

# Mark's vocabulary: a survey of approaches and material

## 1. Introduction

Writers have to make a lot of choices, and one of those choices which they have to make literally thousands of times, is the deceptively simple one: "which word will I write next?" Many times these choices are not particularly conscious ones, some are made by pure reflex, or personal habit, or linguistic or societal convention. Some words may be copied from a source text, some may be chosen on the basis of stylistic considerations, and some by deliberate and careful choice and selection. The total vocabulary of a writer will represent the cumulative outcome of all those many decisions. Of course an evangelist like Mark is also binding those words together in a variety of syntactical arrangements (clauses and sentences), and using the individual words to create narratives, story worlds, and ultimately his whole discourse <sup>1</sup>.

In this paper we are interested in Mark's words, the building blocks of the story which he tells and the narrative he constructs. We are interested in the choices he makes in relation to the words he uses, and whether it is realistic to think that we can usefully discern anything from our study of the outcome of his vocabulary choices. Scholars have been interested in these words over a long period of time and for a variety of reasons. For example, in looking behind the text of Mark at his sources, we might wonder whether vocabulary choices could be used to differentiate between source material that Mark simply hands on and copies again, and other material that Mark composes freely as narrator. If we could do this we could learn both something about the pre-Markan tradition and also about Mark's own redactional (i.e. editorial) choices. Another example involves looking at Mark's own purpose and situation. If Mark includes some words on the basis of societal convention then it might be possible, on the basis of a careful study of those words, to determine something about Mark's own situation and purpose. Looking beyond Mark, at the reception and re-presentation of Mark's text in new forms in Matthew and Luke, we might also be interested to compare Mark's vocabulary choices, with those of the other evangelists, especially Matthew and Luke, as one way of investigating the literary relationships among the synoptic gospels <sup>2</sup>. Claims that Mark 16.9-20 contains uncharacteristic vocabulary also

---

<sup>1</sup> Of course one cannot always distinguish easily between these levels, especially between vocabulary and syntax; and some compositional choices are determined by prior choices. For example, some choices of vocabulary involve syntactical choices and constraints. To choose the word *hina*, is to be constrained both structurally and in relation to verb form in the following words.

<sup>2</sup> Although these topics, and others, are well represented in the literature, there is nothing on Mark as thorough as A. DENAUX, R. CORSTJENS, & H. MARDAGA, *The Vocabulary of Luke: An Alphabetical Presentation and a Survey of Characteristic and Noteworthy Words and Word Groups in Luke's Gospel* (BTS 10; Leuven: Peeters, 2009). For early treatments, which I was alerted to by D.B. PEABODY, *Mark as Composer* (NGS 1; Macon Georgia: Mercer University Press, 1987), see J.D. SCHULZE, "Ueber den schriftstellerischen Charakter und Werth des Evangelisten Marcus Ein Beitrag zur Spezialhermeneutik des neuen Testaments" *Analekten für das Studium der exegetischen und systematischen Theologie* Part I: 2.2 (1814), 109-151; Part II: 2.3 (1815), 69-132; Part III: 3.1 (1816), 88-127 (for lists of common expressions and vocabulary); K.A. CREDNER, *Einleitung in das Neue Testament* (Halle: Waisenhaus, 1836), 102-105 (for lists of references to Markan syntactical features and vocabulary); E. ZELLER, "Studien zur neutestamentlichen Theologie. 4. Vergleichende Uebersicht über den Wörternvorrath der sämmtlichen neutestamentlichen Schriftsteller" *Theologische Jahrbücher* 2 (1843), 443-453 (pp. 448-449 for a list of words exclusively found in Mark [or with noted exceptions, some are also found in

contribute to text-critical discussions about the original extent of Mark's Gospel, and thus warrant careful attention to the nature of Mark's vocabulary <sup>3</sup>.

In what follows we shall firstly consider the question of the number of words in Mark, secondly at a number of different proposals for discerning Mark's characteristic or favoured vocabulary, thirdly we shall look at the relatively or absolutely infrequently deployed words that are found in Mark before finally considering special words: loan words from Aramaic and Latin, and diminutives. We shall give special attention to providing full lists of the material under discussion, as well as critical evaluation of earlier scholarly discussions.

## 2. General Vocabulary

Initial decisions about the number of words in the Gospel of Mark will depend on prior decisions about the text of Mark. This is obvious at both micro and macro levels. To take some obvious examples it will make a difference to any statistical analysis whether at Mark 3.4 we read ἀγαθὸν ποιῆσαι (with NA28 following 01 and W) or ἀγαθοποιῆσαι (with A B C etc.) <sup>4</sup>, or whether at Mark 7.26 we read Συροφονίκισσα (with NA28 following P45 01 A etc.) or Συρα Φονίκισσα (with B W f13 etc.); or whether at Mark 10.40 we read ἀλλ' οἷς ἡτοίμασται or ἄλλοις ἡτοίμασται. In this latter example if we follow the first reading we have three words including one conjunction and one relative pronoun; but if we follow the second reading we have two words (no conjunction and no relative pronoun) <sup>5</sup>. Our counts,

---

other parts of the NT] – although lacking any indication of frequency (and with reference to Schulze, p. 449), and p. 450 for a separate list for Mark 16.9-20). For treatments of characteristically Markan style and syntax see J. K. ELLIOTT, *The Language and Style of the Gospel of Mark. An Edition of C. H. Turner's "Notes on Markan Usage" together with Other Comparable Studies*, (Supp NovT LXXI; Leiden: E.J. Brill, 1993); M. ZERWICK, *Untersuchungen zum Markus-Stil: Ein Beitrag zur stilistischen Durcharbeitung des Neuen Testament* (Rome, 1937); J.C. DOUDNA, *The Greek of the Gospel of Mark* (JBLMS 12; Philadelphia, PA, 1961); E.J. PRYKE, *Redactional Style in the Marcan Gospel A Study of Syntax and Vocabulary as Guides to Redaction in Mark* (SNTS 33; Cambridge: UP, 1978); E.C. MALONEY, *Semitic Interference in Marcan Syntax* (SBLDS 51; Chico, CA: Scholars Press, 1981); P. DSCHULNIGG, *Sprache, Redaktion und Intention des Markus-Evangeliums Eigentümlichkeiten der Sprache des Markus-Evangeliums und ihre Bedeutung für die Redaktionskritik* (SBB 11; Stuttgart: Katholisches Bibelwerk, 1984); M. REISER, *Syntax und Stil des Markusevangeliums im Licht der hellenischen Volksliteratur* (WUNT 2:11; Tübingen: Mohr, 1984); D.B. PEABODY, *Mark as Composer* (New Gospel Studies 1; Macon, Ga.: Mercer UP, 1987); F. NEIRYNCK, *Duality in Mark: Contributions to the Study of the Markan Redaction. Revised Edition with Supplementary Notes* (BETL 31; Leuven: Leuven University Press, 1972, 1988).

<sup>3</sup> J.K. ELLIOTT, "The Text and Language of the Endings to Mark's Gospel" reprinted in J. K. ELLIOTT, *The Language and Style of the Gospel of Mark. An Edition of C. H. Turner's "Notes on Markan Usage" together with Other Comparable Studies*, (Supp NovT LXXI; Leiden: E.J. Brill, 1993), 203-211. On the broader problem of the relationship between textual criticism and synoptic relationships see P.M. HEAD, "Textual Criticism and the Synoptic Problem" in *New Studies in the Synoptic Problem. Oxford Conference, April 2008. Essays in Honour of Christopher M. Tuckett* (edited by P. FOSTER – A. Gregory – J.S. Kloppenborg – J. Verheyden; BETL 239; Leuven: Peeters, 2011), 115-156.

<sup>4</sup> This is the first difference between the complete Markan vocabulary lists of R. MORGENTHALER, *Statistik des neutestamentlichen Wortschatzes* (Zurich: Gotthelf, 1958), 67 (which follows ἀγαθὸν ποιῆσαι here, and hence counts Mark as using ἀγαθός four times and ἀγαθοποιέω never) and H.B. SWETE, *The Gospel According to St. Mark* (London: Macmillan & Co., Ltd., 1909 3<sup>rd</sup> ed.), 409 (which follows ἀγαθοποιῆσαι here, and hence counts Mark as using ἀγαθός three times and ἀγαθοποιέω once).

<sup>5</sup> It is awkward that this interesting variant, recorded in NA27 and previous editions, is no longer provided in NA28. Such Greek evidence as is relevant (the majuscule manuscripts generally lacking the accentuation by which these two readings can be distinguished), supports the first reading (the *txt* reading through all the Nestle and NA editions): B<sup>2</sup> THETA PSI f1 f13 Maj (the possibility of a variant at this point is not even noticed in R. SWANSON, *Mark*, 170) Early versional evidence offers more support for the second reading (it sa<sup>ms</sup> sy<sup>s</sup> and 225 according to NA27 apparatus; cf. also LEGG, *Mark*, loc. cit.: specifies: *a b d ff k* and adds: Aeth.). Similarly,

if not our thinking about Mark's theology, will be effected by our decision about whether or not to read υἱοῦ θεοῦ at Mark 1.1, which critics continue to disagree about <sup>6</sup>. Of course even larger consequences arise on the basis of decisions to include or exclude whole verses (for example Mark 7.16; 9.44, 46; 11.26 and 15.28 have generally not been included in modern critical editions) or sections (Mark 16.9-20 is in mind here). The Greek text of Mark published by Stephanus in 1551 (the first edition to number all verses) had 678 verses, whereas modern critical editions generally have 661 verses <sup>7</sup>.

So the first point to note is the obvious one that the total number of words in the Greek text of Mark's Gospel can only be supplied in relation to a specific text form of Mark's Gospel, and the exact number may not be that significant, however important it is for the purpose of calculating statistical frequency. Schaff reported the number of words in the Greek text of Mark in Tischendorf's edition as 11,158 words <sup>8</sup>. In 1958 Morgenthaler counted 11,242 words in the Greek text of Mark according to the 21<sup>st</sup> edition of Nestle (and 11,229 on his own count) <sup>9</sup>. The Greek text found in the current edition of Nestle-Aland (NA28) contains 11,099 words in total <sup>10</sup>.

---

e.g. at Mark 6.23 NA28 reads ὃ τι, which could be read ὅτι. Morgenthaler notes that his only disagreements from the 21<sup>st</sup> edition of Nestle consist of his decision to count as one word, double names which in the Greek text have two words, e.g. Ἀρείος πάγος (Acts 17.19, 22), MORGENTHALER, *Statistik*, 10 (none of the double names specified there occur in Mark – they are all place names in Acts; cf. only Mark 15.22: Κρανίου Τόπος which Morgenthaler counts as two words, but not as a name).

