

Verona cod. li fol. 155 b.

sint quidem uobis clericis et laicis codices uenerand*(i et s̄ci ue*
 5 *teris autem testamen*(ti moy
sis quinque ih̄m autem n*(aue unus*
 iudicum unus ruth un*(us regno*
 rum unus quattuor para*(l̄ipome*
 non codices dierum duo *(hesdrae*
 10 duo hesther unum iud*(ith unus*
 macchabeorum tria *(iob unus*
 codex psalmoreum centum qui*(n*
 quaginta unus solomonis li*(bri*
 quinque prophetae d sedecim *(unus*
 15 extra haec istoria gratia discan*(t*
 uestri adulescentes sapientia*(m*
 nimium edocti sirech · nostri *(ue*
 ro id est noui t*(est)amenti ae*(uan
 gelia quidem quattuor sicut in a
 20 tecedentibus d*(iximus* mathei
 marci lucae iohannis pauli
 epistulae quattuordecim petri
 epistula una iohannis epistula
 una clementis epistulae duae
 25 et haec constitutiones uobis epi
 scopis

8. unus: doubtless a slip, corrected into quattuor. 10. unum: perhaps a slip due to the neuter *en* of the Greek. 14. d: probably the scribe had begun to write duodecim, the familiar form. 15. istoria: for istoriae. 19. sicut in antecedentibus diximus: *ws kal en tois prolabousin elpomen* appears in some of the Greek texts, though not in Turrianus or Lagarde. It is presumably a genuine cross-reference to *Apost. Const.*

Text from Turrianus fol. 164; apparatus from Lagarde *Reliquiae Iuris Ecclesiastici* p. 35.

οέ ε̄στω δέ ῡμίν π̄σι κληρικοῖς καὶ λαϊκοῖς βιβλία σεβάσμα καὶ ἅγια, τῆς μὲν παλαιᾶς διαθήκης, μωϋσείως πέντε, γένεσις ἔξοδος λευϊτικὸν ἀριθμοὶ καὶ δευτερονόμιον. Ἰησοῦ τοῦ ναυῆ ἔν. τῶν κριτῶν ἔν. τῆς ρούθ ἔν. βασιλειῶν τέσσαρα, παραλειπομένων τῆς βίβλου τῶν ἡμερῶν δύο. ἔσδρα δύο. ἔσθῆρ ἔν. ἰουδείθ ἔν. μακκαβαίων τρία. ἰὼβ ἔν. ψαλμοὶ ἑκατὸν πενήκοντα. Σολομώνος βιβλία τρία, παροιμίαι, ἐκκλησιαστής, ᾄσμα ᾠσμάτων. προφήται δεκαεξί. ἔξωθεν δέ ῡμίν προσιστορησθω μανθάνειν ῡμῶν τοὺς νέους τὴν σοφίαν τοῦ πολυμαθοῦς Σιράχ. ἡμέτερα δέ, τουτέστι τῆς καινῆς διαθήκης, εὐαγγέλια τέσσαρα, Ματθαίου, Μάρκου, Λουκά, Ἰωάννου. Παύλου ἐπιστολαὶ δεκατέσσαρες. Πέτρου ἐπιστολαὶ δύο. Ἰωάννου τρεῖς. Ἰακώβου μία. Ἰούδα μία. Κλήμεντος ἐπιστολαὶ δύο. καὶ αἱ διαταγαὶ ῡμίν τοῖς ἐπισκόποις

6. καὶ Turrianus: om. Lagarde 7. τοῦ Ναυῆ . . . τῶν κριτῶν . . . τῆς Ῥούθ T: Ναυῆ . . . κριτῶν . . . Ῥούθ L 8, 19. τέσσαρα T: δ' L 10. Ἰουδείθ ἔν T: om. L 11. Μακκαβαίων τρία Ἰὼβ ἔν T: Μακκαβαίων ἔν L ψαλμοὶ ἑκατὸν πενήκοντα T: om. L 12. Σολομώντος T: Σολομώντος L 13. βιβλία T: om. L 14. προφήται δεκαεξί T: προφητῶν δεκαδύο, ἔν Ἡσαίου, Ἰερεμίου ἔν, Ἰεζεκιήλ ἔν, Δανιήλ ἔν L 16. τὴν σοφίαν T: τὰς σοφίας L 22. δεκατέσσαρες T: ιδ' L

and the Latin, because for the most part, the Latin being the only witness to them, they are now for the first time known. The books of the Pentateuch, the books of Solomon, and the Prophets are reckoned as one whole, and the items composing them are not separately enumerated—five books of Moses, five books of Solomon, sixteen prophets. Somewhat similarly we have the ‘codex of 150 psalms’ instead of the ‘150 psalms’. We shall probably follow the Latin in all these points except perhaps the ascription of five books instead of three to Solomon. If Wisdom and Ecclesiasticus had been already by implication accepted among the books of Solomon, it is not easy to see how it could be said that ‘beyond these [canonical] books’ the Wisdom of the learned Sirach should be used for the purpose of instructing the young.¹

