

## ARTICLE VI.

WORDS IN NEW TESTAMENT GREEK BORROWED FROM  
THE LATIN.

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INSTRUCTION in New Testament Greek, presupposes a knowledge of classical Greek. How grievously contrary to fact this supposition is, some Professors in Theological Seminaries would state, I fear, with hearty emphasis. Yet there seems to be no other way. The little that we know, when we leave college, of the Greek of Plato and Demosthenes, must, somehow, be made the basis of learning a little about the Greek of John and Paul. Hence there must be New Testament Lexicons, which all good theological students use; and there must be New Testament Grammars, which only the extraordinarily good students use. The lexicons must show us the new words and the old words with new meanings. The grammars must show us the new inflections and new syntax. Yet the lexicons have the new so inextricably interwoven with the old, and the grammars not only do likewise, but contain so much that is of use merely to finished scholars, that practical learners sometimes despair of knowing anything definitely about New Testament Greek. They lay up their manuals "for reference" only; that is, they seldom refer to them. The commentator is the main dependence.

The present Article does not aspire to the dignity of either lexicon or grammar. Retiring to a small corner of the wide field, it aims at gathering up and using what can be there gleaned.

The following alphabetical list, the result of notes taken during a reading of the entire text, is believed to contain the whole number of Latin words found in the New Testament, as also every passage (or its parallel) in which they are used.

\**Ἀσσάριον*—Latin *as*, with the Greek diminutive ending *-άριον*. So that it may more strictly be said to be *derived* than borrowed. The *as*, in New Testament times, was worth about eight mills of our money. “Are not two sparrows sold for a *farthing*?” Matt. x. 29. “Are not five sparrows sold for two *farthings*?” Luke xii. 6.

*Δηνάριον*—Latin *denarius*, from the distributive *deni*, ten (*decem*), equal, originally, to ten *asses*, or sixteen cents, before the *as* was reduced to its lowest value. In New Testament times it was equal to sixteen *asses*, or about thirteen cents. Thus, to American readers, the translation “shilling” would be more nearly correct than “penny.” The denarius (from which comes the “d,” for pence, of English sterling currency) was a silver coin, bearing on one side the image of the emperor. Hence the question of Jesus, “Whose image,” etc. The pay of the common Roman soldier was ten *asses* a day after the *as* was reduced. At the accession of Tiberius (A.D. 14) the soldiers in Pannonia revolted, and, among other complaints, they said that “soul and body were estimated at ten *asses* a day,” and that out of this clothes, arms, tents, etc. had to be purchased. Their demand was, that “their daily wages should be a *denarius*” (i.e., I suppose, a sixteen-*as* denarius), although the praetorian cohorts, or imperial guards, received *two* denarii.<sup>1</sup> This will illustrate the wages in the parable of the vineyard. A penny, or a shilling, a day was enough for a full day’s work, and a generous gratuity for the last hour’s work. The word is found sixteen times in the New Testament. The unmerciful servant found one “which owed him an hundred *pence*,” Matt. xviii. 28. The householder “agreed with the laborers for a *penny* a day,” Matt. xx. 2, 9, 10, 13. The Herodians “brought unto him a *penny*,” Matt. xxii. 19; Mark xii. 15; Luke xx. 24. The disciples in the desert-place asked, “Shall we go and buy two hundred *pennyworth* of bread?” Mark vi. 37; John vi. 7. The ointment of spikenard “might have been sold for more than three

<sup>1</sup> Enimvero militiam ipsam gravem, infructuosam: *denis* in diem *assibus* animam et corpus aestimari: hinc vestem, arma, tentoria, hinc saevitiam centurionum et vacationes munerum redimi. At hercule verbera et vulnera, duram hiemem, exercitas aestates, bellum atrox aut sterilem pacem sempiterna. Nec aliud levamentum quam si certis sub legibus militia iniretur, ut *singulos denarios* mererent, sextus decimus stipendii annus finem afferret, ne ultra sub vexillis tenerentur, sed iisdem in castris praemium pecunia solveretur. An praetorias cohortes, quae *binos denarios* acciperent, quae post sedecim annos penatibus suis reddantur, plus periculorum suscipere?—Tacitus, *Annals*, i. 17. Ut denarius diurnum stipendium foret. i. 26.

hundred *pence*," Mark xiv. 5; John xii. 5. One of the two debtors "owed five hundred *pence*," Luke vii. 41. The good Samaritan "took out two *pence*," Luke x. 35. A voice in Revelation said, "A measure of wheat for a *penny*, and three measures of barley for a *penny*." Rev. vi. 6.

