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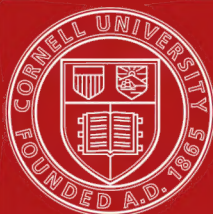
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THE MEDICAL LANGUAGE OF ST. LUKE.



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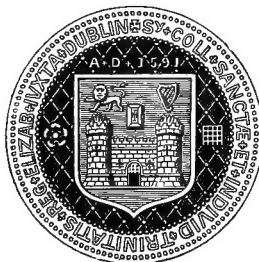
“THE ACTS OF THE APOSTLES”

*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.



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P R E F A C E .

THE 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.

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ERRATA.

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

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

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), *δακτύλῳ προσφαύειν* (Luke, xi. 46), *θρόμβοι αἵματος* (Luke, xxii. 44), *ἀρχαὶ 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 ράβδου 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: *ὁκόσοι ἐπεχείρησαν περὶ ἰητρικῆς λέγειν ἢ γράφειν*; and Galen his “*De Foetuum Formatione*” thus: *περὶ τῆς τῶν κνουμένων 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”; ἰσάνααι, used in its ordinary sense elsewhere, and in Luke, viii. 44, in a medical application, ἔστη ἡ ῥύσις 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.* * διασείειν, * κατασείειν, * ἀνασείειν—περιπίπτειν, ἐμπίπτειν, ἐκπίπτειν, * ἐπιπίπτειν, * καταπίπτειν, * συμπίπτειν, * ἀποπίπτειν—* ἐμβάλλειν, * ἀναβάλλειν, * ἀντιβάλλειν, * διαβάλλειν, * μεταβάλλειν, * προβάλλειν, * συμβάλλειν, * ὑποβάλλειν, * βολή, * ἀναβολή, * ἐκβολή—ἀποσπᾶν,

* 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 διαγινώσκειν — 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* (Ἱατρέ, 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): ἕτερον δ' ἱατροὺν ἐπὶ τῆς ἡμετέρας Ἀσίας οἶδα δυσώδεις ἔχοντα τὰς μάλας ὡς διὰ τοῦτο μὴ φέρειν αὐτοῦ τὴν εἰσοδὸν ἄνθρωπον νοσοῦντα μηδένα καθάριον. ἐχρῆν οὖν αὐτὸν ἑαυτοῦ πρώτον ἰᾶσθαι τὸ σύμπτωμα καὶ οὕτως ἐπιχειρεῖν ἐτέρους 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 μεγάλῃ εἶχετο καὶ τὰς χεῖρας προσέφερεν ὡς ἀγχόμενος καὶ ἐρρίπτει ἐωντόν καὶ σπασθεῖς ἔθανεν. Hipp. Nat. Mul. 567: ὑπὸ δὲ τῆς ὀδύνης οὐ δύναται ἡσυχάζειν ἀλλὰ ρίπτει ἐωντὴν. Hipp. Morb. Mul. 589: ἀλύξει τε καὶ ρίψει ἐωντὴν. Hipp. Morb. Mul. 590: καὶ πνεῦμα προσπταῖον καὶ ἀλύει καὶ ρίπτει ἐωντὴν. Aretaeus, Cur. Acut. Morb. 94 (Epilepsy): ἦν δὲ καὶ σπάται ἢ διαστρέφεται τὴν κάτω γνάθον ἢ τὴν χεῖρα καὶ τὰ σκέλεα ρίπτηται. Galen. De Comate, 3 (vii. 658): ἡ σύμπαν τὸ σῶμα ρίπτουσι ἀλόγως, ἐξαίφνης τε καὶ παραφρονητικῶς ἐξάλλονται σπασμοῦ δίκην. Hipp. Epid. 1133: ἐρρίπτάζετο καὶ τι ἐσπάτο. Hipp. Morb. 487: βοᾷ τε καὶ ἀναΐσσει ὑπὸ τῆς ὀδύνης καὶ ὀκόταν ἀναστῆ αὔθις σπεύδει ἐπὶ τὴν κλίνην καταπεσεῖν καὶ ρίπτάζει ἐωντόν. Hipp. Morb. 467: καὶ ἀλύει καὶ ρίπτάζει αὐτὸς ἐωντόν ὑπὸ τῆς ὀδύνης. Hipp. Morb. Acut. 393: δυσφορίην τε καὶ ρίπτασμον τῶν μελέων ποιέει.

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 ὠφελέειν ἢ μὴ βλάπτειν. Hipp. De Arte, 4: καὶ τῷ

ὠφελείσθαι πολλὴ ἀνάγκη αὐτούς ἐστὶν ἐγνωκέναι ὅ τι ἦν τὸ ὠφελῆσαν, καὶ εἴ τι τ' ἐβλάβησαν, καὶ τὸ βλαβῆναι, καὶ ὅ τι ἦν τὸ βλάβαν. τὰ γὰρ τῷ ὠφελείσθαι καὶ τὰ τῷ βεβλάφθαι ὠρισμένα οὐ πᾶς ἱκανὸς 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 ἐβλαπτεν*. Hipp. Epid. 1180 : *ἂ μὴ μεγάλα 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 ἱκανῶς ἐβλάψε 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 εἰκόσκι τοῖσιν ὑπὸ τῆς ἡρακλείης νόσου συνεχομένοισιν*. Hipp. Intern. Affect. 556 : *ἄλλος εἴλεος ἰκτερώδης ἐπιλαμβάνει μάλιστα μὲν θέρεος ὄρην, πολλοὶ δὲ ἤδη τῷ τοιούτῳ συνεσχέθησαν*. Galen. Mot. Muscul. i. 8 (iv. 404) :

οὐδὲν ἂν ἐκώλυε παθήματι τῷ καλουμένῳ τετάνῳ συνέχεσθαι τὸ σῶμα. Galen. San. Tuend. i. 5 (vi. 19): ἅπαντας ἡμᾶς ὑπ' ἀπαύστων νοσημάτων συνέχεσθαι. Galen. Different. Febr. i. 3 (vii. 279): ἐπισφαλές δὲ καὶ τοῖς ὑπὸ φθόγης συνεχόμενοις. 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.

* πυρετὸς 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 σύνηθες ἤδη τοῖς ἰατροῖς ὀνομάζουσιν ἐν τούτῳ τῷ γένει τῆς διαφορᾶς τὸν μέγαν τε καὶ μικρὸν πυρετόν. And accordingly we meet—Galen. Cur. per Ven. Sect. 6 (xi. 270): κἂν 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* (ἀνὴρ 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 θώρηκα πύου. Hipp. Vet. Med. 11 : χάσμη τε

καὶ νυσταγμοῦ καὶ δίψης πλήρεις. Hipp. Morb. 487 : ὀδύνη ἴσχει ἅπασαν τὴν κεφαλὴν μάλιστα δὲ ὅπη σταίη ἢ φλεγμασίη καὶ τὰ οὐατα ἠχῆς πλήρεα γίνεται. Hipp. Intern. Affect. 541 : αἱ δὲ φλέβες αὐται, αἵματός εἰσι πλήρεις. Aretaeus, Sign. Morb. Diurn. 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 ἢ ὑγρῶν ὡσι 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 βοθηεῖ ἰσχυαδικοῖς τε καὶ παραλελυμένοις. Do. v. 130 : ἐπὶ τῶν τὴν γλῶσσαν παραλελυμένων. Galen. Comm. iii. 37, Epid. iii. (xvii. A. 692) : ἔκλυσιν τε καὶ πάρεσιν ἀπάντων τῶν μορίων τοῦ σώματος ὅταν ὁμοίως τοῖς παραλελυμένοις ἐρρῶμένα 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: ἡλγει πλευρὰν ἀριστεράν. Hipp. Epid. 986: ἰσχίου ὀδύνη δεξιῶ ἰσχυρῶς. Hipp. Epid. 1012: τῇ ὑστεραίῃ ἀριστερὸν παρ' οὓς οἴδημα. τῇ δὲ ὑστέρῃ καὶ παρὰ δεξιόν. Hipp. Epid. 1012: ἡ χεῖρ ἡ δεξιή, σκέλος δὲ ἀριστερὸν παρελύθη παραπληγικῶς. Hipp. Epid. 1020: οὐδὲ δεξιὸν ὑποχόνδριον, οὐδ' ἐπώδυνον κάρτα οὐδ' ἐντεταμένον ἰσχυρῶς. Hipp. Epid. 1023: ξύγκουσις ἀριστεροῦ πλευροῦ. Hipp. Epid. 1067: ὀφθαλμοῦ δεξιῶ ὀδύνη. Hipp. Epid. 1120: πλευροῦ ὀδύνη καὶ στήθεος ἀριστεροῦ. Hipp. Epid. 1133: μαζὸς ἐνεπήσεν ἀριστερὸς ὑπερθεν. Hipp. Epid. 1217: ἄλγημα πλευροῦ δεξιῶ.

§ 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 ἠνώχλου. Hipp. Epid. 1239: ἠνόχλει δὲ καὶ κοιλίη δυσεντερικῆ. 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 εἶτε μελαίνης ἐνοχλούσης.

* ὀχλεῖν. Hipp. Praecept. 28: διότι ξυμπάθησις ὑπὸ λύπης ἐοῦσα ὀχλεῖ, ἐξ ἑτέρου συμπαθείης τινὲς ὀχλεῦνται. Hipp. Coac. Progn. 205: ἄλλως τε κῆν τι κατὰ φάρυγγα ὀχλεῖ. Hipp. Morb. Mul. 617: ὅταν αἱ ὠδίνες σφόδρα ὀχλεώσι. Hipp. Fract. 756: ἢ ἄλλο τι ὀχλεῖ τὸν τετρωμένον. Hipp. Epid. 996: καὶ ἐκεῖνα τηνικαῦτα ὀχλεύουσι τῆς ἡμέρης τὰ πλείεστα. Dioscorides, Mat. Med. iii. 116: τοὺς ὑπὸ ξηρᾶς 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 ὄλον ὑπὸ διαφθορᾶς ὀχλούμενοι 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 πάντα).

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 αὐτὸν 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 ρύσις τοῦ αἵματος αὐτῆς, verse 44; and "how she was healed immediately," καὶ ὡς ἰάθη 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 ἰᾶσθαι, 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 τουτέων 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 ὑγιαυθήσεται. Diosc. Animal. Ven. Praef. : φασὶ γὰρ γίνεσθαι τρεῖς καταστάσεις τοῖς ἀνθρωπίνοισι σώμασι. μίαν μὲν, καθ' ἣν ὑγιαίνουνσι· ἑτέραν δὲ, καθ' ἣν νοσοῦσι· τρίτην δὲ μέσην ἑκατέρων καθ' ἣν δοκοῦσι μὲν ὑγιαίνειν, εὐεμπτόως δὲ εἰς τὰ πάθη καὶ τοὺς κινδύνους ἔχουσι διὰ τινα φθοροποιὸν ἐγκεκλιμένην τοῖς σώμασι δύναμιν. Galen. Comm. iii. 9, Aliment. (xv. 287) : διὰ ταύτην γὰρ δύναμιν ἐσθιομέν τε ὑγιαίνουντες καὶ πίνομεν καὶ τᾶλλα πάντα πράττομεν. Galen. Comm. i. 44, Humor. (xv. 506) : ὑγιαινόντων τε καὶ νοσοῦντων — ἀποβλέποντες τὴν δύναμιν ὡς ἐπὶ τῶν ὑγιαινόντων 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.

* ἀνακαθίζειν.

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 : ἀνακαθίζειν δὲ βούλεσθαι τὸν νοσέοντα τῆς νόσου ἀκμαζούσης. Hipp. Morb. Acut. 406 : κῆν μὲν ἐν τῷ θώρηκι ὑπὲρ τῶν φρενῶν λυπεῖ τὸ πάθος, αὐτὸν ἀνακαθίζειν ὡς πλειστάκις καὶ ὡς ἥκιστα προσκλινέσθωσαν. Hipp. Epid. 1210 : ἀνακαθιζομένῳ ἐγένετο ὑπόχολον γλίσχρον. Hipp. Epid. 1216 : περὶ δὲ τὸν πρῶτον ὕπνον δίψα πουλλὴ καὶ μανίη καὶ ἀνεκάθιζε.

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 κατακέωνται, 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 ὑπταῖαις κατακλίσεσιν, εὐπνούστεροι 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 δρύϊνος ὄφις οὕτως πονηρός ἐστι πρὸς τὸ διαφθεῖραι κακῶς. *Galen. Theriac. ad Pison.* 5 (xiv. 230): τῶν πονηρῶν θηρίων τὰ δῆγματα. *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 *ware no clothes* (ἱμάτιον 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 συνηπάκει 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. Diurn. 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. Diurn. 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*. * *προσανάλισκειν*.

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 (*ἡ ρύσις τοῦ αἵματος αὐτῆς*) *stanch'd* (*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 ρεῦμα στῆ. Hipp. Morb. Mul. 668: καὶ ὁ ῥόος ἴσταται. Aretaeus, Cur. Acut. Morb. 109: πρὸς ἔδραν τὴν ἀρχαίην τὸ αἷμα στήσαντα — ἀκινήσῃ γὰρ τῶνδε καὶ πῆξι ἴσταται ὁ ῥόος. Dioscorides, Mat. Med. i. 132: ἴστησι καὶ ῥοῦν γυναικεῖον προστιθέμενον. Do. 148: καὶ λευκὸν ῥοῦν 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 ἰσῶσι 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 ῥινέων ρύσιν. Hipp. Coac. Progn. 119: ὀκόσοισι φρεῖκαι πυκναὶ ὑγιαίνουσι, οὔτοι ἐξ αἵματος ρύσιος ἐκπυίσκονται. Hipp. Aphor. 1248: τοῦ μὲν γὰρ ἦρος τὰ μανικὰ καὶ τὰ ἐπιληπτικὰ καὶ αἵματος ρύσιες. 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): πλενρίτις, φθίσις, αἵματος ρύσις καὶ ὅσα μὴ ἀφαιρέσει ἀλλὰ τῇ προσθέσει μᾶλλον θεραπεύονται. Galen. Hipp. et Plat. Decret. viii. 6 (v. 695): καὶ ἐκ ῥινῶν αἵματος ρύσιες. 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 *προσανάλισκειν*. Hipp. Rat. Vic. 356: ἀπὸ τῆς ζύμης τοῦ ὀξέος τὸ ὑγρὸν προσανάλωται. Galen. Comm. i. 26, Progn. (xviii. B. 84): εἰ δὲ καὶ πρῶος ὁ πυρετὸς εἴη, δυνήσεται ποτε πέψαι τοὺς μοχθηροὺς χυμοὺς ἢ δύναιμι 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 ἰάτο). *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, ἔῃν μέχρις ἂν καταστῶσιν, ὀκόταν δὲ στῶσιν ἀπαντῆσαι διαίτη καὶ θεραπείῃ τῇ προσηκούσῃ. Hipp. Morb. Acut. 406: ἀσφαλεστέρα γὰρ γίνεται ἢ 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. Defn. 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 ἕφωνον 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. ἐξαίφνης.

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* (ἐξαίφνης) 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 ἀφροῦν ἐκ τοῦ στόματος ἀφέη 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 πουλὸν 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 ξισω 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 προσκόπτου κακόν, σπασμὸν γὰρ σημαίνει, he says, πνεῦμα νῦν ἀκουστέον αὐτὸν λέγειν, ὥσπερ κὰν τῷ προγνωστικῷ τὸ κατὰ τὴν ἀναπνοὴν.

Sac. 305 (Epilepsy) : καὶ ἀφρὸς ἐκ τοῦ στόματος ἐκρέει καὶ οἱ ὀδόντες συνήρκασι. Hipp. Epid. 1222 : πάλιν τῇ ὑστεραίῃ πρωὶ ἐλήφθη σπασμώδης ἀφρὸς δὲ οὐ πάνυ. Hipp. Aph. 1246 : οὐκ ἀναφέρουσιν οἷσι ἂν ἀφρὸς ἦ περι το στόμα. Aretaeus, Sign. Morb. Acut. 4 (Epilepsy) : ἀφρὸν δὲ ἀποπτύουσι ὡσπερ 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 εἶν. Hipp. Morb. Mul. 588 : ὥστε ἦν μὴ ἀποχωρῆν τι τοῦ αἵματος. Hipp. de Uleer. 873 : ὅκως τὸ πῦον ἀποχωρῆν καὶ τὰ σκληρυνόμενα λαπαχθῆ—πῦον ἀπὸ τῶν οἰδημάτων ἀποχωρεῖ κατὰ τὸ ἔλκος. Hipp. Judicat. 55 : καὶ ταῖς πῦα ἀποχωρέοντα ὑγιάζειν νόσοις. Hipp. Coac. Progn. 157 : πτυάλου ἀναχρέμψεις ἐν πυρετῶ—ἀποχωρέουσαι κατὰ λόγον. Hipp. Vict. Rat. 353 : δι' ὀκείων 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 χώραν καὶ ἡλικίαν καὶ νόσους καὶ τὸν λυποῦντα χυμόν. Galen. Comm. i. 1, Humor. (xvi. 58) : καὶ ἂ δεῖ τὸν ἱατρὸν ἐπιβλέπειν. Galen. Comm. i. 18, Humor. (xvi. 176) : δύναται γὰρ τοῦτο ποιεῖσθαι 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 οὖρα. 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 ἐπιβλεπτέον. 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.

ἑξαίφνης—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 : τεσσαρεσκαίδεκάτῃ ἔργον κατέχειν ἦν, ἀναπηδῶσαν καὶ βοῶσον ἑξαίφνης καὶ συντόνως. Hipp. 305 (Epilepsy) : ἄφωνος μὲν ἐστὶν ὁκόταν ἑξαίφνης τὸ φλέγμα ἐπικατελθὼν εἰς τὰς φλέβας ἀποκλείσῃ τὸν ἀέρα. Hipp. Nat. Mul. 563 : ἄφωνος ἑξαπίνης γίνεται, καὶ τοὺς ὀδόντας ξυνερείδει, καὶ ἡ χροιοὴ μέλαινα γίνεται ἑξαπίνης δὲ ταῦτα πάσχει. Hipp. Morb. Mul. 648 : ἄφωνος ἡ γυνὴ ἑξαπίνης γίνεται. Hipp. Morb. Mul. 670 : ἑξαπίνης ἄφωνος γίνεται ὑποχόνδρια σκληρὰ καὶ πνίγεται καὶ τοὺς ὀδόντας συνερείδει καὶ οὐκ ὑπακούει καλεομένη. Hipp. Epid. 1046 : ὅσοι ἑξαπίνης ἄφωνοι ἀπύρετοι ἔωσιν, φλεβοτομέειν. Hipp. Aph. 1260 : ἦν ἡ γλώσσα ἑξαίφνης ἀκρατῆς γένηται ἢ ἀπόπληκτόν τι τοῦ σώματος. Galen. Anat. Administr. viii. 4 (ii. 669) : κέκραγε γὰρ οὕτω παιδόμενον, εἴτ' ἑξαίφνης ἄφωνον γινόμενον ἐπὶ τῷ σφιγχθῆναι τὰ νεῦρα. Galen. De Bono Hab. (iv. 755) : τῷ δὲ ἑξαίφνης ἄφωνον γενέσθαι φλεβῶν ἀπολήψιμις τὸ σῶμα λυπέουσι. Galen. Medic. et Gymn. 37 (v. 877) : ὅθεν ἄφωνοὶ τινες αὐτῶν ἑξαίφνης.

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 θείης. ἢ δαίμονος δόξης ἐς τὸν ἀνθρώπου εἰσόδου, ἢ ξυμπάντων ὁμοῦ, τήνδε ἐπικλησκον ἱερὴν.*

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 ἣν καὶ τὰ λοιπὰ νοσήματα ὅθεν 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 νοσήμα θειότερον τῶν λοιπῶν νοσημάτων νομίζειν, 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): ἐχοῖν γὰρ δήπου τοὺς μὲν ὑποκειμένους εἰς τὰ κάτω μέρη μεθίστασθαι κυρτουμένης τῆς ράχεως, ἄνω δ' ἵνα τοὺς ὑπερκειμένους, καὶ μὲν γε καὶ ἀνακυπτόντων τε καὶ ὀρθουμένων, ἔμπαλιν ἐχοῖν 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 πλείστον, ὡς εἰ καὶ μείζονος δεομένης τῆνικαῦτα γίνεσθαι τῆς ράχεως, ἀνακυπτόντων δ', ἔμπαλιν συνιέναι πάντας εἰς ταῦτόν 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, ὅσοι μὲν ὑπὸ νοσημάτων ἔλκονται ἐς τὸ κυφόν, τὰ μὲν πλείστα 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: ἐπήν δὲ τὸ κύρτωμα τὸ τῆς γαστρὸς ἀπολυθῆ. Hipp. Aph. 1228: ὅτε δὲ πάθεα ἂν διαμείνη 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 ἔμβρυον. Hipp. Fract. 760: ἀπολύσαι δὲ τριταῖον καὶ αὐθις μετεπιδῆσαι. Hipp. Fract. 767: τελευτῶντες δὲ ἀπολύουσι τὰ ἐπιδέσματα.

Aretaeus, Sign. Acut. Morb. 7: τὸ κακὸν ἀπολυθὲν δὲ ἀθρόως ἐπαλινδρομήσει. Aret. Cur. Acut. Morb. 100: ἦν δὲ αἱ ἐσχάραι ἤδη τε ἀπολύονται. Dioscorides, Medic. Parab. i. 214: καὶ ἀποπίπτει ἐν ἡμιωρίῳ ἀποξηραινομένη ἢ αἰμορρόϊς 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 κασσιτερίνῃ καὶ ἀνορθοῦν ὅπῃ ἂν δέηται. Hipp. Aphoron. 677: ἀνορθοῦν ὁμοῦ ἐὰν δέηται. Hipp. Artic. 802: ἀνορθοῦν μὲν χρὴ πάντα τὰ τοιαῦτα τοὺς δακτύλους ἐς τοὺς μυκτῆρας ἐντιθέντα. Hipp. Artic. 803: παραβάλλοντα γὰρ τοὺς δακτύλους χρὴ 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 τοῦ ὑγιᾶς σκέλος. Hipp. Intern. Affect. 553: καὶ ἦν τις ἀναστήσαι θέλῃ 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.

* *ἰασις. 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 ἀποτελῶ*) to day and to morrow, and the third day I shall be perfected. St. Luke alone employs the great medical word *ἰασις*, "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.)

* *ἰασις*. Hipp. Morb. Sacr. 301: *κατὰ δὲ τὴν εὐπορίαν τοῦ τρόπου τῆς ἰήσιος ἰῶνται*. Hipp. Praedic. 93: *ἐπιχειρεῖεν δὲ χρῆ τούτοισι τὸν ἰητρὸν, εἰδὸτα τὸν τρόπον τῆς ἰήσιος*. Hipp. Intern. Affect. 556: *ἡ νοῦσος ὑπεροπίασεν, ἀλλὰ χρῆ, ἣν ὑποτροπιάσῃ τὴν αὐτὴν ἴησιν ἰῆσθαι*. Hipp. De Arte, 4: *ἔτι τοίνυν εἰ μὲν ὑπὸ φαρμάκων ἢ ἴησις τῇ τε ἰητρικῇ καὶ τοῖς ἰητροῖσι μῦνον ἐγένετο*. Hipp. Morb. 857: *ἴησις δὲ, ἣν μὲν ἀπύρετοι ἔωσιν, ἔλλεβορίζειν*. Hipp. 862: *ἴησις, καῦσις—ἡ δὲ μελέτη ἴησις, ἐπίδεσις ὡς νόμος*. Aretaeus, Sign. Morb. Diuturn. 58: *ῥηϊτέρη ἢ 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 χρῆ διαγινώσκειν τὰς ἀσθενείας ἐν τῆσι νοῦσοισιν, αἶ τε διὰ κενεαγγεῖην ἀποτελοῦνται αἶ τε δι' ἄλλην τινὰ ἐρεθισμόν*. Hipp. Epid. 1200: *καὶ ἡ τῆς ἄλλης νόσου ἐπίδοσις, ἢ χάλασις, ἢ 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 θαυμαστῶς 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 ὄντος ἐρυσίπελας ἀποτελεῖται.

There is another reading, ἐπιτελῶ, and it is found in conjunction with ἴασις in Galen. adv. Julianum, 6 (xviii. A. 277): Ἄσκληπιάδης—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 Ὀλύθῳ ὕδρωπικός, ἐξαίφνης ἄφρωνος. Hipp. Aph. 1256: τοῖσιν ὕδρωπικοῖσι τὰ γινόμενα ἔλκεα ἐν τῷ σώματι οὐ ῥαδίως ὑγιάζεται. Hipp. Aph. 1257: ὁκόσοι ἔμπνοι 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 διδῶσι 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 ὧδε, 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): ἐμὸι κἀκείνο τὸ παιδάριον ἐκέλευσε προσαχθῆναι θεραπευθησόμενον. Other meanings were, to bring the sick gradually round to food. Hipp. Vic. Rat. 374: ἐκ δὲ τοῦ ἐμέτου προσαγέσθω εἰς ἡμέρας τέσσαρας τὸ σιτίον—καὶ ἔμετον ποιησάμενος προσαγέτω. Hipp. De Insom. 376: τὸ τρίτον μέρος ἄφеле τοῦ σιτίου καὶ τοῦτο ἡσυχῇ προσάγου πάλιν ἐς τὰς πέντε ἡμέρας—καὶ σιτίοισι κούφοισι προσάγειν ἐς ἡμέρας πέντε. 377: ἔπειτὰ ἐξεμέσαντα αὐθις προσάγειν πρὸς τὰς πέντε. 378: ἡ δὲ δίαίτα μαλακῇ καὶ κούφῃ προσαχθήτω ἐς ἡμέρας τεσσάρων. And to apply remedies. Hipp. Epid. 1223: ἐλλέβοροι

προσήχθησαν κεφαλῆς καθάρσιες. Dioscorides, Medic. Parab. i. 14: ἐργαστικὴν ἔχει δύναμιν τοῖς ῥιζὶ 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. * ἐπανέρχεσθαι. * 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* (περιέπεσεν) 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): οἶα τοῖς ὁδοιπορήσασιν ἐν κρῦει 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 κρῦει 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 καταδεῖν καὶ μὴ λῦσαι ἄχρις ἐπτὰ ἡμερῶν. Hipp. Morb. 469: σχίσαι αὐτοῦ τὸ βρέγμα καὶ ἐπὴν ἀπορῥύῃ τὸ αἷμα συνθεῖς τὰ χεῖλα ἰῆσαι καὶ καταδεῖσαι. Hipp. Aphoron. 678: ἔπειτα ὀθόνιον ἄνοδμον περιθεῖσα καταδεῖσαι. Hipp. Fract. 750: τὴν μὲν οὖν χεῖρα, ἐδόκέε τις καταδεῖσαι καταπρηνέα ποιήσας. Hipp. Artic. 829: ἔρια ῥυπερὰ ἐν οἴνῳ καὶ ἐλαίῳ καταρῥαίνοντα χλοεροῖσι ἄνωθεν ἐπιτέγγειν, καταδεῖν δέ, &c. Hipp. Ulcer. 881: τήξας αὐτὸ ἄνωθεν διὰ τῆς σκίλλης τὴν ρίζαν διαιρῶν καὶ προστιθεῖς καταδεῖν. Hipp. Ulcer. 881: ἄρον φύλλα ἐν οἴνῳ καὶ ἐλαίῳ ἐψήσας προστιθεῖς καταδεῖν. Hipp. Intern. Affect. 545: εἶτα καταδεῖσαι ὅκως μὴ ἐκπέση ὁ μοτός. Galen. Meth. Med. v. 4 (x. 320): τῷ ἔλκει παντὶ πλείστον ἐπιτιθέσθω, καταδεῖσθω δ' ἔξωθεν ἐξ ὀθόνης ἐν ὑποδεσμίδι. Galen. Antid. ii. 14 (xiv. 189): ταῦτα, ἐπιτίθει ἐπὶ τὸ δῆγμα, ταινιδίῳ καταδέσας.

* *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 ἐπιγεγόμενος κακόν*. Hipp. Coac. Progn. 200: *ἐν τοῖσι τρώμασι εἰς 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 οἶνω καὶ θερμῆνας ἀλείψαι πολλῶν θερμῶν τὸ σῶμα*. Hipp. Morb. Mul. 643: *οἶνον δὲ ἐπιχέαι γλυκὺν ὄσον κοτύλην Ἀττικὴν 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 ἔλαιον 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 οἶνω*. Hipp.

Affect. 526 : οἷσι λούεσθαι μὴ ξυμφέρει, ἀλείφειν οἴνω καὶ ἐλαίῳ. Hipp. Artic. 829 : ἕρια ῥύπαρὰ ἐν ἐλαίῳ καὶ οἴνω καταρ-
 ραίνοντα χλιεροῖσι ἄνωθεν ἐπιτέγγειν καταδεῖν δέ. Hipp. Ulcer.
 881 : εἶρια μαλθακὰ ἐπιδῆσαι, ῥήνας οἴνω καὶ ἐλαίῳ. Hipp.
 Epid. 1157 : λίνον καταπλάσσειν πεφρυγμένον ἐν οἴνω λευκῷ
 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 ρίζαν 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. Vic. 368 : μηδ' ὑπάρχει αὐτέοισι τῶν
 ἄλλων ἀμελήσαντας ἑαυτῶν ὑγιείης ἐπιμελεῖσθαι. Hipp.
 Fract. 756 : ἂ οὐ κάρτα ἐπιμελέονται οἱ ἰητροί. Hipp.
 Morb. 456 : καὶ ἐπιμελέονται μᾶλλον τῶν παθημάτων. Hipp.
 Morb. 486 : ταῦτα ποιέων ἀπαλλάσεται τῆς νόσου χρόνῳ,
 ἦν δε μὴ ἐπιμελήσῃ, ξυναποθνήσκει. Hipp. Fract. 766 : πτέρνης
 δὲ ἄκρης κάρτα χρὴ ἐπιμελεῖσθαι, ὡς εὐθέως ἔχοι 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 con-
 tinuing to use medical words outside the medical subject he
 is treating of. Thus we have * ἐπανέρχεσθαι, which is of fre-
 quent 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, αὐθις δὲ παροξυνθέντα.* Hipp. Morb. 509. *καὶ ὁ ἐπ' αὐτοῦ ἐπανέλθῃ ἐς τὴν νοῦσον.* Galen. Comm. ii. 30, Morb. Acut. (xv. 569): *τῶν χολῶν οὐδετέρας ἐπανελθεῖν 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 ἐπανελθών.* Galen. Comm. ii. 17, Aph. (xvii. B. 483): *οὕτως ἔχει κατὰ τοῦ αἵματος καὶ γὰρ καὶ τοῦτο μεγάλης μὲν τῆς διαφθορᾶς γενομένης οὐκέτ' ἐπανέρχεται 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 ἐπανέλθῃ τὸ μόριον.* Galen. Comp. Med. x. 2 (xiii. 333): *μηκέτι ἐλπίσης εἰς τὴν ἀρχαίαν κατάστασιν ἀκριβῶς ἐπανελθεῖν δύνασθαι τὸ ἄρθρον.* Galen. Comp. Med. vi. 2 (xiii. 866): *εἰ μὲν γὰρ εἰς τὸ κατὰ φύσιν ἐπανελθεῖν 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 ἐπανέρχεσθαι κατάστασιν.*

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

*συγκυρία. Hippocrates uses the rare form συγκυρία, Vet. Med. 11: *ἔστι γὰρ οἷσιν αὐτέων ξυμφέρει μονοσιτέειν, καὶ τοῦτο διὰ τὸ ξυμφέρον τοῖσιν αὐτοῖσιν ἐτάξαντο ἄλλοισί τε ἀριστῶν διὰ τὴν αὐτὴν ἀνάγκην, οὕτω γὰρ αὐτοῖς ξυμφέρει, καὶ μὴ τούτοισιν οἱ δι' ἡδονῆν, ἢ δι' ἄλλην τινα συγκυρίην ἐπετήδευσαν ὁπότερον αὐτέων.* Hipp. Humor. 49: *οἶον λῦπαι, δυσοργησῖαι, ἐπιθυμῖαι, τὰ ἀπὸ συγκυρίας, λυπήματα γνώμης.* The word *συντυχία*, identical in meaning and similarly formed (*συγκυρεῖν = συντυχάνειν*), 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."

Ὁν περιπίπτειν see § 66.

§ XXII.

* ἤλκωμένος. ἔλκος. * καταψύχειν. * ὀδυνᾶσθαι. * χάσμα. στήριζεν.

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* (ἤλκωμένος), 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* (καταψύξῃ) 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* (ἑστήρικται) : so that they which would pass from hence to you cannot ; neither can they pass to us, that would come from thence.

* ἔλκοῦσθαι, 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 ἤλκουμένης. Hipp. Morb. 513 : τῆς κύστιος ἤλκουμένης. Hipp. Morb. 514 : ἡ δὲ κοιλίη ὑπὸ τοῦ φαρμάκου οὐχ

ἐλκοῦται. Hipp. Praedic. 102 : κίνδυνος τῇ τε κόρη ἐλκωθῆναι καὶ τοῖσι βλεφάροισι. Aretaeus, Sign. Acut. Morb. 15 : ἐλκοῦται δὲ καὶ ἀρτηρία. Diosc. Mat. Med. ii. 126 : κύστιν εἰλκωμένην. 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 : γρῦπῶνται δὲ ὄνυχες καὶ καταψύχονται. Hipp. Coac. Progn. 126 : ὀλέθριοι 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' αὐτὴν δὲ τῆσι κοιλήσι τὸ ἔμφυτον θερμὸν κατεψύχθη. Diosc. De Venen. 17 : παρακολουθεῖ καταφορὰ μετὰ κατψύξεως. Diosc. Animal. Ven. 4 : τόπος οὔτε διωδηκῶς 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 : ἴλλαινεν αἰνῶς ὁ ὀφθαλμὸς ὀδυνώμενος. Hipp. Epid. 1143 : Εὐπόλεμος ὠδυνᾶτο ἰσχίον

τὸ δεξιόν. Aretaeus, Sign. Morb. Diuturn. 63 : εὔτε γὰρ ἀπουρέουσι κῆν ὕπαισι 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 ὄτᾳ 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 ἔῤν. 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 ἴσος ἴσφ 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 σκορδινισμὸς γίνονται. Galen. Comm. iii. 13, Epid. ii. (xvii. A. 418) : οὔτω καὶ τὰς χάσμας ἰάσεται. Galen. Caus. Puls. ii. 6 (vii. 196) : οἱ δὲ σκορδινισμοὶ καὶ αἱ χάσμαι τῆς αὐτῆς μὲν, ἀλλὰ μέτρια.

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 στηρίζῃ ἢ ὀδύνη. Hipp. Intern. Affect. 559 : ἐνίοτε δὲ καὶ ἐς τὴν κεφαλὴν ἐξαπίνης ὀδύνη στηρίζει ὀξεῖη. Hipp. Aph. 1250 : ἀτὰρ ἦν προπεπονηκός τι ἦ, πρὸ τοῦ νοσέειν, ἐνταῦθα στηρίζει ἢ νοῦσος. Hipp. Vuln. Cap. 898 : εἰ τύχῃ τὸ βέλος ἐς αὐτὴν τὴν ῥαφὴν στηριχθέν. Aretaeus, Sign. Morb. Acut. 2 : τοῖσδε μὲν οὖν ἐν τῇ κεφαλῇ τὸ κακὸν ἑστη-

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 ὅπερ 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 ρευμάτων ἐν φάρυγγι στηριχθέντων. Galen. Loc. Affect. i. 2 (viii. 23): ἐστηριγμένον δὲ καθ' ἓν 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 βάσις) and *anckle bones* (τὰ σφυρά) *received strength* (ἐστερεώθησαν). And *he leaping up* (ἐξάλλόμενος) *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 ποδός, ὃ τὸ σκέλος ὅλον ἐπίκειται κατ' εὐθὴν, τὸ κοινὸν ἀπάντων ποδῶν, ἐν μὲν ὄνομα τοιοῦτον, οἷον καὶ ταρσὸς καὶ πεδίον, οὐκ ἔχει. σύγκειται δ' ἐκ τριῶν ὀστέων ὀνόματά κεκτημένων, ἀστραγάλου μὲν καὶ πτέρνης 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 πολὺν εἰς τοῦπίσω ὑπερεχόντων ὑπὲρ τοῦ ποδός τῆς βάσιος— ἦν ἄλλως ἐθισθῶσι διὰ τοῦτο ὅτι ἡ βάσις τοῦ ποδός κατὰ τὴν ἀρχαίην ἰθυωρίην ἐστίν. *Galen. Usus Part. iii. 6* (iii. 194) : ἡ καὶ τι πρόσεστι αὐτοῖς ἕτερον περιττότερον ὡς βάσεως ὀργάνοις; οὐ μικρὸν 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 κιονίς διεβρώθη μέχρις ὀστέου τοῦ τῆς ὑπερώης καὶ τὰ παρίσθμια ἄχρι βάσιος καὶ ἐπιγλωττίδος. *Dioscor. Med. Parab. i. 214* : αἰμορροίς ἐκ τῆς βάσεως ἀπολυομένη. *Hipp. Fract. 778* : τὸ μέντοι ἄρθρον μένει ἐν τῇ ἑωυτοῦ χώρῃ. ἴσως γὰρ ἡ βάσις αὐτέου ταύτῃ 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 ὀστέων 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* : ἔστ' ἂν τὰ ὀστέα στερεωθῆ. *Hipp. Vuln. Cap. 910* : τῶν δὲ παιδίῳ

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 αὐξάνεται, ἐστ' ἂν τὰ ὀστέα στερεωθῆ, ὅπερ ἐν τοῖς παισὶ βραδύτερον σκληρύνεται. Galen. Medicus 9 (xiv. 676) : ἰσχυοντα μὲν οὖν ἔστιν ὅσα στερεὰ, ὀστᾶ καὶ νεῦρα. Hipp. Vic. Rat. 344 : (ἔμβρυον) καὶ προσάγεται τὴν τροφὴν ἀπὸ τῶν ἐσιόντων ἐς τὴν γυναικα σιτίων καὶ πνεύματος, τὰ μὲν πρῶτα πάντα ὁμοίως, ἕως ἄρτι ἀραιὸν ἔστιν, ὑπὸ δὲ τῆς κινήσεως καὶ τοῦ πυρὸς ξηραίνονται καὶ στερεοῦται, στερεοῦμενον δὲ πυκνοῦται περίξ. Galen. Epid. vi. Comm. ii. 49 (xvii. A. 1006) : ὅτι μὲν θάττον ἐκινήθη τε καὶ συνέστη, τουτέστιν ἐπάγη τε καὶ ἔστερεώθη. μετὰ ταῦτα δ' αὐξάνεται βραδύτερον τοῦ θήλεος τὸ ἄρρην. Do. 51 (1008) : διὰ τοῦτο τὸ ἄρρην στερεώτερόν 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, μύες.

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 ὁ τε νωτιαῖος πονοίη ἂν, εἰ ἐξ ὀλίγου χωρίου τὴν περικαμπῆν ἔχει τοιαύτην ἕξαλσιν ἐξαλλομένου σπονδύλου—ἐκ δὲ τοῦ ὀπισθεν οὐ ρήτιον τοιαύτην ἕξαλσιν (σπονδύλων) γενέσθαι ἐς τὸ εἶσω εἰ μὴ ὑπέρβαρὸν τι ἄχθος ἐμπέσοι. Galen. Different. Puls. i. 14 (viii. 529) : καθάπερ ἐξαλλομένης τῆς ἀρτερίας 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—ἕξω 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) :

ἄνηθον ὑποτίθει ὑπὸ τὴν κεφαλὴν μὴ γινώσκοντος, ποιεῖ 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 (συνέστειλαν), 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, ἐκψυχοῦσι δὲ διὰ τοῦ αἵματος τὴν μετάστασιν 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 ὕσοις ἢ ἐκψυχοῦσι δεῖ τε ὠφελῆσαι, &c. Galen, Humor. Comm. ii. 22 (xvi. 283): τότε γὰρ πάντα πρὸς κεφαλὴν ἀναφέρεται καὶ τὰ ἄκρεα μάλιστα μὲν οἱ πόδες ἐκψύχονται. Aretæus, Sign. Morb. Acut. 16: καὶ ἠτηρῆς 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 σπαργάνῃ συστέλλειν.* Hipp. *Offic.* 744: *ὑπόδεσις μὲν αἰτή ὥστε ἢ ἀφροστώτα προστεῖλαι ἢ ἐκτετραμμένα συστῆλαι ἢ συνεσταλμένα διαστῆλαι.* Galen. *Comm.* ii. 14, *Offic.* (xviii. B. 761): *τῇ δὲ ἰγνύρῃ συνεσταλμένον τὸν ἐπίδεσμον περιβαλεῖν.* Galen. *De Fasciis*, 6 (xviii. A. 780): *δύναται τοίνυν ἐπίδεσις τὰ μὲν ἀφροστώτα προστεῖλαι, τὰ δὲ ἐκτετραμμένα συστῆλαι.* Hipp. *Morb. Mul.* 597: *ὡς ξυνεσταλμένον τε ἅμα τὸ σῶμα εἶναι καὶ εὐογκον.* Hipp. *Epid.* 1211: *καὶ φλέβες πᾶσαι αἰ ἐν τῷ προσώπῳ φανεραὶ οὕτω ξυνεσταλμένα.* 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): *τάξεις τῶν χρόνων ἐν οἷς δίστανται αἰ ἀρτηρίαι πρὸς τοὺς ἐν οἷς συστέλλονται.* Galen. *Anat. Muscul.* (xviii. B. 989): *αἰ μὲν οὖν ἐκτὸς ἴνες ἐν τοῖς ἄνωθεν μέρεσι τῶν πλευρῶν διαστέλλουσι τὸν θώρακα, συστέλλουσι δὲ αἰ 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, ἰητρεύειν 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 ἦ, 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 ὑγασθέντων τῶν ἐλκῶν. Dioscor. Med. Parab. i. 214: ἀποπίπτει ἐν ἡμιωρίῳ ἀποξηραίνομένη 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 θάπτον 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 ὀστῶν καὶ λεπίδες ἀποπίπτουσιν. Galen. Med. Defin. 295 (xix. 428): ἔσθ' ὅτε μὲν καὶ λεπίδας ἀποπίπτειν. Galen. De

Atra Bile, 4 (v. 115): τὸ σῶμα πᾶν περιεξήνθησε μέλασιν ἐξανθήμασιν ὁμοίοις, ἐνίοτε δὲ καὶ οἶον λεπὶς ἀπέπιπτε ξηραίνοντων τὲ καὶ διαφορομένων 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 ἀποβήσων ἀποσπᾶ. 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 δέρμα 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 πυρετῶ (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 μελαγχολικαὶ αὐται ἐκστάσις οὐ λυσιτελεῖς. Hipp. Coac. Progn. 126: αἱ ἐν πυρετοῖσι ἐκστάσις σιγῶσαι μὴ ἀφώνῃ ὀλέθριαι. Hipp. Coac. Progn. 167: οἱ κατὰ κοιλίην ἐν πυρετῶ παλμοὶ ἐκστάσις ποιοῦσιν. Hipp. Coac. Progn. 195: αἱ σιγῶσαι ἐκστάσις οὐχ ἡσυχάζουσαι, ὄμμασι περιβλέπουσαι, πνεῦμα ἀναφέρουσαι, ὀλέθριαι. Hipp. Aph. 1258: ἐπὶ μανίῃ δυσεντερική ἢ ὕδρωψ ἢ ἔκστασις ἀγαθόν. Aretaeus, Sign. Morb. Diutur. 36: μανίη. ἔκστασις γὰρ ἐστὶ 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 ἕκστασις διανοίας μετὰ παρακοπῆς σφοδρᾶς. Galen. Comm. ii. 53, Praedic. ii. (xvi. 631): κἂν ἰσχυρῶς ἕκστατικὸν τούτων γίνεται τὸ πάθος, οὐ παραφροσύνην ἀπλῶς, ἀλλ' ἕκστασιν 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 ὁσμήν. 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.

