

tam ut manifestum esset ex quibus legislatoribus, quibusque, eorum libris hoc Justitiæ Romanæ Templum ædificatum esset."

The DIGEST is arranged under 7 principal heads or divisions called Parts, which comprise in all 50 Books. These are divided into Titles, Laws and Principia, in an order at once simple and lucid. It contains copious and well digested Tables of Contents, which render a reference to its authority a task of little or no difficulty.

The INSTITUTES to which the name of Justinian has emphatically attached, probably from the supposition which at one time prevailed, that the Emperor was himself the writer of the work—were meant to contain, as they really do, the *elements* of Civil Jurisprudence. Inferior in magnitude and importance to the Code and the Digest, yet have they no less than these elicited in all Countries the admiration of the Lawyer and the Philosopher.

They are stated by classic judges to be written with somewhat unequal elegance, the passages ascribed to Justinian being distinguishable by the comparative barbarism of their style from those copied from a similar work by GAIUS, * dating as far back as the reign of Marcus Aurelius, or Antoninus Pius, the latinity of which is esteemed in the highest degree classic. The *Institutes*, as we now have them, are the result of the combined labours of TRIBONIAN, THEOPHILUS and DOROTHEUS. They are composed of four Books, and divided into Titles and Paragraphs.

To the CODE, the PANDECTS and the INSTITUTES were subsequently added a series of *Constitutions* and *Edicts* of the Emperor Justinian himself. These *Constitutions* were called *Novellæ* or Novels, and are 168 in number. These

* The Institutes of *Gaius* were discovered complete some 50 years ago, and were printed in Berlin 1824, (*Gaii Institutiones* ed. Goeschen.)