

or the lives of saints or books of Panegyrics (for duplicate and even triplicate copies of such works are found in monasteries) thought they would answer his purpose. For in his opinion works that treated upon matters appertaining to the dark ages of antiquity were not to be compared in importance with the productions that took his fancy. So he took the skins and scratching out as far as he could the original writings, (for it is very difficult entirely to obliterate ancient writings), smoothed down the roughness, and transcribed thereon such works as pleased him, and particularly the Panegyrics which are dignified with the name of books. This done, his production was put aside, and slept the sleep of the prophet Baruch. After a long interval it was brought to life by Nicolaus Melissenus, and after being kept for a short time in the temple of St. Nicholas, at Bolbiti, it was deposited in the monastery of Sinai by the same Nicolaus at the breaking out of the Greek revolution. Hence again it was removed to Alexandria during the period when the renowned Capodistrias was Governor of Greece. From Alexandria it was brought to London by Simonides, in February, 1853. From London it was taken to Leipzig where it became through the misrepresentation of certain learned men (?) suspected of not being genuine. A judicial investigation took place, and it gained a great triumph over its opponents from the force of truth and the authenticity it carried within itself of being a work of antiquity. It is, therefore, the unanimous opinion of the learned world that it ought to be published forthwith for the purpose of scientific knowledge.

The first page of each book will contain a fac simile of the original, and the patrons of literature and antiquity, and particularly the descendants of Uranus himself, who was so highly honoured by the Alexandrians for his extensive knowledge,—and as Stephanns, the Byzantine, says, for his veracity, vide *Charactōn*—(*Χαρακτήρες*) are earnestly requested to aid the editor as far as possible with their subscriptions.

Owing to various circumstances this valuable work has not yet been published; but it is now in the hands of the translator, and will be shortly given to the world in the series of publications that Simonides is about to issue. In addition to the works already mentioned in these pages, Simonides has also published the following:—

Symais: the History of the Apollonian School. Athens. 1849.
Geographical Description of Cephalonia, its Laws, &c., &c. Athens. 1850.
Ecclesiastical Painters, and the Painting of Dionysius, the Hieromonach and Painter of Phourma of Agrafa. Composed at Athos, 1463.
 Published in Paris in 1843, having been translated by Didot; in Athens in 1853, and in Germany in 1855, by Godsch Schafar, of Trier. This singular work on Byzantine painting was published in Athens in the absence of Simonides, and hence the printers, Caribina and Bafra, and the bookbinder, Athanasius Zosima, are represented as the editors.

Various Archaeological and Historical articles that have appeared from time to time in the Greek Journals, viz., the "Age," the "Anallheta," the "Hope," the "Conservative," and the "Telegraph of the Boeophorus." The Third Book of the Ten Books on Hieroglyphic Characters of Horus, the son of Ammuth, the ecclesiastical scribe of the city of Nilopolis. Thoughts on the Holy Spirit, by Nicolaos of happy memory, Bishop of Methone. This was published in the third number of an Archaeological periodical printed at Augsburg, 1857. I. N. Hartmann.

Panegyric of Constantine the Great by his head Logothetes, Constantine Acropolite. London: Longman and Co. 1853.

Simonides has also prepared for publication a large number of works, and measures have been taken to forward their progress through the press. Among the numerous productions of this fertile author will be found the following:

1. A brief exposition of the Paintings of Mount Athos and their painters.
2. Miscellaneous, among which is an article on the discovery of Uranus.
3. The Athlonid; or, History of the Antiquities of Mount Athos, in 4 books.
4. An Historical Survey of the Monasteries on Mount Athos.
5. Lives of Eminent Men of Mount Athos, 2 books.
6. Insular Notes; or, a History of the Antiquities of the Islands in the Ægean Sea, 4 books.
7. Archaeological Reminiscences.
8. Observations on Palmyra and Phenley.
9. A Description of Asia, 6 books.
10. A Journey through Egypt and Syria, 7 books.
11. On Hieroglyphics, 4 books.
12. Unauthenticated Inscriptions in European Museums.
13. On the Formation of Egyptian Characters.
14. The Prussian Fabrication of a Spurious Dynasty.
15. Lycurgus the Slanderer.
16. On Ancient Greek Literature, 10 books.
17. Byzantine Ecclesiastical Architecture.
18. Curiosities, 2 books.
19. Historical Reminiscences, 6 books.
20. On National Literature, 5 books.
21. On the Lyric and Carian Characters.
22. On the Coptic Characters.
23. On the Pelagic Characters.
24. Studies and Readings.
25. Description of the Universe.
26. Mythological Recollections of the Greeks and Egyptians.

It may here be proper to give an account of an event that occurred during the first visit of Simonides to this

country in the year 1854, and which has been the means of prejudicing many persons against him. Mr. Cox, the Sub-Librarian of the Bodleian Library at Oxford, publicly stated that Simonides had called on him at the Library and had offered him manuscripts for sale that were undoubtedly forgeries. Such a report as this, coming from a gentleman in the position of Mr. Cox, was naturally calculated to be most injurious to Simonides; but when the matter is investigated dispassionately it will leave a very different impression to that conveyed by the reports circulated by Mr. Cox. The real facts of the case are as follow:—

When Simonides was staying, on a visit, at the country house of Sir Thomas Phillips, Middle Hill, Broadway, Worestershire, he resolved to go to Oxford for the purpose of examining the libraries, and particularly the Bodleian, of which he had heard so much. Sir Thomas Phillips kindly furnished him with a letter of introduction to the Sub-Librarian, Mr. Cox. The day after his arrival at Oxford Simonides handed the letter to the Sub-Librarian, and, after he had examined the curiosities of the Library in company with Mr. Cox, Simonides expressed a desire to inspect two of the manuscripts in particular. One of these (which in truth is spurious) Mr. Cox said was written in 1595, and judging from the date said also that it was genuine. This manuscript Simonides, after a close examination, discovered to be the production of a Latin hand, and not of Gennadius Scholarius, patriarch of Constantinople, as implied in the title of the work. Simonides came to this conclusion not only from the style of the diction and the subject itself of which the book treats, but from the peculiarity of the caligraphy and other distinctive marks. The diction indeed is altogether different from that of Scholarius. This will be evident to any competent person who will compare the work in question with the genuine compositions of Gennadius, moreover, the work itself evidences that it is not the production of Gennadius, for it is written with a view to uphold a Synod that was held at Florence, whilst Gennadius, on the contrary, had written a

book to show that it was a false Synod, and that the doctrines it promulgated were unauthorized and heterodox. In addition to this the caligraphy is not that of a Greek; for it does not possess the freedom of a native writer, but is distinguished by the stiff formality and peculiar imitation of an individual of another nation.