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

σκώληξ is used both of worms in sores and of intestinal worms. Dioscor. Medic. Parab. i. 197: σκώληκας δὲ ἐκβάλλει κτείνει. Dioscor. Mat. Med. i. 105: σκώληκας τοὺς ἐν ὠσὶ τοὺς ἐπὶ τοῖς ἔλκεσι γενομένοις. Galen. Meth. Med. v. 10 (x. 352): ἐσάπη τὸ οὖς τάνθρώπῳ καὶ σκώληκας ἔσχεν. Galen. Temper. Medic. vii. 10 (xii. 11): τοὺς ἐν ὠσὶ σκώληκας ὁ χυλὸς ἀναρεῖ. Dioscor. Mat. Med. i. 105 (intestinal): σκώληκας τε καὶ ἀσκαρίδας ἐγκλυζομένη φθεῖρει. 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): διασαπείς 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 ἀνιάτος νομῆ κατὰ τῶν ἐνδοτάτω σπλάγχχνων, 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. * ἀγλῦς. * 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* (σκοτός); 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 ἐστιν ἦν ἐπιπέση φάναι καὶ ἦν ἐμπίπτῃ, τὸ μὲν γὰρ ἐπιπέση μίαν καταβολὴν τοῦ ῥίγους δηλοῖ τὸ δὲ ἐμπίπτῃ πλείονας. Hipp. De Aer. 281: τοῖσι δὲ παιδίοισιν ἐπιπίπτειν σπασμοὺς καὶ ἄσθματα. Hipp. De Aer. 287: ὥστε τοὺς πυρετοὺς ἐπιπίπτειν ὄξυτάτους ἄπασιν—τοῦ θέρους ἐπιγενομένου καὶ τοῦ καύματος καὶ τῆς μεταβολῆς ἐπιγενομένης ταῦτα τὰ νοσεύματα ἐπιπίπτειν. Hipp. Affect. 530: μήπως ὁ πυρετὸς ἐπιπέσῃται. 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 στραγγουρίη 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 ὄλον τὸ μέλαν ἀπὸ ἐλκώσεως ἐπιπολαίου, οὐλῇ λεπτοτάτῃ ἀέρι ἀχλυῶδει παραπλησία. He accounts for the name, Comm. ii. 45, Praedic. (xvi. 609): τὸ ἀμαυρούμενον ὄμμα, καθάπερ γε καὶ τὸ ἀχλυῶδες αὐτῷ τε τῷ κάμνοντι καὶ τοῖς ὀρώσι γίνεται δῆλον.—ἔτι καὶ διὰ τινος ἀχλύος οἰομένῃ βλέπειν—προσέρχεται τοῖς μὲν κάμνουσιν αὐτοῖς αἴσθησις οἷον ἀχλύος τινὸς ἐν ταῖς ἀχλυῶδῃσιν ὄψει. Galen. Comm. iii. 13 Humor. (xvi. 412): καὶ ἀχλύες περὶ τοὺς ὀφθαλμοὺς γίνονται. Galen. Remed. Parab. ii. 4 (xiv. 412): ἀχλύες 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: αἶρει 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 ἐστὶν 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 τρωθὲς καρωθῆ, καὶ σκότος περιχυθῆ καὶ δίνος ἢ καὶ πέση. Hipp. Vuln. Cap. 908 : ἔπειτα τὸν ἄνθρωπον ὅτι δίνος 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 σκοτώδεια περὶ τὰς ὄψιας, ἢ καὶ ὑποχονδρίου ξύντασις μετ' ὀδύνης γίνονται. Aretaeus, Sign. Morb. Acut. 61 : ἀμαυροὶ 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 σκοτόδινός ἐστι ἐπειδὴν ἡ διὰ τῆς ὄψεως αἴσθησις ἐξαίφνης ἀπολείται δοκούντων αὐτῶν σκότος περικεχύσθαι.

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: *κοπῶδει, κεφαλαλγικῶ, διψῶδει, ἀγρύπνῳ, ἀσαφεί, ἀδυνατώ, οἷσιν τὰ τοιαῦτα ἐλπὶς ἐκστῆναι.* Hipp. Coac. Progn. 125: *οἱ παραλόγως, κενεαγγελίης μὴ ζούσης, ἀδύνατοι κακόν.* Hipp. Coac. Progn. 146: *οἱ κεφαλαλγικοὶ, διψώδεες, ὑπάγρυστοι, ἀσαφείς, ἀδύνατοι, ἐπὶ κοιλή ὑγρῇ κοπιώδεες.* Hipp. Coac. Progn. 202: *ταύτησι περὶ κρίσιν καταφοραὶ καὶ ἀδύνατοι κενεαλγικῶς.* Hipp. Morb. Acut. 404: *ὁκόσοι δὲ μονοσιτέουσι, κείνοι 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): *εἴπερ γὰρ ἀδύνατος ἢ γαστήρ ἐστι.* Galen. Comm. ii. 39, Praedic.: (xvi. 597): *τοὺς ἀδυνάτους 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 ἐστεῖωτα.* Hipp. Ulcer. 883: *ἐστηκότι ὀρθῶ ἦν δύνηται ἐστάναι.* Galen. Usus Part. iii. 3 (iii. 181): *δηλον 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, οἶαν ἴστασθαι καλῶς ὀρθῶς—ὀρθὸς ἴστασθαι πέφυκεν.* Galen. Anatom. ix. 4 (ii. 728): *προσπίπτειν εἰώθεν, 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* (ἀπαλλάσσεισθαι 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: ὅταν ιδρώση καὶ ἀπαλλαγήῃ ὁ πυρετός. Hipp. Morb. Mul. 608: κῆν ἀπαλλάσσειν τὸ ὕστερον ὑγιαίνει καὶ ἡ γυνή, ἀπαλλάσσεται 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 ἀπαλλάσσειν. Aretæus, Sign. Morb. Diuturn. 50: παιδία μὲν οὖν καὶ νέοι παθεῖν τε ρῆϊτεροι καὶ ἀπαλλαγήναι ρῆϊτεροι. Dioscor. Mat. Med. iii. 161: προστιθέμενον τεταρταίους δὲ καὶ τριταίους ἀπαλλάσσει. Dioscor. Animal. Ven. Proem.: ἀλγηδόνων καὶ ἄλλων κακῶν ἀπαλλάσσεισθαι τοὺς ἀνθρώπους συμβαίνει. Galen. Comm. i. 12, Humor. (xvi. 115): ἡ δὲ κένωσις ἀπαλάττει τῶν νοσημάτων καὶ τῶν παθῶν τὸν ἀνθρώπον. Galen. Comm. ii. 56, Epid. i. (xvii. A. 155): οἷσιν ἂν ἄρξῃται ὁ πόνος τῇ πρώτῃ ἡμέρᾳ, τεταρταῖοι πιεζοῦνται μᾶλλον ἢ πεμπταῖοι, ἔς 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."

* καταφέρεισθαι, 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 γιγνώσκοντες ὅτι δύο εἰσὶν εἶδη καταφοράς, ὡς οἱ τε δοκιμώτατοι τῶν ἰατρῶν γεγράφασι καὶ αὐτὰ τὰ γιγνώμενα μαρτυρεῖ, κοινὸν μὲν γὰρ ἀμφοτέρων ἐστίν, ὅτι ἐπαίρειν οὐ δύναται τοὺς ὀφθαλμοὺς, ἀλλ' εὐθέως βαρύνονται καὶ ὕπνοῦν βούλονται, &c.

* καταφέρεσθαι. Hipp. Praedic. 79 : εἰς τὴν αὔριον ἐφιδρώσαντα, κατενεχθέντα. Hipp. Epid. 1155 : πάλιν ἐπετείνετο τῷ πυρετῷ καὶ κατεφέρετο καὶ ἀναυδος ἦν. Hipp. Epid. 1137 : οὗτοι κωματώδεις καὶ ἐν τοῖσιν ὕπνοισιν καταφερόμενοι. Hipp. Epid. 1085 : ἀλλ' ἄλλη τινὶ καταφορῇ κακῇ νωθρῇ βαρέως ἀπώλλοντο. Hipp. Epid. 1109 : κῶμα δὲ καὶ καταφορῇ καὶ πάλιν ἔγερσις. Dioscor., Mat. Med. iii. 80 : ὑποθυμώμενος δὲ ἀνακαλείται τοὺς καταφερομένους. Dioscor. Mat. Med. iii. 82 : καὶ τῶν καταφερομένων ἀνακλητικός. Galen. Comm. iv. 67, Aph. (xvii. B. 748) : κατενεχθέντας εἰς ὕπνον πληροῦνται τὴν κεφαλὴν. Galen. Comm. i. 1, Praedic. (xvi. 497) : ἐναντία συμπτώματα καταλαμβάνει τὸν ἄνθρωπον ὡς ἀγρυπνεῖν τε ἅμα καὶ καταφέρεσθαι κατ' ὀλίγον. Galen. Antid. ii. 10 (xiv. 163) : ἤδη καταφερομένοις καὶ ἄλλως δυσχερεῖ συμπτώματι περιπετωκόσι.

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

προαίρεσιν ἐνεργείας, οἷον 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 δοκεῖ διαρρήσασθαι. Hipp. Intern. Affect. 490: καὶ τὸ πρόσωπον καὶ ἡ φάρυγξ πίμπραται. Hipp. Nat. Mul. 570: ἦν δὲ λεχοῖ αἱ ὑστέραι φλεγμῆνωσι, πίμπραται καὶ πνίξ ἔχει. Hipp. Morb. Mul. 604: καὶ οἱ μηροὶ πίμπρानται. Hipp. Epid. 1162: Ἀριστιππος ἐς τὴν κοιλίην ἐτοξεύθη ἄνω βίη χαλεπῶς, ἄλγος κοιλίης δεινὸν καὶ ἐπίμπρατο ταχέως. Aretaeus, Sign. Morb. Diuturn. 61: ξὺν γὰρ τῇδε καὶ οὐρητῆρες πίμπρानται. Aret. Cur. Acut. Morb. 118: πίμπραται τὸ ἥπαρ τῆς ἐκροῆς ἀμερθέν. Aret. Cur. Morb. Diuturn. 128: πίμπραται γὰρ ἡ κεφαλὴ αὐτικά. 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 δινός τε ἔλαβε καὶ σκότος καὶ ἐκαρώθη καὶ κατέπεσε. Hipp. Praedic. 98: βλήματα

εἷη ἢ κατέπεσεν ὄνθρωπος ἢ εἰ ἐκάρωθῆ. Aretaeus, Cur. Acut. Morb. 94: τῆς ἐπιληψίας ὀλεθρὴ μὲν ἢ πρωτίστη κατάπτωσις. Aret. Sign. Acut. Morb. 9: καὶ τὰδε ἐπὶ τὸ κάκιον ἐπείγει, εὖτε ἀθρόον καταπεσόντες εἰς τὴν γῆν. Galen. Remed. Parab. ii. 2 (xiv. 402): καὶ καταπεσείται εἴπερ ἔάλω τῷ πάθει [Epilepsy]. Galen. Medicus, 13 (xiv. 739): διὸ καταπίπτουσιν οἱ τῷ πάθει ἐχόμενοι [Epilepsy]. Galen. Comm. vi. 27, Aph. (xviii. A. 40): ἔν 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): ἀναγκασθεῖς 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: *θηριόδηκτοις* βοηθεῖν μάλιστα δὲ ἐχοδηκτοῖς. 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 τὸ ὁ Ἀνδρόμαχος τὴν ἐχιδναν μάλλον ἢ ἄλλον τινὰ ὄφιν τῇ *θηριακῇ* ἐπέμιξε. Galen. Theriac. ad Pamphil. (xiv. 308): διὰ τὸ ἔχειν αὐτὴν τῆς σαρκὸς τῶν ἐχιδνῶν ὀνόμασαν αὐτὴν *θηριακὴν*.

There are some other medical words used in connexion with this miracle, viz., διεξέρχασθαι, 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: ἰσχυίου δὲ δεξιῶ ὀδύνη ἰσχυρὴ καὶ οἱ πυρετοὶ ἐπέτεινον. Hipp. Epid. 1106: τὸ δὲ σύνολον οἱ τε πυρετοὶ ἐξέλιπον καὶ ἡ κώφωσις ἐπαύσατο, ἐν ἑκατοστῇ τέλει ἐκρίθη. Hipp. Epid. 1120: πλευροῦ ὀδύνη καὶ στήθεος κατ' ἕξιν ἀριστεροῦ καὶ πυρετοί, ἀπέθανεν ἀπὸ τοῦ πυρετοῦ. Hipp. Epid. 1115: Δεάλκουσ γυναικα πυρετὸς ἔλαβε—οὐκ ἐκοιμάτο—πυρετοὶ πρὸς χεῖρα λεπτοί. Hipp. Morb. 454: τήκεται ὁ ἀσθενῶν ὑπὸ ὀδυνῶν ἰσχυρῶν καὶ ἀσιτίης καὶ βηχὸς καὶ πυρετῶν. Hipp. Morb. 493: ἦν δὲ μὴ δύνηται κατὰ λόγον πτύειν, τῶν ἀναγόντων φαρμάκων διδόναι, τὰς δὲ κοιλίας ὑποχωρεῖν ἵνα οἱ τε πυρετοὶ ἀμβλύτεροι ἕωσι. 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 ὅλα κωφωθῇ τουτέοισι

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

* πλημμύρα. * προσρήγνυμι. * 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.—* προσέῤῥηξεν.—* 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 ἐπιῤῥοφεόμενον ὀλίγον πτυέλου ἀναγωγόν ἐστι διὰ τὴν μεταβολὴν τῆς ποιότητος τῶν ποτῶν. πλημμυρίδα γάρ τινα ἐμποιέει. Aretaeus, Sign. Morb. Diurn. 59: ξυνδίδοται γὰρ ἐς κύστιν ἢ πλημμύρα. Aret. Sign. Morb. Diurn. 60: διψὰς δὲ τὸ ἐρπετὸν θηρίον, ἦν δάκη τινὰ ἄσχετον δίψος ἐξάπτει, πίνουσί τε ἄδην οὐκ ἐς δίψιος ἄκος, ἀλλ' ἐς τὴν τῆς κοιλίης πλημμύραν ἀκορή ποτοῦ. Aret. Cur. Acut. Morb. 121: πίμπλαται γὰρ ἢ τῶν νεφρῶν κοιλίη ἀπὸ πλημμυρίης τῶν οὔρων οὐ διεκθεόντων. Aret. Cur. Morb. Diurn. 132: ὕπνος πολὺς μὲν γὰρ ναρκᾶ τὰς αἰσθήσιας τῆς κεφαλῆς, ἀτμῶν πλημμύρα ὄκνος ἀπάσης πρήξιος. Aret. Sign. Acut. Morb. 26: οὔρου ἐπίσχεσις οὐκ ἐς τὸ πάμπαν, ἀλλὰ στάγδην μὲν οὔρέουσι, ἐπιθυμίη δὲ πολλὸν ἐκχέαι, πλημμύρης γὰρ αἴσθησις. Galen. Comm. iii. 36, Morb. Acut. (xv. 700): πλημμυρίδα γάρ τινα ποιεῖν αὐτό φησι τουτέστι πληθὸς ὑγροῦ τινος. Galen. Comm. iii. 38, Morb. Acut. (xv. 703): πλημμυρίδα τινὰ ἐμποιέει τουτέστι πληθὸς ὑγρότητος. Galen. Morb. Acut. 3 (xix. 189): νόσοι δὲ αἱ μὲν κατὰ ἀφαίρεσιν φθίνοντος τοῦ μηνὸς συνεπισημαίνουσι πρὸς τὸ χεῖρον· αἱ δὲ κατὰ περισσίσιν δὲ καὶ πλημμυρίδα αὐξανόμενου πιέζουσι τὰ μάλιστα. Aret. Sign. Morb. Diurn. 78: εὐρέτῃ δὲ φλέβες οὐ πλημμύρη τοῦ αἵματος ἀλλὰ τῷ τοῦ δέρματος πάχεϊ.

* *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, κρόταφοὶ ξυμπεπτωκότες. Hipp. Superfoet. 261 : ὄκως συμπεσὸν τὸ σωματίον. 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' ἐκεῖνον 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 μίμνη ξυμπεπτώκη δὲ τὸ ἄρθρον ἄθερμον—θερμασίη γὰρ τὰ ξυμπεπτωκότη μέρεια ἐς ὄγκον ἤγειρε. Galen. Comm. i. 24, Humor. (xvi. 201) : εἶτα βλέπειν χρῆ πότερον ὁ τοῦ σώματος ὄγκος συμπίπτωκε. Galen. Comm. ii. 7, Humor. (xvi. 238) : τὸ σῶμα συμπίπτωκεν, ὡσπερ κόπῳ 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 ἔρευθος.

* *ρήγμα*, peculiar to St. Luke, was the medical term for a “laceration”—“rupture.” Hipp. Morb. 456 : *ρήγματα* πολλά 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, ἢ μὴ *ρήγματα* ἔχῃ, ἢ δὲ ἔχῃ καὶ αἷμα ἀπὸ τῶν *ρηγμάτων*. Hipp. Epid. 1220 : *ρήγματος* περὶ μαζὸν δεξιὸν ὀδυνώμενος. Dioscorides, Mat. Met. i. 80 : ἀγαθὸν δὲ καὶ πρὸς *ρήγματα*. Dioscor. Mat. Med. i. 103 : ὅθεν 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, κάταγμα, *ρήγμα*, *φῦμα*, &c. Galen. Comm. iii. 76, Epid. iii. (xvii. A. 763) : καθάπερ γὰρ καὶ τὰ *ρήγματα* πολλοῖς ἐπώδυνα γίνεται.

* *προσρήγνυμι*, peculiar to St. Luke, is used for the rupture or bursting of veins. Aretaeus, *Cur. Acut. Morb.* 111 : καὶ γὰρ βηχώδεα 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 ρίζαν.—ἀνέβησαν.

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

ἔξανέτειλε.—τὸ μὴ ἔχειν ρίζαν.—ἀνέβησαν.

But St. Luke's language is quite different—

* *φύεν*.—τὸ μὴ ἔχειν * *ικμάδα*.—* *συμφυῖσαι*.

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 ικμάδος τῆς κοιλίης. Hipp.

Morb. Mul. 588 : ἀπὸ τῆς κοιλίης ἔλκει τὴν ἰκμάδα καὶ τάχιον καὶ μάλλον τὸ σῶμα τῆς γυναικὸς ἢ τοῦ ἀνδρός. Hipp. Nat. Puer. 240 : καὶ ἄμα ἢ θριξ ἰκμάδα μετρίην εἰς τὴν τροφὴν ἔχει—χωρευούσης εἰς αὐτὴν τῆς ἰκμάδος ἀπὸ τῆς κεφαλῆς. Hipp. Morb. 503 : ἐπὶν φάγη καὶ πῖν καὶ ἀφίκεται ἢ ἰκμάς εἰς 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 ψύζας ἐν σκιᾷ ἐπὶ μίαν ἡμέραν ὥστε αὐτὰ μόνα ἰκμάδα μὴ ἔχειν. Dioscor. Mat. Med. i. 7 : νάρδος.—οὐ γὰρ συναποκαθαίρεται τῷ ἀχυρώδει καὶ ἀλλοτρίῳ 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 ἔλκυσσάσης.

* φύειν, 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 μήτρῃ—διὰ τοῦτο ὕστερον οἱ ὀδόντες φύονται—αἱ δὲ τρίχες φύονται ὧδε. Hipp. Rat. Vic. 541 : ἐξ ὧν περ 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 φυόμενον. 119 : ῥάμνος φυόμενος.

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 : ἐπὶν δὲ φάγη ἢ πῖν ὁ ἄνθρωπος, ἔλκει τὸ σῶμα εἰς 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 δυνάμιας παντοίας καὶ ἀναρίθμους, ὅκοσα γὰρ ἐν αὐτῇ φύεται, πᾶσιν ἰκμάδα παρέχει ὁμοίην ἐκάστῳ. οἶον καὶ

αὐτὸ τὸ φυόμενον αὐτῷ ὁμοίην κατὰ ξυγγενῆς ἔχει, καὶ ἔλκει ἕκαστον ἀπὸ τῆς γῆς τροφήν οἷον περ καὶ αὐτό ἐστί. τό τε γὰρ ῥόδον ἔλκει ἀπὸ τῆς γῆς ἱκμάδα τοιαύτην οἷον περ καὶ αὐτὸ δυνάμει ἐστί, καὶ τὸ σκόροδον ἔλκει ἀπὸ τῆς γῆς ἱκμάδα τοιαύτην, οἷον περ καὶ αὐτὸ δυνάμει ἐστί, καὶ τὰλλα πάντα τὰ φύομενα ἔλκει ἐκ τῆς γῆς καθ' ἑωυτὸ ἕκαστον. εἰ γὰρ μὴ τοῦτο οὕτως εἶχεν, οὐκ ἂν ἐγένετο τὰ φυόμενα ὅμοια τοῖσι σπέρμασιν. ὅτω δὲ τῶν φυομένων ἐν τῇ γῇ ἱκμάς κατὰ συγγένειαν τοῦ δέοντος πολλῶ πλέων ἐστί, νοσέει ἐκείνο τὸ φυτὸν. ὅτω δὲ ἐλάσσων τοῦ καιροῦ, ἐκείνο ἀυαίνεται. ἦν δὲ ἐξ ἀρχῆς μὴ ἐνῆ ἱκμάς τῷ φυτῷ, ἦν ἔλκει κατὰ τὸ συγγενῆς, οὐδ' ἂν βλαστῆσαι δύνατο. παρέχει δὲ νοηθῆναι 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 διακοπῆ σπασμὸν ποιεῖ καὶ μήτε συμφῦναι διακοπέν. Hipp. Morb. 456: ἦν δὲ μὴ δύνηται μήτε τὸ ἔλκος συμφυῆναι τὸ ἔνδον. Hipp. Morb. 482: ἀεὶ ξυμφύειν τὸ ἔλκος πρὸς τὸν μοτόν. Hipp. Intern. Affect. 561: ὅκως ἂν ἐντὸς μὴ ξυμφυῆ ὁ χόνδρος, ἦν δὲ ξυμφυῆ καὶ τὰ ἄρθρα ξυμπαγῆ. Hipp. Coac. Praedic. 199: ἦν ἔντερον διακοπῆ τῶν λεπτῶν, οὐ συμφύεται. Galen. Comm. iii. 3, Fract. (xviii. B. 539): ὅταν ἤδη τὰ ἔλκεα συμφύεσθαι μέλλῃ. Galen. Meth. Med. iv. 7 (x. 304): ὡστ' οὐκέθ' οἰόντε 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' ὕππεισι πολλαὶ, λεπταὶ, ἀπὸ κεφαλίου μικροῦ καὶ ἐπιμήκους ὡσπερ κρομμύου, συμπεφυκνῖαι. Dioscor. Mat. Med. v. 77: φυτευομέναις 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 οὐάτων προσήκει πρὸς ὀστέον σκληρόν. Hipp. De Corde, 269 : τρήματα δὲ οὐκ ἔστιν οὐάτων τῆς καρδίας. Hipp. Loc. in Hom. 408 : κατὰ δὲ τὰς ρίνας τρήμα μὲν οὐκ ἔνεστιν, σμφὸν δὲ οἶον σπογγιά. Galen. Comm. iii. 104, Artic. (xviii. A. 648) : κατὰ τὸ μέγα τρήμα τοῦ τῆς ἥβης ὀστοῦ. Galen. Med. Defin. 252 (xix. 418) : διὰ τῶν τρημάτων τῆς ὑπερώας. 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 κυκλοτερὲς 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 σ' 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 τῇ βελόνῃ, τῇ τὸ κύμα ἐχούσῃ κατὰ τὸ ὄξυ τῆς ἄνω τάσιος τοῦ βλεφάρου ἐς τὸ κάτω διακεντήσας—τῇ βελόνῃ ὡς παχύτατον εἰρίου οἰσυπηροῦ 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 ἦτοι 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, ἐκάστῳ νεύρῳ περιτιθέσθαι 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 ἕξεις ὑποκείμενον αὐτῷ τὸν λίνον. Galen. Meth. Med. vi. 4 (x. 416) : ἐπειδὴ συμφῦσαι φρὴ τῷ περιτοναίῳ τὸ ἐπιγαστρῖον, ἀρκτέον μὲν ἀπὸ τοῦ δέρματος ἕξωθεν εἴσω διαπείροντα τὴν βελόνην—οὕτω δὲ καὶ τὸ μὲν ἐγγυτάτω τῶν ἄκρων χειλῶν διαπείρειν τὴν βελόνην. Galen. Medicus (xv. 786) : λίνου διπλοῦ δια βελόνης διεμβαλλομένου καὶ περισφιγγομένου τοῦ ὀμφαλοῦ.

§ XXXIX.

* προσψαύειν.

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 κινήσαι αὐτά.

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

αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν οὐ *προσψάυετε τοῖς φορτίοις.

“Ye yourselves *touch* not the burdens with one of your fingers.” Here we find another technical medical term; for ψάυειν 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 παραψάυσας. Hipp. Intern. Affect. 547: ψαυόμενος ἀλγέει τὸ ἦπαρ. Hipp. Intern. Affect. 618: τῷ λιχανῷ δακτύλῳ ἐσματεύμενον καὶ ὀρρώδεοντα ὅπως μὴ ψάυσης τῆς ὑστέρης. Galen. Progn. ex Puls. ii. 10 (ix. 316): ἡ μὲν γὰρ πιέζουσα τὴν ἀρτηρίαν ἐπιβολῆ τῶν δακτύλων ἀσφυξίαν εἶναι δόξει, ἡ δὲ ἐπιπολῆς ψάουσα μούρου φαντασίαν ἕξει 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 ψάυειν μόνον, ἐπανέρχεται 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 ψαόντων. Galen. De Dignosc. Puls. i. 7 (viii. 803): καὶ εἰ ψαύοντες τὸν σφυγμὸν δὲ μόνον, οἷον αἰωροῦντες τοὺς δακτύλους οὐδ’ οὕτως οὐδεμιᾶς αισθανόμεθα διαφορᾶς—ὁ δὲ τρίτος τρόπος τῆς ἐπιβολῆς, ὁ μεταξὺ τοῦ θλίβειν τε καὶ ψάυειν ἐπιπολῆς. Galen. Temper. et Facul. Med. vi. 1 (xi. 818): τὰ μόρια τοῦ σώματος ὧν προσψάυση. Galen. Anat. Administr. vi. 8 (ii. 570): καὶ καθ’ ὃ ταῖς φρεσὶ προσψάυει κύρτωται καὶ λείον ἐστι. καθ’ ὃ δὲ τῇ κοιλίᾳ προσψάυσειε.

§ XL.

* ἤχος. (a)

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

ἔξῃλθεν 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 ἐς 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. Diurn. 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 πορφ.

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 φύσεως 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 βασανίζω or βάσανος, of *sickness*, as St. Matthew does in viii. 6: παραλυτικὸς, δεινῶς βασανιζόμενος; iv. 24: ποικίλαις νόσοις καὶ βασάνοις συνεχομένους, as they are never so used in medical language, βασανίζω 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 ἔγνωκε. Do. 5 (iii. 9): φέρε οὖν πρῶτον αὐτοῦ βασανίσωμεν τὸ μόριον. Do. 9 (iii. 27): καὶ τῶν ἄλλων μορίων ἁπάντων τὴν βάσανον ποιησόμεθα.

He alone of the N. T. writers uses the word ἤχος—Heb. xii. 19, being a quotation from the LXX. He uses it also in chap. xxi. 25: ἤχους θαλάσσης, on “account of the noise of the sea,” and Acts, ii. 2: ἐκ τοῦ οὐρανοῦ ἤχος, “a sound from heaven as of a rushing mighty wind.” Now both ἀκοή and ἤχος 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. ἤχος 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 ἤχου μεσταί, “the ears are full of sounds.” Hipp. Coac. Progn. 137: καὶ διὰ τῶν οὐάτων ἤχους διαίτσειν. Hipp. Morb. Acut. 406: καὶ οἴσιν ἤχοι τῶν οὐάτων ἐμπιπτοῦσι. Hipp. Morb. 462: τηνικαῦτα γὰρ ἤχος ἔνεστιν ἐν τῇ κεφαλῇ βαρηκοεῖ δὲ τὸ μὲν τι ὑπὸ τοῦ ἔσωθεν ψόφου καὶ ἤχου. Hipp. Morb. 487: καὶ τὰ τε οὐάτα ἠχηρὰ πλήρεια γίνεταί. Aretaeus, Sign. Morb. Diurn. 34: ἤχοι, βόμβοι ἀνὰ τὴν κεφαλὴν. Aret. Sign. Morb. Diurn. 38: ἤχοι ὠτων καὶ βόμβοι. Aret. Cur. Acut. Morb. 90: βάρους μέντοι ἐπὶ τῆς κεφαλῆς καὶ ἤχος. Aret. Cur. Acut. Morb. 132: τάδε μέντοι βάρους καὶ ἤχων ἐστὶ αἷτια. Aretaeus, too, like St. Luke, uses ἤχος of the noise of the sea. Cur. Acut. Morb. 85: καὶ αἰγιαλῶν ἤχος καὶ κυμάτων κτύπος.

It signifies the voice in Dioscor. Mat. Med. iii. 84: ἐσθίεται δὲ μετ’ ὄξυμέλιτος ἀρμόζων τοῖς περὶ ἀρτηρίαν, μάλιστα δὲ ἀποκοπεῖσιν ἤχοις. Dioscor. Mat. Med. v. 25: καὶ τὸν ἤχον εὐτόνον 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. Diurn. 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—ἡ δὲ τις τελεσφορεῖ μικρόρραξ οὔσα καὶ μέλαινα καὶ στυπτική. Dioscor. Med. Parag. ii. 93: τελεσφορεῖν δὲ καὶ μὴ ἀποβάλλειν τὸ ἔμβρυον τὰς εὐολίσθους γυναῖκας ποιοῦσι σπέρματος μελανοσπέρμου κόκκοι μὰ ἐν ὀθονίῳ διαθέντες. Galen. Comm. v. 62, Aph. (xvii. B. 867): οὐ γὰρ οἰόντέ ἐστι τὸ ψυχρότερον σπέρμα κατὰ τὴν ψυχρότεραν ὑστέρα τελεσφορεῖσθαι. Galen. Usus Part. iii. 1 (iii. 170): ἵππος μὲν γὰρ ὄνου καὶ ὄνος ἵππου δύναται ἂν καὶ δέξασθαι τὸ σπέρμα καὶ διασώσασθαι καὶ τελεσφορῆσαι πρὸς ζώου 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 πλείστα 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 φυλακαῖς 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 ἐξαφθήσεται, κατακλεισθείσης ἔνδον τῆς λεγνυώδους ἀναθυμιάσεως*. Galen. Diff. Febr. i. 7 (vii. 297): *τοίνυν σήπεσθαι 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 ἐρουσιπέλατα, 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 ἄσκη τινι τῷ περιτοναίῳ τὸ ὑγρὸν κατακέκλεισται. Galen. Usus Part. xi. 12 (iii. 895): τῆς γλώττης καθάπερ ἐν σπηλαίῳ τινὶ κατακλειομένης τῷ στόματι. Galen. Med. Defn. 415 (xix. 445): φέμος ἐστὶν ἡ τῶν πόρων φυσικῶν κατάκλεισις.

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

“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 * κατακλίειν 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: κατακλίειν αὐτὸν εἰς Ἀσκληπιοῦ κράτιστόν ἐστι. Vesp. 123: νύκτωρ κατέκλινεν αὐτὸν εἰς Ἀσκληπιοῦ.

Hipp. Morb. Acut. 399: κατακλίειν δὲ ἐς ζοφερά 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 ἐμβάτην. Hipp. Nat. Mul. 564: τῇ δὲ αὔριον κατακλίνας ἐπὶ τὸ ἰσχίον σικύην προσβάλλειν—κατακλίνας ἑᾶ. Hipp. Nat. Mul. 571: ἐπὴν δὲ πυριήσης, 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 σχεδόν τι τῆς ἡμέρας ἑνδεκάτης. Galen. Med. Parab. i. 4 (xiv. 337): βατραχείῳ χυλῷ μετὰ μέλιτος ἐγχυμάτιζε εἰς τὴν ρῖνα 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 σύν was required, the medical writers employed συνεκθλίβειν and συναποθλίβειν.

Hipp. Nat. Puer. 242: τὸ γλυκαινόμενον ἀπὸ τῆς θερμῆς τῆς ἀπὸ τῶν μηρέων ἀποθλιβόμενον ἔρχεται εἰς τοὺς μαζούς. 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 ἀποθλίβοι 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 κατάπλασσε.

Dioscor. Mat. Med. i. 39: εἰς τὸ ἀποτεθλιμμένον κοτύλην ὕδατος μίαν ἐπιχέας. Dioscor. Mat. Med. iv. 161: ἐξ οὗ ἀποθλιβεται 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* today”—

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: τις παρὰ τὸν βουβῶνα πληγείς τοξεύματι, 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 μὴδ' ἐκ παραδόξου ποτὲ σωθῆναι, σφοδροῦ κατέχοντος τὸν κάμνοντα πυρετοῦ. Galen. Comp. Med. ii. 22 (xiii. 558):

ἔτερον δὲ ἐπὶ τὸ μετὰφρονον 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 Pampuil. (xiv. 305): ἐπὶ τούτων ἡ ἀντίδοτος πινομένη παραδόξως κατορθοῖ. Galen. Remed. Parab. ii. 24 (xiv. 473): δίδου 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): δευτεραίου 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 διαγινώσκομεν μαθόντες ἐκ τῆς κοινῆς φύσιος ἀπάντων καὶ τῆς ἰδίης ἐκάστου ἐκ τοῦ νοσήματος ἐκ τοῦ νοσέοντος—ἐκ τῆς καταστάσιος ὅλης 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 τὴν 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 ἐαντῶν 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 : ἀνασείειν δὲ δεῖ ὕδρι σινδόνα ὑποστορέσασαν ἀνακλίνειν τὴν γυναιῖκα. Hipp. Morb. Mul. 617 : χρὴ ὑπὸ τὰ ἰσχύια ὑποστορέσαι τι μαλθακόν. Aretaeus, Sign. Acut. Morb. 10 : ὑπὸ τῆσι πλευρῆσι καὶ τῇ ράχει καὶ τῷ ἔνδον θώρηκι ὑμὴν 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 γυναιῖκα ὑπίτην. Dioscorides, Mat. Med. i. 134 : τὰ φύλλα ὑποθυμιώμενά 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 : κύσται δὲ καὶ νεφροῖς εὐθετος—ὁ δὲ στρυφνὸς εὐθετώτατος πρὸς ἀνάδοσιν σιτίων—ὁ δὲ τὴν γύψον ἔχων, κακωτικὸς τῶν νεύρων, κύσται 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. Renum Affect. 4 (xix. 669) : οὐ μὴν οὐδὲ κύστιν καὶ ἕτρον καταπλάσσειν εὐθετον. Galen. Remed. Parab. : Ὀλβίνος οἶνος ἐπὶ τῶν χολερικῶν εὐθετος. Hipp. Fract. 772 : αἱ τε ῥάβδοι εὐθετώτεραι 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 εἶη. 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, ἀύχμηρὰ, καθαρῶδεα ἐνδεδινημένα, ἀτενίζοντα. Hipp. Epid. 1212: ἀτενίσας τοῖς ὄμμασι. Epid. 1216: ὁμοίως οἱ ὀφθαλμοὶ κατηφέες, 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 περιδινόμενοι. Aret. Sign. Morb. Diuturn. 33: ὀφθαλμοὶ ἀτενέες κέρασι ἴκελοι πεπήγασι. Aret. Cur. Acut. Morb. 84: ἀτενέες δὲ τὸ ζύμπαν ἔωσι, ὀφθαλμοὶ δὲ ὀκοῖόν τε κέρας ἐστήκωσι. Galen. Remed. Parab. i. 4 (xiv. 350): πρὸς νυκτάλωπας.—ἤπαρ 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 ὀρώντες διετέλεσαν ἀσκαρδαμυκτὴ παραπλησίως τοῖς κατόχοις.

§ LIV.

* διῶσχυρίζεσθαι.

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"—

* διῶσχυρίζετο.

* *διῶσχυρίζεσθαι*, peculiar to St. Luke. *ισχυρίζεσθαι* and *διῶσχυρίζεσθαι* 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 διῶσχυρίσασθαι βιαίως. Galen. Philosoph. Hist. 5 (xix. 241): Ἐπίκουρος δὲ διῶσχυρίζεται λέγων. Hipp. Artic. 780: ὦμον δὲ ἄρθρον ἓνα τρόπον οἶδα ὀλισθαίνον τὸν ἐς τὴν μασχάλην, ἄνω δὲ οὐδέποτε εἶδον οὐδὲ ἐς τὸ ἔξω, οὐ μέντοι διῶσχυριεῖω 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 διῶσχυριζόμενοι. Hipp. Praecept. 26: σφαλερὴ γὰρ καὶ εὐπταιστος ἢ μετ' ἀδολεσχής ἰσχύρησις—χρήσιμας δὲ καὶ ποικίλος τῶν προσφερομένων τῷ νοσέοντι καὶ ὁ προορισμὸς, ὅτι μόνον τι προσενεχθὲν ὠφελήσει, οὐ γὰρ ἰσχυρήσιος 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 σταφυλήν.

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 ἂν 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 λεία μίξει καὶ διέναι ἐν μελικρότῳ. Hipp. Morb. Mul. 669: ὁμοίως δὲ καὶ ῥητίνην ὑποβάλλειν καὶ κιννάμωμον καὶ σμύρναν ξὺν 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, διάχριε. Galen. Remed. Parab. ii. 10 (xiv. 436): βάτου ἀκρέμονας τρίψας σὺν μέλιτι κατάπλασσε. 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, ἦν μὲν ὑπάγειν ἐθέλῃς τὴν κοιλίαν καὶ τὴν κύστιν, γλυκὸν οἶνον ἢ μελίκρατον· ἦν δὲ στύφειν, αὐστηρὸν, λευκὸν, λεπτὸν, ὑδαρέα· ἦν δὲ ἰσχύειν αὐστηρὸν μέλανα.*

* *ἀγωνία*, peculiar to St. Luke, is used in medical language, as are also *ἀγὼν* and *ἀγωνιᾶν*. Aretæus 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 καυλοῦ διέξοδος.* Galen employs it more in the sense of St. Luke.—Galen. Hipp. et Plat. Decret. iii. 7 (v. 336): *ἐνθα φησὶ, τὴν λύπην καὶ τὴν ἀγωνίαν καὶ τὴν ὀδύνην ἀλγηδόνας ὑπάρχειν—φήσομεν ἀγωνίαν καὶ λύπην καὶ ὀδύνην ἀλγηδόνας εἶναι τῷ γένει—ἀγωνίας μέντοι καὶ λύπης οἶον γένος εἶναι τι τὴν ἀλγηδόνα.* Galen. Meth. Med. xii. 5 (x. 841): *καὶ λύπαι δὲ καὶ ἀγωνίαι καὶ θυμοὶ καὶ φροντίδες, ἐν οἷῳ τρόπῳ καὶ αἱ πλείους ἀγρυπνίαι βλάπτουσι καταλύουσαι τὴν δύναμιν, ἐν μὲν δὴ τούτοις ἅπασιν αὐτὴ καθ' ἑαυτὴν ἢ ψυχὴ κινεῖται.* Galen. Progn. ex Puls. i. 1 (ix. 219): *καὶ τὴν τῶν ἀρτηριῶν κίνησιν ἀνώμαλον 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 αἰδισθεῖσι, αὐξήσις τῆς ἐμφύτου γίγνεται θερμότητος—οὐ γὰρ ἡσυχάζει τὸ πνεῦμα ὡσπερ καὶ τὸ τῶν ἀγωνιῶντων.* Galen. Progn. ex Puls. iii. 7 (ix. 382): *κίνησις ἠτισοῦν καὶ πάθος ψυχικὸν ὀργισθέντων ἢ φοβηθέντων ἢ ἀγωνισάντων ἢ ὀπωσοῦν ἐτέρως παραχθέντων.*

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 ἡ ἀγωνία, φόβος τίς ἐστι*

πρὸς ἀρχὴν ἔργου· ὁ δὲ φόβος, κατάψυξις τῶν ἄνω. διὸ καὶ ὠχριῶσι τὰ πρόσωπα οἱ ἀγωνιῶντες, κινουῦνται δὲ καὶ σκαίρουσι τοῖς ποσὶ. ποιοῦσι γὰρ τοῦτο οἱ ἀγωνιῶντες καὶ καθάπερ γυμνάζονται· διὸ εἰκότως ἰδρούσι 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 μετὰστασις 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 ὑγιαίνοντι 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 : ὄγδοαίψ ἰδρῶς ἐγένετο καὶ πάλιν ἐπεθέρμηνε, ἰ πάλιν ἰδρῶς. Aretaeus, Sign. Morb. Acut. 22 : ἦν δὲ καὶ θνήσκειν μέλλωσι ἰδρῶς ψυχρὸς. Aret. Cur. Acut. Morb. 115 : ἰδρῶς δὲ περὶ μέτωπα καὶ κληΐδας καὶ πάντα τοῦ σώματος στάγδην ρέη. Dioscor. Mat. Med. ii. 193 : ὁ δὲ ἀποκρινόμενος ἰδρῶς χολώδης εὐρίσκεται τῇ χροιαῖ. Galen. De Crisibus, ii. 6 (ix. 663) : ὡς οὔτε ῥίγος αὐτῷ προηγέσεται 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 ὀρῶμεν· οὕτω γὰρ ἔθος ὀνομάζειν τοῖς Ἕλλησι τὸ πεπηγὸς αἷμα. Aretaeus, Sign. Morb. Diuturn. 71 : παχὺ καὶ πεπηγὸς οἶον θρόμβοι. Hipp. Morb. 393 : ὁπότεν οὖν

προσῆ λύγξ ἄμα καὶ αἵματος θρόμβους ἀποβήσση. Hipp. Morb. 483 : καὶ βήσσει ἄμα τῷ σιάλω θρόμβους αἵματος. Hipp. Intern. Affect. 531 : ἔπειτα θρόμβους αἵματος ἐκβράσσειται κατ' ὀλίγον καὶ θαμινά. Hipp. Ulcer. 881 : καὶ θρόμβον αἵματος ἐν τοῖς χάσμοισι μὴ ἔαν. Dioscorides, Mat. Med. 101 : θρόμβους αἵματος διαλύει σὺν ὄξει ποθεισα. 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 θρόμβον αἵματος ἀποκλείοντα τὴν διόδον.

Aristotle mentions "a bloody sweat," arising from the blood being in a poor condition. De Part. Animal. iii. 5 : ἦδη δέ τισιν ἰδρῶσαι συνέβη αἱματώδει περιπτώματι διὰ καχεξίαν, τοῦ μὲν σώματος ρυάδος καὶ μανοῦ γινομένου, τοῦ δὲ αἵματος ἐξυγρανθέντος δι' ἀπεψίαν, ἀδυνατούσης τῆς ἐν τοῖς φλεβίοις θερμότητος πέσσειν, δι' ὀλιγότητα. And Hist. Animal. iii. 19 : (αἵματος) ἐξυγραινόμενον δὲ λίαν νοσοῦσιν, γίνεται γὰρ ἰχωροειδὲς καὶ διορροῦται οὕτως ὥστε ἦδη 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 πρότος ὑδατώδης τις καὶ λεπτός, ὁ δὲ ἐκ βάθους μᾶλλον βαρύτερος, ὥσπερ συντηκομένης τῆς σαρκὸς, ἡδὲ δὲ τινες φασὶ καὶ αἵματι εἰκάσαι, καθάπερ Μονὰς 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 ρήγματα ἐκ νώτου 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 εἰς τὰς κνήμας καταβαίνει. Galen. Comm. ii. 30, Humor. (xvi. 470) : διὸ εἶδομεν πολλακίς 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 βεβαρημένοι), 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 ἄγρυπνός 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, ὄξυς, ἐκ λύπης ἔλαβεν. Galen. Comm. i., Nat. Hom. ii. (xv. 114) : καὶ πᾶσι τοῖς ἕξωθεν 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 ἕξωθεν 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 ἀπάντων 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. (κν. 903): ἀγρυπνία, θυμοὶ, λῦπαι, 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); ἐπακροᾶσθαι (Acts, xvi. 25); εἰς μανίαν περιτρέπειν (Acts, xxvi. 24), &c.; while with regard to the others, they readily fall into the same category as πλῆμυρα, ῥῆγμα, συμπίπτειν, τρῆμα, βελόνης, προσφαύειν, 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. ὑπηρέτης. παρακολουθεῖν. * θυμιᾶν. * 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). ἄφεις (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 αἰμορροῖσι. Hipp. Morb. Acut. 396: καὶ ξυστροφαὶ νοσημάτων οὐ δύνανται λύεσθαι ἢν τις πρῶτον ἐπιχειρῆ φαρμακεύειν—ὀκόσοι δὲ τὰ φλεγμαίνοντα ἐν ἀρχῇ τῶν νούσων εὐθέως ἐπιχειροῦσι λύειν φαρμακεῖν. Hipp. Haemor. 891: αὐτῇ δὲ ἦ ἂν ἐπιχειροῖς

καῦσαι, ἀνακλίνας τὸν ἄνθρωπον ὑπτιον. Hipp. Epid. 1149 : πρὶν δὲ ἐπιχειρέειν ἰητρεύεσθαι. Hipp. Praedic. 93 : ἐπιχειρέειν δὲ χρὴ τουτέοισι τὸν ἰητρὸν. Galen. Comm. ii. 71, Praedic. (xvi. 656) : τὸ τοίνυν τοὺς οὕτως ἔχοντας ἐπιχειρεῖν φαρμακεύειν ἀμαθοῦς ἐστι. 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 κνουμένων 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 ἐπὴνήται μὲν καὶ ἔψεκται τὰ πλείστα 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 ἡδυχρόου 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 δευτέρᾳ τῶν ἰστωριῶν. 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 τούτους ἔτι τᾶλλα ὅσα κατὰ τὴν διήγησιν ἔγραψε ὁ Ἱπποκράτης γενέσθαι τῷ 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, ὡσπερ γὰρ ἐφ' ἑτέρας 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 εἴωθε 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' ἰητρείου· ὁ ἀσθενέων, 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 χερσὶ μόναίς 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 κἀμοὶ τῶν ὑπηρετῶν τις ἐξέδερε 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 κάμνων 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 νοσῶν, καὶ ὁ ἰητρός, ὁ ἰητρός 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 τριόδου.

