

A

BIOGRAPHICAL MEMOIR

OF

CONSTANTINE SIMONIDES,

DR. PH.,

OF STAGEIRA,

WITH A

BRIEF DEFENCE

OF THE

AUTHENTICITY OF HIS MANUSCRIPTS.

BY CHARLES STEWART.

*“Δύω ταῦτα ἐν τοῖς Θεῶν τοῖς ἀσθενέστεροις διδοῦται
καὶ λανθάνει, τὸ τε ἀσθενέστερον καὶ τὸ ἐλεγκτέον.”*
PYTHAGORAS.

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PREFACE.

The sole object of the following pages is to vindicate the reputation of a friend, most unjustly assailed by calumny. Simonides arrived in England in 1853, bringing with him letters of introduction from the most eminent men in the East. He at once became intimate with various members of the writer's family, and the intimacy in time ripened into a sincere friendship. Simonides has on all occasions borne out the character assigned to him in his letters of introduction—that of being a gentleman of the most unblemished honour, and those who know him best need no other assurance than his own honourable conduct to convince them of the baseless nature of the charges that have been preferred against him. It is, however, not surprising that such charges should have been made. Simonides is but very slightly acquainted with modern languages, and his knowledge of modern customs is even still more limited. With the habits, manners, and languages of the inhabitants of the earth two, three, or four thousand years ago, he is perfectly familiar; but of the worldly wisdom of the present day, or of the ideas of modern society, his knowledge does not

reach above a simplicity that is absolutely childlike. Moreover, in common with all Orientals, he possesses a natural secretiveness that is quite opposed to the frankness of an Englishman, and without any motive whatever keeps secret matters that most persons would never think of concealing. Thus, although he has more than once had such epithets as "adventurer" applied to him, and labours under all the disadvantages that in this country accompany a man whose antecedents are unknown and whose life appears to be a mystery, he has never once replied to his adversaries or communicated the smallest particulars of his birth, family, education, or means. It is, therefore, not surprising that statements, made in an unusual manner, and documents produced under extraordinary circumstances, should have been doubted and their authenticity disputed by some portion of the public and the press. On the contrary, it is rather a cause for surprise that such large credence has been given to him by men whose pursuits have a tendency to promote an extreme caution in the reception of that which is new or novel. There is, however, no reason why Simonides should any longer be subjected to the inconveniences and prejudices arising from his apparent position as an "adventurer." The facts related in the present memoir have all come within the knowledge of the writer, and every incident can be corroborated by the most unimpeachable testimony. The publication of this memoir will, it is hoped, free Simonides from the insinuations that have been made against him, and by placing him before the public in his true position as a gentleman of good birth and family, as a man of the strictest integrity, who would scorn to commit a dishonourable action, and as one whose

perfect indifference to all pecuniary considerations leaves no motive for the commission of the disgraceful deeds of which he has been suspected and accused, may assist in procuring for him that personal respect and esteem to which the writer, after a close and friendly intercourse, is convinced he is entitled. Should any doubt be entertained as to the veracity of the statements contained in the memoir, the writer will feel a pleasure in replying to any enquiry and in furnishing the authority on which the statement is made.

London, August, 1859.

MEMOIR

OF

CONSTANTINE SIMONIDES, DR. PH.

The learned author of *Cosmos*, in speaking of Simonides, said that he was "an enigma," and that "conjecture about him was a new Gordian Knot altogether insoluble," adding that "what had been said and repeated day after day of Simonides afforded no light for the perception of truth, and were puerile and ridiculous sophistries which obscure the intelligence, and which sensible men despise." He, moreover, stated his opinion that the devisers of the hypothesis that had been so dinned into men's ears had made themselves ridiculous by writing injudicious commentaries upon Simonides,—*"And all this,"* said Humbolt, *"arises from the imperturbable and naturally uncommunicative character of Simonides."* These "commentaries" are extremely numerous, and in many different languages, but up to the present time all that has been written of Simonides and of the treasures of antiquity in his possession, has been derived from conjecture, probable and improbable, and in most instances is false, in all erroneous. The "enigma" that puzzled the author of *Cosmos*,—the Gordian Knot that could not be untied by the greatest philosopher of the age,—is, however, of very easy solution. Whatever mystery has hitherto hung around the birth, education, travels, and discoveries of Simonides must end at this point, for subjoined is a truthful narrative of his

life and labours, collected from materials whose authenticity is beyond dispute.

Constantine I. Ph. Simonides was born in the island of Hydra, in the year 1824, on the 11th of November, about the hour of sunrise. On the side of his father, grandfather, and great grandfather, he comes from Stageira, and on the mother's from the island of Syme. His father is still alive, and is residing in the island of Rhodes.* The family is numerous and distinguished, several of its members having occupied prominent and honourable positions in the modern history of Greece. At one time the family enjoyed considerable wealth, but during the struggle for Greek independence and the revolutions by which it was accompanied, their possessions suffered a considerable diminution. The father of the subject of the present memoir has taken degrees as a Doctor of Medicine, has received Orders of Merit from several different Governments, and lives at Rhodes in easy affluence surrounded by a large family. Stageira, his native place, is well known to every one as the birth-place of Aristotle, and Syme is almost equally well known as that of Nireus, its King, and the most beautiful of the Greeks,—hence the proverb,—"handsomer than Nireus," whom Homer has mentioned three times.† The delightful island of Hydra (which Hecateus in Stephanus of Byzantium calls Hydreia), though obscure in ancient times became very celebrated in later days, since it

* See note A in Appendix.

