therefore, St. Paul was suffering from this illness, or its effects, in Galatia, he may have communicated with St. Luke, and expressed a wish to meet him personally at Troas on account of the state of his health.

On this occasion St. Luke's medical services, if needed, were required no further than Philippi, for on St. Paul's departure from that city St. Luke was left behind, possibly in charge of the newly-founded Philippian Church. That he was not in St. Paul's company during the remainder of this second missionary journey is evident from the change again from the first to the third person plural at ch. xvii. 1: *ἦλθον εἰς Θεσσαλονίκην*, "they came to Thessalonica"; and we find him at Philippi seven years afterwards.

*Second recorded meeting of St. Luke and St. Paul.*

St. Paul, accompanied by Timothy and Erastus, set out from Antioch on his third missionary journey (Acts, xviii. 23): passing through Phrygia and Galatia, he came to Ephesus, where he remained three years: leaving Ephesus on account of the tumult raised by Demetrius, "he departed to go into Macedonia, and when he had gone over these parts, and had given them much exhortation, he came into Greece" (Acts, xx. 1, 2). The verses quoted are all St. Luke says of the period from St. Paul's leaving Ephesus till his arrival in Greece. We learn, however, from 2 Cor. ii. 12, that on his road he stopped at Troas, and from thence proceeded to Philippi. St. Luke was at this time living at Philippi, having been left there by St. Paul six years previously during the second missionary journey. After remaining some time in Macedonia, St. Paul went on to Corinth, where he spent three months. When about to take ship here for Syria he changed his mind, and returned through Macedonia. Having sent forward the other companions of his journey, either from Philippi or Corinth, he and St. Luke remained some time longer at Philippi, and rejoined them at Troas; and from thence to Jerusalem St. Luke accompanied him.

Now we learn from the Second Epistle to the Corinthians, which was written from Macedonia on his way to Greece during this journey, that just before coming there the Apostle had been suffering from an illness. He commences the Epistle (ch. i., verses 3-5) by thanking God for his deliverance from some great suffering and affliction—"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." And in verses 8-10 he expressly tells the Corinthians that this affliction had befallen him in Asia—"for we would not, brethren, have you ignorant of our trouble (*ὅπερ τῆς θλίψεως ἡμῶν*) which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life (*ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν*), but we had the sentence of death in ourselves (*ἀλλ' αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχῆκαμεν*), that we should not trust in ourselves, but in God, which raiseth the dead: who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us." It has been supposed by some that the tribulation here alluded to was the danger St. Paul incurred in the disturbances at Ephesus. This is most unlikely, for, as Dean Alford remarks (*Gr. Test.*, Prol., 2 Cor.), "Anyone who has studied the character and history of the Apostle could scarcely refer this passage to the Ephesian tumult. The supposition lays to his charge a meanness of spirit and cowardice, which certainly never characterized him, and to avow which would have been in the highest degree out of place in an Epistle, one object of which was to vindicate his apostolic efficiency." "The

words, also, *ὥστε ἐξαπορηθῆναι ἡμῖς καὶ τοῦ ζῆν*, 'so that we utterly despaired even of life,' are such as would not be used of a tumult where life would have been *the first thing* in danger, if St. Paul had been at all mixed up in it, but are applicable to some wearing and tedious suffering, inducing despondency in minor matters which even reached the hope of life itself." And, further, the words of verse 9 (*ἀλλ' αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχήκαμεν*, "moreover we had in ourselves the answer of death"—to the question of life or death, our answer, within ourselves, was death—we had no other expectation, so far as our judgment reached, than that we were to die) point to a dangerous illness, in which he despaired of recovery.

There is, besides, in the Epistle internal evidence that the Apostle, when he wrote it, was suffering from ill-health, coupled with deep and wearing anxiety. Mr. Conybeare (*Life of St. Paul*, ch. xvii.), while thinking that the "real weight which pressed upon him was the care of all the Churches," says, "it has been sometimes supposed that this dejection was occasioned by an increase of the chronic malady (*σκόλοψ ἐν σαρκί*) under which St. Paul suffered, and it seems not unlikely that this cause may have contributed to the result. He speaks much in the Epistle, written at this time from Macedonia, of the frailty of his bodily health (2 Cor. iv. 7 to 2 Cor. v. 10, and also 2 Cor. xii. 7-9), and in a very affecting passage he describes the earnestness with which he had besought his Lord to take from him this thorn in the flesh, this disease which continually impeded his efforts, and shackled his energy."

We thus find St. Paul, after a dangerous illness in Asia, and while still labouring under bodily weakness and dejection of spirit, setting out to Macedonia, taking Troas on his way, as he expected to meet Titus there with intelligence respecting the effect produced at Corinth by the First Epistle to the Corinthians, and, when he does not find him there, proceeding to Philippi, where he had left St. Luke six years before, and there, with St. Luke, waiting the return of Titus.

Taking all the circumstances into account, it cannot well be regarded as an improbable or arbitrary assumption that one at least of the Apostle's objects in this visit to Philippi was to have the benefit of "the beloved physician's" advice on the state of his health. This at all events is remarkable, that now, on a second occasion, we find St. Paul, after an illness, in company with St. Luke, and that these two occasions are the only ones, up to this period of the history, on which we have any record of their meeting one another. It may also have been with the object of continuing his professional services that St. Luke now, after presiding for seven years over the Philippian Church, left it, and accompanied St. Paul on his return to Jerusalem.

*Third recorded meeting.—St. Luke accompanies St. Paul to Rome, and remains with him there during his first imprisonment.*

Almost immediately after his arrival at Jerusalem from Philippi, St. Paul was seized by the Jews during the feast of Pentecost (Acts, xxi. 27, &c.). Rescued from their violence by the Roman Commander, he was sent to Caesarea, where he was kept in military custody for two years, and afterwards sent forward to Rome, where he was detained in the same kind of custody two years longer. St. Luke accompanied him from Caesarea to Rome, and remained with him during his imprisonment.

These are good grounds for concluding that during the voyage to Rome, at any rate at the beginning of it, St. Paul was in a delicate state of health. We have seen that at the close of his third missionary journey he was labouring under an illness of some kind; that he probably availed himself at that time of St. Luke's medical skill; and that possibly it was with the object of still further continuing his attention to him that St. Luke accompanied him to Jerusalem. We may also safely conclude that the chronic illness under which he suffered would not have been lessened by his imprisonment at Caesarea; for, although treated with indulgence, yet the nature of his confinement—chained as he was to the soldier who for the time being was his guard (Acts, xxiv. 27: *κατέλιπε τὸν Παῦλον δεδεμένον*, "Felix left Paul bound"; xxvi. 29: *παρεκτὸς τῶν δεσμῶν τούτων*, "except these bonds")—must have told severely on his impaired health and naturally delicate constitution. We are not, however, confined to considerations such as these alone to determine St. Paul's condition on this occasion, for we are told by St. Luke, if not expressly in so many words, yet in language not to be misunderstood, if interpreted by the medical character of the writer, that St. Paul's state of health was such as to require care and attention. He tells us (xxvii. 3) that at Sidon, "Julius courteously (*φιλανθρώπως*) entreated Paul, and gave him liberty to go unto his friends to refresh himself" (*ἐπιμελείας τυχεῖν*). The words *ἐπιμελείας τυχεῖν*, "to obtain their care and attention," coming as they do from a physician, may be fairly taken to imply the care and attention bestowed on a sick or delicate person. This is the meaning of the word *ἐπιμέλεια* in all medical language (*see* § 97), and St. Luke has already used the verb *ἐπιμελεῖσθαι* in this sense to describe the care bestowed by the Samaritan on the wounded traveller (Luke, x. 34: *ἐπεμελήθη αὐτοῦ*, *see* *ἐπιμελεῖσθαι*, § 21). Besides, another word used in this passage (*φιλανθρώπως*, courteously) tends somewhat to confirm this view. It is the very word a physician would be likely to apply to the kindly and sympathetic treatment of an invalid. Ancient physic inculcated on its professors the duties of courteousness, kindness, and humanity (*φιλανθρωπία*) towards patients, and pronounced those who practised physic with a view merely to advancement and gain unworthy of the art of Hippocrates. Hippocrates tells physicians that

they should possess urbanity and gentleness, for roughness and rudeness were offensive to sick and sound alike (De Decor. 24), and that philanthropy in a physician ever accompanied a real love of his profession (Præcept. 27: ἤν γὰρ παρῆ φιλανθρωπία, πάρεστι καὶ φιλοτεχνίη). Galen calls the medical profession itself the philanthropic profession, Optim. Medic. (i. 56): τέχνην οὕτω φιλάνθρωπον), and speaks of some who practised their profession from philanthropy, and others who did so with a view to gain merely (Hipp. et Plat. Decret. ix. 5 (v. 751): πρόδηλον οὖν, ὅτι καὶ ἰατρὸς, ἢ μὲν ἰατρός ἐστι, ταυτῇ προνοεῖται τῆς τοῦ σώματος υγείας, ἢ δὲ δι' ἄλλο τι τοῦτο πράττει, κατ' ἐκεῖνο καὶ τὴν προσηγορίαν ἔξει, τινὲς μὲν γὰρ ἔνεκα χρηματισμοῦ τὴν ἰατρικὴν τέχνην ἐργάζονται—ἔτιοι δὲ διὰ φιλανθρωπίαν—ὁ μὲν τις φιλάνθρωπος ὁ δὲ φιλότιμος). He also draws an unfavourable comparison between the latter and Hippocrates and other distinguished physicians, who, he says, "healed men through philanthropy"—Διοκλεῖ δ' οὐ τοῦτο καθάπερ οὐδὲ Ἰπποκράτει καὶ Ἐμπεδοκλεῖ οὐδ' ἄλλοις τῶν παλαιῶν οὐκ ὀλίγοις, ὅσοι διὰ φιλανθρωπίαν ἐθεράπευον τοὺς ἀνθρώπους. Even a more generous diet given to the sick was called a more philanthropic one, φιλανθρωποτέρα τροφή, Galen. Opt. Sect. 44 (i. 211).

We may, therefore, not unreasonably conclude that one reason for St. Luke's accompanying St. Paul to Rome may have been that St. Paul might have the benefit of his advice and care on the voyage. He remained there with the Apostle during his first imprisonment, and is mentioned by St. Paul in an Epistle, written from Rome at that time, in the words: "Luke, the beloved physician, greets you" (Coloss. iv. 14). The title given to St. Luke in this passage may indicate that, at the time of penning this Epistle, St. Paul was availing himself of St. Luke's medical as well as other services.

Finally, it should not be left out of account that, in any illness from which he might be suffering, there was no one to whom St. Paul would be likely to apply with such confidence as to St. Luke, for it is probable that in the whole extent of the Roman Empire the only Christian physician at this time was St. Luke.





## INDEX.

AN Asterisk has been prefixed to those words which are peculiar to the third Gospel and the Acts of the Apostles. It has also been prefixed to some words, which, though not peculiar to these writings, are used in them alone of the New Testament in a medical sense.

The slanting figures indicate the page of this Work.

- \**ἀγωνία*, Luke, xxii. 44, 81.  
 \**ἀδύνατος*, Acts, xiv. 8, 46.  
 \**ἀθροίζειν*, Luke, xxiv. 33, 181.  
*ἀκοή*, Luke, vii. 1: Acts, xvii. 20, 63.  
 \**ἀκρίβεια*, Acts, xxii. 3, 250.  
 \**ἀκριβής*, Acts, xxvi. 5, 250.  
*ἀκριβῶς*, Luke, i. 3: Acts, xviii. 25. 26; xxiii. 15. 20; xxiv. 22, 251.  
 \**ἀκωλύτως*, Acts, xxviii. 31, 290.  
*ἄλογος*, Acts, xxv. 27, 265.  
 \**ἀναβάλλεσθαι*, Acts, xxiv. 22, 138.  
 \**ἀναβολή*, Acts, xxv. 17, 142.  
 \**ἀναδιδόναι*, Acts, xxiii. 33, 260.  
*ἀναρεῖν*, Luke, xxii. 2; xxiii. 32: Acts, ii. 23; v. 33. 36; vii. 21. 28. 28; ix. 23. 24. 29; x. 39; xii. 2; xiii. 28; xvi. 27; xxii. 20; xxiii. 15. 21. 27; xxv. 3; xxvi. 10, 210.  
 \**ἀναίρεσις*, Acts, viii. 1; xxii. 20, 209.  
 \**ἀνακαθίζειν*, Luke, vii. 15: Acts, ix. 40, 11.  
 \**ἀνακύπτειν*, Luke, xiii. 11; xxi. 28, 21.  
*ἀναλαμβάνειν*, Acts, i. 2. 11. 22; vii. 43; x. 16; xx. 13. 14; xxiii. 31, 125.  
 \**ἀνάληψις*, Luke, ix. 51, 124.  
*ἀναπέμπειν*, Luke, xxiii. 7. 11. 15: Acts, xxv. 21, 235.  
 \**ἀνάπηρος*, Luke, xiv. 13. 21, 148.  
 \**ἀναπτύσσειν*, Luke, iv. 17, 106.  
*ἀνασείειν*, Luke, xxiii. 5, 103.  
*ἀνασκενάζειν*, Acts, xv. 24, 232.  
 \**ἀνασπᾶν*, Luke, xiv. 5: Acts, xi. 10, 169.  
 \**ἀνατρέφειν*, Acts, vii. 20. 21; xxii. 3, 207.  
 \**ἀναφωνεῖν*, Luke, i. 42, 95.  
 \**ἀνάψυξις*, Acts, iii. 20, 166.  
*ἄνεσις*, Acts, xxiv. 23, 263.  
 \**ἀνεύθετος*, Acts, xxvii. 12, 272.  
 \**ἀνευρίσκειν*, Luke, ii. 16: Acts, xxi. 4, 99.  
*ἀνορθοῦν*, Luke, xiii. 13: Acts, xv. 16, 22.  
 \**ἀντιβάλλειν*, Luke, xxiv. 17, 139.  
*ἀντιπαρέρχεσθαι*, Luke, x. 31. 32, 30.  
 \**ἀντιπίπτειν*, Acts, vii. 51, 131.  
 \**ἀνωτερικός*, Acts, xix. 1, 148.  
*ἀνώτερον*, Luke, xiv. 10, 147.  
 \**ἄπαιτεῖν*, Luke, vi. 30; xii. 20, 118.  
 \**ἀπαλλάσσειν*, Acts, xix. 12, 47.  
 \**ἀπελαύνειν*, Acts, xviii. 16, 206.  
 \**ἀπελπίζειν*, Luke, vi. 35, 118.  
 \**ἀποθλίβειν*, Luke, viii. 45, 70.  
 \**ἀποκατάστασις*, Acts, iii. 21, 194.  
 \**ἀποκλείειν*, Luke, xiii. 25, 145.  
*ἀπολούειν*, Acts, xxii. 16, 110, 112.  
 \**ἀπολύειν*, Luke, xiii. 12, 21.  
 \**ἀπομάσσειν*, Luke, x. 11, 110, 111.  
 \**ἀποπίπτειν*, Acts, ix. 18, 39.

- \**ἀποπλύνειν*, Luke, v. 2, 110.  
*ἀπορείν*, Luke, xxiv. 4: Acts, xxv. 20, 163.  
*ἀπορία*, Luke, xxi. 25, 163.  
*ἀπορρίπτειν*, Acts, xxvii. 43, 282.  
*ἀποσκευάζειν*, Acts, xxi. 15, 232.  
*ἀποσπᾶν*, Luke, xxii. 41: Acts, xx. 30; xxi. 1, 168.  
*ἀποτελεῖν*, Luke, xiii. 32, 23.  
*ἀποτινάσσειν*, Luke, ix. 5: Acts, xxviii. 5, 240.  
*ἀποχωρεῖν*, Luke, ix. 39, 18.  
*ἀποχωρίζειν*, Acts, xv. 39, 127.  
*ἀποψύχειν*, Luke, xxi. 26, 166.  
*ἀρχή*, Acts, x. 11; xi. 5, 218.  
*ἄσημος*, Acts, xxi. 39, 249.  
*ἄσιτία*, Acts, xxvii. 21, 276.  
*ἄσιτος*, Acts, xxvii. 33, 276.  
*ἄσκεῖν*, Acts, xxiv. 16; 263.  
*ἀσφάλεια*, Luke, i. 4: Acts, v. 23, 199.  
*ἀσφαλής*, Acts, xxi. 34; xxii. 30; xxv. 26, 200.  
*ἀσφαλῶς*, Acts, ii. 36; xvi. 23, 200.  
*ἄτεκνος*, Luke, xx. 28. 29. 30, 91, 92.  
*ἀτενίζειν*, Luke, iv. 20; xxii. 56: Acts, i. 10; iii. 4. 12; vi. 15; vii. 55; x. 4; xi. 6; xiii. 9; xiv. 9; xxiii. 1, 76.  
*ἄτερ*, Luke, xxii. 6. 35, 230.  
*ἄτοπος*, Acts, xxviii. 6, 289.  
*αὐγή*, Acts, xx. 11, 246.  
*αὐστηρός*, Luke, xix. 21. 22, 188.  
*αὐτόπτης*, Luke, i. 2, 89.  
*ἄφεις*, Luke, i. 77; iii. 3; iv. 18; xxiv. 47: Acts, ii. 38; v. 31; x. 43; xiii. 38; xxvi. 18, 101.  
*ἄφρός*, Luke, ix. 39, 17.  
*ἄχλυσ*, Acts, xiii. 11, 44.  
*βαρύνειν*, Luke, xxi. 34, 167.  
*βασανίζειν*, Matthew, viii. 6: Luke, viii. 28, 63.  
*βάσανος*, Matthew, iv. 24: Luke, xvi. 23, 63.  
*βάσις*, Acts, iii. 7, 34.  
*βάτος*, Luke, vi. 44, 78.  
*βελόνη*, Luke, xviii. 25, 61.  
*βία*, Acts, v. 26; xxi. 35; xxiv. 7; xxvii. 41, 180.  
*βίαιος*, Acts, ii. 2, 179.  
*βιάζεσθαι*, Luke, xvi. 16, 179.  
*βλάπτειν*, Luke, iv. 35, 2.  
*βοήθεια*, Acts, xxvii. 17, 274.  
*βολή*, Luke, xxii. 41, 143.  
*βρύχειν*, Acts, vii. 54, 203.  
*γαστήρ—ἐν γαστρὶ ἔχειν*, Luke, xxi. 23, 91, 92.  
*γῆρας*, Luke, i. 36, 94.  
*γλεῦκος*, Acts, ii. 13, 188.  
*δεξιός—ἡ χεὶρ ἡ δεξιὰ*, Luke, vi. 6, 7.  
*διαβάλλειν*, Luke, xvi. 1, 139.  
*διαγωνώσκειν*, Acts, xxiii. 15; xxiv. 22, 256.  
*διάγνωσις*, Acts, xxv. 21, 256.  
*διαδέχεσθαι*, Acts, vii. 45, 157.  
*διάδοχος*, Acts, xxiv. 27, 157.  
*διαλείπειν*, Luke, vii. 45, 120.  
*διαλύειν*, Acts, v. 36, 204.  
*διαμάχεσθαι*, Acts, xxiii. 9, 255.  
*διανέμειν*, Acts, iv. 17, 196.  
*διανόημα*, Luke, xi. 17, 72.  
*διανυκτερεύειν*, Luke, vi. 12, 117.  
*διαπονεῖσθαι*, Acts, iv. 2; xvi. 18, 195.  
*διαπορεῖν*, Luke, ix. 7; xxiv. 4: Acts, ii. 13; v. 24; x. 17, 165.  
*διαπραγματεύεσθαι*, Luke, xix. 15, 159.  
*διαπρίων*, Acts, v. 33; vii. 54, 203.  
*διαβρήγγυμι*, Luke, v. 6; viii. 29: Acts, xiv. 14, 113.  
*διασεῖειν*, Luke, iii. 14, 102.  
*διασπᾶν*, Acts, xxiii. 10, 169.  
*διασπείρειν*, Acts, viii. 1. 4; xi. 19, 211.  
*διάστημα*, Acts, v. 7, 171.  
*διαστρέφειν*, Luke, ix. 41; xxiii. 2: Acts, xiii. 8. 10; xx. 30, 172.  
*διασώζειν*, Luke, vii. 3: Acts, xxiii. 24; xxvii. 43. 44; xxviii. 1. 4, 8, 284.  
*διαταράσσειν*, Luke, i. 29, 94.  
*διατελεῖν*, Acts, xxvii. 33, 278.