The title of the work runs thus:—

“The Treatise of Gennadius, Patriarch of Constantinople, in favour of the holy Œcumenical Synod at Florence, showing that the said Synod was properly constituted, and defending the doctrines promulgated in its five books.”

And at the close—

“The end of the Eighth Holy Œcumenical Synod held at Florence, which was properly constituted, and its 5 books, written by me, 5 i 2 7 3 i 7 4 prust 3 7 4 3 i 2 i 7 4. Dated this 14th day of March, 1695.”

Now this book Simonides did not hesitate to attribute to one Nicolaos, of Lacrois, for the numbers above will be found to contain this name. Each number that is marked with an accent (˘) over it signifies so many units, if a number has one dot (.) it signifies so many tens, and if two (˙) so many hundreds, and so forth. For proof let us take the numbers as expressed in the work:—

5	i	2	7	3	i	7	4	3	7	4	3	i	2	i	7	4
1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
50	10	20	70	30	1	70	400	300	70	400	30	1	20	100	70	400
N	I	K	O	A	A	O	Y	T	O	Y	A	A	K	P	O	Y

Hence Simonides asserted that Nicolaus, of Lacrois, is the true author of this fictitious work; who has concealed his name under the guise of numbers and ascribed his production to another individual, viz., to Gennadius, patriarch of Constantinople, the uncompromising adversary of this false Synod. Nor is it to be supposed that this Lacrois was the transcriber of the work, for this man lived long anterior to the copy, as plainly appears in other copies of the same work, preserved in the Spanish Library, in which the name of Gennadius is not even mentioned, while that of Lacrois holds the place of author. As a

further proof that this work was not written by Gennadius, Simonides pointed out a MS. of Gennadius which, from the title of the work, was evidently composed with the express object of condemning the Synod and doctrines which that of Iacros was intended to uphold.

The title of the work is as follows:—

“ΓΕΝΝΑΣΙΟΥ ΠΑΤΡΙΑΡΧΟΥ ΚΩΝΣΤ. ΚΤΛ. Ἀπολογία συντομος, ὑπὲρ τοῦ μὴ ἐκχρισθαι τοῖς ὑγιασινοῦσι τῶν Ἰσραελιν, τὴν ἐν Φωσπερτίῳ σὺνοδον, καὶ τὴν ἐκεί κατὰς ἀποθίσαν ἑνυσιν. Ἐγγύφην δὲ περὶ τὴν τοῦ βασιλέως ἱεράριον τῶν ἐκκλησιῶν.” ΚΤΛ.

“Ὁ θεὸς μὲν καὶ ὁ πῶς ἐπὶ τὴν ἐν τῷ Συγκλήδῳ προεδρίῳ οἱ Ἀρῖνοι κειμήλια, ἀλλὰ οὗ ἀν γένωτο χρεῖας ἐκτελέσειν τε καὶ σκεπτεῖν. Ἰπποκρίτων δὲ ὅπως.” ΚΤΛ.

Simonides did not however, mention any thing of this matter to Mr. Cox, until after he had shewn him an Alexandrian MSS. of Aristæus. Mr. Cox on seeing it was greatly astonished, but having examined it and exhibited it to some of his friends he informed Simonides that the Trustees of the Library were desirous to possess the literary treasure, and would be glad to purchase it for the Bodleian Library. Simonides however declined to sell it, observing that it was invaluable on account of the purity of its text. That it was the most ancient and correct and perfect of any MS. that had come down to posterity. That it contained a vast number of periods and phrases which were altogether omitted in the vulgar text, arising from the carelessness of transcribers, and that if the MS. were to be published the whole literary world would be anxious to procure a copy of so perfect an author—inasmuch as the great corruption in the text by transcribing had so obscured the meaning in many passages that it had occupied the attention of many learned men to revise and amend it, and in the course of their attempts to do so they had added many absurdities of frivolous conjectures.

This refusal of Simonides to part with his MS. somewhat annoyed Mr. Cox, and his annoyance was considerably increased by Simonides' uncompromising

denunciation of the false character of the MS. of Nicholas of Iacros, for if Simonides established the accuracy of his opinion it would in some measure reflect on the judgment and knowledge of Mr. Cox. Simonides subsequently visited Oxford again and examined the two manuscripts of Nicolaus Methonenses, preserved in the Bodleian Library. On this occasion, in order to test Mr. Cox's competency as a judge of MSS., Simonides shewed him several loose leaves which he had brought with him. These consisted of four leaves of imperfect MSS. written upon paper, four MSS. written upon skins, and one roll of a single skin. Mr. Cox having looked them over said that the paper manuscript of four leaves was the production of the fourteenth century, the skins were of the thirteenth, and that the roll was of the nineteenth. Simonides asked him his reason for coming to such a conclusion, and requested him to read the roll. This Mr. Cox was unable to do; and Simonides, without any attempt to conceal his contempt for what he considered such utter ignorance read the roll and showed him his error.

Simonides then left Oxford and proceeded to Middle Hill at the request of Sir Thomas Phillips, who wished to see him as soon as possible. On hearing from Simonides of the proceedings at Oxford, Sir Thomas desired to see the roll which Mr. Cox had condemned, and after a close examination of the MSS. Sir Thomas became the purchaser.

Such was all that passed at this interview between Simonides and Mr. Cox, and all representations to the contrary are incorrect. Simonides did not show to Mr. Cox any MSS. whatever, perfect or imperfect, known or unknown, of any classical author, nor of any of the Alexandrian authors; nor of the Fathers of the Church; neither did he show him the MSS. of Uranus, nor that of Hervas. In short, none whatever, with the exception of the few MSS. leaves already mentioned, and the Alexandrine MSS. of Aristæus. The latter was not the one that is written on Egyptian papyrus nor that of Memphis, which is written on

panement, but the Alexandrine MSS., from which the venerable Oeconomus took many corrections that had been sent to him by the celebrated M. Alexander Stourtzas, from Odessa, through his secretary, Simonides, as also the title Aristæas. Now it is well known that Stourtzas composed the whole of the four books respecting The Seventy, that Oeconomus arranged them; and that the celebrated Greek Theologian, Pharnacides, made them known to the public through the columns of the *Athenæ*, a paper published at Athens. This Simonides at some future time undertakes to prove. Now if Mr. Cox, as it is reported, said that Simonides showed him any other manuscripts but those enumerated above, he has stated that which is totally incorrect, and the only way to account for his mistake is by supposing that he entirely mistook the nature of the loose portions of MSS. that Simonides exhibited to him in order to test his knowledge of such matters. Under any circumstances it is not flattering to Mr. Cox's judgment and knowledge that Sir Thomas Phillips (no mean judge of these affairs) should purchase, as genuine, the identical MSS. that Mr. Cox had declared to be a forgery.

