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# The Journal of Theological Studies

APRIL, 1927

## DOCUMENTS

### SOME EARLY CANONS

A MANUSCRIPT has been unearthed in the library of Trinity College, Dublin, numbered B. 5. 28, acquired by Archbishop Usher, which contains six leaves of vellum (bound in the order 1, 3, 2, 5, 4, 6), and measuring only 15 × 9 cm. It is a palimpsest, but not a word of the under writing has been deciphered. The upper writing was transcribed by Dr J. G. Smyly, Regius Professor of Greek and Librarian, and verified by myself. Not being a palaeographer I cannot date it, but it is written cursively, with many abbreviations, and the script is similar in appearance to that of MSS of the twelfth century. All iota subscripts are omitted, and in the breathings and accents there is some carelessness, which is not here reproduced, but the spelling and clerical accuracy are, on the whole, good.

The MS contains material which is introduced by the following titles : (1) 'Seventeen Canons of the holy Apostles Peter and Paul'. (2) 'The thirty-seventh [? Epistle] of the great Basil *περὶ τίτλου καὶ χρόνου ἀμαρτημάτων*'. (3) 'Canon of the first and second Synod'. (4) 'Timothy of Alexandria'. The last two are perhaps by a different hand, but it is very similar, and of the same date ; (3) consists of the comment of Zonaras on the sixth Canon of Constantinople (*Migne Patr. Graec.* vol. cxxxvii col. 1040). In (1) and (2) each of the Canons is begun with an initial in red ink, the rest being black ; and the coloured letters are projected, when they form the beginning of a line.

The text of the MS, with the exception of the Zonaras piece, is as follows, the red initials being represented by thick type :

Τῶν ἁγίων ἀποστόλων Πέτρου  
καὶ Παύλου, κανόνες δέκα  
ἑπτὰ. Πέντε ἡμέρας οἱ λα  
ἱκοὶ ἐργάζεσθωσαν, σαββά  
5 τῷ δὲ καὶ κυριακῇ, τῇ ἐκκλησία  
σχολαζέτωσαν διδασκόμενοι τὴν  
εὐσέβειαν. Τὸ μὲν γὰρ δημιουργίας

- ἔχει τρόπον· ἡ δὲ ἀναστάσεως :
- 10 **Τ**ὴν μεγάλην ἑβδομάδα καὶ τὴν με  
τ' αὐτήν, ἀργεῖτωσαν ἡ μὲν γὰρ  
πάθους ἐστίν· ἡ δὲ ἐστὶν ἀναστάσεως· καὶ διδα  
σκέσθωσαν τίς ὁ παθὼν καὶ  
ἀναστάς : **Κ**αὶ τὴν ἀνάλη  
ψιν πέρασ γὰρ τῆς κατὰ Χριστὸν οἴκο  
15 νομίας : **Κ**αὶ τὴν πεντηκοστὴν  
διὰ τὴν τοῦ ἁγίου πνεύματος ἐπι  
φοίτησιν : **Κ**αὶ τὴν τῶν γενεθλίων  
ἐορτὴν διὰ τὴν ἐκ παρθέ  
νου τοῦ κυρίου γέννησιν :
- f. 1<sup>v</sup> 20 **Κ**αὶ τὴν τῶν θεοφανίων διὰ  
τὴν ἀνάδειξιν τῆς θεότη  
τος· ὁ πατήρ γὰρ ἐμαρτύρη  
σε τῷ υἱῷ καὶ τὸ πνεῦμα ἐν εἰ[δει]  
περιστεῖρασ ἐφάνη :
- 25 **Κ**αὶ τὰς ἡμέρας τῶν ἀποστόλων καὶ  
διδασκάλων : καὶ στεφάνου  
τοῦ πρωτομάρτυρος, καὶ τῶν  
λοιπῶν ἁγίων μαρτύρων τῶν  
των [sic] τῆς ζωῆς χριστὸν προτιμῖσάντων
- 30 **Ε**ὐχέσθωσαν ὀρθρῶ : τρίτη  
ὥρα· ἕκτη· ἑνάτη· ἔσπέ  
ρα· καὶ ἀλεκτεροφωνία· ὀρθρῶ  
εὐχαριστοῦντες τῷ θεῷ, ὅτι  
παρήλθεν ἡ νύξ ἐπελθού  
35 σις τῆς ἡμέρας· τρίτη, ὅτι  
ἐν αὐτῇ γέγονεν ἡ κατὰ τοῦ  
κυρίου ἀπόφασις· ἐν τῇ  
f. 2 ἕκτη ἐσταυρώθη· τῇ ἑνάτῃ  
τὰ πάντα ἐκινήθη· φρίττοντα  
40 τὴν τόλμα[ν] τῶν Ἰουδαίων,  
καὶ μὴ φέροντα, τὴν ὑβρίν τοῦ  
κυρίου· τῇ ἑσπέρα εὐχαριστοῦν  
τες τῷ θεῷ, ὅτι δέδωκεν εἰς  
ἀνάπαυσιν· τῶν ἡμερινῶν  
45 κόπων· τὴν νύκτα· ἀλεκτη  
ροφωνία, ὅτι εὐαγγελίζε  
ται τὴν ἡμέραν πρὸς ἐργασίαν  
τῶν ἔργων τοῦ φωτός :
- 50 **Ἴ**να μὴ εἰσέρχηται εὐσεβῆσ  
εἰς οἶκον ἀσεβῶν· κατ' οἶ