- \*διατρεῖν, Luke, ii. 51 : Acts, xv. 29, 154.  
 διατρίβειν, Acts, xii. 19 ; xiv. 3. 18. 28 ; xv. 35 ; xvi. 12 ; xx. 6 ; xxv. 6. 14, 221.  
 \*διαφεύγειν, Acts, xxvii. 42, 281.  
 \*διαχειρίζεσθαι, Acts, v. 30 ; xxvi. 21, 202.  
 \*διαχωρίζω, Luke, ix. 33, 126.  
 \*διεξέρχεσθαι, Acts, xxviii. 3, 213.  
 διέρχεσθαι, Luke, ii. 15. 35 ; iv. 30 ; v. 15 ; viii. 22 ; ix. 6 ; xi. 24 ; xvii. 11 ; xviii. 25 ; xix. 1. 4 : Acts, viii. 4. 40 ; ix. 32. 38 ; x. 38 ; xi. 19. 22 ; xii. 10 ; xiii. 6. 14 ; xiv. 24 ; xv. 3. 41 ; xvi. 6 ; xvii. 23 ; xviii. 23, 27 ; xix. 1. 21 ; xx. 2. 25, 212.  
 \*διήγησις, Luke, i. 1, 87.  
 \*διϊστάναι, Luke, xxii. 59 ; xxiv. 51 : Acts, xxvii. 28, 170.  
 \*διῶχουρίζεσθαι, Luke, xxii. 59 : Acts, xii. 15, 77.  
 \*διοδεύειν, Luke, viii. 1 : Acts, xvii. 1, 217.  
 \*δοχή, Luke, v. 29 ; xiv. 13, 158.  
 \*δραχμή, Luke, xv. 8. 9, 150.  
 \*δυσεντερία, Acts, xxviii. 8, 52.  
 \*ἔγκνος, Luke ii. 5, 91, 92.  
 ἔθειν—εἴωθα, Luke, iv. 16 : Acts, xvii. 2, 101.  
 \*ἐθίζω, Luke, ii. 27, 100.  
 ἔθος, Luke, i. 9 ; ii. 42 ; xxii. 39 : Acts, vi. 14 ; xv. 1 ; xvi. 21 ; xxi. 21 ; xxv. 16 ; xxvi. 3 ; xxviii. 17, 101.  
 \*εἰσκαλεῖν, Acts, x. 23, 219.  
 \*ἐκβολή, Acts, xxvii. 18, 143.  
 \*ἐκδιηγείσθαι, Acts, xv. 3, 229.  
 \*ἐκκρέμασθαι, Luke, xix. 48, 160.  
 \*ἐκλείπειν, Luke, xvi. 9 ; xxii. 32, 120, 121.  
 ἐκμάσσειν, Luke, vii. 38. 44, 110, 111.  
 \*ἐκπέμπειν, Acts, xiii. 4 ; xvii. 10, 234.  
 \*ἐκπηδᾶν, Acts, xiv. 14, 227.  
 ἐκπίπτειν, Acts, xii. 7 ; xxvii. 17. 26. 29. 32, 130.  
 \*ἐκπληροῦν, Acts, xiii. 33, 122.  
 \*ἐκπλήρωσις, Acts, xxi. 26, 123.  
 \*ἔκστασις, Acts, x. 10 ; xi. 5 ; xxii. 17, 41.  
 \*ἐκταράσσειν, Acts, xvi. 20, 93.  
 \*ἐκτελεῖν, Luke, xiv. 29. 30. 278.  
 ἐκτινάσσειν, Acts, xiii. 51 ; xviii. 6, 239.  
 \*ἐκχωρεῖν, Luke, xxi. 21, 115.  
 \*ἐκψύχειν, Acts, v. 5. 10 ; xii. 23, 37.  
 \*ἔλαιον καὶ οἶνος, Luke, x. 34, 28.  
 ἔλκος, Luke, xvi. 21, 32.  
 \*ἐλκοῦν, Luke, xvi. 20, 31.  
 \*ἐμβάλλειν, Luke, xii. 5, 137.  
 \*ἐμβιβάζειν, Acts, xxvii. 6, 270.  
 ἐμπιμπλάναι, Luke, i. 53 ; vi. 25 : Acts, xiv. 17, 107, 108.  
 \*ἐμπίπτειν, Luke, vi. 39 ; x. 36 ; xiv. 5, 130.  
 \*ἐμπνέειν, Acts, ix. 1, 236.  
 \*ἐνδεής, Acts, iv. 34, 198.  
 \*ἐνδέχεσθαι, Luke, xiii. 33, 158.  
 \*ἐνέδρα, Acts, xxiii. 16 ; xxv. 3, 259.  
 \*ἐνεδρέναι, Luke, xi. 54 ; Acts, xxiii. 21, 260.  
 \*ἐνεῖναι—τὰ ἐνόητα, Luke, xi. 41, 137.  
 \*ἐνισχύειν, Luke, xxii. 43 : Acts, ix. 19, 80.  
 \*ἐνοχεῖν, Luke, vi. 18, 7.  
 ἐξαίφνης, Luke, ii. 13 ; ix. 39 : Acts, ix. 3 ; xxii. 6, 19.  
 \*ἐξάλλεσθαι, Acts, iii. 8, 36.  
 \*ἐξωθεῖν, Acts, vii. 45 ; xxvii. 39, 208.  
 \*ἐπακροᾶσθαι, Acts, xvi. 25, 234.  
 \*ἐπανέρχεσθαι, Luke, x. 35 ; xix. 15, 29.  
 \*ἐπεγείρειν, Acts, xiii. 50 ; xiv. 2, 225.  
 \*ἐπιβλέπειν, Luke, ix. 38, 18.  
 \*ἐπιγίνεσθαι, Acts, xxvii. 27 ; xxviii. 13, 290.  
 \*ἐπιδημεῖν, Acts, ii. 10 ; xvii. 21, 188.  
 \*ἐπικουρία, Acts, xxvi. 22, 266.  
 \*ἐπιμέλεια, Acts, xxvii. 3, 269.  
 \*ἐπιμελεῖσθαι, Luke, x. 34. 35, 29.  
 \*ἐπιμελώω, Luke, xv. 8, 270.

- \*ἐπινεύειν, Acts, xviii. 20, 240.  
 \*ἐπιπίπτειν, Acts, xiii. 11, 44.  
 \*ἐπιστροφή, Acts, xv. 3, 172.  
 \*ἐπισφαλής, Acts, xxvii. 9, 201.  
 \*ἐπισχύειν, Luke, xxiii. 5, 175.  
 \*ἐπιχειρεῖν, Luke, i. 1 : Acts, ix. 29 ;  
 xix. 13, 86.  
 \*ἐπιχέειν, Luke, x. 34, 28.  
 ἐργασία, Luke, xii. 58 : Acts, xvi.  
 16. 19 ; xix. 24. 25, 243.  
 \*ἐρείδειν, Acts, xxvii. 41, 280.  
 \*ἐσπέρα, Luke, xxiv. 29 : Acts, iv. 3 ;  
 xxviii. 23, 132, 133.  
 εὐθετος, Luke, ix. 62 ; xiv. 35, 74.  
 εὐθυμεῖν, Acts, xxvii. 22. 25, 279.  
 \*εὐθυμος, Acts, xxvii. 36, 279.  
 \*εὐθύμως, Acts, xxiv. 10, 279.  
 \*εὐπορεῖσθαι, Acts, xi. 29, 165.  
 \*εὐπορία, Acts, xix. 25, 164.  
 \*εὐτόνος, Luke, xxiii. 10 : Acts, xviii.  
 28, 241.  
 \*εὐφορεῖν, Luke, xii. 16, 144.  
 \*ἔζυγος, Luke, xiv. 19, 149.  
 \*ζήτημα, Acts, xv. 2 ; xviii. 15 ; xxiii.  
 29 ; xxv. 19 ; xxvi. 3, 228.  
 \*ζωγονεῖν, Luke, xvii. 33 : Acts, vii.  
 19, 155.  
 \*ἡμιθανής, Luke, x. 30, 27.  
 ἡσυχάζειν, Luke, xiv. 4 ; xxiii. 56 :  
 Acts, xi. 18 ; xxi. 14, 220.  
 \*ἦχος, Luke, iv. 37 ; xxi. 25 : Acts,  
 ii. 2, 63.  
 θεραπεία, Luke, ix. 11 ; xii. 42, 16.  
 \*θέρμη, Acts, xxviii. 3, 287.  
 \*θεωρία, Luke, xxiii. 48, 177.  
 \*θηρίον = ἔχιδνα, Acts, xxviii. 4. 5,  
 51.  
 \*θρόμβοι αἵματος, Luke, xxii. 44, 82.  
 \*θυμιᾶν, Luke, i. 9, 90.  
 ἰᾶσθαι, Luke, iv. 18 ; v. 17 ; vi. 17. 19 ;  
 vii. 7 ; viii. 47 ; ix. 2. 11. 42 : xiv.  
 4 ; xvii. 15 ; xxii. 51 : Acts, iii.  
 11 ; ix. 34 ; x. 38 ; xxviii. 8. 27, 8.  
 \*ἴασις, Luke, xiii. 32 : Acts, iv. 22.  
 30, 23.  
 \*ἰδρώς, Luke, xxii. 44, 82.  
 \*ἰκμάς, Luke, viii. 6, 57.  
 \*ἰστάναι, Luke, viii. 44, 15.  
 ἰσχύειν, Luke, vi. 48 ; viii. 43 ; xiii.  
 24 ; xiv. 6. 29. 30 ; xvi. 3 ; xx.  
 26 : Acts, vi. 10 ; xv. 10 ; xix.  
 16. 20 ; xxv. 7 ; xxvii. 16, 175.  
 \*καθάπτειν, Acts, xxviii. 3, 288.  
 \*καθημερινός, Acts, vi. 1, 134.  
 \*καθῆλου, Acts, iv. 18, 197.  
 κακοῦν, Acts, vii. 6. 19 ; xii. 1 ; xiv.  
 2 ; xviii. 10, 205.  
 καταβαίνειν, Luke, xxii. 44, 83.  
 \*κατάβασις, Luke, xix. 37, 147.  
 \*καταδέειν, Luke, x. 34, 27.  
 \*κατακλείειν, Luke, iii. 20 : Acts,  
 xxvi. 10, 66.  
 \*κατακλίνειν, Luke, vii. 36 ; ix. 14 ;  
 xiv. 8 ; xxiv. 30, 69.  
 \*καταπίπτειν, Acts, xxvi. 14 ; xxviii.  
 6, 50.  
 καταπονεῖν, Acts, vii. 24, 196.  
 \*κατασεῖν, Acts, xii. 17 ; xiii. 16 ;  
 xix. 33 ; xxi. 40, 103.  
 \*καταστῆλαιν, Acts, xix. 35. 36,  
 247.  
 \*κατατρέχειν, Acts, xxi. 32, 193.  
 \*καταφέρειν, Acts, xx. 9 ; xxv. 7 ;  
 xxvi. 10, 48.  
 \*καταψύχειν, Luke, xvi. 24, 32.  
 κατέρχεσθαι, Luke, iv. 31 ; ix. 37 :  
 Acts, viii. 5 ; ix. 32 ; xi. 27 ; xii.  
 19 ; xiii. 4 ; xv. 1. 30 ; xviii. 5. 22 ;  
 xix. 1 ; xxi. 3. 10 ; xxvii. 5,  
 212.  
 \*κατόρθωμα, Acts, xxiv. 2, 261.  
 \*κηρῖον, Luke, xxiv. 42, 183.  
 \*κλινάριον, Acts, v. 15, 116.  
 κλίνη, Luke, v. 18 ; viii. 16 ; xvii.  
 34, 116.  
 \*κλινίδιον, Luke, v. 19. 24, 116.  
 κολλᾶσθαι, Luke, x. 11 ; xv. 15 ;  
 Acts, v. 13 ; viii. 29 ; ix. 26 ;  
 x. 28 ; xvii. 34, 128.  
 \*κολυμβᾶν, Acts, xxvii. 43, 283.  
 \*κουφίζειν, Acts, xxvii. 38, 281.  
 κράββατος, Acts, v. 15 ; ix. 33, 116.  
 \*κραιπάλη, Luke, xxi. 34, 167.

- \**λεπίς*, Acts, ix. 18, 39.  
*λέπρα*, Luke, v. 12, 5.  
*λεπρός*, Luke, xvii. 12, 5.  
 \**λῆρος*, Luke, xxiv. 11, 177.  
 \**λόγος—κατὰ λόγον*, Acts, xviii. 14, 266.  
*λοῦεν*, Acts, ix. 37; xvi. 32, 110, 112.  
 \**λυμαίνεσθαι*, Acts, viii. 3, 211.  
*λύπη*, Luke, xxii. 45, 84.  
 \**λυσιτελεῖν*, Luke, xvii. 2, 151.
- μαλακία*, Matthew, iv. 23; ix. 35; x. 1, 63.  
 \**μανία*, Acts, xxvi. 24, 267.  
 \**μαστίζειν*, Acts, xxii. 25, 255.  
 \**μεσημβρία*, Acts, xxii. 6, 132.  
*μεσονύκτιον*, Luke, xi. 5: Acts, xvi. 25; xx. 7, 132, 133.  
 \**μεστοῦσθαι*, Acts, ii. 13, 189.  
 \**μεταβάλλεσθαι*, Acts, xxviii. 6, 140.  
 \**μετακαλεῖσθαι*, Acts, vii. 14; x. 32; xx. 17; xxiv. 25, 219.  
 \**μετεωρίζεσθαι*, Luke, xii. 29, 145.  
 \**μῶν*, Luke, xix. 13. 16. 18. 20. 24. 25, 150.
- \**ᾄδοιπορεῖν*, Acts, x. 9, 216.  
 \**ᾄδωνᾶσθαι*, Luke, ii. 48; xvi. 24. 25.: Acts, xx. 38, 32.  
 \**ᾄθῶνη*, Acts, x. 11; xi. 5, 218.  
 \**οἶνος καὶ ἔλαιον*, Luke, x. 34, 28.  
 \**δλοκληρία*, Acts, iii. 16, 193.  
 \**δμιλεῖν*, Luke, xxiv. 14. 15: Acts, xx. 11; xxiv. 26, 178.  
 \**δμότεχνος*, Acts, xviii. 3, 239.  
 \**δπτός*, Luke, xxiv. 42, 182.  
 \**δρθός*, Acts, xiv. 10, 46.  
 \**δρθριος*, Luke, xxiv. 22, 132, 134.  
*δρθρος*, Luke, xxiv. 1: Acts, v. 21, 132, 133.  
*δρίζειν*, Luke, xxii. 22: Acts, ii. 23; x. 42; xi. 29; xvii. 26. 31, 237.  
 \**δφρός*, Luke, iv. 29, 109.  
 \**δχλείσθαι*, Acts, v. 16, 7.  
 \**δχλοποιεῖν*, Acts, xvii. 5, 230.  
*δχλος*, Luke, xxii. 6, 230.
- \**παραβιάζεσθαι*, Luke, xxiv. 29: Acts, xvi. 15, 179.
- \**παράδοξον*, Luke, v. 26, 71.  
 \**παραινεῖν*, Acts, xxvii. 9. 22, 271.  
*παρακολουθεῖν*, Luke, i. 3, 90.  
 \**παραλύεσθαι*, Luke, v. 18. 24: Acts, viii. 7; ix. 33, 6.  
 \**παρατείνειν*, Acts, xx. 7, 245.  
*παρατηρεῖν*, Luke, vi. 7; xiv. 1; xx. 20: Acts, ix. 24, 153.  
 \**παρατήρησις*, Luke, xvii. 20, 153.  
*παραχρήμα*, Luke, i. 64; iv. 39; v. 25; viii. 44. 47. 55; xiii. 13; xviii. 43; xix. 11; xxii. 60: Acts, iii. 7; v. 10; ix. 18; xii. 23; xiii. 11; xvi. 26. 33, 96.  
 \**παρενοχλεῖν*, Acts, xv. 19, 230.  
*παροξύνεσθαι*, Acts, xvii. 16, 233.  
*παροξυσμός*, Acts, xv. 39, 233.  
 \**παροτρύνειν*, Acts, xiii. 50, 225.  
*πειρᾶσθαι*, Acts, ix. 26; xxvi. 21, 215.  
 \**περιμένειν*, Acts, i. 4, 184.  
*περιπίπτειν*, Luke, x. 30: Acts, xxvii. 41, 129.  
 \**περιβῆγγνυμι*, Acts, xvi. 22, 114.  
 \**περισπᾶσθαι*, Luke, x. 40, 170.  
 \**περιτρέπειν*, Acts, xxvi. 24, 268.  
 \**πίεζειν*, Luke, vi. 38, 119.  
*πίμπλημι*, Luke, i. 15. 23. 41. 57. 67; ii. 6. 21. 22; iv. 28; v. 7. 26; vi. 11; xxi. 22: Acts, ii. 4; iii. 10; iv. 8. 31; v. 17; ix. 17; xiii. 9. 45; xix. 29, 107.  
 \**πίμπρασθαι*, Acts, xxviii. 6, 50.  
 \**πινακίδιον*, Luke, i. 63, 95.  
*πλήθος*, Luke, i. 10; ii. 13; v. 6; vi. 17; viii. 37; xix. 37; xxiii. 1. 27: Acts, ii. 6; iv. 32; v. 14. 16; vi. 2. 5; xiv. i. 4; xv. 12. 30; xvii. 4; xix. 9; xxi. 22. 36; xxiii. 7; xxv. 24; xxviii. 3, 107, 108.  
 \**πλημύρα*, Luke, vi. 48, 55.  
 \**πλήρης*, Luke, v. 12, 5.  
*πνεῦμα*, Luke, viii. 55, 16.  
 \**πνοή*, Acts, ii. 2; xvii. 25, 236.  
*πονηρός*, Luke, vii. 21; viii. 2; xi. 26: Acts, xix. 12. 13. 15. 16, 12.  
 \**πραγματεύεσθαι*, Luke, xix. 13, 159.  
 \**πρηγής*, Acts, i. 18, 186.