* *αὐτόπται*, peculiar to St. Luke. Galen. Comm. iv. 40, Artic. (xviii. A. 731): διττῆς οὖν οὔσης κρίσεως ἀπάντων τῶν τοιούτων πραγμάτων τῆς μὲν ἐτέρας ὅταν αὐτόπτης τις γένηται τοῦ ζητουμένου. Galen. Nat. Facul. i. 6 (ii. 12): ἀλλ' αὐτόπτην γενόμενον ἐκμαθεῖν χρὴ διὰ τῶν ἀναταμιῶν. Galen. Anatom. Nerv. 2 (ii. 832): ὃν 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 διαιρέσεσι φαινομένων αὐτόπτην γενόμενον ἐπιμελῶς. Galen. Usus Part. xiv. 6 (iv. 158): τῶν λεγομένων αὐτόπτης γένοιο προσθήσει γὰρ οἷδ' ὅτι τὸ λείπον τῷ λόγῳ τῶν μερέων ἢ θέα. Galen. Usus Part. xiv. 12 (iv. 196): ἀλλ' ἐπὶ τὰς διαιρέσεις τῶν ζώων ἀφικόμενος αὐτόπτης γίνεσθαι τῶν ἔργων τῆς φύσεως. Galen. Meth. Med. xiv. 16 (x. 1011): εἰ καὶ δι' ὄλου τοῦ βίου μυρίων ἔργων ἰατρικῶν αὐτόπται γίγνουντο. Galen. Temper. Medic. vi. Proem. (xi. 796): ἐγὼ μὲν γὰρ ἐμεμφόμην τοῖς πρώτοις γράψασιν τὰς ἰδέας τῶν βοτανῶν ἄμεινον ἠγοῦμενος αὐτόπτην γενέσθαι παρ' αὐτῶ τῷ διδάσκοντι. Galen. Comp. Med. iii. 2 (xiii. 570): γινῶναι τὴν ὕλην τῶν φαρμάκων αὐτόπτας αὐτῆς

γινόμενους οὐχ ἅπαξ ἢ δις ἀλλὰ πολλάκις. Galen. Comp. Med. iii. 2 (xiii. 609): οὐ μὴν οὐδ' αὐτόπτην γενέσθαι τραυματίων παμπόλλων οἶόν 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* (παρηκολουθηκότι 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 παραχώδεσι παρακολουθοῦσα κακόν. Hipp. Epid. 1207: τὰ δὲ χολώδεα 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): οὗς ἀνατέμνων παρακολουθήσεις τοῖς νεύροις.

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 παρακολουθήσαι τοῖς ὑφ' Ἰπποκράτους εἰρημένους. 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* (θυμιάσαι) when he went into the temple of the Lord."

* *θυμῖαν*, peculiar to St. Luke, was the medical term for fumigating with herbs, spices, &c. Hipp. Superfoet. 265: θυμῖν δὲ λωτοῦ φλοῖον, σπέρμα δάφνης. Hipp. Morb. 470: ἦν δὲ μὴ, τῇ ὑστεραίῃ λούσας θερμῷ θυμιάσαι. 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 ἀνακυκᾶν ἐπὶ πυρὶ θυμῶν. Hipp. Morb. 483 : καὶ ἦν ἐγγένης ἢ πυριᾶς ἢ θυμᾶς οὐχ ὁμαρτεῖ πῦον. Dioscor. Mat. Med. i. 86 : ἔμβρυνά τε καὶ δεύτερα ὑστέρα θυμαθεῖς ἐκβάλλει. Galen. Remed. Parab. iii. (xiv. 504) : πρόπολις θυμιωμένη—καὶ τερεβινθίνη θυμιωμένη ἢ ἀρσενικὸν σχιστὸν μετὰ χαλβάνης θυμιωμένης. 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," οὖσῃ ἐγκύῳ); * 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 διάκειται ἢ γυνή, κἂν μὴ συλλαμβάνῃ. Hipp. Morb. Mul. 597 : ἦν δὲ μὴ ξυλλάβῃ. Hipp. Aphoron. 597 : ἦν μή τι αἴτιον ἄλλο ἢ ξυλλάμβανουσι. Hipp. Aphoron. 676 : ἂν δὲ ἄρα καὶ ξυλλάβωσιν. Dioscorides, Medic. Parab. 93 : φυλάσσειν τὸ συλλήφθεν. 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 ἡ γυνή συλλήψεσθαι μέλλῃ. Do. (903) : οὐκ ἂν συλλάβοι ἡ γυνή.

* συλλαμβάνειν ἐν γαστρὶ. Hipp. Morb. Mul. 621 : ὥστε ξυλλαβεῖν ἐν γαστρὶ. Hipp. Aphoron. 675 : τοῦ μὴ συλλαμβάνειν ἐν γαστρὶ. Hipp. Aphoron. 1274 : ὁκόσοι παρὰ φύσιν παχεῖαι ἐοῦσαι μὴ ξυλλαμβάνουσι ἐν γαστρὶ. 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 γαστρὶ. Hipp. Morb. Mul. 601 : εἰ δὲ γυνὴ ἐν γαστρὶ ἔχουσα. Galen. Comm. v. 53, Aph. (xvii. B. 845) : ἐν γαστρὶ ἐχούση γυναικὶ ἦν ἐξαίφνης οἱ μασθοὶ ἰσχυροὶ γένωνται.

* ἔγκυος. Hipp. Nat. Mul. 584 : ἔγκυον ποιῆσαι γυναικᾶ. Hipp. Aph. 1254 : γυνὴ ἔγκυος εἰ μὲν ἄρρῆν κύει, εὐχρους ἐστίν, ἦν δὲ θῆλυ δύσχρους. Dioscorides, Medic. Parab. ii. 78 : κἂν ὑπερβῆ τὴν ρίζαν τῆς κυκλαμίνου γυνὴ ἔγκυος ἐκτιτρώσκει, ὁμοίως καὶ τὴν καλουμένην πόαν ὄνοσμα ἱστοροῦσιν ὅτι γυνὴ ἐὰν ὑπερβῆ ἔγκυος ἢ γεύσῃται ἐκτιτρώσκει. Galen. Uter. Dissec. 2 (ii. 889) : μέγαθος πολλὴ, γὰρ ἐλάττω μὲν ἢ τῆς κυησάσης μείζων δὲ ἢ τῆς ἐγκύου.

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

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

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

* στεῖρα. Hipp. Quae Spect. ad Virgin. 563 : αἱ στεῖραι μᾶλλον ταῦτα πάσχουσιν. Hipp. Morb. Mul. 646 : γίνεται δὲ μάλιστα τῆσιν ἀφόροισι πάμπαν καὶ στεῖρησι.

* ἄτεκνος. Hipp. Superfoet. 262 : ἦτις καὶ ἄτεκνος ἐοῦσα καὶ ἤδη κνήσασα 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* (διεταράχθη) at his saying."

* ἔκταράσσειν. 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, παρακτικός, παραχώδης, 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 παραχῆ. Hipp. De Gland. 272: ἀλλ' εἰ μὲν δάκνοιτο τάραχον πουλὸν ἴσχει καὶ ὁ νόσος ἀφρονεῖ καὶ ὁ ἐγκέφαλος σπάται. Hipp. Praedic. 79: ἔμετος τούτοις συμφέρει καὶ κοιλίης παραχῆ. Hipp. Aph. 1259: τούτέοισι παραχῆ ἰσχυρὴ ἐν τῷ σώματι ἐστίν. Hipp. Aph. 1242: ἐν τῇσι παραχῆσι τῆς κοιλίης. Aretaeus, Sign. Morb. Diuturn. 47: κοιλίης τάραχος. Aret. Cur. Acut. Morb. 124: αἷμα γὰρ πολλὸν—ταράχου δὲ γνώμης καὶ ἀταξίης ἔκκαυμα. Galen. Comm. ii. 5, Humor. (xvi. 228): οὐ σμικρὰ παραχῆ κατὰ τὸ τοῦ κάμνοντος σῶμα. Galen. Comm. ii. 5, Humor. (xvi. 231): οἱ ἐκτικοὶ πυρετοὶ χωρὶς τε παραχῆς μεγάλης καὶ οὐδὲ ὄξυρρόπους ποιοῦνται τὰς μεταβολάς. Galen. Comm. vi. 20, Humor. (xvi. 277): ἡ κρίσις γίνεται τὸ πολὺ μετ' ἀγώνος τε καὶ παραχῆς. Galen. Comm. vi. 35, Humor. (xvi. 338): ὅσα κεφαλῆς ἀγωγὰ παραχῆν ποιεῖ.

* ἔκταράσσειν, peculiar to St. Luke. Hipp. Praedic. 94: εἰς τὴν γαστέρα ὀδύνη φοιτᾷ καὶ οὐκ ἐκταράσσειται. Hipp. Morb. Acut. 399: καὶ αἱ κοιλίαι τοῖσι τοιοῦτέοισιν ἐκταράσσονται. Hipp. Morb. Acut. 403: ἦν δὲ ἐπιδειπνήσωσι κοιλίη ἐκταράσσειται. Hipp. Morb. 493: ἡ γαστήρ ἐκταράσσειται. 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 γαστρούς. Galen. Synop. De Puls. 22 (ix. 505) : ἢ δι' αἰμορροΐδος ἢ γαστροῦς ἐκταραχθείσης.

*διαταράσσειν, peculiar to St. Luke. Hipp. Morb. 460: ὅσον δ' ἂν ἐν τῇ κοιλίᾳ καὶ ἐν τῇ κύστει ἐγγένηται χολῆς, τὸ μὲν ἐν τῇ κοιλίᾳ ἐνίοτε μὲν διαταράσσεται κάτω. Hipp. Morb. 510: περὶ δὲ αὐτὸν τὸν ὕδρωπα ἐστὶ καὶ τὸ ἄλλο ὑγρὸν—ἢν 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 ἐνίοτε μὲν διαταράσσεται ἡ κοιλίη. Galen. Comm. i. 1, Epid. i. (xvii. A. 3): τὴν σωμάτων συμμετρίαν τὴν οὔσαν ὑγιεῖαν διαταράττει.

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

* γήρας, 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 θάττον 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 γῆρας, ὡς παύεσθαι μὲν ἤδη τὰ τῆς ἀκμῆς μηδέπω δὲ μηδεμίαν αἴσθησιν σαφῆ γῆρας 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 γῆρας ἀπέχεται νοσήματα. Hipp. Rat. Vict. 349: οἱ δὲ ὑγιαίνοντες διατελέουσι μέχρι γῆρας τοῦ ἐσχάτου. Hipp. Intern. Affect. 535: ἕως γῆρους προσέχει. Hipp. Epid. 1184: νοῦσοι ξύντροφοι ἐν γῆραι. 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 *spake out* (ἀναφώνησε) 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 ἀναφώνησις. Aretaeus, Cur. Morb. Diurnum. 132: ἀναφωνεῖν χρὴ τοῖσι βαρέσι φθόγγοισι μᾶλλον χρεόμενον ὀξέσι. Aret. Cur. Morb. Diurnum. 147: οἱ ὕπνοι νύκτωρ μὲν, δι' ἡμέρης δὲ περίπατοι, ἀναφωνήσιες. Aret. Cur. Morb. Diurnum. 150: ἔστω δὲ καὶ ἀναφώνησις τοῦ πνεύματος γυμνάσιον τὸ καίριον. Galen. San. Tuend. v. 10 (vi. 358): γυμνάσια δὲ τὰ τε δι' ὄλων τῶν χειρῶν ἐπιτηδεύμενα 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): ὄλου τοῦ 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): τούτου 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 τοιούτοις. 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 δεῦτερον 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 Ἑλλησι 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 *πινακιδίου*,” δηλονότι τοῦ Θεσσαλοῦ πάντα ἕσα 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 Burckhard, described as follows in Kühn's preface to Hippocrates, p. 175: “Parva Hippocratis tabula per Petrum Burckhard. 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 διηκόνει; v. 25, of the man sick of a palsy, καὶ παραχρῆμα ἀναστᾶς; viii. 44, 47, of the woman with an issue of blood, παραχρῆμα ἔστη ἡ ρύσις—ὡς ἰάθη παραχρῆμα;

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

παραχρῆμα 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 παραχρῆμά τις ἰήσεται, ὑποτροπιασάσης τῆς νοῦσου οὐκ ἂν μετὰ ταῦτα ἔχοις ὠφελῆσαι, ἦν μὴ τάδε ποιήσης. 535: τοῦτον ὀκόταν ὤδε ἔχη, παραχρῆμα καῦσαι τὰ στήθια καὶ τὸ μετάφρενον καὶ οὕτω τάχιστα ὑγιῆς ἔσται. 536: νοσέει παραχρῆμα, ἅτε δακνόμενος ὑπὸ φλέγματος. 540: κῆν μὲν τύχης ταμῶν, παραχρῆμα ὑγία ποιήσεις. 541: καὶ ἦν μὲν τύχης ταμῶν παραχρῆμα ὑγία ποιήσεις. 542: καὶ ὅκου ἂν ἄλλη ὀδύνη καταστηρίξῃ καῦσαι, καὶ οὕτω παραχρῆμα ὑγιῆς ἔσται. 542: ἀλλὰ χρὴ παραχρῆμα θεραπεύειν ὡς τὴν πρόσθεν. 545: κῆν μὲν οὖν μέλλῃ ἐς τὸ νοῦσημα ἐμπεσεῖσθαι, παραχρῆμα ἐν τοῖσι πόνοισιν ἔστιν. 546: παραχρῆμα τὸν πόνον παρέχει πουλύν. 547: ἦν δὲ ἀμελείη τις ἐγγένηται καὶ μὴ παραχρῆμα μελετηθῆ, ἐν τάχει ἀποθνήσκει. 547: ἀλλὰ χρὴ παραχρῆμα μελετηῆν. 548: ἢ ἄλλο τι ποιήσῃ μὴ ἐπιτήδειον, τὸ ἦπαρ παραχρῆμα γίνεται σκληρόν. 549: ἢ δὲ νοῦσος δέεται θεραπεύτης, χαλαπὴ γὰρ καὶ χρόνιος, ἦν μὴ παραχρῆμα μελετηθῆ. 550: τὸ δὲ νοῦσημα ἦν μὴ παραχρῆμα θεραπευθῆ. 550: ὀκόταν φλέγμα ἀναλάβῃ ὁ σπλῆν ἐς ἑωυτὸν καὶ μέγας παραχρῆμα γένηται. 551: αὕτη ἢ νοῦσος τοῖσι πολλοῖσιν ἦν παραχρῆμα 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) : ἔνιοι μὲν οὖν ἅμα τῷ σπασθῆναί 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 ἀπηλλάγησαν. 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 ἀνώδυνοι γίνονται. Do. (do. 870) : παραχρῆμα τὴν τ' ὀδύνην ἅμα καὶ τὴν διάθεσιν ἐκθεραπεύονται. Temp. Med. ii. 12 (xi. 488) : παραχρῆμα τὰς δῆξεις ἰάσατο. Do. 13 (do. 491) : στόμαχον ἰσχυρῶς δακνόμενον ἔλαιον γλυκὴ 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 ὑπεραλοῦσι. Do. (do. 652) : παραχρῆμα κουφίζει. Do. iv. 8 (do. 771) : παραχρῆμα λύει τοὺς πόνους. Do. (do. 772) : παραχρῆμα ὠφελεί. Do. vii. 2 (xiii. 48) : τοῦτο ὠφελεί παραχρῆμα. Do. ix. 3 (do. 285) : παραχρῆμα μειοῖ τοὺς πόνους. Do. ix. 5 (do. 294) : πρὸς κοιλιακοὺς ὥστε παραχρῆμα ἰστῶν. 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 ἐξ παραλύει τὰ ἴσχια. Animal. Ven. 21 : παραχρῆμα τῶν ὀχληρῶν ἀπαλλάσσειν. Do. 23 : τοῖς δὲ ὑπὸ σκορπίου πληγεῖσι παραχρῆμα μὲν ἀκριβῶς βοηθεῖ συκῆς ὀπός. 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). πίμπλημι (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 τοῖνυν νεογενὲς παιδίον, τοῦτο δὴ τὸ ἄμεμπτον ἀπάσῃ τῇ παρασκευῇ, πρῶτον μὲν σπαργανοῦσθω, συμμέτροις ἀλσὶν περιπαττόμενον, ὅπως αὐτοῦ πυκνότερον καὶ στερρότερον εἶη τὸ δέρμα τῶν ἔνδον μορίων. Galen. San. Tuend. i. 7 (vi. 33): ταῦτ' οὖν, ὡς εἴρηται, σπαργανωθέντα γάλακτί τε χρήσθω τροφῇ. Galen. Caus. Morb. 7 (vii. 27): δευτέρα δὲ, ἣ τε κατὰ τὴν ἀποκύησιν αὐτὴν κὰν τῷ σπαργανοῦσθαι πλημμέλεια. Galen. Caus. Morb. 7 (vii. 27): οὐκ ὀρθῶς ἐνελιττουσῶν τε τοῖς σπαργάνοις. Galen. Caus. Morb. 7 (vii. 27): ἔν τε τῷ γάλα παρέχειν καὶ ἐν τῷ λούειν καὶ σπαργανοῦν. Hipp. Fract. 776: ὡσπερ τὰ παιδία ἐν τῇσι κούρησι σπαργανοῦνται. Hipp. Aer. 292: ῥοικὰ δὲ γίνεται τὰ σώματα καὶ πλατέα πρῶτον μὲν ὅτι οὐ σπαργανοῦνται ὡσπερ ἐν Ἀιγύπτῳ. Dioscor. Met. Med. iii. 33: χρὴ δὲ στενῶ 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, Act. xx. 4, and is employed by the medical writers of finding out the seat of a disease. Hipp. Aphoron. 678: τὴν νοῦσον ἀνευρῶν ἣν ἔχουσιν αἱ μῆτραι. Hipp. Loc. in Hom. 422: ἱητρικὴ δὴ μοι δοκεῖ ἥδη ἀνευρηῆσθαι ὅλη. Hipp. Artic. 806: ἐπεὶ τῶν γαγγλιωδέων ἕνια ὅσα ἀνπλαδαρὰ ἔη καὶ μυξώδεια

σάρκα ἔχη πολλοὶ στομοῦσιν οἰόμενοι ῥεῦμα ἀνευρήσειν. Hipp. Vuln. Cap. 904 : προσέχοντα τὸν νόον ἀνευρίσκειν ὅτι πέπονθε τὸ ὀστέον. Hipp. Epid. 1184 : ἀνευρίσκει ἡ φύσις αὐτῆ ἔωυτῆ τὰς ἐφόδους. Galen. Difficul. Respir. iii. 3 (vii. 903) : εἴρηται μὲν δὴ κὰν 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, ἔνια δὲ καὶ τοῦ νοσοῦντος ἀναπυθιανόμενος, 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."

ἔθιζειν 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.

ἔθιζειν. Hipp. Morb. Acut. 338 : ἡ κοιλίη εἰθισμένη ἐπιξηραίνεσθαι. Hipp. Epid. 1085 : οὔτε τις ἄλλη τῶν εἰθισμένων ἀπόστασις ἐγένετο κρίσιμος. Hipp. Epid. 1230 : πλευροῦ δεξιῶ 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 σιτέεσθαι τῆς ἡμέρης δις δοτέον, τοῖσι δὲ μονοσιτέειν εἰθισμένοισιν ἅπαξ δοτέον. Hipp. Vic. Rat. 367 : προσάγειν ἡσυχῆ 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 κινηθῆ μᾶλλον τοῦ εἰωθότος. Hipp. Morb. 463: φλεγματώδης γένηται μᾶλλον τοῦ εἰωθότος. Hipp. Morb. 477: ὁ πλεύμων εἰωθὼς βρέχεσθαι τῷ πύφῳ ἀποξηρανθῆ. Hipp. Morb. 488: τὸ δὲ χρώμα οἶόν περ εἴωθε. Hipp. Affect. 523: τὰ σιτία καὶ τὰ ποτὰ πλέον τοῦ εἰωθότος. Hipp. Morb. 450: πικρότερον ὀλίγῳ τοῦ εἰωθότος. Hipp. Morb. Sacr. 305: τοῦ αἵματος μὴ διαχεομένου ὡσπερ εἴωθει. Hipp. Morb. Mul. 592: αἱ μῆτραι κατὰ τὸ εἰωθὸς εὐρύστομοί εἰσι. Hipp. Aph. 1251: πυρετὸς ὑποτροπιάζειν εἴωθεν. Galen. Comm. ii. 11, Morb. Acut. (xv. 538): τὸ γάρτοι θᾶπτον εἰωθὸς καθαίρειν φάρμακον.

ἔθος. Hipp. Morb. Acut. 389: διαίτης 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): παρά 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.

ἄφεις. * διασείειν. * κατασείειν. ἀνασείειν. προστιθεῖναι.

* κατακλείειν (verse 20, § 42).

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

ἄφεις 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 *ἀνεις*, to signify the remission of sickness, &c. Hipp. De Judicat. 53: κρίσεις δὲ καὶ ἀφείσεις τῶν καῦσον σημαίνοντων. Hipp. Coac. Progn. 202: αἱ τοιαῦται ὑποστροφαὶ τῆσι πλείστησι γενόμεναι μετὰ τὴν ἀφείσειν ταχέως κτείνουσι. Hipp. Coac. Progn. 209: οὖρον ἐν πυρετῷ λευκὴν ἔχον καὶ λείην ὑπόστασιν ἰδρυσμένην ταχέαν ἀφείσειν σημαίνει. Hipp. Progn. 40: ἀφείσειν τῆς φύσεως ποιήσεται. Hipp. Morb. 489: τῆς δὲ ἀφείσεως ταῦτα πάντα ἢ γλῶσσα σημαίνει. Aretaeus, Sign. Morb. Diutur. 69: ἀφείσεις τῶν ὑγρῶν ἀβούλητοι. Aret. Cur. Acut. Morb. 83: κεφαλὴ δὲ χῶρος μὲν αἰσθήσιος καὶ νεύρων ἀφείσιος. Aret. Cur. Morb. Diuturn. 133: ἐς ὕπνον ἀφείσεις. Aret. Cur. Morb. Diuturn. 138: ἀραιὰ δὲ καὶ μαλθακὰ σάρκες ῥηίσται πρὸς ἀφείσειν τοῦ νοσήματος. Aret. Sign. Morb. Diuturn. 75: πηγνυμένου τοῦ ὑγροῦ ἀπνηέες αἱ ἀφείσεις.

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

* διασειεῖν is peculiar to St. Luke, and a medical term for shaking with some degree of force. * κατασειεῖν and ἀνασειεῖν, used by St. Luke, were also medical terms.

* διασειεῖν. Hipp. Morb. 488: μηδ' ἔμπνον ἔοντα διασειόντα γινώσκειν. Hipp. Morb. 453: οὔτε γὰρ διασεισαντὰ ἐστὶν εἰδέναι, γινώσκεται δὲ μάλιστα τῇ ὁδύνῃ ἐνθα ἔη. Hipp. Aphoron. 679: ἐπὴν δὲ κλύσης, ἀναστήσεως, περιίεναι κελεύειν ὅπως τὸ κλύσμα διασειῆται. Hipp. Aphoron. 686: τὰ σκέλεα τανύσας τῆς γυναικὸς καὶ διασεισας τὸ μὲν ἐνθεν τὸ δ' ἐνθεν. Hipp. Exect. Foet. 915: ἔπειτα διασειεῖν λαβούσας ἐγκρατῶς μὴ ἔλασσον 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 σφοδρότερον τοῦ κατὰ φύσιν, ὡς διασειεσθαι αὐτὰ βιαίως. Galen. Meth. Med. xiv. 19 (x. 1019): εἶτα διασειῶν οὕτως ὡσθ' ὄραν ἡμᾶς ἐναργῶς κάτω χωροῦν τὸ πῦον. Galen. Loc. Affect. i. 1 (viii. 11): ὕπτιον οὖν σχηματίσας τὸ παιδίον διασεισεις πολυειδῶς—ἐκ δευτέρου διασεισεις 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 κὰν ἐξιθῦναι ἔνια—τούς γε τοιοῦτους εἰκὸς ἐπὶ τοὺς πόδας κατασεισθέντας μᾶλλον ἐξιθνηθῆναι—ἄσσοισι δὲ κατωτέρω τὸ ὕβωμα τοῦτοισιν εἰκὸς μᾶλλον ἐπὶ κεφαλὴν κατασείσθαι—εἰ οὖν τις ἐθέλει κατασείειν ὀρθῶς ἂν ᾧδε σκευάζοι—τὸ δὲ χωρίον ἵνα ὄκου κατασείεις, ἀντίτυπον ἔστω—ἐκ τουτέων ἂν κατασκευῶν μάλιστα ἂν τις κατασεισθεῖη—ταῦτα μέντοι τοιουτοτρόπως ποιητέα εἰ πάντως δεῖ ἐν κλίμακι κατασεισθῆναι. Galen. San. Tuend. iii. 13 (vi. 231): ὡς ὑποκαταβῆναι τὰ σιτία ταῖς ὀρθίαις κινήσει κατασεισθέντα. Galen. Alimen. Facul. i. 1 (vi. 465): ὀλισθαίνει γὰρ ἐν τῷ κατασείεσθαι μᾶλλον ἢ εἴ τις ἀτρεμήσει κατακείμενος. 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 ἀνακλίνει τὴν γυναῖκα. Hipp. Artic. 782: ἐν τούτῳ δὲ τῷ σχήματι προσανασειέτω ὀκόταν μετεωρήσῃ τὸν ἄνθρωπον.

We thus have St. Luke using the compounds of *σειεῖν* 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."

προσθίνα 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 προσθίνα πρὸς τὴν κεφαλὴν—σιτίοισι χρῆσθω διαχωρητικοῖσιν ἀρξάμενος ἐξ ὀλίγων, προσθίεις αἰεῖ—σπόγγους ἐκμάσσων χλιαροὺς προσθίνα πρὸς τὸ οὖς—σιτίοισιν ἀνακομίζειν αὐτὸν ὀλίγα αἰεῖ προσθίεις. 467 : πρὸς τὰς ῥίνας φάρμακον προσθίει. 468 : ψύγματα προσθίνα πρὸς τὴν κεφαλὴν—προσθεῖναι τὸ ἄνθος τοῦ χαλκοῦ. 469 : χλιάσματα πρὸς τὴν κεφαλὴν προσθίνα—σπόγγους βάπτων ἐς ὕδωρ θερμὸν προσθίεσθω πρὸς τὰς γνάθους. 470 : βάλανον προσθίνα—τεῦτλα ἐμβάπτων ἐς ὕδωρ ψυχρὸν προσθίνα—καὶ ἄρτους προσθίνα θερμοῦς. 471 : σπόγγους ἐς ὕδωρ θερμὸν ἐμβάπτων προσθίνα. 472 : τὸν ἴμοτον προσθίνα ἐς τὴν ῥίνα—προσθίνα ἔστ' ἂν ὑγιῆς γένηται. 473 : πρόσθε φάρμακον πρὸς τὰς ῥίνας—ὑποκλύσαι ἢ βάλανον προσθεῖναι. 474 : χλιάσματα προσθίνα. 475 : μάλιστα προσθίνα χλιάσματα. 477 : προσθίει ἐλλέβορον. 478 : πρὸς τὰς ῥίνας προσθεῖναι ὅτι χολὴν μὴ ἄξει—μὴ προσθίνα πρὸς τὴν κεφαλὴν. 480 : χλιάσματα προσθίνα—καὶ ὅταν ἡ ὀδύνη ἔχη χλιάσματα προσθίνα. 481 : καὶ βαλάνους προσθίνα. 482 : χλιάσματα προσθίνα—καὶ προσθίνα πρὸς τὸ πλευρὸν ὕδωρ χλιαρὸν. 485 : βαλάνους προσθίνα—χλιάσματα προσθίνα, &c. &c.

Galen used it similarly. Temper. Med. vii. 10 (xii. 31) : τὰς τῶν ὑστερῶν ὀδύνας προσθίμενον ὠφελεῖ. Do. (48) : αἰμορροΐδας ἀναστομοῖ προσθίμενον. Do. (51) : προσθιμένη ἰκτεριῶντας ὀνίνησι—καὶ ἄλλως φθόριον ἰσχυρὸν ἐν

πεσῶ προστιθέμενος. Do. 11 (59): ἐπιτηδειότατός ἐστι πινόμενος 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—ἃ 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 προστιθειῆσης—τῶν ἄλλων ὅπως ἂν ἐθέλης προστιθεμένων. Do. (939): ἔδει δὲ προσθεῖναι κεκαυμένων—μὴ προσθεῖς μηδὲ αὐτὸς τὸ κεκαυμένου. Do. vii. 4 (xiii. 81): μέλιτος οὐδὲν ὅλως αὐτῷ προσέθηκεν ὁ συνθείς. Do. viii. 6 (194): προστίθεται τῷ μορίῳ. Do. ix. 2 (251): προστεθείκαμεν τῇ τοῦ φαρμάκου σκευασία σμύρνην.

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

§ LX.

LUKE, I V.

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

εἰωθός (verse 16, § 58). ἄφεις (v. 18, § 59). ἀτενίζειν
(v. 20, § 53). κατέρχεσθαι (v. 31, § 84). * ἤχος (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, γραμματίον 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 ξυμπέσει. 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 πληγὰς. Galen. Anat. vi. 13 (ii. 581): ἐκ τῆς τοῦ νεφροῦ κοιλίας ὕταν ἀναπτύξῃς αὐτόν.

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

* πτύσσειν is used for rolling up bandages, and πτύγμα for a bandage. Hipp. Fract. 758: μεσηγὼν τοῦ ἀγκῶνος καὶ τοῦ πλευρέων σπλῆνά τινα πολύπτυχον πτύξαντα ὑποτιθέναι. Aretaeus, Cur. Morb. Diuturn. 141: ἀντὶ δὲ εἰρέων πτύγματα ἔστω ἀπὸ λίνου. Galen. Comp. Med. vi. 2 (xiii. 878): πτύγματος προσεπιτιθεμένου 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 ἐπίπλημι 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 πολλακίς ὀνομάζοντας ἕτερον ὄνομα τοῦ πλήθους μᾶλλον ἔστιν εὔρεῖν 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 πλησθίς, ἣν πλησθῆ ὁ πλεύμων.—
 πίμπλαται φωδῶν. Hipp. Morb. 488: ὁκόταν ὁ ἐγκέφαλος
 πλησθῆ ἀκαθαρσίας. Hipp. Morb. 489: πλεύμων οἰδήση ὑπὸ
 θερμασίης πλησθίς. Hipp. Affect. 522: ἡ μὲν γαστήρ ὕδατος
 πίμπλαται. Hipp. Intern. Affect. 534: ὁκόταν τὰ κοιλὰ
 φλέβια πλησθῆ αἵματος. Hipp. Intern. Affect. 536: ὁ φάρυγξ
 ὡς χνούου πίμπλαται. Hipp. Morb. 515: τὰ σκέλεα πίμπλαται
 ὕδατος. Aret. Sign. Acut. Morb. 15: πίμπλησι τὴν κεφαλὴν.
 Aret. Sign. Morb. Diuturn. 54: ὄλον τὸ σῶμα πλησθῆ.
 Aret. Cur. Acut. Morb. 120: πίμπλαται γὰρ ἡ τῶν νεφρῶν
 κοιλίη. Aret. Cur. Acut. Morb. 88: καὶ δοκῆ πεπλησθαι ὁ
 νουσέων, ἣν μὲν αἵματος, &c.

ἐμπίπλημι. Hipp. Morb. Mul. 610: ἣν αἰ μῆτραι φλέγ-
 ματος ἐμπλησθῶσι. Hipp. Morb. Mul. 642: καὶ ἦν τι φάγη
 ἐμπίπλαται καὶ φλεγμαίνει. Hipp. Morb. Mul. 649: ἦν ἡ
 πυρὶ φύσης ἐμπιπλᾷ 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 πῶλυπος. ἐμπίπλαται ἡ ῥίς κρέασι.
 Galen. Comm. ii. 3, Aliment. (xv. 234): ὅταν τὸ ἥπαρ εἶη
 ἐμπεπλησμένον—ἐμπεπλησμένον δὲ εἶη τὸ σπλάγγχρον. Galen.
 Comm. iii. 2, Morb. Acut. (xv. 636): οἱ γὰρ ἰσχυροὶ σφοδρῶς
 θερμαίνοντες ἐμπιπλᾷσι 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
 υετῶν τοῦ πλήθους. Hipp. Superfoet. 264: τουτέου πινέτω
 νῆστις ὁκόσον ἂν δοκῆ μέτριον εἶναι πλήθος. Hipp. Flat.
 299: ὁκόταν δὲ πλήθος αἰμορῶραγῆσαν. Hipp. Rat. Vic.
 341: πλήθος σιτίων. Hipp. Rat. Vic. 348: τῷ πλήθει τοῦ
 ὕρου. Hipp. Offic. 748: ὀθονίων πλήθει. Hipp. Affect.
 521: ὑπὸ πλήθους τοῦ φλέγματος. Aretaeus, Sign. Morb.
 Diuturn. 58: ὕρου 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:
 κνάθων ἐξ πλήθους. Dioscor. Mat. Med. 59: τὸ ἴσον πλήθος

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

29. "And rose up, and thrust him out of the city, and led him unto *the brow of the hill* (ἔως 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 ἐστὶν 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 ὀφρύνες ἐπικρεμᾶσθαι δοκέουσι—a word applied by Homer to a rock—Hymn. Ap. 284: πέτρῃ ἐπικρέματα. Aretaeus (Sign. Morb. Diurn. 78) uses ὀφρύνες προβλήτες of the appearance of the eyebrows in elephantiasis, and ὀφρύνες ὀχθῶδες of the same disease. Compare Homer, Il. ii. 396: προβλήτι σκοπέλω; and Dion. Hal. vi. 33: χωρὶα ὀχθῶδης

§ LXI.

L U K E, V.

* ἀποπλύνειν. * ἀπομάσσειν. ἐκμάσσειν. λούειν. ἀπολούειν.
 χαλᾶν. διαρῥήγνυμι. * περιρῥήγνυμι. * 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 ξυνκαθήμενον καὶ τὸ ξυνεσθηκὸς ἀποπλύνεις καὶ κινέοις. Hipp. Ulcer. 890: μανδραγόρου ρίζαν, ἀποπλύναντα καὶ ταμόντα ἐψῆσαι ἐν οἴνῳ. Hipp. Haemor. 893: τάχα χρὴ ἀποπλύναι οἴνῳ αὐστηρῶ. Hipp. Aphoron. 687: εἰ δὲ μὴ ἄκρας περιξέσαι τὰς μήτρας καὶ ἀποπλύναι τῇ πιτύῃ 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 ἀποπλῦναι 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): διαρρόπτειν 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 ἀπομάξαντα 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 δι' ἰδρωτᾶ τινὰ τύχοιεν ἀπομάξασθαι τὸ λίπος. Galen. San. Tuend. v. 11 (vi. 371): τρίψασθαι μετ' ἐλαίου καὶ τὸ μετὰ λουτρὸν ἀπομάξασθαι. 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 βιαίως ψανόντων. Galen. Meth. Med. iv. 4 (xiii. 678): εἰ τρις τῆς ἡμέρας ἐκμάξαιεν 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 ἐκμάξαι. Galen. Comm. iii. 49, Morb. Acut. (xv. 716): τὴν κεφαλὴν ἀκριβῶς ἐκμάττειν—δι' ὀθόνης ἐκμάττειν τῆς κεφαλῆς τὸ ὕδωρ. Galen. Comp. Med. i. 1 (xii. 408): προσασοσμήξας νίτρω ὀπτῷ καὶ ἐκμάξας. Galen.

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

ἀπολούειν, Acts, xxii. 16 : “*Wash away thy sins*” (ἀπολουσαι 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 κόκκου ἐννέα τρίψας ἐν οἴνῳ διδόναι πίνειν, τουτέῳ δὲ καὶ ἀπολούσασθαι ἦν δυστοκήη. Hipp. Aph. 1260 : ὀδύνας ὀφθαλμῶν ἄκρητον ποτίσας καὶ λούσας πολλῶν θερμῶν φλεβοτόμει. Galen. Comp. Med. ix. 1 (xiii. 236) : κυκλαμίνου χυλῶ διὰ ῥινόε καθαράς λούε—λούε τῷ ἀφεψήματι. Galen. San. Tuend. i. 8 (vi. 45) : ἐκέλευσα λούσαι τε καὶ ἀπορῥύψαι. Galen. San. Tuend. iv. 6 (vi. 198) : ὥστε καὶ εἰ δις αὐτὸν ἢ τρίς λούσαις, ὀνήσεις μειζόνως. Galen. San. Tuend. iv. 4 (vi. 247) : λούσαντες εὐκράτη θερμῶν 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 εὐκρατον ὁτιδήποτε μορίῳ τοῦ σώματος, εἴτε τρίβοις εἴτε λούοις. Galen. Meth. Med. viii. 2 (x. 538) : αὐθις 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 κορυζῇ 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.*”

χαλᾶν. 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,” “abatment of sickness,” “loosening of bandages,” “letting down drugs into a vessel of liquid to be steeped,” &c.

Hipp. Nat. Oss. 288 : ταύτης ἀποσφιγγούσης τὰς φλέβας καὶ χαλῶσης. Hipp. Morb. Mul. 601 : καὶ ὅτε φλέγμα χαλᾷ καὶ ἀνάγει. Hipp. Epid. 1216 : ἐς νύκτα ἰδρῶς καὶ ἡ θέρμη ἐχάλασεν—ἐχάλασεν τεταρταίη τὰ ἀλγήματα. Hipp. Epid. 1225 : ἐχάλασεν ὁ πυρετός. Hipp. Epid. 1176 : πᾶς λεπτυσμοὺς χαλᾷ τὸ δέρμα. Dioscorides Mat. Med. i. 71 : σκληρίας τὰς περι ὑστέραν χαλᾷ. Dioscor. Mat. Med. v. 28 : εἰς μετρητὴν γλεύκουσ χάλασον μνᾶς ἰβ' πρὸς ἡμέρας λ'. Dioscor. Mat. Med. v. 64 : ταῦτα ὁμοῦ λειώσας καὶ ἐν ὀθονίῳ δήσας χάλασον 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).

διαρρήγνυμι 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 *προσρρήγνυμι, which are peculiar to him. They were all used in medical language.

Hipp. Morb. 451 : ἦν δὲ τὸ φλέβιον παντάπασι μὲν δὴ διαρραγῆ. Hipp. Morb. 489 : ὁκόταν ὁ πλεύμων οἰδήσῃ—τὰ στήθεα αὐτῷ ἀεῖδειν δοκεῖ καὶ βάρος ἐνεῖναι τι ὃ χωρεῖν οὐ δύναται τὰ στήθεα ἀλλὰ διαρρήγνυται. Hipp. Intern. Affect. 555 : ἡ γαστήρ ἀείρεται καὶ πίμπραται καὶ δοκεῖ διαρρήσεσθαι. Dioscor. Mat. Med. ii. 180 : φύματα πέττει καὶ διαρρήσει. Dioscor. Mat. Med. ii. 200 : προστεθεῖς οἰδήματα καὶ φύματα συντόμως ἐκπνέσκει καὶ διαρρήσει. 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 διαρρήγαῖναι κίνδυνος αὐτοῖς. Galen. Comm. Aph. vii. 66 (xviii. A. 152) : πλήθους δ' ὄντος ἐν ὁλῶ τῷ σώματι διαρρήγαῖναι φθάνουσιν οἱ χιτῶνες ὀφθαλμῶν. Galen. Comm. Artic. iv. 40 (xviii. A. 734) : ὅταν ὤσι γέροντες τε καὶ λεπτοὶ διαρράγέντος τῶν κατὰ τὸν μηρὸν συνδέσμου. Galen. Theriac. ad Pison. (xiv. 334) : καὶ γὰρ οὔτοι διψῶντες πάνυ καὶ διακαιόμενοι σφοδρῶς, ἐνίοτε 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 ζήτηόν τροφήν πλείονα καὶ οἱ ὑμένες περιρρήγνυνται—τὸ δὲ παῖδιον ὅταν περιρράγῳσιν οἱ ὑμένες, ῥηϊδίως τίκτει ἡ γυνή. Hipp. Septemestr. Partus. 256 : ὅταν δὲ τῷ ἐβδόμῳ μηνὶ περιραγῶσιν οἱ ὑμένες καὶ τὸ ἔμβρυον μεταχωρήσῃ. Hipp. Morb. 512 : ταῦτα δὲ ἰστορία ἐστὶν ὅτι οὐ τίκτει ἔλμυς, ἀλλὰ περιρρήγνυται. Hipp. Fract. 768 : ὅσα τε σαρκεὰ ἐν τῷ τρώματι ἐμελάνθη καὶ ἐθανατώθη θάσσον περιρρήγνυται καὶ ἐκπίπτει ἐπὶ ταύτῃ τῇ ἰατρείῃ. Hipp. Moch. 868 : οὕτω γὰρ αὐτὸ τὸ ἰσχυρότατον καὶ ἐμπέση τάχιστα καὶ περιρρήξεται. Hipp. Epid. 1153 : ἐμελαίνετο πᾶς ὁ τόπος 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 περιρρήττει. Dioscor. Mat. Med. ii. 131 : κηρία περιρρήττει.

* 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: ὑπεχώρουν τὸ λοιπὸν αὐτῇ αἷμα ἐρυθρόν. Hipp. Epid. 1218: τριταίῳ δὲ γαστρὸς ὀδύνη σμικρὴ οὐχ ὑπεχώρει. Hipp. Epid. 1226: τὸ ἡμισυ τῆς κεφαλῆς πονέοντες καὶ κατὰ ῥίνας ὑγροῦ ὑποχωρέοντος. Hipp. Morb. 464: καὶ ἦν ἡ κοιλίη μὴ ὑποχωρήη. 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 ἢ 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 ὕπνου εἴσω 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 ἐκχωρήη κατὰ λόγον—τοῦ πτυέλου ἀντὶ ξανθοῦ πυώδους γενομένου καὶ ἐκχωρέοντος ἕξω—τοῦ πτυέλου μὴ ἐκχωρέοντος—εἰ δὲ τὸ πτύελον μὴ ἐκχωρήη 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 ἔνδοθεν. Hipp. Epid. 1151: ἐδόθη καταπότιον ἐλατήριον καὶ ἐξεχώρησεν αὐτῇ. Galen. Comm. ii. 67, Progn. (xviii. B. 216): τοῦ πτυέλου ἐκχωρέοντος ἕξω. 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.: ἦκε 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. ἀπαγγέilas δ', ὡς φασιν, εὐθὺς ἦσθετο ῥωννύμενον αὐτοῦ τὸ σῶμα, καὶ ἀναστὰς ἀπήει δι' αὐτοῦ βαδίζων. Compare Plutarch. De animi tranq.: οἱ νοσοῦντες τὸν ἱατρὸν αἰτιῶνται καὶ δυσχεραίνουσι τὸ κλινίδιον. Plutarch. Animi an Corporis Affect. sint priores: ὁ τῷ σώματι νοσῶν εὐθὺς καθεὶς ἑαυτὸν εἰς τὸ κλινίδιον—ἱατρὸς 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 νῦν.

*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 κρατήσῃ. ἄπιθι τοίνυν πρὸς τὴν μητέρα· ἄξιός γάρ ἐστι τὴν κεφαλὴν κρατούμενος νοσεῖν ἀλλ' ἐπὶ κλιναρίου κομφοῦ ἐν οἴκῳ κατεκείμενη. ἄπιθι σου ἐπὶ τὸ κλινάριον·

§ LXII.

L U K E , V I .

* διανυκτερεύειν. * ἀπαιτεῖν. * ἀπελπίζειν. * πιέζειν.

παρατηρεῖν (verse 7, § 72). ἐνοχλεῖν (v. 18, § 7). ἐμπίπλημι (v. 25, § 60). * πλημμύρα (v. 48, § 36). * προσρήγνυμι (v. 48, § 36). * ῥῆγμα (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 διανυκτερεύων) in prayer to God."

* διανυκτερεύειν. Peculiar to St. Luke. διανυκτερεύειν, ἐν-
νυκτερεύειν, and νυκτερεύειν were all used in medical language.

Galen. Comp. Med. ii. 3 (xii. 840): μετὰ δὲ τὴν τοῦ ὑμέρος ἀφαίρεσιν ἐπιθέσει ταϊνιδίου κούφως ἐπιδήσας ἕα. καλὸν μὲν διανυκτερεύειν· εἰ δὲ μή γε, μέχρις ὥρων τινων. Dioscor. Medic. Parab. ii. 31: τὰς δὲ σφοδρὰς ἐκπτώσεις ἐν τοῖς βηχικοῖς ὠφελεῖ οἶνος ἐν σκίλλῃ γλυφείσῃ διανυκτερεύσας. Dioscor. Mat. Med. ii. 91: ἐννυκτερεῦσαι ἀφείς. Do.: ἕασον ἐννυκτερεῦσαι αὐτό. Dioscor. Mat. Med. ii. 92: ἕασον νυκτερεῦσαι. Dioscor. Mat. Med. v. 132: ἄφες ἐννυκτερεῦσαι. Galen. Comp. Med. vii. 15 (xiii. 1046): προσέπιχεε δὲ καὶ τὸν οἶνον καὶ τὸ ἔλαιον καὶ ἕασον ἐννυκτερεῦσθαι. Galen.

