There are very many Biblical expressions, both from the Old and New Testaments, in the Korán and in the traditional sayings of Mohammed, but most of these are quotations and reminiscences rather than independent parallels.

T. H. Weir.

**LEXICAL NOTES FROM THE PAPYRI.**

XVIII.

οἰκονομέω, οἰκονομία.—The wide sense attaching to these words in late Greek is fully illustrated from Polybius by Dean Robinson on Eph. i. 10. We may add a few citations from the papyri. In EP 95 (iii/B.C.) an official summons a subordinate to appear before him bringing with him all his writings and official documents—πάντα τὰ γράμματα καὶ [εἰ τι ἄλ]λο ὁικονόμη[κ]αὶ δὲν πεποίησαι διαγραφῶν τὰ ἀντίγραφα, and the same general reference attaches to his subst. in EP II7 (iii/B.C), δὲν δὲν πράξης γ' οἰκ[ο]νομί[ων], γράφε ἡμῖν ὑπόχειρα. The important rescript of the Prefect, BM III. p. 125 (A.D. 104), which offers such a striking analogy to Luke ii. 1 ff., requires all persons residing out of their own homes to return to their homes ἵνα καὶ τὴν συνήθη [οἵ]κονομίαν τῆς ἄπο[γ]ραφῆς πληρώσωσιν, "that they may carry out the regular order of the census," while in PP II. 11(2)27 (iii/B.C.—Witk., p. 4) the verb is used of the administration of a sacred office or priesthood, γίνοψκε μὲ τὴν ἱεροποίαν ὁικονομη[μ]έ[νου], and in 38(c)60 of the management of details in some matter relating apparently to cowherds, περὶ βούτων δὲν ἄν [τρό]πυν οἰκονομή[θη]. In Rein P 724 (ii/B.C.) οἰκονομία refers to a legal process, μηδεμίαν οἰκονομίαν κατ' ἐμὸν ποιεῖσθαι.


* For abbreviations see the February and March (1908) Εξοπιτος, pp. 170, 282.
34, is found in the dream of Nectonabus, LPU iv. 211. (ii/B.c.) as edited by Wilcken, Mélanges Nicole, p. 584, καὶ ἐδοξέων αὐτῷ ἰδῦν ὁποτῇ ῥαβμήσαι πρὶν ἢ ἀψασθαι τοῦ ἤργου, "and it seemed good to him (i.e. Petesius), since by nature he was a wine-drinker, to take a holiday before he began work." Note οἶνος κανός in Ostr. 1142 as the antithesis to οἶνος παλαιός, ib. 1129, not νέος as in [Luke] v. 39.

οἶομαι—For οἶομαι construed with the inf. alone, as in Phil. i. 17, cf. EP 121 (iii/B.c.), καθάπερ οἷον δεῖν, OP 89824 (A.D. 123), οἰομένη ἐκ τούτου δύνασθαι ἐκφυγεῖν ἁ διέπραξεν, "thinking by this means to escape the consequences of her misdeeds" (G. and H.). In all these passages the underlying idea of the verb seems to be "purpose," as frequently in later Gk.; see Kennedy on Phil. l.c.


ὁλυγόψυχος.—The verb occurs in the Ptolemaic papyrus PP ii. 40 (Witk. 26), quoted above under ἀνδρίζομαι, Notes vi.

ὁλυγοφορέω.—BU 109587 (A.D. 57), μὴ οὖν ὁ[λ]υγοφορήσῃς περὶ μυθεύσας, 109715 (i/A.D.), οὖν (=οὐχ) ὁλυγοφώ, ἀλλὰ εὐψυχοῦσα πα[ρα]μένω.

