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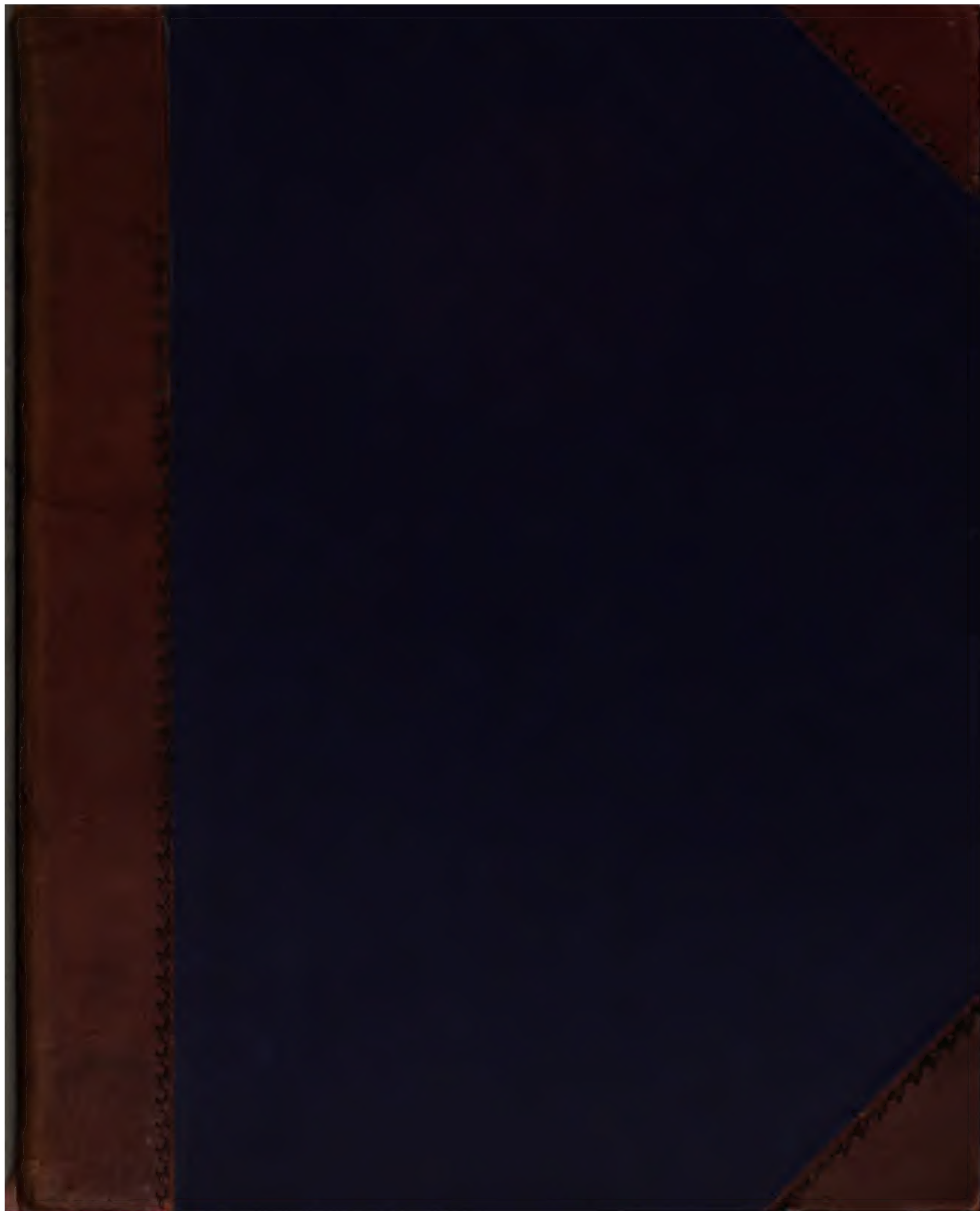
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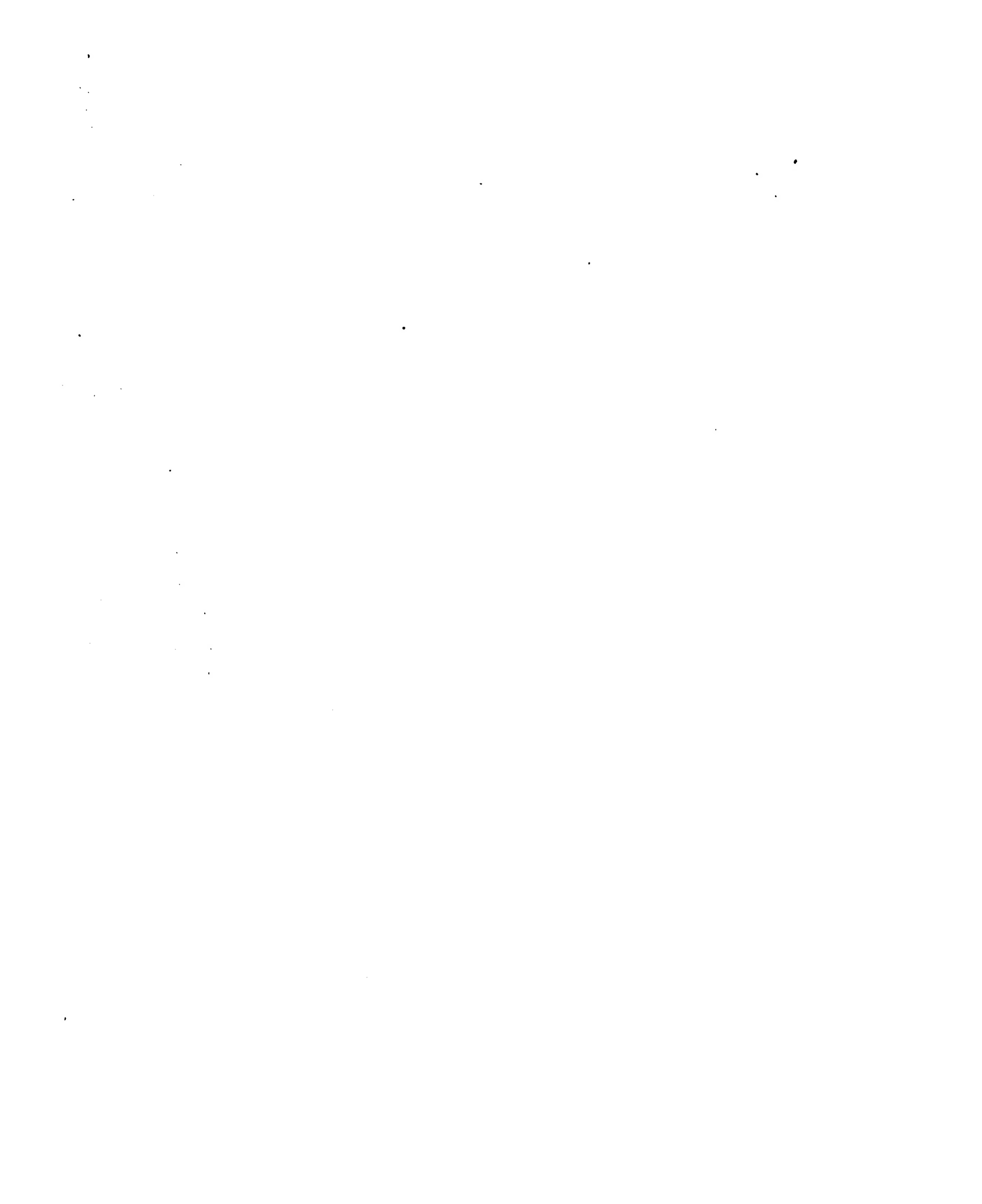
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ΑΝΝΩΝΟΣ ΕΖΩΡΟΥ

ΒΑΣΙΛΕΩΣ ΚΑΡΧΗΔΟΝΟΣ ΠΕΡΙΠΛΟΥΣ.

ΘΗΒΑΪΚΟΣ ΚΩΔΗΞ

ΔΙΑΛΑΜΒΑΝΩΝ ΠΕΡΙ ΤΩΝ ΤΗΣ ΚΑΡΧΗΔΟΝΟΣ ΕΙΚΟΣΙ ΚΑΙ ΔΥΟ ΠΡΩΤΩΝ ΔΥΝΑΣΤΩΝ.

ΑΝΔΡΟΣΘΕΝΟΥΣ ΔΙΟΔΩΡΟΥ ΤΟΥ ΘΑΣΙΟΥ

ΚΑΙ

ΔΙΟΤΙΜΟΥ ΜΕΤΑΓΕΝΟΥΣ ΤΟΥ ΑΔΡΑΜΥΤΤΗΝΟΥ

ΚΑΙ ΕΤΕΡΟΥ ΤΙΝΟΣ ΑΓΝΩΣΤΟΥ ΙΣΤΟΡΙΚΟΥ ΛΕΙΨΑΝΑ.



THE
PERIPLUS OF HANNON,

KING OF THE KARCHEDONIANS,

CONCERNING THE LYBIAN PARTS OF THE EARTH

BEYOND THE PILLARS OF HERAKLES,

WHICH HE DEDICATED TO KRONOS, THE GREATEST GOD,

AND TO ALL THE GODS DWELLING WITH HIM.

It is, perhaps, one of the three copies which *Evagrius*, the son of *Evagrius*, the *Mygisian*, made in the third year of the 182nd Olympiad, namely, in the year 50 before Christ, and presented to *Epimachos*, son of *Aristagoras*, *Archon* of *Alexandria*, as a token of gratitude, as is stated at the conclusion of the present volume. It was discovered at Liverpool, in the Egyptian Museum of *JOSEPH MAYER*, Esq., on the Twenty-ninth of July, 1860, by *KONSTANTINOS SIMONIDES*, Ph.D., etc., etc., by whom it is specially published now, for the first time, with Annotations, and explanatory and corroborative Prolegomena. In addition to it there are added the Thēban fragment of papyrus, which contains a synoptical History of Two-and-Twenty Kings of Karchēdōn; and, moreover, a small fragment of *Androstheneis*, son of *Diodoros*, of *Thasos*, from the Third Book of his "*Ekistika*"; and another of an unknown author, perhaps of *Diotimos*, son of *Metagenes*, of *Adramyttion*; both written on one piece of papyrus, some years before Christ; and, in addition to these, some other historical relic of an unknown author. All these fragments of papyrus literature are now published, together with a faithful fac-simile of the original of Hannōn.

“ Σύμβουλος ἐστὶν ὁ χρόνος τῶν πραγμάτων.”



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ΤΩ

ΠΡΟΕΝΩ ΤΟΥ ΒΑΣΙΛΕΙΟΥ

ΤΩΝ ΕΛΛΗΝΩΝ

ΚΑΙ

ΙΠΠΟΤΗ ΤΟΥ ΑΓΓΥΡΟΥ ΣΤΑΤΡΟΥ

ΤΟΥ ΣΩΤΗΡΟΣ

ΣΤΑΜΑΤΙΩ, Ν. ΦΡΑΓΚΟΠΟΥΛΩ,

ΑΝΔΡΙ ΚΑΛΩ, ΚΑΓΑΘΩ,

ΚΑΙ ΜΟΥΣΩΝ ΘΕΡΜΩ, ΘΙΑΣΩΤΗ,

ΚΑΙ ΠΑΙΔΕΙΑΣ ΠΡΟΣΤΑΤΗ,

ΚΑΙ ΤΗΣ ΤΩΝ ΦΩΤΩΝ ΜΗΤΡΟΣ

ΚΑΒΙΝΗΣ ΗΜΩΝ ΠΑΤΡΙΔΟΣ

ΕΛΛΑΔΟΣ

ΕΥΕΡΓΕΤΗ,

ΤΗΝ ΒΙΒΑΟΝ ΤΗΝ ΔΕ

ΑΝΑΤΙΘΗΣΙ

ΣΙΜΩΝΙΔΗΣ.

Σταματίῳ Ν. Φραγκοπούλῳ
Σιμωνίδης πλείστα χαίρειν, καὶ ἐρρώσθαι.

Ἄδεια τῇ σῆ, ὦ φίλων φίλτατε, ἀναθέτων σοὶ καὶ τὸν τοῦ Ἄννωνος βασιλέως
Καρχηδονίων Περίπλου, ταμάλιστα εὐχαριστεῖ με.

Ποιῶ δὲ τοῦτο σὺ κολακείας ἕνεκα, ἀλλὰ σεβασμοῦ, καὶ διὰ τὰς πρὸς τὴν πάσχουσαν
κοινὴν ἡμῶν πατρίδα Ἑλλάδα, τὴν ἀρχαίαν τῶν Μουσῶν κοίτην, καὶ τὴν τῶν φῶτων ἐστίαν
μεγάλαν σου εὐεργεσίας, καὶ δι' ἧς, ἀφανῶς πῶς καὶ ὑπὸ τὸ κάλυμμα τῆς μετριοφροσύνης,
καθεκάστην ὑπὲρ τοῦ φωτισμοῦ καὶ τῆς προόδου τοῦ μαρτυρικοῦ γένους ἡμῶν παρέχεις βοήθειαν,
ἐφάμιλλος τῶν μεγάλων τῆς πατρίδος εὐεργετῶν γενόμενος.

Δέχου τοίνυν, ὦ χρηστὲ πολίτα, καὶ τὸ φιλοπόνημά μου τοῦτο ὡς σεβασμοῦ ἐλάχιστον
τεκμήριον, ἅμα δὲ καὶ φιλίας καὶ εὐγνωμοσύνης, καὶ ζῆθι ἐς Λυκάβαντας ἐπ' ἀγαθῷ τῆς
ἀνθρωπότητος καὶ εὐκλείᾳ Ἑθνικῇ.

Ἐν Λιβερπούλῃ, τῇ πρώτῃ τοῦ Ἰαννουαρίου μηνὸς τοῦ ἔτους 1860.

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WORKS BY DR. K. SIMONIDES.

Κατάλογος τῶν ἐκδομένων συγγραμμάτων Κ. Σιμωνίδου διδάκτορος τῆς Φιλοσοφίας.

1. "Ἀρχαιολογικὴ Ἱστορία τῆς Καρικῆς Χαλκιδέου, καὶ κυρίως τῆς πόλεως ΚΝΙΔΟΥ." Ἐξεδόθη ἐν Μόσχῃ, τῷ 1842 ἴτι.
2. "Χημικὰ Ἀθωϊτῶν." Ἐν Ὀδησσῷ, τῷ 1848.
3. "Ἐπίγραμμα Ἱστορικῆν τῆς καθ' ἡμᾶς Ἀγιογραφίας καὶ τῆς τῶν Ἀθωϊτῶν ἀγιογράφου." Ἐν Ὀδησσῷ, τῷ 1848.
4. "Περὶλυφίς Ἱστορικῆ τῶν ἐν Ἀθῶνι ἱερῶν μνημῶν." Ἐν Ὀδησσῷ, τῷ 1842.
5. "Ἀρχαιολογικὰ Ἐπιγράμματα." Ἐν Κωνσταντινουπόλει, τῷ 1843.
6. "Περὶ Λυκικῶν καὶ Καρικῶν γραμμάτων Βιβλία δύο." Ἐν Σμύρῃ, τῷ 1843.
7. "Ἡ Ἐπιστολὴ τοῦ Ἀποστολικοῦ πατρὸς Βαρνάβα." Ἐν Σμύρῃ, τῷ 1843.
8. "Μάχαιρα, ἢ κατὰ τῆς Δυναστείας τοῦ Ὄθωνος." Ἀθήνησι, τῷ 1848.
9. "Ἡ ἑρθόδοξος φωνή." Ἀθήνησι, τῷ 1848.
10. "Συμπερί, ἢ Ἱστορία τῆς ἐν Σύμῃ Ἀπολλωνιάδος Σχολῆς." Ἀθήνησι, τῷ 1849.
11. "Γεωγραφικὰ τε καὶ Νομικὰ τῶν Κεφαλληνίαν ἀφορῶντα." Ἀθήνησι, τῷ 1850.
12. "Ἐπίγραμμα περὶ τῶν ἱερῶν Γραφῶν." Ἐν Κωνσταντινουπόλει, τῷ 1850.
13. "Κατὰ Παπιστῶν καὶ Καλκιδέων." Ἐν Κωνσταντινουπόλει, τῷ 1850.
14. "Κατάλογος τῆς τοῦ Σιναίου ὄρους Βιβλιοθήκης, καὶ τῆς τοῦ ἁγίου Σάββα, καὶ τῆς τοῦ Βασιλέως Παύλου." Ἐν Κωνσταντινουπόλει, τῷ 1850.
15. "Ὁ Βυζαντινὸς Ὁσείλιος." Ἐν Κωνσταντινουπόλει, τῷ 1851.
16. "Ἐπίγραμμα πρὸς τοὺς πατριάρχας Κωνσταντίνου καὶ Ἀθηνῶν περὶ τῆς τῶν ἱδιοφύθμων μνημῶν τοῦ Ἀθῶνος." Ἐν Κωνσταντινουπόλει, τῷ 1852.
17. "Ἐρμηνεία δακτυλιοῦ τινῶν." Ἐν Σμύρῃ, τῷ 1852.
18. "Κατὰ Στεφάνου Κουμανούδου." Ἐν Ὀδησσῷ, τῷ 1853.
19. "Ἐρμηνεία τῶν Ζωγράφων ὡς πρὸς τὴν Ἐκκλησιαστικὴν Ζωγραφίαν, συγγραφεῖσα μὲν ὑπὸ Διοσίου ἱερομόναχου καὶ Ζωγράφου τοῦ ἐκ Φουρῆ τῶν Ἀγράφων, Ἐκδοθεῖσα δὲ ὑπὸ Σιμωνίδου δαπάνῃ τῶν τυπογράφων Φ. Καραμπίου καὶ Βάφα." Ἀθήνησι, τῷ 1853.
20. "Ἦθη καὶ Ἔθιμα τῶν ἀρχαίων Αἰγυπτίων." Ἐν Μόσχῃ, τῷ 1853.
21. "Σπουδαῖον ὑπόμνημα περὶ τῶν ἐξ καὶ ὀρθόδοξα ἀπογράφων τοῦ Ἀποστολικοῦ πατρὸς Ἐρμᾶ." Ἐν Μόσχῃ, τῷ 1853.
22. "Μεταγραφαὶ αὐτόγραφοι." Ἐν Μόσχῃ, τῷ 1853.
23. "Ἐγκώμιον Κωνσταντίνου Ἀκροπόλιτου εἰς τὸν ἅγιον Κωνσταντῖνον." Ἐν Λονδίῳ, τῷ 1853.
24. "Σύμμικτα." Ἐν Μόσχῃ, τῷ 1853, καὶ Ὀδησσῷ, τῷ 1854.
25. "Λυκικὰ." Ἐν Ὀδησσῷ, τῷ 1854.
26. "Αὐτόγραφα." Ἐξεδόθησαν δις, ἐν τῇ Μόσχῃ, τῷ 1853, καὶ Ὀδησσῷ, τῷ 1854.
27. "Συλλογὴ ἀνεκδότων Ἑλληνικῶν παπύρων." Ἐν Ὀδησσῷ, τῷ 1854.
28. "Ἑλληνικὰ κεράμια." Ἐν Μόσχῃ, τῷ 1854.
29. "Σπουδαῖοδρόμιον." Τύποις Κωνσταντινουπόλεως, τῷ 1854.
30. "Ὁ Ἀναίδης λογοκλίπος." τύποις, Κωνσταντινουπόλεως, τῷ 1854.
31. "Ἐπιγραφικὸν μνημεῖον." Ἀθήνησι, τῷ 1855.
32. "Περὶ τῆς γνησιότητος τοῦ Οὐρανοῦ διατριβὴ πρώτη, γερμανιστί." Ἐν Μονάχῃ, τῷ 1856.
33. "Νικολάου τοῦ Μακαριωτάτου Ἐπισκόπου Μιθῆνης Συλλογισμὸς περὶ τοῦ Παναγίου πνεύματος." Ἐν Μονάχῃ, τῷ 1857.
34. "Μέμνηται σύγγραμμα ἀρχαιολογικόν." Ἐν Μονάχῃ, τῷ 1857.
35. "Ὁρθόδοξων Ἑλλήνων Θεολογικαὶ Γραφαὶ τέσσαρες." Ἐν Λονδίῳ, τῷ 1858.
36. "Ἐπιστολιμαία περὶ ἱερογλύφων διατριβή." Ἐν Λονδίῳ, τῷ 1860.
37. "Μαυίρειος Κώδιξ." Ἐν Λονδίῳ, τῷ 1861.
38. "Γεωργίου Σχολαρίου ἱκθεσις περὶ τοῦ Γένους τῶν Μιλισησίων." Ἐν Λονδίῳ, τῷ 1862 ἴτι.
39. "Περὶ Ὄρου τοῦ Νελοπολίτου καὶ τῶν συγγραμμάτων αὐτοῦ." Ἐν Λονδίῳ, τῷ 1863 ἴτι.
40. "Codex Friderico—Augustanus et. ἱγρῆφῃ μὲν ὑπὸ Κ. Σιμωνίδου. Ἐν Ἀθῶνι τῷ ὄρει τῷ 1839, ἐξεδόθη δὲ ὑπὸ τοῦ Καθηγητοῦ Τισσενдорφίου τῷ 1846 Ἐν Λιψία.
41. "Bibliorum Codex Sinaiticus—Petropolitanus." Ἐγγράφῃ μὲν καὶ τοῦτο ἐν Ἀθῶνι τῷ ὄρει ὑπὸ Σιμωνίδου, ἐξεδόθη δὲ ὑπὸ τοῦ Καθηγητοῦ Τισσενдорφίου, ὡς ἀρχαῖον δῶρον, ἐν Λιψία τῷ 1863, δαπάνῃ τοῦ Αἰτοκράτορος πασῶν τῶν Ρωσσιῶν Ἀλεξάνδρου τοῦ δευτέρου.
42. "Ἄπηνος Περὶπλους," κ. τ. λ. Ἐν Λονδίῳ, τῷ 1864.

PROLEGOMENA.

WHERE, how, and when the Evagrian MS. on papyrus which contains the Periplus of Hannōn was discovered has been mentioned, both in the Introduction of the "Mayerian Codex," at pages 7 and 9, and in the title of the present volume; but, although thus indicated, it is requisite we should add that it was brought from Thēbes, in Egypt, with numerous other papyrean rolls, either by the Rev. H. Stobart, or by J. Sams, Esq., who was well known as a collector of antiquities, and was purchased by Mr. Joseph Mayer, together with many other rolls of papyri. It is believed that the MS. in question belonged to the collection of Mr. Stobart; but it is not possible to ascertain with absolute certainty whether it came to Mr. Mayer through this source, or through Mr. Sams, as the rolls had in degree been mixed up with each other in the cases. Having procured them at a small expense, he simply arranged them in the cases of his Museum, without thinking of their contents; for he was ignorant himself, as was also their previous possessor, what these antiquities contained.

It appears that subsequently they have been partially injured by unsuccessful attempts to unroll them. Besides this, from want of care on the part of the proprietor, the damp was allowed to destroy many of them; for they were heaped up near the moist walls of the Museum, behind glazed doors which excluded the air. After this, viz., on the 13th February, 1860, I was invited by Mr. Mayer, the owner of the Museum, to examine all its contents; which laborious task I undertook, and in the progress of which I discovered, on the 29th of July, 1860, amongst many other MSS. elsewhere noticed, the Periplus of which I now treat. This occurred in the presence of Mr. Mayer, before whom the papyrus was unrolled, and secured upon linen and paper.* Mr. Mayer, on learning its contents from me, was, like myself, much pleased,

* That I unrolled the Papyrus in his Museum, Mr. Mayer acknowledges in the following letter:—

"THE MAYER MANUSCRIPTS.

"LIVERPOOL, December 18th, 1861.

"You have in your review of the recent publication of Dr. Simōnidēs made use of my name. I therefore claim the insertion of a few lines defining my own position in reference to the Papyri, which you have thought proper to notice in such unqualified terms of distrust. The simple facts are, that the MSS. of which the fac-similes are before the public are part only of a collection which I acquired from two different sources, viz., from the late Mr. Sams and from the Rev. H. Stobart; and as they have been disarranged more than once in my Museum, it is not in my power to state with perfect accuracy from which of these two sources any particular Papyrus was derived.

and the following day exposed it in his Museum, with the following note written upon it with his own hand, in pencil:—

“The travel of King Hannōn, of Carthage— Voyage in Africa,
50 years before Christ.”

“Dr. Simōnidēs was introduced to me, as stated by him, at my Museum; and after we had been acquainted for some time, and he had given me in writing his interpretation of several of the hieroglyphical inscriptions in the Museum, I requested him to unroll and decipher for me some of many rolls of Papyrus which were on my shelves; and he shortly afterwards commenced his operations in the Library of the Museum, the necessary materials for the unrolling, such as linen, starch, etc., being supplied by the Curator, who attended on him, and, with myself, saw many of the MSS. opened.

“Dr. Simōnidēs told me during the time that he was thus engaged that the Papyri were of extreme Biblical interest, and from time to time the results of his discoveries were communicated to the papers.

“I leave to Dr. Simōnidēs himself the vindication of his character from the charges brought against him; but it is absolutely necessary that the public should be made aware that the Papyri in question are in no way connected with Dr. Simōnidēs, except in as far as he has unrolled and illustrated them, and that they are, and have been for some years, the property of,

“Yours respectfully,
“JOSEPH MAYER.”*

In reply to an article in the *Parthenōn* of January 17th, appeared the following letter in the *Parthenōn* of January 31st and February 7th.

“MAYERIAN POPYRI.

“To the Editor of the *Parthenōn*.

“Sir,—Will you allow me space for a few remarks upon the subject of the genuineness of Mr. Mayer's Papyri, in reply to your article in the *Parthenōn* of January 17th?

“The assumption that Mr. Mayer (whilst taking no active part in the exhibition of the Papyri, and not entering into controversy upon their merits) is desirous of hearing the opinions of all comers as to the value of his manuscripts, is perfectly correct; though he does not need public opinion to convince his own mind of their genuineness. But, in justice to that gentleman, it should also be remembered that he has done more than merely exhibit his treasures; he long ago published an account of the unrolling of the Papyri, which should have prevented your making the disparaging statement that “the exact circumstances under which Simōnidēs unrolled the Papyri are extremely difficult to come at: it is stated that the unrolling took place at Mr. Mayer's house.” If you will refer to the *Athenæum* of December 28th, 1861, you will find a letter from Mr. Mayer, in which a complete though succinct account is given of the unrolling of the Papyri in his *Museum*. If more details are required than are contained in this letter, and if the word of Simōnidēs is not to be taken, application should be made to Mr. Mayer for a more explicit narrative; and when that gentleman declines to furnish all the information in his power, and not till then, will it be allowable to make such a statement as that above referred to.

“I venture to suggest, in the second place, that if the object be to give to the public an opportunity of forming a correct judgment, the facts, whether more or less recent, should be given with as much precision as possible; and that if it were necessary to make the statement that Simōnidēs produced in England, in 1853, certain manuscripts which were at once pronounced to be forgeries, it should have been made in so circumstantial a manner that the ordinary reader might have the opportunity of discovering the names of the experts who gave the decision, and the grounds upon which their judgment was arrived at; for if the public, who will have forgotten the details of the present discussion in 1873, are then merely told, that in 1863 Simōnidēs exhibited in London a manuscript of Hermippos, which was pronounced to be a forgery, they will be as unreasonably prejudiced against him as they are likely to be by the bold statement just referred to. I suppose the manuscripts of which you speak were those submitted to the Royal Society of Literature, and for the examination of which a special committee was appointed, whose report, if brought before the public at the present juncture, would be of service—not, it is true, in the determination of the genuineness or

* Vide *Athenæum* and the *Literary Gazette*, December 28th, 1861.

This note, and others in the same hand-writing on various papyri, are preserved as important evidence.

I afterwards took the Periplus to my own home, in order to copy it at leisure, and to prepare it for publication. About the middle of October of the same year an

spuriousness of the manuscripts lately exhibited, but in their appreciation of the character of the discoverer. Would the Society object to the publication of this report?

"Your observations are confined to the Papyri on which are inscribed the letters of Hermippos, and especially to the long letter which contains a Hieratic inscription in the midst of a Greek text. The letter was so far from forming what you considered a reasonable accompaniment to the five genuine Hieratic lines, that these appeared to you like an island of truth floating in the midst of a Red Sea of falsehood. You accordingly made a close examination of the physical aspect of the manuscripts. Whilst it will be seen that I venture to differ entirely from the conclusion to which you were led by this examination, I would earnestly invite the more careful inspection of the physical peculiarities of all the Papyri of Mr. Mayer, as I believe that, after diligent microscopic scrutiny, each fragment may be pronounced genuine or spurious upon external evidence. The nature of the discovery next made was twofold:—1. A general muddy pink tint. 2. Little flecks of blotting-paper. Now a pink tint caused upon the surface of Papyrus by the application of blotting paper, and not resolvable by a low magnifying power into distinct specks, must be in reality a *stain*, caused by the discharge of the red colouring matter, and its retention on the surface.

"I assert that not only does no pinkish stain of any kind exist upon the surface of this Papyrus, but also (after repeated experiment) that it is physically impossible to communicate any such stain to Papyrus by the application of blotting-paper in any way which ingenuity can suggest; and I respectfully challenge you to exhibit in public, at the next meeting of the Royal Society of Literature, your *modus operandi*, or to make a disclaimer of this part of your statement. I need hardly say that if the tint *were* resolvable, an almost infinite number of infinitely small specks would be needed for its production.

"The second discovery was that of the little flecks of actual blotting-paper which exist upon the surface, not only of this, but of other Papyri in the collection. And from this point I wonder that you did not carry on your reasoning one step. Granted that the surface of the Papyrus had been freed from its Hieratic contents in the way suggested, in what relation to the Greek characters would the blotting-paper have been found? *Under* them, of course; but, as was pointed out at the exhibition of the Papyri, the only specks of blotting-paper which exist are *over* the letters, and one, large enough to be the father of all the rest, is unfortunately on the Hieratic inscription. One cannot help feeling that those who are really qualified to be the teachers of the people should take a great deal more pains in their investigations before pronouncing a judgment. In the present instance I am sure that you were led away by finding what appeared to you a gross inconsistency, and that this feeling unconsciously tinged your subsequent examination. It was due to your readers to have alluded to the statement made by myself at the meeting of the Royal Society of Literature, that Simônides used red blotting-paper in the process of opening the fragment of St. John's Gospel which he unrolled at my house, and that this amply accounted for the presence of any number of little specks of that material, which would adhere wherever there was on the surface a spot of the paste used in fixing the Papyrus to the calico.

"In conclusion, I must be allowed to remark, that I believe no person, however skilful in the detection of fraud, would have come, after an unbiassed examination, however minute, to the same conclusion as yourself.

"I speak with some little confidence, as I have been engaged in the rather arduous task of spelling out, letter by letter, with a magnifying glass, the whole of the contents of this Papyrus, and I can unhesitatingly say that not the slightest symptom exists of any difference of texture or surface between the portion covered by the Hieratic and that covered by the Greek text; but that, on the contrary, the whole writing is incontestably written with the same ink; and the same lapse of time, be it longer or shorter, has left its unmistakable traces upon Hieratic and Greek letters alike. I shall perhaps be allowed to make some remarks on the text of this manuscript at the next meeting of the Royal Society of Literature, when, with the permission of the Council, it will be again exhibited.

"JOHN ELIOT HODGKIN.

"WEST DERBY, *January 27th*, 1863."

"[I have but very few words to say upon the above. Mr. Mayer's letter in the *Athenæum* of December 28th, 1861, does not tell us what opportunities Simônides had of manipulating the Papyri without witnesses.

extraordinary popular festival took place in Liverpool, in honour of William Brown, Esq., who had built a magnificent public library and presented it to the inhabitants of that town. I was invited to the meeting, and requested to report on the manuscripts on

Mr. Mayer is confessedly unable to identify the Papyri now produced with those which he saw unrolled. With regard to the pink tint, whether Mr. Hodgkin can see it or not, I can but repeat that I saw something which appeared such to me, and that it led to the discovery of small flecks of blotting-paper (of which the existence is admitted), which are decidedly pink. As to the exact position of these flecks I will not venture to speak, not having the papyrus at hand, except in regard to the large piece alluded to by Mr. Hodgkin as being on the Hieratic inscription. I recollect such a fleck, which is, if I am not deceived, towards the edge of the Hieratic text, and in that part which has obviously been partially erased and re-touched by an ignorant hand.

"Blotting-paper may have been used, for aught I know, for other purposes besides that of erasure. That Mr. Hodgkin saw it employed in some way or other, in the process of unrolling which he witnessed, proves nothing.

"It has puzzled some persons to explain whence a sufficient quantity of blank Papyrus could have been obtained for the whole of the Greek texts produced by Simónides. When the fragments are torn, ragged, and dirty, the idea of the erasure of a previous text naturally presents itself. There are some large specimens, however, in very good condition. I take this opportunity to suggest that these may be written on the backs of Papyrus rolls, which, more often than not, are free from writing, and would afford ample space. The other sides being pasted down, it may be difficult or impossible to find out now what writing they may have borne.

"C. W. GOODWIN.]"

"To the Editor of the Parthenon.

"SIR,—I am glad to have it in my power to offer something more than a recapitulation of my former assertions in reply to your short appendix to my letter of last week. I stated at the meeting of the Royal Society of Literature, in reply to a query from Mr. Vaux, that Mr. Mayer was unable to identify any of the Papyri then exhibited as having been formerly in his Museum. I took for granted Mr. Mayer's statement to me that they could not be positively identified, and could make no other reply. I had expected that the Society would have examined the manuscripts principally on their own merits, and that the exact links in their previous history would have been less regarded than their physical peculiarities, as I conceive it to be impossible so cleverly to forge documents of this class that the eye of a laborious and systematic scrutator shall ultimately be deceived. Being entirely unprepared for this perfectly legitimate inquiry as to the possibility of tracing the manuscripts from the shelves of Mr. Mayer to the table on which they were then displayed, I had made no enquiries upon the subject, except from Mr. Mayer, who, being unable to identify them positively himself, though satisfied, on other grounds, of their genuineness, seems to have taken no further steps in the affair.

"A few days ago it occurred to me that the Curator of the Museum, in whose presence the Papyri were unrolled, would be able to give some information about them. I have, accordingly, on several occasions, questioned him very closely upon every matter which occurred to me touching the opening of these manuscripts. He unhesitatingly assured me, in reply to my queries, that all the Papyri but four* were opened in the library of the Museum; that the operation of laying down and adjusting the fragments of those which were in bad condition occupied Simónides, in many instances, two or three days, in consequence of the shattered state of the Papyrus, which, in many of the rolls, was so dry and crumbling as to fall to pieces in moving from one part of the case to the other; that Simónides worked hard for several weeks, unrolling, tracing, and deciphering, and that he freely explained, not only to Mr. Mayer, but also to those visitors who wished to see the manuscripts, their nature and contents; that the library in which he worked was accessible to all visitors, and that he, the Curator, was in the room at intervals throughout the day, and supplied him with such materials as he required; that the manuscripts never left the library at all before the meeting held in the Museum on the 1st of May, 1860, when the announcement was made by Mr. Mayer of the important nature of some of their contents, and that the bulk of them remained there, under lock and key, until the 7th of August, when the whole of them passed into the possession of Simónides, for the completion of the

* Of these four, two have been opened in my presence (one since the exhibition of the manuscripts), and the others are now in my house.

papyrus which I had discovered in the Mayerian Egyptian Museum, and of those in my custody for translation, together with those belonging to myself. Mr. Mayer wrote to me the following letter on this subject:—

“Wednesday, October 17th, 1860.

“DEAR SIR,—I am going to exhibit some Manuscripts at the Soiree given by the Mayor, at the Town Hall, on Friday night. If you could let me exhibit those you have on papyrus I should be obliged. I will send on Friday morning for them. I send you a ticket for the Soiree on Friday night,

“And am, Dear Sir, yours truly,

“To DR. SIMONIDES.”

“JOSEPH MAYER.

On receiving this letter, with the invitation, I hastened to gratify those gentlemen with an account of the Manuscripts. Accordingly I reported upon them in the parlour

fac-similes; that Simônides at first traced the manuscripts for this purpose in the library, and that it was only after his illness and his absence (for some two months) in London, that, on account of the close and unwholesome air of the Museum, he commenced to trace them at home. In reply to my query whether he could identify the Papyri if he saw them, he said he could, and especially described several of them by their shape and other peculiarities.

“I have since shown to the Curator all the Papyri in my possession, including the long letter of Hermippus, and the fragment containing a portion of the history of Carthage, and he immediately recognised them all; the two latter he described as having come out of the same large roll, which contained a considerable number of pieces; he informed me of his own accord from which case he took it, and added that it was one of Mr. Stobart's manuscripts, and that he remembers their coming to the Museum, and still has the tin boxes in which they were preserved. Though these Papyri of Mr. Stobart's were stronger than some of the others, they were extremely fragile, and only capable of being unrolled a very little way; and as a considerable number of pieces of different descriptions were contained in the same roll, it was, in my opinion, quite impossible for Mr. Stobart* to pronounce upon the character of more than the external coil. I have also shown to the Curator the *fac-similes* published by Simônides, a copy of which he had never seen before, and I feel sure that you would be satisfied with the simple and ingenuous manner in which he states his conviction that these are exact imitations of the Papyri which he saw unrolled. I do not, of course, mean to assert that he would be able to give the same definite declaration of identity as regards the text, which I can give to the more important portions of the fragment of St. John's Gospel which I saw opened; his testimony is that of an ordinary honest and attentive observer, who has had a set of objects for so long a period continually under his eyes as to become well acquainted with their general characteristics. He is a straightforward, plain-speaking man, and his evidence is natural, and manifestly sincere.

“I would suggest that if any gentlemen have a particular desire to trace the history of these Papyri, they should cross-examine this witness in London, as I think it very likely that Mr. Mayer would spare him for a couple of days for that purpose.

“I must now say a few words on the “blotting-paper” question. I am sure the public will expect from you a more explicit reply to my letter than you have yet given. You stated your conviction that the manuscript containing Hieratic and Greek writing had been tampered with, and the bulk of the former character removed by blotting-paper. My reply was, that the appearance which you fancied you saw could not exist *at all* as a result of the application of that substance; and, secondly, that the position of the portions of blotting-paper which do exist, *above* the Greek text, entirely refutes your hypothesis. Some more definite reply than you have yet made is due, I submit, in common fairness, after so grave a charge as that which you have made, against “some person or persons unknown.” I am in this instance the defender, not of Simônides, but of the unfortunate Papyrus itself, which, if gifted with the power of thought, would consider it very hard measure to be so lightly accused of bearing false witness after a preservation from countless dangers for some sixteen centuries.

“In reference to the last paragraph of your note, which assumes—rather, I think, with the animus of an opponent than with the impartiality of a judge—the probability that Simônides has forged the texts in question, I would suggest an experiment on a tolerably large scale to demonstrate the *possibility*, not only

* Mr. Stobart's letter to the *Athenæum*, December 14, 1861.

these, the first four lines of the fifth column belong to the text of the Periplus; the remaining twenty-nine comprise—first, an important historical sketch of six Kings of Karchēdōn; second, the time of the translation of the original into Greek (for it was written at first in the Phœnician language); third, by whom it was translated into Greek, and re-copied, and for what purpose. This has been already published in the "Mayerian Codex," pp. 23, 24, and is more fully explained in the following pages.

But it is necessary to premise something about the ancestors of the King and writer Hannōn, as well as about himself and Karchēdōn, and afterwards concerning the design of the Periplus, and its transcription.

All historians aver that Lybian Karchēdōn was a colony of Phœnicians; on this point they are agreed, but they differ about the period of its colonisation. For some relate that Karchēdōn was founded 50 years before the capture of Ilion; and others, again, assure us that the city was built 340 years after the destruction of Ilion. But at what period did this destruction take place? Even this still remains unsettled. For Timæos says that Ilion was captured 1343 years Before Christ; Hērodotos, 1270; the Parian Marble, 1209; Eratosthenēs and Apollodōros, 1184, or, according to others, 1183; Dēmocritos, 1150. Who of these is right? Heaven only knows.