† Νῆρεϊς αὖ Σίμωνα δῆε τοῖς νῆας ἔτασεν,
Νῆρεϊς Ἀγλαῖας υἱὸς Χαρόπιοιο τ' ἄνακτος,
Νῆρεϊς, ὃς κελύκτορες ἀπὸ νῆων ἴκοντο
τοῦ δ' ἄλλων Δαναῶν μετ' ἀπύλοισι Πηλεΐωνα.
XXX' ἀδελφὰς ἐπὶ παῖδας δὲ οἱ εἴκροτο Νάος.

I. β. στ' α. 671.

Nireus, moreover, led three equal ships from Syme,—Nireus, son of Aglaia and King Charopus, Nireus, the fairest of men that came to him, of all the other Greeks, next to the unblemished son of Pelus,—but he was feeble, and few troops followed him.—*Buckley's Iliad*, ii, 671.

Three ships with Nireus sought the Trojan shore,
Nireus, whom Aglaie to Charopus bore,
Nireus, in faultless shape and blooming grace,
The loveliest youth of all the Grecian race;
Pelides only watched his early charms;
But few his troops, and small his strength in arms.
"Poyte's Iliad," Book ii., 815.

was the first portion of the Greek nation which took up arms and by its patriotism contributed mainly to the independence of Greece.

Simonides, then, being a native of Hydra, went at the age of four to Ægina, with his parents, where a short time afterwards he and his brother Photius were placed as pupils in the school at Ægina by the direction of Capodistrias, Governor of Greece, on account of the merits of their father, for that great man was extremely well-disposed to all the family of Simonides. So high an opinion had Capodistrias of the elder Simonides that he employed him on many occasions in Government affairs of the gravest importance. It was in consequence of his being despatched by Capodistrias to Constantinople on a political mission of a most difficult character that his family removed to Syme during his absence, the two brothers, Constantine and Photius, remaining at School at Ægina. Their stay at that place was, however, brought to a conclusion shortly after by the troubles that followed on the assassination of Capodistrias, and their uncle Michael took them from school and conducted them to their mother Mary in Syme.

Having arrived at their mother's house they studied a short time under Hierotheus Photiades, a learned man, and their uncle on the mother's side. Subsequently Constantine Simonides returned to Ægina, by himself, and first attended the lectures of Phileterus, the grammarian, and then the learned Neophytus Ducas, Gregory Constantas, and Rhegas, the mathematician, remaining with them till the completion of his studies; these were the most learned of the Greeks at that period. After this he went to Nauplia, with Phileterus, and thence to Athens. Having pursued his studies for some time in the latter city, and not having received any intelligence of his family, owing to the unsettled condition of the country and other causes, he visited the island of Calauria, expecting to find there his relative Benedict, the uncle of his mother. On arriving at Calauria (now known by the name of Porhno) he was surprised to find that

Benedict had left the island, and had gone to Mount Athos. Simonides consequently returned to Piræus, the port of Athens, and setting sail for Mount Athos, reached that celebrated place in November, 1839, where he found his relative Benedict living in the monastery of Rhosos. In this monastery he remained some time, studying theology under Benedict, who was a most accomplished scholar and a great linguist. Benedict had been a teacher of religion in many parts of Greece, and was so highly esteemed by Capodistrias that he had received at his hands the appointment of Professor of Doctrinal Theology in the School of Calauria. The death of Capodistrias had necessitated his removal from that island, and he accordingly took up his residence in Mount Athos, where he collected the monks who had been dispersed in every direction, restored the monastery of Rhosos,*—which had been entirely devastated by the Ottomans,—and having brought it back to the condition in which it was before its overthrow, afforded in his own person an example of ascetic life, not only to the brethren of the community, but also to all the fathers in the mountain. Moreover, he expended the whole of his property, by no means inconsiderable, in the restoration of other holy dwellings, which had become almost deserted through lapse of time. Having acquired, by these means, very great influence on Mount Athos, he became the possessor of many highly valuable Greek manuscripts, the greater portion of which he took from the monastery of Esphygmenos, situate in Mount Athos, where first he was deemed worthy of the holy monastic condition.

These manuscripts from being kept in damp cellars had suffered greatly; he therefore put them away in a secret place, known only to himself. Together with these manuscripts, he obtained moreover an ancient library, also preserved in the cellars for a great number of years. This was

* This monastery was formerly called the monastery of the Thessalonians: but afterwards the monastery of Rosos, because it was built by Lazarus Rosos,—and now by a corruption of words it is called Russian. For the history of this monastery see "Theological Writings,"—Page 110.

an exceedingly rich one, having been collected at royal expense, and it is said that St. Paul brought it from Constantinople and Alexandria, about the year 1172. St. Paul was also the founder of the monasteries of Xeropotamus and St. Paul in Mount Athos, and was the son of the Emperor Nicholas Curopalatus, surnamed Rhancabe, and Procopia, daughter of the Emperor Nicephorus Genicus: the Emperor Leo, the Armenian, made him a eunuch while a mere boy.

