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DOCUMENTS

CANONS ATTRIBUTED TO THE COUNCIL OF CONSTANTINOPLE, A.D. 381, TOGETHER WITH THE NAMES OF THE BISHOPS, FROM TWO PATMOS MSS POB' POI'.

In the year 1898 I was enabled, through the good offices of my colleague Mr D. G. Hogarth, at that time Director of the British School at Athens, to obtain a transcript of a good deal of the matter contained in two MSS at Patmos, POB' and POI'—sister MSS, each of them written somewhere about A.D. 800—which are our oldest witnesses to the text of the Greek Canon Law. So far as I know, they have never been employed by any editor; and I myself had only made occasional use of my transcript, as a check on the printed texts, when I wanted to know what was the Greek original underlying any particular passage of the Latin versions of the councils. It was only when I had it in my mind to propose to the Clarendon Press the publication of a manual edition of the early Greek canons (that is, of the fourth and fifth centuries) that I examined my material more closely.

The most obvious difference between Greek and Latin MSS of Canons, taken in the mass, is the striking resemblance of the former among themselves contrasted with the almost infinite degrees of divergence from one another which prevail in the latter. The contents of Greek canonical MSS are always more or less the same: the greater surprise was it to find in the Patmos MSS a series of canons attributed to the Council of Constantinople (A.D. 381) together with a list of the signatures of the bishops. These signatures, between 140 and 150 in number, are extant in Latin and in Syriac, but (so far as I am aware) they are here for the first time published in Greek. With the help of Schultess's edition of the Syriac versions, and of my own collections for the Latin versions, I have also made the attempt in the notes to control and elucidate the Greek text—especially for the bishoprics of Asia Minor, where invaluable help is available in Sir William Ramsay's Historical Geography of Asia Minor (London, 1890).

The authenticity of the signatures is undoubted; and their genuineness goes some way to suggest the genuineness of the twenty-one...
canons that precede them. Two further points tell obviously on the same side. The 18th canon, with its reference to the Tome published at Antioch, suits the situation in the years in the immediate neighbourhood of the Council of 381\(^1\) and of no others. And Palladius, bishop of Amasea in Pontus, from whose Κανώνικον (according to the title of the piece in the MS) the canons were derived, was among the signatories at the council of Ephesus in 431, so that we are once more carried back into near chronological relation with the same historical circumstances. Against these favourable considerations we have to set firstly the uniqueness of the external testimony, and secondly the fact that of these 21 canons all but two (the 18th and 21st) are to be found in a continuous series in the Third Canonical Letter of St Basil to Amphilochoius of Iconium.

The external testimony remains solitary and unique; but internal evidence does go some way, I venture to think, in recommending both the position and the form which the Patmos MSS attribute to these canons. The canons as here printed, or at any rate the first seventeen of them, hang well together, as a sort of Poenitentiale of which the different parts are all constructed on the same lines; while on the other hand they do not seem to have quite the character of the other canons of St Basil, where an almost conversational tone may be detected, suitable enough to the intimate correspondence of Basil and Amphilochoius, but alien (as it seems to me) from the group here separately published. The form again of the text in the Patmos recension appears to be in some marked respects preferable to the Basilian form: where the same material has been from very early times handed down in two distinct lines of tradition, we shall of course naturally expect that either will often preserve the true reading where accident has corrupted it in the other. Thus the Basil text\(^2\) enables us to correct the Patmos text in the following cases: canon v l. 2 καθ' ἐαυτὴν for καθ' ἐαυτῶν, canon xv l. 2 μετὰ inserted before τῶν διακόνων, (canon xvii l. 1 ἐπιδοόνσ for ἐπιδοόνσ;?), canon xix l. 3 ἀξιώμενοι inserted after τῶν ἀγαθο­­ματος. But the Patmos recension not only enables us to supply similar improvements to the Basil recension (e.g. canon v l. 2 τὸν ἐν τῇ μοιχείᾳ ἀμαρτήσαντος for τοῦ ἐπὶ τῆς μοιχείας ἀμαρτήσαντος, where the parallel in vii l. 1 s is decisive for the personal reference; canon viii l. 2 μετανοοῦντος for παρανοοοῦντος—if the latter were the right verb, a past tense was imperative; canon viii l. 1 ἀσέλγειαν for ἀσέβειαν, canon xiii

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\(^1\) Compare the 5th canon of the ordinary Greek series of the canons of 381 Περὶ τοῦ τόμου τῶν Δυτικῶν καὶ τοῦ ἐν Ἁντιωάσι ἀπεδέξαμεν τοὺς μαν ὠμολογοῦντας πατρὸς καὶ ὑδάτω καὶ ἄγιον πνεύματος θεότητα.

\(^2\) I print below the text (pp. 164–167) an apparatus of the Basilian readings based on three Oxford MSS—Barocci 185 (O₃), Laud gr. 39 (O₄), Barocci 26 (O₁); the symbols for the MSS are those used by Mr Rackham in his edition of the canons of Ancyra—all of them written not far from the year A.D. 1000.
I. γευναίας for στάσιν), but reveals throughout a more rugged and original cast of text. Thus in canon i l. 5 ἐν πέντε ἔτεσιν εἰς τοὺς ἀκρωμένους δεχθήσεται has been expanded and smoothed down in Basil into μετὰ τὰ τέσσαρα ἔτη εἰς τοὺς ἀκρωμένους δεχθήσεται καὶ ἐν πέντε ἔτεσιν κτλ.: in canon ii l. 2 the abrupt almost unconstructed phraseology δύο προσκλαίων, τρία δὲ ἐν ἀκρωμένους is developed into δύο προσκλαίωνες, τρία δὲ ἔτη ἐν ἀκρωμένους διαστελέσει: and from time to time the article or the conjunction δὲ is inserted to ease the business-like brevity of the Patmos text. Only in two places do the differences of reading correspond to any real difference of sense. In canon xvi the Patmos recension provides that an accessory is to be excluded from communion for a term half as long as the principal: τὸ ἡμιὸν τοῦ χρόνου becomes in Basil τοῦ τοιούτου χρόνου, and there cannot surely be any doubt that the former is the true reading, though it remains an open question whether the Basil form represents an intentional heightening of the penalty or (as I rather suppose) an unintentional corruption of τὸ ἡμιὸν τοῦ into τοῦ τοιούτου. And in canon xx ἐν τοῖς προερημένους ἀμαρτήμασιν becomes in Basil ἐν τοῖς προγεγραμμένοις ἀμαρτήμασιν, which leaves open the possibility that the Patmos canons were a code proposed orally while the Basilian canons were of course a code committed from the first to writing.

The alternative explanations of the relations between the two codes would seem to be the following. (1) The Basilian recension original, and the Patmos recension derivative: for the reasons above alleged I cannot feel that this explanation would account for the facts. (2) Conversely, the Patmos recension original, and the Basilian derivative: but so long as the third letter to Amphileochius is accepted as a genuine work of St Basil, who died Jan. 1, 379, chronology makes it impossible that he could have drawn on any document that first saw the light at the Council of Constantinople. (3) There remains only the hypothesis that the document, in so far as it is common to St Basil and the Council, is older than either; that the former incorporated it in his third letter to Amphileochius, but in incorporating it edited it; that the Council accepted it as it stood, and that the reason why it does not appear elsewhere among the records of the Council's work is that, unlike the Canons, it was not the original work of the bishops there assembled. They gave to the Penitential, in fact, on this view, the same sort of authority which they gave, on Hort's theory, to the creed of Cyril of Jerusalem.