The French Chronologists prefer the testimony of Hērodotos; the English and German writers, that of Eratosthenēs and Apollodōros. Now which of these judges are we to follow? I have no personal opinion to maintain. Let the ancients speak for themselves.

But, besides the time of the foundation of Karchēdōn, its first builder is a subject of dispute. Some think that a certain Zōros (or Ezoros, according to others) and Karchēdōn, Phœnician men, were the first founders of Karchēdōn. Others say Didō, the Tyrian, whom some historians surname Elissa, Ana, and Chartagena (or Chartigæna, for thus the Thēban papyrus has it). Other historians, again, say that it was named formerly Kænepolis (new city), and Kadmeia, Oinousa, Kaccabē, Origō, Chartigæna, Tarsos, and Byrsa, the name of its acropolis, was afterwards applied to the town itself. But when and from whom did this celebrated Lybian town adopt these various surnames? No one can say. I have no opinion to offer; but I place before my readers, for the solution of these difficulties, the following papyrus, as incontestable, from its antiquity. It begins as follows:—

* * * * *

<p>Probable Dates. B. C. 1393.</p> <p>I. Kadmos. 50 1343</p> <p>II. Ænousos. 28 1320</p>	<p>THE earliest inscription of the Kings of Karchēdōn is in the Asclēpieion* at Byrsa, in Phœnician letters, upon a brazen pillar decorated with golden ornaments. It is as follows:—<i>Kadmos</i>, the Phœnician, having set out from Tyre with seventy vessels, according to a decree of the Tyrians, anchored in the port of Arrhema, in Lybia, compelled by the wintry weather, and built a town called Kadmeia, which he governed during fifty years. Against whom <i>Ænousos</i>, nephew of Menevachēs, King of Lybia, having come, conquered him</p>
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* Appianus says that there formerly existed in the acropolis of Karchēdōn which was named Byrsa, a temple of Asclēpius, superior to and richer than all others. See in the Book of the Karchēdonians, Book 8, § 180. Strabōn himself agrees with Appianus in Book 17, ch. 3, p. 14.

III.
Didouktias,
surnamed
Kakkabos
47.
1273.

in battle, and seized the city, which he named after himself, Ænousa, and reigned there twenty-three years. He, again, having been taken by stratagem, by *Didouktias*, son of Kadmos, surnamed *Kakkabos* (signifying horse-headed), was crucified. *Kakkabos*, having assumed the reins of government, called the town *Kakkabē*. On constructing a harbour, he dug out a horse's head, and at the same time the figure of a trident, wonderfully formed by the bones of the animal. For this reason, having erected a magnificent temple, he dedicated the temple, as well as the city, to the god *Poseidōn*; wherefore the emblem of *Poseidōn* is a horse and a trident.

IV.
Zearos
14.
1259.
V.
Origōn
50.
1209.
VI.
Menessēs
1.
1208.

Kakkabos, having governed forty-seven* years, left the government to his son *Zearos*, who, having ruled fourteen years, was totally destroyed by *Origōn*, nephew of *Ænousos*; and *Origōn* held the government for fifty years, and gave his name to the surrounding territory, as well as to the town itself. After him *Menessēs*, his son, took the government, and a great earthquake happening in that country, the town was destroyed, and became deserted by its inhabitants. After twenty-four years, *Ezoros*, the Tyrian admiral, being deprived of office, and sailing around *Lybia* with thirty-seven vessels, and in consequence of a severe winter, took refuge in the harbour of *Origōn*, which was deserted. On examining the country, and admiring its situations, he built a town—*Ezoris*—and ruled it seventy-seven years. After his death, *Tarsos*, his son, assumed the government, and ruled the country during eighty-three years, and named the city after himself. After him reigned *Iaros*, the son of *Tarsos*, who conquered a large space of territory. He having reigned during seventy-eight years, his son *Zōros* succeeded to the government. At that time *Didō*, fleeing from her brother, *Pygmalion*, the murderer of her husband, took refuge at *Ezoris*. Being of a fair countenance, and rich, *Zōros* married her. After living with *Didō* for a little time, he died of a sickness (or, as others say,† by poison, at the hands of *Didō*; hence her name *Didō*, which means a murderess), in the fifty-eighth year of his reign, and left the power to *Didō*. *Didō* then, having assumed the government, at first beautified the town with buildings, and constructed dock-yards; and she first named the town *Chartigæna*, having given the name from *Chartigæna*, a Phœnician town (for in it she was born). She also built a citadel having the form of a hill, similar to *Byrsa*, from which circumstance the name was derived, and strongly entrenched it. Having ruled thirteen years alone, she fell, contending valiantly, in a certain battle against the *Lybians*, and *Chartigæna* was taken and pillaged by *Iarbas*, son of *Iarvas*, King of the *Nomades*, and *Mazikes*. The city yielded, after a short struggle, to *Iarvas*, who named it the *Kænē-Polis*, and built in it palaces, and ruled over it twenty-two years. Then *Karchēdōn*, nephew of *Iarbas*, residing at *Tyre*, and learning what happened to *Chartigæna*, set out from *Tyre* with seventy-two ships, and anchored at *Chartigæna* on the tenth day. Having fought against the *Lybians*,

24.
1184.
VII.
Ezoros
77.
1107.
VIII.
Tarsos
88.
1024.
IX.
Iaros
78.
946.
X.
Zōros
58.
888.
XI.
Didō
18.
875.

XII.
Iarbas
22.
858.
XIII.
Karchēdōn
83.
820.

* Column 2. † Column 3.

XIV.	he conquered them in battle by stratagem, and at the same time obtained possession of the city, which he called Karchēdōn, after himself, and ruled over it thirty-three years: he was a good king. Then <i>Hannōn</i> , the son of Karchēdōn, succeeded him, and, having governed during thirty-eight years, was attacked by <i>Azōros</i> , the Dynastēs of Lybia, with a large army, with whom he fought, and was completely overcome by him, and Karchēdōn destroyed, which city remained a desert during thirty years. On the first year of the seventh Olympiad,* Karchēdōn, of Phœnicia, the son of Mardanos, attacked the Lybians with powerful forces, and conquered, in three battles, Zaras, the second successor of Azōros, and ruled over Lybia. Having then built again Karchēdōn, he ruled over it, and over the country of Zaras, full thirty years. After him <i>Arrhachōn</i> , his son, ruled seven years. He died childless, and <i>Hannōn</i> , his nephew, ruled over the Karchēdonians seventy years. After his death, <i>Phagethōn</i> , the son of Hannōn, reigned for fifty-three years. And after <i>Phagethōn</i> , <i>Melampus</i> , the son of Phagethōn, succeeded to the Karchēdonian throne, and ruled eight years. He also died childless, and <i>Hannōn</i> , his maternal uncle (a man of large ideas, who built the towns towards the west and south of Lybia, in the fifth year† of the government of Melampus), was proclaimed king by his people. Having conquered a great part of Lybia, and successfully and powerfully ruled over the Karchēdonians sixty whole years, his son <i>Hannōn</i> succeeded to the power for two years. During his days Asarachos, chief of the Lybian Nomades, attacked the Karchēdonians with a large force, and Asarachos fell in the battle before his king, and the great part of the army was slain by the Karchēdonians.
Hannōn I	38.
	782.
XV.	
Ezeros IV	80.
	752.
XVI.	
Karchēdōn II	80.
	722.
XVII.	
Arrhachōn	7.
	715.
XVIII.	
Hannōn II	70.
	645.
XIX.	
Phagethōn	53.
	592.
XX.	
Melampus	8.
	584.
XXI.	
Hannōn III	60.
	524.
XXII.	
Hannōn IV	2.
	522.

* * * * *

Unfortunately this precious historical fragment ends here. What it contains will reconcile many disputed opinions of several historians, as it will also refute many others. And first, concerning the time in which Karchēdōn was first founded.

Appianus says, in his writings on the Karchēdonians, that the Phœnicians built that town fifty years before the capture of Iliion.‡

* 752 B. C. + 587 B. C.

‡ The Phœnicians built Karchēdōn, in Lybia, fifty years before the capture of Iliion. Zōros and Karchēdōn were the founders of it. But, as the Romans and Karchēdonians themselves think, Didō, a Tyrian woman, whose husband Pygmalion, a tyrant of Tyre, had killed, and concealed the deed; but that Didō ascertained the murder in a dream, and set out with much treasure and a band of men who fled from the tyranny of Pygmalion, and arrived in Lybia, where Karchēdōn now exists. Being driven away by the Lybians, they requested to have a small portion of land for a habitation, as much as the skin of a bull would encompass. They laughed at the smallness of the demand of the Phœnicians, and were ashamed to refuse so small a favour, and were particularly at a loss to imagine how a town could be built in so small a space; and desiring to see what the cleverness of the design consisted in, they agreed to give the land, and the oaths were exchanged. The Phœnicians, having cut the skin into small strips, put them round the place where the citadel of Karchēdōn is now; and from this Byrsa is named. Eustathios relates similar things about Didō and Byrsa. [See note to 12th page, § 7.] But the historic Thēbaic fragment relates the event otherwise. [See concerning it in page 9.] But I myself rather prefer the report of the Thēbaic fragment, as more probable than the fabulous stories of the other writers.

The capture of Iliion took place (according to Timæos) 1343 years before Christ. If to these years fifty be added, the years before the capture will make 1393 years. Then Timæos agrees with the Thēbaic historical fragment, as well as Appianos, about the time of the foundation. For, taking as a basis the first year of the seventh Olympiad (which coincides with the 752nd year before Christ), in which Karchēdōn, son of Mardanos, fifteenth King from Kadmos, the first founder of Karchēdōn, according to the Thēbaic papyrian fragment, built again Karchēdōn, destroyed by Azōros, and deserted, and adding into one the numbers of the years of the rule of fourteen years of different dynasties before it, as well as the time of its desolation and anarchy, and taking at the same time the 752 years of the second Karchēdōn, of which we now treat, to the days of Christ our Lord, we have the number 1393, namely, the year in which the founding of Karchēdōn took place. And from the number of these years, if we subtract the fifty years, we have the remainder 1343, namely, the year of the destruction of Iliion.

Then Appianos, having spoken truly as to the time of the foundation of Karchēdōn, was mistaken in saying that Zōros and Karchēdōn, or Didō, were the first founders of the city, as well as all the other historians who adopt his opinion. Stephanos of Byzantion,* and Eustathios, the learned annotator of Dionysios Periēgētēs,† relating that this city was once called Kadmeia (§ ε.), certify what the Thēbaic fragment affirms; for it relates that Kadmos was the first founder, after whom the town was named Kadmeia. Zōros ruled over Karchēdōn the tenth after Kadmos, and Didō eleventh after Kadmōs. Karchēdōn the first (for another of the same name existed) was the thirteenth after the first.

Byzantios, who said that it was named *Oinoussa* (write *Ænousa*), was correct in his assertion; for *Ænousos*, the nephew of Menebachēs, a Lybian King, having driven Kadmos from the country, after conquering him in battle, reigned himself over Karchēdōn, which he especially called *Ænousa*, in honour of himself.

Nor are those in error who say that the city was formerly named *Kakkabē* (§ ε.), for Didouktias, son of Kadmos, surnamed *Kakkabos*, for the reason already given, having acquired sovereignty of his country, properly changed its name to *Kakkabē*.

* "Karchēdōn, metropolis of Lybia, a most celebrated town (Chalkēdōn, a town of Bithynia, has the letters *l* and *k* instead of *p* and *κ*), so called from Karchēdōn, the Phœnician. It was named New Town, and Kadmeia, and *Enousa* (*i. e.* *Ænousa*), and *Kakkabē*, which, in their own language, signifies "horse-headed." There is another Karchēdōn, a city of Ibēria, which was also named the *Kænē-Polis*. Eutropios says there is also another Karchēdōn in Armenia. The citizen is called Karchēdonios. *Karchēdonios* was a great and learned man, and Klētomachos, son of Diognētos, who was surnamed Asdrubas, was an academic philosopher, successor to Karneadēs, of the Kyrēnian School, who, in the twenty-eighth year of his age, arrived at Athens quite ignorant of the alphabet, which he acquired only during the time that he was studying under Karneadēs."—*Stephanos Byzantius*.

† "Τοῖς δ' ἴσι: Καρχηδῶν (§ α.) πολυῦρατον ἀμπίχαι ὄριμον,
Καρχηδῶν, Διδύων μὲν ἀτὰρ πρῶταρον Φοινίκων
Καρχηδῶν, ἢ μῦθος ὑποαὶ τοῖ μνηστῆραι."

(Διονύσιος ἐν Οἰκουμένης περιηγήσει, Στίχ. 195.)

"Besides these, Karchēdōn surrounds a beautiful harbour; Karchēdōn, belonging to the Lybians, but formerly to the Phœnicians; Karchēdōn, which the fable relates was measured by an ox."—*Dionysios' Travels Around the World*, verse 195.

But Eusebios and Syncellos, in saying that the city was called *Origō** before it was called Karchēdōn, unwittingly show their ignorance. For Origō, who was living some years before Karchēdōn, having come against Zearos, successor to Kaccabē, seized the kingdom for his own (for he was nephew of Ænousos), and destroyed Zearos, with all his house.

But when Eustathios, the Annotator (§ β.), says that Tarsos was also named Karchēdōn (having obtained his information from ancient annals), he speaks correctly, since Tarsos, having succeeded Ezoros his father, named the town Tarsos.

* Karchēdōn was built by Karchēdōn, the Tyrian, but some others say by Didō, his daughter, after the Trojan events, in the year 133. Before this it was named Origō. (Eusebios, in the first Discourse of the Annals, page 36, and in his Chronological Kanōn, pages 126, 135. Edition of Amsterdam, 1658.) Georgios Syncellos affirms the same. See page 340, vol. I, ed. Bonn, and on pages 324 and 345.

(§ α.) Because Karchēdōn (Eustathios remarks) is the chief town of Lybia, having formerly possessed a colony of Phœnicians, being after the Nomades. But he says that it has a good harbour; for, being built on the peninsula, it is well situated: the town is famed by historians, and possessed of great wealth and power. Therefore Dionysios also with admiration makes frequent and enthusiastic mention of it, saying, Karchēdōn belongs to the Lybians, but formerly to the Phœnicians. Karchēdōn, as the fable says, has been measured by the skin of an ox. In as many lines he thrice mentions the name of Karchēdōn. But they say that Karchēdōn, after being laid waste at the same time with Korinthos, was rebuilt by Cæsar, the aforesaid god (whose son was Sebastos), who sent there Roman colonists.

(§ β.) Some say also that the sacred writers intend by Tharssis (or Tarshish), not Tarsos, but Karchēdōn, situated in Africa.

(§ γ.) The story relating to the aforesaid ox is the following:—Didō, the sister of Pygmalion, daughter of Agēnōr, or of Bēlos, King of the Tyrians (who was also called Elissa and Ana), having married Synchæos, a Phœnician, lived at Tyros. Him Pygmalion murders, for the sake of his wealth, whilst they were travelling together. But the murdered man revealed this event to his wife in a dream, and advises her to fly; because there was no trusting Pygmalion, for he preferred money to natural ties. Didō takes with her certain of the Tyrians, and carries off also her wealth, and comes to Lybia, but Iarbas, King of the Nomades and Mazikes, wished to send her away. The woman, however, requested to be given to her for money a portion of land which the skin of an ox could cover. Having obtained the demand, which was considered very small, she takes a skin, and cuts it into thin strips; lengthening it, she procured the land which was enclosed by the strips in length and breadth. She circumscribed a great space for the town by that stratagem, and thus Karchēdōn, belonging formerly to the Phœnicians with Didō, now belongs to the Lybians. The inhabitants called her Didō, as some would say, murderers of her husband; and thus they calumniated her likewise, as being guilty of killing her husband, for the murder committed by her brother. And the citadel of the town, after the aforesaid story of the ox, was called in ancient times Byrsa.

(§ δ.) It is also said that the aforementioned Iarbas, having purified the city after its foundation, called it in the Lybian tongue the Kænē-Polis; and it was afterwards named Karchēdōn.

(§ ε.) Others account for the name thus:—Karchēdōn, the town, is derived from Karchēdōn, a Phœnician; and it was also named Kænē-Polis, and Kadmeia, and Kakkabē, which signifies "horse-headed" in the vernacular language. They say that from this town comes Kleitomachos, the academician philosopher, surnamed Asdrubas, who became a pupil of the wise Karneadēs in his twenty-eighth year, a man who came to Athēns ignorant of the first elements, and yet attained to great learning, by the aptitude of his nature and assiduous study.

(§ ς.) Some relate this concerning Karchēdōn:—that the men came with Elisea, namely, with Didō, being occupied in digging for the foundation of a city, and finding a head of an ox, abandoned the digging, as if they feared labour and continual servitude, which the ox undergoes. And having dug around a palm, tree planted there, they discovered a horse's head, and imagining this signified leisure and food given by others, as even to the horses, they built in this place Karchēdōn, which was destitute of good water, and for that reason was called Kakkabē,† as is stated above.—Eustathios, in his Annotations on Dionysios.

† The Thebaic Codex relates otherwise concerning the digging of the horse's head, &c. See page 9.

Georgios, of the Kedrea, says with truth that it was named Chartigæna,* for the Thēbaic fragment confirms this.

And, lastly, those are in the right who say that it was called Karchēdōn, after its founder Karchēdōn. For a certain Karchēdōn re-built that town, which was destroyed in the first year of the seventh Olympiad, namely, 752 before Christ; for, with the Thēbaic papyrus before us, and Apiōn himself, with Josephus, in the second Discourse against Apiōn, declare distinctly this. Apiōn, the most reliable of all, fixed the exodus, correctly, about the seventh Olympiad, and in the first year of it he says that the Phœnicians built Karchēdōn. The reason why he added this building of Karchēdōn was to be sure to strengthen his assertion by so evident a character of chronology. But he was not aware that this character confutes his assertion; for, if we may give credit to the Phœnician records as to the time of the first coming of their colony to Karchēdōn, they relate that Heirōmos, their king, was above one hundred and fifty years earlier than the building of Karchēdōn, concerning which I have formerly produced testimonials out of those Phœnician records.

But although Josephus tries to falsify this proof of Apiōn, and affirms that the founding of Karchēdōn is more ancient than the year which Apiōn fixes, he speaks correctly; and yet neither of these erred. For Didō, the sister of Pygmalion, or Phygmalion, as Josephus affirms (see in his Discourse against Apiōn, i., §§ 17, 18), with other historians, built Karchēdōn, and particularly its citadel, before Karchēdōn, and Karchēdōn again built it, after being destroyed, and abandoned altogether, by Azōros, King of Lybia.

It was built after a hundred and thirty-six years, and not more than a hundred and fifty, as Josephus affirms in the first and second books of his Discourse against Appianus, saying that the Temple of Solomon, in Jerusalem, was built a hundred and forty-three years and eight months earlier than Karchēdōn. But these opinions of those two men, namely, Josephus and Appianus, are confirmed by the Thēbaic historical fragment, which expressly states that in the first year of the seventh Olympiad, Karchēdōn, son

* "Then Æneas, son of Anchisæ, the Phrygian, flying from the destruction of Ilion, came to Lybia, to the Phœnician Didō, surnamed Elissa; and, having lived there, left her secretly, and fled for fear of Iarbas, King of Africa. Didō came from a small town, Chartikē, situated on the coast of Phœnicia, between the limits of Tyre and Sidōn. That Didō was very rich—married to a man, Synchæos, whom her brother, in the chase, murdered, for he envied him as a rich and great prince; for on horseback, in pursuit of a wild boar, he ran behind him, and slew him with his spear, and, having taken his remains, he threw them down a precipice, and, on his return, said to those who asked him that he had fallen headlong down a precipice in pursuing a wild boar. Pygmalion himself wished to kill his own sister also, and seize her wealth. Her murdered husband, Synchæos, appeared to Didō in a dream, and said to her, "Your brother killed me," (pointing out to her the place of the wound,) and added, "fly, lest he also kill you." Thereupon Didō left her brother secretly, taking all her wealth, and, embarking on board a vessel, set out from Phœnicia, and came to Lybia, and builded Chartagæna, which is Neapolis, and reigned over it, and died after a prudent life." (See "Synopsis of History," by Georgios Kedrēnos, pages 245, 256, vol. 1st. Edition, Bonn.) But Georgios Syncellos calls Didō Karthagena, and the town also built by her; and these are his words:—"After him (Metinos) Mygdalion, son of Plysmanos, year 47, in the seventh year of his reign, his sister, Karthagena, having fled into Lybia, built a town, Carthagena, which is Karchēdōn. In the twelfth year of the reign of Sirōmos the temple in Jerusalem was built. From him to the foundation of Karchēdōn are 143 years 8 months (see page 345). Here it is remarkable that Syncellos calls Pygmalion Mygdalion, and Josephus Phygmalion; and Heirōmos is called after him Sirōmos, Cheiramos after Tatianos.

of Mardanos, the Phœnician, having attacked the Lybians with powerful forces, conquered, in three battles, Zaras, the second successor of Azōros, and ruled over Lybia, and having built Karchēdōn, ruled over it, and all the country of Zara, thirty full years.

But Didō, who was many years earlier than the aforesaid Karchēdōn, flying from her brother Pygmalion, and taking refuge at Karchēdōn, with her wealth, when Zōros was the ruler of the country, married him, and ruled over Karchēdōn, succeeding to the power immediately after his death. And Didō arrived at Karchēdōn shortly after the death of King Zōros, to whom, on his death, in the year 888 before Christ, Didō succeeded, and ruled gloriously over the Karchēdonians thirteen whole years, and, having materially benefited the Karchēdonians, died heroically in a certain battle against the Lybians, which took place 875 years before Christ.

From all that we have premised, we may conclude that the historians of Karchēdōn have not left correct accounts; some things they omitted, some things they transformed, and to some things they gave a mystical colouring. Therefore the moderns, being ignorant of the true fact, left out altogether what was antecedent to Didō and Karchēdōn, attributed to Didō and Karchēdōn, not merely many acts which really occurred after their time, but also many which took place before them. Whereas we are now assured, by the incontestable evidence of the Thēbaic fragment, that Karchēdōn had not a single founder or restorer, but many.

What a treasure of historical truth, then, was contained in the lost part of this Thēbaic testimony of two thousand years! which, certainly springing from the sources of truth, could dissipate the darkness of the ignorance of so many centuries, and irradiate with the light of truth the horizon of history, which some rash historians (and not a few psuedo-critics of the present age) have endeavoured by ridiculous sophisms to overshadow with the dark cloud of ignorance. But as it is, this most precious fragment, preserved to us by a miracle, hath shed sufficient light on the more ancient and darker portion of the history of the Karchēdonian nation.

This was discovered in the collection of the celebrated Mr. Joseph Mayer. It is one English foot four and a quarter inches in length, and one foot in breadth. Its papyrus has the colour of the sponge, and is of a kind called by the Egyptians ASACHAM, namely, "*beautiful-leaved*." It is written in uncial characters, and with the ink called by the Egyptians MERRHA, namely, "*useful*." It is called caligraphically ASCHNALIA. The whole of it is comprised in a hundred and fifty-one lines, which are divided into four columns, of which the first and second contain thirty-seven lines; the third, thirty-eight; the fourth, thirty-nine. I am able, from my knowledge of palæography, to state with confidence my belief that it was written shortly before the Christian era.

These remarks are sufficient, I think, about the papyrus. My readers can see other particulars in its faithful fac-simile.

Having, then, spoken what is requisite about this most remarkable Thēbaic relic, I think it not proper to omit at present the discovery of other similar historical remains, which was made on the 8th of June of the present year, but select from these synoptically what are essential; for both of them are very interesting to our subject.

They are three in number, written in the third century after Christ. Though torn into small pieces in every part, and destroyed by time, they record the battles of ancient nations which we cannot find in any of the writers or poets known to us.

One of these contains thirty lines, and relates, first, that between Assamenes, chief of the tribe Nomades, and Damoras, general of the Karchēdonians, two great battles took place formerly (at what period is not known). In the first battle Damoras was totally vanquished, and saved himself by flight. He lost in this battle the greatest part of his army, and Menimou, his first-born son. In the second battle Assamenes is completely defeated, and at the same time dies by the spear of Damoras.

The second fragment, the most interesting for its chronology, says that in a certain battle (perhaps against the Karchēdonians), Nemes, the general of Nassamon, lost his life. In the fourth year of the fifth Olympiad, Kadmos, the fifteenth king of the Karchēdonians, vanquished in battle and totally destroyed the Nassamones, the Galigammes, and the Auschises, who came against him with great forces. These are ancient nations of Lybia, of whom Hērodotos speaks a great deal in the Melpomenē. In this battle Dēmachos, the King of the Nasamones, and general of all the combined force, was taken prisoner, and conducted to Karchēdōn. These events took place in the seventh year of his reign, namely, 757 before Christ. It relates many other events about this battle, besides another battle between the Lycians and Pamphylians, which took place in the same year in which the aforesaid battle occurred. They are all contained in twenty-eight lines.

The third fragment, containing twelve lines, relates to an irruption of Karians and Pamphylians into Lycia, of which they destroyed the towns Dādala and Arykanda. The chief of the Karians was Erymanthos, and of the Pamphylians Euthydēmos, the son of Karnos.

In a few words, these are the contents of the interesting documents, which it has been judged proper to publish with fac-simile; which, with their contents, and their true translation, can be seen, by those who desire it, at the end of the present volume.

Who, then, is the writer of these? I know not. Perhaps it is the same who wrote the two fragments published in the Mayerian Codex; for the writing, the style, the papyrus itself, strengthen this conjecture. But, unfortunately, he is yet unknown. But Time, the revealer of all secrets, will, perhaps, unfold this for the benefit of literature.

We come now to speak about the writer of the Periplus—Hannōn. For our aim at first was not to relate about Karchēdōn, but to say something correctly about the ancestors of the author of whom we treat, and afterwards about the author himself. Some of the modern critics contend, without any proof, that the Periplus which has come down to us is a work, not of the Karchēdonian Hannōn, King of Karchēdōn, but of some other person. Others, again, of different opinion, accept, and affirm with ancient proof, that this work is the genuine production of Hannōn, which is indeed true. For Aristotelēs, of Kyrēnē, also mentions it in the book "*Περὶ Θαυμασίων ἄκουσμάτων*" (about remarkable relations), speaking thus:—"It is said that all the parts beyond the Hēracleian Straits burn, some constantly, some only during the night, as the Periplus of Hannōn affirms."

And, still further, Athēnæos, in the third book of his *Deipnosophistæ*, has mentioned Hannōn in these words:—

“*Εἰ μὲν τι τούτων Ἰόβας ἱστορεῖ*
 * * * * *Χαιρέτω*
Λιβυκαῖσι βίβλοισι, ταῖσι τε Ἄννωνος πλάναις.”

“If Iobas relates any of these
 * * * * I don't care,
 In Lybian books and wanderings of Hānnon.”

Again: Marcianos, the Hēraclēitian, from the Euxine, in the epitome of Artemidōros and Menippos, mentions, with many others, the name of Hannōn thus:—“Also Appelas, the Kyrēnæan; Euthymenēs, the Massaliōtēs; Phileas, the Athēnian; Androsthēnēs, the Thasian; Kleōn, the Sicilian; Eudoxos, the Rhodian; Hannōn, the Karchēdonian, wrote certain parts, some of all, the interior sea, and others of the navigation of the exterior sea.”

In addition to these, Arrhianos, in his history of India, speaks thus of Hannōn:—“Hannōn, the Lybian, having come from Karchēdōn, sailed out of the Straits of Hēraclēs into the ocean, having on his right the Lybian coast. His voyage was directed towards the east during thirty-five days; and on steering towards the south, he suffered great tortures, through scarcity of water, and intensely hot weather, and warm streams running into the ocean.”

Nor has Aristeidēs, the Byzantian, overlooked the writings of Hannōn, but, having alighted on them, read them, as he relates in his book upon the Egyptians (see Book Second, page 474) the following:—“But the Karchēdonians who sailed out of Gadeira, and who inhabited the deserted towns of Lybia, did not bring home that report, nor did they inscribe or deposit anything in the temple, but wrote quite a different and absurd account. I say that it is proper to publish and disseminate also this, like the Karchēdonian princes, who inscribed letters on behalf of these in some of the public temples.”

So says Aristeidēs; but the learned Hērodotos, who travelled in Lybia, and ascertained many facts, and wrote very curious things, did not omit whatever the Karchēdonian historians relate about the nations which dwell beyond the Straits of Hēraclēs, but gave to history all this, with his usual graphic simplicity. Thus even the father of history himself immortalises the writings of Hannōn.

“On them,” says Hērodotos, “border the Gyzantians, amongst whom a vast deal of honey is made by bees; very much more, however, by the skill of the natives. The people all paint themselves red, and feed on apes, whereof there is an inexhaustible store in the hills. Off that coast, as the Karchēdonians report, lies an island, by name Kyrannis, the length of which is two hundred stadia; its breadth is not great, and soon reached from the main land, and abounds with olives and vines. There is in the island a lake, from which the young maidens of the country draw up gold dust, by dipping into the mud birds' feathers smeared with pitch. If this be true I know not. I but write what is reported. It may be even so, however, since I myself have seen pitch drawn up out of the water from a lake in Zakynthos. In that very place I spoke of there are many lakes; but one is larger than the rest, being seventy feet every way, and two fathoms in depth. They let down a pole into this water, with a bunch of myrtle tied to one end; and when they raise it again, there is pitch adhering to the myrtle, which has the smell of bitumen, but is in other respects preferable to the pitch of Pieria. This they pour into a trench dug by the side of the lake;

and when a good deal has thus been got together, they draw it off, and put it up in jars. Whatever falls into the lake passes underground, and comes up in the sea, which is distant four stadia. So, then, what is said of the island off the Lybian coast is probably true.

The Karchēdonians also relate the following:—There is a country in Lybia, and a nation, beyond the Pillars of Hēracles, which they are wont to visit, where they no sooner arrive but forthwith they unlade their wares, and, having arranged them properly along the beach, leave them, and going aboard their ships, raise a great smoke. The natives, when they see the smoke, come down to the shore, and, laying out to view so much gold as they consider the worth of the wares, retire to a distance. The Karchēdonians thereupon disembark, and examine it. If they think the gold equivalent, they take it, and withdraw; but if it does not seem to them sufficient, they re-embark, and wait patiently. Then the others approach, and add to their gold till the Karchēdonians are satisfied. Neither party deals unfairly with the other; for they themselves never touch the gold till it comes up to the worth of the goods; nor do the natives ever carry off the goods till the gold is taken away." (See "Melpomenē," §§ 104—197.)

I have myself, besides the aforementioned proofs, some other testimony, equally strong, on a fragment of papyrus, which has been hitherto unknown. It contains some information respecting the settlements on western shores of Lybia which were colonised by Hannōn, and confirms the opinion that the Periplus belongs to him, and affords other interesting matter, on the testimony of Androsthēnēs, son of Diodōros, the Thasian, admiral of Alexandros the Great, a man who composed many learned treatises, and particularly the Periplus of the southern coast of Asia, which he circumnavigated with Nearchos, at the command of Alexandros, conqueror of the world. These treatises are, alas! all destroyed by Time, except some very short fragments discovered in Mr. Mayer's Museum, as we related in the introduction to the Mayerian Codex, page 8. The fragment of which we now speak is the following:—

"And Melitta having a very fertile soil, Hannōn, the Karchēdonian, founded a town in the first year of the forty-eighth Olympiad—598 before Christ. The town was built at the mouths of the present Salathēs, a river, which was formerly called Emegis. And the temple of Aphroditē Chryrosos is situated upon the summit of the right bank of the river, in the midst of the town. In this temple is to be seen a golden column, about the height of a man, on which are read the contests of Melittian heroes, and many good deeds of the priests of the goddess on another golden column. Bachōn, the chief of the Lybian Nomades, destroyed Melitta, which was formerly very strong. This opinion Androsthēnēs, the son of Diodoros, the Thasian, confirms, in these words (in the third book of his *ἘΚΙΣΤΙΚΑ*):—'The town Melitta being inhabited, Hannōn first built, as his travels affirm, and erected a temple of *RAMMERA BEA*, that is to say, of Aphroditē Chryrosos, in the town, very wonderful indeed. But Bachōn, the Lybian, with great forces invaded the country, and vanquished the Melittians in four battles, seizing and destroying the town. After some time it was rebuilt by Autolalians, more splendidly than before, and was again destroyed by civil war. In the third year of the seventy-first Olympiad, 489 before Christ, 102 years after its first foundation, Asdroubas, the Melittian, becoming powerful, built the town for the third time, and dedicated it to *Arēs Agemmanios* [always plunged in war], and raised a magnificent temple in it. *Klytomēdēs*, the son of *Thēramenēs*, the Kalathinian, gives similar statements in the fifteenth of the Lybian Annals. Gerrhē was also founded by the Autolalae, and is ruled by tribes. There are eight tribes in it, namely, Gerrhara, Marrha, Aderrhē, Esthabē, Meathē, Ephara, Mōthis, and Chōramethis.'"

And here ends this evidence, the truth of which another writer, Eustratios, affirms, who flourished in the fifteenth century after Christ, and composed many other annotations to the Periplus of Hannōn, which I shall add to the Periplus, for they contain many things deserving of great consideration. Eustratios agrees with these writings in the following words:—"Hannōn built, after the foundation of Acra and Melitta, a city which became very productive and powerful in later times. It was built towards the sources of the river Salathos, on each bank. The temple of the Aphroditē Chryrosos was built on the hill, situated in the midst, on the right bank of the river. But at length it was destroyed by the Nomades tribes, and at last became a desert. But it was re-erected by the Autolalæ, who conquered the whole country, and named it Salathē, after the name of the river. These people built another town, named Gerrha, farther than Melitta, and another again at the mouth of the river Chousarios. Upon the cape Gennaria, which forms the harbour of the town Chousarios, a temple of the *Gennarian Poseidon* was erected. This is a building of Gennarios, a local hero, by whom the cape was named Gennaria. It is also related that this town was destroyed a second time, and rebuilt by the Melittian Asdrubas, an enterprising man, as says the Thasian Androsthēnēs, with Diotimos, son of Metagenēs, of Adramyttion, in the fifty-third book 'Παντοδαπῶν ἀναγνωσμάτων' (of Miscellaneous Readings)."

And this is all that Eustratios says, which, as we see, not only agrees with Androsthēnēs, but adds more than this, from different sources, altogether unknown to us. Besides these assurances which he gives us about the town Melitta, Salathē, Gerrha, the river Chousaris, city Chousaris, and Cape Gennaria, and the hero Gennarios, after whom was named both the cape and temple of Poseidon erected on the cape, he also relates about Diotimos, son of Metagenēs, an ancient historian of Adramyttion, and about his writings called "Miscellaneous Readings," and divided into eighty-six volumes, which are all, unfortunately, lost.

The fact that Eustratios makes mention of Diotimos, and that Androsthēnēs, as quoted by Diotimos, gives the same testimony as that writer, encourages us in the belief that the author of the fragments under consideration is Diotimos, who, speaking about the western and eastern Lybia, and bringing as a witness Hannōn, King of Karchēdōn, quotes the histories of Androsthēnēs for further certainty of what he writes. If Diotimos is the writer of the aforesaid fragment (for other of the ancient lost historians wrote of the Lybian nations beyond the Hēracleian Straits), it is a valuable discovery.*

Stephanos, the Byzantian, alone mentions this man (as far as I know), in two places of his *Ethnica*. First, under the name *Passargadae* (which he mentions in the 65th book of Miscellaneous Readings); and, secondly, under the name *Gargara*, as follows:—There (namely, among the Gargarians) Diotimos, the Adramyttian, taught letters, of whom Aratos spoke—

“Αλάζω Διότιμον, ὃς ἐν πέτρῃσι κάθηται,
Παισὶ Γαργαρέων βῆτα καὶ ἄλφα λέγων.” =

“I praise Diotimos, who is sitting on the rocks,
With the children of the Gargarians, teaching them the alphabet.”

* Eleven of his Epigrams are preserved in the Anthologia Græca, p. 183, vol. I. Ed. Jacobs. Leipzig, 1794.

This is sufficient at present about Diotimos. The fragment which is attributed to Diotimos is in length eight and a quarter inches, in breadth the same. The writing is small, but easy to read, which is called caligraphically *Anticallicratian* writing, namely, too small for Callicratēs, the Lacedæmonian, who flourished in the fifth century before Christ, and used to write with very small letters; as also did Myrmecidēs, the Milētian, contemporary with Callicratēs, of whom we read in the general history of Ælianos as follows (17th par.):—“*Of the smallest Carriage and Elegy.*—These, then, are the small works, the most admired of Myrmecidēs, of Milēsia, and Callicratēs, of the Lacedæmon. They constructed carriages covered by a fly, and wrote an elegy of two verses on one grain of sesame, with golden letters, neither of which, I think, the wise will eulogise; for what is that but waste of time?” (See in book first.) The whole of it is composed of fifty-two lines, which are contained in two columns. The papyrus is of the kind which by the Egyptians is called *Maraba*, namely, “hard.” The ink is of the same composition as that of the Thēbaic papyrus. Its writing is attributed to the first century before Christ.

Additional authorities in favour of the Periplus being ascribed to Hannōn are the following:—

I. “Hanno Carthaginiensis exploratum missus à suis, cum per Oceani ostium exisset, magnam partem ejus circumvectus, non se mari, sed commeatu defecisse, memoratu retulerat. Et mox: Super eos grandis littoris flexus grandam insulam includit, in qua tantum feminas esse narrant, toto corpore hirsutas, et sine coitu marium sua sponte fœcundas: adeo asperis afferisque moribus, ut quaedam contineri ne reluctantur vix vinculis possint. Hoc Hanno retulit, et quia detracta occisis coria pertulerat, fides habita est.” (Pomponius Mela, lib. iii. c. 9.)

II. “Hanno, Carthaginiensis potentia florente, circumvectus à Gadibus ad finem Arabiae, navigationem cum prodidit scripto.” (Plinius in Hist. Nat., lib. ii. c. 67.)

III. “Fuere et Hannonis Carthaginiensium ducis comentarii, Punicis rebus florentissimis explorare ambitum Africae jussi: quem secuti plerique è Græcis nostrique, et alia quidem fabulosa, et urbes multas ab eo conditas ibi, prodidere, quarum nec memoria ulla, nec vestigium exstart.” (*Idem*, lib. v. c. 1.)

IV. “Penetravit in eas (Gorgadum insulas) Hanno Poenorum Imperator, prodiditque hirta feminarum corpora, viros pernecitate evasisse: duarumque gorgorum cutes argumenti et miraculi gratia in Junonis templo posuit spectatas usque ad Carthaginem captam.” (*Idem*, lib. v. c. 36.)

V. “Prodidit Xenophon Lampsacenus Hannonem Poenorum regem in eas (gorgadum insulas) permeavisse, repertasque ibi feminas aliti pernecitate, atque ex omnibus quae apparuerant, duas captas tam hirta atque aspero corpore, ut argumentum spectandae rei duarum cutes miraculi gratia inter donaria Junonis suspenderit: quae duravere usque in tempora exidii Carthaginiensis.” (Julius Solinus, sup. finem, cap. 56.)

VI. “Quod Aristides et alii nonnulli è veteribus, et multi è recentibus fabulosam existimant hanc Hannonis narrationem, in eo plurimum illos fefellit ratio. Dignum est enim hoc monumentum quod cum cura illustretur, non tantum veritatis ergo, sed et gratia antiquitatis, cum id omnibus Græcorum monumentis longe sit vetustius.” (Tsaacus Vossius, in Observationibus ad Melam, p. 302.)

Dion Chrysostomos says concerning the colonies of Hannōn:—"Hannōn, the Karchēdonian, makes the Karchēdonians Lybian, instead of Tyrians; and says that they inhabited Lybia, instead of Phœnicia; and that they got much wealth and great trade, and harbours, and many triremes, and ruled over much land and sea." (Olaf, vol. i. Reicke. p. 582.)

Stephanos of Byzantion, in his general Descriptions of Nations, has made mention of Hannōn and his Periplus, not once, or twice, or three times, but often. And the reader may see the proofs in the Notes. But what need is there to speak of the proofs? the Thēbaic Codex of Hannōn itself acknowledges this, in the preface.