- \**προβάλλειν*, Luke, xxi. 30 : Acts, xix. 33, 75, 140.  
*προγινώσκειν*, Acts, xxvi. 5, 258.  
*πρόγνωσις*, Acts, ii. 23, 258.  
*προσάγειν*, Luke, ix. 41 : Acts, xvi. 20 ; xxvii. 27, 25.
- \**προσαναβαίνειν*, Luke, xiv. 10, 147.  
 \**προσαναλίσκειν*, Luke, viii. 43, 16.  
 \**προσδεΐσθαι*, Acts, xvii. 25, 198.  
*προσδοκᾶν*, Luke, i. 21 ; iii. 15 ; vii. 19. 20 ; viii. 40 ; xii. 46 : Acts, iii. 5 ; x. 24 ; xxvii. 33 ; xxviii. 6, 162.
- \**προσδοκία*, Luke, xxi. 26 : Acts, xii. 11, 161.  
 \**προσκολλᾶσθαι*, Acts, v. 36, 128.  
 \**προσπήγγυμι*, Acts, ii. 23, 190.  
 \**προσρήγγυμι*, Luke, vi. 48, 49, 57.  
*προστιθέναί*, Luke, iii. 20 : xii. 25. 31 ; xvii. 5 ; xix. 11 ; xx. 11. 12 : Acts, ii. 41. 47 ; v. 14 ; xi. 24 ; xii. 3 ; xiii. 36, 104.
- \**προσφάτως*, Acts, xviii. 2, 238.  
 \**προσφάνειν*, Luke, xi. 46, 62.  
 \**προτρέπεσθαι*, Acts, xviii. 27, 225, 226.
- \**προϋπάρχειν*, Luke, xxiii. 12 : Acts, viii. 9, 214.
- \**προχειρίζεσθαι*, Acts, iii. 20 ; xxii. 14 ; xxvi. 16, 202.
- \**πτύσσειν*, Luke, iv. 20, 107.  
 \**πυρετὸς μέγας*, Luke, iv. 38, 4.  
 \**πυρετοὶ*, Acts, xxviii. 8, 52.
- \**ῥῆγμα*, Luke, vi. 49, 56.  
 \**ρίπτειν*, Luke, iv. 35, 2.  
*ῥύσις αἵματος*, Luke, viii. 43. 44, 15.
- \**σάλος*, Luke, xxi. 25, 275.  
 \**σιτίον*, Acts, vii. 12, 277.  
 \**σκάφη*, Acts, xxvii. 16. 30. 32, 279.  
 \**σκληροτράχηλος*, Acts, vii. 51, 209.  
*σκορπίος*, Luke, xi. 12 ; x. 19, 135, 136.  
 \**σκότος*, Acts, xiii. 11, 45.  
 \**σκοληκόβρωτος*, Acts, xii. 23, 42.  
 \**σπαργανοῦν*, Luke, ii. 7. 12, 99.  
 \**στεῖρα*, Luke, i. 7. 36 ; xxiii. 29, 91, 92.  
 \**στερεοῦν*, Acts, iii. 7. 16 ; xvi. 5, 35.
- στηρίζειν*, Luke, xvi. 26 ; ix. 51, 33.  
 \**συγγένεια*, Luke, 1, 61 : Acts, xvii. 14, 224.
- \**συγκινεῖν*, Acts, vi. 12, 204.  
 \**συγκυρία*, Luke, x. 31, 30.  
 \**συγχέειν*, Acts, ii. 6 ; ix. 22 ; xix. 32 ; xxi. 27. 31, 186.
- \**σύγχυσις*, Acts, xix. 29, 187.  
 \**συκάμινος*, Luke, xvii. 6, 152.  
 \**συκομορέα*, Luke, xix. 4, 152.  
 \**συλλαμβάνειν*, Luke, i. 24. 36, 91.  
 \**συλλαμβάνειν ἐν γαστρὶ*, Luke, i. 31 ; ii. 21, 91, 92.
- \**συμβάλλειν*, Luke, ii. 19 ; xiv. 31 : Acts, iv. 15 ; xvii. 18 ; xviii. 27 ; xx. 14, 141.
- \**συμπαρεῖναι*, Acts, xxv. 24, 253.  
 \**συμπεριλαμβάνειν*, Acts, xx. 10, 126.  
 \**συμπίπτειν*, Luke, vi. 49, 56.  
 \**συμπληροῦν*, Luke, viii. 23 ; ix. 51 : Acts, ii. 1, 122.
- \**συμφέεσθαι*, Luke, viii. 7, 59.  
*σύν*, Luke, i. 56 ; ii. 5. 13, &c., 253.
- \**συναθροίζειν*, Luke, xxiv. 33 : Acts, xii. 12 ; xix. 25, 181.  
*συνακολουθεῖν*, Luke, xxiii. 49, 176.
- \**συναλίζεσθαι*, Acts, i. 4, 182.  
 \**συναρπάζειν*, Luke, viii. 29 : Acts, vi. 12 ; xix. 29 ; xxvii. 15, 243.
- \**συνδρομή*, Acts, xxi. 30, 191.  
 \**συνεῖναι*, Luke, ix. 18 : Acts, xxii. 11, 252.
- \**συνελαύνειν*, Acts, vii. 26, 206.  
 \**συνέπεσθαι*, Acts, xx. 4, 244.  
*συνέχεσθαι*, Luke, iv. 38 : Acts, xxviii. 8, 5.
- \**συνθρύπτειν*, Acts, xxi. 13, 248.  
 \**συντόμως*, Acts, xxiv. 4, 262.  
*συντρέχειν*, Acts, iii. 11, 191.
- \**σύντροφος*, Acts, xiii. 1, 223.  
*συστέλλειν*, Acts, v. 6, 37.  
 \**συστρέφειν*, Acts, xviii. 3, 173.  
 \**συστροφῆ*, Acts, xix. 40 ; xxiii. 12, 174.
- \**σφυρά*, Acts, iii. 7, 35.  
*σώζειν*, Luke, viii. 36, 8, 285.  
*σωτηρία*, Luke, i. 69. 71. 77 ; xix. 9 : Acts, iv. 12 ; vii. 25 ; xiii. 26. 47 ; xvi. 17 ; xxvii. 34, 286.



- \**τακτός*, Acts, xii. 21, 222.  
 \**τάραχος*, Acts, xii. 18 ; xix. 23, 93.  
 \**τεκμήριον*, Acts, i. 3, 183.  
 \**τελεσφορεῖν*, Luke, viii. 14, 65.  
*τήρησις*, Acts, iv. 3 ; v. 18, 154.  
 \**τιμωρεῖν*, Acts, xxii. 5 ; xxvi. 11, 252.  
 \**τραῦμα*, Luke, x. 34, 28.  
 \**τρήμα*, Luke, xviii. 25, 60.
- υγιαίνειν*, Luke, v. 31 ; vii. 10 ; xv. 27, 10.  
 \**ύγρός*, Luke, xxiii. 31, 175.  
 \**ύδρωπικός*, Luke, xiv. 2, 24.  
*ύπάρχειν*, Luke, vii. 25 ; viii. 41 ; ix. 48 ; xi. 13 ; xvi. 14. 23 ; xxiii. 50 : Acts, ii. 30 ; iii. 2. 6 ; iv. 34. 34. 37 ; v. 4 ; vii. 55 ; viii. 16 ; x. 12 ; xiv. 8 ; xvi. 3. 20. 37 ; xvii. 24. 27. 29 ; xix. 36. 40 ; xxi. 20 ; xxii. 3 ; xxvii. 12. 21. 34 ; xxviii. 7. 18, 215.  
 \**ύπερορᾶν*, Acts, xvii. 30, 237.  
 \**ύπερφων*, Acts, i. 13 ; ix. 37. 39 ; xx. 8, 185.  
 \**ύπηρετεῖν*, Acts, xiii. 36 ; xx. 34 ; xxiv. 23, 224.  
*ύπηρετης*, Luke, i. 2 ; iv. 20 : Acts, v. 22. 26 ; xiii. 5 ; xxvi. 16, 88.  
 \**ύπνος βαθύς*, Acts, xx. 9, 49.  
 \**ύποβάλλειν*, Acts, vi. 11, 141.
- ύποδέχεται*, Luke, x. 38 ; xix. 6 : Acts, xvii. 7, 156.  
 \**ύποζώννυμι*, Acts, xxvii. 17, 272.  
*ύπολαμβάνειν*, Luke, vii. 43 ; x. 30 : Acts, i. 9 ; ii. 15, 125.  
*ύποστέλλειν*, Acts, xx. 27, 246.  
*ύποστρέφειν*, Luke, i. 56 ; ii. 20. 39. 43. 45 ; iv. 1. 14 ; vii. 10 ; viii. 37. 39. 40 ; ix. 10 ; x. 17 ; xi. 24 ; xvii. 15. 18 ; xix. 12 ; xxiii. 48. 56 ; xxiv. 9. 33. 52 : Acts, i. 12 ; viii. 25. 28 ; xii. 25 ; xiii. 13. 34 ; xiv. 21 ; xx. 3 ; xxi. 6 ; xxii. 17 ; xxiii. 32, 174.  
 \**ύποστρώννυμι*, Luke, xix. 36, 73.  
 \**ύποτρέχειν*, Acts, xxvii. 16, 192.  
 \**ύποχωρεῖν*, Luke, v. 16 ; ix. 10, 114.
- \**φαντασία*, Acts, xxv. 23, 265.  
 \**φιλανθρώπως*, Acts, xxvii. 3, 296.  
 \**φύβητρον*, Luke, xxi. 11, 161.  
 \**φρύγανον*, Acts, xxviii. 3, 286.  
 \**φύειν*, Luke, viii. 6. 8, 58.
- χαλαῖν*, Luke, v. 4. 5 : Acts, ix. 25 ; xxvii. 17. 30, 112.  
 \**χάσμα*, Luke, xvi. 26, 33.  
 \**χειμάζεσθαι*, Acts, xxvii. 18, 275.  
 \**χρός*, Acts, xix. 12, 242.  
 \**ών*, Luke, xi. 12, 135.

THE END.





## DUBLIN UNIVERSITY PRESS SERIES.

---

THE Provost and Senior Fellows of Trinity College have undertaken the publication of a Series of Works, chiefly Educational, to be entitled the DUBLIN UNIVERSITY PRESS SERIES.

The following volumes of the Series are now ready, viz. :—

**Six Lectures on Physical Geography.** By the REV. S. HAUGHTON, M.D., *Dubl., D.C.L., Oxon., F.R.S., Fellow of Trinity College, and Professor of Geology in the University of Dublin.*

**An Introduction to the Systematic Zoology and Morphology of Vertebrate Animals.** By ALEXANDER MACALISTER, M.D., *Dubl., Professor of Comparative Anatomy in the University of Dublin.*

**The Codex Rescriptus Dublinensis of St. Matthew's Gospel (Z).** First Published by Dr. Barrett in 1801. A New Edition, Revised and Augmented. Also, Fragments of the Book of Isaiah, in the LXX. Version, from an Ancient Palimpsest, now first Published. Together with a newly discovered Fragment of the Codex Palatinus. By T. K. ABBOTT, B.D., *Fellow of Trinity College, and Professor of Biblical Greek in the University of Dublin.* With two Plates of Facsimiles.

**The Parabola, Ellipse, and Hyperbola, treated Geometrically.** By ROBERT WILLIAM GRIFFIN, A.M., LL.D., *Ex-Scholar, Trinity College, Dublin.*

**An Introduction to Logic.** By WILLIAM HENRY STANLEY MONCK, M.A. *Professor of Moral Philosophy in the University of Dublin.*

**Essays in Political and Moral Philosophy.** By T. E. CLIFFE LESLIE, Hon. LL.D., *Dubl., of Lincoln's Inn, Barrister-at-Law, late Examiner in Political Economy in the University of London, Professor of Jurisprudence and Political Economy in the Queen's University.*

**The Correspondence of Cicero : a revised Text, with Notes and Prolegomena.—Vol. I., The Letters to the end of Cicero's Exile.** By ROBERT Y. TYRRELL, M.A., *Fellow of Trinity College, and Professor of Latin in the University of Dublin.*

**Faust, from the German of Goethe.** By THOMAS E. WEBB, LL.D., Q.C., *Regius Professor of Laws, and Public Orator in the University of Dublin.*

[Over.

**The Correspondence of Robert Southey with Caroline Bowles :** to which are added — Correspondence with Shelley, and Southey's Dreams. Edited, with an Introduction, by EDWARD DOWDEN, LL.D., *Professor of English Literature in the University of Dublin.*

**Life of Sir Wm. Rowan Hamilton, Knt., LL.D., D.C.L., M.R.I.A.,** *Andrews Professor of Astronomy in the University of Dublin, and Royal Astronomer of Ireland, &c. &c. :* including Selections from his Poems, Correspondence, and Miscellaneous Writings. By ROBERT PERCEVAL GRAVES, M.A., *Sub-Dean of the Chapel Royal, Dublin, and formerly Curate in charge of Windermere.* Vol. I.

**The Mathematical and other Tracts of the late James M'Cullagh,** F.T.C.D., *Professor of Natural Philosophy in the University of Dublin.* Now first collected, and edited by REV. J. H. JELLETT, B.D., and REV. SAMUEL HAUGHTON, M.D., *Fellows of Trinity College, Dublin.*

**A Sequel to the First Six Books of the Elements of Euclid,** containing an Easy Introduction to Modern Geometry. With numerous Examples. By JOHN CASEY, LL.D., F.R.S., *Vice-President, Royal Irish Academy ; Member of the London Mathematical Society ; and Professor of the Higher Mathematics and Mathematical Physics in the Catholic University of Ireland.*

**Theory of Equations :** with an Introduction to the Theory of Binary Algebraic Forms. By WILLIAM SNOW BURNSIDE, M.A., *Erasmus Smith's Professor of Mathematics in the University of Dublin :* and ARTHUR WILLIAM PANTON, M.A., *Fellow and Tutor, Trinity College, Dublin.*

**The Medical Language of St. Luke :** a Proof from Internal Evidence that "The Gospel according to St. Luke" and "The Acts of the Apostles" were written by the same Person, and that the writer was a Medical Man. By the REV. WILLIAM KIRK HOBART, LL.D., *Ex-Scholar, Trinity College, Dublin.*

---

In the Press :—

**Evangelia Antehieronymiana ex Codice vetusto Dublinensi.**  
Ed. T. K. ABBOTT, B.D.

**The Veil of Isis ; or, Idealism.** By THOMAS E. WEBB, LL.D., Q.C.,  
*Regius Professor of Laws, and Public Orator in the University of Dublin.*

---

DUBLIN : HODGES, FIGGIS, AND CO.

LONDON : LONGMANS, GREEN, AND CO.

# GENERAL LISTS OF WORKS

PUBLISHED BY

MESSRS. LONGMANS, GREEN & CO.



HISTORY, POLITICS, HISTORICAL  
MEMOIRS, &c.

**History of England from the Conclusion of the Great War in 1815 to the year 1841.** By SPENCER WALPOLE. 3 vols. 8vo. £2. 14s.

**History of England in the 18th Century.** By W. E. H. LECKY, M.A. 4 vols. 8vo. 1700-1784, £3. 12s.

**The History of England from the Accession of James II.** By the Right Hon. Lord MACAULAY.  
STUDENT'S EDITION, 2 vols. cr. 8vo. 12s.  
PEOPLE'S EDITION, 4 vols. cr. 8vo. 16s.  
CABINET EDITION, 8 vols. post 8vo. 48s.  
LIBRARY EDITION, 5 vols. 8vo. £4.

**The Complete Works of Lord Macaulay.** Edited by Lady TREVELYAN.

CABINET EDITION, 16 vols. crown 8vo. price £4. 16s.  
LIBRARY EDITION, 8 vols. 8vo. Portrait, price £5. 5s.

**Lord Macaulay's Critical and Historical Essays.**

CHEAP EDITION, crown 8vo. 3s. 6d.  
STUDENT'S EDITION, crown 8vo. 6s.  
PEOPLE'S EDITION, 2 vols. crown 8vo. 8s.  
CABINET EDITION, 4 vols. 24s.  
LIBRARY EDITION, 3 vols. 8vo. 36s.

**The History of England from the Fall of Wolsey to the Defeat of the Spanish Armada.** By J. A. FROUDE, M.A.

POPULAR EDITION, 12 vols. crown, £2. 2s.  
CABINET EDITION, 12 vols. crown, £3. 12s.

**The English in Ireland in the Eighteenth Century.** By J. A. FROUDE, M.A. 3 vols. crown 8vo. 18s.

**Journal of the Reigns of King George IV. and King William IV.** By the late C. C. F. GREVILLE, Esq. Edited by H. REEVE, Esq. Fifth Edition. 3 vols. 8vo. price 36s.

**The Life of Napoleon III.** derived from State Records, Unpublished Family Correspondence, and Personal Testimony. By BLANCHARD JERROLD. With numerous Portraits and Facsimiles. 4 vols. 8vo. £3. 18s.

**The Early History of Charles James Fox.** By the Right Hon. G. O. TREVELYAN, M.P. Fourth Edition. 8vo. 6s.

**Selected Speeches of the Earl of Beaconsfield, K.G.** Arranged and edited, with Introduction and Notes, by T. E. KEBBEL, M.A. 2 vols. 8vo. with Portrait, 32s.

**The Constitutional History of England since the Accession of George III. 1760-1870.** By Sir THOMAS ERSKINE MAY, K.C.B. D.C.L. Sixth Edition. 3 vols. crown 8vo. 18s.

**Democracy in Europe; a History.** By Sir THOMAS ERSKINE MAY, K.C.B. D.C.L. 2 vols. 8vo. 32s.

**Introductory Lectures on**

Modern History delivered in 1841 and 1842. By the late THOMAS ARNOLD, D.D. 8vo. 7s. 6d.

**On Parliamentary Government in England.**

By ALPHEUS TODD. 2 vols. 8vo. 37s.

**Parliamentary Government in the British Colonies.**

By ALPHEUS TODD. 8vo. 21s.

