

## AN ANCIENT ENGLISH LIST OF THE SEVENTY DISCIPLES.

IN two quite early manuscripts, and probably in others of later date, is contained a list of the seventy disciples, which seems to merit attention both because of its relationships, and because it has as yet (so far as I am aware) only seen the light in one of my Catalogues. The earliest copy is that in the Cottonian MS Vespasian B. VI, of the ninth century (Vesp.): the next in date is the Corpus Christi College Cambridge MS No. 183, which appears to have been given by King Æthelstan to the see of St Cuthbert in the tenth century (about A.D. 931). A third copy, of the twelfth century, is furnished by the MS of Florence of Worcester, No. 92, in the same College Library: from this I printed the list in the first part of my *Catalogue of the C.C.C. Manuscripts* (p. 178).

Two recently published books by Dr T. Schermann, (1) *Propheten- und Apostellegenden: Texte u. Unters.* xxxi 3, 1907; (2) *Prophetarum vitae Fabulosae, &c.*, Teubner, 1907, afford materials for the criticism and classification of the list. It will be found to be essentially identical with that contained in the MS Vatican. graec. 2001 of cent. xii, printed by Schermann (Teubner, p. 171) as *Index Anonymus Graeco-Syrus*, and discussed by him (*Texte* p. 300) under the heading of *Die palästinensisch-syrischen Kataloge*.

I proceed to give a text of the list, taking *Vesp.* as the basis, and giving the variants of C.C.C. 183 and 92, and of Schermann's text.

Vesp. B. vi, f. 107<sup>b</sup>, col. 2

Schermann

*Nomina septuaginta duorum  
discipulorum Christi.*

i	Iacobus Iustus	92 Iacob	
ii	Matthias	183, 92 Mathias	
iii	Ioseph		3. for whom the lot was cast with Matthias
iiii	alius Ioseph	92 Ioseph alius	4. of Arimathaea
v	Marcus euuang(e- lista)	92 Marchus	
vi	barnabas		6. ἀνεψιός of Mark
vii	lucas euuang.		
viii	cleopas	92 cleophas	
viii	seneca		9. whose letters to Paul are extant

x symeon			
xi lucius			
xii manain			
xiii sostenes			
xiiii caefas	92	cephas	
xv Thaddeus	92	taddeus	
xvi ermen et pastor	92	e. qui et pastor	16. ὁ καὶ ποιμὴν
xvii andronicus			
xviii Iohannas	92	Iohannes	18. Ἰωνίας
xviii amplias			
xx urbanus			
xxi erodiones	92	erodion	21. Ῥωδίων
xxii asyncritis			
xxiii iasonem	92	nason	23. Ἰάσων
xxiiii Stephanus primus martir	183	pri martir	92 prothomartyr
xxv philippus			
xxvi prochorus			
xxvii nicanor			
xxviii Timon	92	Symon	
xxviii parmena			
xxx aquilas	92	aquila	30. Νικόλαος
xxxi iudas qui uocatur barsabbas	183	barnabas	92 iudas om. cet.
xxxiii silas	92	Hilas	
108a xxxiii siluanus			
xxxiii symon cleopae	92	-cleophe	
xxxv nason	92	Iason	35. Μνάσων
xxxvi agabas	92	Agabus	
xxxvii ananias			
xxxviii ignatius			
xxxviii symon quirenense	183	39 Symon	39. Σ. ὁ Κυρηναῖος
	92	S. cirenensis :	numbering agrees with Vesp.
xl Alexander	183	40 quirenense	40. Ροῦφος
xli Rufus	41	Alex.	41. Ἀλέξανδρος
xlii Nathanahel	42	Rufus	42. Ναθ.
xliii nicodemus	43	nathanael	43. Νικόδ.
xliv cleopas	44	nichod.	44. Κλοπᾶς καὶ οἱ ἀδελφοὶ αὐτοῦ
xlvi simon	45	Cleophas	45. Ἰωσήφ
xlvi Iudas	46	Symon	46. Ἰάκωβος
xlvi Iacobus	47	Iudas	47. Ἰούδας
xlvi simon	48	Iac.	48. Σίμων

