

Códice Sinaítico: ¿Auténtico o una falsificación? Los sospechosos

¿Por qué importaría siquiera?

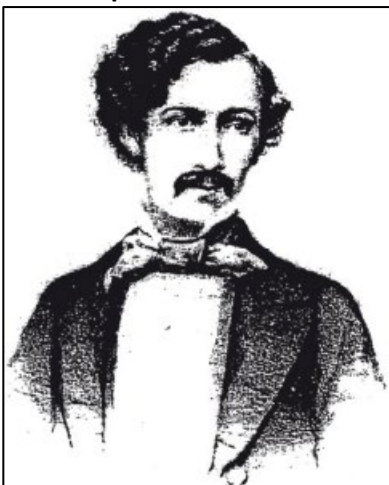
A partir de 1881, Westcott y Hort abandonaron el texto tradicional y crearon un nuevo texto griego, que se apoyaba en gran medida en el recién descubierto Códice Sinaítico, junto con los previamente descubiertos Vaticanus y Alexandrinus (ambos con un texto similar al de Sinaítico). Su nuevo texto griego se convirtió en la base textual de *Nestle-Aland* y de las *Sociedades Bíblicas Unidas (SBU)*, utilizada por la mayoría de los traductores católicos y protestantes en la actualidad. Este nuevo texto hizo que los traductores dudaran de las palabras preservadas por Dios y de la doctrina de Dios, lo que dio lugar a que las Biblias traducidas después de 1881 contuvieran miles de cambios respecto del texto tradicional, incluida la eliminación de Marcos 16:9–20 y Juan 7:53–8:11. (Véase también “Westcott y Hort: ¿Ocultistas o Cristianos? Usted Decide”, de Peter D. Arvo.)

La comprensión bíblica, las carreras, miles de millones en ventas de libros y las reputaciones están en juego!

Dr. Constantine Simonides

(Nacido 1823 – Fallecido 1867)^{44, 28}

Perpetrador Confeso



Medios: Sí – trabajó desde la infancia en una imprenta reproduciendo documentos antiguos y, a los 14 años, estaba empleado como profesional de la impresión.⁴⁴ Altamente formado en métodos paleográficos, griego antiguo / siríaco / copto / etc., y era calígrafo.^{11, 12, 18, 28, 29}

Dr. Constantine Tischendorf

(Nacido 1815 – Fallecido 1874)

Cómplice Sospechoso

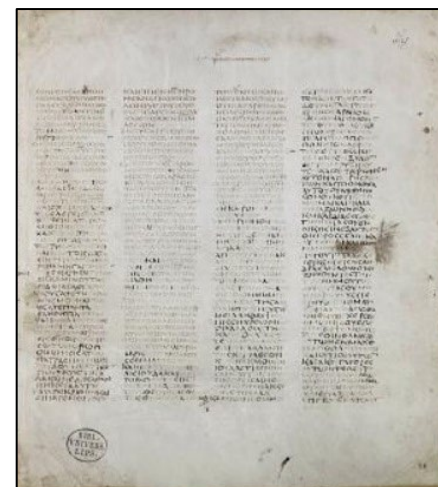


Medios: Sí – trabajó como profesor verificando manuscritos antiguos para Leipsic University,²³ y el Dr. Simonides les vendió falsificaciones.³ Libros falsificados de Uranios iba a pasar del Dr. Simonides, a Leipsic University, y luego al rey de Prusia, habiendo vivido el Dr. Tischendorf una vez

Códice Sinaítico

(Descubierto 1844 - 15 Marzo 1859)⁵

Prueba Física



Método Datación Utilizado: Paleographical – es decir, alguien analizó visualmente la caligrafía, la calidad del trazo, la forma, la ortografía, el material utilizado, etc., y lo fecha en función de su apariencia legítima. **Probado para Falsificación: No** – nunca ha sido sometido a prueba. No se han

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Era un experto muy solicitado,¹⁶ y fue el presidente de un comité paleográfico universitario para examinar antigüedades.⁴⁴ Engañó con éxito durante años a profesionales de todo el mundo con manuscritos fraudulentos anteriores^{4, 15, 35, 45} que solo se descubrieron como resultado de que se realizara una prueba química de tinta⁴⁴ en un documento. A la temprana edad de 35 años, había engañado a los eruditos más distinguidos del mundo.⁴⁴

Móvil: **Sí** – dinero. Fue arrestado por vender falsificaciones de manuscritos antiguos con un beneficio extremadamente alto,⁴⁴ pero por alguna causa nunca fue procesado, lo cual estaba en marcado contraste con otros falsificadores que fueron condenados a prisión y multados (¿tenía amigos en las altas esferas?).^{3, 44} En un caso exigió la suma de USD 1,000,000, según informó el periódico de Severance, Kansas, con fecha 7 de noviembre de 1890.⁴⁴

Oportunidad: **Sí** – el Dr. Simonides vendió presuntos manuscritos antiguos a la misma Leipsic University donde trabajaba el Dr. Tischendorf,⁴ y fue arrestado, luego puesto en libertad por razones desconocidas.⁴⁴ Viajó a Constantinopla, el mismo lugar en el cual el emperador de Rusia más tarde imprimiría las copias.^{23, 24, 25, 26, 44} Se dijo que el Dr. Simonides murió cerca de El Cairo, Egipto, que es donde el Sinaítico fue editado por el

en Prusia como huésped.^{1, 3, 4, 44} Tenía un fuerte apoyo del Papa-Vaticano^{21.5} y del emperador ruso.^{5, 6, 7, 10, 13, 22, 23, 24, 25, 26, 27, 31}

Móvil: **Sí** – dinero, fama, prestigio. El descubrimiento le valió al Dr. Tischendorf elogios del Vaticano, universidades y del emperador de Rusia, quien pagó sus viajes y le dio al Dr. Tischendorf 100 copias gratuitas de Sinaítico.^{5, 6, 7, 10, 13, 21.5, 22, 23, 24, 25, 26, 27, 31} En una carta, el Dr. Tischendorf insinúa que el descubrimiento de Sinaítico hará que aumente la importancia de los libros apócrifos y del manuscrito vaticano (Códice Vaticanus), así como de la Septuaginta (todos contienen texto no escriturario), creando un incentivo para el apoyo de la Iglesia de Roma.^{5, 6, 7, 9, 10, 21.5, 23, 31, 33}

Oportunidad: **Sí** – Aunque residía en Leipsic, Alemania, fue financiado y enviado por el emperador de Rusia “en un viaje de exploración científica”⁵ para intentar descubrir manuscritos antiguos. El Dr. Tischendorf fue el principal erudito en fechar inmediatamente el manuscrito en el siglo IV, junto con otros que anteriormente habían sido engañados por falsificaciones creadas por el Dr. Simonides.^{5, 6, 7, 10}

Otras Pruebas: El descubrimiento de Sinaiticus reforzó en gran medida la postura católica romana sobre la doctrina y aportó mayor peso al ignorado Códice Vaticanus católico romano.^{10, 21} Informes contradictorios sobre dónde se encontró

realizado análisis químicos para datar la tinta, lo cual va en contra del protocolo normal para una falsificación sospechosa. El Dr. Tischendorf tomó notas e hizo muchas correcciones a copias y, “Todo esto puso a todos, **sin ver el original**, en la posición de juzgar el valor y la **edad** del documento”.^{21.5} El Sinaítico completo no se vio hasta 2009, cuando fue escaneado y puesto a disposición en línea.

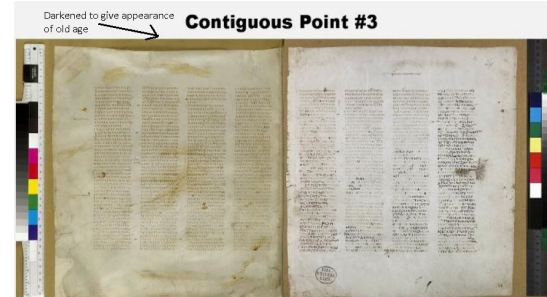
Pruebas de Manipulación: **Sí** – algunas páginas oscurecidas artificialmente (véase la imagen de abajo y las fuentes), y otros problemas con el texto.

Otras Pruebas: Especialistas en manuscritos han dicho que no menos de catorce personas han copiado/editado Códice Sinaítico, y que parece que Códice Sinaítico era más bien un borrado.³³ Se dice que Códice Sinaítico presenta 1) descuido en su custodia, 2) ignorancia en su copia y 3) error al asociar registros inspirados y no inspirados.³³ El MS de Shepherd of Hermas creado por el Dr. Simonides parece ser el mismo MS hallado milagrosamente por el Dr. Tischendorf, y ambos afirman que es del siglo II d. C., coincidiendo posteriormente con el MS que se dice fue encontrado junto con el Sinaítico.^{5, 6, 7, 8, 9, 10, 20, 24, 25, 26, 27, 31, 33, 34, 36, 37, 38, 39}

Dr. Tischendorf y desde donde el Dr. Tischendorf envió cartas acerca del Sinaítico.^{5, 6, 7, 8, 31}

Otras Pruebas: Era conocido por colocar previamente manuscritos y luego notificar a otra persona para que hiciera el descubrimiento para desviar la atención de sí mismo.⁴⁴ El Dr. Simonides confesó públicamente su participación en la creación del Códice Sinaítico^{13, 17, 18} y estaba trabajando para publicar prueba mientras estaba en Rusia.⁴⁵ Antes de que pudiera publicar esta prueba, los periódicos informaron que murió en circunstancias inusuales, porque ya que murió de lepra en Alejandría, Egipto a los 44 años,^{28, 29, 30} o en el país de Albania según un obituario de periódico.⁴⁵

Sinaítico: en un convento en El Cairo,^{8, 9} monasterio del Monte Athos, Grecia,¹⁸ o Monasterio de Santa Catalina (Sinaí del Sur / monte Sinaí)^{9, 23, 24, 25, 26, 27, 31} Informes contradictorios sobre cómo se obtuvo, incluso del Dr. Tischendorf: en un paño en la habitación del mayordomo,^{23, 24, 25, 26, 27} como un fajo de pergaminos polvorientos,³¹ en una papelería como restos dispersos,^{31, 33} o llevado por camello hasta él en El Cairo.⁴⁶ Alejandro II, emperador de Rusia, pertenecía a la Iglesia Ortodoxa Oriental Rusa - Patriarcado Ortodoxo Romano de Constantinopla.²⁶



Origen1: <http://www.sinaiticus.net>

Origen2: <http://www.codex-sinaiticus.net>

Decida usted - legítimo o falsificación?

Las notas de investigación están disponibles al final de este documento. Mucha más evidencia podría haberse presentado en apoyo de que Códice Sinaítico sea una falsificación, pero decidimos usar aquí únicamente informes de periódicos.

Sólo traducción—consulte el original en inglés. | “El mayor impedimento para descubrir la verdad; es la creencia de que ya se la posee.” – Anónimo

Bibliografía (Obras Citadas)

Nota: Siempre que fue posible, se utilizó la Wayback Machine (<https://web.archive.org>) para archivar de forma permanente y preservar la integridad de la referencia basada en la web, en el momento en que se usó como referencia. Dado que la Wayback Machine añade el sitio web original al final del enlace de la Wayback Machine, es necesario copiar y pegar manualmente el enlace completo en un navegador web para que los enlaces de archive.org funcionen correctamente. Además, un gran número de libros antiguos y/o fuera de imprenta están disponibles de forma gratuita para su descarga desde el mayor repositorio de bibliotecas y universidades del mundo en <http://www.archive.org>, y también pueden localizarse en <https://books.google.com>. Las imágenes y artículos escaneados de periódicos antiguos se obtuvieron de <https://www.newspapers.com>. Las referencias de periódicos están formateadas según el formato del archivo descargado.