ὁλοκληρία.—In the N.T. this word is found only in Acts iii. 16, where it is rendered in the Vg. "integra sanitas": cf. OP 12387 (iii/iv A.D.), οὐκ ἔλαβον τὰ δηλοῦντα μοι τὰ περὶ τῆς ὅλοκληρίας ύμῶν, BM II. p. 297 (iv/A.D.), τὴν ὅλοκληρίαν Κωσταντίου, and especially BU 94828 (iv/v A.D.), εὐχρεία . . . τὰ τε[πρ]ił Ἰησοῦς υγίας σου καὶ ὅλοκληρίας σου χαίρων. To the examples of the corresponding adjective in Thess. p. 78 add BM III. p. 30 (iii/A.D.), ὅλοκληρον οἰκίας καὶ αὐλής αλ., and of the verb LpP 110187. (iii/iv A.D.), κἂν διὰ λόγου μοι πέμψε εἰ ὅλοκληρης ἦς ἡ ἢς ἢς ἣνα ἀμέριμνος ἡ αλ.
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δὸς.—OP 93630 (iii/Δ.Δ.), οὐδὲ Φιλόξενον δλ’ εἰ δλῶν οὐχ εὑρόν, where the Editors render, “I have entirely failed to find Philoxenus,” and compare id. 8936, οὐδένα λόγον ὑπ’ ἐπεὶ οἰαδῇποτε δλῶν τὸ σύνολον πράγματος, “no ground of complaint on any matter of any kind whatsoever.” For δὲ δλῶν, as in John xix. 23, see OP 5310, cited under ἔγραψω.

δύμβρος.—A kind of term. techn. in connexion with land which had become waterlogged, (ἐμβροχος) διὰ τὸν ὁμβρόν τῶν παρακειμένων ὑδάτων, TbP 61(6)132 (b.c. 118-7) and often: cf. Luke xii. 54.

ὁμιλεῖον.—The classical and late Gk. meaning of ὁμιλεῖον, “converse with,” which is found in Dan. i. 19, Acts xx. 11, xxiv. 26, may be illustrated from the vernacular OP 92851 (ii/iii Δ.Δ.), ὁμείλησας δὲ μοι ποτε περὶ τοῦτο, “you had a conversation with me once on this subject.” Cf. also the Pelagia-Legenden (ed. Usener), p. 710, προτετηγάμενος αὐτὸν ὁμιλήσαι τῷ λαῷ, and the use in MGr. δὲν μοῦ ἐμίλας; “why dost not thou speak to me?” (Abbott, Songs of Modern Greece, p. 1086).

ὁμιλχλη.—For this N.T. ἀπ. λεγ., 2 Pet. ii. 17, cf. the Papyrus magique de Paris 3023-4 (c. Δ.Δ. 300), ὁ ἐν μέσῃ ἀρούρης καὶ χιόνου καὶ ὁμιλχλης.

ὁμνώ.—Ὁμνώ with the acc. of the person invoked (cf. Jas. v. 12) is very common, e.g. EP 236 (iii/b.c.), ὁμνόω βασιλέα Πτολεμαίον, ParP 4721 (b.c. 153), ὁμνόω τὸν Σάραπων, OP 2395 (Δ.Δ. 66), ὁμνόω Νέρωνα Κλαύδιον Καλόσαρα κ.τ.λ.

ὁμοθυμαδων.—The sense of unanimous, and not merely of “together” to which Hatch (Essays in Biblical Gk., p. 63) would limit this word in the N.T. as in the Gk. versions of the O.T., is supported by such a passage from the Κοινή as TbP 4065 (b.c. 117), ὁμοθυμαδὸν ἀντέχεσθαι τῆς σῆς σκέπης, “with one accord claiming your protection” (G. and H.): cf. Syll. 32913 (i/b.c.), ὁμοθυμαδὸν πάντων τῶν πολιτῶν ἐπιδεδωκότων ἑαυτῶς εἰς τοὺς περὶ τοῦτων ἀγώνας, id. 73218.
In ParP 63\textsuperscript{83} Mahaffy (PP III. p. 27) renders it “without exception.”

