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.
‘Ασσίου — 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.

Δναρίον — 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. 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

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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.

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

κέρνος — 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.
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.

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 colonias 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 κληρονομία.
“Philippi, which is the chief city of that part of Macedonia, and a
*colony.*” Acts xvi. 12.

κοντωθία — 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.

λεγέων — 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. 58. The unclean spirit said, “My
name is *Legion,* for we are many.” Mark v. 9; also verse 15, and
λινον — Latin linteum, a linen cloth, from linum, linen, which again was borrowed from the Greek λινον. "He riseth from supper, and laid aside his garments, and took a towel and girded himself." John xiii. 4; also verse 5.

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

μεμβρα — 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.

μιλλον — Latin mille, a thousand, for mille parasum, a thousand paces. "Whosoever shall compel thee to go a mile, go with him twain." Matt. v. 41.

μοδιος — 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.

πραιτοριον — Latin praetorium, originally a general's tent, later especially in the plural, a ruler's palace. From praetor, for prae-itor. "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.

ρεδη — 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. xlviii. 13.

σκαριος — Latin sicarius, from sica, a dagger. Regular Greek word φονος. "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.

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

1 "Venio ad macellum, rogito piscis; indicant
Caros, aqninam caram, caram bubulam,
Vittulinam, cetum, porcinam, caro omnia:
Atque eo fuerunt carions; ses non erat."

Plantus, Aulularia, Act ii., Scene 3, lines 3-6.

2 Martial has the following epigram with the title "Semicinctium."

"Det tunicam dives; ego te praecingens possum.
sudárion — Latin sudarium, sweat-cloth, from sudor, sweat. Regular Greek word καψάριον. The sudarium had as various use as our handkerchief, which means, literally, a head-cover carried in the hand, — (hand-cover-chief, from couvrir and 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. "Seethe 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.

σταυρολάτωρ — 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.

títulos — Latin titulus, an inscription. Regular Greek word επιγραφή, 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.

φαπέλης (φαλένς) — 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.

φασκόλλων — Latin flagellum, diminutive from flagrum, a whip. Regular Greek word μαστγόν, 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.

φασκόλλω — Latin flagello, to scourge, from flagellum. Regular Greek word μαστγόμα, 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.

χώρος — Latin Corus, Caurus, the northwest wind. Regular Greek word ἀργόστηρος. "Which is an haven of Crete and lieth toward the southwest and northwest." Acts xxvii. 12.

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' Jam mihi nigruscunt tonsa sudaria barba." — Martial, xi. 39. 3.
Such is the inventory of facts. Perhaps a little classification and comparison will put us in better possession of them.

1. These words are twenty-four in number. The whole New Testament vocabulary must contain between five and six thousand words. A rough estimate gives fifty-four hundred. When we think of our own language, which is indebted to the Latin for half its treasures, or of the Latin itself, which owed so much to the Greek, and think, also, of the length of time during which most of the Greek-speaking people had been under the sway of Rome—from about a century and a half before Christ—while even in the courts of law a Greek must speak Latin or employ an interpreter, we cannot but admire the power of literary resistance in the wonderfully self-sufficient Greek tongue, that Roman influence should force but one word in two hundred into this vocabulary. This impression is somewhat deepened by the small number of times each word is used. The following twelve,—κολονία, μάκελλον, μεμβράνα, μίλιον, ρέθη, σικάριος, σιμικίνθιον, σπεκον-λύτορ, τίτλος, φανόλης, φραγέλλιον, χώρος—are found but once. Of the rest, all but δημάριον and πρατόριον, are used from two to four times; but some of these are in parallel passages.