- ¹ The Examiner - London, Greater London, England - Saturday, February 09, 1856 - [Page 12](#)
- ² The Bury and Norwich Post - Bury, Suffolk, England - Wednesday, February 20, 1856 - [Page 4](#)
- ³ The New York Evangelist - New York, New York - Thursday, March 27, 1856 - [Page 2](#)
- ⁴ The New York Evangelist - Thursday, [March 27](#), 1856
- ⁵ The Hull Packet; and East Riding Times (Hull, East Yorkshire, England) 06 May 1859, Fri - [Page 3](#)
- ⁶ The Preston Chronicle and Lancashire Advertiser (Preston, Lancashire, England) 07 May 1859, Sat - [Page 7](#)
- ⁷ The Caledonian Mercury (Edinburgh, Edinburgh, Scotland) 20 May 1859, Fri - [Page 2](#)
- ⁸ Manchester Weekly Times and Examiner (Manchester, Greater Manchester, England) Saturday, May 28, 1859 - [Page 11](#)
- ⁹ North Wales Chronicle - Bangor, Gwynedd, Wales - 28 May 1859, Sat - [Page 6](#)
- ¹⁰ The Weekly News-Democrat (Emporia, Kansas) 09 Jul 1859, Sat - [Page 1](#)
- ¹¹ The Daily Exchange - Baltimore, Maryland - Thursday, October 04, 1860 - [Page 1](#)
- ¹² Belfast News-Letter - Belfast, Antrim, Northern Ireland - Monday, June 24, 1861 - [Page 3](#)
- ¹³ The Bradford Observer - Bradford, West Yorkshire, England - Thursday, August 01, 1861 - [Page 3](#)
- ¹⁴ The Advocate - Buffalo, New York - Thursday, September 19, 1861 - [Page 1](#)
- ¹⁵ New England Farmer - Boston, Massachusetts - Saturday, October 05, 1861 - [Page 3](#)
- ¹⁶ Daily News - London, Greater London, England - Tuesday, October 07, 1862 - [Page 2](#)
- ¹⁷ The Guardian - London, Greater London, England - Tuesday, December 30, 1862 - [Page 3](#)
- ¹⁸ The Bradford Observer - Bradford, West Yorkshire, England - Thursday, January 01, 1863 - [Page 3](#)
- ¹⁹ The Morning Post - London, Greater London, England - Wednesday, February 11, 1863 - [Page 3](#)
- ²⁰ The Hampshire Advertiser - Southampton, Hampshire, England - Saturday, March 28, 1863 - [Page 7](#)
- ²¹ The Bradford Observer - Bradford, West Yorkshire, England - Thursday, May 28, 1863 - [Page 3](#)
- ^{21.5} Sheffield and Rotherham Independent, Sheffield, South Yorkshire, England, Wednesday, October 07, 1863 - [Page 4](#)
- ²² The Bristol Mercury and Daily Post, - Bristol, England - Saturday, January 02, 1864 - [Page 3](#)
- ²³ The Guardian - London, Greater London, England - Tuesday, May 17, 1864 - [Page 5](#)
- ²⁴ Glasgow Herald (Glasgow, Glasgow, Scotland) 17 May 1864, Tue - [Page 2](#)
- ²⁵ The Newcastle Weekly Courant (Newcastle upon Tyne, Tyne and Wear, England) 20 May 1864, Fri - [Page 2](#)
- ²⁶ Jackson's Oxford Journal - Oxford, Oxfordshire, England - 21 May 1864, Sat - [Page 6](#)
- ²⁷ The Preston Chronicle and Lancashire Advertiser (Preston, Lancashire, England) 21 May 1864, Sat - [Page 6](#)
- ²⁸ Jackson's Oxford Journal - Oxford, Oxfordshire, England - Saturday, November 09, 1867 - [Page 5](#)
- ²⁹ Manchester Weekly Times and Examiner - Manchester, Greater Manchester, England - Saturday, November 09, 1867 - [Page 16](#)
- ³⁰ The Age - Melbourne, Victoria, Australia - Wednesday, January 15, 1868 - [Page 7](#)

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Sólo traducción—consulte el original en inglés. | *“El mayor impedimento para descubrir la verdad; es la creencia de que ya se la posee.” – Anónimo*

- ³¹ The Leeds Mercury - Tuesday [October 27](#), 1868
- ³² The Star and Enterprise - Newville, Pennsylvania - Thursday, October 26, 1871 - [Page 1](#)
- ³³ South Western Presbyterian - Thursday, [June 16](#), 1881
- ³⁴ Glasgow Herald - Thursday [May 3](#), 1888
- ³⁵ Manchester Weekly Times and Examiner - Manchester, Greater Manchester, England - Saturday, August 10, 1889 - [Page 6](#)
- ³⁶ The Pall Mall Gazette (London, Greater London, England) 03 Jan 1890, Fri - [Page 7](#)
- ³⁷ The Yorkshire Herald and the York Herald - Tuesday [January 7](#), 1890
- ³⁸ Guardian (London, Greater London, England) 08 Jan 1890, Wed - [Page 24](#)
- ³⁹ The Derby Mercury (Derby, Derbyshire, England) 08 Jan 1890, Wed - [Page 3](#)
- ⁴⁰ The Yorkshire Herald and the York Herald (York, North Yorkshire, England) 11 Jan 1890, Sat - [Page 6](#)
- ⁴¹ Fort Scott Daily Monitor - Sunday, [February 9](#), 1890
- ⁴² Richmond Dispatch (Richmond, Virginia) 22 Feb 1890, Sat - [Page 5](#)
- ⁴³ Lebanon Daily News - Tuesday, [March 11](#), 1890
- ⁴⁴ The Severance News - Severance, Kansas - Friday, November 07, 1890 - [Page 2](#)
- ⁴⁵ Manchester Weekly Times and Examiner - Manchester, England - Friday, November 21, 1890 - [Page 6](#)
- ⁴⁶ The Courier, Waterloo, Iowa, Tuesday, January 19, 1897 - [Page 8](#)

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¹ The Examiner - London, Greater London, England - Saturday, February 09, 1856 - Page 12

CLEVER LITERARY FORGERY.—The police of Leipzig arrested, on the 1st inst., the well-known Greek, **Constantine Simonides**, in compliance with a request from the police director of Berlin, D. Stieber, who went there accompanied by Professor Lepsius. **Simonides** had received from Professor Lepsius, through the hands of Professor Dindorf, a sum of 2,000 dollars in advance of a Palimpsest, most skilfully forged, containing three books of Uranios, an Alexandrian writer, on the most ancient history of Egypt, and the purchase of which had been resolved on by the King of Prussia in compliance with the request of the Berlin Academy. **Simonides** had himself forged the MS., and had on his person a larger sum than what had been advanced, so that no one has sustained any pecuniary loss from the fraud in question.

FABRICATED MANUSCRIPTS.—Great sensation has been caused in the literary world by the arrest, at Leipsic, of Constantine Simonides, on the charge of having sold to the Royal Library at Berlin, a palimpsest manuscript, purporting to contain three historical books of the Egyptian Kings by Uranios, from the the most ancient period to that of Ptolemy Lagus, but which, upon examination by Dr. Stieber and Professor Lepsius, is pronounced a fabrication. It is stated that nearly thirty manuscripts were sold by Simonides in 1853, part to the British Museum and part elsewhere, upon which suspicions have also arisen.

a skilful deceiver make just such alterations?

Neither the editors nor the critic seem to have been aware that this **Constantine Simonides** has already become notorious for his forgeries and sales of Greek manuscripts. This fact alone is sufficient to throw doubt upon the whole matter. The French Athenæum, the last year, exposed some of his deceptions. He offered works in Paris and London last year and the year before, which some seven years since he offered at Athens, where the forgery was detected by the Professors of the Greek University. These MSS. professed to contain all the works of Sophocles, forty-seven comedies of Menander, a lexicon by Chemeron, and also eleven folio volumes of a Catalogue of the Alexandrian Library, “left in Greece.” A correspondent of the *Tribune* speaks of him as having lately sold in London some twenty Greek MSS. to the British Museum and to several private libraries. At Leipsic he offered to the University a Palmipsest Codex, containing a History of Egypt by Uranios, a cotemporary of the Ptolomies. Prof. Lepsius advanced 2,000 thalers, but discovered the forgery and recovered the money. If this **Simonides** (or Simonides) be the same clever man who has perpetrated these other forgeries, the new edition of the Shepherd of Hermas will not attain any very high reputation. It will take its place with Ligonio’s fabrication of Cicero on “Consolation” and Wagenfeld’s Greek translation of Sanchoniathron, by which several German philologists were for a time deceived. N

⁴The New York - Evangelist Thursday, March 27, 1856

A NEW GREEK MANUSCRIPT.

Gersdorf's *Leipsick Repertory*, for January, contains an account of a new edition of the well known Shepherd of Hermas, from the Greek original, hitherto supposed to be lost. The previous editions have been from an old Latin translation. This new one is from the Greek, containing also a Latin version. The Greek is edited by Prof. Anger, of Leipsic, and the Preface and Indices are by Prof. Dindorf, of the same University. The recovered Greek text comprises about nine-tenths of the whole work of Hermas.

This Hermas is supposed by many to be the same whom Paul mentions in the sixteenth chapter of the Epistle to the Romans. His work is called the Shepherd, because, in the second book, an angel is brought forward in the character of a shepherd as the guardian of Hermas. It consists of three books; the first contains four visions, in which an angelic visitor gives directions about the Church and the life of Christians; the second consists of Twelve Precepts, delivered to Hermas by his guardian angel; the third is made up of Ten Similitudes, having respect to Christian life. It is moderately ascetic, and extremely visionary in its character; but of value and interest as giving some insight into the tone of Christian thought and feeling in the first part of the second century. It is translated in Wake's edition of the Apostolic Fathers.

The recovery of the Greek original of this work, after seventeen hundred years, would be a matter of high literary interest. And the present edition is published with apparent full confidence by the editors; their conclusions, too, are endorsed by the reviewer in Gersdorf's Repertory. The MS. was purchased of a Greek, Constantine Simonides, the last summer, for the Leipsic University. It consists of two parts—one, a fragment of an alleged original MS., apparently from the fifteenth century, consisting of three sheets (the 5th, 6th, and 9th of the whole) somewhat worm-eaten, yet legible. The remainder is a copy, by Simonides, of the whole MS., so far as discovered.

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IMPORTANT BIBLICAL DISCOVERY.—Professor Tischendorf, who had been sent by the Russian government on a journey of scientific exploration, in a letter from Cairo, dated the 15th of March, states, to the Minister of Saxony, Herr von Falkenstein, that he has succeeded in making some valuable discoveries relative to the Bible. The most important of these discoveries is a manuscript of the Holy Scriptures from the fourth century, consequently, as old as the famous manuscript of the Vatican, which hitherto, in all commentaries, maintained the first rank. This it will have to share in future with the newly-discovered manuscript, if Herr Tischendorf be not mistaken. In 346 beautifully fine parchment leaves, of such size that only two can have been cut out of one skin, it contains the greatest part of the Prophets, the Psalms, the Book of Job; the Book of Jesus Siroch, the Proverbs, the Song of Solomon, and several of the Apocryphal Books of the Old Testament; —but then the whole of the New Testament is complete. Another valuable discovery of Professor Tischendorf's is described as an undoubted and complete manuscript of the Epistle of Barnabas, and of the Shepherd of Hermas, both belonging to the second century of the Christian era, and originally standing in the esteem of the Scriptural Epistles. Herr Tischendorf hopes, from the munificence of the Russian government, that he will be enabled to give immediate publication to these three manuscripts.—*Athenæum*.