Remed. Parab. ii. 6 (xiv. 421): *πάχος ἐπίχρει 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).

*ἀπαιτεῖν 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, ὀκόσαι πρὸ ἐβδόμης ἀπαιτέουσι σικύην. Galen. Comm. iii. 19, Humor. (xvi. 429): ὅτι ἡ τοῦ νοσήματος κατάστασις καὶ ἡ ὥρα ἀπαιτεῖ. Galen. Comm. iii. 33, Humor. (xvi. 482): ἐπειδὴ ὡς ἐπὶ τῇ νόσῳ τὴν φλεβοτομίαν ἀπαιτεῖ. Galen. Adv. Julian. 6 (xviii. A. 277): ἀπαιτεῖ τοῖς ἰατροῖς ἐπιτελεῖσθαι τὴν ἴασιν. Galen. Morb. Acut. 4 (xix. 192): περὶ τὴν ἀκμὴν ὀλοσχερεστέρας ἀπαιτεῖ τροφάς. Galen. Renum Affect. 4 (xix. 662): κένωσιν δὲ ἐλάττονα πολλῶ ἢπερ ἦν ἀπαιτεῖ τὸ πλῆθος. Galen. Opt. Sect. 38 (i. 201): τῶν ἀπαιτούντων τὰ βοηθήματα. Galen. Opt. Sect. 38 (i. 202): ἔστω γὰρ ἀπαιτεῖν τὴν περίστασιν φλεβοτομίαν. Galen. Opt. Sect. 45 (212): διαφορὰν τῶν βοηθημάτων τοὺς καιροὺς ἀπαιτεῖν 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 ἀπηλπισμένας νεύρων διαθέσεις. Galen. Loc. Affect. v. 8 (viii. 365): οὐκ ἀπελπίζειν οὐδὲ ταύτης τῆς μαντείας. Galen. Meth. Med. ad Glauc. ii. 10 (xi. 131): μὴ πάνυ τῆς κολλήσεως ἀπέλπιδε. 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 ἐγγρο-νιζομένων, καὶ τῆς παθητικῆς φλεγμονῆς ἀνιεμένης, τὸν λόγον παρεισδύομενον καὶ οἶονεὶ χῶραν λαμβάνοντα παριστάναί τὴν τοῦ πάθους ἀλογίαν. Galen. Comp. Med. vi. 6 (xii. 938): στοματικὸν πρὸς συνάγχας ἢ διὰ βήσασα, πρὸς τὰ ἀπηλπισμένα ποιῶσα ἢ χρωῶμαι.

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 κνίκου οὐκ ἀπελπιστέον (is not to be distrusted) εἶναι φλεγματώδη ὡς ἐν τῇ χροᾷ 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).

*πιέζειν, 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 ψάβειν δακτύλῳ, to touch gently. See § 39.

Hipp. Morb. Acut. 407: πίεσαι τοῖσι δακτύλοισι, κ' ἦν αἰσθηταί, τὰ ὑστέρικά ἐστίν. Hipp. Morb. Mul. 643: καὶ ὁ χρῶς τῷ δακτύλῳ πιεζέμενος μαλθάσεται. 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 ὑπέκει. Hipp. Morb. 504: καὶ πιεζομένων τῶν φλεβῶν ὑπὸ τῆς πληθώρης. Hipp. Morb. Mul. 600: ἀπογίνεται καὶ οὕτως τὸ παιδίον πιεζέμενον ὑπὸ τῆς κοιλίης. Aretaeus, Sign. Acut. Morb. 25: σφυγμοὶ μικροὶ, 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 τῷ δακτύλῳ τὴν ρίζαν τοῦ ἀλλείου. Galen. Comm. ii. 30, Offic. (xviii. B. 808): εἰ πιέσαντες τὸ δέρμα 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* (διέλιπε) 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: τρις 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, ἐκλείπουτες. Aret. Sign. Morb. Diurn. 32: τισὶ γὰρ μὲν ἀίδιος ὁ πόνος καὶ μικρὸς, ἀλλ' οὐ διαλείπων.

Aret. Sign. Morb. Diuturn. 75: *ξυνεχῆς μὲν οὖν ποδάγρα οὐ ῥηϊδίως γίγνεται, διαλείπει δὲ ἐσθ' ὅπη χρόνον μακρόν.* Galen. Comm. iii. 165, Praedic. (xvi. 830): *ὡς ἡνίκα μὲν οἱ σπασμοὶ διαλίποιεν τρομώδη 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, failing of the pulse, &c.

Hipp. Judic. 54: *μὴ ἐκλείποντος τοῦ πυρετοῦ.* Hipp. Praedic. 74: *οἷσι φωναὶ ἕμα πυρετοῖσιν ἐκλείπουσαι.* Hipp. Epid. 1089: *τῶν δὲ ἄλλων ἐξέλιπον μὲν αἱ βῆχες οὐδενί.* Aretaeus, Sign. Acut. Morb. 10: *κάκιον δὲ ἀπάντων ἦν τὸ δίαμον ἐκλείπη.* Aret. Sign. Acut. Morb. 14: *σφυγμοὶ μικροὶ πυκνότατοι ἐκλείποντες.* Aret. Sign. Morb. Diuturn. 39: *ἦν δὲ ἀφῆ ἐκλείπη μούνη κοτέ, ἀναισθησίη 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 ἐπιγενόμενος μὴδὲ ἐκλείπων, κακόν.* Galen. Caus. Puls. ii. 3 (ix. 66): *ἐκλελοιπῦιαν τὴν κίνησιν ἀσφυξίαν τε τοῦτο καλοῦμεν παντελῆ καὶ οὐκ ἐκλείποντα σφυγμόν—πολὸν διαφέρειν ἀσφυξίαν ἐκλείποντος σφυγμοῦ—πέμπτη δ' ἔτι προσκείσθω ταύταις, ἡ τῶν διαλειπόντων προηγουμένη δηλονότι τῆς τῶν ἐκλειπόντων.*

§ LXIV.

LUKE, VIII.

* *συμπληροῦν.* * *ἐκπληροῦν.* * *ἐκπλήρωσις.* * *πλήρης.*
 * *φύειν* (verse 6, § 37). * *ικμάς* (v. 6, § 37). * *συμφύεσθαι* (v. 7, § 37). * *τελεσφορεῖν* (v. 14, § 41). * *συναρπάζειν* (v. 29, § 91). *διὰ ῥήγνυμι* (v. 29, § 61). * *προσαναλίσκειν* (v. 43, § 13). *παραχρῆμα* (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 ὑγιανθείη ἂν, τὸ δὲ πάλιν ξυμπληρωθείη, ἀλλ' ἐν ἐωντῇ 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): ὡσπερ 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 μισὶν 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: χρησι-

μεύει δὲ καὶ πρὸς ἐπαγωγή ἐπὶ τῶν μὴ ἐκ περιτομῆς λειποδέρμων οἴδημα ἐγείρων ὅπερ—τὸ ἔλλειπες 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 ἅπασαν 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 διαστολήν.

* 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 ὅσον ἱκανὸν 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 ξυνείλισαντα, ἐκπλήρωμα τοῦ κοίλου 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.

L U K E, I X.

- * 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 γενεῖου. 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' ἔλως γίνεσθαι διαστροφὴν ἐπὶ τῆς μοχθηρᾶς ἀναλήψεως.

Of recovery from sickness. Hipp. Aliment. 383 : *ὀκόσοι ταχείης προσθέσιος δέονται, ὑγρὸν ἴημα εἰς ἀνάληψιν δυνάμιος κράτιστον.* Aret. Cur. Morb. Diuturn. 135 : *ἐς δὲ τὴν ἀνάληψιν ἔστω ὀκόσα 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, ἕνα 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 ἐπιθεθῶσιν ὅστιά κατεαγότα ἀναλαμβάνεται ἡ χεῖρ.* 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 ξυμμίγουσα 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 ἀναλαμβανόμενους.*

**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 ἀπορρύη τὸ αἷμα ὕπνος ὑπολαμβάνει ὑπὸ ἀσθενείας. Hipp. Morb. Mul. 607 : βῆξ ὑπολήφεται. Hipp. Morb. 470 : ἦν δὲ βῆξ ὑπολάβη ὑποχρεψάμενος καὶ ἀποκαθαρθεὶς, 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 θερμαὶ 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 ἡ τε ὀδύνη παύσεται καὶ διαχωρισθῆ κατὰ τὴν ἐσάλειψιν τοῦ φαρμάκου. Galen. Anat. Muscul. (xviii. B. 949) : ἀλλὰ τούτους μὲν οὐκ ἠδυνήθη διαχωρίσαι τῶν ῥαχιτῶν. Do. (978) : διαχωριζομένων δὲ τῶν συμφυῶν μυῶν. Galen. Ars. Med. 7 (i. 249) : τοὺς γοῦν δακτύλους εἰ συμπλέξῃς ἀλλήλοις, εἴτ' αὔθις ἀποχωρίζοις, οὐθ' ἡ σύνοδος οὐθ' ὁ διαχωρισμὸς ὀδύνην ἐργάσεται. Galen.

Element. ii. 9 (i. 490) : διὰ ταῦτα κὰν τῷ παραχρῆμα μὲν οἶόν τε διαχωρίσαι 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' ἀμφοτέρας διεχώρισεν ἀπ' ἀλλήλων γε καὶ τῆς ἄνωθεν ἀποφύσεως. Galen. Aliment. Facul. i. 2 (vi. 483) : μὴ διαχωριζομένου τοῦ πιτυρώδους 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 που κατὰ τι μόνιον ἀποχωρισθεὶς τῶν ἄλλων. Galen. Anat. Muscul. (xviii. B. 1015) : ἄλλος δὲ τέταρτος μῦς—κατὰ δὲ τὴν γαστροκνημίαν ἀποχωρίζεται. Galen. De Crisibus, ii. 9 (ix. 679) : ἔτερα 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) : ἰδίᾳ δ' ἀπῆκται τοῦδε καὶ ἀποκεχώριστα τὸ οὔρον. Galen. Usus. Part. ix. 12 (iii. 732) : νεῦρα προελθόντα δ' ἕως τινὸς ἅμα τοῖς κατὰ τὴν ἕκτην συζυγίαν, εἴτ' αὔθις αὐτῶν ἀποχωρισθέντα. Galen. Usus. Part. x. 12 (iii. 814) : νεῦρα συντυχόντα γὰρ ἀλλήλοις ἐντὸς τοῦ κρανίου καὶ τοὺς πόρους ἐνώσαντα παραχρῆμα 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) : ἀποκεχώριστα τῶν κατὰ τὰ στήθη μερῶν ἢ ὠμοπλάτη.

§ LXVI.

L U K E, X.

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

* ἀπομάσσειν (verse 11, § 61). * ὑπολαμβάνειν (v. 30, § 65).
 * συγκυρία (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 κολληθῆ. Do. (31): τὰ καταγνύμενα τῶν ὀστέων κολλῶμενα. Galen. Comm. ii. 49, Artic. (xviii. A. 485): ἂν γὰρ μὴ ταχέως τμηθὲν συναχθῆ τε καὶ κολληθῆ.

* 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 προσκολληῖσαι τὴν δέριν ἄκρον πρὸς τὸ ἀπο κεκαυλισμένον τῆς γνάθου—ἕτερον δε ἰμάντα τοιοῦτον προσκολληῖσαι χρὴ πρὸς τὸ ἄνω μέρος τῆς γνάθου. Hipp. Artic. 803: προσκολληῖσαι ἐς τὸ ἔκτοσθεν πρὸς τὸν μυκτῆρα τὸν ἐγκεκλιμένον—καὶ ἕξεισι μὲν κατὰ τὸ μέτωπον προσκολληῖσαι τὴν τελευταίαν τοῦ ἰμάντος. Hipp. Artic. 804: πρὸς ἄκρην τὴν ῥίνα προσκολληῖσαι. 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 ἔχεσθαι τε καὶ περιπέγνυσθαι καὶ προσκολλᾶσθαι δυναμένων ἐστὶ χρεία φαρμάκων.

30. "And Jesus answering said, A certain man went down from Jerusalem to Jericho, and *fell among* (περιέπεσε) 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 περιπίπτοντες. Hipp. Morb. 490: ἐπειδὴν δὲ ἀφῆ ἡ νοῦσος καὶ σιτίων γεύηται, ἐλατηρίῳ νέω καθῆραι ἵνα μὴ ἑτέρω κακῶ περιπέση. Hipp. Morb. Mul. 664: ταῦτα ἦν ἐγκύμου περιπέση θνήσκει. Dioscor. Mat. Med. iv. 80: οἱ δὲ προσενεγκάμενοι διαρρόλαις περιπίπτουσι. Dioscor. Ven. 1: λειποθυμίαίς τε καὶ ἄσαις 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 πλήθος 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.

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

ἐμπίπτειν 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 εὐθὺς ἐς τὴν κεφαλὴν ὀδύνη ἐμπίπτει. Hipp. Coac. Progn. 190: προσημαίνουσι στρόφοι περὶ τὸ λεπτόν ἐμπίπτοντες κακόν. Hipp. Affect. 516: καὶ σκοτοδινίη ἐμπίπτει εἰς τὴν κεφαλὴν. Hipp. Intern. Affect. 539: ὀδύνη ὀξείη ἐμπίπτει εἰς τὸν νεφρόν. Hipp. Intern. Affect. 540: καὶ ἐς τὸ λεπτόν τῆς γαστρὸς ἔστιν ὅτε ὀδύνη ἐμπίπτει. Hipp. Intern. Affect. 545: κᾶπειτα δηγμὸς ἐς τὸ σῶμα ἐμπίπτει. Hipp. Intern. Affect. 547: ἐς τὸ ἦπαρ ὀδύνη ὀξείη ἐμπίπτει 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 ἐμπίπτουσι. Galen. Comm. iii. 33, Humor. (xvi. 483): ὡσπερ καὶ τοὺς εἰς ἐπιληψίαν τε καὶ ἀποπληξίαν ῥαδίως ἐμπίπτοντας.

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

Used also xxvii. 17, 26, 29, 32, and eight times elsewhere in N. T. Hipp. Praedic. 100: ὀστέου μέλλοντος ἐκπεσεῖσθαι. Hipp. Artic. 780: ἡ κεφαλὴ τοῦ βραχίονος καίπερ οὐκ ἐκπεπτωκυῖα. Hipp. Artic. 826: τὸ ἄρθρον ἐκπεσὸν μὴ ἐμπέση. Hipp. Moch. 857: γόνυ δὲ εὐηθέστερον ἀγκῶνος διὰ τὴν εὐσταλίην καὶ εὐφυίην, διὸ καὶ ἐκπίπτει καὶ ἐμπίπτει ῥᾶον, ἐκπίπτει δὲ πλειστάκις ἔσω ἀτὰρ καὶ ἔξω. Hipp. Moch. 866: ἀριστον 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 πλατέι τε καὶ ἀντικειμένῳ καὶ τι πρὸς αὐτὸ ἀντιπέση, καὶ φύσει τοῦτο τύχη μήτε ἰσχυρὸν ἐόν — ἀπαλόν τε καὶ ἔναιμον καὶ πυκνόν, οἷον ἤπαρ, &c. Dioscor. Animal. Ven. 3: καταλαμβάνόμενα γὰρ ἀντιπίπτει τῇ παρεισδύσει τῆς φθοροποιῦ δυνάμεως.

§ LXVII.

LUKE, XI.

μεσονύκτιον. * μεσημβρία. * ἑσπέρα. ὄρθρος. * ὄρθριος.
* καθημερινός. σκορπίος. * ὠόν. * ἐνόνητα.

* 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, *ἑσπέρα, 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 βαθέος ἐπὶ τὸν ἄνθρωπον ἐλθόντες εὕρομεν ὅπερ ἠλπίζαμεν. οὐτε γὰρ ὁ διὰ τρίτης ἐγεγόνει παροξυσμὸς ἐφαίνετό τε βραχὺ τι μικρότερος ὁ πυρετὸς οὐ καταλείπομεν ἐπὶ τῆς ἑσπέρας, ὡς δὲ καὶ τῆς μεσημβρίας ἰδὼν αὐτὸν ἦν ἤδη βεβαϊότατος 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 ἕς τε μεσημβρίην. Hipp. Morb. Mul. 633: προστιθέσθω μέχρις ἑσπέρας, 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. Diurn. 32: πόνος ἄλλοισι δ' ἀπὸ δύσιος ἕς μεσημβρίην καὶ τῆδε τέλειον ἀποπαύεται, ἢ ἀπὸ μεσημβρίας ἕς ἑσπέραν. Galen. Meth. Med. viii. 4 (x. 568): ἢ 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 διατρίψαι.

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

Peculiar to St. Luke. It occurs also in Acts, iv. 3, xxviii. 23. Hipp. Epid. 1146 : πρὸς τὴν ἐσπέρην οὔτε ἐφθέγγετο οὔτε ἡσθάνετο. Hipp. Epid. 1162 : πρὸς τὴν ἐσπέρην ἐκκλυσέτε καὶ ἐφαρμάκευσε κάτω. Hipp. Epid. 1207 : πρὸς τὴν ἐσπέρην παραλήρησις. Hipp. Epid. 1210 : πρὸς ἐσπέρην δὲ διεγέρθη. Hipp. Epid. 1212 : τὸ πνεῦμα πρὸς τὴν ἐσπέρην ὑπέρολυ ἦν. Hipp. Epid. 1215 : πρὸς τὴν ἐσπέρην τοῦ δεξιῦ ὄμματος κίνησις. Hipp. Epid. 1225 : θέρμαι οὐκ ἔλιπον οὐδένα χρόνον μᾶλλον πρὸς ἐσπέρην ἐπετείνοντο. Aretaeus, Sign. Morb. Diuturn. 62 : ἦν προσγένωνται πυρετοὶ ἐς ἐσπέρην. Galen. De Crisibus, ii. 5 (ix. 661) : καὶ ἡ ἀρχὴ τῶν παροξυσμῶν εἰς ἐσπέραν. Galen. Meth. Med. v. 13 (x. 372) : εἰς ἐσπέραν 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) : ἀπαξ τὴν ἐβδόμαδα μετὰ τὸ διαβῆναι τὸ μεσονύκτιον. Galen. Different. Febr. ii. 7 (vii. 360) : εἶτα ὁ πυρετὸς ἄχρι μέσης νυκτὸς παρακμάσας—εἶτα τὸ ὑπόλοιπον ἡμῖσι 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 βαθεός), 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 περιπατεῖτω 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 ὑποσιῆναι, περὶ τὸν ὄρθρον ἀπήθησον. Galen. Meth. Med. ix. 4 (x. 614): ὄρθρου δὴ βαθέος ἐπὶ τὸν ἄνθρωπον ἐλθόντες. Galen. Acut. Morb. 10 (xix. 218): ἐπὶ δὲ τῶν ἀνευδύτων πυρετῶν ἀκόλουθόν ἐστι κατὰ τὸν ὄρθρον διδόναι τροφήν. Galen. Remed. Parab. iii. 14 (xiv. 446): ἐψήσας εἰς ράκος ἐπιτίθει ἀπὸ ὄρθρου ἕως ἐσπέρας.

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

Peculiar to St. Luke. Hipp. Rat. Vic. 351: τοῖσί τε περιπάτοισι ξυμφέρει χρέεσθαι καὶ ἀπὸ δείπνου 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 περιόδουσι ταλαιπωρεῖτω 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 μεθημερινούς ἢ καθημερινούς ὀνομάζουσι, τοὺς δὲ λήγοντας ἀμφημερινούς. Galen.

Comp. Med. vii. 12 (xiii. 1022): ἰσχιαδικοῖς, ἀρθρικοῖς, παρετικοῖς, τρομώδεσι ποιεῖ καὶ πρὸς χρῆσιν καθημερινήν. Galen. Comm. i. 1, Epid. i. (xvii. A. 34): αἱ μὲν καθημεριναὶ καταστάσεις. Dioscor. Medic. Parab. i. 17: βρωνίας ρίζας δραχμὴ ἅ μεθ' ὕδατος καθημερινῆ 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 χρῆσι πρῶτ' καθ' ἡμέραν ἢ στυπτηρίαν ὑγρὰν κατάχρῃσι καθ' ἡμέραν. Galen. Remed. Parab. ii. 25 (xiv. 473): κοτυληδόνοσ ρίζα—πινομένη καθ' ἡμέραν ὀλκὴ μία κατὰ κράματος. Galen. Remed. Parab. ii. 20 (xiv. 456): βοτάνῃ ρύβια 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 παῖδια βήσσοντα ψωμίζουσι ξὺν ὠῳ ὅπτῳ λεκίθῳ. Hipp. Morb. Mul. 634: ὠὸν ὀπτήσαντα τὴν λέκιθον ἐξελόντα τρίψαι καὶ σήσαμον πεφρυγμένον καὶ ὕλεσ ἐν μέλιτι, ἐνλείχειν. Hipp.

Morb. Mul. 660 : καὶ μαλθάσσειν ὡοῦ τὸ πυρρὸν καὶ κηροῦ λευκοῦ ὡς ἐπίπλασμα. Hipp. Morb. Acut. 405 : καὶ ὡὰ ἡμιπαγέα ἐσθέτω ὀπτά. Aretaeus, Cur. Acut. Morb. 113 : κῆν σιτία στερεὰ ἔη, ὀλισθηρὰ ἔσσεσθαι γιγνέσθω. ὡὰ μὴ κάρτα ξυνεστῶτα. Aret. Cur. Morb. Diurn. 139 : ὡὰ δὲ ἐκ πυρὸς μὲν ὑδρέα θερμά. Galen. Comp. Med. ix. 7 (xiii. 315) : ὡοῦ ὀπτοῦ λέκυθον λειώσας οἴνω λευκῶ καὶ ῥοδίνη κηρωτῇ ἀναλαβῶν 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 ῥοδίῳ· πρὸς τε τὰς περὶ δακτύλων φλεγμονὰς καὶ κονδυλώματα σὺν μελιλώτῳ μετὰ ῥόδου 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· κατακαύματά τε οὐκ ἔα φλυκταινοῦσθαι παραχορῆμα ἐπιχρισθὲν, ὡμὸν δὲ ῥοφηθὲν αἰμορροῖδος δῆγμασι βοηθεῖ. ἀκροχλιαρὸν δὲ πρὸς κύστεως δηγμοὺς καὶ ἔλκωσιν νεφρῶν καὶ τραχυσοὺς 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, αὐθις δὲ ψύξις ἐπιλαμβάνεται, καὶ πόνος ἕξαπίνης καὶ ποτε μὲν ραΐζει, ποτὲ δὲ ἐπιτείνεται· παρέπεται δ' αὐτοῖς ἰδρῶς καὶ φρικώδης αἰσθησις καὶ τρόμος καὶ περίψυξις ἀκρωτηρίων, καὶ βουβώνων ἔπαρσις, φυσῆματα 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 παραχορῆμα μὲν ἀκριβῶς βοηθεῖ συκῆς ὅπως εἰς τὰ τραύματα ἐνσταχθεῖς. Galen. Antid. ii. 12 : τὰ τῶν ἐκτός τε καὶ τῶν ἐντός πρὸς σκορπιοδῆκτους φάρμακα—πρὸς δὲ τὰς τῶν σκορπίων πληγὰς χρηστότερον ταῖς ὑπογεγραμμέναις σκευασίαις, &c.

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

*ἐνόντα. 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 ἄνθρωπον. 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 ὑποχωρῆ 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 ἐνότων τῇ θυείᾳ καταχέων.

§ LXVIII.

L U K E , X I I .

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

* ἀπαιτεῖν (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 (ἐμβαλεῖν) 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: ῥήϊδιον ἤδη τὸ ἄρθρον ἐμβάλλειν—ἐπὴν δὲ ἐμβάλης. Hipp. Fract. 773: ἦν μὲν οὖν ἐμβάλης τὰ ὀστέα ἐς τὴν ἐσωτῶν χώρον. 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 ἄνθους τὸ ἴσον ἐμβαλῶν πλῆθος. Galen. Comm. iii. 2, Aliment. (xv. 338): καθάπερ εἰ κ' αὐτὸς ἐμβάλης τῷ χυλῷ τῆς πτισάνης ὀλίγον τι σκαμμωνίας. Galen. Comm. i. 7, Artic. (xviii. A. 322): διὰ τοῦτο ῥαδίως αὐτοὶ ἑαυτοῖς ἐμβάλλουσι τὸ ἄρθρον. Galen. Comm. i. 8, Artic. (xviii. A. 324): οἱ ἰατροὶ ἐμβάλλοντες τὸ ἐξάρθρῃσαν.

* 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: ἢ ὅ τι ἤδη δεῖ θεραπεύεσθαι, τοῦτο δὲ ἀναβάλλεται ἢ ὅ τι ἀναβάλλεσθαι δεῖ τοῦτ' ἤδη θεραπεύηται. Hipp. Vuln. Cap. 913: καὶ πειρᾶσθαι ἀνακινέων τὸ ὀστέον ἀναβάλλειν. Aretaeus, Cur. Acut. Morb. 92: ἦν δὲ ἀπὸ πληγῆς ἢ καταφορῆς ἢ πίεσις ξυμβῆ, χρῆ ἀναβάλλεσθαι. Dioscor. Ven. Proem.: εἰ δὲ τινες ἐκουσία γνώμη προσενέγκοιτο ἢ καὶ ἐξ ἐπιβουλῆς τινῶν λάβοιεν δεήσει μηδὲν ἀναβαλλομένους βοηθεῖν. Do.: ὕθεν 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 εἶη γεγρονὸς 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: εὐπορέει δὲ τὴν τροφήν ἐκ τῆς ἔγγιστα δεξαμένης τοῦ αἵματος διαβάλλουσα τὰς ἀκτίνας καὶ νεμομένη ὥσπερ ἐκ νηδύος τῶν ἐντέρων τὴν τροφήν οὐκ ὄν κατὰ φύσιν. Hipp. Nat. Mul. 568: ἐπὴν διαβάλλη τοὺς τόκους φύσει ἄτοκος ἐοῦσα. Hipp. Morb. 513: οὗτοι δὲ οἱ ταῦτα λέγοντες, διαβάλλονται τούτῳ ᾧ μέλλω ἐρέειν 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 παρασχέειν. Galen. Remed. Parab. ii. 14 (xiv. 466): ὦν, μέλι, οἶνον, σίδια, ἴσα διαβάλλων τηγάνιζε καὶ πεπέρεως μικρὸν ἐπιπάσσων δίδου πιεῖν. Galen. Medicus, 19 (xiv. 789): ἐπὶ μὲν οὖν τῶν συντετηρημένων 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 ἧσί τε νούσοισιν οὐ χρὴ μεταβάλλειν ἐκ κεναγγείης ἐς ῥοφήματα, ἐν ταύτησι μεταβάλλουσι καὶ ὡς ἐπιτοπολὸν ἀμαρτάνουσιν, ἐνίοτε δὲ ἐν τοῖσι καιροῖσι μεταβάλλουσιν ἐς τὰ ῥοφήματα ἐκ τῆς κεναγγείης. Hipp. Epid. 1010: αἱ μεταβολαὶ ὠφελέουσιν ἢν μὴ ἐς πονηρὰ μεταβάλλῃ. Aretaeus, Sign. Morb. Diurn. 49: ἢν δὲ μεταβάλλῃ εἰς τὸ ἀρχαῖον ἢ φύσις — καὶ τὸν ὕδρωπα ἰήσατο. Dioscor. Mat. Med. i. 62: μῶλωπας τε ταχέως μεταβάλλει. Galen. Comm. 2, Nat. Hom. i. (xv. 30): νοῆσαι μέντοι δυνατὸν ἐτέραν μὲν εἶναι τοῦ μεταβάλλοντος τὴν οὐσίαν, ἐτέραν δὲ τὴν μεταβολὴν αὐτοῦ, οὐ γὰρ ταυτό ἐστι τὸ μεταβάλλον σῶμα τῆ κατ' αὐτὸ μεταβολῆ, τὸ μὲν γὰρ μεταβάλλον ἐστὶ τὸ ὑποκείμενον, ἡ μεταβολὴ δὲ αὐτοῦ κατὰ τὴν τῶν ποιότητων 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*" (προβάλλωσιν).

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 τράγου ὀσμῆν. Dioscor. Animal. Ven. 1: φλέγμα πολὺν ἀφρωδες ἐκ τοῦ στόματος καὶ τῶν ῥινῶν προβάλλει. Hipp. Morb. 481: σικύην προβάλλειν καὶ τὰς φλέβας ἀποτύψαι. Hipp. Vet. Med. 17: αἱ σικύαι προβαλλόμεναι. Hipp. Artic. 785: παχεῖα μὲν ἢ προβολὴ τοῦ χεῖλεος. Aretaeus, Sign. Acut. Morb. 11: ἢν δὲ τὸ ἐμπύημα ἐς τὸ

μεσηγὺ τῶν πλευρέων ῥέψῃ καὶ διαστήσῃ τάσδε καὶ κορυφὴν εἰς τὸ ἕξω προβάλλεται 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): εἶτα καὶ τᾶλλα 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 οἷον 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 ὄσον πνεύματος εἰς μὲν τὴν κοιλίην διαψύχει καὶ ἄλλο τι οὐδὲν ξυμβάλλεται. ὁ δὲ εἰς τὰς φλέβας ἀῆρ ξυμβάλλεται. Hipp. Loc. in Hom. 409: αἱ μὲν γὰρ φλέβες σφίσις ἐνώταῖς ξυμβάλλουσιν. Hipp. Artic. 797: δεῖ δὲ ἐπόμενον τούτοις συμβάλλειν τὰς γνάθους καὶ μὴ χάσκειν. Hipp. Mooh. 845: ἅμα δὲ τῷ ξυμβαλεῖν ἢ θείῳ ξὺν κηρωτῇ αὐτίκα ἀναπλάσσειν. Hipp. Vuln. Cap. 897: συμβολὴ 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 ξυμβάλλουσιν. Galen. Comm. ii. 2, Artic. (xviii. A. 426): καθ' ὃ δὲ ξυμβάλλει ταῦτα ἀλλήλοις γίγνεσθαι συνάρθρωσιν ὁμοίαν ῥαφῇ. Galen. Medicus, 12 (xiv. 722): αἱ δὲ λοιπαὶ πέντε τῇ μὲν ῥάχει ξυμβάλλουσιν. Galen. Comp. Med. v. 3 (xiii. 792): ἐγχωρεῖ δὲ καὶ ιβ' ξυμβάλλειν εἰ μὲν ἐπὶ πλέον ἐψηθείη τὸ φάρμακον.

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

Peculiar to St. Luke. Hipp. Aphoron. 682: ῥάκος ὑποβαλλομένη ὑπὸ τὰ ἰσχία καὶ τὴν νύκτα προσκείσθω. Hipp. Fract. 773: ἔπειτα τουτέοις χρὴ ἅμα τῇ καταστάσει μοχλεῦεν ὑποβάλλοντα, πρὸς μὲν τὸ κατώτερον τοῦ ὀστέου ἐρείδοντα. Hipp. Artic. 780: ἔστι δὲ ἐμβολὴ ὤμου καὶ εἰς τοῦπίσω ὑποβάλλοντα τὸν πῆχυν ἐπὶ τὴν ῥάχιν. Hipp.

Haemorrh. 892 : ἔπειτα ὑποβαλὼν τῷ δακτύλῳ τῷ λιχανῷ τῆς ἀριστερῆς χειρὸς, μέσον τὸν σπόγγον ὤσαι, &c. Hipp. Superfoet. 260 : ὑποβάλλων τὸν δάκτυλον ὑπὸ τὸ γένειον διαβύσας ἐς τὸ στόμα ἕξω ἔλκειν. Galen. Comm. iii. 19, Artic. (xviii. A. 539) : ἔπειτα βαίνουσι 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. Muscul. (xviii. B. 992) : οἱ δύο μύες, οὓς ὑποβεβληθῆσθαι τῷ στομάχῳ. Galen. Anatom. i. 5 (ii. 252) : αὕτη μὲν ἐγχείρησις 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 ὑπέρθεσις. 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 πόνου 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 τῇσι χρονίησι νοσοῖσι ἢ 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 ὀξέως 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 οἶον ἐπὶ συνάγῃς.

* ἐκβολή. Acts, xxvii. 18: "And we being exceedingly tossed with a tempest, the next day *they lightened* (ἐκβολὴν ἐποιούντο) 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: ὑποθυμῖαται δὲ καὶ πρὸς δευτέρων ἐκβολάς. 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 ἐκβολὴν 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 ἵνα τὰ καταπινόμενα—ὅτι γὰρ μὴ διὰ μόνης τῆς ἄνωθεν βολῆς ἐκ τούτου δῆλον. Galen. Comm. ii. 2, Offic. (xviii. B. 725): πρόσκειται μὲν δευτέραν οὖν βολὴν 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 ρύμην, εἰς ὅλον φέρεσθαι τὸ σῶμα. Galen. Meth. Med. xiii. 22 (x. 935) : εἰ δ' ὑγρὸν εἶη τὸ προσφερόμενον ἐξ ὑψηλοτέρου βάλλοντα καὶ οἶόν κατακρουνίζοντα διϊκνεῖται γὰρ εἰσὼ μᾶλλον ὑπὸ τῆς βολῆς ὠθούμενον. ὡσπερ δ' ἐνταῦθα τὸ σφοδρότερον τῆς βολῆς συμφέρον ἐστίν—τῆς δὲ διὰ τὴν βολὴν ἀφικνουμένης εἰς αὐτὸ δυνάμειος ἀπολαύσει. And of throwing a ball. Galen. Parv. Pil. Exerc. 4 (v. 908) : ὀλιγάκις τε προχρηῆσθαι 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 ὀρων ἀκρώρειαι. Galen. Temperament. i. 6 (i. 547) : κατὰ ταῦτα 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 μελεδαίνθεισα εὐφορος γίνεται ἢ γυνή—καὶ ἦν μὲν ἐν ἀρχῇ μελεδαίνηται ὑγαιίνει 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 ὦρα 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: ὅσα κοιλίης καθυγραιομένης οἰδήματα μετεωρίζεται μετὰ ἀλγημάτων κακόν. Hipp. Oss. Nat. 276: ὅθεν ἡ ἥπατίτις ἐμετεωρίσθη. Hipp. Morb. 462: ὅταν ἐς τὰς φλέβας χολὴ ἢ φλέγμα ἐσέλθῃ μετεωρίζονται γὰρ αἱ φλέβες καὶ σφύζουσι. Hipp. Artic. 782: ὅτι ἀσφαλεστέρως 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 ἕς τε τὸν βουβῶνα καὶ τὸν κενεῶνα. Aretaeus, Sign. Acut. Morb. 23: γνώμη οὐ κάρτα παράφορος, νωθρὴ, μετέωρος. Dioscorides, Mat. Med. ii. 137: ραφανὶς προσεσθιομένη δὲ μετεωρίζει τὴν τροφήν. Galen. Comm. ii. 4, Epid. iii. (xvii. A. 598): ἐγχωρεῖ δὲ καὶ διὰ τὸ μετεωρίζειν ἑαυτοὺς ἐθέλειν οὕτως εἰρησθαι ταῦτὸν σημαίνοντος τοῦ μετέωρου πνεύματος τῆ κατὰ τὸ προγνωστικὸν ὀρθοπνοία. 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). * *ἴασις* (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: ἄφωνος μὲν ἐστὶν ὀκόταν ἐξαίφνης τὸ φλέγμα ἐπικατελθὸν ἐς τὰς φλέβας ἀποκλείσῃ τὸν ἀέρα—ἐπειδὴν ἀποκλεισθῶσιν αἱ φλέβες τοῦ ἀέρος—τῶν φλεβίων ἀποκλειομένων τοῦ ἠέρος—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 φλεγμήναντες 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): ὡστ' ἐν τοῖς εἰλεοῖς ὅταν ἀποκλεισθῆ τελέως ἢ κάτω διέξοδος.

* κατακλείειν: see § 42.

§ LXX.

LUKE, XIV.

* προσαναβαίνειν. καταβαίνειν. * κατάβασις. ἀνώτερον.
* ἀνωτερικός. * ἀνάπηρος. * ζεῦγος.

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 μεσάριον καλεῖται, τοῖς κατ' ὄσφιν ἅπασιν, ἐν οἷς εἰσι καὶ οἱ νεφροί.* Galen. Anat. Muscul. (xviii. B. 983): *οὗτος ὁ μῦς ἅπτεται μὲν ἀεὶ καὶ τοῦ βραχίονος αὐτοῦ κατὰ τὴν πρώτην ἔμφυσιν ὀλίγον τι προσαναβαίνων ἀπὸ τοῦ κονδύλου.* Galen. Comm. iii. 132, Praedic. i. (xvi. 794): *πλήθους γὰρ ἠθροισμένου κατὰ τὰς φλέβας λεπτὸς μὲν τις ὀρρὸς αὐτῷ συρρέων 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 (*τῇ καταβάσει*) of the Mount of Olives."

Both this word and *ἀνάβασις* were in use in medical language. Hipp. Humor. 47: *πεπασμὸς, 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 ἦ 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 ἀγγεία—τῇ τε ἀναβάσει καὶ τῇ καταβάσει ὑπηρετοῦσι.* Galen. Comm. i. 9, Aph. (xvii. B. 378): *ὑποκαταβαίνειν ἐκέλευσε τῆς ἐσχάτως λεπτῆς διαίτης—νῦν προστίθησιν ἕτερον σκοπὸν εἰς ἀκριβείαν 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): *ἦκει δὲ ὁ δεύτερος καιρὸς ὁ τῆς ἀναβάσεως ὀνομαζόμενος.*

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

τῆς κάτω γνάθου τῆς μὲν ἀνωτέρω ἐὼν, τῆς δὲ κατωτέρω τῶν κεφαλαίων. Hipp. Fract. 802: ἡ κάτω τὸν χόνδρον ἢ ἀνωτέρω. Hipp. Fract. 807: ὅσοισι ἂν ᾗ ἀνωτέρω τῶν φρενῶν τὸ κῦφος. Hipp. Fract. 808: προσδῆσαι δὲ κατωτέρω ἐκάτερον τῶν γουνάτων καὶ ἀνωτέρω. Hipp. Fract. 794: ἴησις 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. Muscul. (xviii. B. 976): ὁ σύνδεσμος ἐμφύεται τῷ βραχίονι τῆς μέσης αὐτῆς χώρας ἀνωτέρω. Galen. Medicus, 19 (xiv. 784): μικρὸν ἀνωτέρω τῶν κροτάφω.

* 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, προπυρήσας 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 ἐκῶν ἂν ποτε τὸ ἡμισυ μέρος ὄλου τοῦ γένους ἡμῶν ὁ δημιουργὸς ἀτελεῖς ἀπειργάσατο καὶ οἷον ἀνάπηρον, εἰ μὴ τις κακ τούτου τοῦ πηρώματος ἐμελλεν ἔσεσθαι χρεῖα μεγάλη. Galen. Meth. Med. vi. 3 (x. 408): διακοπέντος δὲ ὄλου τοῦ νεύρου κίνδυνος μὲν οὐκέτι οὐδεὶς ἀνάπηρον δ'

ἔσται τὸ μόριον. Galen. Anat. Administr. ii. 2 (ii. 284) : ἐν οἷς εἰ μήτις εἰδείη, ποῦ μὲν ἐπικάειρον τέτακται νεῦρον ἢ μῦς—θανάτου μάλλον ἢ σωτηρίας αἴτιος ἔσται τοῖς ἀνθρώποις, ἔστιν ὅτε δ' αὐτὸς ἀναπήρους αὐτοὺς ἐργάσεται. Galen. Usus Part. xiii. 11 (iv. 126) : καὶ ὡς τετράπουν ἀνάπηρόν τε ἅμα καὶ βραδὺν, διὰ τὸ πλεῖστον ἀπῆχθαι τοῦ θώρακος. Hipp. Morb. Mul. 647 : καὶ πηραὶ τὰ σκέλεα πολλάκις γίνονται. Hipp. Artic. 826 : πηροῦται τούτοις τὸ σκέλος μάλλον τι. Hipp. Semen. 235 : ταύτη πηροῦται τὸ παιδίον—ἢ ἐτέρω τρόπῳ τοιῶδε πηροῦται παιδία—ἐπὴν ἐν τῇσι μήτρῃσι κατὰ τὸ χωρίον καθότι καὶ ἐπηρώθη στενὸν ἔη ἀνάγκη ἐν στενῷ κινευμένου τοῦ σώματος πηροῦσθαι κατ' ἐκείνο τὸ χωρίον—ἐκπεπηρωμένων ἀνθρώπων ὑγία 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 τοῦτ' 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 ἔφην.

§ LXXI.

L U K E , X V .

* 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 ὕσον δραχμὴν ὀλκὴν. Hipp. 627: στυπτηρίας σχιστῆς δραχμὰν μίαν. Hipp. Intern. Affect. 538: εἶτα συμμίξας ἅμα συνεψεῖν τὸ στέαρ τεταρτημόριον μνᾶς. 560: νίτρον ἔρευθροῦ Αἰγυπτίου τεταρτημόριον μνᾶς. Aretæus, Cur. Acut. Morb. 89: καστόριον πιπίσκειν δραχμῆς ὀλκῆς ἡμισυ. 97: τῆς ἱερῆς δραχμὰς δύο. 104: σμύρνης δραχμὰς δύο. 109: ἀκακίης ἐμπάσσειν ἐς γ' κυάθους, τοῦ ὀξυκρήτου δραχμὴν μίαν. Dioscor. Mat. Med. i. 24: σταφίδων λιπαρῶν μνᾶς ιβ', ῥητίνης ἀποκεκαθαρμένης μνᾶς ε', καλάμου ἀρωματικοῦ, ἀσπάλαθου, σχοίνου, ἐκάστου μνᾶν α', σμύρνης δραχμὰς ιβ', οἴνου 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', ὑοσκνάμου σπέρματος δραχμὰς ἦ, γῆς Σαμίας δραχμὰς γ'. Galen. Comp. Med. viii. 5 (xiii. 187): βδελλίου μνᾶν α', κηροῦ μνᾶν α', ῥητίνης μνᾶς δ', τερεμινθίνης μνᾶς δ', κασσίας μνᾶς δ', σμύρνης ἀνὰ μνᾶς δ', &c.

§ LXXII.

L U K E, X V I.

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

L U K E, X V I I.

- * 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 ὄπη ἔρευξις λυσιτελεῖ καὶ ἄλλα τοιαῦτα. Hipp. Praedic. 98: λυσιτελεῖ δὲ καὶ σφακελισμὸς νεύρου. Hipp. Vict. Acut. Morb. 389: ὁκότε γοῦν ταῦτα γίνεται τοῖσιν ὑγιαίνουσιν ἔνεκεν διαίτης μεταβολῆς οὔτε προσθεῖναι λυσιτελεῖν φαίνεται οὔτε ἀφελεῖν. Hipp. Vict. Morb. Acut. 390: ὄλως ἀφελεῖν πολλαχοῦ λυσιτελεῖ, ὅκον 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 θεραπέας δεομένοις σώμασιν. Galen. Comm. ii. 36, Epid. vi. (xvii. A. 967): ὄπη ἔρευξις λυσιτελεῖ.

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

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

St. Luke distinguishes between the mulberry tree (*σुकάμινος*) and the fig-mulberry (*σुकομορέα*). This distinction was not always made: even the LXX. call the fig-mulberry *σुकάμινος*. Dioscorides notices this confusion of names. Mat. Med. i. 181: *σुकόμορον* ἔνιοι δὲ καὶ τοῦτο *σुकάμινον* 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 *σुकαμινέα δένδρεον* ἐστὶ γινώριμον, 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 νομάς καὶ παρίσθημα φλεγμαίνοντα. ὁ δὲ τῆς ρίζης φλοιὸς συνεψηθεὶς ὕδατι καὶ ποθεὶς κοιλίαν λύει καὶ πλατεῖαν ἔλμινθα ἐκτινάσσει καὶ τοῖς ἀκόνιτον πεπωκὸσι βοηθεῖ, τὰ δὲ φύλλα λεῖα σὺν ἐλαίῳ καταπλασθέντα περὶ καυστα ἰᾶται, &c.

περὶ Συκομόρου—*σुकόμορον* δένδρον δὲ ἐστὶ μέγα, ὅμοιον τῇ *σुकῇ*, πολύχυλον σφόδρα, τοῖς φύλλοις εἰκὸς *μορέα*,—ἐστὶ δὲ, ἐνκοίλιος ὁ καρπὸς, ἄτροφος, κακοστόμαχος—*δύναμιν* δὲ ἔχει ὁ ὀπὸς μαλακτικὴν, κολλητικὴν τραυμάτων, διαφορητικὴν τῶν δυσπέπτων πίνεται δὲ καὶ συγχρίεται πρὸς ἐρπετῶν δῆγματα καὶ ἐσκιρῶμένους σπλῆνας, στομάχου τε ἀλγήματα καὶ φρικίας.