2. Classified grammatically, these words are all nouns, except one, φραγέλλων, which, indeed, is next door to a noun, being a denominative verb. This fact indicates that the reception of foreign words into the vocabulary was in an early stage. Nouns come in first. The purity of even Xenophon's diction was not sullied by the free admission of such foreign substantives as παρασώγγης, δαρείκος, παρά-δεισος, and κάμηλος. A new thing from abroad requires a new name, and none can be better than its own. The history of our own language is to the point. Back in the Anglo-Saxon we find nouns (but few verbs) from Latin and Greek, as, sacerde, pund (pound), mynster, mynet (mint); by and by comes in the flood of verbs, adjectives, adverbs, as well as nouns, and now and then a preposition and conjunction, until the only grammatical territory we have left without invasion
is the narrow one of pronouns. One can appreciate the condition of our New Testament vocabulary in this respect by looking on into later Greek, and finding such words as these — πρασενς (praesens), ἐκούνονς (equinus), οἰρβανὸς (urbanus), πραιτόσιτος (praepositus).

3. As to the meanings of these words, only one has reference to personal character, σωκαρίως; one to a vehicle, ῥέδη; one to a place of trade, μάκελλον; one to the wind, χώρος; two to writing, μεμβράνα, τίτλος; two to measures, μίλιον, μόδιος; two to punishment, φραγέλλιον, φραγέλλώς; three to coins, ἀσαύριον, δηνάριον, κοδράντης; three to civil life, κήρυς, κολλανία, πραιτώριον; four to military life, κεντυρίων, κουστοδία, λεγέων, σπεικολάτωρ; four to articles of clothing and personal use, λέντιον, σιμκέλθιον, σουδάριον, φανύλης. It will be seen from this that the remark of Winer, in his Grammar, that the Latin words in the New Testament are “mostly substantives denoting Roman judicial institutions, coins, or articles of dress,” needs considerable modification; for not one of these words denotes a judicial institution, and those denoting coins and articles of dress are only a quarter of the whole number. Indeed, the absence of several Roman governmental terms is quite noticeable. Pontius Pilate, the procurator of Judaea, is ἰγμενὼν, not πρωκοματωρ (Matt. xxvii. 2); the judgment-seat is βῆμα, not τριβουνᾶλον (John xix. 13; Acts xxv. 6; Rom. xiv. 10, et al.); the colonial consul is στρατηγός, not κῶνσονλ (Acts xvi. 20); and his attendant lictor ἄττθδιοχος, — rod-holder, — not λεκτωρ; Claudius Lysias, the military tribune, — modern colonel, — is χιλιάρχος, not τρβοῦνος. All of these Grecized Latin names are found in later Greek, and three of them in Plutarch, who lived but a half-century after the apostle John.

4. It may be well to distinguish the different writers of the New Testament in respect to the use of Latin words. Κουστοδία and μίλιον are used by Matthew only. Κεντυρίον and σπεικολάτωρ are used by Mark only. Instead of κεντυ-

1 p. 103 (Thayer's edition).
riou, Matthew and Luke always use ἐκατοντάρχης, or ἐκατόταρχος. Κολωνία, σικάριος, σιμμεκίθιον, and χώρος are used by Luke only. Δέντων, μέδα, τίτλος, and φραγέλλων are used by John only. Μάκεδονη, μεμβράνα and φαώλης are used by Paul only. Κήνους, κοδράντης, and φραγέλλων are used by Matthew and Mark. Ἀσσάριον is used by Matthew and Luke. Σουδάριον is used by Luke and John. Δευσόν and μόδιος are used by Matthew, Mark, and Luke. Δρυάριον is used by Matthew, Mark, Luke, and John. Πρατώριον is used by Matthew, Mark, Luke, John, and Paul. No Latin words are found in Hebrews, Peter, James, and Jude. The words are so evenly distributed, if we except Paul, that our most important inference is that there is nothing to infer. As to number, Matthew uses ten, Mark nine, Luke ten, John seven, and Paul four. The most marked case of difference between the evangelists is in the word κεντυριῶν, which is avoided by Matthew and Luke; by the latter both in his Gospel and the Acts. The subject-matter of Paul's Epistles would naturally make the use of Latin words less frequent.