The discovery of these manuscripts and library may be considered as one of the most important events in the history of Simonides. It must be remembered that Mount Athos is subject to the Turkish Government, and that the sole law throughout the Ottoman empire is the will of the Sultan and his officials. In England it would appear highly improbable that the discoverer of an ancient library would remove it in secret and keep it concealed from the world in a secure hiding place. But under a Government such as the Turkish, where law is slightly regarded and the property of the conquered people little respected, the proceeding most natural is that of concealment. So uncontrolled is the power of the Turks over their Greek subjects, that life would be in absolute danger if it were known that a Greek had made a discovery of property and had not delivered it up to the nearest officer of the Turkish despotism. Even at the present moment, writing in London, there are many facts of very general public interest that cannot be narrated in this Memoir, owing to a fear of the consequences that might ensue to individuals now living in the Turkish dominions if a knowledge of such matters should be conveyed to the Turkish officials in the neighbourhood. The publication of the facts connected with the discovery of the library and manuscripts already referred to, cannot, however, be injurious to any one, the persons chiefly interested having passed into a kingdom where Czar and Sultan rule no more, and oppressor and oppressed both bow before the throne of mercy. The discovery was made in this wise:—

A very old monk, Gregory by name, being nearly at the

end of his life, grateful to Benedict for the restoration of the monastery of Rhosos, and recognising in him his superior,—committed to his charge an ancient document in the form of a Will and an Imperial Golden Bull. This Will spoke of a hidden library, and described the place of its concealment. An examination was made and sufficient was discovered to warrant means being taken for a more complete investigation. Under the pretence of erecting a small chapel in memory of the extinct monastery, an excavation in the ruins was carried on unknown to the Government. After much labour the entrance to the secret hiding place was discovered. The library itself lay beneath the old monastery, the inclosure of which was full of ruins of its own walls and of the houses around it which had been thrown down. The entrance to it was found inside the wall on the right of that portion of the monastery known as the catechumens, in the form of a circular window surrounded with brass, and offering no suspicion of an opening. Being buried by the multitude of stones and the mounds which had fallen between the walls and upon it, it was rendered altogether invisible, rendering it confusing even for those who had excavated the place to discover it. Upon entering into the repository it was found full of manuscripts, for the most part decayed, of which some had been thrown in a heap and lay in confusion in the middle of the library; others were arranged in good order in their places, and others in cases of lead, tin, and other metals. With them were also very ancient pictures, and sacred ornaments, and other decorative articles of the Eastern Church of the Greeks. Simonides, seeing all these things lying in this state, said to Benedict with tears, "Why, oh uncle, is all this confusion?" But he cried, with a groan, "My son, when the Latinisers during the patriarchate of Beocos the Latiniser, and those who resembled them in barbarity filled this sacred land with blood, disloyed the Eastern Church, and plundered the possessions of this mountain, the monks of this ruined monastery, as you see, took them and cast them in at hazard, fearing the threatened removal of them by the

hands of these persecutors, as had already happened to those of others. And from that time, as it would seem, they have remained buried here, as though they who buried them were through circumstances unable, or did not think fit, to free them from this obscure prison." Thus spoke the old man, weeping and venting his indignation against the Latinisers, and still more against the Crusaders who subdued the mountain. Then, having removed them all carefully into a neighbouring room, with the aid of Simonides, and the cousin-german of Simonides on the mother's side, the holy monk Sabbas, who afterwards became a dignitary of the mountain, he carefully preserved them in his private depository, where his other manuscripts were for the most part kept.

Benedict, therefore, having become the possessor of such an inestimable treasure, set aside everything else, and applied himself diligently to the care of it, day and night, alone and without any aid, having in his mind the publication of the manuscripts. Afterwards, however, being compelled to take an assistant, owing to an inflammation of the eyes, he instructed his nephew, Simonides, in the art of palaeography by means of these manuscripts of his own. The reading of them being very difficult it became troublesome and injurious to his sight; for Benedict was an old man of seventy, and the manuscripts were difficult to decipher not only from their antiquity, but from the entire difference in the writing of one from another. Simonides, therefore, being taught by a man of great experience in such matters, and being daily spurred on by emulation, became an assistant worthy of the expectation of Benedict; he was his right hand,—for he acted as his representative in everything,—both in reading and copying the manuscripts. Meanwhile, Benedict having fallen grievously ill, and foreseeing his end approaching, called Simonides and enjoined him to take the greatest possible care of the manuscripts and library. He bound him by a sacred promise to reveal the place of their concealment to no one, and to part with or dispose of no portion of the collection. He pointed out to Simonides the necessity of his taking them

away from Mount Athos and preserving them in a place of security until the troubles of his country ceased and the hand of the oppressor was no longer felt in the land. He was then to restore them to Greece, to benefit his countrymen by their possession. He then gave Simonides his blessing, and departed this life on the 29th of August, 1840, to the great lamentation of all his family. Simonides dwelt for three months in Mount Athos after the death of Benedict, and he then procured a private vessel and removed the library and antiquarian collection to Syme.

Such is the account given by Simonides himself, but it is corroborated in every particular by the testimony of others, and these corroborative circumstances are of the most unimpeachable character, and can be readily referred to.

After a short residence at Syme, Simonides went to visit Anthimos, the renowned Patriarch of Constantinople, and brought him recommendations from several of the principal persons of Athos, and especially one from Procopius, a sacred officer of the Church of the Greeks.