δομοιος.—A weakened force of this word is seen in TbP 300\textsuperscript{13} (ii/A.D.), ταγήναι ἐν τῇ τῶν ὥ. τάξι, “(that this name) may be inscribed in the list of such persons” (viz. the dead). The common use of δομοῖος repeated=ditto, may be put here. The phrase καθ’ δομοῖοττα, as in Heb. iv. 15 (vii. 15), is found in BU 1028\textsuperscript{15} (ii/A.D.) with a gen. dependent on it.

Ωνήσιμος.—To the examples of this name in Notes iii. add Magn. 242 τόπος Ωνήσιμον, 300 ἡ σορός (=grave), Ωνήσιμον τοῦ Παυσιμάχου. Thieme (p. 40) notes that the name is specially common in the case of slaves, though not confined to them, as is shown by the mention of a γραμματεὺς M. Ωνήσιμος on a coin of Caracalla’s time: cf. also Ωνήσιμη in Syll. 855\textsuperscript{5}, a woman whom a manumitted slave is to serve till her death. Dittenberger’s index (p. 39) shows others. Dr. Souter has given us six citations from Roman inscriptions in Dessau.

όνικός.—Grimm’s statement that this adjective is “not found” outside its N.T. occurrences (Matt. xviii. 6, Mark ix. 42) requires correction in the light of the new evidence, e.g. BU 912\textsuperscript{24} (A.D. 33), τὰ ὁνικᾶ κτήμη, NP 23\textsuperscript{31} (A.D. 70), ἀπὸ τῶν ὑπαρχόντων ἡμῖν ὁνικῶν κτημῶν ὃνομ ἑνα, and OGIS 629\textsuperscript{30, 45} (ii/A.D.), γομοῦ ὁνικοῦ; cf. also for a similar formation OP 498\textsuperscript{72} (ii/A.D.), λίθων κύβων καμηλικῶν, “squared stones which a camel could transport,” cited in Notes iii.

ὄνομα we reserve, as there is too much material to treat briefly.

ὁξὺς.—In OP 900\textsuperscript{1} (iv/A.D.), εἰς κονδουκτορίαν τοῦ ὁξέος δρόμου, “for the contract of the express postal service”: see the Editors’ note, and cf. Rom. iii. 15, ὁξίς εἰς οἱ τόδες αὐτῶν ἐκχέαι αἴμα.

ὁπτάνω.—See Notes ii. and add the still earlier occurrence
in ParP 4933 (b.c. 164–158) = Withk. p. 47, ei δὲ δι᾽ ἄλλο τι οὐκ ὀπτάνεται μοι. The verb occurs in the Papyrus magique de Paris 3033 ff. (c. A.D. 300), ὁρκίζω σε τὸν ὀπτανθέντα τῷ Ὀσραήλ (= Ὀσραήλ) ἐν στῦλῳ φωτινῷ καὶ νεφέλῃ ἡμερῳ, an interesting reference to Exod. xiii. 21.

ὄπωρα.—For this good vernacular word (Jer. xlvii. (xl.) 10, 12, Rev. xviii. 14) cf. the first century letter of a tax-collector at Oxyrhynchus, where along with much other miscellaneous information he informs a friend, οὕτω πολλὴ ὑπώρα ἐγένετο ἐν Μέμφι ἐπὶ τοῦ παρόντος, “there has not been much fruit in Memphis up to the present” (OP 29838). For the adjective see OGIS 234 (iii/b.c., πυλαίας ὀπωρινῆς, the autumn meeting of the Amphictyons at Pylae, and cf. Jude 12, δἐνδρα φθινοπώρων ἄκαρπα, “autumn trees without fruit.”