BIBLICAL DISCOVERY.—Professor Tischendorf, who had been sent by the Russian government on a journey of scientific exploration, in a letter from Cairo, dated the 15th of March, states, to the Minister of Saxony, Herr von Falkenstein, that he has succeeded in making some valuable discoveries relative to the Bible. The most important of these discoveries is a manuscript of the Holy Scriptures from the fourth century, consequently, as old as the famous manuscript of the Vatican, which hitherto, in all commentaries, maintained the first rank. This it will have to share in future with the newly-discovered manuscript, if Herr Tischendorf be not mistaken. In 346 beautifully fine parchment leaves, of such size that only two can have been cut out of one skin, it contains the greatest part of the Prophets, the Psalms, the Book of Job, the Book of Jesus Sirach, the Proverbs, the Song of Solomon, and several of the Apocryphal Books of the Old Testament; but then the whole of the New Testament is complete. Another valuable discovery of Professor Tischendorf's is described as an undoubted and complete manuscript of the Epistle of Barnabas, and of the Shepherd of Hermas, both belonging to the second century of the Christian era, and originally standing in the esteem of the Scriptural Epistles. Herr Tischendorf hopes, from the munificence of the Russian government, that he will be enabled to give immediate publication to these three manuscripts.—*Athenæum*.

DISCOVERY OF A MANUSCRIPT OF THE SCRIPTURES.
—The *Athenæum* says:—Professor Tischendorf, who had been sent by the Russian Government on a journey of scientific exploration, in a letter from Cairo, dated the 15th of March, states to the Minister of Saxony, Herr von Falkenstein, that he has succeeded in making some valuable discoveries relative to the Bible. The most important of these discoveries is a manuscript of the Holy Scriptures from the fourth century, consequently as old as the famous manuscript of the Vatican, which hitherto, in all commentaries, maintained the first rank. This it will have to share in future with the newly-discovered manuscript, if Herr Tischendorf be not mistaken. In 346 beautifully fine parchment leaves, of such size that only two can have been cut out of one skin, it contains the greatest part of the Propheis, the Psalms, the Book of Job, the Book of Jesus Sirach, the Proverbs, the Song of Solomon, and several of the Apocryphal Books of the Old Testament; but then the whole of the New Testament is complete. Another valuable discovery of Prof. Tischendorf's is described as an undoubted and complete manuscript of the Epistle of Barnabas, and of the Shepherd of Hermas, both belonging to the second century of the Christian era, and originally standing in the esteem of Scriptural Epistles. Herr Tischendorf hopes, from the munificence of the Russian Government, that he will be enabled to give immediate publication to these three manuscripts.

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The *Bulletin* has received from a friend at Berlin, further particulars of the ancient Greek Bible MS. found by Prof. Tischendorf in a convent in Cairo. It contains, in the first place, very considerable portions of the Old Testament, namely, the principle part of the greater and minor prophets, the Psalter, the book of Job, that of Jesus Sirach, the wisdom of Solomon, and several others of the so-called Apocryphal books. After these come the whole of the New Testament, followed by the Epistle of St. Barnabas, and the first portion of the “Shepherd of Hermas,” a writing of the second century, of doubtful Apostolic authority, the Greek text of which was till lately supposed to be lost. Tischendorf has caused a careful and revised copy of 132,000 lines of the manuscript to be made.

An Ancient Greek Bible.—The *Bulletin* of the 30th of April contained an account of the very important discovery made by Professor Tichendorf in a convent at Cairo of an ancient Greek Bible manuscript. We have since received from a friend at Berlin some further particulars, supplied by a letter written by Tichendorf himself on this most interesting subject. The convent in which the literary treasure was found is situated at the foot of Mount Moses, and the Professor states that it is quite as interesting as the celebrated manuscript in the Vatican on account of its antiquity, its extent, and its handwriting; nay, that it possesses qualities which must give it a still higher rank, and a still greater importance in Biblical literature. It contains, in the first place, very considerable portions of the Old Testament—namely, the principal part of the greater and minor prophets, the Psalter, the Book of Job, that of Jesus Sirach, the wisdom of Solomon, and several others of the so-called Apocryphal books. After these come the whole of the New Testament, followed by the Epistle of St Barnabas, and the first portion of the “*Shepherd of Hermas*,” a writing of the second century, of doubtful Apostolic authority, the Greek text of which was, till lately, supposed to be lost. Tichendorf has caused a careful and revised copy of 132,000 lines of the manuscript to be made. He concludes his notice of the discovery with the following words:—“The Vatican manuscript had been known for 300 years before the long-cherished desire for its publication was satisfied. Instead of so many centuries, it will, perhaps, require only as many years to enrich our Christian literature with this newly discovered and most valuable treasure.”—*The Bulletin*.

New Biblical Discovery.
Prof. Tischendorf, who had been sent by the Russian Government on a journey of scientific exploration, in a letter from Cairo, dated the 15th of March, states, to the Minister of Saxony, Herr von Falkenstein, that he has succeeded in making some valuable discoveries relative to the Bible. The most important of these discoveries is a manuscript of the Holy Scriptures from the fourth century; consequently, as old as the famous manuscript of the Vatican, which hitherto, in all commentaries, maintained the first rank. This it will have to share in future with the newly-discovered manuscript, if Herr Tischendorf be not mistaken. In three hundred and forty-six beautifully-fine parchment leaves, of such size that only two can have been cut out of one skin, it contains the greatest part of the Prophets, and Psalms, the Book of Job, the Book of Josiah Sirach, the Proverbs, the Songs of Solomon, and several of the Apochryphal Books of the Old Testament; but then the whole of the New Testament is complete. Another valuable discovery of Prof. Tischendorf's is described as an undoubted and complete manuscript of the Epistles of Barnabas, and of the Shepherd of Hermas, both belonging to the second century of the Christian Era, and originally standing in the esteem of Scriptural Epistles. Herr Tischendorf hopes, from the munificence of the Russian Government, that he will be enabled to give immediate publication to these three manuscripts.

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¹¹ The Daily Exchange - Baltimore, Maryland - Thursday, October 04, 1860 - Page 1

A Liverpool gentleman possesses a papyrus manuscript which Mr. Constantine Simonides says is written in Greek character, and which he pronounces to be a portion of St. Matthew's Gospel, bearing the date of the first century. The proprietor of the document proposes to publish it immediately.

¹² Belfast News-Letter - Belfast, Antrim, Northern Ireland - Monday, June 24, 1861 - Page 3

ORIGINAL MANUSCRIPT OF ST. MATTHEW'S GOSPEL.
—The announcement of the discovery of an original MS. of St. Matthew's Gospel will, probably, be received by many of your readers with incredulity. Yet such I have every reason to believe to be a fact. The MS. in question is one of a number purchased some years ago by Mr. Mayer, an eminent antiquarian of Liverpool, who, at the time, was under the impression that they were in the Coptic character, and, in consequence, of comparatively small value. It chanced, however, that Mr. Constantine Simonides, a Greek by birth, and of great skill as a paleographer, paid a visit to Mr. Mayer's museum, and, on being shown the MS., immediately pronounced it to be a fragment of a Greek palimpsest of St. Matthew, written in the first century of the Christian era. The document was subsequently submitted to several other gentlemen of eminent paleological attainment, who, on a close inspection, expressed themselves satisfied of its authenticity. Mr. Mayer accordingly commissioned Mr. Simonides to undertake the preparation of a *fac-simile* for publication, and last night I had the privilege of inspecting some of the early proof-sheets. The MS., with some comparatively unimportant exceptions, tallied remarkably closely with the accepted Greek text, and I have no doubt the publication will create unusual sensation among the learned in such matters. I hope to be shortly in a position to give your readers further information respecting this interesting discovery.—*Daily Express*.

¡Todo crédito, alabanza, honor y gloria pertenece a nuestro amado Dios!

¹³ The Bradford Observer - Bradford, West Yorkshire, England - Thursday, August 01, 1861 - Page 3

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 its authorship. The manuscript is known as the Codex Sinaiticus.

¹⁴ The Advocate - Buffalo, New York - Thursday, September 19, 1861 - Page 1

New Version of St. Matthews Gospel.
WE (Literary Gazette) understand that within the next fortnight Dr. Constantine Simonides will publish his addition of St. Matthew's Gospel, the text which was found by him amongst the MSS of the well known collector, Mr. Mayor, of Liverpool. It is supposed to have been written by the Deacon Nicholas, fifteen years after the Ascension.

¹⁵ New England Farmer - Boston, Massachusetts - Saturday, October 05, 1861 - Page 3

A FORGERY EXPOSED.—The reported discovery of a very ancient gospel of St. Matthew turns out to be a literary forgery. The manuscript was written by Dr. Simonides, a Greek, who has been engaged in similar cheats before.

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¹⁶ Daily News - London, Greater London, England - Tuesday, October 07, 1862 - Page 2

The CHAIRMAN having invited remarks,
Mr. WRIGHT said he differed from the suggestions of Dr. Mill, and contended that the inscription was in Latin, of the rude character, and certainly belonged to a period ulterior to the visit of Romans to the island. It was an epitaph so far as he could make out, and would read (allowing for fractures), “Hic jacet . . . Constantinus . . . filius,” an epitaph to the memory of Constantinus, son of somebody. (Laughter.) Dr. Leonidas Drachachis said that he and Dr. Simonides agreed at first sight that the name in the second line was “Constantine.” Mr. Cull said he was of opinion that the inscription was Greek, and the Master of Trinity thought so too. It was then arranged that rubbings of the stone should be forwarded to the most eminent interpreters of such matters, and the discussion ended. It is of course impossible to render the original inscription, excepting in type cast expressly for the purpose. The next paper was read by Dr. Norton Shaw. It consisted of a letter from Dr. Livingstone to Sir Roderick Murchison, the text of which was as follows :

¹⁷ The Guardian - London, Greater London, England - Tuesday, December 30, 1862 - Page 3

Constantine Simonides has turned up again, and accuses Professor Tischendorf of passing off as an original manuscript of the Codex Sinaiticus sundry excerpts transcribed, *proprio manu*, by him, Simonides, when employed as caligraphist to a Greek monastery at Mount Athos. The Tischendorfites fiercely deny the charge of Simonides, and a paper war is being kept up on the subject.

¹⁸ The Bradford Observer - Bradford, West Yorkshire, England - Thursday, January 01, 1863 - Page 3

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¹⁹ The Morning Post - London, Greater London, England - Wednesday, February 11, 1863 - Page 3

MAGDALEN COLLEGE.
The Prælector of Theology (Rev. H. Hansell, B.D., Magdalen College) proposes to continue his lecture, in the College Hall, on the edition of the “Codex Sinaiticus” recently published by Professor Tischendorf, on Saturday, Feb. 14, at two o'clock.

²⁰ The Hampshire Advertiser - Southampton, Hampshire, England - Saturday, March 28, 1863 - Page 7

Messrs. Williams and Norgate announce the publication, in April, of the New Testament and Epistle of Barnabas with the fragment of the Pastor of Hermas, printed from the celebrated Codex Sinaiticus, about which such a controversy has been raging. The Codex will be reproduced line for line and letter for letter, but not in the uncial character of the original. The price to subscribers will be 18s.

