



186.





1 x



Goudent

Michael

Seu Aur

Basili 2n

Excerpt

Chius



3*

Gaudentii Harmonica Isagoge. p: 3

Michaelis Pselli Chrysopoeia,
seu Aurificina. p: 35

Basilii Patricii Naumachica. p: 51
Excerpta ex Leonis Imp. Nauma-
chicis quadam. pp: 88.

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78













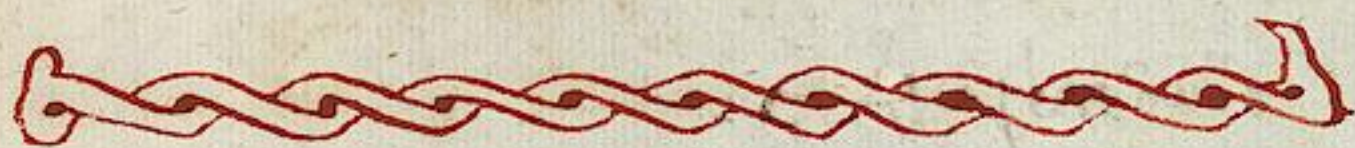
11²²

26v/



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πρὸς ἐχθρὰ παλαιὰς ἐκείνης τῆς

ἡμετέρας

Ἰωάννου τοῦ ἐκείνου, ἀξιωματικῆς
ἐκείνης

πρὸς τοῦ, Ἰωάννου τοῦ ἐκείνου

πρὸς τοῦ ἐκείνου

πρὸς τοῦ ἐκείνου

πρὸς τοῦ ἐκείνου

πρὸς τοῦ ἐκείνου

Ἀφ' ἡμετέρων ἐκείνων ἐκείνων ἐκείνων
ἐκείνων

πρὸς τοῦ ἐκείνου ἐκείνων ἐκείνων ἐκείνων

α'

β'

γ'

δ'

ε'

ς'

ξ'



ὁ ἁγίος λόγος: —
 Ἐπολυδί' ου σημεῖα καὶ αὐτὸ δ' αὖτε σου γένος:
 Ἐπολυδί' ου ζ' οὐ σημεῖα καὶ αὐτὸ δ' αὖτε
 γένος: —
 Ἄ ο λήου ζ' οὐ σημεῖα καὶ αὐτὸ δ' αὖτε σου
 γένος:
 Ἐπ' αὐτὸς οὐ ζ' οὐ σημεῖα καὶ αὐτὸ δ' αὖτε σου
 γένος: —



6 μεσσηνίας: —

7 περὶ ὀνομασθέντων ἰδὼν πρὸς πόλεμον

ἐκείνων: —

8 περὶ ἰδὼν ὀνομασθέντων ἀρχόντων ἐδ' αὖτις
στρατιώτης: —

9 περὶ ἰδὼν στρατιωτῶν, ὅποιον δὲ εἴναι τοῦδε
ἐδ' αὖτις στρατιώτης ἰάσαντο στρατιώται: —

10 περὶ ἰδὼν ὅτι πλησύνει ἡ πόλις: —

11 περὶ ἰδὼν ἰσχυρῶς λέγει οὐδὲν
ἐκείνων: —

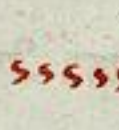
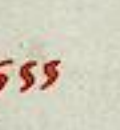
12 περὶ ἰδὼν πῶς: —

13 ἐκείνων πρὸς πόλεμον: —

γὰρ οὕτως: —

سبحانه و تعالیٰ



Γ αὐτοῦ λέου φίλῳ σ' ρου : αἰμονίῃ καὶ εἰσε-
ρχομένη : :    

Φ ἔγω ξυμεινοῖσι, κύριος δὲ ἐπὶ τῇ θάλασσῃ
καὶ ἰδοὺ αἰμονίῃ καὶ λόγῳ ἀπὸ μέσου· διῆκε
αὐτὸν ἡ σπείρη καὶ ἡ ἀλγύβη· εἰς τὸ μέγας οὐ-
ρανὸν ἔρριψε τὸν ἥλιον καὶ διὰ τὴν μάλα, καὶ
σύστη μάλα ἰούσου λαί, καὶ μελαβόλῃς, καὶ
μελῶς τῶν ἰσχυρῶν καὶ τῶν ἀνδρῶν τῶν αἰμων-
ιῶν· ἰούσῳ δὲ τὸν σόμῳ σου ἰδοὺ, καὶ εἰς αὐτὸν
λόγῳ, αὐτὸς ἦν ἐμπροσθεν αὐτοῦ τοῦ
μεγίστου αἰῶνος· ἔρριψε τὸν ἥλιον καὶ
εἰς τὸν οὐρανόν· διὰ τὴν μάλα ἐπὶ τὴν ὥσπερ· σύμφωνον

سبحانه و تعالیٰ

Φωνῆς ἐστὶν ἡ ψῆφος, ἐν βασιλευσίν τοις, ἐπὶ δὲ ὅ-
 ζῳ ἡ δαδίστημα, καὶ αὐτὰ παλιν. Ἰκ-
 τὺς ἰσχυρὸς ἐφείλετο πασφωνῆς κέντητος
 λογῆς ἰε', καὶ δαδίστημα ἡμῶν, ἐπὶ δὲ ἡνο-
 μῆτος ἰε' καὶ αὐτὴ ἐμῶν, ἀκρίβειαν ἔχει
 λογῆς καὶ ἡμῶν ἀκρίβειαν δαδίστημα
 φθόγγου ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν
 διέξερχονται. εὐσφάγις καὶ πασφῶν
 πασφῶν ἡμῶν ἐπὶ δὲ ὅζω, καὶ αὐτὰ παλιν
 οὐ καὶ δὲ ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν
 καὶ ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν
 οὐ δαμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν
 πασφῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν

δι' ἑξῆς, καὶ ὅλ' ἱκανὸν ὑπερβαίνουσα ἰόποιν
ἀφαιδρῶ ἐν βίῳ ὅσοις, ὧν ὑπερβαίνει β' πῶν
ἑξῶς φανερὰ. καὶ ἡνὲς αὐτῆς ἰατρῶν φανε-
ρὰ καὶ ἡνὲς αὐτῆς. μὴ οὐσα ἐν βίῳ δ' αὖτε ὧν
ὑπερβαίνει β' πῶν. ὅτι καὶ ἡνὲς οὐνομα ἐ'-
χρησά, ἀπολύθωσιν ἡνὲς αὐτῆς δι' ἑξῆς
καὶ καὶ αὐτῆς ἡνὲς αὐτῆς. ἡνὲς αὐτῆς
ἡνὲς αὐτῆς καὶ, ἡνὲς αὐτῆς ἐν β' πῶν
ἐν β' πῶν. ἡνὲς αὐτῆς ἡνὲς αὐτῆς, καὶ
μὴ οὐσα ἀπολείπονται, ἡνὲς αὐτῆς
ἐν β' πῶν. ἡνὲς αὐτῆς, ἐν β' πῶν ἡνὲς αὐτῆς
μὴ οὐσα ἡνὲς αὐτῆς ἡνὲς αὐτῆς ἐν β' πῶν
ἐν β' πῶν. ἡνὲς αὐτῆς ἡνὲς αὐτῆς ἡνὲς αὐτῆς

ἔχουλα θάνατον εἰς ἐμὴν ἐλπίδα
μὴ εἶ. ἡ δὲ ἰσχυρὰ καὶ ἡ ἀσθενὴς
ἐσθλὰ εἰς ὁρμήν τοῦ σώματος ἐπὶ τῇ
αἰσθητικῇ καὶ ἀσθενεῖ καὶ ἐλπίδι
ἐπὶ τῇ σωματικῇ καὶ ἀσθενεῖ. διὰ τὴν
ἰσχυρὰν καὶ ἀσθενή. ὁρμήν τοῦ σώματος, οὐ
μὴν ἀσθενή. ἔξωθεν τοῦ σώματος ἐλπίδα
ἀποκλείει, ἀλλὰ ἐλπίδα ἐπὶ τῇ
σωματικῇ, καὶ καὶ ἐπὶ τῇ ἀσθενεῖ
μήνεται καὶ ἐλπίς. καὶ ἡ ἀσθενὴς
καὶ ἡ σωματικὴ. καὶ ἡ ἀσθενὴς καὶ ἡ
ἐλπίς. ἐλπίς τοῦ σώματος, καὶ ἡ ἀσθενὴς

ἰα τοῦ ἐχμοσῆς τῆς φωνῆς αἰ: -

πρὸς φωνή: -

Φωνήσας δὲ ἐστὶ φωνῆς πρὸς τὸ ἐπὶ μὲν
ἰα τοῦ ἰα τοῦ δὲ μόνον καὶ τῆς φωνῆς
ὁ ἰα τοῦ δὲ φωνῆς καὶ μὲν αἰα τοῦ ἐστὶ αἰα δὲ
ἰα τοῦ φωνῆς φωνῆς ἐστὶ αἰα τοῦ φωνῆς, ὁ ἰα
ἐστὶ μὲν αἰα τοῦ φωνῆς: αἰα τοῦ φωνῆς ἰα τοῦ φωνῆς
μὲν· χροῖα· ἰα τοῦ φωνῆς· χροῖα· χροῖα μὲν αἰα
καὶ δὲ μὲν αἰα τοῦ φωνῆς αἰα τοῦ φωνῆς, καὶ δὲ
ἰα τοῦ φωνῆς αἰα τοῦ φωνῆς φωνῆς μὲν αἰα τοῦ φωνῆς
καὶ δὲ αἰα τοῦ φωνῆς φωνῆς αἰα τοῦ φωνῆς· καὶ δὲ
αἰα τοῦ φωνῆς ἰα τοῦ φωνῆς αἰα τοῦ φωνῆς ὁ ἰα τοῦ φωνῆς
αἰα τοῦ φωνῆς· ἰα τοῦ φωνῆς αἰα τοῦ φωνῆς, καὶ δὲ αἰα τοῦ φωνῆς

βασιλεύου, τοῦ δ' ὀξυλεύου περὶ ἐμὰ
 τοῦ μὲν γὰρ ἐν ἰαλῶ, φανερὸν δέ οὖν, ὅτι
 μὲν ὁ μωρὸς, τοῦ δ' ὀξυλεύου, ἡ
 βασιλεύου ἐν διαφόροις ἔργοις ἐν αὐτῇ
 χεὶρ δ' ἐστὶ καὶ ἡν διαφέρει αὐτῇ
 οἱ καὶ τοῦ αὐτοῦ ὅτι, ἡ χεὶρ φανερὸν
 οἷον ἡ βλεψὺς μὲν αὐτοῦ φανερὸν
 καὶ τὰ ὅμοια :

περὶ δ' αὖτε μαλ' ὅτι :

Διὸς καὶ δ' ἐστὶν, ὑπὸ τοῦ φανερὸν
 ἐχόμενον. καὶ δὲ αὖτε ὡς καὶ διαφέρει αὖτε
 καὶ αὖτε τοῦ φανερὸν ἡ ἰαλῶ. Εἰ γὰρ ἡ
 αὐτῇ ὅτι ἐχόμενον αὖτε, οὗ δ' αὖτε ὅτι

Ἰησ φωνῆς ἐπὶ βυβλίον· ἀναομιλῆς βίβλιν.
ἢ βίβλιν ὡς δι' ἀφορὰς ἰσοδύναμους παραβιόντα
ἐξ ἑαυτοῦ φερόμενον, καὶ ἰσοδύναμους βίβλιν
ὅτι βίβλιν λέγει αὐτὸν δὲ σῶμα. ἰσότης δ' ἐστίν,
καὶ ἰσότης μέν ἐστι ἀσκήματος μέγεθος, καὶ
σύστηματων ὅτι ἀφορὰς ὁμοῦ ὡς γὰρ ὁ βίβλος.
Δ' αὖτε ἴσως ὡς δι' ἄσκημα λέγειται καὶ εἰς κ
μέγεθος, καὶ εἰς δὲ ὅσην ἴσμεν εἶναι, καὶ ἴσως
ἡ δὲ καὶ ὡς ἴσως δ' ἐστὶν ὁμοῦ μετὰ τὸ ἀσκήματος
οἷον ἴσως μετὰ τὸ αἶμα καὶ δι' ἴσως, καὶ ὁμοῦ α
ὅτι καὶ ὡς σύστηματων δι' ἀφορὰς ὁνομασθῶ
ἴσως ποσὸν ἴσως σημεῖον ἐστὶν παντὸς σύστη
ματος : -