<sup>6</sup> For some different perspectives on the textual question see D.B. DEPPE, "Markan Christology and the Omission of *hyiu theu* in Mark 1:1" *FN* 21 (2008), 45-64; H. GREEVEN – E. GÜTING (ed), *Textkritik des Markusevangeliums* (Theologie Forschung und Wissenschaft 11; Münster: Lit, 2005), 41-46; P.M. HEAD, "A Text-Critical Study of Mark 1.1: "The Beginning of the Gospel of Jesus Christ."" *NTS* 37 (1991), 621-629; T. WASSERMAN, "The Son of God Was in the Beginning (Mk 1:1)" *JTS* 62/1 (2011), 20-50.

<sup>7</sup> Gould claims for his critical text, independently created from Westcott & Hort and Tischendorf (and bearing closest allegiance to Vaticanus and Sinaiticus – thus presumably allied to what we have come to know as the Nestle-type of text), "something like 650 variations from the Tex. Rec." (GOULD. *Mark*, li).

<sup>8</sup> Schaff's count is reported in E. NESTLE, *Introduction to the Textual Criticism of the Greek New Testament* (ET W. Edie; London: Williams & Norgate, 1901), 48: Matthew: 18,222; Mark: 11,158; Luke: 19,209. According to Schaff: "The above estimate is made from Tischendorf's Greek Testament, as printed in Rushbrooke's *Synopticon* (1882)." P. SCHAFF, *A Companion to the Greek Testament and the English Version* (New York: Harper & Brothers, 1883), 57. Rushbrooke reports that his Greek text comes from the fourth edition of Tischendorf's *Synopsis Evangelica* (Leipzig, 1878) "corrected in all the more important variations of reading by the text of Westcott and Hort", W.G. RUSHBROOKE, *Synopticon: An Exposition of the Common Material of the Synoptic Gospels* (London: Macmillan & Co., 1880), xiii. One can't tell from Schaff's comment whether he counted the words in the text printed in Rushbrooke's *Synopticon* or whether he carefully reconstructed the text of Tischendorf from the very numerous notes indicating divergences from Tischendorf's readings on practically every page of the edition.

<sup>9</sup> R. MORGENTHALER, *Statistik des neutestamentlichen Wortschatzes* (Zurich: Gotthelf, 1958), 164 for a list for both N21 (p. 10 for reference to Nestle 21) and his own count (as *Statistik*): N21: Matthew: 18,305; Mark: 11,242; Luke: 19,428; *Statistik*: Matthew: 18,278; Mark: 11,229; Luke: 19,404. These figures include Mark 16.9-20. Taking away 171 words gives: N21: Mark: 11,071; *Statistik*: 11,058 words. According to Holly NA25 had 25 fewer words in Mark than NA26 (the revision added 46 words and deleted 21 other words, D. HOLLY, *Comparative Studies in Recent Greek New Testament Texts: Nestle-Aland's 25<sup>th</sup> and 26<sup>th</sup> Editions* (SB 7; Rome: Biblical Institute Press, 1983), 64). On Holly's calculation NA25 therefore had 11,073 words.

<sup>10</sup> My count on Bibleworks, which includes both the shorter ending (as part of Mark 16.8) and the longer ending (Mark 16.9-20) was 11,304; similarly J. LUST, "New Testament Statistics", <http://catholic-resources.org/Bible/NT-Statistics-Greek.htm> (accessed March 2017: Matthew: 18,345; Mark: 11,304; Luke: 19,482). There are 34 words in the shorter ending and 171 words in the longer ending (NA28), hence the number 11,099 (which should also apply to NA27). Holly counted 11,269 words in the NA26 text of Mark

Similar variations can be found in discussions of Mark's vocabulary usage. Swete stated that "A complete vocabulary of St Mark ... contains some 1330 distinct words, of which 60 are proper names"<sup>11</sup>. Morgenthaler calculated that Mark used 1,345 different words, of which 74 are names<sup>12</sup>. On the surface this suggests close agreement on the number of words that are not proper names (Swete: 1270; Morgenthaler: 1271), and a surprising disagreement on the number of proper names in Mark (Swete: 60; Morgenthaler: 74). Since in fact all of Morgenthaler's 74 names appear in Swete's list, the first difference would appear to be one of definition (Morgenthaler works with "names", Swete mentions "proper names"): there are fourteen words in Morgenthaler's list that could easily not be included in Swete's count of "proper names"<sup>13</sup>. The explanation for the remaining difference is that Morgenthaler's larger number of different words used (1,345) includes data from Mark 16.9-20, which has an additional 16 words not used elsewhere in Mark<sup>14</sup>. Thus Morgenthaler's overall count for Mark 1.1-16.8 would be 1,329 words, whereas Swete's overall count is 1,330 (both of these numbers include 60 personal names, plus the fourteen other words noted in note 13), a difference which is probably explained by a different practice of word division<sup>15</sup>.

Given the total vocabulary of Mark (1,329 different words used) and the total number of words used by Mark, it is possible to compare Mark with the other evangelists on the ratio of total words to spread of vocabulary. This suggests that in proportion he uses a wider vocabulary than any of the other gospels. Using the figures provided by Morgenthaler these ratios would be as follows:

Mark's ratio of total words to actual vocabulary:  $11229/1329 = 8.4$

Matthew's ratio of total words to actual vocabulary:  $18278/1691 = 10.8$

Luke's ratio of total words to actual vocabulary:  $19404/2055 = 9.4$

John's ratio of total words to actual vocabulary:  $15420/1011 = 15.3$

---

(excluding the shorter ending, but including the longer ending, HOLLY, *Comparative Studies*, 121: Matthew: 18,345; Mark: 12,269; Luke: 19,482), which suggests 11,098 words in Mark (11,269 – 171 words in 16.9-20; *Comparative Studies*, 126). This agrees with our count since Holly counted ὁ τι in Mark 6.23 as one word (*Comparative Studies*, 120). This confirms what should be the case since the text of Mark was not changed from NA26 through to NA28.

<sup>11</sup> H.B. SWETE, *The Gospel According to St. Mark* (London: Macmillan & Co., Ltd., 1909 3<sup>rd</sup> ed.), xliv. Swete provides a complete list with concordance to passages in which they occur, for every word in Mark, pp. 409-424. This list includes words from 16.9-20 (although not from the shorter ending), but the analysis within the Introduction to the commentary does not include evidence from 16.9-20 (according to p. xliv, note 1). Swete may be the source for J.R. Edwards' similar (unacknowledged) statement: "Mark composes his Gospel in a total of 1,270 different Greek words, excluding proper names." EDWARDS, *The Gospel According to Mark* (PNTC; Grand Rapids: Eerdmans & Leicester: Apollos, 2002), 10.

<sup>12</sup> MORGENTHALER, *Statistik des neutestamentlichen Wortschatzes*, 166 & 174.

<sup>13</sup> I count fourteen words that are counted as names by Morgenthaler, but which might plausibly not be counted as proper names. These words are those that refer to inhabitants of a named location (Γαλιλαῖος, Γερασηνός, Ἑλληνίς, Ἰεροσολυμίτης, Καναναῖος, Κυρηναῖος, Μαγδαληνή, Ναζαρηνός), or a group name (Ἡρωδιανοί, Ἰουδαῖος, Σαδδουκαῖος, Φαρισαῖος), or a title (Καῖσαρ, Βοανηργές [which Swete specifically regards as a title, SWETE, *Mark*, 61-62]).

<sup>14</sup> MORGENTHALER, *Statistik des neutestamentlichen Wortschatzes*, 58-59, cf. the chart on p. 186.

<sup>15</sup> In Mark 7.26 Morgenthaler read Συροφονικίσσα as one word (*Statistik des neutestamentlichen Wortschatzes*, 146 following N21 and reflected in NA26-28); while Swete read Σύρα Φοινικίσσα as two words (*Mark*, 156). There could of course be other differences between the two which cancel themselves out in the calculation.

### 3. Common or characteristic vocabulary.

It is clearly possible to simply count the words in Mark's Gospel and find those that he uses most commonly. Morgenthaler provides a list from which we can isolate thirty-one words which Mark uses more than fifty times <sup>16</sup>.

|       |      |         |    |          |    |
|-------|------|---------|----|----------|----|
| ὁ     | 1484 | σύ      | 89 | ἔχω      | 68 |
| καί   | 1078 | ἔρχομαι | 86 | πᾶς      | 66 |
| αὐτός | 758  | ὅς      | 84 | ἐκ       | 65 |
| λέγω  | 202  | εἶπον   | 83 | ἵνα      | 65 |
| εἶναι | 192  | Ἰησοῦς  | 80 | γάρ      | 64 |
| εἰς   | 164  | μή      | 78 | πρός     | 63 |
| δέ    | 156  | οὗτος   | 76 | πολύς    | 57 |
| ἐν    | 135  | ὕμεῖς   | 75 | ἄνθρωπος | 56 |
| οὐκ   | 115  | ἐπί     | 72 | μετά     | 52 |
| ἐγώ   | 103  | τίς     | 71 | γίνομαι  | 54 |
| ὅτι   | 100  |         |    |          |    |

If all we had were this list, we might be able to discern that the main character of the text under discussion is Jesus (Ἰησοῦς occurs 80 times), that he (presumably) speaks a fair bit (λέγω occurs 202 times, and the aorist form εἶπον occurs 83 times), discourse which includes interaction between an individual speaker (ἐγώ occurs 103 times) and others who are directly addressed (singular σύ 89 times; plural ὕμεῖς 75 times). Clearly there is also movement (ἔρχομαι occurs 86 times), and we could presume that a large number of clauses and sentences are linked with καί (1078 times). But we wouldn't learn much more than that (and even that may well reflect prior knowledge). Interesting features emerge only in comparison with the other gospels <sup>17</sup>. For example, from the list we can observe that Mark uses καί a good deal (1078 times). When we compare the data for the other gospels on use of καί (1169–1078–1455–818), we can see that, in comparison to the overall length of the gospels (on the ratio 1.63–1–1.73–1.37), Mark uses καί relatively more frequently than any of the other gospels. A more marked difference is found in the observation that Mark uses δέ (491–156–548) a lot less frequently than the other synoptics, and (although not on our list above) the same is true of another connective οὖν (57–5–31). This data reflects Mark's general fondness for parataxis (sentences and clauses connected with καί) and for asyndeton (the omission of conjunctions altogether between clauses and sentences) <sup>18</sup>.

<sup>16</sup> MORGENTHALER, *Statistik des neutestamentlichen Wortschatzes*, 167 (I have adjusted his numbers to delete occurrences in 16.9–20 by comparing the list on p. 186). For further discrimination in terms of the different grammatical forms of αὐτός, ἐγώ, σύ, οὗτος, and ὕμεῖς, as well as different forms of εἶναι, see the lists on pp. 158–159. And for more detail on prepositions see the chart on p. 160.

