

of God, and they may leave their critics to the disillusionment which is their fate.

The last inference from the vision related to the completion of the temple: "The hands of Zerubabel have laid the foundations of this house, his hands shall also finish it;" "And he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." As yet Zerubbabel was toiling on, with inadequate resources and numerous

discouragements, and among the people there was little enthusiasm; but the day would come when he would have the honour and the joy of laying the keystone on his work; and then the completed undertaking would fill with enthusiasm the whole community, who, gathered in their thousands, would rend the air with joyful cries to God to let His favour abide on His own sanctuary.

## "Studia Sinaitica."

IN MEMORIAM: REV. PROFESSOR DOBIE, B.D.

BY THE REV. J. C. CARRICK, B.D., NEWBATTLE.

IN an old gazetteer, the following description is given of the famous monastery of St. Catharine at the base of Mount Sinai: "Mount Sinai, 7565 feet above sea-level, still bears the name of Horeb, and immediately at its base, overlooking the Waddi Mussa, stands the celebrated monastery of St. Catherine. Its buildings form a quadrangle, enclosed by walls, on an average 30 feet, and at some points 50 feet high, and strengthened by bastions, which give it all the appearance of a fortress. The interior contains, in addition to the cloisters for the monks and extensive offices, a principal church, over loaded with tasteless ornaments: 23 more churches or chapels, each dedicated to a particular saint, and a library, supposed to have been once of great value, but now deprived of its treasures through the carelessness or mercenary spirit of the monks." This is a somewhat derogatory description of the great religious house of the East, which, fortress-like on account of the dangers of the desert, "where no man meets a friend," stands, as it has stood for more than a thousand years, at the base of the steep, frowning peaks, amid which Moses received the Tables of the Law. The whole place is fraught with an undying interest; and standing, as it does, the "St. Bernard's of the desert," it probably shares, with the Alpine hospice and the monastery of Mount Athos, the fame of being the most remarkable and interesting religious house in the world.

Tischendorf's memorable discovery of Codex A brought it vividly before the public eye, and revealed to the world the possibilities of discovery which lay behind the weather-beaten walls of St. Catharine's. Ever since, the library of the house has

been more or less an object of interest to the critical scholar, and the researches of recent times have more than fulfilled the promises held out by earlier labourers. The sudden and distressing death of Professor John Dobie, of Edinburgh University, recalls the fact of his noble contributions to Oriental research; while his imprisonment by the Turks in this very land, adds a romantic interest to the story of his life. The writer can vividly recall the youthful professor's keen devotion to Eastern languages in his student days and early ministry—his delight at any fresh discovery of Semitic document or fact; his undying love of the holy language, which has given Christendom her elder Scripture; his affection for the people who form one of the most striking and ever-present of the Christian evidences. A life, spent largely among the peoples of the East—Arabs and Hindus—and honoured by the coveted prizes of Eastern Governments, has been cut short on the very threshold of its promised land. His loss to Oriental scholarship is great; second only to that of the late Professor Robertson Smith, in whose footsteps, of careful and accurate research and living scholarship, he earnestly followed. May the same blessed promise, which cheered Moses at Sinai in his hour of need, cheer his father and friends—"My presence shall go with thee, and I will give thee rest."

One of the most remarkable and interesting series of publications of recent years has just been inaugurated by the Cambridge University Press (C. J. Clay & Sons), bearing the general title of *Studia Sinaitica*. Four volumes have already appeared, and, as the title of the entire series

