

may well have expelled the demon. At any rate, this remedy may have had a most powerful effect on Sara. It may seem strange that asafetida should have been used for incense, but this gum-resin is relished as a condiment, not only in Persia and India, but also in France, and in Northern Abyssinia it is chewed like a quid of tobacco in this country or betel-nuts in the East (BL 79). In England, valerian (*setwall*) was used for sachets in the sixteenth century. The nard-plant, from the base of which the famous perfumed unguent of the ancients, known as spikenard, was derived, is closely allied to valerian. The odor of *Nardostachys Jatamansi* is intermediate between valerian and patchouli which gives their peculiar perfume to India ink and Indian shawls. Hysteria (or *neuromimesis*) is essentially a lack of inhibitory power, and something nasty or dreaded may induce sufficient inhibitory power. A hysterical fit may be prevented or checked if the patient is threatened with something particularly disagreeable.

As to the cure of Tobit's blindness, Tobias may have tattooed Tobit's leucomata (Tob. 2 10) *i. e.* white opacities of the cornea with the soot of the charred incense mixed with the (evaporated and dried) gall of the dolphin. Black-lead or crayon drawings are set with a coating of ox-gall. The treatment administered by Tobias did not cure his father's blindness, it consisted merely in pigmentation of the leucomata (EB 1455). Cf. PAPS 40, 71—95.

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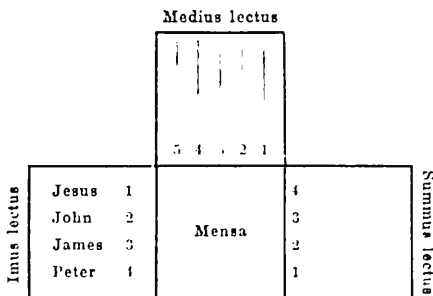
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### The Last Supper

When we speak of the Last Supper we generally associate with it Leonardo da Vinci's famous painting at Milan, which has become for all Christendom the typical representation of the scene (EB<sup>11</sup> 16, 447<sup>b</sup>). But the Master and His disciples were not seated along the far side and the two ends of a narrow table, with the disciples ranged in equal numbers on His right and left. In Leonardo's picture Jesus sits in the center, and John and Peter next to Him on the right hand side of the

Lord, while John's brother James has the first seat on the left side (see Brockhaus<sup>14</sup> 11, 83). In Mark 10 37 James and John ask Jesus, Grant unto us that we may sit, one on Thy right hand, and the other on Thy left hand, in Thy glory. Here *καθῆσθαι* is used, not *κατακείσθαι* or *κατακλιθῆναι* which we find in the Greek original wherever the English Bible has *to sit at meat*, although the Latin Bible has *accumbere, recumbere, or discumbere*. Meals were eaten in a recumbent posture. Accubation, derived from the East, was introduced in Rome after the first Punic War (264—240). Nor did it prevail in the Homeric times of Greece (BL 68). For the *chief places* (AV, *uppermost rooms*) at feasts the Greek text has *πρωτοκλισίαι*. For *sat at meat* (Matt. 9 10) RV gives in the margin: Gr. *reclined*: and so always (*cf.* Mark 14 13; Luke 9 14).

If the Last Supper was arranged according to the Roman fashion, there would have been three couches on three sides of a square table. Jesus would have occupied the couch on the left



side, and the place of honor would have been, not the place before the place of the host at the rear end of the left couch, but the place (*locus consularis*) at the left end of the couch behind the table (*cf.* Hor. *Sat.* 2, 8, 20—23). *Ἀνάγειον μέγα ἐστρωμένον ἔτοιμον* (Mark 14 15) means *a large dining-room bedded and ready*, i. e. provided with dining-couches (*lecti strati, triclinia strata*) and the table set. In the *Odyssey* we often find *ὄνειάτα ἐτοιμα*; Theocritus (13, 63) says *ἐτοιματίτη δαίς* (*cf.* also Luke 14 17; Matt. 22 4, 8). *Στρωμὴ* denotes a *couch* (e. g. Plato,

*Prot.* 12, A). Ἐστρωμένον in this connection does not mean *paved* or *carpeted* or *furnished* or *provided with cushions*.

Each couch was usually occupied by three persons, but to accommodate Jesus and His twelve disciples, two of the three couches must have been occupied by four (*cf.* *Hor. Sat.* 1, 4, 86) and one, by five. The three disciples on Jesus' couch were no doubt Peter, James, and John (*cf.* *Mark* 5 37; 9 2; 14 33): Peter in front, then James, then his brother John, and finally Jesus. The left couch was generally reserved for the host and his family. When John wanted to ask the Master a question, he leaned back toward the breast of Jesus behind him. Both rested on the couch in a semi-sitting position, supported on the left elbow. Ἀναπεσὼν ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ (*John* 13, 25) means *leaning back toward Jesus' breast*, not *lying on Jesus' breast* (contrast Wellhausen, *Luc.* 91) and ἦν ἀνακείμενος εἰς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς in v. 23 signifies simply *one of His disciples, whom Jesus loved, was reclining beside Him*, not *There was leaning on Jesus' bosom one of His disciples, whom Jesus loved*. Ἀνακείμενος ἐν τῷ κόλπῳ αὐτοῦ is synonymous with παρακατακείμενος αὐτῷ.