**History of Civilisation in**

England and France, Spain and Scotland. By HENRY THOMAS BUCKLE. 3 vols. crown 8vo. 24s.

**Lectures on the History**

of England from the Earliest Times to the Death of King Edward II. By W. LONGMAN, F.S.A. Maps and Illustrations. 8vo. 15s.

**History of the Life &**

Times of Edward III. By W. LONGMAN, F.S.A. With 9 Maps, 8 Plates, and 16 Woodcuts. 2 vols. 8vo. 28s.

**The Historical Geography of Europe.**

By E. A. FREEMAN, D.C.L. LL.D. Second Edition, with 65 Maps. 2 vols. 8vo. 31s. 6d.

**History of England under**

the Duke of Buckingham and Charles I. 1624-1628. By S. R. GARDINER, LL.D. 2 vols. 8vo. Maps, price 24s.

**The Personal Government**

of Charles I. from the Death of Buckingham to the Declaration in favour of Ship Money, 1628-1637. By S. R. GARDINER, LL.D. 2 vols. 8vo. 24s.

**The Fall of the Monarchy**

of Charles I. 1637-1649. By S. R. GARDINER, LL.D. VOLS. I. & II. 1637-1642. 2 vols. 8vo. 28s.

**A Student's Manual of**

the History of India from the Earliest Period to the Present. By Col. MEADOWS TAYLOR, M.R.A.S. Third Thousand. Crown 8vo. Maps, 7s. 6d.

**Outline of English History,**

B.C. 55-A.D. 1880. By S. R. GARDINER, LL.D. With 96 Woodcuts. Fcp. 8vo. 2s. 6d.

**Waterloo Lectures ; a**

Study of the Campaign of 1815. By Col. C. C. CHESNEY, R.E. 8vo. 10s. 6d.

**The Oxford Reformers—**

John Colet, Erasmus, and Thomas More ; a History of their Fellow-Work. By F. SEEBOHM. 8vo. 14s.

**History of the Romans**

under the Empire. By Dean MERIVALE, D.D. 8 vols. post 8vo. 48s.

**General History of Rome**

from B.C. 753 to A.D. 476. By Dean MERIVALE, D.D. Crown 8vo. Maps, price 7s. 6d.

**The Fall of the Roman**

Republic ; a Short History of the Last Century of the Commonwealth. By Dean MERIVALE, D.D. 12mo. 7s. 6d.

**The History of Rome.**

By WILHELM IHNE. 5 vols. 8vo. price £3. 17s.

**Carthage and the Cartha-**

ginians. By R. BOSWORTH SMITH, M.A. Second Edition ; Maps, Plans, &c. Crown 8vo. 10s. 6d.

**History of Ancient Egypt.**

By G. RAWLINSON, M.A. With Map and Illustrations. 2 vols. 8vo. 63s.

**The Seventh Great Ori-**

ental Monarchy ; or, a History of the Sassanians. By G. RAWLINSON, M.A. With Map and 95 Illustrations. 8vo. 28s.

**The History of European**

Morals from Augustus to Charlemagne. By W. E. H. LECKY, M.A. 2 vols. crown 8vo. 16s.

**History of the Rise and**

Influence of the Spirit of Rationalism in Europe. By W. E. H. LECKY, M.A. 2 vols. crown 8vo. 16s.

**The History of Philo-**

sophy, from Thales to Comte. By GEORGE HENRY LEWES. Fifth Edition. 2 vols. 8vo. 32s.



**A History of Classical**

**Greek Literature.** By the Rev. J. P. MAHAFFY, M.A. Crown 8vo. VOL. I. Poets, 7s. 6d. VOL. II. Prose Writers, 7s. 6d.

**Zeller's Stoics, Epicu-**

**reans, and Sceptics.** Translated by the Rev. O. J. REICHEL, M.A. New Edition revised. Crown 8vo. 15s.

**Zeller's Socrates & the**

**Socratic Schools.** Translated by the Rev. O. J. REICHEL, M.A. Second Edition. Crown 8vo. 10s. 6d.

**Zeller's Plato & the Older**

**Academy.** Translated by S. FRANCES ALLEYNE and ALFRED GOODWIN, B.A. Crown 8vo. 18s.

**Zeller's Pre-Socratic**

**Schools; a History of Greek Philosophy from the Earliest Period to the time of Socrates.** Translated by SARAH F. ALLEYNE. 2 vols. crown 8vo. 30s.

**Epochs of Modern His-**

**tory.** Edited by C. COLBECK, M.A. Church's Beginning of the Middle Ages. price 2s. 6d.

Cox's Crusades, 2s. 6d.

Creighton's Age of Elizabeth, 2s. 6d.

Gairdner's Lancaster and York, 2s. 6d.

Gardiner's Puritan Revolution, 2s. 6d.

— Thirty Years' War, 2s. 6d.

— (Mrs.) French Revolution, 2s. 6d.

Hale's Fall of the Stuarts, 2s. 6d.

Johnson's Normans in Europe, 2s. 6d.

Longman's Frederic the Great, 2s. 6d.

Ludlow's War of American Independence, price 2s. 6d.

McCarthy's Epoch of Reform, 1830-1850. price 2s. 6d.

Morris's Age of Anne, 2s. 6d.

Seebohm's Protestant Revolution, 2s. 6d.

Stubbs' Early Plantagenets, 2s. 6d.

Warburton's Edward III. 2s. 6d.

**Epochs of Ancient His-**

**tory.** Edited by the Rev. Sir G. W. COX, Bart. M.A. & C. SANKEY, M.A.

Beesly's Gracchi, Marius and Sulla, 2s. 6d.

Capes's Age of the Antonines, 2s. 6d.

— Early Roman Empire, 2s. 6d.

Cox's Athenian Empire, 2s. 6d.

— Greeks & Persians, 2s. 6d.

Curteis's Macedonian Empire, 2s. 6d.

Ihne's Rome to its Capture by the Gauls, price 2s. 6d.

Merivale's Roman Triumvirates, 2s. 6d.

Sankey's Spartan & Theban Supremacies, price 2s. 6d.

Smith's Rome and Carthage, 2s. 6d.

**Creighton's Shilling His-**

**tory of England, introductory to 'Epochs of English History.'** Fcp. 1s.

**Epochs of English His-**

**tory.** Edited by the Rev. MANDELL CREIGHTON, M.A. In One Volume. Fcp. 8vo. 5s.

Browning's Modern England, 1820-1874, 9d.  
Creighton's (Mrs.) England a Continental Power, 1066-1216, 9d.

Creighton's (Rev. M.) Tudors and the Reformation, 1485-1603, 9d.

Gardiner's (Mrs.) Struggle against Absolute Monarchy, 1603-1688, 9d.

Rowley's Rise of the People, 1215-1485, 9d.  
— Settlement of the Constitution, 1689-1784, 9d.

Tancock's England during the American and European Wars, 1765-1820, 9d.

York-Powell's Early England to the Conquest, 1s.

**The Student's Manual of**

**Ancient History; the Political History, Geography and Social State of the Principal Nations of Antiquity.** By W. COOKE TAYLOR, LL.D. Cr. 8vo. 7s. 6d.

**The Student's Manual of**

**Modern History; the Rise and Progress of the Principal European Nations.** By W. COOKE TAYLOR, LL.D. Crown 8vo. 7s. 6d.

**BIOGRAPHICAL WORKS.****Reminiscences chiefly of**

**Oriel College and the Oxford Movement.** By the Rev. THOMAS MOZLEY, M.A. formerly Fellow of Oriel College, Oxford. 2 vols. crown 8vo. 18s.

**Apologia pro Vitâ Suâ;**

Being a History of his Religious Opinions by Cardinal NEWMAN. Crown 8vo. 6s.

- Thomas Carlyle, a History** of the first Forty Years of his Life, 1795 to 1835. By J. A. FROUDE, M.A. With 2 Portraits and 4 Illustrations. 2 vols. 8vo. 32s.
- Reminiscences.** By THOMAS CARLYLE. Edited by J. A. FROUDE, M.A. 2 vols. crown 8vo. 18s.
- The Marriages of the Bonapartes.** By the Hon. D. A. BINGHAM. 2 vols. crown 8vo. 21s.
- Recollections of the Last Half-Century.** By COUNT ORSI. With a Portrait of Napoleon III. and 4 Woodcuts. Crown 8vo. 7s. 6d.
- Autobiography.** By JOHN STUART MILL. 8vo. 7s. 6d.
- Felix Mendelssohn's Letters,** translated by Lady WALLACE. 2 vols. crown 8vo. 5s. each.
- The Correspondence of Robert Southey with Caroline Bowles.** Edited by EDWARD DOWDEN, LL.D. 8vo. Portrait, 14s.
- The Life and Letters of Lord Macaulay.** By the Right Hon. G. O. TREVELYAN, M.P.  
LIBRARY EDITION, 2 vols. 8vo. 36s.  
CABINET EDITION, 2 vols. crown 8vo. 12s.  
POPULAR EDITION, 1 vol. crown 8vo. 6s.
- William Law, Nonjuror and Mystic,** a Sketch of his Life, Character, and Opinions. By J. H. OVERTON, M.A. Vicar of Legbourne. 8vo. 15s.
- James Mill; a Biography.** By A. BAIN, LL.D. Crown 8vo. 5s.
- John Stuart Mill; a Criticism,** with Personal Recollections. By A. BAIN, LL.D. Crown 8vo. 2s. 6d.
- A Dictionary of General Biography.** By W. L. R. CATES. Third Edition, with nearly 400 additional Memoirs and Notices. 8vo. 28s.
- Outlines of the Life of Shakespeare.** By J. O. HALLIWELL-PHILLIPPS, F.R.S. Second Edition. 8vo. 7s. 6d.
- Biographical Studies.** By the late WALTER BAGEHOT, M.A. 8vo. 12s.
- Essays in Ecclesiastical Biography.** By the Right Hon. Sir J. STEPHEN, LL.D. Crown 8vo. 7s. 6d.
- Cæsar; a Sketch.** By J. A. FROUDE, M.A. With Portrait and Map. 8vo. 16s.
- Life of the Duke of Wellington.** By the Rev. G. R. GLEIG, M.A. Crown 8vo. Portrait, 6s.
- Memoirs of Sir Henry Havelock, K.C.B.** By JOHN CLARK MARSHMAN. Crown 8vo. 3s. 6d.
- Leaders of Public Opinion in Ireland;** Swift, Flood, Grattan, O'Connell. By W. E. H. LECKY, M.A. Crown 8vo. 7s. 6d.

---

## MENTAL and POLITICAL PHILOSOPHY.

- Comte's System of Positive Polity,** or Treatise upon Sociology. By various Translators. 4 vols. 8vo. £4.
- De Tocqueville's Democracy in America,** translated by H. REEVE. 2 vols. crown 8vo. 16s.
- Analysis of the Phenomena of the Human Mind.** By JAMES MILL. With Notes, Illustrative and Critical. 2 vols. 8vo. 28s.
- On Representative Government.** By JOHN STUART MILL. Crown 8vo. 2s.

- On Liberty.** By JOHN STUART MILL. Crown 8vo. 1s. 4d.
- Principles of Political Economy.** By JOHN STUART MILL. 2 vols. 8vo. 30s. or 1 vol. crown 8vo. 5s.
- Essays on some Unsettled Questions of Political Economy.** By JOHN STUART MILL. 8vo. 6s. 6d.
- Utilitarianism.** By JOHN STUART MILL. 8vo. 5s.
- The Subjection of Women.** By JOHN STUART MILL. Fourth Edition. Crown 8vo. 6s.
- Examination of Sir William Hamilton's Philosophy.** By JOHN STUART MILL. 8vo. 16s.
- A System of Logic, Ratiocinative and Inductive.** By JOHN STUART MILL. 2 vols. 8vo. 25s.
- Dissertations and Discussions.** By JOHN STUART MILL. 4 vols. 8vo. £2. 6s. 6d.
- A Systematic View of the Science of Jurisprudence.** By SHELDON AMOS, M.A. 8vo. 18s.
- Path and Goal; a Discussion on the Elements of Civilisation and the Conditions of Happiness.** By M. M. KALISCH, Ph.D. M.A. 8vo. price 12s. 6d.
- The Law of Nations considered as Independent Political Communities.** By Sir TRAVERS TWISS, D.C.L. 2 vols. 8vo. £1. 13s.
- A Primer of the English Constitution and Government.** By S. AMOS, M.A. Crown 8vo. 6s.
- Fifty Years of the English Constitution, 1830-1880.** By SHELDON AMOS, M.A. Crown 8vo. 10s. 6d.
- Principles of Economical Philosophy.** By H. D. MACLEOD, M.A. Second Edition, in 2 vols. VOL. I. 8vo. 15s. VOL. II. PART I. 12s.
- Lord Bacon's Works,** collected & edited by R. L. ELLIS, M.A. J. SPEDDING, M.A. and D. D. HEATH. 7 vols. 8vo. £3. 13s. 6d.
- Letters and Life of Francis Bacon,** including all his Occasional Works. Collected and edited, with a Commentary, by J. SPEDDING. 7 vols. 8vo. £4. 4s.
- The Institutes of Justinian;** with English Introduction, Translation, and Notes. By T. C. SANDARS, M.A. 8vo. 18s.
- The Nicomachean Ethics of Aristotle,** translated into English by R. WILLIAMS, B.A. Crown 8vo. price 7s. 6d.
- Aristotle's Politics, Books I. III. IV. (VII.)** Greek Text, with an English Translation by W. E. BOLAND, M.A. and Short Essays by A. LANG, M.A. Crown 8vo. 7s. 6d.
- The Ethics of Aristotle;** with Essays and Notes. By Sir A. GRANT, Bart. LL.D. 2 vols. 8vo. 32s.
- Bacon's Essays, with Annotations.** By R. WHATELY, D.D. 8vo. 10s. 6d.
- An Introduction to Logic.** By WILLIAM H. STANLEY MONCK, M.A. Prof. of Moral Philos. Univ. of Dublin. Crown 8vo. 5s.
- Picture Logic; an Attempt to Popularise the Science of Reasoning.** By A. J. SWINBURNE, B.A. Post 8vo. 5s.
- Elements of Logic.** By R. WHATELY, D.D. 8vo. 10s. 6d. Crown 8vo. 4s. 6d.
- Elements of Rhetoric.** By R. WHATELY, D.D. 8vo. 10s. 6d. Crown 8vo. 4s. 6d.
- The Senses and the Intellect.** By A. BAIN, LL.D. 8vo. 15s.
- The Emotions and the Will.** By A. BAIN, LL.D. 8vo. 15s.
- Mental and Moral Science;** a Compendium of Psychology and Ethics. By A. BAIN, LL.D. Crown 8vo. 10s. 6d.

**An Outline of the Necessary Laws of Thought ; a Treatise on Pure and Applied Logic.** By W. THOMSON, D.D. Crown 8vo. 6s.

**On the Influence of Authority in Matters of Opinion.** By the late Sir G. C. LEWIS, Bart. 8vo. price 14s.

**Essays in Political and Moral Philosophy.** By T. E. CLIFFE LESLIE, Barrister-at-Law. 8vo. 10s. 6d.

**Hume's Philosophical Works:** Edited, with Notes, &c. by T. H. GREEN, M.A. and the Rev. T. H. GROSE, M.A. 4 vols. 8vo. 56s. Or separately, *Essays*, 2 vols. 28s. *Treatise on Human Nature*, 2 vols. 28s.

## MISCELLANEOUS & CRITICAL WORKS.

**Studies of Modern Mind and Character at Several European Epochs.** By JOHN WILSON. 8vo. 12s.

**Selected Essays, chiefly from Contributions to the Edinburgh and Quarterly Reviews.** By A. HAYWARD, Q.C. 2 vols. crown 8vo. 12s.

**Short Studies on Great Subjects.** By J. A. FROUDE, M.A. 3 vols. crown 8vo. 18s.

**Literary Studies.** By the late WALTER BAGEHOT, M.A. Second Edition. 2 vols. 8vo. Portrait, 28s.

**Manual of English Literature, Historical and Critical.** By T. ARNOLD, M.A. Crown 8vo. 7s. 6d.

**Poetry and Prose ; Illustrative Passages from English Authors from the Anglo-Saxon Period to the Present Time.** Edited by T. ARNOLD, M.A. Crown 8vo. 6s.

**The Wit and Wisdom of Benjamin Disraeli, Earl of Beaconsfield, collected from his Writings and Speeches.** Crown 8vo. 6s.

**The Wit and Wisdom of the Rev. Sydney Smith.** Crown 8vo. 3s. 6d.

**Lord Macaulay's Miscellaneous Writings :—**

LIBRARY EDITION, 2 vols. 8vo. 21s.  
PEOPLE'S EDITION, 1 vol. cr. 8vo. 4s. 6d.

**Lord Macaulay's Miscellaneous Writings and Speeches.** Student's Edition. Crown 8vo. 6s. Cabinet Edition, including Indian Penal Code, Lays of Ancient Rome, and other Poems. 4 vols. post 8vo. 24s.

**Speeches of Lord Macaulay,** corrected by Himself. Crown 8vo. 3s. 6d.

**Selections from the Writings of Lord Macaulay.** Edited, with Notes, by the Right Hon. G. O. TREVELYAN, M.P. Crown. 8vo. 6s.

**Miscellaneous Works of Thomas Arnold, D.D.** late Head Master of Rugby School. 8vo. 7s. 6d.

**Realities of Irish Life.** By W. STEUART TRENCH. Crown 8vo. 2s. 6d. Sunbeam Edition, 6d.

**Evenings with the Skeptics ; or, Free Discussion on Free Thinkers.** By JOHN OWEN, Rector of East Anstey, Devon. 2 vols. 8vo. 32s.

**Outlines of Primitive Belief among the Indo-European Races.** By CHARLES F. KEARY, M.A. 8vo. 18s.

**Selected Essays on Language, Mythology, and Religion.** By F. MAX MÜLLER, K.M. 2 vols. crown 8vo. 16s.

**Lectures on the Science of Language.** By F. MAX MÜLLER, K.M. 2 vols. crown 8vo. 16s.



**Chips from a German**

**Workshop**; Essays on the Science of Religion, and on Mythology, Traditions & Customs. By F. MAX MÜLLER, K.M. 4 vols. 8vo. £1. 16s.

**Language & Languages.**

A Revised Edition of Chapters on Language and Families of Speech. By F. W. FARRAR, D.D. F.R.S. Crown 8vo. 6s.

**Grammar of Elocution.**

By JOHN MILLARD, Elocution Master in the City of London School. Second Edition. Fcp. 8vo. 3s. 6d.

**The Essays and Contributions of A. K. H. B.**

Uniform Cabinet Editions in crown 8vo.

Autumn Holidays, 3s. 6d.

Changed Aspects of Unchanged Truths, price 3s. 6d.

Commonplace Philosopher, 3s. 6d.

Counsel and Comfort, 3s. 6d.

Critical Essays, 3s. 6d.

Graver Thoughts. Three Series, 3s. 6d. each.