Such a view does not account for quite all the elements of the question. It is propounded as purely tentative, and in the hopes that some scholar better acquainted than I am with the history of Greek Canon Law will be attracted to devote himself to the problem and produce a better solution of it.

M 2
Text

"Επι κανόνες τής αυτής εν Κωνσταντινουπόλει ἀγίας συνόδου εὐρημένοι εν τῷ κανονικῷ Παλλαδίῳ τοῦ θεοφειλεστάτου ἐπισκόπου Ἀμασίας καὶ κομμοθέτες παρά τοῦ εν ὅσιοις ἐπισκόπου Οδαλεριανοῦ μετὰ καὶ τῶν λοιπῶν κανόνων τῶν ἐκτεθέντων εν Κωνσταντινουπόλει ἐπὶ τοῦ μακαρίου Νεκταρίου παρὰ τῶν πρ.

[α] ¹

'Ο ἐκουσίως φονεύσας, μετὰ δὲ τούτῳ μεταμεληθείς, εν ἑ έτεσιν ἄκοινωνήτους ἐσται τῶν ἀγιασμάτων. τά δὲ κ ἑτή οὕτως ἐτή αὐτῶν οἰκονομηθήσαται ἐν τέτρασιν έτεσιν προσκλαιέτο, ἐξω τῆς θύρας ἐστῶς τοῦ εὐκτερίου οἰκου καὶ τῶν εἰσόντων πιστῶν δεόμενοι εὐχὴν ὑπέρ αὐτῶν γενέσθαι, ἐξαγόμενοι τὴν 5 έαυτοῦ παραμολογίαν καὶ εν πέντε έτεσιν εἰς τοὺς ἀκρωμένους δηχθήσεται καὶ μετ’ ἐκείνων ἐξελυσόταται: εν ἐπτά έτεσιν μετὰ τῶν εν ὑποπτῶκει προσευχόμενος ἐξελυσόταται καὶ εν τέτρασιν έτεσιν συντάσσεται μόνον τοῖς πιστοῖς, προσφοράς δὲ οὐ μεταλήφθηται πληρωθέντων δὲ τούτων τότε μεθέξει τῶν ἀγιασμάτων.

[β]

'Ο ἐκουσίως φονεύσας εν ἑ έτεσιν ἄκοινωνήτους ἐσται τῶν ἀγιασμάτων. οἰκονομηθήσεται δε οὕτως δυὸ μὲν προσκλαιῶν, τρία δὲ εν ἀκρωμένους, εν τέτρασιν εν ὑποπτῶκον, ἑναυτῷ ² συντάσσεται τοῖς πιστοῖς μόνον καὶ τῷ ἐξής εἰς τὸ ἀγίασμα δεχθήσεται.

[γ]

'Ο μοιχὸς εν ἑ έτεσιν ἄκοινωνήτους ἐσται τῶν ἀγιασμάτων. ³ εν τέτρασι μὲν προσκλαιῶν, εν πέντε ἀκρωμένους, εν τέτρασιν ὑποπτῶκον, εν δυοί ³ συνεστώς τοῖς πιστοῖς ἄνευ κοινωνίας.

1 The canons are not separately numbered in Patm. POB', nor by the original hand in POB'.

2 eniavtous codd.

3-3 ἐν τεσσαρα... ἐν τεσσαρα... ἐν δυο codd.

α 1. εν: om. Bas. 2. τῶν ἀγιασμάτων: τοις ἀγιάσμασι Bas. 1r. οἰκονομηθήσεται ἐν ² αὐτῷ Bas. 3. τέτρασιν: τεσσαράν (εἰ ἢα α 7 β 3 γ 2 θ 2 ια 2) Bas. προσκλαίων ὀφείλει Bas. 4. γενέσθαι: ποιεῖσθαι Bas. 5. ἑαυτῷ: ιδίαν Bas. καὶ εν πέντε... μετ’ ἐκείνων: μετὰ δὲ τὰ (ομ. τὰ Ο) τέσσαρα ἑτὶ εἰς τοὺς ἀκρωμένους δεχθήσεται καὶ (ομ. καὶ Ο) εν πέντε έτεσιν μετ’ αὐτῶν ἕκαστον: τοῖς πιστοῖς: om. Bas. 8. τότε: om. Bas. ³. ². οἰκονομηθήσεται δὲ: τὰ δέκα ἑτη (ομ. ἑτη Ο) ἐν αὐτῷ Bas. δυὸ μὲν: ἑτη Ο, ἑτὲς Ο, προσκλαίων: προσκλαίει Bas. τρία δὲ: ἑτη Bas. εν ἀκρωμένους: διατελέσει Bas. 3. ἐν ὑποπτῶκον: ὑποπτῶκον καὶ ἐν Bas. τοῖς πιστοῖς: om. Bas. 4. εἰς τὸ ἀγίασμα: εἰς τὰ ἅγια Bas.

β 2. οἰκονομηθήσεται δὲ: τὰ δέκα ἑτη (ομ. ἑτη Ο) ἐν αὐτῷ Bas. δυὸ μὲν: ἑτη Ο, ἑτὲς Ο, προσκλαίων: προσκλαίει Bas. τρία δὲ: ἑτη Bas. εν ἀκρωμένους: διατελέσει Bas. 3. ἐν ὑποπτῶκον: ὑποπτῶκον καὶ ἐν Bas. τοῖς πιστοῖς: om. Bas. 4. εἰς τὸ ἀγίασμα: εἰς τὰ ἅγια Bas.

γ 1. 'Ο μοιχὸς Bas. εν τέτρασι μὲν: ἑτὲς Ο, ἑτὲς Ο, προσκλαίων: ἑτὲς Ο, ἑτὲς Ο, εν πέντε: δὲ Bas. 3. τοῖς πιστοῖς: om. Bas.
[8]

'Ο πόρνος ἐν ἓ έτεσιν ἀκοινώνητος ἦσται τῶν ἀγιασμάτων οὕτως: δύο προσκλαίων, καὶ δύο ἀκροίμασας, καὶ δύο ὑποπτῶν, ἐν ἓν συνεστώς τοῖς πιστοῖς μόνον· τῷ δὲ ὑγόνῳ δεχθήσεται εἰς κοινωνίαν.

[9]

Ἡ παρθενείαν ὀμολογήσασα καὶ ἐκπεισοῦσα τῆς ἐπαγγελίας τούς χρόνον τοῦ ἐν τῇ μοιχείᾳ ἀμαρτήσαντος ἐν τῇ οἰκονομίᾳ τῆς καθ' ἐαυτῶν. ἡ γῆς ἐκπληρώσεως τό αὐτὸ δὲ κρατήσει καὶ τῶν μοναξίων βιῶν ἐπαγγελλομένων καὶ ἐκπιπτόντων.