Whilst these matters were taking place, Simonides had the satisfaction of receiving from his fellow countrymen the following letter, the contents of which sufficiently explain themselves:—

"The Symæan Community to Simonides, their beloved fellow citizen, health and prosperity.
 "The news of your innocence has reached us and given us the most heartfelt satisfaction. By the mere force of truth you have confounded your foes of enlightened Germany, and compelled them, like the vain glorious boaster of old Goliath, to fall prostrate before the presence of Simonides, so to speak, that of truth.

"Courage, child of your country, and never cease proclaiming the truth, for in the God of truth and light, and in the prayers of your fathers, you have a shield and protection, and no weapon, however powerful, will ever be able to penetrate the breastplate with which you are armed by the grace of Heaven.

"Have courage, we repeat, and persevere in your endeavours for the enlightenment of the human race in spite of all the obstacles that may be thrown in your way by the powerful ones of the earth and the persecutors

of truth; for though they appear powerful, and armed with a breastplate of iron, they are powerless, and the well-armed shafts of truth will, in the twinkling of an eye, overthrow their machinations, and the iron wherein they are incased will be shattered into pieces like a vessel made of potter's clay.

"Courage, therefore, we repeat again and again, and in full confidence sound the adamantine trumpet of truth, and be assured that no one will ever succeed in drowning its sweet, but thundering-toned sounds, and the God of glory will enrol your name on the temple of immortality, and hand it down to the remotest posterity. Amen, amen, amen.

"MICHAEL CALAPHATAS IOANNIDES,

"Secretary.

"Symæ, 25th March, in the year of Grace, 1858."

During his present visit to England Simonides has been constantly engaged preparing his voluminous works for publication. He has recently published one of these,—the Four Theological Writings, so frequently referred to in these pages,—and has received many complimentary letters in reference to it from the most eminent men in Europe. One of these letters, from Professor Mullaeh, is subjoined:—

"G. A. Mullaeh to Constance Simonides, greeting:—

"Your splendid collection of Theological Writings and Inscriptions of Athos I received a day after your most gratifying letter. What may have been the feelings of others on perusing these very valuable remains of bygone ages, I know not, but I myself having been exceedingly delighted acknowledge myself obliged to you for the reading, most excellent and learned sir, and for publishing such memorials of the wisdom and virtue of the ancients, which they themselves wished to survive so long as human life shall last. The Inscriptions of Athos, though very wonderful on account of their antiquity and full of matters hitherto unknown, you have dedicated to such an humble individual as I am, and who did not expect to obtain such a distinguished honour. I am neither 'influential' nor can I act as a 'patron' of learned men, but being a friend of yours, and hoping ever to be so, I accept the dedication of this treasure as a testimony of your friendship for me, and thank you for it. Farewell.

"Berlin, July 25th, 1859."

The principal events in the Life of Simonides during the past two or three years have not been dwelt upon in these pages, as they are known to every person who takes an interest in Antiquities or Archaeology, and as, moreover, Simonides is himself preparing an account of his Travels,

Researches, and Discoveries, that will in due course be given to the public.

Before concluding this brief Memoir it may be proper to repeat that all the statements made in these pages can be properly substantiated, and if any doubt should remain in the mind of the reader, the authority for every statement will be at once furnished.

THE SIMONIDES' MANUSCRIPTS.

Having given a brief outline of the principal events in the life of Simonides, it is now necessary to speak of the manuscripts discovered by him. These manuscripts for some years past have attracted the attention of the whole literary world, and a violent controversy has raged regarding their genuineness, but the authenticity of the majority of them has already been established beyond dispute, and the steps that Simonides is now about to take will speedily demonstrate that all the manuscripts with which his name is associated are thoroughly authentic and reliable. The following are the titles of those manuscripts which formerly belonged to Simonides, but which now adorn various Royal or Public Libraries:—

1. Arrian's Description of the Euxine Pontus. (15th Century.)
2. Arrian's Letters to Trajanus Adriannus, in which also is the description of the Euxine. (15th Century.)
3. Arrian's Description of the Euxine Sea. (15th Century.)
4. Two books of the Geographical Guide of Claudius Ptolemy, together with two very curious geographical tablets. (15th Century.)
5. The Ingenious Philo, on the Seven Wonders. (13th Century.)
6. The Monk John of Damascus, on those who have fallen asleep in the (Christian) faith. (11th Century.)
7. Chronology of Nicephorus, the most Holy and Ecclesiastical Patriarch of Constantinople. (11th Century.)
8. Chronology from the time of Adam, by the same Author. (11th Century.)

9. Notes of Explanation on the 4 Gospels, by Theophylactus, Bishop of Bulgaria. (14th Century.)
10. Portions of the Commentary of Andreas of Cesarea, on the General Epistle of St. James. (12th Century.)
11. The Gospel according to John. (13th Century.)
12. Portions of the Gospel. (13th Century.)
13. The Gospel according to Luke, Mark, and Matthew. (About 600 years old.)
14. Portions of the Slavic Gospel. (14th Century.)
15. Passages from the Geography of Strabo. (15th Century.)

The British Museum became possessed of all these, after they had been examined and pronounced to be genuine, as Sir F. Madden publicly stated. (See *Athenæum*, No. 1840, March 8th, 1856.)

The following became the property of Sir Thomas Phillips:—

16. The first three books of Homer's *Iliad*, written on very thin and transparent skin, and also written from left to right and right to left alternately. It bears the following title, "The People of Chios and the Rulers, to Hipparchus, son of Pistratus, Present Homer the Chian."
17. Epic Poems of Hesiod. These are also written alternately, left to right and right to left, on ten parchments, and bear the following heading:—"Apollonius (presents) Hesiod of Ascrea to Ptolemy." The first of these poems, the *Theogony*, is metrically arranged with signs of Ancient Music. Three other poems of Hesiod's, hitherto unknown, have also been found at the end of these, written in unknown characters, and entitled, "The Morning Star," "Breezes," and "The Seasons."
18. Odes of Anacreon of Teos. Written on four skins, like spiders' webs in delicacy and transparency, also from left to right and right to left alternately.
19. Golden Words of Pythagoras. These also are written on a delicately thin skin, and contain 73 lines; at the beginning of the manuscript, and at the top of the page, is the following heading: "The People of Samos to the Council of Smyrna." And below is a second title, "To the Most Sacred Phoebus, Illuminator of the Church, (presented by) Agathangelus, the Treasurer of the Alexandrians, who found (the Manuscript). These "Words of Pythagoras" are the only ones that have been written with the first sixteen letters of the Alphabet, the compound letters being expressed by that combination of letters which most nearly resembles them.
20. An Admonition or Admonitory Poem of Phocides the Milesian, in which also is contained "Rhianus on Folly," and "Aristotle's Hymn to Virtue."
21. The Two Altars of Diosides, son of Apollonides, in which are contained three of the famous warlike songs of Tyrtæus, having the

following heading: "Læonappides (presents) the Warlike Songs of Tyrtæus, son of Archimbrochus, to Ornytion, the Alexandrian son of Nicæoroon." This manuscript also contains the "Hymn to Nemesis," of Meomedes, of Olophryxus, and "The Ode" of Arion the Methymæan.

