

THE NEWBERRY GOSPELS

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649165025

The Newberry Gospels by Edgar J. Goodspeed

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EDGAR J. GOODSPEED

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The Department of Biblical and Patristic Greek of the University of Chicago proposes to issue, from time to time, Historical and Linguistic Studies in Literature Related to the New Testament. These Studies will be grouped in three series: I, Texts; II, Linguistic and Exegetical Studies; III, Historical Studies. The volumes in each series will be issued in parts.

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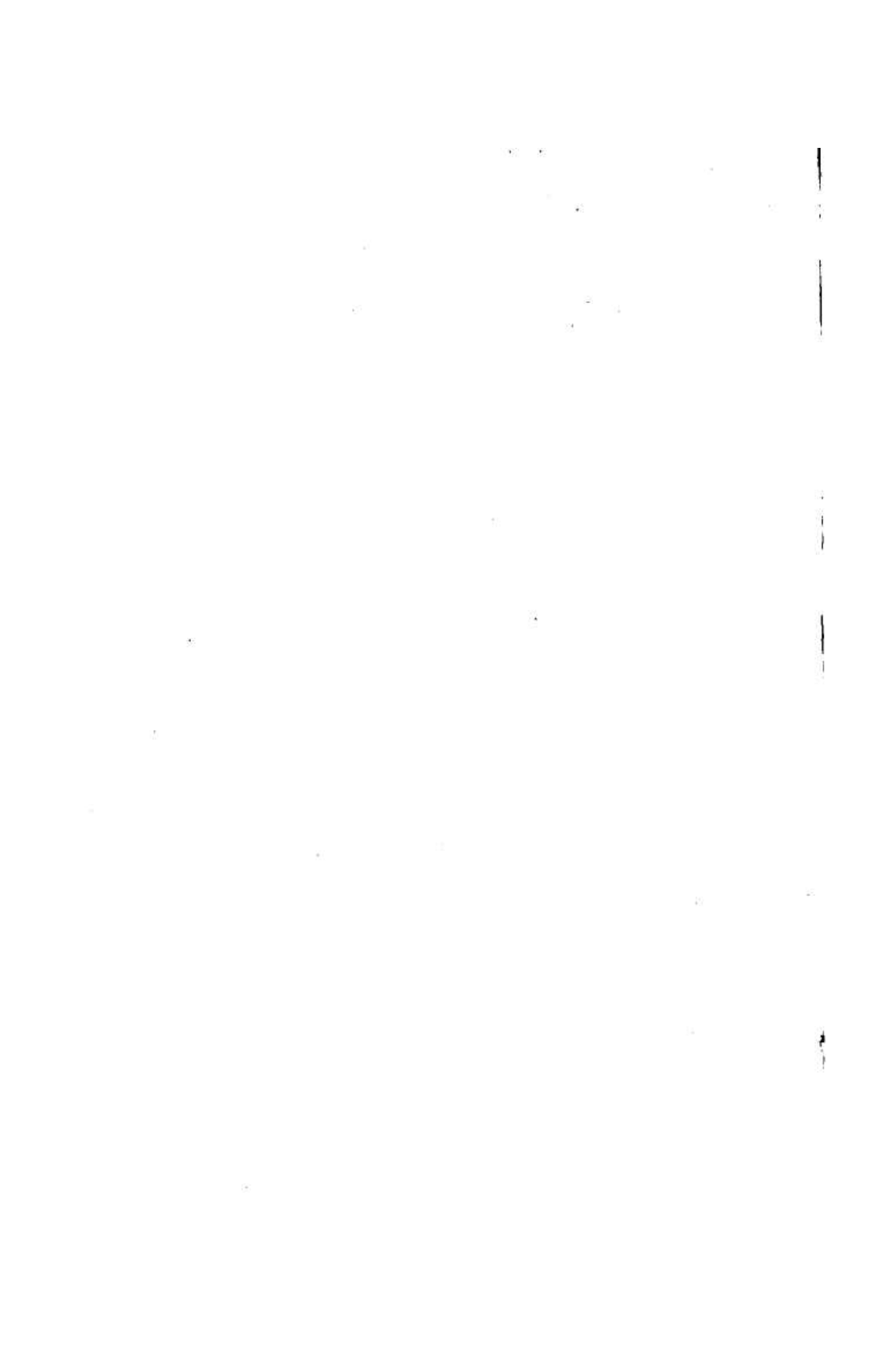
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THE UNIVERSITY OF CHICAGO

CHICAGO

The University of Chicago Press

1902



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THE NEWBERRY GOSPELS.

WHEN Professor Caspar René Gregory was lecturing at the University of Chicago in 1895, he directed my attention to a Greek manuscript of the gospels, in the Newberry Library of Chicago, and suggested that it be collated. The results of the work undertaken upon this suggestion are here presented.

The manuscript is a parchment codex, of 211 leaves, carefully written in a graceful minuscule. It has generally been assigned, on palæographical grounds, to the twelfth century.¹ The parchment is generally soft and fine, the ink brown with age. The leaves are arranged in twenty-six full quires, properly made, with a twenty-seventh of three leaves, and measure 13 by 8.6^{cm}; but the fact that some quire numbers and marginal corrections are partly cut off shows that there has been an appreciable loss from the lower and outer margins. The fifth leaf of the eighth quire, containing the chapter list for Mark, is a coarser bit of parchment, which has been glued in place; but the writing on it seems to be in the same hand as the body of the manuscript. The writing is in single columns, unbroken by paragraphs, with twenty-seven lines to the page. The pages are lined in the usual way, the writing depending from the line. Quire numbers are written at the lower right-hand corner of the first recto of each quire. The margins contain the usual Eusebian numbers, the sections in gold, the canons in red. The upper and lower margins contain the chapter titles, in gold, and the lesson titles, in red. There are frequent abbreviations, no capitals save in the margin, the usual accents and breathings, and a copious punctuation. The marginal capitals are in gold. After interrogative sentences the colon frequently takes the place of the interrogation point, especially when the presence of an interrogative pronoun makes the interrogative character of the sentence unmistakable. Properispomena followed by dissyllabic enclitics