Since the “Codex Sinaiticus” was published, the attention of the learned world has been drawn still more to the “Codex Vaticanus,” and a desire that this should become more generally known and more accessible to the learned investigator, has lately often been expressed. Cardinal Mai’s edition shows that former *savants* have been mistaken in many places. Herr D. Heidenheim, editor of “Theological Inquiries and Criticism,” has worked in the Vatican for two successive winters. The free use of the “Codex Vaticanus” has been permitted to him for several hours daily. Herr Heidenheim intends to publish part of the New Testament in Unical letters for the present, and thus give a chance to scholars of forming their own opinion on this celebrated Codex.—*Athenaeum*.

THE POPE AND DR. TISCHENDORF.

The Pope has been carrying on a correspondence with Dr. Tischendorf, who, among the other benefits he has bestowed on Scriptural science, has given to the world a Greek version of the Scriptures which he discovered in a monastery on Mount Sinai. As early as May, 1862, the Pope wrote a letter to this author, in which, among other things, his Holiness said:—"We do not doubt that your researches and labours are destined to be of great value to scholars of the Catholic persuasion, as you are enriching the sacred sciences with new treasures. We congratulate you that the celebrity you deservedly enjoy has been still more increased by this new work, especially as your noble sentiments separate you very widely from those who, as you have well remarked, rejoice in their contempt for religion, over the shipwreck of faith, the decay of Christianity."

Quite recently Dr. Tischendorf has received another autograph letter from his Holiness. The following is the document:—"Illustrious Sir (Illustris Vir), our greetings! That splendid edition of the Sinaitic Manuscript which you have executed with such vast labour and study, illustrious Sir, has, as you conjectured, been brought to us by the ambassador of his Imperial Majesty, and soon after your letter came to us, together with the manual edition of the New Testament which you sent us as a present. Although it belongs to the very character of so great a work that it can be fully comprehended only by means of the thoroughest and most searching examination (which our manifold and important duties do not permit us), yet all that we saw at the first glance into the work has filled us with admiration. We have especially remarked the extraordinary zeal with which, as if with a view to spread the leaves of the old parchment itself before every one's eyes, you have reproduced it so carefully page by page, according to the several columns of the text, every verse, the interpunctious, and the spaces between the lines, the

according to the several columns of the text, every verse, the interpunctious, and the spaces between the lines, the zeal with which you have so adroitly imitated by type the form and size of all the various letters; and with which, finally, you have not only distinguished from one another all the old corrections in the writing, but also compared them with the chief text itself. All this puts everyone, without seeing the original, in the position to judge of the value and age of the document, at the same time that it realises to everyone that conscientiousness and enormous labour with which you have called up this extraordinary manuscript into new life after it had so long lain hidden. Verily, the glory you possessed already in this branch of science has been crowned by this last work, not less on account of its difficulty and magnitude than by reason of its importance. For not only does this Sinaitic Codex present a great part of the Old Testament and the whole of the New, which was not completely contained even in the Vatican Codex, but it contains besides the writings known under the name of Barnabas, which hitherto had been published only partly and defectively, and the first part of "The Shepherd"—writings which are indeed to be highly prized. O that the fruits of so many travels, researches, labours, which you have cheerfully taken upon yourself, and happily executed, may especially, as you yourself say, help the advance of Christian knowledge not only of the whole of Christendom, but may also draw upon you in such rich measure the favour of God, that we may finally be able to embrace you as a dearest son, bound with us by the bonds of perfect love. This we beseech of God for you, illustrious Sir, while we express our gratitude to you, and assure you of our high esteem.

"Given at Rome, at St. Peter's, September 2, 1863, in the eighteenth year of our Pontificate.

PIUS P.P. IX.

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PIUS P.P. IX.

Ewald, one of the strictest of critics, lately remarked in reference to Dr. Tischendorf's successful labours:—"Indeed, we may say, that if any earthly accident should befall this treasure itself it will still remain as good as preserved." Respecting the longing which his Holiness expresses at the conclusion of the above letter "to be able to embrace Dr. Tischendorf as one of his dearest sons," &c., it need hardly be observed that the gentleman in question is never likely to gratify the Pontiff's desire. He is as thoroughly Protestant now as at any period of his life, and has never felt the slightest inclination towards a more intimate connection with the Church of St. Peter, even though the cardinal's hat would be his reward.

THE ELECTIONS IN PRUSSIA.

²² The Bristol Mercury and Daily Post, - Bristol, England - Saturday, January 02, 1864 - Page 3

Some months since we noticed that Mr. Francis Fry had received from the Emperor of Russia a present of the “Codez Sinaiticus,” in four vols., folio, printed at the expense of the Emperor. We can now inform our readers that Mr. Fry has placed these volumes in the hands of Mr. Taylor, librarian of the Bristol Library Society, who has kindly undertaken to show them to any gentleman or lady who wishes to inspect the work.

²³ The Guardian - London, Greater London, England - Tuesday, May 17, 1864 - Page 5

AN ANCIENT VERSION OF THE BIBLE.—At a meeting of the Library Committee of the Corporation, held on Monday last, Mr. Deputy Bower in the chair, it was announced that the Emperor of Russia, through his Ambassador, Baron Brunnow, had presented to the Corporation a copy of the “Biblicorum Codex Sinaiticus,” recently published at his expense at Constantinople. It has been edited by M. Zischendorf, and the history of its finding is very curious. It appears that the editor, who is a celebrated philosopher of the German school, and a resident in Leipsic, while on a visit to the Convent of St. Catherine, on Mount Sinai, discovered, wrapped in a cloth, in the steward’s room, an ancient manuscript. He at once saw the value of the treasure, and after some parley succeeded in persuading the monks of the convent to present it to the Emperor of Russia. The Emperor, in the most generous manner, caused 300 copies of it to be printed in the ancient Greek characters, 200 of which were distributed by his own hand, and the remainder he presented to the editor. The work contains part of the Greek Septuagint version of the Old Testament, the Epistle of Barnabas, the first portion of the Shepherd of Hermas, and other books, the New Testament being complete; and, with the one purchased by the same gentleman, and now incorporated with this, the whole of the work is considered to be complete. It is considered to have been originally written about the fourth century.—*City Press*.

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²⁸ Jackson's Oxford Journal - Oxford, Oxfordshire, England - Saturday, November 09, 1867 - Page 5

Dr. Constantine Simonides, the notorious forger of spurious antique MSS. in Syriac, Coptic, Greek, &c., has died of leprosy at Alexandria. This misguided genius came to England a few years ago with a large collection of papyrus scrolls, and similar treasures, discovered, as he declared, in the recesses of Asia Minor and surrounding countries. His clever detection by Mr. Coxe, the Bodleian Librarian, is doubtless fresh in the minds of most readers.

²⁹ Manchester Weekly Times and Examiner - Manchester, Greater Manchester, England - Saturday, November 09, 1867 - Page 16

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³⁰ The Age - Melbourne, Victoria, Australia - Wednesday, January 15, 1868 - Page 7

CONSTANTINE SIMENIDES, celebrated as a collector of ancient manuscripts, and accused of producing the most extraordinary imitations of such MSS, and declared by himself to have written the Sinaitic New Testament, is reported to have died of leprosy, at Alexandria, a few months ago. He was under fifty years of age.

³¹ The Leeds Mercury - Tuesday, October 27, 1868

TISCHENDORF'S DISCOVERY OF THE CODEX SINAITICUS.—It was not until January, 1859, that he found himself for the third time within the walls of St. Catherine's on Mount Sinai, being warmly welcomed by the Superior, Dionysius, with the words, “God wishes you to discover new columns to support Divine truth.” During his stay every facility was afforded for the examination of the literature of the monastery; nevertheless, the visit seemed likely to be as unsuccessful as the last, as regards its immediate object (although several valuable books were found), when a chance circumstance placed the long-looked for manuscript in his hands. Preparations for departure were being made when the steward of the monastery, into whose little cell he happened to enter, informed him that he also had “a Septuagint,” taking down a bundle of dusty parchments which he placed in his visitor's hands, who in a few moments was convinced that the very leaves seen in the basket in 1844, but sought in vain on the last occasion, were there, as well as a great portion of the Bible. On closer examination he found the principal part of the Old Testament, the New Testament complete, with the “Epistle of Barnabas,” and the “Shepherd of Hermas.” On this occasion the guest was careful not to be overmuch pleased, simply asking to be allowed to take the volume to his cell for examination. His own words, however, best convey the delight really felt:—“Full of joy, I asked as if in a careless way for permission to take the manuscript into my sleeping chamber to look over it more at leisure. There, by myself, I could give way to the transports of joy which I felt. I knew that I held in my hand the most precious Biblical treasure in existence—a document whose age and importance exceeded that of all the manuscripts, which I had ever examined during twenty years' study on the subject. I cannot now, I confess, recall all the emotions which I felt in that exciting moment with such a diamond in my possession. Though my lamp was dim, and the night cold, I sat down at once to transcribe the “Epistle of Barnabas.” As the monks did not appear willing to part with the treasure, there seemed no way to utilise the discovery except by copying the whole. To do this accurately was no easy task, as it contained 110,000 lines together with many thousand corrections in other hands at subsequent times. The difficulty was also greatly increased by the condition of the writing, which in some places was so faded as to be almost illegible, even to one well versed in ancient Greek manuscripts. Permission was, however, given to take the book to Cairo, where it could be copied at leisure. Whilst the work was progressing, it was suggested to the monks, that the gift of such a treasure would be most acceptable to the Emperor of Russia—the acknowledged head of their church—who always took so lively an interest in its members. The consideration of this proposal occupied a long time, partly owing to a vacancy in the office of Prior, without whose sanction it would be impossible to make so important a gift. The conclusion arrived at is well known, and in November of the same year Dr. Tischendorf had the satisfaction of laying before the Emperor as the result of his labours, a most valuable collection of manuscripts of various dates; but conspicuous among them, like
“Some bright particular star,”
shone one well worth all the labour and time spent in obtaining it,—“The Codex Sinaiticus.”—*St. Cuthbert's Magazine for November, published by Harrison Fenney, Darlington.*

¡Todo crédito, alabanza, honor y gloria pertenece a nuestro amado Dios!

As far as information extends, N. S. Dodge says, in the *Boston Congregationalist* there is only one territory of any size, and never has been but one, occupied by any considerable population, from which woman is absolutely excluded. A description of this singular spot, known topographically these 3,000 years, but the social peculiarities of which, though dating back many centuries, seems never to have been noticed before the Simonides MSS. controversy of 1863 and 1864, may be readily given.

the Oriental Church have interpolated or the Latin Church omitted the doxology in the sacred text, involves the fact that while omission may arise from carelessness and be unintentional, *interpolation* necessarily implies studied design and invention. Third, the universal use of the doxology in Hebrew, Oriental and Protestant Christian worship, in which the people have a voice and share, gives harmony to Christ's probable introduction of the doxology into His model prayer; while its omission from Christ's teaching is in harmony with the omission of the Second Commandment from the tablets quating Exodus xx. 4-6, found commonly in Roman churches, as it is also with the exclusion of the people from any voice in worship. Yet more: the omission of the doxology by Luke is in keeping with his brief abstract of the Sermon on the Mount, of which that prayer is a part. In harmony with the fact that Matthew gives the doxology as the fuller form taught by Christ, is the fact that the full form is used in the Episcopal Church at public services in the church and at Communion, in which the people have a share; while it is omitted in the Baptismal and Burial Services, conducted by the minister alone.