22. "The Golden Narrative of the famous Emperor Theodosius, the younger," relating to the School of Apollonius in Syre.
23. "The Golden Narrative of Michael, son of Theophylus, Emperor of the Romans, also relating to the School of the Symeans.
24. "The Golden Narrative of Romanus, son of Argyropolus, Emperor of the Romans," treating of the Monastery of Theocoryphots, which was formerly situated on the Island of Antigonis.
25. Portions of the "Ethnics" of Eulyrus of Cephalonia. (9th Century.)
26. Passages of the "History of Neocomus of Syme." (12th Century.)
27. Explanation of "Sacred Painting" among us (i.e. the Greeks,) by the Holy Monk, Dionysius; which Monsieur Didron has translated and published under the title of "Manuel d'Iconographie Chrétienne Grecque et Latine." Paris, 1854. (15th Century.)
28. "Symeis; or, History of the School of Apollonia in Syme. (13th Century.)
29. Interpretation of the "Prophets," by Theodorius, of Antioch. (15th Century.)
30. Explanations of the "Apocalypse," by Gregorius, the Theologian. (16th Century.)
31. Work of Nicholas, Archbishop of Thessalonica, on the "Holy Spirit," in five books. (13th Century.)
32. A portion of the Gospel. (13th Century.)
33. Concerning Arithmetic. (16th Century.)
34. "Canon of Laws" of Mattheus the Blastarian. (15th Century.) It contains an account of the seven Holy Synods, and many other things which are connected with the Byzantine Legislation.
35. Portions of a Panegyric, in which are read many words of the Great Fathers of the Eastern Church, some of which are unpublished. (14th Century.)
36. "A Panegyric;" or, "Festive Words" of the Great Fathers of the Eastern Church. (14th Century.)
37. "Chronicles of the Babylonians," written both in Syriac and Phœnician letters.
38. *Three Leaves* from the Sacred Pastoral Writings of the Apostolic Father, Hermas. The whole of this manuscript consists of ten leaves, the seven leaves are in the hands of Simonides, but he has presented a faithful transcript of them to the Academical Library at Leipsic, which was published at Leipsic in 1856.

The Imperial Library at Vienna became the possessor of the following:—

39. Portions of a Palimpsest Manuscript of Hermas, written in the 6th Century, and entitled "The Pastor of Hermas."

The following became the property of the learned Baron Chammer:—

40. A Manuscript of the 5th Century, concerning the incredible Histories of Palæphatus.
41. Also the "Aristeras," a manuscript of the 1st Century.
42. A Manuscript of the 2nd Century, containing three of the Tragedies of Æschylus.

Monsieur Didron also obtained one manuscript,—

43. A Treatise on Grecian Hagiography (Sacred Literature), by the Holy Monk and Sacred Writer, Dionysius. This Manuscript M. Didron translated into French, and published at Paris in 1845.

All these manuscripts were stored up in the Monasteries of Mount Athos many years ago, and were originally brought away from the Libraries of Byzantium, Alexandria, Pergamus, Cesarea, Antioch, Jerusalem, Thessalonica, Athens, Heliopolis in Asia Minor, and those of other places. As all the Monasteries of Athos were erected at the expense of the Emperors of Constantinople, it naturally followed that they should be endowed with yearly revenues and provided with valuable Libraries, according to the laudable custom prevalent in those times. At that ancient period there were also many caligraphical establishments, and by means of the numerous writers employed in them the valuable manuscripts of antiquity were multiplied to an enormous extent; it was thus that the Emperors and learned men increased their own Libraries, and likewise those of the Monasteries. Many of the Emperors themselves, and even Royal Ladies, have engaged in the ornamental transcription of manuscripts under the impression that they were labouring for the good of their souls. Of these establishments for the multiplication of manuscripts there were very many in Athos, under the direction and superintendence of the head of a religious house or of some learned man. Historical records relate that many very precious manuscripts were brought over to Athos, from the Library of the Metropolitan Cathedral of Alexandria, and also from that of the Church of St. Sabbas in Palestine. Many monks from this latter church and from neighbouring

Monasteries came over with their Abbots to Athos nearly 400 years ago, expelled from their homes by the barbarity of their rulers. The Libraries of the Church of St. Sabbas and the Alexandrian Cathedral were both very rich in manuscripts, and the monks valuing them highly brought all the most important away with them. The Library of Alexandria was originally formed from the Ptolemaean Library, and the one in Palestine had been enriched by many valuable manuscripts from Antioch and Cesarea. It is also written in the Archives of Athos that in the time of Theodosius II. and Heraclius, and Leon the Wise, entire Libraries were transferred to Athos, from Greece, Syria, Asia Minor, and even from Egypt. From this it may safely be concluded that all these manuscripts being the offerings of Emperors, Patriarchs, Archbishops, and Rulers, must undoubtedly have been genuine, for these personages could have had no motive or intention in deceiving a community of poor ragged monks. It must, moreover, be recollected that the donors were presenting their manuscripts as offerings to God, for the good of the human race, and they would not, therefore, be likely to offer manuscripts unless their value and authenticity had been previously ascertained. As a proof of the value of these manuscripts it may be mentioned that of those which have hitherto been taken from Athos, and published, not one has been found forged, but all have been established to be genuine. This was the case with those taken from Athos by Mr. Curson, to which he alludes in his description of Athos, and which are now in the British Museum. Menas, a Greek, likewise carried off from Athos many precious manuscripts now in the Imperial Library of Paris, amongst which are the philosophical works of Origen, and the Fables of Fabius, both of which, previously totally unknown, have been published recently.

In Italy the art of forging manuscripts was commonly practised, and, indeed, in the time of Laurentius, who founded the Laurentine Library, many MSS. were forged in Italy and were disposed of as documents of a high degree of antiquity.