Landscapes, Churches, and Moralities, 3s. 6d.

Leisure Hours in Town, 3s. 6d.

Lessons of Middle Age, 3s. 6d.

Our Little Life, 3s. 6d.

Present Day Thoughts, 3s. 6d.

Recreations of a Country Parson, Three Series, 3s. 6d. each.

Seaside Musings, 3s. 6d.

Sunday Afternoons, 3s. 6d.

## DICTIONARIES and OTHER BOOKS of REFERENCE.

**One-Volume Dictionary**

of the English Language. By R. G. LATHAM, M.A. M.D. Medium 8vo. 14s.

**Larger Dictionary of**

the English Language. By R. G. LATHAM, M.A. M.D. Founded on Johnson's English Dictionary as edited by the Rev. H. J. TODD. 4 vols. 4to. £7.

**English Synonymes.**

By E. J. WHATELY. Edited by R. WHATELY, D.D. Fcp. 8vo. 3s.

**Roget's Thesaurus of**

English Words and Phrases, classified and arranged so as to facilitate the expression of Ideas, and assist in Literary Composition. Re-edited by the Author's Son, J. L. ROGET. Crown 8vo. 10s. 6d.

**Handbook of the English**

Language. By R. G. LATHAM, M.A. M.D. Crown 8vo. 6s.

**Contanseau's Practical**

ictionary of the French and English languages. Post 8vo. price 7s. 6d.

**Contanseau's Pocket**

Dictionary, French and English, abridged from the Practical Dictionary by the Author. Square 18mo. 3s. 6d.

**A Practical Dictionary**

of the German and English Languages. By Rev. W. L. BLACKLEY, M.A. & Dr. C. M. FRIEDLÄNDER. Post 8vo. 7s. 6d.

**A New Pocket Diction-**

ary of the German and English Languages. By F. W. LONGMAN, Ball. Coll. Oxford. Square 18mo. 5s.

**Becker's Gallus; Roman**

Scenes of the Time of Augustus. Translated by the Rev. F. METCALFE, M.A. Post 8vo. 7s. 6d.

**Becker's Charicles;**

Illustrations of the Private Life of the Ancient Greeks. Translated by the Rev. F. METCALFE, M.A. Post 8vo. 7s. 6d.

**A Dictionary of Roman**

and Greek Antiquities. With 2,000 Woodcuts illustrative of the Arts and Life of the Greeks and Romans. By A. RICH B. A. Crown 8vo. 7s. 6d.

**A Greek-English Lexicon.**

By H. G. LIDDELL, D.D. Dean of Christchurch, and R. SCOTT, D.D. Dean of Rochester. Crown 4to. 36s.

**Liddell & Scott's Lexicon,**

Greek and English, abridged for Schools. Square 12mo. 7s. 6d.

**An English-Greek Lexicon,**

containing all the Greek Words used by Writers of good authority. By C. D. YONGE, M.A. 4to. 21s. School Abridgment, square 12mo. 8s. 6d.

**A Latin-English Dictionary.**

By JOHN T. WHITE, D.D. Oxon. and J. E. RIDDLE, M.A. Oxon. Sixth Edition, revised. Quarto 21s.

**White's Concise Latin-English Dictionary,**

for the use of University Students. Royal 8vo. 12s.

**M'Culloch's Dictionary**

of Commerce and Commercial Navigation. Re-edited (1882), with a Supplement containing the most recent Information, by A. J. WILSON. With 48 Maps, Charts, and Plans. Medium 8vo. 63s.

**Keith Johnston's General**

Dictionary of Geography, Descriptive, Physical, Statistical, and Historical; a complete Gazetteer of the World. Medium 8vo. 42s.

**The Public Schools Atlas**

of Ancient Geography, in 28 entirely new Coloured Maps. Edited by the Rev. G. BUTLER, M.A. Imperial 8vo. or imperial 4to. 7s. 6d.

**The Public Schools Atlas**

of Modern Geography, in 31 entirely new Coloured Maps. Edited by the Rev. G. BUTLER, M.A. Uniform, 5s.

**ASTRONOMY and METEOROLOGY.****Outlines of Astronomy.**

By Sir J. F. W. HERSCHEL, Bart. M.A. Latest Edition, with Plates and Diagrams. Square crown 8vo. 12s.

**The Moon, and the Condition**

and Configurations of its Surface. By E. NEISON, F.R.A.S. With 26 Maps and 5 Plates. Medium 8vo. price 31s. 6d.

**Air and Rain; the Beginnings**

of a Chemical Climatology. By R. A. SMITH, F.R.S. 8vo. 24s.

**Celestial Objects for**

Common Telescopes. By the Rev. T. W. WEBB, M.A. Fourth Edition, adapted to the Present State of Sidereal Science; Map, Plate, Woodcuts. Crown 8vo. 9s.

**The Sun; Ruler, Light, Fire,**

and Life of the Planetary System. By R. A. PROCTOR, B.A. With Plates & Woodcuts. Crown 8vo. 14s.

**Proctor's Orbs Around**

Us; a Series of Essays on the Moon & Planets, Meteors & Comets, the Sun & Coloured Pairs of Suns. With Chart and Diagrams. Crown 8vo. 7s. 6d.

**Proctor's other Worlds**

than Ours; The Plurality of Worlds Studied under the Light of Recent Scientific Researches. With 14 Illustrations. Crown 8vo. 10s. 6d.

**Proctor on the Moon;**

her Motions, Aspects, Scenery, and Physical Condition. With Plates, Charts, Woodcuts, and Lunar Photographs. Crown 8vo. 10s. 6d.

**Proctor's Universe of**

Stars; Presenting Researches into and New Views respecting the Constitution of the Heavens. Second Edition, with 22 Charts and 22 Diagrams. 8vo. 10s. 6d.



**Proctor's New Star Atlas**, for the Library, the School, and the Observatory, in 12 Circular Maps (with 2 Index Plates). Crown 8vo. 5s.

**Proctor's Larger Star Atlas**, for the Library, in Twelve Circular Maps, with Introduction and 2 Index Plates. Folio, 15s. or Maps only, 12s. 6d.

**Proctor's Essays on Astronomy**. A Series of Papers on Planets and Meteors, the Sun and Sun-surrounding Space, Stars and Star Cloudlets. With 10 Plates and 24 Woodcuts. 8vo. price 12s.

**Proctor's Transits of Venus**; a Popular Account of Past and Coming Transits from the First Observed by Horrocks in 1639 to the Transit of 2012. Fourth Edition, including Suggestions respecting the approaching Transit in December 1882; with 20 Plates and 38 Woodcuts. 8vo. 8s. 6d.

**Proctor's Studies of Venus-Transits**; an Investigation of the Circumstances of the Transits of Venus in 1874 and 1882. With 7 Diagrams and 10 Plates. 8vo. 5s.

## NATURAL HISTORY and PHYSICAL SCIENCE.

**Ganot's Elementary Treatise on Physics**, for the use of Colleges and Schools. Translated by E. ATKINSON, Ph.D. F.C.S. Tenth Edition. With 4 Coloured Plates and 844 Woodcuts. Large crown 8vo. 15s.

**Ganot's Natural Philosophy for General Readers and Young Persons**. Translated by E. ATKINSON, Ph.D. F.C.S. Fourth Edition; with 2 Plates and 471 Woodcuts. Crown 8vo. 7s. 6d.

**Professor Helmholtz' Popular Lectures on Scientific Subjects**. Translated and edited by EDMUND ATKINSON, Ph.D. F.C.S. With a Preface by Prof. TYNDALL, F.R.S. and 68 Woodcuts. 2 vols. crown 8vo. 15s. or separately, 7s. 6d. each.

**Arnott's Elements of Physics or Natural Philosophy**. Seventh Edition, edited by A. BAIN, LL.D. and A. S. TAYLOR, M.D. F.R.S. Crown 8vo. Woodcuts, 12s. 6d.

**The Correlation of Physical Forces**. By the Hon. Sir W. R. GROVE, F.R.S. &c. Sixth Edition, revised and augmented. 8vo. 15s.

**A Treatise on Magnetism, General and Terrestrial**. By H. LLOYD, D.D. D.C.L. 8vo. 10s. 6d.

**The Mathematical and other Tracts of the late James M'Cullagh, F.T.C.D.** Prof. of Nat. Philos. in the Univ. of Dublin. Edited by the Rev. J. H. JELLET, B.D. and the Rev. S. HAUGHTON, M.D. 8vo. 15s.

**Elementary Treatise on the Wave-Theory of Light**. By H. LLOYD, D.D. D.C.L. 8vo. 10s. 6d.

**Fragments of Science**. By JOHN TYNDALL, F.R.S. Sixth Edition. 2 vols. crown 8vo. 16s.

**Heat a Mode of Motion**. By JOHN TYNDALL, F.R.S. Sixth Edition. Crown 8vo. 12s.

**Sound**. By JOHN TYNDALL, F.R.S. Fourth Edition, including Recent Researches. [*In the press.*]

**Essays on the Floating-Matter of the Air** in relation to Putrefaction and Infection. By JOHN TYNDALL, F.R.S. With 24 Woodcuts. Crown 8vo. 7s. 6d.

**Professor Tyndall's Lectures on Light**, delivered in America in 1872 and 1873. With Portrait, Plate & Diagrams. Crown 8vo. 7s. 6d.

**Professor Tyndall's Lessons in Electricity at the Royal Institution, 1875-6.** With 58 Woodcuts. Crown 8vo. 2s. 6d.

**Professor Tyndall's Notes of a Course of Seven Lectures on Electrical Phenomena and Theories, delivered at the Royal Institution.** Crown 8vo. 1s. sewed, 1s. 6d. cloth.

**Professor Tyndall's Notes of a Course of Nine Lectures on Light, delivered at the Royal Institution.** Crown 8vo. 1s. swd., 1s. 6d. cloth.

**Six Lectures on Physical Geography, delivered in 1876, with some Additions.** By the Rev. SAMUEL HAUGHTON, F.R.S. M.D. D.C.L. With 23 Diagrams. 8vo. 15s.

**An Introduction to the Systematic Zoology and Morphology of Vertebrate Animals.** By A. MACALISTER, M.D. With 28 Diagrams. 8vo. 10s. 6d.

**Text-Books of Science, Mechanical and Physical, adapted for the use of Artisans and of Students in Public and Science Schools.** Small 8vo. with Woodcuts, &c.

- Abney's Photography, 3s. 6d.  
 Anderson's (Sir John) Strength of Materials, price 3s. 6d.  
 Armstrong's Organic Chemistry, 3s. 6d.  
 Ball's Elements of Astronomy, 6s.  
 Barry's Railway Appliances, 3s. 6d.  
 Bauerman's Systematic Mineralogy, 6s.  
 Bloxam's Metals, 3s. 6d.  
 Goodeve's Mechanics, 3s. 6d.  
 Gore's Electro-Metallurgy, 6s.  
 Griffin's Algebra and Trigonometry, 3s. 6d.  
 Jenkin's Electricity and Magnetism, 3s. 6d.  
 Maxwell's Theory of Heat, 3s. 6d.  
 Merrifield's Technical Arithmetic, 3s. 6d.  
 Miller's Inorganic Chemistry, 3s. 6d.  
 Preece & Sivewright's Telegraphy, 3s. 6d.  
 Rutley's Study of Rocks, 4s. 6d.  
 Shelley's Workshop Appliances, 3s. 6d.  
 Thomé's Structural and Physical Botany, 6s.  
 Thorpe's Quantitative Analysis, 4s. 6d.  
 Thorpe & Muir's Qualitative Analysis, 3s. 6d.  
 Tilden's Chemical Philosophy, 3s. 6d.  
 Unwin's Machine Design, 6s.  
 Watson's Plane and Solid Geometry, 3s. 6d.

**Experimental Physiology, its Benefits to Mankind; with an Address on Unveiling the Statue of William Harvey at Folkestone August 1881.** By RICHARD OWEN, F.R.S. &c. Crown 8vo. 5s.

**The Comparative Anatomy and Physiology of the Vertebrate Animals.** By RICHARD OWEN, F.R.S. With 1,472 Woodcuts. 3 vols. 8vo. £3. 13s. 6d.

**Homes without Hands; a Description of the Habitations of Animals, classed according to their Principle of Construction.** By the Rev. J. G. WOOD, M.A. With about 140 Vignettes on Wood. 8vo. 14s.

**Wood's Strange Dwellings; a Description of the Habitations of Animals, abridged from 'Homes without Hands.'** With Frontispiece and 60 Woodcuts. Crown 8vo. 5s. Sunbeam Edition, 4to. 6d.

**Wood's Insects at Home; a Popular Account of British Insects, their Structure, Habits, and Transformations.** 8vo. Woodcuts, 14s.

**Wood's Insects Abroad; a Popular Account of Foreign Insects, their Structure, Habits, and Transformations.** 8vo. Woodcuts, 14s.

**Wood's Out of Doors; a Selection of Original Articles on Practical Natural History.** With 6 Illustrations. Crown 8vo. 5s.

**Wood's Bible Animals; a description of every Living Creature mentioned in the Scriptures.** With 112 Vignettes. 8vo. 14s.

**The Sea and its Living Wonders.** By Dr. G. HARTWIG. 8vo. with many Illustrations, 10s. 6d.

**Hartwig's Tropical World.** With about 200 Illustrations. 8vo. 10s. 6d.

- Hartwig's Polar World ;**  
a Description of Man and Nature in the Arctic and Antarctic Regions of the Globe. Maps, Plates & Woodcuts. Svo. 10s. 6*d.* Sunbeam Edition, 6*d.*
- Hartwig's Subterranean World.** With Maps and Woodcuts. Svo. 10s. 6*d.*
- Hartwig's Aerial World ;**  
a Popular Account of the Phenomena and Life of the Atmosphere. Map, Plates, Woodcuts. Svo. 10s. 6*d.*
- A Familiar History of Birds.** By E. STANLEY, D.D. Revised and enlarged, with 160 Woodcuts. Crown 8vo. 6*s.*
- Rural Bird Life ; Essays**  
on Ornithology, with Instructions for Preserving Objects relating to that Science. By CHARLES DIXON. With Coloured Frontispiece and 44 Woodcuts by G. Pearson. Crown 8vo. 5*s.*
- Country Pleasures ; the**  
Chronicle of a Year, chiefly in a Garden. By GEORGE MILNER. Second Edition, with Vignette Title-page. Cr. 8vo. 6*s.*
- Rocks Classified and Described.** By BERNHARD VON COTTA. An English Translation, by P. H. LAWRENCE, with English, German, and French Synonymes. Post 8vo. 14*s.*
- The Geology of England and Wales ;** a Concise Account of the Lithological Characters, Leading Fossils, and Economic Products of the Rocks. By H. B. WOODWARD, F.G.S. Crown 8vo. Map & Woodcuts, 14*s.*
- Keller's Lake Dwellings**  
of Switzerland, and other Parts of Europe. Translated by JOHN E. LEE, F.S.A. F.G.S. With 206 Illustrations. 2 vols. royal 8vo. 42*s.*
- Heer's Primæval World**  
of Switzerland. Edited by JAMES HEYWOOD, M.A. F.R.S. With Map, Plates & Woodcuts. 2 vols. 8vo. 12*s.*
- The Puzzle of Life ;** a Short History of Prehistoric Vegetable and Animal Life on the Earth. By A. NICOLS, F.R.G.S. With 12 Illustrations. Crown 8vo. 3*s.* 6*d.*
- The Origin of Civilisation, and the Primitive Condition of Man ;** Mental and Social Condition of Savages. By Sir J. LUBBOCK, Bart. M.P. F.R.S. Fourth Edition, enlarged. Svo. Woodcuts, 18*s.*
- Proctor's Light Science**  
for Leisure Hours ; Familiar Essays on Scientific Subjects, Natural Phenomena, &c. 2 vols. crown 8vo. 7*s.* 6*d.* each.
- Brande's Dictionary of Science, Literature, and Art.** Edited by the Rev. Sir G. W. COX, Bart. M.A. 3 vols. medium 8vo. 63*s.*
- Hullah's Course of Lectures**  
on the History of Modern Music. Svo. 8*s.* 6*d.*
- Hullah's Second Course**  
of Lectures on the Transition Period of Musical History. Svo. 10*s.* 6*d.*
- Loudon's Encyclopædia of Plants ;** the Specific Character, Description, Culture, History, &c. of all Plants found in Great Britain. With 12,000 Woodcuts. Svo. 42*s.*
- Loudon's Encyclopædia of Gardening ;** the Theory and Practice of Horticulture, Floriculture, Arboriculture & Landscape Gardening. With 1,000 Woodcuts. Svo. 21*s.*
- De Caisne & Le Maout's Descriptive and Analytical Botany.** Translated by Mrs. HOOKER ; edited and arranged by J. D. HOOKER, M.D. With 5,500 Woodcuts. Imperial 8vo. price 31*s.* 6*d.*
- Rivers's Orchard-House ;**  
or, the Cultivation of Fruit Trees under Glass. Sixteenth Edition. Crown 8vo. with 25 Woodcuts, 5*s.*
- The Rose Amateur's Guide.** By THOMAS RIVERS. Latest Edition. Fep. 8vo. 4*s.* 6*d.*
- Elementary Botany, Theoretical and Practical ;** a Text-Book designed for Students of Science Classics. By H. EDMONDS, B.Sc. With 312 Woodcuts. Fep. 8vo. 2*s.*

## CHEMISTRY and PHYSIOLOGY.

- Experimental Chemistry for Junior Students.** By J. E. REYNOLDS, M.D. F.R.S. Prof. of Chemistry, Univ. of Dublin. Fcp. 8vo. PART I. 1s. 6d. PART II. 2s. 6d.
- Practical Chemistry; the Principles of Qualitative Analysis.** By W. A. TILDEN, F.C.S. Fcp. 8vo. 1s. 6d.
- Miller's Elements of Chemistry,** Theoretical and Practical. Re-edited, with Additions, by H. MACLEOD, F.C.S. 3 vols. 8vo.
- PART I. CHEMICAL PHYSICS. 16s.  
PART II. INORGANIC CHEMISTRY, 24s.  
PART III. ORGANIC CHEMISTRY, 31s. 6d.
- An Introduction to the Study of Inorganic Chemistry.** By W. ALLEN MILLER, M.D. LL.D. late Professor of Chemistry, King's College, London. With 71 Woodcuts. Fcp. 8vo. 3s. 6d.
- Annals of Chemical Medicine;** including the Application of Chemistry to Physiology, Pathology, Therapeutics, Pharmacy, Toxicology & Hygiene. Edited by J. L. W. THURDICHUM, M.D. 2 vols. 8vo. 14s. each.
- A Dictionary of Chemistry and the Allied Branches of other Sciences.** Edited by HENRY WATTS, F.R.S. 9 vols. medium 8vo. £15. 2s. 6d.
- Practical Inorganic Chemistry.** An Elementary Text-Book of Theoretical and Practical Inorganic Chemistry. By W. JAGO, F.C.S. Second Edition, revised, with 37 Woodcuts. Fcp. 8vo. 2s.
- Health in the House;** Lectures on Elementary Physiology in its Application to the Daily Wants of Man and Animals. By Mrs. BUCKTON. Crown 8vo. Woodcuts, 2s.

