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\(^1\), col. 2

<table>
<thead>
<tr>
<th>Nomina septuaginta duorum discipulorum Christi.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>i Iacobus Iustus</td>
<td>92 Iacob</td>
</tr>
<tr>
<td>ii Maththias</td>
<td>183, 92 Mathias</td>
</tr>
<tr>
<td>iii Ioseph</td>
<td></td>
</tr>
<tr>
<td>iiiii alius Iosep</td>
<td>92 Ioseph alius</td>
</tr>
<tr>
<td>v Marcus euuangel(e-)lista</td>
<td>92 Marchus</td>
</tr>
<tr>
<td>vi barnabas</td>
<td></td>
</tr>
<tr>
<td>vii lucas euuang.</td>
<td></td>
</tr>
<tr>
<td>viii cleopas</td>
<td>92 cleophas</td>
</tr>
<tr>
<td>viii seneca</td>
<td></td>
</tr>
</tbody>
</table>

Schermann

3. for whom the lot was cast with Matthias
4. of Arimathaea
6. ἀνεψιός of Mark
9. whose letters to Paul are extant
x symeon
xi lucius
xii manain
xiii sostenes
xiii 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 erdiones 92 erdion 21. Ἠρώδιων
xxii asyncritis
xxiii iasonem 92 nason 23. Ἰάσων
xxiii Stephanus prīmus martīr 183 pri martir 92 prothomartyr
xxv philippus
xxvi prochorus
xxvii nicanor
xxviii Timon 92 Symon
xxviii parmena
xxx aqilas 92 aquila
xxx iudas qui uocatur barsabbes
xxxii silas 92 Hilas
108a xxxii siluanus
xxxiii symon cleopae 92 -cleophe
xxxv nason 92 Iason 35. Mnīσων
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
xliii Nathanahel 42 Rufus 42. Ναθ.
xl iii nicodemus 43 nathanael 43. Νικόδ.
xliii cleopas 44 nichod. 44. Κλοπᾶς καὶ οἱ ἀδελφοὶ αὐτοῦ
xliv simon 45 Cleophas 45. Ἰωσήφ
xlvi Iudas 46 Symon 46. Ἰάκωβος
xlvii Iacobus 47 Iudas 47. Ἰωάδας
xlviii simon 48 Iac. 48. Σίμων
NOTES AND STUDIES 461

xlviii simon coriarus 49 Symon Coria- 49. Σύμων ἔτερος (and rius reference to Acts x)

I Lucas
li barnabas
lii iohannes
liii barnabas
liii stephanus
lv chorisisus
lvi milichus 92 Hilichus
lvii gaius
lviii flegonta
lviii ermen

Hi sunt qui electi fuerunt 92 has this note on the note see ab apostolis in ordinem pro opposite Nos. 68–72 and quibus(dam) qui recesserunt so 183 reads 'prohis qui'

lx appellem probauilis 183 apelles probabiliis

92 apellen probabilis

lxii dionysiua ariop(agita) 183 dyoniusis
lxii aepenetus
lxiii Iesus qui dicitur iustus
lxiii stachyn 183 stachin
lxv ponplius
lxvi aristobulus 183 -bolus

lxvii stephanus corinthiensis

lxviii erodius
lxviii Rufus
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.

M. R. James.