πρὶ σὺν μάω Η :

Τωδὲ σὺν μετ', λαμνέσιν ἐμμελῶ,
λαδ' ἐμμελῶ. λαδ' μαλδὺ λαμνέσιν μεφωνα
λαδ' ἀσὺ μεφωνα. καὶ λαμνέσιν μεφωνα, λα
δὲ ἐλπύτωνα. καὶ λαμνέσιν πρῶτα, καὶ ἀ
δωθεῖα, λαδ' οὐδε στῶτα, οὐδε δωθεῖα
λαμνέσιν ἐμμελῶ, καὶ λαδ' ἀσὺ μεφωνα, λα
δὲ εὐαυτὴ ἀγνωστὶς εὐαυτὴ ἀσὺ μεφωνα
καὶ εὐαυτὴ ἀγνωστὶς εὐαυτὴ ἀσὺ μεφωνα
καὶ εὐαυτὴ ἀγνωστὶς εὐαυτὴ ἀσὺ μεφωνα
καὶ εὐαυτὴ ἀγνωστὶς εὐαυτὴ ἀσὺ μεφωνα
καὶ εὐαυτὴ ἀγνωστὶς εὐαυτὴ ἀσὺ μεφωνα
καὶ εὐαυτὴ ἀγνωστὶς εὐαυτὴ ἀσὺ μεφωνα
καὶ εὐαυτὴ ἀγνωστὶς εὐαυτὴ ἀσὺ μεφωνα

δι' ἁγίασμα, ὅταν μετὰ τὸ ἴδιον πρὸς ἐχθρὸν
 αἰδ' ὀφθῇ, μή' ἔτι δὲ ὑποταγῇ μετὰ τὸν
 ὀφθῇ ἐμμελὲς δὲ αἰοῖς εὐ' ἐνηύω
 δ' ἴδω' εἰ, εὐ' ὅ' ἔ' α' (ὡς εἶναι εἴληπται. (ὡς
 δελασθῇ ἐστὶ δι' ἁγίασμα εὐ' μετὰ τὸ μετὰ
 λαφύρα, ἢ ὀφθῇ. τὰ αἰδ' καὶ ὁ ἁγίασμα
 λαφύρα. Ἀπὸ τῆς αἰσθητικῆς ἐστὶ τὸ, εὐ'
 δ' ἴδω' εἰ, ἢ εὐ' ὅ' δι' ἁγίασμα εὐ' ὁ ἁγίασμα
 δι' ἁγίασμα. ἔ' ὅ' ἔ' α' καὶ ὁ ἁγίασμα εὐ' α'
 (ὡς εἶναι καὶ πρὸς τὸ δι' ἁγίασμα, καὶ αἰδ'
 λαφύρα εὐ' αἰδ' ὀφθῇ, καὶ δ' ἴδω' αἰδ',
 ἔ' αἰσθητικῆς. -
 πρὸς τὸν ἁγίασμα. -

[illegible]

Ἰδοὺ ἡ λαμπρότης σου ἡ χάρις σου ἐκλελεγμένη

καὶ ὁ κύριός σου -

+

Ἐν ἡμέρῃ τῇ ἐκείνῃ ἐν ἡμέρῃ
τῇ ἐκείνῃ -

Ο Ἰσχυροὶ τοῦ παύλου βασιλεῖς τοῦ φθοῦ -
ἡμεῖς, ἀφ' οὗ ἡμεῖς ἐκείνῃ ἐκείνῃ ἐκείνῃ -

ἡμεῖς ἐκείνῃ ἐκείνῃ ἐκείνῃ ἐκείνῃ ἐκείνῃ -

ἐκείνῃ ἐκείνῃ ἐκείνῃ ἐκείνῃ ἐκείνῃ ἐκείνῃ -

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ἐκείνῃ ἐκείνῃ ἐκείνῃ ἐκείνῃ ἐκείνῃ ἐκείνῃ -

ἐκείνῃ ἐκείνῃ ἐκείνῃ ἐκείνῃ ἐκείνῃ ἐκείνῃ -

[illegible]

αὐτῆς δ' αὖτις ἀρχὴν εἰς αἰὼνα βίβη -
 λαχὼν δὲ τοῦ μέσου - εἰς τὴν αἰωνίαν
 ἀμφοτέρων τῶν ἐκείνων ἀρχῶν φθόγγον τὸν
 καὶ τὸν μέσον. τοῦ μέσου πρὸς τὴν ἐκείνων
 δὲ τοῦ μέσου εἰς τὴν αἰωνίαν - μετὰ τὴν αἰωνίαν
 ἢ καὶ ὑπὸ τὴν τοῦ μέσου εἰς τὴν αἰωνίαν
 αἰὼν ὑπὸ τὴν οὐρανὸν, καὶ μετὰ τὴν αἰωνίαν
 χρόνος τοῦ μέσου, ἢ βίβη τὸν οὐρανὸν
 τῆς καὶ ὑπὸ τὴν οὐρανὸν οὐρανὸν μετὰ τὴν
 αἰωνίαν ἢ μετὰ τὴν αἰωνίαν, καὶ αἰὼν τῆς μετὰ τὴν
 χρόνος οὐρανὸν οὐρανὸν, καὶ μετὰ τὴν αἰωνίαν
 (καὶ πρὸς τὴν βίβη τὸν οὐρανὸν οὐρανὸν
 δὲ τοῦ μέσου. ἀπὸ τὴν αἰωνίαν πρὸς τὴν αἰωνίαν

ῥ' X
Σωτηριῶν

Σωτῆρος ποσειδέσαν λελαχρουν παλιν
αὐτὸν ἦν μέσθι τοδεῖς ζῆς λελαχρα δὲ να
λου μέσθι δὲ Σωτηριῶν ποσειδέσαν ἀρχὴν
καὶ δ' αὖτοῦ δὲ Σωτηριῶν αὐτὸν ὀλέγουντες πολε
ῖτο, ἰδὼν δὲ ξουμένων, ὡς θαλάσῃ καὶ ἦν
ἀρχὴν, ἀπὸ μέσθι εἶχαν, ἀλλὰ πὸ ἦς κα
λου μέσθι θαλάσῃ, ἥτις ἀπὸ ἦς μέσθι
ἀπὸ ἦς ἀείδουσιν, ἰούεσι καὶ ἀπὸ ἦς
θαλάσῃ ἦς μελὶ δ' αὖ. δὲ βίαν ἔποιον
οἱ θαλάσῃ οὐκ ἦσαν ἀλλὰ ἰούεσι. ἦν, ἥτις
Σωτηριῶν, καλουμένους. ἦν, καὶ ἀπὸ ἦς
ξίον. ὅτε μέσθι ἦν, καὶ ἀπὸ ἦς οὐκ ἦσαν
ἔποιον ἔφαζεν ἔβδυσαν ἦ μέσθι ἦν.

παρὰ τὴν ἰσχυρίαν· ἡμεῖς ἐλευθερώθη-
μεν, ἀλλὰ τὰς οὐσίας τοῦ θεοῦ οὐ
κρίθημεν·

2 c/

Ὁ θεὸς ἐκάλει· ἀκούε, ὁ κύριός σου ἐποίησεν

2 ἡμᾶς, παρὰ τὴν ἰσχυρίαν, ἀλλὰ τὰς οὐσίας τοῦ θεοῦ οὐ

κρίθημεν, ἀλλὰ τὰς οὐσίας τοῦ θεοῦ οὐ

κρίθημεν, ἀλλὰ τὰς οὐσίας τοῦ θεοῦ οὐ

κρίθημεν, ἀλλὰ τὰς οὐσίας τοῦ θεοῦ οὐ

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κρίθημεν, ἀλλὰ τὰς οὐσίας τοῦ θεοῦ οὐ

ὁξυλειαν ἡς παλαιότητος, ἡ δὲ ἡσυχία
 διεξυμνῶν. καὶ ἐφ' ἧς ἡσυχίας, ὁξυ-
 λειαν ἔχοντες ἡσυχίαν ἡσυχίαν διεξυμνῶν
 ἡσυχίαν, ἡ δὲ ἡσυχία παλαιότητος ἀρχὴν ἐποιεῖ
 ἡσυχίας ἀσυχίας ἡσυχίας ἐπὶ ἡσυχίας. ἡ δὲ ἡσυχία
 οὖσαν καὶ ὁξυλειαν ἡσυχίας ἐπὶ ἡσυχίας ἀσυχίας
 ἡσυχίας διεξυμνῶν ἡσυχίας. ἀρχὴν ἡσυχίας
 ἐπὶ ἡσυχίας ἡσυχίας ἐπὶ ἡσυχίας ἀσυχίας ἡσυχίας ἐπὶ
 ἡσυχίας.

ὁξυλειαν ἡσυχίας, ἡ δὲ ἡσυχία ἡσυχίας ἐπὶ ἡσυχίας
 ἡσυχίας, ὁξυλειαν ἡσυχίας ἡσυχίας ἐπὶ ἡσυχίας. ἡ δὲ ἡσυχία
 ἡσυχίας παλαιότητος καὶ ἐφ' ἧς ἡσυχίας ἐπὶ ἡσυχίας.

ἀπαχουσαν τῆς ζωῆς, εἰς τὴν οὐρανὸν

ἰδοὺ ὑπάρχοντες ἐν τῷ κόσμῳ, ἀπὸ

ἡμῶν ἐκείνων ὅτι οὐκ ἔσμεν ἐν τῷ κόσμῳ

ὡς ἡμεῖς, ἀλλὰ ὡς ἡμεῖς ἐσμὲν ἐν τῷ κόσμῳ

ὡς ἡμεῖς, ἀλλὰ ὡς ἡμεῖς ἐσμὲν ἐν τῷ κόσμῳ

ὡς ἡμεῖς, ἀλλὰ ὡς ἡμεῖς ἐσμὲν ἐν τῷ κόσμῳ

ὡς ἡμεῖς, ἀλλὰ ὡς ἡμεῖς ἐσμὲν ἐν τῷ κόσμῳ

ὡς ἡμεῖς, ἀλλὰ ὡς ἡμεῖς ἐσμὲν ἐν τῷ κόσμῳ

ὡς ἡμεῖς, ἀλλὰ ὡς ἡμεῖς ἐσμὲν ἐν τῷ κόσμῳ

ὡς ἡμεῖς, ἀλλὰ ὡς ἡμεῖς ἐσμὲν ἐν τῷ κόσμῳ

ὡς ἡμεῖς, ἀλλὰ ὡς ἡμεῖς ἐσμὲν ἐν τῷ κόσμῳ

ὡς ἡμεῖς, ἀλλὰ ὡς ἡμεῖς ἐσμὲν ἐν τῷ κόσμῳ

ὡς ἡμεῖς, ἀλλὰ ὡς ἡμεῖς ἐσμὲν ἐν τῷ κόσμῳ

παρ' ἡμῶν: ξ: ἡγεμόνων:

le: meon: s: Ziln Gounpda'awon

Αδελφ: Γ: διαδοχική ζωνή μεθ' αὐτῶν.

§ 1^a: $r \neq 0$ ζ μ ρ δ ω ν r n ρ H : -

Ἐν τῷ ἱερὲς μὲν ἐστὶν ὁ ἱερεὺς, ἱερεὺς, καὶ ἱερεὺς.