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

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' ἕμετον. Galen. Def. Med. 176 (xix. 396): ὑπομνηστικὸν σημεῖόν ἐστι, ὡς οἱ ἐμπειρικοὶ λέγουσι πρῶγμα 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 ἐστι μέγιστον παρατηρεῖν καὶ φυλάττειν καὶ τὰς ἐπιτάσιαις τῶν πυρετῶν καὶ τὰς ἀνέσιαις. Hipp. Epis. 1286: χρὴ οὖν τὸν ἰατρὸν καὶ διαφορὴν καὶ ὥρην καὶ ἡλικίην παρατηροῦντα ἰητρεύειν τὸ πάθος. Hipp. Acut. Morb. 398: θερμοῖσι δὲ οὔσι θέρμασμα μηδὲν πρόσφερε, ἀλλὰ παρατήρει ὅπως μὴ ψυχθήσονται. Galen. Comm. iii. 20, Epid. ii. (xvii. A. 270): οὐ γὰρ ἀκριβῶς ταῦτα παρατήρησεν ἵνα καὶ ἐπιμελῶς ἐξηγεῖσθαι δύναίτο. Galen. Comm. i. 13, Epid. iii. (xvii. A. 561): ὥσπερ οὐκ ἐπὶ πάντων μὲν τῶν νοσούντων κοινῶς παρατηρουμένου. Galen. Morb. Acut. 9 (xix. 217): μέγιστον γὰρ ὄν τὸ ἐν τοῖς χρόνιοις νοσήμασι παρατηρεῖν τοὺς καιροὺς. Galen. De Affect. Renum. (xix. 677): τούτου ἕνεκα παρατηρεῖν χρὴ, καὶ μὴ ὑπακούει τῆς θεραπείας. Galen. De Dieb. Decret. iii. 6

(ix. 913): εἰ δὲ μήτ' αὐτὸς παρατηρεῖν θέλεις τὰ τοιαῦτα μήτε τοῖς τηρήσασι πιστεύεις. Galen. Morb. Acut. 8 (xix. 217): μέγιστον παρατηρεῖν ὡς ἐν τοῖς ὀξέσι καὶ ἐν τοῖσι μακροῖσιν ἀρρώσθημασι καὶ τὰς ἐπιτάσιαις τῶν πυρετῶν. Galen. San. Tuend. iii. 8 (vi. 212): ὥσπερ αὐτὸς ὁ Θεὸν 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: χρῆ τὸν ἰητρὸν διειληφότα τὰ μέρη περὶ ὧν 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 παραχορῆμα, ὥστε ἀφλυκταίνωτα διατηρεῖν τὰ πεπονηθότα μέρη. Galen. Def. Med. 95 (xix. 371): φύσις ἐστὶ πνεῦμα ἔνθερμον ἐξ ἑαυτοῦ κινούμενον, διατηρεῖν τὸν ἄνθρωπον. Galen. Remed. Parab. iii. (xiv. 540): ἀμέθυστος διατηρηθῆναι εἰ θέλεις καὶ ἄνοσος φύλλα πηγάνου ἔσθιε—ἀμέθυστος διατηρεῖτο ὁ προφαγῶν ἀμύγδαλα πικρά—ἀμέθυστος 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 ἀναπέμφαντας ἅπαντα. Galen. Comm. i. 1, Offic. (xviii. B. 645): κάπειδὰν ἐκ τῆς τηρήσεως ταύτης πολλῶν συνδρομῶν ἐμπειρίαν ἔχρη. 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 εἴη 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 λάβοι. Do. 5 (175): μὴ τοίνυν μηδὲ περὶ τὴν τὰ ἔμβρυα ζωογονίαν ἀπιστῶμεν εἶναι ζῶωσιν. Do. (180): Κύψελος ζωογονούμενος. Galen. Ars Med. 12 (i. 266): πραγματεῖαι δὲ εἰσιν, ἧ τε περὶ ζωογονίας ὀνομαζομένη. Aretaeus, Sign. Morb. Diuturn. 64: ζωογόνον σπέρμα. Theophrastus, H. P. vii. 14. 3: ἐκεῖνά τε γὰρ ἐν ἑαυτοῖς ὠτοκῆσαντα 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 τελειοῖ καὶ ὄλως ζωογονεῖ τὸ περιέχον. Do. C. P. iv. 15. 4: καὶ ὄλως ὅσα τῶν ἀψύχων ζωογονεῖται. Do. C. P. v. 9. 3: ἐν τῇ μεταβολῇ διὰ τὴν σῆψιν ἡ ζωογονία—ἡ δριμύτης κωλύει ζωογονεῖν.

§ LXXIII.

LUKE, XVIII.

* βελόνη (verse 25, § 38). * τρῆμα (v. 25, § 38). παραχρῆμα (v. 43, § 57).

LUKE, XIX.

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

* σικομορέα (verse 4, § 72). παραχρῆμα (v. 11, § 57). προστιθέναι (v. 11, § 59). * μνᾶ (v. 13, § 71). * ἐπανερχεσθαι (v. 15, § 21). * ὑποστρώννυμι (v. 36, § 50). * κατάβασις (v. 37, § 70).

ὑποδέχεσθαι. 6. "And he made haste, and came down, and received him (ὑπεδέξατο) 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: ὁκόταν γὰρ ἢ ἄνω κοιλίῃ ὑπερθερμανθῆ, ἔλκει ἐφ' ἐωυτὴν καὶ ὑποδέχεται ὁ πλεύμων. Hipp. Affect. 530: ἢ κοιλίῃ ὅταν ὑγροτέρῃ ἐοῦσα καὶ ὅταν ξηροτέρῃ ὑποδέχεται τὸ σιτίον. 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 χυμόν. 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 ἔχουσιν ὑποδέχασθαι τὴν ἀναδιδομένην τροφήν. Galen. Comm. ii. 15, Aph. (xvii. B. 472) : ἢ τε φάρυγγ 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 ἐτέρας νόσου ὀκοῖόν τι φρενίτιδος διαδέξεται ἢ λήθη—ἦν δὲ μὴ ἐκ διαδέξιος νόσου ἀλλ' ἐωυτέου 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 μετὰ πτωσιν 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 Φῆλιξ).

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

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

διάδοχον ἐς διαπνοὴν ἄγονται. Aret. Sign. Acut. Morb. 25 : εἴτ' αὐτοῖς ἐξάπτεται τὸ δίψος, αὐθις ἄδην πίνουσι καὶ ἦδε ἡ διαδοχὴ τοῦ κακοῦ. Aret. Sign. Morb. Diuturn. 75 : νεφρῶν καὶ κύστιος ἡ διαδοχὴ—καὶ τῶνδε ἄφυκτος ἡ διαδόχη. 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 ὀλέθριοι τε καὶ κρίσιμοι γίνονται νοσημάτων.

* δοχή. 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. ὑποδοχή, δοχεῖον, and ὑποδοχεῖον are the more usual medical words.

Aretaeus, Sign. Acut. Morb. 13 : πνεύμονος ἔρυμα καὶ δοχή. Aret. Cur. Morb. Diuturn. 143 : ἀσκήτη μὲν γὰρ δοχεῖον τὸ περιτόναιον. Galen. Medicus, 11 (xiv. 719) : δοχεῖα δὲ εἰσιν καὶ ἐργαστήρια τοῦ γόνου. Galen. Med. Defin. 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 : ἔντερα ἐστὶ νευρώδη τὰ μὲν πρὸς τὴν πέψιν συνεργοῦντα τὰ δὲ πρὸς τὴν ὑποδοχὴν.

* ἐνδεχέσθαι. 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 πάνυ ἐνδέχεται. Hipp. Aphoron. : ἦν δὲ

ἐνδέχεται ἐν τῷ στόματι τῆς μήτρας. Hipp. Fract. 771 : μάλιστα δὲ ἐν κνήμῃ ἐνδέχεται μηχανοποιεῖν. Hipp. Artic. 789 : ἄλλην ἐσχάρην ἐνδέχεται ἐνθεῖναι. Hipp. Aph. 1243 : ἀλλ' ἐνδέχεται ἀδροτέρως διαιτᾶν. Galen. Comm. iii. 13, Aliment. (xv. 305) : ἐνδέχεται δὲ προηγείσθαι τῆς νόσου διάθεσιν ἑτέραν 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, *Occury* (*πραγματεύσασθε*) till I come.”

* *διαπραγματεύεσθαι*. 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*” (*διαπραγματεύσατο*).

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 πραγματευσαμένων ἡμῶν ὅσα ἦν πρὸς τὸ τὰ γυναικεῖα κατασπάσαι οὐκ ἤλθεν ἀλλ' ἀπέθανεν οὐ πολὺν μετέπειτα χρόνον βιώσασα. Galen. Comm. ii. 40, Praedic. (xvi. 600) : οὐχ ἀπλῶς, ἀλλὰ μετὰ τοῦ πραγματεύεσθαι τι τὸν ἱατρὸν ἢ διὰ κλυστῆρος, ἢ διὰ βαλάνου. Galen. Comm. ii. 59, Praedic. i. (xvi. 639) : πραγματευσαμένων τῶν ἱατρῶν. Galen. Comm. iii. 100, Praedic. (xvi. 720) : τουτέστι μετὰ τοῦ πραγματεύεσθαι τι τὸν ἱατρὸν. Galen. Comm. iii. 9, Epid. ii. (xvii. A. 406) : μετὰ τοῦ πραγματεύεσθαι τι τὸν ἱατρὸν ἢ διὰ κλυστῆρος 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) : διεσώθη γὰρ οὐδὲν ἄλλο πραγματευόμενος ἔτι. Galen. Loc. Affect. iv. 11 (viii. 291) : ἀλλ' ὅπως οὐκ ὀλίγα πραγματευσαμένων ἀμφ' αὐτοὺς ἡμῶν οὔτε τούτων τις οὔτ'

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 διαπραττεσθαι, μηδὲν ἡμῶν ἄλλο διαπραγματευομένων, ὅτι μὴ τὸ κατὰ τὴν δίαιταν, 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 ἔξω. Hipp. Artic. 795 : ἀγκῶνι δὲ ἄκρω ὑποτιθέντα τι παρὰ τὸ ἄρθρον βάρος ἐκκρεμάσαι. Hipp. Artic. 833 : παραστάνα ὀρθὸν παρὰ τὸ σῶμα τοῦ κρεμαμένου ἐξάπινυς ἐκκρεμασθέντα μετέωρον αἰωρηθῆναι—αὐτό τε γὰρ τὸ σῶμα κρεμάμενον τῷ ἑωυτοῦ βάρει κατάτασιν ποιέεται, ὃ τε ἐκκρεμασθεὶς ἅμα μὲν τῇ κατατάσει ἀναγκάζει ὑπεραιωρεῖσθαι τὴν κεφαλὴν τοῦ μηροῦ ὑπὲρ τῆς κοτύλης. Hipp. Moch. 850 : ὑποθεῖς τι παρὰ τὸ ἄρθρον βάρος ἐκκρεμάσαι ἢ χερσὶ καταναγκάσαι. Hipp. Morb. 484 : ἀλλὰ δοκέει τι αὐτῷ οἶον ἐκκρέμασθαι βαρὺ ἀπὸ τοῦ πλευροῦ. Galen. Comm. ii. 22, Acut. Morb. (xv. 554) : ἀλλὰ μὴν καὶ ἐκκρέμασθαι δοκεῖν τὰ σπλάγχνα τοῖς ἐνδεῶς διαιτηθεῖσι. Galen. Comm. i. 9, Humor. (xvi. 94) : ὅθεν αἴσθησις γίνεται τισιν κρεμᾶσθαι αὐτοῖς τὰ σπλάγχνα. Galen. Comm. i. 43, Artic. (xviii. A. 753) : ἐκκρεμασθῆναι τὸν εἰς τὸ κάτω μέλλοντα τὴν κεφαλὴν ἐπισπάσαι τοῦ μηροῦ. The adjective ἐκκρεμῆς 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). πίμπλημι (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: ὁκόσα δὲ δείματα 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): γίγνεσθαι καὶ δυσθυμίας καὶ θανάτου προσδοκίας οὐδὲν θαυμαστόν. Galen. San. Tuend. iii. 2 (vi. 169): ἀλλ' ὕμῳ ἀποθεραπεύειν αὐτῶν χρὴ σώματα, κἂν εἰ μὴ διὰ κόπου προσδοκίαν. Galen. Caus. Sympt. ii. 7 (vii. 208): δυσθυμίας καὶ θανάτου προσδοκίας. Galen. De Crisibus, iii. 10 (ix. 748): βεβαιότερον 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 ἐνίοτε σπασμῶδεις ἔσσεσθαι.

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 ὀξεί νοσήματι τὴν κρίσιν ἐχορῆν ἰσομένην προσδοκᾶν διὰ ταχέων. Do. (258): προσδόκησεν ἂν τις εὐλόγως μὴ δυνηθήσεσθαι τὸν κατὰ τὴν ἕκτην ἡμέραν ἐσόμενον παροξυσμὸν ὑπομεῖναι τὸν κάμνοντα. Do. (257): ἐπεκύρωσε τὸν προσδοκώμενον ὄλεθρον σύντομον. Galen. Comm. iii. 11, Epid. i. (xvii. A. 295): εἰκότως ἂν τις αὐτὴν προσεδόκησε τεθνῆξεσθαι διὰ ταχέων. Galen. Comm. i. 23, Epid. iii. (xvii. A. 570): ἀλλ' ὑποστρέφειν ἐν τάχει τὸ νόσημα προσδοκῶμεν. Galen. Comm. iii. 19, Progn. (xvii. B. 270): τηνικαῦτα 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 αἰμορραγίαν. Hipp. De Arte 5 : κρέσσον ἐστὶ τῶν ἐν τῇ ἰατρικῇ ὀργάνων, οὐδὲ προσδοκᾶσθαι δεῖ ὑπὸ ἰατρικῆς 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 ἀδυναμίη ἔχει καὶ ρίπτασμός. Hipp. Morb. 489 : καὶ δηγμός ἰσχυρός ἐμπίπτει καὶ ἀπορίη ὥστε οὔτε ἐστάναι οὔτε καθῆσθαι οὔτε κατακεῖσθαι, οἴος τέ ἐστιν. 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, ἐπιθυμίη ψυχροῦ ἥερος, γνώμης ἀπορίη. Aret. Sign. Acut. Morb. 25 : ἔκλυσις μελέων ἀπορίη, ἀποσιτίη. Aret. Sign. Morb. Diuturn. 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 νόσων μηδὲ διαμαρτάνειν. Hipp. Fract. 763 : περὶ γὰρ τῶν σωλήνων τῶν ὑποτιθεμένων ὑπὸ τὰ σκέλεα τὰ κατηγότα ἀπορέω ὅτι ξυμβουλεύσω. Hipp. Decor. 24 : ἐπὴν δὲ ἐσίης

πρὸς τὸν νοσέοντα, τουτέων σοι ἀπηρτισμένων ἵνα μὴ ἀπορῆς, ἐυθέτως ἔχων ἕκαστα πρὸς τὸ πονησόμενον. Aretaeus, Sign. Morb. Diuturn. 72 : ὀλέθρια δὲ τὰ ἔλκεα, ἣν πρὸς τοῖσι ἄλγος ὀξύνη 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 ὀσφυδὸς 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 ἔνιοι 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 ὠχριᾶν 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*" (ἢ 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 ὅπως 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 κελεύη καὶ ἐτέρους εἰσάγειν ἕνεκα τοῦ ἐκ κοινολογίας ἱστορῆσαι τὰ περὶ τὸν νοσέοντα καὶ συνεργοὺς γενέσθαι ἐς εὐπορίην βοηθήσεως—πάσῃ γὰρ εὐπορίῃ ἀπορίῃ ἕνεστι. 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 ὅλης αἰ δυνάμεις ἐργάζονται, τοῦτ' ἐν πλείονι δι' ἀπορίαν. Galen. Comm. ii. 41, Fract. (xviii. B. 479) : τὴν δ' εὐπορίαν τῶν εἰς τὰς θεραπείας χρησίμων ἀσκεῖν αἰ συμβουλευῶν ὁ Ἴπποκράτης. 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 πλέον διεξίεναι. 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 εὐπορεῖν τέχνην, δεῖ γε μὲν αὐτὴν μηδὲ πρὸς τὸ ἥσσαν φανερά ἀπορεῖν. Hipp. De Corde 279: εὐπορεῖ δὲ τὴν τροφήν ἐκ τῆς ἔγγιστα δεξαμένης τοῦ αἵματος. Hipp. Artic. 814: ἐπειρήθην δὲ δήποτε ὑπτιον τὸν ἄνθρωπον κατατένας—ἀλλά μοι οὐκ εὐπορεῖτο. Hipp. De Octimestr. Partu. 258: ὅκοσα δὲ παῖδια ἂν εὐπορήσῃ καὶ ἀσφαλῶς καὶ ἐς τοῦμφανῆς ἐξίῃ, &c. Aretaeus Cur. Acut. Morb. 120: πάντων δὲ κράτιστον σικύη καὶ κιννάμωμον, ἣν τις εὐπορῇ—τάσδε μέντοι ἐν τροφῇ τὰς ἀρετὰς ἴσχει τὸ γάλα, εὐπορεῖσθω δὲ νεοτόκου. Dioscorides Venen. 5: ὥστε τοὺς εὐπορήσαντας τοῦτου, ἄλλου μηδενὸς χρῆζειν βοηθήματος. Galen. Remed. Parab. i. Proem. (xiv. 312): οὔτε γὰρ φαρμάκων πολυτελῶν ἐν παντὶ τόπῳ ράδιον εὐπορεῖν—ἐπ' ἀπόροις εὐπορουμένων βοηθημάτων. Do. (p. 313): καὶ διὰ τοῦτο εὐπορουμένων φαρμάκων μνημονεύσομεν.

* 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 οἴμαί 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 σκέλεα ἀποψύχονται. Hipp. Morb. Mul. 662: καὶ ἀποψυχέει καὶ περιψυξίς δι' ὄλου τοῦ σώματος καὶ ὀδύνη τὴν νεοαίρην γαστέρα ἴσχει καὶ τὰς ἰξύας καὶ ἀποψυχέει. 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 ὀχετοὺς 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-

λειάν θ' ἅμα 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 παραχρῆμα διαφθείρεσθαι τὰ ζῶα στεροῦμενα τῆς ἀναψύξεως — κατὰ τοῦτο μὲν ὡς ἀνάψυξιν συνεχῆ τῇ καρδίᾳ παρασκευάσασαν αὐτὴν ἐπαινέισθαι δίκαιον. Galen. San. Tuend. iii. 7 (vi. 200) : ἀνάψυξιν τοῦ φλογώδους. Galen. Diff. Febr. i. 4 (vii. 287) : ἐτοιμότατα γὰρ σήπεται πάνθ' ὅσα θερμὰ καὶ ὑγρά εἰ μὴ τύχῃ διαπνοῆς τι ἅμα 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 ἀσθενέας ἔχουσιν, οὐκ ἂν ἀγαθοὶ πίνειν, ἡ 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 : ἡ ἐς τὴν ὥρην ἐλθὼν καθ' ἣν αἰ 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' ὥραν καθ' ἣν αἰ κραιπάλαι λύονται—κατὰ τὴν ὑστεραίαν ἡμέραν ἐπαύσαντο τῆς κραιπάλης. Galen. Progn. de Decub. 4 (xix. 536) : ἔσται ἡ 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 ἢ κεφαλὴ βαρύνεται τῶν φυσέων ἐγκειμένων. Hipp. Rat. Vict. 370 : τὴν κεφαλὴν ἀλγείει καὶ βαρύνεται. Hipp. Rat. Vict. 374 : τὴν κεφαλὴν βαρύνεται— ἢ 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.

LUKE, XXII.

ἀποσπᾶν. * ἀνασπᾶν. διασπᾶν. * περισπᾶν. * διίστάναι.
* 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). * ἰδρώς (v. 44, § 56). ἀτενίζειν (v. 56, § 53). * διῆσχυρίζεσθαι (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 (ἀπεσπάσθη 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 : ὅσοισι δ' ἂν τὸ ἀκρόμιον

ἀποσπασθῆ. Hipp. Artic. 792: ἄρμωσθίῃ πρὸς τὸ ὀστέον τὸ ἀπὸ τοῦ στήθεος πεφυκὸς ὅθεν ἀπεσπάσθη. Hipp. Artic. 830: μὴ κατηγότος τοῦ ὀστέου ἀλλὰ κατ' αὐτὴν τὴν ξύμφυσις ἀποσπασθέντος. Aretaeus, Sign. Morb. Diuturn. 73: ὁ ἐνδον ὑπέζωκὸς χιτῶν εὔτε ἀποσπᾶται τοῦ ξιναφέος. Aret. Cur. Acut. Morb. 97: ὡς ἀποσπᾶσθαι τι τῶν χυμῶν ἀπὸ τῶν παρισθμίων τε καὶ θώρηκος. Dioscor. Medic. Parab. i. 87: συναγχικοὺς δὲ ὠφελεῖ, ὅσα δύναται ἀποσπᾶν ὑγρᾶσιαν. 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 ρεῦμα τοῦ φλέγματος. Hipp. Affect. 523: παραχρῆμα ἀνασπᾶται ἄνω ἢ κάτω ἄφοδος. Hipp. Artic. 829: καὶ γὰρ ὁ πούς ἐπὶ τὸ ἄνω ἀνεσπασται καὶ τὰ ὀστέα. Galen. Comm. ii. 44, Praedic. (xvi. 607): ἀνασπῶμενον ὑπὸ τῶν τὰς πλευρὰς ὑπέζωκότης ὑμένοσ—τὸ ἀνεσπασμένον ὑποχόνδριον—οὐκ ἀνασπᾶσθαι τὰ ὑποχόνδρια. Galen. Comm. iii. 29, Epid. vi. (xvii. B. 93): οὕτως τὸ κατεσπᾶσθαι μαζοὺς, ἰσχυροὺς δὲ ἀνεσπᾶσθαι καὶ περιτετάσθαι—τῷ δὲ δευτέρῳ τὸ ἀνεσπᾶσθαι συνεπόμενον εὐρίσκεισ—ταῖς γηρώσασιν χαλῶνται 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 σπλήν λαμβάνει διασπῶν ἀπὸ τῆς κοιλίης πρὸς ἐσωτόν. 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 διεσπᾶτο. Hipp. Intern. Affect. 531: φλέβες διασπῶνται τε καὶ καταρρήγνυνται διὰ τὰς αἰτίας. Hipp. Epid. 938: διεσπασμένως ἔπνευσεν. Galen. Comm. vii. 58, Aph. (xviii. A. 171): τῶν δ' ἀποφύσεων 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 ραδίως 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 ὤτων ἡ χρεία μεγάλη, καὶ διὰ ταῦτα προσήκει τῶν ἐκ τῆς κεφαλῆς περιττωμάτων 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' ἐκάστῃ τῶν ἐν τῷ σώματι μορίων ἐπ' ἐκείνο 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 διαστήναι 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 διεστῶτα τῆς χειρὸς μόρια. Galen. Comm. i. 1, Fract. (xviii. B. 333): ὡς ἱκανῶς διαστήσαι τὰ μέρη τοῦ καταγέντος ὀστοῦ. Galen. Comm. ii. 27, Offic. (xviii. B. 793): ἐάν τε ὀστοῦ κατεαγότος τὰ μόρια διέστηκε 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 ἢν τε θανάσιμος. Hipp. Decor. 25: ὅπως τε ἐν διαστήμασι μηδὲν λανθάνη σε. Dioscor. Venen. 11: διδόντες μεταξὺ διαστήματα, ἐν οἷς πῖειν διδόμενον βοηθεῖ γάλα ὄνειον. Dioscor. Animal. Ven. 30: ταῦτα συνεχῶς ἐκ μακρῶν διαστημάτων πλεονάκις παραληπτέον. Galen. Comm. iii. 1, Aliment. (xv. 254): οὔτοι δὲ ὀχετοὶ ἔχουσι διαστήματά τινα μεταξύ. Galen. Comm. ii. 26, Epid. vi. (xvii. A. 942): οἱ δὲ παροξυσμοὶ 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 παροξυσμὸν ἐκτείνῃ. Galen. Morb. Acut. 8 (xix. 216): ὅταν ἐστενοχωρημένον ἢ 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.

ἀνασειέν (verse 5, § 59). ἀναπέμπειν (v. 7, § 89). *προϋπάρχειν (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 ὀστέον 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 ῥίνα. Hipp. Praedic. 94: οἴσι 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 μυῶν. 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 ἐπιστροφὴν) 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 τοιοῦτον ἀσφαλίστατοι. Hipp. Offic. 741 : κατὰ λόγον δὲ τῆς ἐπιστροφῆς προβαλλόμενον τὸ σῶμα. Aretaeus, Sign. Morb. Diuturn. 57 : ἀτὰρ καὶ ἐν τῇσι τοῦ ἀνθρώπου τῆδε ἢ τῆδε ἐπιστροφῆσι, ἐς τὰς μετακλίσεις τὸ ὑγρὸν ὄγκον τε καὶ κλύδωνα ποιεῖ—οὐδὲ μεταχωρεῖ τὸ πνεῦμα ἐν τῇσι ἐπιστροφῆσι. Galen. Comm. i. 10, Offic. (xviii. B. 682) : ἐγὼ σοι τὴν ὁδὸν ἀφηγησάμην, ἣ χρεόμενος εὐρήσεις τὸ μέτριον τῆς ἐπιστροφῆς. Galen. Comm. i. 17, Offic. (xviii. B. 697) : ὡς ἄχρηστον ποιῆσθαι τὰς ἐπιστροφὰς ὡς μὴ κατακινεῖσθαι τὰς ἔδρας. Galen. Anat. Administr. iv. 8 (ii. 462) : αἱ δ' εἰς τὸ πλάγιον ἐπιστροφὰι τῆς κεφαλῆς γίνονται μὲν ὑπὸ τῶν λοξῶν μυῶν. Galen. Usus Part. ii. 4 (iii. 100) : τὴν ἀρχὴν τῆς κινήσεως ἢ φύσις ἐποίησατο ταῖς ἐς τὸ πλάγιον ἐπιστροφαῖς 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 κάθαρσις μὴ ἐπιγένηται, ἀλλὰ ξυστραφῆ τῷ ἐγκεφάλῳ. Hipp. Morb. 453 : ὁκόταν φλέγμα ἢ χολὴ συστραφῆ. Hipp. Morb. 510 : τὸ μὲν τι ξυστρέφεισθαι καὶ παχύνεσθαι τῆς ἐν τῷ ἀνθρώπῳ ἰκμάδος. Hipp. Intern. Affect. 533 : ὁκόταν ὁ πλεύμων αἷμα ἐλκύσας ἐφ' ἑωυτὸν ἢ φλέγμα ἀλμυρὸν μὴ ἀπῆ πάλιν, ἀλλ' αὐτοῦ ξυστραφῆ. Hipp. Aph. 1254 : γυναιξὶν ὁκόσοισιν ἐς τοὺς τιτθοὺς αἷμα συστρέφεται μανίην σημαίνει. Hipp. Morb. 508 : τὸ αἷμα οὐκ ἔχον ἔξοδον ὑπὸ πλήθεος ἀπελθεῖν συνεστράφη.

Galen. Comm. iv. 40, Artic. (xviii. A. 736) : νεῦρον ἀποχαλᾶσθαι 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.

* συστροφῆ. 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—εἴτα 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 συστροφῆ κατὰ τὸ βλέφαρον. Galen. Med. Defin. 396 : ἀδήν ἐστι συστροφῆ τις ξηρὰ καὶ σαρκώδης ἢ συστροφῆ 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 μυξώδεες τῶν σηπεδόνων ἀποκτείνουσι μὲν ἡσσον, ὑποστρέφουσι δὲ μαλλον. Hipp. Morb. Mul. 642 : καὶ ἦν ἐν γαστρὶ λάβηται, ὑποστρέφει

καὶ ὑποστρεφομένης τῆς νούσου ἀπόλλυται. Hipp. Judicat. 52: τουτέοισιν αὐθημερὸν 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 ὅσας 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 τελέως. Galen. de Crisibus, i. 18 (ix. 629): ἐβδόμη 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 σφίσιν αὐτέοισι ὑποθέμενοι τῷ λόγῳ θερμὸν ἢ ψυχρὸν ἢ ὑγρὸν ἢ ξηρὸν. Hipp. Vet. Med. 12: εἰ γὰρ ἐστι θερμὸν ἢ ψυχρὸν, ἢ ξηρὸν ἢ ὑγρὸν τὸ λυμαινόμενον τὸν ἄνθρωπον καὶ δεῖ τὸν ὀρθῶς ἰητεύοντα 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' ὑγρὰ πρὸς τὸ ὑγρότερον—τὸ σῶμα κατὰ τοῦτο καὶ τῆς οἰκείας ἐπικουρίας δεῖται ξηραίνομενον μὲν ὑγραινέσθαι, ὑγραινόμενον 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 γιγνομένῳ.

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 αὐτῆ ἐκ τοῦ πλεύμονος θερμὸν πνεῦμα. Galen. Comm. v. 25, Epid. vi. (xvii. B. 287) : συμβαίνει δέ 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 γένυϊ. 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) : πεφύκασι ἐν ταῖς κατατάσεσι τῆς χειρὸς οἱ κάμνοντες ὀδυνώμενοι καὶ συνακολουθοῦντες τοῖς κατατείνουσιν. Galen. Anat. Administr. vi. 4 (ii. 554) : συνακολούθει 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 φυσικῶ 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 ἐξευρήσομεν ἐκάστου τὴν ὠφέλειαν. Galen. Comm. i. 3, Offic. (xviii. B. 652): προσήκει 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): ἐνιαὶ εἰσι χρησιμώτεραι κατὰ διττὸν τρόπον ἢ ψιλῆς τῆς θεωρίας ἕνεκεν ἢ τοῦ διδάξαι τὴν τέχνην τῆς φύσεως. Galen. Usus. Part. iv. 17 (iii. 308): ἴσως ἄν ποτε καὶ τὸ κατ' ἐκείνην τὴν θεωρίαν ἐλλείπον ἐξευρασάμεθα.

§ LXXVII.

LUKE, XXIV.

* λῆρος. * ὀμιλεῖν. * παραβιάζειν. βιάζειν. * βίαιος. * βία.
* ἀθροίζειν. * συναθροίζειν. * συναλίζειν. * ὀπτός. * κηρίον.
ὄρθρος (verse 1, § 67). * διαπορεῖν (v. 4, § 74). * ἀντιβάλ-
λειν (v. 17, § 68). * ἐσπέρα (v. 29, § 67). * κατακλίνειν
(v. 30, § 46). ἄφεςις (v. 47, § 59). * διῴσταναι (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 ᾧκει παρὰ τὸ τεῖχος, κατεκλίθη τῇ πρώτῃ πυρετὸς ὀξύς—πέμπτη, νύκτα ἐπιπόνως, ὕπνοι σμικροὶ, 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: ἕκτη ἐλήρει, ἐς νύκτα ἰδρῶς, ψύξις, λῆρος παρέμενεν. Hipp. Epid. 1226: ἀφωνία καὶ σπάνιόν τι φθέγγεται ἢ λῆρός τις, θανάσιμα καὶ σπασμῶδεα. Hipp. Epid. 1159: Ἄνδροφάνη ἀφωνίη, 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 χρῆ συνορῆν ὅπως συνοίση μάλιστα δὲ πλείστον εἰ ὁμιλεῖν μέλλει τῷ νοσοῦντι μέρει, ταῦτα δὲ ἐστὶν ἐπίδεσματα, &c. Hipp. Praedic. 83: ἢ τῷ ψύχει ἢ τῷ θάλπει ἀλογίστως ὁμιλοῖεν. Hipp. De Corde, 268: ἢ μὲν γὰρ ἐν τοῖσι δεξιόισι ἐπὶ στόμα κέεται ὁμιλοῦσα τῇ ἐτέρῃ φλεβί. Hipp. Artic. 781: ὁμιλεῖ δὲ ὁ βραχίων τῷ κοίλῳ τῆς ὠμοπλάτης πλάγιος. Galen. Comm. i. 2, Epid. vi. (xvii. A. 806): ὅτι μὲν γὰρ θερμούς καὶ σφοδρούς ἐπιφέρει πυρετούς οἱ τοῖς ἔργοις ὁμιλήσαντες ἴσασιν. Galen. Comm. ii. 27, Epid. vi. (xvii. A. 949): ὅταν ἢ ψυχρὸς ὁ ἔξωθεν ἀῆρ ὁμιλῶν τοῖς προκατεψυγμένοις μορίοις.

Galen. Comm. ii. 2, Aliment. (xv. 232): πάντως μὲν οὖν καὶ ὅσα μέλλει τροφαὶ εἶναι, ὁμιλῆσαι χρὴ τοῖς ὀργάνοις τοῖς πεπτικῶς. Galen. Comm. iii. 1, Aliment. (xv. 254): τοῦ γὰρ συνεχοῦς σώματος τὰ ἐπιπολῆς μέρη πρῶτα τῆς ὁμιλεύσεως ἀπολαύει τροφῆς. Galen. Anat. Administr. iii. 4 (ii. 365): τὸ δὲ τρίτον νεῦρον ὁμιλοῦν τῷ ἕξω τε καὶ ἄνω κονδύλῳ τοῦ βραχίονος. Galen. Anat. Administr. vi. 4 (ii. 551): καὶ μάλιστα τε τὰς φρένας καὶ τοὺς ὁμιλοῦντας αὐτῷ δύο μῦς τῶν κατ' ἐπιγαστριον.

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): ἐπεξελεθῆναι με τῷ λόγῳ τὰ γ' ἐλλείποντα 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 ἀθροιζομένου βιαζόμενοι. Hipp. Epid. 1211: τῇ δὲ φωνῇ κατὰ τὸν χρόνον τοῦτον εἰ μὲν σφόδρα ἀπεβίασето, εἶπεν ὁ ἐβούλετο τελῶς. Aretaeus, Sign. Acut. Morb. 28: ἐκβίασθαι τὰ σπλάγχνα. Aret. Cur. Acut. Morb. 96: ἐβιήσατό 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 ρύνεντα. Coac. Progn. 176 : καὶ κατάποσις βιαία πονηρόν. De Gen. 234 : ἄλλου τινὸς βιαίου παθήματος προσγενομένου. Nat. Puer. 246 : ἦν δὲ βιαίον πάθημα πάθη τὸ παιδίον. Do. 247 : αὐτῷ βιαίον πάθημα προσπέση. Aretaeus, Sign. Diuturn. Morb. 44 : ἐξ ἀποστάσιος βιαίης. Do. 46 : βῆξ συνεχῆς βιαίη. Galen. Comm. ii. 71, Praedic. i. (xvi. 666) : καὶ ἡ κατάψυξις δὲ εἰ οὕτως εἶη βιαίος. Galen. Comm. iii. 24, Epid. iv. (xvii. A. 434) : ὡς διὰ βιαίαν σφίγξιν. Galen. Comm. vi. 13, Aph. (xviii. A. 23) : βιαίας 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 ἐστι καὶ βιῆ μάλιστα ἄγεται μετὰ χολὴν μέλαιναν, ὀκόσα δὲ βίη ἔρχεται θερμότερα γίνεται ἀναγκαζόμενα ὑπὸ τῆς βίης. Hipp. Nat. Puer. 247 : ὕδρωψ ἔρχεται ἀπὸ τῆς κεφαλῆς ἀποκριθεὶς ὑπὸ βίης. Hipp. Superfoet. 261 : ἡσυχῆ δὲ τοῦτο ποιεῖν, μὴ πρὸς βίην ὅκως μὴ ἀποσπασθὲν παρὰ φύσιν. Hipp. Aer. 282 : ὑπὸ γὰρ βίης ῥήγματα 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) : ὅσα 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 πόνους ἐπιφέρουσι περὶ τὴν κεφαλὴν τῇ βία.

33: "And they rose up the same hour, and returned to Jerusalem, and found the eleven *gathered together* (ἡθροισμένους), and them that were with them."

* ἄθροίζειν and * συναθροίζειν are both peculiar to St. Luke, and much used in medical language.

Hipp. Flat. 298: τοῦτο δὴ τὸ ὑγρὸν ὅταν ἀθροισθῆ ρεῖ 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: ἅμα δὲ ὑπὸ τοῦ αἵματος ἀθροισμένου 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 κινήθην 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): λαμβάνει γὰρ ἐν χρόνῳ πλείονι μοχθηρὸς ἐν ταῖς φλεβί χυμὸς ἐξ αὐτῶν ἀθροισόμενος.

* 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: συναθροισμένου τοῦ θερμοῦ εἰς τὸν θώρακα. Galen. Nat. Facul. i. 13 (ii. 33): εἰ διὰ τὰλλα 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 συναθροισθῆεν. Galen. de Sem. i. 13 (iv. 560): ἀλλὰ καὶ χρόνῳ πλείονι συναθροίζεσθαι μέλλον φθανούσας τῆς σαρκώσεως ἴσχειται. 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 περίπτωμα. Galen. Medic.

Temper. v. 23 (xi. 776) : προκλητικὰ δὲ τὰ τὸ συνηθροισμένον ἐν βάθει πρὸς τοῦμφανὲς ἄγοντα. Galen. Comp. Med. vii. 2 (xiii. 23) : πρὸς τὰ ἐν θώρακι συνηθροισμένα. Galen. Comp. Med. viii. 4 (xiii. 168) : τὰ εἰς τὸν στόμαχον συναθροισθέντα φλέγματα.

* συναλιζέσθαι. 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 συναθροίζειν and ἀθροίζειν.

Hipp. Nat. Oss. 278 : τὸ δὲ πλείστον ἀπὸ τοῦ μυελοῦ τοῦτο συναλιζεται. Hipp. Flat. 298 : ὁκόταν δὲ συναλισθῆ ἄθροισθὲν τὸ πλείστον τοῦ αἵματος. Hipp. Intern. Affect. 557 : ὁκόταν φλέγμα καὶ χολὴ μιχθῆ κατὰ τὸ σῶμα, ῥέει ἐς τὴν κοιλίην, καὶ ὁκόταν ἀλισθῆ ἐν τῇ κοιλίᾳ αἰέρεται. 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 τροφή καὶ τὸ αἷμα. Aret. Sign. Acut. Morb. 21 : διεκθέει δὲ ὑπερθεν μὲν ἐς ἕμετον τὰ ἐν τῷ στομάχῳ ἀλιζόμενα. Aret. Sign. Diuturn. Morb. 63 : ἀλλ’ ἢ 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 ὕψα ὀπτὰ καὶ ξηρά— διδόναι τὰ κρέα ἀντὶ τῶν γαλατηνῶν ἰσχυρότερα καὶ τούτων ἕνια 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 : γύψου ὀπτήν. 122 : τέττιγες ἐφ' ὥρας μὲν ὀπτοι, ἔδεσμα.

* 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 ὅσον δύο κοτύλας βρέχων ὕδατι καὶ ἀνατρίβων γενέσθω. Hipp. Morb. 480 : καὶ πίνειν διδόναι κηρίον ἐν ὕδατι ἀποβρέχων ὡς ψυχρότατον. Hipp. Morb. 482 : προσφέρειν αὐτῷ ψύγμα καὶ πίνειν διδόναι κηρίον ἐν ὕδατι ἀποβρέχων. Hipp. Morb. 484 : ἐπιχέας ὕδατος ὅσον κοτύλην αἰγυαίαν, ἄλητον ἐπιπάσσω 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 ῥήτινην καὶ χηνός ἔλαιον ἐν ὕδατι ἀφεψῶν κλύζειν. Hipp. Morb. Mul. 637 : κηρίον καταβρέξει δὲ ἐν ὕδατι καὶ ἅμα τρίβειν ὅταν ὑπόγλυκυ ἦ καὶ διηθήσας ἐμβάλλειν σελίνου φύλλα. Hipp. Morb. Mul. 660 : ὅταν οὖν ὧδε ἔχη σικύου χρῆ τὸ ἔνδον τρίψαι 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.

* τεκμήριον. * περιμένειν. * πρηνής. * ὑπερῶν.

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 *σημείον*, 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 ῥήτοροσιν ἐζήτῃται τίνι διαφέρει σημεῖου τεκμήριον—τὸ μὲν ἐκ τηρήσεως σημεῖον τὸ δὲ ἐξ ἐνδείξεως τεκμήριον.

Hipp. Morb. Mul. 618 : ἔστι δὲ τὸδε τεκμήριον μέγα, ἐν τοῖσι τιτθοῖσι γάλα οὐκ ἐγγίνεται. Hipp. Nat. Hom. 225 : καὶ τεκμήρια παρέξω καὶ ἀνάγκας ἀποφανῶ δι' ἃς ἕκαστον 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 φλέβια πιεσθῇ. Hipp. Morb. Acut. 392 : καλὰ δὲ ταῦτα τεκμήριά ἐστι τῆς περι οἴνου ὠφελίης καὶ βλάβης. Aretaeus, Sign. Morb. Diuturn, 36 : τεκμηρίων μὲν οὖν οὐκ ἄσημα ἢ γὰρ ἥσυχοι 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 καλυμένης νήστι διδόναι ὀλκῆς δραχμὰς β'—καὶ περιμείναντα 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 πολλῶ χρόνῳ περιμένον 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 χρὴ σε περιμένειν τὴν ἀνατομήν.* Galen. Morb. Acut. 8 (xix. 216): *διδόναι τὰς τροφὰς τὴν παντελῶς παρακμὴν μὴ περιμείναντες.* Galen. Cur. per Ven. Sect. 11. (xi. 284): *μὴ περιμένειν εἰς ἔσχατον ἀφικέσθαι καταπτώσεως τὴν δύναμιν.* Galen. Progn. ad Posthum. 2 (xiv. 611): *οὐ περιμείνας δὲ τὴν ἐξῆς περίοδον.* Galen. Progn. ad Posthum. 10 (xiv. 654): *τὸ δὲ τῆς ἡμέρας ἐν ᾗ τελέως ἀπαλλαγῶτο τοῦ νοσήματος οὐκ ἐπίστανε, δύσκολον εἶναι νομίζων ἄνευ τοῦ περιμείναι τὴν ἐξῆς ἡμέραν.*

13. "And when they were come in, they went up into an *upper room* (ὑπερῶν), where abode both Peter and James."

* ὑπερῶν. 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 ὑπερῶν, 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: *ἐτερός 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): *δυοῖν σχημάτων ἐμνημόνευσεν ὑπτίου τε καὶ πρηνοῦς—ὄλον μὲν οὖν τὸ σῶμα κείσθαι πρηνὲς λέγομεν ὅταν ἢ μὲν γαστήρ κάτωθεν ἄνωθεν δὲ ἤ τὸ νῶτον.* Hipp. *Artic.* 836: *πρηνέα κατακλίναυτα 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 ἀλγέει.* Aretæus, *Acut. Morb.* 3: *κεφαλὴ ποικίλως διάστροφος, ἄλλοτε μὲν γὰρ ἐς τὸ πρηνές τοξοῦται, εὔτε ἐς τὸ στέρονον ἢ γένυς ἐρείδει.* Aret. *Sign. Acut. Morb.* 5: *κεφαλὴ πρηνὲς ἐς θώρακα συννευκυῖα.* 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): *ἡ δὲ ἐνέργεια καὶ τούτου τὴν κερκίδα περιάγειν ἐς τὸ πρηνές.*

§ LXXIX.

ACTS, II.

* *συγχείειν.* * *σύγχυσις.* * *ἐπιχείειν.* * *ἐπδημεῖν.* * *γλεῦκος.*
 * *αὐστηρός.* * *μεστοῦσθαι.* * *προσπήγνυμι.*
 * *ἦχος* (verse 2, § 40). * *βίαιος* (v. 2, § 77). * *πνοή* (v. 2, § 89). *πίμπλημι* (v. 4, § 60). * *συμπληροῦν* (v. 1, § 64).
 * *διαφορεῖν* (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 ὄμφακος. Do. 876: ὁπὸν ἐρινεοῦ *ξυγχέαι*—*ἔπειτα* οἶνου *ξυγχέας* μέρος τρίτον. Galen. Difficul. Respir. ii. 7 (vii. 849): εἰ μὲν οὖν ὑπὸ παραφροσύνης μόνου 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 διαλλάττουσι δὲ τῶ τοὺς μὲν ἐν περιόδῳ τισὶ διασώζειν τὴν ἰσότητα, τοὺς δὲ πάντῃ *συγχέειν*—*συγχέεται* δ' ἄμφω μὲν ἐν τοῖς ἀτάκτοις. Galen. Comm. iii. 1, Epid. vi. (xvii. B. 3): πολλὰ *συγχέει* καθ' ὅλον τὸ ζῶον. Galen. Comm. iii. 31, Humor. (xvi. 479): ἐνίοτε οὐκ εὐπετὲς τοὺς 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: *φυραθεν* 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 τοὺς ὀφθαλμοὺς διαφοραὶ εἰσιν πρόπτωσις, *χήμεσις*, *σύγχυσις*. Do. 339 (xix. 435): *σύγχυσις* ἐστι ποτὲ μὲν ἐκ πληγῆς, ποτὲ δὲ ἐξ αὐτομάτου *ρήξις* τῶν ἐν βάθει *χιτώνων*. Galen. Medicus. 16 (xv. 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 *σώζοντα*, ἀλλὰ *τεταραγμένα* ᾗ. Galen. Comm. iii. 1, Epid. vi. (xvii. B. 3): ὅπερ αὐτὸς ὠνόμασε τῶν ὄλων *σύγχυσιν*.