Hannōn says that the King of the Karchēdonians dedicated his Periplus to the greatest god, Kronos, and to all those dwelling together in the same temple.

"It was resolved by the Karchēdonians that Hannōn should sail beyond the Columns of Herakles, to build Lybiphœnician towns. He sailed, conducting his large vessels, seventy-seven in number, and a great many men and women, numbering thirty thousand, and provisions and other necessary things."

The testimony of the copyist Evagrios is very strong, who flourished in the first century before Christ:—

"His son having reigned fifty-three years, Melampus, son of the latter, succeeds to the power, but, being condemned by fate to be childless, Hannōn, his maternal uncle, seizes the power, and reigns over the Karchēdonians sixty years. He it was who, before his reign, built the Lybiphœnician cities beyond the Straits of Hēraklēs, by command of the Karchēdonians, as his Periplus shows, which he engraved on a stone, in Phœnician, depositing it in the temple of Kronos, the protector of the city."

Also the Thēbaic historical fragment strengthens more and more all the proofs, and contains this:—

"After Phagethōn, Melampus, son of Phagethōn, inherited the government of the Karchēdonians, and ruled over them eight years. Having died childless, Hannōn, his maternal uncle, a magnanimous man (who built the towns towards the western and southern Lybia, in the fifth year of the reign of Melampus—587 before Christ), was proclaimed King by the people."

Hannōn composed his Periplus, not in the Greek language, as some think, but in Phœnician, as Evagrios, Dionysios, and Eustratios testify, and dedicated it to Kronos, protector of the Karchēdonians. And this is not a subject for contradiction; for Hannōn, being a Phœnician by origin, and living at a period in which the Greek tongue was not popular, as in the days of Alexandros the Great and his successors, wrote in his vernacular language, and dedicated his writings to his country's temples, and to his fatherland.

And who is his first Greek translator? Evagrios says that it was Polykleitos, son of Melikerios, the Kyrēnian. And when? At the same time (he says) in which Alexandros, the son of Philippos, was born, namely 356 before Christ. We believe that the text of the Periplus was known to other learned Greeks, before the Greek translation of Polykleitos. This is also stated by Dionysios, the metropolitan of Lybia, whose Discourses we shall presently notice. For at Karchēdōn itself, and in its surrounding barbarian towns, particularly in the Greek towns of Kyrēnē, there existed many Greek

philosophers, occupied in many things. And we have the authority of Hērodotos, who, being one century later than Polycleitos, and visiting Lybia, learned its contents, and selected not a few materials from it, which he inserted in the Melpomenē, as we have shown. Nor was he unknown to the historian Palæphatos, nor to the geographer Skylax, nor to Ekataeos, the Milēsian, nor to Ephoros, the Kymæan, nor to Kastōr, the Rhodian, who are posterior to Polycleitos; because they also relate many geographical names and nations mentioned in the Periplus of Hannōn, as is proved in my notes. But we may be told that it is probable that these men did not learn what they wrote about western and southern Lybia from Hannōn, but from their own observations, made in visits to the nations beyond the Hēraklean Columns. This is also very probable, and not wonderful, for each of them writes from his own knowledge, whatever he writes about those nations. But Eustratios, the Symæan, in the Annotations to the Periplus of Hannōn, says of Hannōn himself, and of the Periplus:

“Hannōn, after arriving at Karchēdōn, and writing his Periplus in the Phœnician language, upon a column, and reading it, as was customary, in the assembly, deposited it, after dedication, in the temple of Kronos, as Kastōr affirms. Hannōn, having obtained regal honours, reigned eight years over the Karchēdonians, after the death of Melampus. Hannōn held the power in the fourth year of the forty-eighth Olympiad (584 before Christ), and, having ruled over the Karchēdonians paternally during full sixty years, died in the fourth year of the seventy-first Olympiad (524 before Christ), the Periplus being composed in the Phœnician language, as it is said Polycleitos, the Kyrēnæan, translated it into Greek. Before him Kadmos and Aristagoras, the Kyrēnæans, translated it also; but I do not know what became of their translation; and Polycleitos had undertaken a different one from the existing copy, which has been corrupted not a little by the errors of the copyists.”

From this fragment, besides the information we obtain about Hannōn, we learn also that another translation of the Periplus took place before Polykleitos, by Aristagoras and Kadmias, which is likely to have been destroyed by Time. And Polykleitos had undertaken another. As the matter stands, the Greek translation of the Periplus which has come to us is attributed to Polykleitos, according to his copyists, Evagrios and Dionysios and Eustratios. As we can judge, the trustworthy and excellent Greek translator of this Periplus was Polykleitos, the Kyrēnæan. And from this translation of Polykleitos one Evagrios, son of Evagrios, native of Mygisæ, a city of Karia, having obtained a copy, made three transcripts, and presented them to Epimachos, Archōn of Alexandria, on account of his generosity, in the third year of the 182nd Olympiad, viz., 50 years before Christ. One of these it is, perhaps, which has come safe to us as by a miracle.

But if any one is incredulous, and says, “And do you, Simōnidēs, believe that this copy is the one of those three which Evagrios wrote?” I shall answer him, “Friend! no one can assert it; because in that time there did not exist the custom of ratifying the autograph of this or the other man with the Mayor’s seal, nor with the signatures of witnesses. But the palæographic knowledge which I have obtained from reading and assiduous study of thousands of manuscripts, on various subjects, of every period, before Christ as well as after Christ, and likewise the particular knowledge

about the different writing materials of the ancient nations and towns, which I have acquired by long experience and readings of ancient writings, and particularly of the librarians of Pergamos, Alexandria, Byzantion, and Athōs, who were privately engaged in this, namely, of the knowledge of the manuscripts, the style of writing of every town, the distinction of the papyri of every Egyptian country and period, the mode of preparing the skins, and, besides, the ancient distinction of the ink, and the change by Time (arising from the different preparations of the skins and atmospheric influence) — this experience, I say, obliges me to believe, and say before the world, that this work was certainly written in the period before Christ, as is shown by its style of writing, which is particularly called EPIGRAMMOS, by the papyrus, which is of Saitices preparation, and by the ink with which it is written (of *Althemicean* composition, and called *Althemicon*). The correct style of the writing confirms my opinion, for no copy of this Periplus which exists in the European libraries has so many orthographic variations, some of which are very important, and are noted in their proper places. I will add the testimony of Dionysios, the metropolitan of Lybia, in his work on the homonymous poets and writers:—

“Hannōn was the son of Ezōros, the Karchēdonian, and uncle of Melampus, twentieth King of Karchēdōn, whom he succeeded after his death (as he died childless), in the fourth year of the forty-eighth Olympiad (584 years before Christ), and having ruled sixty years over the Karchēdonians, died, aged a hundred, as Charōn, the Naucratan, and Charōn, the Kyrēnæan, relate. Many of the ancient historians attributed to this King, the Periplus beyond the Straits of Hēraclēs. He composed it in the Phœnician language, and dedicated it to his paternal temple at Karchēdōn. Many others, and particularly Greeks, translated it, but principally Polycleitos, the Kyrēnæan, who translated it more carefully into the Greek language, as is judged from the metropolitan copy in Alexandria. This Polycleitos was contemporary with Aristotele. Polycleitos also composed the Archæology of Kyrēnē, in three books, and of all Lybia in thirty-four volumes. He died at Alexandria, in the second year of the 116th Olympiad (315 years before Christ). Besides him there existed others named Hannōn, as the following:—First, Hannōn, son of Asserymos, from Tyre, who wrote about the loss of the Tyrians, as Menandros, the Ephesian, says. Second, his nephew, who ruled over the Tyrians the tenth before Heirōmos, as Dios affirmed. Third, of Apamia, who was an historian, flourishing in the first Olympiad. Fourth, the son of Karchēdōn, who ruled over Karchēdōn thirty-eight years before the first Olympiad. Fifth, the son of Astartos, nephew of Arrhachos, King of Karchēdōn, who succeeded to Arrhachos in the first year of the sixteenth Olympiad, as Charōn, of Naucratis, mentions. Sixth, the son of Hannōn, grandson of Ezōros, obtained the power over the Karchēdonians for two years, after the death of his father, Hannōn, in the end of the second year of the sixty-second Olympiad. The seventh was the son of Abdēmōn, who flourished in the eighty-fifth Olympiad, and conquered the Lybian Nomades; Imilcon was his son, who was in the expedition of Hannibas against Sicily, in the third year of the ninety-third Olympiad. Eighth, called Hannōn The Great, who wrote the Archæology of Lybia in the Phœnician language; he flourished in the fifty-seventh Olympiad. Ninth, the son of Boumilchar, a celebrated general of the

Karchēdonians. Tenth, the son of Hannibas. Eleventh, the son of Abibalam, who lived in the 130th Olympiad. Twelfth, a great general of the Karchēdonians, who existed in the 140th Olympiad. Thirteenth, the son of Aristagoras, prince of Alexandria, who flourished in the 170th Olympiad, and composed the Archæology of Egypt, in thirty-three books. Fourteenth, He of Ephesos, son of Neandros, born in the second year of the 142nd Olympiad, who wrote many learned treatises, as follows:—Annals of the Ephesians, in four books; Archæology of Knidos, in two volumes; Lives of Celebrated Men, in twenty volumes; Voyage Round the Earth; History of Persia, in two volumes; History of Lyciaca, in seven volumes. He died at an advanced age; it is related that he died, being fully one hundred years of age, when sacrificing.”

We gather from this passage that the text of the Periplus was known to many learned Greeks before the translation by Polycletes, as has been before mentioned.* We will now inspect the text of the Periplus in the Evagrian Codex, and its variations from the other Codices known to exist in Europe, which, we think, will establish its great value as compared with any others which have been edited.

* This Periplus was also known to Hermippos, of Berytos, for he makes mention of it in an epistle to Hōrus; as also of one Callimachos, who annotated the Periplus of Hannōn. His letter is as follows:—

“*Ἑρμιππος* Ὄρω πλείστα χαιρῖν. *Χαιρήμων*, καὶ Ὄρος, καὶ Ἑμπεδοκλῆς, καὶ Χίνοφις, ᾧ τίκτον, φασὶ τὸν κύκλον καὶ τὴν χεῖρα διαδύσως εἶναι σύμβολα. Ἡ δὲ σύζευξις, τῶν στρωθουκαμυλίων πτελῶν καὶ ἡ τοῦ κύκλου γραφὴ τὴν ἐν πᾶσιν ἀληθείοντα καὶ ἀδιάφυστον λόγον σημαίνει. Τὸ δὲ *Μωσραχα* εἰ σύμβολόν (ἔστι δὲ τούτο στόμα καὶ γραφὴ κάθετος) χλεῖν εἰκάζει. Τὸ δὲ Ἄθυρι ὄνομά ἐστιν ἐπίθετον τῆς Ἰσιδος· ἱρμηνεύμενον δὲ τούτο, οἷον φράζει κόσμιον Ὄρου. Τὸ δὲ ἌδϞ ὄνομα ἔχθραν σημαίνει, ἣν καὶ ἔμφανει λίοντος καθήμενου γραφῆ. Τὸ δὲ Μῖν ὄνομα αἰσθητῶ ἔστι καὶ ὄρατοῦ κόσμου μήνυμα. Ὁ δὲ σχοῖνος ἐστὶ φυτὸν θαμνωδὸς καὶ καλαμοφόρον ἐν τοῖς ἐνδοτέροις τῆς Αἰγύπτου μέρεσι φύμενον. Τούτο οὖν οἱ Αἰγύπτιοι κηπουροὶ τοῖς ἐξ αὐτοῦ καλάμοις χρῶνται· εἰσι γὰρ καλοὶ πρὸς γραφὴν λίαν. Διὸ καὶ γράμματα τῶς Αἰγυπτίους διδάσσει *Κουλομίνο*ς, *σχοῖν*ος κάλαμον, καὶ *σχοῖν*ος κόσμον ἅμα μελανοδεχίῳ γράφοντες, σημαίνουσι. Σημαίνει δὲ τὸ σύμβολον τούτο ἔσθ' ὅτι καὶ ἱερογραμματεῖα καὶ πῖρας ἀγαθόν. Καὶ τσαῦτα μὲν ἐνταῦθα περὶ τῶν συμβολικῶν ἀποριῶν σου. Τὰς δὲ περὶ Ἄνωτος τοῦ *Καρχηδονίου* καὶ τοῦ *Περίπλου* αὐτοῦ *δισταγμαῖός* σου *Καλλιμάχος* λύσει σοὶ ὁ *Καρχηδόνιος* καὶ *σχολιαστής* Ἄνωτος, καὶ οὐδὲς ἕτερος πλὴν τούτου. Ἐβήσω.” (Vide CODEX MAYERIANUS, p. 24.)

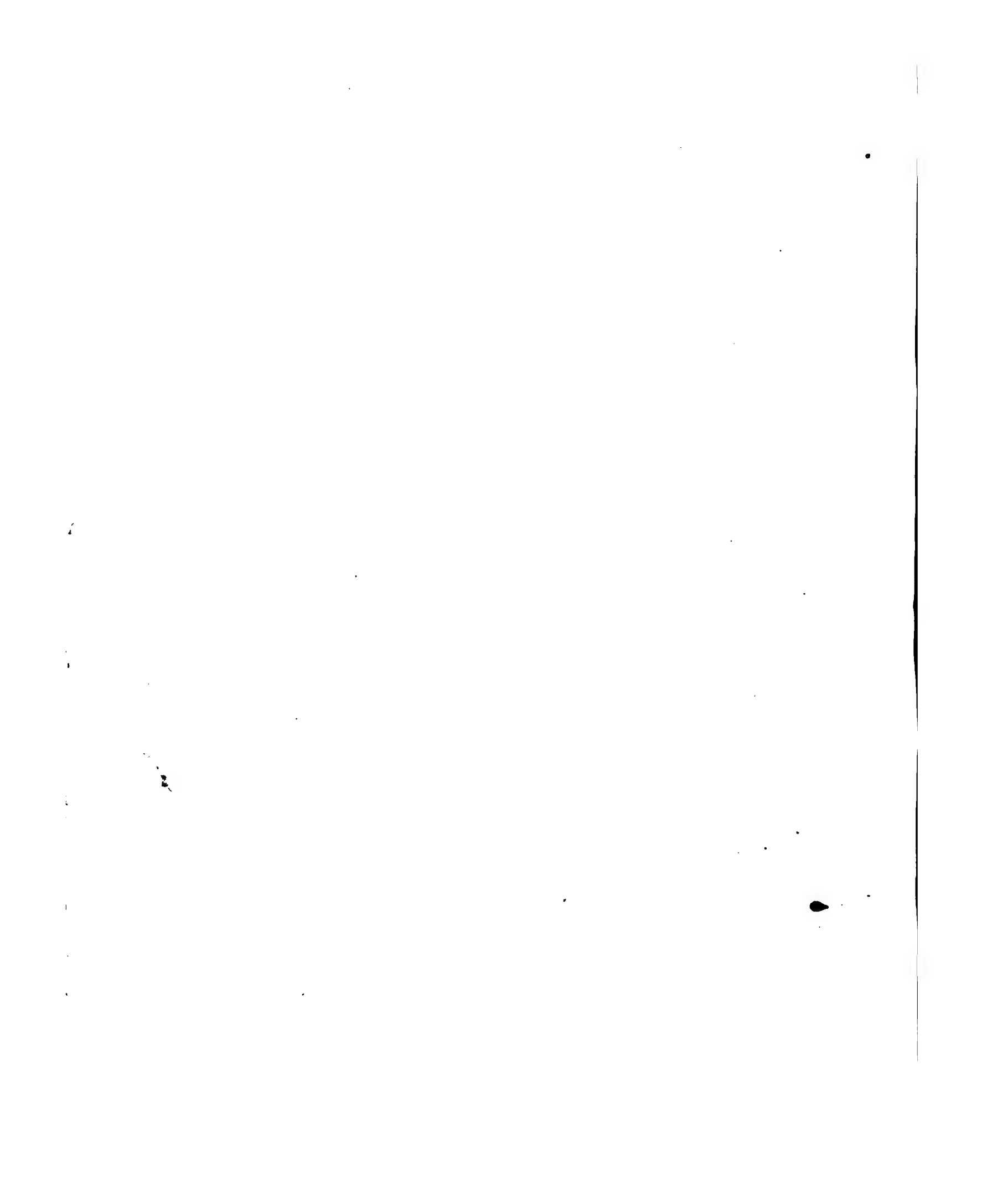
- ANNΩΝ ΚΑΡΧΗΔΟΝΙΩΝ ΒΑΣΙΛΕΥΣ ΤΟΝ
ΠΕΡΙΠΛΟΥΝ ΚΡΟΝΩΙ ΘΕΩΙ ΜΕΓΙΣΤΩΙ
ΚΑΙ ΤΟΙΣ ΣΥΝΝΑΟΙΣ ΠΑΣΙΝ. *ΕΔΟΞΕ Καρ-
χηδονίοις *Ανωνα πλεῖν ἔξω Στήλων
5 Ἡρακλείων καὶ πόλεις κτίζειν Λιβυφοι-
νίκων. Καὶ ἐπλευσε πεντηκοντόρους
ἑπτὰ πρὸς τοῖς [ἐ]ξήκ[ου]τα ἄγων, καὶ πλῆθος ἀν-
δρῶν καὶ γυναικῶν εἰς ἀριθμὸν μυριάδων
τριῶν [καὶ σιτ]ία κ[αὶ τὴν ἄλλην π]αρασκευήν. Ὡς δ' ἀναχθέν-
10 τες τὰς Στήλας παρημείψαμεν καὶ ἔξω
πλοῦν δυοῖν ἡμερῶν ἐπλεύσαμεν, ἐκτί-
σαμεν πρώτην πόλιν, ἣν τινα ὠνομά-
σαμεν Θυματ[ήριον,]* ἐν ἣ καὶ ἱερὸν Βου-
λαίου Διὸς ἰδρύσαμεν· πεδῖον δὲ τῇ πόλει
15 μέγα ὑπὴν καὶ βα[θύ]σκιον. Καῖπειτα πρὸς
ἑσπέραν ἀναχθ[έν]τες ἐπὶ Σολόεν-
τα,† Λιβυκὸν ἀκρωτήριον λάσιον δένδρεσι,
συνήλθομεν. Ἐνθα μικρὸν χρ[ο]νί[σαν]-
τες καὶ Ποσειδ[ῶ]νος ἱε[ρ]ὸν ἐπὶ τοῦ ἐγγύς
20 λόφου ἰδρυσ[άμ]ενοι πάλιν ἐπέβημεν
πρὸς ἥλιον ἀνίσχοντα ἡμέρας τρεῖς
ἡμισυ, ἄχρις ἐκομίσθημεν εἰς λίμνην
οὐ πόρρω τῆς θα[λά]ττης κειμένην,
καλάμου μεστ[ὴν π]ολλοῦ καὶ με[γ]άλου·
25 ἐνήσαν δὲ καὶ ἐλ[έφ]αντες καὶ ἄλλα
θηρία νεμόμενα πάμπολα. Τ[ῆ]ν τε
λίμνην παραλλάξαντες ὅσον ἡμέρας
πλοῦν, κατωκίσαμεν πόλεις πρὸς τῇ
θαλάττῃ καλουμένας Καρικὸν τε Τεῖ-
30 χος,‡ καὶ Γύττην,§ καὶ Ἀκραν,|| καὶ Μέλ[ι]τταν,¶
καὶ Ἀραμβυν** καὶ ἱερὰ ἐν αὐταῖς ἰδρύ-
σαμεν τέσσαρα, Ἄμμωνος ἐν Γύτ-
τη, Ἀμμωνίας ἐν Ἀκρη, Χρῦσορ[ος] ἐν
Μελίττῃ, Πολυβούλου Ἀθην[ᾶς] ἐν
35 Ἀράμβυϊ. Καῖκεῖθεν δ' ἀναχθέν[τ]ες

The title which is generally prefixed to the text of Hannón is as follows:—“Ἄνωτος Καρχηδονίων βασιλεὺς περιπλοῦς (διήγησις· Vossius) τῶν ὁ περὶ τὰς Ἡρακλείους Στήλας Λιβυκῶν τῆς γῆς μερῶν, ὅν καὶ ἀνέθηκεν ἐν τῷ τοῦ Κρόνου τιμῆναι, δηλοῦντα τὰδε.” I think, however, that this has been inserted by the copyists, and is not part of the original composition.

3. Ἐδοξε.—In the copy of Eustratios, “Ἐδοξε τοῖς ἐν ἀρχῇ Καρχηδονίοις.” Same edition, read ἰδοξεν. 6. Καὶ ἐπλευσε πεντ. ἑπτὰ πρὸς τοῖς ἑξήκ[ου]τα.—This passage in the common editions occurs without the adverbs “ἑπτὰ, πρὸς τοῖς.” In the same edition the reading is “ἑπλευσεν,” etc. 11. Ἐκτίσαμεν.—In the MS. of Eustratios, “ὠκίσσαμεν.” 13—15. Θυματῆριον, ἐν ἣ—καὶ βαθύσκιον. Καῖπ.—In the common texts the reading is, “ὠνομάσαμεν Θυμ· πεδῖον δ' αὐτῇ μέγα ὑπὴν. Καῖπειτα,” etc. 18. Ἐνθα μικ. χρ. καὶ Π. ἱερ. ἐπὶ τοῦ ἐγ. λόφ. ἰδρ.—In the text of Eustratios, “Ἐνθα μικρὸν χρῶνισαντες χρόνον,” etc. In our common edition the reading is, “Ἐνθα Ποσειδῶνος ἱερὸν ἰδρυσάμενοι πάλιν,” etc. 21. Ἡμ. τρεῖς ἡμισυ.—In common edition, “ἡμέρας ἡμισυ.” 22. Ἀχρις ἐκ, etc.—In the MS. of Eustratios, “ἄχρις οὗ ἐκομίσθημεν εἰς λίμ· μεγ, καὶ οὐ πόρρω,” etc. 23. Θαλάσσης.—In the common edition, 25. Ἐνήσαν δὲ καὶ ἐλ.—“Ἐνήσαν δ' αὐτῇ.” So in the Codex of Eustratios. 25. Καὶ ἄλλα.—In the common edition, “καὶ τὰλλα.” 28. Κατ. πολ. πρὸς τῇ.—In the MS. of Eustratios, “κατ. πόλεις πέντε,” etc. 29. Θαλάσση in the common edition. 31—35. Ἀραμβυν καὶ ἱερὰ.—Ἀράμβυϊ. Καῖκεῖθεν, etc.—In the common Codices this passage starts thus: “καὶ Ἀραμβυν Καῖκεῖθεν,” etc. (Between the two last words all is wanting.)

ΑΝΝΩΝ ΚΑΡΧΙΔΟΝΙΩΝ ΔΑΔΕΥΣΤΟΝ
ΠΕΡΙ ΠΛΟΧΗΝ ΚΡΟΝΩ ΘΕΩΙ ΜΕΠΙΣΤΗ
ΚΑΤΟΙΣ ΣΥΝΝΩΣΤΑΣΙΝ ΕΔΩΞΕ ΚΑΡ
ΧΗΘΟΝΙΟΙ ΣΑΝΝΩΝ ΑΓΓΛΕΙΝ ΕΞΩΣΤΗΩΝ
ΗΡΑΚΛΕΙΩΝ ΚΑΙ ΠΟΛΕΙΣ ΚΤΙΣΕΙΝ ΛΙΒΥΦΟΙ
ΗΚΕΝ ΚΑΙ ΟΜΕΥΣ ΠΕΝΤΗΚΟΝΤΟΡΟΣ
ΕΠΙΤΟΡΟΥΣΤΗΡΗΝ ΚΑΛΩΝ ΚΑΙ ΤΑΝΘΟΣΑΝ
ΑΡΩΝ ΚΑΙ ΓΥΝΑΙΚΑΝ ΑΡΕΜΟΝ ΜΑΧΡΙΑΔΩΝ
ΤΗΝΟΥ ΤΑ ΜΑΧΡΕΧΗΝΩΣ ΑΝΑΛΩΕΝ
ΤΕΣΤΑΘΗΛΑΣΤΟΡΗΜΕΙΤΑ ΜΕΝ ΚΑΙ ΕΞ
ΠΛΟΧΗΝ ΗΝ ΜΕΡΩΝ ΕΠΙΛΕΧΣΑ ΜΕΝ ΕΚΤΙ
ΣΑ ΜΕΙ ΠΡΩΤΗΝ ΠΟΛΙΝ ΗΝ ΤΗΝ ΑΩΝΟΜΑ
ΣΑ ΜΕΝ ΕΧΜΙΣΤΗΡΗΝ ΚΑΙ ΕΡΩΝ ΒΟΧ
ΛΑΧ ΔΙΟΥΣ ΔΡΥΣ ΗΝ ΕΔΙΟΥΝ ΕΝ ΠΟΛΕΙ
ΜΕΓΑΛΗΝ ΚΑΙ ΒΑΡΥΚΙΟΝ ΚΑΙ ΕΤΑΤΡΟΣ
ΕΣ ΠΕΡΑΝ ΑΝΑΧΗΝΤΕΣ ΕΠΙ ΣΟΛΩΕΝ
ΤΑ ΛΙΒΥΚΟΝ ΑΚΡΗΡΙΟΝ ΠΛΑΣΙΟΝ ΔΕ ΑΡΕΣΙ
ΣΥΝ ΗΘΟΜΕΝ ΕΝΘΑ ΜΙΚΡΟΝ ΧΡΕΥΣΑΝ
ΤΕΣ ΕΠΙ ΤΟΥ ΕΡΩΝ ΕΠΙ ΤΟ ΧΕΓΓΑΘΕ
ΛΑΧ ΔΙΟΥΣ ΔΡΥΣ ΕΝ ΟΥ ΠΑΛΙΝ ΕΠΕΒΗ ΜΕΝ
ΠΡΟΣ ΗΛΙΟΝ ΔΑΝΙΣΧΟΝΤΑ Η ΜΕΡΑΣ ΤΡΕΙΣ
Η ΜΙΣΧ Δ ΧΡΙΣ ΚΟΜΙΣΘΗ ΜΕΝ ΕΙΣ ΜΗΝ
ΟΥΤ ΠΡΩΤΗ ΣΑΤΤΗΝ ΣΚΕΙ ΜΕΝ ΗΝ
ΚΑΛΑΜΟΧ ΜΕΤΑ ΤΗΜΟΧ ΚΑΙ ΜΕΓΑΛΩ
ΕΝ ΗΣΑΝ ΔΕ ΚΙΤΕΡΗΝΤΕΣ ΚΑΙ ΠΑΜΑ
ΘΗΡΙΑΝ ΕΜΟΜΕΝΑ ΠΑΜΠΟΜΑΤΗΤΕ
ΛΙΜΗΝ ΗΤΑΡΑ ΛΛΑΞΑΝΤΕΡΟΣ ΟΝ Η ΜΕΡΑΣ
ΠΛΟΧΗΝ ΚΑΤΟΙΚΙΣΑ ΜΕΝ ΠΟΛΕΙΣ ΤΩΣΤΗ
ΘΑΛΑΤΤΗ ΚΑΛΟΧ ΜΕΝ ΔΑΣ ΚΑΡΙΚΟΝ ΤΕΤΕΙ
ΧΟΣ ΚΑΙ ΓΥΤΤΗΝ ΚΑΙ ΚΡΑΝ ΚΑΙ ΜΕΤΤΑΝ
ΚΑΙ ΑΡΑΜ ΒΥΝ ΚΑΙ ΕΡΑ ΕΝ ΔΕ ΤΗ ΠΟΛΕΙ
ΣΑ ΜΕΝ ΤΕΣ ΔΡΑ ΑΜΜΩΝΟΣ ΕΡΕΤΥΤ
ΤΗ ΑΜΜΩΝΙΑΣ ΕΝ ΑΚΡΗ ΧΡΥΣΟΡΕΝ
ΜΕΛΤΗ ΠΟΛΥ ΒΟΥΧΛΟΧ ΔΕ ΗΝ ΕΝ
ΑΡΑΜ ΒΥΝ ΚΑΙ ΚΕΘ ΕΝ ΔΑΝΑΧΘΕΡ ΕΡΕ

ΗΛΘΟ ΜΕΝ ΕΠΙ ΜΕΓΑΝ ΠΟΤΑΜΟΥΝ
ΞΙΑΝ ΑΠΟ ΛΙΒΥΝΣ ΕΡΕΟΝ ΤΑ ΠΑΡΑ ΔΑΧ
ΤΟΝ ΝΟΜΑ ΔΕ ΣΑΝΘΕΡΑ ΠΟΙΝ ΞΙΑΤΑ ΒΟΥ
ΟΚΗΜΑΤΕΝ ΕΜΟΝ ΠΑΡΟΙΣ ΕΜΕΙΝΑ ΜΕΝ
ΑΧΡΗ ΠΟΣΦΙΛΟΙ ΓΕΝΟΜΕΝ ΟΙΚΜΑΧΟ
ΑΣ ΕΡΕΤΕΛΕΣ ΑΜΕΝ ΑΜΜΩΝ ΕΡΕ
ΕΤΟΥΝ ΔΕ ΚΑΘΧΤΕΡΘΕΙΝ ΑΙΘΙΩ ΕΣ
ΧΡΗΜΤΕΣ ΑΞΕΝ ΟΙ ΠΑΝΝΕΜΟΤΕΡΟΙ
ΗΝ ΕΡΕΜΟΝ ΗΝ ΕΡΕΣΙ ΜΕΓΑΛΙΣ ΕΡΕΟΝ
ΡΕΙΝ ΤΟΝ ΑΡΕΙΑΝΣΕ ΒΟΧΣΙ ΔΕ ΟΧΤΟΙ ΠΑΝ
ΤΕΣ ΚΑΙ ΤΟΥΤΩΝ ΜΑΛΙΣΤΑΥΙΑ ΜΕΓΑΛΗΝ
ΑΜΜΩΝΑ ΟΝ ΚΑΙ ΑΜΜΑΧΑΙ ΔΙΜΠΡΟΣ ΔΤΟΡΕ
Σ Η ΠΕΡΙ ΔΕ ΤΑ ΟΡΗ ΚΑΤΟΙΚΕΙΝ ΑΝΘΡΩΠΤΩΣ
ΟΜΟΡΦΟΧ ΤΡΩΓΛΟΧ ΤΑΣΟΧ ΤΑΧ ΕΤΕ
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ΜΗΝ ΕΑΣ ΠΑΡΕΠΛΕΟΝΤΕΣ ΗΝ ΠΡΟΣ
ΜΒΡΙΑΝ ΔΧΗ ΜΕΡΑΣ ΚΕΙΘΕ ΕΝ ΣΗ
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ΕΝΘΑ ΧΡΟΜΕΝ ΕΝ ΜΥΧΑΙΤΙΝΟΣ ΚΟΝ
ΠΟΧΩΝ ΣΟΝ ΜΙΚΡΑΝ ΚΑΧ ΚΛΩΝΕΧΟΥ
ΣΑ ΣΤΑΔΙΩΝ ΠΕΝΤΕ ΗΝ ΚΑΙ ΔΙΝ ΣΑΙΝ ΕΡ
ΡΕ ΟΝΟΜΑΣΑΝΤΕΣ ΣΑΤΟ ΚΕΡΗΝΗΝ ΕΡ
ΕΤΑΤΡΟΣ ΠΡΩΤΗ ΣΤΗ ΣΠΕΙΤΑ ΤΗ
ΤΟΡΟΧ ΑΠΟ ΔΙΒΑΣΤΕΡΕΣ ΕΤΕΚΜΑΙΡΟ
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ΚΑΤΕΧΘΑΧ ΚΕΙΘΕ ΔΑΝΩΝΟΣ ΕΩ ΚΕΙΤΑ
Ο ΠΛΟΧΣ ΕΚΤΕΚΑΡΩ ΔΟΝΟΣ ΕΠΙ ΣΤΗ
ΛΑΣ ΚΑΙ ΚΕΘ ΕΝ ΜΙΚΕΡΗ ΠΗΤΟΥΝ
ΤΕΧΘΕΝ ΕΙΣ ΝΙΝ Η ΑΦΙΚΟΜΕΡΑ
ΔΙΑΤΙΝΟΣ ΠΟΤΑΜΟΧ ΜΕΓΑΛΟΧ ΔΙΑ
ΠΛΕΧΘΑΝΤΕΣ ΧΡΕΥΣΑ ΚΑΛΟΧ ΜΕΝΟΧ
ΕΝ ΤΑΧΘΑ ΤΕΛΕΣΤΑΝ ΟΥ ΔΙΧΡΕ ΜΕΤΗΣ
Ο Η ΜΕΤΕΡΟΣ ΠΡΟΣ ΜΗΤΡΟΣ ΘΕΙΟΣ ΚΑΙ
ΠΡΟΣ ΤΑ ΠΟΤΑΜΟΧ ΕΡΕΤΕΤΑΙ ΚΑΙ ΗΡΩ



HANNON, KING OF THE KARCHEDONIANS,
DEDICATES THE PERIPLUS
TO THE MIGHTY GOD KRONOS, AND ALL THE GODS
WORSHIPPED IN THE SAME TEMPLE.

¶ 1. It seemed good to the Karchēdonians that Hannōn should sail beyond the Pillars of Hēracles and found cities of Lybiphœnicians. And accordingly he sailed, taking sixty-seven fifty-oared galleys, and a multitude of men and women, to the number of 30,000, with provisions and other equipments.

¶ 2. And when we had put to sea and passed the Pillars, and voyaged two days' sail beyond them, we built the first city, which we named Thymiatērion, wherein we erected a temple of Zeus Boulaios, the counsel-giving; and there was a plain, great, and darkly-shadowed, below the city.

¶ 3. Thence setting sail to the west, we came to Soloeis, a promontory of Lybia, thickly covered with trees.

¶ 4. After staying there a short time, and erecting a temple to Poseidōn, on the neighbouring eminence, we sailed again towards the east for three days and a half, till we came to a lake not far from the sea, full of reeds, many and large. In it were elephants, and other beasts of all kinds, feeding.

¶ 5. And after coasting by the side of the lake for about a day's sail, we built cities by the sea-side, called the Karikon Teichos, Gytte, Akra, and Melitta, and Arambys. And in them we erected four temples, one of Ammōn in Gytte, one of Ammonia in Acra, one of Chryisor in Melitta, and one of Athēnē, Polyboulē, in Arambys.

Confirmatory testimony from the unpublished work "THE ETHNIKA" of STEPHANOS BYZANTIOS, and EUSTRATIOS.

* "ΘΥΜΙΑΤΗΡΙΟΝ, πόλις Λιβύης πρὸς ταῖς ἐκβολαῖς τοῦ Σουβούρου ποταμοῦ τοῦ ἐν τῇ Μαυρουσίᾳ οἰκισμένη, κτίσμα Καρχηδονίων, ἐν ᾗ καὶ ἱερὸν Βουλαίου Διός, Ἀπωνος ἱεῖμα τοῦ τῆς ἀποικίας ἡγουμένου. Μετασημάσθη δὲ αὐτὴ καὶ Σουβούρις ἐν τοῖς ὕστερον, ἀπὸ Σουβούρου φυλάρχου Μαυρουσίαν, τοῦ τὴν πόλιν ἀνακτίσαντος ἐρημαθίσαν ὑπὸ ἡμφυλίου πολέμου, καθὰ Ἐκαταῖος φασιν. Ἔστι δὲ καὶ ἑτέρα πόλις ΘΥΜΙΑΤΗΡΙΑ, θηλυκῆς, Λιβίου ποταμοῦ ἰγγύς. Θυμιατηρίων ἄπαικος αὐτῆ· τὸ ἔθνηκόν Θυμιατήριος."

† "ΣΟΛΟΕΙΣ, Ἀκρατήριον Μαυρουσίας, ἐφ' οὗ καὶ ἱερὸν Ὀκεανούτρου Ποσειδῶνος ἄγιον Ἀπωνος κτίσμα."

‡ "ΣΟΛΟΕΝΤΙΣ, καμάρη πόλις Μαυρουσίας ἐπὶ τοῦ Σολέντος ἀκρατηρίου κειμένη· ὃ ἐξ αὐτῆς Σολοεντιεύς· εὐρεται δὲ καὶ Σολοεντιότης καὶ Σολοεντιῖος παρὰ Κάστορι τῷ Ῥοδίῳ."

§ "ΚΑΡΙΚΟΝ ΤΕΙΧΟΣ, πόλις Λιβύης ἐν ἀριστέρᾳ τῶν Ἡρακλείων στηλῶν καὶ πρὸς ταῖς ἐκβολαῖς τοῦ θαλάθου ποταμοῦ. Ἀπωνος κτίσμα, ὡς Ἐφορος πέμπτης, τὸ ἰθνηκὸν Καρικωτικίτης."

¶ "ΓΥΤΤΗ, πόλις Λιβύης πλησίον ΟΥΓΝΑ τοῦ ποταμοῦ. Κάστωρ ἐν τοῖς Νέστοις, ἐκλήθη δὲ αὐτὴ καὶ Σουρίνα, ἀπὸ Σουρίγου Γεττούλου τοῦ τῆς χώρας ἀρχαντῆς ποτα. Ἔστι δὲ καὶ αὐτὴ Ἀπωνος κτίσμα τοῦ Καρχηδονίου, ὡς περ καὶ τὸ ἐν αὐτῇ ἱερὸν Ἀμμωνίας ἄγιον ὁ πολίτης Γυτταῖος."

|| "ΑΚΡΑ, Λιβύης πόλις, ἰγγυστά πρὸς τοῦ ποταμοῦ Σούβου οἰκισθεῖσα ὑπὸ Ἀπωνος, οὗ καὶ τὸ ἐν αὐτῇ ἱερὸν τῆς Ἀμμωνίας Ἀθηνᾶς ἱστορεῖται ἱεῖμα εἶναι. Τὸ τοπικὸν Ἀκραῖος."

¶ "ΜΕΛΙΣΣΑ, πόλις Λιβύης ἀπαικος Καρχηδονίων ἔθνη καὶ ἔθνη τοῦ θαλάθου ποταμοῦ οἰκισθεῖσα. Ἔστι δὲ ἐν αὐτῇ καὶ ἱερὸν μέγιστον Χρυσόρου Ἀφροδίτης, ὃ φασιν εἶ πολλοὶ, ἐν οἷς καὶ Ἐκαταῖος περιηγήσει Ἀσίας. Ἀπωνος κτίσμα εἶναι. Ὁ οἰκῆτωρ Μελισσαῖος. Ἡ χώρα Μελισσαία. Ἔστι καὶ ἐν Κυριακῇ κήρᾳ Μελίσσα Κρητῶν κτίσμα. Τὸ ἰθνηκὸν Μελισσηνός, ὡς Κυζικηνός."

•• "ΑΡΑΜΒΥΣ, πόλις Λιβύης Καρχηδονίων κτίσμα, ἐν ᾗ καὶ τὸ ἱερὸν τῆς Πολυβούλου Ἀθηνᾶς Ἀπωνος ἀνάστημα. Ἐκτίσθη δὲ αὐτὴ ἰγγύς τοῦ Ὀφιάδου ποταμοῦ. Ἐκαταῖος περιηγήσει Ἀσίας. Ὁ οἰκῆτωρ Ἀράμβυκος."

