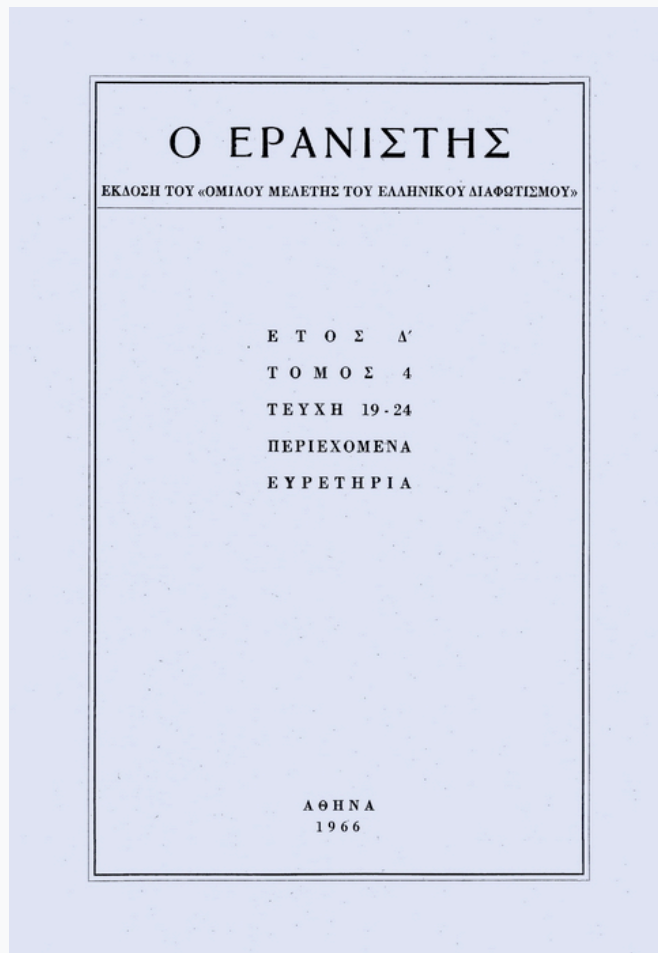


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Gennadeion Gleanings

Francis R. Walton

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GENNADEION GLEANINGS

As a collector Joannes Gennadius was notably single-minded. Greece was his passion, and all that concerned Greece, however, trifling, was relevant to his library. His primary aim was always to make his collection as complete as possible, but at the same time, as a true bibliophile, he tried whenever possible to acquire copies that in one way or another were distinctive. The library that he created is, in consequence, not only a haven of scholarly research but also a bibliophilic delight, rich in fine and historic bindings, rare editions, association copies, extra-illustrated volumes, and not a few «only known» copies.

For two years now intensive work on the card catalogue of the Gennadius Library has been under way, in preparation for its eventual publication in book form. The collection being what it is, detailed scrutiny of the volumes constantly results in new discoveries of one sort or another: autograph letters or original drawings that Gennadius or some previous owner had inserted in the books; the identification of anonymous works; occasionally, titles that had previously been overlooked. Some of these discoveries have been noted in the Library's new periodical, *The Griffon*. It is a pleasure to report to the readers of 'Ο 'Εραμιστής several items relevant to Neohellenic studies.

1. An unrecorded publication by Spyridon Trikoupis.

The Gennadeion copy of Trikoupis' *Οἱ σωζόμενοι λόγοι*, Paris 1836, is a presentation copy, inscribed «To Lt. General Sir H. Turner by the Author». The recipient is almost certainly Sir Tomkyns Hilgrove Turner (1766?-1843), despite his designation here as Lieutenant-General instead of General, the rank to which, according to the *Dictionary of National Biography*, he had been raised in 1830. If correct, the identification

is of some interest. Turner had served in the Egyptian campaign of 1801, and after the defeat of the French it was he who successfully negotiated the surrender of the Rosetta Stone (which General Menou claimed as his personal property), and who personally escorted the famous inscription to England.