¹ The hand of the manuscript bears a closer resemblance to that of a thirteenth-century gospels in the Bibliothèque Nationale, Paris, than to any other with which I have been able to compare it. This manuscript, Gregory's 293, Bib. Nat. Grec 117, a facsimile of which has been published by OMONT, *Fac-simils des manuscrits grecs datés de la Bibliothèque Nationale du IX^e au XIV^e siècle*, Paris, 1891, pl. LVI, is dated 1262 A. D.

are usually treated like paroxytones. In the marginal capitals an occasional error of omission or substitution has been made, as will appear from the readings given below, *e. g.*, Matt. 15:14; 19:1; Luke 17:34; 24:22. Corrections are frequent, although not a few cases of itacism and homoioteleuton have escaped the correctors. With the possible exception of a very doubtful case in Mark 12:1, iota subscript is never written, nor does iota adscript occur. Old Testament quotations are indicated by angular marks \succ in the left-hand margin. A striking feature in the manuscript is the representation of each evangelist at the beginning of his gospel, in a painted miniature, most carefully executed on a gold background. The evangelist is shown seated before his desk, each picture, with its decorative Π -shaped border, occupying rather more than half a page. Other decorations are few and simple, being confined for the most part to the subscriptions and chapter-title lists.

An examination of the contents of the manuscript shows a quantity of accompanying matter. With the first quire begins the gospel of Matthew, the preliminary matter which was doubtless, as is usual, on a prefatory quire, having disappeared. The first gospel is complete in 357 sections, sixty-eight chapters, the number of $\sigma\rho\acute{\iota}\chi\alpha$ being indicated in round numbers as 2,600. Professor Rendel Harris has pointed out that the mass of gospel manuscripts containing stichometrical indications give the $\sigma\rho\acute{\iota}\chi\alpha$ in round numbers, Matthew 2,600, Mark 1,600, Luke 2,800, John 2,300; and, to anticipate, those are the numbers given in the present manuscript. There follow, in twenty-seven lines, the subscription drawn from Cosmas Indicopleustes, and noted by Scrivener in the tenth or eleventh century gospels, Lambeth 1178; a brief summary of the first gospel, in thirteen lines; and a statement as to the origin and history of it, in twelve. The material prefatory to Mark then begins. A preface to Mark in twenty-five lines is followed by the list of chapter titles for Mark, forty-eight in all. The scribe here left a little space, in order to begin the gospel itself on a fresh page; and this space has been filled by a crude hand, much later, with five verses on Mark. A peculiarity of this addition is the omission of the initial letters of all the lines save the second, the intention evidently being to add these as capitals, and space being actually reserved for this purpose. In the *Journal of Biblical Literature* (The Andover Press), 1890-91, p. 33, Professor J. Rendel Harris has printed a subscription of four lines which he found in a British Museum manuscript, Cod. Add. 892, and with which ll. 1-4 of this subscription are

identical. The subscription in the Newberry gospels, so carelessly written as to be almost illegible, runs as follows, the omitted initials being supplied :

Ὅ]σσα περὶ χριστοῦ, θεηγόρος ἔθνεα πέτρος
 κηρύσσων ἐδίδασκεν ἀπὸ στομάτων ἐρατῶν
 Ἐ]νθάδε μάρκος ἀγειρε καὶ ἐν σελίδεσσιν ἔθηκε
 Τ]σύνεκα καὶ μερόπεσσιν εὐάγγελος ἄλλος εἰδείχθη
 Ἐ]ργον ἀριπρεπὲς ἐκ μεγάλου πέτρου μνηθεῖς

The transposition of the first and second vowels of *κηρύσσων* does not appear in the subscription as found by Professor Harris. In response to an inquiry, Professor Harris has very kindly sent me a copy of the subscription as he found it in another manuscript, Cod. Mon. 518 (Ev. 83). Here, too, there are but four lines, and these agree with the first four of our subscription, save that the Munich codex has *ἐδίδαξεν* for *ἐδίδασκεν*. A similar subscription of four hexameters accompanies Matthew's gospel in both these manuscripts. These facts suggest that the fifth line in our codex is an accretion, and this suggestion is confirmed by the form in which our five lines appear in a fourth manuscript, the Haskell gospels, a large codex of about the year 1500, purchased in 1895 by the University of Chicago. In collating this recently, I observed the four-line subscriptions after Matthew and Mark; but after the Mark subscription is an elaborate pause, and then the following sentence written twice :

ἔργον ἀριπρεπὲς ἐκ μεγάλου πέτρου
 μνηθεῖς, μάρκος ἔτευξε τὰδε πνεύματος
 ἐν σοφίῃ

Clearly we have in our five lines a combination of these two subscriptions; and our scribe has neglected to add, not only his initial capitals, but also the last six words of his copy. Perhaps he stopped in disgust when he found his sixth line was no hexameter. The value of all this is only to show that some time in its history the Newberry gospels came in contact with a manuscript having such a double subscription to Mark as that preserved in the Haskell gospels.

The gospel of Mark, with the longer conclusion, of course, appears complete in 239 sections, the 234th beginning at 16:9. After a statement in five lines as to the origin of the gospel of Mark, another group of verses is encountered. Unlike the hexameters just given, these are in the same graceful hand with the rest of the manuscript. They are entitled *ἐπίγραμμα εἰς τὸν ἅγιον μάρκον*, and read thus :