[7]

'Ο κλέφας, εἰ μὲν ἐαυτοῦ μεταμεληθεῖς κατηγορήσεις, ἐναυτῷ κωλυθήσεται τῆς τῶν ἀγιασμάτων κοινωνίας, εἰ δὲ ἐλεγχθήσεται, ἐν δυσίν ἐτεσιν μεσοθήσεται δὲ αὐτῷ ὁ χρόνος εἰς ὑπόπτωσιν καὶ σύντασιν καὶ τότε τῆς κοινωνίας [ἐξεί].

[1]

'Ο τὴν ἀσχημοσύνην εἰς ἄρσεσιν ἐπιδεικνύμενος, τὸν ἵπτον χρόνον τοῦ ἐν τῇ μοιχείᾳ μετανοοῦντος οἰκονομηθήσεται.

[η]

'Ο ἐν ἄλογοις τὴν ἑαυτοῦ ἀσέλγειαν ἑξαγορευόν, τῶν αὐτῶν χρόνον ἐξομολογούμενος παραφυλάξει.

[8]

'Ο ἐπίκορος εἰ ἓ ἔτεσιν ἀκοινώνητος ἦσται, δύο προσκλαίων, τριῶν ἀκροίμασας, τέτρασιν ὑποπτῶν, ἐναυτῷ συνεστῶς μόνον, καὶ τότε τῆς κοινωνίας ἀξιόμενος.

[ι]

'Ο γοητείαι καὶ φαρμακεῖαι ἑξαγορευών τῶν τοῦ φόνεως χρόνον ἐξομολογηθήσεται· οὕτως οἰκονομούμενος ὡς ὁ ὑπ' ἐκείνῳ τῇ ἀμαρτήματι ἑαυτῶν ἑλέγχας.

1 καθ' ἑαυτῶν: legendum ut uidetur cum S. Basilio kath' eautyn.
2 ἐναυτῷ σcripsi: en autow codd.
3 ἐξεί suppleui: om. codd.
4 δ 1. οὗτω: om. Bas.
5 2. ἐν ἕνι: καὶ ἐν ἕνι Ο3 Ο 4 καὶ ἐν Οι τοίς πιστοῖς: om. Bas.
6 3. δὲ: om. Bas. εἰς τῆς κοινωνίας Bas.
7 1. Ἡ παρθενείαν (παρθενεία Ο3 Ο4): Παρθένος Ο4.
8 2. τοῦ ἐν τῇ μοιχείᾳ ἀμαρτήσαντος: τοῦ ἐν τῇ μοιχείᾳ ἀμαρτήματος Bas. καθ' ἑαυτῶν Bas.
9 3. πληρώσει Bas. δὲ κρατήσεις: om. Bas. τῶν . . . σίν: ὑπ' τῶν σίν μοναξίων Bas.
10 4. ἐν τῶν σίν τῶν μοναξίων Bas. ἐπαγγελλαμένων Bas.
11 5. 1. λαυτοῦ . . . κατηγορήσεις: ἄφ' ἑαυτοῦ . . . κατηγόρησεν ἑαυτοῦ Bas. ἑναυτῶν Bas. κωλυθήσεται: + μόνον Bas.
12 2. ἐν τῆς κοινωνίας τῶν ἀγιασμάτων Bas. ἐλεγχθείσα Bas.
13 3. τῆς κοινωνίας [ἐξεί]: διεισέκοψε τῆς (om. τῆς Ο4) κοινωνίας Bas.
14 1. ἐν τοῖς ἀρρέναις Bas. ἵπτον: om. Bas. 2. μετανοοῦντος: παραμονοῦντος Bas.
15 1. διέλγεσαν: διέλγειαν Bas.
16 2. παραφυλάξεται Bas.
17 1. δύο: δύον ἐτεσι Bas. 2. ἑναυτῶν Bas.
18 1. καὶ: ἑ Bas. ἐξομολογηθήσεται Bas. ὦ: om. Bas. ἐν' ἐκείνῳ: ἐν ἐκείνω Bas.
166 THE JOURNAL OF THEOLOGICAL STUDIES

[ια]

'Ο τυμβωρώχος¹ εν ἰ ἔσται ἀκοινώνης ἐσται, ἐν δυσὶ προσκλαίων, ἐν τρισὶν ἄκροφαμοι, ἐν τέτρασιν ὅποιότητων, ἐν ἐνὶ συνεστῶς καὶ τότε δεχθήσεται.

[ιβ]

'Αδελφομεία τοῦ τοῦ φονέως χρόνον ἐξομολογηθήσεται.

[ιγ]

'Η τῆς ἀπειρήμηνς συγγενείας εἰς γάμον ἀνθρώπων γεννάσας, εἰ φωβαθεῖ ἐν ἀμαρτήματι γυμνόν, τὰ τῶν μοιχῶν ἐπιτίμα δέξεται.

[ιδ]

'Αναγνώστης, εἰ τῇ ἀντωτό μνηστῇ πρὸ τῶν γάμων συναλλάξεις, ἐναυτῷ ἀργύσας εἰς τὸ ἀναγνώστειν δεχθήσεται, μένων ἀπρόκοπτος κλεψυχαγός δὲ ἀνεν μυστείας, πανθήσεται τῆς ὑπηρεσίας. τὸ αὐτὸ καὶ ὑπηρέτης.

[ιε]

Διάκονος ἐν χείλεις μιανθές καὶ μέχρι τοῦτον μόνον ἡμαρτηκέναι ὁμολογήσας, τῆς λειτουργίας ἐπισχεθήσεται τοῦ δὲ μετέχει τῶν ἁγιασμάτων τῶν διακόνων² ἀξιωθήσεται τὸ αὐτὸ καὶ προσβύτερος. εἰ δὲ τοῦτον πλείον³ φωβαθεῖ τις ἡμαρτηκὼς, ἐν ὅ ἐν ἐν βαβυλῷ καθαυρεθήσεται.

[ιφ]

'Ο συνειγνωκὸς ἐκάστη τῶν προειρημένων ἁμαρτημάτων καὶ μὴ ὁμολογήσας ἀλλ’ ἐλεγκθεῖς, τὸ ἡμείν τοῦ χρόνου εἰς ὅ το ἐργάτης τῶν κακῶν ἐπιτετίμηται καὶ αὐτὸς ἐσται ἐν ἐπιτίμαι.

[ιχ]

'Ο μάντεσιν ἀντωτὸν ἐπιδίδον ἡ τυσὶ τοιοῦτοι, τὸν χρόνον τῆς τῶν φονέων οἰκονομίας καὶ αὐτὸς οἰκονομηθήσεται.

1 τυμβωρώχος codd. 2 τῶν διακόνων codd.: praemittendum metá cum S. Basilio. 3 πλείον τοῦτον POB'.