Simonides remained with the Patriarch somewhat more than a year, steadily pursuing his studies, and receiving the most valuable aid from the Patriarch. That excellent man then advised him to proceed to Odessa, for the completion of his theological studies, but before his departure, he introduced Simonides to a Greek lady of historical celebrity—the illustrious Rhoxandra Etlegg,—whose philanthropic efforts for the elevation of the Greeks, and whose kindness and generosity to her fellow-countrymen are so well known. This lady gave Simonides a letter of introduction to her brother Alexander Scarlatus Stourtzas, an officer high in the personal service of the Emperors Alexander and Nicholas I. Besides this letter, Simonides took with him not only recommendations from persons of note, but also testimonials from those who had instructed him at various times, in which the docility, the diligence, and the remarkable progress of the man in all subjects are set forth. The following is one out of many:—

“Anthimos, by the Grace of God, Archbishop of Constantinople, modern Rome, and Oecumenical Patriarch,

“Constantine, the son of Simon, a Stagirite, on the father's side, and a Symean by the mother's, and a native of Hydra, having remained with me a year and more, studying the holy language of the church, by his own commendable desire and mine, and by that of the holy fathers of Mount Athos, who recommended him, exhibited in a marked degree piety, obedience, and faith, in a manner worthy of his descent, his approved good conduct, and the high opinion I entertain of him, and a love of his neighbour beyond all words. He made, moreover, gigantic progress in his studies, as is witnessed by the testimonials written by the masters who have taught him, being admired for his natural talents, loved and applauded by his fellow students, and pointed out and boasted of among his fellow scholars, on account of his marked superiority. And now departing, with my consent, to the universities of powerful and holy Russia, for the completion of his pious object, by the assistance of the most christian and holy lady, Etlegg, of the family of S. Stourtzas. I give him my prayers that he may have aid in his pious designs, and be preserved unhurt by all the vain passions of a deceitful world. And the present is a voluntary testimony of my affection. In the year of salvation 1841, 12th October.”

Simonides arrived at Odessa in the month of November, 1841, and remained a long time in Russia, occupied in profitable studies, always continuing under the watchful care of the illustrious General and Counsellor S. Stourtzas, a cousin of the present Prince Stourtzas, of Wallachia, to whom he subsequently acted as private secretary. Whilst in Russia he rendered valuable services to archaeology by his history of the Carian Chersonesus, and particularly of the city of Knidas. In acknowledgement of these services he was presented with his diploma as Doctor of Philosophy at the University of Moscow. He then returned once more to Constantinople, and thence to Athens, a little while after the death of his kind friend and patron, the lady

Elleg. Arriving at Athens on the 12th July, 1846, he was presented to the ex-minister, John Colettes, and delivered to him a packet of letters of introduction, which he had brought from Odessa, and, moreover, several recommendations from persons of note.

Now commences one of the most unfortunate portions of the career of Simonides;—unfortunate, however, only so far as concerns the interests of literature and philosophy,—for his own conduct was especially honourable and patriotic. The capital of Greece of late years has been the centre of innumerable intrigues and endless political plots. Among a large portion of the population the Bavarian king, Otto, is detested, and every true Greek looks forward with eagerness to the day of his country's regeneration. The wildest schemes have existence, and the most sagacious men take part in plots which are as extravagant as they are futile. Thrown among the most energetic men of Athens, Simonides soon became as active a politician as any in the capital and warmly espoused the party of which John Colettes was the chief member. He contributed many articles to the Athenian papers and denounced the party of Rhanabé as traitors to Greece. M. Jonas, a politician of some eminence in the party of Rhanabé, he attacked with such great vigour and success that he procured his banishment from Greece, though this was accomplished only by the greatest exertions of Simonides, and by efforts in which he fearlessly risked his own life.* Simonides, on the other hand, was assailed with extreme violence, and so far did the animosity of party extend that his personal safety was endangered. From this scene of civil strife and flagrant treachery he soon retired, and departed into Thessaly. Having gone through the whole of that country he composed his "Thessalian Archaeology" in two books. Next having attentively surveyed the country of Chaldaea, and gone thence to Athos, he returned once more to Athens and wrote the History of Chaldaea. Having been long desirous of carrying

* AION Nos. 792, 793, 794, 795, 796, and EΛΛΗΝ 404, and ΑΕΗΝΑ 1428, 1429, and ΦΙΛΟΣ ΤΟΥ ΑΑΟΥ.

out the injunctions of his uncle Benedict, he now made an effort to make his antiquarian and manuscript treasures available for the use of his country, and in December, 1848, took means to secure them for the benefit of the Greek capital. No sooner was it known that Simonides had these valuable books and manuscripts in his possession than those in Athens who were subservient to the Bavarian policy, left no stone unturned, and strove with all their might, to persuade him to transfer all his antiquarian treasures to Munich, in Bavaria, making him many promises if he would do so. But Simonides, paying no attention to the words of such men, treated them all with haughty contempt, especially the Court of Greece itself. Hence he once more incurred the hatred and animosity, not only of the Camarilla, but of all its creatures; and, incredible as it may appear to Englishmen, the knife of the hired assassin was employed to put an end to his career, and to furnish his enemies with an opportunity of obtaining his much-coveted treasures. Several ridiculous reports were at the same time spread abroad concerning him, such, for instance, as that he himself wrote and composed the manuscript library which his uncle bequeathed to him. Considering that the library consists of 5,000 bulky volumes, and that they could not be written by one man in less than a thousand years, this was a tolerably wide stretch of malignity, especially when it is remembered that Simonides was at that time not thirty years of age.