If κόλπος is identical with Eng. *half*, the original meaning of κόλπος must have been *cleft* which Chaucer uses in the sense of *crotch*, *fork*, the point where the legs are joined to the human body, the bifurcated part of the human frame (*JBL* 35, 158). When Dives in Hades saw Abraham afar off, and Lazarus ἐν τοῖς κόλποις αὐτοῦ (*Luke* 16 23) Lazarus was in Abraham's lap. We find the phrase *in the lap of Abraham* in the fourteenth century poem *Piers the Plowman*, and Luther rendered correctly: *in Abrahams Schoss* (*cf. Mic.* 91). Michelangelo's famous marble group *Pietà* at St. Peter's in Rome (pl. ix, No. 13 at the end of *MK*<sup>6</sup> 2) shows the Virgin with the body of the dead Christ on her lap. *Cf.* *AJP* 42, 162—167.

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### He who runs may read

At the meeting of the Johns Hopkins University Philological Association on November 16, 1917 Professor Miller presented a brief communication on the favorite dictum of Samuel Johnson with reference to Oliver Goldsmith, *Nihil quod tetigit non ornavit*, which is often quoted in the barbarous form *Nihil tetigit quod non ornavit*, even by scholars like Dean Stanley and Professor Jebb who was acknowledged to be one of the most brilliant classical scholars of his time (JHUC, No. 306, p. 10; AJP 38, 460). The glossary of foreign words and phrases appended to the *New Standard Dictionary* gives the correct form under *nullum*. We generally substitute *nihil*; in Johnson's inscription on Goldsmith's cenotaph in Westminster Abbey *nullum* refers to *genus* in the preceding clause.

Another familiar quotation which is always cited in an incorrect form is *he who runs may read*. We find it not only in the daily papers, but also in the works of the masters of English literature; e. g. Swinburne says in his *Shakespeare: In Macbeth* there is some ground for the general baseless and delusive opinion of self-complacent sciolism that he who runs may read.

The new Oxford dictionary, vol. 8 (1914) p. 897<sup>c</sup>, e states that this quotation is an alteration of Hab. 2 2<sup>b</sup> where AV and RV have *that he may run that readeth it*; but it is derived from the Genevan Bible of 1560 where we find in the margin: *that he that runneth may read it*. This Calvinistic version was the most popular Bible in England for more than 75 years. The translation given in AV is more correct than Luther's rendering *Schreibe das Gesicht und male es auf eine Tafel, dass es lesen könne wer vorüberläuft*. The LXX has *Γράψον ὄρουσιν καὶ σαφῶς εἰς πυξίον, ὅπως διώκη ὁ ἀναγνώσκων αὐτά*, and the Vulgate: *Scribe visum, et explana eum super tabulas, ut precurrat qui legerit eam*. The real meaning of the line is: Write plainly on a large tablet that it may be read runningly, i. e. without pause and hesitation. In German you say *grläufig lesen* or *gelläufig sprechen* for *to speak fluently*, lit. *currently*, French *couramment*. *Currency* was formerly used for *fluency*, readiness of utterance.

The prediction which Habbakuk is to write on a large tablet, so that it may be easily read, although it may take some time before it is fulfilled, is:

- 2 5 The proud tyrant<sup>1</sup> will not crush you,<sup>2</sup>  
 though he open his jaws like Sheol:<sup>3</sup>  
 6 All will utter against him  
 railing rimes, lampoons, and pasquins.<sup>4</sup>  
 4 Lo, his greed is reckless within him,  
 but the righteous will survive despite their firmness.<sup>5</sup>
- 1 10 They'll make a mock of the great king,<sup>6</sup>  
 all princes<sup>7</sup> are a scoff unto them;  
 They'll laugh every stronghold to scorn,<sup>8</sup>  
 they'll throw up siege-works, and take it.  
 11 Then they'll sweep by as the wind, and pass on,  
 they'll destroy them, sacrificing to God.

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<sup>1</sup> King Demetrius of Syria (162—150) who was a nephew of Antiochus Epiphanes and a friend of the historian Polybius.

<sup>2</sup> Read *ἰὸνέκκα*, and *kî* for the following *āšēr*.

<sup>3</sup> Cf. Tennyson's *They that had fought so well came through the jaws of Death, back from the mouth of Hell*.

<sup>4</sup> Lit. *verses, songs, and poems*.

<sup>5</sup> In resisting the edicts of Antiochus Epiphanes that Jewish rites should cease, and heathen customs be observed under pain of death (JHUC, No. 325, p. 47). The Syrian tyrant regarded the constancy of the faithful Jews as rebellious obstinacy. Cf. Luke 21 19: *ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν* which does not mean *In your patience possess ye your souls*, but *Despite your steadfastness ye will win your lives*. See also Matt. 10 22 24 13; Mark 13 13; Dan. 12 12.

<sup>6</sup> The King of Syria.

<sup>7</sup> The Syrian generals sent against the Maccabees, especially Bacchides and Nicanor.

<sup>8</sup> Read *ἡἰἰimmém ἡἰ-izbâh lclôhâi*. Cf. JHUC, No. 325, p. 48.