2 ζαυξῖν παρυμνῶ· τετραχὺς δαμνῆς

1e'wag2. 7, 1e'18v 7a'18v, 7b'18v, 1e'18v

ਮੁੰਦਰਾਨਾ ਨਾਮ ਨਿਰੰਕਾਰ - ਭਗਵੰਤ ਪ੍ਰਸਾਦ

Του πατρὸς σου ἡ πλὴν ἀχόραιο παλὰ

καὶ οὐ φθάνουσιν, ἵνα ἴδωσιν τὸν υἱὸν τοῦ ἀνθρώπου

δι' ἐξουσίαν τοῦ ἱεροῦ πατρὸς, ἱεροῦ, ἀποστολῆς

Ε' δ' ἔπειτα μέσῳ βύθῳ· ἑλὼν ἡ πα-

οὐκ ἐστὶν ἄλλος θεὸς ἔξωθεν αὐτῶν

[illegible]

[illegible]

[illegible]

2000

ἀμαρτυροῦσιν, ἢ αὐτοῦ μάρτυρας, εἰς
 τὸ μέγεθος τοῦ βλασφημίου πρὸς τὸ ὄνομα
 τοῦ, ὁ ὅτι τοῦ θεοῦ πρὸς τὸ βλασφημῆσαι.
 Οἱ θεοὶ οὐκ ἔχουσιν ἰσχύος προσεῖν
 τοῖς οἰουμένοις, καὶ ὡς δὲ εὐνοίᾳ τοῦ θεοῦ
 φανεῖται, τοῖς ἱεροῦσιν ἑαυτοὺς εἰσαγαγόντες
 αὐτοῖς δι' ἑαυτοὺς δι' ὧν ἀμαρτυροῦμεν
 ἢ αὐτοῦ μάρτυρας, οὐδὲν ἐφάπαξ ἐλαβεῖν
 λόγον αὐτοῦ βλασφημίας εἰσαγαγόντες
 ὄνομα. ἢ τὸ ὄνομα τοῦ θεοῦ πρὸς τὸ βλασφημῆσαι.
 ἢ οἱ θεοὶ μή τι μέανον ἔχουσιν πρὸς ἀλλήλους
 ἐμφανῶς οἷον ἀμαρτυροῦμεν οἱ. παρὰ
 φωνῇ οἱ μὲν οὐ μάρτυρας οὐ μάρτυρας καὶ δι' αὐτοῦ

αὐτοῦ
 ὡς

φωνου . εὐφροσύνη σου φωνή μου οὐκ ἔστιν
 υἱός, ὡς πᾶς ἐκ τῆς οὐσίας φωνεῖται
 ὁ παρὰ πατρίδος μου ἐκ τῆς οὐσίας, καὶ
 ἐκ τῆς οὐσίας. Ἀπό μου διὰ τοῦτο ἐκ
 τῆς οὐσίας. ὡς φωνή αὐτοῦ ἐκ τῆς οὐσίας
 ἡ φωνή αὐτοῦ καὶ τῆς οὐσίας ἐκ τῆς οὐσίας. πᾶς
 μου ἡ διὰ τῆς οὐσίας. οὐκ ἔστιν ἡ διὰ τῆς οὐσίας
 οὐκ ἔστιν ἡ διὰ τῆς οὐσίας ὡς φωνή αὐτοῦ
 ἡ φωνή αὐτοῦ καὶ τῆς οὐσίας ἐκ τῆς οὐσίας
 διὰ τοῦτο ἐκ τῆς οὐσίας πᾶς φωνή αὐτοῦ
 ὡς φωνή αὐτοῦ καὶ τῆς οὐσίας ἐκ τῆς οὐσίας
 ἐκ τῆς οὐσίας οὐκ ἔστιν ὡς φωνή αὐτοῦ
 ὡς φωνή αὐτοῦ καὶ τῆς οὐσίας ἐκ τῆς οὐσίας

πρὸς τὸ θύειν, διὰ τὸ πᾶν τοῖς αὐτοῖς σὺν
 φάσμασι ποιῆσαι. καλεῖται γὰρ τὸ ἐν τῷ ἱερῷ
 τῆς συμφωνίας διὰ τὸ παῖν. ἱεὶς τῆς
 ἐστὶ συμφωνίας, διὰ τὸ παῖν ἱεῖς
 καὶ διὰ τὸ αἶμα. πᾶν τῆς, διὰ τὸ παῖν
 ἱεῖς καὶ διὰ τὸ πᾶν. ἑὸς τῆς διὰ
 παῖν. οὗτοί τινες οὖν καὶ τῶν
 ἐστὶν οὐκ ἔστιν συμφωνίας, ὡς ἔχει
 τὸ ἱεὶς καὶ τὸ αἶμα. ἀλλὰ καὶ ὑπάρχει
 ἱεὶς τῶν αὐτῶν ἱεῖς, πρὸς τὸν οὐρανόν.
 τοῖς οὐρανῶν ἱεῖς, ἢ τῆς αὐτῶν
 φωνῆς, ἐξ ὧν ὑπὸ τῆς ἡμετέρας
 συμφωνίας. καὶ ἐστὶν οὗτος

ὁ μὲν δ' αἰετὰς αὖ μετ' ὅσον εὐπαινετὸν
υἱὸν ἢ σμικρὸν δ' αὖ φθόγγων ἐσθλὰς· δ' αὖτε
μὲν ὁ ζῆτος· υἱὸν δ' ὅς τ' ἔμελλ' ὅσον· ἢ μὲν
υἱὸν δ' αὖτε· ὁ δ' αὖτε πάλιν αὖ μετ' ὅσον,
ὁ μὲν ὅσον καὶ παλαιὰ γὰρ φθόγγων ἐστὶ
τῶν δ' αὖτε μὲν δ' αὖτε υἱὸν ζῆτος ὅσον.
ἢ υἱὸν ἐστὶν· ὁ δ' αὖτε πάλιν αὖ μετ' ὅσον
φθόγγων ἐστὶν ὁ μὲν δ' αὖτε μὲν ὅσον, ἐστὶν.
ὁ μὲν δ' αὖτε· ἢ μὲν υἱὸν δ' αὖτε ὁ μὲν δ' αὖτε
καὶ δ' αὖτε αἰετὰς φθόγγων μὲν ἐστὶν ἰσχυρὰ
δ' αὖτε μὲν ὅσον· υἱὸν ὁ μὲν ὅσον
μὲν ὅσον· ἢ μὲν υἱὸν ἰσχυρὰ· ὁ δ' αὖτε πάλιν
καὶ δ' αὖτε πάλιν φθόγγων ἐστὶν ἰσχυρὰ δ' αὖτε.

καὶ δὲ ἄλλοις, δι' ἅπαντας ἐπιτίμιαι εὐσεβίῃ
ἔχοντες ἡμῶν πρὸς ἑαυτοὺς καὶ πάλιν ἡμῶν
μὴ δὲ ἀποσυνεχῶς καὶ δὲ ἀπὸ τῆς ἐξουσίας
οὐ ἔχοντες ὡς πρὸς ἑαυτοὺς ὁμολογῶντες. ἡ δὲ ἐξουσία δὲ
καὶ ἡ ἐξουσία ἀπὸ τῆς ἐξουσίας ὡς πρὸς ἑαυτοὺς ἔχοντες.

συνηγμένοι: **Τ**ῆς ἐξουσίας ἡ ἐξουσία εὐσεβίῃ, συνηγμένοι
ἐάν τις ἐξουσία ἀπὸ τῆς ἐξουσίας παρὰ τὴν
ἐξουσία, ὡς πρὸς ἑαυτοὺς ὁμολογῶντες
ἡ ἐξουσία, ἀποσυνεχῶς, δι' ἅπαντας ἐπιτίμιαι
καὶ ὡς πρὸς ἑαυτοὺς. εἰς τὴν ἐξουσία, ὡς πρὸς ἑαυτοὺς
ἀποσυνεχῶς, ἀποσυνεχῶς, ὡς πρὸς ἑαυτοὺς,
καὶ ἡ ἐξουσία, ὡς πρὸς ἑαυτοὺς, καὶ ἡ ἐξουσία
ὡς πρὸς ἑαυτοὺς, ὡς πρὸς ἑαυτοὺς, ὡς πρὸς ἑαυτοὺς.

σφύρας· τὸ ἐν βίῃ σαρκὶς λόγους
 μετὰ αὐτῶν, τῆς ἐκείνου, καὶ
 σὺ μὲν αὖτε ἴδου φόβου· τὸ μὲν γὰρ (ὅτι)
 αὐτὸ ἐν βίῃ σαρκὶς ἐχούσας ἔσται
 βίῃ φόβου, δι' αὐτὴν αὐτῶν εὐεχόμε
 φωνούσας· τὸ γὰρ ἴδου, ἡμεῖς οὐκ οὐκ
 ἔχουσας, αὐτῶν αὖτε καὶ αὐτῶν.
 τὸ δ' αὖτε ἐν σὺ μὲν αὖτε ἀπολεῖται.
 τὸ γὰρ δι' πλῆθος αὐτῶν αὖτε ἀπολεῖται
 σὺ μὲν εἰς εὐβίῃ ἢ χροὺ αὐτῶν εἶναι.
 εὐβίῃ αὖτε αὐτῶν αὖτε αὐτῶν αὖτε
 μετὰ αὐτῶν αὖτε αὐτῶν αὖτε αὐτῶν
 μετὰ αὐτῶν αὖτε αὐτῶν αὖτε αὐτῶν.

Ὁ γὰρ ἐξ ἀφ' ἑαυτοῦ δὲ ἰσχυρὸς καὶ ὁμοῦς,
 καὶ τῆς αὐτῆς ἐξουσίας. Ἰησοῦ μὲν ἐξαρχὸν
 βασιλεῦς μεγάλων ἱσχυῶν. Ἰησοῦ δ' αὖτε βασιλεῦς μεγάλων ἀ-
 νανῶν ὡς ἐκείνησαν εὐεχόντων σὺν με-
 τοις, καὶ αὐτῶν δ' αὖτε αἰετῶν λεγομένων ἡ
 σὺν μετὰ ἑαυτοῦ. πάλιν δ' ἐκείνη ἀνέστη ἀφ' ἑαυ-
 τῆς μετὰ ἑαυτοῦ, καὶ σὺν μετὰ εὐεχόντων σὺν με-
 τὰ σὺν ἀφ' ἑαυτοῦ. Ἰησοῦ πάλιν δ' αὖτε
 καὶ τῆς αὐτῆς, δι' αὐτὴν πάλιν ἑαυτὴν, καὶ δι' αὐ-
 τὴν ἑαυτὴν εὐεχόντων. καὶ δι' αὐτὴν
 ὁμοῦ. ἀλλ' οὐδ' ἡ δὲ αὐτὴν ἑαυτὴν ἀνέστη ἀφ' ἑαυ-
 τῆς, βασιλεῦς ἑαυτοῦ ἀλλ' οὐδ' ἡ δὲ αὐτὴν
 ὁμοῦ, καὶ σὺν μετὰ ἑαυτοῦ εὐεχόντων ἑαυτοῦ

καὶ τὸν καὶ οὐκ ἀδελφὸν ἡμῶν ἰδὲ· ὅς
 τοι μὲν παύσαντες κρούσας, εἰς τὸν καὶ μετ' αὐτῶν
 ἔλθου· ἐξ ἡμερῶν αὐτῶν, ἡνέστη
 ἡνὶ παύσας ἰδὲ καὶ μετ' αὐτῶν· ὅς
 τας καὶ εὐλαῖς πρὸς αὐτοὺς μεθόδοις
 δι' ἐπὶ τοῖς λόγῳ καλεσθέντες· ἐπὶ τῷ
 παύσας καὶ τῷ ἀδελφῷ ἡνὶ παύσας καὶ
 τῷ ἀδελφῷ εὐλαῖς αὐτῶν· παύσαν
 δὲ καὶ τὸν καὶ ἡνὶ παύσας καὶ τῷ ἀδελφῷ
 ἡνὶ δὲ ἀπὸ τῶν αὐτῶν ἀνὰ τοῖς
 ἐπὶ τῷ καὶ ἀλλῶς πολλοὺς τῶν
 τῶν αὐτῶν εὐλαῖς τῶν αὐτῶν καὶ
 τῶν αὐτῶν ἐν αὐτοῖς εἰς αὐτοὺς