To put an end to such nonsense as this Simonides invited the Professors of Greece to a meeting, to inspect his manuscripts and pronounce upon their authenticity and value. The invitation was made through the Minister of Education, M. D. Calliphronas, and resulted in three sittings of the Professors being held at the office of the Minister and in his presence. Simonides produced several of his manuscripts, and of all the Professors present only one, and he the youngest and the least versed in palaeography, declared against them. Some declared themselves to be undecided, but the majority gave in their opinions as being favourable to the authenticity

of the manuscripts. M. Cumanides, the only gentleman who pronounced against them, afterwards admitted that he had not even taken the manuscripts into his hands, and it was made apparent at the meetings that many of the Professors possessed only a very moderate knowledge of the subject. So remarkable was the ignorance displayed by one or two individuals, that it excited comments of a by no means flattering character, and the individuals themselves, annoyed at these remarks, contracted a dislike towards Simonides that afterwards produced unfavourable results. The remainder of the stay of Simonides in this city was occupied in matters of little importance, and he shortly afterwards went over to Constantinople with M. A. Metaxas, Lieutenant-General, then appointed for the first time as representative of the Greek Court at the Ottoman Porte. Before leaving the subject of the meeting of the Greek Professors, it may be remarked that the manuscripts submitted to them, and which they received with some doubt and uncertainty, were the same that were afterwards purchased by the British Museum and Sir Thomas Phillips, and have been pronounced genuine after the severest scrutiny and the most minute examination. The Professors, whose vanity was mortified in the way already spoken of, subsequently attacked Simonides in the local journals, and calumniated him in the vilest manner in connection with the very manuscripts that were pronounced by Sir F. Madden to be genuine. Indeed, that gentleman became their purchaser for the Museum.*

Simonides, being in Constantinople, undertook, towards the end of the year 1850, the interpretation of the hieroglyphical symbols on the Egyptian obelisk standing in the Hippodrome. Having accomplished this task he rested awhile, and passed his time in surveying Constantinople with great accuracy, making observations and acquiring local knowledge that was afterwards of the greatest value. He then joined the Sardinian Ambassador, Baron Decio, and during nearly a year was engaged in politics. Whilst engaged in

* See note B in Appendix.

these affairs he proved himself to be a politician of no mean order, and succeeded in several diplomatic missions with which he was entrusted. Besides this, he brought to light many treasures of antiquity in Constantinople, and succeeded in entering several unknown vaults by means of persons who were openly Turks, but who in secret were followers of the Christian faith. Twice he made excavations, and each time successfully, in places the knowledge of whose locality he had gained at Mount Athos. These excavations were made in a great measure in the presence of Turkish officers, and Simonides on each occasion expressed his opinion that the search had failed, though he afterwards returned to the spot and discovered the depositories that had been nearly laid bare by the Turkish officers. These depositories he afterwards removed. Meanwhile Simonides, having traversed the whole of Bithynia, returned to Constantinople, and thence sailed for Mount Athos for the third time, on the 8th October, 1851, and there remained a whole year engaged with antiquities. He collected an immense amount of matter most useful to those studying archaeology from libraries known and unknown, private and public. Besides these, he discovered and deciphered several Pelasgian inscriptions (the greater part of which he has given in a theological work lately published by him), and many others of great importance. Pelasgians, it will be remembered, and other nations mixed together, once inhabited Athos, as various authors have related, and especially Thucydides, in Book IV. of his history. Having arranged these materials in four epochs, Simonides wrote a history of Mount Athos, which he contemplates publishing at an early date, yielding to the urgent desire of those of his friends who are lovers of history. This work will doubtless prove extremely valuable, both as regards ancient history and philology, and especially palaeography, to which he has devoted a whole volume.

On the 15th July, 1852, Simonides went over to the island of Lemnos, where he stayed a few days, and sailed to

Thasos and the other islands lying about, where he brought to light many curiosities which he intends describing in the "Nesiotica," as he has already promised in his *Θεολογικαί Παράδει*.

Having gone round the islands of the Archipelago, he traversed the whole of Asia Minor, and then Egypt itself, and, having discovered many things in those countries, such as manuscripts of great antiquity on Egyptian papyrus and parchment, several inscriptions, registers of the Olympiads, annals, lists of kings, ethnographies and other matters extremely interesting, he conveyed them away and placed them in security. He then sailed for the Canary Islands by way of Algeria. From thence he went to Liverpool, and ultimately reached London in February in the year 1853. In London he remained a considerable time, engaged in active pursuits, after which he visited Ireland and Scotland and again returned to London. In November, 1854, he went to Paris, for the purpose of paying a visit to the library, and a few days after his arrival was agreeably surprised by the receipt of the following note:—

Cabinet of the Minister of Public Instruction.
10th December, 1854.

SIR,—On Monday next, about half-past one, I intend calling upon you at your residence. I beg you to wait for me, as I have a message for you from the Minister.

Yours respectfully,

Monsieur Simonides,
2, Rue Racine.
E. BEULE.

On the appointed day M. Beule made his visit, and this led to a lengthened and most agreeable interview between the Minister and Simonides. M. Villemain, President of the French Institute, was likewise introduced to Simonides, and many of the most eminent men in France became his friends. The visit of Simonides to Paris was altogether of the pleasantest possible character, and he made friends, whose intimacy he still continues to enjoy. Among the gentlemen who welcomed Simonides to Paris was M. Marcellus, the discoverer of the Venus of Milo. Having examined the Library

of Paris, Simonides crossed into Spain to inspect the Libraries of that country; thence he went into Portugal, and after a few days returned once more to London. After this he went to Belgium, on a pleasure tour, and having traversed that country, as well as several of the German States, he visited Berlin and thence reached Leipsic on the 15th July, 1855, with a view of learning German philology, and at the same time of publishing his most valuable Greek manuscripts. He soon became intimate with the German professors in that city—Anger, Gersdorf, and Dindorf—and then communicated to them his views, at which they expressed great delight. On the 27th of July, 1855, being in the University library of Leipsic with Professor Anger and M. Lycurgus, who interpreted between them, he showed to the Inspector of the Library the manuscripts he intended to publish first, which were works of the fathers of the Greek Church unknown till that time. Gersdorf, who was about to undertake the publication of them, having taken the manuscripts in his hands, discovered most unexpectedly a portion of the pastoral writings of the Apostolic Father Hermas. This discovery greatly delighted all present, and from that day they never ceased intreating Simonides to present the discovered portion to the University Library, promising that he should receive an equivalent return, and he, though he would not consent at first, was subsequently persuaded to accede to their request. Having handed over the manuscript and a copy of the part wanting, which Simonides had made himself while in Mount Athos (for he had not the whole of the manuscript with him) and also a clean copy for publication, he received the money agreed upon shortly after the publication of the work.