The important feature of the volume, however, is not the dedication but a small sheet of heavy paper (19.5x10.5cm.) that at some point was mounted between the fly-leaf and the half-title. Printed on both sides, it bears the title: 'Ο Βασιλικὸς Ὕμνος, *God save the King*. Ὑπὸ Σπυρίδωνος Τρικούπη ἐξελληνισθεὶς τῷ αὐτῷ μέτρῳ, ῥυθμῷ καὶ μέλει. The title and first stanza of the hymn occupy the recto, the second and third stanzas the verso. The verso has the page-number 2: this is, therefore, a separate publication, in form a diminutive broadsheet. There is no indication of place or date, and no copy is recorded in Ghinis-Mexas, 'Ελληνικὴ Βιβλιογραφία. The king's name, George, appears in line 1, but since this could be either George III or George IV, we learn only that the publication is not later than 1830, hence well before 'Trikoupis' appointment as Ambassador to London in 1835.

For lack of detailed information on the early life of Trikoupis, it is hard to set a *terminus post quem* for the translation itself. Even as a schoolboy in Patras Trikoupis had studied English, and for a while was employed at the British consulate there. From 1812 on to the outbreak of the War of Independence he was closely associated with Frederick North (from 1817, fifth Earl of Guilford), thanks to whose generosity he was enabled to spend some years of study and travel in Europe, including, apparently, several visits to England. Whether as a schoolboy exercise in translation or as a gesture of appreciation to his English patrons, this curious production might have been composed almost anywhere in the first two decades of the century.

Fortunately, whatever the occasion for his making the translation, the date and place of its publication can be established exactly. It appeared in the British periodical *Classical Journal*, vol. 18, no. 36, September-December 1818, p. 255-256. The *Classical Journal*, regrettably, does not exist at either the

American or the British School, and it was quite by chance that I found the work listed in the Index volume—all that the Gennadeion has of this pioneer journal. Thanks to the courtesy of Mr. David Watkin, of Trinity Hall, Cambridge, I now have photocopies of the relevant pages. The type, though not the arrangement on the page, is identical with that of our «broadsheet», which is thus shown to be a reprint from the *Journal*. Very likely, it was Frederick North who provided the separate copies for his protégé. We know at least (as I learn from Mr. Richard Clogg) that when North's library was sold after his death, one of the listings was «God Save the King, translated into Greek, many copies.» The lot fetched three shillings. Oddly enough, it was North's nephew and heir, Lord Sheffield (the «villain» in the sad story of Guilford's library), who bought the lot. One wonders why.

The Ὕμνος antedates by three years the earliest Trikoupis title recorded in Ghinis-Mexas, Ὁ Δῆμος, published in Paris in 1821. The contents of periodicals being, by definition, excluded from the Ἑλληνικὴ Βιβλιογραφία, it is only by virtue of its separate publication as a broadsheet, attested by the Gennadeion copy, that the Ὕμνος becomes eligible for inclusion. As such, however slight its poetic merit, it takes pride of place among the published works of Spyridon Trikoupis.

Whether the Ὕμνος was, in fact, the first literary effort of Trikoupis to be printed remains uncertain. Goudas (Παράλληλοι Βίοι, Ζ', 173) states that while still in Patras Trikoupis composed the martial song, Ὁ καιρός, ἀδελφοί, τῆς ἐλευθερίας φθάνει. He adds: ἅμα δημοσιευθὲν κατέστη δημοτικώτατον, but I have not been able to trace where or in what form it first appeared.

As a matter of interest I print the text of the translation, adding the original for comparison.

Σώζου Γεώργιε Ἀρχέ!
Πολυετῆς εἶης Ἀρχέ!
Σώζου Ἀρχέ!
Νίκαις ὑψούμενος,
Δόξῃ κοσμούμενος,

God save our gracious King,
Long live our noble King,
God save the King.
Send him victorious,
Happy and glorious,

Μέχρι γήρως λιπαροῦ·
Σώζου Ἀρχέ!