* ἐπιχέειν. Luke, x. 34: see § 21.

10. "And *strangers of Rome*" (οἱ ἐπιδημοῦντες Ῥωμαῖοι). "Sojourners from Rome," Revised Version.

* ἐπιδημεῖν, 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 δυσεντερῖαι 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 εἶδεα. Hipp. Epid. 1134: διαχωρήσεις τοῦ θέρους ἐπεδήμησαν. Hipp. Epid. 1194: ὀφθαλμῖαι ἐπεδήμησαν. Hipp. Epid. 1195: βῆξ χειμερινὴ 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): σύννοφις τῶν ἐπιδημησάντων τότε παθημάτων.

13. "Others mocking said, These men are full of new wine" (ὅτι γλεύκους 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 διηγῆσει. Hipp. Acut. Morb. 407: συμμίξας τὸ γλεύκος ἔψησον ἐν τῷ ἡλίῳ. Hipp. Intern. Affect.: πολλοὶ δὲ ἤδη καὶ ἀπὸ τροφῆς βοτράνων πολλῶν καὶ πολλοῦ γλύκους τὴν νοῦσον ἔλαβεν. Hipp. Morb. 472: ἐπιχέειν δὲ οἴνου γλυκέος τρία ἡμικοτύλια. Hipp. Vic. Sal. 338: ἔπειτα δὲ συμμίξας οἴνους τρεῖς πίνειν

διδόναι, αὐστηρὸν γλυκὺν καὶ ὀξύ. Hipp. Affect. 528 : τῶν οἴνων καὶ οἱ γλυκέες καὶ οἱ αὐστηροί. Hipp. Vict. Rat. 369 : κλύσαι τὸ στόμα καὶ τὴν φάρυγγα οἴνω αὐστηρῷ. Hipp. Vic. Rat. 372 : τοῖσι δὲ σίτοισι χρέεσθαι τοῖσι δριμέσι καὶ ξηροῖσι καὶ αὐστηροῖσι. Hipp. Morb. Acut. 404 : ὀκόσα δὲ τῶν πομάτων ἀκρητέστερά ἐστιν ἢ αὐστηρότερα. Hipp. Decor. 24 : χρῆ τὸν ἱητρὸν ἔχειν τινὰ εὐτραπελίην παρακειμένην, τὰ γὰρ αὐστηρὸν δυσπρόσιτον καὶ τοῖσιν ὑγιαίνουσιν καὶ τοῖσι νοσέουσι. Aretaeus, Cur. Acut. Morb. 96 : ἦν δὲ καὶ ἐπιθέοισι δὲρ χρέεσθαι, φοίνικες ἐν οἴνω αὐστηρῷ δευθέντες. Aret. Cur. Acut. Morb. 108 : τέγγειν δὲ χυμῷ, οἴνω αὐστηρῷ καὶ ῥοδίνῳ ἢ μυρσίνῳ λίπαι—φοίνικες οἱ πίονες ἐν οἴνω μέλανι αὐστηρῷ δευθέντες ἐς μάζαν τρίβονται. Aret. Sign. Morb. Diurn. 79 : χανδὸν καὶ πολλὸν τοῦ γλύκεος πιεῖν τὸν ἄνθρωπον. Aret. Cur. Acut. Morb. 122 : τροφαὶ σιτώδεις, εὐπεπτοὶ, εὐχυμοὶ—γάλα, οἶνος γλυκὺς. Aret. Cur. Morb. Diurn. 130 : οἶνος λευκὸς λεπτὸς γλυκὺς, στύψιος ἔχων ὡς μὴ ἴσχειν τὴν γαστέρα. Aret. Cur. Morb. Diurn. 144 : ἐς δύναμιν δὲ κῆν οἶνος γλυκὺς ὀκοῖος αἷμα ἔρ ἐς τὴν αὐτοῦ γένναν. Dioscor. Mat. Med. v. 9 : ὁ μὲν γὰρ γλυκὺς οἶνος—κοιλίης τε καὶ ἐντέρων ταρακτικὸς ὥσπερ καὶ τὸ γλεῦκος, ὃ δὲ αὐστηρὸς 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 μεστοῦμενος ἐνδοθεν ὁ ῥαγοειδῆς ἐπὶ πλείστον ἐκτείνεται τε καὶ διατείνεται. Hipp. Morb. Sac. 307 : αἱ γὰρ φλέβες μεσταὶ εἰσιν αἵματος. Hipp. Morb. Acut. 396 : ἡ κοιλίη ὑπάγουσα δίψης ἐστὶ μεστή. Hipp. Morb. Acut. 398 : τὴν κοιλίην εἶναι πολλῆς ἄσης μεστήν. Hipp. Intern. Affect. 537 : ὁ νωτιαῖος αἵματός τε μεστὸς γίνεται. Hipp. Aph. 1255 : αἱ κοτυληδόνες μύξης μεσταὶ εἰσιν. Hipp. Nat. Mul. 578 : τὸ στόμα αὐτέων γίνεται οἶον ὀρόβων μεστόν. Galen. Usus. Part. iv. 5 (iii. 272) : πολλῆς ὑγρότητος λεπτῆς καὶ ὑδατώδους μεστόν

ἔστι τὸ αἷμα. Galen. Meth. Med. v. 10 (x. 348): ἢ ἰχώρων ἢ πύου μεστόν. Galen. Comp. Med. ii. 1 (xiii. 468): τὸ ἔλκος ῥυπαρὸν δὲ εὐρέθη καὶ μεστὸν 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 ἐνι 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' ἐλκωθῆ τὸ πλευρὸν ὑπὸ τοῦ προσπεπηγότος φλέγματος καὶ χολῆς—καὶ ἦν φλέγμα ἐκ τῆς κεφαλῆς ῥυὲν πρὸς τὸ πλευρὸν προσπαγῆ καὶ σαπῆ. Hipp. Morb, 513: ὅτε καὶ ἐπὴν κατέλθῃ ψάμμος πρὸς τὴν κύστιν καὶ μὴ προσπαγῆ. Hipp. Praedic. 106: πρεσβυτάτοις δὲ οἷς ἂν προσπήγματα μύξης ἐνῆ. Galen. Meth. Med. v. 4. (x. 323) τῇ δὲ ἑτέρα χεὶρὶ 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 θερμότατα. Hipp. Acut. Morb. 398 : συνδεδραμηκότος δὲ ἄλεος τοῦ θερμοῦ ἅπαντος ἄνω ἐς τὴν κεφαλὴν. Hipp. Fract. 755 : καὶ μὴ ξυνδεδραμηκόειν οἱ μύες. Hipp. Epid. 1184 : ἐν τοῖσι τρώμασι τὸ αἷμα ξυντρέχει. Galen. Comm. iii. 47, Fract. (xviii. B. 606) : φιλοῦσι οἱ μύες εἰς ἑαυτοὺς συντρέχειν παραλλαττόντων 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 σημείων συντρεχουσῶν. Galen. Meth. Med. ad Glaucum. ii. 1 (xi. 75) : ῥαδίως ὑποτρέχει τὸ αἷμα καὶ αὔθις ἐπιρῶρει. Galen. De Typis. 3 (vii. 485) : τρεῖς ἅμα 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 φαινόμενων ἐναργῶς ἅπασιν. Aretaeus, *Cur. Acut. Morb.* 104: ἀλλὰ καὶ τοῖσι παλαιότεροισι ἰητροῖσι ἰδέη τις ξυνδρομῆς πλευρίτις ἐπικλήσκετο. Galen. *Comm.* iv. 55, *Morb. Acut.* (xv. 831): διακρίνειν ἀπὸ τῆς παθογνωμονικῆς συνδρομῆς τὰ ἐπιγιγόμενα—ἡ μὲν γὰρ παθογνωμονικὴ συνδρομὴ 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 ἑτεθέατο πολλάκις ἐπόμενον τὸ σύμπτωμα τοῦτο τῇ προκειμένῃ συνδρομῇ. Galen. *Comm.* ii. 41, *Praedic.* (xvi. 600): πάλιν ἡ συνδρομὴ 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 ἀθροίσματι πλείονων 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 εὐρυχωρίας. Hipp. *Nat. Oss.* 279: αὐτὴ δὲ ὑποδεδράμηκε κάτωθεν τοῦ ποδὸς ὑπὸ τὸν ταρσόν. Hipp. *Flat.* 299: εἰ δὲ τὴν διάστασιν ὑποδράμη πνεῦμα. Hipp. *Loc. in Hom.* 423: καὶ οἶον σφαῖραι ἐν τῇ γαστρὶ ὑποτρέχουσιν ὀδύναι. Hipp. *Morb.* 508: τὸ αἷμα ἀντίκα θερμανθὲν ὑπὸ τῆς βίης καὶ ὑποδραμόν ἐς τὰς φλέβας. Hipp. *Morb.* 509: ἐπὴν τις

πληγῆ καρτερῶς, ὑποτρέχει ὑπὸ πληγὴν αἷμα. Hipp. Fract. 768: καὶ τὸ οἰδήμα 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 ἐπὶ ῥῥεῖ. 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. Praedico. 80: οἷσιν ἐκ ῥίγους πυρετοὶ κοπιώδεις, γυναικεία κατατρέχει. Hipp. Coac. Progn. 206: τὰ ἐξαίφνης λευκὰ κατατρέχοντα ἐπὶ τρωσμῶ. Hipp. Acut. Morb. 401: καὶ οὔρα παχέα καὶ δριμύα καταδράμη. Hipp. Acut. Morb. 404: τὸ δὲ ἀπὸ πομάτων ὀκόσα μὲν ὑδαρέα 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): γυναικεία κατατρέχει. Galen. De Fasciis (xviii. A. 829): ὅπως ἔνθα μὲν εἰκὸς ἀναδραμεῖν ἔστιν ὄλην τὴν ἐπίδεσιν, ἀντίληψις αὐτῆς γίγνοιτο ἐπὶ τῶν ταπεινοτέρων, 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 φυλάξει 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 (νόσον).* Galen. Comp. Med. ix. 5 (xiii. 289): *ρόιαὶ 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* (ἀποκατάστασις) 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 ἴασιν ἢ ἀνάκλησιν τῆς διεφθαρμένης ὑγιείας καὶ ἀποκατάστασιν αὐτῆς πραγματευόμενον.* Aretaeus, Sign. Acut. Morb. 11: *κῆν ἐπὶ τῶν διαίμων, παλινδρομέη ἢ χολῆ, ἐπ' αὐτῇ δὲ φλέγμα, ἀσφαλῆς ἢ ἀποκατάστασις.* Aret. Cur. Morb. Diuturn. 135: *ἡ ἡσυχίη ἐς ἀποκατάστασιν τοῦ ἐν τῇ αἰώρῃ ταραχου.* Aret. Cur. Morb. Diuturn. 139: *ἀλλ' ὅσα σαρκῶν τε ἀνάπλασιν ποιέεται καὶ δυνάμιος ἰσχὸν 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 ἀέρος ἀποκατάστασιν ἐν ὥραις 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 ἔαν 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 ἅπερ ἐνδείκνυται τὴν μετὰθεσιν 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.
* ἐνδεής. * προσδεῖσθαι.

* ἑσπέρα (verse 3, § 67). πίμπλημι (v. 8, § 60). σωτηρία (v. 12, § 98). * συμβάλλειν (v. 19, § 68). * ἰασις (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 διαπεπύνηται 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): πλείστας καὶ ἀναγκαιοτάτας καὶ σφοδροτάτας ἐνεργείας ἢ χεῖρ ἐν τούτῳ τῷ σχήματι διαπονουμένη. Galen. Parv. Pil. Exer. 3 (v. 903): ἕτερα νεῦρα καὶ μῦες 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 ἐνέργειαι, 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 κρύει καταπονηθέντες ἄθυμοί τε 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 ἰατρῶν. Galen. Morb. Acut. 4 (xix. 192): ὅταν δ' ἐπιπεσόντα τὰ νοσήματα στάσιν τινὰ καὶ ἀναρχίαν ἐργάσῃται, ἐφ' ὅσον ἂν ἰσχύσῃ τὰ πάθη, ἐπὶ τοσοῦτον ἢ φύσις καταπονεῖται. Galen. Comm. i. 12, Morb. Acut. (xv. 436): τοὺς ἐναντιωτάτοις ἀγωγαῖς ἐπὶ τῶν πυρετιόντων χρωμένους ἰατροὺς, τοὺς τε μακραῖς ἀσιτίαις καταπονοῦντας τοὺς κάμνοντας. Galen. Comm. iii. 1, Epid. ii. (xvii. A. 385): ταῖς δὲ γυναιξὶ τουτὶ τὸ ἔτος μάλιστα κινδυνῶδες ἦν, ὅτι ἡ χολὴ τῷ τῆς καταστάσεως αὐχμῷ τεθηριωμένη τὴν ὑγρὰν φύσιν οἰκτρῶς ἔτρουε 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 * ἀναδιδόναί, 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 ζώου 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 ἡ 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 ὄλον 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 δύναίτο δεχόμενον τὴν τροφήν οὕτως εἰς ὄλον ἑαυτὸ διανέμειν. Galen. Anat. Administr. 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 πολὺχρηστον. 27: καθόλου θερμαντικὴ 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 ὄσοις 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 θαυμαστή.

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 ὅστέα αὔξεται μὲν, οὐ πολὺ δὲ ἐνδεεστέρωσ—τὸν δὲ πῆχυν καὶ ἄκρην τὴν χεῖρα ὀλίγῃ ἐνδεεστέραν τοῦ ὑγίους. Hipp. Fract. 766: ἐνδεέστερον χορὴ διαιτῶν ἄχρι ἡμερέων δέκα. Hipp. Morb. Sacr.: ἐνδεέστερον τοῦτο τοῦ σώματος τὸ βλαβέν ἀνάγκη εἶναι. Galen. Morb. Acut. ii. 44 (xv. 601): ἐνδεῆ τὴν χρεῖαν τῆς ἀναπνοῆς ἐργάζεται καὶ διὰ ταύτην τὴν ἐνδειαν. Galen. Comm. iii. 4, Epid. ii. (xvii. A. 322): ὅταν ἡ χυλοθεῖσα τροφὴ ἐνδεέστερον ἀναδίδοται. Galen. Comm. i. 17, Aph. (xvii. B. 432): τὴν δύναμιν ἐργάζεται καὶ ἤτοι πληθωρικὸν ἢ ἐνδεές ἢ κακόχυμον τὸ σῶμα. Galen. Comm. iii. 7, Aph. (xvii. B. 574): ἡ 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 τις), 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 ἡ 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 οὓς ἤκιστα κατεαγὲν προσδέεται. (809): ἐς πολλὰ γὰρ νοσήματα προσδεοὶ ἂν αὐτῆς. Hipp. Ulcer. 874: καὶ οὔτως ἰητροῖην προσφέρειν ὁκοίης 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). παραχρῆμα (v. 10, § 57). προστίθεναι (v. 14, § 59). κολλᾶσθαι (v. 13, § 66). * ὀχλείσθαι (v. 16, § 7). πίμπλημι (v. 17, § 60). ὄρθρος (v. 21, § 67). * διαπορεῖν (v. 24, § 74). * βία (v. 26, § 77). ἄφεις (v. 31, § 59). ἀναιρεῖν (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 ὑγίην μέγα δύναται καὶ τοῖσιν ὑγιαίνουσιν ἐς ἀσφάλειαν. Hipp. Morb. Acut. 396: ἕως ἂν ἐν ἀσφαλείῃ γένοιτο ὁ νοσῶν—δεῖται δὲ ἀσφαλείης καὶ μετριότητος μετὰ φλεβοτομίην. Hipp. Morb. Acut. 397: χυλὸν δὲ προσφέρειν ὀκόταν ἐκ κρίσιος ἐν ἀσφαλείῃ ἤδη ἤ. Hipp. Aph. 1253: τὸ θερμὸν ἐκπυητικὸν, οὐκ ἐπὶ παντὶ ἔλκει μέγιστον σημεῖον ἐς ἀσφάλειαν. Galen. Comm. i. 3, Humor. (xvi. 92): καὶ ἀσφάλειαν ὑγιεὴν σημαίνουσι—τὸ τάχος κρίσεως καὶ ἀσφάλειαν καὶ ὑγίειαν δηλώσουσι. Galen. Comm. iv. 22, Aph. (xvii. B. 685): πεπασμοὶ ταχύτητα κρίσεως, ἀσφάλειαν ὑγιεινὴν σημαίνουσι. Galen. Comm. iii. 2, Progn. (xviii. B. 238): ὅταν τὰ τῆς ἀσφαλείας σημεῖα παρῆ.

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 χρονοῖοισι οὐκ ἀσφαλές. Hipp. Vic. Rat. 372: ἡ θεραπεία ἀσφαλεστέρη ὑπὸ τῆς διαίτης ὤδε. 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 ἀσφαλές μὲν αἰσθήσεσι, νέρουσι 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 ἐγγὺς τουτέων καὶ ἄλλως ἀσφαλῶς νομίζειν ἔχειν. Hipp.

Praedic. 105: ἐλάχιστά τε τῶν σημείων ἔχει τῶν πονηρῶν ἃ ἔγραψα εἶναι, ἀσφαλέστατα διάκειται οὗτος. Hipp. Praedic. 109: αἱ δὲ ἄλλαι νοῦσοι αἱ ἄμφι κεφαλᾶς ἀνδράσι τε καὶ γυναιξὶν ἀσφαλῶς ἰσχυρότατοι καὶ πολυχροنيώτεροι. Hipp. Artic. 782: ὅτι ἀσφαλεστέρωσ αὐτὸ σῶμα μετεωρισθέν. Hipp. Artic. 798: ἀσφαλέστερον δὲ χειρίζειν ἐστὶν ὑπτιον κατακλίναντα τὸν ἄνθρωπον. Hipp. Decor. 25: προσδοῦναι τι τῶν ἐς τὸ χρέος ἢ ἀσφαλέωσ προσενεγκεῖν. Hipp. Progn. 43: οὕτωσ ἂν ἀσφαλέστατα ὃ τε ἄνθρωπος περιγένοιτο καὶ ἡ ἀπόστασις ἀνώδυνος τάχιστα παύσεται. Hipp. Progn. 100: οἷσι δ' ἂν καὶ νεῦρον δοκέη ἐκπεσεῖσθαι, ἀσφαλεστέρωσ τὰ περὶ χωλώσιος ἢ προλέγειν. Hipp. Artic. 782: ὅτι ἀσφαλεστέρωσ ἂν τὸ σῶμα τὸ μὲν τῆ. Hipp. Praedic. 98: εἰ δέ τι τούτων ἐπιφαίνοιτο ἐν ἀρχῆσί 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 τύχωσι μεγάλη τε καὶ ἰσχυρῶ καὶ ἐπισφαλεῖ νοσήματι. Hipp. Aph. 1245: ἐπισφαλῆσ δὲ τὸ τοιοῦτον καὶ πρὸσ τὰσ κάτω καθάρσιασ. Hipp. Aph. 1258: αἱ παραφροσύναι αἱ μὲν μετὰ γέλωτοσ γινόμενοι ἀσφαλέστεραι αἱ δὲ μετὰ σπουδῆσ ἐπισφαλέστεραι. Galen. Comm. ii. 10, Humor. (xvi. 244): λεπτότησ τῶν μερῶν πρὸσ τὰσ κάτω καθάρσιεσ ἐπισφαλῆσ ἐστιν. 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 καθάρσιεσ ἐπισφαλεῖσ εἰσι τοῖσ οὕτω διακειμένοισ. Galen. Comm. iii. 1, Progn. (xviii. B. 235): μετὰ συμπτωμάτων ἐνίστε 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 κραιπάλησ.

30. "The God of our fathers raised up Jesus, whom *ye* slew (διεχειρίσασθε) 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 μεῖζόν τε καὶ περιφερές, τὸ δὲ ἀνωτέρω λεπτότερον, ἐν τουτέῳ τῷ καιρῷ ἀσφελές διαχειρίζειν. Hipp. Morb. Acut. 384: ὁκόσα ἀνωδύνως διαχειρίζεσθαι, ὡς ἀνωδυνώτατα ποιεῖν. Hipp. Morb. Mul. 638: δεῖ δὲ τὸν ὀρθῶς ταῦτα διαχειριούμενον διαγινώσκειν ἐκάστοτε τὰς φύσεις 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 ὀρώη, τὸ δὲ χειριζόμενον οὐχ ὀρώτω—ὁ δὲ χειριζόμενος τῷ χειρίζοντι τῷ ἄλλῳ τοῦ σώματος μέρει ὑπηρετεῖτω ἢ ἐστὼς ἢ καθημένος. Hipp. Fract. 757: ὁ δὲ ἰητρὸς ὀρθῶς μὲν ἐὼν χειρίζετω, τὸν ἕτερον πόδα ἐπὶ ὑψηλοτέρου τινὸς ἔχων, κατορθώσας δὲ τοῖσι θένασσι τὸ ὀστέον ἔπειτα ἐπιδείτω τὰς τε ἀρχὰς βαλλόμενος ἐπὶ τὸ κάτηγμα καὶ τᾶλλα πάντα ὥσπερ 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* (προεχειρίσατό 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 μοχθηρὸν ἢ πτισάνην ἢ ὄξος ἢ οἶνον ἢ τι τοιοῦτον προχειρίσαιο. Galen. Anat. Administr. iii. 2 (ii. 348): ἔν

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 τινὰ σφυγμὸν ἐπ' αὐτοῦ διδάξαι τὸ χρήσιμον. Galen. Diagn. Puls. ii. 2 (viii. 845) : προχειρισάμενος γένος ἐν σφυγμῶν ὡς ἐν παραδείγματι. Galen. Comm. iii. 101, Praedic. (xvi. 723) : Ἴπποκράτους προχειριζόμενον 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 ἔθεασάμην 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 χρῆ πρίειν ὡς ἕξοδος ἢ τῷ ἰχῶρι, μὴ μῦνον ἕξοδος εὐρέος διαπρισθέντος, καὶ φαρμάκοισι χρῆσθαι. Hipp. Vuln. Cap. 912 : ἦν ἐξ ἀρχῆς λάβων τὸ ἦμα πρίης οὐ χρῆ ἐκπρίειν τὸ ὀστέον πρὸς τὴν μήνιγγα ἀντίκα—ἔστι δὲ κίνδυνος ἦν ἀντίκα ἀφαιρῆς πρὸς τὴν μήνιγγα ἐκπρίσας τὸ ὀστέον, τρῶσαι ἐν τῷ ἔργῳ τῷ πρίονι τὴν μήνιγγα, ἀλλὰ χρῆ πρίοντα, ἐπειδὴν ὀλίγον πάνυ δέη διαπεπρίσθαι παύσασθαι πρίοντα—ἐν γὰρ διαπριωτῷ ὀστέῳ—Hipp. Vuln. Cap. 913 : καὶ γὰρ πολὺ θᾶσσον διαπρίεται τὸ ὀστέον ἢν 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, ἣν δὲ μὴ διαλύηται. Hipp. Flat. 298: καὶ τὰ τε ἄρθρα διαλύονται πρὸ τῶν πυρετῶν. Hipp. Flat. 300: αὗται 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 ἢ ἔμφυτος θερμασία διαλύειν τε καὶ χεῖν τοὺς κατὰ τὸ σῶμα χυμούς. Galen. Comm. i. 12, Humor. (xvii. 112): ὡς τὸ πάχος διαλυθῆ τῶν χυμῶν.

* ἀπολύειν: see § 16.

§ LXXIII.

ACTS, VI.

* συγκινεῖν.

* καθημερινός (v. 1, § 67). ὑποβάλλειν (verse 11, § 68).

* συναρπάζειν (v. 12, § 91). ἕθος (v. 14, § 58). ἀτενίζειν (v. 15, § 53).

ACTS, VII.

κακοῦν. ■ συνελαύνειν. * ἀπελαύνειν. * ἀνατρέφειν. * βρούχειν.

* 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). ἀνα-

λαμβάνειν (v. 43, § 65). * διαδέχεσθαι (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 κέκτῃται μὲν 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): ὧν 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 μνᾶς ἢ, ἀμώμου τὸ ἴσον—συγκινησας 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, πολὺ ἂν ἔτι 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 γίνεται—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 παραρῶνεις 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 γαστροῦς. 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 *ἔξελαύνειν*, 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): *μὴ ποτε ἄρα τὴν ἐκ τῶν προκειμένων ὑγρότητα συνελάσωμεν εἰς τὸ πεπονθός*. Do.: *συνελαύνουσι τὸ κατὰ τὸν θώρακα αἷμα πρὸς τὸ σπλάγχνον*. Galen. Instrumen. Odor. 5 (ii. 876): *μηδὲν ὀσμῆς μέρος εἰς τὸν ἐγκέφαλον συνελαύνεται*. Galen. Meth. Med. 6 (x. 331): *συνελαύνειν εἴσω τὸ αἷμα καὶ πληροῦν τὰς ἐν τῷ βάθει 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): *ἀναστέλλεσθαι 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 ἐκινοῦντο 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 καθαρηρίου τῆς*

ιερῆς ὑπ' ἀνάγκης διδόναι ἢ γὰρ ἀπηλάθη ξὺν φλέγματι καὶ χολῇ τὸ φάρμακον ἢ διήλθεν. Aret. Cur. Acut. Morb. 88: τέγξιες τῆς κεφαλῆς, αἴπερ καὶ φρενιτικοῖσι, ἀμφοῖν γὰρ αἰ αἰσθήσεις πλεία γίγνονται ἀτμῶν, ἃς ἀπελαύνειν χρὴ ψύξει καὶ στυψί ρόδινου καὶ κισσοῦ χυλῶ. Aret. Cur. Diuturn. Morb. 138: συναπηλάθη πάντα τῆς νόσου ἔχνια. Hipp. Mul. Morb. 636: εἰ βούλει ἐκ τοῦ σώματος τρίχας ἀπελάσαι. Dioscor. Mat. Med. iii. 95: νόσους ἀπελαύνει. Dioscor. Mat. Med. iii. 126: θυμώμενος κώνωπας ἀπελαύνει. Galen. Medic. Temperament. v. 17 (xi. 759): ἐλκτικὰ μὲν οὖν εἰσιν ὅσαι τὰ κατὰ βάθος ἐπισπῶνται σφοδρότερον, ἀποκρουστικὰ δὲ ὕσαι πρὸς τὸ βάθος ἀπελαύνουσι τοὺς πλησιάζοντας ἐν αὐταῖς χυμούς.

vii. 20: "In which time Moses was born, and was exceeding fair, and *nourished up* (ἀνετρέφην) 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 ποτήρ τὸ οὖρον. Aretaeus, Cur. Acut. Morb. 115: ὅκως ἐκ τοῦ νεκρώδους ἐνταθείη καὶ ἀνατραφείη τὸ ζώπυρον—οἶδε ἀνατροφῆς ὅκως ἀρτίτοκοι παῖδες δέονται. Galen. Comm. iii. 29, Epid. vi. (xvii. B. 83): ἅπας λεπτυσμός χαλᾷ τὸ δέρμα, περιτείνεται 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 εὐθαρόουντας 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*" (ξβρυχον τοὺς ὀδόντας).

* βρύχειν 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 σκληρῆ ἔσται καὶ μεΐζων ἢ τοπρόσθεν καὶ βρύξει τοὺς ὀδόντας καὶ ἀσιτήσῃ καὶ ἀγρυνπήσῃ. Hipp. Morb. Mul. 593 : καὶ τὰ λευκὰ τῶν ὀφθαλμῶν ἀναβάλλει καὶ ψυχρὴ γίνεται, εἰσὶ δὲ αἶ καὶ πελιδναὶ γίνονται, ἡ δὲ καὶ τοὺς ὀδόντας βρύχει καὶ σίαλα ἐπὶ στόμα ῥέει, καὶ εἰκάσι τοῖσιν ὑπὸ τῆς ἡρακλείης νόσου συνεχομένοισιν. Hipp. Morb. Mul. 604 : οἱ μῆροὶ πίμπρανται καὶ ἐκ τοῦ στόματος καὶ ἐκ τῶν ῥινέων ῥέει φλέγμα ἰσχυρῶς ὑδαρές, καὶ ἀλγέει κεφαλὴν καὶ πῦρ ἔχει, καὶ φρίκη καὶ οἰδέει καὶ οἱ ὀδόντες βρύχουσι. Hipp. Morb. Mul. 644 : καὶ ἡ γαστήρ ἀνίσταται ἡ νειαίρη καὶ σκληρῆ γίνεται καὶ ἦν ψαύσης, ἀλγέει, καὶ βρύχει, καὶ πῦρ ἔχει καὶ ὀδύνη. Hipp. Morb. Mul. 658 : καὶ ἦν ψαύσης τῆς ὑστέρης, οὐκ ἐν κόσμῳ ἔστί, καὶ ἡ καρδίη πάλλεται καὶ βρύχει, καὶ ἰδρῶς πουλῶς, 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."

* ἐξωθεῖν. Peculiar to St. Luke, and used again Acts, xxvii. 39 : ἐξῶσαι τὸ πλοῖον.

Hipp. Artic. 811 : οὔτε γὰρ ἐς τὸ ἐξω ἐξωσθῆναι, σπονδύλους ῥηΐδιόν ἐστιν. Hipp. Epid. 1168 : χυμούς, τοὺς μὲν ἐξῶσαι, τοὺς δὲ ξηρᾶναι. Hipp. Morb. 503 : παραγίνεται εἰς τὴν κοιλίην ἐξωθευμένη ὑπὸ τῆς νέης. Hipp. Morb. 405 : ἀπὸ τοῦ ὑγροῦ τοῦ πονέοντος ἐξωθέεται τι ἐκ τοῦ σώματος ὑπὸ τοῦ νεοτάτης ἰκμάδος νικώμενον. Hipp. Morb. 506 : καὶ ἔχη ἔξοδον τὸ πῦρ ἐξωθεύμενον ὑπὸ τοῦ ὑγροῦ τοῦ ἐλθόντος ἐν τῇ ταραχῇ. Aretaeus, Sign. Acut. Morb. 5 : τῶν ἰσχύων ἐξωθευμένων ὡς δοκέειν ἐς ἰγνύην κατὰ γόνυ

τὸ ἄρθρον ἐξῶσθαι. Galen. Acut. Morb. iv. 17 (xv. 766) : ἢ ὄστούν ἐξωσθῆ κατὰ ἄρθρον. Galen. Renum Affect. (xix. 671) καὶ παραχρημα 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 ζύντασις, ὀλέθριον.

§ 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 ἰάσεως τάξις ἀπὸ τῆς ἀναιρέσεως τοῦ ρύπου τὴν ἀρχὴν ἔχει. *Do.* viii. 1 (x. 535): ἅπαντος πυρετοῦ τὴν ἀναίρεσιν ἐνδείκνυμένη. *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 ἀναιρεσιν 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” (ἀνελάττει).

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 ἐπεχείρουν αὐτὸν ἀνελεῖν.

Galen. *Comm.* ii. 51, *Epid.* i.: ὁ μὲν γὰρ ἰατρὸς ἀνελεῖν ἐπιχειρεῖ τὸ νόσημα. *Hipp. Progn.* 44: αἱ δὲ κυνάχαι δεινόταται μὲν εἰσι καὶ τάχιστα ἀναιροῦσι. *Hipp. Coac. Progn.* 137: τοὺς καυσώδεας διακρίνουσιν αἱ τεσσαρεσκáδεκα ἡμέραι κουφίζουσαι ἢ ἀναιροῦσαι. *Hipp. Coac. Progn.* 148: ὡτὸς πόνος σύντονος μετὰ πυρετοῦ ὄξεος—τοὺς δὲ πρεσβυτέρους βραδύτερον καὶ ἤσσον ἀναιρεῖ. *Hipp. Coac. Progn.* 192: καὶ γὰρ αἱ ἀπ' αὐτέων πόνοι ἱκανοὶ ἀνελεῖν. *Dioscor. Mat. Med.* iii. 45: ἀναιρεῖν φασὶ βρωθέν. 83: φασὶ δὲ καὶ

ἀναιρεῖν αὐτὸ πλεῖον ποθέν. iv. 65 : πλείων δὲ ποθεῖς βλάπτει, ποιῶν ληθαργικούς καὶ ἀναιρεῖ. 74 : δ' δὲ δραχμαὶ ποθεῖσαι καὶ ἀναιροῦσιν. Galen. Comm. v. 30, Aph. (xvii B. 820) : τοῦ πυρετοῦ ἐναιροῦντος τὸ ἔμβρουν. Galen. Antid. i. 1 (xiv. 2) : ἐπὶ τῶν ἀναιροῦντων φαρμάκων.

1. "were all scattered abroad" (διασπάρησαν).

* 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.

Aretaeus, Sign. Diurn. Morb. 51 : τὸ γὰρ ἐν τῇ ἀναδόσει αἷμα τὴν ἀεργίην τὴν τοῦ κόλου 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 διασπαρμένου τοῦ πλεονάζοντος. Galen. Comm. ii. 41, Praedic. (xvi. 602) : τὰ τε τοῦ σώματος μόρια εἰς ἅ διασπείρεται νεῦρα. Galen. Natural. Facul. iii. 14 (ii. 211) : ὀχετοὶ πολλοὶ κατὰ πάντα τὰ μέρη διασπαρμένοι 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 σπλάγχχνον 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 ἐνεόντα καὶ λυμαινόμενα τὸν ἄνθρωπον. Hipp. Vet. Med. 17 :

εἰ δὲ πάσῃ τῇ ἀνθρωπίνῃ φύσει ἦν κακὸν πάντας ἂν ἐλυμαίνετο. Hipp. Morb. Sacr. 307 : καὶ ἐν τούτῳ δῆλον ὅτι γνώσῃ 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) : ρεύματα φάρυγγι καὶ γαργαρεῶνι λυμαινόμενα.

5. "Then Philip *went down* (κατελθὼν) to the city of Samaria, and preached Christ unto them."

κατέρχασθαι 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 ἔρχασθαι were much employed in a medical sense.

Hipp. Intern. Affect. 541 : ἡ τε ὀδύνη ὀξυτέρη 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 ζεύγος 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) : ὄσον 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."

διέρχεται 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 κεκωφωμένοις, κοιλίης κατεῤ-ῥωγυίης ἐρυθρὰ διελθόντα περὶ κρίσιν ὠφελεῖ. Hipp. Coac. Progn. 167: οἱ περὶ ὀμφαλὸν πόνοι παλμώδεις ἔχουσι μὲν τι καὶ γνώμης παράφορον, περὶ κρίσιν δ' οὖν τούτοις φλέγμα ἄλις συχνὸν σὺν πόνῳ διέρχεται. Hipp. Morb. Mul.: καὶ ὕστερος ἕξεισιν ὁ ὀμφαλὸς ἐκ τῶν μητρίων, ἦν γὰρ πρότερος ἕξιλοι, 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 ἡ μεγίστη τῶν ἀρτηριῶν τὰ κατὰ τοῦ θώρακος διερχομένη. Galen. Comm. i. 21, Praedic. i. (xvi. 557): προσδυνῶνται δὲ τὴν ὀσφίν διὰ τὸ δριμύτιαν εἶναι καὶ δακνῶδη τὴν ἐν τοῖς ἐντέροις διερχομένην χολήν. Galen. Comm. iii. 48, Epid. iii. (xvii. A. 701): τά τε κατὰ τὴν γαστέρα διερχόμενα. Galen. Nat. Facul. i. 14 (ii. 47): τὰ δ' εἰς αὐτὸν εἰσδύμενα διὰ τῶν κενῶν πόρων διέρχεται τάχιστα. Galen. Nat. Facul. iii. 13 (ii. 200): ἐν δὲ τούτῳ τῷ χρόνῳ διερχομένη τὸ ἔντερον ἅπαν ἢ τροφῇ.

* διεξέρχεται. 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."

Peculiar 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 ἴσθησι, τῇ δὲ νωθῶς διεξέρχεται. Hipp. Morb. 510: ἐστὶ καὶ τὸ ἄλλο ὑγρὸν, ἦν μὲν ἐς κοιλίην ἔλθῃ τὸν στρόφον ἐν τῇ κοιλίῳ ἐποίησε καὶ διεξῆλθεν ἕξω, οὐδὲν μέγα σίνος παρασχών. Hipp. Progn. 40: ἐστὶ δὲ τὰ τοιαῦτα ξυσματώδεια 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 διεξέρχεται τὰς ἐν ἥπατι φλέβας. Galen. Comm. iii. 6, Aliment. (xv. 277): ἀλλὰ τῆς ἀναδόσεως ῥύμη φερόμενος διεξήρχετ' ἂν ἐτοιμῶς δι' ὄλου τοῦ σπλάγχνου. Galen. Comm. iv. 4, Aliment. (xv. 383): ὁ δὲ τοῦ πνεύμονος χιτῶν, παχὺς καὶ πυκνὸς καὶ διὰ τοῦτο οὐδὲν πλὴν τὸ λεπτότατον ἐᾷ διεξέρχεται. Galen. Comm. iv. 5, Aliment. (xv. 390): διεξερχόμενον δὲ τὰ τῶν στ' σπονδύλων τρήματα. Galen. Morb. Acut. i. 17 (xv. 458): διεξέρχεται γὰρ τὸν θώρακα. Galen. Comm. iv. 24, Morb. Acut. (xv. 782): οὐκ ἐπιτρέπει τὸ διεξέρχεται 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 ὁμοιοὶ δὲ ἐς δύναμιν, ὁκόταν 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 σπλάγχχον 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.

πειρᾶσθαι.

* ἐμπνέειν (verse 1, § 89). πίμπλημι (v. 17, § 60). * ἀποπίπτειν v. 18, § 25). * λεπίς (v. 18, § 25). παραχοῆμα (v. 18, § 57). * συγχέειν (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.

* ὀδηπορεῖν. * 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."

πειρᾶσθαι, 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· μύλυζαν σκοροόδου ἀποζέσας προσθεῖναι ὤραν· ἕτερον πειρητήριον. νέτωπον ὀλίγον, &c.*

Hipp. Artic. 829: *οἷσι δ' ἂν μὴ ἐμβληθῆ τὰ ὀστέα μηδὲ πειρηθῆ ἐμβάλλεσθαι, οὗτοι πολυπλείονες περιγίνονται.* Hipp. Vul. Cap. 902: *πρῶτον διαγίνωσκειν πειρηῆσθαι 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 γαστροὺς ταραχῆ, οὔτε φλεβοτομίη ὅσα ἐπειράθην.* Galen. Comm. i. 7, Humor. (xvi. 80): *ὅτι ἡ πείρα ἐπισφαλῆς ἐστὶν οὐδὲις ἀγνοεῖ τοῦτο δὲ πάσχει διὰ τὸ ὑποκείμενον περὶ ὃ ἡ τέχνη ἐστίν, οὐ γὰρ δέρματα καὶ ξύλα καὶ πλίνθοι, ὥσπερ τῶν ἄλλων τεχνῶν ὅλη τῆς ἰατρικῆς ἐστὶν ἐν οἷς ἕξεστι πειρᾶσθαι ἄνευ κινδύνου, ἀλλ' ἐν ἀνθρωπείῳ σώματι, ἐφ' οὗ πειρᾶσθαι τῶν ἀπειράστων 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 μείζω βοηθήματα.*

x. 9: “*On the morrow, as they went on their journey*” (ὁδοιπορούντων).

* ὁδοιπορεῖν, 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.: *αὐτὴ δὲ ἡ ὑγρότης ἀπὸ τῆς κοιλίης ἀποφρασσομένη ἐς τὴν κεφαλὴν ὠδοιπόρησεν ἀθρόη.* Hipp. Loc. in Hom. 417: *ὁπότεν γὰρ ῥόος ἀποφραχθῆ καὶ μὴ ἔχη ὄπη ὁδοιπορῆ ὁδοιπορεύουσα ἐς τὰ ἄρθρα ῥεῖ ἐς τὸ ὑπέικον καὶ ἰσχιᾶδα ποιεῖ.* Hipp. Epid. 1138: *ἐκ τεινεσμοῦ ὁδοιπορήσει*

ὀδύνη ποδῶν. Hipp. Intern. Affect. 539 : μεθ' ἡμέραν τῶν αὐτῶν οἴνω χρεέσθω ἐπὶ σιτίῳ καὶ ὀδοιπορείῳ τῆς ἡμέρης ἑκατὸν πεντήκοντα σταδίου. Hipp. Moch. 854 : ἦν μὲν οὖν ἠϋξημένοισι τὸ ὀστέον μὴ ἐμπέσῃ ἐπὶ βουβῶσι καμπύλοι ὀδοιποροῦσι. Aretaeus, Sign. Morb. Diuturn. 40 : αἰτίη δὲ τῶν ἀρχέων τῶν νεύρων ἢ ἐπαλλαγὴ οὐ γὰρ κατ' ἕξιν τὰ δεξιὰ ἐπὶ δεξιὰ ὀδοιπορεῖ. Aret. Sign. Morb. Diuturn. 61 : αἴσθησις τοῦ λίθου ὀδοιπορέοντος. Galen. Usus Part. xiii. 3 (iv. 85) ; τὰ τρήματα καὶ τὰ δι' αὐτῶν ἐκφυόμενα νεῦρα—ὡς ἂν διὰ μακροῦ τε μέλλουσιν ὀδοιπορήσειν εἰς τὰ πρόσω τοῦ ζῶον. Galen. Usus Part. xiv. 4 (iv. 229) : καὶ καθ' ὅλης αὐτῆς ὀδοιπορήσαι μέχρι τῆς μεγάλης ἀρτηρίας. Galen. Comp. Med. iii. 2 (xiii. 608) : οὐ μόνον δὲ μεγάλα νεῦρα διὰ τοῦ βάθους ὀδοιποροῦντα.

* 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 διόδουσις sometimes, used in a medical sense.

Galen. Sem. i. 7 (iv. 538) : ὀνομάζεται δὲ χορίου ὑμῆν οὔτος ὁ ἕξωθεν ὄν διοδεύουσιν αἱ ἀρτηριαὶ τε καὶ αἱ φλέβες, ὕλας ἐκ τῆς μήτρας εἰς τὸ κνούμενον ἄγουσαι. Galen. Loc. Affect. i. 2 (viii. 20) : ἔστιν δ' ὅτε καὶ τὸ δρῶν αὐτὸ διοδεῦον οὐκ ἔστηριγμένον ἐν τῷ μορίῳ τὸ πάθος ἐργάζεται. Galen. Loc. Affect. i. 6 : ἄλλως δὲ τὰ τῶν ὑποχομένων πάσχουσι φαντάσματα, μήτε θερμαινομένων τῶν ὀφθαλμῶν μήτε διατεινομένων ἀλλὰ μόνον ἀτμοῦ διοδεύοντος αὐτούς. Hipp. Flat. 298 : πάντων γὰρ τῶν τοιούτων αἰτίη τοῦ πνεύματος ἢ διόδουσις. 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 διόδου ἐνίδρυται. Hipp. Rat. Vic. 355 : τροφήν δὲ τῷ σώματι πλείστην δίδωσιν ἅτε δὴ ἡσυχῇ δέχονται τροφήν αἱ δίοδοι. Hipp. Loc. in Hom. 412 :

ἀγεί 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 ποιέουσι 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 ἀρχὰς 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 συνεχῆς ἐῶντες. Do. 9 (783): διελόντες τὸ ράκος εἰς σκέλη ὀκτῶ 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' ὅποιον 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 ἅπαζ περιβαλέειν. Hipp. Artic. 828 : ὅταν δὲ ἤδη 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 ὀθονῆς ὕπισθεν τοῦ χεῖλους. Galen. de Fasc. 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 βάλλεσθαί 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 (μετακάλεσαι) 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 ἐσκαλεσάμενοι τὸν ἰητρὸν παραχρῆμα 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 ἐσκαλεσάμενοι, οὐδὲν ὦναντο. Galen. Progn. ad. Posthumum, 2, (xiv. 607) : εἶτα περὶ τὴν ἐσπέραν μετακαλεσάμενός με καὶ πάλιν τὸν σφυγμὸν αὐτοῦ κελεύσας ἄψασθαι, τὴν αὐτὴν ἀπόφασιν ἤκουσεν ἦν πρὸ τοῦ λουτροῦ, καὶ μᾶλλον ἔτι θαρράλεώτερον ἢ τότε. Galen. Meth. Med. i. 1 (x. 4) : μετακαλοῦνται τῶν ἰατρῶν οὐ τοὺς ἀρίστους, ἀλλὰ τοὺς συνηθεστάτους.

§ L X X X V I.

ACTS, XI.

ἡσυχάζειν.