indicates, they are reprints of MSS. discovered in the monastery library at Mount Sinai. It is our purpose very briefly to draw attention to these works, which will undoubtedly attract the greatest attention from scholars and divines. Volume I. consists of the "Catalogue of the Syriac MSS. in the Convent of St. Catharine on Mount Sinai," and is admirably compiled by Agnes Smith Lewis. Compiled by this learned lady in February 1893, during a forty-days' residence in the monastery, it does not profess to exhaust the Syriac MSS. still extant there. The idea of giving to the world these learned treasures, sprang from a visit paid to the monastery, in February 1892, by Mrs. Lewis, in company with her sister, Mrs. Gibson, who also shares her Oriental studies and editorial labours. During that visit, she discovered and photographed a MS. containing the four Gospels in Old Syriac, a Palestinian Syriac-Lectionary, a tenth-century Arabic Codex of the Gospels, a ninth-century Arabic Codex of some of St. Paul's Epistles, and a Greek Liturgy of St. Mark of Alexandria. Most of these MSS. have hitherto been practically unknown in Europe; while others were known by one, or, as in the case of St. Mark's Liturgy, by two copies only. Both of these enterprising ladies speak of the kindness and courtesy of the monks in the warmest terms, and especially of the graceful and considerate interest shown towards them by the Archbishop of Mount Sinai, His Beatitude Porphyrios, whose letter of commendation is published in the preface in the original Greek. The fathers themselves assisted in the ransacking of the library, and in the counting of pages and paragraphs; and the only condition laid upon the travellers was, that while receiving liberty to examine all the Syriac and Arabic MSS. in the monastery, a list, made out in Greek, was to be left in the librarian's hands. Every freedom was given to make out an accurate and complete catalogue, but on the fulfilment of this condition just named, were to depend all subsequent liberties and privileges. Consequently, this catalogue, just published, is partly in English and partly in modern Greek. At the request of the abbot and librarian, Father Galaktion, a full catalogue was also made of the fragments of MSS. which were gathered together; the text of most of which was published in 1890 in his *Biblical Fragments from Mount Sinai*. The principle on which Mrs. Lewis has compiled her catalogue, has been to table the 276 Syriac MSS., with a brief

statement of their contents, number of pages, lines, and general measurements, with approximate date. Three MSS., in Palestinian Syriac, are tabled; and a valuable appendix gathers up the fragments, which are chiefly Greek. These MSS. are psalters, gospels, lectionaries, discourses, homilies, prayer-books, and general devotional treatises; and of the more interesting MSS., selected portions are given in Syriac. Admirably executed photographs are reproduced of the following:—a page from MS. of Maccabees; a page from the Peshito gospels, No. 2; a page from the Palimpsest of Old Syriac gospels, No. 30; a page from the Palestinian-Syriac Lectionary, Nos. 1 and 2; a page from the cover of No. 1; part of a Greek fragment of St. Mark's Gospel. Out of all sight, the most interesting portion of the catalogue consists of the fragments, which have been secured and gathered together in a way almost miraculous. For example, two leaves are reproduced, in Palestinian Syriac, found in the covers of the Syriac MS. No. 8. They appear to be fragments of a hymn in honour of SS. Peter and Paul. Fragment 54 consists of two pages of Palestinian Syriac, which are pasted in the cover of the Iberian MS., and containing verses from St. Matthew (xiv. 5-9, 9-13) and St. John (ii. 23-iii. 2). Fragment 9 consists of one leaf of a very old bilingual MS. of the Gospels in Greek and Arabic—perhaps the oldest known specimen of an Arabic version of the New Testament. The entire catalogue is not only a masterpiece of scholarly research and accuracy, but a mine of critical information and historical facts.

*Studia Sinaitica* No. II. consists of an "Arabic version of the Epistles of St. Paul to the Romans, Corinthians, Galatians, with part of the Epistle to the Ephesians; from a ninth-century MS. in the convent of St. Catharine on Mount Sinai," edited by Margaret Dunlop Gibson, sister of the lady to whom we are indebted for the catalogue of Syriac MSS.

