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 (\textit{Naζωραίος})', Matt. ii 23. Joseph is there termed \textit{ιδια, separate, consecrated, or prince, among his brethren. The LXX has in Genesis \textit{απόστολος} \textit{αδελφῶν}, but in Deuteronomy \textit{Δοξασθεῖς ἄν} (ἐν) \textit{αδελφοῖς}. But the writer of Matt. i and ii is not dependent on the LXX, as is shewn by comparison of ii 15 'Ε\textit{ξ Αἰγύπτου ἐκάλεσα τῶν νιῶν μου with 'Ε\textit{ξ Αἰγύπτου μετεκάλεσα τὰ τέκνα αὐτοῦ. In Lam. iv 7, the only other place where \textit{γῆ} occurs outside the technical sense of 'Nazirite', LXX has \textit{Ναζιραῖος}, Vulg. \textit{Nazaraei} (Vulg. has \textit{Nazaraeus} in all places, except sometimes in Numb. vi). This verse is quoted in this connexion by Tertullian (\textit{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.'


\textbf{Naζωραίος κληθήσεται.}

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

\textbf{A. SOUTER.}

\textsuperscript{1} Turner, pp. 116 f.