Since the revision of the English Scriptures, first issued in 1611, and till now the received version, three Greek copies of special importance have been brought into use—the Vatican copy, not published (though catalogued in 1475) until 1857; the Alexandrine, presented to Charles I. of England in 1626; and the Sinaitic, purchased by Tischendorf in 1859. The Alexandrine lacks the first chapters of Matthew; the Vatican and Sinaitic omit the doxology. The correspondent rules both of Tregelles and of Tischendorf in deciding as to the original texts are substantially these: that the agreement of these few *older* copies of the Greek text outweighs all the other authorities above cited. This principle certainly requires careful consideration.

Since these older manuscripts are themselves but *copies*, the ordinary jurist's rule of deciding is this: Which gives evidence of being the more perfect, and therefore reliable—the older or the later copies? And here the intelligence and the care of the copyist, as well as the interest with which the copy has been preserved, are essential elements in the decision. The Vatican, aside from the fact that the copy is found, and made probably among scholars who regard the Latin version, which omits the doxology, as authoritative—the Vatican copy lacks, through the carelessness of its guardians, all the latter portion of the

New Testament, including the Epistle to the Hebrews after chap. ix. 14, the Epistles to Timothy, Titus and Philemon, and the Revelation. The Alexandrine copy has *lost* the first portions of Matthew up to chap. xxv. 6, also John vi. 50 to viii. 52, also 2 Cor. iv. 13 to xii. 6; and it *adds* the epistle of Clement of Rome, a letter of Athanasius, and a treatise of Eusebius on the Psalms—a fact which even men like Tischendorf recognize not only as implying carelessness in the guardian, but erroneous judgment as to the distinction between inspired and uninspired records. The Sinaitic copy has this history, as related by Tischendorf himself: When in the Convent of Mount Sinai in 1844, he picked out of a waste-basket some parchment leaves, which he perceived were pages of a Greek copy of the Old Testament. The promise of a reward led the monks to bring scattered remains of the volume, when he selected and arranged forty-five successive pages. Fifteen years later, in 1859, with great effort he succeeded in obtaining the entire volume, which contained the Old and New Testaments almost entire, and the epistles of Barnabas and Hermas. The penmanship showed that no less than four hands had been employed in the copy; that so unintelligent or careless were these copyists that sometimes entire lines were omitted or repeated; and that not less than ten hands, and at different eras, had been employed in revising and correcting the copy. As to the error in the copyist in not discriminating between inspired records, Tischendorf himself gives his significant admission in this sentence: “In addition, it contains the entire epistle of Barnabas and a portion of the Shepherd of Hermas; two books which, down to the beginning of the fourth century, were looked upon by many as Scripture.” This ingenuous statement is the more noteworthy inasmuch as Tischendorf regards it as testimony to the age of his manuscript. In addition, now, to noting first the carelessness in guarding; second, the ignorance in copying; and third, the error in associating inspired and uninspired records—these questions will naturally arise and imperatively call for attention: First, are these, so manifestly imperfect, to outweigh the testimony of the numerous “exemplars” employed in the age of Bible study by Protestant scholars? Second, are these copies—whose age none have placed higher than the last of the fourth or the beginning of the fifth century—to set aside the testimony of versions made at an earlier age and from older copies?—*Rev. Dr. G. W. Sampson, in N. Y. Observer.*

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RELIGIOUS AND THEOLOGICAL.

“A Collation of the Athos Codex of the Shepherd of Hermas.” With an Introduction by S. P. Y. R. P. Lambros, Ph.D. Translated and edited by J. Armitage Robinson, M.A. (Cambridge: The University Press.)—With the Athos Codex of the Shepherd of Hermas there is connected a story of literary forgery belonging to quite recent times. The “Shepherd,” which is one of the most valuable of the early uncanonical Christian writings, and which an English theologian has ventured to compare to the “Pilgrim’s Progress” for beauty of language and conception, was until the year 1855 known only in a Latin version. In that year a certain Simonides sold to the University of Leipsic what purported to be a complete copy of the “Shepherd” in Greek. This consisted of three leaves of the original MS. brought from Mount Athos, and a copy of the other six leaves which Simonides had not succeeded in carrying off. After the work had been carefully edited by some German scholars, Simonides was found guilty of forgery in connection with certain other ancient writings. It was subsequently discovered that he had in his possession another copy of part of the Mount Athos MS. quite different from that sold to the University of Leipsic. This threw discredit on his text of the “Shepherd” so far as the copied part was concerned, and raised a controversy of the usual elaborate character amongst the German savants. The discovery in 1880 by Professor Lambros of six leaves of the Athos MS. showed to what extent Simonides had altered and added to the original. Not only had he filled up gaps, but he had actually supplied the closing portion which is wanting in the MS. as found by Professor Lambros in the Monastery of Gregory. This forged Greek ending and one or two other points in connection with the “Shepherd,” are here discussed by Mr Robinson, who translates the account of the Codex given by Dr Lambros, and edits his collation of the text.

¡Todo crédito, alabanza, honor y gloria pertenece a nuestro amado Dios!

³⁵ Manchester Weekly Times and Examiner - Manchester, Greater Manchester, England - Saturday, August 10, 1889 - Page 6

[133] **CONSTANTINE SIMONIDES.**—Quite recently there has come into my hands a thin folio volume, entitled “Facsimiles of certain portions of St. Matthew’s Gospel written on papyrus in the first century, and preserved in the Egyptian Museum of Joseph Mayer edited with notes by **Constantine Simonides.**” The book is dedicated to the “Historic Society of Lancashire and Cheshire,” and published in 1863, by Trübner. There is also a copy of the book in the Manchester Free Library. It is well known that the originals of these facsimiles were forgeries; so clever, however, that at least a couple of years elapsed before their final condemnation. **Simonides** did a like forgery of Greek ancient documents in 1856, in Berlin, when his “papyrus” and pens and inks were seized by the authorities. Can any of your readers give further information of this Constantine **Simonides**?—R. G., Eccles.

REPORTED IMPORTANT DISCOVERY.

A NEW TESTAMENT MS. OF THE FOURTH CENTURY.

The *Record* of to-day says :—“ We have reason to believe that a discovery of equal importance to New Testament scholars with that which gave Codex Z to the world has just been made. The rumour current in well-informed quarters credits the new find to Bryennios, the learned Archbishop of Nicomedia. The completion of the Epistle of Clement of Rome and the unique MS. of the Teaching of the Apostles have made him famous for discoveries even in this age of discovery. But if the rumour that has come to us be true, and we think there are good reasons for believing it to be so, his name will be more closely identified with the New Testament itself. It is said that in some Turkish libraries at Damascus he has found a MS. of the New Testament, dating from about the middle of the fourth century—that is, of the same antiquity as the Codex Sinaiticus. Indeed, some apprehensions are felt whether it is not altogether too much like the Sinaitic MS. to be of the phenomenal importance that another totally independent MS. of the same age would be. If, as is said, and we are not yet in the position to speak of it as more than a rumour, the new Codex resembles the Sinaitic, not only in the additional books that are appended to it—the Epistle of Barnabas and the Shepherd of Hermas (we wonder whether, unlike the Sinaitic, it contains all the latter)—but also in the peculiarities of text, it would seem to be almost a duplicate of the Sinaitic, both forming perhaps part of an edition issued for the common use of the Palestinian Church. But even if this should prove to be the case, it would tend to show that the general type of text represented by it and the few older MSS. was more commonly accepted than the defenders of the Received Text allow it to have been, and may perhaps help to reassure those strange exponents of criticism who make much of the question of numbers in the authorities for a reading. To the school of Westcott and Hort we should suppose that twenty or thirty duplicates of the Sinaitic would make but little difference, save as confirming the correctness of their theory, but to those timid critics to whom numbers are of importance it would probably be really helpful. Whether or not the new MS. (if it exists) be only a contemporary duplicate or an independent witness, the civilized world will await fuller particulars with extreme interest.”

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DISCOVERY OF A NEW TESTAMENT MANUSCRIPT.

The *Record* has the following:—“We have reason to believe that a discovery of equal importance to New Testament scholars with that which gave Codex Aleph to the world has just been made. The rumour current in well-informed quarters credits the new find to Bryennios, the learned Archbishop of Nicomedia. The completion of the Epistle of Clement of Rome and the unique manuscript of the Teaching of the Apostles have made him famous for discoveries even in this age of discovery. But if the rumour that has come to us be true, and we think there are good reasons for believing it to be so, his name will be more closely identified with the New Testament itself. It is said that in some Turkish library at Damascus he has found a manuscript of the New Testament dating from about the middle of the fourth century—i.e., of the same antiquity as the Codex Sinaiticus. Indeed, some apprehensions are felt whether it is not altogether too much like the Sinaitic manuscript to be of the phenomenal importance that another totally independent manuscript of the same age would be. If, as I said, and we are not yet in a position to speak of it as more than a rumour, the new Codex resembles the Sinaitic not only in the additional books that are appended to it—the Epistle of Barnabas and the Shepherd of Hermas (we wonder whether, unlike the Sinaitic, it contains all the latter)—but also in the peculiarities of text, it would seem to be almost a duplicate of the Sinaitic, both forming perhaps, part of an edition issued for the common use of the Palestinian Church. But even if this should prove to be the case, it would tend to show that the general type of text represented by it and the few older manuscripts was more commonly accepted than the defenders of the Received Text allow it to have been, and may perhaps help to reassure those strange exponents of criticism who make much of the question of numbers in the authorities for a reading. To the school of Westcott and Hort we should suppose that 20 or 30 duplicates of the Sinaitic would make but little difference, save as confirming the correctness of their theory, but to those timid critics to whom numbers are of importance it would probably be really helpful. Whether or not the new manuscript (if it exists) be only a contemporary duplicate or an independent witness the civilised world will await fuller particulars with extreme interest.”

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and containing a photographic *fac-simile* of the said MS. At the same time he had been engaged upon a small edition, with brief notes, of the *Apostolic Fathers*, and for over a year he had been toiling at the second imprint of his elaborate edition of the *Ignatian Epistles*, which appeared just before his death.

The *Record* says it has reason to believe that a discovery of equal importance to New Testament scholars with that which gave Codex N to the world has just been made:—

“The rumour current in well-informed quarters credits the new find to Bryennius, the learned Archbishop of Nicomedia. The completion of the Epistle of Clement of Rome and the unique MS. of the Teaching of the Apostles have made him famous for discoveries even in this age of discovery. But if the rumour that has come to us be true—and we think there are good reasons for believing it to be so—his name will be more closely identified with the New Testament itself. It is said that in some Turkish library at Damascus he has found a MS. of the New Testament dating from about the middle of the fourth century—i.e. of the same antiquity as the Codex Sinaiticus. Indeed, some apprehensions are felt whether it is not altogether too much like the Sinaitic MS. to be of the phenomenal importance that another totally independent MS. of the same age would be. If, as is said—and we are not yet in a position to speak of it as more than a rumour—the new Codex resembles the Sinaitic not only in the additional books that are appended to it—the Epistle of Barnabas and the Shepherd of Hermas (we wonder whether, unlike the Sinaitic, it contains *all* the latter)—but also in the peculiarities of text, it would seem to be almost a duplicate of the Sinaitic, both forming perhaps part of an edition issued for the common use of the Palestinian Church. . . . Whether or not the new MS. (if it exists) be only a contemporary duplicate or an independent witness, the civilised world will await fuller particulars with extreme interest.”