5. Let us now, for the sake of a little comparison, take just a glance into the pages of a secular writer of the Roman period. Polybius, born about 200 B.C., was both the first and foremost Greek writer of this period. Notwithstanding his experience of the iron hand of Rome, he became, under the fostering friendship of the younger Scipio, an ardent admirer of Roman institutions, and made it the great task of his life to compose the history of Rome. His subject would be likely to bring in all the Latin words which a legitimate vocabulary would allow; yet the consul is called ἤπατος (or στρατηγὸς, as in the New Testament); in which, also, we find ἄρτιπάτως for proconsul (Acts xiii. 7, et al.); the lictor, ῥάβδοχος; the military tribune, χιλιάρχος; the tribune of the plebs, δήμαρχος; the censor, τιμητής; the quaestor, ταμίας; the legion, στρατόπεδον; the senate, σύγκλητος or συνέδριον, not συνάτος, as in Plutarch. Two of the New Testament Latin words,—μιλιον and κεντυριῶν,—and per-
haps others of them, are in Polybius; but with κεντυρίων is found also ταξιαρχος; and other designations of officers are duplicated, as δεκάδαρχος and δεκαυρίων, ὑπαρχος and πραγματικος. Indeed, in the case of one word, which must have been very suggestive to Polybius and his Greek compatriots, —Διοικάτωρ,—we can almost trace its progress into the vocabulary. In the narrative of the Second Punic War, the author states ¹ that the Romans had come to need a general with unlimited powers —αυτοκράτωρ στρατηγός. In the next chapter he states that they appointed Quintus Fabius Διοικάτωρ, and goes on to explain the powers of this extraordinary officer. The Greek of Polybius, like that of the New Testament, was slow to admit the vocabulary of the Romans.

Without discussing these New Testament words further, we may ask: To what result are we led? It is presumptuous to draw firmly a general conclusion from so narrow a line of investigation; but any single course of inquiry has its direction, and this discussion points us to the genuineness of the Greek of the New Testament. Latin words so few, so unimportant, and so seldom used—and that too in circumstances where they would be likely to be used,—indicate that the writers of the New Testament could “speak Greek.” But there is another conclusion, of a more special character. The Latin element of the New Testament vocabulary indicates the early composition of the books of the New Testament. The Roman period of Greek literature extends from 146 B.C. to 330 A.D.; but for the New Testament it would be more fair to substitute 60 B.C. for the former date. Our Latin test, then, would place these books early in the period thus limited. Their Latin is more like that of Polybius than it is like that of Plutarch even. It is not intended here to draw out this argument at length, or to hedge it about with due limitations. It is by no means forgotten that the New Testament is the product of Hellenistic writers; but the Alexandrian or Septuagint dialect was subjected to the same Roman influence as the common dialect; and a mere exam-

¹ Book iii. 86. 7.
ination of the lexicon will show that the long series of ecclesiastical Greek writers succeeding the apostles exhibit an increase of the Latin element similar to that found in the parallel series of secular writers.

This Article ought not to close without, at least, a bare list of the proper names borrowed from the Latin. A very few of the following, as 'Ρώμη, first appear in literature in a Greek dress; but it must be remembered that spoken language is the only real language, i.e. tongue-product, and that these words were received by Greek writers from Roman lips. But one reference is given with each word, marking where it first occurs (if more than once) in the order of the books in our Bibles.