- κον σϋνακτέον· οϋ γὰρ ὁ τό  
 ποσ τὸν ἄνθρωπον, ἀλλ' ὁ ἄνθρωπος  
 τὸν τόπον ἀγιάζει :  
**Φευκτέον σοι ὁ ὑπ' ἀσεβῶν**  
 55 βεβηλωθεὶς τόπος, ὡς  
 γὰρ ὅσοι ἀγιάζουσιν·  
 f. 2<sup>v</sup> οὕτως ἐναγεῖς μίαινούσιν :  
**Εἰ μήτε ἐν οἴκῳ, μήτε ἐν ἐκ**  
 κλησία ἀθροισθῆναι δυνα  
 60 τόν, ἕκαστος ἐαυτῶ ψα  
 λλέτω, ἀγαγινωσκέτω, προσ  
 ευχέσθω. ἢ καὶ ἅμα δύο ἢ τρεῖς :  
**Πιστὸς κατηχουμένῳ μὴ δὲ κατ' οἶ**  
 κον συνευχέσθω· τίς γὰρ κοι  
 65 νωνία φωτὶ πρὸς σκότος :  
**Πιστὸς ἢ πιστῇ δούλοις συναφθέντες**  
 ἢ ἀφίστάσθωσαν, ἢ ἀποβα  
 λλέσθωσαν ; Ἐπιτελείσθω  
 τοῖς κεκοιμημένοις, τρίτα διὰ τὸν  
 70 ἀναστάντα τρίήμερον. καὶ ἕ  
 ννατα εἰς ὑπόμνησιν τῶν πε  
 ριόντων. καὶ τῶν κεκοιμη  
 μένων· καὶ τεσσαράκον. καθὼς  
 καὶ ὁ ἰουδαϊκὸς λαὸς  
 f. 3 75 ἐπένησε μωσῆν· καὶ ἐνῆαύ  
 σια ἐκ τῶν ἐνυπαρχόντων  
 αὐτοῖς διδόντων εἰς ἀνά  
 μνησὶν αὐτῶν. ἀσεβεῖς γὰρ  
 οὐδ' ὁ κόσμος ὅλος ὀνήσει τί  
 80 δοθεῖς ὑπὲρ αὐτοῦ :  
**Ἐν ταῖς μνείαις αὐτῶν οἱ**  
 καλούμενοι πρεσβύτεροι, εὐ  
 τάκτως καὶ σὺν φόβῳ θεοῦ  
 ἐστίασθωσαν· ὡς καὶ δυνάμενοι  
 85 πρεσβέβειν ὑπὲρ τῶν μεταστάντων :  
**Οἱ δυνάσται φησὶ, θυμώδεις**  
 εἰσὶν. οἶνον γοῖν μὴ πίνέτωσαν·  
 ἵνα μὴ ἐπιλάβωντε τῆς σο  
 φίας, καὶ ὀρθὰ κρίνειν μὴ δύνωνται.  
 90 καὶ οἱ πρεσβύτεροι τοίνυν  
 καὶ οἱ διάκονοι μετὰ τὸν παντοκρά  
 τορα θεὸν καὶ τὸν ἠγαπημένον  
 υἱὸν αὐτοῦ, δυνάσται τῆς ἐκ