A short time before the publication of the Hermas he communicated to Lycurgus the existence of another Hermean manuscript, preserved in palimpsests. He afterwards communicated the like intelligence to Anger, and this manuscript was brought from Alexandria to Leipsic, after the publication of the Hermas, at the reiterated request of Anger and Dindorf. This preference given to the two latter gentlemen

appears to have given considerable annoyance to Professor Tisserand, and hence arose a jealousy that was most unfavourable to Simonides. It was reported by Tisserand that there was a deception in the manuscript of Hermas, and that the deception was evidently intended to mislead. A controversy arose in consequence, in which Tisserand was supported by Lyeurgus; and Simonides, who was greatly enraged against Lyeurgus, published a pamphlet under the title of "The Sycophant Lyeurgus," and in which he explained the whole matter, and put his adversaries to shame by showing that the manuscript Hermas was correct and that the common Latin translations from which it differed had been made, not in accordance with the Greek originals, but to suit the views of the Latin translators, who had put into the mouth of the Apostolic Father Hermas doctrinal opinions quite inconsistent with the apostolical announcement, but eminently calculated to strengthen the position of the Church to which the translators belonged. The affair caused considerable excitement among theologians, and as some of the chief dogmas of the Latin Church were severely attacked by an exposure of the fraud in the Latin translations, Simonides gained much ill-will among the members of that Church. It may here be observed that, up to the present time two editions of Hermas have appeared from two copies of Simonides. The first is the correct one, which was discovered in the monastery of Gregory in Mount Athos, written by Clemens of Larissa in 1475, and first published by Anger and Dindorf at Leipzig in 1856. The second transcribed in the vernacular by Abraham of Telos in 1821, and therefore corrupt, was discovered in Mount Athos in the monastery of Dionysius in 1851, and published at Leipzig in the series of the Apostolic Fathers by Tisserand, though he must certainly have been acquainted with the corrupt state of the book. Both, however, are incomplete towards the end; but Simonides has lately published the remainder in his book of the Four Theological Writings, preceding it by the life of the Apostolic Father Hermas, so

important to ecclesiastical history, and together with the lives of those bearing the same name as Hermas, and other matters no less curious, since they were all unknown till their publication by Simonides. But besides the two manuscripts of Hermas in question, which he discovered in Mount Athos, he discovered seven others, some of which are of the earliest centuries after Christ, and others more recent. To proceed, however, a little while before the publication of the Hermas, Professor Dindorf being informed of another palimpsest manuscript, very important, and entitled "Three Books of Records of the Egyptian Kings, by Uranus of Alexandria, son of Anaximenes," and having seen it with his own eyes and handled it with his own hands, came to Simonides together with Anger, and was almost beside himself with joy and offered him a large price for it, adding that he would purchase it for the Bodleian library, of which he stated himself to be the representative. But Simonides paid no attention to what he said and gave him no answer at the time. However, when Dindorf again came to him and resumed the topic, he replied that he would by no means consent to let such a treasure out of his hands, especially before its publication, "For I desire, Herr Professor," said he, "that I myself and no other person should publish this most valuable record of Egyptian history, and the original befits the National Greek Library in Athens and no other library whatever." Hearing this Dindorf betook himself to Lyeurgus, and after a long conversation with him about the purchase of the Uranus, endeavoured to obtain his end through his mediation, and therefore wrote a letter* on the 24th of October, 1855, at once adulatory and urgent throughout. In this letter, while acknowledging the genuineness of the palimpsest of Uranus and admitting its great value, he speaks out the wish of his heart, viz., that he himself should annotate the work and publish it under the name of Simonides, and that Simonides should afterwards concede the manuscript to some European library through Dindorf. Simonides, when

* See note D in Appendix.

he understood the contents of the letter (for Dindorf wrote expressly to Iyengus telling him to communicate the contents to Simonides at once), replied to Dindorf in accordance with his request. But afterwards, when he better understood the meaning of the letter, he recalled what he had written. Then Dindorf, greatly troubled, came as quickly as possible to Simonides and said that he agreed with the opinion of Simonides and wished him to hand over the original to the Bodleian Library, and said that if Simonides would agree to this he would pay him 2,000 Saxon thalers, *not as an equivalent for the original*, but in return for a *copy* of the manuscript. On this distinct understanding, therefore, Simonides delivered to him both the original and the transcript of the Uranius, and Dindorf in the first place published a pamphlet at Oxford, concerning the manuscript, under the following title: "Uranii Alexandrini de regibus Aegyptiorum Libri Tres. Operis ex Codice Palimpsesto edendi Specimina proposuit Gulielmus Dindorfus Oxonii 1856." After the publication of this pamphlet Dindorf went to Berlin, and parted with the palimpsest of Uranius to the King of Prussia for 15,000 Prussian thalers, and this without the warrant of Simonides, and then, returning to Leipsic, paid him the 2,000 as his remuneration. After this, the trickery of Dindorf becoming known to Simonides through the newspapers of January 29th, 1856, he appealed against the treacherous Dindorf, whereupon, new machinations were devised against Simonides, that is to say, they accused him in the first place of having purloined the palimpsest from the Turkish Library, and secondly of having forged it himself. Accordingly upon this double charge he was arrested on the 1st of February, 1856, at the very time when he was waiting for a carriage in order to remove with his property into another house, which he had occupied already for a month, as the magistrate who examined him was convinced on inquiry, and not, as his accusers falsely reported, because he was about to depart for London. Simonides, accordingly, being arrested was detained 17 days, and replied ably and gallantly to all the