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DISCOVERY OF A NEW TESTAMENT MS.

We have reason to believe, says the *Record*, that a discovery of considerable interest to New Testament scholars has just been made. The rumour current credits the new find to Bryennios, the learned Archbishop of Nicomedia. The completion of the Epistle of Clement of Rome, and the unique MS. of the teaching of the Apostles, have made him famous for discoveries even in this age of discovery. But if the rumour that has come to us be true, and we think there are good reasons for believing it to be so, his name will be more closely identified with the New Testament itself. It is said that in some Turkish library at Damascus he has found a manuscript of the New Testament dating from about the middle of the fourth century—i.e., of the same antiquity as the Codex Sinaiticus. Indeed, some apprehensions are felt whether it is not altogether too much like the Sinaitic manuscript to be of the phenomenal importance that another totally independent manuscript of the same age would be. If, as is said—and we are not yet in a position to speak of it as more than a rumour—the new Codex resembles the Sinaitic, not only in the additional Books that are appended to it—the Epistle of Barnabas and the Shepherd of Hermas (we wonder whether, unlike the Sinaitic, it contains ~~an~~ the latter)—but also in the peculiarities of text it would seem to be almost a duplicate of the Sinaitic, both forming, perhaps, part of an edition issued for the common use of the Palestinian Church. But even if this should prove to be the case, it would tend to show that the general type of text represented by it and the few older manuscripts was more commonly accepted than the defenders of the received text allow it to have been, and may perhaps help to reassure those strange exponents of criticism who make much of the question of numbers in the authorities for a reading. To the school of Westcott and Hort we should suppose that 20 or 30 duplicates of the Sinaitic would make but little difference save as confirming the correctness of their theory, but to those timid critics to whom numbers are of importance, it would probably be really helpful. Whether or not the new manuscript (if it exists) be only a contemporary duplicate or an independent witness, the civilised world will await full particulars with extreme interest.

THE NEW TESTAMENT CODEX

According to a London correspondent, further intelligence about the New Testament Codex, the discovery of which was announced a week ago, is being eagerly looked for. It would appear that the intelligence has reached England in a very roundabout kind of way. It first appeared in an Athenian journal. The article was made the basis of another by a German scholar, and so the news travelled on to England. So far the particular part played by Archbishop Bryennias in the transaction does not appear. The Athenian writer, Ch. Paradopulus by name, claims himself to have found the MSS. at Damascus. His account, translated, runs as follows:—
“This MS, written on beautifully prepared vellum is 12½ inches broad, by 13 6-8 high, and consists of 380½ leaves, of which 200 contain the Old Testament according to the LXX, with lacunae, and 180 the New Testament entire, the Epistle of Barnabas, and a large portion of the Shepherd of Hermas. There are four columns to a page, with 50 lines in each column, with a margin. This MS. may be regarded as closely resembling the Sinaitic, and therefore demands more serious attention and examination. The discovery of this treasure is due to me.” Whether these details will be substantiated is not at present known, but our correspondent understands that the “find” is being eagerly discussed by the first authorities at Cambridge with a belief in its reality.

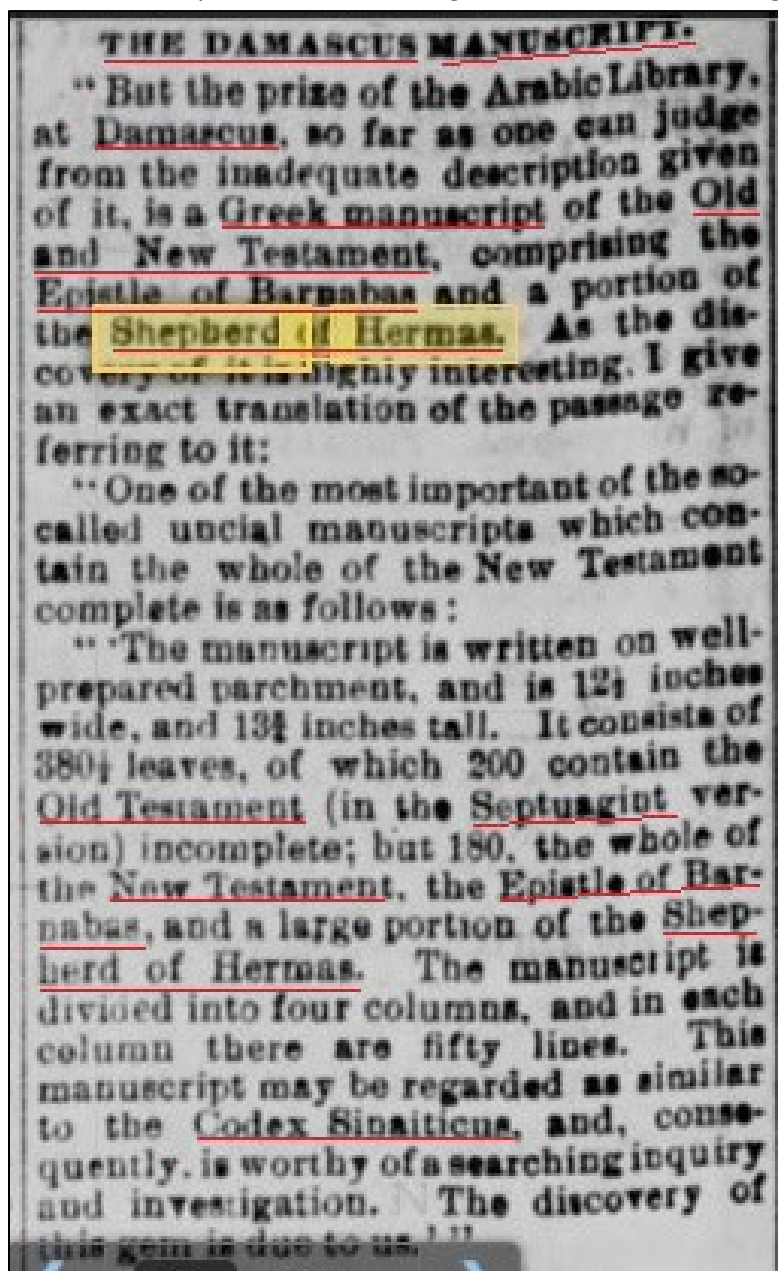
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AN IMPORTANT DISCOVERY.

The London Record of January 3d, has a long article on a discovery of importance to the christian world—the finding of a new manuscript of the new testament. Bryennios, the learned bishop of Nicomedia, has discovered in a Turkish library at Damascus, a copy of the new testament, dating from the middle of the fourth century—that is about A. D. 350. This is about the age of the famous Sinaitic manuscript; and the new find resembles the latter in containing also the epistle of Barnabas and the book of the shepherd of Hermas. Much interest is taken in the matter in Europe and fuller information concerning it is waited with anxiety. The paper above quoted says:

If, as is rumored, the new manuscript resembles the Codex Sinaiticus in the additional books appended to it, and also in the peculiarities of text, it would seem to be almost a duplicate of the Sinaitic, both forming, perhaps, part of an edition issued for the common use of the Palestinian church. But even if this should prove to be the case, it would tend to show that the general type of that represented by it and the few older manuscripts was more commonly accepted than the defenders of the received text allow it to have been, and may perhaps help to reassure those exponents of criticism who make much of the question of numbers in the authorities for a reading.

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Miscellaneous.

IMPORTANT DISCOVERY.

An Ancient Manuscript of the New Testament Found at Damascus.

We have reason to believe that a discovery of equal importance to New Testament scholars with that which gave Codex Aleph to the world has just been made. The rumor current in well informed quarters credits the new find to Bryennios, the learned Archbishop of Nicomedia. The completion of the Epistle of Clement of Rome, and the unique manuscript of the teaching of the Apostles have made him famous for discoveries even in this age of discovery. But if the rumor that has come to us be true, and we think there are good reasons for believing it to be so, his name will be more closely identified with the New Testament itself. It is said that in some Turkish library at Damascus he has found a manuscript of the New Testament dating from about the middle of the fourth century—i. e., of the same antiquity as the Codex Sinaiticus. Indeed, some apprehensions are felt whether it is not altogether too much like the Sinaitic manuscript to be of the phenomenal importance that other totally independent manuscript of the same age would be. If, as it is said, and we are not yet in a position to speak of it as more than a rumor, the new Codex resembles the Sinaitic, not only in the additional books that are apprehended to it—the Epistle of Barnabas and the Shepherd of Hermas, (we wonder whether, unlike the Sinaitic, it contains all the latter)—but also in the peculiarities of text, it would seem to be almost a duplicate of the Sinaitic, both forming, perhaps, part of an edition issued for the common use of the Palestinian church. But even if this should prove to be the case, it would tend to show that the general type of text represented by it and the few older manuscripts was more commonly accepted than the defenders of the received text allow it to have been, and may perhaps help to reassure those strange exponents of criticism who make much of the question of numbers in the authorities for a reading. To the school of Westcott and Hort we should suppose that twenty or thirty duplicates of the Sinaitic would make but little difference, save as confirming the correctness of their theory; but to those timid critics to whom numbers are of importance, it would probably be really helpful. Whether or not the new manuscript (if it exists) be only a contemporary duplicate or an independent witness, the civilized world will await fuller particulars with extreme interest.—London Record.

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LEARNED FORGERS

Famous Counterfeiters of Literary Treasures.

THE WISEST SCHOLARS FOOLED.

Constantine Simonides and His Bogus Greek Manuscripts—Ireland's Noted Shakespearean Forgery—Vrain-Lucas and Chatterton.

A popular desire to possess that which is rare and antique has proved an incentive to some of the most adroit forgers the world has known, and strange as it may appear, their art has deceived many of the most gifted men. Whether it be coins, medals, pictures, pottery or postage stamps, you have only to visit certain cities in Europe to obtain a supply that would gladden the heart of an antiquarian. In



ENTHUSIASTS FELL ON THEIR KNEES, deed, the production of these forged curios has become an art, which are employed many hundreds of persons, and so deftly done is their work that the manufactured article, honored with the choicest recess in the cabinet, or finds a place among the most valued treasures of the picture gallery.

The subject is suggested by the recent death of Constantine Simonides, one of the most noted forgers of Greek manuscripts known in modern times, and he recalls, by the way, the names of a number of others who in their day and generation have illustrated the gullibility of human nature. If his story be true, Simonides was born in 1823, somewhere in Greece, and in 1837 was employed as a printer in Athens. His uncle was the superior of a convent near by and a great lover of Greek manuscripts. Having access to these, the young fellow's literary taste was stimulated and the idea formed that the fabrication of manuscripts would pay better than setting type.

After the death of his uncle he traveled extensively, and being a man of agreeable manners and endowed with rare persuasive powers, he was everywhere welcomed by the enthusiasts. He even penetrated to the deserts of Asia, where he made many unlooked for discoveries that facilitated his plans for the future. For instance, once falling into the hands of a brigand, he found the latter an archeologist, who preserved in a cavern many choice antiquities, and on parting with Simonides presented him with valuable vases as a farewell gift.

Among the early works of Simonides was the pretended will of Syria written by a monk of the Thirteenth century, and he did not hesitate to attribute to the devotees of this school the greater part of our modern inventions—paper, printing, the telescope and even the steamboat. At another time he prepared a paper supposedly of the Fifteenth century in which he introduced the discovery of the daguerreotype, and among his productions were fragments of the classical authors, Hesiod, Homer and Anacreon. So well did he hoodwink the authorities that he was even appointed a committee to examine antiquities.