<sup>17</sup> MORGENTHALER, *Statistik des neutestamentlichen Wortschatzes*, 167 has similar lists for Matthew, Luke and John from which the following figures are derived. I use the common system for the number of times a word occurs in the three synoptics as (Number in Matthew–Number in Mark–Number in Luke). For example the definite article occurs 2777 times in Matthew, 1484 times in Mark, and 2629 times in Luke, this is rendered as (2777–1484–2629), occasionally data from John might also be added in the fourth place. I also make some comments about relative proportion based on the different lengths on the gospels. The total number of words in each gospel is (18278–11229–19404–15420). If we think of this as a ratio where Mark is 1 then the different lengths are 1.63–1–1.73–1.37.

<sup>18</sup> See R. DECKER, "Markan Idiolect in the Study of the Greek of the New Testament" *The Language of the New Testament: Context, History, and Development* (ed. S.E. PORTER – A.W. PITTS; Leiden: Brill, 2013), 43–66; pp. 47–

Comparison also reveals that Mark uses ἵνα (39–65–46) rather more frequently than the other synoptics. This is not so much a sign of Markan subtlety though, since other data suggests that Matthew and Luke more frequently use a wider range of options with the subjunctive mood, e.g.: ἄν (42–20–32); ἐάν (62–33–28); ὅπως (17–1–7); the subjunctive mood is proportionally slightly more frequent in Mark: 283–207–243).

For prepositions we can note that, in proportion, Mark uses εἰς (216–164–223) more frequently and ἐν (291–135–354) less frequently than the other gospels (Matthew, Luke & John all use ἐν more than εἰς). It follows from this that Mark may use εἰς very broadly to cover a range of possible meanings (including presumably meanings for which other writers would use ἐν, ἐπί, or πρὸς), and that may help us not to over-interpret this preposition, for example in Mark 1.10, where we read that εἶδεν ... τὸ πνεῦμα ὡς περιστερὰν καταβαῖνον εἰς αὐτόν.

It may be simple enough to determine words which Mark uses frequently, but simply counting won't necessarily give us words that we may regard as characteristically Markan. But this is altogether a more complex enterprise. Four different approaches to this may be summarised.

An early attempt to identify characteristically Markan vocabulary comes in the important collection of data by John C. Hawkins. He notes the problem that rare words cannot be considered “the habitual style of any writer” –

“It is, therefore, much more important to examine words which are used more frequently, though it may not be exclusively, and to see which of them are used so predominantly in each Gospel as to be apparently characteristic of each compiler, and therefore presumably due to him” <sup>19</sup>.

Hawkins identified “words of phrases characteristic of Mark’s Gospel” as “Words and phrases which occur at least 3 x in Mark and either not at all in Matthew and Luke or more in Mark than in Matthew and Luke put together” <sup>20</sup>. He offers the following list of 41 words or phrases:

|                               |                     |                          |         |
|-------------------------------|---------------------|--------------------------|---------|
| ἀκάθαρτος                     | (2–11–6)            | μεθερμηνεύομαι           | (1–3–0) |
| ἄλαλος                        | (0–3–0)             | ξηραίνω                  | (3–6–1) |
| ἀπὸ μακρόθεν                  | (2–5–2)             | *ὁ ἐστίν                 | (0–6–0) |
| διαστέλλομαι                  | (0–5–0)             | οἰκία / οἶκος [no owner] | (5–7–0) |
| διδασχὴ<br>[διδάσκω in narr:] | (3–5–1)<br>7–13–10] | ὅταν with indicative     | (0–3–0) |
| εἰσπορεύομαι                  | (1–8–5)             | ὅτι = why?               | (0–3–0) |

49 (on parataxis), and pp. 59–60 on asyndeton; see also Turner on Marcan Usage in ELLIOTT – TURNER, *Language*, 74–78 (38 examples): “... Mark’s fondness for asyndeta – it corresponds to his rough unliterary style”, p. 78.

<sup>19</sup> J.C. HAWKINS, *Horae Synopticae: Contributions to the Study of the Synoptic Problem* (Oxford: Clarendon, 1909, 2<sup>nd</sup> ed.), 2.

<sup>20</sup> J.C. HAWKINS, *Horae Synopticae: Contributions to the Study of the Synoptic Problem* (Oxford: Clarendon, 1909, 2<sup>nd</sup> ed.), 10. The rules for Matthew (which had 95) and Luke (which had 151) were stricter, requiring that they occur at least four times, and are found twice as often as in the other two combined (on this basis Mark would have only 7 items). The following list (of 41 items in Mark) is on pp. 12–13. I have reproduced Hawkins’ counts, except for splitting up the count for εὐθύς and εὐθέως which he combined. The asterisk “is prefixed to the most distinctive and important instances” (p. 2).

|                                     |                     |                             |                              |
|-------------------------------------|---------------------|-----------------------------|------------------------------|
| *ἐκθαμβέομαι                        | (0–4–0)             | οὐκέτι                      | (2–7–3)                      |
| ἐκπορεύομαι                         | (5–11–3)            | οὐπω                        | (2–5–1)                      |
| ἔλεγεν, ἔλεγον (impf.)              | (10–50–23)          | πάλιν                       | (17–28–3)<br>[narr.: 6–26–2] |
| ἐν τῇ ὁδῷ                           | (3–6–2)             | παράδοσις                   | (3–5–0)                      |
| *ἔρχεται, ἔρχονται<br>(hist. pres.) | (3–24–1)            | παρίστημι<br>(intransitive) | (0–6–2)                      |
| εὐαγγέλιον                          | (4–7–0)             | *περιβλέπομαι               | (0–6–1)                      |
| *εὐθύς<br>[cf. εὐθέως]              | (7–41–0)<br>11–0–6] | πλήρωμα                     | (1–3–0)                      |
| θαμβέομαι                           | (0–3–0)             | *πολλά (adverbial)          | (0–9–0)                      |
| κατάκειμαι                          | (0–4–3)             | πρωῖ                        | (2–5–0)                      |
| κεντυρίων                           | (0–3–0)             | σιωπάω                      | (2–5–2)                      |
| κλάσμα                              | (2–4–1)             | στάχυς                      | (1–3–1)                      |
| κράβαττος                           | (0–5–0)             | *συζητέω                    | (0–6–2)                      |
| κρατέω                              | (12–15–2)           | τοιούτος                    | (3–6–2)                      |
| κύκλω                               | (0–3–1)             | φέρω                        | (5–15–4)                     |
| μάστιξ                              | (0–3–1)             |                             |                              |

Hawkins' list is helpful in that it goes beyond pure statistics occasionally and looks at particular combinations of words and particular forms of words with Mark. There is no doubt that some of these features are, from any perspective, characteristic of Mark (Hawkins' marked especially the asterisked terms). Three issues may be raised in relation to Hawkins' list (and the method behind it):

- a) out of his list of 41 words or phrases, more than half, fully 21 of them occur only five times or less in Mark's Gospel (and barely at all in Matthew or Luke), comprising in total less than 1% of Mark's word usage – so his method may be able to identify words comparatively characteristic of Mark, or at least distinctive to Mark within the triple tradition, but we could hardly say they comprise Mark's preferred vocabulary;
- b) Hawkins' essentially arbitrary requirement that characteristics of Mark occur "more in Mark than in Matthew and Luke put together", serves to highlight vocabulary and idioms that show up as characteristic of Mark as much or more by Matthew and Luke's relative avoidance of the terms than by anything intrinsic to Markan preferences.
- c) Occasionally Hawkins adds notes to the list which highlight usage which is more significant than the pure numbers would indicate. A case in point is the word *πάλιν*. Hawkins notes the general statistics as 17–28–3, but adds a note to the effect that in the narrative the figures are 6–26–2. This suggests both that the use of *πάλιν* in narrative is especially characteristic of Mark, and that, from another perspective, Matthew must have used *πάλιν* 11 times in speech – the figures for *πάλιν* in direct speech could thus be 11–2–1 and thus practically a Matthean characteristic <sup>21</sup>. A little bit of investigation confirms

<sup>21</sup> On checking the data for Matthew I found only nine occurrences of *πάλιν* in direct speech in Matthew (4.7; 5.33; 13.45, 47; 18.19; 19.24; 20.5; 21.36; 22.4). Some of these reflect important sequences internal to the parables, while others could well be Matthean links between utterances (e.g. 5.33; 13.45, 47).

the importance of *πάλιν* as a narrative device in Mark's Gospel, where it alerts the reader to Jesus' return ("again") to a particular setting and serves to link the whole narrative <sup>22</sup>.

Morgenthaler also created a list of preferred vocabulary for all the different NT authors (only among the words which occur more than ten times within the NT) <sup>23</sup>. His method for identifying Markan preferred vocabulary presumes that Matthew and Luke had knowledge of Mark's Gospel (and could therefore have copied his own preferred vocabulary), and so simply identifies those words which occur more frequently in Mark than in either Matthew or Luke <sup>24</sup>.

|              |            |           |            |
|--------------|------------|-----------|------------|
| ἀκάθαρτος    | (2–11–6)   | κηρύσσειν | (9–14–9)   |
| ἀλλά         | (37–43–35) | κρατεῖν   | (12–15–2)  |
| δύνασθαι     | (27–33–26) | ὅπου      | (13–15–5)  |
| δώδεκα       | (13–15–12) | πάλιν     | (17–28–3)  |
| ἐκπορεύεσθαι | (5–11–3)   | πιστεύειν | (11–14–9)  |
| ἐπερωτᾶν     | (8–25–17)  | πλοῖον    | (13–17–7)  |
| εὐθύς        | (7–42–1)   | πολύς     | (50–57–51) |
| θάλασσα      | (16–19–3)  | φέρω      | (6–15–4)   |
| Ἰάκωβος      | (6–15–8)   |           |            |
| ἵνα          | (41–65–46) |           |            |

By changing the terms by which the list is created (Hawkins required that the frequency in Mark was more than Matthew and Luke combined; Morgenthaler requires only that the frequency in Mark is more than both Matthew and Luke considered separately), and by listing only those words which occur more than ten times in Mark, Morgenthaler has changed the parameters (and the resulting list) significantly – his aim in any case was somewhat different – to identify preferred (and not only "characteristic") vocabulary.

Morgenthaler does not include words that occur less than eleven times in Mark, and thus excludes the vast majority of Hawkins' examples simply by definition (only six words appear in both lists: ἀκάθαρτος, ἐκπορεύομαι, εὐθύς, κρατέω, *πάλιν*, and φέρω) <sup>25</sup>. He also does not include any analysis of form, usage, or phrases.

<sup>22</sup> So, e.g. Mark 2.1 (cf. 1.21); 2.13 (cf. 1.16); 3.1 (cf. 1.23); 3.20 (cf. 2.1); 4.1 (cf. 2.13); 5.21 (cf. 4.35); 7.14, 31; 8.1 (cf. 6.32ff); 8.13, 25; etc. For discussion see R. BUTH, "Mark's Use of *Palin* and its Relationship to Discourse and Plot Analysis" *Notes on Translation* 61 (1976), 32–36.

<sup>23</sup> MORGENTHALER, *Statistik*, 181–185: Statistische Listen von Vorzugswörtern (cf. p. 49 for the initial decision to exclude the uncommon words).