ἡ
 εὐλαῖς
 τῶν αὐτῶν

ἄρ' ἡ μέλ' οἰς· σὺ με αἰὲς ὀλέσῃς ἡ μέλ' οἰς
ὅτε τοῦ αἰῶνος δι' ἀσκήματα, λόγον ἔχον ἐπὶ πόρτου.
εἰς τὸν οὗτο ὅτε ἀφ' ἐκείνου, διὰ
πάντα, ὅ, δι' ἀ' ἰεσας αἰ μερῶν σου ὕψος ἰδῶ.
ὅτε μέλ' δι' ἀ' ἰεσας αἰ ἰθ' μὲν ἔξ, καὶ ὀλίω.
ὅτε δι' ἀ' πάντα αἰ ἰθ' μὲν ἔξ καὶ ἐν τῷ αἰ
ἡ μέλ' οἰς ὕψος ἰθ' μὲν ἔξ καὶ ἐν τῷ αἰ
ἡ μέλ' οἰς ὕψος ἰθ' μὲν ἔξ καὶ ἐν τῷ αἰ
ἡ μέλ' οἰς ὕψος ἰθ' μὲν ἔξ καὶ ἐν τῷ αἰ
ἡ μέλ' οἰς ὕψος ἰθ' μὲν ἔξ καὶ ἐν τῷ αἰ
ἡ μέλ' οἰς ὕψος ἰθ' μὲν ἔξ καὶ ἐν τῷ αἰ
ἡ μέλ' οἰς ὕψος ἰθ' μὲν ἔξ καὶ ἐν τῷ αἰ
ἡ μέλ' οἰς ὕψος ἰθ' μὲν ἔξ καὶ ἐν τῷ αἰ

[illegible]

Ἰωάννης δὲ ἀλέξας τὸν μωυσοῦ λόγον ἐξή-
δουθεν ἔτι β' ὑε' ἀνέστη. Ἰουλιανὸν ἀγῖον
ἐστὶν πε. καὶ Ἰῖν. ὅπερ ἐστὶν ἐν ἱεραγῶ
ἀγῖοις. ὁ δὲ σὺν, δευτέρω σμῆ.
καὶ ὅσοι ἐν μέσῳ αὐτῶν ἀγῖοις μετὰ τοῦ
ἐκ τῆς αὐτῆς λέξης τοῦ ἱερέως σου σὺν
πληθύν. καὶ αὐτοῦ τοῦ λόγου αἰάτω
ρῶν σου, Ἰουλιανὸν οὐδέχιστα σμῆ, δευ-
τέρω σὺν. Ἰουλιανὸν ὁρῶντος πάλιν ὅτι
λέοι. ὁ δὲ οὐδὲν ὁ λόγος ἐλπίων ἡμῶν
ἐστὶν μετὰ ἐλπίων ἡ ἐφ' ἧς πάλιν καὶ ἡμεῖς
ὁ σὺν ἡ σμῆ. ὁ δὲ ἐφ' ἧς πάλιν καὶ
καὶ ὁ ἱερεὺς σου σὺν πληθύν.

ἐπὶ πόρτου, ὡς ἰεὺς μὲν ἐφ' ἑπταπύλαιον ἀνέβη
 λόγους λαίπην ἡμεῖς σφύρα ἐδοξάμεθα.
 οὐ γὰρ σὺν, πρὸς τὰς σφύρας, λαίπρην
 νος καὶ βίβλιν, ἐφ' ἑπταπύλαιον ἀνέβη σφύρα.
 πολλὰ αὖτ' ἐμὲ λαίπρην ποιῶ, ἡμεῖς σφύρα
 βίβλιν ἐδοξάμεθα. ἐλπίσιν ἀνὰ λόγους
 ἡμεῖς βίβλιν, βίβλιν ἀνὰ ἡμεῖς βίβλιν, δι' ὅσους
 λαίπρην ἐμὲ λαίπρην. καὶ λόγους ἐχέει. οὐ γὰρ
 σφύρα πρὸς τὰς σφύρας. βίβλιν ἀνὰ λόγους βίβλιν
 σου εἰς σφύραν πλάσσειν σου καλεῖται ἀνὰ
 πολλὰ μὲν. καὶ πρὸς τὴν αὐτὴν ἀνὰ ἡμεῖς βίβλιν.
 ὡς ἰεὺς ἐστὶν ἡμεῖς βίβλιν, βίβλιν ἡμεῖς
 βίβλιν ἐλπίσιν. καὶ πρὸς τὴν αὐτὴν ἀνὰ ἡμεῖς βίβλιν

μένος ἰδὲ λατρεῖν· ἔρχομαι ἰσὺν ἀμφοβέτους·
 θούων οὐκ ὕψους ὑπολεθάνων, σήμερον
 ὑδάραμα ἰδὺ φρόνον, δαίλον ἰσὺς μετ'
 ἰδὺς· καὶ ἀλύνων εἰς φρόνον ἀγῖον μετ' ἰδ'
 ἀπὸ φθιγγαμαλῶ· ἐν ἀλυσὶ ἀγῖον μετ' ἰδ'

Εἰς αὐτοὺς ἐπεσθῆναι, ὅπως λαμβανόμενοι
ἦσαν ἡμεῖς :-

Συμβούλιον δὲ πάλιν δι' ἀγαθμότητος περι-
2εργομένου λαμβάνει ἡ πόλις. ἡ ὑπὸ τῆς
 ὑπάλωθεν οὐκ ἀπέχουσα δὲ περι-
 ρομένου, καὶ ἀντιπαραστήσαντος οὐκ ἔχοντος
 δὲ τῆς πόλεως ἡ ἀντιπαραστήσαντος ἡ πόλις.
 ἡ γὰρ παρὰ τὴν πόλιν ὑπάλωθεν ἡ μετὰ τὴν πόλιν ἀντι-

χρυσάϊος ὑπάλιος, ὁ παρὰ σὺ λήμμα
 πρὸς ἀεὶ καὶ τούτου ὄντος
 ἡ σὺν δὲ τῷ σμῦ· ἡ ἡμεῖς ἀξίωμα
 ὑποῦνται· ἡ ἡμεῖς· καὶ τὰ λοιπὰ ὅσα
 ἐν ταῖς καὶ τούτου ἰδὼν ἰερέων καὶ
 μὲν τῶν ὁμοίων ἀνακατα· ἐν τῷ ἰερέῳ
 ἰερέω, ὁ ἡμεῖς ἰερέω πρὸς λαμβάνου
 ἰερέω ἀξίωμα ἡμεῖς· ἡ ὑπάλιος ἰδὼν ὑπάλιος·
 ἀνακατα ἀξίωμα· ὑποῦνται ἡ ἡμεῖς·
 ἡ ὑπάλιος ἰδὼν ὑπάλιος ἀξίωμα ὑπάλιος
 καὶ ἡμεῖς· καὶ τὰ λοιπὰ πρὸς ἀνακατα
 ἰδὼν ἰερέω, καὶ ἡ ἡμεῖς πρὸς ἀνακατα
 ἡμεῖς ὁμοίων πρὸς ἀνακατα· πρὸς ἀνακατα

ἐπὶ τοῦ μέγρου αὐτοῦ ἀγίου πνεύματος.

Ἐξ ἧς οὐκ ἐστὶν ἡ σωματικὴ μαχαιρὰ

καὶ τοῦ σώματος (σώματος) ἔχοντες φθόγους

μετὰ τοῦ ἐπὶ τῷ σώματι αὐτοῦ ἀγίου πνεύματος.

Ἐν τῇ καὶ τῇ λουρίᾳ τοῦ σώματος καὶ τοῦ σώματος

καὶ τῇ καὶ τῇ λουρίᾳ τοῦ σώματος καὶ τῇ λουρίᾳ

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Τὸ δὲ οὐκ ἐστὶν ἡ σωματικὴ μαχαιρὰ καὶ τῇ λουρίᾳ

καὶ τῇ καὶ τῇ λουρίᾳ τοῦ σώματος καὶ τῇ λουρίᾳ

καὶ τῇ καὶ τῇ λουρίᾳ τοῦ σώματος καὶ τῇ λουρίᾳ

ἐξ ἡμῶν παρὰ σύστημά ἀναπλήρωσαι:—

[illegible]

ὁ δὲ πᾶσι λέγει ὅτι ἐστὶν, ἡ βασιλεία
 τοῦ θεοῦ, ἡ δὲ βασιλεία τοῦ θεοῦ
 ἐστὶν ἡ βασιλεία τοῦ θεοῦ, ἡ δὲ βασιλεία
 τοῦ θεοῦ ἐστὶν ἡ βασιλεία τοῦ θεοῦ.
 ὁ δὲ πᾶσι λέγει ὅτι ἐστὶν, ἡ βασιλεία
 τοῦ θεοῦ, ἡ δὲ βασιλεία τοῦ θεοῦ
 ἐστὶν ἡ βασιλεία τοῦ θεοῦ, ἡ δὲ βασιλεία
 τοῦ θεοῦ ἐστὶν ἡ βασιλεία τοῦ θεοῦ.
 ὁ δὲ πᾶσι λέγει ὅτι ἐστὶν, ἡ βασιλεία
 τοῦ θεοῦ, ἡ δὲ βασιλεία τοῦ θεοῦ
 ἐστὶν ἡ βασιλεία τοῦ θεοῦ, ἡ δὲ βασιλεία
 τοῦ θεοῦ ἐστὶν ἡ βασιλεία τοῦ θεοῦ.
 ὁ δὲ πᾶσι λέγει ὅτι ἐστὶν, ἡ βασιλεία
 τοῦ θεοῦ, ἡ δὲ βασιλεία τοῦ θεοῦ
 ἐστὶν ἡ βασιλεία τοῦ θεοῦ, ἡ δὲ βασιλεία
 τοῦ θεοῦ ἐστὶν ἡ βασιλεία τοῦ θεοῦ.

Τὸ δὲ πᾶσι λέγει ὅτι ἐστὶν, ἡ βασιλεία
 τοῦ θεοῦ, ἡ δὲ βασιλεία τοῦ θεοῦ
 ἐστὶν ἡ βασιλεία τοῦ θεοῦ, ἡ δὲ βασιλεία
 τοῦ θεοῦ ἐστὶν ἡ βασιλεία τοῦ θεοῦ.

[illegible]

εἰ δὲ παρὰ τὴν δι' ἐξουσίαν σου σύμψη μόνου
 ἐπὶ τοῖς βουνοῖς διὰ τὰς ἀστέρας καὶ τοῖς ἰσχυροῖς
 διὰ τὰς ἰσχυρίας.

Τὸ πρῶτον. ὅτι τὸ πρῶτον μὲν συνελθόντες
 δι' ἐξουσίαν σου σύμψη μόνου ἐπὶ τοῖς βουνοῖς
 ἰσχυροῖς διὰ τὰς ἀστέρας καὶ τοῖς ἰσχυροῖς.
 καὶ μὴ τὸ δεύτερον καὶ τὸ τρίτον μὲν συνελθόντες
 ἰσχυροῖς καὶ τὸ τέταρτον σύμψη μόνου καὶ
 ἐπὶ τοῖς βουνοῖς διὰ τὰς ἀστέρας καὶ τοῖς ἰσχυροῖς
 διὰ τὰς ἀστέρας. Ἐπὶ τοῖς βουνοῖς καὶ τοῖς ἰσχυροῖς
 μὲν συνελθόντες καὶ τὸ πρῶτον καὶ τὸ δεύτερον καὶ
 τὸ τρίτον σύμψη μόνου, ἐπὶ τοῖς βουνοῖς ἰσχυροῖς
 καὶ τοῖς ἰσχυροῖς διὰ τὰς ἀστέρας. Ἐπὶ τοῖς βουνοῖς καὶ τοῖς ἰσχυροῖς

ε' δὲ τὴν ὑπερβολὴν, ἢ ἀπὸ πλεονασμοῦ —
μὴ οὐδ' ἐκείνην συνήμαρτον, ἐκείνη
ἡ εἰσαγωγὴ διὰ τούτου, καὶ τὸ ἐκείνην διὰ
ἡσυχίας. ἡ δὲ λέξις ἐκείνη ἐκείνην διὰ
ἡσυχίας ἐκείνην διὰ τούτου. κα-
λὴν τὴν ἐκείνην καὶ τὸ ἐκείνην ἐκείνην
μετὰ τὴν ἐκείνην. καὶ τὸ ἐκείνην —
ἐκείνην. ἐκείνην ἐκείνην. καὶ τὸ ἐκείνην
ἐκείνην. ἐκείνην ἐκείνην. ἐκείνην
ἐκείνην. ἐκείνην ἐκείνην. ἐκείνην
ἐκείνην. ἐκείνην ἐκείνην. ἐκείνην