* ἀρχή (verse 5, § 85). * ὀθόνη (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). * κατασείειν (v. 17, § 59). * τάραχος (v. 18, § 57). κατέρχεσθαι (v. 19, § 84). παραχρῆμα (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 κρίσεις 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 ἐωυτήν. Hipp. Nat. Mul. 579: ταύτην χρῆ ὡς ὅτι μάλιστα ἡσυχάζειν καὶ μὴ κινεῖσθαι. Dioscor. Venen. 15: ἡσυχάζειν δὲ αὐτοὺς ἀναγκάζειν δεῖ, ὕπως τὸν οἶνον πεπωκότες ἐκπέψωσιν. Dioscor. Medic. Parab. ii. 21: συμπεριβάλλων ἄφες ἡσυχάσαι καὶ ἵνα μὴ ριγώσῃ προσαναλειφέσθω λίπει, καὶ ἰδρώσει πολὺ. Galen. Comm. ii. 51, Acut. Morb. (xv. 615): ἔλκος ἔχων ἐν κνήμῃ, δέον ἡσυχάζειν τε καὶ κατακεῖσθαι. Do. (616): ὡς ἐν ταῖς πρώταις ἡμέραις ἡσυχάσας περὶ ἕκτην ἤρξατο 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 στρουφνῶν καὶ μὴ διατρίβετω ἐν τῷ σίτῳ ἀλλὰ τὴν ταχίστην ἐμείτω. 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 τούτων ἐστὶν ἐν μέρει ἐκάστῳ, καὶ ὅτι ἂν μὴ ποιῆς τούτων αἰεὶ ἐπὶ τῆς πυρίης διατρίβετω, αὕτη γάρ ἐστὶν ἡ μαλθάσσουσα καὶ ἄγουσα τοὺς ἰχώρας. Hipp. Vul. Cap. 911: ἀλλὰ χρῆ εἰ ἐννοίης τὸν πυρετὸν ἐπιλαμβάνοντα καὶ τῶν ἄλλων τε σημεῖον τούτῳ προσ-

γενόμενον μὴ διατρίβειν ἀλλὰ πρίσαντα τὸ ὀστέον πρὸς τὴν μήνιγγα. Dioscor. Mat. Med. ii. 98: διατριβεῖσά τε ὑποξυς καὶ ζυμιζουσα τὴν ὀσμήν. Galen. Melanchol. 1 (xix. 701): φῦσαι γὰρ αὐτοῖς ἐπιγίγνονται πολλαὶ καὶ περὶ τὰ ὑποχόνδρια ἐπιπολὸν διατρίβουσαι. Galen. Meth. Med. vii. 6 (x. 473): τὸ δὲ συντέμνει τὴν ἐν τῷ βαλανείῳ διατριβήν—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): γνωρίζεται δὲ ἐς τὸν πνεύμονα τρέπεσθαι τὴν κυνάγχην ἐκ τοῦ σφυγμοῦ. σκληρὸς γὰρ καὶ ἄτακτος καὶ ἀνώματος τῆς ὕλης μετάστασιν σημαίνει. μαλθακὸς δὲ καὶ ὀμαλὸς καὶ τακτός—ἀπόλυσιν σημαίνει. Galen. Med. Defin. 204 (xix. 402): πλανῆται πυρετοὶ καλοῦνται οἱ μὴ ὀρισμένως μηδὲ εὐτάκτως ἀλλ' ἀκαταστάτως γινόμενοι. Aretaeus, Sign. Acut. Morb. 26: σφυγμοὶ ἄτακτοι. Hipp. Epid. 982: οἱ πυρετοὶ παροξυνόμενοι ἄλλοτε ἄλλοίως ἀτάκτως. Galen. De Puls. 8 (viii. 461): σφυγμὸς ἄτακτος. Do. (462): μέσος οὐδεὶς ἐστὶν τεταγμένου καὶ ἀτάκτου σφυγμοῦ. Do. 10 (469): ἀτάκτους τοὺς 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 ρητέον.

§ LXXXVII.

ACTS, XIII.

* *σύντροφος*. * *συγγένεια*. * *ὑπηρετεῖν*. * *ὑπηρετής*. * *παρ-
οτρύνειν*. * *ἐπεγείρειν*. * *προτρύπεσθαι*.

κυτέρχεσθαι (verse 4, § 84). * *ἐκπέμπειν* (v. 4, § 89). *πίμ-
πλημι* (v. 9, § 60). *ἀτενίζειν* (v. 9, § 53). *διαστρέφειν*
(v. 10, § 76). * *ἐπιπίπτειν* (v. 11, § 30). *παραχρῆμα*
(v. 11, § 57). *ἀποχωρεῖν* (v. 13, § 15). * *κατασεῖειν*
(v. 16, § 59). * *ἐκπληροῦν* (v. 32, § 64). *προστιθέναί*
(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 ξύντρο-
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 ξύντροφοι ἐν γήραϊ καὶ
διὰ πεπασμὸν λείπουσι καὶ διὰ λύσιν καὶ δι' ἀραίωσιν*. Hipp.
Morb. Sacr. 307: *ᾧ δὲ νοῦσος ἀπὸ παιδίου συννηύζεται 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): *ἕσα δὲ αὐτοῖς χρόνια
νοσήματα γένηται, τὰ πολλὰ συναποθνήσκει, ὅπερ ταῦτόν 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 ἐπιχωροῖσι σύντροφος. Galen. Comm. iii. 1, Humor. (xvi. 353): οὐ τοῖνον ταυτόν ἐστιν 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 ἦσιν 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 συγγενείας 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 μετεληλυθῆναι τὸ κατὰ τὴν τῶν χυμῶν συγγένειαν—διὰ τοῦ χυμοῦ τὴν συγγένειαν πτύα πτύουσιν. Galen. Comm. iii. 100, Artic. (xviii. A. 635): εἴρηται μοι καὶ πρόσθεν ὡς τὰς κοινωνίας καὶ οἷον συγγενείας τῶν μορίων ἀδελφίξιας εἶωθεν ὀνομάζουσιν. Galen. Comm. iii. 35, Fract. (xviii. B. 587): ὅπερ ἐώθαμεν λέγειν, ὁμοίωται, καὶ κοινωνεῖ, καὶ συγγένειαν ἔχει, τοῦτο καλεῖν εἶωθεν ὁ Ἰπποκράτης ἠδελφίσται 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 ὑπηρετούσης. Hipp. Flat. 300: ἔλκεται καὶ τετάρακται τὰ μέρη τοῦ σώματος, ὑπηρετοῦντος τῷ θορύβῳ καὶ ταραχῇ τοῦ αἵματος. Hipp. Offic. 742: τὸ μὲν οὖν αὕτη ἢ ἐπίδεις ἰῆται, τὸ δὲ τοῖς ἰωμένοισιν ὑπηρετεῖ. Hipp. Insomn. 375: ἢ γὰρ ψυχὴ ἐγρήγορον. ὅταν μὲν οὖν σώματι ὑπηρετοῦσα ᾖ. Galen. Comm. iv. 5, Aliment. (xv. 386): τοὺς δὲ ταῖς τῶν περιττωμάτων ἐκκρίσειν ὑπηρετοῦντας μῦς. Galen. Comm. v. 2, Epid. vi. (xvii. B. 236): ἢ γλῶσσα πρὸς τὴν διάρθρωσιν αὐτῆς ἐτοιμῶς ὑπηρετεῖ. Galen. Comm. i. 7, Artic. (xviii. A. 318): οἱ περικείμενοι τῇ διάρθρωσει μῦες ὑπηρετοῦσί 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 τῷ σπλάγχνῳ.

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: ἅπανα δὲ πρόφασις ἱκανὴ τὰς ὑστέρας παροτρῦναι ἢν ἔχωσί τι φλαῦρον. Aretaeus, Cur. Acut. Morb. 115: ἐν χολέρῃ ἢ τῶν φερομένων ἐπίσχεσις κακόν· ἅπεπτα γάρ· 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 ἐκκελυμένην ἐπεγείρειν. Do. 144 (xvi. 804): ἐπεγείρει τὴν φύσιν εἰς ἀπόκρισιν τοῦ περιττοῦ. Do. 152: ἐπεγείρει τὴν φύσιν ἀποκρίναι τὸ λυποῦν. Galen. Mot. Muscul. ii. 5 (iv. 442): ἀρτηρίας μὲν οὖν κίνησιν καὶ καρδίας οὔτε παύειν οὐτ' ἐπεγείρειν. Galen. San. Tuend. ii. 6 (vi. 123): τὰς ἐνεργείας ἐπεγείρειν. Galen. San. Tuend. iv. 6 (vi. 277): ἢ ἄλλως ἐπεγείρει τὴν ἕσω κίνησιν αὐτῶν. Galen. San. Tuend. v. 3 (vi. 321): ἡ τρίψις ἐπεγείρουσα τὸν ζωτικὸν τόνον αὐτῶν. Hipp. Humor. 47: ἢ οἷον αἰ ἀπὸ καυμάτων ἐπεγειρόμεναι φλύκτεις. Hipp. Epid. 1168: λειῆναι, τραχυῆναι, σκληρῆναι, μαλθάξαι, τὰ μὲν, τὰ δὲ μή, ἐπεγείραι 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: ὁμως ἢ κατὰ κύστιν κάθαρσις ὑπ' αὐτοῦ γινομένη ῥύεται, ἣν προτρέπηται ὁκοῖον δεῖ. Hipp. Morb. Acut. 394: ἐς οὔρησιν προτρεπτικόν. Galen. Medicus, 14 (xiv. 760): προτρεπτικὰ δὲ ὅσα κινεῖ καὶ προτρέπει τὰ φάρμακα, ὡς μὲν ἀγαρικόν, ἴρις, &c. Galen. Ven. Sec. (xix. 525): καὶ ὕδωρ χλιαρὸν δίδοντες, ἐμεῖν 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 ἐπιγάστριον 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 ἰδρωτάς 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.

* ἐπεγείρειν (verse 2, § 87). κακοῦν (v. 2, § 83). διατρίβειν (v. 3, § 86). * ἀδύνατος (v. 8, § 31). ἀτενίζειν (v. 9, § 53). * ὀρθός (v. 10, § 31). διαρρήγνυμι (v. 14, § 61). ἐμπιμπλάναι (v. 17, § 60).

ACTS, XV.

* Ζήτημα. * ἐκδιηγείσθαι. * διήγησις. * ὄχλειν. * 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: ὃ τε ἐκπηδήσας σπόνδυλος πιέζοι ἂν τὸν νωτιαῖον. Galen. Hipp. et Plat. Decret. ix. 4 (v. 748): ἐκπηδήσας σπόνδυλος. Galen. Usus Part. xii. 12 (iv. 51): εἰ μὲν πολλοὶ σπόνδυλοι διακινήθειεν ἐξῆς ἀλλήλων ὑπάρχει δεινὸν, εἰ δὲ τις εἷς ἐκπηδήσειε τῆς τῶν ἄλλων ἀρμονίας ὀλέθριον. Do.: ὃ τ' ἐκπηδήσας πιέζοι ἂν αὐτὸν εἰ μὴ καὶ ἀπορρήξειεν. Galen. Caus. Puls. iv. 17 (ix. 191): οὕτω δὲ καὶ ἡ κίνησης ἀνώματος, ἄνω καὶ κάτω μεθισταμένης τῆς ἀρτηρίας ὡσπερ χορδῆς, οὐδὲ γὰρ διαστολῆς ἢ συστολῆς ἔμφασίς ἐστίν, ἀλλὰ κλόνη μᾶλλον ἔοικεν οἷον ἐκπηδῶσης ἄνω καὶ αὐθις εἶσω

σπωμένης—ἐξαπατᾶ γὰρ ἡ πληγὴ, 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 ραδίως 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 περιχόλα 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 μηδ'

ὅλως 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.”

* ἐκδιηγείσθαι, 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 τά τε παρεόντα καὶ τὰ προγεγονότα καὶ τὰ μέλλοντα ἔσσεσθαι, ὅκοσα τε παραλείπουσιν οἱ ἀσθενέοντες ἐκδιηγούμενος. Aretaeus, Sign. Acut. Morb. 3: καὶ ἕξανασπάντες ἐκδιηγεῦνται ὡς ὑπὸ τευ ἕξ ἐπιβουλήs παταχθέντες. Galen. San. Tuend. i. 12 (vi. 59): πάλιν οὖν ὁ λόγος ἐπὶ τὸν ἄριστα κατεσκευασμένον παῖδα ἐπανελθῶν τὴν ἀπὸ τῆs πρώτης ἐβδομάδος ἡλικίαν αὐτοῦ μέχρι τῆs δευτέρας ἐκδιηγείσθαι κατὰ τε τὴν κρᾶσιν ὅποια τίς ἐστιν καὶ ὧν τινων χρῆζει διαιτημάτων. Galen. Diff. Febr. i. 14 (vii. 332): ὧν τὰς διαγνώσεις ἐν τῷ δευτέρῳ περὶ κρίσεων εἰρηκότες οὐδὲν ἔτι δεόμεθα νῦν ἐκδιηγείσθαι. Galen. Difficul. Respir. ii. 6 (vii. 847): τὴν γὰρ λοιμώδη κατάστασιν ἐκδιηγούμενος ὁ Ἱπποκράτης. Galen. Caus. Puls. ii. 13 (ix. 97): χρῆ δὲ ἅπαν ἀκριβῶς τὸ φανὲν ἐκδιηγείσθαι καὶ ἀπορῆ τῆs αἰτίας. Galen. Caus. Puls. iv. 8 (ix. 170): αὕτη μὲν ἐκ τῆs εἰσαγωγῆs 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 δήπου μὴ χρόνια καλεῖν ἀλλὰ κακοήθη ταῦτα καὶ τὴν φύσιν αὐτῶν ἐκδιηγῆσασθαι καὶ τὰς αἰτίας τῆs γενέσεως εἰπεῖν καὶ τὴν θεραπείαν ἐκάστου. 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 σιτίον ὀρίσας αὐτὸ μῆτε τὴν ποσότητα μῆτε τὴν σκευασίαν, ἢ τὴν τῆs χρήσεως τάξιν, ἀλλ’ ἕκαστον τούτων ἀκριβῶς ἐκδιηγείται τοῖς παροῦσιν ὅπως δεῖ πραχθῆναι.

* *διήγησις* : see § 57.

διηγείσθαι and *ἐξηγεῖσθαι*, 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* (*μη 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 πολλαὶ παρενοχλήσουσι νοῦσοι. Hipp. Epid. 1089 : πολλοῖσι δὲ καὶ ἐπὶ τοῖσιν ἄλλοισι νουσήμασι οἰδήματα παρώχλει. 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 ἤχοι γίνονται, μὴ παρενοχλεῖν, παύονται γὰρ παραντῖκα 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 : ὄσῃσι δὲ ἐμμένει καὶ ἐνσῆπεται καὶ ὄχλον ποιεῖ, ἀνδραφάξιος ἀγρίης καρπὸν ἢ χυλὸν ξὺν μέλιτι ἢ ξὺν κυμίνῃ ἐλλικτὸν διδόναι. See under ὄχλος the similar phrase ὄχλον παρέχειν, &c.

* ἄτερ ὄχλου. Luke, xxii. 6 : “And he promised, and sought opportunity to betray him unto them *in the absence of the multitude*” (ἄτερ 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 ὄχλῳ*, being met with.

* *ἄτερ*, peculiar to St. Luke, and used again, xxii. 35 : “When I sent you *without purse*” (*ἄτερ βαλαντίου*). This old poetic word was retained in medical language.

Hipp. Progn. 42 : *πῦον ἄτερ πόνου ἀνακαθήρηται*. Hipp. Progn. 43 : *ἄτερ φανερῆς προφάσιος ἄλλης*. Hipp. Progn. 44 : *ἄτερ τῶν τοιούτων σημείων ἢ ὀδύνη ὑπερβάλλοι εἴκοσιν ἡμέρας*. Hipp. Praedic. 87 : *ἄτερ πυρετῶν γινόμεναι*. Hipp. Praedic. 94 : *ἢ κνήμη ἐχωλώθη ἄτερ προφάσιος ἄλλης*. Hipp. Nat. Hom. 230 : *ἄτερ πυρετοῦ ἰόντες—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. Diuturn. Morb. 63 : *κῆν ἂν δυσουρίης 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 : *ὄκως ἂν μᾶζά τε ὄχλον καὶ ὄγκον καὶ φῦσαν καὶ στρόφον τῇ κοιλίῃ παρέχει*. Hipp. Morb. Mul. 595 : *καὶ πρὸς πᾶν ὅτι ἂν φάγωσιν ἢ πίωσιν ὄχλος*. Hipp. Morb. Mul. 645 : *ἦν γὰρ ἀθρόως ἰστώνται αἱ ὑστέραι ἐς τὰ κάτω καὶ ὄχλος γίνεται—ἀμβλυώσσουσι γὰρ ἢ ἀμφὶ τὴν φάρυγγα ὄχλοι καὶ τᾶλλα*. Hipp. Epid. 1121 : *γλῶσσαι ξυγκεκαυμέναι τρίτη καὶ ὄχλοι περὶ ἔκτην καὶ ἐβδόμην*. Hipp. Epid. 1190 : *οἱ ὄχλοι, αἱ δίοδοι, ὅτι τοῖσι παρακρούουσι λήγουσιν ὀδύνην πλευρῶν—*

ἔστι δ' οἷσι πυρετοὶ, ἔστι δὲ οἷσιν οὐ, ἀλλὰ σὺν ἰδρωσιν, ἔστι δ' οἷσι σὺν ὄχλω.

ἄοχλος, ὄχλησις, ὄχλώδης, ὄχληρός, ἀνοχλησία, and διοχλείν, 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 αἰγιλώπια ἀνασκευάζειν. Dioscor. Mat. Med. iii. 9: τὰ φαγεδαινικὰ ἔλκη ἀνασκευάζουσα θεραπεύει. Do. 132: ἀνασκευάζει δὲ καὶ σύρριγγας. Dioscor. v. 25: περὶ τὸ στόμα σηπηδόνας 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 ἐῷσιν. 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 λίαν ὁ τύλος ἦ, περιαιροῦντες 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 σωμαίων.

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. Diuturn. 34 : *ἡ ἐπιληψία, θηριῶδες μὲν παροξυσμοῖσι καὶ κάτοξυ καὶ ὀλέθριον, ἔκτεινε γὰρ κοτε παροξυσμὸς εἷς*. Dioscor. Medic. Parab. ii. 39 : *χαιμασύκη πινομένη παύει τοὺς παροξυσμούς*. Do. 46 : *κωλικοῖς ἐν αὐτοῖς τοῖς παροξυσμοῖς δίδου διαφανές*—Galen. Comm. i. 24, Morb. Acut. (xv. 476) : *ταῖς περισσῶς ἡμέραις περιόδους τῶν παροξυσμῶν φυλαξώμεθα*. 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 εἶη μεμαθηκὸς πρόσθεν παροξύνειεν ἄν*. Hipp. Praedic. 74 : *πυρετὸς παρωξύνεται ὀξύς*. Hipp. Fist. 889 : *καὶ τοῦ φαρμάκου πταρμικοῦ πρὸς τὴν ρίνα 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 : *ἕξ καὶ δεκάτῃ παρωξύνθη νύκτα καὶ δυσφόρως, οὐχ ὕπνωσε*. Hipp. Epid. 982 : *οἱ πυρετοὶ παροξυνόμενοι ἄλλοτε ἄλλοίως ἀτάκτως*. Galen. Comm. 20, Vic. Rat. (xv. 204) : *τὰ δὲ εἰς ἕμετον παρωξύνῃ*. Galen. Comm. i. 43, Morb. Acut. (xv. 500) : *ἐνεκα τοῦ μὴ παροξῦναι τὴν δίψαν τοῦ κάμνοντος*. Galen. Ars Medica. 34 (i. 397) : *ὀδύνη τε πᾶσα παρωξύνει τὰ ρέυματα*.

§ 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). παραχοῆμα (v. 26, § 57). ἐργασία (v. 16, § 91). σωτηρία (v. 17, § 98). παραβιάζεσθαι (v. 15, § 77).

ACTS, XVII.

* ἐκπέμπειν. ἀναπέμπειν. * πνοή. * ἐμπνέειν. ὑπερορᾶν. ὀρίζειν.

- εἴωθα (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 ὦμον σείων ἀκροάζεσθαι ἐς ὁκότερον ἂν τῶν πλευρέων τὸ πάθος ψοφῆῃ. Hipp. Intern. Affect. 544: λούσας πολλῶ, καὶ θερμῶ, τῶν ὦμων λαβόμενος σείσον εἴτ' ἀκροᾶσθαι, ἐν ὁκοτέρῳ 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 ἴσχον οὔρον ὑπόστασιν σημαίνει πυρετόν. Galen. Comm. ii. 15, Humor. (xvi. 262) : ἐπειδὴ ὁ κάμνων ἐπὶ τῇ τοῦ αἵματος πτύσει τὸ χολῶδες πτύελον ἐκπέμπει. Galen. Comm. i. 18, Praedic. (xvi. 554) : ἡ ξανθὴ χολὴ εἴτ' ἐν τῇ κεφαλῇ εἴτ' ἐν ὄλῳ τῷ σώματι ἀκείθην πρὸς ἐγκέφαλον ἐκπέμπεται. Galen. Nat. Facul. iii. 13 (ii. 197) : εἰ δι' οὗ μικρῶ πρόσθεν εἶσω παρεκομίζετο τὸ πνεῦμα διὰ τούτου νῦν ἐκπέμπεται. Galen. Sang. in Arter. 2 (iv. 707) : οὐ γὰρ δὴ ἴσχεσθαί γε τὸ τοιοῦτο μᾶλλον ἐν τοῖς 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 ὀστῶν αὐτὸς ἐκπέμπει τὸ ἀτμῶδες πνεῦμα. Galen. Caus. Puls. ii. 2 (ix. 64) : οὐθ' ἔλκειν οὐθ' ἐκπέμπειν τὸ πνεῦμα. Galen. Progn. ex Puls. : τὰ στόματα τῶν πλησίον τῆς καρδίας ἀρτηριῶν, δι' ὧν ἔλκει τε καὶ αὐθις ἐκπέμπει τὰς ὕλας. Galen. Meth. Med. xiii. 22 (x. 939) : ἐν δέ τι τῶν ὑπερκειμένων ἢ δύο τῷ 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 παντοίους 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 κενωθείσα μηκέτ' ἀναπέμπη τοὺς ἀτμούς. Galen. Adver. Jul. 4 (xviii. A. 262) : χολὴ λαμβάνουσα μὲν οὖν τὴν ἀναπνοὴν ἔξω παντοῖα ἀναπέμπει φύσηματα ζέουσα. Galen. Comm. iii. 102, Artic. (xviii. A. 640) :

τεινόμενος δ' οὗτος τένων ἀναπέμπει τὴν τάσιν ἐπὶ τὸν μῦν αὐτὸν, ὅθεν ἀπέφυ. 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 ἀναπέμπουσιν 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 εἶσω καὶ ἔξω ποιέσθαι τὸ πρῶτον—ὅτι ἡ γονὴ ἐν ὑμένι ἐστὶ καὶ πνοήν ἔχει. Hipp. Nat. Puer. 238: καὶ δὴ καὶ τοῖσιν ἄνω τὴν πνοήν ποιέται τῷ τε στόματι καὶ τῇ ρίνι, καὶ ἡ τε κοιλία φυσαῖται 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 μεθίησιν 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 μῶνον αἰὲ διατελέουσιν ἅπαντα

τὰ θνητὰ ζῶα πρήσσοντα, τοτὲ μὲν ἐμπνέοντα, τοτὲ δὲ ἐκπνέοντα. Aretaeus, Cur. Acut. Morb. 87: ἀτὰρ ἡδὲ ἐωυτέιοι ἐμπνέουσι ἐς ἡδονήν. Galen. Comm. i. 18, Humor. (xvi. 175): ἐν τῇ τοῦ αἵματος πτύσει λυσιτελεῖς μήτε βοᾶν μήτε σφοδρῶς εἰσπνεῖν μήτε ἐμπνεῖν.

xvii. 30: "And the times of this ignorance God winked at (ὑπεριδῶν); but now commandeth all men every where to repent."

* ὑπερορᾶν, 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 ὑπερορᾶν. Aretaeus, Cur. Acut. Morb. 103: χρὴ δὲ μηδὲ τὴν κάτω ἡτρεῖην ὑπερορῆν. Aret. Cur. Acut. Morb. 106: ἀτὰρ μηδὲ τῶν διὰ στόματος ὠφελούντων φαρμάκων ὑπερορῆν μηδέν. Aret. Cur. Morb. Diurn. 127: μὴ ὦν μηδὲ τὰ σμικρὰ ὑπερορῆν ἄλγεια. Aret. Cur. Morb. Diurn. 135: νῦν δὲ χρὴ οὐδὲν ὑπερορῆν μηδὲ πρήσσειν τι εἰκῆ. Galen. Comm. ii. 28, Epid. vi. (xvii. A. 953): οὕτω κἀπὶ τῶν θεραπευτικῶν οὐχ ὑπερορᾶν τινὸς χρὴ τῶν δοκούντων εἶναι μικρῶν. Galen. Comm. ii. 29, Epid. vi. (xvii. A. 954): θεραπευτικὴν συμβουλήν καλεῖν ἕξεστί σοι, τότε μηδὲν ὑπερορᾶν καὶ τὸ μηδὲν εἰκῆ—τῶν γοῦν ἐθῶν, ὡς μικροῦ παραδείγματος ὑπερορῶσιν ἔνιοι τῶν ἰατρῶν—τινὲς δ' οὐχ ὑπερορῶσι Galen. Comm. i. 5, Humor. (xvi. 77): σὺ γοῦν μὴ ὑπερόρα τινός, οὐδὲ εἰκῆ καὶ ἀβασανίστως πίστευε 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 ὀρισμένοις γίνεται. Do. (845) : ὡς τεταγμένον τι χρῆμά ἐστιν ἡ φύσις—ἀναλογίαις τισὶν ὀρισμέναις καὶ περιόδοις τεταγμέναις αἱ κινήσεις αὐτῆς γίνονται. Hipp. Nat. Puer. 246 : ἦν δὲ βίαιον πάθημα πάθῃ τὸ παιδίον καὶ πρόσθεν τοῦ ὀρισμένου χρόνου ῥαγέντων τῶν ὑμένων ἐξέρχεται. Galen. Anat. Administr. v. 7 (ii. 514) : ὑπὸ τε τῶν κλειδῶν ἑκατέρων ὀριζόμενος. Do. vii. 7 (ii. 607) : ὡς ὀρίζουσιν ἑκατέρωθεν αἱ γενόμεναι. Galen. De Oss. 1 (ii. 743) : ἡ ῥαφή ἢ πρὸς τὴν ἄνω γένυν αὐτὴν ὀρίζουσα. Do. (744) : ὀρίζεται μὲν ὑπὸ τῆς λαμβδοειδοῦς ῥαφῆς. Do. 3 (749) : ὀρίζουσι δὲ αὐτὰ ῥαφαὶ τέσσαρες. Galen. Anat. Administr. iv. 2 (ii. 428) : ὥστε ἀκριβῶς ὀρίσθαι τὰς δύο πλευρὰς τοῦ μυός. Galen. Meth. Med. vii. 11 (x. 512) : ἐν ὀρισμέναις περιόδοις ἀποστομούμενον ἀγγεῖον.

§ XC.

ACTS, XVIII.

προσφάτως. * ὁμότεχνος. ἐκτινάσσειν. * ἀποτινάσσειν.
* ἐπινεύειν. * εὐτόνως.

κατέρχεσθαι (verse 5, § 84). κακοῦν (v. 10, § 83). * ζήτημα (v. 15, § 88). * ἀπελεύειν (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 ἄλφιστα.

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: ἔστι δὲ ὁπὸς καλὸς ὁ πρόσφατος—δόκιμόν ἐστὶ τὸ πρόσφατον. 186: προσφάτως διῦλισμένη. 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): ὠῶν 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 ἱατρικὴ τέχνη, and physicians ὁμότεχνοι.

Hipp. Praecept. 27: ἐφ' οἷς ἂν ἱητρὸς ἀγαθὸς ἀκμάζοι ὁμότεχνος καλούμενος. Hipp. Epis. 1285: οἳ τε πολλοὶ τὸ τῆς ἀτεχνίης ἐφ' ἑωυτέοις ἔχοντες αἰδρίες ἔοντες, καθαίρουσι τὸ κρέσσον ἐν ἀναισθητοῖς 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, ἰδιαίτερον δὲ πρὸς ἡμᾶς.

Galen. Meth. Med. i. 2: μὴ τοὺς ὁμοτέχνους τῷ πατρὶ σου κριτὰς καθίσσης ἱατρῶν, τολμηρότατε Θεσσαλίε.

Physicians disagreeing in opinion were ἀντίτεχνοι. Galen. Progn. ad. Posthum. 7 (xiv. 637): ὁποῖον 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 αὐτῷ ἐξετίναξεν. Dioscor. Mat. Med. i. 137: λεπρούς ὄνυχας ἐκτινάσσει. Do. 161: θηρία ἐκτινάσσει. Do. 178: πλατεΐαν 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 πλατεΐαν 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 λεπτὸς ὑμῖν ἀποτιναχθῆ. καὶ διὰ τοῦτ' αὐθις τρίβεται ἰσχυρῶς μετὰ τῶν χειρῶν ἕως ἂν ἅπαν τὸ ἀχυρῶδες ἀποτινάξεται.

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): ἅμα δ' ἐπι-

νεύειν τε καὶ ἀνανεύειν ἄλλοτ' ἄλλο μέρος τῆς ῥάχεως 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) : ἐχρῆν δύο γενέσθαι τῆς κεφαλῆς τὰς κινήσεις ἐτέραν μὲν ἐπινευόντων 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 σάρξ τοῦ πονήσαντος. Hipp. Morb. 457 : ὅσοι μὲν νεώτεροί εἰσιν ἄτε τοῦ σώματος εὐτόνου. Aret. Cur. Acut. Morb. 124 : γυναικὸς εὐτόνου. Aret. Morb. Diurn. Cur. 129 : ἢ τισὶ δακτύλοισι κινεῖν εὐτόνως. Dioscor. Mat. Med. i. 13 : οὐκ εὐτόνον 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 εὐτόνα. 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). * ἀπαλλάττειν (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). * συγγέειν (v. 32, § 79). * κατασεΐειν (v. 33, § 59). * καταστέλλειν (v. 35, § 92). * προβάλλειν (v. 33, § 68). * συστροφή (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): χρώτα 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 χρώς ἐποιδαλέος καὶ οἱ πόδες οἰδέουσι. Hipp. Nat. Mul. 567: καὶ ὁ χρώς φλυκταινῶν καταπίμπλαται. Hipp. Fract. 767: καὶ γὰρ εἰ ὑγιῆς χρώς ἔνθεν καὶ ἔνθεν ἐπιθεθῆι. Hipp. Artic. 812: καὶ ἄμα τὰ ὅστιά τὰ κατεηγότα ἐνθράσσει οὕτω μᾶλλον τὸν χρώτα. Hipp. Morb. Sac. 304: ὁκόσοισι μὲν παιδίοισι εὐοῦσιν ἔξανθῆει ἔλκεα ἐς τὴν κεφαλὴν καὶ ἐς τὰ οὐατα καὶ ἐς τὸν ἄλλον χρώτα. Hipp. Humor. 47: ὁδμαὶ 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 σμήγμασι προσώπου καὶ τοῦ ἄλλου

χρωτός. Galen. Def. Med. 436 (xix. 449): γάγγραινά ἐστι μεταβολὴ τοῦ χρωτὸς τοῦ κατὰ φύσιν ἐκάστου ἐπὶ τὸ ἀλλότριον καὶ νέκρωσις μεθ' ἐλκώσεως καὶ δίχα ἐλκώσεως.

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 ἄλητα ξηρότερα τῶν παλαιῶν ὅτι ἔγγυον τοῦ πυρὸς καὶ τῆς ἐργασίας εἰσί. Hipp. Vic. Rat. 357: θερμοὶ φύσει μὲν ἰσχυρὸν καὶ θερμὸν διὰ δὲ τὴν ἐργασίην κουφότερον καὶ ψυκτικώτερόν ἐστι καὶ διαχωρῆει—τουτέων δὲ ἀπάντων οἱ χυμοὶ τῆς σαρκὸς διαχωρητικοὶ, δεῖ οὖν ἐργασίην φυλάσσειν ὀκόσα μὲν βούλει ξηραίνειν, τοὺς χυμοὺς ἀφαιροῦντα τῇ σαρκὶ χορῆσθαι. Hipp. 877: καὶ ἄλλη ἐργασίη κατὰ τὰ αὐτά. Aretaeus, Sign. Morb. Diuturn. 51: καὶ ἐφ' ἥπατι μὲν ὅδε ἦν φλεγμάνη ἡμῖν ἢ σκίρρον ἰσχυρὸν τὸ ἥπαρ, ἄτρεπτον δὲ τὸ ἐς ἐργασίαν—ἦν οὖν ὠμότερον τὸ ἥπαρ τὴν ἄλλην τροφήν λάβη, 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): ὁσοῦν 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 ἄμα 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): ἡ 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 ἅπαν ἢ τροφή, διὰ τῶν εἰς αὐτὰ καθηκόντων ἀγγείων ἀναρπάζεται. Galen. San. Tuend. iv. 10 (vi. 299): ἐμπίπταται τούτοις ἢ ἕξις ἀπέπτων χυμῶν, οὓς ἀναρπάζει. Do. 11. (301): ἀναρπάζεσθαι πλεῖστον ὠμὸν χυμὸν εἰς τὸν ὄγκον τοῦ ζῶον 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). * ὀδυνάσθαι (v. 38, § 22). ὕπνος βαθύς (v. 9, § 33).

4. "And there accompanied him" (συνεῖπετο δὲ αὐτῷ).

* *συνέπεσθαι*, peculiar to St. Luke, was a common medical expression to denote disease accompanying a person.

Hipp. Epid. 1334 : δεινὴ καρδιαλγίη ζυμπαρίεπετο 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) : τῆ δ' ἀπειψία 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 σπλάγγχνῳ. Galen. De Crisib. iii. 3 (ix. 706) : ἀεὶ γὰρ ὀκόταν ἢ ὁ πυρετὸς εἶτ' ἐπὶ μορίῳ φλεγμαίνοντι συνεπόμενος. Galen. Facul. Purg. Med. 3 (xi. 334) : συνέπεται δὲ αὐτῷ τὸ ἐπιπολάζον ὕδατῶδες, Galen. Loc. Affect. ii. 10 (viii. 122) : τῆ δὲ περιπνευμονία τὸ φλεγματικώτερον πτύσμα συνέπεται. Galen. Progn. 38 (xviii. B. 338) : καὶ τὰ τῆ 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 ράχιν 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 λαπαρὸν τῆς πλευρῆς ἐκάστης παρατεταμένοι. Hipp. Epid. 1085 : ἄλλος τόνος παρὰ ράχιν παρέτεινεν ἐκ πλαγίου σπονδύλων. Aretaeus, Sign. Morb. Acut. 15 : τῆς τῆ ράχι παρατεταμένης παχείης ἀρτηρίας. Aret. Sign. Morb. Acut. 17 : γὰρ ἡ ἀρτηρία τῷ στομάχῳ παρατεταμένη καὶ ξυνημμένη. Galen. Comm. iii. 31,

Artic. (xviii. A. 528): τοὺς παρατεταμένους τόνους τῶν σφουδύλων—παρατέτανται δὲ νεῦρα σαφῶς μὲν ἐκάστῳ σφουδύλῳ καθ' ὄλον τὸν θώρακα. Galen. De Crisibus, ii. 9 (ix. 676): θραυόμενος δ' οὗτος ὥρας πον νυκτὸς τρίτης, ιδρωτί τε χολῆς ἐμέτῳ παρέτεινεν εἰς τὴν τῆς ἀργίου 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* (ἀχρὺς ἀγῆς), 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 τῷ 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 ἡ ἀγῆ. Hipp. Fract. 752: καθίκνυσθαι δὲ χρὴ τὸν ἄνθρωπον οὕτως ὅκως ἢ τὸ ἐξέχον τοῦ ὀστέου πρὸς τὴν λαμπροτάτην τῶν παρεουσίων ἀγῆων. Aretaeus, Sign. Morb. Diurn. 33: καὶ γὰρ πως φεύγουσι τὴν ἀγῆν. Aret. Cur. Acut. Morb. 82: ἦν γὰρ πρὸς τὴν ἀγῆν ἀγριαίνουσι. Aret. Cur. Acut. Morb. 88: ληθαργικοῖσι κατάκλις ἐν φωτὶ καὶ πρὸς ἀγῆν. Galen. Offic. Comm. i. 9 (xviii. B. 679): ἐκατέρου 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 ὡσπερ ἐπὶ τῶν ὑποχυμάτων καὶ ὄλωσ τῶν κατ' ὀφθαλμοὺς διαθέσιων. Galen. Caus. Sympt. i. 2 (vii. 91): ἵνα ἀλύπως ὑπομενῇ τὴν ἕξωθεν 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 χρῆ, τὸ προστιθέναι γὰρ βλάβη—καὶ ὀκόσα κατὰ περιόδους παροξύνεται, ἐν τοῖσι παροξυσμοῖσι ὑποστέλλεσθαι χρῆ. Aret. Cur. Acut. Morb. 84 : ὑποστέλλεσθαι δὲ ἐν τῆσι κρίσεσι καὶ μικρόν τι πρὸ τῶν κρίσιων, ἦν δὲ ἐς μῆκος ἢ νοῦσος ἢ μὴ ἀφαιρέειν τῶν προσθεσίων ἀλλὰ σιτώδεα διδόναι—ὀπώρας οἰνώδεος ὑποστέλλεσθαι. Aret. Cur. Acut. Morb. 94 : τροφῆσί τε ὦν τελέως λεπτοῖσι εὐπέπτοισι χρεέσθαι καὶ τοὺς παροξυσμοὺς ὑποστέλλεσθαι ἐς πᾶσαν ἱητρίην χρῆ. 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, ἦτοι ἀφαιρέειν τελέως ἢ μειοῦν. Do. : ὑποστέλλομεν τὰ σιτία. Galen. Morb. Acut. 6 (xix. 204) : ἐν δὲ τοῖς παροξυσμοῖς ὑποστέλλεσθαι χρῆ.

It was also used in the sense of “to shun—avoid.” Hipp. Aph. 1249 : τοὺς ἰσχνοὺς, τοὺς εὐημέας ἄνω φαρμακεύειν, ὑποστελλομένους χειμῶνα—τοὺς δὲ δυσημέας καὶ μέσως εὐσάρκους 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 ἐπουλοῖ 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 ἀρχομένης 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). * κατασίειν (v. 40, § 59).

ACTS, XXII.

* ἀκριβεια. * ἀκριβής. ἀκριβῶς. * τιμωρεῖν. * συνεῖναι. * συμπαρεῖναι. σύν. * μαστίζειν.
* ἀνατρέφειν (verse 3, § 83). * μεσημβρία (v. 6, § 67). * προχειρίζεσθαι (v. 14, § 82). * ἔκστασις (v. 17, § 28). ἀναίρειν (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 ὄκως 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 φλοῖδς τῆς ρίζης λίθους θρύπτει.* v. 108: *θρύπτει πῶρους.* Galen. Renum Affect. 4 (xix. 672): *ἰσχοῦσι 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 *εὔσημος*.

Hipp. Coac. Progn. 196: *τὰ κατὰ πλευρὸν ἀλγήματα ἐν πυρετοῖσιν ἰσχνῶς 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. Diurn. 36: *τεκμηρίων μὲν οὖν οὐκ ἄσημα.* Aret. Cur. Acut. Morb. 83: *ἀσήμους κουφισμούς.* Aret. Sign. Diurn. 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 ἐρῥαστώνησαν.* Galen. De Dieb. Decretor. i. 2 (ix. 776): *ἐν τῇ δωδεκάτῃ τῶν ἡμερῶν ἐπιφανεῖσά ποτε κρίσις ἢ κινδυνώδης ἢ ἀσαφής ἢ ἄσημος.*

It is remarkable that in the Epistles of Hippocrates, this word is also applied to a city. Epistles, 1273: *μία πόλειων οὐκ ἄσημος, μᾶλλον δὲ ἢ Ἑλλάς ὅλη δέεται 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*, *ἀκριβής*, and *ἀκριβῶς*, were very much used in medical language.

Hipp. Rat. Vict. 341: *ἀδύνατον ὑποθέσθαι ἐς ἀκριβειήν σίτα καὶ πόνους.* Hipp. Aph. 1243: *ἐς δὲ τὰ ἔσχατα νοσήματα αἱ ἔσχαται θεραπείαι ἐς ἀκριβίην κράτισται.* Dioscor. Mat. Med. Proem.: *τὴν ἀκριβείαν προσπαραλαμβάνειν—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' ὄλων 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 ἀκριβείαν τοῦ τὸ ποσὸν λαβεῖν τῆς ὑποκαταβάσεως.* Galen. Ars Medica. 24 (i. 370): *ἐν δὲ τοῖς ἐδέσμασι πέψεως ἀκριβεια.* Hipp. Vet. Med. 12: *τοιαύτης ἀκριβίης ἐούσης περὶ τὴν τέχνην—πολλὰ δὲ εἶδεα κατ' ἰητρικὴν ἐς τοσαύτην ἀκριβίην ἤκει.*

* *ἀκριβής*. 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 χρὴ ποιέεσθαι—ἐπὶ τοῖσιν ἰσχυροτάτοισιν τρώμασιν ἀκριβεστέραν καὶ πουλυχρονωτέραν εἶναι χρὴ τὴν δίαιταν.* Hipp. Moch. 860: *ἢ ἴησις πραεῖα, θερμῇ διαίτρῃ ἀκριβεῖ.* Hipp. Aph. 1243: *ἀκριβέες διαίται.* 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 θεραπαίαις—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 ὁπὸς 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 δισσοῦ μόνον ἐστὶ χωρία ἵνα ἂν τις ἐσχάρας θείῃ τιμωρεύσας τῷ παθήματι. Hipp. Gland. 272: τιμωρέων ὁ ἐγκέφαλος ἀποστερέει τὴν ὑγρασίην καὶ ἐπὶ τὰς ἐσχατίας ἕξω ἀποστέλλει τὸ πλεον ἀπὸ τῶν ῥόων. Hipp. Acut. Morb. 386: τὸ πτύελον ἐνισχόμενον κωλύει μὲν τὸ πνεῦμα εἰσὼ φέρεσθαι, ἀναγκάζει δὲ ταχέως φέρεσθαι καὶ οὕτως ἐς τὸ κακὸν ἀλλήλοισι τιμωρεύουσι. Hipp. Morb. Acut. 386: ἐστὶ δὲ ὅπη καὶ διαφερόντως τιμωρητέον. Aretaeus, Sign. Morb. Diurn. 49: ἦν δὲ οὖρα λεπτὰ καὶ ἀνυπόστατα 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: ξύνεστι μὲν αὐτέοισι πόνος καὶ ἔντασις τευόντων καὶ ῥάχεος καὶ μυῶν. Do. 10: ξύνεστι δὲ πόνος ὀξὺς κληιδέων. Do. 13: ξύνεστιν αὐτέοισι βάρος τοῦ θώρακος—ξύνεστι καὶ πόνος. Do. 22: ξύνεστι δὲ αὐτέοισιν πόνος ἐλισσόμενος, στομάχου πλάδου. Do. 25: ξύνεστι δὲ ὁ

τε καῦσος καὶ τὸ δίψος. Do. 28: τοῦνεκεν ἀπνοίη ξυνεῖναι δοκέει καὶ ἀτονίη—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 ἀπορίη ξύνεστι παντελής, &c., &c. Galen. Meth. Med. xii. 3 (x. 826): εὐθύς 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, συμπάρεστι δὲ καὶ τὸ θερμόν. Galen. Meth. Med. iv. 6 (x. 294): ἐκείνου μεμνημένος ἐν ἅπασιν τούτοις, ὡς οὐκ ἔστιν ἔλκος ἢ ἔλκος οὐδεμία 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 τὴν ψυχὴν 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 σημηκρίδα γῆν ξὺν οἴνω—τρίβειν τε καὶ ὠμηλύσει σὺν κεδρίσι—ξὺν οἴνω δὲ ἡ πόσις γενέσθω—τρίβειν ἐν οἴνω μέλανι ξὺν πάλη ἀλφίτου

πιεῖν—ρόιῆς γλυκείης χυλὸν ξὺν οἴνῳ πίνειν ἢ λαπάθου καρπὸν ξὺν τῷ κικίδος ἕξω περιεξυσμένῳ—ἄγνου φύλλα ξὺν οἴνῳ μέλανι—ἡμιόνου ὀνίδα κατακαίειν καὶ ξὺν οἴνῳ διδόναι—καὶ σὺν οἴνῳ διδόναι εὐώδει. Do. 668: ἢ τὰς ρίζας ἀφεψεῖν, καὶ τῷ ὕδατι ξὺν πιτύροισι πυρίνοισι—ἢ ἐλάφου κέρας σὺν ἐλαίρσι—καὶ ἄλφιτα πεφωσμένα ξὺν ἐλαίῳ—ἢ κυάρισσον σὺν οἴνῳ—καὶ σμύρναν ξὺν βάτων φύλλοις. Do. 689: βολβίον ξὺν μέλιτι τριφθέν—οἶνον ἄκρητον ξὺν ῥήτινῳ—κίκικον σὺν οἴνῳ τρίβων, &c.