- ἤλθομεν ἐπὶ μέγαν ποταμὸν Λι-
ξίαν,* ἀπὸ Λιβύης ῥέοντα. Παρὰ δ' αὐ-
τὸν νομάδες ἄνθρωποι Λιξιᾶται βο-
σκήματ' ἔνεμον, παρ' οἷς ἐμείναμεν
5 ἄχρι τινὸς, φίλοι γενόμενοι, καὶ θυσί-
ας ἐπετελέσαμεν Ἀμμωνι τῷ Θε-
ῷ. Τού[τω]ν δὲ καθύπερθεν Αἰθίο[πι]ες
ῥ[ε]ῖν [φασί]ν [πά]ντως ἄξενοι, γῆν νεμόμ[ενοι] θηρι-
ώδη, [διειλ]ημμένην ὄρεσι μεγάλοις, ἐξ ὧν
10 ῥεῖν [φασί] τὸν Λιξίαν· σέβουσι δὲ οὗτοι πάν-
τες, καὶ τούτων μάλιστα οἱ Ἀμμωνεῖς
Ἀμμωνα, ὃν Ἀμμαχὰ ἰδίᾳ προσαγορεύ-
ο[υ]σι. Περὶ δὲ τὰ ὄρη κατοικεῖν ἀνθρώπους
ἄλλοιομόρφους, Τραγλοδύτας· οὓς ταχυτέ-
15 ρου[ς] ἵππων ἐν δρόμοις ἔφραζον οἱ Λεξι-
ᾶται εἶναι. Λαβόντες δὲ παρ' αὐτῶν ἐρ-
μηνέας, παρεπλέομ[εν] τὴν ἐρήμ]ην πρὸς
μεση]μβρίαν δύο ἡμέρας· [ἐ]κείθ[ε]ν δὲ πάλιν πρὸς ἧ-
λιον [ἀ]νίσχοντα ἡμέρας δρόμον.
20 Ἐνθα [ε]ὔρομεν ἐν μυχῷ τινὸς κόλ-
που νῆσον μικρὰν, κύκλον ἔχου-
σα[ν] σταδίων πέντε· ἦν κατωκίσαμε[ν], Κέρ-
νην† ὀνομάσαντες, ἀπὸ Κέρνη[ς] τῆ]ς ἐ-
μῆς θυ]γατρὸς, πρώτης τῆς πεντηκ[ον]-
25 τόρου ἀποβιβασθ[είσης]. Ἐτεκμαιρό-
μεθα δὲ τὴν νῆσον ἐκ το]ῦ περίπλου
κατ' εὐθὺ κείσθαι [Καρ]χηδόνο[ς]· ἐώκει γὰρ
ὁ πλοῦς ἐκ τε Καρ[χη]δόνο[ς] ἐπὶ Στή-
λας· καὶ κείθεν [ἐ]πὶ Κέρνην. Τού-
30 τεῦθεν εἰς λίμν[η]ν ἀφικόμεθα,
διὰ τινος ποτα[μο]ῦ μεγάλου δια-
πλεύσαντες Χρέ[ι]του‡ καλουμένου.
Ἐνταῦθα τελευτ[ᾶ] νόσῳ Χρεμέτης
ὁ ἡμέτερος πρὸς μητρὸς θεῖος,
35 καὶ πρὸς τῷ ποτα[μῷ] θ[άπ]νεται, καὶ ἡρώ-

1. Ἐπὶ μέγαν—In the manuscript of Eustratios, “ἐπὶ τὸν μέγαν. Λιξίαν—In the common edition, “Λίξον.”
3. Λιξιᾶται—In the common edition, “Λίξιται.” 5. This passage, in the common Codices, occurs without the
adverb, “καὶ θυσίας ἐπιτελέσαμεν Ἀμμωνι τῷ Θεῷ.” 8. Αἰθ. ἔπειν πάντως ἄξενοι γῆν νημ.—In the MS. of Eustratios
this passage stands thus: “Αἰθίωπες ἔπειν πάντως ἄξενοι μὲν, ἱεροὶ δὲ, γῆν νημῆται,” etc.; but in the common version
so: Αἰθίωπες ἔπειν ἄξενοι, γῆν,” etc. 10—13. ῥεῖν φασί τὸν Λίξον. Περὶ δὲ τὰ ὄρη κατοικεῖν ἄνθρ., etc., is the reading
of common Codices. 15. Οἱ Λιξιᾶται εἶναι. Λαβόντες.—“οἱ Λίξιται. Λαβόντες” in the common Codices. 18. Δύο
ἡμέρας—“δύο ἡμ.” So in the common Codices. Ἐκείθεν δὲ πάλιν—“ἐκείθεν δὲ αὐ πάλιν” in the MS. of Eustratios.
23. Κέρνη ὄνομ., ἀπὸ Κέρνης, etc.—The common Codices have “Κέρνη ὀνομάσαντες. Ἐτεκμαιρόμεθα δὲ αὐτὴν ἐκ τοῦ
περὶ,” etc. 32. Π. μ. διαπλεύσαντες Χρέτου καλωμένου et ἀπὸ τοῦδε. Εἶχε νόσος ἐν λίμνῃ—This passage, in the
common Codices, stands thus: “ποταμῷ μεγάλῳ διαπλεύσαντες, Χρέτης (ὃ ὄνομα Χρέτης. ed. Firmin Didot.) Εἶχε
δὲ νόσος ἐν λίμνῃ,” etc.

* “ΑΙΘΙΩΠΕΣ, ποταμὸς Λιβύης μέγιστος, ἀπὸ ἱεροῦ Ἀμμωνος Λιξιᾶτου (ἐπίγραμμα δὲ τοῦτο Λίξου ἀρχιφύλου Λιξιᾶτου) λαβὼν τὸν
ἰσὶλλουσι, Κόστωρ ἐν ἰσθμῷ Νόστου. Ἐστὶ δὲ καὶ Αἴξια πάλιν Λιβύης, ἀπὸ τοῦ αὐτοῦ Λίξου ποταμοῦ, ὡς Ἀλιξάνδρος ἐν πρώτῳ

¶ 6. Thence we set sail, and came to the great river Lixias, flowing from Lybia. On its banks nomade men, called Lixiatæ, were herding cattle. With these we made friends, and remained for some time, and offered sacrifices to the god Ammōn.

¶ 7. Beyond these dwelt Æthiopians, altogether inhospitable, inhabiting a country abounding in wild beasts, and intersected by great mountains, from which they say the Lixias flows. All of these, especially those called Ammonians, worship Ammōn, whom they call *Ammacha* in their own dialect. Round the mountains dwelt, it was said, men of strange shape, called Trōglodytes, whom the Lixiatæ asserted to be swifter in running than horses.

¶ 8. Taking interpreters from among them, we sailed along the desert, towards the south, for two days, and thence again to the east a day's course. There we found, in the recess of a gulf, a small island, having a circumference of five stadia, which we colonised, and named Kernē, from my daughter Kernē, who was the first to land from the fifty-oared galley. And we calculated from the voyage that the island lay in a straight line with Karchēdōn, for the distance from Karchēdōn to the Pillars, and thence to Kernē, seemed the same.

¶ 9. Next we came to a lake, sailing up a large river called Chretēs; here Chremetēs, my maternal uncle, died of disease, and was buried by the river side, and a shrine

Λιβυαῶν καλοῦσι γὰρ τινες τῶν ἱστορικῶν καὶ Λίξιν τὴν Λιξίαν, ὡς περ αὐτοὶ καὶ Ἀξίωνα, καὶ Εἴωνα, καὶ Κοσσινίαν, καὶ Νούϊον, καὶ Χαράγγην μετωνόμασαν. Τὸ τοπικὸν τὸ ποταμοῦ Λιξιάτης, τὸ δὲ τῆς Λίξια πόλεως Ἔθικὸν Λίξιον, Λιξίτης καὶ Λιξάται παρά τισιν."

+ "ΚΕΡΝΗ, νῆσος Λιβύης ἐν τῷ μυχῶ Ἀθθωρᾷ καμμένη, ἐν ᾗ καὶ πόλις ὁμώνυμος, καὶ ἱερὸν Κερναίας Ἀθηνᾶς Καρχηδονίαν κτίσμα. Ἐκλήθη δὲ ἢ τε πόλις καὶ ἡ νῆσος οὕτως, ἀπὸ Κέρνης θυγατρὸς Ἀντωνος ἀποδιδασθῆσης τῆς νῆος πρώτης, καὶ τελευτησάσης καὶ ταφείσης ἐν αὐτῇ καθάπερ Δαμόγας καὶ οὖν τούτῳ Κάστωρ καὶ Ἐκαταῖος φασί. Τὸ Ἔθικὸν Κερναῖος."

"Μικρὸν χρόσιος τοῖνον ὁ Ἄνων ἐν τῷ ΛΙΒΙΑ ποταμῷ, καὶ λαθὼν παρὰ τοῖς Λιβίοφι διερευνηίας, ἀρας ἐντεύθεν περιέπλεον ἐπὶ δύο ἡμέρας τὴν μεσημεριανὴν ἑρήμην Λιβύην. Μετὰ δὲ ταῦτα πρὸς ἀνατολὰς ἡλίου στραφείς, καὶ πλοῦν ἡμέρας πωήσας, εἶπε νῆσον παρὰ τῷ μυχῶ Ἀθθωρᾷ πέντε σταδίων ἔχουσαν τὸν ὄλον περίπλου, ἐν ᾗ ἰγκυβορμισθεῖς, ἐξῆλθε τοῦ πλοίου πρώτη, καὶ ἐπίβη τῆς νήσου ἡ τοῦ Ἀντωνος θυγατρὸς Κέρνη ἀφ' ἧς καὶ ΚΕΡΝΗ ἡ νῆσος ἐκλήθη. Κατοικίσας οὖν καὶ ταύτην ὁ Ἄνων καλῶς, ἤγειρε καὶ στήλην ἐπὶ τοῦ τάφου τῆς θυγατρὸς κατίστρεψε γὰρ ἐν αὐτῇ τὸν βίον ἡ Κέρνη καθάπερ οὖν τῷ Κάστωρ καὶ Δαμόγας φησίν.—ΕΥΣΤΡΑΤΙΟΣ.

† "ΧΡΕΤΗΣ, ποταμὸς Λιβύης μέγιστος, ὃς ὑστερον Χρεμίτης μετωνομάσθη ἀπὸ Χρεμίτου Ἀντωνος Κυβερνήτου ταφέντος παρ' αὐτῷ. Ἐκλήθη δὲ καὶ Σταχειράχης μέγας, καὶ Σταχειράμμεις, καὶ Σάλσιχος, ἀπὸ ὁμωνύμων τῆς χώρας τυράνων. Τὸ τοπικὸν Χρεμίτης καὶ Χρεμαίτης."

"Ὄμισας τοῖνον τὴν Κέρνην ὁ Ἄνων ἀφύχθη, καθάπερ αὐτὸς φησίν, εἰς λίμνην διάτινος μεγάλου ποταμοῦ, ὃ ὄνομα ΧΡΕΤΗΣ. Εἰςθάλλαι δὲ ὁ ποταμὸς οὗτος εἰς τὴν λίμνην ἀθρόως καὶ ἐντεύθεν εἰς τὴν θάλασσαν κλιζέται δὲ ὑπὸ τοῦ ὕδατος τὰ πρὸς ἰσπίραν τῆς λίμνης, καὶ ἄεστα πάντα καθίστασιν αὐτά. Ἐν τῷ ποταμῷ δὲ τούτῳ κατίστρεψε τὸν βίον ὁ πρὸς μητρὸς θεῖος τοῦ Ἀντωνος καὶ κυβερνήτης τοῦ στόλου ΧΡΕΜΕΤΗΣ, καὶ ἐν ταῖς διημέραις τοῦ ποταμοῦ θάπτεται ὄχθαις, ὡς περ οὖν τῷ Ἀντωνί καὶ Κάστωρ μαρτυροῦν. Ἠγέρθη δὲ τῷ Χρεμίτῃ καὶ ἥρων. Ὁ δὲ ποταμὸς τῆς τοῦ Κυβερνήτου μετίσχῃ προσηγορίας κατὰ δόξαν τοῦ Ἀντωνος. Ἐκλήθη δὲ ποτε οὗτος καὶ Σταχειράχης μέγας, πρὸς διάκρισιν τοῦ προσημιονουβιέτος μικροῦ. Ἐτι δὲ καὶ Σταχειράμμεις, ἀπὸ Σταχειράμμαιος ἀδελφοῦ Αἰγυπτίου τοῦ τῆς χώρας κρατήσαντός ποτι. Εἶτα δὲ καὶ Σάλσιχος, ἀπὸ Σαλσίχου ἡγαμένου τῆς χώρας. Ἐν δὲ τῇ λίμνῃ ταύτῃ, ἦν μάλιστα ὁ Κάστωρ ΧΙΜΑΙΡΑΝ ἐκάλεισεν, εἰσι τρεῖς ἕτεροι νῆσοι τῆς Κέρνης μεζίσας, αἷν ἡ μὲν πρὸς τῇ ἡπείρῳ ΧΕΘΡΙΣ, φησίν ὁ Κάστωρ, προσαγορεύεται ἡ δὲ μετ' αὐτὴν ἈΔΕΜΜΙΣ, ΝΟΤΙΣ δὲ ἡ τρίτη.—ΕΥΣΤΡΑΤΙΟΣ.

ον αὐτῷ ἐγ[εί]ρεται. Ὁ δὲ Χρέτης Χ]ρεμέτης
 ἔδοξεν ἡμῖν προσαγορεύε[σ]θαι ἀπὸ
 τοῦδε. Εἶχε δὲ νήσους ἢ λίμνη τρεῖς
 μείζους τῆς Κέρνης. Ἀφ' ὧν ἡμερή-
 5 σιον πλοῦν κατανόσαν[τ]ες, εἰς τὸν
 μυχὸν τῆς λίμνης ἤλθο[μ]εν, ὑπὲρ
 ἣν ὄρη μέγιστα ὑπερέτε[ν]ε, μεστὰ
 ἀνθρώπων ἀγρίων, δέρμα[τα] θήρεια
 ἐνημμένων, οἱ πέτροις βάλλοντες
 10 ἀπήραξαν ἡμᾶς, κωλύοντες ἐκβῆ-
 ναι. Ἐκεῖθε[ν] πλείοντες εἰς ἕτερον ἤλθο-
 μεν ποταμὸν μέγαν καὶ πλατὺν γέ-
 μοντα κροκοδείλων καὶ ἵππων ποτα-
 μίων, Ἐνθα Ἀστραῖος ὑπὸ κροκοδείλου
 15 δια[φ]θειρ[ε]ται ὁ [κ]υβερνήτης ἀφ' οἷ μάλ]ισ[τ]α καὶ ὁ ποτα-
 μὸς τ]ῆς π[ροσηγο]ρίας ἔτυχεν.* Ἐντεῦθεν δὴ πάλιν
 ἀποστρέ[ψαντε]ς εἰς Κέρνην ἐπανήλθομεν. Ἐκεῖ-
 θεν δὲ ἐ[πὶ] μεσημβρίαν ἐ]πλεύσαμεν δωδέκα
 20 ἡμέρας, τὴν [γῆ]ν [παρ]αλεγόμενοι, ἣν
 πᾶσαν κατώκουν Αἰθίοπες φεύγοντες
 ἡμᾶς καὶ οὐχ ὑπομένοντες ἀσύνετα
 δ' ἐφθέγγοντο καὶ τοῖς μεθ' ἡμῶν Λι-
 ξιάταις. Τῇ δ' οὖν τε[λευταία] ἡμέρα προσ-
 ωρμίσθημεν ὄρε[σι] με]γάλοις δασέσιν.
 25 Ἦν δὲ τὰ [τ]ῶν δένδρων [ξύ]λα εὐώδη τε καὶ
 ποικίλα. [Π]εριπλεύσαντες [δ]ὲ ταῦτα ἡμέ-
 ρας δ[ύ]ω ἐγενόμεθα ἐν θαλάττης [χ]ά-
 σματι ἀμετρίτῳ, ἧς ἐπὶ θάτερα πρὸς
 τῇ γῆ π[εδίον] ἦν κάρτα σκιερὸν ὅθεν νυ-
 30 κτὸς ἀφε[ωρ]ώμεν πῦρ ἀναφερόμενον
 πανταχ[ό]θεν κατ' ἀποστάσεις, τὸ μὲν
 πλεόν, τ[ὸ] δ' ἔλ]αττον. Ἐδρευσάμενοι δ' ἐκεῖ-
 θεν ἐπ[λέ]ομεν εἰς τοῦμπροσθεν ἡ-
 μέρας πέντε παρὰ γῆν, ἀχρισοῦ ἤλθο-
 35 μεν εἰς μέγαν] κόλπον, ὃν ἔφασαν οἱ ἑρμηνέ-
 ες κ[αλείσθαι] Ἐσ]πέρου Κέρας.† Ἐν τούτῳ νῆ-

3. Εἶχε δὲ νήσους—“ἔχει δὲ νήσους” in the MS. of Eustratios. 11. Ἐκεῖθεν πλείοντες—“ἐκεῖθεν δὲ πλείοντες” in the copy of Eustratios. 14—16. Ἐνθα Ἀστραῖος, et ἔτυχεν. Ἐντεῦθεν δὴ—This passage, in the common MSS., occurs without the adverbs, “Ἐνθα Ἀστραῖος ὑπὸ κροκοδείλου et ἔτυχεν.” 16. Ἐντεῦθεν—“ὅθεν” in the common MSS. 18. Δωδέκα—In the common MSS. “δέδεκα.” 22. Λιξιάταις (Λεξιτάταις in the original)—“Λεξίταις” in the common MSS. 26. Περ. δὲ ταῦτα—In the MS. of Eustratios, “Περιπλεύσαντες δὲ τὰ ὄρη ταῦτα.” 27. Δύω—“δύο” in the common MSS. 29. Πεδίον ἦν κάρτα σκιερὸν ὅθεν—In the common MSS. the reading is, “πέδιον ἦν ὄθεν,” etc. 34. Ἀχρισοῦ—“ἄχρη” in the common MSS.

* “ΑΣΤΡΑΙΟΣ, ποταμὸς Αἰθίως, κροκοδείλων ἡμπερὶ καὶ ἵππων ποταμίων, ὑφ' ὧν Ἀστραῖος Κυβερνήτης Ἄνωτος δεύτερος διαφθαρείς, ὁ ποταμὸς τῆς προσηγορίας ἔτυχεν.”

† Εἰσῆλθε δὲ ὁ Ἄγων καὶ εἰς τὸν μυχὸν τῆς λίμνης καὶ τὰ ὑπὲρ αὐτὸν ὑπερέτειντο ὄρη ἰσάεσσαν. Ἦν δὲ ταῦτα μεστὰ ἀγρίων ἀνθρώπων, καὶ δερμασι θηρίων περιεβλήμενον. Οὕτω ἕως ἰσάεσαντο τὸν τοῦ Ἄγωνος στόλον τῇ ἡπείρῳ προσμύζοντα πέτραις

was erected in his honour. From this circumstance we determined that the Chretēs should be called Chremetēs. The lake contained three islands larger than Kernē, from which, accomplishing a day's sail, we came to the end of the lake, beyond which stretched very great mountains, full of wild men, clad in the skins of beasts, who cast stones and drove us off, preventing us from landing.

¶ 10. Sailing thence, we came to another large and wide river, full of crocodiles and hippopotami. Here Astræos, the pilot, was killed by a crocodile, from which circumstance the river received its name. Thence we turned back, and returned to Kernē.

¶ 11. From this we sailed twelve days to the south, coasting along the land, all of which was inhabited by Æthiopians, who fled from us, and would not await us. They spoke in a language unintelligible even to the Lixiatæ on board with us.

¶ 12. On the last day we came to anchor near great mountains, thickly wooded. The timber of the trees was odoriferous, and variegated.

¶ 13. Having sailed round these for two days, we came to a vast opening of the sea, on the other side of which, towards the land, was a very shady plain, whence we saw fire issuing, at intervals, in all directions, sometimes more, sometimes less.

¶ 14. Having taken in water, we sailed thence straight forwards, until we came to a great gulf, which the interpreters said was called HESPEROU KERAS (*the Horn of the West*). In it

Ἐλλοττες ἀνοθεν ἐν αὐτῷ μεγάλαις ἠγάρασαν ἀποκλειῦσαι. Καὶ δὲ ἐκπεύσας τὴν ταχίστην ὁ Ἄνωσ, εἰς ἕτερον ἦλθε ποταμὸν μέγαν τε καὶ εὐρὺ λίαν, ὃς οὐ μόνον κροκοδείλων, ἀλλὰ καὶ ἰππων ἵγμων ποταμίων. Ἐν δὲ τῷ ποταμῷ τούτῳ ὁ τὸν Χρεμέτην διαδεχθεὶς κυβερνήτης Ἀστραῖος ἐκβὰς τῆς νῆος ἀπροσώτως, διεφθάρει ὑπὸ κροκοδείλου· δι' ὃ καὶ ὁ ποταμὸς ἈΣΤΡΑΙΟΣ ἀπὸ τούτου ἐκλήθη. Ἡγήρεθ' ἡ δὲ ὑπὸ τοῦ Ἄνωσος καὶ ἡρῶν Ἀστραῖος μέγιστος, καθὰ Ἐφορός φησι. Τούτῳ δὲ γνομένου ἀίστηνεν αὖθις εἰς Κέρην ὁ Ἄνωσ.—ΕΥΣΤΡΑΤΙΟΣ.

+ “ΕΣΠΕΡΟΥ ΚΕΡΑΣ, κέρας μέγιστος τῆς ἰσπερίας Λιβύης, ἐν ᾧ καὶ νῆος Ἐχχάδια καλουμένη, καὶ λίμνη ἐν τῇ νήσῳ θαλασσῶδης, καὶ νῆος Ἐμμη ἐν τῇ λίμνῃ, εἰς ἣν καὶ Ἄνωσ ὁ Καρχηδόνιος ἀπίθου μετὰ τῶν σὺν αὐτῷ, καθάπερ ἱστορεῖται παρ' Ἐφόρου καὶ Κάστορι. Τὸ τοσιῶν Ἐσπεροκράτιος καὶ Ἐσπεροκρατίτης.”

“Περιπεύσας δὲ καὶ ταῦτα ὁ Ἄνωσ δυσὶν ὄραις ἡμέραις, ἐγένετο ἐν χάσματι θαλάσσης ἀμετρίτου, ὃ Κάστωρ ΧΟΥΔΑΡΙΝ φησὶν Αἰθίοπες προσαγορεύουσι, ΝΙΑΝ δὲ ἕτερον, ἐν ᾧ καὶ Πτολεμαῖος· ὃ τι Νίας, ἀπὸ Φοίνης κρατίσας ποτὶ τῆς χώρας, κτίζει πόλιν, Νίαν παρὰ τῷ χάσματι, ἀφ' ἧς καὶ Νία τὸ χάσμα ἐκλήθη, καὶ ὁ δὲ αὐτῷ ῥέον ἰσώπυμος ποταμὸς. Ἦν δὲ ἴθνη καὶ ἴθνη τοῦ χάσματος πρὸς ἀπείραντον, κατὰ Κάστορα, καὶ σκερὸν λίαν κατὰ Ἄνωσα. Καὶ ἐν μὲν τῇ ἡμέρᾳ οὐδαμῶς ἰσάτο πῦρ, ἐν δὲ τῇ νυκτὶ πανταχοῦ κατ' ἀποστάσεις. Καὶ ἐν μὲν τισὶ μέρεσι πλῆον, ἐν δὲ τισὶ ἴλαττον, ἵντισι δὲ διαρκῶς ἄχρι περὶας, ἵντισι δὲ ἄχρι πρώτης φυλακῆς, καὶ ἵντισι δὲ ἄχρι τρίτης, καθάπερ Κάστωρ αὐτὸς ἴδων γράφει. Πρὸς δεξιὰ δὲ τοῦ χάσματος, φησὶν ὁ αὐτὸς Κάστωρ, ἵσθι ἰσρὸν Ἀρτέμιδος ἄγιον κατὰ ῥυθμὸν Αἰγυπτιακὸν ἰδρυμένον, καὶ παραδείσιος μεγαλοκρησῆς πρὸς αὐτῷ. Ἐκ τούτου οὖν τοῦ ἕδατος ἰδρυσάμενος ὁ Ἄνωσ, φησὶν ὁ Κάστωρ, σκερὸν πλῆον πρὸς τὰ ἱμπεροθῆν. Καὶ δὲ ἡμέρας πέντε περιπεύσας, ἦλθεν εἰς μέγαν κόλπον Ἀλλοῦ Μεραι καλούμενον ἰγχεῖον φωνῆ· δύναται δὲ τούτῳ αἰετὶν ΕΣΠΕΡΟΥ ΚΕΡΑΣ, ἐν ᾧ νῆος μεγάλη ἵσθι ἘΧΧΕΔΙΑ καλουμένη, καὶ λίμνη θαλασσῶδης ἐν αὐτῇ· ἐν δὲ τῇ λίμνῃ νῆος ἕτερα ἘΜΜΗ τοῦτομα. Εἰς ταύτην ἀποβὰς Ἄνωσ μετὰ τῶν σὺν αὐτῷ, οὐδὲν ἐν τῇ ἡμέρᾳ ἰσάρα θίας ἄξιον· ἐν δὲ τῇ νυκτὶ, πυρὰ τε καίματα πάμπολα, ἕμα δὲ καὶ φωνὴν αὐλοῦ ἵππου, καὶ κυμάλων καὶ τυμπάνων πάταγον, καὶ κραυγὰς πολλὰς. Ἀνθρώπων γὰρ Αἰθίοπων, φησὶν ὁ Κάστωρ καὶ σὺν αὐτῷ ὁ Ἐφορός, παίγνια τὰ τοιαῦτα. Εἰσθασὶ γὰρ αἱ Ἐσπεριοὶ Αἰθίοπες καίαιν πυρὰ κατὰ νύκτας πολλὰ καὶ ὄργανα κρούειν, θείας εὐλογούντες· ἔτι ἀπαλλάγησαν τοῦ καύσαντος τῆς ἡμέρας· Ἐπειδὴπερ οὕτω τὴν μὲν ἡμέραν ἰσυχίας ἀγροῦσι, τὴν δὲ νύκτα πάντα ποιοῦσι τὰ πρὸς ἡδονὴν καὶ τίρψιν, ἕμα δὲ καὶ τὰ πρὸς πόλεμον ἀσχοῦσι.—ΕΥΣΤΡΑΤΙΟΣ.

σος ἦν μεγάλη καὶ ἐν τῇ νήσῳ λί-
 μνη θαλαττώδης, ἐν δὲ ταύτῃ νή-
 σος ἑτέρα, εἰς ἣν ἀποβάντες ἡμέρας
 μὲν οὐδὲν ἀφειρώμεν ὅτι μὴ ὑ-
 5 λην. νυκτὸς δὲ πυρά τε πολλὰ καιώ-
 μενα, καὶ φωνὴν αὐλῶν ἠκούομεν
 κυβάλων τε καὶ τυμπάνων πάτα-
 γον καὶ κραυ[γὴν] μυρίαν. Φόβος οὖν ἔ-
 λαβεν ἡμᾶς, καὶ οἱ μάντις ἐκέλευ-
 10 ον ἐκλείπειν τὴν νήσον. Ταχὺ δ' ἐκ-
 πλεύσαντες παρημειβόμεθα χώ-
 ραν διάπυρον θυμιαμάτων μεστήν·
 μέγιστοι δ' ἀπ' αὐτῆς πυρώδεις ρύα-
 κες ἐπέβαλλον εἰς τὴν θάλατταν.
 15 Ἡ γῆ δ' ὑπὸ θερμῆς ἄβατος ἦν. Ταχὺ
 οὖν κἀκεῖθεν φοβηθέντες ἀπεπλεύ-
 σαμεν, τέτταρας δ' ἡμέρας φερόμε-
 νοι, νυκτὸς τὴν γῆν ἀφειρώμεν φλο-
 γὸς μεστήν· ἐν μέσῳ δ' ἦν ἡλίβατόν τι
 20 πῦρ, τῶν ἄλλων μείζον, ἀπτόμενον,
 ὡς ἐδόκει, τῶν ἀστρων. Τοῦτο δ' ἡμέρας
 ὄρος ἐφαίνετο μέγιστον, Θεῶν Ὀχημα*
 καλούμενον. Τ[ρι]ταῖοι δ' ἐκεῖθεν [πυρ]ώ-
 δεις ρύακας παραπλεύσαντες
 25 ἀφικόμεθα [εἰς κόλπ]ον Νότου Κέρας† λε-
 γόμενον. Ἐν δὲ τῷ μυχῶ νήσος ἦν,
 εὐοικία τῇ πρώτῃ, λίμ[νην] ἔχουσα· καὶ ἐν
 ταύτῃ νήσος ἦν ἑτέρ[α, με]στή ἀνθρώπων ἀ-
 γρίων. Πολὺ δὲ πλείους ἦσαν γυναῖκες, δασεῖαι
 30 τοῖς σώμασιν ἃς οἱ ἐρμηνέες ἐκά-
 λουν Γορίλλας. Διώκοντες δὲ ἄνδρας
 μὲν συλλαβεῖν οὐ[κ ἠ]δυνήθημεν,
 ἀλλὰ πάντες ἐξέφυγον τὰς χεῖρας
 ἡμῶν, κρημνοβάται ὄντες καὶ τοῖς
 35 πέτροις ἀμυνόμενοι· γυναῖκας δὲ
 τρεῖς αἱ δάκνουσαί τε καὶ σπαράτ-
 τουσαι τοὺς ἄγοντ[ας οὐ]κ ἤθελον ἐπεσθαι.
 Ἀποκτείναντες μὲν τοὶ αὐτὰς ἐξ-

1. Ἦν μεγάλη — "ἴστί μεγάλη" in the MS. of Eustratios. 2. Θαλαττώδης — "θαλασσώδης" in the common MSS.
 19. Δ' ἦν ἡλίβ. — "δ' ἴστιν ἡλίβ." in the MS. of Eustratios. 26. "νήσις ἴστι" — so in the MS. of Eustratios.
 33. Ἀλλὰ πάντες ἐξέφυγον τὰς χεῖρας ἡμῶν, κρημ. — In the common MSS. this passage stands thus: "ἀλλὰ πάντες
 μὲν ἐξέφυγον, κρημνοβάται," etc.

* "ΘΕΩΝ ὈΧΗΜΑ, ὄρος Διόσης μέγιστον ΜΑΜΜΑ ἌΦΡΑΪ καλούμενον ἰγχωρίῳ φασί, ὡς περ παρὰ Κάστορι εἴρηται
 γαγραμμείων. Τὸ τοπικὸν Θεοχημαῖος."

was a large island, and in the island a lake, like a sea, and in this another island, on which we landed; and by day we saw nothing but woods, but by night we saw many fires burning, and heard the sound of flutes and cymbals, and the beating of drums, and an immense shouting. Fear therefore seized on us, and the soothsayers bade us quit the island.

¶ 15. Having speedily set sail, we passed by a burning country, full of incense, and from it huge streams of fire flowed into the sea; and the land was inaccessible, because of the heat.

¶ 16. Being alarmed, we speedily sailed away thence also, and going along four days, we saw by night the land full of flame, and in the midst was a lofty fire, greater than the rest, and seeming to touch the stars. This by day appeared as a vast mountain, called THEON OCHEMA (the *Chariot of the Gods*).

¶ 17. On the third day from this, sailing by fiery streams, we came to a gulf called NOTOU KERAS (the *Horn of the South*).

¶ 18. In the recess of the gulf was an island, like the former, containing a lake, and in this was an island, full of wild men. By far the greater number were women, with rough hairy bodies, whom the interpreters called Gorillas. And when we pursued them, we could not catch any of the men, who all escaped our hands, being climbers of precipices, and defending themselves with stones. But we took three women, who bit and scratched those who led them, and would not follow. So we killed and flayed them,

+ "NOTOT KERAS, κόλπος τῆς ἰσθμίου Λιβύης μέγιστος, ἐν ᾧ καὶ νῆσος MAPPA καὶ λίμνη ἐν τῇ νήσῳ, καὶ νῆσος ἐν τῇ λίμνῃ ΦΑΡΡΑ Γαμάλλων καὶ Γορίλλων ἱερῶν, ἧ καὶ Ἄππων προσήμιξις καὶ τρεῖς συνίλας τῶν κατοίκων ὁ τοπίου Νουτακαράτης."

"Ταχὺ δὲ καὶ τὴν χώραν ταύτην ἐκλιπὼν ὁ Ἄππων φίλου θύκα, περιέλας τὴν ἡπειρὸν ἐπὶ τίσσας ἡμέρας, ἦν περὶ ἴσρα κατὰ νύκτα φλογόμενον παραχρῆδεν. Ἐν δὲ τῷ μέσῳ ὑπερέλασθε πῦρ ἕτερον, ὑπερέχον τῶν ἄλλων. Ἐδόκει γὰρ ταῦτο ἀπειθεῖν τῶν τοῦ οὐρανοῦ ἀστέρων. Καὶ τούτῳ μὲν ταύτων ἐν νυκτὶ ἰσώϊσι θίαν καταπληκτικὴν. Ἐν δὲ τῇ ἡμέρᾳ ὄρος ἐφαίνετο ἀπὸ κυρῶς μέγιστον πάντων, ὃ καὶ ΜΑΜΜΑ Ἀφραὶ ἰσχυρῶς φωνῇ καλεῖται, φωνὴν ὁ Κέστωρ, δύναιτο δὲ ταῦτο εἰπεῖν ἱερῶν καὶ ἱερῶν ΘΕΩΝ ΟΧΗΜΑ."—ΕΥΣΤΡΑΤΙΟΣ.

"Ἐντεῦθεν οὖν τρεῖς ἔτι ἡμέρας περιελάσας ὁ Ἄππων θύκα πῦρ ἀφίχθη εἰς κόλπον τινὰ ἘΔΕΧΘΙΑ ΜΕΡΑΙ καλούμενον, τοῦτοσίτι NOTOT KERAS. Ἔστι δ' ἐν τῷ μέσῳ τοῦ κόλπου νῆσος τῇ πρώτῃ παραπλευσάσα ἔχουσα καὶ νῆσον καὶ λίμνην ἐν αὐτῇ, ἡ, νῆσος, καὶ ἀνθρώπων ἦν μεστὴ ἀγρίων, ὧν τὸ πλείστον μέρος ἦσαν γυναῖκες· εἶχον δὲ τὸ σῶμα θαλάσσης, τὴν δὲ φωνὴν ζώοντι καὶ ἀσύνετον τὸ παράπαν. Ἐκαλεῖτο δὲ ὑπὸ τῶν ἱερῶν τὸ μὲν ἀφῆν τούτων γίνεσθαι Γάμαλλοι, τὸ δὲ θύλα Γορίλλαι, ὃ ἱερῶν τὸ μὲν πρῶτον ἀνδρόμορφοι, τὸ δὲ δεύτερον γυναικίμορφοι. Συνίλας δὲ ἐκ τῶν ἀνδρόμορφων τούτων ζῶον ὁ Ἄππων οὐδὲν, καίτοι πολὺ, ὡς ἱστορεῖ, μοχθῆσας· ἦσαν γὰρ, φησι, κρηματούμεναι καὶ τοῖς κίτραις ἀμεινόμεναι, πρόσθε δὲ καὶ ταχύποδες πάντι. Γυναικίμορφους δὲ τρεῖς συνίλας, ἃς ἀποκτείνεσθαι ἐβίβησαν διὰ τὸ θάλασσαν καὶ σπαράτταν τοὺς ἀγρίους αὐτὰς, καὶ μὴ θίλειν ἀπολουθεῖν αὐτοῦς. Τὰς δὲ θορὰς ἐλάμυσεν εἰς Καρχηδῶνα, ἃς καταφανῆς ποιήσας πᾶσιν, ἐβίβησαν καὶ ταύτας ἐν τῷ περίωλῳ αὐτοῦ ἐν τῷ τοῦ Κρόνου ἱερῷ. Ἐπλήρωσε δὲ ὁ Ἄππων μετὰ ταῦτα προσωτέρω οὐδαμῶς· ὅτι τὰ πρὸς διατροφὴν ἐπιτήδεια ἐβίβησαν αὐτῷ."—ΕΥΣΤΡΑΤΙΟΣ.

Τὰ εἰς τὸν Ἄππων τοῦ Εὐστρατίου ὑπερμεγέθητα ἐπιτεταμένα ὄντα καὶ σπουδαῖα λίαν, δημοστευθήσονται ἐν ἰδιαιτέρῳ βιβλίῳ.

ἐδείραμεν καὶ τὰς δорὰς ἐκομίσαμεν εἰς
Καρχηδόνα. Οὐ γὰρ ἐτι ἐπ]λεύσαμεν
προσωτέρω τῶν σιτί[ω]ν ἡμᾶς ἐπι-
λιπόντων

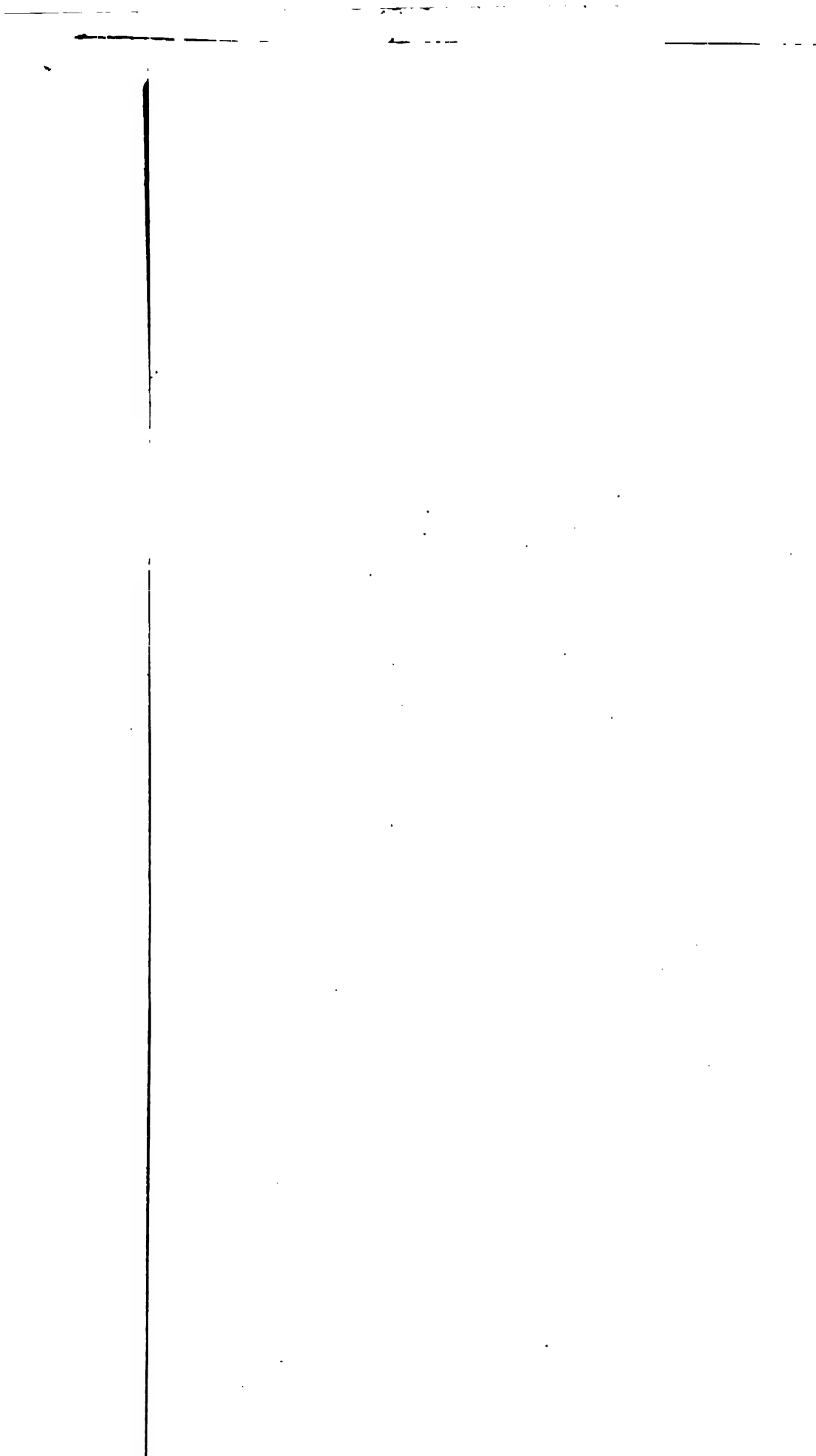
- 5 ΚΑΡΧΗΔΩΝ Μαρδάνου ὁ Φοίνιξ Καρχηδόνα
κτίσας, ἐβασίλευσεν αὐτῆς ἔτεσι Λ'. Τούτῳ
δὲ γίνεταί παῖς Ἀρράχων ἐκ Θάρρας γυναικὸς,
ὃς καὶ τὴν ἀρχ[ὴν] παρέλαβε τὴν πατρικὴν. Οὐ-
τος δὲ ἔτεσι [Ζ' ἀρξας, καὶ ἄπ]αις ἀποθανὼν εἰς Ἄν[ων]α
10 τὸν ἀδελφιδοῦν ἀφίκετο ἡ ἀρχή. Γίνεταί δὲ
καὶ τούτῳ παῖς Φαγέθων, ᾧ καὶ τὴν ἀρχὴν δι-
δωσι τελευτήσας. Ἦρξε δὲ οὗτος ἔτεσι Ο'. Ὁ δὲ
τούτου παῖς ΝΓ' βασιλεύσας, Μελάμ[πους ὁ] τού-
του παῖς τὴν [ἀρχὴν] ἐκδέχεται, ὃν μάλιστα ἄγονον
15 ἡ πεπρωμέν[η κ]αταλαβοῦσα* Ἄνων ὁ πρὸς μη-
τρὸς θεῖος [τ]ὴν ἀρχὴν κατάσχει, καὶ Καρ-
χηδονίων ἀρχεῖ ἔτεσι Ξ'. Ἔστι δὲ αὐτὸς οὗτος
ὁ καὶ τὰς Λιβυφουίκων πόλεις τὰς ὑπὲρ
τὰς Ἡρακλείου[ς] στήλας προτο[ῦ] βασιλε[ῦ]σαι κτί-
20 σας Καρχηδονίων ψηφίσματι, [καθὰ γ]ε καὶ ὁ
περίπλους αὐτοῦ δῆλον τοῦτο ποι[εῖ] ὃν ἐπὶ λίθου] χ[α-
ραξας γράμμασι Φ[οι]νικικοῖς ἐν τῷ τοῦ πο-
λιούχου Κρόνου ἱερῷ ἀνέθηκε καὶ ὃν
Πολύκλειτος Μελικερίου ὁ Κυρη[να]ῖος ἀνα-
25 γνούς, ἐξελλήνισε πρῶτος, [καὶ τοῖς Ἑ]λλη-
σι διέδωκε, καθ' ὃν χρόνον ὁ τοῦ Φιλίππου
Ἀλέξανδρος ἐτέχθη. Περιτυχῶν
δὲ ἀπόγραφον τούτου Εὐάγριος Εὐά-
γριου ὁ Μυγίσιος, τρία ἐπ[οιή]σατο ἀπόγραφα
30 ὑπὲρ Ἐπιμάχου Ἀρισταγ[όρου] Ἀλεξανδρέ-
ων ἀρχοντος,† καὶ δῶρον [προσ]ήνεγκεν,
εὐγνωμοσύνης ἕνεκα, τῷ τρίτῳ
ἔτει τῆς ΡΙΒ' Ὀλυμπιάδος.