But nothing of this kind was ever practised at Athos. The Italian monks had a direct motive and interest in these forgeries, for their productions obtained a large price and were a constant source of pecuniary profit; but this motive was entirely wanting in Mount Athos, where the monks regarded their manuscripts as the most valuable of their possessions, and guarded them so jealously that travellers were not permitted to view them. Indeed, no amount of money would induce the monks of Mount Athos to part with the libraries they have guarded and protected through so many ages. The MSS. obtained by Mr. Curson and by Menas have never been disputed in any way—their authenticity was at once admitted—how then is it that the manuscripts of Simonides have been so bitterly attacked? It was rather to have been expected that his should be the most ancient and valuable of all that have been obtained from the sacred Mount, for he himself lived a considerable period in Mount Athos, and he has relatives there of great influence, two of whom were heads of monasteries for many years. He was, moreover, engaged whilst there in making a catalogue of the different Libraries, and was specially employed in writing an *Archæological History of Athos*, from which it necessarily followed that he had free access to all the accumulations of manuscripts in the various monasteries. Such an opportunity as this, one which no other man had enjoyed from time immemorial, was not lost by Simonides, who made good use of his time, and discovered many of the writings of the most illustrious Greek authors. Among his discoveries especial notice may be taken of the “*Eptome of the Greek Library of Diiodorus Siculus*,” “*The History of Dionysius of Heli-carnassus*,” and the works of *Stephanus Byzantinus*. Of all these Simonides became the possessor, and if he had chosen he might have taken copies of all the valuable manuscripts in the Libraries, for there was no one to prevent his doing so, or who would have opposed his wishes and designs in any way. Indeed, every one there regarded him as their brother, and the same kind feeling is entertained towards him to the

present day. This friendship and affection is given to him partly from his being the heir of a family endeared to the inhabitants of the Mount by intimate association through many centuries, and partly by the exceeding love and reverence felt for his uncle, the celebrated Benedict. There is, however, another and more personal cause for the esteem in which Simonides is held in the Mount, and this is to be found in the gratitude the inhabitants owe him for services rendered in various ways, but more particularly when he was in Russia, when he had several opportunities of conferring on them the most important benefits by the exercise of his political influence. Seeing, then, that Simonides was daily in the midst of the largest and most important collections of ancient manuscripts at present in existence, and that he had only to express the desire to possess any particular manuscript and it became his own, it is the height of folly to suppose that this man would deliberately set to work at the laborious, dangerous, and dishonourable task of forging manuscripts, when the genuine articles could be obtained by stretching out his hand. Simonides has been unceasingly employed during the whole of his life,—his time has been fully occupied by his studies and his various engagements,—and yet some persons have said that the manuscripts in his possession are his own forgeries, though to forge them would occasion an enormous expenditure of time and labour and would involve the acquisition of many branches of science. Is it reasonable to suppose that a man who could have his choice of countless manuscripts of unquestionable authenticity, would give up his time and attention to manufacturing false ones, and that, too, when there was no possible motive or reason for his doing so? If Simonides neglected his opportunity of securing manuscripts when in Mount Athos, he is a much more foolish man than his enemies represent him; but even they can hardly suppose him to be so completely devoid of common sense as to take the labour of forging manuscripts when he could have true ones for the asking.

It has been urged, by those who have contested the authenticity of the manuscripts, that the characters in which they are written are much smaller than was in general use. To raise such an objection as this manifests considerable ignorance, for all well-informed persons will readily call to mind that *Ælian* states that *Colsestrates* the Spartan wrote an elegy of two verses on a grain of cenchrus (a kind of grain not larger than the ordinary millet), and that *Cicero* mentions that a certain copy of the *Iliad* was enclosed in a nutshell. This objection deserves little attention.

Another objection, much more important, has been raised by *M. Rhancabes* and his friend *Cumanudes*, to the effect that the *proper names* are an evidence of the fictitious nature of the MSS. They allege that since the introduction of Christianity, such names as *Apollo*, *Charicles*, *Hercules*, &c., have become obsolete. This is totally incorrect, and a glance at the Ecclesiastical Calendars will show that, among the holy men of the Church, Greek names were very common. Thus, we find the names of *Hermogenes*, *Hermes*, *Narcissus*, *Eros*, &c., recorded; and besides these we read of *Apollo* the Martyr, whose feast is even now celebrated on the 10th of June. We may, indeed, safely assert that at no period of its history has the Church of Christ completely discarded the use of Greek names; on the contrary, she has repeatedly not only sanctioned them, but has sanctified names borrowed from the Jews, Persians, and Romans. *M. Rhancabes* and *M. Cumanudes* have likewise endeavoured to prove that the *Apollonian School* at *Syme* could never have had any existence, as the Church would not have recognized such a title, derived as it is from heathen mythology. In using this argument, these gentlemen equally exhibit their ignorance of the history of their country, or otherwise they would have known that in the lists of *Archbishops* have been found the names of *Narcissus*, *Pyrrhus*, *Apollonius*, *Serapion*, *Asclepiades*, *Apollo*, &c., and that such names were common amongst the greatest functionaries of the Church. But the most remarkable instance of the ignorance of these two gentlemen

is afforded in a pamphlet published by them for the purpose of attacking *Simonides*. In this they betray the small knowledge they possess of Greek names, by stating that there are no such names as *Timosander* and *Lieriphalus*, evidently showing that they know but little of such names as *Alexander*, *Asander*, *Ender*, and many others ending in the same way, and also of *Stymphalus*, *Aphalus*, and others similar. *M. Cumanudes* satirically asks *Simonides* if there are such genitive cases in the masculine gender as *Asteridantos* or *Editarhon*, not knowing that the former is from the nominative, *Asteridas*, like the well-known names *Hippodamus*, *Androdamus*, &c., and that the latter is from the nominative *Editarchos*, like *Aristarchos* and others. Further, this gentleman also asks, if the genitive cases of Greek names of the feminine gender are formed like *Pallantores* and *Steatores*? The reply is, that the nominative cases of these words are *Pallantorē* and *Steatore*. *M. Cumanudes* appears to have supposed that these names that end in *res* in the genitive ought to have terminated in *res*, and not in *res*. He seems to have been confused by the rule of the 1st declension, about feminine names in *ra*, which in the genitive do not change *a* into *e*, but retain the *a*. But *M. Cumanudes* should know that in the names above-quoted the nominative ends in *ra*, and not in *ra*, and if he has any doubts about the existence of feminine names in *ra*, he should refer to *Hesiod*, and he will find in the "Theogony" many feminine names ending in *ra*, analogous to those which he considers barbarous. Among others, he will meet with *Terpsichore*, *Cleodore*, &c. He should also refer to *Apollodorus*, and he will find that most of the names, whether masculine or feminine, have the same terminations as those found in *Eulypus*, whom he, in his ignorance, has proclaimed to be a forgery. As to *M. Rhancabes*, he does not appear to know that the Egyptian city, *Memphis*, has three genitive cases, for it is either *Memphidos*, *Memphios*, or *Memphēos*, for which, let him refer, among others, to *Stephanus* of *Byzantium*. So far, then, as regards the proper names; but that the *Apollonian School* existed, is proved from many

other circumstances, and chiefly by the following inscriptions, which were found on the spot where the school was situated. It was built in the year 337 Anno Domino, according to the following inscription:—

1. "Chersus, Cleombrotus, and Charidemus, sons of Apolides and Enlabeia and noblemen (of noble birth), erected at their own expense, the Apollonian (school), in the year A.M. 5885; and dedicated it to the Symeans."