κεντυρίων — Latin *centurio*, from *centuria*, (*centum-vir*) a commander of a hundred men, a captain. The regular Greek word is εκατοντάρχης or εκατόνταρχος, which latter word is generally used in the New Testament. Mark uses κεντυρίων. At the crucifixion we read of "the *centurion*, which stood over against him," Mark xv. 39; also verses 44, 45.

κῆνσος — Latin *census*, originally the property-list of the Roman people, from *censere*, to rate; φόρος would be the regular Greek word. The examples of its use are, "What thinkest thou, Simon? of whom do the kings of the earth take custom or *tribute*?" Matt. xvii. 25. "Is it lawful to give *tribute* unto Caesar, or not?" Matt. xxii. 17. So when Jesus said (verse 19), "Shew me the *tribute*-money, they brought unto him a denarius"; also Mark xii. 14.

κοδράντης — Latin *Quadrans-antis*, from *quatuor* four, i. e. the fourth part of an *as*; analogous to the English word with which it is translated, farthing, i. e. *fourth*-ing. "Thou shalt by no means come out thence till thou hast paid the uttermost *farthing*," Matt. v. 26. "And she threw in two mites, which make a *farthing*." Mark xii. 42.

κολωνία — Latin *colonia*, from *colere*, to cultivate, settle, occupy. The governments of the *coloniae* were modelled after that of the parent city Rome. Hence, in a *colonia*, Paul, as a Rome citizen, had a right to expect fair treatment. Regular Greek word κληρουχία. "Philippi, which is the chief city of that part of Macedonia, and a *colony*." Acts xvi. 12.

κουστωδία — Latin *custodia*, originally a watching, then a guard, from *custos* a guard. Regular Greek word φυλακή. "Ye have a *watch* . . . . Sealing the stone and setting a *watch*." Matt. xxvii. 65, 66. "Some of the *watch* came into the city." Matt. xxviii. 11.

λεγίων — Latin *legio-onis*, from *legere* to gather. The Roman legion varied in number from three thousand three hundred to six thousand two hundred. "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve *legions* of angels?" Matt. xxvi. 53. The unclean spirit said, "My name is *Legion*, for we are many." Mark v. 9; also verse 15, and Luke viii. 30.

λίτιον — Latin *linteum*, a linen cloth, from *linum*, linen, which again was borrowed from the Greek λίνον. “He riseth from supper, and laid aside his garments, and took a towel and girded himself.” John xiii. 4; also verse 5.

μάκελλον — Latin *macellum*,<sup>1</sup> a meat-market. “Whatsoever is sold in the *shambles*, that eat.” 1 Cor. x. 25.

μεμβράνα — Latin *membrana*, a membrane, or skinny covering, from *membrum*, a portion of the body, then parchment. “The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the *parchments*.” 2 Tim. iv. 13.

μίλιον — Latin *mille*, a thousand, for *mille pasuum*, a thousand paces. “Whosoever shall compel thee to go a *mile*, go with him twain.” Matt. v. 41.

μόδιος — Latin *modius*, a peck-measure, from *modus*, measure. “Neither do men light a candle and put it under a *bushel*.” Matt. v. 15; parallel, Mark iv. 21; Luke xi. 33.

πραιτώριον — Latin *praetorium*, originally a general's tent, later, especially in the plural, a ruler's palace. From *praetor*, for *prae-i-tor*. “Then the soldiers of the governor took Jesus into the *common hall*.” Matt. xxvii. 27. “Into the hall called *Praetorium*.” Mark xv. 16. “Unto the *hall of judgment*, . . . . the *judgment hall*.” John xviii. 28, 33; also John xix. 9. “Herod's *judgment hall*.” Acts xxiii. 35. “My bonds in Christ are manifest in all the *palace*.” Phil. i. 13.