ια 2. ἐν ἐνί: ἐν δὲ Ο₁ O₂ οἰναυτῶν Ο₃.
ιβ 1. ὁμολογηθήσεται Bas.
ιγ 1. γειτνάσις: στάσις Bas. 2. γυμνόνη: γεγενημόνη Bas.
ιδ 1. πρὸ τῶν γάμων: πρὸ γάμον Bas. ἐναυτῶν Bas. 2. τὸ δὲ αὐτὸ Bas.
ιε 1. μόνον: om. Bas. 2. τῶν διακόνων: praem. metá Bas. 3. τὸ δὲ αὐτὸ Bas. 4. τὸν: τοῦτον πλείον O₂ O₃ τοῦτον (om. πλείον) O₂ 4. ἐν φ.: ἐν αφ Ἰπ. eih.: οί O₂ O₃ om O₁.
ιφ 2. τὸ ἡμείν τοῦ χρόνου: τοῦ τοιοῦτον χρόνου Bas. 3. ἐν ἐπιτίμῃ Bas.
ιχ 1. ἐπιδίδος Bas. τῆς τῶν φονέων οἰκονομίας: τῶν φονέων (om. τῆς οἰκονομίας) Bas.
Πάντας τούς μὴ θεολογοῦντας τήν ομοούσιον Τριάδα κατά τῶν ἐν Ἀντιοχείᾳ ἐκτεθέντα τόμον, Πνευματομάχους χρήναι καλεῖν.

'Ὁ τῶν Χριστῶν ἀρνησόμενος καὶ παραβᾶς τὸ τῆς σωτηρίας μυστήριον, ἐν πατὶ τῷ χρόνῳ τῆς ἔξωθης αὐτοῦ προσκλαίεις ἑξομολογεῖσθαι ἵστοτε: ἐν τῷ καιρῷ δ' ἐκβαίνει τοῦ βίου, τοῦ ἀγιάσματος . . . πίστει τῆς παρὰ τοῦ θεοῦ φιλανθρωπίας.

Ἐὰν μέντοι γε ἐκάστος τῶν ἐν τοῖς προειρημένοις ἀμαρτήσαντι ἔνοχος ἐν στουδαίος φαύνοιτο ἑξομολογούμενος, ὁ πιστευθεὶς παρά τῆς τοῦ θεοῦ φιλανθρωπίας λεῖν δεσμάι, εἰ φιλανθρωπότερος γένοιτο τὸ ὕπερβαλλόν τῆς ἑξομολογήσεως ὅρων τοῦ ἡμαρτηκότος εἰς τὸ ἔλαττώσι τῶν χρόνων τῶν ἐπτειμίων, οὐκ ἔσται καταγγέλλεις ἄξιος τῆς ἐν ταῖς γραφαίς ἱστορίαις γνωρίζουσις ἥμιν ὡς τοὺς μετὰ μείζονος πόνων ἑξομολογούμενοις ταχέως τῆς τοῦ κυρίου φιλανθρωπίας καταλαμβάνοντος.

Περὶ τῶν ἐπὶ ψυχικῶς ἐγκλήμασι: κατηγοροῦντων, εἶτα μετὰ ταῦτα ἐν νόσοις ἦ ἐν φάβοις ἑξομολογούμενοι ὡς ψυχεῖς εἶν εἰρήκτεις δ' καταγγέλλας ἢ ἐμαρτύρθησαν· εἰ μὲν λαϊκὸι εἶν (εἴτε ἀνδρείς εἴτε γυναῖκες) ἐδοξεῖν ἐξοδεύσαντες μὲν αὕτως τῶν μυστηρίων μεταδίδοσθαι, περιγενεμένοις δὲ τῆς νόσου ἢ διαφεύγοντες τῶν ἐπτειμίων φάβον καὶ ἐπιβιώσαντες τῶν μέχρι τελευταίας ἁπαντοίς ἐπανδρίου ἀφωρισμῶν, ὡς ἢ τα ψυχὴ πρότερον εἰρήκοσί καὶ αἵτων γενομένων κατακρίσεως τῶν ἀνυεύθυνων, ἢ τότε μὲν τὸ ἀληθὴν καθεμείνως ὑποτελέσαντες τὸ τα ἐπεισόδιον ἠγείρεαν, καὶ σκανδάλιζοντες τοὺς τῶν ἀπλουστέρων ψυχὰς· εἰ δὲ κληρικοὶ πυρίχανεν, τελευτάτας μὲν μηνυμένους μετὰ τῶν ἐκ τοῦ κλάμον κεκαμημένων, διαφεύγοντας δὲ τῶν κίνδυνων ἀλλότριον εἶναι τοῦ προϋπάρχοντος βαθμοῦ.

1 προσκαλείν ἑξομολογεῖσθαι codd.: legendum ut uidetur mel proskeleias lxo­mologeisthai: proskeleias ofileis kai Bas.
2 ἀγιασματο πιστε cod. POI', agiasmatos eiei pistei cod. POI': legendum agiasmato dieiömenos pistei sum Bas.
3 ἢ scripi: ei codd.
4 Deest, ut uidetur, velbum.
5 Doest, ut uidetur, velbum.

Θ 2. proskeleia: + ofileis kai Bas. 3. tou agiasmato: + dieiömenos Bas. tou theou: theou Bas.
Κ 1. prooeirmenon: proγeγραμμαι Bas. enochos an: genoménos Bas. 2. fai­nous: geýntas Bas. 3. leis dēsmai: leéis kai dēsmai Bas. 6, 7. ὡς τοις . . . τῇ . . . φιλανθρωπίας καταλαμβανούσης: τοῖς . . . τήν . . . φιλανθρωπίαν καταλαμβανειν Bas. 7. tou kuryou: tou theou Bas.
Νεκτάριος Κωνσταντινούπολεως
Αιγύπτου