- 95 κλησίασ εἰσίν. οἶνον γοῦν μὴ πῖ  
 νέτωσαν· ἵνα μὴ ὑβρίζωσὶ τὸ  
 παρὰ τοῦ θεοῦ γεγονόσ. ἀλλὰ  
 μὴ παροινείτωσαν· καὶ πᾶσ δὲ  
 χριστιανόσ φύλαττέσθω  
 100 παροινεῖν·· Τοῦσ διωκο  
 κομένουσ διὰ πίστιν ὑποδέχεσθε.  
 καὶ τὰ πρὸσ χρείαν χειραγωγεῖτε··  
 τριακοστῇ ἐβδόμῃ τοῦ με  
 γάλου βασιλείου περὶ τίτλου  
 καὶ χρόνον ἀμαρτημάτων··

- 105 Ὁ χειροτονῶν ὑπερορία κα  
 θαιρείσθω·

Ὁ ἐπὶ χρήμα

σὶ χειροτονῶν σὺν τῷ χειροτο  
 νουμένῳ καθαιρείσθω··

- 110 Κληρικόσ ἐγγύασ διδοῦσ κα  
 θαιρείσθω·

Κληρικόσ τό  
 κοῦσ λαμβάνων, ἢ παύεσθω,  
 ἢ καθαιρείσθω·

- f. 4 Ἱερεῦσ πιστὸν ἢ ἀπιστὸν τύ  
 115 πτων, καθαιρείσθω·

*Canons of the Apostles* 35.  
 ἐπίσκοπον μὴ τολμᾶν ἔξω τῶν  
 ἑαυτοῦ ὄρων χειροτονίας ποιεῖσθαι  
 εἰς τὰσ μὴ ὑποκειμένασ αὐτῷ πόλεις  
 καὶ χώρασ· εἰ δὲ ἐλεγχθῆι τοῦτο  
 πεποικῶσ παρὰ τὴν τῶν κατε-  
 χόντων τὰσ πόλεις ἐκείνασ ἢ τὰσ  
 χώρασ γνώμην, καθαιρείσθω καὶ  
 αὐτόσ καὶ οὖσ ἐχειροτόνησεν.

ib. 20. κληρικόσ ἐγγύασ διδοῦσ  
 καθαιρείσθω.

ib. 44. ἐπίσκοπος ἢ πρεσβύ-  
 τεροσ ἢ διάκονοσ τόκοῦσ ἀπαιτῶν  
 τοῦσ δανειζομένουσ, ἢ παυσάσθω  
 ἢ καθαιρείσθω.

Basil *ad Amphil. Ep.* 188. 14.  
 ὁ τόκοῦσ λαμβάνων, εἴαν καταδέξη-  
 ται τὸ ἀδικον κέρδοσ εἰσ πτωχοῦσ  
 ἀναλώσαι, καὶ τοῦ λοιποῦ τοῦ  
 νοσήματος τῆσ φιλοχρηματίας  
 ἀπαλλαγῆναι, δεκτόσ ἐστίν εἰσ  
 ἱεροσύνην.

C. A. 27. ἐπίσκοπον ἢ πρεσβύ-  
 τερον ἢ διάκονον τύπτοντα πιστοῦσ  
 ἀμαρτάνοντασ ἢ ἀπιστοῦσ ἀδική-  
 σαντασ καὶ διὰ τῶν τοιούτων φο-  
 βεῖν ἐθέλοντα καθαιρείσθαι προσ-  
 τάσσομεν. οὐδαμοῦ γὰρ ἡμᾶσ ὁ

Γύναικα οὐ δεῖ ἐν θυσιάστηρίῳ  
εἰσιέναι : Ἡ παρθενίαν ὁμολο  
γήσασα, καὶ ἐκπεσοῦσα, ἕ  
χει ἔτι [i. e. ἔτη] δεκαπέντε :

120 Οἱ μαντευόμενοι ἐπὶ ἀνευρέσει  
τῶν ἔτη ἕξ :

Οὐ μάντεσιν  
ἑαυτὸν ἐπίδιδούς, ἔτη εἰκοσὶν :

Οὐ τὸν Χριστὸν ἀρνησάμενοι (sic) τῷ  
τέλει τοῦ  
βίου ἀξιούσθω τῶν ἀγιάσμάτων.