About the year 1890 he announced an ancient Greek work on hieroglyphics and a history of the Ptolemies for which he demanded the sum of one million dollars. While in Constantinople he one day told Ismael Pasha, the minister of public works, that he must excavate a certain spot in his garden, when he would be sure to find a valuable manuscript on parchment that had been buried by Simonides had put it there. Subsequently, his tricks were discovered and obliged to leave Constantinople, but he found a warm welcome in England, where his reputation had not preceded him, and reaped a financial harvest. The celebrated amateur antiquarian, Sir Thomas Phillips, is said to have given him \$2,500 for a portion of his manuscripts, and the British museum bought seven, refusing others only because of missing links in their descent from antiquity.

From London Simonides went to Paris, did a rushing business among the savants, and then journeyed on to Leipzig, where he was destined to meet his Waterloo. Here he produced some leaves from the text of the Secord of the Second century, following it with a history of the Kings of Egypt, said to have been written by an Alexandrian. This was purchased by a



CHATTERTON'S HOUSE.

private individual for 2,000 thalers, and afterward sold to the Prussian government for 5,000. But investigation showed strange idioms and modes of speech familiar to the philologists as of modern growth, and chemical tests proved that the writing was a counterfeit. He was accordingly arrested as a forger and his apparatus, chemical inks and essays in old writing were found in his dwelling. From some cause he was not prosecuted but this particular branch of his work was brought to an end. At the age of 25 he had made dupes of the most distinguished scholars in the world. He died in the little town of Albania, Greece.

About 1802 a man named Vrain-Lucas presented himself before a member of the French Institute and proposed to sell a large number of autographs to which was attached a romance. They had been in the hands of a celebrated person for more than a century, but in 1791 he was obliged to emigrate. On the voyage he was shipwrecked, and the manuscripts were thrown in the water. He accounted for their condition when recovered. The gentleman applied to purchase 27,000 pieces of the stuff, paying therefor 140,000 francs. Among these forgeries were letters and poems of Alexander the Great, Joan of Arc, a letter from Cleopatra to Caesar, from Judas Iscariot to Mary Magdalene and a letter to Jesus. There were also in the batch twenty-five letters to St. Paul from Lazarus, who had been raised from the dead.

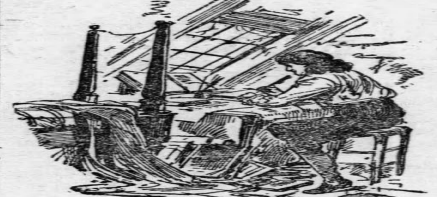
The fraud was finally discovered by testing some of the known letters of Galileo with the pretended ones, and the swindler was condemned to imprisonment and to pay a fine. Vrain-Lucas also tried his imitative genius on Shelley, Keats and Lord Byron, and in general kept keen publishers as Moore and Murray, but after 1822 his vocation was gone.

One of the remarkable modern deceptions of this character is known as "Ireland's Shakespearean Forgery." Samuel Ireland was originally a silk merchant in Spital-

fields, England, but was led by his taste for literature to explore the locality around Avon and everything associated with the great Bard. In these expeditions he was accompanied by his son, a youth of 19, who, observing the great importance attached by his father to every work of the poet, thought it would not be difficult to gratify his father by some productions of his own in the language and manner of Shakespeare's time.

In 1793, being then in his eighteenth year, he brought forth a manuscript in the alleged handwriting of Shakespeare, which he said had been given him by a gentleman possessed of many old papers. Finally he ventured upon compositions in prose and verse and announced the discovery of an original drama under the name of "Vortigern," which he exhibited at by act, written in the period of two months. The paper with which he provided himself consisted of 83 leaves from old books, his ink was prepared by a bookbinder, and thus all suspicion was averted. The attention of the literary world was at once aroused and the drama was daily thronged by persons of the highest rank in the social and literary world. Sheridan agreed to give £300 for permission to play "Vortigern" at Drury Lane theatre, and on the night of its presentation the crowd was so great that hundreds were turned away, but owing to some ill cast characters, which converted grave scenes into farce, the play was not successful.

At last the juvenile author found it necessary to absent himself from his father's house, and as the skepticism increased was finally forced to publish a pamphlet in which he confessed the entire fabrication. It was so perfect, however, that while the



CHATTERTON IN HIS GARRET.

excitement lasted it is said some of the enthusiasts fell on their knees before the manuscript. The elder Ireland died in 1802. His son long survived him, but his literary reputation was blighted forever, and he died in straitened circumstances in 1840. While the most mediocre of writers, he passed off a number of his verses under the name of the greatest of poets.

Chatterton was another conspicuous example of this sort of misdirected ability, and he is the only literary impostor whose works have a real value independent of the name under which they appear. When he brought out the so called poems of Rowley, which still have a place in literature, he was but 16 years of age, and some of his poems written when he was only 11 are characterized by much grace and melody.

But he was greedy of renown, and it became a passion with him to deceive the public. The old stories of the pretended monk, the pretended scholar, the pretended and his ingenious ballads, poems, histories of ancient churches and genealogies are still read with curious regard.

The names of other forgers of antique texts, pictures and relics might be enumerated, but the instances already quoted will serve to show the methods pursued and the ease with which not only the public may be deceived but how scientific experts themselves stand duped and confounded in the presence of such amazing skill.

ELIX G. DE FONTAINE.

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CONSTANTINE SIMONIDES.

(Query No. 133.)

[577] In London *Notes and Queries* of October 26, 1867, it is stated:—

Dr. Constantine Simonides, whose alleged discoveries of early MSS. formed the subject of a very warm controversy here in literary circles, died of leprosy at Alexandria about five weeks since.

Your correspondent “R. G.” will find detailed information concerning Simonides if he looks at a file of the *Guardian* for August, 1862. There is his own autobiography in a letter to the paper about that time; also a letter from S. P. Tregelles, in February, 1863, in which he refers to a letter from Canon Hort in the *Guardian* of August 13, 1862, and also to a letter from Simonides to himself. S. P. Tregelles writes:—

As Simonides sent me in January, 1851, the memoir by Mr. Stewart to confute all that I have said about him in “Additions to Horne’s Introduction,” vol. iv., pp. 759-760, and as at p. 32 Mr. Stewart says that “if any doubt should remain in the mind of the reader, the authority for every statement will be at once furnished,” I am fully justified in treating this book as being what Simonides and his co-operators wished to be believed.

But S. P. Tregelles writes (*Notes and Queries* 4th S. iii., 389):—

Only a few months had passed when he [Simonides] turned up in Russia, where the Rev. Donald Owen found him preparing for publication “Historical Documents of Great Importance in connection with Claims of the Russian Government.”

A small, though scarce, biographical “Memoir of Constantine Simonides, D.Ph., with a Brief Defence of the Authenticity of his Manuscripts,” by Charles Stewart, 8vo, pp. 78, 1859, may give some details. See also *Gentleman’s Magazine*, October, 1856, under the heading “Literary Forgeries.”

FREDERICK L. TAVARE.

Rusholme Grove, Wilmslow Road, Rusholme.

[In the *Times* of the 18th October last, the following obituary notice appeared: “Simonides, the notorious Greek manuscript forger, has just died in a little town in Albania. For many years past he had a most remarkable career, and as a forger of Egyptian and Syrian antiquities he stands without an equal. Among his exploits was the presentation to a committee of scholars at Athens of a manuscript of Homer written on lotus leaves, which he asserted belonged to a date anterior to the Christian era. Eleven of the twelve members of the Committee were convinced of the authenticity of the document, but the twelfth discovered that it was a faithful copy of the text of Homer as published by the German critic Wolff, and that the manuscript reproduced the whole of the printer’s errors in this edition. M. Simonides, who succeeded in swindling Ismail Pasha out of a large sum of money for a forged manuscript of Aristotle, subsequently sold to the British Museum a false memorandum addressed by General Belisarius to the Emperor Justinian, and likewise induced the Duke of Sutherland to purchase two apocryphal letters from Alcibiades to Pericles. Several of the greatest scholars of Europe were indeed deceived by the forgeries of this acute Greek.—EDITOR.]

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Let us have a look at the “*Codex Sinaiticus*.” It is one of the most remarkable manuscripts known. It contains a large part of the Old Testament and the whole of the New Testament. Tischendorf found a few leaves of it in the year 1844 in the convent of St. Catharine on Mount Sinai. He tried for years to find the rest, but in vain. The leaves that he saw belonged to the Old Testament. When, finally, in the year 1859, he discovered the remaining leaves he was delighted to see that they contained also the whole of the New Testament, as well as other valuable matter. He went to Cairo and begged the monastery there to send to Sinai for the manuscript, and it was at once brought by a swift camel rider to Cairo. Here Tischendorf received eight leaves at a time, copied them, with the help of two Germans, and gave them back so as to get the next eight leaves. After several months they gave him the whole manuscript so that he might publish it and then hand over the original to the emperor of Russia, all of which Tischendorf did. It is now in the imperial library at St. Petersburg. If we open the “*Codex Sinaiticus*,” we find on each page four of those narrow columns, so that the two pages with their eight columns are like a good long piece from one of the old rolls. The “*Codex Vaticanus*” is much like the “*Codex Sinaiticus*.” It has been in the Vatican library at Rome for centuries, but it is only within the last thirty years that it has been carefully studied. It has three columns on each page, and six on the two pages, when you open the book. This codex contains much

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Research Notes (raw newspaper notes):

Note: There are still hundreds of newspaper reports yet to be checked, but time doesn't currently allow for digging deeper.

University Tischendorf worked for: Leipsic University (23),(24),(25),(26)

Tischendorf Letter from Cairo: March 15th 1859 Proclaimed 4th century manuscript while still out in the field. (5),(6),(7)

Tischendorf dated the manuscript: Yes, he immediately dates it, before even leaving where he discovered it, to the 4th century. (5),(6),(7),(10)

Simonides and Tischendorf know each other or met?: [external to the newspaper sources say yes, external sources also say Tischendorf met with the Pope shortly before discovery Sinaiticus, but these things are not in the newspaper reports]

Simonides head of paleographical committee to examine antiquities: (44)

Simonides knew Syriac, Coptic, Greek, etc.: (28),(29)

Simonides printer at age 14 in 1837: (44)

Simonides clever forgeries: (35),(44)

Simonides for some cause was never prosecuted: (44)

Simonides fraud discovered but he was not put in jail: in 1856 Leipsic (1),(2), 1855 France(3) 1854 Paris & London(3), 1847 Athens(3) [was a powerful organization protecting him and was he a part of a team of forgers?]

Vaticanus MS mentioned or implied: (5),(6),(7),(9),(10), Vaticanus being republished because of Sinaiticus (21)

Old Testament Greek Septuagint with Apocrypha (23),(31) Vaticanus mentioned (33)

Ink test was done on “History of the kings of Egypt by an Alexandrian supposed 2nd century text” proved forgery: (44)

MS color of pages (light / dark): not mentioned in newspaper reports.

MS how many edited it: 14 people (33)

MS Evidence or lack of evidence: Dr. Tischendorf made notes and many corrections to copies and, “All this put everyone, without seeing the original, in the position to judge of the value and age of the document”. (21.5) That is far too much trust to put in one person who could have other motives.