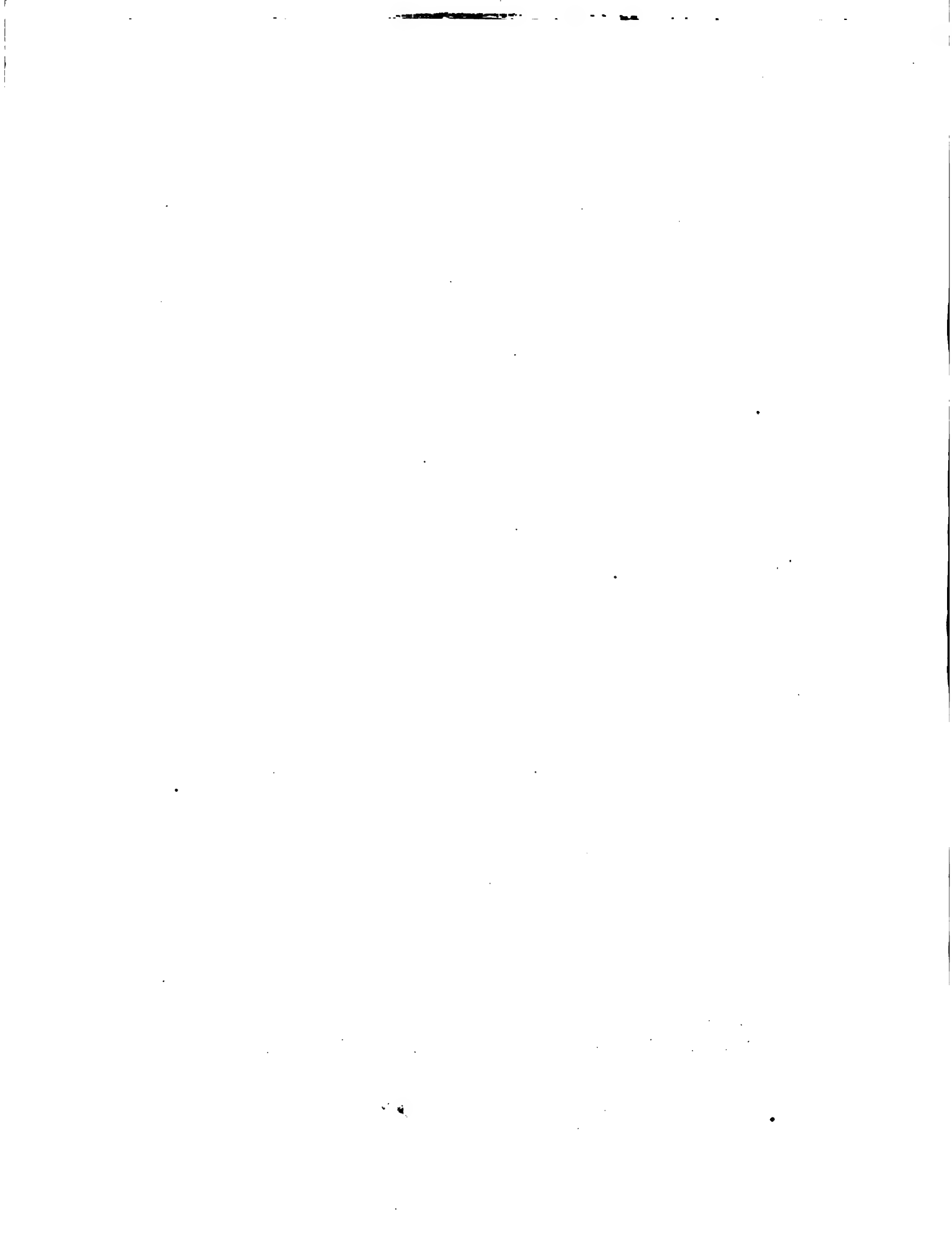
8. Σίτιον—In the common MSS. "σίτιον." 18. Ἦρξεν οὗτος ἔτεσι ὡς πρὸς, καθὰ ὁ Θεοβαλδὸς φησὶ πῶς (ὅρα ἐν
σὺλβῃ 10) καὶ Οὐράνιος καὶ Θεόπομπος ἐν τῇ πρὸς τὸν Θεόπομπον τὸν υἱὸν αὐτοῦ ἐπιστολῇ (α) ἐκδοθίᾳ ἐν Ὀδυσσῷ τῷ 1864 ἐν
"τῇ ἡμετέρᾳ συλλογῇ τῶν ἀνεκδότων Ἑλληνικῶν παπύρων" ὑπὸ Καλλινοῦ Ἱερομάχου. †80. Τῷ Ἐπιμάχῳ τούτῳ ἤγειρεν
πρὸς αἱ Ἀλεξανδρεῖς (καθὰ δεξιούται ἐν τῆς ἐξῆς ἐπιγραφῆς) ἀνδριάντα ὅτι ἦν ἀπὸς καλῆς κἀγαθῆς καὶ τῶν Ἀλεξανδρείων εὐεργέτης,
οὐχ ἦτορ δὲ καὶ τῶν Μουσῶν προστάτης. Ἐπὶ δὲ τοῦ Σάβρου αὐτοῦ ἐπιγραφῆς τάδε:—

"Ἐπιμάχον τὸν Ἀρισταγόρου ἄνδρα καλῶν
"κἀγαθὸν γενόμενον, καὶ τῷ δήμῳ τῶν Ἀλεξαν-
"δρείων πολλαχῶς εὐεργετήσαντα ἐν τῇ ἑπτακαιδι-
"καστῇ ἀρχῇ αὐτοῦ, καὶ ἰδρύσει καὶ μισοσίαν καὶ γυ-
"μισοσίαν, ὁ δῆμος ἐγείρει εὐγνωμοσύνης ἕνεκα."

Ἀνεκάλυφθαι δὲ τὸ Σάβρον τοῦτο ἐν Ἀλεξανδρείᾳ τῷ 1862 μνητῷ Λιγαστρῷ, ἐν ᾧ χάρις ὁ ἀείμαστος Μιχαῆλος Τσοτίτζας καὶ ὁ
αὐτάδελφος αὐτοῦ Κωνσταντῖνος ἤγειραν Ἑλληνικὰ ἑκπαιδευτήρια ἀγγλῶν καὶ θηλιῶν ἰδία δαπάνῃ, καὶ τῷ Ἑλληνικῷ δήμῳ τῷ
ἐν Ἀλεξανδρείᾳ ἰδωρῶσαντο μνημεῖα Ἐπιμάχου γενόμενοι.

Ἡ δὲ ἐπιγραφὴ αὕτη αὐτὴ ἐξεδόθη τὸ πρῶτον ἐν Μόσχᾳ τῷ 1853 ἐν τῇ τρίτῃ σελίδι τῶν ἡμετέρων αὐτογράφων
μεταγραφῶν. ἐξέδωκε δὲ καὶ ταύτας, τὰς μεταγραφὰς, ὁ περιηγητὴς Καλλιππος.





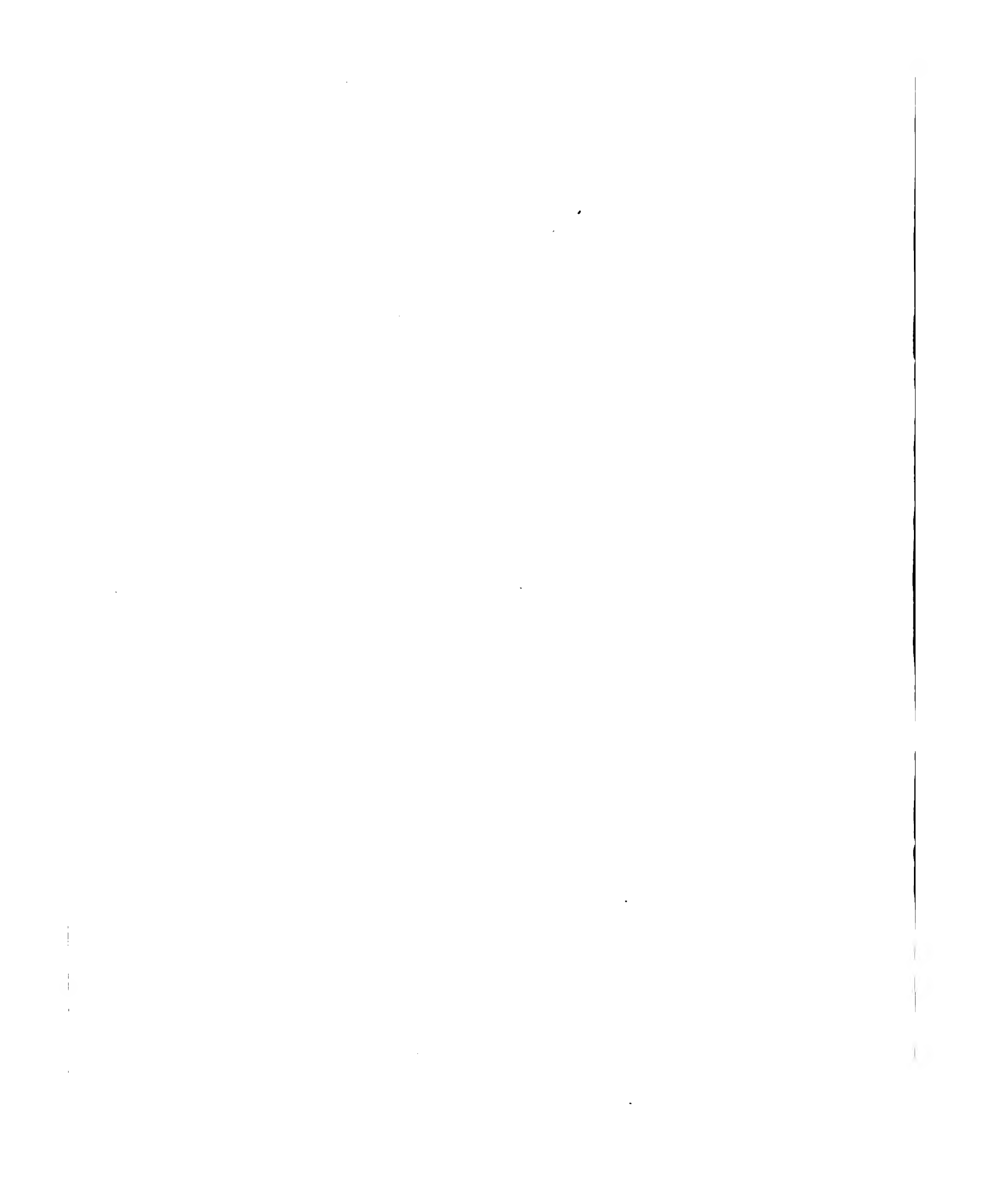
and took their skins to Karchēdōn, for we sailed no farther, our provisions running short.

¶ 19. Karchēdōn the Phœnician, son of Mardanos, founded Karchēdōn, and reigned over it thirty years. He had a son by his wife Tharra, named Arrachōn, who succeeded to the throne of his father. He reigned seven years, and on his dying without issue, the kingdom devolved on his nephew Hānnōn. His son was named Phagethōn, to whom he gave the kingdom at his death. He reigned seventy years, and his son fifty-three years, when Melampus, son of the latter, succeeded. Fate having removed him without leaving issue, his maternal uncle, Hannōn, took possession of the kingdom, and ruled over the Karchēdonians sixty years. He it was who, before reigning, founded the Lybiphœnician cities beyond the Pillars of Hēracles, as his Periplus shows, which he engraved on stone in Phœnician, and deposited in the temple of Kronos, the protector of the city, and which Polykleitōs of Kyrēnē, son of Melikerios, read and first translated into Greek, and published among the Greeks, about the time when Alexandros, the son of Philippos, was born. Evagrios, the Mygisian, son of Evagrios, meeting with a copy of it, made three transcripts for Epimachos, son of Aristagoras, Archōn of Alexandria, and presented them as a gift in return for his generosity, in the third year of the 182nd Olympiad, (i.e., B. C. 50).

(a), Ἐχει δὲ τὰ τῆς ἐπιστολῆς ὅδε:—

“Θεόπομπος Θεοπόμπῳ υἱῷ φιλάτῳ χαίρειν. Ἐγὼ μὲν, ὃ τίκων, οὐδὲν περὶ τῶν τῆς Καρχηδόνος δυναστῶν ὀδ’ ἀκριβῶς Χάραν δὲ ὁ Ναυκρατίτης, καὶ Χάραν ὁ Κυρηναῖος, καὶ Οὐράνιος ὁ Ἀλεξανδρεὺς φασὶν ἐν ταῖς ἰαυτῶν βασιλικαῖς ἀναγραφαῖς, ὡς δὴν περὶ τοῖς εἰκοσιν ἔρξαν τῆς Καρχηδόνος δυνάσται ἰσημαστοὶ, πρῶτον τοὺς κατοικοὺς ἀριστοκρατηθῆναι. Τούτων δὲ πρῶτος ἀναγράφεται ΚΑΔΜΟΣ, ἀνὴρ Φοῖνιξ, ὃ καὶ τὴν πόλιν πρῶτος οἰκίσας, καὶ ΚΑΔΜΕΙΑΝ ἀφ’ ἑαυτοῦ καλίσας. Ὀκτώσθι δὲ, φασὶν ὁ Οὐράνιος (ὃ καὶ μᾶλλον τῶν ἄλλων φιλοκρίσας τὰς περὶ τῶν ἀρχαίων ἰθῶν δυναστίας καὶ οἰκίσεις), ἐν καὶ ἰσδομήκοντα καὶ χίλια ἴτη πρὸ τῆς τοῦ Ἀλεξάνδρου πόλεως κτίσας. Ἐπτά δὲ καὶ ἑξήκοντα καὶ ἑπτακῶσια καὶ χίλια πρὸ ἡμῶν (β). Ἦρξε δὲ ὁ Κάδμος, φασὶν οἱ αὐτοὶ, ἴτη πενήκοντα. Μετὰ δὲ τούτων Αἰνότησιος ἀρχαὶ δεύτερος τρία καὶ εἰκοσιν ἴτη. Τρίτος δὲ Διδοτκτίας ἑπτὰ καὶ τεσσαράκοντα ἴτη. Ζεάρος δὲ τέταρτος τεσσαράκοντα ἴτη. Πέμπτος δὲ Ὀρτίγων πενήκοντα ὅλα ἴτη. Μενεσσῆς δὲ ἕκτος ἴτος ἐν μόνον ἐφ’ οὗ καὶ ἡ πόλις κατιστρέφει ἀπὸ σεισμῶν θειῶν. Ταῦτον δὲ ἀνακτίσας Ἐζορος μετὰ τίσσαρα καὶ εἰκοσιν ἴτη, βασιλεύει ταύτης ἑξομοῦς ἐπίτασιν ἑπτὰ πρὸς τοῖς ἰσδομήκοντα, καὶ Ἐζοριν τὴν πόλιν ἀφ’ ἑαυτοῦ καλεῖ. Τάρσιος δὲ εἴτα τῆς χώρας ὕδατος δυναστεύει ἴτη τρία καὶ ὕδωκοντα. ἀφ’ οὗ καὶ Ταρσὸς ἡ χώρα ἰσηκλήθη. Ἐπτατος δὲ Ἰάρος ἴτη ἑκτὰ καὶ ἰσδομήκοντα. Δίκατος δὲ Ζωρος ἑκτὰ καὶ πενήκοντα ἴτη. Διδῶν δὲ ἰνδικᾶτι ἴτησι τριακαίδεκα. Δωδίκατος δὲ Ἰάρβας δὴν καὶ εἰκοσιν ἴτη. Τρισκαίδεκατος δὲ Καρχηδῶν ὅς καὶ τὴν πόλιν Καρχηδῶνα μεταπέμπεσε, καὶ ταύτης ἔρξαν ἴτη τρία καὶ τριάκοντα. Τεσσαρακαίδεκατος δὲ Ἄννων ἴτη ἑκτὰ καὶ τριάκοντα ἀφ’ οὗ Ἄζωρος ὁ Λιβύης καὶ Λιβύης μίγας δυνάστης εισβάλων εἰς τὴν χώραν κυριεύει καὶ κατακυριεύει αὐτῆς δίκατος πέμπτος ἐπίτασι τριάκοντα τὰ δὲ τῆς πόλεως ταῖσι ἰσχυρὰ ὄντα κατασπάπτει. Ἀνακτίσας δ’ αὐτὴν αὖθις Καρχηδῶν τις ἕταρος, Φοῖνιξ καὶ αὐτός, ἀρχαὶ ταύτης ἑκακίδεκατος τριάκοντα ὅλα ἴτη. Μεθ’ οὗ Ἀρραχῶν ἀρχαὶ ἑπτακαίδεκατος ἴτη ἑπτὰ. Ὀκτωκαίδεκατος δὲ Ἄννων ἴτη ἰσδομήκοντα. Ἐννεκακίδεκατος δὲ Φατέθων ἴτη τρία καὶ πενήκοντα. Τούτων δὲ Μελαμπότης διαδέχεται καὶ Καρχηδῶσιον ἀρχαὶ εἰκοστὸς ἐπ’ ἴτησιν ἑκτὰ. Πρῶτος δὲ καὶ εἰκοστὸς ὁ τὴν Ἐσπερίαν Λιβύην οἰκίσας Ἄπων ἑξήκοντα ὅλα ἴτη. Εἰκοστὸς δὲ δεύτερος ὁ τούτου υἱὸς Ἄννων δὴν μάλιστα ἴτη ἐφ’ οὗ καὶ τὸ πρῶτος τῶν δυναστῶν καταλύθη ὑπὸ τοῦ δήμου. Περὶ τῶν δυναστῶν δὲ τούτων πολλὰ ἰστοροῦνται καὶ ἔρα τοὺς ἀναγραφῆς αὐτῶν. Ἐβήσο. Θήκυθεν. Πανδικῶ μὲν πρῶτη μεσοῦντος.”

(β). Ὁ Θεόπομπος ἔγραψθη, καθά φασὶν ὁ Λιβύης Μητροπολίτης Διοσίσιος, τῷ ὕδωρ ἴτη τῆς τοῦ Διακλυτιανῶ καὶ Μαξιμανῶ βασιλείας, ἴτοι τῷ 294 μ. Χρ. τοῖς δὲ 87 ἴτη ἑτελεύτη τῷ 387. Ὅτε δὲ τὴν ἐπιστολὴν ταύτην ἔγραψεν ἔν, ὡς ἴσκειν, ἑτῶν 80. Ἀνάγνωσι τὸν βίον τούτου ἐν τῇ 16 σελίδι τῶν μετετέρων ΗΘΩΝ καὶ ΕΘΙΜΩΝ τῶν ΑΡΧΑΙΩΝ ΑἰΓΗΠΤΙΩΝ, Ἰνδοσιν Μόσχας τοῦ ἔτους 1853.



SOME ACCOUNT OF A GOLD BREAST-PLATE,

TAKEN FROM AN EGYPTIAN MUMMY CASE,

AND NOW IN THE COLLECTION OF ANTIQUITIES OF JOSEPH MAYER, ESQ., F. S. A., ETC.

BY

KONSTANTINOS SIMONIDES, PH. D.

(READ 9TH MAY, 1861.)*

“Περιπόθητέ μοι φίλε κύριε Σιμωνίδη,
“*Ἀνέγνων Ἑλληνιστὶ ἐν τῷ ἑβδόμῳ ἀριθμῷ τοῦ ΑΓΓΕΛΟΥ τῶν ΒΥΖΑΝΤΙΝΩΝ ΛΑΩΝ*”
τῆς 16 Ἰαννουαρίου τοῦ ἔτους 1862, ἐρμηνεῖαν χρυσοῦ τινὸς βασιλικοῦ Αἰγυπτιακοῦ ἐπιστηθίου,
καὶ εὐχαριστήθην ὑπερβαλλόντως, ὡς καὶ ἅπαντες οἱ φίλοι. Ἦδη δὲ ἐπιθυμῶ ἵνα μάθω,
ἐὰν ἐξεδόθη καὶ Ἀγγλιστὶ ἡ αὐτὴ ἐρμηνεῖα, καὶ ἐν ποίᾳ ἐφημερίδι, καὶ ἐὰν ἐπεκρίθη. Ἐτι
δὲ ἐὰν σφύζονται παρὰ σοὶ αὐτόγραφοι ἐπιστολαί, ἢ συλλογὴ τῶν ὑπογραφῶν τῶν ἐπισήμων
ἀνδρῶν τῆς Ἀγγλίας, καὶ κυρίως τοῦ νῦν ἐπισκόπου τοῦ Λονδίνου, τοῦ Κυρίου Θωμᾶ Οὐριχθίου
(Thomas Wright), τοῦ Κυρίου Ῥοβέρτου Κούρσωνος (R. Curzon), καὶ τοῦ πρὸ μικροῦ
τελευτήσαντος Γεωργίου Λεουῖσιου (Sir G. Lewis), καὶ ἐὰν ἢ δυνατὸν ἀποκτήσαι καὶ γὰρ
αὐτόγραφον τούτων, διότι πρὸ πολλοῦ ἀθροίζω τὰ τοιαῦτα, καὶ ἤθροισα πολλά. Ὑγίαινε
λοιπὸν καὶ ἀξιώσον με διστίχου ἀπαντήσεως. Ὁ κομιστὴς τῆς παρουσίας μου κοινὸς φίλος
Ἰαρίων ἐγχειρίσει σοὶ εὐάρεστα τῆς Σμύρνης γλυκίσματα, ἃ καὶ κατεσκεύασεν ἡ νεάνις
Μελπομένη. Ἐν Σμύρνη τῇ 28 Σεπτεμβρίου τοῦ ἔτους 1863.

“Ὁ σὸς φίλος καὶ ὄλος πρόθυμος εἰς τὰς διαταγὰς σου

“ ΠΑΡΘΕΝΙΟΣ.”

* Vide “Transactions of the Historic Society of Lancashire and Cheshire,” new series. Vol. i., Session 1860-61, pp. 305—310. Ἐπιπέδα ἢ ἐπιγραφὰ Ἰχμὶ ἄνω. “On a Gold Plate, embossed with Hieroglyphics, in the Museum of J. Mayer, F.S.A., etc. By C. S., Ph. D., etc., etc., etc.”

“THE HISTORIC SOCIETY.

“Last evening, Mr. Mayer, of Lord Street, Vice-President of the Historic Society, gave his usual conversazione to the members and friends, on the close of the Session. A numerous and fashionable company, including the officers of the various literary and scientific societies of Liverpool, accepted Mr. Mayer's invitation, and soon after seven o'clock every room of his splendid museum of antiquities, etc., in Colquitt Street, was filled with the guests. Each apartment was brilliantly illuminated, and every facility afforded for inspecting the

Παρθενίῳ Σιμωνίδῃς πλείστα χαίρειν.

Τὸ ἐπιστόλιον σου ἐπέδωκέ μοι ὁ φίλτατος ἡμῶν Ἰλαρίων ἐκ Παρισίων χθὲς ἐλθὼν, ὡσπερ καὶ τὰ δῶρα δι' ἄπερ καὶ εὐχαριστῶ σοι. Ἡ δὲ μετάφρασις τοῦ ἐπιστηθίου ἐξεδόθη καὶ Ἀγγλιστὶ ἐν τοῖς ἐτησίοις συγγράμμασι τῆς ἱστορικῆς ἑταιρίας. Ἔχει δὲ αὕτη ᾧδε :—

THE Museums of Europe have been enriched by a vast number of Egyptian treasures, brought from that country into the west, from time to time; and though the specimens which have been thus imported are so numerous, too many lie forgotten and unnoticed on the now deserted floors of the wilderness cities, once the most magnificent in ancient Egypt. And it is very probable that many antiquities of the highest interest still lie thus hidden in the earth, for the wrecks of ancient Egyptian greatness have ever been found thus buried. These records (as far as we are at present acquainted with them) embrace, first, matters concerning the religious and political government of the state; and, secondly, those connected with the customs and usages of the various towns. Others, again, relate to the history of illustrious men, and even of private individuals. And not a few of them are full of sententious utterances, which exhort to all kinds of learning, and of virtue. Some of these writings are executed upon papyrus, and some upon stones; some upon linen, and some upon wood; some upon different metals, as brass, silver, gold, and alloys of these; and some, again, upon fragments of earthen vessels, and urns of baked clays. The greater part of the inscriptions are in hieroglyphics, but some in the demotic, and some in the hieratic characters. A most precious specimen of this class of antiquities is in the possession of Mr. Mayer, valuable alike from its material, which is pure gold, and from the intrinsic interest of its contents. It is a plate, 1 foot 10 inches long by 7½ inches wide, of the thickness of a sheet of cardboard, and has embossed upon it hieroglyphics emblematic of divinity,

valuable collection of works of art, ancient MSS., and illuminated volumes, together with rare curiosities of our own and other lands, etc., etc.

“Mr. J. E. Hodgkin then read a translation of a Paper by Dr. Simonides, relating to a Gold Breast-plate, now in Mr. Mayer's Museum, but which had been taken from a mummy case, at Thebes. The plate is 1 foot 10 inches long by 7½ inches wide, is of pure gold, and is covered with hieroglyphics, embossed upon it. The interpretation of these hieroglyphics, as given by Dr. Simonides, shows that the Egyptians of the period to which the plate belonged had very correct and advanced ideas upon the subject of the immortality of the soul, and that they firmly held the belief that the body would be raised and exist in an incorruptible state in a future world. The person for whose mummy case this breast-plate was executed seems to have been a General of Upper Egypt, but no further information can be gained about him. The interpretation of the apophthegm embossed on the plate was illustrated with a variety of remarks by Dr. Simonides, confirmatory of the opinion expressed as to the enlightened views of the ancient Egyptians—that the body should rise again, and, with the soul, live for ever, thus teaching the primary truths of the Gospel. The doctor also enlarged upon the assistance which their writings afforded to Greek philosophers.

“Mr. Craig Gibson proposed and Mr. A. C. Newton seconded a vote of thanks to Dr. Simonides, for his Paper, and to Mr. Hodgkin, for the translation of it.

“Mr. Mayer having thanked the company for their attendance, hoping it would not be the last time he would have the pleasure of seeing them there, the party broke up.”—*The Liverpool Mercury*, Friday, May 10, 1861.

“THE HISTORIC SOCIETY.

“Last evening, being the night of the closing meeting of the Session, Mr. Mayer invited the members of the society, and a number of friends, to assemble at his Museum, in Colquitt Street. There was a large

and of life and death. It was found in a mummy case of some General of Upper Egypt. What his name was I know not, for the ἐπιστήθιον, as the plate is called, does not enable us to determine it. But it is likely that the mummy case contains the particular apophthegm of the general instead of his name (as was the custom among the Egyptians). If we had, then, a copy of the apophthegm, we could easily make out what sort of a man he was, and when he flourished; but I am not without hope that Mr. Mayer, who is so zealous in the pursuit of antiquities, may have a copy procured of the inscription referred to, which is still preserved in Egypt; and, also, of all the sacred writings which are inscribed in the case; for who knows, if this course be pursued, what historical truths we may not discover, which may reveal errors of historians of the present age. As, however, we unfortunately have not yet this information in our possession, let us commence by simply interpreting the symbolical writing on the breast-plate which lies before us.

Interpreted, the symbols read thus:—"Having been clothed with manhood by the Divine Power, I despised death often; and having become at last a suppliant for true wisdom, and having participated in it, I contemplated the might of Night and of Day, and of Death and of Life. And, therefore, among the living I remain, immortal, and my dust, fashioned by PhthaI, though corruptibly, yet of incorruptible clay, is watched by Heavenly guardians, till the time when it shall again become, not this time the corruptible, but the incorruptible abode of an immortal creation."

Thus runs the interpretation of the symbolical writings; but the sense, being entirely metaphorical, must be elucidated in order to be thoroughly understood.

"Having been clothed with manhood by the Divine Power,"—that is, having been arrayed with power by God, I often despised the inevitable dangers which threaten our lives. For who that believes in the living God can die? None. Here the faith of this man in God is seen; and not in this record alone, for in all the Egyptian monuments, reverence to God is manifest. "And having become at last," etc., etc.—that is, that first, while leading a military life, and always putting his trust in God, he despised the dangers of battle when engaged with his enemies, and afterwards, when

attendance of ladies and gentlemen, and after the innumerable objects of interest in the Museum had been examined, Mr. Mayer was called to the chair, and delivered an address on 'The Art of Lithography, or Engraving on Stone.' After thanking his numerous audience for their presence, he spoke of the different ancient nations who possessed a knowledge of the art, the more important of whom, with the exception of the Greeks, were well acquainted with it, and carried it to great perfection. He referred to the different styles prevalent amongst the different peoples, and singled out particular signets, etc., belonging to celebrated individuals of ancient times. After the age of Augustus, however, the art of engraving on stone declined, and its revival did not take place until the middle of the fifteenth century. Speaking of the great value of particular signets, he referred to one for which the Empress Josephine gave two thousand francs. His own collection contained many valuable specimens. Lieutenant-Colonel Brown proposed a vote of thanks to Mr. Mayer. He was sure that it gave them great pleasure to be there that evening; and, after passing a high eulogium upon Mr. Mayer, for his industry in collecting such a vast number of interesting objects, and the good that had accrued from it, he had the pleasure in proposing a vote of thanks to his excellent friend, Mr. Mayer. Dr. Hume seconded the motion, and thanked Mr. Mayer especially on behalf of the Historic Society. He announced that the annual excursion of the Society would soon take place. *Mr. Hodgkin then read a Paper, by Dr. Simonides, upon 'A Gold Breast-plate, found upon an Egyptian Mummy.' Mr. Gibson proposed a vote of thanks to Dr. Simonides and Mr. Hodgkin, referring to the former gentleman's attainments in literature. The vote was unanimously awarded.*—*The Daily Post, Liverpool, Friday, May 10, 1861.*

he had left this arduous career, in his intercourse with the wise he became truly enlightened, and perceived the real powers of Nature. For to the light (that is, the Sun), and to the darkness (that is, the Moon), the Egyptians ascribed the cause of the Creation and Destruction of all corruptible things, as well as of the incorruptible body; and they called both these luminaries "ordained agencies." Thus, then, being instructed by the power of Reason, he became acquainted with the force which rules in Nature, that is to say, he understood that there is one God, who created all things, who preserves all things, and who maintains the universe in harmony. Having learned these things, and having faith in God, he obtained immortality, his spirit being taken to rank with the immortals. "And my dust," says he, that is, my body, which (Phthaï) Φθαί (evidently Δημιουργός, the Creator) fashioned corruptibly (for corruptible is all creation), of incorruptible clay, *i.e.* of the elements of the earth (for this is incorruptible and eternal, all that is made from it returning to it again) is watched by heavenly guardians, that is, is guarded by those elements from which it proceeded, until its spirit, which was abiding with the immortals, returns to it, and then it will become the immortal dwelling of an immortal creation. He evidently believes that his body shall be raised again at a future day, and that the immortal spirit shall return to it, and him with it to all eternity.

From this last paragraph we have abundant evidence that the Egyptians, who also taught metempsychosis, were persuaded that those who lived virtuously should rise from the dead, both soul and body, and should live for ever.

And so they taught truth, even the truth of the Gospel. From the nation which became the teacher of the lawgiver of the Hebrews (as Scripture affirms)*—I mean of the prophet Moses, the author of the Pentateuch, was likely to have some correct notions about God and the immortality of the soul. "He," says the high priest of the god Chemma Malchis (Χεμμὰ, Μάλχης), son of Schethis (Σχέθης), "is our ruler; he is our guardian; let us therefore love him from our heart, and those gods also who dwell in the same temple, and let us worship them with the unfeigned homage of our hearts, and in this we shall always be honoured and esteemed."† Thus also the Apostle Paul preached to the Athenians, saying to them, "In whom we live and move and have our being, as certain also of your own poets have said, for we are also His offspring. Inasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."‡ Arethas is the poet (quoted by Paul), who, being in Egypt, and being taught for a considerable time by the Egyptians, obtained many correct views, which he translated into Greek, and gave to his countrymen. The purity of the doctrine of the Egyptians as to the omnipotence of God is attested, not only by the words of the high priest Malchis, but also by many other apophthegms of the priests, and especially by the following inscription, which is written, generally, near the god Ammon, in hieratic characters, and which,

* "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds."—Acts vii. 22.

† Vide "A Brief Dissertation on Hieroglyphic Letters," pp. 12—39. By K. Simonides.

‡ Vide Acts xvii. 28.

being interpreted, runs thus:—"I am the inward and self-begotten, I bring forward invisible things from the invisible world into light by a word both to have beginning and existence: all things visible and invisible are by my word, by which also are upheld all "things corruptible."* The spirit breathed by this sentence differs in no respect from that of the Sacred Writings, for it ascribes the existence of all things to one God, eternal, invisible, and self-begotten, whom the Egyptians specially called Ἀμμαώ καὶ Θαμαὰ (Ammao and Thamaa).

The Egyptian nation, then, held similar doctrines to the above, and especially insisted that the god Thothis (evidently the Word of God) enjoins all mortals to worship God the Maker of all; and their attention was directed rather to the future than to mortal affairs.†

I could still further elucidate the foregoing apophthegm, but this will suffice for the present. When, at some future time, I revert to the subject, it will be in greater detail.

We must warmly congratulate Mr. Mayer, the lover of antiquity, on his possession of this treasure, from which we have elicited some important matters hitherto unknown.

It will be seen by the preceding remarks that the Egyptian remains afford great interest, especially on subjects connected with ethics, and that they may be rendered extremely useful to literature, if properly interpreted.

These truths the noble Platōn, and Pythagoras before him, with Anaxagoras, and others of the ancient sages, acknowledged, and they became what they were by appropriating the spirit of these writings. The Egyptologers of our time publish continually bulky volumes of reproductions of Egyptian writings, but they throw no further light upon the matter than to tell us, "This is Φθαί (Phthai); this is Ammon; this is Osiris—Osiris and nothing more." They say that all the records of the Egyptians contain nothing but proper names; and they give lengthy and laughable catalogues of these names; but the symbolical they seem entirely ignorant of, and neglect totally. May we be preserved from the errors of such men (who conceal and disguise the truth as they think fit), and may we be enabled to gain a clear knowledge of the mystery of the early ages of the world, over which the Almighty power reigns supreme. And so to the Creator and Governor of all, be glory, now and for evermore!

* Vide "The MEMNON," p. 25.

† Chenophis, son of Horus, and a native of Panopolis, says, in his Book of Sacred Apophthegms, that the sentence which we have been discussing was often quoted by Thōnsōhis, sister's son of Smendis, the King of Egypt, the first of the twentieth dynasty (according to Manethōn, of Sebennytos), who also reigned as viceroy of the Thebaic thirty-two years. Uranius, of Alexandria, Manethōn, of Alexandria, and Charōn, of Naucratis, make the same statement.

Και ἐνταῦθα μὲν καταλόγι ἐ Ἀγγλικῆ τοῦ ἐπιστολίου μεταφράσεως. Ἐπιστολαὶ δὲ σφίζονται παρ' ἡμῶν οὐ μόνον, ἂν σὺ ἀναφέρεις ἐν τῇ ἐπιστολῇ σου τισσάρων ἀνδρῶν, ἀλλὰ καὶ ἄλλαι ἄλλων ἐπιστήμων ἀνδρῶν τῆς Ἑσπερίας Εὐρώπης περὶ παντοίων ὑποθέσεων πραγματιούμεναι, ὡς παρ καὶ οὐκ ὀλίγαι τῶν ἡμετέρων. Καὶ ἰδὼν διδομαί σοι πρῶτον ἐντύπως τὰ καίμηνον τισσάρων ἐπιστολῶν τῶν ἂν συμμείξῃς ἀνδρῶν. Τὸ δὲ ἡμιόγραφον αὐτῶν ἔγχαιρίσαι σοι ὁ καιὸς ἡμῶν φίλος Ἰλαρίων, ὅπως ἀναρτήσῃς τὴν συλλογὴν σου. Ἐχει δὲ ἐ τοῦ νῦν ἐπιστάτου Δουδίου ἐπιστολὴ τὴν δι τὴν τρέπον:—

“FULHAM PALACE, S.W., January 21st, 1863.

“SIR,—I beg to acknowledge with thanks the copy of the Fac-similes of the portions of St. Matthew's Gospel, etc., edited by you, which you have been so good as to send me.

“Believe me,

“Yours faithfully,

“DR. C. SIMONIDES.”

“A. C. LONDON.”

Ἡ δὲ τοῦ ἀειμνήστου καὶ πολυμαθοῦς SIR G. CORNEWALL LEWIS ἔχει ᾄδει:—

“KENT HOUSE, KNIGHTSBRIDGE, July 14th, 1862.

“SIR,—Pray accept my best thanks for the interesting publications which you have had the kindness to send me. I rejoice to find that you are not inclined to receive the doctrines and interpretations of the Egyptologers with the undoubting faith which has been generally accorded to them, and I trust that you may be able to accomplish your design of collating Greek authors whose writings throw light upon the true meaning of the hieroglyphic character of Egypt.

“I remain, Sir,

“Ever yours faithfully,

“DR. CONSTANTINE SIMONIDES.”

“G. C. LEWIS.”

Ἡ δὲ τοῦ Κυρίου THOMAS WRIGHT περιέχει τάδε:—

“14, SYDNEY STREET, BROMPTON, S.W.,

“Wednesday Evening. [Nov. 20, 1860, Post mark.]

“MY DEAR SIR,—Besides sending me the description of the wash for bringing up the Palimpsest in the MS. of Uranius, will you be so good as send me, to-morrow, a copy of the title, consisting of the *first words* of the Palimpsest itself, as it will be useful to me in something I am going to write. And also could you give me a copy of the passage from Stephanus Byzantinus, in which he speaks of Uranius, and his work. This latter would save me having to go into town, to the British Museum, to make the reference.