<sup>24</sup> MORGENTHALER, *Statistik des neutestamentlichen Wortschatzes*, 50: "Bei Markus kann eine Vorzugsvokabel schon dann vorliegen, wenn sein Wort im zweiten Evangelium nur wenig öfter vorkommt als bei Matthäus und Lukas." It is clear from the list itself that he means the term occurs more in Mark than in either Matthew or Luke. I have copied Morgenthaler's numbers, which have slight differences occasionally from those cited above from Hawkins.

<sup>25</sup> F. NEIRYNCK, "The Redactional Text of Mark" *ETL* 57 (1981), 144–162 draws up a table which includes additional entries for words which, according to Hawkins, "do not quite fall under the above rules, yet which deserve consideration as being characteristic of Mark" (*Horae Synopticae*, 14). These additions (three of which agree with Morgenthaler) mislead Peabody into the conclusion that there were nine words in common between the lists of Hawkins and Morgenthaler, cf. D.B. PEABODY, *Mark as Composer* (NGS 1; Macon Georgia: Mercer University Press, 1987), 11.

A third attempt to isolate characteristic Markan vocabulary is that of Gaston <sup>26</sup>. Aware of Hawkins and Morgenthaller Gaston offers a statistical analysis using binomial distribution “to determine whether a word occurs extraordinarily frequently in any particular source or form”. His method measures the difference between a random distribution of words across the three synoptics and what we actually find, choosing to take 2.33 standard deviations (equivalent to a 1/100 probability) as the rule for determining a significant preference <sup>27</sup>. A curiosity in Gaston’s method is that he uses the total number of words (not of all three synoptic gospels, which would be around 48,911), but of the sources he is focussing on (Mark, Q, Q Mt, Q Lk, M, L, and Mt additions to Mark, and Lk additions to Mark), which comes to 32,996 words. Hence he doesn’t count words which re-appear from Mark in Matthew and/or Luke (and hence it is difficult to check his results using his assumptions). The results are a list of 85 words as follows (I have supplied the core numbers from Gaston, supplemented by the comparisons from Morgenthaller) <sup>28</sup>.

|               |                       |            |                         |               |                   |
|---------------|-----------------------|------------|-------------------------|---------------|-------------------|
| αἶρω          | 19/38 (19-20-20)      | ἐξέρχομαι  | 38/95 (43-39-44)        | μνήμα         | 5/6 (0-4-3)       |
| ἀκάθαρτος     | 11/13 (2-11-6)        | ἐπερωτάω   | 25/39 (8-25-17)         | Ναζαρηνός     | 4/5 (0-4-2)       |
| ἀκολουθέω     | 18/36 (25-18-17)      | ἐπιτιμάω   | 9/15 (6-9-12)           | ξηραίνω       | 6/6 (3-6-1)       |
| ἄλλὰ          | 44/84 (37-43-35)      | ἐπτά       | 8/12 (9-9-6)            | οἶδα          | 22/48 (24-21-25)  |
| ἄλλος         | 22/45 (29-22-11)      | ἔρχομαι    | 86/231 (111-86-100_)    | ὅπου          | 15/25 (13-15-5)   |
| Ἀνδρέας       | 4/4 (2-4-1)           | ἐσθίω      | 27/58 (24-28-33)        | οὐκέτι        | 7/10 (2-7-4)      |
| ἄνεμος        | 7/11 (9-7-4)          | εὐαγγέλιον | 7/10 (4-8-0)            | οὔπω          | 4/5 (2-4-1)       |
| ἀπαρνέομαι    | 4/4 (4-4-3)           | εὐθύς      | 43/45 (8-43-3)          | πάλιν         | 28/44 (17-28-3)   |
| ἄρτος         | 21/35 (21-21-15)      | ἔχω        | 69/163 (75-69-77)       | παραδίδωμι    | 20/43 (31-21-17)  |
| ἀρχιερεύς     | 22/39 (25-22-15)      | Ἡλίας      | 9/13 (9-9-7)            | παραδόσεις    | 5/5 (3-5-0)       |
| ἀρχισυνάγωγος | 4/5 (0-4-2)           | θάλασσα    | 19/27 (16-19-3)         | παραλυτικός   | 5/7 (5-5-0)       |
| ἄρχω          | 27/60 (13-27-31)      | ἱάκωβος    | 15/19 (6-15-8)          | παραπορεύομαι | 4/4 (1-4-0)       |
| ἄσκος         | 4/4 (4-4-4)           | ἴδε        | 9/13 (4-9-0)            | πάσχα         | 5/7 (4-5-7)       |
| αὐτός         | 746/2137 (906-747-10) | ἱμάτιον    | 12/19 (13-12-10)        | πέραν         | 7/9 (7-7-1)       |
| ἀφίημι        | 34/78 (47-34-31)      | ἵνα        | 64/114 (41-65-46)       | περιβλέπω     | 6/6 (0-6-1)       |
| βαπτίζω       | 11/21 (7-12-10)       | Ἰωάννης    | 26/51 (25-26-31)        | Πέτρος        | 19/38 (23-19-18)  |
| Βηθανία       | 4/5 (2-4-2)           | καθεύδω    | 8/11 (7-8-2)            | πλοῖον        | 17/26 (13-17-7)   |
| γραμματεὺς    | 21/42 (22-21-14)      | καί        | 1073/2839 (1169-1078-1) | πολύς         | 60/145 (50-57-51) |
| γρηγορέω      | 6/8 (6-6-1)           | κηρύσσω    | 12/23 (9-12-9)          | προσκαλέω     | 9/15 (6-9-4)      |
| διαλογίζομαι  | 7/11 (3-7-6)          | κλάσμα     | 4/4 (2-4-1)             | πρωῖ          | 5/7 (3-5-0)       |
| διαστέλλω     | 5/5 (0-5-0)           | κοινώω     | 5/6 (5-5-0)             | σινδών        | 4/4 (1-4-1)       |
| διδαχή        | 5/7 (3-5-1)           | κοράσιον   | 5/5 (3-5-0)             | σιωπάω        | 5/7 (2-5-2)       |
| δύναμαι       | 33/69 (27-33-26)      | κράβαττος  | 5/5 (0-5-0)             | σπείρω        | 12/22 (17-12-6)   |
| δώδεκα        | 15/25 (13-15-12)      | κρατέω     | 15/21 (12-15-2)         | σταυρός       | 4/5 (5-4-3)       |
| εἰς           | 165/463 (216-167-223) | λέγω       | 204/566 (289-202-217)   | συζητέω       | 6/8 (0-6-2)       |
| εἰσπορεύομαι  | 8/11 (1-8-5)          | μαθητής    | 46/114 (73-46-37)       | τοιοῦτος      | 6/8 (3-6-2)       |
| ἐκθαμβέω      | 4/4 (0-4-0)           | μηδεὶς     | 9/16 (5-8-9)            | φέρω          | 15/22 (6-15-4)    |
| ἐκπορεύομαι   | 11/15 (5-11-3)        | μηκέτι     | 4/5 (1-4-1)             | φωνέω         | 9/16 (5-9-10)     |
|               |                       |            |                         | χείρ          | 24/51 (24-25-26)  |

We can see that Gaston’s list contains all the words listed by Morgenthaller (with the exception of πιστεύειν), and most of the individual words listed by Hawkins (except for those that

<sup>26</sup> L. GASTON, *Horae Synopticae Electronicae: Word Statistics of the Synoptic Gospels* (SBS 3; Missoula Montana: SBL, 1973). Gaston deals with sources and forms, so in addition to Mark he provides statistics for Q, Q Mt, Q Lk, M, and L (but not, unfortunately, for Matthew and Luke as wholes).

<sup>27</sup> GASTON, *Horae Synopticae Electronicae*, 12-13 for the basic maths.

<sup>28</sup> I have adjusted Morgenthaller’s figures to delete occurrences in 16.9-20.

don't occur enough times)<sup>29</sup>. The absence of πιστεύειν provides an opportunity to check how this approach might work. The first thing to note is that Morgenthaler's numbers – (11–14–9) – do not correspond to the numbers given in Hoffman's *Synoptic Concordance* (which is basically a combination of Synopsis and concordance, but more unwieldy) which suggests 11-10-9<sup>30</sup>. Morgenthaler's decision to include Mark 16.9-20 in his statistical analysis has an impact here (πιστεύω occurs in Mark 16.13, 14, 16, 17 – four times), since on this basis πιστεύειν should not be included in his list of Mark's preferred vocabulary. From the *Synoptic Concordance* we can see that of the 10 occurrences of the word πιστεύω in Mark we also find the word in two of the Lukan and five of the Matthean parallels<sup>31</sup>. On Gaston's basis this would suggest 10/23 = 43.5%, but not significant enough to warrant inclusion in his list (if the numbers had been 14/27 = 51.9% then it would have been included)<sup>32</sup>.

The decision to adopt a specific source theory, and on that basis to delete from consideration parallel occurrences in the triple tradition is fundamental to Gaston: "one must distinguish between those cases where a redactor has simply taken over a word from a source and those in which he has written it of his own accord, as it is clear that the later cases are the most significant for the preferences of the later writers"<sup>33</sup>. It also has massive implications in comparison with the previous two lists, as it results in the inclusion of many words counted as characteristically Markan, including many of the rather general words in our original list of words used more than 50 times in Mark (καί, αὐτός, λέγω, εἰς, ἔρχομαι, ἔχω, ἵνα, πολὺς). Positively, this list offers a wider range of words that characterise the triple tradition, on the basis that Mark is the originator of the usage. For example, ἀκολουθεῖν (25-18-17) becomes 18/36 = 50% – presumably 24 uses in Matthew and Luke must be parallel to Mark and thus not counted; ἔρχομαι (111-86-100) becomes 86/231 = 37.2%; μαθητής (73-46-37) becomes 46/114 = 40.3%.

A fourth attempt to list Mark's favoured vocabulary is that of Pryke<sup>34</sup>. Pryke's method involved assuming that previous form-critical literary studies have broadly succeeded in differentiating between source material and Markan redaction (especially the linking passages)<sup>35</sup>. He then utilises earlier linguistic and stylistic studies, especially those of Hawkins and Turner, in

<sup>29</sup> In parallel with Hawkins' list Gaston's list includes: ἀκάθαρτος, διαστέλλω, διδαχή, εἰσπορεύομαι, ἐκθαμβέω, ἐκπορεύομαι, εὐαγγέλιον, εὐθύς, κλάσμα, κράβατος, κρατέω, ξηραίνω, οὐκέτι, οὐπω, πάλιν, παράδοσις, περιβλέπω, πρωῒ, σιωπᾶν, συζητέω, τοιοῦτος, and φέρω.