MS Description: “346 beautifully fine parchment leaves, of such size that only two can have been cut out of one skin” (5),(6),(7) 132,000 lines of the manuscript are copied (8) 132,000 lines to be copied (9)

MS Appears to be a rough draft: implied based description of errors and mistakes contained in it.

MS Discovered in - Convent in Cairo: (8),(9)

MS Discovered in - Saint Catherine's / South Sinai (Mount Sinai): (9),(23),(24),(25),(26),(27),(31)

MS Discovered in - Mount Athos Monastery, Greece (18)

MS being burned by monks: implied by being in “waste-basket” and by “scattered remains”, and is mentioned in external reports, but not mentioned in newspaper articles.

MS in Cloth in steward's room: (23),(24),(25),(26),(27)

MS as a Bundle of dusty parchments: (31)

MS in a Basket in 1844: (31), described by Tischendorf as a “waste-basket” (33)

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Sólo traducción—consulte el original en inglés. | *“El mayor impedimento para descubrir la verdad; es la creencia de que ya se la posee.” – Anónimo*
[the monks at the monastery say that Tischendorf lied and considered what he said about them and waste-basket as slander and he lied and said that he would return the MSS <https://web.archive.org/web/20190715162305/https://www.sinaimonastery.com/index.php/en/library/codex-sinaiticus>]
MS Scattered remains in 1844: (33)
MS Tischendorf stayed in Cairo and camel rider brought eight leaves to him at a time: (46)

Simonides (Born 1823 – Died 1867): 1867 Alexandria, Egypt (28),(29),(45) under 50 years of age (30), born 1823 in Greece (44) obituary says he died in the country of Albania (45)
Tischendorf (born ? – died ?) [newspapers don’t contain information on Tischendorf’s birth and death during the same time period, so the birth and death were pulled from wikipedia.]
Sinaiticus (discovered March 15th 1859)(5),(6),(7) and more details in (33)

Any mention of the below involvement

Russia/Emperor Involvement: Yes, Tischendorf (5),(6),(7),(10),(13),(22),(23),(24),(25),(26),(27),(31), Simonides in Russia (45) transferred to St. Petersburg (46)
Roman Church/Pope Involvement: It appears, yes. (21.5) List of positive words spoken by the Pope about Dr. Tischendorf (a supposed Protestant) and his crucial discovery: “Of great value to scholars of the Catholic persuasion”, “Congratulate you”, “celebrity you”, “your noble sentiments”, “Illustrious Sir”, “greetings!”, “splendid edition of the Sinaitic Manuscript”, “illustrious sir”, “a present”, “so great a work”, “filled us with admiration”, “extra ordinary zeal”, “the zeal”, “so adroitly”, “enormous labour”, “extraordinary manuscript”, “new life”, “glory you possessed”, “crowned by this last work”, “magnitude”, “its importance”, “great part”, “highly prized”, “fruits of so many travels”, “cheerfully”, “happily executed”, “advances of Christian knowledge”, “rich measure”, “the favor of God”, “embrace you as a dearest son”, “bond with us”, “bonds of perfect love”, “we beseech of God for you illustrious Sir”, “we express our gratitude to you”, “assure you of our high esteem”. (21.5) At the end another said that “the cardinal’s hat would be his reward.” Saying the Pope heaped praise on Dr. Tischendorf is an understatement! In 1559 & 1560 A.D. ancient MSS and authentic records proving the antiquity of the Waldenses churches (Protestants) were committed to flames by their persecutors (the Vatican papacy) with tens of thousands of Waldenses murdered for the crime of not recognizing Papal Roman authority, so it wouldn’t make sense that the Pope would be so exceedingly happy with Dr. Tischendorf and what he found, unless it was of a HUGE benefit to the Roman church, so huge there is without question a definite strong motive for the Pope and the Roman church to be involved, but that doesn’t necessarily mean that they needed to be, but the Roman Catholic Russian Emperor could have easily acted as an intermediary. I’ve never heard so many positive words spoken by a Pope for a Protestant, unless they are of course not a true Protestant.
Meeting with Pope/Rome (what year?): Yes, at least once on September 2, 1863 (according to an external source).

People Named and documents they are in

Simonides (1),(2),(3),(4),(11),(12),(13),(14),(15),(18),(28),(29),(30),(32),(34),(35),(44),(45) it is said that detailed information on Simonides could be located in a file the Guardian has for August 13th, 1862 (or March 11th, 1863), which contains his autobiography. (this autobiography has not been able to be obtained, but would like to)
Tischendorf (5),(6),(7),(8),(9),(10),(13),(18),(19),(21.5),(23),(24),(25),(26),(27),(31),(33),(35),(46)
Professor Lepsius - Leipsic University (1),(2),(3)
Professor Dindorf - Leipsic University (1),(4)
Dr. Stieber (1),(2)
King of Prussia (1)

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Sólo traducción—consulte el original en inglés. | “El mayor impedimento para descubrir la verdad; es la creencia de que ya se la posee.” – Anónimo

Professors of the Greek University(3)

Professor Anger - Leipsic University (4)

Minister of Saxony (5),(6),(7)

Mr. Joseph Mayer - eminent antiquarian of Liverpool (12),(14),(35)

Mr. Wright (16)

Dr. Mill (16)

Dr. Leonidas Drachachis (possible accomplice to Simonides) (16)

Mr. Cull (16)

Master of Trinity (16)

Tischendorffites - people supporting Tischendorf (18)

Rev. H. Hansell B.D. of Magdalen College has a lecture on Codex Sinaiticus, Feb. 11, 1863 (19)

Williams and Norgate publish part of Sinaiticus (20)

D. Heidenheim works in the Vatican to prepare Codex Vaticanus (21)

Mr. Francis Fry received copies of Sinaiticus from Emperor of Russia (22)

Mr. Taylor librarian of Bristol Library Society received the Sinaiticus copies from Mr. Fry, Jan 2, 1864 (22)

Mr. Deputy Bower (23),(24),(25),(26)

Baron Brunnow - Russian Ambassador (23),(24),(25),(26),(27)

Monks (23)

Mr. Coxe - a Bodleian librarian who detected fraud of Simonides (28)

Professor Lambros - discovered six leaves of Athos MS (Shepherd of Hermas) (34) #34 should have more text from the newspaper.

Bryennios Archbishop of Nicomedia - said to have discovered 4th century MS (36)(37) (per Wikipedia he was born in Constantinople, he was educated at the universities of Leipzig, Munich, and Berlin.), MS said to be “almost a duplicate of the Sinaitic” (41) contains “the same peculiarities of the text” as Sinaiticus [Forgery?] (43)

Ch. Paradopulus (an Athenian writer), not Bryennios, is said to have discovered a MS identical to Sinaiticus [Forgery?](40) MS called “Damascus Manuscript” (42) Westcott and Hort (36),(37),(38),(39) **[the above two leads should be pursued]**

Ismael Pasha the Minister of Public Works of Constantinople (44),(45)

Sir Thomas Phillips an amateur antiquarian paid \$2,500 to Simonides (44)

S.P. Tregelles (45)

Canon Hort (45)

Rev. Donald Owen (45)

German critic Wolff (45)

Duke of Sutherland (45)

Two Germans (46)

Pope (21.5)

Areas / Cities / Countries mentioned

Berlin (1)

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Leipsic (1),(2),(3),(24),(44)

France (3)

Paris (3),(44)

London (3),(44)

Athens (3)

Cairo (5),(6),(7),(8),(31),(46)

Alexandria, Egypt (28),(29),(30)

Saxony, Germany (5),(6),(7)

Russia (5),(6),(7),(10), (13),(45),(46)

Liverpool (11), (12)

Mount Athos Monastery (18)

Constantinople (23),(24),(25),(26),(44)

Lancashire and Cheshire (35)

Asia (44)

England (44)

Prussia (1)

St. Petersburg (46)

MS Forged by Simonides

Three historical books of Egyptian kings by Uranios (an Alexandrian writer) (1),(2),(3)

Thirty manuscripts forged by Simonides in 1853 (2)

Works of Sophocles (3)

Forty-seven comedies of Menander (3)

Lexicon by Chemeron (3)

Eleven folio volumes of a catalogue of the Alexandrian Library (3)

Twenty Greek MSS (3)

Shepherd of Hermas (8)(9) [what is the odds that both Simonides and Tischendorf discover 2nd century versions of the Shepherd of Hermas] (3), March 27, 1856 (4),(5),(6),(7) - Later it was proven a fraud (34)

St. Matthew's Gospel 1st century MS (11),(12),(14),(15),(35)

Codex Sinaiticus (13),(18),(19),(20),(21), published in Constantinople by Emperor of Russia (23),(24),(25),(26),(27) Sinaiticus mentioned (33), Codex Aleph (Sinaiticus) mentioned (37),(38),(39),(40),(41),(42),(43)

Homer (44),(45)

Will of Symia, Anacreon (44)

Ancient Greek work on hieroglyphics and history of Armenia - for which he demanded the sum of one million dollars (44)

History of the kings of Egypt by an Alexandrian supposed 2nd century text (44)

Aristotle (45)

Memorandum by General Belisarius to Emperor Justinian (45)

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Sólo traducción—consulte el original en inglés. | *“El mayor impedimento para descubrir la verdad; es la creencia de que ya se la posee.” – Anónimo*
Two apocryphal letters from Aleibiades to Pericles (45)

Forgeries sold to

Royal Library at Berlin (2)

British Museum (2),(3),(44),(45)

King of Prussia (in compliance with the request of the Berlin Academy) (1)

Greek University (3)

Private libraries (3)

Leipsic University (3) [there are different spellings used for Leipsic]

Gersdorf Leipsick Repertory (4)

Mr. Mayer - eminent antiquarian of Liverpool (12)

Sir Thomas Phillips a amateur antiquarian paid \$2,500 to Simonides (44)

Private individual (History of the kings of Egypt by an Alexandrian supposed 2nd century text) for \$2,000, then to Prussian government for \$5,000 (44)

Prussian government for \$5,000 (44)

Duke of Sutherland purchased two apocryphal letters from Aleibiades to Pericles(45)

MSS “discovered” or purchased by Tischendorf

Greater and Minor Prophets - March 15th, 1859 (5),(6),(7),(8),(9),(10)

Psalms - March 15th, 1859 (5),(6),(7),(8),(9),(10)

Book of Job - March 15th, 1859 (5),(6),(7),(8),(9),(10)

Book of Jesus Sirach - March 15th, 1859 (5),(6),(7),(8),(9),(10)

Proverbs - March 15th, 1859 (5),(6),(7),(10)

Wisdom of Solomon (8),(9)

Song of Solomon - March 15th, 1859 (5),(6),(7),(10)

Several Apocryphal Books of the Old Testament Greek Septuagint - March 15th, 1859 (5),(6),(7),(8),(9),(10),(24),(25),(26),(27),(31),(33)

Complete New Testament - March 15th, 1859 (5),(6),(7),(8),(9),(10),(20),(23),(24),(25),(26),(27),(31),(33)

Epistle of Barnabas belonging to the 2nd century (found previous to March 15th, 1859)

(5),(6),(7),(8),(9),(10),(20),(23),(24),(25),(26),(27),(31),(33),(36),(37),(38),(39)

Shepherd of Hermas belonging to the 2nd century (found previous to March 15th, 1859)

(5),(6),(7),(8),(9),(10),(20),(24),(25),(26),(27),(31),(33),(34),(36),(37),(38),(39)

One purchased [wasn't tracking this one until #24] (24),(25),(26),(27)

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