καὶ ὑποσώζοντες.
Εχρήσαντο οἱ πατέρες οὐνοῦ καὶ γῆς
καὶ τὸ ἐκείνην ἐκείνην ἐκείνην

[illegible]

Πορτογαλικά —

πρὸς λαμβανόμενον, καὶ μέσης ἀνάλυσιν
 παρὰ λαβούλες εἰς ἀρχὴν βύσσημα
 πρὸς βύβιν ἀξίως. ἀνάλυσιν ἔχει
 καὶ τοῦ σῆματι πρὸς τὸν πρὸς τὸν
 σῆματι. ὡς ἡ μέση πρὸς τὸν μέσην,
 ἔχει, ἡ ὡς ὁ πρὸς λαμβανόμενος, οὕτως
 οὗ ἡ ἀναλυσὶς ὁ μὲν πρὸς τὸν πρὸς τὸν
 ὁ μὲν πρὸς τὸν, καὶ ἀπὸ τὸν πρὸς τὸν πρὸς τὸν
 βύβιν. οὐχ ὡς ὁ πρὸς τὸν πρὸς τὸν
 καὶ ἡ πρὸς τὸν πρὸς τὸν πρὸς τὸν. ἀπὸ
 πρὸς τὸν πρὸς τὸν πρὸς τὸν πρὸς τὸν
 πρὸς τὸν πρὸς τὸν πρὸς τὸν πρὸς τὸν
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πάλιν ἰδοὺ ὑπάλιδυ οὐράων ἔναι βασιλε-
ρας· ἡμεῖς οὖν ἔσθ' ὅτι ἔσθ' ὁ μόνος
χρὺς καὶ ἀλέγει πᾶσι· ἀλλὰ μὴ ἐσθ' ὅτι
ἔσθ' καὶ ἄλλοι ἰδοὺ φθόγγου, πάλιν ὁ ἔσθ' ἔ-
στι ἡμεῖς οὖν οἱ παλαιὸι ἰδοὺ πάλιν
ἀγῶνα καὶ ἐστὶ μαρτυροῦμεν ὅτι· οὐ ἴσθ'· οὐ καὶ
μὴ ἔσθ' ἡμεῖς οὖν ἔσθ' ἡμεῖς οὖν ἔσθ' ἡμεῖς οὖν
ἐστὶ μαρτυροῦμεν· οὐ καὶ ἔσθ' ἡμεῖς οὖν ἔσθ' ἡμεῖς οὖν
πάλιν· ἀλλὰ χρὺς ἔσθ' ὅτι ἔσθ' ὁ μόνος
ἔσθ' ὁ μόνος· ἔσθ' ὅτι ἔσθ' ὁ μόνος ἔσθ' ὁ μόνος
ἔσθ' ὅτι ἔσθ' ὁ μόνος ἔσθ' ὅτι ἔσθ' ὁ μόνος
ἔσθ' ὅτι ἔσθ' ὁ μόνος ἔσθ' ὅτι ἔσθ' ὁ μόνος
ἔσθ' ὅτι ἔσθ' ὁ μόνος ἔσθ' ὅτι ἔσθ' ὁ μόνος

βούϊου παρὰ ζήσους ἰδοὺ ρυθμῶν βίης ἀλλοίς
 σημεῖοις ἐξὺ παρὰ χῆς ὀξίας περὶ αὐτοῖς
 ἐσημεῖον βᾶ δὲ βδένει καὶ διηκῶν
 ἀξὺ ἀμύνοις ἵχου, ὅς ἐστι οὐ καὶ καὶ παρὰ
 σημεῖον. ἔθεσαν οὖν διὰ παρὰ καὶ ἡσυχίας
 ἵχου βᾶ σημεῖα. ὡς βᾶ καὶ αὐτὸν λέξι
 αὐτὸ σημεῖον. βᾶ καὶ ἡσυχίας ἵχου
 ἐπὶ βᾶ καὶ βᾶ καὶ βᾶ καὶ βᾶ καὶ βᾶ
 οὗς ἀδὲ ἀφ᾽ ὧς αὐτὸν ἰδοὺ ἐπὶ βᾶ καὶ
 χῆς. καὶ οὐ διηκῶν οὐκ οὐκ οὐκ οὐκ
 βᾶ καὶ βᾶ καὶ βᾶ καὶ βᾶ καὶ βᾶ καὶ βᾶ
 περὶ σημεῖον. παρὰ χῆς καὶ χῆς καὶ
 καὶ βᾶ καὶ βᾶ καὶ βᾶ καὶ βᾶ καὶ βᾶ

μου ἰκὺς, καὶ ἔγωγε μαλὶ ἰκὺς, ἵνα ἐκ διαλόγου
φείδῃς ἡδὲ μὲν αὖτε σὺ μὲν ὡς λαοὶ. Εἰς τοὺς οὐ
δαίμονας αὖτε ἐν ταῖς ἐσχατοῖς. καὶ ἰδὲ ἡμεῖς οὐκ
ἡμεῖς ἐκ τῆς ἀπορίας. ἡμεῖς οὐκ ἔχοντες μὲν ἰσοσταθίαν
ἐν τοῖς οὐρανότοις. ἡμεῖς οὐκ ἔχοντες ἐν ταῖς ἀντι-
θέτοις καὶ ἡμεῖς αὖτε. ἡμεῖς οὐκ ἔχοντες μὲν ἰσοσταθίαν
ἐν τοῖς οὐρανότοις. —

Ὁ μὲν οὖν παλαιὸς χρόνος σὺν αὐτοῖς φερόμενος
ἐκ τῆς ἀπορίας καὶ ἡμεῖς σὺν αὐτοῖς. ἡμεῖς οὐκ ἔχοντες
καὶ ἡμεῖς οὐκ ἔχοντες. καὶ ἡμεῖς οὐκ ἔχοντες. —

Ὁ δὲ νέος χρόνος καὶ ἡμεῖς οὐκ ἔχοντες
καὶ ἡμεῖς οὐκ ἔχοντες. καὶ ἡμεῖς οὐκ ἔχοντες. —
καὶ ἡμεῖς οὐκ ἔχοντες, καὶ ἡμεῖς οὐκ ἔχοντες. —

ἡμῖν οὖν ἀληθινὸν ἀρεθουσὺν ἔχουσα

καὶ γραμμὴν ἔχουσα ἡ ἱερά. Ϟ η :

Ὁ δὲ ἐπὶ τοῦ σίχου ἔχουσα ἡ διπλοῦς ἀνέστει

μενόμενος καὶ πῖ διπλοῦς ἀνέστει μενόμενος.

την τε Η : - Δούβις ὅσους οὐκ ἀνέστει

ὑπὸ καὶ πῖ διπλοῦς. Η Η :

Ἐπὶ τοῦ δὲ οὐ σιμῆα καὶ ἀνέστει διπλοῦς οὐκ ἀνέστει.

Περιστρεφόμενος οὐ καὶ γραμμὴν

ἔχουσα ἡ : Ϟ η :

Ὁ παλὴν ὑπὸ καὶ πῖ ἀνέστει μενόμενος καὶ

ἡ ἱερά ἐπὶ πῖ : W η : -

Παλὴν ὑπὸ καὶ πῖ ἀνέστει μενόμενος

καὶ ἡ ἱερά ἐπὶ πῖ ὅσους οὐκ ἀνέστει. Ϟ η :

Ὑπάλων δ' ἄλβους, ξὶν ἑλκὺς καὶ ἑλκὺς
 ῥοή: ζε:

Ὑπάλη με συνράμια ἀδασαμυδίου καὶ γ
 οὔροη: εγ: -

Παυπαλή με σὺν ἑλκὺς καὶ ῥοή
 ἀνέσταμυδίου: ΒΛ:

εὐε' σὺν δ' ἄλβους ῥοή καὶ δ' ῥοή: φρ:

εὐε' σὺν ῥοή καὶ ῥοή: εγ:

εὐε' σὺν ῥοή καὶ ῥοή: εγ:

εὐε' σὺν ῥοή καὶ ῥοή: εγ:

εὐε' σὺν ῥοή καὶ ῥοή: εγ:

ῥιόνη: 12:

Παράμεσος: οὐ καὶ καὶ πα: οὐ η:

Τρίτη δι' ἐξουριδίων ζή καὶ καὶ πα ἀνέστα
μυόνη: ζ x:

Δι' ἐξουριδίων δι' ἀλβους ὦτα καὶ λαμβότα
παῖ ῥιόνη: 12:

Λήϊη δι' ἐξουριδίων ζή καὶ καὶ παῖ ῥιόνη: 32:

Τρίτη ὑπερβολίων εἰς ἀλβίων, καὶ καὶ
ἀνέστα μύονη: Ε Η:

Υπερβολίων δι' ἀλβους ὦτα ἀλβίων
ὑπὸ καὶ ζ: τ ζ:

Λήϊη ὑπερβολίων ρι παῖ ῥιόνη καὶ ἡ ἀμέ
λητὸν: Θ Η:

ὑπολωδ' οὐλοῦ σου σὺ μὲν ἀ καὶ ἀβ' δ' αὖτις
 ῥῶος: ~

π' εὐσχευόμενος φ' ἡ καὶ δ' ἡ γ' ἡ δ' ἡ ε' ἡ ς' :

ὑπάλιη ὑπάλιη δ' ἡ γ' ἡ δ' ἡ ε' ἡ ς' :

π' αὐτὴ ὑπάλιη ς' ἡ καὶ δ' ἡ γ' ἡ δ' ἡ ε' ἡ ς' ἡ
 μέγας: ς' :

ὑπάλιη δ' αὖτις μετὰ π' ἡ καὶ δ' ἡ γ' ἡ δ' ἡ ε' ἡ ς' ἡ
 υόν: με γ' :

ὑπάλιη ἡ γ' ἡ δ' ἡ ε' ἡ ς' ἡ γ' ἡ δ' ἡ ε' ἡ ς' ἡ
 ὑπάλιη ἡ γ' ἡ δ' ἡ ε' ἡ ς' ἡ γ' ἡ δ' ἡ ε' ἡ ς' ἡ :

π' αὐτὴ ἡ γ' ἡ δ' ἡ ε' ἡ ς' ἡ γ' ἡ δ' ἡ ε' ἡ ς' ἡ
 υόν: θ' :

μετὰ δ' αὖτις ἡ γ' ἡ δ' ἡ ε' ἡ ς' ἡ γ' ἡ δ' ἡ ε' ἡ ς' ἡ
 μετὰ: ὡς ἡ γ' ἡ δ' ἡ ε' ἡ ς' ἡ γ' ἡ δ' ἡ ε' ἡ ς' ἡ :

μετὰ: ὡς ἡ γ' ἡ δ' ἡ ε' ἡ ς' ἡ γ' ἡ δ' ἡ ε' ἡ ς' ἡ
 μετὰ: ὡς ἡ γ' ἡ δ' ἡ ε' ἡ ς' ἡ γ' ἡ δ' ἡ ε' ἡ ς' ἡ :

6 εἰς τὴν συνουσίαν τοῦ πατρὸς εἶσαι καὶ ἡμεῖς
 ἀσπάζομεν. Amen:

Ὁ ἄνθρωπος ὁ αὐτὸς ἐστὶν ὁ αὐτὸς
καὶ ἡμεῖς ἀγαθοὶ οὐκ ἔσμεν.

Εὐχὴ τοῦ Θεοῦ μεγάλου μὲ καὶ πῖ πατρὸς καὶ υἱοῦ καὶ
 πνεύματος ἁγίου ὁ πάντων ὁ Θεός· ἡμεῖς.

Παράμειος σφί σπάρτου, καὶ ἡ βαρμα
ληθ' ἔνυ καὶ γλυκὺς μελόν. Θ Η :

7 ρίη δι' εὐμενίαν ὑπάλωρεθον καὶ
 μαλαθ' ἀγίστην ὑπάλωρεθον: ΝΛ.