“I am perfectly convinced of the genuineness of the Manuscript of Uranius.

“I am, my dear Sir,

“Very faithfully yours,

“DR. C. SIMONIDES.”

“THOMAS WRIGHT.”

Ἡ δὲ τοῦ Κυρίου Ροβέρτου Κούρζωνος γράφει τάδε:—

“24, ARLINGTON STREET, LONDON,

“August 13th, 1862.

“DEAR SIR,—I am very much obliged for the curious and very interesting books which you have been good enough to send me, and which I found, on my arrival in town, on Monday, though I had not leisure to look at them till yesterday. Mr. Mayer is fortunate in having so able an historian of his wonderful collection.

“I am, Sir,

“Yours very faithfully,

“R. CURZON.”

Ἰδοὺ δ' ἰγὼ δίδωμι σοι καὶ ἑτέραν ἑτέρου σοφοῦ Ἀγγλοῦ τὴν ἔξῃς:—

"COLLEGIATE INSTITUTION [LIVERPOOL],

"October 31st, 1860.

"DEAR SIR,—I should have thanked you long ago for your kind and valuable presents, but that I mislaid your address when the first parcel came, and I was not able to recover it till the other day. I have to thank you for returning my copy of the *Πεδάλων*.

"Your very faithful and much obliged,

"J. S. HOWSON."

Πρὸς ταύτας δὲ κλοῦθαι καὶ ἡ ἔξῃς τοῦ γραμματικῆς τῆς ἐν Ἀσθὲν Ἀσιατικῆς Ἐταιρίας κτλ. Κυρίου E. Νορρίσιου.

"FOREIGN OFFICE, 22nd January, 1863.

"SIR,—I return my best thanks for the valuable work which you have so kindly presented to me. I promise myself much pleasure in the perusal of your interesting dissertations, and in the examination of the beautifully executed fac-similes which they illustrate.

"I am, Sir, your most obedient humble Servant,

"TO DR. CONSTANTINE SIMONIDES."

"EDWIN NORRIS.

Εἰ δὲ βούλησθε καὶ τὴν τοῦ φιλάλλου καὶ ὑπερμάχου τῆς Ἑλληνικῆς Ἐκκλησίας Νείλου ἢ δ' ἴστω:—

[SACKVILLE COLLEGE, EAST GREENSTED.]

[London, Feb. 8, 1862, Post mark.]

"DEAR SIR,—I am truly glad to know where I may address you. I wrote to you, as the enclosed envelope shews, long ago, but the letter was returned as not finding you.

"I do thank you most sincerely for your *magnificent* present, which I have read with the very deepest interest. And I thank you also for your kind expression of feeling towards myself.

"Perhaps you will accept, as a humble mark of gratitude, a small volume I have just published—Translations of Eastern Hymns.

"I remain, dear Sir, your obliged and faithful Servant,

"J. M. NEALE."

Πρὸς τῆ τοῦ Νείλου δὲ ἀνάγνωθαι καὶ ὑδέων τὴν δε:—

"DRAYTON GROVE [LONDON],

July 22nd, 1862.

"DEAR SIR,—Pray accept my best thanks for the copy of your very curious and interesting work on the valuable Papyri which you discovered in Mr. Mayer's collection, and also for your Dissertation on Hieroglyphic Letters, which I shall read with much interest.

"Believe me, dear Sir, yours faithfully,

"W. C. TREVELYAN."

Ἐπι πάσαις δὲ ταύταις δίδωμι σοι καὶ μίαν ἐκ τῶν τοῦ SIR THOMAS PHILLIPPS, Bart., τὴν ἔξῃς.

"MIDDLE HILL, 22nd October, 1854.

"MY DEAR SIR,—I have received the Paper, and am sorry you did not bring Eulyrus to Middle Hill. I should prefer buying that book and Symais and Byzantis to the Æschylus. It will answer your purpose better to bring such MSS. as Eulyrus, Charon, and Laostefos, and other such books, than Hesiod, Æschylus, Palsphatus, which we have already. I much regret I cannot go over to the Continent and see your Library, because it would give great pleasure to see what you have. If you could bring them to England next year I should be very glad.

"I have much pleasure in sending your Pedigree or *Γενεαλογία*, and you can correct the errors for your own use. I wish you would send me a catalogue of all the Greek MSS. you have at Athens; and wishing you a safe return to England,

"I remain, dear Sir, yours truly,

"T. PHILLIPPS.

"P. S.—I wish you would send me *complete* copies of the two newspapers which I saw here, one about the Monastery, and the other about Ismail."

Και ὅτως ἔχει καὶ τὰ τῶν ἐπιστολῶν. Ἐπίκειται δὲ κατὰ ἡ ἰσὴρ τῆς ἑρμηνείας τοῦ ἐπιστολίου οὐκ εἶδον, οἷδὲ ἤκουσα, πλὴν τῶν ἐν τῇ 35 καὶ 36 σελίδι δύο σημειώσεις τῶν αὐτῶν ἐφημεριδογράφων Ἑρμοῦ καὶ Ἡμερουσίου Ταχυδρόμου, καὶ τοῦ Ἀγγέλου τῶν Βυζαντινῶν λαῶν (ἔρα ἐν ἀριθμῷ 7ῳ Ἰαν. 16 Ἰουν. 1862.) Περὶ δὲ τῆς ἐπιστολιμαίας περὶ ἱερογλύφων ἡμετέρας διατριβῆς ἀπέγραψεν ἄχρις ἡμέρας τρεῖς μῆνας, ὧν ἡ πρώτη δημοσιεύθη τῷ 1860 Δεκεμ. 21 ἐν τῷ Ἡμερουσίῳ Ταχυδρόμῳ τῆς Birmingham, καὶ ἦν ἔρα καὶ ἐν τῇ 30ῃ σελίδι τοῦ Μαῦρσιου Κόδικου. Ἡ δὲ δευτέρα ἐν τοῖς τῆς "Βάθης Χρονικῆς" δημοσιευθεῖσα τῷ 1862 Μαρτίου 13ῃ ἑστὶν ἕδε :—

"THE SIMONIDES CONTROVERSY.

(*The Bath Chronicle, Thursday, March 13, 1862.*)

"Baron Humboldt declared that Simonides was 'an enigma,' and no doubt had sufficient reasons for his declaration; he might also have added that Simonides was a marvel, for never did any man possess in so extraordinary a degree the faculty of setting people by the ears, of provoking dissension, and of creating strife. No matter in what country or among what people M. Simonides makes his appearance, he is instantly involved in a fray. He has visited at various periods nearly all the capitals of Europe, and in each his name is remembered in connection with some fierce dispute or desperate quarrel. From his earliest youth it has ever been the same. He first appeared in Athens, bringing with him a chest full of MSS., obtained according to his statements, in Mount Athos, where he had been residing in a monastery with his uncle. A meeting of Greek professors was at once called to inspect them, and almost before Simonides had breathed the Athenian air, he had driven all the learned doctors of the Greek capital to the verge of distraction, and had incited them to a quarrel so fierce that it is waged down to the present day; the King and the Government became involved in it; politics and Pelasgian characters became somehow mixed together, and Simonides speedily found Athens much too hot for his health. He went to Constantinople; similar results followed. Some two or three pachas and as many foreign ministers and diplomatists squabbled about the genuineness of a MS.; each faction obtained adherents, and the strife became so violent that Simonides found it desirable to bid farewell to the Byzantine shores. After an interval he turned up again in Prussia. He was introduced to Lepsius, Tischendorf, Dindorf, and others of the learned, and ere many days had passed he created so terrible an uproar that the entire learned world was convulsed. It resulted in his own confinement in prison, but even after that the quarrel continued. It spread all over Germany; it culminated in Berlin; and was only finally quelled by the allied interference of the governments, and the expulsion of Simonides from German territory. After another interval, he made his appearance in England. The British Museum had enjoyed a lengthened period of learned repose, but no sooner did Simonides set foot in London than the Museum authorities were startled from their tranquillity in a most unpleasant manner. The Museum had purchased some of the Simonides MSS. The public now raised a cry that the Museum had been imposed on, and had purchased forged MSS., whilst Simonides at the same moment charged everyone connected with the Museum with profound ignorance of paleography and archæology, and with general incapacity. The quarrel raged with violence for a long time, but at length it was thought that Simonides had been put down and extinguished. Suddenly, however, he was discovered in Liverpool, and the archives of the previously peaceful Historical Society will tell the extent of the dissension he introduced. He divided a society, formerly the most friendly, into two opposed factions; he destroyed all unanimity in its action; he raised all sorts of unpleasant feelings among the individual members; and excited two of them, both well-known archæologists, to so furious a degree, that they soundly belaboured each other in the literary columns of a London contemporary. Nor has his fatal faculty of provoking frays been manifested only among learned societies: when he cannot procure doctors to set by the ears he is contented with smaller fry. In Alexandria, where professors are scarce, he contrived to quarrel with some Arabs, pistolled two of them, received some ugly wounds on the head and face from a third, the marks of which are still visible, and parted with a small knob of his *os frontis*, detached by the sabre of a fourth. In Macedonia, his native country, though he was only at the time on a visit, he succeeded in getting up a very pretty little insurrection among his countrymen, and in conjunction with a few choice spirits who joined him in the leadership of the patriot bands, he, one fine morning, fell on a detachment of Turkish soldiers, drove them into a river, and destroyed some one hundred and fifty of them before breakfast. In this interesting transaction he received a spent ball in his chest, and had a musket bullet through his thigh. But we have no space to record the escapades of M. Simonides, which extend over nearly twenty years, and the scenes of which are laid variously in Abyssinia, Siberia, Mesopotamia, Persia, Arabia, and the site of those ancient nations who dwelt at the foot of the Himalayah range. Everywhere the same fatality has attended him. He has been abused, vituperated, and denounced in nearly every civilised language; books have been

written against him, newspapers have continually been striving to expose him; he has been accused of literary forgery, imposture, and swindling, but in every case the accusation has fallen through, for though accused and condemned he has never been convicted, nor, indeed, has the evidence against him ever risen to anything definite and precise. In each case of accusation the verdict of impartial men has been "not proven," and Simonides has gone his way. No sooner has he been crushed out of one place than he appears in another with almost pantomimic rapidity, and, with an extraordinary pertinacity, instantly renews his charges of ignorance against the learned men of the land, and re-asserts his declaration that he alone possesses the key to all the mysteries and lore of the ancient world. His declaration he supports with considerable skill, and, in the numerous publications that he contrives to issue, he displays a large amount of learning of the most abstruse character. It is with one of these,* upon the subject of Egyptian hieroglyphics, that we have now to do.

"Two years since Simonides was introduced, in Liverpool, to a gentleman named Mayer, who has collected one of the finest museums in the country. In fact, the Mayer Museum is one of the curiosities of Liverpool. Mr. Mayer conducted Simonides over his collection, and, aware of his great reputation as a decipherer of ancient MSS., submitted to his inspection a mass of papyri in the hieroglyphic, hieratic, demotic, Coptic, and Greek characters. Some of these Simonides says he has deciphered recently, and he has published a large volume of fac-similes, respecting which we may have a few words to say on another occasion. Besides papyri, Mr. Mayer possesses a large number of Egyptian antiquities, many of them bearing hieroglyphical inscriptions. These Simonides declared himself able to interpret, and, selecting several at random from the collection, he at once proceeded to decipher them. The method employed by Simonides is totally different to that accepted by Egyptologists as the true system. So different are the two systems that, if Simonides is correct, all the Egyptologists of the present day—the followers of Champollion, Lepsius, and Bunsen—are utterly wrong, and must have been labouring under a delusion the most extraordinary ever recorded in the annals of literature; or, on the other hand, if the system of Champollion is correct, and the discoveries of Young and the later Egyptologists are genuine, then must Simonides be an arch impostor, and deserving of all the opprobrium to which he has been subjected. A short explanation will render the matter perfectly simple, even to those who have no knowledge of the subject.

"The present universally-accepted system of deciphering hieroglyphics was invented by M. Champollion, who founded his method on a comparison and analysis of the tablets or cartouches bearing the names of Ptolemy, Cleopatra, and Berenice, expressed in hieroglyphics. His method starts with the idea that hieroglyphics are phonetic, each representing an alphabetical character. Thus he says the L in Ptolemy is represented by a lion, because the Egyptian for lion was *labo*, and the hieroglyphical lion represents the first letter of its name. In this manner each hieroglyphic represents a single letter. Each letter may, however, be represented by numerous hieroglyphics—in fact by any hieroglyphical drawing of an article the name of which begins with the letter desired to be represented. By a highly ingenious process, never satisfactorily explained, M. Champollion succeeded in assigning to the various hieroglyphics their several alphabetical values. He decided which meant A, which meant B, and so on, and by this means he in time obtained words. Here, however, he became greatly embarrassed. The Egyptian language was lost, and he could not discover the meaning of the words he had thus obtained. In this dilemma he hit upon the plan of making the Coptic language answerable for the Egyptian, and he even went so far as to declare that 'the Coptic language is the ancient Egyptian written in Greek characters.' By this means he proceeded to interpret the hieroglyphical inscriptions, and with an ingenuity that is marvellous he readily found an explanation for every inscription placed before him. The hieroglyphics contained within rings he pronounced to be the names of kings, and much of the accepted Egyptian chronology is dependent on the names thus obtained. Champollion found numerous followers. Coptic was accepted as Egyptian; the alphabetical system was adopted throughout Europe; to this day his method is the only one practised; and the authorities in the British Museum decipher all hieroglyphical inscriptions by its means. It must, however, be remarked that the Egyptians employed three methods of writing:—1. The hieroglyphic, used in sacred inscriptions; 2. The hieratic, or the hieroglyphic, written rapidly on papyrus, in which the various characters were contracted and imperfectly formed; and 3. The demotic, the method employed by the people in the ordinary transactions of every-day life. The Champollion system does not undertake to translate the demotic, but it says that the first writing employed by the Egyptians was the hieroglyphic, and that the demotic did not come into use until a few centuries before the commencement of the Christian era.

"This, then, is a brief outline of the system of Champollion, which Simonides characterises as nonsense. The latter declares that hieroglyphics are never alphabetical, that they are symbolical, and that each hieroglyphic expresses not a letter, but an idea; that Coptic is no more Egyptian than English is Greek; that the demotic

* "A Brief Dissertation on Hieroglyphic Letters." By Constantine Simonides, Ph.D. David Nutt.

character is the oldest, and was in use earlier than the hieroglyphic; that the rings (cartouche) do not contain the names of kings, but the apophthegms by which kings were distinguished; that the vocabulary of Egyptian words in use by the modern Egyptologist is completely false; that even Champollion's illustration of the lion, representing the letter L, is absurd, because the Egyptian for a lion is not *labo thacuraō* (*labo* being Carian and not Egyptian), and that no inscription has ever yet been interpreted correctly by the Champollion system. In a word, he denounces the method as a tissue of falsehoods, absurdities, and errors, and insinuates that many of the most eminent Egyptologists have been, and are, guilty of wilful deception.

"For some time past a suspicion has existed that the theories of the Egyptologists are not reliable or sound, and these suspicions, within the past few weeks, have acquired immense force by the publication of Sir George Cornewall Lewis's work on the Astronomy of the Ancients. Few men enjoy a greater reputation for learning than our present War Minister, and in his recently published book he points out the inconsistencies of the Champollion system with a remorseless hand, and does not hesitate to assert his belief that the key to the hieroglyphics has yet to be discovered. He says 'Egyptology has a historical method of its own. It recognises none of the ordinary rules of evidence; the extent of its demands upon our credulity is almost unbounded. Even the writers on ancient Italian ethnology are modest and tame in their hypotheses compared with the Egyptologists. Under their potent logic all identity disappears; everything is subject to become anything but itself. Successive dynasties become contemporary dynasties; one king becomes another king, or several kings, or a fraction of another king; one name becomes another name; one number becomes another number; one place becomes another place.' With these opinions of Sir Cornewall Lewis the system of Simonides entirely harmonises. Here let it be observed that where so much doubt and such great uncertainty exist, it might be expected that the exponent of a new system would meet with attention and consideration; and this, we think, has not been the case in the instance of Simonides. Nor is it a matter for surprise that Simonides should be treated with little consideration by the learned world. He comes before them with his name associated, whether truly or not we cannot pretend to say, with suspicions of literary forgery—and he himself falls tooth and nail, not only on the system of Champollion, but on its professors. Indeed, in all his writings there is a tone of personal animosity that detracts much from their merit. His illustrations of the absurdity of the accepted hieroglyphical system are, nevertheless, so forcible as to call for a more careful consideration than any they have yet received, and, however strong may be the disinclination of the learned world to listen to his not by any means politely urged claims, the statements he makes are too remarkable to be any longer ignored or passed over in contemptuous silence. Simonides, whilst ridiculing the Champollion system, demands, if the hieroglyphical characters are alphabetical, that some well-known inscription, say that on the Rosetta Stone, shall be interpreted by its means to the satisfaction of an unprejudiced jury. This has never yet been accomplished, and as to the demotic inscription on the Rosetta Stone, though the Greek translation accompanies it, no person has ever yet been able to give more than a conjectural interpretation. Sir Cornewall Lewis, speaking on the subject of the ancient writings, says:—'The attempts even of the most accomplished linguists to explain the inscriptions must be regarded by an impartial judge as utter failures' (p. 887). This being the case, the arguments of Simonides, as published by him in the numerous books he has issued, assume a grave importance; and when he asserts that Coptic is not Egyptian, he completely destroys, if he establishes his assertion, the whole Champollion system. His reasonings on this point are much too elaborate to permit of their introduction here, but it may be briefly observed that he points out that Coptic took its origin at a period when Egypt had been conquered and overrun by foreigners for more than a thousand years; that it is simply the Greek language considerably corrupted, and intermixed with Parthian, Libyan, Carian, Lycian, Arabic, and Hebrew words, and that the number of words of Egyptian origin is very limited; that the remains of the Coptic language which have reached us do not ascend higher than the third century after the commencement of the Christian era; that the name Coptic does not appear to have been used earlier than the sixth century; and that all attempts to interpret Egyptian by its aid have failed. On this point we may ourselves venture an observation. In the British Museum there is at least one MS. in which the Egyptian language is written in Greek characters. The question of the identity of the Coptic with the Egyptian language may therefore be readily ascertained. If the Egyptologists can translate this MS. by means of Coptic and Bunsen's Egyptian vocabulary, they would establish their point; if they cannot, they must then admit their failure, and confess themselves defeated. We have only space now to notice one other argument used by Simonides, in his denunciation of the Champollion system. The modern Egyptologists state, that the hieroglyphic characters were first in use, that the hieratic followed, and that, lastly, the demotic was invented for the use of the common people. This theory, at first sight, appears probable. It seems natural that a people emerging from barbarism should, in their first attempts to write, take the direction of picture representations. The Egyptologists themselves destroy this theory, for their whole

system is founded on the basis of the hieroglyphical characters being alphabetical. Among the earliest hieroglyphics known to the world are those ascribed to the 4th dynasty, or about 500 years after Menes, a date variously fixed by Egyptologists at 2300 B.C. and 5200 B.C. These are declared to be alphabetical. If so, the Egyptians must have had an alphabet, and if they had an alphabet it seems pretty clear that they would use it in the ordinary transactions of life, without employing the elaborate devices of hieroglyphics. This consideration is damaging to the Champollion system, and the fact of figures of inkstands, and of the stylus, being found in the inscriptions of the 4th dynasty, almost establishes the point that writing was common among the Egyptian people. The theory of Simonides is by some considered more ingenious and probable than that of Champollion. He says that the demotic alphabet was invented first, and that as time went on the priesthood sought to increase their power by rendering all theological matters mystical. They therefore invented a system of writing, of a secret character, in which the demotic letters for a particular word were made into a monogram, which monogram took the shape of some object resembling the idea expressed. For instance, the duckling, so commonly found in hieroglyphical inscriptions, is said by Horapollon to represent affection, and Simonides states that the figure of a duckling is drawn by combining together the five demotic characters for the letters *ch-a-o-s*, which is the Egyptian for love. Thus the figure of a duckling expresses, by a symbol, affection, and its component parts contain the demotic characters for the word love. This theory is extremely ingenious, and, if correct, will explain away many of the difficulties that hang around the subject. Simonides supports his theory with considerable learning and skill, and stoutly contends that writers of antiquity corroborate his views. We can, however, accompany M. Simonides no farther in his proofs of the untrustworthy character of the modern system, and can only afford space to glance over the evidences afforded of the truth of his own method.

"In the first place, it must be observed that Simonides does not assume to himself any credit for having discovered a new method of hieroglyphical interpretation. He states that he does nothing more than follow the instructions left by the old writers. Horapollon wrote ten books, treating of the interpretation of hieroglyphics, two of which have been preserved to the present day. These books explain the symbolic meaning of some 200 hieroglyphics; and as these explanations are quite opposed to the system of Champollion, the Egyptologists declare that Horapollon, who flourished about 100 years B.C., and was himself a priest in one of the temples of Egypt, knew nothing at all about the matter. Simonides also states that he has acquired his knowledge of the Egyptian writings and language by means of manuscripts obtained by him in various eastern monasteries and in Egypt. He says that he has in his possession, not only the eight lost books of Horapollon, but also the whole of the lost works of Chærémon (800 books—the Egyptian words expressed phonetically in Greek characters), Chenophis, and Charon; and by the aid of these, especially of Chærémon, who wrote a vocabulary of the Egyptian language, he has mastered the ancient language of Egypt, and the whole secret of the Egyptian writings. The proofs he affords of the correctness of his own system are, however, not by any means so conclusive as those he gives of the incorrectness of that of Champollion. They are, nevertheless, important, and in the pamphlet before us he has adopted the bold expedient of interpreting inscriptions by his own method, and publishing them to the public. In this pamphlet he has deciphered and interpreted several hieroglyphical inscriptions in Mr. Mayer's Museum, and has given the reasons for his interpretations, and an explanation of the process employed. He has also on several occasions expressed his willingness to decipher any inscription that may be agreed upon, and to give full explanations of the interpretation. He even avows his readiness to take the demotic inscription in the Rosetta Stone, to write out line for line and word for word the Egyptian words it contains, to give in a similar manner a word for word translation of the Egyptian into Greek, and to compare the latter with the hieroglyphic inscription. The strongest proofs he possesses he declares to be the MSS. themselves from which he acquired his knowledge. Such proofs, in the case of Simonides, will be received with very considerable doubt; in fact, as evidence, they will scarcely be received at all. Chærémon may have been manufactured by himself, and all the Egyptian vocabulary it is said to contain may be only a clever invention; but if he really has these works in his possession, he should produce them before the public, and then, whether they are forgeries or not, if they contain the lost key to the Egyptian writings and language, they are equally valuable. We are very far from saying that Simonides has convinced the world, by his pamphlets and other publications, of the truth of his hieroglyphical theories, but we do say that he has violently shaken the system of Champollion, and that, if the Egyptologists wish to preserve their credit, they must take prompt measures to dispel the strongly excited suspicions of the public."*

* "Τὰ μετὰ τὴν ἀστυρίαν ἐκδιδόνται ἐκ χειρογράφου τοῦ συντάκτου ὅτι οὐκ ἐξεδόθη εἰσίτι, καὶ ὁ, χειρόγραφον, ἀπεστάλει μὴ ἀστυρίαν. Τὸν δὲ τοῦτον συντάκτην εἰσίτι ἀγνοῦν."

"And of these publications that we now have to do, and first with regard to the 'Fac-similes.'"

"Two years since Simonides was introduced to our esteemed townsman, Mr. Mayer, who conducted his visitor through the fine Museum he has collected. Mr. Mayer, aware of the high reputation enjoyed by Simonides as a decipherer of ancient MSS., submitted to his inspection a quantity of papyri, written in hieroglyphic, hieratic, demotic, Coptic, and Greek characters. Many of these papyri had been obtained from an old, and once well-known collector named Sams, and others from the Rev. Mr. Stobart, who had brought them himself from Egypt. These papyri at various times were unrolled by Simonides in the Museum, in the presence of other parties; they were carefully pasted on to calico, fac-similes were taken, and Simonides undertook their translation. In due time he announced that among the collection were MSS. of the most valuable character. A portion of these, being fragments of the Gospel of St. Matthew, of the Epistle of St. James, and of the Epistle of St. Jude, were considered to be of an importance sufficient to warrant their publication, and the large and finely printed book now before us is a fac-simile of the fragments thus discovered. No sooner was the book published than a controversy commenced. Several journals of considerable literary repute, from the mere inspection of the fac-similes, denounced them in plain terms as forgeries; and many persons, remembering the atmosphere of suspicion that surrounds Simonides, expressed opinions unfavourable to their genuineness. Some few, however, and those not the least learned or well informed, adopted the views of Simonides, and supported him in his defence. The two parties joined issue, and whilst one contends that Mr. Mayer's manuscripts are forgeries, the other accepts them as genuine remains of antiquity, dating back to within fifty years of the commencement of the Christian era.

"Before proceeding to notice the MSS. in question, it must be remembered that they have never been the property of Simonides; that they are not brought forward by him from his own stores, but have been for a considerable period in the possession of Mr. Mayer; and that the connection of Simonides with the Mayer MSS. is confined to their interpretation, in which, it must be admitted, he has exhibited considerable skill. His notes and prolegomena are full of curious information, and, whatever else may be said, no one can deny that the book is extremely interesting. Of the fragments discovered, five of them contain portions of the Gospel of St. Matthew; and at the end of one of these fragments, being the conclusion of the Gospel, occur words of which the following is a literal translation:—

"The writing by the hand of Nikolaos the Deacon, at the dictation of Matthew,
the Apostle of Jesus Christ. It was done in the fifteenth year after the
Ascension of our Lord, and was distributed to the believing Jews and
Greeks in Palestine.

"This Nikolaos or Nicolas is enumerated among the seven Deacons, and in Acts vi. 5 is called 'a proselyte of Antioch.' If the subscription copied above is to be trusted, it will go far to settle the question of the original language of St. Matthew's Gospel. The authorities furnished by Simonides are all strongly in favour of the opinion that it was originally written in Greek, and was afterwards turned into Hebrew. Among the numerous fac-similes of MSS. and inscriptions produced by Simonides as witnesses in favour of his opinions, is one of an inscription on a stone found at Thyatira in 1851, and which states that the Gospel of St. Matthew was first written in Greek. The date given in this inscription coincides with that given in the Mayer MS., and Simonides likewise accumulates a mass of evidence to prove, first, the correctness of this date (that of A.D. 48, or 15 after the Ascension); next, that Greek was the language in which the Gospel was originally written; and, lastly, that Nikolaos was the Apostle's amanuensis on the occasion. All these points Simonides in a great measure establishes, but still this does not remove the doubt that appears to hang over the MSS. Even if we take it for granted that the MSS. are the same that were brought to England by Stobart or Sams, it still remains to be proved that they are genuine. Both Sams and Stobart may have been deceived, and indeed in the case of Mr. Stobart he does not appear to have examined them with any close attention. We must, after all, look to the MSS. themselves for the proofs of their authenticity; and here, it may be observed that those who have condemned them have seen only the fac-similes, whilst those who believe in their genuineness have arrived at their conclusions after inspecting the originals. It is well known that papyrus was the oldest material for MS. of the New Testament; we do not hear of skins until the fourth century, at which time the use of papyrus was nearly abandoned. Now, as papyrus has not been manufactured for probably fifteen hundred years, to obtain blank rolls of it at the present day is simply impossible. How, then, can these be forgeries? Let it be also recollected that the papyri, upon being inspected in Mr. Mayer's Museum, in

* "Fac-similes of certain portions of the Gospel of St. Matthew, and of the Epistles of St. James and St. Jude, discovered in the Egyptian Museum of Mr. Mayer." London: Trübner & Co.

some instances fell to pieces from old age and decay, and that, even with the best preserved, it was a matter of extreme difficulty to unroll them without mutilation and destruction. Blank papyrus, in this condition, if obtained, could not by any possibility have been unrolled, written upon, and rolled up again, without its crumbling to pieces under the operation.

"With regard to the contents of the MSS. in question, it cannot be said they are of vital importance. It had been long suspected that a cable, and not a camel, was meant in the verse that speaks of its passage through the eye of a needle; and the other new readings are not of any great moment. Still the MSS. are of a value quite sufficient to entitle them to a full and impartial consideration at the hands of competent judges, and measures ought to be taken to procure an authoritative decision on the moot points. At present Mr. Mayer exhibits his MSS. in his Museum, and declares them to be genuine. Those who impugn their genuineness should make out their case, and produce such evidence as they may consider necessary. Then let Simonides, for Mr. Mayer, enter upon his defence. This being done—a fair trial having been accorded, and both sides having been heard—a verdict can be taken. To decide, either on one side or the other, with the matter in its present state, would be precipitate and unjust; neither men or manuscripts are to be condemned on suspicion; nor, on the other hand, do assertions, however loudly made, establish proofs. What is required in this matter of Mr. Mayer's Manuscripts is a thorough investigation, and an impartial trial before a properly appointed tribunal—for until the contending parties have had a fair opportunity of producing their evidence, any judgment given must be *ex parte*, and entitled to no weight or consideration."

Ἰδοὺ δὲ καὶ ἑταίρι διατρεβαὶ περὶ τῆς τοῦ Ἰεροῦ Ματθαίου εὐαγγελίου ἰσχυρίσεως:—

ANCIENT BIBLICAL MANUSCRIPTS.

(*Liverpool Courier*, February 28, 1861.)

"We are sure our readers will thank us for laying before them a short notice of the Paper read at the meeting of the Historic Society of Lancashire and Cheshire, on Thursday last, by Dr. Simonides, to whose discoveries of fragments of the Gospel of St. Matthew, and other ancient manuscripts, in the Museum of Mr. Mayer, we before called attention. A large folio work of Dr. Simonides upon the subject has been for some time in the press, and will very shortly be published. As it is dedicated by the author to the Historic Society, he has paid them the compliment of reading, at their meeting, a considerable portion of the introduction before offering it to the public, and as it will soon be in their hands, we shall content ourselves with briefly noticing some of the chief points of interest by which our attention was attracted. The first is one which will probably startle the scientific, more than the literary world. In allusion to the subject of photography (by which process Dr. Simonides is about to reproduce his recently discovered Epistles of Hermippus concerning Hieroglyphics), he observes, in passing, that the art is as old as A. D. 500, and even states that he has publicly proved that M. Daguerre, the reputed inventor, obtained his knowledge of the process from MSS. inspected by him at Mount Athos. Such a statement opens a wide field for the discussion of rival claims between modern science and ancient literature. After clearly and satisfactorily stating how the papyri which contain fragments of the text of St. Matthew came into the possession of Mr. Mayer, he followed by a most interesting account of the custom of burying papyri and other written matter with the dead, not only in Egypt, and from the earliest times, but also in Greece, where the practice exists in a few instances, even at the present time. The next portion of the Paper was occupied with a series of accounts, from different ancient writers, of the life, miracles, and martyrdom of St. Matthew, and of his mission to the Parthians and Medes. After which the question of the date at which the Gospel was written, and the language in which it was composed, were very fully handled, and the author's views (which, of course, assume a Greek, and not a Hebrew original) supported by a great variety of extracts from inscriptions and MSS. Among the latter is a fragment of the Ecclesiastical History of Hegeippus, recently discovered in Mr. Mayer's Museum, written on papyrus in the second century, and containing many other interesting records of events in the church. We understand that this fragment will likewise be published in *fac-simile*, at an early period. Some objections which had been raised, as to the improbability of the insertion of the name of the transcriber at the end of so early a MS. as that of St. Matthew, were met by a great number of instances in which this custom had been followed; and the external peculiarities of the fragment of St. Matthew were very elaborately treated, both as regards the character of the papyrus on which they are written, the form of the characters, and especially of the accents; and, lastly, some of the variations between the present codex and all its predecessors were alluded to. We have given but a very imperfect outline of a Paper full of interest, but we hope that the few remarks we have made will induce all those who feel interested in antiquities, for their own sake, but especially those by whom

the elucidation of the text of Scripture is desired, to inspect for themselves, as soon as published, a work which we are persuaded will be received with more avidity than any similar production which has appeared for many years. We think that Liverpool has great reason to be proud that in the noble collection of her spirited townsman, Mr. Mayer, should have existed such valuable documents, and that the latter gentleman has cause to rejoice in having found so able a coadjutor and expositor as Dr. Simonides."

HISTORIC SOCIETY.

(*Liverpool Daily Post*, December 6, 1861.)

"The Archæological section of the above Society was held last evening in the lecture-hall at the Free Public Library, William Brown Street, Joseph Mayer, Esq., presiding. The following gentlemen were admitted to membership:—Messrs. William Jackson, Bedford Road, Rock Ferry; John Kendal, Fishergate, Preston; Joseph Read, Upper Huskisson Street; Nicholas Waterhouse, Rake Lane; James Mulligan, jun., of Huyton. Amongst the donations were a copy of fac-similes of certain portions of the Gospel of St. Matthew, and of the Epistles of St. James and St. Jude, written on papyrus in the first century, and preserved in the Egyptian Museum of Joseph Mayer, Esq., of Liverpool, with a portrait of St. Matthew, from a fresco painting at Mount Athos, edited and illustrated with notes and historical and literary prolegomena, containing confirmatory fac-similes of the same portions of Holy Scripture from papyri and parchment MSS. in the monasteries of Mount Athos, of St. Catherine, on Mount Sinai, of St. Sabba, in Palestine, and other sources, by Constantine Simonides, Ph. D., honorary member of the Historic Society of Lancashire and Cheshire," &c., &c., by the author. Mr. Hodgkins, in making the presentation, said he was commissioned by Dr. Simonides to say a few words in giving this book to the Society, which he did with very great pleasure, and had dedicated the work also to the Society. He begged to congratulate the town very much on the acquisition and publication of so valuable a work as the present. The MSS. which contained it appeared to be in date three centuries earlier than anything which had at present been discovered. This would not be very much wondered at when we remembered that these monasteries had been in a very small degree ransacked, and their contents now, for the first time, brought to light. To Mr. Mayer, as the fortunate possessor of these relics, and Dr. Simonides, as their expositor, very much credit was due; and Liverpool might consider itself fortunate in being the possessor of MSS. so much older than any other extant. It might be satisfactory to the Society to know that he had seen a yet more important papyrus partially unrolled. After two hours of hard work the result was extremely satisfactory. It contained a date of sixty-six years after the ascension of our Lord Jesus Christ, or ninety-nine years of the Christian era, and contained the last chapter of the Gospel according to St. John. The work of Dr. Simonides was then handed round, and excited the liveliest curiosity. The excellent style in which it was printed was much remarked upon, and no small meed of praise was bestowed upon the printers, Messrs. Rockliff Brothers, of this town. The paper of the evening was by Dr. Hume, D.C.L., 'On the Heraldry of Lancashire and Cheshire.' The elegant diagrams by which the paper was illustrated were much admired, and the subject-matter of the paper itself highly appreciated, by the large audience of ladies and gentlemen who listened to it. A cordial vote of thanks was passed to Dr. Hume, for having made a contribution so interesting and so instructive to the Society."

DISCOVERY OF NEW TESTAMENT MANUSCRIPTS.*

(*The Dial*, January 17, 1862. London.)

"This publication will certainly attract much attention, and will probably give rise to controversy. The *odium theologicum* is not more remarkable than the analogous feeling which is often generated amid philological discussion. Having always heard and held as a settled belief that the oldest existing New Testament manuscript dates from the fourth century, we are armed with a large stock of preliminary incredulity against the man who would assure us that he has discovered one which was written in the first. Dr. Simonides must expect sharp attacks, and is well able to defend himself, as he has shown in a recent passage of arms with one of the more arrogant and fierce of our contemporaries.

* *Fac-similes of Certain Portions of the Gospel of St. Matthew, and of the Epistles of St. James and Jude.* Written on Papyrus in the First Century, and preserved in the Egyptian Museum of Joseph Mayer, Esq., Liverpool. With a Portrait of St. Matthew, from a fresco painting at Mount Athos. Edited and Illustrated with Notes and Historical and Literary Prolegomena, containing confirmatory *Fac-similes* of the same portions of Holy Scripture from papyri and parchment MSS. in the monasteries of Mount Athos, of St. Catherine, on Mount Sinai, of St. Sabba, in Palestine, and other sources. By CONSTANTINE SIMONIDES, Ph. D., Honorary Member of the Historic Society of Lancashire and Cheshire, etc., etc. Trübner & Co.

"The reader may very naturally ask who Dr. Simonides is, for the name is probably new to most of the public. Humboldt says that he is 'an enigma,' and that the mystery and the injudicious commentaries upon him, by which some have made themselves ridiculous, arise from 'the imperturbable and naturally incommunicative character of Simonides.' We learn, however, from a biographical sketch of him, by his English friend, Mr. Charles Stewart, that he was born in the island of Hydra, in the year 1820, and that on his father's side he comes from Stageira, and on his mother's from Syme. 'The family is numerous and distinguished, several of its members having occupied prominent and honourable positions in the modern history of Greece.' Simonides studied awhile at Athens, and afterwards finding his maternal uncle, Benedict, a most accomplished scholar and a great linguist, in the monastery of Rhosos, on Mount Athos, he remained there, studying theology under his direction. This Benedict became in a remarkable manner the possessor of an exceedingly valuable collection of ancient manuscripts. He taught palæography to his nephew, who soon became his right hand in all matters connected with the art. At the death of Benedict in 1840, he bequeathed his manuscript treasures to his nephew, by whom they were removed to Syme. For further particulars of his life, his rare attainments and most extraordinary claims as a discoverer, the manuscripts which belong to him, and the great multitude of learned works which he has published at various times and in various places, we refer the reader to Mr. Stewart's pamphlet itself: 'A Biographical Memoir of Constantine Simonides, Dr. Ph., of Stageira, with a Brief Defence of the Authenticity of his Manuscripts.' By Charles Stewart. London: C. J. Skeet.

"The manuscripts, of which the fac-similes lie before us, have been preserved in the collection of Joseph Mayer, Esq., of Liverpool. They were, along with many others, brought from Egypt by the Rev. Henry Stobart. Mr. Mayer, knowing the skill of Dr. Simonides in palæography, submitted to his inspection a mass of papyri, hieroglyphic, Demotic, Coptic, and Greek. Amongst the last, Dr. Simonides discovered five fragments of the Gospel of St. Matthew, two of the Epistle of St. James, and one of the Epistle of St. Jude. The fragments of the Gospel contain portions of the 1st, 2nd, 19th, and 20th, 27th and 28th chapters. The other fragments contain the opening of the Epistle of St. James and the conclusion of St. Jude's. This discovery was made in the spring of 1860.

"At the end of the fifth fragment of St. Matthew, which is also the close of the Gospel, occur words of which the following is a literal translation:—

"The writing by the hand of Nicolaus the Deacon, at the dictation [*καθ' ἰσαγόμενον*] of Matthew, the Apostle of Jesus Christ. It was done [*Ἐβραεῖς ἡ*] in the fifteenth year after the Ascension of our Lord, and was distributed to the believing Jews and Greeks in Palestine.'

"This Nicolaus, or Nicolas, as the name appears in the English Testament, is in Acts vi. 5 called 'a proselyte of Antioch,' and enumerated amongst the seven Deacons. Nothing further is known concerning him, although some have supposed, on insufficient evidence, that he was the founder of the heresy of the Nicolaitans, condemned in Rev. ii. 6. 15. Mosheim thinks that the Nicolaitans here mentioned have been erroneously confounded with a party of Gnostics formed at a later time by one Nicolas. The only relation between either of them and the Deacon is probably the sound of the name.

"If the subscription above copied is to be trusted, it will go far to settle the question of the original language of St. Matthew's Gospel. Dr. Simonides gives us a fac-simile of an inscription on a stone which was discovered at Thyatira in 1851, and which states that the Gospel was at first written in Greek and afterwards by Bartholomew turned into Hebrew. The date also agrees with that given in this manuscript, and Dr. Simonides collects a host of witnesses confirmatory of both the Greek original and the date A. D. 48, or 15 after the Ascension. The Thyatirane inscription and the other witnesses confirm also Nicolaus as the Apostle's amanuensis.