Τιμόθεος 'Αλεξανδρείας

Δωράθος πόλεως 'Οχυρών

Παλαιστίνη

Κύριλλος πόλεως 'Ιεροσολύμων

5 Πελάγιος πόλεως Καισαρείας

Μάκερ πόλεως Ιεροσολύμων

Διονύσιος πόλεως Διονύσιος

Πρωσίαν νικόπολεως

Νίλος πόλεως Σεβαστής

10 Ρουφος Σικυώνος

Αλεξάνδρος πόλεως 'Αράδου

'Αλεξάνδρος πόλεως Αρκων
dia Θεοδοσίου πρεσβυτέρου

Συρία

Μελέτιος πόλεως 'Αντιοχείας

Πελάγιος πόλεως Λαδικείας

'Ακάκιος πόλεως Βαρδιάς

25 Ιωάννης πόλεως 'Ασπάσιας

Βύζος πόλεως Ζελευκίας

Ευσέβιος πόλεως Επιφανείας

Μαρκιανός πόλεως Ζελευκοβιζήλου

Πατρόφιλος πόλεως Λατιστής

30 Σεφήρος πόλεως Πάλτου

Φλαουώνος και Ελπίδιος πόλεως 'Αντιοχείας

Ευσέβιος πόλεως Καλλίδας

Δαμιήν πόλεως Γαβαλέων

Βασιλίνας πόλεως 'Ρεβανάιων

'Αραβία

5 Αγαθίος και

35 Βαγάλιος πόλεως Βοστρών

Ελπίδιος πόλεως Διονυσιάδος

Ούρινάς πόλεως 'Αδραφής

Χίλων πόλεως Κωνσταντιανής

Σενωνήσι Νεάπολεως

'Οσρωνής

40 Ευλόγιος πόλεως 'Εδέσσης

Βίτοσ πόλεως Καρρών

'Αβράμιος πόλεως Βατών

Μεσοποταμίας

Μάρας πόλεως 'Εμώνης

Βατώνης πόλεως Κωνσταντιανής

45 Ιουβίνος πόλεως 'Εμμαρίας

Αγαθοσοφηνετριαίας

Θεόδωτος 'Ιεραπόλεως

'Αντίοχος πόλεως Σαμουσάτων

'Ισιδώρως πόλεως Κύρου

Ιουβίνος πόλεως Πέρρης

50 Μαρίνος πόλεως Δολιχής

Κυλικίας

Διόδωρος πόλεως Τάρτου

Κυριακός πόλεως 'Αδανών

'Ισιδώρως πόλεως 'Επιφανίας

Γερμανός πόλεως Κυρικού

55 Αέριος πόλεως Ζευφυρίου

Φιλίμουσος Πομπήπολεως

'Ολυμπίος πόλεως Μαμπονεστίας

Θεόφιλος πόλεως 'Αλεξανδρείας
dia 'Αλυπίου πρεσβυτέρου

1 'Οχυρών ΡΟΒ.
2 Κορώνα 'Ιεροσολύμων ΡΟΒ.
3 Καισαρία ΡΟΒ.
4 Φίππος codd.
5 'Αντιοχείας ΡΟΒ.
6 Λαδικέως ΡΟΒ.
7 Βίζος ΡΟΒ.
8 Επιφανίας ΡΟΒ.
9 Σελευκίας ΡΟΒ.
10 Σελευκοβιζήλου

1 'Αντιοχείας ΡΟΒ.
2 'Οσρωνής codd.
3 'Εδέσσης codd.
4 Μεσοποταμίας ΡΟΒ.
5 Αγαθοσοφηνετριαίας codd.
6 'Αντίοχος ΡΟΒ.
Καππαδοκιάς
'Ελάδιος  πόλεως  Καυσαρίας
60  Γρηγόριος  Νύσης
Διδύμος  πόλεως  Τυναών
Βοστόριος  πόλεως  Κολωνίας
'Ολυμπίος  πόλεως  Παρνασσού
Γρηγόριος  πόλεως  Ναζανζού 1
Άρμενίας  μικρός

65  'Οστρήμιος  πόλεως  Μελιτηνίας 2
'Οστρήμιος  πόλεως  'Αραβίσσου 3
'Ισαυρίας 4
'Ολυμπίος  πόλεως  Σελευκίας
Μοντανός  Κλαυδιουπόλεως
dia  Παύλου  πρεσβυτέρου
Φιλόθεος  Εὐρυνπόλεως 5
70  'Οψιατος  πόλεως  Φιλαδελφίας
Μουσώνιος  πόλεως  Κελενόδερεως
Μαρίνος  πόλεως  Δαδισάνδου
Θεοδόσιος  πόλεως  'Αντιοχείας 6
'Αρτέμιος  Τιτσιούπολεως
75  'Νέων  πόλεως  Σελευκούντος 7
Μοντανός  πόλεως  Νεοκαισαρείας 8
Εισέβιος  πόλεως  'Ολβίης
Κύπρου
'Ιωλίος  πόλεως  Πάφου
Θεόπρεπος  πόλεως  Τριμιθούντων
80  'Τύχων  πόλεως  Ταμασού
Μιχήλιος  πόλεως  Κιττίου
Παμφυλίας
'Ρόπλος  πόλεως  Αιγαίου
Γάιος  πόλεως  Δύρβης
Δοργινός  πόλεως  Κολυβράσσου
85  Θεοδούλος  πόλεως  Καρακοσάου
'Ησύχιος  πόλεως  Καταρίων
Τουτσίος  πόλεως  Καρσών

Μήδος  πόλεως  Πανέμου
'Ηρακλείδης 1  πόλεως  Τίχου
90  Θεοδούλος  πόλεως  Ειλαλίου
Παμμένιος  πόλεως  'Αράσσου

Λυκωνίας
'Αμφιλόχιος  πόλεως  'Ικονίου
Κύριλλος  πόλεως  Ομαδών
'Αραστωφάνης  πόλεως  Λοπατρών
95  Παύλος  πόλεως  Λυστρών
'Ινών  πόλεως  Κορνών
Δαμίνος  πόλεως  Μυστίας
Δαντίος  πόλεως  Πετρών
Θεοδόσιος  πόλεως  'Υδης
100  Ευστάτιος  πόλεως  Κάινων
Δάφνος  πόλεως  Δέρβης
Ευγένιος  πόλεως  Ποσαλών
'Ολυμπίος  πόλεως  'Ισαμίων
Σενήρος  πόλεως  'Ανδαδών

Πισιδίας
105  'Οπτίσιος  πόλεως  'Αντιοχείας 2
Θεόμιστος  πόλεως  'Αδριανοπόλεως 8
'Αγγαλος  πόλεως  Προστανών
'Ανανώς  πόλεως  'Αδανών 4
Φαύστος  πόλεως  Αλμενών
110  'Ιάννους  πόλεως  Σαγαλάσσου
Καλλινκός  πόλεως  Πομάνδρου
Ευστάθιος  πόλεως  Μητροπόλεως
Πατρίκιος  πόλεως  Παρλάσσου
Λούκιος  πόλεως  Νεαπόλεως
115  Λουλιανός  Σωζοπόλεως
dia  Συμπλικίου  πρεσβυτέρου
5  Τύραννος  πρεσβυτέρου  πόλεως  'Αμορίου
Αθανάς 5  πρεσβυτέρου  πόλεως  'Απαμείας 6
'Ελάδιος  πρεσβυτέρου  πόλεως  Κονάνων
Θεοπέβιος  πόλεως  Φιλομιλίου
dia  Βάπον  πρεσβυτέρου

1  'Ερακλήθης  codd.
2  'Αντιοχείας  codd.
3  'Αραβίσσου  codd.
4  'Αραβίσσου  codd.
5  'Απαμείας  codd.
6  'Απαμείας  codd.
7  'Αμφιλόχιος  codd.
8  'Αδριανοπόλεως  codd.
5. Ἑλάγιος: should be Γελάσιος, with Latt. and Thdt. H. E. v 8.
7. Διόσπολις: i.e. Lydda.
8. Νικόπολις: i.e. Emmaus.
9. Νῖλος: should apparently be Saturninus (with Latt.) or Saturnilus. The Greek form of the Acts of Perpetua gives consistently Σατορνίλος (Σατορνυλος) for the Latin Saturninus. Ξεβαστίς, i.e. Samaria.
16. Φίλππος codd.: read Φίλππος.
17. Πανίας: i.e. Caesarea Philippi.
34. Ῡεφαναίων: should be Ῡαφαναίων with Latt.
35. Βαγάδιος: should be Bagadius, compare the Acts of the Council of Constantinople in 394, where the regularity of his deposition from his see (he had become bishop of Bostra) was discussed.