ὀραμα, ὀρασίς.—In ChP 34th. (iii/b.c.) = Withk. p. 30, ἐδοξάζε μοι νῦν περὶ τοῦ ὀράματος διασαφήσαί σοι ὅπως εἶδης κ.τ.λ., ὀράματος refers apparently to a vision granted in sleep: cf. Syll. 7601 καθ’ ὄραμα of a similarly granted vision of the goddess Isis. Ὁρασίς “is found in the same sense in the dedicatory Syll. 7742, Ἀρτατία ὑπὲρ τῆς ὀράσεως θεᾶ Δημητρί δώρων. A curious use of the latter word occurs in OGIS 5654 (iii/b.c.), where it is employed as a title of the daughter-goddess of the Sun—ὀρασίων αὐτοῦ, i.e. “oculum Solis’” (see Dittenberger’s note). In an inscr. in C. and B., ii. p. 653, we find εἰς ὀρασίν καὶ εἰς δὸλον τὸ σῶμα αὐτοῦ καὶ εἰς τέκνα καὶ εἰς βλοῦν, “face, body, children, life,” all of which are to feel the κατάραι δὲ ἀνεγεγραμμέναι ἢσιν if the tomb is disturbed. Sir W. M. Ramsay thinks the curses are Jewish.

ὀρεινός.—The shortened form ὀρνός, which is read by W.H. in Luke i. 39, 65, is amply attested in the papyri, where the word is regularly used to describe all canals on the borders of the desert, e.g. ChP 256 (ii/A.D.), ἐν ὀρνῷ (διώρυξι), “on the desert canal,” and StrP 174 (ii/A.D.),
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ἐν ὀρινη Πατσάντ(εως) Βακχ(άδος) with Preisigke's note.

ὁρθρος.—FP 10810 (ii/A.D.), ὕπο τὸν ὀρθρον, “about dawn,” the same phrase as in Acts v. 21. Cf. also ParP 4920 (ii/B.c.—Witk. p. 46), εἴπας αὐτῶι ὁρθρίτερον ἐθεῖν; and for ὁρθρίζω see Thumb Hellen. p. 123, where the dependence of the verb on the Heb. ἀνάλυσις in the sense of “rise early” (as Luke xxi. 38) is pronounced very improbable: the word, according to Moeris, is true Hellenistic Gk.

ὁρκωμοσία.—The neuter pl. ὁρκωμόσια is found in Syll. 59229 (ii/B.c.), where the note cites other exx. The easy transference to 1st decl. is suggested by such analogies as ἀντωμοσία.

ὁρφανός.—The more general sense of this word may be illustrated from MGr. as in the distich, Abbott Songs p. 226, no. 50, where a lover mourns that his mistress is going away καὶ μ' ἄφινε ὁρφανό, “leaving me friendless,” the same combination as in John xiv. 18.

ὁσίως.—See Thess. p. 24 f., and add ParP 3025t. (ii/B.c.), ἀνθ' δὲν πρὸς τὸ θεῖον ὤσίως διάκεισαι. The subst. ὤσίτης occurs ib. 14f., δ' ἤ ἔχετε πρὸς τὸ θεῖον ὤσίτητα: cf. OGIS 38319 (i/B.c.), τέρψω ἀμίμητον ἡγούμενος τὴν ὤσίτητα—the proclamation of Antiochus I.—where it no doubt represents the Zoroastrian asha, right. Ἄσιως is of course common in inscriptions dealing with religion. Note Syll. 8147, a leaden plate from Cnidus containing an invocation of ὤσια on certain persons if they restore a trust (παραθήκη) and ἀν[ὁσία] if they do not. The meaning seems to help us for ὤσια Δανελδ in Acts xiii. 34 (from LXX), as does the combination ὤσια καὶ ἔλευθερά in other inscriptions.


ὀφείλη.—See Deissmann, BS p. 221, and as further illustrating the “profane” character of this word (contra
Grimm) cf. OP 28618 (A.D. 82), ὑπὲρ τῆς προκειμένης ὀφειλῆς, “in connexion with the aforesaid debt,” and FP 247 (c. A.D. 100) an account which is headed ἐχθέσεις Εὐημερ[είας ὀ]φειλῆς, al.

