

ποταμοὶ πολλὰς σχίσσεις καὶ κατατομὰς λαμβάνοντες ἀσθενεῖς καὶ λεπτοὶ ῥέουσιν, οὕτως τὸ φιλεῖν ἢ ψυχὴ σφόδρα πέφυκεν, εἰς πολλοὺς δὲ μεριζομένη ἐξαμαυροῦται. διὸ καὶ τῶν ζώων τὸ φιλότεκνον τοῖς μονοτόκοις ἰσχυρότερον ἐμφύεται, καὶ Ὅμηρος ἀγαπητὸν υἱὸν ὀνομάζει 'μόνον τηλύγετον' (I 482, π. 19), τουτέστι μήτ' ἔχουσιν ἕτερον γονεῦσι μήθ' ἔξουσιν γεγεννημένον.

As this example belongs to New Testament times, it may serve to bridge the gap between Aristotle and Julius Pollux.¹

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Ναζωραῖος κληθήσεται.

A POINT of some interest arises from Dr Dix's article on 'The Messiah ben Joseph'. If the blessings of Joseph in Gen. xlix and Deut. xxxiii were ever taken Messianically, they may be the source of the much discussed 'He shall be called a Nazarene (Ναζωραῖος)', Matt. ii 23. Joseph is there termed נָזִיר, separate, consecrated, or prince, among his brethren. The LXX has in Genesis ὡν ἡγήσατο ἀδελφῶν, but in Deuteronomy Δοξασθεῖς ἐπ' (ἐν) ἀδελφοῖς. But the writer of Matt. i and ii is not dependent on the LXX, as is shewn by comparison of ii 15 Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱὸν μου with Ἐξ Αἰγύπτου μετεκάλεσα τὰ τέκνα αὐτοῦ. In Lam. iv 7, the only other place where נָזִיר occurs outside the technical sense of 'Nazirite', LXX has Ναζειραῖοι, Vulg. *Nazaraei* (Vulg. has *Nazaraeus* in all places, except sometimes in Numb. vi). This verse is quoted in this connexion by Tertullian (*adv. Marc.* iv 8) 'The Creator's Christ, according to prophecy, was to be called Nazaraeus, whence also the Jews call us by this very name, Nazarenos (v.l. Nazaraeos), because of Him. For we are those of whom it is written, Nazaraei were made whiter than snow.'

Eusebius *Dem. Ev.* vii 2, p. 349 connects Matt. ii 23 with נָזִיר Lev. xxi 12. He says that the LXX has ἅγιον, Aquila ἀφόρισμα, Symmachus ἄθικτον, Theodotion νάζερ. Our Lord and Saviour had by nature holiness, inviolability, and consecration.

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¹ Turner, pp. 116 f.