1 Theodoret, in the passage referred to, gives a summary list of the more noteworthy participants in the council—Helladius, successor of Basil, Gregory and Peter, brothers of Basil, Amphilochius, metropolitan of Lycaonia, Optimus of Pisidia, Diodore of Cilicia: and besides them Pelagius of Laodicea, Eulogius of Edessa, Acacius [no doubt the bishop of the Syrian Beroea, No. 24], ‘our own Isidore’ [i.e. the bishop of Cyrrhus, No. 48], Cyril of Jerusalem, Gelasius of Palestinian Caesarea. All these can be easily identified in the list, with the single exception of Peter: it is noteworthy that neither in v 8 nor in iv 30 does Theodoret connect his name with any see, and when we further find that his name does not appear in the Constantinopolitan list, the doubt which Venables expresses in the Dictionary of Christian Biography (iv 346 a) as to the value of the evidence which connects him with the see of Sebaste seems amply justified. Either he was not a bishop at all, or, if he was, he was a bishop unattached.
36. Δωνουμάς: i.e. Soada, between Bostra and Canatha.
37. Ἀδραφή: Latt. Adradensis and Adarensis, Syr. Adrados. The atlases give the name of the town as Adraha or Adra.
38. Eulogius of Edessa is named by Thdt. H. E. v 8.
40. Kονσταντινή (perhaps better Κωνσταντίνη with lat.-Prisc.): i.e. Tela, as the Syriac actually gives it. Βατώνις with Batenis lat.-Prisc.: Batthes lat.-Dion., and the Syriac implies some similar form.
41. Ἐμμαρία: Latt. Aemarensis and Emarias, and the Syriac is similar. Ptolemy speaks of a Βεθαμμαρία, and Procopius de aedif. II ix 10 (I owe the reference to Mr Hogarth) says that Chosroes pulled down the walls τοῦ καλουμένου Ἡμερίου.
42. Isidore ὁ ἠμέτερος is named by Theodoret, himself bishop of Cyrrhus, H. E. v 8.
43. Μαρίνος: Latt. and Syr. agree on the form Maris.

Cilicia.

51–58. Here first we have the advantage of the aid to be derived from Sir William Ramsay's invaluable Historical Geography of Asia Minor (1890). For the Cilician cities, about which there is no difficulty, see the lists in Ramsay, p. 383: but it must be remembered that Cilicia was not divided into Prima and Secunda till the fifth century, so that at both Nicaea and Constantinople it is still given as a single unit, while Ramsay only treats of it as divided.

Cappadocia.

59–64. The six cities in Cappadocia are all easily identifiable in Ramsay's table, p. 282: Colonia is the earlier Archelais. But with respect to one name among the bishops, and three among the cities, there is some doubt on the evidence as to the correct orthography, and a brief statement on this head may be worth making.

59. Ἐλάδιος is the form of name given in the Patmos MSS to St Basil's successor at Caesarea, as also to the presbyter of Conana, No. 118 infra. With regard to the single l it has the support on this occasion of one family of the MSS of lat.-Prisc., but no support at No. 118, and it seems clear that the Patmos MSS are prone to avoid the double ll, as in 103 Τιφώνος and 115 Λουλιανός. On the other hand the absence of the aspirate agrees on this occasion (not at 118) with the Syriac evidence, and on both occasions with lat.-Dion., while the MSS of lat.-Prisc. are again divided, with some preponderance both times for Elladius (Eladius). Thdt. H. E. v 8 calls the bishop of Caesarea Ἐλλάδιος.

60. Νόσσα. The single s has the united testimony of the Patmos MSS and the versions: yet the traditional spelling of Nyssa with
double s seems to reappear in all Ramsay's authorities, pp. 282, 287. Compare 63 Παρφασοῦ, 80 Ταμασοῦ, 129 Πρωμήσου.
63. Παρφασοῦ is supported by lat.-Prisc., and of Ramsay's authorities by Hierocles: double s lat.-Dion., with the rest of Ramsay's evidence.
64. The strange native-sounding name Ναξιανός was bound to experience changes at the hands of Greek and Latin scribes: assimilation of one syllable to the other prompted either the insertion of a second n (Ναξιανός one Patmos MS, Nanzanzenus one family of lat.-Prisc.) or the omission of the one n (Nazazus the rest of the Latin witnesses).

Armenia Minor.
That the correct name of this province in the fourth century was not Armenia Secunda but Armenia Minor, 'Αρμενία μικρά, is proved by the consentient testimony of the Laterculi of Verona and Polemius (Bury's Gibbon ii 551), and the lists of the Councils of Nicaea (Eccl. Occid. Mon. Iur. Ant. i pp. 60, 61) and Constantinople. That both the bishops who came from the province to the latter council should bear the unusual name Otreius would be otherwise so strange that the most natural explanation is that, like the two Gregories of Nazianzus and Sasima, they were father and son: the bishop of Melitene is mentioned as far back as the Council of Tyana in 367, the bishop of Arabissus as far on as the episcopate of Chrysostom.

Isauria.
67-77. The Patmos MSS give the correct names of the bishops, save in the case of the metropolitan of Seleucia, No. 67, where for 'Ολόμπιος—which has perhaps crept into the text by reminiscence from No. 63 supra—we must read with all the versions Συμπότης. For the cities see the table in Ramsay opposite p. 362: most of them offer no difficulty at all; for Nos. 69, 70, Εἰρηνόπολις and Φιλαδελφία, see p. 365, for No. 73 'Αντιόχεια—probably Antiochia 'ad Cragum'—p. 380, for No. 74 Τειτιούπολις p. 370. In only the three following cases is the form given by the Patmos MSS incorrect.
72. Δασιάνδος becomes Dalisandus in lat.-Prisc. and Syr., Dasidandus in lat.-Dion.; the evidence given in Ramsay (pp. 362 b, 366) shews that Dalisandus is right. Whether the error was one of eye (λ for Λ) or ear we cannot tell.
76. 'Ολβίς is wrong, though it has confirmatory support in an inferior Syriac MS. All the Latin evidence, and the best Syriac MS, is for Διοκασαρεία, and this is right: Ramsay, pp. 362 b, 364.
77. 'Ολβίς is should be 'Ολβίς: compare the reading of the best MS of lat.-Prisc., Olbis, and Ramsay, pp. 362 b, 364. The other reading has arisen by confusion with Olbia in Pamphylia; the Isaurian city is Olba.
Pamphylia.

82–91. The Pamphylia group presents more difficulties perhaps than any other. Coracesium, Catenna or Cotenna, and Ariassos can be identified at once: Colybrassus is in the larger Kiepert: for the rest we must go to Ramsay Historical Geography of Asia Minor (ut supra) and especially to the map facing p. 330. Lyrbe and Casai represent Nos. 83 and 87. No. 90 Ελάλωνων has Σ for Ε in all Latin and Syriac authorities, and the confusion of C with € is an easy one for scribe or transcriber to make: Ελάλωνων is then no doubt Ramsay's Sillyon,¹ cf. p. 416. Nos. 88 and 89 Πανέμων and Τίχως (which forms the versions faithfully reproduce) must certainly, as Ramsay points out, p. 409, be run into one place-name Πανεμούτειχος, a bishop from which was present at Nicaea (No. 178 in my Eccl. Occid. Mon. Iur. Ant. i 76, 77). But the documents do not seem to me to give any support to his further conjecture that the bishop of No. 88, Midus, should be assigned the see-town Petnelissus: the problem of finding a second see-town must be left unsolved, and perhaps the corruption may extend to the neighbouring numbers, for the bishop of No. 87, Τονήσιος, has a name which looks much more like part of a place than a personal name.