ὄχλεω.—While there may be traces of a technical medical use of this word in Acts v. 16 (see Knowling ad. l.), there is ample evidence that the word had come to be used quite generally in the vernacular, cf. e.g. OP 126914 A.D. 57, ἐρωτηθεὶς δόξησον Διόσκορον, “please worry Dioscorus,” with reference to a bond, FP ostr. 45 (i/A.D.), μὴ ὀχλεῖ τοὺς Σαμβᾶτος, “don’t worry the people (or ‘sons’?) of Sambas” (G. and H.), and OP 12116 (ii/A.D.), τοὺς τέκτονες μὴ ἀφῆς ὅλως ἀργήσε . . . ὀχλεῖ αὐτοῖς, “don’t allow the carpenters to be altogether idle; worry them” (G. and H.). The adj. is found in OP 5251 (early ii/A.D.), ὁ παράπλους τοῦ Ἀνταιοπολίτου δόξης ἀστῶν, “the voyage past the Antaeopolite nome is most troublesome.”

ὄψαριον.—With the use of ὀψάριον to denote fish eaten as a titbit along with bread in John vi. 9, 11,xxi. 9 ff., cf. BU 107518 (A.D. 57), where after the mention of bread and pigeons we read of a λαγύνιον ταριχηροῦ (= ὄν) ὀψάριων, “a jar of pickled fish.” For the word in a more general sense see OP 53118 (ii/A.D.), where a father, after bestowing good advice on his son, adds τοῖς ὀψαρίων ἐξήλλαξας ἡμᾶς, “you won me over by the dainties.” From the inscriptions we may cite OG 48418 (ii/A.D.), τῶν λεπτῶν ὀψαρίων, and the mention in the same document l. 21 of an ὀψαριοπώλης. The simple ὄψιν occurs in HbP 5428 ff. (iii/B.c.), λάχανα π[αντ]οδαπᾶ καὶ ἐὰν ὄψιν τι ἐχθρίζη, “vegetables of all kinds, and some delicacies if you have any” (G. and H.), and the double diminutive ὀψαρίδιον in BM III. p. 196 (iii/A.D.), where the words ὑπὲρ τιμῆς ὀψαρίδιων originally appeared after l. 123.

ὄψι, ὀψίμος, ὀψιος.—See Proleg. 72, and for ὀψι used
practically as an indeclinable noun cf. BM III. p. 183\textsuperscript{64} (A.D. 113), ἀπὸ τρωίας ἔως ὀψέ. ἤὈψιμος (cf. Jas. v. 7) occurs FP 133\textsuperscript{6} (iv/A.D.), ὁ καιρὸς νῦν ἐστὶν ὀψιμότερος, “the season is now rather late,” and the adv. in TbP 72\textsuperscript{31} (B.C. 114–3), διὰ τὸ ὀψιμὸς σπαρῆμαι. In TbP 304\textsuperscript{31} (ii/A.D.) we have ὀψις τῆς ὁρας γενομένης (cf. Mark xi. 11, ὀψὲ ἦδη ὦσης τ. ὁρας), and ib. 283\textsuperscript{8} (i/B.C.), ὀψίτερον τῆς ὁρας.

ὅψεις.—In the proceedings before the Prefect regarding the custody of a child already referred to under ἐισπηδάω judgment was given that as the child in question ἐκ τῆς ὀψεως, “from its features,” appeared to be that of Saraeus, it should be restored to her, OP 37\textsuperscript{8} (A.D. 49), with which may be compared the use of κατ' ὀψίν in John vii. 24. The latter phrase =“in person” occurs OP 117\textsuperscript{3} (i/iii A.D.), κατ' ὀψίν σὲ παρακέκληκα, “I have urged you in person.”

James Hope Moulton.

George Milligan.