Aretaeus, Cur. Acut. Morb. 94: προσεινέειν ξὺν ἐλαίῳ καστόριον—διαχρέειν μέλιτι ξὺν πηγανίῳ ἐλαίῳ ἢ ξὺν νίτρῳ—τάδε ξὺν μελικρήτῳ πιπίσκειν—ἰριδος τῆς ρίζης μέρος ἅ ξὺν νίτρου διπλασίῳ. Do. 97: ἐγχρίειν—ξὺν κροκίνῳ λίπαι—ξὺν μελικρήτῳ πιπίσκειν—ἐγχρίειν ξὺν ἐλαίῳ τοῦ καστορίου—χρίειν ξὺν λίπαι—ιερῆς τοῦ καθαρτηρίου ξὺν μελικρήτῳ. Do. 98: ἕριά τε πιναρὰ ξὺν ὑσώπῳ—αἰ τέγξιες ξὺν πηγάνῳ—ἐμπλάσματα ξὺν τουτέοισι—ἀγαθὸν δὲ κηρωτῶν σὺν νίτρῳ, &c.

Dioscor. Medic. Parab. i. 1: τὸ ψύλλιον σὺν ὄξει βραχέν. Do. (2): ἄγνου σπέρμα σὺν ὄξει—κάρνα ποντικὰ σὺν ῥοδίνῳ—ὀρίγανον σὺν ὄξει—σικύου ἀγρίου ρίζαν σὺν οἴνῳ—πεπέρεως κόκκους σὺν ὄξει. Do. (3): σὺν μέλιτι στρουθίου—μελάνθιον σὺν ἱρίνῳ—ἐλατήριον σὺν ὕδατι. Do. 5: θάλασσα θερμῆ σὺν ὄξει ἐψομένη, &c.

Galen. Remed. Parab. iii. 1 (xiv. 499): ἀκακίαν σὺν οἴνῳ χρίει—δαῦκος Κρητικὸς σὺν οἴνῳ πινόμενος—ἐλενίου βοτάνης ὁ χυλὸς σὺν ὕδατι—ρίζα στροβιλίου σὺν ὕδατι—κινάμωμον σὺν μέλιτι χλιαρῷ—μαράθρων σπέρμα σὺν οἴνῳ—νάρθηξ χλωρὸς σὺν οἴνῳ ἐψηθείς—ὀρίγανον σὺν μέλιτι ἐψηθέν—μυρικής ἄνθος καὶ φύλλα σὺν οἴνῳ—πενκίου ὁ φλοιὸς σὺν ὕδατι—φλόμου ρίζα σὺν οἴνῳ πινομένη—στρουθίου βοτάνης ἢ ρίζα σὺν μέλιτι—λαγωῦ κόπρος σὺν οἴνῳ θερμῷ ποθεῖσα—καρδαμόσπορον λείον σὺν ὕδατι—ράφάνου σπέρμα σὺν ὕδατι πινόμενον—συκαμίνου ρίζης ὁ φλοιὸς σὺν ὕδατι—βδέλιον σὺν οἴνῳ—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 (μαστιζειν) a man that is a Roman, and uncondemned?"

* *μαστιζειν*, 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 ὦν καὶ κνίδη μαστίζειν τὰ σκέλεα. προσίζουσα γὰρ ἡ ἄχνη οὐκ ἐς παλλὸν μὲν διαρκέει, ἄλυπον δὲ ὀδαξισμόν καὶ πόνον ἐνδιδόει, μετρίως δὲ ἐρεθίζει τε καὶ παροιδίσκει καὶ θερμασίην προκαλέεται. Galen. De Renum Affect. 5 (xix. 674): διεξεληθὸν νεφροῦς, 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, ἐξανθήματα μεθ' ἰδρῶτος ἔσχεν ἐρυθρὰ, στρογγύλα, σμικρὰ, τῆς φύσεως αὐτοῦ διαμαχομένης ἐπὶ τῷ νοσήματι. Galen. Comm. ii. 51, Epid. i. (xvii. A. 150): διαμαχομένων τοῦ τε ἱατροῦ καὶ τοῦ νοσήματος. Galen. Morb. Tempor. 5 (vii. 421): διαμαχομένου μὲν τοῦ θερμοῦ τῇ ψύχει ἀποτεινομένου 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 τάντων 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. 13.

* *διάγνωσις*. Galen. Comm. i. 4, Praedic. (xvi. 524): *ἔνεκα γὰρ ἀκριβεστάτης διαγνώσεως*. Galen. Comm. i. 1, Offic. (xviii. B. 636): *ἀκριβεστέρας διαγνώσεως χάριν*. Galen. Humor. (xix. 495): *ἔστι δὲ καὶ αὕτη οὐδὲν ἥττον 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 μαθάνειν*. 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 νούσοισι*. Hipp. Vuln. Cap. 902: *διαγινώσκειν πειρηθῆσαι εἴ τι πέπονθε τοῦτο τὸ ὀστέον*. Hipp. Vuln. Cap. 907: *διαγινώσκῃς εἴτε τι ἔχει τὸ ὀστέον κακὸν ἐν ἑωυτῷ ἢ καὶ οὐκ ἔχει*. Hipp. Vuln. Cap. 908: *ἢν μὴ διαγινώσκῃς εἰ ἔρρωγε ἢ πέφλασται ἢ καὶ ἀμφότερα ταῦτα*. Hipp. Epid. 956: *τὰ δὲ περὶ τὰς κρίσιαις ἐξ ὧν καὶ διαγινώσκομεν ἢ ὁμοια ἢ ἀνόμοια*. Hipp. Artic. 825: *διαγινώσκειν ὅπῃ ἕκαστον καὶ οἷως καὶ ὅποτε τελευτήσῃ*. Aretaeus, Sign. Morb. Diuturn. 62: *τοῖσδε χρὴ καὶ ἀποστάσιαις διαγινώσκειν ἢν προσγένωνται πυρετὸς ἐς ἐσπέραν καὶ ῥίγια*. Galen. Comm. i. 2, Morb. Acut. (xv. 421): *πρῶτον γὰρ διαγινῶναι χρὴ τί ποτέ ἐστι τὸ πάθος*. Galen. ii. 21, Humor. Comm. (xvi. 281): *ὅπως δὲ διαγινώσκειν καὶ ὅπως δεῖ ἰᾶσθαι ἀμφω τὰ πάθη εἴρηται*. Galen. Comm. iii. 11, Humor. (xvi. 390): *ὡς καὶ ταχέως τὰ νοσήματα διαγινώσκειν 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): διαιρεῖται δὲ καὶ τὸ σημειωτικὸν εἰς τρία, εἰς 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 ἐξερρημέναι ἔμοιγε τῶν ἐπικρατούντων ἐν τῷ σώματι. Hipp. Artic. 807: ἀλλὰ περὶ μὲν τούτων ἐν τοῖσι ωρονίοισι κατὰ πνεύμονα νοσήμασιν εἰρήσεται, ἐκεῖ γὰρ εἴσιν αὐτῶν χαριέσταται προγνώσεις περὶ τῶν μελλόντων ἔσσεσθαι. Aretaeus, Sign. Acut. Morb. 3: οἷς δὲ ξύνηθες τὸ πάθος, ἦν ἐπὶ ἡ νόσος—ἐπιληψία—προγνώσει τοῦ μέλλοντος ὑπ' ἐμπειρίας. Galen. Comm. iii. 15, Aliment. (xv.

313): τῆς προγνώσεως οὐ σμικρᾶς 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 θέλουσι 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: χρῆ δὲ τὸν μέλλοντα ὀρθῶς προγινώσκειν τοὺς περιεσομένους καὶ τοὺς ἀποθανομένους. 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 δὲ κοτε τὸν ἰητρὸν προγινώσκοντα σάφα τὰ παρεόντα ὡς οὐ φύξιμα καρῆβαρῆ νωθρῆ εὐνάσθαι. Aret. Sign. Acut. Morb. 20: προγινώσκουσι μὲν οὖν πρότιστα 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 περιεστηκὸς εἶη τὸ νόσημα. Galen. Comm. ii. 12, Humor. (xvi. 251): ὅπως δ' ἂν τις μάλιστα δύναίτο 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 παρηλλαγμένον μὴ ἐπιτήδειον ἔχη ἐνέδρην τῷ μοχλῶ, ἀλλὰ παροξὺν ὁ παραφέρει, παραγλύψαντα χρὴ τοῦ ὀστέου ἐνέδρην τῷ μοχλῶ 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) : ἐξαίφνης 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 ὑποπτέυειν 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 ἃ δὴ 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 κρίσει 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. Praedic. 98: *νομαὶ πονηραὶ δὲ καὶ ἐπικίνδυνοι ὄσαι μέλανα ἰχῶρα ἀναδιδούσι*. Hipp. Morb. 453: *ὅταν γὰρ προαπ-εξηραμένος 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 ἡ φλέψ στεγνωθῆ ἢ τετρωμένη ἀλλ' ἄλλοτε καὶ ἄλλοτε ἀναδιδοῖ αἷμα*. Hipp. Morb. 459: *οὔτε τὸ σάλον ἀναδιδοῖ*. Aretaeus, Sign. Morb. Diuturn. 66: *ἀλλ' οὐδὲ τὴν ἀρχὴν ἐς τὸν ὄγκον ἀναδιδοῖ*. Galen. Comm. ii. 4, Aliment. (xv. 239): *ἀναδιδοται γὰρ ἐκ τῆς κοιλίας ἡ τροφή πρὶν πεφθῆναι*. Galen. Comm. iii. 2, Acut. Morb. (xv. 834): *ἡ μετάληψις ἀπάντων τῶν ἀναδιδομένων εἰς ὄλον τὸ σῶμα γίγνεται—διὰ πολλῶν τῶν φλεβῶν ἀναδοθείς*. Galen. Natural. Facul. ii. 6 (ii. 111): *ἀναδίδοσθαι τὸ διὰ τῶν φλεβῶν αἷμα νομίζουσιν*.

§ X C V.

ACTS, XXIV.

* *κατόρθωμα*. * *ἀνορθοῦν*. * *ὀρθός*. * *συντόμως*. * *ἀσκεῖν*.
ἀνεσις.

* *βία* (verse 7, § 77). *ἀκριβέστερον* (v. 22, § 93). * *ἀναβάλλεσθαι* (v. 22, § 68). * *διαγινώσκειν* (v. 22, § 94).
* *διάδοχος* (v. 27, § 73). * *ὑπηρετεῖν* (v. 23, § 87).
* *ὁμιλεῖν* (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 πολλακίς προσαρτῶσιν.* Hipp. Fract. 755 : *τὰ ὀστέα τὰ κατηγοτά ἐπὶ μᾶλλον κινεύμενα καὶ εὐπαράγωγα ἐς κατόρθωσιν. καὶ ἦν ἧ ταῦτα τοιαῦτα κατορθωσάμενον χρῆ ἐπιδῆσαι ὡς ἐς νάρθηκας.* Galen. Usus Part. xi. 10 (iii. 885) : *καὶ μάλιστα θαυμάζειν 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 κνούσαις, 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 ἔκτος δάκτυλος εὐθύς ἐξ ἀρχῆς συνεγενήθη τισὶ καὶ λείπων πέμπτος ἐγένετο καὶ τινα τοιαῦτα 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) : *εἴρηται δέ μοι πρόσθεν ὡς αἱ τοιαῦται δυνάμεις οὔτε κατορθώματα μεγάλα ποιοῦσιν οὔτε σφάλματα.* Galen. Hipp. et Plat. Decret. iii. 4 (v. 390) : *καθάπερ ἔν 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 ἄνθρωπος ὑπτίος κέοιτο.*

* *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 συντόμως 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: ἰᾶται 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 βλάβειν. 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 γινομένας ἐν τῷ σώματι διαθέσεις. Galen. Comm. ii. 39, Epid. (xvii. A. 977): ἀλλ' ἐπὶ τὰ τῆς τέχνης ἔργα κατὰ τε πρόγνωσιν καὶ θεραπείαν, ἃ κἄμοι 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 μανθάνειν 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): ὃς ἂν Ἰπποκράτους 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 ὄλης παρακαμῆς μέρος ἕξεισι καλεῖν ἄνεσιν. Do. (426) : ἀπὸ τῆς πρώτης εἰσβολῆς ἄχρι τῆς ἐσχάτης ἀνέσεως. Do. (427) : τὸ μετὰ τὸν παροξυσμὸν ἅπαν 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). περιᾶσθαι (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 ράχιος εἰς τὸ σκέλεε κινευμένης. Aret. Sign. Morb. Diuturn. 67 : ἡ φαντασίη τῆς ἐκκρίσιος. Dioscor. Ven. 20 : παρακολουθεῖ δὲ τοῖς πεπωκόσι μανία ποικίλαις ἐπιβάλλουσα φαντασῖαις. Galen. Med. Def. 147 (xix. 390) : μέγα κατὰ φαντασίαν νόσημα. Galen. Natural. Facul. i. 7 (ii. 18) : φαντασίαν ψευδῆ μᾶλλον οὐκ αὐξήσιν ἀληθῆ τὰ τοιαῦτα σώματα κτήσεται Galen. Comm. iii. 25, Epid. iii. (xvii. A. 672) : φοβερωτέραν εἶχε φαντασίαν ἐν τοῖς περὶ κεφαλὴν μορῖοις—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 φόβος καὶ ἀθυμία ἄλογος εἰς σπασμὸν ἀποτελεuat̄. Hipp. Coac. Praedic. 129 : ἐν τοῖσι μακροῖσι κοιλίης ἄλογοι ἐπάρσιες σπασμῶδες. Hipp. Coac. Progn. 185 : ἄλγημα ἀλόγως ἀφανισθὲν ἐξίσταται. Aretaeus, Sign. Morb. Diuturn. 33 : ἰδρῶς ἄσχετος τευόντων ἐξαπίνης πόνος ἄλογος. Aret. Sign. Morb. Diuturn. 36 : ἡ γὰρ ἥσυχαι ἢ στυγνοὶ, κατηφέες, νωθροὶ ἔασι ἀλόγως.

Aret. Sign. Morb. Diurn. 38 : οὐκ ἐπ' αἰτίῃ τινὶ δύσθυμοι μὲν ἀλόγως. Galen. Comm. 9, Epid. ii. (xvii. A. 409) : κακοηθέστερα λέγει ἀφανίζεσθαι εἶτα 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 χρῆσιν νύκτωρ ἀπόλετο τὸ παιδίον. Galen. Loc. Affect. i. 5 (viii. 47) : ἄλογον δὲ ῥίγος ἅμα πυρετῶ σημεῖόν 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 διδόναι ῥοφῆν. Hipp. Epid. i. 979 : ἔτεκε θυγατέρα καὶ τᾶλλα πάντα κατὰ λόγον ἤλθε. 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) : αἰεὶ 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 ἐπιχειροῦσιν ἰᾶσθαι, ἃ δ' ἐπικουρίας δέεται οὐχ ἄπτουνται. Hipp. de Arte, 8: ὅτι μὲν οὖν καὶ λόγους ἐν ἐωυτῇ εὐπόρους εἰς τὰς ἐπικουρίας ἔχει ἡ ἰατρικὴ. Dioscor. Animal. Ven. Proem.: ἀνόνητος ἡ εἰσαυθὺς 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 μὴτ' 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 εὐπορον. Galen. Loc. Affect. i. 7 (viii. 67): χρήζουσί γε καὶ τῆς τῶν ἀρτηριῶν καὶ φλεβῶν ἐπικουρίας φυλάττει 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 ψυχῇ, ἐς μανίην καθίσταται. Aretaeus, Cur. Acut. Morb. 36: μανίης τρόποι εἶδеси μὲν μυρίοι, γένει δὲ μῶνος εἰς ἕκστασις γὰρ ἐστὶ τὸ σύμπαν χρόνιος ἀνευθεν 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 *μανία*.

Aretaeus, Cur. Acut. Morb. 115 : μετεξετέροισι δὲ πυρετοὶ ἀμαυροὶ ἐγκαταλείπονται καὶ πη καὶ φλεγμασίαι σμικραὶ καὶ γλῶσσα ξηρὴ οἷσι ἐς μαρασμὸν ἢ περιτροπή. Aret. Sign. Morb. Diuturn. 38 : οἷσι ἐς σκυθρωπὸν ἢ μανίην τρέπεται. Aret. Sign. Morb. Diuturn. 34 : ἔτρεψε δὲ κοτε καὶ γνώμην ἐς μανίην. Aret. Sign. Morb. Diuturn. 35 : τοῖσι γὰρ μαινομένοισι ἄλλοτε μὲν ἐς ὀργὴν ἄλλοτε δ' ἐς θυμηδίην ἢ γνώμην τρέπεται. Aret. Sign. Morb. Diuturn. 38 : οἷσιν ἐς μελαγχολίην ἢ τροπή. Aret. Cur. Acut. Morb. 87 : ἦν δὲ καὶ ἐς συγκοπὴν τράπωνται—ἀτὰρ ἡδὲ ἢ παραφορὴ ἐς μώρωσιν τρέπεται. Hipp. Aph. 1252 : ὀκόσοι κυνάγχην διαφεύγουσιν ἐς τὸν πλεύμονα αὐτέοισι τρέπεται. Hipp. Progn. 44 : καὶ οὐ λήσεται ὅπη τρέψεται τὸ νοῦσημα. 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.

§ ΧΟΧΙΙ.

ACTS, XXVII.

* ἐπιμέλεια. * ἐπιμελῶς. * ἐπιμελεῖσθαι. * ἐμβιβάζειν. * παραινεῖν. * ἀνεύθετος. * εὐθετος. βοήθεια. * ὑποζώννυμι. * χειμάζεσθαι. * σάλος. * ἀσιτία. * ἄσιτος. * σιτίον. * διατελεῖν. ἀποτελεῖν. * ἐκτελεῖν. * σκάφη. * εὐθυμος. * εὐθύμως. εὐθυμεῖν. * ἐρείδειν. * ἀπορῥίπτειν. ῥίπτειν. * διαφεύγειν. * κολυμβᾶν. * κουφίζειν.

κατέρχασθαι (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). * ἐξωθεῖν (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 εὐεξίη τοιαύτη οἶ ἦ. Hipp. Morb. Mul. 612: ἦν δὲ μὴ καὶ ὁ ῥόος ἐπιφαίνεται καὶ ρέυσεται κατ' ὀλίγον οἶον ἰχώρ ἐπιμελείης πλείονος δέεται. Hipp. Morb. Acut. 399: ὁκόσοισι δὲ πυρετοὶ ἀσώδεές εἰσι καὶ ὑποχόνδρια συντείνουσι καὶ τὰ ἄκρεα ψύχονται πάντα πλείστης ἐπιμελείας καὶ φυλακῆς δέονται. Hipp. Medicus, 21: αὐταὶ μὲν οὖν ζυμφοραὶ τοιαῦται σαρκός εἰσιν καὶ τὰ μὲν τούτων ἐν ἐτέροις σημεῖα δεδηλώται καὶ ἧ χρηστότερον ἐστὶν ἐπιμελεία—ἐπεὶ πλείον προῆκται τῆς κατ' ἰητρικὴν ἐπιμελείας. Hipp. Artic. 823: πλείστης δὲ ἐπιμελείης δέονται οἷσιν ἂν νηπιωτάτοισιν

εοῦσιν αὐτῆ ἢ ξυμφορὴ γένηται. Dioscor. Animal. Ven. 3: τὴν μὲν οὖν τῶν λυσσοδήκτων ἐπιμέλειαν πρώτην ἐξεθέμεθα Galen. Comm. iii. 14, Fract. (xviii. B. 555): ἐπιμελείαν 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 στεγνῶσαι. Galen. Renum Affect. 4 (xix. 669): τινὲς γὰρ καὶ πρὸ τῆς φλεβοτομίας καὶ τῆς λοιπῆς ἐπιμελείας παραλαμβάνουσι τὰ βαλανεῖα διὰ τὴν τῆς ὀδύνης σφοδρότητα, ἔτεροι δὲ εἰδὼς οὐδὲν ἐστι 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 ῥήτινην—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: ἐσμυχμένον 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 ἐσκόπου 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 θᾶσσον ἢ ὡς ἂν 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 ὀλισθῆ τὸ ἄρθρον ἢ ἐκπέση, χαλεπώτερα ἐμβάλλειν τὸ ἐπίπαν ἔστι καὶ ἦν μὴ ἐμβιβασθῆ. Galen. Comm. iii. 19, Artic. (xviii. A. 514): ὅταν εἰς 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 παρηρηθηκότα σφόνδυλον. Galen. Medic. Facul. ii. 7 (xi. 481): εἰς δεξαμενὴν ἐμβιβάζοντες ἐλαίου θερμοῦ. Do. xi. 1 (xii. 368): εἶτα πυέλους αὐτῷ πληροῦντες ἐνεβίβαζον ὄλους τοὺς ἀρθρικούς. Galen. Comp. Med. ii. 2 (xii. 588): ἐμβιβάζειν εἰς ἔμβασιν θερμοῦ. Galen. Comp. Med. ix. 2 (xiii. 227): καὶ ὅταν ἀναχαλασθῆ ἐμβιβάζομεν, ἐν δὲ τῇ ἐμβάσει πλείονα χρόνον κατεχέσθω. Dioscor. Mat. Med. ii. 205: ἔπειτα ἐν βαλανείῳ ἐμβιβαζέσθω. Dioscor. Ven. 17: καὶ ἐμβιβάζειν εἰς θερμόν.

9. "Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished (παρῆνει) them."

* παραινέειν, 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 νουσήμασιν ἐφ' οἷσιν παρῆνεον διδόναι. Hipp. Fract. 757: ἔπειτα ἐπιδέετω τὰς τε ἀρχὰς βαλλόμενος ἐπὶ τὸ κήτηγμα καὶ τᾶλλα πάντα ὡσπερ πρότερον παρηνέθη χειριζέτω. Hipp. Fract. 765: μηχανοποιέεσθαι χρὴ οἷά περ ἐν τῷ βραχίονι τῷ διαστρεφομένῳ παρῆνηται. Hipp. Nat. Hom. 229: τοῦτον χρὴ τὸν χρόνον τὰς παραινέσις ποιέεσθαι 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 ὀρθότατα παρηνημένον, τοῦ δεῖν ἐπισκέπτεσθαι τὰς μεταβολάς. Galen. San. Tuend. iv. 5 (vi. 264): τοῦτο μὲν οὖν ὑφ' Ἴππο-

κράτους διὰ βραχυτάτου παρήνηται ῥήματος, εἰπόντος, πέποινα φαρμακεύειν, μὴ ὠμά. Galen. De Dieb. Decretor. i. 11 (ix. 825) : ταῦτ' οὖν αὐτὰ καὶ Ἴπποκράτης εὐθὺς κατ' ἀρχὰς τῶν ἀφορισμῶν παραινῆται. Galen. Meth. Med. iv. 4 (x. 273) : ἀλλὰ καὶ τῶν ἄλλων ἀπάντων νοσημάτων τοῦτο ποιητέον ἐστίν, ὡς οἱ παλαιοὶ παραιοῦσιν. Galen. Comp. Med. iv. 8 (xii. 752) : μετὰ τὰς ἐγχερίσεις λούεσθαι παραιοῦντες.

12 : "And because the haven was *not commodious* (ἀνευθέτου) 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 συνθρύπτειν, § 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· βρόγχῳ 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 ζωννυμι 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 συμβουλεύσας τοῖς Ῥοδίοις ὑποζωννύειν. Appian uses διαζωννυμι 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 ἐυστρεφεῖ ἔνδοθεν ὄπλῳ*. *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 μόριον τοῦτο τοῦ ζώου. Compare Plato, Legg. xii. 3: *καθάπερ νεῶς 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 θώρηκι ἄχρι κλειδῶν ὑμῆν λεπτὸς κραταῖος ὑπέστρωται, τοῖσι ὀατέοισι προσπεφυκῶς, ὑπεζωκῶς τοῦνομα*. Galen. Usus Part. vii. 21 (iii. 597): *ἄνωθεν δὲ ἡ βᾶσις 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.

Νηὸς τοι πλευρῆσιν ὑπὸ ζυγὰ θήσομεν ἡμῖς.

Aretaeus, Sign. Morb. Diurn. 43: *ἐν πλεύμονι ἢ ὑπεζωκῶτι ἐν πλευρῶ—θῶῦμα δὲ ὅκως ἐξ ὑμένοιο 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 ὑμένοιο*. Galen. Usus Part. xi. 17 (iii. 920): *ὡσπερ ὁ χιτῶν τὸν λάρυγγά τε καὶ τὴν τραχεῖαν ἀρτηρίαν ὅλην ὑπεζω-*

κὼς ἔνδοθεν. Galen. Loc. Affect. ii. 5 (viii. 122): ἐγγὺς μὲν τῆς καρδίας ὁ τε ὑπέζωκὼς καὶ ὁ πνεύμων. Galen. Progn. ex Puls. iv. 5 (ix. 401): ὁ ὑπέζωκὼς τὰς πλευρὰς χιτῶν. Galen. Medicus, 11 (xiv. 711): τοῦ τε ὑπέζωκότος 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 τοιαύτην βοήθειαν, ἕνια 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 θαρροῦσι 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 ἕξωθεν αὐτῷ περιθείσα. Galen. Anat. Administr. iv. 3 (ii. 430): τῶν πλαγίων ἰνῶν ἅμα ταῖς ἐγκαρσῖαις, 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 ἕξωθεν ἄλλον τοιοῦτου σφίγγοντος τὴν διάρθρωσιν, οὔτε τῶν μυῶν· οὐδὲ γὰρ οὐδὲ παρὰ τούτων ὀλίγη τις 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 χωρὶν γυμνοὺς ὄντας αὐτοὺς θλίβεσθαι τε καὶ τέμνεσθαι καὶ θερμαίνεσθαι 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 σμικρὰ 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 ὑπεστόρεσέ τε καὶ περιέβαλεν ἐν κύκλῳ πᾶσι. Galen. Usus Part. v. 16 (iii. 404): ἡ δὲ κύστις εἰς μὲν τοῦτο βοηθείας οὐ πάνυ τι μεγάλης δεῖται κλείεσθαι γε δυναμένη καὶ χωρὶς μύος. Galen. Usus Part. ix. 7 (iii. 712): ὥσπερ αἱ τῆς καρδίας διὰ τὴν σκληρότητα τοῦ σώματος αὐτῆς ἄθλιπτοι μένουσιν οὐδεμιᾶς εἰς τοῦτο βοηθείας ἕξωθεν 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. ἀπαλλάσσονται δὲ ἐναταῖοι ἢ ἐνδεκαταῖοι. Galen. De Crisibus, iii. 11 (ix. 755): χειμάζονται δὲ πεμπταῖοι μάλιστα. Galen. Tremor. 7 (vii. 636): ὁ καὶ τοῖς τεταρταῖκαῖς περιόδοις ἐστὶν ὠφελιμώτατον, καὶ μάλισθ' ὅταν ὑπὸ ρίγους 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 δευτέρα ὑποληπτέον εἶναι κρισίμους, 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 σάλου. 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 τόνδε 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 ἥκιστα δὲ καὶ ἐπ' ἀσιτίησι. Aret. Sign. Morb. Diuturn. 67: βάρος μὲν ἐπ' ἀσιτίη, ἔνθαδε 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 μακρὰς 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 ἀσιτία παντελεῖ φυλάξαντες τοὺς κάμνοντας. Galen. Comm. ii. 43, Morb. Acut. (xv. 593): τοὺς ἰατροὺς μεταβάλλειν τὴν δίαιταν ἐκ τῆς ἀσιτίας εἰς τὰ ῥοφήματα. 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 πυριθητὴ ἡμέρῃ ἄσιτος ἔστω πλὴν ἀλεύρου ἐφθοῦ. Hipp. Superfoet. 262: ἄσιτος δὲ ταῦτα ποιείτω. Hipp. Epid. 1096: καὶ κῶμα παρέιπετο, 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 διατρίψαι.

* 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. σίτος 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 ἰσχυρὴ πόματα καὶ σιτία ὠμὰ καὶ ἀπεπτότερα ποιέει. Hipp. Affect. 526: πάσχει δὲ ταῦτα τὸ φλέγμα καὶ ἡ χολὴ καὶ ἀπὸ σιτίων καὶ ἀπὸ ποτῶν. Hipp. Affect. 527: ὁκόταν ἡ σιτίων ἢ ποτῶν προστιθέναι ἄρξῃ ἢ ἀφαιρέειν. Hipp. Affect. 528: ἔστι δὲ τῶν σιτίων καὶ τῶν ποτῶν ἃ τὴν δύναμιν ἔχει ταύτην τάδε. Hipp. Intern. Affect. 533: καὶ σιτίοισι καὶ ποτοῖσι τοῖς αὐτοῖς χρεέσθω. Aretaeus, Sign. Morb. Diuturn. 65: ἀχθηδὼν ἐς πάντα καὶ φυγῆ, καὶ μῖσος σιτίων. Do. 71: τὰ σιτία ἐκ τῶνδε ἐς τὰ κάτω διεκθέει ὑγρά. Galen. Comm. 2, Nat. Hom. (xv. 117): διατρίματα 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 δίαιταν καὶ τὰ σιτία καὶ τὰ ποτὰ δεῖ προσφέρειν.

33. "Ye 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 ἄδιψοι διατελοῦσιν. Galen. Ven. Sect. 5 (xi. 166): πάντες ἀπαθείς 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 ἄδιψοι μέχρι πλείστου διατελοῦσι. Galen. Comp. Med. vii. 2 (xiii. 19): φαρμάκοις χρώμενοι διατελῶσιν. Hipp. Judicat. 52: ἀπονώτεροι γὰρ διατελέουσιν καὶ ἀκίνδουνοι. Hipp. Intern. Affect. 533: καὶ γὰρ οἱ πολλοὶ πνευμορῶγες ἴοντες διατελέουσιν ἕως ἂν ἀποθάνωσι—οὗτος μέχρι μὲν τεσσαρεσκαίδεκα ἡμερῶν τοιαῦτα πάσχων διατελέει. Hipp. Epid. 940: οὐδ' εἰς ὀλίγον πεπασμὸς ἦν ἀλλὰ διετέλεον ὡμὰ 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 μύας ἐπὶ τῶν κοιμωμένων ὀρῶμεν τὸ σφέτερον ἔργον ἀμέμπτως ἐκτελοῦντας. Galen. Usus Part. xi. 19 (iii. 935): καὶ διὰ τοῦτο σαφῆς αὐτῶν ἢ σύνθεσις ἐγένετο, πρὸς τῷ καὶ πολλαχρῆ τὰς ἄλλας χρεῖας ἐκτελεῖν—ἢ διερχομένων τινῶν ὀργάνων δι' αὐτῶν, ἢ συνδουμένων ἢ διαπνεόντων τῶν περιπτωμάτων ἢ δυσπαθείας ἕνεκα. Galen. Theriac. ad Pison. 16 (xiv. 282): ἀναλίσκουσα τὰ περιπτώματα τῶν ὑγρῶν καὶ ἀναθερμαίνουσα τὰ κατεψυγμένα τῶν μερῶν καὶ τὴν ἐμφυτον 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 ἥττον 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: ὅσον σκαφίδα σμικρὴν ξυμπάντων πίνειν. Hipp. Morb. Mul. 632: βόλβιτον πλάσαι ὅσον 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" (παραινῶ 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 φανεῖται καὶ λιπαρώτερον καὶ εὐχρόστερον ἔσται, ἔσται δὲ καὶ εὐθυμότερος ἐν τῇ ταλαιπωρίῃ. Hipp. Epid. 1160: ἐνέπιπτον ἀθυμῖαι καὶ ἀπαλλαγῆς βίου ἐπιθυμίη ὅτε δὲ πάλιν εὐθυμίη. Hipp. Epid. 1184: ἡ δ' εὐθυμίη ἀφίει καρδίην. Hipp. Epid. 1233: ἐνέπιπτον ἀθυμῖαι, ὅτε δὲ πάλιν εὐθυμίη. Aretaeus, Cur. Acut. Morb. 83: πάντα γὰρ εὐθυμῆσθαι χρῆ, μάλιστα τοῖσι ἐς ὀργὴν ἢ παραφορῆ. Aret. Cur. Morb. Diuturn. 129: κῆν ἐπὶ πᾶσι μὲν ἢ κεφαλαίη ἐπιμίμνη ὁ δὲ νοσέων εὐθυμος ἢ ὁ τόνος τοῦ σώματος ἀγαθός. Aret. Cur. Morb. Diuturn. 108: ψυχῆς ἀταραξίη, εὐθυμίη. Aret. Cur. Morb. Diuturn. 134: εὐθυμίη δὲ καὶ εὐελπιστίη τίθησι τοὺς νοσέοντας τλήμονας. Aret. Sign. Morb. Diuturn. 38: δύσθυμοι μὲν ἀλόγως οἷσι ἐς σκυθρωπὸν ἢ μανίη τρέπεται, οἷσι δὲ ἐς θυμηδίην εὐθυμοι—κῆν ἀπομένωσι εὐθυμοι, ἀκηδέες. Aret. Sign. Morb. Diuturn. 64: στόμαχος ἡδονῆς καὶ ἀηδίας ἡγεμὼν, καρδίας κείριον γειτόνευμα ἐς τόνον καὶ θυμὸν ἢ ἀθυμίην. Galen. Comm. ii. 47, Epid. vi. (xvii. A. 997): ὅσοι γὰρ ἐν σφαλεροῖς νοσήμασι, πλεον 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 οἰδημα 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 ὀστίον ἐρείδει καὶ ἐς μηρούς. Aret. Cur. Morb. Diuturn. 128: τὴν δὲ ἐτέραν σικύην τὴν μεσηγὺ τῶν ὠμοπλατέων ἐρείδειν. Galen. Comm. i. 12, Humor. (xvi. 115): πρὸς τούτοις καὶ ὀδύναί καθ' ὅτι οὖν ἐρείδουσαι μόριον. 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 ἐρηρῆσθαι βαθμίδι.

38. "And when they had eaten enough, *they lightened* (ἐκούφίζον) the ship, and cast out the wheat into the sea."

* *κούφίζειν*, 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 δὲ καὶ ὁ κούφίζων. 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 ἐπραῦνέτο καὶ τὰ ὄλα ἐκούφισθη. Dioscor. Mat. Med. i. 107: κούφίζει δὲ καὶ τὰ οἰδήματα καὶ φλεγμονάς. Dioscor. Mat. Med. ii. 69: καὶ ἐπιτεθεῖσα σκορπιοπλήκτους κούφίζει. Galen. Comm. i. 14, Humor. (xvi. 154): μᾶλλον δὲ καὶ βλάπτειν, ἐνίοτε τῷ καταλῦσαι τὴν δύναμιν ἄνευ τοῦ τὸ πάθος κούφισαι. Galen. Comm. iii. 3, Epid. ii.: ἐκκρίσεις αἱ τὰς νόσους σχεδὸν κούφίζειν μέλλουσιν. Galen. Comp. Med. iii. 1 (xii. 652): τοῦτο ἄγει ῥύπον ἱκανὸν καὶ παραχρῆμα κούφίζει.

42. "And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and *escape*" (διαφύγη).

* *διαφεύγειν*, 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 τούς τε πυρετούς διαφεύγωσιν οἱ ἄνθρωποι καὶ τὰς αἰμορραγίας. Hipp. Coac. Progn. 147: ταύτας δὲ διαφεύγοντες σώζονται. Hipp. Coac. Progn. 175: οἱ δὲ διαφεύγοντες ἔμπυοι γίνονται. Hipp. Morb. Acut. 391: καὶ ὡς ἐπιτοπολὺ ἀποθνήσκουσιν, οἱ δὲ διαφεύγοντες ἢ μετὰ ἀποστήματος ἢ αἵματος ῥύσιος ἐκ τῆς ῥίνος 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 πλευριτίτιν ὑγιῆς γίνεται—οὗτος τὴν ἐβδόμην διαφυγῶν ὑγιαίνει. Hipp. Epid. 1194: καὶ οἱ μὲν διέφυγον οἱ δὲ ἀπώλλυντο. Aretaeus, Sign. Acut. Morb. 11: δέος τότε μάλλον μὴ πνεύμων ἀθρόον τὸ πύος ἐλκύσας ἀποπνίξῃ. τὸν ἄνθρωπον, τὰ πρῶτα καὶ τὰ μείζω διαφυγόντα κακά. Galen. Epid. i. Comm. iii. 4 (xvii. A. 272): πότερον δὲ διαφεύξεται 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 σεσηπῶτα τυγχάνῃ ὡς ἀπορρίψασθαι πᾶν ὅτι ἂν σεσηπὸς ἦ. 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, καταντλήσας 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 ἐμβάλης 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). διεξέρχεσθαι (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 νοσείειν ἤρξαντο, οἱ πλείστοι διεσώζοντο, ὀλίγοι δὲ τινες ἐθνησκον, ἤδη δὲ τοῦ φθινοπώρου καὶ τῶν ὑμάτων γενομένων θανατώδεις ἦσαν καὶ πλείους ἀπώλλυντο. Hipp. Epid. 955: γυναικες 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 ἐώρων 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 ὀτιοῦν 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) : ὅποτε 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 χροníσαντες καὶ μοχθήσαντες ἐν τῷ πάθει διασώζονται.

σώζειν. Hipp. Coac. Progn. 157 : ἦν δὲ σώζονται, ἔλκεα ἐκπύησει καὶ ὀστέα ἀφίσταται. Hipp. Coac. Progn. 178 : κινδυνεύουσι δὲ μάλιστα ἐβδομαῖοι καὶ δωδεκαταῖοι τὰς δὲ δις ἐπτὰ φυγόντες σώζονται. Hipp. Coac. Progn. 183 : τούτων οἱ μὲν ἀποθνήσκουσι οἱ δὲ πολλῶ χρόνῳ σώζονται. Hipp. Cap. Vul. 911 : ὅστις δὲ μέλλει ἐκ τραυμάτων ἐν κεφαλῇ ἀποθνήσκειν καὶ μὴ δυνατὸν αὐτὸν ὑγιᾶ γενέσθαι μηδὲ σωθῆναι. Aretaeus, Cur. Acut. Morb. 96 : ἦν δὲ ἐπὶ τρώματι σπασμὸς γένηται, ὀλέθριον μὲν καὶ δυσέλπιστον. ἀρήγειν δὲ χρῆ, μετεξέτεροί τε γὰρ καὶ ἐκ τοιῶνδε ἐσώθησαν. Galen. Comp. Med. vii. 12 (xiii. 1026) : τουτῶ ἴσμεν ἀνθρώπους διεστραμμένους ὄλον τὸ σῶμα ὑπὸ ποδάγρας καὶ χειράγρας χρησαμένους ἐπὶ τοσοῦτον σωθέντας ὥστε ἀλωβήτους περιπατήσαι. 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): βραχείας ἐπ' αὐτοῦ σωτηρίας ἐλπίδας ἔχειν—ἐφ' οὗ ἀνέλπιστος ἡ 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 εὐτρεπίσῃς φρυγάνων φάκελον μαλθακῶν, ἢ τι τῶδε εἰκοὸς 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, ρίπτουμένης 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: ἀνενεχθέν ξηραίνεται ἐν ἡλίῳ καὶ μετὰ ταῦτα φρυγάνοις κύκλῳ περιτεθειμένοις καίεται, ὅθεν καὶ διφρυγές ἐκλήθη διὰ τὸ ὑπὸ ἡλίου καὶ φρυγάνων καίεσθαι καὶ ξηροποιεῖσθαι καὶ οἶονεὶ φρύγεσθαι.

It also denoted a botanical class. Theophrastus, Hist. Plant. i. 3, 1: πάντ' ἢ τὰ πλείστα περιέχεται τάδε, δένδρον, θάμνος, φρύγανον, πόα. φρυγάνωδης is used by Dioscorides frequently, e.g. Mat. Med. iv. 48: κόκκος βαφικῆ θάμνος ἐστὶ μικρὸς φρυγανώδης—and by Theophrastus, e.g. Hist. Plant. ii. 13: τοιοῦτον ἕτερον ἢ δένδρον ἢ φρυγανῶδες—as is also φρυγανικός, e.g. Hist. Plant. i. 53: περὶ δὲ τὰ φρυγανικὰ 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 *διεξέρχεσθαι, *θέρμη, *καθάπτειν, *θηρίον = ἔχιδνα, προσδοκᾶν and ἄτοπον.

3. “*There came (διεξεληθοῦσα) a viper out of the heat*” (ἐκ τῆς θέρμης).

*διεξέρχεσθαι: 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 πλείστα. 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 μῆτραί 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 πεφθεῖσα ὑπὸ τῆς θέρμης διακέχεται.
 Aret. Sign. Morb. Diuturn. 75 : θερμῶν φαρμάκων ἐς ἀνά-
 κλησιν θέρμης χρέος—θερμασίη γὰρ τά τε ξυμπεπτωκότα μέρεια
 εἰς ὄγκον ἤγειρε καὶ τὴν ἔσω θέρμην εἰς ἀνάκλησιν ἤγαγε—ὡς
 δὲ ἔπος εἰπέειν θέρμης ἐπὶ τῇ ἀρχῇ ψύξιος δὲ ἐπὶ τῷ τέλει χρέος.
 Do. 74 : ἀλλ' ἐπεὶ καὶ τὰ πυκνὰ ζῆ ἐμφύτῳ θέρμῃ καὶ αἰσθοίτο
 τῆδε τῇ θέρμῃ. Galen. Comm. i. 19, Humor. (xvi. 184) :
 ἀφρώδες δὲ ποτὲ μὲν δηλώσει τὸ πνεῦμα φυσώδες, 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 in-
 troduced into the body. Animal. Ven. Proem. : δι' ὕλης
 φθοροποιουῦ 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 ἢ
 τοιαύτη ἔλκωσις τῶν ἐντέρων εἴη, οὐδὲ οὕτως χρηστέον τοῖς
 τροχίσκοις οὐ γὰρ φθάνουσιν ἐπὶ τὰ πεπονθότα ἐξικνεῖσθαι,
 τῶν γὰρ ὑγιεινῶν καθαπτόμενοι ὄλεθρον ἐργάζονται, ἀνωτερι-
 κοῖς 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 κἀναυῖθα καθάψαι θατέρῳ μέρει
 τοῦ τένοντος. Do. (iii. 138) : οἱ δὲ λοιποὶ δύο τῶν τὸν καρ-
 πὸν κινούντων τεύοντων 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 καθάψηται τῷ δακτύλῳ τρηχὺ τὸ στόμα εὖροις 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. (2 Thess. iii. 2).

St. Luke here makes use of two most appropriate words, and the very ones a medical man would employ—προσδοκᾶν and ἄτοπος. On the medical use of προσδοκᾶν, 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 πιόντες, ὡς ἐρῶ, ταύτην ἐγὼ
Εἰς οὐδὲν ἄτοπον ἐμπεσοῦνται ῥαδίως.

Galen. Antid. ii. 5 (xiv. 134), from Damocrites:—

Οἱ δ' εὐλαβῶς ἔχοντες ὡς εἰληφότες,
Ἄν ἐπιλάβωσιν, ἐξεμοῦσι, τὴν τροφήν,
Σὺν τῷ μετ' αὐτῆς καταποθέντι φαρμάκῳ.
Ὅ δὲ μηδὲν ἄτοπον, μηδὲ δηλητήριον
Συγκαταπεπωκὼς τοῖς δοθείσι σιτίοις,
Οὐ ναυτιάσει, καὶ καθέξει τὴν τροφήν.

Hipp. Aph. 1251: ὀκόσοι ἐν τοῖσιν πυρετοῖσιν ἢ ἐν τῆσιν ἄλλησιν ἀρρώστίησι κατὰ προαίρεσιν δακρύουσιν 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 περιωδυνουῖσιν πυρετὸς ἐπιγενομένος λύει. Hipp. Coac. Progn. 190: τοῖσιν ὑδρωπικαῖς ἐπιληπτικὰ ἐπιγενομένα ὀλέθριον. Hipp. Coac. Progn. 193: ἐπὶ στραγγουρίῃ εἰλεὸς ἐπιγενομένος—πυρετοῦ ἐπιγενομένου—ἀποπληκτικοῖσιν αἰμορροΐδες ἐπιγενομένοι. Dioscor. Animal. Ven. 16: ὀφθαλμῶν τε ἀμάρωσις ἐπιγίνεται. Dioscor. Med. Parab. i. 200: τὰς δὲ ἐπιγενομένας 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 ἐπιγενομένοι αἰμορροΐδες—μάλιστα δὲ τὸν ὕδρον ἢ τὴν φθίσιν ἐπιγένεσθαι.

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' ἤττον 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—ὄσωπερ 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—ὁμαλὸν 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 ὁμαλέσι 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 (*ὅτι περ 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 ἐσχέκαμεν*), 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 ἡμᾶς 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 ἐσχῆκαμεν, "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 (*φιλανθρωπίας*) 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 (Praecept. 27: *ἦν γὰρ παρῆ φιλανθρωπία, πάρεστι καὶ φιλοτεχνία*). 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, ἧ μὲν ἰατρός ἐστι, ταυτῆ προνοεῖται τῆς τοῦ σώματος ὑγείας, ἧ δὲ δι' ἄλλο τι τοῦτο πράττει, κατ' ἐκείνο καὶ τὴν προσηγορίαν ἔξει, τινὲς μὲν γὰρ ἔνεκα χρηματισμοῦ τὴν ἰατρικὴν τέχνην ἐργάζονται—ἔνιοι 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.

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