

Ezra might read the Law in Aramaic still, but the demand was soon made for the Law and also the Prophets in Jehudith.

The Samaritans had already translated the Pentateuch into their own dialect and had written it in their own script. The Jews must not be

behind. They had their own dialect also. It was probably very ancient and had changed but little in the course of time. They now turned it into a literary language by adapting to it the script which we call the Square Hebrew. The Hebrew Bible is the Aramaic Old Testament translated into Jehudith and written in square characters.

James Hope Moulton.

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TWENTY-THREE years ago Dr. W. F. Moulton, the father of Professor James Hope Moulton, contributed to this magazine an 'In Memoriam' notice of my father, in which he dwelt affectionately on the friendship that had existed between them, a friendship first formed in connexion with the work of New Testament Revision in the Jerusalem Chamber at Westminster, and afterwards cemented by their joint Commentary on St. John's Gospel. And now the Editor has asked me, in my turn, to write an appreciation of Dr. Moulton's distinguished son, whose tragic death has awakened so deep a sense of loss not only amongst those who knew and loved him personally, but amongst all who have at heart the best interests of New Testament scholarship in this land.

It is not easy for me to speak as I would like of Dr. J. H. Moulton, whose friendship has meant so much for me during a long period of years, but it may at least be possible to recall the main events in his career, and to indicate some of the many directions of his varied and brilliant activity.

James Hope Moulton was born in 1863 at the Wesleyan Theological College, Richmond, where his father was at the time Classical Tutor. He had good reason to be proud of his ancestry. As the descendant of a line of Wesleyan ministers running back to John Bakewell, a friend of the Wesleys, and author of the well-known hymn 'Hail, Thou once-despised Jesus,' he had inbred in him from the first that devotion to the Wesleyan Church which was one of his most marked characteristics, while from his father, one of the most accomplished New Testament scholars of his day, he inherited those tastes for exact scholarship which were afterwards to make him famous. He received his early education at the Leys School,

of which his father had become Headmaster, and afterwards entered King's College, Cambridge, with a classical scholarship, where the high expectations formed of him were fully justified by his obtaining a First Class in Part I. of the Classical Tripos in 1884, and a First Class and distinction in Part II. in 1886. In the same year he entered the ministry of the Wesleyan Church, and shortly afterwards was married to the daughter of the Rev. George Osborn, whose untimely death in 1914, followed as it was by the loss of his brilliant elder son at the Front in the autumn of 1916, did so much to darken the closing years of his own life.

In 1888, Dr. Moulton was elected a Fellow of his College, being, I believe, the first Wesleyan minister to receive that honour in Cambridge, and after acting for six years as Classical Master at the Leys, and Classical Lecturer at Newnham and Girton Colleges, he was in 1902 appointed Tutor in New Testament Language and Literature at the Wesleyan College at Didsbury. To the commanding influence which from the first he exercised there his colleagues have already borne generous testimony, while the rapidly growing fame of his scholarship led to his appointment in 1908 as Greenwood Professor of Hellenistic Greek and Indo-European Philology in the University of Manchester.

Other academic distinctions fell freely to him. Already he had won the University of London's gold medal for Classics,¹ and had received its

¹ His father had carried off the same honour for Mathematics in 1856, and his uncle, Lord Moulton, also for Mathematics, in 1868—probably a unique record in one family. Another uncle, Professor R. G. Moulton of Chicago, is widely known on both sides of the Atlantic for his literary interpretation of the Bible.

Doctorate of Literature for a Thesis based on researches into the Grammar of the Greek Papyri. And this was followed by the bestowal on him of the honorary degrees of D.D. by Edinburgh, of D.C.L. by Durham, and of D.Theol. by Berlin on the occasion of its centenary celebrations in 1910. This last recognition of his work touched him deeply at the time, and led to his dedicating the German edition of his *Prolegomena*¹ as a small token of gratitude—

‘Clarissimo illi doctorum virorum collegio,
qui in Universitate Berolinensi

SANCTAE THEOLOGIAE SCIENTIAM
hos centum annos laude per urbem terrarum
amplissima illustraverunt.’

How sadly the words strike us now!

Though very closely connected in recent years with German scholars, notably Professors Deissmann and Thumb, it is a curious fact that Dr. Moulton never visited Germany in person, and that indeed he had never left the shores of his native land until a few years ago he went at the request of Conference to visit his Church’s missionary stations in the West Indies. This was followed in 1914 by a lecturing tour in America, where he was when the war broke out. He came home as quickly as possible, but when owing to the lack of students Didsbury College was closed in 1915, he obtained leave to accept an invitation to lecture under the auspices of the Y.M.C.A. to educated Parsi communities in India. Notwithstanding various difficulties that arose, his lectures were well received, and I remember in one of his letters a laughing description of how he was met at a railway station and decorated with a wreath of roses by some ardent admirer. The lectures have since been published by the Parsis themselves at their own Publishing House, and on their own initiative.