<sup>30</sup> P. HOFFMANN – T. HIEKE – U. BAUER (eds), *Synoptic Concordance: A Greek Concordance to the First Three Gospels in Synoptic Arrangement, Statistically Evaluated, Including Occurrences in Acts* (4 vols; Berlin: de Gruyter, 1999-2000), vol. 4, 190-193. This tool also offers a summary of patterns of usage in the triple tradition, double tradition, and individual material (Sondergut). For example, Luke twice adds πιστεύω when Mark doesn't use the term, and twice doesn't follow when Mark does have the term. Luke also uses πιστεύω five times in his special material.

<sup>31</sup> Mark 5.36 // Luke 8.50; Mark 9.42 // Matt 18.6; Mark 11.24 // Matt 21.22; Mark 11.31 // Matt 21.25 and Luke 20.5; Mark 13.21 // Matt 24.23; Mark 15.32 // Matt 27.42.

<sup>32</sup> 29% of the total of 23 suggests Mark might use the word 7 times. Since he uses the word 10 times that is 3 more than might have been expected randomly, but only a little over the standard deviation of  $\pm 2$  ( $= \sqrt{23 \times 0.29 \times 0.71}$ ), and hence c. 1.5 and not over Gaston's threshold of 2.33 times over the standard deviation. Changing the figures to 14 out of 27 pushes the calculation over the 2.33 threshold (2.5).

<sup>33</sup> GASTON, *Horae Synopticae Electronicae*, 1.

<sup>34</sup> E.J. PRYKE, *Redactional Style in the Marcan Gospel A Study of Syntax and Vocabulary as Guides to Redaction in Mark* (SNTS 33; Cambridge: UP, 1978), 136-138.

<sup>35</sup> PRYKE, *Redactional Style in the Marcan Gospel*, 10-23 offers an initial classification of all the verses in Mark which are to be regarded as redactional (based on among others Best, Bultmann, Dibelius, Marxsen, Neirynck, Pesch, Schweizer, Taylor).

order to examine whether Mark's style is homogeneous – extending equally to the whole text of the Gospel; or more highly represented among the redactional material. Having confirmed that the stylistic features are found especially in redactional material, he then produces a list of the vocabulary of the redactional material in Mark <sup>36</sup>. Pryke focuses on words that appear at least five times in Mark, with a majority of uses being labelled redactional, one hundred and three in total <sup>37</sup>. I've added Pryke's figure for redactional occurrences and total occurrences within Mark, as well as the figures for the other gospels (from Morgenthaler) <sup>38</sup>.

| Word               | R/total (Mt-Mk-Lk) | word                     | R/total (Mt-Mk-Lk) | word             | R/total (Mt-Mk-Lk) |
|--------------------|--------------------|--------------------------|--------------------|------------------|--------------------|
| ἀκολουθέω          | 11/18 (25-18-17)   | ἤδη                      | 6/8 (7-8-10)       | ὄχλος            | 27/38 (49-38-41)   |
| ἀκούω              | 30/43 (63-43-65)   | Ἡρώδης                   | 8/8 (13-8-14)      | ὄψιος            | 5/5 (7-5-0)        |
| ἀμήν               | 11/13 (31-13-6)    | θάλασσα                  | 12/19 (16-19-3)    | πάλιν            | 25/28 (17-28-3)    |
| ἀναβαίνω           | 5/9 (9-9-9)        | θύρα                     | 4/6 (4-6-4)        | παραβολή         | 12/13 (17-13-18)   |
| ἀνίστημι           | 11/16 (4-16-27)    | Ἰάκωβος [son of Zebedee] | 5/11               | παραδίδωμι       | 13/21 (31-21-17)   |
| ἄπέρχομαι          | 11/22 (35-22-20)   | ἰδοὺ                     | 6/7 (62-7-57)      | παράδοσις        | 3/5 (3-5-0)        |
| ἄπτω               | 7/11 (9-11-13)     | ιερόν                    | 6/9 (11-9-14)      | παραλαμβάνω      | 5/6 (16-6-6)       |
| ἄρχω               | 26/27 (13-27-31)   | Ἱεροσόλυμα               | 9/10 (11-10-4)     | εἰς τὸ πέραν     | 5/5 (4-5-1)        |
| βλέπω              | 10/15 (20-15-16)   | Ἰωάννης [the Baptist]    | 9/16               | περιβλέπω        | 4/6 (0-6-1)        |
| Γαλιλαία           | 10/12 (16-12-13)   | Ἰωάννης [son of Zebedee] | 7/10               | πλοῖον           | 12/17 (13-17-7)    |
| γάρ                | 57/63 (124-64-97)  | κάθημαι                  | 8/11 (19-11-13)    | πνεῦμα ἀκάθαρτον | 7/11 (2-11-6)      |
| γινώσκω            | 7/12 (20-12-28)    | καθώς                    | 6/8 (3-8-17)       | πόλις            | 5/8 (26-8-39)      |
| γραμματεὺς         | 12/21 (22-21-14)   | καιρὸς                   | 3/5 (10-5-13)      | πολύς            | 36/57 (50-57-51)   |
| γράφω              | 6/10 (10-10-21)    | καλῶς                    | 3/5 (2-5-4)        | προάγω           | 5/5 (6-5-1)        |
| γρηγορέω           | 3/6 (6-6-1)        | καρδία                   | 6/11 (16-11-22)    | προσκαλέω        | 8/9 (6-9-4)        |
| δεῖ                | 4/6 (8-6-18)       | καταβαίνω                | 4/6 (11-6-13)      | προφήτης         | 5/6 (37-6-29)      |
| διαλογίζομαι       | 6/7 (3-7-6)        | κατ' ἰδίαν               | 6/7 (6-7-2)        | πρωῖ             | 4/5 (3-5-0)        |
| διαστέλλω          | 5/5 (0-5-0)        | κηρύσσω                  | 11/12 (9-12-9)     | πρώτον           | 3/6 (8-6-10)       |
| διδάσκω            | 15/17 (14-17-17)   | κοράσιον                 | 3/5 (3-5-0)        | πῶς              | 8/15 (14-15-16)    |
| διδαχή             | 5/5 (3-5-1)        | κράβαττος                | 3/5 (0-5-0)        | συζητέω          | 5/6 (0-6-2)        |
| δώδεκα             | 13/15 (13-15-12)   | κράζω                    | 7/10 (12-10-3)     | συνάγω           | 5/5 (24-5-6)       |
| ἐγείρω             | 9/18 (36-19-18)    | κρατέω                   | 9/15 (12-15-2)     | συναγωγή         | 6/8 (9-8-15)       |
| εἰσπορεύομαι       | 4/8 (1-8-5)        | κώμη                     | 5/7 (4-7-12)       | συνίημι          | 4/5 (9-5-4)        |
| ἐκβάλλειν δαιμόνια | 4/7 (9-7-8)        | λαλέω                    | 12/19 (26-19-31)   | σῶζω             | 8/14 (15-14-17)    |
| ἐκεῖ               | 6/11 (28-11-16)    | λέγω ὅτι                 | 38/41              | τόπος            | 6/9 (10-10-19)     |
| ἐκπλήσσω           | 5/5 (4-5-3)        | λίθος                    | 6/8 (11-8-14)      | ὁ υἱὸς τοῦ       | 8/15 (30-14-25)    |

<sup>36</sup> At least I think this is the order in which the material was compiled. The method is not laid out explicitly anywhere.

<sup>37</sup> Thus, to repeat his example, ὄχλος 20/38 means that the total occurrences in Mark is 38; 20 of which are labelled as Redactional (p. 136). The actual list (pp. 136-138) includes other words, which satisfy the latter condition but not the former. But only words that occur more than five times are included in Appendix 1: "Redactional Verses Classified with their Main Syntactical Features and Most Frequently used Vocabulary Listed", pp. 139-148. We have not included the words that occur less than five times. Pryke also includes some associated words or phrases which we have included in our list (without giving comparative numbers for the other gospels).

<sup>38</sup> Pryke presumably used NA25 as his base text. Morgenthaler used N21 and his own decisions. So there are occasional minor differences on the count of occurrences in Mark. I have adjusted Morgenthaler's figures to delete occurrences in 16.9-20.

|             |                  |          |                  |           |                  |
|-------------|------------------|----------|------------------|-----------|------------------|
|             |                  |          |                  | άνθρώπου  |                  |
| ἐκπορεύομαι | 6/11 (5-11-3)    | μαθητής  | 35/46 (73-46-37) | ὕπαγω     | 8/15 (19-15-5)   |
| ἐμβαίνω     | 5/5 (5-5-3)      | μηδεὶς   | 8/9 (5-8-9)      | Φαρισαῖος | 11/12 (29-12-27) |
| ἐξέρχομαι   | 25/38 (43-39-44) | μνημεῖον | 3/6 (7-6-7)      | φοβέω     | 8/12 (18-12-23)  |
| ἔξω         | 5/10 (9-10-9)    | οἰκία    | 10/18 (25-18-25) | φωνέω     | 7/9 (5-9-10)     |
| ἐπερωτάω    | 14/25 (8-25-17)  | οἶκος    | 6/12 (10-12-33)  | φωνή      | 4/7 (7-7-14)     |
| ἔρημος      | 8/8 (7-9-10)     | ὄνομα    | 8/14 (22-14-34)  | Χριστός   | 4/7 (17-7-12)    |
| εὐαγγέλιον  | 7/7 (4-8-0)      | ὄριον    | 4/5 (6-5-0)      | ᾠρα       | 6/12 (21-12-17)  |
| εὐθύς       | 33/43 (8-43-3)   | ὅρος     | 8/11 (16-11-12)  | ᾧστε      | 9/13 (15-13-5)   |
| ζητέω       | 6/10 (14-10-25)  | οὕτως    | 9/10 (32-10-21)  |           |                  |

Inasmuch as Pryke's list is the product of rather dated and particular assumptions there are doubtless many problems with its origination. Nevertheless, like the list of Gaston it is not troubled by any comparison between Mark on the one hand and Matthew and Luke on the other, so it is possible that it detects words of importance for Mark (especially among those words that also became important for the whole triple tradition). In this sense Pryke's list bears comparison with Gaston as highlighting some clearly important Markan terms. Even for Pryke of course, it must be envisaged that Mark already discovered many of these terms in the tradition and favoured them in his summary and linking statements.

These four attempts to isolate characteristically Markan vocabulary each have strengths and weaknesses. Only five words appear in all four lists: ἀκάθαρτος, ἐκπορεύομαι, εὐθύς, κρατέω, and πάλιν. No doubt on these five words we can all agree!

#### 4. Infrequent Vocabulary and Hapax Legomena

If we turn to the other end of the spectrum – from words which Mark uses most often to those he uses most sparingly – we notice that Mark has a large number of words that occur only once within his gospel – 618 words out of the total vocabulary of 1329 words. For the other gospels the figures are: 670–618–971–375. This suggests that Mark and Luke are broadly similar in deploying a sizable amount of singly-occurring words, while Matthew has proportionally fewer, and John markedly fewer (in proportion).