But the *crux* of the situation lies in the New Testament list. All our authorities for the text of the canon reckon the Pauline Epistles at fourteen, and thereby canonize the Epistle to the Hebrews; but our MS allows only two Catholic Epistles, 1 Peter and 1 John. At a rather later date than the *Apostolic Constitutions*, the Peshitta still knows only of three Catholic Epistles, 1 Peter, 1 John, and James; and I do not doubt that more critical texts of our fourth-century authorities will tend to shew that the full canon of seven Catholic Epistles only attained recognition at a later date than has hitherto been supposed. The testimony of the Latin version is, in my own opinion, conclusive as to the original form in this respect of the eighty-fifth Apostolic Canon, ‘one epistle of Peter, one epistle of John, two epistles of Clement, and these present Constitutions, which are meant for bishops only and not for general publication, and the Acts of us the Apostles’.

C. H. TURNER.

¹ Unless we have here an unintelligent combination of the thirty-ninth Festal Epistle of St Athanasius, which allots just this position to Sirach, with a tradition of five canonical books of Solomon.

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sis quinque ihm̄ autem n(aue unus
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fol. 156 a

(*per me clementem in octo codici*)
 (*bus addictae quas non oportet*)
publicare praesentibus omni
bus propter archana quae in eis
 5 *et actus nostri apostolorum*
haec uero uobis constituta
sint per nos, episcopi. uos autem
 s salbi eritis et pacem
habebitis non seruientes autem
 10 *supplicium pendetis ac bellum*
in se perpetuum habebitis poe
nam it quod non audistis co-
petentem persoluentes. d̄s uero
qui solus ingenuus et omniu-
 15 *rerum factor omnes uos per*
pacem in s̄co sp̄u coadunet con
pleat in omne opus bonum inber
tibiles sine querimonia sine
accusatione dignos autem facit
 20 *uitae perpetuae nobiscum per me*
dium dilecti filii ih̄u xp̄i d̄i ac
saluatoris nostri per quem gloria
qui supra omnia est d̄s ac pater
in s̄co sp̄u paracleto nunc et
 25 *semper et in saecula saeculorum.*
 amen.

9. seruientes : or perhaps seruantes.
 11. in se (or cum se) appears likely
 to have been the translation of μετ'
 ἀλλήλων ; see above, p. 492 l. 24, sese
 et inuicem sese . . . commendemus for
 ε̄αντοὺς καὶ ἀλλήλους . . . παραθώμεθα. 19.
 facit : for faciat.

Turrianus

δι' ἐμοῦ Κλήμεντος ἐν ὀκτώ
 βιβλίοις προσπεφωνημένοι, ἃς οὐ
 χρῆ δημοσιεύειν ἐπὶ πάντων
 διὰ τὰ ἐν αὐταῖς μυστικά. καὶ
 αἱ πράξεις ἡμῶν τῶν ἀπο-
 στόλων. Ταῦτα δὲ περὶ κανόνων
 διατετάχθω ὑμῖν παρ' ἡμῶν, ὧ ἐπί-
 σκοποι. ὑμεῖς δὲ ἐμμένοντες αὐτοῖς
 σωθήσεσθε καὶ εἰρήνην ἔξετε,
 ἀπειθούντες δὲ κολασθήσεσθε καὶ
 πόλεμον μετ' ἀλλήλων αἰδιον ἔξετε,
 δίκην τῆς ἀνηκοίας τὴν προσ-
 ἤκουσαν τινύντες. ὁ θεὸς δὲ
 ὁ μόνος ἀγέννητος καὶ τῶν ὄλων
 ποιητῆς ἅπαντας ὑμᾶς διὰ τῆς
 εἰρήνης ἐν πνεύματι ἀγίῳ ἐνώσει,
 καταρτίσει εἰς πᾶν ἔργον ἀγαθὸν
 ἀτρέπτους ἀμέμπτους ἀνεγκλήτους,
 καταξιώσει τε τῆς αἰωνίου
 ζωῆς σὺν ἡμῖν διὰ τῆς μεσιτείας
 τοῦ ἡγαπημένου παιδὸς
 αὐτοῦ Ἰησοῦ χριστοῦ τοῦ θεοῦ καὶ
 σωτῆρος ἡμῶν μεθ' οὗ ἡ δόξα
 αὐτῷ τῷ ἐπὶ πάντων θεῷ καὶ
 πατρὶ ἐν ἀγίῳ πνεύματι τῷ
 παρακλήτῳ νῦν τε καὶ αἰεὶ καὶ
 εἰς τοὺς αἰῶνας τῶν αἰῶνων.

ἀμήν.

13. τινύντες T : τινύντες L 14. ἀγέννητος
 T : αἰδιος L 16. ἐνώσει T : σθενώσει L 17.
 καταρτίσει T : καὶ καταρτήσει L 19. καταξιώσει
 τε T : καὶ καταξιώσει L 24. θεῷ καὶ πατρὶ T :
 θεῷ πατρὶ L 25. ἐν T : σὺν L 26. τε T :
 om. L

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