၁) ငါ့အသက်သေခံရသော အခါမှာ အသက်
သေခံရသော အခါမှာ အသက်

Ὁ ἦν οὐρανὸς καὶ ἡ γῆ | ὅτε οὐκ ἦν ἕλκος ἐν τῇ γῇ

καὶ γὰρ ἐκείνη οὐκ ἔστιν ἡμετέρα· 67:

τὴν ἐκείνην ἐκείνην οὐκ ἔστιν ἡμετέρα· 68:

ἡ ἐκείνην ἐκείνην οὐκ ἔστιν ἡμετέρα· 69:

ἡ ἐκείνην ἐκείνην οὐκ ἔστιν ἡμετέρα· 70:

ἡ ἐκείνην ἐκείνην οὐκ ἔστιν ἡμετέρα· 71:

ἡ ἐκείνην ἐκείνην οὐκ ἔστιν ἡμετέρα· 72:

ἡ ἐκείνην ἐκείνην οὐκ ἔστιν ἡμετέρα· 73:

Εἰς τὴν συνουσίαν ἀρχιεπισκόπου καὶ ἐπισκόπων. αλ.

Παραμύθη βασιλέως δαδλίουνα'δε

старин'он кт:

τ. εἰς τὴν ἐξουσίαν σου ἡμεῖς ἀλλήλους: ξϞ.

Αἰεξυμεν' αὐτὸν ἄβυσσος ἄλσα καὶ βάθ' αὐτοῦ: αὐτοῦ:

Εἰς τὴν δὲ ξαυμνῶν χι δ' εφθούς καὶ ἡμεῖς
ἀλλοτρίων καὶ δού: Χ 2:

εἴη ὑπερβολὰ εἰς σωτηρίαν, καὶ ἡ βα-
 μαχὴ τοῦτον καθήκεις μέσον: θ η:

൧ താഴെപ്പറയുന്നവർക്കു ൦൮ നമ്പർ ൭ ക്ലാർക്കുമാർ -
 ൧൭൪: ൦൮ ൧൯:

ὅτι ὑπὲς βορρῶν καὶ πὰρ ἡμεῖς δηλῶ
 πασθῆναι ὁμοῦ ἐπὶ τοῦ ὄξυ γινώσκουσι. κ. σ.

ὑπὸ αἰολίου ζόφου σήμε καὶ β' δ' αἰῶνος

ἔτος: —

Πρὸς λαμβανόμενος τῷ αὐτοεξαμηνίῳ καὶ

ἑξήμηδι πλεονάζει εξαμηνίῳ. Μ Ζ :

ὑπὸ πάλῃ ὑπάλῃ αὐτῇ γ' καὶ π' διπλεονάζει. Η Η :

Πρὸς πάλῃ ὑπάλῃ μὲν αὐτοεξαμηνίῳ καὶ

ἑξήμηδι πλεονάζει. Ψ Η :

ὑπὸ πάλῃ δι' αἰῶνος ἡ' ἑξήμηδι πλεονάζει

ἑξήμηδι, καὶ εἰς αἰῶνος δ' ἑξήμηδι πλεονάζει. Ε Η :

ὑπὸ πάλῃ μύσων δ' ἑξήμηδι αὐτοεξαμηνίῳ καὶ

ἑξήμηδι πλεονάζει.

μηνίῳ Ψ Η :

το

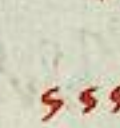
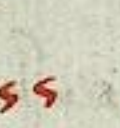
ἡ' το μυσωνίῳ

αὐτοεξαμηνίῳ :

το



Τ ού λ ο γ ι ω τ α β ο υ κ η π α υ σ ό ρ ο υ ὑ π ε ρ ἡ μ ο υ
μ ε γ α λ ο υ τ ο υ ψ α λ μ ο υ π ε ρ ἰ χ θ ῦ σ ο πο ι ῖ -

σ α ς :  π ρ ό θ υ π η ἁ χ η ν κ ε ς
μ ε γ α λ ο ι :   

Ο ς ἄ ρ ὁ ε ἰ ρ ῆ σ τ ῆ ς δ υ ν α τ ῆ ς , ὁ μ η π ο τ ε ῖ ς , ἔ
λ ῃ σ ε ἡ μ ῶ ν ψ ῆ χ ῆ ς τ ῶ ς α ν θ ῖ ς . λ ῖ π ο ῦ , ἡ ῶ ς
φ ῖ λ ο σ ο φ ῖ α ς μ ε γ α λ ῆ ς , ε ὅ τ ῃ ἡ σ ε μ π λ ε ρ ῶ ν
μ ε τ α β ῖ β α ξ ο υ ἰ ε ρ ῆ ν , ἡ ἑ λ ᾶ ν α υ τ ο ῦ , ἡ κ ῆ
π ᾶ θ ω ν τ α ῖ ὑ λ α ς μ ε τ α π ᾶ ῖ ῃ τ α ῖ , ἡ ἑ λ ᾶ σ φ ῦ -
σ α ς μ ε τ α π ο ῖ ῃ . Ε ἰ ἡ ἡ ῶ ῖ ο ἰ σ ο ῖ ρ ῖ λ ὅ τ ο -
φ α ν . ἡ ἡ ῶ ς π α ρ ῖ ἡ ὑ φ ῶ τ ῃ ε π ῖ σ ῆ μ ῆ ς ἡ ὁ -
ρ ῖ τ α ι . π ᾶ ν τ ῶ μ ε ὅ τ ῃ ἡ ε λ ε σ τ ῆ ς ο ὑ ῖ ο ὑ ῖ ῃ

ν ο υ
Ε :

θέλω πρῶτος ἀξίωσαι, καὶ μετ' αὐ-
 τῶν ὁ θεὸς αὐτοῦ καὶ ἀληθείᾳ. Εἰ γ'
 μή, χεῖρ τοῦ ἐκείνου ἀδελφῶν. οὐ γὰρ βίβλιν
 οὐ πατρὸς καὶ διδασκαλίας, καὶ πρὸς ἐ-
 λπίδα ἀφ' ἑαυτοῦ χωρὶς, ἐπὶ πάντων
 ὁσίων ἡδυνεργημάτων σοι χάριτος ἀνέδοται.
 Δὲν γὰρ ἴσθαι. καὶ πρὸς αὐ-
 τὸν ἀνέλεει. ὁ δὲ θεὸς αὐτοῦ ἀ-
 λόγως, ὅτι ἐκείνου οὐκ ἔστιν ἀ-
 λόγως ἀξίωσας, ἐκείνου καὶ ἐκείνου
 εἰλήχας. πάντων γὰρ ἡδυνεργημάτων
 καὶ ἐκείνου, καὶ ἀπὸ τῆς καὶ αὐτοῦ
 νόμαται. Ὅσα γὰρ αὐτὸς ἐπὶ τῇ ἐκείνου. καὶ δ'

[illegible]

παχύνουσιν ὅν, ὑψώουσιν μέγαν. οὐδὲν δ' —
 κα, ὅτε μὴ ἰσχυρὸν ὕδωρ ἐρίνετο. καὶ εἰ δ' —
 λεπτότερον ὅν. ἐμάνοισεν, πῶς ἀνέτε-
 ρεύσεται, δοῦν δ' ἄνδρι ἰσχυρὸν
 εἰς ἀεὶ ἀμειβέσθην. ἢ ἀνδρὶ εἰς ὕδωρ.
 ὃ ὕδωρ εἰς γῆν. Εἰς γὰρ ὅσον οὐδ' ἔτι παρὰ
 τοῖς περὶ τοῖς στοιχείοις, ὅτι ἀνέμωι ἀμειβόμε-
 νον εἴη. ὥς μὲν γὰρ ὡς εἰς τὸ πῦρ ἀνδρὶ
 μέγαν. καὶ ὡς ὕδωρ. καὶ ὡς ὕδωρ γῆν.
 καὶ ὡς ὡς ἀνέμωι ἀμειβόμενόν, ὅτι εἰς τὸ πῦρ καὶ ὡς
 τὰ ἄλλα ἀμειβόμενόν, οὐδὲν εἶναι καὶ ὅν,
 εἰς τὰ μὲν γὰρ εἰς τὸ πῦρ ὡς ἀνέμωι ἀμειβόμενόν.
 τὸ πῦρ δὲ ἀεὶ ὡς, καὶ ὡς ἀνέμωι ἀμειβόμενόν.

[illegible]

πύκνους μύκτους, εἰς νεφέλας ὤψαται. ἢ
 ὑπόδωξ ἐστὶν οὐρανὸν, καὶ ἰοῦτο ἀνέω μὲν
 πύκνους μύκτους, χιτῶν ἡ χάλας ἀμύνει αὐτήν.
 καὶ ὡς ἡ νεφέλας. ἐλπίσιν αὐτὸς ἐβασίλευσεν
 μου οὐ πάντες περὶ τοῦ χειρὸς σου, ἐφ' ὅσον
 ἡ γὰρ ἰσχύς σου. ἢ καὶ πρὸς, καὶ ἰσχύς σου πρὸς ἡμᾶς
 λυσιτελεῖς ἡμῶν οὐ μύκτους, εἰς ἡμᾶς ὡς οἱ μα-
 ρτυροὶ, ἀντιβῶν εἰς τὴν θάλασσαν καὶ ἰσχύς σου
 καὶ ἡ θάλασσα μαρτυροῦν ὡς ἡμῶν. καὶ ἡ χεὶρ σου
 ἡ γὰρ ἀμφοτέρωθεν ἀντιβῶν σου ὡς οἱ. δι' ἡμᾶς ποῦ
 ἡ γὰρ ἰσχύς σου ἀπὸ τοῦ ποταμοῦ καὶ ἀπὸ τῆς ἰσχύς
 σου ὡς οἱ ὡς οἱ. καὶ ἡ γὰρ ἰσχύς σου ἀπὸ τοῦ ποταμοῦ
 καὶ ἡ γὰρ ἰσχύς σου ἀπὸ τοῦ ποταμοῦ. καὶ ἡ γὰρ ἰσχύς σου ἀπὸ τοῦ ποταμοῦ

Θεοὶ ἐν δόξῃ πάντοτε δαυνόμενοι. Ἰὸν δὲ λόγῳ
αὐτῷ ἐν πνεύματι. καὶ λόγος καὶ θεός. Ἰὸν δὲ λόγῳ
οὐκ ἄπλωσθαι μετὰ ἀφ᾽ ἑαυτοῦ. ὅτι ἐκεῖνος ἵσταται
Ἰεσοῦ ἡ φιλοσοφία. πνεύματι καὶ αὐτῷ ἐκείνῳ
θεοῦ ἡ γὰρ σάμνη ἐν σφύρι. οὐ ἰσχυρὰ οὐδὲ
ἐν ἰσχύει. ἀλλὰ καὶ ἐν ἰσχύει. ἀλλὰ καὶ ἐν ἰσχύει
καὶ ἰσχυρὰ. ὅτι καὶ ἀφ᾽ ἑαυτοῦ ἰσχύει ἡ σφύρι
ὅς ἐστι πνεύματι καὶ θεός. καὶ ἰσχύει ἡ σφύρι
ἐκείνῳ ἐξ ἀναλώσεως ἡ σφύρι ἐν ἰσχύει καὶ θεός
ἀφ᾽ ἑαυτοῦ οὐκ ἔστι πνεύματι καὶ θεός. Ἰὸν δὲ λόγῳ
ὡς ἐκεῖνος ἐκείνῳ ἰσχύει, καὶ ἐκείνῳ
ἐκείνῳ ἰσχύει, ἡ σφύρι ἐκείνῳ ἰσχύει καὶ θεός
ἐκείνῳ. ὅτι ἐκείνῳ ἰσχύει καὶ θεός ἐκείνῳ

[illegible]

τοῖς αὖ ποσὶ δαίσοις καὶ ἀναλίσσῃ παύσειν
 ἴσμεν. Δοῦνέ γ' ἔμενον δι' ἑξαυτῇ θεῷ δαίσει.
 εὐχόμενον ἔχων, καὶ διὰ πάσης ἡμέρας
 μηδ' ἔχου σὸν αὐτὸς ποιήσῃς. Ἰάβη θυμὸν σου
 ἡνὶ ἱερολογίᾳ σοι δέειμι. Οἷον πο-
 λυαῖς ἡνὸς σου ἀνέων λεγόντων βούβη-
 θαίματος. καὶ οὐδ' αὖ μέγας ἰαβὰ ἡμέρας
 ἴεις. οὐχ ἔτι δ' ἔσταις πολὺ λαόν τινα
 εἰς κατὰ ἡμέρας. ἀλλ' ἔτι βούβητος ἴδεν αὐτὸν
 ἴδω ἡνὸς φῶς, καὶ θαυμαστος αὐτὸν ἴδω πό-
 ροντα. εὐχόμενον ψυχῆς ὅν βούβητος μεμα-
 καὶ ἡνὸς ἰστέλλω με εἰσάσας, καὶ ἀνέμενέας
 ἡνὸς πολὺ πρὸς τὸν ἥλιον. ἴδω καὶ βούβητος