125 Οὐ χωρὶς ἀνάγκησ τῖνδσ τὴν εἰσ θεὸν  
παραβὰσ πίστιν, ἔτη δώδεκα :

Οὐ γοητείαν καὶ φαρμακείαν ἐξαγορέ  
ων, τὸν τοῦ φονέως χρόνον ἕ  
ξομολογήσιτε :

κύριος ταῦτα ἐδίδαξεν, τοῦναντίον δὲ  
αὐτὸς τυπτόμενος οὐκ ἀντέτυπτεν,  
“λοιδορούμενος οὐκ ἀντελοιδόρει,  
πάσχων οὐκ ἠπέιλει”.

Basil *Ep.* 217. 60. ἡ παρθενίαν  
ὁμολογήσασα καὶ ἐκπεσοῦσα τῆς  
ἐπαγγελίας, τοῦ χρόνου τοῦ ἐπὶ  
τῆς μοιχείας [cf. MS l. 141]  
ἀμαρτήματος ἐν τῇ οἰκονομίᾳ τῆς  
καθ' ἑαυτὴν ζωῆς πληρώσει. τὸ  
αὐτὸ καὶ ἐπὶ τῶν βίον μοναζόντων  
ἐπαγγελαμένων καὶ ἐκπιπτόντων.

*ib.* 83. οἱ καταμαντεύομενοι,  
καὶ ταῖς συνηθείαις τῶν ἔθνων  
ἀκολουθοῦντες, ἢ εἰσάγοντές τινας  
εἰς τοὺς ἑαυτῶν οἴκους ἐπὶ ἀνευρέσει  
φαρμακείων, καὶ καθάρσει, ὑπὸ  
τὸν κανόνα πιπτέτωσαν τῆς ἕξαε-  
τίας.

[The periods and grades of penance  
within the six years are, as usual,  
indicated.]

*ib.* 72. ὁ μάντεσιν ἑαυτὸν ἐπι-  
δούς, ἢ τισι τοιοῦτοις, τὸν χρόνον  
τοῦ φονέως [cf. MS l. 137] καὶ  
αὐτὸς οἰκονομηθήσεται.

*ib.* 73. ὁ τὸν Χριστὸν ἀρνησά-  
μενος καὶ παραβὰσ τὸ τῆς σωτηρίας  
μυστήριον, ἐν παντὶ τῷ χρόνῳ  
τῆς ζωῆς αὐτοῦ προσκλαίειν  
ὀφείλει, καὶ ἕξομολογεῖσθαι χρεω-  
στεῖ, ἐν τῷ καιρῷ ᾧ ἐκβαίνει τοῦ  
βίου, τοῦ ἀγιάσματος ἀξιούμενος  
πίστει τῆς παρὰ θεοῦ φιλανθρω-  
πίας.

*ib.* 65. ὁ γοητείαν ἢ φαρμα-  
κείαν ἐξαγορεύων τὸν τοῦ φονέως  
χρόνον ἕξομολογήσεται, οὕτως  
οἰκονομούμενος ὡς ἐν ἐκείνῳ τῷ  
ἀμαρτήματι ἑαυτὸν ἐλέγξας.

130 Ὁ ἀκρωτηριάζων ἑαυτὸν κλη-  
ρικὸς μὲν, καθαιρείσθω :

[λ]αϊκὸς δέ, ἀφοριζέσθω·

f. 4<sup>v</sup> ἔτη τρία· καὶ κληρικὸς μὴ  
γενέσθω :

135 Ἡ κατ' ἐπιτήδευσιν φθα-  
ρεῖσα, ἔτη δέκα :

Ὁ ἐκουσίως φονεύων, ἔτη  
εἴκοσιν :

Ὁ ἀκουσίως ἔτη δέκα. καὶ

140 κληρικὸς μὴ γινώσθω :

Ὁ μοιχεύων, ἔτη δεκαπέντε.