"It is well known that the Egyptian papyrus was the oldest material for manuscripts of the New Testament. We do not hear of skin until the fourth century. The letters are capitals. This of itself would not establish the antiquity of the manuscript. Many modern Greeks write thus. But there are certain peculiarities, characteristic of the different periods of Greek writing, and to be appreciated only by the practised eye. Dr. Simonides affirms that the present manuscript, judged by this kind of evidence, belongs to the first century.

"The St. Matthew fragments contain some interesting various readings. Of these we mention a few.

"Chap. xix., verse 22.

"RECEIVED TEXT.

"'But when the young man heard that saying, he went away sorrowful: for he had great possessions.'

H

" THE MAYER MANUSCRIPT.

" 'But when the young man heard *this* saying, *he held his peace* [ἰσιώπησεν], and went away,' etc.

" Verse 24.

" RECEIVED TEXT.

" 'It is easier for a camel [κάμηλον] to go through the eye of a needle, than for a rich man to enter the kingdom of God.'

" MAYER MANUSCRIPT.

" 'It is easier for a cable [κάβλον] to go through the eye of a needle,' etc.

" The manner in which Dr. Simonides supposes κάμηλον to have been substituted for κάβλον would require too long an explanation. He has found the reading κάβλον in other ancient manuscripts, and in one the same reading in the parallel passage of St. Luke. Many modern interpreters had suspected that this was *the sense* of the passage, and Messrs. Liddell and Scott go so far as to say that the word κάμηλος, rope, though found in Suidas, was probably an invention to support the notion. But it is curious that this reading in the Mayer manuscript should support the hypothetical interpretation, though by a different word. The Talmudists say that the separation of the soul from the body is as difficult as the passage of a rope through the eye of a needle. Mahommed also says, in the Koran, that it will be as difficult for those who deny his doctrine to enter heaven as for a rope to pass through the eye of a needle.

" Chap. xvii., verses 16, 17.

" RECEIVED TEXT.

" 'And they had then a notable prisoner [δέσμιον ἰστωμαῖον] called Barabbas. Therefore, when they were gathered together, Pilate said unto them, Whom will ye that I release unto you, Barabbas, or Jesus which is called Christ?'

" MAYER MANUSCRIPT.

" 'And they had then a notable . . . thief (ἰστωμαῖον ληστὴν), called *Jesus* Barabbas. Therefore, when they were gathered together, Pilate said unto them, Whom will ye *now* [ἴδω] that I release unto you? Barabbas, or *Jesus* which is called Christ?'

" For the reading *Jesus* as the name of Barabbas, Dr. Simonides cites other authorities, especially Nectarius, the successor of Gregory of Nazianz and the predecessor of Chrysostom in the see of Constantinople.

" Verse 19.

" RECEIVED TEXT.

" 'When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him.'

" MAYER MANUSCRIPT.

" 'When *Pilate* was set down on the judgment-seat, his wife, *Pempelo* [Πεμπελίη], sent unto him, saying, Have thou nothing to do with that just man [ἀνδρῖ]: for I suffered many things *last night* in a dream because of him; and many things have I seen in behalf of this very man in a waking vision this day [ἐν τῇ νυκτὶ τῆς παρελθούσης, καὶ πολλὰ καθ' ἑκάστου εἶδον σήμερον ἐπί τὸ αὐτοῦ ἰσάου].'

" Chap. xviii., verse 6.

" RECEIVED TEXT.

" 'He is not here: for he is risen, as he said. Come, see the place where the Lord lay.'

" MAYER MANUSCRIPT.

" 'He is not here: for he is risen, *even as indeed he foretold* [καθὰ γὰρ ᾠροῖσθε]. Come, see the place where he lay, *who lords it over death* [ὁ κυριεύων τοῦ θανάτου].'

" The Notes and Prolegomena are exceedingly valuable for their information. They were written by Dr. Simonides in classical Greek, and translated into English by G. P. Silke, Esq., formerly of Queen's College, Oxford. Fac-similes of other manuscripts, besides the evangelic fragments, are given, and also lithograms of various stone inscriptions, for the purpose of illustration. Speaking of the splendid portrait of St. Matthew with which the work is adorned, Dr. Simonides says:—

“Byzantine art, though latterly confined to Hagiography, and separated from plastic art, is nevertheless, in its other conditions, a continuation of the Grecian. Hence it unquestionably results that the influence of Grecian upon Byzantine art is greater than that of the Greek orators before Christ upon the ecclesiastical writers, not only as regards invention and arrangement, but also in the mechanical and artistic execution, of which fact those who devote themselves to the history of art are gradually becoming convinced. For not only does the technicality of the style everywhere recall this influence, but sometimes, *e.g.*, the Mother of God is represented sitting on a Grecian throne; and other similar instances might be adduced. From this may be understood that august expression, or intelligible idea, which without previous intuition is admired in the sacred portraits, often even in spite of barbarous want of skill, both in the drawing and colouring. The Byzantine, like every other declining art, in place of the ideal representations and positive conceptions of the Greeks, has fashioned certain invariable types conventionally copied, which have lasted even to the present time. These are not an imitation of any Asiatic stereotype, as some of the present writers on art proclaim, but a necessary consequence of the intellectual and moral condition of the Grecian community. The Byzantine conventionalities, therefore, though otherwise injurious to vigour in art, are highly valuable, inasmuch as they have preserved almost unaltered those ancient representations and ideas of the first Christian hagiographers, who, immediately after the Greeks, in the era of the first centuries, which was full of artistic piety, gradually moulded in picture the hypothesis of the Church. And although many works of Byzantine Church architecture and hagiography are preserved, both in and out of Greece, and in Western Europe, it was believed, in consequence of no work treating on these subjects, that none were extant. But some valuable works on the subject were discovered in Mount Athos, a few years ago, concerning which the necessary information will be given elsewhere. But to return to the portrait of St. Matthew, which has been successfully engraved, and manifests a character truly and entirely apostolic. For the glance of the eyes, abstracted from all save the great object of his contemplation, the thoughtfulness of the character, the holy smile on the lips, and the cheerful benevolence pervading the whole countenance, proclaim the character of the original, and prove the painter (Hierotheus, of the fifth century) to have been one of the best masters of Byzantine art. So allow the first of the garments, termed *Perimorphium*, together with the *Pericladoma* and the *Epicladoma*, all being ornaments of very ancient fashion, no less denote the affinity between Grecian and Byzantine art.’

“Here, then, we must leave Dr. Simonides, to fight with critics at Ephesus, and be judged by a candid public, with regard to this portrait of St. Matthew, and the genuineness of the Manuscripts, as well as his marvellous discoveries and personal claims. We have seen and talked with the man himself, have seen and handled the Mayer and many other Manuscripts, classical and ecclesiastical. The result was highly favourable to his pretensions. The reader of the Prolegomena before us will naturally receive an impression of extensive and profound knowledge, in combination with sincerity, and even simplicity. We venture to say that that impression would be in no degree weakened, but would rather be enforced, by knowledge of the remarkable Editor. If Simonides is an impostor, and his manuscripts forgeries; then must he combine the adroitness of a thousand Chattertons and the cunning of the Prince of Serpents with a superhuman intelligence, capable of producing in these days works of various orders worthy of the classic times, of extemporising sentences worthy of Confucius, and all the while wear the aspect and speak the pure dialect of metropolitan Christianity. If the age of the Mayer fragments of St. Matthew be regarded as an open question, notwithstanding the subscription, which might have been copied with the rest, if Dr. Simonides is mistaken in assigning them to the first century, yet the forging of them is an inconceivable absurdity, and their antiquity is probably higher than that of any hitherto known manuscript of the New Testament.”*

* Ἡ αὐτὴ δ' ἐφημερίς ἰδημοσίωσα καὶ ταῦτα:—

“DISCOVERY OF FRAGMENTS OF PAPYRUS CONTAINING PORTIONS OF ST. MATTHEW'S GOSPEL.

(*The Dial*, August 2nd, October 4th, and December 27th, 1861.)

“During the present month a work of great interest will be published, containing a *fac-simile* of some fragments of papyrus upon which are written portions of St. Matthew's Gospel, being the earliest yet discovered. The writing is by Nicholas, the seventh deacon, who wrote at the dictation of St. Matthew himself. It appears that Mr. Stobart discovered in a sarcophagus at Thebes several papyri, which, upon his arrival in England, he disposed of, partly to the British Museum and partly to Mr. Mayer, of Liverpool. This gentleman obtained the assistance of Dr. K. Simonides, who unrolled the various papyri, and made the discovery that upon one of them were transcribed certain portions of St. Matthew's Gospel, bearing the following inscription:—‘The writing by the hand of Nicholas the deacon, at the dictation of Matthew the apostle of Jesus Christ; it was done in the fifteenth year after the ascension of our Lord, and was distributed to the believing Jews and Greeks in Palestine.’ The papyrus, though torn and injured, is of great interest, as it clears up several passages, and supplies us with some lost verses. This was probably the very MS. that Hermodorus copied seven times during the life of St. Matthew, and seven times after his death. It is written in the Greek uncial character. Our English version was translated from the eleventh copy, preserved in one of the eastern monasteries, which contains several errors. It is to be regretted that the papyri in the British Museum still lie unrolled and unexamined. Messrs. Trübner will publish the work of Dr. Simonides

"BIBLICAL CRITICISM.

(The Homilist, February, March, and April, 1862.)

"ΜΑΤΤ. ii. 8, 9.

"Καὶ τίμψας αὐτῶς εἰς βουλεῖμ, εἶπε,
 Πορευθέντες, ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου.
 ἰκάν δι' αὐρτε ἀπαγγεῖλατέ μοι, ὅπως καὶ γὰρ ἰδθὼν
 προσκυνήσω αὐτῷ. Οἱ δὲ ἀκούσαντες τοῦ βασιλέως
 ἰπαρεύθησαν. Καὶ Ἰδὼ, ὁ ἀστὴρ, ὅν εἶδον ἐν τῇ
 ἀνατολῇ, προῆγον αὐτῶς, ἕως ἰδθὼν ἵστα ἰκάνω
 οὗ ἦν τὸ παιδίον.

"In a manuscript which has lately been discovered by Dr. Simonides, there are several curious new readings of the above, and other passages in the same gospel. These we propose to lay before our readers. But first, they will probably like to hear something about Simonides himself, and the manuscript which he has discovered.

"Dr. Simonides is a Greek by birth, and he speaks and writes the classic language of his forefathers with fluency, purity, and elegance. He was born in the island of Hydra, in the year 1820, being descended, on the father's side, from many bishops and archbishops of the Greek Church. In early life he studied under the learned Benedict, the uncle of his mother, in the monastery of Rhosos, on Mount Athos. From this uncle Simonides thoroughly acquired the art of palæography, and became so great a proficient therein that few surpass him either in the practice of it or in the diagnosis of manuscripts. He has, moreover, travelled much in Egypt and the East, and has made important antiquarian discoveries. On the death of his uncle he inherited a large library of the most precious manuscripts, which had long been concealed, and which, for prudential reasons, he removed to Syme.

"The fragments of St. Matthew's Gospel, which we have mentioned above, were not, however, found by Dr. Simonides in his uncle's collection, but in one belonging to Joseph Mayer, Esq., of Liverpool, who, knowing the Doctor's skill in palæography, early in the year 1860 submitted to his examination a mass of papyri. Doctor Simonides found that they consisted of hieroglyphic, Demotic, Coptic, and Greek manuscripts. On inspecting the last, he found fragments of the Gospel of St. Matthew, and of the Epistles of Ss. James and Jude. The last fragment of the Gospel, which contains the close of chap. xxviii., has the following subscription:—

"Ἡ γραφὴ τῆ χειρὸς Νικολάου Διακόνου καθ' ἐπαγγέλειον Ματθαίου ἀποστόλου Ἰησοῦ Χριστοῦ. Ἐγένετο δὲ τῆ πεντηκαιδέκατῃ τῆς τοῦ Κυρίου Ἀναλήψεως ἔτσι καὶ τοῖς ἐν Παλαιστίνῃ πιστοῖς Ἰουδαίσις τε καὶ Ἑλλήσι διεδίδθη.

during the ensuing month, and anticipate a very large circulation, as the subject is, of course, one of great interest, both to the Christian and literary world.

"We understand that in literary circles a rumour prevails that the manuscript now publishing by the Russian Government, under the direction of M. Tischendorf, purporting to be a MS. Bible of the fourth century, is not an ancient manuscript, but is an entirely modern production, written by a gentleman now alive, who will shortly take measures to establish his claim to the authorship. The manuscript is known as the *Codex Sinaiticus*, and has attracted a large amount of attention throughout Europe. Should the rumour prove correct, as we believe it will, the disclosures that will follow must be of the greatest interest to archæology."—*Literary Gazette*, No. 161, July 27, 1861.

"Our readers already know that a newly discovered text of the Gospel of St. Matthew, with a *fac-simile* of the manuscript, has been announced by Messrs. Trübner, as shortly to be published under the editorship of Dr. Simonides. We have been favoured by the Doctor with a sight of the manuscript. It is on papyrus, and is attributed by the learned possessor to the first century. In appearance it resembles a very large and very rotten cigar, whose ends have been cut or broken off. In ordinary hands it would crumble to pieces, but Dr. S. has known how to unroll it with as little damage and loss as possible. It requires some sharpness of sight to perceive the characters, as time has darkened the papyrus and diminished the blackness of the ink. The characters are of course uncial, and the mode of their formation is such as refers them to a very early age. The manuscript has some interesting variations from the Elzevir text. It gives the name of Pilate's wife, and enlarges her caution to her husband by an additional clause. It assigns the name Jesus to Barabbas as well as to Christ. The somewhat difficult passage, xix. 24, is illuminated by the difference of a principal word. The approaching publication of the text and *fac-simile*, with introduction and notes, will probably draw considerable attention from the learned, and we hope shortly again to bring the subject before our readers. If we are rightly informed, Dr. Simonides is the fortunate possessor of other manuscript treasures, to bring which before the public would require the labours of another Angelo Maio, and which, in the interest they would excite, would recall the days of Leo X. and of Frederic Borromeo."

"The manuscripts of Dr. Simonides having been severely but carelessly criticised in a recent number of the *Athenæum*, he replies in this number by a letter to the Editor (vide p. 59), which is distinguished for vigour and moderation."

"That is:—

"The writing by the hand of Nicolaus the Deacon, at the dictation of Matthew, the Apostle of Jesus Christ. It was done in the fifteenth year after our Lord's ascension, and was distributed to believers, both Jews and Greeks, in Palestine."

"Papyrus, the material on which this manuscript is written, is well known as the most ancient for manuscripts of the New Testament. We do not hear of skins, whether of vellum or parchment, until the fourth century. The characters are capitals, but of such a formation as Simonides asserts to belong distinctively to the first century. We do not ourselves suppose that the mere subscription would settle the age of the manuscript, but incline to attach more weight to the critical diagnosis of Simonides, respecting the formation of the characters. He adduces a large amount of evidence to show that St. Matthew's Gospel was not at first written in Hebrew, as some have supposed, but in Greek, by Nicolaus, as his amanuensis, and afterwards translated into Hebrew by St. Bartholomew. The papyrus had been originally taken from a mummy. It was an usual custom with the Egyptian Christians to bury sacred writings with their dead. The same prevailed among the Greeks, down to a recent age. The following prayer is often, even now, in Corfu, written on a strip of paper, and twisted round the finger of the corpse:—

"Τὸ πλήρωμα τοῦ Νέμου καὶ τῶν Προφητῶν, αὐτὸς ὑπάρχων Χριστὸς ὁ Θεὸς ἡμῶν, ὁ πληρώσας πᾶσαν τὴν πατρικὴν οἰκονομίαν, πλήρωσον χαρᾶς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν, πάντοτε, νῦν καὶ αἰ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν."

"This is a prayer from the end of the Liturgy of St. Chrysostom, and is thus translated:—

"O Christ, our God, who art thyself the fulfilment of the law and the prophets, who didst fulfil all thy Father's dispensation, fill our hearts with joy and gladness, at all times, now, and for ever, and for evermore. Amen."

"The writer of this article has seen and handled the papyrus, has had several interviews with Simonides, and has received a strong impression of profound attainments, combined with simplicity, and an authentic and interesting type of Christianity.

"There are five fragments of St. Matthew's Gospel, containing portions of the i., ii., xix., xx. xxvii., and xxviii. chapters. The other fragments contain the opening of the Epistle of St. James, and the conclusion of St. Jude.

"The first fragment contains nothing remarkable. In the second, the verses which stand at the head of this article, as in the received text, differ therefrom in the insertion of three words, thus:—

"Καὶ πέμψας αὐτοὺς εἰς Βηθλέεμ εἶπε (παραθέτις ἦδη) ἐξετάσατε περὶ τοῦ παιδίου ἀκριβῶς. Ἐπεὶ δὲ εὗρετε (τὸ γεννηθὲν), ἀπαγγείλατέ μοι, ὥπως κἀγὼ ἴδωμι προσκυνῶσαι αὐτῷ. Οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἠπορεύθησαν (ἀπονήρως)· καὶ ἰδοὺ, ὁ ἀστὴρ, ὃν εἶδεν ἐν τῷ ἀνατολῇ, προῆγεν αὐτοὺς, ἕως ἰδῶν ἵστασι ἐπάνω αὐτῷ ἢ τὸ παιδίον."

"The reader will observe also the different position of the adverb ἀκριβῶς. Translation:—

"And he sent them to Bethlehem, and said, Go now, and search diligently for the young child; and when ye have found that which is born, bring me word again, that I may come and worship him also. When they had heard the king, they departed innocently; and, lo, the star, etc.

"We hope to return to the Mayer Codex in a future number. Some of the other various readings are strikingly interesting."

"We proceed to lay before our readers some of the more important and interesting various readings in the manuscript of St. Matthew's Gospel, belonging to the collection of Mr. Mayer:—

"Chapter xix., verse 23.

"RECEIVED TEXT.

"'Ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον, ἀπῆλθε λυπούμενος.'

"THE MAYER MANUSCRIPT.

"'Ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον, (ταῦτον ἐσιώπησε καὶ) ἀπῆλθε λυπούμενος.'

"But when the young man heard this saying, he held his peace, and went away sorrowful."

"The same reading appears also in a papyrus manuscript which is preserved in the monastery of Mount Sinai, and bears the name of Hermodorus, who made a copy of the Gospel A. D. 98.

"Verse 24.

"RECEIVED TEXT.

"'Πάλιν δὲ λέγει ὑμῖν, εὐσεβέστερόν ἐστι, κάμειν διὰ τρυφήματος βλάβος εἰσελθεῖν, ἢ πλεῖστον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.'

imputation of his enemies that he has forged MSS. himself. When, therefore, the Fac-similes were published, there were certain persons who at once declared that they were forgeries of Simonides, and refused to accept any of the MSS. of Mr. Mayer as genuine. The subject was discussed at the recent meeting of the British Association at Cambridge, and so much light was thrown upon the matter, and Dr. Simonides replied so ably to the questions of his opponents, that much greater attention is now given to his opinions, and more weight attaches to his judgments. At the same time that the discussion upon the authenticity of the Fac-similes was in progress (a discussion in which Simonides is accused of having forged the MSS.), another discussion was proceeding elsewhere, in which a MS. written by Simonides some twenty years since was being set up by some of the most learned men in Europe as a MS. of the first century. This story is likewise curious. Professor Tischendorf having visited the Holy Land, returned to Europe with a voluminous manuscript that he obtained from the library of the Monastery of Mount Sinai. This manuscript was a complete copy of the Bible, and Tischendorf, having consulted several of his learned friends, came to the conclusion that it was at least 1,800 years old. The Russian Government were so delighted at the prospect of increasing the general knowledge of Biblical literature, that they voted a sum of £10,000 to print a Fac-simile of the Sinaitic manuscript—the earliest known copy of the Bible. The work proceeded, and in time one of the parts fell into the hands of Simonides, who at once recognised it as a MS. he had himself executed in his youth for presentation to the Emperor Nicholas, but which had been given to a former Bishop of Sinai, a friend of Simonides. He made his assertion public that the great Sinaitic MS.—the Codex Sinaiticus—the earliest copy of the Bible, had been written by himself; but Tischendorf, and the learned men of Germany, unwilling to stultify themselves by admitting its authorship, refused to recognise the claims of Simonides, and continued its publication. Things went on in this way,—some persons believing Simonides, some Tischendorf, when suddenly a Greek Archimandrite, with an unpronounceable name, wrote to the English papers from Alexandria, corroborating the statement of Simonides, and stating that he remembered seeing Simonides engaged in writing out the copy of the Bible in question, in the Ancient Greek characters, whilst staying at the monastery of St. Pantelemon, on Mount Athos. This letter was only published about a fortnight since, and places Simonides in a most favourable light before the public, for if he can establish his assertion in this matter, it makes his other statements more credible; and it proves, moreover, that the very men who have pronounced the MSS. Simonides brought from Egypt to be forgeries, are unable to tell whether a MS. was written in the nineteenth or the first century. The whole life of Simonides has been one uninterrupted romance, and if his reputation should ever be completely established, and his various manuscripts published with his own editorial notes, the entire world of archeology will be revolutionised, and the wisdom of the Assyrians and the Egyptians made as familiar to us as the books of Horace and Virgil. The Fac-similes of St. Matthew's Gospel are very curious in themselves, and give some new readings that clear up many of the doubtful passages, whilst other portions convey information of an interesting character. For instance, we find that the name of Barabbas was Jesus, and that the question asked was, 'Which of these two men wilt thou have,—Jesus Barabbas, or Jesus that is called Christ?'—Jesus being a very common name at that period. The well known passage about a camel passing through the eye of a needle is found to be—not a camel—but a cable. Other readings are still more interesting; but the whole question of the value of Mr. Mayer's papyri turns on their authenticity, and judging from these Fac-similes, we do not think there can be any doubt whatever of their genuineness and high antiquity." *

* Ἡ αὐτὴ δὲ ἐφημερίς ἐκκινεῖται περὶ καὶ τὰς:—

"Talking of Greeks, it is noteworthy that within the last few days a work has been published, though as yet only privately circulated, that will in due time produce an immense sensation among certain theological and antiquarian circles. The author is Dr. Simonides, a Greek gentleman, who has acquired a European celebrity by his erudition and learning, and who has furnished to the British Museum some of its most valued manuscripts. This gentleman, who lived a long time on Mount Athos, in Greece, has relatives among the monks who inhabit the ancient monasteries there situate. By the aid of his relatives he has succeeded in discovering and obtaining many of the rare manuscripts which have been hidden for centuries among the classic tomes of the monasteries. Some of the documents have an antiquity of more than two thousand years, and several of them are written upon parchment made from human skin. But it is not only as the discoverer of the Mount Athos antiquities that Dr. Simonides is a remarkable man. His learning and deep knowledge of the Greek language and character have enabled him to decipher manuscripts and inscriptions which have puzzled and defied all former antiquaries, and by this means he has been enabled to cast entirely new lights upon various matters of a theological nature. The High Church people will be not a little surprised when they learn the nature of Dr. Simonides' new work, which completely upsets many of our established notions, and leads to the instant conviction that a new translation of the Testament is absolutely essential. Among the antiquarian treasures in the possession of Dr. Simonides are several MSS., saved from the destruction of the Alexandrian library, all of which, and many other extraordinary matters, are fully described in the work, the name of which, as it is written in Greek, your correspondent declines to forward, but as it is about to be published by Longman & Co., any one will be enabled to consult it who so desires."—*Brighton Observer*, April 15th, 1859.

Among the books that will be published during next month is one of rare interest to the Biblical student. It is a

Ἐγράψαν δὲ καὶ ἕτερα πλείονα τούτων περὶ τοῦ Μαυρίου Κώδικος καὶ περὶ τῆς ἑκδόσεως αὐτοῦ, καὶ μετὰ τὴν ἑκδοσιν. Ἡ περὶ πάντα δημοσιεύσῃ ἐν τῇ κατ' ἑκτασιν ἡμετέρῃ ἀπαντήσῃ. Νῦν δὲ ἀνάγνωθι καὶ τὴν τρίτην ἐπιείρησον περὶ τῆς ἡμετέρας ἐπιστολιμαίας περὶ ἱερογλύφων διατριβῆς.

(*The Literary Churchman, March 2, 1863.*)

"THE 'SINAITIC MS.', DR. SIMONIDES, AND HIEROGLYPHICS.

"ΕΠΙΣΤΟΛΙΜΑΙΑ ΠΕΡΙ ΙΕΡΟΓΛΥΦΙΚΩΝ ΓΡΑΜΜΑΤΩΝ ΔΙΑΤΡΙΒΗ. ΠΑΡΑ ΚΩΝΣΤΑΝΤΙΝΟΥ ΣΙΜΩΝΙΔΟΥ ΔΙΔΑΚΤΟΡΟΣ ΤΗΣ ΦΙΛΟΣΟΦΙΑΣ Κ.Τ.Α. Κ.Τ.Α. Κ.Τ.Α. (*A Brief Dissertation on Hieroglyphic Letters. By Constantine Simonides, Ph. D., etc., etc., etc.*) London: David Nutt, 270, Strand. Liverpool: A. Holden. 1860. 8vo. pp. 52.

"The genuineness of the 'Sinaitic MS.' is not the only question at issue between Dr. Simonides and the literary world. The 'Uranius,' the other 'Mayer MSS.,' and the papyri, to say nothing of the vast library of ancient parchments—four thousand volumes—said to be at the disposal of the learned Greek, are not to be set aside without a real investigation. It is hard to believe that Dr. Simonides wrote the entire 'Sinaitic MS.:' it is infinitely harder to suppose that he forged the 'four thousand volumes,' or even any considerable number of them. That he has had something to do with them—has manipulated, annotated, acquainted himself somehow with the contents of some of them (and undoubtedly the 'Sinaitic')—there can, we think, be no doubt. The present pamphlet, on the right method of reading hieroglyphics, bears on the whole matter of Simonides' literary character; so that we do not hesitate to call attention to it, reserving our own judgment altogether. We asked, in our last number, some explanations from Dr. Simonides, chiefly as to the name of Mr. C. Stewart, and the alleged change of certain Greek words in a printed edition of the 'Uranius.' He has not been slow to meet this document, and we have received a note from him, inclosing a long vindication. His letter is as follows:—

"Θέλωτε,

"Διάθετε τὴν ἐπιστολήν μου, καὶ ἐπιτάχουσα τὴν δημοσίευσιν αὐτῆς. Ὅρα δὲ καὶ ἐν τῷ παραρτήματι τοῦ Μίμνονος ἐν σελίδι Δ' τί περὶ τοῦ 'Ὡς ἔμοι δοκεῖ' φημί, καὶ εἰπὲ τὰ δέοντα. μόνος γὰρ εἰμί καὶ οἱ ἀντιπαλοί μου πάλαι καὶ θρασυίς, καὶ ἰ ἀγὼν μάχης. Ἐχω δὲ οὐδὲνα τὸν βοθεύοντα πλὴν τοῦ Θεοῦ τῆς ἀληθείας μένου. Ἐγγίω.

"Ἐν Αὐδίνῃ τῇ 3/15 Φεβρ. 1863.

"Ὁ αἰὶ Σός,

Κ. ΣΙΜΩΝΙΔΗΣ.

"Ἀντίτυπον τῶν πρώτων δύο ἀριθμῶν τοῦ Μίμνονος πέμψω σοι διὰ τοῦ ταχυδρομείου.

"The *Memnon* duly arrived, and we make the following extract from it, premising that the words in the original are, it is stated, so nearly obliterated by age, that only a few of the letters (in that passage) are clearly legible; and those few might be read in various ways. The document itself has not been touched; the only question seems to be as to the interpretation of it. The *Memnon* is an antiquarian journal, of which Simonides was editor, published at Munich, in Greek and German. The passage is as follows:—

"Ε[N]ΤΡ[Ι]Σ[Ι] ΣΤΝ[ΕΓΡΑ]Ψ[Α] ΒΙΒΑΟ[Ι]Σ καὶ [Ω]ΣΕΜ[Ο]ΙΑ[ΟΚ]Ε[Ι].

fac-simile of perhaps the oldest scriptural manuscript in the world, being nothing less than the original Gospel of St. Matthew, as written by Nicholas, the seventh deacon, at the dictation of the Apostle, in the fifteenth year of the Christian era. The history of the MS. is very curious. St. Matthew dictated his gospel to Nicholas in the Greek language, and this original MS. was copied seven times during the life of the Apostle by Hermodorus, one of the earliest disciples. After the death of the Apostle it was again copied several times, one of these copies being especially sent, for the 'avoidance of scandal,' to the Christians of the Cnidian Chersonese. These copies of Hermodorus were the sources from which the various manuscripts of St. Matthew's Gospel were derived. The original remained with Nicholas of Antioch, as is related by Theodorus the deacon, and Dionysias of Libra; and this identical MS., or rather fragments of it, was discovered in a coffin, in Egypt, by the Rev. Mr. Stobart, who brought it, together with many others, to England, in 1856. Some of the MSS. he sold to the British Museum, where they remain to the present day, unrolled and undeciphered, but the remainder he disposed of to Mr. Mayer, of Liverpool, who entrusted the deciphering of them to the well-known Dr. Simonides. Among the rolls of papyrus was the one in question, and it is identified as being the original copy of the Gospel, in consequence of its bearing the inscription, 'The writing by the hand of Nicholas, the deacon, at the dictation of Matthew.' This is not the whole of the inscription, but sufficient has been said to show that the publication of these fragments is of the deepest interest to the literary and scientific world, while to the Biblical student it must possess the greatest importance, as it furnishes a purer text than any known version of the Gospel, supplies several lost verses, and clears up many obscure and disputed passages. Whilst touching on antiquities, let it be noticed that an inscription, lately found in the ruins of Thyatira, informs us that the Apostle Matthew was the son of Alphæus and Rebecca,—that he was born at Gennesareth, in Galilee, B. C. 24,—that he first adopted Christianity in his fifty-first year, when his Great Master was in his twenty-eighth year,—that he lived to the extreme old age of 106, perishing at Hierapolis, in Parthia, after having preached the Gospel to the Parthians and Medes for many years. The inscription gives the genealogy of the Apostle in full, and details all the principal events in his life, thus supplying information hitherto totally unknown to the Christian world.—*Brighton Observer, July 26th, 1861.*

"The letters in *brackets* are supplied, and the statement against Simonides is that, in his first interpretation of the passage, he supplied different letters, so as to produce ΚΑΤ ΕΜΗΝ ΙΔΕΑΝ. This is quite a question of scholarship, and not of fraud; but again we say we give no opinion without seeing the MS. for ourselves."

Και ταῦτα καὶ τὰ τῶν διατριβῶν. Ἐγγράφι μοι δὲ περὶ τῆς αὐτῆς ὑποθέσεως καὶ ὁ καθηγητὴς (τῶν Ἑλληνικῶν γραμμάτων τοῦ ἐν τῇ Ἐδιμβούργῳ Πανεπιστημίου) Ἰωάννης Βλάκιος τὴν διὰ τὴν ἐπιστολήν:—

UNIVERSITY, EDINBURGH, 14th December.

"DEAR SIR,—Accept my best thanks for your Treatise on Hieroglyphics, which I have read with great pleasure. I certainly believe, with you, that many of the Egyptian monuments ought to be interpreted *allegorically*; but, nevertheless, I think Champollion made a great discovery, and proved it scientifically, though it has likely been extravagantly and exclusively used by Lepsius and others.

"I was not aware that the books of *Chæremon* and *Dionysias Magnes* were extant. Where can I find the passages you refer to? Are they in MS., or have they been published?

"Sincerely yours,

"JOHN T. BLACKIE."

Ἐγὼ δὲ ἀπεκρίθην αὐτῷ ἡπύτητα αὐτῷ τάδε:—

Φίλατε, — Ἀσμένως ἰδιζήμεν καὶ ἀνέγνω τὴν ὑμετέραν ἐπιστολήν, καὶ λίγω σοὶ ἰλασθῆναι, ὅτι ὁ ἀόλιμος Σαμπολλιὸν ἐλθὼν καὶ γαργαλίαν μικρὴν τὴν Αἰγυπτιακῆν ἀρχαιοτάτη ἀπέπληθον. Οἱ δὲ μετ' αὐτὸν ἐλθόντες, ἐκάλυψαν ψευδολογία τὴν ἀλήθειαν, καὶ ἤδη μετέρχονται τὴν ἐπιστήμην ὡς ἀπάτην.

Ὁ Χαϊρήμων γνωστὸς ἐν παρὰ τοῖς ἀρχαίοις, οὕτω ἐξεδόθη, ὡς οὐδὲ ὁ Χίνωφιος, οὐδὲ τὸ ἕλον τῆς περὶ Ἱερογλυφικῶν κολουτίμου δεκαβίβλου συγγραφῆς τοῦ Ὀρωλλωνος.

Τὰ συγγράμματα τούτων οἷον ἄλλοις ἄλλων ἐν τῇ κατὰ Παλαιστίνην μετῇ τοῦ ἀγίου Σάββα ἀνακαλυφθίοντα, κείνται εἰσὶ ἀνέκδοτα. Ἐπέδωκα δ' αὐτὰ ἔγω, καὶ τὴν ἔκδοσιν αὐτῶν προτομάζω πρὸ πολλοῦ. Πραγματοῦσεται δὲ πάντων ὁ Ὀρωλλων εἰδὼς μετὰ τὴν ἔκδοσιν, ἂν ἰσχύτως ἀνεκάλυφα ἐν τῇ τοῦ Μαυῖρου Αἰγυπτιακῆ Μουσείῳ Ἑλληνικῶν συγγραφεῶν, γνωστῶν τε καὶ μὴ, καθά γε καὶ αἱ ἰσημερίδες πρὸ πολλοῦ ἐκινησώσιν.

Ἐν Λιζερβούλῳ τῇ

6/18 Δεκεμ. τοῦ ἔτους 1860.

K. ΣΙΜΩΝΙΔΗΣ.

Καὶ ταῦτα μὲν ἐγὼ τότε ἡπύτητα. Σὺ δὲ ἀνάγνωθι καὶ τάδε:—

"To the Editor of the Daily News.

"SIR,—The remarks made in your leading article of Thursday, upon the present state of the British Museum, and especially of the Lycian and Egyptian antiquities, have given very great satisfaction and pleasure to all persons taking an interest in such subjects with whom I am acquainted. What is needed in the Lycian and Egyptian saloons is, not more room, but more knowledge. For some time past I have been giving my attention to hieroglyphics; and it is perfectly startling to find that during the sixty years the Rosetta Stone has been known to the learned such small progress has been made in the art of interpreting Egyptian inscriptions. Not one single inscription has ever yet been interpreted by the followers of Champollion—all that has been accomplished resolving itself into conjectural translations of portions of hieroglyphical writings. The value that attaches to these translations may be inferred from the fact that all the interpretations have been made on the supposition that the ancient language of Egypt and the Coptic are similar, which is not the case, Coptic having no more resemblance to Egyptian than English has to French. There is only one key to the language of ancient Egypt—the works of the priest Chæremon, who wrote three hundred books on the subject. A fragment of these works was some time since discovered by Mr. Birch, and a Paper on the topic was read by that gentleman before the Royal Society of Literature,* which was published in the third volume of the second series of the Transactions, page 385. But it was reserved for Dr. Simonides to discover the entire works of Chæremon, and these he has now in his possession. By their careful study he has rendered the reading of hieroglyphics, and of inscriptions in the hieratic and demotic characters, a matter of comparatively little difficulty. Through his kindness and instruction I have myself made some small advance in a knowledge of the Egyptian language and characters, and being perfectly satisfied of his thorough

* Ὁ κύριος Βέρχιος (Birch) ἀνεκάλυψεν οὐδὲν τοῦ Χαϊρήμονος ἀνέκδοτον μέρος, ἀλλ' ὅ, τι περὶ ὁ Τζέτζης ἀναφέρει ἐν τοῖς ἐκδόδοις αὐτοῦ συγγράμματι ἰερογλυφικῶν οὕτως: "Εἰς τὴν Ὀμήρου Ἰλιάδα Ἐξήγησις Ἰωάννου Γραμματικοῦ τοῦ Τζέτζου." Ὅρα δὲ ἐν τούτῳ ἐν σελίδι 123 τῆς Λιζερβούλης πρώτης ἐκδόσεως, γενομένης τῷ 1812 ὑπὸ Γοδοφρέδου Ἐρμάννου.

and complete mastery of the subject, and having had frequent opportunities during the last three years of witnessing the facility with which he reads and translates both the demotic and hieroglyphical writings, I can only express my regret that some means have not been adopted to secure his services in the interpreting of the various monuments of Egyptian antiquities preserved in the Museum. The remark in your article, that it is desirable to have some explanation attached to the antiquities in the Museum, is one that is made by nearly every visitor; but how can this explanation be given until a knowledge is obtained of the nature and character of the antiquities themselves?

"I am, etc.,

"A STUDENT OF EGYPTIAN ANTIQUITIES."*

Πρὸς τούτους δὲ πᾶσι, ἃ φίλτατε, ἀνάγνωθι ὡς ἐπιμέτρον τοῦ ὅλου λόγου καὶ τὴν ἐξῆς τοῦ σοῦ Σιμωνίδου ἐπιστολογραφικῆς ἀπάντησιν, καὶ καταπέσεις ἀμεύτως τὸ μακροτέρῳ τῆς ψυχῆς τῶν ἀντιπάλων τοῦ γράφοντος. Ἔστι δὲ ὕδι:—

"THE MAYER MANUSCRIPTS.

"LIVERPOOL, December 13, 1861.

"To reply to your rambling criticism upon my recent publication would require talents of a very different order from any which I may possess, as I cannot meet raillery and satire by corresponding abuse, and as I have to depend upon the translation of my ideas into a language whose idiom is so different to my own. I understand enough of your article to acquire the conviction that it contains *no critical* investigation of the merits of a work which can only be examined in a quiet and deliberate manner, and which cannot be disposed of, as you seem to imagine, in the flippant and off-hand style in which you may with impunity handle a third-rate novel; and as you have thought proper to occupy nearly half your article with your version of my antecedents, it will be as well for me in the first place to challenge you to a proof of the matters which you allege against me as 'certain,' and which I once for all repel as utterly false. The little biography you have been pleased to draw up for me, is abridged from the account given in the late Mr. Sotheby's (a) 'Principia Typographica'; and if, in alluding to statements made by you, I in any degree amplify your version, warrant will be found for so doing in the work referred to. If you have any curiosity to know the place of my birth, I may tell you that I was born in the town of Hydra, in the island of Hydra, on the 5th of November, A. D. 1820. My father's family came from Stagira, my mother's from Syme; and if you

(a) Τῷ ἀνδρὶ τούτῳ τρεῖς ἔγραψα ζητῶν λόγον διὰ τὰς κατ' ἐμοῦ ψευδολογίας αὐτοῦ, καὶ ἄς, τοῖς φίλοις αὐτοῦ χαριζόμενος ἔγραψα, μηδὲν αὐτὸς εἰδώς. Ἦν δὲ οὗτος ὀφθαλμοβλάστης, καὶ ἀκριτος τὸ παράπαν, καὶ ἐπιπέλας ἐν πᾶσι, καὶ μηδὲν μηδαμῶς ἱπταρικῶς γιγνώσκων· δι' ὃ καὶ πολλὰ ἀρχαῖα ἔγραφα καὶ συγγράμματα ἰσογμάτισεν εἶναι νία, καὶ πολλὰ αὖ πάλιν νία, ἀρχαῖα, ἀμαθῶς, ἐκέρυξι, καθάπερ ἀπιπέλας ὕστερον. Αἱ δὲ πρὸς αὐτὸν γραφῆσαι καὶ σταλίσαι τρεῖς ἐπιστολαὶ εἴθε εἰσὶν.

"14, CALEDONIA STREET, LIVERPOOL, January 31st, 1861.

"SIR,—My attention has just been called to your remarks upon my character, in your 'Principia Typographica,' which I had not heard of before. I wish to know whether you are willing to retract, or to prove them, before I take further steps in the matter.

"Yours obediently,

"C. SIMONIDES.

"S. L. SOTHEBY, Esq., Wellington Street, Strand."

"SUNFIELD HOUSE, FORMBY, March 8th, 1861.

"SIR,—I wrote to you on the 31st of January, upon the subject of your remarks upon my character in the 'Principia Typographica.' I have had no reply, and shall be glad to know if you have received the letter.

"Yours obediently,

"C. SIMONIDES."