But the most serious difficulty raised by the Pamphylian names concerns the very first of the list, No. 82. The versions indeed shew that an initial Τ has dropped out from the bishop’s name: read Τρόηλος (Τρόηλος) for Ρόηλος. What, however, was his see-town? The Greek has Αλγαίων: the Latin Geonensis (adj.) or Egeon (genitive of noun): the Syriac something like Egenon. Ramsay, p. 418, identifies with 'Εγένων, which I cannot think quite satisfactory.

Lycaonia.

92–104. The Lycaonian names present far less difficulties than the Pamphylian. The names of the bishops are warranted throughout by the Latin: even the strange ‘Inzus’ (No. 96) reappears in lat.-Dion., though lat.-Prisc. (with some support in Syriac) gives Ininius. There is not one of the thirteen that cannot be satisfactorily identified by the help of Ramsay’s table of Lycaonian cities op. cit. p. 331: the only name there omitted is that of Derbe, but as the city is given a place both in the map (facing p. 330) and in the detailed enumeration (p. 336), it is to be presumed that the omission in the table is an oversight. The names of Iconium, Lystra, Misthia, Derbe, and Isaura (Nos. 92, 95, 97, 101, 103) present no difficulty; but on each of the rest a word or two may be necessary.

¹ The resemblance of α and Α in Greek uncial would perhaps justify us in conjecturing Ελάλωνων in our list: but in this case both Latin versions have the α, and at least one Syriac MS.
93. Οὐμαδᾶ should be Οὐμανᾶδᾶ: lat.-Dion. implies Umanada, lat.-Prisc. Cumanada, and the latter form of the name is borne out by most of the Latin versions of the Nicene list (Eccl. Occid. Mon. Iur. Ant. i 78, 79, No. 182). But the Syriac version here represents Οὐμανᾶδᾶ, and that is no doubt the correct form.

94. Σωταρᾶ is supported by lat.-Prisc. and by the Syriac, and is nearer to what appears to be the true name, Sabatra or Sauatra, than the Sopara of lat.-Dion.

96. Κορνᾶ is the reading of the Patmos MSS. Ramsay's authorities (p. 330) give Κορνᾶ: but both Latin versions and the Syriac text agree with the Patmos MSS in inserting i between r and n, and Κορνᾶ maintains therefore a claim for consideration.

98. Πιτρᾶ has no support anywhere, and must be altered to Πετρᾶ with lat.-Prisc., Syriac (and in effect lat.-Dion., which implies Perga): Perta is the form in nearly all Ramsay's authorities.

99. "Ποτη" of our MSS and of lat.-Dion. is correct. Ramsay has adopted Udissenus in the column representing the Council of Constantinople, but he has been misled, as in some other cases, by the printed texts: most MSS of lat.-Prisc. have, it is true, Ydissenus, but the best MS has Sydis, and no doubt Ydis was the original form even in lat.-Prisc.

100. Κάνα has the support, for the single n, of one of the Notitiae: but the rest of Ramsay's witnesses agree with lat.-Prisc. (and in effect lat.-Dion.) in doubling the n, Κάννα.

102. Ποσαλά is supported as far as the first vowel goes by lat.-Prisc. and Syriac, as far as the λ is concerned by lat.-Dion. and Syriac. But the true reading for our Council would appear to be Πασαδᾶ: most of Ramsay's authorities give Οβασαδᾶ.

104. 'Αμβαδᾶ would seem at first sight a blunder of our MSS, for the Latin and Syriac evidence is clear for 'Αμβλαδᾶ, and this is the form in Ptolemy, Hierocles, and some of the Notitiae: but other Notitiae have 'Αμδᾶδᾶ, which is sufficiently close to the Patmos MSS.

**Pisidia.**

105-119. Fifteen sees are represented under the province Pisidia in the Constantinopolitan signatures: Ramsay, following I do not know what Latin list, gives sixteen in the table facing p. 388, but his Eugenius Paspanensis is absent alike from the Patmos MSS, from lat.-Prisc. and lat.-Dion., and from the Syriac. It is to be noted further that three cities allotted to Pisidia in the Conciliar list will be found in other connexions in Ramsay's work: Philomelium and its neighbour Hadrianopolis (the earlier Thymbriion) under Phrygia, p. 140, and Amorion under Galatia Salutaris—a new province founded soon after
the date of the Council of Constantinople—p. 230. The other twelve cities are dealt with under the heading Pisidia, pp. 387 ff.

No difference worth noting exists in the tradition of the names of Antioch, Metropolis, Neapolis, Sozopolis, Apamea, Conana (Nos. 105, 112, 114, 115, 117, 118; Ramsay *op. cit.* pp. 396, 400, 402, 403, 407): there remain six names of which not so much can be said, though, as in the case of the Lycaonian cities, in no case is the identification at all really doubtful.

107. Ἑροτανά, with which form agree lat.-Dion. and some of the Syriac evidence, is not doubt more correct than either the Prostada of lat.-Prisc. or the Prostama which Ramsay cites as the Conciliar form: the coins give Ἑροτανέων. Ramsay, p. 407.

108. Ἀδανά of one Patmos MS and Ἀνδανά of the other are both wrong: Ἀδαδά is supported alike by the Latin and Syriac versions, and by all of Ramsay’s authorities.

109. Λιμενά must be corrected into Λιμενά on the testimony of both versions and of the parallels in the *Notitiae* and in the Councils of Nicaea and Chalcedon. The form of the name is so constant in all authorities that I hesitate to accept Ramsay’s transformation (p. 414) into Λιμναί, ‘the Lakes’.

110. Σαγάλασσος of the Patmos MSS is right, for it agrees both with the coins Σαγάλασσον and with our other Greek evidence: the two versions combine to invert γ and λ, ‘Salagassus’.

111. Πολυμάνδρος has the entire support of lat.-Dion., and the partial support of the Syriac ‘Pumandun’. But Thymandun of lat.-Prisc. points to the true form Θυμανδρος, from which our Greek MS has rather definitely deviated: Ramsay, p. 402.

113. Πάρλασσος, with which compare Parlaxu of lat.-Prisc. and probably the archetype of the Syriac MS, seems to have no authority outside the Constantinople list; but it appears to be a genuine variant on the ordinary Parlaís. The town was a colony, and calls itself *IVL. AVG. COL. PARLAIS* on its coins.

Of the Pisidian episcopal names Ὀπτίσιος (105) should be Ὀπτιμος (so Latt. and Syr. as well as Thdt. *H. E.* v 8); Θεμίστος (106) should be Θεμίστως: Ἀγγαλὸς (107) should be Ἀγγαλός: Ἀνανὸς (108) is unobjectionable in itself, but the remaining authorities all point to Ἀνάνως: Ἰόνιος (110) is on the same evidence to be altered to Ἰωνίος. The presbyter Βατσος, who subscribes for Theosebius of Philomelium, ought clearly, as the versions shew, to become Βάτσος.

**Lycia.**

120–128. For the province of Lycia we get less help than before from Ramsay, whose work on the Lycian cities is practically confined to the
But fortunately no serious problems are raised by the list, and it is possible without difficulty to identify each of our nine cities with names appearing in the table. Myra, Choma, Patara, Limyra are certain enough; and such variations as affect the other names are relatively unimportant.

The form Ολυμπία (Ολυμπία) of the Patmos MSS is supported against Ramsay’s Ολυμπία by both Latin versions (the Prisca corruptly inserts the letter m, Ynomandun) and by the Syriac text, though the editor in his apparatus cites a variant which may represent iota rather than omega.