The founders, as is seen in the above inscription, are three in number: they were Symeans by birth, and brothers. This is established, not by one inscription only, but also by others, as follow:—

2. "The Council and the People, to Chersus, Cleombrotus and Charidemus the founders of the 'Apollonias,' for their benevolence."

3. "The Presidents of the Apollonian School, to Chersus, Cleombrotus and Charidemus, their benefactors."

4. "The People of Rhodes, the People of Cnidus, the People of Acanthus and the People of Telos; and the sons of Theophrastus of Patara have erected statues of Chersus, Cleombrotus and Charidemus, the Cultivators of the Muses."

These are those relating to the founders of the School; but there have likewise been discovered upwards of 50 others, some of considerable length; but of these it is only necessary to quote three, which were published in the 385th number of the Paper, called the *Telegraph of the Bosphorus*. They are as follows:—

5. "This resolution was carried by the presidents in the 13th year of the building of the Apollonian School. Menecrates, son of Sebastus, and one of the Archons, proposed it in these words. 'Since Constantine, the son of Photarchus, and my own nephew, have performed many deeds of charity for those of the Pupils (students) who are in embarrassed circumstances, and have also on former occasions done many other kind actions, as has been elsewhere shown, (I propose) that the Prytanies (Presidents) inscribe his name on the Golden Plate (slab), and this decree on a Stone Slab, and have it placed on the Hill of the Pantheon, at the expense of the Presidency; also that he himself be the third Manager of the Prytanéia," (or Government of the Institution.)

6. "The State of the Symeans, as a mark of reverence, to Alexander, son of Sophronisus, distinguished for his wisdom and virtue."

"The Presidents of the Apollonian School erected this monument over Charidius, son of Stephanus, who was elected President six times."

From these inscriptions, and from others which have been discovered in the Island of Syme, the existence of the Apollonian School in Syme is fully established, and M. Mustoxydes and Rhaneabes and Cumanudes labour in vain when they try to choke the truth with empty words. For words will never prevail when *deeds* are present to confute them. It fortunately happens that the charges which these systematic accusers of Simonides have brought against the ancient Greek Manuscripts in his possession have been most triumphantly refuted. This is proved by the fact of Sir F. Madden having purchased many of the MSS. for the British Museum, and of those that he returned to Simonides after having examined them, Sir Thomas Phillips purchased the greater number. The few left after these two learned gentlemen had examined them, and selected such as they desired, were disposed of by Simonides to the Baron Chammer, a gentleman whose reputation for learning is not inferior to that of either Sir F. Madden or Sir T. Phillips. In fact, all the manuscripts that had elicited the unfavourable comments and ungenerous attacks of M. Rhaneabes and M. Cumanudes, were accepted as genuine by the most competent authorities in Europe, and were purchased and preserved as the greatest of treasures. This was a sad reflection on the knowledge and judgment of the two gentlemen alluded to, and has had the effect of increasing their ill-will to Simonides.

Of the manuscript of "Hermas," which was at first proclaimed to be genuine, but was afterwards stated by some persons to be a forgery, it is sufficient to say that the Aca-demical Library at Leipsic subsequently examined it in the most careful manner, and were so certain of its authenticity, that they purchased it, and it now forms a highly-valued portion of their collection.

The genuineness of the Palimpsest of Hermas has likewise been contested by no less a person than M. Tisserand, who, as already observed, has a strong personal feeling against Simonides; but the value of the manuscript is best ascertained by the fact that the Imperial Library at Vienna

considered themselves highly fortunate in being able to purchase a portion of it, notwithstanding the remarks made by those who opposed its authenticity. This is the best answer that can be given to M. Tissendorf.

It is now necessary to speak of the manuscript of Utranius, which has been the subject of so much controversy among learned men. This manuscript was pronounced to be genuine by four of the most learned professors of Leipsic; but was afterwards attacked in the most violent manner by the enemies of Simonides. The controversy raged with great virulence for some time, and the course pursued by Simonides, unacquainted as he is with the habits and tone of thought of the present century, was perhaps not the best calculated to remove any doubts that arose during the contention. The efforts of Simonides to vindicate its genuineness were, however, partially successful, and still greater success attended the exhibition of the manuscript, an examination of which convinced all unprejudiced persons of its high antiquity and great value. The result was, that the Royal Library at Vienna offered a very large sum for its purchase. This offer was refused, as were likewise several proposals made by Sir Thomas Phillips, who twice called on Simonides to treat for its purchase.

Simonides has always refused to part with this M.S., and he values it so highly that it is doubtful whether any sum, no matter how large, would tempt him to dispose of it to any other than a fellow countryman, and then only upon condition that it was placed in one or other of the Greek libraries.

Thus then, it will have been seen that many of the disputed manuscripts of Simonides have at one time or other been purchased by the most competent authorities;—that offers for the purchase of others have been made by persons equally competent;—and that all his MSS., have been closely scrutinised by various Archaeologists, the large majority of whom have pronounced unhesitatingly in their favour. Another point strongly in their favour is the fact that they were discovered in Royal Libraries founded many centuries