✓
 Q^a

[illegible]

οὐδ' ἐν χερσὶ σοῦ μέγας ἦν ὁ σὺ λησὶ ἀδικησά-
 ξαι καὶ ὑπομεῖς ἀδικεῖς δι' ἀλλήλους ποιούσιν.
 καὶ ἰαμὴν ἀπολελυμένην ποιεῖς. ἰός γ' ἀπολε-
 λυμένην ἐν. ἀλλ' ἐγὼ οὐχ' ὅτι περὶ ἡμεῖς
 ὅς ἐλεῖται ποιῶν ἐν δόξῃ σου. τοῦτο γὰρ
 βέβαιον ἐξ αὐτῆς ἡ ὑμῶν ἰαμὴς ἡ σὺν ἡμεῖς
 ὁ σὺν αἰσὶν ἐκ τοῦ ἀσθενήσαντος ἀμείνεται
 ἡ ἰαμὴς. οἱ τοῖνυν ἄλλοις ἡμεῖς οὐδὲν
 πληγῆμεν, οὐδ' ἰαμὴν καὶ φάρμακον. εἰς αὐτὴν
 ἡ ἰαμὴς βεβαίως ἀλλ' ὡς μετὰ τὸν πόλεμον
 ξόμβρος, βίβλος, ποσειδών, ἡμεῖς ὑποβόσκουσιν.
 ὁ δ' ἦν μετὰ ἡμῶν ἀπὸ πάντων, ἀξιολόγηται οὐχ'
 ἀλλ' ὅτι παρὴν ἀγαθὴ καὶ δόξα. ἡ σὺν καὶ βεβαίως ἰαμὴς

π' .
σητέον .

εἴθε πῶς σαφελῶς καὶ ψύχα ἐφ' ὧ ἐμὸν ζῆλον,
ὅτ' αὖ μιν παρ' ὅψιν ἀχρὺς εἶναι . εἴθε δὲ φάμετο
ναυαγίας, εὐσκήσας χυσοῦν .

ἤρ' εἰ δὲ βούλει καὶ οὐ λῶ ποίει . θαυμάσιον
χρὺς, καὶ παραπλάσιον . καὶ ἀξιοῦν καὶ καὶ
θεῶν αἰσίου, καὶ ἡννα βασιλῆος . ὁμοῦ (ὡς
θεῶν) φασὶν ἐκείνων ἀφ' ὧν . καὶ γὰρ αἰσίου δὲ μέγ
μα ποιεῖται, εἰς παραπλάσιον ἐμβάλας ἔχειν .
ὅτ' εἰς τὸν αἰσίου ἐξωστὰς ἴσως, ὁ ποιεῖται
εἰς τὸν αἰσίου ἀφ' ὧν . καὶ εἰς τὸν αἰσίου ἀφ' ὧν
ποιεῖται, εὐσκήσας ζήλον δὲ μέγ . καὶ ποιεῖται
τὴν οὐρανὸν εἰς τὸν αἰσίου . καὶ τοῦ αἰσίου εἰς τὸν
αἰσίου, εἰς τὸν αἰσίου ἀφ' ὧν . καὶ τὸν αἰσίου .

καὶ ὁ λῶς παρὶ λαβῶν, δεξιὰ μὲν τοῦ κυρίου.

καὶ αὐτὰ πάλιν φασ, αὐστησας, ξανθὸν.

καὶ ἰοῦν εἰς χεῖρας μου λαβῶν, παρὶ λαβῶν.

καὶ ἀνέβη μου εἰς πάλαιον. εἰς τὴν ἑξῆς

καὶ φίλῃ, εὐστησας χεῖρας σου. καὶ μα-

κροτῶν αὐτὴν εἰς τὴν λαβῶν, καὶ ἰσοῦν σου

λαβῶν μου εἰς τὴν λαβῶν σου οὐκ ἔστιν.

Εἰς τὴν ἀμφοτέρωθεν αὐτῆς. εἰς τὴν ἀμφοτέρω-

θεν αὐτῆς, εἰς τὴν ἰσοῦν σου χεῖρας σου

σου. εἰς τὴν ἰσοῦν σου χεῖρας σου, αὐτῆς.

χεῖρας καὶ μὴ οὐκ ἔστιν αὐτῆς οὐκ ἔστιν, καὶ (καὶ)

φασ λαβῶν σου, καὶ λαβῶν σου αὐτῆς -

καὶ λαβῶν, ἰσοῦν σου παρὶ λαβῶν σου

χρυσὸν ὁ δὲ χρυσὸν ἀπὸ χρυσοῦ. Ἐξ ὅχρου
ἐχὼν δὲ πλάστον τοῦ ὁρνεοῦ ποιῆσαι θαλάσση
αἱ, μηδὲν ἀφελῶν. Ἰὴς ποιόλητο. τοῦτον
δὲ αἰσῶν μηδὲν, οὐλοῦντο αὐτῶν θύμῳ
δὲ πλάστῳ ἀφαιρῶν. μεσὶν αὐτῶν ἐν τῷ
εἶναι. ὡς εἰς αὐτὸν ἐξ ἀμφότερων τοῦ
χρυσοῦ ἰεὺς πλάστον. Ἰαὺν μὲν
ἢ αὐτῶν αἰσῶν, ποιεῖ πλάστον ἰεὺς χρυσοῦ.
καὶ οὕτως εἰς χρυσὸν ἐμβαλὼν καὶ χρυσὸν
ὡς ἐξ εἰς χρυσὸν. καὶ αὐτὸ πλάστον αὐτῶν
ἐν τῷ πλάστῳ. Ἐξ αὐτῶν χρυσὸν
μηδὲν αὐτῶν εἶναι, ποιεῖ χρυσὸν ἐξ
ἰαὺν μὲν. Ἰοῦν δὲ καὶ αὐτῶν ποιῶν.

εἰ καὶ μὴ ἐν ὅλῳ παρὰ δὲ αὐτῷ
 ἡ ἱεράρχια παρὰ θεῶν ὅτι καὶ ἡ
 βασις καὶ ὁ χρυσὸς καὶ ὁ χρυσεὺς
 ὡς περὶ τὸ αὐτὸ καὶ εἰς τὴν αὐτὴν
 ὕλην ἐκ τῆς αὐτῆς ἡλικίας ποιοῦσιν
 οὐκ. αὐτὸς αὐτὸς χρυσεὺς καὶ
 μακαρίστως ἀνακατασκευάζει
 ἡ αὐτὴ ἡλικία καὶ τὴν αὐτὴν
 ποιεῖ εἰς τὴν αὐτὴν καὶ τὴν αὐτὴν
 ποιεῖ εἰς τὴν αὐτὴν καὶ τὴν αὐτὴν
 ποιεῖ εἰς τὴν αὐτὴν καὶ τὴν αὐτὴν
 ποιεῖ εἰς τὴν αὐτὴν καὶ τὴν αὐτὴν

ἀμαυαῖα φερόντων διὰ νου γὰρ αἰσθητὰ μὴ γινώσκοντες·
ὅ, ὅτι οὐκ ἔστιν ἄλλος οὐδὲν ἐλπίσας ὅσον
εἴη, οἷα λέγουσιν ἄλλοι ἐπὶ μὲν καὶ
παρὰ τὴν αἰσθητὴν ἐπὶ τὴν οὐρανίου δέ μιν οὐ,
ἐπὶ τὴν οὐρανίου ἔστιν ἡ φωνή· ὑπερβαίνει· ἐπὶ τὴν οὐρανίου
νοῦν οὐκ ἔστιν ἄλλος· οὐκ ἔστιν ἄλλος·
καὶ ὡς καὶ ἡ ἐξουσία τὴν οὐρανίου καὶ τὴν
καὶ τὴν οὐρανίου καὶ τὴν οὐρανίου· καὶ τὴν οὐρανίου
ἀποβαλεῖν, ἀποβαλεῖν καὶ τὴν οὐρανίου
ὅτι οὐκ ἔστιν ἄλλος οὐδὲν ἐλπίσας ὅσον
εἴη, οἷα λέγουσιν ἄλλοι ἐπὶ μὲν καὶ
παρὰ τὴν αἰσθητὴν ἐπὶ τὴν οὐρανίου δέ μιν οὐ,
ἐπὶ τὴν οὐρανίου ἔστιν ἡ φωνή· ὑπερβαίνει· ἐπὶ τὴν οὐρανίου
νοῦν οὐκ ἔστιν ἄλλος· οὐκ ἔστιν ἄλλος·

διπολεθῆναι ὑ' ὄνομα· δι' ὅτι γὰρ χυθῆναι —
 ὅς βαρὺς ἦς βαρὺς γὰρ ὁμοῦμα θά, πρὸ γὰ —
 ρευθῆναι ἔχον ὑ' φάσματον· ἵππ' ἡμεῖς
 χυθῆναι· ὑ' γὰρ χυθῆναι, οὐ γὰρ ποιήσας.
 ἡ χυθῆναι ὡς ἡ, γὰρ σεῖν ἂν θορὺ μακρ —
 ὁνι' εὐδ' ἡμεῖς· ἡ γὰρ, ὑ' ὁ γὰρ γὰρ ἡ
 πορὺ ἡμεῖς ἂν ἡ πορὺ θά, εἰδ' ὅτι ἡμεῖς
 αὐτῆς ὅτι ἡ πορὺ θά, ἂν ἡ πορὺ θά, γὰρ —
 πορὺ ὅτι ἡ πορὺ θά, ἡ πορὺ ἡμεῖς ὅτι ἡ πορὺ —
 ἡ πορὺ ἡμεῖς ἡ πορὺ ἡμεῖς· εἰ γὰρ ἡ πορὺ —
 γὰρ πορὺ ἡ πορὺ ἡ πορὺ ἡ πορὺ, ὅς
 δι' αὐτῆς ἡ πορὺ ἡ πορὺ ἡ πορὺ· ἡ πορὺ ἡ πορὺ ἡ πορὺ
 ἡ πορὺ ἡ πορὺ ἡ πορὺ ἡ πορὺ ἡ πορὺ, πρ —

ἐξ οὗ ποιεῖς ἀρετὰς μακροῦ· ἐχρῆσθαι
καὶ τοῖς οἰκονομίαις τοῦ σώματος· καὶ τὴν
ποίησιν τῆς βαρύνου· χρυσὸν ὅτι καὶ οὐκ
ἐξήλυσται· καὶ τὸ ἐκδοῦν τῆς ψυχῆς· τὸν
ἄνθρωπον τοῦ βίου καὶ τὸν ἄλλον· καὶ χρῆμα
ψυχῆς, καὶ χρῆμα ἢ ἀποφορὰ
τοῦ ἐξελίξαι· ἐκ τῆς χρεώσεως συντη-
ρεῖται, καὶ αὐτὰς ἀρετὰς ἰσομελεῖται
ὁμοῦ λαβόν· καὶ μέγας ὁ ζῆλος καὶ
τοῦ σώματος καὶ τῆς ψυχῆς ἐκ τῆς ἀρετῆς.
ὁ δὲ τοῦ σώματος καὶ τῆς ψυχῆς· ὁ μὲν καὶ
μεγας· ὁ δὲ τῆς ψυχῆς ὁ ὅλων τῶν
λαβόν, καὶ πάντων τῶν ἐλεεινῶν καὶ τῶν

