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 Διδαχή 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.

PROF. EBERHARD NESTLE.

TÜBINGEN.

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 *lūlårå*, or rather *låulårå*. The Syriac word is extremely rare — almost unique — and has hitherto remained unexplained. Payne Smith, *Thesaurus Syriacus*, col. 1910, says that Karmesedinåyå derives it from *låurå*, *i.e.*, the Latin *lorum*. In this Karmesedinåyå is quite right; *låulårå* is — what he did not see — nothing but the Latin *lorarius*.[1] This is proved by a very curious passage in the legend of the Discovery of the Cross. The Syriac text runs thus:[2] אַף שָׁאוּל דְּעַל גֶּנֶב הַיכְלָא אִיתַוֹהִי הוֹא

וַבַאוּמָנוּתָא דְלָוֹלָרֶא פָּלַח הוֹא; in the Latin recension,[3] "Paulus, qui ante templum sedebat exercebat artem scænografiam" (scene-painting ! — a new occupation for St. Paul; unless we should regard the word as equivalent to σκηνορραφίαν) ; but in the Greek,[4] Σαῦλος ὁ πρὸς τὸ ἱερὸν καθεζόμενος ὁ καὶ ἱμαντοτόμος. 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, Σαῦλος ὁ πρὸς τὸ ἱερὸν καθεζόμενος ὡς κοιτοτόμος ἦν, for which we must, of course, restore, ὃς σκυτοτόμος ἦν. Chrysostom, too, who probably

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[1] For the interchange of *r* and *l* the single example λείριον, *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 Kreuzauffindungslegende*, in Wiener Studien, Zeitschrift für classische Philologie, XIII. (1891) 305.

understood Syriac, calls Paul σκυτοτόμος,[6] which some have wrongly
interpreted "tent-maker." How did the Syriac translators come to
render σκηνοποιός by *lorarius*? I can explain this only by suppos-
ing that they read, or misread, ἡνιοποιός, instead of σκηνοποιός.

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 ἡνιοποιός — 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 consid-
eration by the critic of the New Testament text as well as by the
student of St. Paul's life.

The Use of מִשְׁפָּט.

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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 מִשְׁפָּט. 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 ren-
dered 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.

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[6] [*In* 2 *ep. 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 ἁλιεῖς in the
case of others); this use is especially frequent in Theodoret, *e.g.* Opp. ed. Schulze,
IV. 692, 837, 943, etc; cf. 936; less frequently we find σκηνοποιός (I. 125; IV.
931) and σκηνορράφος (III. 297) employed in the same way. See Suicer, *Thesaur.
Eccles.* ii. 981 f. *Edd.*]