The MS. from which this reprint was transcribed by Mrs. Gibson, was discovered by Mrs. Lewis, in February 1891, in the monastery. "It did not," she narrates, "come out of the chest in the little, dark closet which had yielded the Syriac Codices, but lay in a basket in another closet, at the foot of the staircase leading to the archbishop's room;—a closet which does duty for library of Semitic and Iberian books." It bore the number 155 on its tattered back, and is written on fine vellum, and

originally was bound in wooden boards, of which now only the back remains. The book contains 216 leaves, of which 56 are taken up with St. Paul's Epistles. The "Wisdom of the Son of Sirach," in Arabic, occupies the first part of the book. The Arabic writing is clear and beautiful, about a score of lines being given to the page. The first page and the latter portion of the MS. are lost, so that it stops with Ephesians ii. 9. Mrs. Gibson is convinced that this Arabic version of the Epistles is not original but the copy of an older rendering; and there are many mistakes, which can easily be explained on the theory that it is a transcription. The Arabic text is printed in modern orthography, which renders it not only easier to read, but accessible to Christian Arabs, thus accomplishing two ends.

The divergences and differences of spelling are noted at the foot. Mrs. Gibson warmly acknowledges her indebtedness to Professor Robertson Smith, "the great scholar who first suggested this publication, who watched it with eager and helpful interest, till increasing pain and weakness made work impossible, and who has been called to his rest, as the last sheet was going through the press. Many of its words and phrases will be always associated with him in my memory, and I desire to add my voice to the chorus of those who will ever mention his name with gratitude." Besides having this valuable Arabic MS. reproduced and photographed, Mrs. Gibson had another ancient Arabic MS. (No. 75 in Arabic catalogue of St. Catharine's) photographed, containing the four Gospels. At the Ninth International Congress of Orientalists, Mrs. Lewis read a paper on both of these Arabic MSS., and showed photographs of them, Dr.

Robertson Smith and Professor Karabaçek, of Vienna, pronouncing them to be of the ninth and tenth century—the Epistles to the former, and the Gospels to the latter; an opinion arrived at from a minute study of the shape of the letters.

*Studia Sinaitica* No. III. consists of a complete catalogue of the Arabic books and MSS. in the St. Catharine Convent, edited by Mrs. Gibson.

*Studia Sinaitica* No. IV. consists of "A Tract of Plutarch, on the Advantage to be derived from one's Enemies" (*de capienda ex inimicis utilitate*)—the Syriac version edited from a MS. on Mount Sinai, with a translation and critical notes by Eberhard Nestle, Ph.D., Th.Lic. This Syriac MS. belongs to the seventh century, and is really not a translation of Plutarch's Tract, but an adaptation of it for the benefit of the Syriac monks of Mount Sinai. In the one Syriac MS., there are the "Apology of Aristides" and the three moral Tracts of Plutarch. The Tract here reproduced is not to be found in any of the Syriac MSS. of European libraries. The book evidently was a collection of moral treatises by heathen writers, and adapted to the requirements of the monks of the old monastery. These moral tracts warn against anger and hatred, and recommend love, moderation, and self-restraint—the very virtues which have always been held up by devotional writers for the admiration and imitation of the Christian ascetic.

We have said enough to show how absorbingly interesting are these new *Studia Sinaitica*, published by the Cambridge University Press. They are magnificently got up as to type and style, and the photographic reproductions of the MSS. are beyond all praise.

## At the Literary Table.

### THE BOOKS OF THE MONTH.

STUDIES IN ORIENTAL SOCIAL LIFE. BY H. CLAY TRUMBULL. (Philadelphia: John D. Wattles & Co. 8vo, pp. xviii, 437. \$2.50.) Dr. Trumbull is better known as an editor than as an author; yet he has written many books. One of them, called by the short title of *Kadesh Barnea*, deals with locality and life in Palestine. It is accepted as the leading source of our in-

formation on its subject. Dr. Trumbull is therefore able from personal knowledge to write an account of Oriental social life. It cannot be done otherwise now. Indeed, very few can do it acceptably even with that essential qualification. It demands shrewdness of mind both to see and not to be deceived. It demands the historical instinct also. For we are done with the notion of