"25, GRANVILLE SQUARE, PENTONVILLE, W.C.

"Κύριε, Δις ἔγραψά σοι ζητῶν λόγον περὶ ὧν κυναῖ ἀναιδέα πρὸ χρόνου κατ' ἐμοῦ ἔγραψας τοῖς φίλοις σου χαριζόμενος, ἀλλ' οὐδὲν ἄχρις ἡμέρας ἠπάντησας, καὶ τοι παρέλθον ἔκτὸ ὅλου μήνης.

"Ἦδη δὲ γράφω σοι καὶ τρίτον καὶ τελευταῖον, καὶ παρακαλῶ σε, ἵνα ἀποδείξῃς τὰς κατ' ἐμοῦ ψευδολογίας σου, ἢ ἀνακαλίσῃς αὐτάς· ὅτι ἄλλως δικαιοῦμαι ἵνα σε καταμνήσω ἐνώπιον τῆς ἀθρομένης οἰχῆς μόνον ὡς ἀναίσχυτον σκαφάντην καὶ ἐν πάσῃ κακίᾳ ἰσθηραμένον, ἀλλὰ καταδιώξω σε καὶ δικαστικῶς. Ἐβήσω.

"K. SIMONIDΗΣ.

"Ἐν Λονδίῳ τῇ 6/18 Αὐγούστου 1861.

"S. L. SOTHEBY, Esq., Wellington Street, Strand."

"Ὁ ἀνὴρ οὗτος ἰτελείτα δυστυχῶς· ὅθεν καὶ τῆς καταδιώξεως ἀπελλάγη· τὸν δὲ χρόνον τῆς τελευταῖς αὐτοῦ οἰκ οἶθα ἀκριβῶς.

* Vide *The Daily News*, August 21, 1861 London.

think the authenticity of the Papyri which you have professed to review will be at all confirmed by the antiquity of the family of the individual who happened to unroll them, I shall be happy to furnish you with particulars of my genealogy, embracing on my father's side no less than thirty-seven bishops and archbishops. 'The old gentleman,' my late uncle, to whom you facetiously allude, was Benedict, the confidential adviser and spiritual father of John Capo-d'Istrias; and, after his death, Superior of the Monastery St. Pantalemon (Rosicon), in Mount Athos; and enquiries made there, or of Gregorius, recently Patriarch of Constantinople, would convince you that he was not the unknown man you would have your readers imagine. So much for the not very important matter of my genealogy.

"I now come to your charges. In reply to the first of these, I never produced at Athens, or elsewhere, any copy of Homer with the Commentary of Eustathius: the only MS. of that author I have ever shewn is that now in the possession of Sir Thomas Phillipps; and I have no doubt that gentleman will allow its collation for the purpose of ascertaining, once and for ever, whether it contains '*the text and errors of Wolf*.' That this is the copy alluded to may be easily ascertained by a reference to No. 929 of the Athenian journal *Æon*, in which the meeting for the purpose of discussing this and other MSS. is reported. (A copy of this journal is in the possession of Sir Thomas Phillipps.)

"Secondly, I *have* the MS. of Sanconiathon, at my father's house in Syme. I did intend to publish it in Constantinople, and was only deterred by the expense of printing it in that city. I am now ready to publish it in London, if it be desired. Some of my enemies, having declared in the Athenian journal *Pandora* that a gentleman, who disbelieved in its existence, would give 10,000 drachms to see it, I inserted a notice in the *Elpis*, at Athens, and the *Telegraph of the Bosphorus*, at Constantinople, that if he would deposit in any Greek bank 8,000 drachms, he might take 2,000 for his expenses, and come to Constantinople to see it, and that I would allow him a month for this purpose; but he has never appeared.

"Thirdly, I did declare, and I now take the opportunity of repeating, that I have extremely important MSS. connected with hieroglyphics, viz., ten Books of *Horus* (commonly called Horapollo), including the two books already well known and often edited. These are written on papyrus; and I also possess a palimpsest copy of two of the same books, but of a different translation. Also the Dictionary of Chæremon,—Hieroglyphic, Demotic, and Greek; and the work of Chenophis, which gives a philosophical explanation of the hieroglyphical characters.

"Fourthly, I *did* publish in the *Telegraph of the Bosphorus* explanations of the hieroglyphics on some Egyptian figures, the property of M. Cayol and of Stephanus Caratheodoris; these explanations I gave simply as a matter of friendship, and the latter gentleman made me a present of the figure I had examined, which, with the articles from the newspapers above mentioned, I have now with me. Whether the explanations given accord with the original can be ascertained by any of those gentlemen who accept the challenge which you will find at the conclusion of my letter. The history of this and most of the other charges which you have made is borrowed from the testimony of one Dr. Mordtmann, who is so freely quoted in the article by Mr. Sotheby before referred to. It will be well if you lay before your readers such information respecting this gentleman as will convince them that he deserves the incontrovertible character for veracity which these quotations assume him to possess. It is on his authority that your next statement is founded, that 'I did not exhibit some Cuneiform inscriptions in MS. with a transcript in Phœnician,' and it is further stated that his knowledge of the alphabets of these languages enabled him to decide that the MS. was not written in those characters at all. In reply to this, I can only say that Dr. Mordtmann did not at that time know *anything* of those languages, and, moreover, that the MS. in question is now in the library of Sir T. Phillipps, and can bear its mute witness to the correctness of my original statement.

"Fifthly, The *History of Armenia* alluded to is that of Kleandros of Philadelphia, written in the time of Justinian, a copy of which, of about the fourteenth century, I had in my possession in Constantinople, and shewed to several of the Armenian residents. I published the Preface to this work, and also fac-similes of the inscriptions in Armenian and Greek which it contained. The latter were lithographed at the establishment of M. Cayol, and I have a copy of them by me. An inspection of these will show that the proper names are such as are to be easily met with as Armenian in the works of Strabo and Appian. Tigranes, son of Artaxius, Zariadres, &c., are familiar names of men; Tegrans-certa, Artaxata, Sophene, &c., (a) of places: and there is no foundation whatever for the assertion, 'that through my clumsiness they happen not to be Armenian.'

"Sixthly, Your lively description of my 'burrowing in the hole' would lose somewhat of its zest if your readers were informed that the *hole* was a deep well-like excavation, into which no one could enter but by a cord and a basket, and in which neither myself nor any of the gentlemen who witnessed the operations

(a) Περὶ τοῦ ἀντικειμένου τούτου ἔγραψα πρὸ πολλοῦ ἤδη χρόνου ἰδιαιτέρως πραγματείαις, ἧ καὶ δημοσιεύθησεται προσεχῶς.

would have trusted ourselves. Much more was expected than the discovery of the MS. of the Koran referred to; but I had my own reasons for not wishing that all which I foresaw might come to light should fall into Turkish hands, and I discouraged further search by all the means in my power. M. Cayol published a long article on my discoveries at the house of Ismail Pacha, in the *Journal de Constantinople*. This will be found, I believe, under the date of August, 1851.

"Seventhly, The next allegation is that the MS. exhibited to the Royal Society of Literature as Cuneiform and Greek did not conform to the description I gave of it. As this is the same MS. to which you have already made allusion, I have only to repeat my assertion, that if any qualified scholar will inspect it in Sir Thomas Phillipps's library, he will find that the Cuneiform characters are of exactly the same form as those hitherto discovered, and that the Phœnician (not *Greek*, as erroneously stated by you) interlineation is a translation of the Cuneiform, not to be despised by those who are endeavouring to read the inscriptions at Nineveh. I believe I have now touched upon all the phases of my history to which you have been pleased to allude. I have not space to enter here upon the question of the authenticity of Uranius, but it may as well be stated that I am prepared to meet any number of qualified scholars in *London* or elsewhere to discuss its authenticity, and to hear any strictures they may wish to express.

"The list of fragments of works written upon papyrus, and unrolled by me at Mr. Mayer's Museum, is correct. These papyri are all at Liverpool, and can be examined by those interested in the subject, by a proper application to Mr. Mayer. Their number and importance is in your eyes a crime, which unfortunately it is not in my power to extenuate. That you should have come to an *à priori* decision that, from my presumed antecedents, they are not genuine, is an error which I think you will live to regret; and I am sure that those who are really interested in paleography will prefer the result of their own inspection to the *ipse dixit* of a writer who has never even seen what he writes of with so much confidence. It is to be regretted that you see no cause for thankfulness to God in the discovery of the earliest MSS. of the New Testament extant; and I fear Mr. Tischendorf came in for a share of your animadversions for the praise which he offered to God for his discovery of the 'Codex Sinaiticus.'

"It is impossible here to discuss the question of the date of the portrait of St. Matthew, or of the forms of the letters upon which you have pronounced so emphatic an opinion; these matters will receive the attention of scholars, who will perhaps devote to them a little more time, learning, and research than you can be expected to afford, and it is possible that you may regret having taken so definite a position on grounds so slight. As, however, you have assumed the post of instructor to the unlearned public, perhaps you will inform them in your next number on what authority you make the monstrous assertion, that 'it may not be generally known, but it is an undoubted fact, that no MSS. of any kind, if we except the Hieratic papyri, are known to ascend to the first or second centuries.' What will your readers think when they are told that they have only to refer to 'Silvestre's Palæography' to find that you have made the trifling error of half-a-dozen centuries, and that they may inspect in that work fac-similes of *Greek MSS. on papyrus* of as early a date as the third century *before* the Christian Era, viz., 1st. One of part of Dioscorides, second or third centuries B.C. 2nd. Fragments of Homer, &c., third century B.C. 3rd. A petition to Ptolemy, second century B.C. 4th. A musical treatise found at Heroulaneum, first century B.C. 5th. A cursive MS. of the second century A.D. This gross and fundamental error may perhaps show on what sort of evidence you would crush out of existence documents which will nevertheless assert their right to critical investigation, and will hardly be pronounced spurious on the strength of your declamation, however impetuous.

"I should have liked, had the space which I expect to be allotted been greater, to have touched on the last of your remarks; but I think I have said enough to show the public that your *matter* is not reliable: and I have now a word to add, in conclusion, as to your *manner*. This is intemperate, vindictive, unchristian. You adopt a scriptural euphemism to veil the name of *liar* which you seek to fasten upon me, and you present as facts, to a public which has no means of checking your assertions, a mass of *ex parte* statements which I have easy means of controverting. This is not the temper in which to review a work, the *sole* object of which is to present to the English public fresh information on an all-important subject; and I should be sorry, though no one could be surprised, were I to reply in the same spirit.

"Lastly, to bring to an issue the various questions concerning the Interpretation of Hieroglyphics and Cuneiform Letters which have been raised by you and by your contemporaries, I hereby challenge those who are learned in these matters to a public discussion of the subject in *London*, at as early a period as can be arranged. Let any monument in the British Museum be selected, bearing inscriptions in either of these forms; and I will give, in writing, my interpretation of the same in the original languages and in Greek, with my authorities for such interpretation. Any committee of literary men who may be appointed shall

and Chenophis; in fact, there is such a mass of MSS. that if my friend had employed a factory he could not have manufactured them in a lifetime, much less have produced them from his own pen, as has been insinuated. After this I hope you will no longer entertain the idea that Simonides is disinclined to permit his archaeological treasures to be examined.

"In conclusion, I may add that the high opinion I entertained of Dr. Simonides as a gentleman and a man of honour, at the time I published his biography, has in no way diminished during the two years that have elapsed. I know him to be utterly incapable of committing the disgraceful deeds imputed to him, and firmly believe that the truth and value of his statements and discoveries will, ere long, be universally admitted and recognised.

"I am, Sir, yours, etc.,

"CHARLES STEWART."

"THE MAYER MSS.

"LONDON, February 3rd, 1863.

"I have a very few remarks to make in reply to your paragraph last week. As I have before said, the MSS. in question are Mr. Mayer's property, and in his Museum at Liverpool, where any one who is desirous of inspecting them can do so. As to my producing them before a meeting of the Royal Asiatic Society, which you consider is the 'thing just now required,' I am quite willing, with Mr. Mayer's sanction, to do so; and they will doubtless be very carefully inspected by other palæographers, both English and foreign: but before I take any steps in this matter myself, the result of a *previous* examination of my MSS. must be given to the world. So long ago as May 25, 1853, two Committees were appointed by the Royal Society of Literature (see *Athen.* June 11, 1853); *one*, to report on my translation of a few lines of hieroglyphics on the Sarcophagus of Alexander, in the British Museum, which was duly submitted to them by me; the *other*, to give their opinion upon several Greek MSS. then in my possession. From that time to the present, no report from the two Committees has, as far as I am aware, been published; and, in common justice, these reports must be given in full before I take any trouble in submitting fresh MSS. to a similar Society.

"I claim the publication of these Reports as a right; and when this has taken place, you will not find me shrinking from the most full investigation of all that I have advanced.

"C. SIMONIDES."

Τὴν ἐπιστολὴν τοῦ φιλαλέθου Ch. Stewart παρὶδως τῇ λήθῃ ἐκδότως τοῦ Ἀθηναίου, ἔπεσ μὴ ψεύσῃ τῶς ἰαυτοῦ πάτρως, τοῦς καὶ πάσης κακίας εὐρίτας. Τῶτ' αὐτὸ δ' ἰποίησαν καὶ εἰ τοῦ Θύλακος, καὶ εἰ τοῦ Παρθενῶος καὶ εἰ τούτων ὅμοιοι καὶ γὰρ ἔπαυται αὐτοὶ τῆς αὐτῆς κερματίας ὄντι, συνδυάζουσιν αἰὲ παντὶ ψεύσῃ καὶ ἀπαταιῶν, ὡς ἐπ' ἰσχάτων ἀπεδείχθη, ἔτι αὐτῶ συμφέρει αὐτοῖς· πολλὰς γὰρ σπουδαίας ἐπιστολὰς ἀπὸ ἡμῶν αὐτῶ διότι πολλὰς περιέχουσιν ἀληθείας, ἂν μία ἴσῃ καὶ ἡ ἕξῃς:—

"To the Editor of the Parthenon.

"SIR,—I have only recently seen, by the kindness of one of my Greek friends, the letter signed S. Nicolaides, which appeared in the *Parthenon* of February 25th, 1863. I am sorry you published that letter, after the discreditable way in which the writer contradicted himself at the Meeting of the Royal Society of Literature,* as I think none even of my opponents would desire such evidence for the support of their cause. As, however, you have printed his letter, I must ask you, in justice to me, to publish my reply, which I have shortened as much as possible.

"To spare you details which are not at all suited to your paper, I shall not enter into many particulars as to the life of my accuser, but refer you to M. Giannakopoulos, Greek Consul in Liverpool, M. Narkissos Morphinos, Archimandrite of the Greek Church, London, Basileios Moros, Archimandrite of the Greek Church, Manchester, and M. Francopulos, Greek Consul in Manchester, any of whom will, I have no doubt, satisfy you as to the real character of M. Nicolaides. It is sufficient for me here to mention the reasons which have induced him to come forward and make his false statements against me—

"1. Because I have openly exposed his unfair dealings with me in suppressing my name in the extensive notes which I added, at his request, to his work of 'The Commentary on the New Testament,' the authorship of which was well known to many gentlemen in Liverpool, and can be abundantly proved, if necessary.

"2. Because I would not lend him money, as I had done before, when he was in difficulties.

"3. Because I notified, as I was bound to do, to the bishops in Macedonia and Thessalia, the fact of the degradation from office, on account of heinous offences, of this SAMUEL SPYRTOS, alias S. NICOLAIDES, at a time when he was about to return into those parts.

* Report of Meeting of R. S. L. See *Literary Review*, February 14th, 1863.

"4. Because I was compelled to write to the Metropolitan of Thessalonica, to suspend the clerk of that Church, who was engaged in a secret correspondence with Nicolaides, for the abstraction of a MS. of St. Gregorius Palamas, and because I succeeded in frustrating their intentions.

"5. Because he thinks that I have used my influence with my countrymen in England to prevent their entering into fresh subscriptions for him, they having already subscribed £400 to get him out of the country, which he did not apply to the purpose intended.

"Lastly. He is angry with Mr. Mayer and with me, because he fancies that I dissuaded Mr. Mayer from completing the purchase of some ecclesiastical robes which belonged to him.

"Thus have I very briefly given the reasons which I believe to influence this man against me; and I will now reply to the statements he has made.

"For the documents which prove my statements as to the time and place of my birth to have been correct I must refer you to the letter of M. Dracaches, in the *Guardian* of the 18th February, 1863. A full account of my parentage was given by Kallinikos, in five books containing archæological letters from me, which he printed at Moscow, in 1853, and again at Odessa, in 1854, copies of which are in my possession.* He cannot know my parents, for these reasons:—He was in Thessalonica, as he states, from 1839 to 1853; he could not visit during that time, if he were Archdeacon and First Secretary, (!) small islands having no connexion with his metropolis; before 1859 my parents were for some years in Egypt, and after that date, Nicolaides, having been condemned in Constantinople, was sent thence a prisoner to Mount Athos, where he was kept in close custody, till the breaking out of the Russian War, when he contrived to escape. [If he has seen my parents it must have been in a vision, and I should like him to describe to me their personal appearance.]

"In the third place, he says that he was Archdeacon and First Secretary of the Metropolis of Salonica: my reply is, that he is altogether ignorant of the ancient Greek language, and cannot even write a letter in it without grave errors, and it is therefore utterly impossible for him to have fulfilled the latter office. I much doubt if he were Deacon in 1839, when he would only be sixteen years old; for, according to the 16th Canon of the Council of Carthage, the 6th Canon of the 6th Synod, and the 14th and 15th Canons of the Council of Neo-Cæsarea, etc., etc., no one can be Archdeacon before the twenty-fifth year of his age. He says that he has five times visited Mount Athos. This may be true, or not; one thing I do know—that he made a long visit there, unwillingly, as a prisoner, and that any other visits were not made for literary purposes, as he has not the requisite knowledge; and that he has made no catalogue of the contents of the libraries, though he may have copied one of the ordinary catalogues at Mount Athos, which are of little value, on account of the number of books which have been lost, or have perished, since they were compiled. I myself made an extensive catalogue, of which I sent copies to the Patriarch Constantius, and Alexander Stourtzas, and a part of it to Andreas Mouravieff, the General of the late Emperor Nicolas; portions of this catalogue have already been published.

"The statement of Nicolaides about the monasteries of Chilandarion (which should be *Chilandrion*), Espigmenon (which should be written *Ephigmenon* or *Esphagmenou*), etc., etc., he has taken from the Hon. R. Curzon's book. I have not paid a single visit only to Mount Athos, as he would suggest, but several, both before 1851 and since, as numerous contemporary letters in the Greek journals will show. The monastery of Esphigmenon has only one head, and not two or three; and I do not remember that there was ever a hegoumenos of the name of *Macartus*. There was no necessity for anyone to give leave for my admission to various libraries of Mount Athos, to which I have always had easy access, especially in the year 1851, when I was engaged in a general mission to the Greeks, to excite them against the Turks. Three times before this period I had spent many months in the libraries, and had discovered many valuable works, especially during my search for materials for the history of the various monasteries of Mount Athos, which I was requested by the principal men to compile, and which I completed in four thick volumes. I can refer you to the journals of Greece for proof of my long visits to Mount Athos.† Nicolaides has brought forward the question of the Theological School without reason, for I did not mention it; but I said that I studied Theology and Palæography as a science (not as an art, which I was acquainted with before), under my uncle Benedict; and this took place in the Rossikon Monastery, and not elsewhere. This Benedict, of whose existence your correspondent is so ignorant, was one of the great men of our nation, beloved by the inhabitants of Syme, Spetza, Porus, Cythera, Cydonia, and by the still surviving Patriarch, Gregorius the Sixth, who, on resigning his patriarchate, in 1836, invited my uncle to succeed him; and all the older Fathers in Mount Athos, and the

* Vide *The Literary Churchman*, March 12, 1864.

† *Eon* of 1848. *Telegraph of Bosphorus*, 1851, etc.

monks of his own monastery, hold his name in veneration. It is he of whom the Hon. R. Curzon speaks as the hegoumenos of the Rossikon Monastery during his visit to Mount Athos, in 1837, and whom he calls 'a learned man, and skilled in foreign languages.' [I quote from memory.] The disbeliever in the existence of Benedict should refer to the 416th Number of the *Telegraph of the Bosphorus*, for December, 1851, where he will find it stated that '*Benedict was a man distinguished for learning and wisdom, as all who have seen him acknowledge, and that he was disposed for every knowledge and virtue.*' "

"And in conclusion I must remark, that I never in my life witnessed such ingratitude as when I saw, at the Meeting of the Royal Society of Literature, the man whom I had myself benefited rise up as a false witness against me. But the man who is blamed by such a witness must account himself praised, and he who is spoken well of by such, as really censured; and he should remember the words of Phocion, who, being praised by wicked men, said, 'Why do you praise me? I have done no wrong.'

"I remain Sir, yours respectfully,

"LIVERPOOL, 8th March, 1863.

"K. SIMONIDES.

"P. S.—I spent only some *ten weeks* with this man in Liverpool, as it is very easy to prove, and not *fifteen months*, as he publicly asserted; and at this time I had only just commenced to unroll the MSS. of Mr. Mayer, which, as the Curator well knows, never left his possession till long after; and the papyri were never in the house of Nicolaides."

Ὁ δὲ Νικολαΐδης οὕτως ἔστιν αὐτὸς ἐκεῖνος, ὁ ὑπὸ τῆς Ἱερᾶ Συνόδου τῆς ἀνεξαρτήτου Ἑλλάδος καθαιρούμενος, τῆς φαυλοποιήσεως αὐτοῦ ἕνεκα. Ἐχει δὲ τὸ γράμμα τῆς τοῦ ἀπαιτημένου τούτου ἀθροίστου καθαιρέσεως ὅτι:—

"Ἡ ἹΕΡΑ ΣΥΝΟΔΟΣ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΤΗΣ ΕΛΛΑΔΟΣ.

"Εὐλαβίστατι πρεσβύτερι καὶ ἱεραμίρι, τῆς ἐν Λιβερωὺλ Ἑκκλησίας, τῆς τῶν Ὀρθοδόξων ὁμογενῶν Ἑλλήνων κοινότητος (α) καὶ πάντις εὐλογημένοι χριστιανὶ οἱ τὴν κοινότητα ταύτην ἀποτελοῦντες. χάρις εἰν ὑμῖν ἔσται, καὶ εἰρήνη ἀπὸ Θεοῦ Κυρίου Πατοκράτορος.

"Γνωστὸν ἔστω πᾶσιν ὑμῖν, ὅτι, ἐπειδὴ καθὰ ἐκπεφορέθη ἐπιστομὸς ἡ Σύνοδος ὁ Ἱερομόναχος καὶ Ἀρχιμανθρῆτος Σαμουὴλ Νικολαΐδης, πρῶτον ἱεραμίριος τῆς αὐτῆς ὀρθοδόξου Ἑκκλησίας, ὁ εὐσεβῶς θελήσει καὶ προαιρέσει ἀποταξάμενος τῷ κόσμῳ καὶ ἀσπασάμενος τὴν μαθεύσιν, καὶ εἰς τὴν ὑψηλὴν τῆς ἱερωσύνης βαθμὴν προεβίβασθαι, ἠθέτησε τὴν πρὸς τὸν Θεὸν ὁμολογίαν αὐτοῦ ὑπόσχασιν καὶ συνῆψε γάμον μετ' ἱεροδόξου γυναικὸς καλουμένης Ἀγνης Ἀγνησω, τελευτήσαντα ὑπὸ Ἱερᾶς διαμαρτυρουμένης κατὰ μῆνα Ἰβριῶν π. ε.

"Ἐπειδὴ, προσκλυθεὶς οὗτος διὰ τοῦ ἐν Λιβερωὺλ Ἑλληνικοῦ προξένου (b) ὡς ἀπολογεθῆ ἑφ' ὧν ἱεραξὶν ἀντικανονικῶν ἀμαρτημάτων ἀπέβηται καὶ ἐπειδὴ ἡ ἱεραμίνα πρᾶξις τοῦ ἀπαιτημένου τούτου κληρικῶ εἶναι ἀμάρτημα, ὅπως ἐπάγει καθαιρέσιν τοῦ ὡς ἱεραξὶν ὑψηλοῦ ἀξιώματος τῆς ἱερωσύνης κατὰ τοὺς ἱεροὺς κανόνας, ἦτοι τὸν καὶ τῶν ἁγίων Ἀποστόλων—

"Τῶν εἰς Κλήρον προστεθέντων ἀγάμων, καλούμενον βουλομένους γαμοῦν, ἀναγνώστως καὶ φάλτας μόνους."

"Καὶ τὸν ε' τῆς ἑαυτοῦ Οἰκουμένης Συνόδου:—

"Ἐπειδὴ παρὰ τοῖς Ἀποστολικαῖς κανόσι εἴρηται, τῶν εἰς Κλήρον προσηγομένων ἀγάμων, μόνους ἀναγνώστως, καὶ φάλτας γαμοῦν καὶ ἡμεῖς τούτο παραφυλάττοντες, ὀρίζομεν, ἀπὸ τοῦ νῦν μηδαμῶς ὑποδέχασιν, ἢ διάκωσιν, ἢ πρεσβύτερον, μετὰ τὴν ἐπ' αὐτῶν χυροτοσίαν, ἔχειν ἀδελφίαν, γαμοῦν ἑαυτῶν συνιστῶν συνοικίσιον. Εἰ δὲ τούτο τοιμήσει ποιῆσαι, καθαιρέσθω."

"Διὰ τοῦτο ἡ Σύνοδος συμφώνως πρὸς τοὺς μνησθέντας ἱεροὺς κανόνας, δι' ἀποφάσεως αὐτῆς, ἐγκληθεὶς διὰ βασιλικῆς διατάγματος καθήρησεν ἀπὸ τῆς ἱερωσύνης τὸν περὶ αὐτοῦ ὁ λόγος Ἱερομόναχον Σαμουὴλ Νικολαΐδην.

"Καὶ δι' ἡρώφουσα ἀποφαίνονται ἐκκλησιαστικῶς, ἵνα ὁ διαλυθεὶς Ἱερομόναχος ὑπάρχη ΚΑΘΗΡΗΜΕΝΟΣ καὶ ΑΠΟΠΕΓΓΜΕΝΟΣ τοῦ ὑψηλοῦ τῆς ἹΕΡΩΣΥΝΗΣ ἀξιώματος, ἀπόκλητος τοῦ ἱεροῦ καταλόγου, καὶ ὅπως ἐστειρημένος πᾶσις ἱερατικῆς ἐνεργείας καὶ τιμῆς.

"Τούτῳ δὲ οὕτως ἀπογυμνωθέντι, μηδεὶς τῶν ἱερίων συλλειτουργήσῃ ἢ ἄλλῳ τιᾷ ἱεροπραξίαν μετ' αὐτοῦ τελεῖσῃ, μηδὲ τῶν κοσμικῶν τις ἀσπασθῆ τὴν χεῖρα αὐτοῦ ἢ πρεσβύτερον τοῦ λιποῦ ἀποκαλίσῃ.

"Ταῦτα γινώσκατε καὶ οὕτως ποιῆτε, ἵνα καὶ ἡ τοῦ Θεοῦ χάρις καὶ τὸ ἄπειρον ἔλεος εἰν μετὰ πάντων ὑμῶν.

"Ἐξεδόθη ἐν Ἀθήναις κατὰ μῆνα Μάϊου 1861."

"+ ὁ Μητροπολίτης Ἀθηνῶν Νεόφυτος—πρόεδρος."

"+ ὁ Φωκίδος Δαυίδ."

"+ ὁ Κορινθίας Ἀμφιλόχιος."

"+ ὁ Θεσῶν καὶ Λιβαδίας Δοσίθεος."

"+ ὁ Ἀνθρῶ καὶ Κίας Μητροφάνης."

(T. Z.)

* Vide *The Literary Chronicle*, Sept. 1, 1863, and Dec., 1863, and Jan. 2, 1864; and also *The Guardian*, Dec. 2, 1863, and Aug. 20, 1863.

(a) Ὁ Πρεσβύτερος οὗτος καλεῖται Ἰωσήφ, ὃς λαβὼν τὸ συνοδικὸν τούτου ἔγγραφο ἀπέγνωσεν ἐπ' ἑκκλησίας.

(b) Καλεῖται δὲ ὁ πρόεδρος οὗτος Δ. Γωνιακόπουλος.

Ἡ δὲ ἰκθυσίς τῶν περὶ εὐὸ λόγος παύρων, ἃ φίλτατε Παρθένι, ἔλαβε χώραν τῇ ὄψει τοῦ Ἰαπυαίου καὶ τῇ ἰνδιμάτῃ τοῦ Φεβρουαρίου τοῦ ἔτους αἰχ' ἐν τῇ βασιλικῇ φιλολογικῇ Ἐταιρίᾳ (ὄρα ἐν σελίδι 6, καὶ 9), ἀλλ' οὐδὲν ἀπιφασίσθη τελικῶς ὅτι παρῆλθεν ἡ ἔρα καὶ ὁ πρέσβος διέλυσε τὴν συνέλευσιν. Κατεδίχθη δὲ ἕμως ἡ παχυλὴ ἀμάθια καὶ ἀειρία τῶν τὴν εὐπιστίαν τοῦ κοινοῦ εἰς ἐκμεταλλεύοντων ἐμμίσθων ὑπαλλήλων τοῦ Βρεττανικοῦ Μουσείου. Τὰ δὲ ἀμφοτέρωθεν λαχθίοντα ἐγράψασαν πάντα στενεγραφικῶς, καὶ δημοσιευθίσονται προσεχῶς. Νῦν δὲ ἀνάγνωθι καὶ ἦν ἐπιστολὴν ἀπίστιλα τῷ γραμματεῖ τῆς αὐτῆς ἑταιρίας περὶ τῆς αὐτῆς σχεδὸν ὑποθέσεως διαλαμβάνουσα. Ἔστι δὲ ἡ δε:—

Σιμωνίδης Βωξίω χάρειν.

Εὐχαριστῶ σοι ὑπερβαλλόντως δι' ὅτις ἀπίστιλάς μοι φυλλάδιον, τὸ περιέχον τὴν τοῦ ἀνωμόμου περὶ τῶν τοῦ Μαίεου παύρων ἀμύσησιν ὅλας ἀναφορὰν, καὶ τὰς περὶ τοῦ Οὐραίου ἐπιστολὰς Διόδωρου, καὶ Παρτζίου, καὶ Ἐρυνόργου.

Ἀίτησις δὲ πάντα ταῦτα ἰσχυμίνως καὶ λίγω σοι· εἶναι ἀνδρῶν λήρων ληρήματα· καὶ γὰρ τί ἀγαθὸν ἐξελθεῖν δύναται ἐξ ἀνθρώπων μεταχειρομίνων τὴν ἐπιστήμην ὡς ἀπάντη, καὶ μηδὲν ἀληθῶς γινωσκόντων, εἰμὴ τὸ ἐξαπατῆν τὸ κοινὸν ἐν σταθερῇ μασσημείᾳ, καὶ ἐκμεταλλεύειν τὴν εὐπιστίαν αὐτοῦ; Οὐδὲν βέλαιος.

Σὺ δὲ γίνωσκε, ὅτι οἱ ἀνδρες οὗτοι καὶ ἕτερα τούτων πλείονα καὶ εἶπαν καὶ ἔγραψαν ἐν ταῖς ἡμετέροις τῆς Γερμανίας, καὶ κατ' ἐμοῦ καὶ κατὰ τῆς γνησιότητος τοῦ Οὐραίου, καὶ τὰ γραφόμενα αὐτῶν φυλάττω· ἀλλὰ τὸ τοῦ Βερολίνου ὑπέρτατον δικαστήριον ἀπίρηψε πάντα ὡς παιδαγωγικὰ σοφίσματα, καὶ ἐμὴ μὲν ἀπίλυσε τῆς κατηγορίας ἀθώουσα κατὰ πάντα, τὴν δὲ φίλην σου τριανδρίαν ἰσχυμίνωσεν ὡς φύσει δολίαν· ἅμα δὲ καὶ ὁ τίπως αὐτός. Πρὸς δὲ καὶ τὸ τῆς καταδικάζουσας Ἰσχον δικαίωμα, ὃ καὶ ἐνέργησα ἐν μίσει, καὶ ὃ φοβούμαι μεγάλως οὗτω.

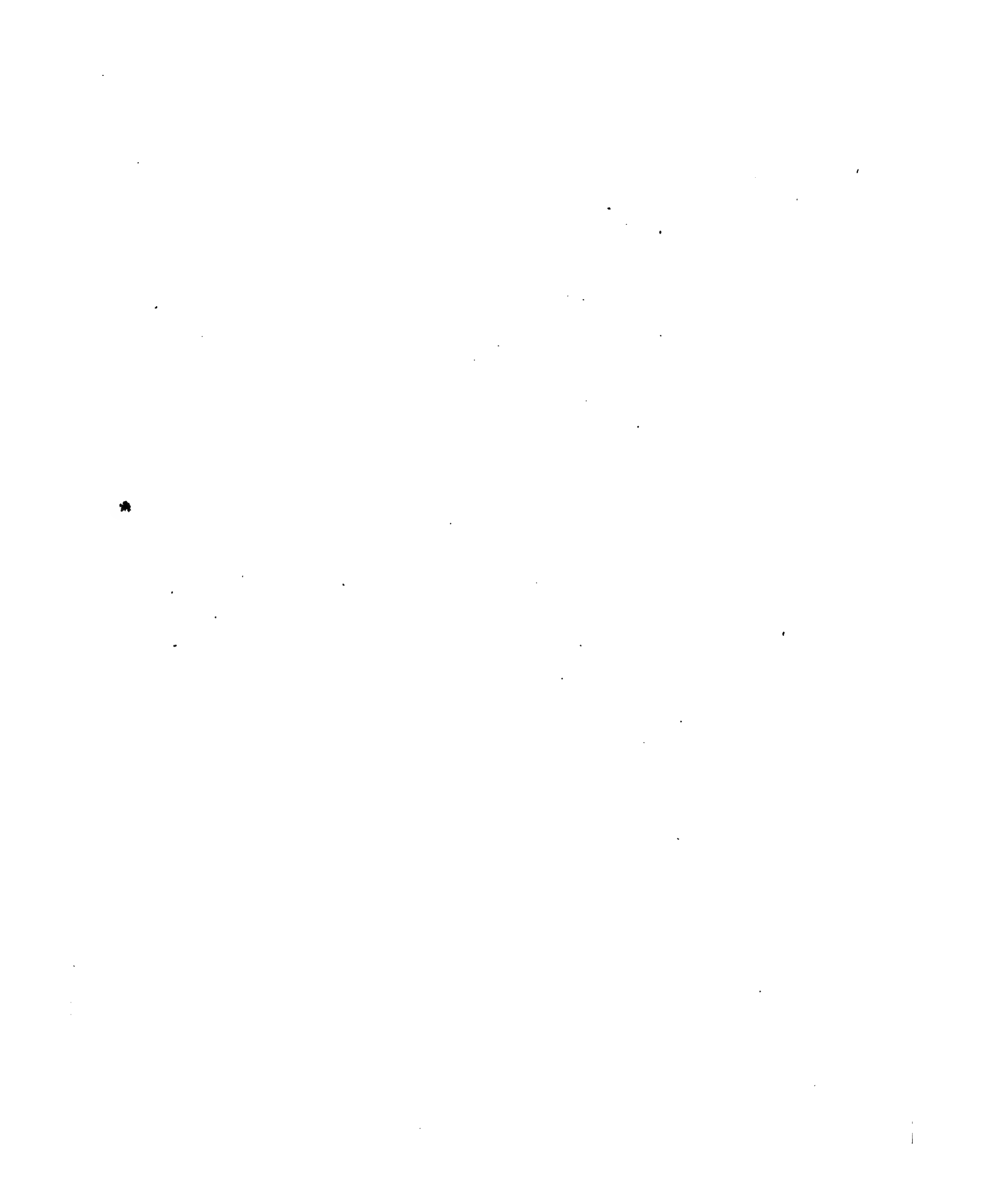
Ὁ δὲ ὁ ἀναδιδύτατος καὶ ἐν κακοῖς γράσας γραμματικῶς Διόδωρος διέπειμψέ σοι, ὡς περὶ καὶ τῷ Μαδδηνῷ, ἡμερομίνων ἐκτὸς στίχων τῆς πρώτης σελίδος τοῦ παρ' ἐμοῦ σφραγισμένου καλιμψήστου χειρογράφου τοῦ Οὐραίου, τὸ καὶ διὰ χεῖρὸς παιδός (ὡς φασὶν ὁ Διόδωρος) γενόμενόν, ἔστι προφανιστάτα πλαστογραφία Γερμανικῆς χεῖρός. Καὶ γὰρ οὐ μόνον τὸ γράμμα ἔστιν ἀντίθετον, ἀλλὰ καὶ ἡ ὑφὸ τοῦ λόγου καὶ ἡ τῶν γραμμάτων συναρμογὴ συνάδει τῷ πρωτοτύπῳ οὐδαμῶς. Καὶ λυποῦμαι οὐκ ὀλίγον· ὅτι ὑπέπισθεν εἰς προφανῆ ἀμάχημα καὶ ἡ Βασιλικὴ Φιλολογικὴ ἑταιρία παραδεχθεῖσα ἀπερισκέπτως τε καὶ ἀνεξέταστος, καὶ μάλιστα δημοσιεύουσα τὰς μερίδας καὶ ψευδολογίας τοῦ ἀνδρὸς τούτου, τοῦ καὶ βουλομίνου, καὶ ἀκαδημίας, καὶ βουλευτήριου ἐν γνώσει ἐξαπατήσαντος χάρειν ἀργυρίου. Οὐδαμῶς γὰρ ἡ φράσις ΚΑΤ' ΕΜΗΝ ΙΔΕΑΝ, ἀλλ' οὐδὲ ἡ λέξις ΣΤΝΩΨΙΣ ἀπαντήματα ἐν τῷ πρωτοτύπῳ, καὶ τούτο ἀπειδίχθη ἐν τῇ ἐν Βερολίμῳ ἀκακίᾳ μου τοῦ χειρογράφου ἐξετασθέντος ἐκεῖ, ἰσχυμίνωσεν μάλιστα τῶν δικαστῶν καὶ πρωτοῦ παραδοθῆναι μοι αὐτό. Ἄλλ' οὐδὲ ἦν δυνατὸν ἐξαλιφθῆναι ποτὲ γράμμα μινὸν ἢ μίγα ἐκ καλιμψήστου καὶ ἕτερον ἐπ' αὐτοῦ γραφθῆναι, καὶ κατακαλυφθῆναι τεχνικῶς τὸ τέχνημα· ὃ δὲ ἀπιστῶν λαζίτω πείραν.

Ὅπως δ' ἂν ἔχη τὸ πρᾶγμα εὐχαριστῶ τὴν Θεὸν, ὅτι ἐπαπλήφθη καὶ πάλιν ἡ ὑπέστις αὐτῆ περὶ πλείονα παραδειγματισμὸν καὶ καταισχύνει τῶν ἰχθρῶν πάσης ἀληθείας ἀνθρώπων τούτων, καὶ πρὸς αἰώνιον στιγματισμὸν "ἀδικαὶ γὰρ τοὺς ἀγαθούς ὁ φειδόμενος τῶν κακῶν."

Ἐγγίσι τούτων καὶ ἀναγνώσεις μετὰ μικρὸν νευρώδη ἀπάντησιν. Παρὰ δὲ τοῦ Μαδδηνῷ ἡμερομίνωσεν ἀνίμενος περὶ τῆς Ἑλληνικῆς καλογραφίας γνώσεως, ἀλλ' ἐξ ἂν εἶδον καὶ ἤκουσα, λίγω σοι ἐλευθέρως· ὅτι οὐδὲν γινώσκεις ἀληθῶς, ὡς οὐδὲ τις ἕτερος τῶν ἐν τῷ Βρεττανικῷ Μουσείῳ ἐμμίσθων λογιωτάτων. Ἐγγίσι καὶ αὐθὶς καὶ πωλλάκις.

Ἐν Λίβερπούλῃ τῇ 17/11 Μαίου τοῦ ἔτους αἰχ'.

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Hon. Sec. of Royal Society of Literature,
British Museum, London.



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