'Αγρίππας, Agrippa, Acts xxv. 13. Αμπλιάς, Ampilias, enlarged, Rom. xvi. 8. 'Ακύλας, Aquila, eagle, Acts xviii. 2; 'Αππίου Φόρου, Appii Forum, Forum of Appius, Acts xxviii. 15; 'Απφία, Apphia, Phil. 2; 'Αὔγουστος, Augustus, reverend, Luke ii. 1; Γαλλίων, Gallio, Gallic, Acts xviii. 12; Δροσίλλα, Drusilla, diminutive of Drusus, Acts xxiv. 24; Εὐρωκύλινθ, or, Eury칼ων, Euro-agüilo, northeast wind Acts xxvii. 14; 'Ιουλία, Julia, feminine of Julius, Rom. xvi. 15; 'Ιουλιας, Julius Acts xxvii. 1; 'Ιουνία, Junia, youthful, Rom. xvi. 7; 'Ιούστος, Justus, just, Acts i. 23; 'Ιταλία, Italia, Acts xvii. 2; Καῖσαρ, Caesar, long-haired, Matt. xxii. 17; Καυσάρεα, Caesarea, Caesar's city, Matt. xvi. 13; Κλαυδία, Claudia, limping, 2 Tim. iv. 21; Κλαύδιος, Claudius, limping, Acts xi. 28; Κλήμης, Clemens, kind, Phil. iv. 3; Κορήλλος, Cornelius, Acts x. 1; Κοῦρος, Quartus, fourth, Rom. xvi. 23; Κρήσσας, Crescens, growing, 2 Tim. iv. 10; Κρίσσας, Crispus, curly-haired, Acts xviii. 8; Δισβερτιός, Libertini, freedmen, Acts vi. 9; Λούκιος, Lucius, day-light man (lux) Acts xiii. 1; Μάρκος, Marcus, hammer, Acts xii. 12; Νέγερ, Niger, black, Acts xiii. 1; Οὐρσάνως, Urbanus, city-man, Rom. xvi. 9; Πάυλος, Paulus, little, Acts xiii. 7, 9; Πίλατος, Pilatus, javelin-man (pilum), Matt. xxvii. 2; Πόντιος, Pontius, bridge-man, Matt. xxvii. 2; Πόπλιος, P blius, the people's, Acts
of names the Christian mind dwells longest
on one which, as we have it in English, hardly suggests a
Roman origin, but is really a famous name in Roman history
— Παῦλος. From the time of the Christian Fathers to the
present, conjecture has done its best to answer the question,
Why did Saul assume the name Paulus? and this in spite of
the fact that it is nowhere affirmed that he did assume it,
instead of receiving it from his father when he was “free-
born.” The Greek text gives us the least possible information
on this point. Σάμιλος δὲ, ὃ καὶ Παῦλος (Acts xiii. 9) is all.
If he did not get the name from his father, some have thought
that he did from the proconsul, Sergius Paulus; others from
his being little of stature; others from his humility, he being
in his own estimation, “the least of all saints.” Probably
most would accept in some form the conjecture that Paul’s
new name had to do with his great mission to the Gentiles.
For we may call it a new name, even if he received it at birth,
because up to the time of his mission it lay unused. Saul,
the Jew, was now to traverse the Roman world, and in being
“all things to all men” was to be a Roman. If he was to
assume a Roman name, Paulus would be recommended by
three considerations: 1. It was an honored name. L. Aemilius
Paulus honored it at Cannae, to whom Horace applies the phrase *animae magnae prodigus*; and the conqueror of Macedon, the father of the younger Scipio, sustained well the honor of his ancestor. 2. It was a name well-known in the East. The Paulus last mentioned bore as his agnomen "Macedonicus," and did more than any other one to make Greece a part of the Roman world. 3. It resembled Saul more than any other Roman surname. But whether any of these reasons are valid or not, the appearance of this name at the beginning of Paul's apostolic life justifies us in regarding it as his distinctively Christian and missionary name.

The foregoing list suggests one question in regard to the Epistle to the Romans. How many names in the last, the salutatory, chapter are Roman. Of the twenty-six who are greeted, only seven—Priscilla, Aquila, Junia, Amplias, Ur-bane, Rufus, and Julia—bear Roman names; while four such join in the greeting—Lucius, Tertius, Caius (Gaius), and Quartus.