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.
"ασσον—Latin "as", with the Greek diminutive ending "αιν.
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.

Δηναρίον—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
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." 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
labourers 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 "penny" worth of bread?" Mark vi. 37; John vi. 7. The
ointment of spikenard "might have been sold for more than three

1 Enimvero militiam ipsam gravem, instructosam: "denis" in diem "sextus" animam et corpus aeternam: hinc vestem, arma, tentoriam, hinc saevitiam centurionum et vacaciones musearum redditum. At hercule verba et valvae, duram
hiemem, exercitias asetates, bellum atrox aut sterilum pacem sempiternam. Nec
aliud levamentum quam si certa sub legibus militia iniretur, ut "singulas denarias"
morerent, sextus decimus stipendii annus finem afferret, ne ulius sub vexillis
tenentur, sed isdem in castris praemium pecunia solvereetur. An praeloribus
cohortibus, quae "binae denarias" accipereant, quae post sexdecim annos perpetuus
sui reddantur, plus periculorum suspicere!—Tatinius, Annals, i. 17. Ut "denarius"
diurum 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.

κεντύπων — Latin centurio, from centuria, (centum-vir) a com-
mander of a hundred men, a captain. The regular Greek word is
κατονταρχης or κατώνταρχος, which latter word is generally used in
the New Testament. Mark uses κεντυπών. At the crucifixion we
read of “the centurion, which stood over against him,” Mark xv. 39;
also verses 44, 45.

κόσος — Latin census, originally the property-list of the Roman
people, from censere, to rate; фόρος 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.
xxvii. 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.

κομφαντίς — Latin Quadrans-antis, from quattuor 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.

κολονία — 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 καλανθίον.
“Philippi, which is the chief city of that part of Macedonia, and a
colony.” Acts xvi. 12.

κοστοῦδία — 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.

λεγέω — 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
λότσον — Latin linteum, a linen cloth, from λινον, linen, which
again was borrowed from the Greek λεβον. “He riseth from supper
and laid aside his garments, and took a towel and girded himself.
John xiii. 4; also verse 5.

μακέλλον — Latin macellum, a meat-market. “Whatsoever is sold
in the shambles, that eat.” 1 Cor. x. 25.

μαμβρά — 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 passuum, a thousand
paces. “Whosoever shall compel thee to go a mile, go with him
twain.” Matt. v. 41.

μοδιον — 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.

πραετόριον — Latin praetorium, originally a general’s tent, later,
especially in the plural, a ruler’s palace. From praeceptor, for praetor.
“Then the soldiers of the governor took Jesus into the common
hall.” Matt. xxvii. 27. “Into the hall called Praetorium.” Mark
xv. 10. “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.

ρηθα — 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.

σομιδον — Latin siccarius, from sica, a dagger. Regular Greek
word φορείς. “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 xxii. 38.

σεμίνη — Latin semicinctium, from semi, half, and cingere, to
gird. Regular Greek word ἱμαικίων. “From his body were
brought unto the sick handkerchiefs and aprons.” Acts xix. 12.

1 “Venio ad macellum, noto paces ; indicant
Carca, agninam caram, caram babulam,
Vitulinam, cenum, porcinam, caras omnias :
Atque a fuerunt cariera ; aee non erat.”
Plautus, Aulularia, Act ii., Scene 8, lines 3–6.

2 Martial has the following epigram with the title “Semicinctium.”
“Det tunicam dives ; ego te praecingere possum.
Essem si locuples, manus turutque darem.” — xiv. 148.
Borrowed from the Latin.

σουδαρίον — Latin sudarium, sweat-cloth, from sudor, sweat. Regular Greek word κασουδαρίων. The sudarium had as various use as our handkerchief, which means, literally, a head-cover carried in the hand,—(hand-couver-chief, from couvoir and chief, chief, 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. “Seest 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.

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

τίτλος — Latin titulus, an inscription. Regular Greek word τίτλος 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.

πανάγαρα (πανόρα) — 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.

φραγγὴ — Latin flagellum, diminutive from flagrum, a whip. Regular Greek word μαχετις, 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.

φραγγέλλος — Latin flagello, to scourge, from flagellum. Regular Greek word μαχετις, 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.

κέφας — Latin Corsus, Corsus, the northwest wind. Regular Greek word ἡφαίστης. “Which is an haven of Crete and lieth toward the southwest and northwest.” Acts xxvii. 12.


“Jux mihi nigrescent hom sa sudaria barba.” — Martial, xi. 39. 3.