accusations against him. In his defence before the magistrates he said—"If the manuscript was stolen, as my accusers assert, from the Turkish Library, it is consequently genuine, and no charge of its being fictitious can avail; if I wrote it myself it is my private property, and no one has a right to deprive me of it. Again, if it was purloined, let them mention the place from which it was stolen and shew at the same time the catalogue of the library in which it is entered. And if it is my own work, as some ignorant persons have reported, who assail what is extraordinary as if it were an imposture, let them prove this scientifically, and if it be proved, I will willingly submit to whatever punishment the laws decree. But if it is true that I myself wrote the manuscripts then I have a right, I consider, to publish this learned work in my own name, as well as all the other learned productions of the same author, sixty in all, inscribe them with the name of Simonides and strike out that of Uranius. In that case I shall be justly celebrated as the cleverest of men." The magistrates again asked him if he purloined it from the library of the present Sultan, Abdul Medjid, and he very properly replied that the Sultan had no library, and that the Sultans do not even know what a library is. The tribunal of Leipsic, having no proof against Simonides, and being convinced that he was unjustly persecuted, and that the accusation was made solely to get possession of the palimpsest, in order that it might afterwards be presented to the King of Prussia, acquitted him at once, and he was set at liberty. But the Prussian Ministry anticipating this, demanded Simonides, in order to hear from him *viva voce* the real truth concerning this affair. At first the Saxon Government rejected the demand of the Prussian Ministry, but afterwards, having received the assent of Simonides, and an undertaking from the Minister of Justice that no harm should befall him, but that he should be indemnified for what he had suffered, they surrendered him.

Accordingly Simonides, having gone to Berlin on the 17th

of February with the representative of the Prussian Foreign Office, was again subjected to even a severer examination, and related in full the history of the discovery of the Uranius. In Berlin, also, he was fully acquitted, and being freed from the accusation, held his accusers up to scorn. Herr Lepsius, in fact, he not only held up to scorn, but accused—with good reason—of theft, for he stole many of Simonides' effects, when Stiber, the officer of the Municipality, who had received the chest of Simonides from the Saxon government sealed with the Royal seal of Saxony, handed it over, after breaking the seal, to his dear friend Lepsius. Truly a well-ordered government! So Lepsius having become—as he desired—master of Simonides' chest, disposed of its contents as he thought fit; some he took away, others he destroyed, and a very few he returned to Herr Stiber. Those taken away were scarce coins, rubbings of unknown inscriptions, extensive annotations concerning hieroglyphic writings and the Egyptian language, as well as the Ethiopian, Lycian, Phœnician, and Carian languages, and concerning the Pelasgian letters, and the ancient dialects of the Armenians. Besides these a portion of the copy of Uranius, especially that from the fifth to the twentieth dynasty, and moreover letters from distinguished persons, as Professor Mullach confessed in the court, for he said that he saw Lepsius throwing some English letters into a bag. From this it may, as it would seem, be inferred, that the seizure of Simonides and his unfair removal to Berlin was induced by a desire to obtain possession of his manuscripts. Some of the stolen property was actually found in the hands of Lepsius, as the tribunal of Berlin informed Simonides by a letter afterwards sent to him at Munich. Lepsius also purloined all the essays against Simonides that he could find, which the latter had collected with a view of some day replying to them. From these, and the memoranda furnished him by the followers of Khancabe, Lepsius composed a ridiculous biography or satire. This biography is a matter very little to the credit of Lepsius, who, though he may be a learned man, is neither remarkable for his honesty

nor his good taste. The affair in Berlin terminated by the restoration to Simonides of the original copy of Uranius, and by the Prussian municipality giving Simonides 500 thalers, which was presented to him with a strong recommendation that it would be better for him to leave Berlin. The Municipality therefore, having taken down the deposition of Simonides in writing, gave him a passport and the same day he returned to Leipsic by railway, to bid adieu to his friends. But his accusers at Leipsic, having heard of his unexpected acquittal, and especially that all his calumniators had been unmasked, and thinking he came to Leipsic on this account, made an unanimous onslaught upon him. Dindorf and Tissenborn, previously mortal enemies, became reconciled, and both went to the Mayor of Leipsic, and induced him, by various means, to send Simonides away from Saxony, saying that they, themselves, and with them the credit of the Leipsic University would be in danger if his assertions were authenticated. The end was that Simonides was banished from the Saxon territories on the 30th of March, 1856, and he went to Vienna the same day. The authorities of that place, knowing the unjust attack that had been made against him, gave him an asylum, received him in the kindest manner and furnished him abundantly with pecuniary resources and a handsome abode, and moreover sent an eminent physician to attend him. Here Simonides remained two months, noticed by the most distinguished men, and forming valuable acquaintances, and traversing a great portion of the Austrian dominions. Having recovered his health a little he next went to Munich, where he wrote and published the first essay concerning the genuineness of the Uranius, and shortly after undertook the editing of a periodical antiquarian work, entitled "Memnon," a work that displays his rare archaeological knowledge, especially with regard to Egyptian antiquities. Being, however, seriously ill in Munich, he removed thence, by the advice of his medical attendants, and travelled all over Bavaria and the neighbouring countries, after which he went to Prussia

through Saxony, and arrived at Brussels, where he remained some days, and went on to London, April 24th, 1858.