Ὁ τὴν συνημμένην ἀπωθούμενος.  
καὶ ἄλλην ἀγόμενος· ἔτη δεκα  
πέντε :

Ὁ εἰς ἐλεύ-

145 θερον σῶμα πορνεύων  
πόρνος, ἔτη ἑπτὰ :

C. A. 23. εἴ τις κληρικὸς ὦν  
ἑαυτὸν ἀκρωτηριάσει, καθαιρείσθω·  
φονεὺς γάρ ἐστιν ἑαυτοῦ.

ib. 24. λαϊκὸς ἑαυτὸν ἀκρωτη-  
ριάσας ἀφοριζέσθω ἔτη τρία· ἐπί-  
βουλος γάρ ἐστιν τῆς ἑαυτοῦ ζωῆς.

ib. 22. ὁ ἀκρωτηριάσας ἑαυτὸν  
μὴ γινέσθω κληρικὸς· αὐτοφονευ-  
τῆς γάρ ἐστιν καὶ τῆς τοῦ θεοῦ  
δημιουργίας ἐχθρὸς.

Basil ib. 56. ὁ ἐκουσίως  
φονεύσας, μετὰ δὲ τοῦτο μετα-  
μεληθείς, εἴκοσιν ἔτεσιν ἀκοινώνη-  
τος ἔσται τοῖς ἁγιάσμασιν. τὰ δὲ  
εἴκοσιν ἔτη οὕτως οἰκονομηθήσεται  
ἐπ' αὐτῷ κτλ.

ib. 57. ὁ ἀκουσίως φονεύσας ἐν  
δέκα ἔτεσιν ἀκοινώνητος ἔσται τῶν  
ἁγιασμάτων. οἰκονομηθήσεται δὲ  
τὰ δέκα ἔτη ἐπ' αὐτῷ οὕτω κτλ.

ib. 58. ὁ μοιχεύσας ἐν ἑξέτεσιν  
ἀκοινώνητος ἔσται τῶν ἁγια-  
σμάτων. ἐν τέταρσι μὲν κτλ.

ib. 77. ὁ μέντοι καταλιμπάνων  
τὴν νομίμως αὐτῷ συναφθείσαν  
γυναῖκα, καὶ ἑτέραν συναγόμενος,  
κατὰ τὴν τοῦ κυρίου ἀπόφασιν,  
τῷ τῆς μοιχείας ὑπόκειται κρί-  
ματι.

[But an earlier patristic canon is  
then recorded laying down only  
seven years.]

C. A. 48 (inserted in the  
midst of a series of canons on  
heretical baptism). εἴ τις λαϊκὸς  
τὴν ἑαυτοῦ γυναῖκα ἐκβαλὼν  
ἑτέραν λάβοι ἢ παρὰ ἄλλου ἀπο-  
λελυμένην ἀφοριζέσθω.

Basil ib. 59. ὁ πόρνος ἐν ἑπτὰ  
ἔτεσιν ἀκοινώνητος ἔσται τῶν  
ἁγιασμάτων. δύο κτλ.

Ὁ ἀρσενοκοίτης· ἔτη δεκά  
πέντε :

f. 5 Ὁ κτηνοβάτης, ἔτη δεκά  
150 πέντε :

Ἡ ἀδελφομιξία,  
ἔτη κ̄ :  
Ὁ ἰδία ἀδελφῆ  
σὺμμύαινομενος χωρὶς  
δηλον ὅτι τῆς πράξεως,  
ἔτη δώδεκα :

155 Ὁ κλέπτῃς, ἔτη δύο :

Ὁ ἐπίορκος, ἔτη δέκα :

Ὁ τυμβωρύχος, ἔτη δέκα :

τίμο<sup>θ</sup> ἀλεξανδί :

Τὰ προσφερόμενα εἰς λόγον θυσίας, μετὰ τὰ  
ἀναλίσκόμενα εἰς τὴν τῶν μυστηρίων  
χρείαν, οἱ κληρικοὶ μόνοι διανεμέ  
σθωσαν· καὶ μήτε κατοικούμενος ἐκ τοῦ  
των ἐσθίετω, ἢ πίνετω, ἀλλὰ μό  
νοι κληρικοί, καὶ οἱ πιστοὶ ἀδελφοί :

ιβ. 62. ὁ τὴν ἀσχημοσύνην ἐν  
τοῖς ἄρβρεσιν ἐπιδεικνύμενος, τὸν  
χρόνον τοῦ ἐν τῇ μοιχείᾳ παρανο-  
μοῦντος οἰκονομηθήσεται.

