The remnants of subapostolic writings are too scanty to authorize us to dogmatize negatively on such a point. We did not know till the finding of the Δισάχη that the word apostle was the accepted designation of a certain class of evangelists in the early Church.

St. Paul's Handicraft: Acts xviii. 3.

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Among the various explanations of the rare word σκηνοποιός, Acts xviii. 3, that of the Peshito has in recent times been almost entirely overlooked. This "queen of the versions," as it used to be called, renders τυλάρα, or rather λαυλάρα. The Syriac word is extremely rare — almost unique — and has hitherto remained unexplained. Payne Smith, Thesaurus Syriacus, col. 1910, says that Karmesedināyā derives it from lāurā, i.e., the Latin lorum. In this Karmesedināyā is quite right; lāulārā is — what he did not see — nothing but the Latin lorarius. This is proved by a very curious passage in the legend of the Discovery of the Cross. The Syriac text runs thus: 2 ἀνταπανταλίτις Ἑβραίων ἀπολέσθαι ἵππος ἐν τῇ ταύρῳ τῷ ἤχεσθαι; in the Latin recension, 3 "Paulus, qui ante templum sedebat exercetbat artem scenografiām" (scene-painting! — a new occupation for St. Paul; unless we should regard the word as equivalent to σκηνοπραφίαν); but in the Greek, 4 Ἰαυλός ὁ πρὸς τὸ ἱερὸν καθεξόμενος ὁ καὶ ἱμαντοστόμος. Wotke has recently published a new recension of the Greek, in which he thinks he discovers the original of the Latin form of the legend. 5 In this we read, Ἰαυλός ὁ πρὸς τὸ ἱερὸν καθεξόμενος ὃς κοιτοστόμος ἦν, for which we must, of course, restore, ὃς σκηνοστόμος ἦν. Chrysostom, too, who probably

1 For the interchange of r and l the single example λεπόν, lilium, will suffice.
2 In my Syriac Grammar, 117, 90 = de sancto cruce, 28, 90.
3 A. Holder, Inventio sanctae crucis, 1889, p. 6.
4 Ibid. p. 33.
5 Wotke, die griechische Vorlage der lateinischen Kreuzaußindungslegende, in Wiener Studien, Zeitschrift für classische Philologie, XIII. (1891) 305.
understood Syriac, calls Paul σκυτοτόμος, which some have wrongly interpreted "tent-maker." How did the Syriac translators come to render σκηνοτόμος by lorarius? I can explain this only by supposing that they read, or misread, ήμοσιος, instead of σκηνοτόμος.

Many interesting questions are raised by this word: How did the Latin word lorarius come into use among the Syrians? Has the Syriac version—supposing it to represent ήμοσιος—preserved the true reading? How are the Latin, Greek, and Syriac forms of the legend of the Holy Cross related to one another? It must suffice here to call attention to a word which must be taken into consideration by the critic of the New Testament text as well as by the student of St. Paul's life.

The Use of άποικισμένος.

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The translators of our English Bible have imposed pretty severe tasks on certain English words, but none perhaps has been subjected to a severer strain than "judgment," which is the well-nigh universal rendering of the Hebrew אֶפִּיפֶל. A language with a small vocabulary, such as the Hebrew, may well represent different ideas by the same word; but why such a word should be uniformly rendered into another language with a more ample vocabulary, without any regard to sense or reason, it is hard to see.

That I do not exaggerate in my statement is apparent from a glance at, say Worcester's Dictionary. There are given no less than ten different meanings of the word "judgment" as used in the Scriptures, and these do not cover all the cases if we take into account the various finer shades of meaning which appear in certain passages.

6 [In 2 cp. ad Tim., Hom. iv. (Opp. ed. Montfaucon, XI. 682); cf. de laud. S. Pauli, Hom. iv. (II. 494). Chrysostom and other Fathers occasionally accept and use this contemptuous designation of the apostle (as they do ἀλεξί in the case of others); this use is especially frequent in Theodoret, e.g. Opp. ed. Schultze, IV. 692, 837, 943, etc; cf. 936; less frequently we find σκηνοτόμος (I. 125; IV. 931) and σκηνορράφος (III. 297) employed in the same way. See Suicer, Thesaur. Eccles. ii. 981 f. Edd.]