## The FINE ARTS and ILLUSTRATED EDITIONS.

- The New Testament of Our Lord and Saviour Jesus Christ,** Illustrated with Engravings on Wood after Paintings by the Early Masters chiefly of the Italian School. New Edition in course of publication in 18 Monthly Parts, 1s. each. 4to.
- A Popular Introduction to the History of Greek and Roman Sculpture,** designed to Promote the Knowledge and Appreciation of the Remains of Ancient Art. By WALTER C. PERRY. With 268 Illustrations engraved on Wood. Square crown 8vo. 31s. 6d.
- Lord Macaulay's Lays of Ancient Rome, with Ivry and the Armada.** With 41 Wood Engravings by G. Pearson from Original Drawings by J. R. Weguelin. Crown 8vo. 6s.
- Lord Macaulay's Lays of Ancient Rome.** With Ninety Illustrations, Original and from the Antique, engraved on Wood from Drawings by G. Scharf. Fcp. 4to. 21s.
- The Three Cathedrals** dedicated to St. Paul in London. By W. LONGMAN, F.S.A. With Illustrations. Square crown 8vo. 21s.
- Lectures on Harmony,** delivered at the Royal Institution. By G. A. MACFARREN. 8vo. 12s.
- Moore's Lalla Rookh.** TENNIEL's Edition, with 68 Woodcut Illustrations. Crown 8vo. 10s. 6d.
- Moore's Irish Melodies,** MACLISE's Edition, with 161 Steel Plates. Super-royal 8vo. 21s.



**Sacred and Legendary**

Art. By Mrs. JAMESON. 6 vols. square crown 8vo. £5. 15s. 6d.

**Jameson's Legends of the**

**Saints and Martyrs.** With 19 Etchings and 187 Woodcuts. 2 vols. 31s. 6d.

**Jameson's Legends of the**

**Monastic Orders.** With 11 Etchings and 88 Woodcuts. 1 vol. 21s.

**Jameson's Legends of the**

**Madonna,** the Virgin Mary as represented in Sacred and Legendary Art. With 27 Etchings and 165 Woodcuts. 1 vol. 21s.

**Jameson's History of the**

**Saviour,** His Types and Precursors. Completed by Lady EASTLAKE. With 13 Etchings and 281 Woodcuts. 2 vols. 42s.

---

**The USEFUL ARTS, MANUFACTURES, &c.**
**The Elements of Me-**

**chanism.** By T. M. GOODEVE, M.A. Barrister-at-Law. New Edition, rewritten and enlarged, with 342 Woodcuts. Crown 8vo. 6s.

**Railways and Locomo-**

**tives;** a Series of Lectures delivered at the School of Military Engineering, Chatham. *Railways*, by J. W. BARRY, M. Inst. C.E. *Locomotives*, by Sir F. J. BRAMWELL, F.R.S. M. Inst. C.E. With 228 Woodcuts. 8vo. 21s.

**Gwilt's Encyclopædia of**

**Architecture,** with above 1,600 Woodcuts. Revised and extended by W. PAPWORTH. 8vo. 32s. 6d.

**Lathes and Turning, Sim-**

**ple, Mechanical, and Ornamental.** By W. H. NORTHCOTT. Second Edition, with 338 Illustrations. 8vo. 18s.

**Industrial Chemistry; a**

Manual for Manufacturers and for Colleges or Technical Schools; a Translation of PAYEN'S *Précis de Chimie Industrielle*. Edited by B. H. PAUL. With 698 Woodcuts. Medium 8vo. 42s.

**The British Navy: its**

**Strength, Resources, and Administration.** By Sir T. BRASSEY, K.C.B. M.P. M.A. In 6 vols. 8vo. VOLS. I. and II. with many Illustrations, 14s. or separately, VOL. I. 10s. 6d. VOL. II. price 3s. 6d.

**A Treatise on Mills and**

**Millwork.** By the late Sir W. FAIRBAIRN, Bart. C.E. Fourth Edition, with 18 Plates and 333 Woodcuts. 1 vol. 8vo. 25s.

**Useful Information for**

**Engineers.** By the late Sir W. FAIRBAIRN, Bart. C.E. With many Plates and Woodcuts. 3 vols. crown 8vo. 31s. 6d.

**The Application of Cast**

**and Wrought Iron to Building Purposes.** By the late Sir W. FAIRBAIRN, Bart. C.E. With 6 Plates and 118 Woodcuts. 8vo. 16s.

**Hints on Household**

**Taste in Furniture, Upholstery, and other Details.** By C. L. EASTLAKE. Fourth Edition, with 100 Illustrations. Square crown 8vo. 14s.

**Handbook of Practical**

**Telegraphy.** By R. S. CULLEY, Memb. Inst. C.E. Seventh Edition. Plates & Woodcuts. 8vo. 16s.

**The Marine Steam En-**

**gine.** A Treatise for the use of Engineering Students and Officers of the Royal Navy. By RICHARD SENNETT, Chief Engineer, Royal Navy. With numerous Illustrations and Diagrams. 8vo. 21s.

**A Treatise on the Steam**

**Engine**, in its various applications to Mines, Mills, Steam Navigation, Railways and Agriculture. By J. BOURNE, C.E. With Portrait, 37 Plates, and 546 Woodcuts. 4to. 42s.

**Bourne's Catechism of**

the Steam Engine, in its various Applications. Fcp. 8vo. Woodcuts, 6s.

**Bourne's Recent Im-**

provements in the Steam Engine. Fcp. 8vo. Woodcuts, 6s.

**Bourne's Handbook of**

the Steam Engine, a Key to the Author's Catechism of the Steam Engine. Fcp. 8vo. Woodcuts, 9s.

**Bourne's Examples of**

Steam and Gas Engines of the most recent Approved Types as employed in Mines, Factories, Steam Navigation, Railways and Agriculture. With 54 Plates & 356 Woodcuts. 4to. 70s.

**Ure's Dictionary of Arts,**

Manufactures, and Mines. Seventh Edition, re-written and enlarged by R. HUNT, F.R.S. With 2,604 Woodcuts. 4 vols. medium 8vo. £7. 7s.

**Kerl's Practical Treatise**

on Metallurgy. Adapted from the last German Edition by W. CROOKES, F.R.S. &c. and E. RÖHRIG, Ph.D. 3 vols. 8vo. with 625 Woodcuts, £4. 19s.

**Cresy's Encyclopædia of**

Civil Engineering, Historical, Theoretical, and Practical. With above 3,000 Woodcuts, 8vo. 25s.

**Ville on Artificial Ma-**

nures, their Chemical Selection and Scientific Application to Agriculture. Translated and edited by W. CROOKES, F.R.S. With 31 Plates. 8vo. 21s.

**Mitchell's Manual of**

Practical Assaying. Fifth Edition, revised, with the Recent Discoveries incorporated, by W. CROOKES, F.R.S. Crown 8vo. Woodcuts, 31s. 6d.

**The Art of Perfumery,**

and the Methods of Obtaining the Odours of Plants; with Instructions for the Manufacture of Perfumes &c. By G. W. S. PIESSE, Ph.D. F.C.S. Fourth Edition, with 96 Woodcuts. Square crown 8vo. 21s.

**Loudon's Encyclopædia**

of Gardening; the Theory and Practice of Horticulture, Floriculture, Arboriculture & Landscape Gardening. With 1,000 Woodcuts. 8vo. 21s.

**Loudon's Encyclopædia**

of Agriculture; the Laying-out, Improvement, and Management of Landed Property; the Cultivation and Economy of the Productions of Agriculture. With 1,100 Woodcuts. 8vo. 21s.

## RELIGIOUS and MORAL WORKS.

**An Introduction to the**

Study of the New Testament, Critical, Exegetical, and Theological. By the Rev. S. DAVIDSON, D.D. LL.D. Revised Edition. 2 vols. 8vo. 30s.

**History of the Papacy**

During the Reformation. By M. CREIGHTON, M.A. VOL. I. the Great Schism—the Council of Constance, 1378–1418. VOL. II. the Council of Basel—the Papal Restoration, 1418–1464. 2 vols. 8vo. 32s.

**A History of the Church**

of England; Pre-Reformation Period. By the Rev. T. P. BOULTBEE, LL.D. 8vo. 15s.

**Sketch of the History of**

the Church of England to the Revolution of 1688. By T. V. SHORT, D.D. Crown 8vo. 7s. 6d.

**The English Church in**

the Eighteenth Century. By the Rev. C. J. ABBEY, and the Rev. J. H. OVERTON. 2 vols. 8vo. 36s.



**An Exposition of the 39**

Articles, Historical and Doctrinal. By E. H. BROWNE, D.D. Bishop of Winchester. Twelfth Edition. 8vo. 16s.

**A Commentary on the**

39 Articles, forming an Introduction to the Theology of the Church of England. By the Rev. T. P. BOULTBEE, LL.D. New Edition. Crown 8vo. 6s.

**Sermons preached most-**

ly in the Chapel of Rugby School by the late T. ARNOLD, D.D. 6 vols. crown 8vo. 30s. or separately, 5s. each.

**Historical Lectures on**

the Life of Our Lord Jesus Christ. By C. J. ELLICOTT, D.D. 8vo. 12s.

**The Eclipse of Faith ; or**

a Visit to a Religious Sceptic. By HENRY ROGERS. Fcp. 8vo. 5s.

**Defence of the Eclipse of**

Faith. By H. ROGERS. Fcp. 8vo. 3s. 6d.

**Nature, the Utility of**

Religion, and Theism. Three Essays by JOHN STUART MILL. 8vo. 10s. 6d.

**A Critical and Gram-**

matical Commentary on St. Paul's Epistles. By C. J. ELLICOTT, D.D. 8vo. Galatians, 8s. 6d. Ephesians, 8s. 6d. Pastoral Epistles, 10s. 6d. Philippians, Colossians, & Philemon, 10s. 6d. Thessalonians, 7s. 6d.

**The Life and Letters of**

St. Paul. By ALFRED DEWES, M.A. LL.D. D.D. Vicar of St. Augustine's Pendlebury. With 4 Maps. 8vo. 7s. 6d.

**Conybeare & Howson's**

Life and Epistles of St. Paul. Three Editions, copiously illustrated.

Library Edition, with all the Original Illustrations, Maps, Landscapes on Steel, Woodcuts, &c. 2 vols. 4to. 42s.

Intermediate Edition, with a Selection of Maps, Plates, and Woodcuts. 2 vols. square crown 8vo. 21s.

Student's Edition, revised and condensed, with 46 Illustrations and Maps. 1 vol. crown 8vo. 7s. 6d.

**Smith's Voyage & Ship-**

wreck of St. Paul; with Dissertations on the Life and Writings of St. Luke, and the Ships and Navigation of the Ancients. Fourth Edition, with numerous Illustrations. Crown 8vo. 7s. 6d.

**A Handbook to the Bible,**

or, Guide to the Study of the Holy Scriptures derived from Ancient Monuments and Modern Exploration. By F. R. CONDER, and Lieut. C. R. CONDER, R.E. Third Edition, Maps. Post 8vo. 7s. 6d.

**Bible Studies. By M. M.**

KALISCH, Ph.D. PART I. *The Prophecies of Balaam.* 8vo. 10s. 6d. PART II. *The Book of Jonah.* 8vo. price 10s. 6d.

**Historical and Critical**

Commentary on the Old Testament; with a New Translation. By M. M. KALISCH, Ph.D. Vol. I. Genesis, 8vo. 18s. or adapted for the General Reader, 12s. Vol. II. Exodus, 15s. or adapted for the General Reader, 12s. Vol. III. Leviticus, Part I, 15s. or adapted for the General Reader, 8s. Vol. IV. Leviticus, Part II, 15s. or adapted for the General Reader, 8s.

**The Four Gospels in**

Greek, with Greek-English Lexicon. By JOHN T. WHITE, D.D. Oxon. Square 32mo. 5s.

**Ewald's History of Israel.**

Translated from the German by J. E. CARPENTER, M.A. with Preface by R. MARTINEAU, M.A. 5 vols. 8vo. 63s.

**Ewald's Antiquities of**

Israel. Translated from the German by H. S. SOLLY, M.A. 8vo. 12s. 6d.

**The New Man and the**

Eternal Life; Notes on the Reiterated Amens of the Son of God. By A. JUKES. Second Edition. Cr. 8vo. 6s.

**The Types of Genesis,**

briefly considered as revealing the Development of Human Nature. By A. JUKES. Crown 8vo. 7s. 6d.

- The Second Death and the Restitution of all Things**; with some Preliminary Remarks on the Nature and Inspiration of Holy Scripture. By A. JUKES. Crown 8vo. 3s. 6d.
- Supernatural Religion**; an Inquiry into the Reality of Divine Revelation. Complete Edition, thoroughly revised. 3 vols. 8vo. 36s.
- Lectures on the Origin and Growth of Religion**, as illustrated by the Religions of India. By F. MAX MÜLLER, K.M. 8vo. price 10s. 6d.
- Introduction to the Science of Religion**, Four Lectures delivered at the Royal Institution; with Essays on False Analogies and the Philosophy of Mythology. By F. MAX MÜLLER, K.M. Crown 8vo. 10s. 6d.
- The Gospel for the Nineteenth Century**. Fourth Edition. 8vo. price 10s. 6d.
- Christ our Ideal**, an Argument from Analogy. By the same Author. 8vo. 8s. 6d.
- Passing Thoughts on Religion**. By Miss SEWELL. Fcp. 8vo. price 3s. 6d.
- Preparation for the Holy Communion**; the Devotions chiefly from the works of Jeremy Taylor. By Miss SEWELL. 32mo. 3s.
- Private Devotions for Young Persons**. Compiled by Miss SEWELL. 18mo. 2s.
- Bishop Jeremy Taylor's Entire Works**; with Life by Bishop Heber. Revised and corrected by the Rev. C. P. EDEN. 10 vols. £5. 5s.
- The Wife's Manual**; or Prayers, Thoughts, and Songs on Several Occasions of a Matron's Life. By the late W. CALVERT, Minor Canon of St. Paul's. Printed and ornamented in the style of *Queen Elizabeth's Prayer Book*. Crown 8vo. 6s.
- Hymns of Praise and Prayer**. Corrected and edited by Rev. JOHN MARTINEAU, LL.D. Crown 8vo. 4s. 6d. 32mo. 1s. 6d.
- Spiritual Songs for the Sundays and Holidays throughout the Year**. By J. S. B. MONSELL, LL.D. Fcp. 8vo. 5s. 18mo. 2s.
- Christ the Consoler**; a Book of Comfort for the Sick. By ELLICE HOPKINS. Second Edition. Fcp. 8vo. 2s. 6d.
- Lyra Germanica**; Hymns translated from the German by Miss C. WINKWORTH. Fcp. 8vo. 5s.
- Hours of Thought on Sacred Things**; Two Volumes of Sermons. By JAMES MARTINEAU, D.D. LL.D. 2 vols. crown 8vo. 7s. 6d. each.
- Endeavours after the Christian Life**; Discourses. By JAMES MARTINEAU, D.D. LL.D. Fifth Edition. Crown 8vo. 7s. 6d.
- The Pentateuch & Book of Joshua Critically Examined**. By J. W. COLENSO, D.D. Bishop of Natal. Crown 8vo. 6s.
- Elements of Morality**, In Easy Lessons for Home and School Teaching. By Mrs. CHARLES BRAY. Crown 8vo. 2s. 6d.

---

TRAVELS, VOYAGES, &c.

- Three in Norway**. By Two of THEM. With a Map and 59 Illustrations on Wood from Sketches by the Authors. Crown 8vo. 10s. 6d.
- Roumania, Past and Present**. By JAMES SAMUELSON. With 2 Maps, 3 Autotype Plates & 31 Illustrations on Wood. 8vo. 16s.

- Sunshine and Storm in the East**, or Cruises to Cyprus and Constantinople. By Lady BRASSEY. Cheaper Edition, with 2 Maps and 114 Illustrations engraved on Wood. Cr. Svo. 7s. 6d.
- A Voyage in the 'Sunbeam,' our Home on the Ocean for Eleven Months.** By Lady BRASSEY. Cheaper Edition, with Map and 65 Wood Engravings. Crown Svo. 7s. 6d. School Edition, fcp. 2s. Popular Edition, 4to. 6d.
- Eight Years in Ceylon.** By Sir SAMUEL W. BAKER, M.A. Crown Svo. Woodcuts, 7s. 6d.
- The Rifle and the Hound in Ceylon.** By Sir SAMUEL W. BAKER, M.A. Crown Svo. Woodcuts, 7s. 6d.
- Sacred Palmlands ;** OR, the Journal of a Spring Tour in Egypt and the Holy Land. By A. G. WELD. Crown Svo. 7s. 6d.
- Wintering in the Riviera ;** with Notes of Travel in Italy and France, and Practical Hints to Travellers. By W. MILLER. With 12 Illustrations. Post Svo. 7s. 6d.
- San Remo and the Western Riviera**, climatically and medically considered. By A. HILL HASSALL, M.D. Map and Woodcuts. Crown Svo. 10s. 6d.
- Himalayan and Sub-Himalayan Districts of British India**, their Climate, Medical Topography, and Disease Distribution. By F. N. MACNAMARA, M.D. With Map and Fever Chart. Svo. 21s.
- The Alpine Club Map of Switzerland**, with parts of the Neighbouring Countries, on the scale of Four Miles to an Inch. Edited by R. C. NICHOLS, F.R.G.S. 4 Sheets in Portfolio, 42s. coloured, or 34s. uncoloured.
- Enlarged Alpine Club Map of the Swiss and Italian Alps**, on the Scale of 3 English Statute Miles to 1 Inch, in 8 Sheets, price 1s. 6d. each.
- The Alpine Guide.** By JOHN BALL, M.R.I.A. Post Svo. with Maps and other Illustrations :—
- The Eastern Alps**, 10s. 6d.
- Central Alps**, including all the Oberland District, 7s. 6d.
- Western Alps**, including Mont Blanc, Monte Rosa, Zermatt, &c. Price 6s. 6d.
- On Alpine Travelling and the Geology of the Alps.** Price 1s. Either of the Three Volumes or Parts of the 'Alpine Guide' may be had with this Introduction prefixed, 1s. extra.

