

This peculiar word (*sonium*) attracted a good deal of attention from the time of Scholz onwards. It seems to be the parent of the French *soin*, and so has been used to suggest a Gallic origin for Codex Bezae. I cannot find that anything fresh has been written about it since Rendel Harris's *Study of Codex Bezae* (1891), where possible connexions are discussed on pp. 26-29. At the foot of p. 28 Dr Harris remarks 'we cannot shut our eyes to the fact that the word may after all be Vulgar Latin and not necessarily Vulgar Latin of as late a period as the sixth century'. This was an acute conjecture; the trouble was that there seemed to be no evidence.

An accident sent me to the edition of the *Sortes Sangallenses* by H. Winnefeld (Bonn, 1887). These *Sortes* have nothing to do with those in Codex Bezae itself or the associated ones in the St Germain codex (*g*), on which see Rendel Harris in the *American Journal of Philology*, vol. ix, no. 1. But the word *sonium* occurs in lix 9

*de SONIO liberaris et deo adiuvante
ad filios tuos reuerteris saluus,*

and the corresponding verb *soniari* occurs in xii 11, xxxvii 11, xlvi 11, e.g.

non es fugiturus, noli SONIARI.

The S. Gallen MS (n. 908) is a palimpsest; the under writing, which contains the *sortes*, is of the sixth century. Moreover, the text, though at least in its present form Christian, is concerned with 'praetors' and 'aediles', and 'decemprimi', which seems to throw the composition of the *sortes* into the third century, or thereabouts. Thus *sonium* does turn out to be a Vulgar Latin word of respectable age, and so it throws no direct light whatever upon the age or country of the Latin side of Codex Bezae.

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ΑΓΑΠΗΤΟΣ.

APROPOS of Prof. C. H. Turner's important article on the exact significance of ἀγαπητός as applied to our Lord (JOURNAL, vol. xxvii [1925-1926], pp. 113-129), I have come across a very interesting passage in Plutarch, which illustrates his argument. It occurs in the *Moralia*, tract 7, Περὶ πολυφιλίας (*De amicorum multitudine*) c. 2, pp. 93 F, 94 A,¹ and reads as follows:—

τὸ σφόδρα φιλεῖν καὶ φιλεῖσθαι πρὸς πολλοὺς οὐκ ἔστιν, ἀλλ' ὥσπερ οἱ

¹ Vol. i p. 188 of the admirable new edition by W. R. Paton and I. Wegehaupt (Leipzig, Teubner, 1925).

ποταμοὶ πολλὰς σχίσσεις καὶ κατατομὰς λαμβάνοντες ἀσθενεῖς καὶ λεπτοὶ ῥέουσιν, οὕτως ἡ τῷ φιλεῖν ἢ ψυχῇ σφόδρα πέφυκεν, εἰς πολλοὺς δὲ μεριζομένη ἐξαμαυροῦται. διὸ καὶ τῶν ζώων τὸ φιλότεκνον τοῖς μονοτόκοις ἰσχυρότερον ἐμφύεται, καὶ Ὅμηρος ἀγαπητὸν υἱὸν ὀνομάζει 'μοῦνον τηλύγετον' (I 482, π. 19), τοῦτέστι μήτ' ἔχουσιν ἕτερον γονεῦσι μήθ' ἕξουσι 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 *ὃν ἠγάπησεν ἀδελφῶν*, but in Deuteronomy *Δοξασθεὶς 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.