NOTE ON THE TITLE OF THE
DIDASCALIA APOSTOLORUM*

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The Didascalia Apostolorum no longer exists in its original Greek form. It is, however, extant in early Syriac (complete) and Latin (fragmentary) translations, and in later Arabic, Ethiopic, and Greek paraphrases (essentially complete), which paraphrases comprise the first six books of the respective versions of the Constitutiones Apostolorum.

The aim of this note is to ascertain the form of the title of the original Greek text. Our evidence consists of (i) the ancient Syriac title;¹ (ii) the author’s references to his work within the document itself; (iii) the vestigial remains of the original title preserved in the versions of the Constitutiones Apostolorum; and (iv) the comparable titles of related early Christian documents.

The Syriac title, as given in codex Sangermanensis, reads dydsqly' ḡkwṭ mlₜnwt qtwlyq' dtr'sr šlyḥ' wtlmyd' qdyṣ' dprwqn.²

*Abbreviations employed in this note, which are not spelled out on the back cover of this journal, indicate the following series: ALCS = Ancienne Littérature canonique syriaque; GCS = Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte; HS = Horae Semiticae; SAKDQ = Sammlung ausgewählter kirchen- und dogmengeschichtliche Quellenschriften; TU = Texte und Untersuchungen zur Geschichte der altchristlichen Literatur.

¹ Unfortunately, the rubricated title of the Latin translation no longer exists. E. Hauler (Didascaliae Apostolorum: Fragments Veronensia Latina [Leipzig, 1900], p. 1, n.) conjectures that it probably read Doctrina Apostolorum; but E. Tidner (Didascaliae Apostolorum, Canonum Ecclesiasticorum, versiones Latinae, TU, 75 [Berlin, 1963], p. ix) proposes that it probably read Catholica doctrina duodecim apostolorum.

F. Nau, M. D. Gibson, H. Achelis and J. Flemming, and F. X. Funk interpret this Syriac title as meaning, “The Didascalia, that is or, the Catholic Teaching of the Twelve Apostles and Holy Disciples of our Savior.” They understand the adjective qtwlyq ("Catholic") as intended to modify the noun mlpnwt ("Teaching") and, consequently, the phrase ’wkyt mlpnwt qtwlyq dtr’sr šlyh’ wtlmyd qdys dprwqn ("that is or, the Catholic Teaching of the Apostles and Holy Disciples of our Savior") as intended to modify the noun dydsqly ("Didascalia"). They also understand the adjective qdys ("Holy") as intended to modify tlmyd ("Disciples") alone.

Connolly, on the other hand, interprets the Syriac title as meaning, “The Catholic Didascalia (that is, Teaching) of the Twelve Holy Apostles and Disciples of our Savior.” He understands the adjective qtwlyq ("Catholic") as intended to modify the noun dydsqly ("Didascalia") and, consequently, the phrase ’wkyt mlpnwt ("that is, Teaching") as intended to explain (with an indigenous Syriac term, mlpnwt ["teaching"] the meaning of the transliterated Greek term dydsqly = διδασκαλία ("Didascalia"). Furthermore, he understands the adjective qdys ("Holy") as intended to modify both the noun šlyh ("Apostles") and the noun tlmyd ("Disciples").

I am persuaded that Connolly is correct when he contends that the adjective qtwlyq ("Catholic") was intended by the Syriac translator to modify the noun dydsqly ("Didascalia"), and not the noun mlpnwt ("Teaching"). I would conjecture that

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his Greek exemplar read simply Καθολική διδακτικής (“Catholic Didascalia”). I am also persuaded that he is correct when he contends that the expression 'uκτυτ mLpnwτ’ (“that is Teaching”) was intended by the Syriac translator as a parenthetical note to explain (with an indigenous Syriac term) the meaning of the transliterated Greek term dydsqly’ (“Didascalia”). I am not persuaded, however, that he is correct when he argues that the adjective q dys’ (“Holy”) was intended by the Syriac translator to modify the noun šlyh’ (“Apostles”) and the noun t lmyd’ (“Disciples”). I would conjecture that his Greek exemplar read simply tūν δώδεκα ἀπόστολον (“of the Twelve Disciples”) (which he translated with d tr’sr šlyh’ [“of the Twelve Disciples”]) and that he himself added the further modifying phrase wtlmyd’ q dys’ d prwqn (“and the Holy Disciples of our Savior”).