Ξάνθος of our text is supported by Ramsay’s witnesses against the versions: lat.-Dion. has Xandulensis, lat.-Prisc. and the Syriac agree on the form Xandun or Sandun—an agreement in apparent error which raises the question whether these two versions descend from a common archetype, though it is probably enough to say that in both versions the name follows three towns with the termination -un (-on): the Prisca continues the process, and turns the next town as well from a singular to a plural.

The Patmos MSS seem to be the only authority for the presence of an alpha in the name Φασελίς: most of Ramsay’s authorities combine with our versions on Φασελίς or Φασηλίς.

Bουβόσων of our MSS agrees well enough with the versions—after we have corrected Bubuteun of the Prisca to Bubuneun—but seems by exception to represent an adjective formed from the name of the town, ‘the Bubuneans’: Bούβων or Bούβων is apparently the proper genitive of the name of the town itself.

“Αραξά, genitive ’Αραξής, is so consistently given by all Ramsay’s authorities that it must presumably be right, and the masculine form implied in the Patmos text ’Αραξοῦ (and lat.-Prisc. Araxu) must presumably be wrong. Lat.-Dion. gives no help; the Syriac Araxus may perhaps represent a feminine genitive as easily as a masculine nominative.

Of the names of the bishops, the only cases where the versions modify the text of the Patmos MSS are 124, where Lupicinus (so both Latin and Syriac) must be read for Lupicius, and 128, where, though Thoantianus has some Latin support, we ought probably to read Thoantinus with lat.-Dion., the best MS of lat.-Prisc., and the Syriac—if we may treat the absence of more than a single vowel between t and the second n in the Syriac as a fair indication of the Greek form meant to be represented.

Neither the list of the Council of Nicaea nor that of the Council of Constantinople is on this occasion cited with the rest of the evidence by Ramsay.
Phrygia Salutaris and Phrygia Pacatiana.

129–132. The province of Phrygia was divided at, or not long after, the reorganization of the empire under Diocletian: if the Nicene list may be trusted, Phrygia was still a single unit in 325. Before the Council of Laodicea—though of that council the exact date is uncertain—the province had not only been divided, but the names Pacatiana (metropolis Laodicea) and Salutaris (metropolis Synnada) had ousted the proper names of Prima and Secunda. Prymnnesus should apparently be Prymnessus (Ramsay, p. 139), though the Latin versions agree with the Patmos MSS on the single s: compare above Nos. 59, 60, 63. Neither about the identification of this name, nor of Eucaria and Eumenia, is there room for doubt: but No. 131 'Ιππία is wrong, and must be corrected by the help of the Latin texts to 'Αππία, cf. Ramsay, p. 146. So too of the bishops' names three are certain, one, No. 130, is doubtful: for Αξιάνους lat.-Dion. gives Auxanianus, lat.-Prisc. Eusanius, while one Syriac MS apparently represents Auxaninus and the other Ausanius. The choice must lie between Auxanius and Auxaninus.

Caria.

133, 134. The only point that arises is the difference over the bishop's name, No. 133, where the Patmos MSS with lat.-Prisc. give rightly, as I suppose—Ecdicius, lat.-Dion., and Syr. Eudocius.

Bithynia.

135–139. Only one bishop's name is doubtful: for No. 136 the versions combine to substitute Dorotheus for the Θεόδωρος of the Patmos MSS. For the city Neocaesarea see Ramsay, p. 181.

Pontus Amasia and Pontus Polemoniacus.

The name of Pontus Amasia—which appears to be in the Laterculus of Polemius the equivalent of the older Diospontus of the Verona list and the Council of Nicaea, and of the later Helenopontus of the Notitiae and the Council of Chalcedon—puzzled the scribe of the archetype of the Patmos MSS, so that Amasia became the name of a city, and at the same time an omission of several lines must have taken place. With the help of the versions we may restore the lost passage as follows:  

Then, as Αμασία has been wrongly taken down into the line below its proper place, the bishops and their sees no longer correspond in the Greek: the bishop of No. 140 Τερέντιος belongs to the see of No. 141, Tomi, the bishop of No. 141 Εθέριος belongs to the locality or city of No. 142, Chersonesus, and the bishop of No. 142 Ξεβαστιανός belongs to Anchialus, which the versions give correctly as a town, while the Greek has made it into the name of No. 143 Άχιλεύς. But Anchialus belongs to the province Haemimontus, and it is clear

1 Ramsay, pp. 326–328.
therefore that the Ημμυρτου which all our authorities, Latin and Syriac as well as Greek, make into the see-town of bishop Agrius, No. 144, ought to be moved higher up, so that the text should run Ημμυρτου Σεβαστιανος Αγχαλος. We have then, so far, the provinces in succession of Pontus Amasia, Moesia, Scythia, and Haemimontus, and the list is closed by a single name from Pontus Polemoniacus, namely, Atarbius. This bishop's see is not given, but the Dictionary of Christian Biography s. v. shews good reason for placing him at Neocaesarea, and Neocaesarea was the metropolis of Pontus Polemoniacus. Possibly we ought to transfer this province with its single representative to a position immediately after Pontus Amasia with its single bishop, and the three provinces Bithynia, Pontus Amasia, Pontus Polemoniacus would then follow one another in proper geographical order from west to east along the northern coast of Asia Minor: but it is also possible that the one prelate whose signature was attached by a member of the lower clergy was considered to be in his proper place at the end of the list.

The above analysis accounts for all the elements in the last section with the exception of the name Agrius, and of a city or province in near connexion with him. The Greek has πόλεως Απαμίας (or Απαμίας) Ἀγριος, the Latin and Syriac (Prouintiae) Spaniae Agrius. Obviously Απαμίας and Σπανίας are not independent of one another; they differ by not more than two letters, and the only question to ask is which has been developed out of which. The presence of a Spanish bishop has caused much perplexity, and the novel suggestion of the Patmos MSS may therefore find the more ready welcome. But for myself I do not think that Agrius of Apamea is correct, and believe rather that the Σπανία of the Latin and Syriac evidence is prior to the Patmos reading Απαμία. Spania itself, however, may be only an earlier stage of corruption; I do not know whether it would be a plausible conjecture to suggest 'Pannonia' as the ultimate original.

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[Note 1. Perhaps I may take advantage of this opportunity to say that Ramsay's Historical Geography of Asia Minor, so often cited in the above paper, enables me to make a correction in the list of Nicene names in my Eccl. Occid. Mon. Imp. Ant.: p. 365 he mentions that Neronias and the Cilician Irenopolis are one and the same city, so that my No. 86 Narcissus of Neronias is identical with my No. 94 Narcissus of Irenopolis: 94 should therefore have been 86 b, and the credit of my fifth column (the only one which does not repeat the name), is proportionately increased.]

[Note 2. I have found myself in some difficulty in regard to the accentuation of the cities in the Constantinopolitan list. A considerable number of these are accented on the last syllable in the transcription of the Patmos MSS, while other authorities shew the accent thrown back: and conversely, one or two are oxytone elsewhere but throw back the accent in my list, such as 65 Μελατήρης and ττο Ζαγαλάδσου. After some hesitation, I have determined to follow the transcription throughout.]