*Long to reign over us ;
God save the King.*

Ἀνάστα Κύριε ὁ Θεός,
Ἐχθροὺς αὐτοῦ ὁ κραταιὸς
Σύντριψον Σὺ!
Βουλὰς τε τάραξον,
Δόλους διάρρηξον·
Ἡμῶν γὰρ σὺ ἐλπίς εἶ·
Σώζου Ἀρχέ!

*O Lord our God, arise,
Scatter our enemies,
And make them fall ;
Confound their politics,
Frustrate their knavish tricks ;
On Thee our hopes we fix ;
God save us all.*

Τὰς ἀγαθὰς σου Δωρεὰς
Χέε αὐτῷ, καὶ δὸς μακρᾶς
Τυχεῖν Ἀρχῆς.
Νόμους κρατύνοντι,
Ἡμᾶς τ' ἐγείροντι
Ἀεὶ ψάλλειν ἐκ ψυχῆς,
Σώζου Ἀρχέ!

*Thy choicest gifts in store
On him be pleased to pour,
Long may he reign.
May he defend our laws,
And ever give us cause,
To sing with heart and voice
God save the King.*

2. An unidentified poem by Konstantinos Nikolopoulos

The Ἑλληνικὴ Βιβλιογραφία, no. 1001, records an anonymous Ὁδὴ αὐτοσχέδιος πρὸς. . . Σπυρίδωνα Κοντόν, published at Paris by J. M. Eberhart in 1817. Ghinis-Mexas do not identify the author. Also in 1817 the poem appeared in Ἑρμῆς ὁ Λόγιος, p. 298-299, where it is signed: ὑπὸ Κ. Ν. This is suggestive but not conclusive. The following year, however, the poem was reprinted in a French periodical, together with a translation on the facing pages. The heading of the translation reveals the author's name. It reads: «A l' Honorable Spiridion Konto. Ode Improvisée le 22 [read 12] décembre 1816, Par M. Nicolo-Poulo (de Smyrne); traduite du grec moderne par Alphonse Mahul».

The Gennadeion copy of the 1818 re-publication is detached from an unidentified periodical, the poem appearing on p. 82-85. Fortunately, a typographic signature at the bottom of p. 81 (Tome I, Janvier 1818) provides the necessary clue, and Mrs. Catherine Koumarianou has kindly identified the journal for me as the short-lived *Annales encyclopédiques*. Anonymous Greek

works of the period are distressingly frequent. It is pleasant to eliminate one such from the list and to add another title to the known works of the distinguished founder of the Andritsena Library.

3. An anonymous translation of Tasso.

A Greek translation of Tasso, published in London in 1875, has the following title and imprint: Τουρκουάτου Τάσσου Ἱεροσολυμηίδος ὠδὴ πρώτη. Ἐν Λονδίῳ αἰσοε'. Παρὰ Williams and Norgate. The translator is nowhere named, but the Gennadeion copy has on the fly leaf the autograph inscription: Τῷ Κυρίῳ Ἰ. Γενναδίῳ ἀπὸ μέρους τοῦ μεταφραστοῦ.

Shortly before coming upon this volume I had recatalogued the three-volume translation of Dante by Konstantinos Mousouros (Musurus Pasha), printed in London. The format was similar, and on re-examining the Dante volumes I found that they too were published by Williams and Norgate (1882, 1884, 1885; reissued in one volume in 1890). In itself this would prove nothing, though it might raise the suspicion that the Tasso was also by Mousouros.

Happily, our Dante volumes (except for the 1890 reprint) are also inscribed presentation copies, from Mousouros to Sir James William Redhouse (1811-1892), the noted Orientalist and authority on the Turkish language. Two of the dedications are in English, one in French, but a comparison of the handwriting (above all the English «To» and the Greek «Τῷ») leaves no doubt that the anonymous translator of Tasso was also Mousouros.