In addition to the lectures, Dr. Moulton occupied his time in writing a book on *The Treasure of the Magi*, which he intended to be his final contribution to Zoroastrian studies, before returning as he hoped for the rest of his life to his work on Hellenistic Greek. The book was finished just before he left India, and with a striking premonition of what might happen he had three copies typed. One of these went down in

¹ *Einleitung in die Sprache des Neuen Testaments*. Heidelberg, 1911.

the steamer in which he was torpedoed in the Gulf of Lyons on the night of April 4. Another much about the same time reached his brother in safety, and will in due course be published.

Over the accompaniments of Dr. Moulton’s death it is too painful to linger. It must be enough that he died at sea, after being exposed for three days and nights to beating about in a boat in a storm. The news was first sent to this country by his friend Dr. Rendel Harris who had joined him in Egypt, and who had himself been previously torpedoed on his way to India towards the end of last year.

Such, then, in briefest outline, is the chronicle of Dr. Moulton’s life, a life which to our limited vision seems to have been so mysteriously cut short in the very height of its usefulness. And yet of him in a very special degree it can be said that ‘he being dead yet speaketh,’ both in the cherished memories he has left behind him in the hearts of his pupils and friends, and in those published works in which he has made so important and lasting a contribution to the scholarship of our time.

Of his books the first in order of time was one which already marked the trend in which his life-work was setting, an *Introduction to the Study of New Testament Greek*, which was published in 1896,² to be followed ten years later by the first volume of his *Grammar of New Testament Greek*, usually cited as *Prolegomena*.³

Dr. Moulton’s original intention was to take up a work which his father had been prevented by death from accomplishing, the rewriting, *i.e.* as an independent work, of his translation of Dr. G. B. Winer’s *Treatise on the Grammar of New Testament Greek*.⁴ And consequently the first edition of his own work bore on its title-page the words ‘Based on W. F. Moulton’s Edition of G. B. Winer’s Grammar.’ But it soon became evident that the book was so entirely new that, on the strong advice of his publishers, these words were omitted from subsequent editions, and the book appeared on the sole responsibility of its author.

Of the merits of that work it is wholly super-

² By R. Culley, London, in the series of ‘Books for Bible Students,’ edited by Dr. A. E. Gregory. *Two Lectures on the Science of Language*, delivered to students of the University Extension at Cambridge, appeared at the Cambridge University Press in 1903.

³ Published by T. & T. Clark, Edinburgh. A fourth impression appeared in 1913.

⁴ The eighth English edition appeared in 1877.

fluous to speak. As its sub-title *Prolegomena* suggests, it was not intended in any sense to be exhaustive, but rather to sketch by way of general introduction the history and characteristics of 'Common' Greek as it meets us in the New Testament, and to illustrate the nature of the light thrown upon its grammar by the stores of Egyptian papyri and of inscriptions, which had recently become accessible, and to which the writer's attention had been directed by Dr. Deissmann's epoch-making *Bible Studies*.¹ But so thorough-going is the treatment of the many points touched upon, so many are the 'nuggets of pure gold' extracted from the new 'vein of treasure,' that it is not too much to say that the book has come to be generally regarded as wholly indispensable for the modern study of the Greek New Testament.

The work was originally to have been completed by a second volume of systematic grammar and accident; but the writer's materials grew so rapidly on his hands that this was soon seen to be impossible. Accordingly two additional volumes were planned, the first to be devoted wholly to Accident, and the second to Syntax. So far as I am aware, practically nothing was done to the Syntax volume, unless what may be gathered from stray papers and notes. But it will be good news to those who have been asking so anxiously for a fresh instalment of the Grammar, to learn that, before his departure for India, Dr. Moulton left the manuscript of practically the whole of the Accident volume in his publishers' hands in a sufficiently advanced state to warrant the hope that it may still be found possible to issue it at no very distant date.

In addition to the *Grammar*, Dr. Moulton was engaged at the time of his death in the preparation of a *Vocabulary of the Greek Testament*, illustrated from the papyri and the other non-literary sources which in the *Grammar* he had already found so useful. The idea of the work originated in a few papers of *Lexical Notes from the Papyri* contributed to the *Expositor*, but finding that the immense labour involved was too much for himself alone, he invited me to join in the undertaking, and I can truly say that the close intercourse into which we were thus brought has proved for me the most educative and stimulating influence in my whole student-life. No one could fail to be moved by his eager enthusiasm, by his strict demand for the

most scrupulous accuracy, and (may I add?) by his generous indulgence towards all work submitted to him. One could truly say regarding him, what he himself said of one of his early teachers, that 'his pupils always had to struggle with the impression that they were there really to impart information to him.'

Two Parts of the *Vocabulary* have already been published,² and, at the very time when the news of Dr. Moulton's death reached me, I was busy completing from our common materials the first draft of a long Third Part extending to about the middle of the alphabet for his revision and suggestions on his return. And now without these, it seems well-nigh impossible that the work can ever be satisfactorily accomplished.