---

## WORKS of FICTION.

- In Trust ;** the Story of a Lady and her Lover. By Mrs. OLIPHANT. Cabinet Edition, Cr. Svo. 6s.
- The Hughenden Edition** of the Novels and Tales of the Earl of Beaconsfield, K.G. from Vivian Grey to Endymion. With Maclise's Portrait of the Author, a later Portrait on Steel from a recent Photograph, and a Vignette to each volume. Eleven Volumes, cr. Svo. 42s.
- Novels and Tales.** By the Right Hon. the EARL of BEACONSFIELD, K.G. The Cabinet Edition. Eleven Volumes, crown Svo. 6s. each.
- The Novels and Tales of** the Right Hon. the Earl of Beaconsfield, K.G. Modern Novelist's Library Edition, complete in Eleven Volumes, crown Svo. price 22s. boards, or 27s. 6d. cloth.

**Novels and Tales by the**

Earl of Beaconsfield, K.G. Modern Novelist's Library Edition, complete in Eleven Volumes, crown 8vo. cloth extra, with gilt edges, price 33s.

**Whispers from Fairy-**

land. By Lord BRABOURNE. With 9 Illustrations. Crown 8vo. 3s. 6d.

**Higgledy-Piggledy. By**

Lord BRABOURNE. With 9 Illustrations. Crown 8vo. 3s. 6d.

**Stories and Tales. By**

ELIZABETH M. SEWELL. Cabinet Edition, in Ten Volumes, crown 8vo. price 3s. 6d. each, in cloth extra, with gilt edges:—

Amy Herbert. Gertrude.  
The Earl's Daughter.  
The Experience of Life.  
Cleve Hall. Ivors.  
Katharine Ashton.  
Margaret Percival.  
Lancton Parsonage. Ursula.

**The Modern Novelist's**

Library. Each work complete in itself, price 2s. boards, or 2s. 6d. cloth:—

By the Earl of BEACONSFIELD, K.G.

Endymion.

Lothair.	Henrietta Temple.
Coningsby.	Contarini Fleming, &c.
Sybil.	Alroy, Ixion, &c.
Tancred.	The Young Duke, &c.
Venetia.	Vivian Grey, &c.

By ANTHONY TROLLOPE.

Barchester Towers.  
The Warden.

By Major WHYTE-MELVILLE.

Digby Grand.	Good for Nothing.
General Bounce.	Holmby House.
Kate Coventry.	The Interpreter.
The Gladiators.	Queen's Maries.

By the Author of 'The Rose Garden.'

Unawares.

By the Author of 'Mlle. Mori.'

The Atelier du I.ys.  
Mademoiselle Mori.

By Various Writers.

Atherston Priory.  
The Burgomaster's Family.  
Elsa and her Vulture.  
The Six Sisters of the Valleys.

**POETRY and THE DRAMA.****Poetical Works of Jean**

Ingelow. New Edition, reprinted, with Additional Matter, from the 23rd and 6th Editions of the two volumes respectively; with 2 Vignettes. 2 vols. fcp. 8vo. 12s.

**Faust. From the German**

of GOETHE. By T. E. WEBB, LL.D. Reg. Prof. of Laws & Public Orator in the Univ. of Dublin. 8vo. 12s. 6d.

**Goethe's Faust. A New**

Translation, chiefly in Blank Verse; with a complete Introduction and copious Notes. By JAMES ADEY BIRDS, B.A. F.G.S. Large crown 8vo. 12s. 6d.

**Goethe's Faust. The Ger-**

man Text, with an English Introduction and Notes for Students. By ALBERT M. SELSS, M.A. Ph.D. Crown 8vo. 5s.

**Lays of Ancient Rome;**

with Ivry and the Armada. By LORD MACAULAY.

CABINET EDITION, post 8vo. 3s. 6d.

CHEAP EDITION, fcp. 8vo. 1s. sewed;  
1s. 6d. cloth; 2s. 6d. cloth extra  
with gilt edges.

**Lord Macaulay's Lays of**

Ancient Rome, with Ivry and the Armada. With 41 Wood Engravings by G. Pearson from Original Drawings by J. R. Weguclin. Crown 8vo. 6s.

**Festus, a Poem. By**

PHILIP JAMES BAILEY. 10th Edition, enlarged & revised. Crown 8vo. 12s. 6d.

**The Poems of Virgil trans-**

lated into English Prose. By JOHN CONINGTON, M.A. Crown 8vo. 9s.



**The Iliad of Homer**, Homometrically translated by C. B. CAYLEY. Svo. 12s. 6d.

**Bowdler's Family Shakespeare**. Genuine Edition, in 1 vol. medium Svo. large type, with 36 Woodcuts, 14s. or in 6 vols. fcp. Svo. 21s.

**The Æneid of Virgil**. Translated into English Verse. By J. CONINGTON, M.A. Crown Svo. 9s.

**Southey's Poetical Works**, with the Author's last Corrections and Additions. Medium Svo. with Portrait, 14s.

## RURAL SPORTS, HORSE and CATTLE MANAGEMENT, &c.

**William Howitt's Visits to Remarkable Places**, Old Halls, Battle-Fields, Scenes illustrative of Striking Passages in English History and Poetry. New Edition, with 80 Illustrations engraved on Wood. Crown Svo. 7s. 6d.

**Dixon's Rural Bird Life**; Essays on Ornithology, with Instructions for Preserving Objects relating to that Science. With 44 Woodcuts. Crown Svo. 5s.

**A Book on Angling**; or, Treatise on the Art of Fishing in every branch; including full Illustrated Lists of Salmon Flies. By FRANCIS FRANCIS. Post Svo. Portrait and Plates, 15s.

**Wilcocks's Sea-Fisherman**: comprising the Chief Methods of Hook and Line Fishing, a glance at Nets, and remarks on Boats and Boating. Post Svo. Woodcuts, 12s. 6d.

**The Fly-Fisher's Entomology**. By ALFRED RONALDS. With 20 Coloured Plates. Svo. 14s.

**The Dead Shot**, or Sportsman's Complete Guide; a Treatise on the Use of the Gun, with Lessons in the Art of Shooting Game of All Kinds, and Wild-Fowl, also Pigeon-Shooting, and Dog-Breaking. By MARKSMAN. Fifth Edition, with 13 Illustrations. Crown Svo. 10s. 6d.

**Horses and Roads**; or, How to Keep a Horse Sound on his Legs. By FREE-LANCE. Second Edition. Crown Svo. 6s.

**Horses and Riding**. By GEORGE NEVILLE, M.A. With 31 Illustrations. Crown Svo. 6s.

**Horses and Stables**. By Major-General Sir F. FITZWYGRAM, Bart. Second Edition, revised and enlarged; with 39 pages of Illustrations containing very numerous Figures. Svo. 10s. 6d.

**Youatt on the Horse**. Revised and enlarged by W. WATSON, M.R.C.V.S. Svo. Woodcuts, 7s. 6d.

**Youatt's Work on the Dog**. Revised and enlarged. Svo. Woodcuts, 6s.

**The Dog in Health and Disease**. By STONEHENGE. Third Edition, with 78 Wood Engravings. Square crown Svo. 7s. 6d.

**The Greyhound**. By STONEHENGE. Revised Edition, with 25 Portraits of Greyhounds, &c. Square crown Svo. 15s.

**A Treatise on the Diseases of the Ox**; being a Manual of Bovine Pathology specially adapted for the use of Veterinary Practitioners and Students. By J. H. STEEL, M.R.C.V.S. F.Z.S. With 2 Plates and 116 Woodcuts. Svo. 15s.

**Stables and Stable Fittings.** By W. MILES. Imp. 8vo. with 13 Plates, 15s.

**The Horse's Foot, and How to keep it Sound.** By W. MILES. Imp. 8vo. Woodcuts, 12s. 6d.

**A Plain Treatise on Horse-shoeing.** By W. MILES. Post 8vo. Woodcuts, 2s. 6d.

**Remarks on Horses' Teeth, addressed to Purchasers.** By W. MILES. Post 8vo. 1s. 6d.

---

WORKS of UTILITY and GENERAL INFORMATION.

**Maunder's Biographical Treasury.** Reconstructed with 1,700 additional Memoirs, by W. L. R. CATES. Fcp. 8vo. 6s.

**Maunder's Treasury of Natural History; or, Popular Dictionary of Zoology.** Fcp. 8vo. with 900 Woodcuts, 6s.

**Maunder's Treasury of Geography, Physical, Historical, Descriptive, and Political.** With 7 Maps and 16 Plates. Fcp. 8vo. 6s.

**Maunder's Historical Treasury; Outlines of Universal History, Separate Histories of all Nations.** Revised by the Rev. Sir G. W. Cox, Bart. M.A. Fcp. 8vo. 6s.

**Maunder's Treasury of Knowledge and Library of Reference; comprising an English Dictionary and Grammar, Universal Gazetteer, Classical Dictionary, Chronology, Law Dictionary, &c.** Fcp. 8vo. 6s.

**Maunder's Scientific and Literary Treasury; a Popular Encyclopædia of Science, Literature, and Art.** Fcp. 8vo. 6s.

**The Treasury of Botany, or Popular Dictionary of the Vegetable Kingdom.** Edited by J. LINDLEY, F.R.S. and T. MOORE, F.L.S. With 274 Woodcuts and 20 Steel Plates. Two Parts, fcp. 8vo. 12s.

**The Treasury of Bible Knowledge; a Dictionary of the Books, Persons, Places, and Events, of which mention is made in Holy Scripture.** By the Rev. J. AYRE, M.A. Maps, Plates and Woodcuts. Fcp. 8vo. 6s.

**Black's Practical Treatise on Brewing; with Formulæ for Public Brewers and Instructions for Private Families.** 8vo. 10s. 6d.

**The Theory of the Modern Scientific Game of Whist.** By W. POLE, F.R.S. Thirteenth Edition. Fcp. 8vo. 2s. 6d.

**The Correct Card; or, How to Play at Whist; a Whist Catechism.** By Major A. CAMPBELL-WALKER, F.R.G.S. Fourth Edition. Fcp. 8vo. 2s. 6d.

**The Cabinet Lawyer; a Popular Digest of the Laws of England, Civil, Criminal, and Constitutional.** Twenty-Fifth Edition. Fcp. 8vo. 9s.

**Chess Openings.** By F.W. LONGMAN, Balliol College, Oxford. New Edition. Fcp. 8vo. 2s. 6d.

**Pewtner's Comprehensive Specifier; a Guide to the Practical Specification of every kind of Building-Artificer's Work.** Edited by W. YOUNG. Crown 8vo. 6s.

**Cookery and Housekeeping; a Manual of Domestic Economy for Large and Small Families.** By Mrs. HENRY REEVE. Third Edition, with 8 Coloured Plates and 37 Woodcuts. Crown 8vo. 7s. 6d.

**Modern Cookery for Private Families, reduced to a System of Easy Practice in a Series of carefully-tested Receipts.** By ELIZA ACTON. With upwards of 150 Woodcuts. Fcp. 8vo. 4s. 6d.



**Food and Home Cookery.**

A Course of Instruction in Practical Cookery and Cleaning, for Children in Elementary Schools. By Mrs. BUCKTON. Crown 8vo. Woodcuts, 2s.

**Bull's Hints to Mothers**

on the Management of their Health during the Period of Pregnancy and in the Lying-in Room. Fcp. 8vo. 1s. 6d.

**Bull on the Maternal**

Management of Children in Health and Disease. Fcp. 8vo. 1s. 6d.

**American Farming and**

Food. By FINLAY DUN. Crown 8vo. 10s. 6d.

**Landlords and Tenants**

in Ireland. By FINLAY DUN. Crown 8vo. 6s.

**The Farm Valuer.** By

JOHN SCOTT. Crown 8vo. 5s.

**Rents and Purchases; or,**

the Valuation of Landed Property, Woods, Minerals, Buildings, &c. By JOHN SCOTT. Crown 8vo. 6s.

**Economic Studies.** By

the late WALTER BAGEHOT, M.A. Edited by R. II. HUTTON. 8vo. 10s. 6d.

**Health in the House;**

Lectures on Elementary Physiology in its Application to the Daily Wants of Man and Animals. By Mrs. BUCKTON. Crown 8vo. Woodcuts, 2s.

**Economics for Beginners**

By H. D. MACLEOD, M.A. Small crown 8vo. 2s. 6d.

**The Elements of Econo-**

mics. By H. D. MACLEOD, M.A. In 2 vols. VOL. I. crown 8vo. 7s. 6d.

**The Elements of Bank-**

ing. By H. D. MACLEOD, M.A. Fourth Edition. Crown 8vo. 5s.

**The Theory and Practice**

of Banking. By H. D. MACLEOD, M.A. 2 vols. 8vo. 26s.

**The Patentee's Manual;**

a Treatise on the Law and Practice of Letters Patent, for the use of Patentees and Inventors. By J. JOHNSON and J. H. JOHNSON. Fourth Edition, enlarged. 8vo. price 10s. 6d.

**Willich's Popular Tables**

Arranged in a New Form, giving Information &c. equally adapted for the Office and the Library. 9th Edition, edited by M. MARRIOTT. Crown 8vo. 10s.

INDEX.

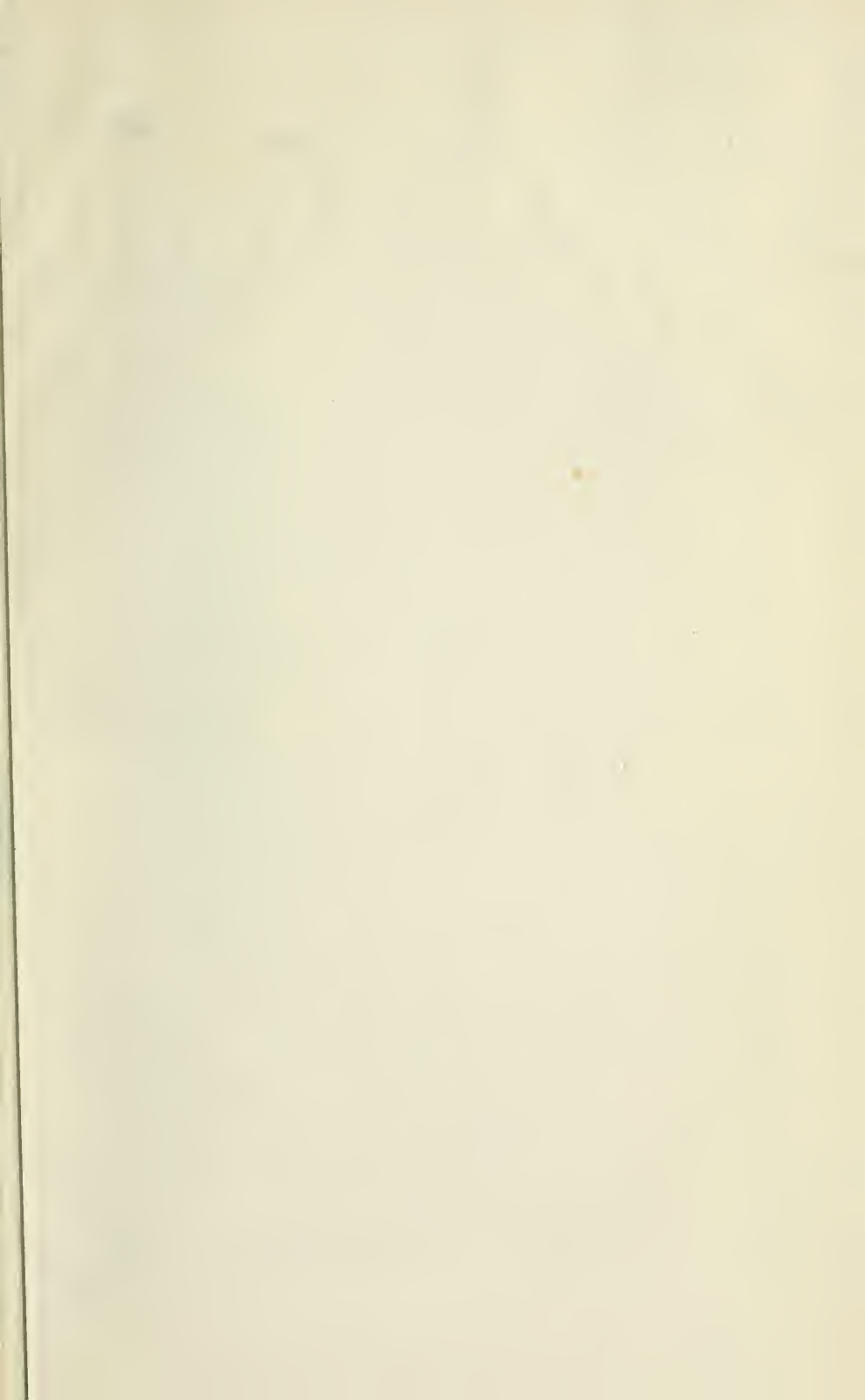
*Abbey & Overton's* English Church History ..... 14  
*Abbey's* Photography ..... 10  
*Acton's* Modern Cookery ..... 20  
 Alpine Club Map of Switzerland ..... 17  
 ——— Guide (The) ..... 17  
*Amos's* Jurisprudence ..... 5  
 ——— Primer of the Constitution ..... 5  
 ——— 50 Years of English Constitution ..... 5  
*Anderson's* Strength of Materials ..... 10  
*Armstrong's* Organic Chemistry ..... 10  
*Arnold's* (Dr.) Lectures on Modern History ..... 2  
 ——— Miscellaneous Works ..... 6  
 ——— Sermons ..... 15  
 ——— (T.) English Literature ..... 6  
 ——— Poetry and Prose ... 6  
*Arnott's* Elements of Physics ..... 9

Atelier (The) du Lys ..... 18  
 Atherstone Priory ..... 18  
 Autumn Holidays of a Country Parson ... 7  
*Ayre's* Treasury of Bible Knowledge ..... 20  
  
*Bacon's* Essays, by *Whately* ..... 5  
 ——— Life and Letters, by *Spedding* ... 5  
 ——— Works ..... 5  
*Bagehot's* Biographical Studies ..... 4  
 ——— Economic Studies ..... 21  
 ——— Literary Studies ..... 6  
*Bailey's* Festus, a Poem ..... 18  
*Bain's* James Mill and J. S. Mill ..... 4  
 ——— Mental and Moral Science ..... 5  
 ——— on the Senses and Intellect ..... 5