I base these conjectures on the following evidence:

1. With respect to the formulation Καθολική διδακτικής = dydsqly’ qtwlyq’ (“Catholic Didascalia”), it should be noted (a) that on three occasions within the document itself (Didasc. 6. 12. 1 f.; 6. 13. 1; and 6. 14. 11), the author refers to his work as “this Catholic Didascalia”: ([i] “When therefore the entire church was in peril [on account of heresy] we, the twelve apostles [t r’sr šlyh’ = duodecim apostoli = δωδεκα ἀπόστολον ], gathered at Jerusalem and conferred on what should be done. And it seemed good to us [we were all of one mind] to write this Catholic Didascalia [dydsqly’ qtwlyq’ = catholicam doctrinam = καθολικήν διδακτικήν ] for your confirmation [Didasc. 6. 12. 1 f.]8 . . . [ii] and we remained in Jerusalem for some days conferring concerning the common good with the aim of rectifying [the situation], and, at the same time we wrote this Catholic Didascalia [dydsqly’ qtwlyq’ = catholicam doctrinam = καθολικήν διδακτικήν ] [Didasc. 6. 13. 1]9 . . . [iii] and

8 See Lagarde, Didascalia Apostolorum, p. 102, 1. 7 (for the Syriac text), and Tidner, Didascaliae Apostolorum, p. 73, 11. 20-21 (for the Latin text).
9 See Lagarde, Didascalia Apostolorum, p. 104, 1. 28 (for the Syriac text), and Tidner, Didascaliae Apostolorum, p. 74, 1. 8 (for the Latin text).
we have left *this Catholic Didascalia* [dydsqly' qtwlyq' =
catholicam doctrinam =καθολικὴν διδασκαλίαν], worthily
and justly, as a memorandum of the confirmation for the believers
[Didasc. 6. 14. 11]),¹⁰ and (b) that all that remains of the original
title of the *Didascalia Apostolorum*, as preserved in the rubric
which introduces the first “book” of the Greek *Constitutiones
Apostolorum*, is the formulation καθολικὴ διδασκαλία
(“Catholic Didascalia”).¹¹

2. With respect to the formulation τῶν δώδεκα ἀποστόλων
= dt'sr šlyh’ (“of the Twelve Apostles”), it should be noted
(a) that within the document itself (Didasc. 6. 12. 1 f.) the
author implies that his work was composed by “the Twelve
Apostles” without any further qualification such as “and the Holy
Disciples of our Savior,” and (b) that several other comparable
Christian documents of the early church are similarly titled (so,
for example, Διδαχὴ τῶν δώδεκα ἀποστόλων [the title of
the *Didache* as given in the index of codex Hierosolymitanus);¹²
Διατάξεις τῶν ἀποστόλων [the title of a work (probably a
“revised” and “expanded” form of the *Didascalia Apostolorum*
and the “immediate” basis of the *Constitutiones Apostolorum*)¹³
cited by Epiphanius];¹⁴ and Διαταγαὶ τῶν ἀγίων ἀποστόλων
[probably the original title of the *Constitutiones Apostolorum*)].¹⁵

I conjecture that the original Greek title, if it is preserved at
all in the translations and paraphrases of the *Didascalia*, proba-
ably read καθολικὴ διδασκαλία τῶν δώδεκα ἀποστόλων
(“The Catholic Didascalia of the Twelve Apostles”).

¹⁰ See Lagarde, *Didascalia Apostolorum*, p. 106, 1. 28 (for the Syriac text),
and Tidner, *Didascaliae Apostolorum*, p. 78, 11. 7-8 (for the Latin text).
¹¹ See Funk, *Didascalia et Constitutiones Apostolorum*, 1: 3.
¹² See F. X. Funk and K. Bihlmeyer, *Die Apostolischen Väter, SAKDQ*,
¹⁴ *Panarion*, 70. 10-12; 70. 6; 80. 7. See K. Holl, *Epiphanius, Werke*, 3:
*Panarion, GCS*, 37 (Leipzig, 1915ff.), 70. 10-12; 70. 6; 80. 7.
¹⁵ See Funk, *Didascalia et Constitutiones Apostolorum*, 1: 3.