Outstanding, however, as were Dr. Moulton's services in connexion with the study of Hellenistic Greek, they were far from exhausting his scholarly activities. While at Cambridge, he had read the Gâthâs with the late Professor E. B. Cowell, and in 1902 the first-fruits of his studies in this direction appeared in the important article on *Zoroastrianism* contributed to Hastings' *Dictionary of the Bible*. This was followed a few years later by the charming little book entitled *Early Religious Poetry of Persia*,³ dedicated to the memory of his old teacher. 'The fascinating field of Avestan literature,' so he wrote in the Preface, 'has been strangely neglected in our country. I have tried in a modest way to open it up for students of poetry and students of religion, who will I trust at least recognize from these pages that the subject is worth pursuing further.' That his own competence as a guide in a subject surrounded by so many pitfalls was by this time fully admitted was shown by his selection in 1912 as Hibbert Lecturer, when he delivered a course of lectures on *Early Zoroastrianism*, which were afterwards extended and published under that title in a volume running to nearly 500 pages.⁴ Amongst the friends who read his proofs, and to whom he acknowledges his indebtedness, was Dr. L. C. Casartelli, the Roman Catholic Bishop of Salford, who also holds the post of Lecturer in Iranian in Manchester University. And as showing the high esteem in which the lectures were held by so competent an

² By Hodder & Stoughton. Part I. A; Part II. B—Δ.

³ In the 'Cambridge Manuals of Science and Literature' Series: Cambridge, 1911.

⁴ Williams & Norgate, London, 1913.

¹ English translation by A. Grieve: T. & T. Clark, 1901.

authority, it is pleasant to read the Bishop's appreciative remarks in an article contributed to the *Manchester Guardian* a few days after Dr. Moulton's death—'This is really a most important contribution of the first rank to our knowledge of the Gathic hymns, the most ancient part of the Avesta, and discusses with considerable originality of view several extremely important problems underlying the history of the Iranians and their religious developments. . . . Had he been spared Dr. Moulton would doubtlessly have enriched Oriental learning still further with valuable publications.'

The same year which saw the publication of the Hibbert Lectures saw also the publication of his Fernley Lecture, *Religion and Religions*.¹ The book was written hurriedly amidst the absorbing demands of his Zoroastrian work, and principally during a brief holiday in the Lake District, but on every page it affords eloquent proof of the writer's absorbing interest in missionary work, and also of his skill in presenting the problems of Comparative Religion in a clear and telling way.

The same qualities appear once more in the last book which he published in this country, a collection of five popular lectures on the New Testament, originally delivered in America, and brought together under the characteristic title *From Egyptian Rubbish-Heaps*.² The lectures are accompanied by a sermon preached at Northfield on 'The New Song' of Rev. 14³, to which there is also a touching allusion in the Preface dated from Bombay on the first day of last year, when his own domestic loss and the strain of the war were pressing very heavily upon him—'I am now for a year alone in a distant land, trying to teach the New Song to some lips of them that are dumb. It is the only music that can permanently solace either the solitary mourner or the nations where well-nigh every house has one dead. And so, in spite of all the changes that have come, I send my song across the sea, and pray that some notes of it may

¹ C. H. Kelly, London.

² *Ibid.*

reach those who "know me not, yet weep with me."'

With these pathetic words I might well close this very imperfect notice, but I can hardly do so without insisting once more that if for the sake of those who 'knew him not' this paper has necessarily been largely taken up with an account of Dr. Moulton's public life and utterances, to those who had the privilege of his friendship the thoughts of his great intellectual powers and of his brilliant scholarship fade before the memory of the arresting charm of his personality. How his boyish eagerness, his large warm-heartedness, his scorn of anything mean or base, his profound appreciation of every effort after good, his bright and sparkling humour come back to one! There seemed to be no limit to his interests and sympathies. At any moment he was ready to turn from some dry discussion on a Greek particle—if anything he touched could be called dry—to pour forth his views on some question of Church or Imperial interest, or to summon others to join him in a crusade on behalf of social righteousness and well-being. Whatever he undertook, he undertook with his whole heart. And if his friends sometimes had misgivings about the amount of time and strength he expended on matters which to them seemed to lie outside his own immediate sphere, they quickly learned that it was vain to remonstrate. He was made that way. He must have his say out at all costs. And who will now venture to say that he was wrong?

One thing at least is certain. Whatever he said or did was to him an offering of 'service' to Him in whose will is our Peace. And now that he himself has passed beyond the veil that hides us from the Unseen, he has left behind in the hearts of all who loved him the strengthening assurance, described by one of his friends in memorable words which he was very fond of quoting, 'that somewhere, beyond these earthly shadows, there is a world of light eternal, where the obstinate questionings of the mind will be answered and the heart find rest.'³

³ J. G. Frazer, *Passages of the Bible*, 2nd edit. p. x.