Using comparison with Matthew and Luke it is possible to compile a list of words that are relatively common in the other synoptic gospels and comparatively infrequent in Mark.

|           |             |                                           |                               |           |              |
|-----------|-------------|-------------------------------------------|-------------------------------|-----------|--------------|
| Ἀβραάμ    | 7-1-15      | καλέω                                     | 26-4-43                       | παῖς      | 8-0-9        |
| ἀνοίγω    | 11-1-7      | κύριος<br>[κύριε to<br>Jesus:<br>22-1-18] | 80-18-<br>103<br><br>22-1-18] | πατήρ     | 64-18-<br>56 |
| ἀποδίδωμι | 18-1-8      | λαός                                      | 14-2-36                       | πόλις     | 26-8-39      |
| δένδρον   | 12-1-7      | μακάριο<br>ς                              | 13-0-15                       | πονηρός   | 26-2-13      |
| δίκαιος   | 17-2-<br>11 | ὅπως                                      | 17-1-7                        | πορεύομαι | 29-3-51      |

|        |         |         |          |          |         |
|--------|---------|---------|----------|----------|---------|
| δοῦλος | 30-5-26 | ὅστις   | 29-4-21  | προφήτης | 37-6-29 |
| εἰρήνη | 4-1-13  | οὐαί    | 12-2-15  | σήμερον  | 8-1-11  |
| ἕτερος | 9-1-33  | οὖν     | 57-5-31  | στόμα    | 11-0-9  |
| εὐθέως | 11-0-6  | οὐρανός | 82-18-34 | τότε     | 90-6-14 |
| ἰδοὺ   | 62-7-57 | οὐχί    | 9-0-17   |          |         |

It would seem that although this list is interesting, it is more suggestive for the preferences of Matthew and Luke and the additional traditions they contain than it is for Mark <sup>39</sup>.

More attention, however, has generally been given to words that occur only once in the whole New Testament, called *hapax legomenon* (ἅπαξ λεγόμενον = “(a word) spoken only once”) <sup>40</sup>. The following is a list of these in Mark, in alphabetical order in two columns. I have added the reference in Mark together with an indication of the attestation of the word (in LXX, Greek literature, papyri, etc.), and an English gloss for the word <sup>41</sup>.

|               | Ref (& LXX?)        | BDAG gloss        |           | Ref (& LXX?)       | BDAG gloss                      |
|---------------|---------------------|-------------------|-----------|--------------------|---------------------------------|
| ἀγρεύω        | 12.13; LXX, Gk, pap | catch unawares    | μηκύνω    | 4.27; LXX; Gk; pap | make long                       |
| ἀλεκτοροφωνία | 13.35; Gk           | crowing of a cock | μογιᾶλος  | 7.32; LXX; pap     | Speaking with difficulty / mute |
| ἄλλαχοῦ       | 1.38; Gk            | elsewhere         | μυρίζω    | 14.8; Gk; pap      | anoint                          |
| ἀμφιβάλλω     | 1.16; LXX; Gk; pap  | cast              | νουνεχῶς  | 12.34; Gk          | wisely, thoughtfully            |
| ἄμφοδον       | 11.4; LXX; Gk; pap  | street            | ξέστης    | 7.4; Gk; pap       | pitcher, jug                    |
| ἄναλος        | 9.50; Gk            | without salt      | οὐά       | 15.29; Gk          | aha!                            |
| ἀναπηδάω      | 10.50; LXX; Gk; pap | stand up          | παιδιόθεν | 9.21; LXX          | from childhood                  |
| ἀναστενάζω    | 8.12; LXX; Gk       | sigh deeply       | παρόμοιος | 7.13; Gk           | like, similar                   |

<sup>39</sup> It is also, of course, rather a blunt instrument. For πορεύομαι (29-3-51) as above, but cf. ἐκπορεύομαι (5-11-3) and εἰσπορεύομαι (1-8-5).

<sup>40</sup> For a helpful orientation see H. MARDAGA, “*Hapax Legomena: A Neglected Field in Biblical Studies*” *CBR* 10 (2012), 264-274. We have followed her suggestions on usage. Others have focused on the words that don’t occur elsewhere in the Greek Bible (rather than the New Testament) – this would result in a list of 32 words (and ten additional names), Swete, *Mark*, xlvii (cf. also V. Taylor, *The Gospel According to St. Mark* (London: Macmillan, 1959), 44). Mackowski reserves the term *hapax legomena* for the words with absolutely no Greek literary attestation – R.M. MACKOWSKI, “Some Colloquialisms in the Gospel According to Mark” *Daidalikon: Studies in Memory of Raymond C. Schoder, S.J.* (ed R.F. SUTTON, Jr.; Wauconda, Illinois: Bolchazy-Carducci, 1989), 229-238.

<sup>41</sup> The list reflects the NA28 text form and is compiled from the lists in SWETE, *Mark*, xlv; K. ALAND (ed.), *Vollständige Konkordanz zum griechischen Neuen Testament. Band II: Spezialübersichten* (ANTTF 4; Berlin and New York: De Gruyter, 1978), 449; SCHAFF, *Companion*, 53-54. Additional words, not in the text of NA26-28, are: ἀνακυλίω (16.4 acc. B L, followed by SWETE, *Mark*, 396); εἶπεν (4.28bis acc B\* L etc., SWETE, *Mark*, 84-85); Φοινίκισσα (7.26 acc. B W f13 etc., SWETE, *Mark*, 156-157). Two *hapax legomena* occur in Mark 16.9-20: 16.8: δύσις; 16.18: θανάσιμος.

|             |                     |                              |               |                     |                                        |
|-------------|---------------------|------------------------------|---------------|---------------------|----------------------------------------|
| ἀπόδημος    | 13.34; Gk; pap      | away on a journey            | περιτρέχω     | 6.55; LXX; Gk; pap  | run about, go about it                 |
| ἀποστεγάζω  | 2.4; Gk             | unroof                       | προαύλιον     | 14.68; Gk           | forecourt, gateway                     |
| γναφεύς     | 9.3; LXX; Gk; pap   | cloth refiner                | προμεριμνάω   | 13.11 [none]        | concern oneself, be anxious beforehand |
| δισχίλιοι   | 5.13; LXX; Gk; pap  | two thousand                 | προσάββατον   | 15.42; LXX          | the day before the Sabbath             |
| δύσκολος    | 10.24; LXX; Gk; pap | hard, difficult              | προσκεφάλαιον | 4.38; LXX; Gk       | pillow, cushion                        |
| ἐκθαυμάζω   | 12.17; LXX; Gk      | be utterly amazed            | προσορμίζω    | 6.53; Gk            | come into harbour/anchor               |
| ἐκπερισσῶς  | 14.31 [none]        | extraordinarily              | προσπορεύομαι | 10.35; LXX; Gk; pap | to come up to, approach                |
| ἐνειλέω     | 15.46; LXX; Gk; pap | wrap (up) in                 | πυγμή         | 7.3; Gk; pap        | fist                                   |
| ἔννυχος     | 1.35; LXX; Gk       | at night                     | σκώληξ        | 9.48; LXX; Gk       | worm                                   |
| ἐξάπινα     | 9.8; LXX; Gk; pap   | suddenly                     | σμυρνίζω      | 15.23; Gk           | treat with myrrh                       |
| ἐξουθενέω   | 9.12; LXX; pap      | treat with contempt/scorn    | σπεκουλάτωρ   | 6.27; pap           | courier, executioner                   |
| ἐπιράπτω    | 2.21; Gk            | sew (on)                     | στασιαστής    | 15.7; Gk            | rebel, revolutionary                   |
| ἐπισυντρέχω | 9.25 [none]         | run together                 | στιβάς        | 11.8; Gk            | leaves, leafy branches                 |
| ἐσχάτως     | 5.23; Gk            | finally                      | στίλβω        | 9.3; LXX; Gk        | shine, be radiant                      |
| ἐφθαθά      | 7.34 [none]         | be opened                    | συλλυπέω      | 3.5; LXX; Gk        | be grieved with, feel sympathy         |
| καταβαρύνω  | 14.40; LXX; Gk      | weigh down, burden, oppress  | σύσσημον      | 14.44; LXX; Gk      | signal, sign                           |
| καταδιώκω   | 1.36; LXX; Gk; pap  | search for eagerly, hunt for | ταλιθά        | 5.41 [none]         | girl, little girl                      |
| κατακόπτω   | 5.5; LXX; Gk        | lacerate, cut                | τηλαυγῶς      | 8.25; LXX; Gk       | more clearly                           |
| κατευλογέω  | 10.26; LXX; Gk      | bless                        | τρίζω         | 9.18; Gk            | gnash, grind                           |
| κατοίκησις  | 5.3; LXX; Gk; pap   | living (quarters), dwelling  | τρυμαλιά      | 10.25; LXX; Gk      | hole                                   |
| κεφαλιάω    | 12.4; Gk            | strike on the head           | ὑπερηφανία    | 7.22; LXX; Gk       | arrogance, haughtiness, pride          |
| κορβᾶν      | 7.11; Jos.          | gift to God, corban          | ὑπερπερισσῶς  | 7.37 [none]         | beyond all measure                     |
| κοῦμ        | 5.41 [none]         | stand up                     | ὑπολήνιον     | 12.1; LXX; Gk; pap  | wine trough, vat                       |
| κυλίω       | 9.20; LXX; Gk       | roll (oneself)               | χαλκίον       | 7.4; LXX; Gk; pap   | bronze vessel, kettle                  |
| κωμόπολις   | 1.38; Strabo        | market-town                  |               |                     |                                        |

To this list I append another which lists ten additional words which only occur in Mark's Gospel within the New Testament, but which occur more than one time in Mark. Strictly speaking, of course, they are not *hapax legomena*, but in terms of the relationship of Mark's vocabulary with the rest of the New Testament they are clearly comparable, since they also are unattested outside of Mark.

|               |                                    |                         |           |                          |                     |
|---------------|------------------------------------|-------------------------|-----------|--------------------------|---------------------|
| ἄλαλος        | 7.37; 9.17, 25; LXX; Gk            | mute, unable to speak   | θυγάτριον | 5.23; 7.25; LXX; Gk; pap | little daughter     |
| ἀφρίζω        | 9.18, 20; Gk                       | foam (at the mouth)     | κεντυρίων | 15.39, 44, 45; Gk; pap   | centurion           |
| ἐκθαμβέω      | 9.15; 14.33; 16.5, 6; LXX; Gk; pap | be very excited         | πρασιά    | 6.40 (2x); LXX; Gk; pap  | group by group      |
| ἐναγκαλιζομαι | 9.36; 10.16; LXX; Gk               | take in one's arms, hug | συμπόσιον | 6.39 (2x); LXX; Gk       | party, group        |
| θαμβέω        | 1.27; 10.24, 32; LXX; Gk; pap      | be astounded, amazed    | συνθλίβω  | 5.24, 31; LXX; Gk        | press together/upon |
|               |                                    |                         |           |                          |                     |

The two lists thus comprise a total of seventy-five different words: sixty-five words which occur only once in Mark's Gospel, six words which occur twice, three words which occur three times, and one word which occurs four times in Mark's Gospel, and not at all elsewhere within the New Testament – seventy-five words in total <sup>42</sup>. We shouldn't necessarily think that these words are necessarily rare or obscure – to take the most obvious example, *δισχίλιοι* is the perfectly normal word for “two thousand” (it occurs, for example, forty-eight times in the LXX) which simply doesn't happen to occur elsewhere in the New Testament. Those which we may well consider rare are those which do not appear to have any other attestation in relevant Greek sources <sup>43</sup>. Seven of these words have no other attestation, and these form two groups: unusual compound words, with one or more prepositional prefixes (so, *ἐκπερισσῶς*, *ἐπισυντρέχω*, *προμεριμνάω*, *ὑπερπερισσῶς*), and loan-words from Aramaic (so, *ἐφθαθά*, *κοῦμ*, *ταλιθά*). These Aramaic terms are explained by the narrator (5.41; 7.34), as are other loan-words from Aramaic as we shall see in a moment <sup>44</sup>. A further group of words among the Markan *hapax legomena* and more common throughout the Gospel are Latin loan-words (*κεντυρίων*, *ξέστης*). Another type of term that is exhibited in the list of *hapax legomena* are diminutives (*παιδιόθεν*, *θυγάτριον*), a type which is also common in Mark. A fourth group consists of words connected with travel by boat. We shall comment on each of these categories in turn.