Possibly the fact is well known to Tasso scholars, but I have found no reference to it in the biographical information on Mousouros at our disposal. At the least, the inscriptions provide a welcome documentation.

4. A translation by Voulgaris identified.

In 1804-1806, the last three years of his long life, no fewer than fourteen works by Eugenios Voulgaris (1716-1806) were published. One of these has never, it seems, been adequately

recorded. The title reads: Αἱ καθ' Ὅμηρον ἀρχαιότητες· καὶ Αἱ Κερκυραϊκαὶ ἀρχαιολογίαι· ἐκ τῆς Λατινίδος ἐπὶ τὴν Ἑλληνίδα φωνὴν ἀντιμετακληθεῖσαι ὑπὸ Ε[ὐγενίου] Ἀ[ρχιεπισκόπου] τοῦ Β[ουλγάρεως]... Ἐν Μόσχᾳ, 1804. The bibliographies of Sathas, Papadopoulos-Vretos, and Ghinis-Mexas are all silent as to the authorship of the works here translated, but Vretos, in his *Biographie de l'archevêque Eugène Vulgari* (Athènes 1860) p. xxxxi, makes partial, if misleading, amends. He translates the title as «Les antiquités d'Homère et de Corfou», and adds the note: «L'auteur de cet ouvrage archéologique est l'Archevêque latin de l'île de Corfou Ange Marie Quirini». Legrand (*Bibliographie Ionienne*, I, p. 194, no. 656) is more precise; he says nothing of the Homeric section but notes: «A la page 333 commencent les Antiquités de Corcyre, avec cet intitulé: Ἐκ τῶν Ἀγγέλου Μαρίας Κυρίνου τοῦ Ἐνετοῦ... περὶ τῶν Κερκυραϊκῶν ἀρχαιολογιῶν».

The authorship of the second piece is not therefore in question, though even Legrand stops short of giving the original title. It is the *Primordia Corcyrae*, by Angelo Maria Quirini, first published in 1725. The Gennadeion copy (inscribed on the title-page «Ex dono Emi[nentissimi] Card[inalis] Quirini») is the second, enlarged edition: *Primordia Corcyrae post editionem Lyciensem anni MDCCXXV ab auctore nuperrime recognita et multis partibus adaucta* (Brixiae 1738). A comparison of this with the translation indicates that Voulgaris either made a number of excisions, or, more likely, knew only the 1725 edition.

Vretos seems to have assumed that Quirini was the author of both the Homeric and the Corcyrean accounts, and that the two were, if not a single work, at least companion pieces. There is nothing, however, in the volume to suggest this, nor is there any evidence that Quirini wrote any such study of Homer. Who then was the author? The literature on Homer is voluminous, but in Hoffmann's *Bibliographisches Lexicon der gesammten Literatur der Griechen* (Leipzig 1839) I finally came upon a likely title, E. Feith's *Antiquitatum Homericarum libri IV*. (The translation, I noted, was also divided into four books.) Fortunately a copy of Feith, in the original edition, is in the Gennadius Library, and it took only a glance to see that

this is indeed the work that Voulgaris translated. The title-page reads as follows: *Antiquitatum Homericarum libri IV, ab Everardo Feithio quondam scripti, nunc primum in lucem prodeunt* (Lugduni Batavorum 1677).

The work was deservedly popular and was several times reprinted, even as late as 1774. The author was born at Elburg, in Holland, towards the end of the XVIth century, studied and finally settled in France, where he taught Greek, and was the friend of Casaubon, Dupuy, and de Thou. He died young, under mysterious circumstances. Walking about one day in La Rochelle, accompanied by a servant, he was invited into a private house, entered, and was never seen again. Apparently he published nothing in his lifetime. The present work was discovered and edited by his great-nephew, Henricus Brumanus, to whose introduction we owe these scant biographical details.

Francis R. Walton