On his arrival he issued an announcement of the publication of the *Uranus*, in which is contained a comprehensive account of the discovery of this author. The original announcement is sufficiently interesting to be worthy of republication.

Among the various unpublished works of the Ancient Greeks which have fallen (to the glory and renown of the Greek name) into the hands of the undersigned is that of *Uranus*. This celebrated work which has created such a sensation throughout Europe and occupied the attention of every one interested in literature, has escaped the devouring ravages of time, that destroyer of the venerable relics of antiquity, and has come down to us unimpaired and in all its integrity in palimpsests. The importance of this work cannot be too highly appreciated, for it contains a treasure of historical matter hitherto totally unknown. Its author, *Uranus*, was by birth an Alexandrian: his father's name was *Anaximenes*, and that of his mother *Callicrate*. The time when he flourished is uncertain, according to *Dionysius Magnus* in his collection of poets and authors of the same name, but *Lycaeus Naucraticus* in his work on the Egyptian library says that he was born Anno Domini 290, and died in 360. He was a disciple of *Chrysippus*, of Alexandria, whom he succeeded. At his death, being seventy years of age, he left us the following numerous works:—

1. Records of the Egyptian Kings, in 3 books.
2. Records of the Egyptian Priests, in 3 books.
3. Laws relating to the Egyptian Priests, in 2 books.
4. The Habitations of the Egyptians, in 6 books.
5. The Ethiopians and their Antiquities, in 2 books.
6. The History of Arabia, in 5 books.
7. The History of the Chief Tribes of Lybia, in 3 books.
8. The Antiquities of Lybia, in 4 books.
9. The Kings of Caria, in 2 books.
10. A Journey through Egypt, 4 books.
11. On the Lycean Characters, in 24 books.

As a reward for composing so many learned works the inhabitants of Alexandria erected a column to his honour and had his portrait taken, besides statues and a golden crown, according to the following inscriptions which have been dug up at Alexandria.

1.—The public of Alexandria in honour of *Uranus*, the son of *Anaximenes*, and benefactor of the city, has placed his portrait in the senate house, and raised a column in the forum or the market place.

2.—To *Uranus* the son of *Anaximenes*, the patrician, and secretary for public affairs in Alexandria, who taught his fellow citizens gratuitously, who went as ambassador to Rhodes without any charge to the city, and was four times president of the senate, to him their benefactor the Patricians have erected statues.

3.—The public of Alexandria has thought fit to honour *Uranus* the son of *Anaximenes* with a golden crown on account of his writing and teaching.

4.—The men of Alexandria to *Uranus* the son of *Anaximenes*, the common benefactor.

5.—To *Uranus* the son of *Anaximenes*, the learned historian and common father of Alexandria, this statue was erected by *Herodian* the son of *Glaucius*, as an acknowledgement of the services conferred on him and the city by their benefactor.

Such are the inscriptions: and the works of *Uranus*, consisting of sixty books, are all happily preserved. We shall hereafter speak whatever may appear necessary respecting all these books in a separate work. The present business is only with the first three books,—the publication of which we have already undertaken.

In this composition *Uranus* uses great brevity; he, however, omits nothing that is worthy of being recorded. His style is not without grace, and is suitable to this species of writing. He begins his record of the Kings not from *Menes*, as is the case with other writers who are known, but from *Mesarchamus*, who it seems was the first King of Egypt, and continues the lives down to the reign of *Ptolemy Lagos*, the five-hundred-and-eighty-third ruler of Egypt, including the government of the Egyptians to a period somewhat later than the death of Alexander, who ravished it from the hands of *Dolopseus*, the last of the Egyptian Kings. He numbers *Menes* as the hundred-and-thirty-eighth King, but reckons him as the first who reigned after the heroes; and in this statement he agrees with that made by other historians.

The whole is therefore an authenticated history taken from the records written by the ancient High Priests of Egypt: that is to say, from the history of their country, written in the sacred character and deposited in the sanctuaries of the temples throughout the chief cities of Egypt, and from the three books of Egyptian History, by *Ptolemy Mendes*. He has also borrowed from the history written by *Manischo* the *Seleniye*, and from the sacred books of *Machimeus* and *Thimorus*, both of *Diospolis*, which he found at *Helopolis* in Egypt; and also from the works of other authors who had written about Egypt, and whose names he frequently quotes. The work is all in palimpsest: it is written in capital letters and consists of 170 pages: each page is a double column and contains thirty-two perfect lines. The whole work is comprised in three books.

And so much for the first composition of *Uranus*, which was carried from Alexandria to Palestine in the tenth year of the reign of *Justinian*, by *Andronicus*, the son of *Athanasius*, of *Laodicea*, a city in Syria, and deposited by him in the library of the monastery of *St. Sabba*, in Palestine, where he became a monk. It remained here for a time buried as it were in oblivion. At length some monk or other person who had the care of the library in this monastery, in more modern times, saw these skins, and being desirous as it is supposed of adding to the library further copies either of the theological works of the great fathers of the church,