## 5. Aramaic words

<sup>42</sup> We have not included names within this list.

<sup>43</sup> Mackowski suggests that even these are likely to be colloquialisms, “naturally taken from the spoken language of everyday Greek, as opposed to the more literary idiom of the Hellenistic authors” (“Some Colloquialisms”, 229).

<sup>44</sup> E.g. both *βοανηργές* (Mark 3.17, where it is explained) and *βαπτισμαῖος* (Mark 10.46) are found only in Mark within the NT.

Mark includes a number of originally Aramaic names, many of which are already attested in the Greek of the Septuagint. In the following list we give the references in Mark as well as a basic comparison for Matthew and Luke <sup>45</sup>.

Σατανᾶς (Mark 1.13; 3.23*bis*, 26; 4.15; 8.33) (4-6-5)  
Καφαρναούμ (Mark 1.21; 2.1; 9.33 v.l.) (4-3-4)  
σάββατον (Mark 1.21; 2.23f, 27*bis*, 28; 3.2, 4; 6.2; 16.1, 2) (11-11-20)  
Βαρθολομαῖος (Mark 3.18) (1-1-1)  
Θωμᾶς (Mark 3.18) (1-1-1)  
Καναναῖος (Mark 3.18) (1-1-0)  
Βεελζεβούλ (Mark 3.22) (3-1-3)  
Βηθσαϊδᾶ (Mark 6.45; 8.22) (1-2-2)  
Γεννησαρέτ (Mark 6.53) (1-1-1)  
γέεννα (Mark 9.43, 45, 47) (7-3-1)  
Βαρτιμαῖος (Mark 10.46) (0-1-0)  
ῥαββουνι (Mark 10.51) (0-1-0)  
πάσχα (Mark 14.1, 12[bis], 14, 16) (4-5-7)  
Βαραββᾶς (15.7, 11, 15) (5-3-1)

Most of these are names of people or places. Some of the other terms are explained in the context: γέεννα is paralleled with τὸ πῦρ τὸ ἄσβεστον – “the unquenchable fire” (9.43); πάσχα is explained in context as a Jewish “feast” (14.2), where something is killed and eaten, which takes place on the first day of the feast of the unleavened bread (14.12). These may be related to passages where Mark attempts to explain Jewish terms and ideas to his readers, e.g. re hand-washing customs (7.3f); or the timing of the day of preparation (15.42).

Some other Aramaic terms are both reported and translated <sup>46</sup>.

βοανηργές (3.17: ὁ ἐστὶν υἱὸς βροντῆς) (0-1-0)  
ταλιθα κουμ (5.41: ὁ ἐστὶν μεθερμηνευόμενον· τὸ κοράσιον, σοὶ λέγω, ἔγειρε) (0-1-0)  
κορβᾶν (7.11: ὁ ἐστὶν δῶρον) (0-1-0)  
εφφαθα (7.34: ὁ ἐστὶν διανοίχθητι) (0-1-0)  
αββα (14.36: αββα ὁ πατήρ) (0-1-0)  
γολγοθᾶ (15.22: τὸν Γολγοθᾶν τόπον, ὁ ἐστὶν μεθερμηνευόμενον Κρανίου Τόπος) (1-1-0)  
ελωι ελωι λεμα σαβαχθανι (15.34: ὁ ἐστὶν μεθερμηνευόμενον· ὁ θεός μου ὁ θεός μου, εἰς τί ἐγκατέλιπές με;) (1-1-0)

These are predominantly presented as occurring with the words of Jesus (with the exception of γολγοθᾶ, 15.22), within a wide range of Jesus’ activities including key moments in miracle stories

---

<sup>45</sup> I am primarily dependent on H.P. RÜGER, “Die lexikalischen Aramaismen im Markusevangelium” in *Markus-Philologie: Historische, literargeschichtliche und stilistische Untersuchungen zum zweiten Evangelium* (ed. H. CANKIK; WUNT 33; Tübingen: J.C.B. Mohr, 1984), 73-84;

<sup>46</sup> For discussion of the Aramaic see RÜGER, “Die lexikalischen Aramaismen im Markusevangelium”; both A.Y. COLLINS, *Mark. A Commentary* (Herm; Minneapolis MN: Fortress, 2007) and BDAG have good summaries with reference to earlier discussions. I have provided the NA28 reading, but for most of these expressions there is considerable variety in the manuscripts, some of the readings provide a better reading for etymological analysis. For a helpful discussion of Mark 15.34 in this light see P.J. WILLIAMS, “The Linguistic Background to Jesus’ Dereliction Cry (Matthew 27:46; Mark 15:34)”, in *The New Testament in Its First Century Setting* (FS B.W. WINTER; eds P.J. WILLIAMS et al; Grand Rapids: Eerdmans, 2004), 1–12.

(ταλιθα κουμ, 5.41; εφθαθα, 7.34), teaching and controversy (κορβᾶν, 7.11), the call of the disciples (βοανηργές, 3.17), and prayer, both in the Garden of Gethsemane and on the cross (αββα, 14.36; ελωι ελωι λεμα σαβαχθανι, 15.34). They are all presented with a translation formula (either ὁ ἐστίν or the fuller ὁ ἐστίν μεθερμηνευόμενον) and a translation into Greek, with the exception of αββα (14.36) which has a translation but no translation formula (αββα ὁ πατήρ)<sup>47</sup>. The practice of reporting the Aramaic with a translation is characteristic of Mark, only the two occurrences in the passion proper are found in parallel gospel texts<sup>48</sup>.

## 6. Latin words

Mark includes a number of Latin loan-words in the course of the narrative. In the following list of the generally accepted examples, I give the word, references to its occurrences in Mark and the number of usages in the other gospels, the definition from BDAG and a summary of its Greek attestation, and the Latin word and its definition from OLD.

κράβαττος (2.4, 9, 11f; 6.55) (0-5-0+2-4)

“mattress, pallet, the poor man’s bed” (DBAG: Gk; Pap; Rab.)

= *grabatus*: “A low and (usu.) mean or wretched bed or couch, pallet, camp-bed or sim.” (OLD)

μόδιος (4.21) (1-1-1)

“a grain measure containing 16 sextarii = about 8.75 litres” (DBAG: Gk, Pap, Jos., Rab.)

= *modius*: “A Roman dry measure containing 16 sextarii or 1/6 of a medimnus” (OLD)

λεγιών (5.9, 15) (1-2-1)

“a legion, numbering in the time of Augustus about 6,000 soldiers, usu. W. approx. an equal number of auxiliary troops” (DBAG: Gk; Pap; Rab.)

= *legiō*: “largest unit of the Roman army”, “any large military force”, “army”, “host”. (OLD)

σπεκουλάτωρ (6.27) (0-1-0)

“prim. “spy, scout” then *courier*, but also *executioner*” (BDAG: Pap; Rab.)

= *speculator*: “(mil.) One employed to observe the enemy, a scout or spy.” (OLD)

δηνάριον (6.37; 12.15; 14.5) (6-3-3-2)

“*denarius*, a Roman silver coin orig. c. 4.55 p; the debasement of coinage under Nero reduced it in value; it was a worker’s average daily wage” (DBAG: ins., rab.)

= *denarius*: “A Roman coin struck in silver and equal in value originally to 10 asses, later to 16 asses” also “used as a measure of weight” (OLD)

ξέστης (7.4) (0-1-0)

<sup>47</sup> Clearly this term was known more widely in early Christianity (Rom 8.15; Gal 4.6).

<sup>48</sup> Matt 27.33 & 46 (// Mark 15.22 & 34) include all three elements: Aramaic word or phrase, translation formula, translation (although not in identical wording to Mark).

“Taken by most to be a corruption of Lat. *Sextarius* ... a measure, about equal to ½ litre ... but then it comes to mean simply *pitcher, jug* without reference to the amount contained.” (BDAG: Gk; Jos., ins, pap., rab.)  
= *sextarius*: “a measure of capacity (liquid or dry) equivalent to one-sixth of a congus or twelve cyathi” (OLD)

κῆνσος (12.14) (3-1-0)

“a capitation-tax” “*tax, poll-tax*” (DBAG: Gk; ins.; pap.; rab.)  
= *census*: “The quinquennial registration of Roman citizens and their property” ...  
“property in general, wealth, substance” (OLD)

Καῖσαρ (12.14, 16, 17 [2x]) (4-4-7+10-3)

“*emperor, Caesar* (orig. a proper name, then used as a title)” (BDAG: Gk, ins. Pap., Philo, Josephus etc., loanword in rabbis)  
= *Caesar*: “A cognomen in the Julian *gens*, esp. that of C. Julius Caesar (102-44 B.C.) ...”, “(inherited as a cognomen by Octavian (Augustus), and by succeeding emperors)”, “the emperor; an emperor” (OLD).