ρέδη — Latin *rheda*, of Gallic origin, a four-wheeled carriage. The enumeration of the merchandise of Babylon includes “horses and *chariots*, and slaves and souls of men.” Rev. xviii. 13.

σικάριος — Latin *sicarius*, from *sica*, a dagger. Regular Greek word φονεύς. “Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were *murderers*.” Acts xxi. 38.

σιμικίνθιον — Latin *semicinctium*,<sup>2</sup> from *semi*, half, and *cingere*, to gird. Regular Greek word ἡμιζώνιον. “From his body were brought unto the sick handkerchiefs and *aprons*.” Acts xix. 12.

<sup>1</sup> “Venio ad macellum, rogito pisces; indicant  
Caros, agninam caram, caram bubulam,  
Vitulnam, cetum, porcinam, cara omnia:  
Atque eo fuerunt cariora; aes non erat.”

Plautus, *Aulularia*, Act ii., Scene 8, lines 3-6.

<sup>2</sup> Martial has the following epigram with the title “*Semicinctium*.”  
“Det tunicam dives; ego te praecingere possum.  
Essem si locuples, munus utrumque darem.” — xiv. 143.

σουδάριον — Latin *sudarium*,<sup>1</sup> sweat-cloth, from *sudor*, sweat. Regular Greek word *καψιδρώτιον*. The *sudarium* had as various use as our handkerchief, which means, literally, a head-cover carried in the hand, — (hand-couver-chief, from *couver* and *chief*, *chef*, head). Napkin is early English for handkerchief. The Emperor Nero used to appear in public with a *sudarium* about his neck, (Suetonius 51). “Lord behold here is thy pound, which I have kept laid up in a *napkin*.” Luke xix. 20. “He that was dead [Lazarus] came forth, bound hand and foot with grave-clothes, and his face was bound about with a *napkin*.” John xi. 44. “Seeth the linen clothes lie, and the *napkin* that was about his head.” John xx. 6, 7. “were brought unto the sick *handkerchiefs* and aprons.” Acts xix. 12.

σπεκουλάτωρ — Latin *speculator*, from *speculari*, originally a scout; under the emperors, a member of the body-guard, or adjutant. Regular Greek word *σωματοφύλαξ*. Herod, “the king, sent an *executioner*, and commanded his head to be brought.” Mark vi. 27.

τίτλος — Latin *titulus*, an inscription. Regular Greek word *ἐπιγραφή*, which is used both by Mark (xv. 26), and Luke (xxiii. 38). “And Pilate wrote a *title* and put it on the cross. . . . This *title* then read many of the Jews.” John xix. 19, 20.

φαινόλης (φαλόνης) — Latin *paenula*, a wollen traveling cloak. “The *cloak* that I left at Troas with Carpus, when thou comest, bring with thee.” 2 Tim. iv. 13.

φραγέλλιον — Latin *flagellum*, diminutive from *flagrum*, a whip. Regular Greek word *μάστιξις*, which is used Acts xxii. 24 and Heb. xi. 36. “When he had made a *scourge* of small cords he drove them all out of the temple.” John ii. 15.

φραγελλώ — Latin *flagello*, to scourge, from *flagellum*. Regular Greek word *μαστιγώ*, which is generally used in the New Testament. “When he had *scourged* Jesus he delivered him to be crucified.” Matt. xxvii. 26; parallel Mark xv. 15.

χῶρος — Latin *Corus*, *Caurus*, the northwest wind. Regular Greek word *ἀργέστης*. “Which is an haven of Crete and lieth toward the southwest and *northwest*.” Acts xxvii. 12.

<sup>1</sup> Paenulam obsoleti coloris superinduit, adapertoque capite, et ante faciem obtento *sudario* equum inscendit.” — Suetonius, Nero, 48. “Ligato circum collum *sudario*.” — Nero, 51.

“Jam mihi nigrescunt tonsa *sudaria* barba.” — Martial, xi. 39. 3.