since in Mount Athos, and that all manuscripts hitherto taken from those libraries have been fully established as genuine and have been eagerly purchased by the highest authorities. The MSS., sold by Simonides, moreover, afford themselves the best proof of their authenticity in the material on which they are written, in the form of the letters used, and in the kind of ink in which they are written. All those purchased by the British Museum have the same kind of parchment, the same characters, and the same kind of ink as were employed in those ages in which they are stated to have been written. These points are so important that some few remarks upon them may with great propriety be made, and first with regard to the Andimachean MS. of Homer in the possession of Sir Thomas Phillips. This MS., the most valuable of the copies of Homer that time has spared, contains the three first books of the *Iliad*, and is written from left to right and from right to left, alternately. The characters are exceedingly ancient; for it was written 83 years before the birth of Christ, in imitation of the original copy found in the Ptolemaean Library, and it was presented to the Library of the Cæsareans by the copyist, Andromachus, son of Nicocrates, the Cæsarean, who was subsequently appointed Librarian of the Alexandrian Library of the Ptolemies, after the death of Parneniscus, son of Asclepiades, the Rhodian. It was subsequently, in the time of Constantine the Great, presented to the Theodosian Library of the Monastery of Batopetrius in Athos, which was founded by Theodosius the Greek, as is found written in the Archives of Athos, and it was in this Monastery that the manuscript was discovered. The mode of writing employed in this manuscript is called in the Alexandrian catalogue "Emmoursourgis." The long vowels, "eta" and "omega," are not found in this manuscript, but they are replaced by double "epsilon" and double "omicron" respectively. ("ε = η, and ω = ο"). The "Scholia" of Eustathius, were not found in this manuscript, as Tissendorf, being misled by others, has erroneously asserted, for it contains only the "Text," written caligraphi-

cally and rhythmically. This copy is so correct that we are able by means of it to rectify many imperfect passages in the present editions of Homer. It must be noticed that statements have been made to the effect that this manuscript has been read by the scholars of Athens, and that the emendations of Wolf were found in it. This is utterly absurd and false, for nobody has read it but Simonides himself, and the very men who spread these false statements are themselves witnesses to this fact. M. Rhinacbes says that the manuscript is written with the first sixteen letters of the alphabet, but, as he himself publicly acknowledges, he has never seen it. Again, Mannus was in error when he said that it was written first from left to right and right to left, and then pillar-shaped (*i.e.*, from the top of the page to the bottom, and *vice versa*), for it is just the contrary; and Tissendorf, who adds that the "Scholia" of Eustathius were found in it, is evidently only echoing the statements of others. Its possessor, Sir T. Phillips, by proclaiming the truth has completely confuted all such statements. The "text" of the Iliad is preceded by the inscription of the dedication, written in the form of the gable of a temple, which is supported by the names of the thirteen archons of the island of Chios, for pillars. These names are written perpendicularly, or pillar shaped. Then follow two lines of musical signs, which represent steps at the entrance to a temple. After this the words of the poet commence, written first from above to below, and back again; and next from left to right, and then from right to left. The names of the thirteen archons of the island of Chios are these: Pædius, Pyramnus, Daphanthus, Hedramphus, Paulippus, Oleadius, Nucarnus, Nymphus, Xenarchus, Palladius, Nausichus, Cleander, and Patarnus.

Another MS. in the possession of Sir Thomas Phillips, purchased from Simonides, is that of Hesiod, consisting of ten pieces of parchment, and containing, in addition to the three known writings of Hesiod, four others hitherto unknown, and bearing the following titles "Hecosphorus," "Eros," "Horai," and "Aurai." They are written in ancient

steno-graphic characters, a knowledge of the meaning of which is confined exclusively to Simonides, he having been the secret of this ancient stenography from another MS. manuscript, which, besides the stenographic letters, contains also an interpretation of their meaning. It is to be hoped that these unknown works of Hesiod may in due time be deciphered by Simonides, if Sir T. Phillips should agree to it, that they may be published. That this is a very old manuscript there can be no doubt. Its antiquity is proved by the writing, which is Rhodian, and by the nature of the tanned preparation of the skin on which it is written. The peculiar preparation of the skin is called Rhodian. The ink itself is no less a proof of the manuscript's antiquity, for its composition is of that kind, the manufacture of which was known only to the Rhodians. It is recorded in the Catalogue of the Alexandrian Library that this manuscript, which was originally kept in the Ptolemaean Library, was removed from thence by the grammarian Theophrastus, by the command of Theodosius the Great and was placed for a time in the Byzantine Library, whence, according to the catalogue of books in Athos, it was transferred to Mount Athos by the same Theophrastus, in the tenth year of the reign of Theodosius, and was incorporated in the Theodosian Library. It was transcribed by the famous Menecrates of Rhodes from an ancient copy, a little before the times of Apollonius, and it was set to music by him, wherefore all the lines of the "Theogony" are accented for musical purposes, as also those of the unknown poems. When Menecrates died, Apollonius of Rhodes came into possession of this manuscript, and presented it to Ptolemaeus, as the following inscription upon it shows: "Apollonius (dedicates) Hesiod of Ascrea to Ptolemaeus." The letters employed in this inscription differ from those of the writing called the "Rhodian," and are of later date, because, as is conjectured, it was written by Apollonius, the donor. There was also dug up, in the ruins of the town of Lindus, that once was situated on the Island of Rhodes,

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steno-graphic characters, a knowledge of the meaning of which is confined exclusively to Simonides, he having learnt the secret of this ancient steno-graphy from another Greek manuscript, which, besides the steno-graphic letters, contains also an interpretation of their meaning. It is to be hoped that these unknown works of Hesiod may in due time be deciphered by Simonides, if Sir T. Phillips should agree to it, that they may be published. That this is a very old manuscript there can be no doubt. Its antiquity is proved by the writing, which is Rhodian, and by the nature of the tanned preparation of the skin on which it is written. The peculiar preparation of the skin is called Rhodian. The ink itself is no less a proof of the manuscript's antiquity, for its composition is of that kind, the manufacture of which was known only to the Rhodians. It is recorded in the Catalogue of the Alexandrian Library that this manuscript, which was originally kept in the Ptolemean Library, was removed from thence by the grammarian Theophanes, by the command of Theodosius the Great and was placed for a time in the Byzantine Library, whence, according to the catalogue of books in Athos, it was transferred to Mount Athos by the same Theophanes, in the tenth year of the reign of Theodosius, and was incorporated in the Theodosian Library. It was transcribed by the famous Menæcrates of Rhodes from an ancient copy, a little before the times of Apollonius, and it was set to music by him, wherefore all the lines of the "Theogony" are accented for musical purposes, as also those of the unknown poems. When Menæcrates died, Apollonius of Rhodes came into possession of this manuscript, and presented it to Ptolemaeus, as the following inscription upon it shows: "Apollonius (dedicates) Hesiod of Ascrea to Ptolemaeus." The letters employed in this inscription differ from those of the writing called the "Rhodian," and are of later date, because, as is conjectured, it was written by Apollonius, the donor. There was also dug up, in the ruins of the town of Lindus, that once was situated on the Island of Rhodes,

the following inscription relating to Menecrates, who transcribed this copy of Hesiod:—

"Callicrates, son of Callicrates the Athenian, to the famous Menecrates, son of Lysimachus, the Lindian, the great benefactor of himself and of the people of Lindus, and the offspring of their benefactors."