κοδράντης (12.42) (1-1-0) (λεπτὰ δύο, ὃ ἐστὶν κοδράντης)

“*quadrans, penny* = two lepta/ ... 1/64 of a denarius ... It was the smallest Roman coin.” (DBAG: Gk; rab.)  
“A coin of the value of one quarter of an as.” (OLD)

φραγελλώω (15.15) (1-1-0)

“*flog, scourge*, a punishment inflicted on slaves and provincials after a sentence of death had been pronounced on them” (DBAG; “in Christian usage”).  
= *flagellō*: “to scourge, lash, ship, flog” (OLD)

πραιτώριον (15.16) (1-1-0+1-4) (ἔσω τῆς αὐλῆς, ὃ ἐστὶν πραιτώριον)

“*the praetorium*, orig. the praetor’s tent in camp, w. its surroundings. In the course of its history ... the word also came to designate the governor’s official residence” (DBAG; Gk; ins.; pap.)  
= *praetorium*: “a general’s headquarters building or tent”, headquarters of provincial governor (OLD)

κεντυρίων (15.39, 44f) (0-3-0)

“*centurion* (= ἑκατοντάρχης)” (DBAG: Gk; ins.; pap.; rab.)  
*centuriō*: “the officer commanding a century, a centurion” (OLD)

While some of these terms are widely used across the synoptic gospels, four of the twelve are not attested in Matthew or Luke (κράβαττος, σπεκουλάτωρ, ξέστης, κεντυρίων). Several of them are used in a way that doesn’t quite correspond to normal Latin usage: μόδιος is strictly speaking a measure of grain, but is used in 4.21 as meaning some kind of bucket or vessel; σπεκουλάτωρ normally refers to a spy, but is used in 6.27 for an executioner; ξέστης, if it is derived from *sextarius* is another term which strictly speaking means a measure of capacity, which in 7.4 is used for the container itself. Two others are provided within an explanatory clause in relation to a Greek term (ὃ ἐστὶν κοδράντης, 12.42; ὃ ἐστὶν

πραϊτώριον, 15.16). These in particular, alongside the general phenomenon, have played a role among some scholars in supporting the traditional view that Mark was composed in Rome <sup>49</sup>. Most of these would seem to be fairly common loan-words and occur elsewhere in Greek texts, papyri and Mishnaic Hebrew; and they predominantly have military and/or commercial connections and so would be appropriate anywhere that a Roman garrison could be stationed <sup>50</sup>.

## 7. Diminutives

A further feature of Markan vocabulary that we noted in our discussion of the *hapax legomena* was the presence of diminutive forms in Mark. Note the following <sup>51</sup>.

θυγάτριον (0-2-0; 5.23; 7.25—"little daughter")  
 ιχθύδιον (1-1-0; 8.7—"little fish")  
 κοράσιον (3-5-0; 5.41, 42; 6.22, 28 [bis]—"girl")  
 κυνάριον (2-2-0; 7.27, 28—"little dog")  
 νεανίσκος (2-2-1; 14.51; 16.5—"young man")  
 παιδίον (18-12-13—"young child, infant")  
 παιδίσκη (1-2-2; 16.66, 69—"maid, servant girl")  
 σανδάλιον (0-1-0; 6.9—"sandal")  
 ψιχίον (1-1-0; 7.28—"little bit, crumb")  
 ωτάριον (0-1-0; 14.47—"ear")

Turner remarked that Mark had a "fondness for diminutive forms", especially in comparison with Luke, and to a lesser degree Matthew <sup>52</sup>. This is marginally supported by the cumulative figures for these particular nouns listed above (28-29-16) <sup>53</sup>; but Swanson's comparative figures suggest that although the particular Markan words are not always followed, especially by Luke, diminutive forms are used throughout all four gospels (Matthew has 12;

<sup>49</sup> See for example, among other arguments, the importance of the Latinisms for M. HENGEL, *Studies in the Gospel of Mark* (London: SCM, 1985), 29; R.H. GUNDRY, *Mark. A Commentary on His Apology for the Cross* (Grand Rapids: Eerdmans, 1993), 1043-44 (claiming a more extensive list); B.J. INCIGNERI, *The Gospel to the Romans: The Setting and Rhetoric of Mark's Gospel* (BIS 65; Leiden: Brill, 2003), 100-103; D.B. STANDAERT, *Évangile selon Marc. Commentaire* (3 vols; Pendé: J. Gabalda, 2000) vol. 1, 23-24. For an argument that Mark was written in Latin and translated into Greek see P.L. COUCHOUD, "L'Évangile de Marc. A-t-il été écrit en Latin?" *Revue de l'Histoire des Religions* 94 (1926), 161-192.

<sup>50</sup> The terms of the debate go back to the interesting discussion between Blass and Ramsay on the basis that the quadrans did not circulate in the East and so : F. BLASS, "On Mark xii. 42 and XV. 16" *Exp Times* 10 (1899/1900), 185-187; W.M. RAMSAY, "On Mark xii. 42" *Exp Times* 10 (1899/1900), 232; F. BLASS, "On Mark xii. 42" *Exp Times* 10 (1899/1900), 286-7; W.M. RAMSAY, "On Mark xii. 42" *Exp Times* 10 (1899/1900), 336. Against their importance for a Roman provenance see e.g. COLLINS, *Mark*, 9f; J. MARCUS, *Mark 1-8* (AB; New York: Doubleday, 2000), 31-32.

<sup>51</sup> See esp. C.H. TURNER, "Markan Usage. X.2 Diminutives" *JTS* 29 (1928), 349-352; and D.C. SWANSON, "Diminutives in the Greek New Testament" *JBL* 77 (1958), 134-151 for this information (and cf. also J.K. ELLIOTT, "Nouns with Diminutive Endings in the New Testament" *Nov Test* 12 (1970), 391-398). Swanson classifies σανδάλιον as a non-diminutive, but we have included it in this list following BDAG (and Turner).

<sup>52</sup> C.H. TURNER, "Markan Usage: Notes, Critical and Exegetical, on the Second Gospel X. Usage of Mark ..." xxix (July 1928), 346-361, at p. 352.

<sup>53</sup> Turner discusses but does not include παιδίον in his list (TURNER, "Markan Usage X", 351-352 – without sufficient justification in my view). If that word was excluded the comparative figures are 10-17-3 which would seem more significant, satisfying even Hawkins' criteria.

Mark has 10; Luke has 12; John has 11) – proportionally Mark has slightly more than the other gospels, but not by a great margin <sup>54</sup>.

## 8. Nautical Terminology

Both in his characteristic terminology and in a number of his *hapax legomena* Mark evinces an interest in nautical terminology relevant to life by the Sea of Galilee. The term θάλασσα, or “sea”, is more frequent in Mark than in either Matthew or Luke when referring to the Sea of Galilee (12–17–0) <sup>55</sup>. Additionally, the term πλοῖον, or “boat” occurs 17 times in Mark and more frequently in Mark than in either Matthew or Luke (13–17–8) <sup>56</sup>. Indeed, throughout Mark 4–8 Jesus is frequently in and out of a boat on the sea of Galilee: from a boat he teaches in parables (4.1), in a boat he stills the storm (4.36–37, where πλοῖον occurs four times), to the disciples in a boat he reveals himself as “I am” (6.45, 47, 51), and in a boat with the disciples he discusses the significance of the bread of his two feeding miracles (8.10, 14; cf. 6.52). It would seem to be of interest to Mark <sup>57</sup>. Of particular vocabular only Mark among the evangelists refers to the “stern” of a boat (πρύμνα, 4.38: 0–1–0), or to “mooring” a boat (προσορμίζω, 6.53: 0–1–0), or to the diminutive “little boat” (πλοιάριον, 3.9: 0–1–0); and he shares only with Luke the vocabulary of “rowing” a boat (ἐλαύνω, 6.48: 0–1–1). Other related vocabulary is shared somewhat more widely with the other evangelists, but are proportionally more frequent in Mark: ἐμβαίνω (“embark”, 5–5–3); διαπεράω (“cross over”, 2–2–1); τὸ πέραν (“the other side [of the lake]”, 4–5–1); ἀλιεύς (“fisherman”, 2–2–1); ἀμφιβάλλω (“throw a net”, 0–1–0). Of the weather on the sea we could note: ἄνεμος (when used for the wind on the sea, 5–6–3); λαῖλαψ (“storm”, 1–1–1), γαλήνη (“calm”, 1–1–1), κύμα (“wave”, 2–1–0). Although individually such occurrences can barely be labelled as “characteristic vocabulary”, nevertheless, it is worth noting that collectively this broadly nautical terminology taken as a single broad semantic field clearly satisfies Morgenthaler’s criteria (37–56–20), and comes within a whisker of satisfying even Hawkins’ criteria <sup>58</sup>.

## 9. Conclusion

On the basis of his vocabulary we can say that in his particular telling of the good news of Jesus Christ Mark offers an account which emphasises Jesus’ proclamation and teaching, his movement, his encounters with unclean spirits, and the commands to silence.

---

<sup>54</sup> SWANSON, “Diminutives”, 142. In addition to the words shared with Mark (in the list above) Matthew also has: ἐρίφιον, νοσσίον, περύγιον, στρουθίον, ὠτίον, while Luke has: κεράτιον, περύγιον, στρουθίον, ὠτίον, κλινίδιον, πινακίδιον, Turner further claims that in his fondness for diminutives “Mark reproduces wholeheartedly the colloquial talk of everyday life.” (TURNER, “Marcan Usage X”, 352); this is somewhat supported by Swanson’s demonstration that the diminutive form is commonly found in the papyri (both Ptolemaic and later), although in the Koine they are also found in literary texts, “Diminutive Forms”, 148–151.

<sup>55</sup> This excludes the general references to “sea” from all three gospels (otherwise: 16–19–3 as above in Morgenthaler’s list). Luke generally prefers λίμνη (0–0–5) for the sea, or better in Luke “lake”, of Galilee.

<sup>56</sup> Morgenthaler gives 13–17–7. HOFFMAN, *Synoptic Concordance*, 219 confirms my count of 13–17–8. Morgenthaler must have read πλοιάριον in Luke 5.2 (with Nestle editions prior to NA26).

<sup>57</sup> Matthew largely follows Mark’s usage while omitting several mentions (as he generally abbreviates non-essential details), adding a further incidental reference in 14.33 (“those in the boat”) and a further usage of “boat” in 14.29 in connection with Peter walking on the water. Luke echoes only a couple of Mark’s references, adding six further references within the one additional story of 5.1–11 (and 19 occurrences in Acts 20–28).

<sup>58</sup> In this paragraph I am indebted to R.J. BAUCKHAM, “Mark’s Galilean Geography: The Mental Map of a Capernaum Fisherman” (Cambridge NT Seminar, 3<sup>rd</sup> Feb 2015) for his list of “Nautical and fishing terminology” in Mark.

It is an abrupt and fast-moving account which is extremely rich in detail with a high proportion of unusual words in comparison with the other gospels. Through his use of rare and unusual words, including loan-words, we can see that the story which took root among the disciples of Jesus, especially the twelve, in and around the Sea of Galilee, and reflecting the particularities of fishing terminology and the Aramaic language of Judea and the Galilee is in this account being communicated to the wider Roman world.

That these rather broad conclusions cohere with conclusions drawn from other approaches to Mark's Gospel does not render the endeavour otiose, but rather confirms the value of the endeavour. Mark's Gospel emerges as the sort of life of Jesus that reflects the language and memories of a Galilean fisherman and the enthusiastic desire to share the message about Jesus with as wide an audience as possible.