ιβ. 63. ὁ ἐν ἀλόγοις τὴν ἑαυτοῦ  
ἀσέβειαν ἐξαγορεύων, τὸν αὐτὸν  
χρόνον ἐξομολογούμενος παραφυ-  
λάζεται.

ιβ. 67. ἀδελφομιξία τὸν τοῦ  
φονέως χρόνον ἐξομολογήσεται.

ιβ. 75. ὁ ἀδελφῆ ἰδία ἐκ πατρὸς  
ἢ ἐκ μητρὸς συμμειανθείς, εἰς  
οἶκον προσευχῆς μὴ ἐπιτρεπέσθω  
παρεῖναι, ἕως ἂν ἀποστή τῆς παρα-  
νόμου καὶ ἀθεμίτου πράξεως.

[Twelve years of penance are  
then described at length.]

ιβ. 61. ὁ κλέψας, εἰ μὲν ἀφ'  
ἑαυτοῦ μεταμεληθείς κατηγορή-  
σειεν ἑαυτοῦ, ἐνιαυτὸν κωλυθή-  
σεται μόνον τῆς κοινωνίας τῶν  
ἁγιασμάτων· εἰ δὲ ἐλεγχθείη, ἐν  
δυσὶν ἔτεσι. μερισθήσεται δὲ  
αὐτῷ ὁ χρόνος κτλ.

ιβ. 64. ὁ ἐπίορκος ἐν δέκα  
ἔτεσιν ἀκοινωνήτος ἔσται. δυσὶν  
κτλ.

ιβ. 66. ὁ τυμβωρύχος ἐν δέκα  
ἔτεσιν ἀκοινωνήτος ἔσται. ἐν δυσὶ  
κτλ.

Part I. Although the contents are substantially those of part of the *Constitutiones per Hippolytum* or 'Epi<sup>t</sup>ome', drawn from the eighth book of the *Apostolic Constitutions* (see Dom Connolly, *The So-called Egyptian Church Order and Derived Documents*, Texts and Studies viii 4), they are not identical with them, nor, so far as I know, with any published



collection of canons. They appear to be a slightly shorter form of the *Diataxeis of Peter and Paul the holy Apostles* in the *Epitome* xxiii-xxvii, supplied with a title. The application of the first Canon is expanded from slaves to the laity in general. The readings λαοὺς and λαϊκοὺς, however, occur as variants in the *Epit.*, and the former in *A. C.* The θεοφανίων of the MS (l. 20) is also a variant for ἐπιφανίων in both. In the *Epit.* the apostles *are* your teachers; in the MS the days of 'the Apostles *and* teachers' are to be observed (l. 25). In the Canon beginning at l. 49 the address to the Bishop is omitted, and the injunction that the congregation shall meet in a house in order to avoid the wicked is condensed. In the MS the 'seventeen canons' form a continuous whole, ἐπιτελεῖσθε (l. 68) standing in the middle of a line without a break. In *A. C.* this is the beginning of ch. xlii, the intervening chs. xxxv-xli containing an utterance of James, dealing with the Evening Thanksgiving, together with the Laying on of Hands (xxxvi, xxxvii), the Morning Thanksgiving, together with the Laying on of Hands (xxxviii, xxxix), the Thanksgiving at the Offering of Firstfruits (xl), a Prayer for the Departed, and in particular for some individual, followed by the Bishop's Blessing (xli). The canon dealing with the days on which the departed are to be remembered could then be placed suitably at this point; but by its position it is attributed to James, not to Peter and Paul as in the *Epitome* and the MS. In l. 94 the meaning is evidently intended to be that which appears in the *Epitome*, that to refuse wine is to insult the gift of God, though drunkenness is condemned; but the scribe carelessly rewrote the first clause from Proverbs.

Part II. τριακοστὴ ἐβδόμη can hardly be anything else than the thirty-seventh letter in some collection of Basil's works known to the scribe. Very possibly he gives only part of the letter, containing the penitentiary canons, in which case the title may be his own. But it is equally possible that the contents of the letter are complete, and that the title was already attached to it. Nine of the canons are not known to be attributed to Basil elsewhere, though five of them have been adopted by the compiler of *C. A.*

Part IV. The six lines are given as the seventh Canon of Theophilus of Alexandria in Migne *Patr. Gr.* lxx c. 41.

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