Next with regard to the manuscript of Anacreon, which was discovered in 1839 in the Library of St. Paul of Athos, and was written in the 4th year of the 125th Olympiad by one Olympiodorus. This MS. is chiefly valuable on account of the elegance of its writing, and the glossiness, beauty, and transparency of the skin on which it is written. It is written in that peculiar form known amongst the people of Antioch as the "diagrammatic," for it was written at Antioch, as the Alexandrine Catalogue states, and was presented to a certain Adrastus, an Archon of Antioch, who having afterwards come to Alexandria, being driven from his Archonship, presented it to the Library of the Alexandrians. In that library it remained many years, until Peter, who was afterwards named Paul, coming to Alexandria, and seeing it in the Metropolitan Library of Alexandria, called the Library of Eyrillus, obtained possession of it, and with many others brought it away to Mount Athos, where he placed them in his own library. In this library it was discovered at a very recent date (1839). The writing of this manuscript is very much destroyed by time; but those portions of it which are more legible, when compared with those odes of the Poet which are extant, are found to have a more correct text. It has been by some persons asserted that they have read this MS., and have found it in all respects like the common published text. This is totally false, for no one has read it to the present day, great skill and practice being required for such a task. It unfortunately happens that M. Rhancabes and M. Cumanudes are quite deficient in these qualifications, and their assertions are, therefore, of no value. The long vowels are not met

with in this manuscript, being substituted by double "ep-silon" and double "omicron." It is also written from left to right, and *vice versa*, alternately. It is now necessary to speak of the manuscript containing the "golden words" of Pythagoras. The following account of this work is found in the Alexandrine Catalogue. In the Island Samos, in the Temple of the Goddess Hera, were deposited the "golden words" of Pythagoras, engraved upon a *golden plate*, in the first 16 letters of the alphabet. They were called "*golden words*" from the nature of the plate on which they were engraved. It was placed in the Temple as an offering to the goddess by one of the disciples of Pythagoras, named Athenagoras; for we find written on the golden plate, "I am the offering of Athenagoras, son of Olympianus, the Ialysian." During the Archonship of Callistratus, at Athens, that is, in the 2nd year of the 106th Olympiad, the Senate of Smyrna begged of the Samians an accurate copy of the "golden words," and obtained one in every respect resembling the original. The words of Pythagoras were transcribed upon a golden plate, in precisely the same antique orthography, and this plate was presented by the *people* of Samos to the *Senate* of Smyrna, and not to the *people* of Smyrna. The reason of this was, that as Pythagoras had risen from the *People*, and as his "*words*" were consecrated in one of the *public* temples, it behaved the *People*, and not the *Senate* to make this presentation. It was, moreover, presented to the *Senate*, and not to the *People* of Smyrna, because it was the *Senate* that had made the request, and also because it was fitting that a higher power than the *People* should receive the gift and deposit it in some public place. Subsequently to this date, in the time of Ptolemy Philadelphus, a third copy of the words of Pythagoras was made on a third *golden plate*, at the request of this same Ptolemy, and the plate was deposited in his library. From this and the other plates many other copies were afterwards made, all retaining the same ancient mode of writing. Some of these were written upon metals,

some on skins, and others upon different materials, just as it suited the individual tastes of the different copyists. One of these copies is the manuscript now alluded to, which was transcribed, in imitation of the original copy, by Archippus the Alexandrian, son of Heracles, in the 4th year of the 202nd Olympiad, or the 33rd year of the Birth of our Lord, and was afterwards deposited in the Metropolitan Library of the Alexandrians. After lying there some time, the MS. was found in a golden chest by the Treasurer of the Alexandrians, named Agathangelus, who sent it to Photius, Archbishop of Constantinople, and wrote upon it the following dedication in red letters and in Byzantine type :—

"To the Luminary of the Church, the most holy Photius, from the finder [of the manuscript] Agathangelus, treasurer of the Alexandrians."

These are the words of the dedication, though M. Rhaneabos has given out a very different version of the words inscribed upon the MS., and in doing so has not increased his reputation either for accuracy or truth.

The next manuscript that requires notice is that which contains the "Two Altars of Dosiades," the three "Warlike Songs of Tyrtæus," the "Games of Art" of Simmias, "The Hymn of Mesomedes to Nemesis," and "The Ode of Aryon." This manuscript is valuable for the full accounts it gives us of the birth-places and parentage of the Poets, portions of whose works it comprises. It was written in the 3rd century after Christ. Its transcriber is recorded to have been Helladius, son of Diomedes. He copied it from the original, deposited in the Alexandrine Library, and not only adhered to the original by employing the same kind of writing (which caligraphers call the "Cadmæan"), but he also retained the same length and breadth of parchment. He sent it to the Book-keeper of the Theodosian Library in Athens, named Pancræus, at the latter's request. The "Altars of Dosiades" represent, by the arrangement of the verses, real altars of the ancient shape. The *heading* of the "Warlike Songs of Tyrtæus" is a regular and perfect imitation of the front

part of a temple, the gable being beautifully represented, as also the pillars supporting it, which are formed by words written perpendicularly, as are likewise the steps and other parts.

Of all the foregoing manuscripts, it has been asserted that the sheets of parchment on which they are written have been cut out of ancient prayer-books, or books of offices for the monks. Such an assertion as this is easily refuted, for the sheets everywhere bear the same venerable and faded colour of antiquity; whilst, if they had been cut out from old service-books, or other ecclesiastical writings, they must have had the inside much cleaner and apparently newer than the outside, because the inner part, having been shut out from external influences for a longer time than the outside, must necessarily have been cleaner, and the outside, from constant friction and contact with the hands of the reader, and above all, from atmospheric influence, must have had a more ancient and worn appearance. The most cursory inspection of the manuscripts will demonstrate the absurdity of such a statement, for it is clear that all the sheets of each separate manuscript were cut from one and the same skin, and that they all have the same natural texture and artificial preparation. The peculiar preparation of the parchments affords another strong evidence of their authenticity. If they had been cut out of old service-books, there would have been a great variety of skins and texture, for the service-books were written upon badly-prepared skins of many different kinds. In general, they were prepared in the more modern and imperfect manner. But the parchments of "Hesiod" are prepared after the "Rhodian" method; those of Homer after the "Alexandrine;" those of Anacreon after the method of "Antioch;" those of Pythagoras, the "Alexandrine," are of that peculiar variety called the "Sacred;" and those of Tyrtæus are all according to the Alexandrine preparation of that variety known as the "Ambacian." These preparations differ from each other as much as the poets themselves differ in style. But the Ecclesiastical Office-Books have an