

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

A table of contents for the *Journal of Theological Studies* (old series) can be found here:

https://biblicalstudies.org.uk/articles_jts-os_01.php

pdfs are named: [Volume]_[1st page of article]

THE *REVELATIO THOMAE* AGAIN.

WHEN I wrote the note on the *Revelatio Thomae* in the January number of this JOURNAL I was unaware that others were working on the same subject, and that a larger fragment of the Apocalypse in question had under a misleading title been printed. As a matter of fact, Professor von Dobschütz has had for some years a text of the Apocalypse founded on two manuscripts, which we may hope to see in print before long. Further, the text of one of these manuscripts was printed by F. Wilhelm in *Deutsche Legenden und Legendare*, 1907, as an 'Epistle of Christ to Thomas'. Yet again, in *Wiener Studien*, 1908, pp. 308-340, E. Hauler has published a most interesting study of the Vienna palimpsest of which I made mention in my note, and has shewn that the text of the first of the two leaves of which it consists is a fragment of the *Revelatio Thomae*, while the second belongs to the *Epistola Apostolorum*, of which Dr Schmidt has further portions to give us in a Coptic version. My note, however, has not been useless, since it has served to call the attention of Professor von Dobschütz to the existence of the Verona fragment, which was previously unknown to him.

M. R. JAMES.

NAMES OF ANGELS IN ANGLO-SAXON AND
OTHER DOCUMENTS.

IN connexion with the interesting question of what apocryphal books were anciently current in Great Britain, I have brought together in this note such unusual names of angels as I have found in documents belonging to the infancy of the English Church. I shall be grateful for additions to the collection.

1. On the coffin of St Cuthbert, made in A.D. 698, the fragments of which are preserved in the Chapter Library at Durham, and have been minutely described by Dr W. Greenwell in the *Catalogue of the Sculptured and Inscribed Stones* there (1899), there is a series of incised figures of angels, with names.

On the larger end of the coffin are two :—

1. (S)CS MICHÆL
2. G)ABRIÆL

On one of the long sides were six :—

1. RAPHAEL
2. SCS VRIA(EL)
3. one lost
4. SCS

The name gone : the figure holds a sceptre, and Dr Greenwell identifies it with Gabriel, who, he thinks, occurred twice in the series.

5. VMIA doubtless for Rumiael.
6. nameless.

2. In the so-called *Rituale Dunelmense* published by the Surtees Society in 1840 from a Durham manuscript of the ninth century we have, in a series of forms of blessing of crops :—

p. 145 sqq. : Adiuo te creatura aque per Panchihelem archangelum ut incendantur atque fugantur (!) demones.

p. 146 : Cum Panchielo archangelo ut defendat segites nostras.

ibid. : Panachihel qui est super omnes fructus terrae et super semina, cum <centum?> quattuor quadraginta milibus angelorum.

On p. 198, in a sort of alphabet :—

R. Raguel, id est fortis, id est satahel.

3. In the *Book of Cerne* (cent. ix, first half) ed. Kuypen, p. 153 :—

Gabrihel	esto	mihi	lurica
Michahel	„	„	baltheus
Raphahel	„	„	scutum
Urihel	„	„	protector
Rumihel	„	„	defensor
Phanuihel	„	„	sanitas

The same prayer is in the *Collectanea Bedae* (*Opp.* ed. Cologne, 1612, T. iii) : the last two names are there given as Rumiel, Paniel.

4. A similar prayer is in MS Harl. 7653 (*Antiphonary of Bangor* ii App. p. 85, 92, Henry Bradshaw Society) :—

Michaelem sanctum gloriosum deprecor
Rafael et Uriel
Gabriel et Raguel¹
Heremiel et Azael ut suscipiant animam meam, &c.

5. In the *Amra* of St Columba (*Irish Liber Hymnorum* ii 66, Bernard & Atkinson) l. 344, 'He was skilled in Axal the angel'.

¹ Enoch xx 4.

Is this Azael the angel of Enoch viii 1 who taught metal-work, &c. ?

6. In MS Corp. Chr. Coll. Camb. 41, p. 326, we have the names of Fandorohel, Saniel (bad angels), and Dormiel (a good angel), mentioned in charms (1) for ear-ache, (2, 3) for stomach-ache.

7. In the *Textus Roffensis*, at Rochester, of cent. xii early :—

‘Hec sunt nomina septem archangelorum, Michael, Gabrihel, Raphael, Urihel, Barachiel, Raguhel, Pantasaron.’

These same names are found in a Cologne MS (Jaffé und Wattenbach, no. 214) of cent. ix–x, which contains a form of the prayer, ‘Cum mane surrexeris Michaellem in mente habeto’, &c. This prayer is of common occurrence down to the end of the Middle Ages.

I will add two Continental instances. Raguel occurs on a sepulchral monument of the Merovingian period from the old cemetery near Poitiers, excavated by the R. P. La Croix ; it is now in the Musée de la Soc. des Antiquaires de l'Ouest at Poitiers.

We have a series of angel-names in an invocation used by the obscure heretic Aldebert (A. D. 745, Jaffé *Monumenta Moguntina* p. 145) : ‘coniuro uos et supplico me ad uos, angelus Uriel, angelus Raguel, angelus Tubuel, angelus Michael, angelus Adinus, angelus Tubuas, angelus Saboac, angelus Simiel.’

It seems on the whole probable that the Book of Enoch (especially ch. xx) may have been a factor in determining the list of the seven archangels, as given in some of the documents here cited. The seven named in ch. xx are Uriel, Raphael, Raguel, Michael, Sarakiel (? Barachiel), Gabriel, Remeiel. It should be remembered in this connexion that the Royal MS 5 E xiii of cent. viii has preserved a fragment of *Enoch* in a Latin version.

M. R. JAMES.