<i>Bain's</i> Emotions and Will.....	5	Critical Essays of a Country Parson.....	7
<i>Baker's</i> Two Works on Ceylon.....	17	<i>Culley's</i> Handbook of Telegraphy.....	13
<i>Ball's</i> Alpine Guides.....	17	<i>Curteis's</i> Macedonian Empire.....	3
<i>Ball's</i> Elements of Astronomy.....	10		
<i>Barry</i> on Railway Appliances.....	10	<i>Davidson's</i> New Testament.....	14
— & <i>Bramwell</i> on Railways, &c.....	13	Dead Shot (The).....	19
<i>Bauerman's</i> Mineralogy.....	10	<i>De Caisne</i> and <i>Le Maout's</i> Botany.....	11
<i>Beaconsfield's</i> (Lord) Novels and Tales 17 & 18		<i>De Tocqueville's</i> Democracy in America... ..	4
— Speeches.....	1	<i>Dewes's</i> Life and Letters of St. Paul.....	15
— Wit and Wisdom.....	6	<i>Dixon's</i> Rural Bird Life.....	11 & 19
<i>Becker's</i> Charicles and Gallus.....	7	<i>Dun's</i> American Farming and Food.....	21
<i>Beesly's</i> Gracchi, Marius, and Sulla.....	3	— Irish Land Tenure.....	21
<i>Bingham's</i> Bonaparte Marriages.....	4		
<i>Black's</i> Treatise on Brewing.....	20	<i>Eastlake's</i> Hints on Household Taste.....	13
<i>Blackley's</i> German-English Dictionary.....	7	<i>Edmonds's</i> Elementary Botany.....	11
<i>Bloxam's</i> Metals.....	10	<i>Ellicott's</i> Scripture Commentaries.....	15
<i>Bolland and Lang's</i> Aristotle's Politics.....	5	— Lectures on Life of Christ.....	15
<i>Boulbee</i> on 39 Articles.....	15	Elsa and her Vulture.....	18
—s History of the English Church... ..	14	Epochs of Ancient History.....	3
<i>Bourne's</i> Works on the Steam Engine.....	14	— English History.....	3
<i>Bowdler's</i> Family <i>Shakespeare</i> .....	19	— Modern History.....	3
<i>Brabourne's</i> Fairy-Land.....	18	<i>Ewald's</i> History of Israel.....	15
— Higglely-Pigglely.....	18	— Antiquities of Israel.....	15
<i>Bramley-Moore's</i> Six Sisters of the Valleys .	18		
<i>Brand's</i> Dict. of Science, Literature, & Art	11	<i>Fairbairn's</i> Applications of Iron.....	13
<i>Brassey's</i> British Navy.....	13	— Information for Engineers.....	13
— Sunshine and Storm in the East .	17	— Mills and Millwork.....	13
— Voyage in the 'Sunbeam'.....	17	<i>Farrar's</i> Language and Languages.....	7
<i>Bray's</i> Elements of Morality.....	16	<i>Fitzwygram</i> on Horses.....	19
<i>Browne's</i> Exposition of the 39 Articles.....	15	<i>Francis's</i> Fishing Book.....	19
<i>Browning's</i> Modern England.....	3	<i>Freeman's</i> Historical Geography.....	2
<i>Buckle's</i> History of Civilisation.....	2	<i>Froude's</i> Caesar.....	4
<i>Buckton's</i> Food and Home Cookery.....	21	— English in Ireland.....	1
— Health in the House.....	12 & 21	— History of England.....	1
<i>Bull's</i> Hints to Mothers.....	21	— Short Studies.....	6
— Maternal Management of Children .	21	— Thomas Carlyle.....	4
Burgomaster's Family (The).....	18		
		<i>Gairdner's</i> Houses of Lancaster and York	3
Cabinet Lawyer.....	20	<i>Ganot's</i> Elementary Physics.....	9
<i>Calvert's</i> Wife's Manual.....	16	— Natural Philosophy.....	9
<i>Cape's</i> Age of the Antonines.....	3	<i>Gardiner's</i> Buckingham and Charles I. ...	2
— Early Roman Empire.....	3	— Personal Government of Charles I. .	2
<i>Carlyle's</i> Reminiscences.....	4	— Fall of ditto.....	2
<i>Cates's</i> Biographical Dictionary.....	4	— Outline of English History.....	2
<i>Cayley's</i> Iliad of Homer.....	19	— Puritan Revolution.....	3
Changed Aspects of Unchanged Truths... ..	7	— Thirty Years' War.....	3
<i>Chesney's</i> Waterloo Campaign.....	2	— (Mrs.) French Revolution.....	3
Christ our Ideal.....	16	— Struggle against Absolute	
<i>Church's</i> Beginning of the Middle Ages... ..	3	— Monarchy.....	3
<i>Colenso's</i> Pentateuch and Book of Joshua .	16	<i>Goethe's</i> Faust, by Birds.....	18
Commonplace Philosopher.....	7	— by Sells.....	18
<i>Comte's</i> Positive Polity.....	4	— by Webb.....	18
<i>Conder's</i> Handbook to the Bible.....	15	<i>Goodeve's</i> Mechanics.....	10
<i>Conington's</i> Translation of Virgil's <i>Æneid</i>	19	— Mechanism.....	13
— Prose Translation of Virgil's		<i>Gore's</i> Electro-Metallurgy.....	10
— Poems.....	18	Gospel (The) for the Nineteenth Century .	16
<i>Contansau's</i> Two French Dictionaries... ..	7	<i>Grant's</i> Ethics of Aristotle.....	5
<i>Conybeare and Howson's</i> St. Paul.....	15	Graver Thoughts of a Country Parson.....	7
<i>Cotta</i> on Rocks, by <i>Lawrence</i> .....	11	<i>Greville's</i> Journal.....	10
Counsel and Comfort from a City Pulpit... ..	7	<i>Griffin's</i> Algebra and Trigonometry.....	1
<i>Cox's</i> (G. W.) Athenian Empire.....	3	<i>Grove</i> on Correlation of Physical Forces... ..	9
— Crusades.....	3	<i>Gwill's</i> Encyclopædia of Architecture.....	13
— Greeks and Persians.....	3		
<i>Creighton's</i> Age of Elizabeth.....	3	<i>Halé's</i> Fall of the Stuarts.....	3
— England a Continental Power.....	3	<i>Hallivell-Phillipps's</i> Outlines of Shake-	
— Papacy during the Reformation.....	14	— speare's Life.....	4
— Shilling History of England... ..	3		
— Tudors and the Reformation.....	3		
<i>Cresy's</i> Encyclopædia of Civil Engineering	14		

<i>Hartwig's</i> Works on Natural History, &c. ....	10 & 11	<i>Macalister's</i> Vertebrate Animals .....	10
<i>Hassall's</i> Climate of San Remo.....	17	<i>Macaulay's</i> (Lord) Essays .....	1
<i>Haughton's</i> Physical Geography .....	10	History of England ...	1
<i>Hayward's</i> Selected Essays .....	6	Lays, Illus. Edits. ...	12 & 18
<i>Heer's</i> Primeval World of Switzerland.....	11	— Cheap Edition.....	18
<i>Helmholtz's</i> Scientific Lectures .....	9	— Life and Letters.....	4
<i>Herschel's</i> Outlines of Astronomy .....	8	— Miscellaneous Writings .....	6
<i>Hopkins's</i> Christ the Consoler .....	16	— Speeches .....	6
Horses and Roads .....	19	— Works .....	1
<i>Howitt's</i> Visits to Remarkable Places .....	19	— Writings, Selections from .....	6
<i>Hullak's</i> History of Modern Music .....	11	<i>MacCullagh's</i> Tracts .....	9
Transition Period .....	11	<i>McCarthy's</i> Epoch of Reform .....	3
<i>Humé's</i> Essays .....	6	<i>McCulloch's</i> Dictionary of Commerce .....	8
Treatise on Human Nature.....	6	<i>Macfarren</i> on Musical Harmony .....	12
<i>Ihné's</i> Rome to its Capture by the Gauls... 3		<i>Macleod's</i> Economical Philosophy.....	5
History of Rome .....	2	Economics for Beginners .....	21
<i>Ingelow's</i> Poems .....	18	— Elements of Banking.....	21
<i>Jago's</i> Inorganic Chemistry .....	12	— Elements of Economics.....	21
<i>Jameson's</i> Sacred and Legendary Art.....	12	— Theory and Practice of Banking .....	21
<i>Jenkin's</i> Electricity and Magnetism.....	10	<i>Macnamara's</i> Himalayan Districts .....	17
<i>Jervold's</i> Life of Napoleon .....	1	<i>Mademoiselle</i> Mori .....	18
<i>Johnson's</i> Normans in Europe .....	3	<i>Mahaffy's</i> Classical Greek Literature .....	3
Patentee's Manual .....	21	<i>Marshman's</i> Life of Havelock .....	4
<i>Johnston's</i> Geographical Dictionary.....	8	<i>Martineau's</i> Christian Life.....	16
<i>Jukes's</i> New Man.....	15	Hours of Thought.....	16
Second Death .....	16	— Hymns.....	16
Types of Genesis .....	15	<i>Maunder's</i> Popular Treasures.....	20
<i>Kalisch's</i> Bible Studies .....	15	<i>Maxwell's</i> Theory of Heat .....	10
Commentary on the Bible .....	15	<i>May's</i> History of Democracy .....	1
— Path and Goal .....	5	History of England .....	1
<i>Keary's</i> Outlines of Primitive Belief.....	6	<i>Melville's</i> (Whyte) Novels and Tales .....	18
<i>Keller's</i> Lake Dwellings of Switzerland... 11		<i>Mendelssohn's</i> Letters .....	4
<i>Kerl's</i> Metallurgy, by <i>Crookes</i> and <i>Röhrig</i> . 14		<i>Mervale's</i> Fall of the Roman Republic ... 2	
Landscapes, Churches, &c.....	7	General History of Rome .....	2
<i>Latham's</i> English Dictionaries .....	7	— Roman Triumvirates.....	3
Handbook of English Language .....	7	— Romans under the Empire .....	2
<i>Lecky's</i> History of England .....	1	<i>Merrifield's</i> Arithmetic and Mensuration... 10	
European Morals.....	2	<i>Miles</i> on Horse's Foot and Horse Shoeing 19	
— Rationalism .....	2	— on Horse's Teeth and Stables.....	19
— Leaders of Public Opinion.....	4	<i>Mill</i> (J.) on the Mind .....	4
Leisure Hours in Town .....	7	<i>Mill's</i> (J. S.) Autobiography .....	4
<i>Leslie's</i> Political and Moral Philosophy ... 6		Dissertations & Discussions .....	5
Lessons of Middle Age .....	7	— Essays on Religion .....	15
<i>Lewis's</i> History of Philosophy .....	2	— Hamilton's Philosophy .....	5
<i>Lewis</i> on Authority .....	6	— Liberty .....	5
<i>Liddell</i> and <i>Scott's</i> Greek-English Lexicons 8		— Political Economy .....	5
<i>Lindley</i> and <i>Moore's</i> Treasury of Botany ... 20		— Representative Government .....	4
<i>Lloyd's</i> Magnetism .....	9	— Subjection of Women.....	5
Wave-Theory of Light.....	9	— System of Logic .....	5
<i>Longman's</i> (F. W.) Chess Openings.....	20	— Unsettled Questions .....	5
Frederic the Great.....	3	— Utilitarianism .....	5
— German Dictionary ..	7	<i>Millard's</i> Grammar of Elocution.....	7
— (W.) Edward the Third.....	2	<i>Miller's</i> Elements of Chemistry .....	12
— Lectures on History of England .....	2	Inorganic Chemistry .....	10 & 12
— St. Paul's Cathedral .....	12	— Wintering in the Riviera.....	17
<i>London's</i> Encyclopædia of Agriculture ... 14		<i>Milner's</i> Country Pleasures .....	11
Gardening ...	11 & 14	<i>Mitchell's</i> Manual of Assaying .....	14
Plants.....	11	Modern Novelist's Library .....	18
<i>Lubbock's</i> Origin of Civilisation .....	11	<i>Mouck's</i> Logic .....	5
<i>Ludlow's</i> American War of Independence 3		<i>Moussé's</i> Spiritual Songs.....	16
<i>Lyra</i> Germanica .....	16	<i>Moore's</i> Irish Melodies, Illustrated Edition 12	
		— Lalla Rookh, Illustrated Edition.. 12	
		<i>Morris's</i> Age of Anne .....	3
		<i>Mozley's</i> Reminiscences of Oriol College... 3	
		<i>Müller's</i> Chips from a German Workshop. 7	
		Hibbert Lectures on Religion ...	16
		— Science of Language .....	7
		— Science of Religion .....	16
		— Selected Essays .....	6

<i>Neison on the Moon</i> .....	8	<i>Southey's Poetical Works</i> .....	19
<i>Neville's Horses and Riding</i> .....	19	— & <i>Bowles's Correspondence</i> .....	4
<i>New Testament (The) Illustrated</i> .....	12	<i>Stanley's Familiar History of Birds</i> .....	11
<i>Newman's Apologia pro Vitâ Suâ</i> .....	3	<i>Steel on Diseases of the Ox</i> .....	19
<i>Nicols's Puzzle of Life</i> .....	11	<i>Stephen's Ecclesiastical Biography</i> .....	4
<i>Northcott's Lathes &amp; Turning</i> .....	13	<i>Stonehenge, Dog and Greyhound</i> .....	19
		<i>Stubbs's Early Plantagenets</i> .....	3
<i>Oliphant's In Trust</i> .....	17	<i>Sunday Afternoons, by A. K. H. B.</i> .....	7
<i>Orsi's Fifty Years' Recollections</i> .....	4	<i>Supernatural Religion</i> .....	16
<i>Our Little Life, by A. K. H. B.</i> .....	7	<i>Swinburne's Picture Logic</i> .....	5
<i>Overton's Life, &amp;c. of Law</i> .....	4		
<i>Owen's (R.) Comparative Anatomy and Physiology of Vertebrate Animals</i> .....	10	<i>Tancock's England during the Wars, 1765-1820</i> .....	3
— Experimental Physiology ..	10	<i>Taylor's History of India</i> .....	2
— (J.) Evenings with the Skeptics ..	6	— Ancient and Modern History ...	3
		— (Jeremy) Works, edited by <i>Eden</i>	16
<i>Perry's Greek and Roman Sculpture</i> ...	12	<i>Text-Books of Science</i> .....	10
<i>Payen's Industrial Chemistry</i> .....	13	<i>Thom's Botany</i> .....	10
<i>Pewtner's Comprehensive Specifier</i> .....	20	<i>Thomson's Laws of Thought</i> ..	6
<i>Piess's Art of Perfumery</i> .....	14	<i>Thorpe's Quantitative Analysis</i> .....	10
<i>Pol's Game of Whist</i> .....	20	<i>Thorpe and Muir's Qualitative Analysis</i> ...	10
<i>Powell's Early England</i> .....	3	<i>Three in Norway</i> .....	16
<i>Preece &amp; Sivewright's Telegraphy</i> .....	10	<i>Thudichum's Annals of Chemical Medicine</i>	12
<i>Present-Day Thoughts</i> .....	7	<i>Tilden's Chemical Philosophy</i> .....	10
<i>Proctor's Astronomical Works</i> .....	8 & 9	— Practical Chemistry .....	12
— Scientific Essays .....	11	<i>Todd on Parliamentary Government</i> .....	2
<i>Public Schools Atlases</i> .....	8	<i>Trench's Realities of Irish Life</i> .....	6
		<i>Trevelyan's Life of Fox</i> .....	1
<i>Rawlinson's Ancient Egypt</i> .....	2	<i>Trollope's Warden and Barchester Towers</i>	18
— Sassanians .....	2	<i>Twiss's Law of Nations</i> .....	5
<i>Recreations of a Country Parson</i> .....	7	<i>Tyndall's (Professor) Scientific Works</i> ... 9 & 10	
<i>Reeve's Cookery and Housekeeping</i> .....	20		
<i>Reynold's Experimental Chemistry</i> .....	12	<i>Unawares</i> .....	18
<i>Rich's Dictionary of Antiquities</i> .....	7	<i>Unwin's Machine Design</i> .....	10
<i>Rivers's Orchard House</i> .....	11	<i>Ure's Arts, Manufactures, and Mines</i> .....	14
— Rose Amateur's Guide.....	11		
<i>Rogers's Eclipse of Faith and its Defence</i>	15	<i>Ville on Artificial Manures</i> .....	14
<i>Rogel's English Thesaurus</i> .....	7		
<i>Ronald's Fly-Fisher's Entomology</i> .....	19	<i>Walker on Whist</i> .....	20
<i>Rowley's Rise of the People</i> .....	3	<i>Walpole's History of England</i> .....	1
— Settlement of the Constitution ...	3	<i>Warburton's Edward the Third</i> .....	3
<i>Rutley's Study of Rocks</i> .....	10	<i>Watson's Geometry</i> .....	10
		<i>Watts's Dictionary of Chemistry</i> .....	12
<i>Samuelson's Roumania</i> .....	16	<i>Webb's Celestial Objects</i> .....	8
<i>Sanders's Justinian's Institutes</i> .....	5	<i>Welch's Sacred Palmlands</i> .....	17
<i>Sankey's Sparta and Thebes</i> .....	3	<i>Wellington's Life, by Gleig</i> .....	4
<i>Seaside Musings</i> .....	7	<i>Whately's English Synonymes</i> .....	7
<i>Scott's Farm Valuer</i> .....	21	— Logic and Rhetoric .....	5
— Rents and Purchases .....	21	<i>White's Four Gospels in Greek</i> .....	15
<i>Seebohm's Oxford Reformers of 1498</i> .....	2	— and <i>Riddle's Latin Dictionaries</i> ...	8
— Protestant Revolution .....	3	<i>Wilcocks's Sea-Fisherman</i> .....	19
<i>Sennett's Marine Steam Engine</i> .....	13	<i>Williams's Aristotle's Ethics</i> .....	5
<i>Sewell's Passing Thoughts on Religion</i> ..	16	<i>Willich's Popular Tables</i> .....	21
— Preparation for Communion .....	16	<i>Wilson's Studies of Modern Mind</i> .....	6
— Private Devotions .....	16	<i>Wood's Works on Natural History</i> .....	10
— Stories and Tales .....	18	<i>Woodward's Geology</i> .....	11
<i>Shelley's Workshop Appliances</i> .....	10		
<i>Short's Church History</i> .....	14	<i>Yonge's English-Greek Lexicons</i> .....	8
<i>Smith's (Sydney) Wit and Wisdom</i> .....	6	<i>Youatt on the Dog and Horse</i> .....	19
— (Dr. R. A.) Air and Rain .....	8		
— (R. B.) Carthage & the Carthaginians	2	<i>Zeller's Greek Philosophy</i> .....	3
— Rome and Carthage .....	3		
— (J.) Shipwreck of St. Paul .....	15		





UNIVERSITY OF CALIFORNIA LIBRARY  
Los Angeles

This book is DUE on the last date stamped below.

BIOMED LIB

2 WK from Receipt

CEDARS

DEC 31 1974

BIOMED LIB.

ILL-PSRMLS

JAN 10 REC'D

BIOMED MAR 11 1980

BIOMED LIB.

MAR 03 REC'D

BIOMED LIB.

BIOMED OCT 09 '84

OCT 9 1984

BIOMED LIB:

BIOMED NOV 15 1984

OCT 19 85

NOV 08 1985

REC'D

BIOMED

SEP 16 1988

BIOMED LIB

JUN 25 1990

REC'D

Biomedical Library

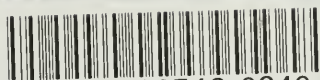
JUN 03 1990

2 Biomedical Library

JUN 05 1991

RECEIVED





3 1158 00546 0240