xlviiii simon coriarius	49	Symon Coriarius	49.	Σίμων ἕτερος (and reference to Acts x)
I Lucas				
li barnabas				
lii iohannes			52.	ὃν καλοῦσι πατήρ
liii barnabas			53.	Βαρσάββας
liiii stephanus				
lv chorisius			55.	Χαρίστος
lvi milichus	92	Hilichus	56.	Μίλιγγος
lvii gaius				
lviii flegonta			58.	(Α)κύλας
lviii ermen			56.	Φλέγων
Hi sunt qui electi fuerunt	92	has this note		on the note see
ab apostolis in ordinem pro		opposite Nos.		below
quibus(dam) qui recesserunt	68-72	and		
so 183		reads 'prohis qui'		
lx appellem probauilis	183	apelles proba-	60.	Ἀπέλλης ὁ δόκιμος
		bilis		
	92	apellen probabilis		
lxi dionysius ariop(agita)	183	dyonisius	61.	Ἀ(μ)πλίας
lxii æpenetus			62.	Οὔρβανός
lxiii Iesus qui dicitur iustus			63.	Στάχυς
lxiiii stachyn	183	stachin	64.	Πούπλιος
lxv ponplius			65.	Ἀριστόβουλος
lxvi aristobulus	183	-bolus	66.	Στέφανος οὐχ ὁ Κορίνθιος
lxvii stephanus corinthiensis			67.	Ἀροδίων ὁ Ναρκίσσου
lxviii erodius			68.	Ῥούφος
lxviii Rufus			69.	Ὀλυμπᾶς
lxx olympus	183	olympus		
lxxi Titus				
lxxi filimonem				

There are so many lists of the seventy in existence,—and all, it may be said in passing, are historically so worthless—that readers are amply justified in asking what is the special interest of the particular one which I produce here, and how it differs from others. I would answer that it is interesting to find a list current in England so far back, whose only traceable connexions are Syrian. That it *is* essentially the same as Schermann's Graeco-Syrian list is obvious; and a very slight study of Schermann's work will shew that the Graeco-Syrian list is very clearly marked off from all others. To take a single striking instance, it is the *only* one (among all Schermann's lists) that includes Seneca.

The notes which accompany the names in the Graeco-Syrian list, but which are almost wholly omitted in the Latin equivalent, serve to shew in some cases what persons are intended. It may be worth while to give the substance of those which have not been already cited, in the order of their occurrence.

7, 8 Lucas and Cleophas are clearly meant to be the two disciples who went to Emmaus.

10-12 are from Acts xiii 1. 16-23 from Rom. xvi. 24-30 are the seven deacons; but, in the Latin, Nicholaus has given way to 'Aquilas'. 31, 32 are from Acts xv 22.

34 is Simeon, bishop of Jerusalem.

45-48 seem all to be 'brothers of Cleopas' (44).

55-59 are stated to be the brethren who went with Peter from Joppa to Caesarea (Acts x 23). According to Acts xi 12 there were six of them; the *Book of the Bee* gives seven names agreeing with ours in two cases (Milichus, Gaius), and perhaps in a third Criscus (? Charisius). I do not know from what source these names are drawn.

The Latin note which precedes 60, 'Hi sunt qui electi fuerunt,' &c., is given at much greater length in the Graeco-Syrian list, which first sets down a list of twelve who apostatized with 'Corinthus' (Cerinthus), and then a list of ten elected to supply their places: confessing ignorance of the reason why there were only ten. The Latin gives in all thirteen names, and slightly varies the list. It adds Dionysius, Titus, Philemon, and substitutes Epaenetus and Jesus justus for Amplias and Urbanus. This is its most considerable divergence from the Graeco-Syrian.

The identity of the Latin and Graeco-Syrian lists is the point which I specially wished to bring out. It may prove to have an interesting bearing on the question of the presence of Oriental texts in these islands in early times.

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