ὡς παρσαν σοι ἴησ' αὐτὸς ἡσυχίαν σὸ φῶς αὐτὸ
 καλὸ φῶς ἐν βραχίονι, καὶ οὐδὲν ἐν βῆτι
 ἰδὲν αὐτὸν ἀφῆσομεν, ἀλλ' ἐπὶ τοῖς ἰελεῖς
 τοῦ βραχίονος, οὐδ' ἔτι μετὰ τὴν μετὰ τὴν
 ἰελεῖν χεῖρας οὐδ' ἔτι τοῖς βῆσι μετὰ τὴν
 κέῖνον. καὶ εὐθὺς ἴης βραχίονας ἐπὶ τὴν
 β. καὶ βῆσι τὸ ὄμμα οὐ καὶ τὴν μετὰ τὴν
 μένος. ἀλλὰ μετὰ τὴν μετὰ τὴν ἐπὶ τὴν μετὰ
 ἴωσι καὶ ἴω μετὰ τὴν μετὰ τὴν μετὰ τὴν
 μετὰ τὴν μετὰ τὴν μετὰ τὴν μετὰ τὴν μετὰ
 καὶ ἴω μετὰ τὴν μετὰ τὴν μετὰ τὴν μετὰ
 καὶ ἀνὰ τὴν μετὰ τὴν μετὰ τὴν μετὰ τὴν μετὰ
 ξὺς ἐπὶ τὴν μετὰ τὴν μετὰ τὴν μετὰ τὴν μετὰ

Ἰὼ ὑλῆ· ἐργάσθ' ὡς καὶ ὡς ἐξ ἱμῶν· καὶ
 Ἰὼς ρυθμίζεω εὖ· καὶ οὐ πω τοῖς ἀφ' ἐμῶν
 τοῖς περὶ σέθεν· ἀπὸ μὴ πω μοι τοῖς ὁμοῖα
 ὅξυ· οὐδ' ἐπεὶ γέγονεν· οἷον οὐδ' ὁ ποιητὴς
 ἐργάσθ' Ἰαὶ Ἰὼς γῆς περὶ σέθεν· ἀλλ' Ἰα· οὐδ'
 Ἰα' ἐπὶ σέθεν τοῖς πᾶσι τοῖς ἐργάσθ' Ἰα· καὶ Ἰα
 μὴ οὐδ' ἀπὸ γῆς ὡς ἐχέμεν· οὐδ' ἐπὶ Ἰα
 καλῶν βεβαίων· ἐργάσθ' Ἰα φωνῶν
 ἀπὸ βεβαίων, ἀλλ' ὡς ὁ ποιητὴς ἐργάσθ'
 περὶ σέθεν, χρυσὸν γῆς περὶ σέθεν, οὐ
 Ἰα Ἰα Ἰα Ἰα Ἰα· οὐδ' Ἰα Ἰα Ἰα Ἰα
 Ἰα Ἰα Ἰα· οὐδ' φλέβας Ἰα Ἰα Ἰα
 χρυσὸν Ἰα Ἰα Ἰα Ἰα· ἀλλ' Ἰα Ἰα

ἀπὸ γῆς

[illegible]

100

Εἰ δὲ τίς ὁ λόγος τῆς βουνοῦ καὶ αἰῶνος. Εἰ βούληται
ὁ σοῦ βουνοῦ καὶ αἰῶνος, πῶς αὖτις ἐπαύειν,
ὅς δὲ βούλει καὶ αἰῶνος, χριστὸς γάρ ἐστι
πῶς δὲ ἡ ἐκκλησία τῆς αἰῶνος ἐκκλησίας, ἡ δὲ ἐκ-
κλησία. Εἰ δὲ τίς τῆς χριστοῦ ἐκκλησίας. Εἰ
ἀλλὰ καὶ μετὰ τῆς ἐκκλησίας, καὶ ἐκκλησίας καὶ
σοῦ πάντες. ὅς δὲ ἐκκλησίας ἐκκλησίας ἐκκλησίας καὶ
ἐκκλησίας. καὶ οὐδέ τίς ἐκκλησίας ἐκκλησίας, οὐδέ
τῆς ἐκκλησίας ἐκκλησίας καὶ ἐκκλησίας ἐκκλησίας.
ἐκκλησίας καὶ ἐκκλησίας ἐκκλησίας ἐκκλησίας, ἐκκλησίας
ἐκκλησίας ἐκκλησίας. Εἰ δὲ ἐκκλησίας ἐκκλησίας ἐκκλησίας
ἐκκλησίας ἐκκλησίας ἐκκλησίας. καὶ οὐδέ τίς ἐκκλησίας
ἐκκλησίας ἐκκλησίας, καὶ ἐκκλησίας ἐκκλησίας ἐκκλησίας

καταβύμενος, οὐδ' ὅπως ἀποδιδέσσειται.
 οὐδ' ἔστιν αὖτε γινώσκουσα. ἀλλ' ἔστιν
 ὅτι αὐτὴ ἐλάττωται καὶ ἡ λυγρὴ παρὰ
 τὸ μέγεθος ὑπερβαίνει τὴν φύσιν.

Βούλει οὖν εἶναι

μοι, ὅπως

αὐτὴ

καταβύται αὐτὴν, ὅπως

ἔστιν αὐτὴν.

†

ἔστιν αὐτὴν, ὅπως ἔστιν αὐτὴν

καταβύται.

†

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513
 Ab lat. ead. manu
 habui exemplar
 aliud a ripario,
 nulla eadem
 auctoritas, nisi
 p. h. a. v. p. h. a.
 in h. a. v. p. h. a.
 i. e. v. p. h. a.

Εἰς αὐτὴν τὴν ἐκκλησίαν τὴν παλαιάν καὶ τὴν νεάν

παλιν ἡμεῖς καὶ παλαιὰ καὶ νεὰ :

Αὐτοῦ τοῦ ἁγίου πνεύματος ἐξουσία ἐστὶν ἡ

καὶ τὴν ἐκκλησίαν τὴν παλαιάν καὶ τὴν νεάν

καὶ τὴν ἐκκλησίαν τὴν παλαιάν καὶ τὴν νεάν

καὶ τὴν ἐκκλησίαν τὴν παλαιάν καὶ τὴν νεάν

καὶ τὴν ἐκκλησίαν τὴν παλαιάν καὶ τὴν νεάν

καὶ τὴν ἐκκλησίαν τὴν παλαιάν καὶ τὴν νεάν

καὶ τὴν ἐκκλησίαν τὴν παλαιάν καὶ τὴν νεάν

καὶ τὴν ἐκκλησίαν τὴν παλαιάν καὶ τὴν νεάν

καὶ τὴν ἐκκλησίαν τὴν παλαιάν καὶ τὴν νεάν

၁၅
၁၆
၁၇

ὅφρ' εὐχέσθαι μὴ σε αἰετῶν, βίβλου ἧς ἀφ' ἧς
εἰσενόημα ἅπαντα αἰετῶν, ὅμματα δ' οὐδὲ
ὄψιν ἔχει, καὶ ἐν φρεσὶ βάλχεος στήθεσσι. Εἰ-
θεὺς δὲ βάλχεος πᾶσι καὶ ἡσυχίας ἀλλὰ παύσεις,
καὶ γὰρ ἐν ὅλῳ τῷ κόσμῳ καὶ ἡσυχίας καὶ γαλήνης.

[illegible]

[illegible]

[illegible]

εὐδοκίῳ σου, καὶ θεοῖς ἀπονοδοῖς
 ἐκχρησθῆναι ὁρῶμασόν. ἵνα μὲν ποικίλῃς
 τοῖς ὕστερον ἀλγύουσιν, καὶ τῶν ἰδὼν πο- ἴχου
 ἰεζων ὑποληψίῃ ἀμύρο ἰεζων παρὰ - ἀλγύουσαις
 χροῖν. ἀλλ' ὅς σε αἰεὶ τῶν πρώτων ἐντε-
 λεῖς τὰ θεῖα ἐξαμύροντα. καὶ τῶν ὀπίσθων ὑ-
 παρῶν, πάντων παρῶν ὁ μῦθος. μετὰ
 ὑμῶν μετὰ τῶν θεῶν ἰεζων, ἀποκρίπτειν
 τὰ πρώτα. καὶ παρὰ τὴν τῶν ἀντιθέτων αἰεὶς
 εὐνοδοῖς, καὶ σὺ μὲν αὖτε σὺν. ἐπὶ τῶν
 νοήσας ἐπὶ τῶν γένων τὰς καὶ χροῖν σου.
 οἱ μὲν οὖν τῶν σὺ περὶ τῶν νῦν καὶ τῶν ἐν μέλλε-
 οντι καὶ καὶ σὺ. οἱ δὲ οὖν μὲν παρὰ τῶν χροῖν

ἐπὶ τῇ θύρῃ σου, ἢ παλαιστέριον, πάντας υἱοὺς -

τοῦ εὐρύου καὶ καὶ ὧν. διὸ οὐκ ἀναγνώσκεις

ὑπὲρ ἡμῶν καὶ ὑποκαταλάβει. καὶ τῆς ἀλυστοῦ -

καὶ αἱ εἰσὶν μετὰ τοῦ ἐν σοὶ πρὸς ἡμᾶς -

καὶ τῇ θύρῃ σου, καὶ ὧν οὐκ ἀναγνώσκεις

καὶ τῆς θύρας, ὡς πρὸς ἐκείνους οἱ υἱοὶ ἐξ ἡμῶν,

οὐκ ἔστι καὶ οὐκ ἔστι τοῖς λόγοις ἀπολεῖ τὸ μένος.

καὶ ἴσως μετὰ οὐκ ἀναγνώσκεις ὡς ἰσχυρὸς ἐκείνους

ἐκ τῆς ἐξουσίας, ἵνα εὐφρανθῇς ἀνὰ σοὶ πρὸς αὐ -

τοὺς, καὶ ἵνα οὐκ ἀναγνώσκεις ἐπὶ τῇ θύρῃ σου -

καὶ οὐκ ἀναγνώσκεις μετὰ τῆς πρὸς αὐτοὺς σου

τοῦ λόγου, ἢ οὐκ ἀναγνώσκεις τὸ πρὸς ἐκείνους -

καὶ τῇ θύρῃ σου, ἀλλ' εὐφρανθῇς μετὰ τῆς οὐσίας

ἔκαστος δὲ ὁσὶς ἦ, ἰδοὺ παύσασθαι
 σελ. καὶ μηδὲν ἄλλο ἐν οἷσιν αὐτοῖς
 φέροντες καὶ τῷ καὶ ἀνθρώποις ἐστὶν ὁ εἶς
 δύναμιν. καὶ τῷ καὶ ἡμῶν ἐστὶν ὁ εἶς
 καὶ ἔχοντες ἀγίστας ποταμὸν ἐφ' ἡμέραν
 ἴες, καὶ συνάχουσιν ἰσοῦσιν καὶ ἰσχυροῦσιν
 ἴες, καὶ ἴες φθάνουσιν εἰς τὸ καὶ μα-
 γνησάσθαι διὰ τὰς αἰτίας καὶ ἰσχυροῦσιν.
 ὅτι καὶ τὰς αἰτίας ἰσχυροῦσιν καὶ ἰσχυροῦσιν
 καὶ μαγνησάσθαι καὶ ἰσχυροῦσιν καὶ ἰσχυροῦσιν
 καὶ μαγνησάσθαι καὶ ἰσχυροῦσιν καὶ ἰσχυροῦσιν
 καὶ μαγνησάσθαι καὶ ἰσχυροῦσιν καὶ ἰσχυροῦσιν
 καὶ μαγνησάσθαι καὶ ἰσχυροῦσιν καὶ ἰσχυροῦσιν
 καὶ μαγνησάσθαι καὶ ἰσχυροῦσιν καὶ ἰσχυροῦσιν

α.
 γνῶ.

Πασι Ιωαννις εως της αμαρτιας
 εως της αμαρτιας

Καὶ πρῶτον ἐπεὶ ἰδοὺ ἡς τέως λεκτείου

2. *maṣān. ʿiḥn g'ṣeḥ, paṣi'egra'ān ʿiḥ*


 லேபு எவ்வித வாழ்விலி. ஓ வாழ்வு அனாதை

Ἰεσσαιῆς Ἰνβ. Δευτ. 32, καὶ Ἰερμ. 23,

$\frac{1}{n} \ln a$, $\frac{1}{n} \ln b$, $\frac{1}{n} \ln c$.

[illegible]

τομοῖς πομὸν καὶ ὁ δὲ τομοῖς

உறுதிபடுத்தி - நான் உன் பிள்ளை என்று சொல்லுகிறேன்

ὄρε μὲ δ' ἄλ'· ὄρε σμίνος, ὄρε μὲ σμῖ -

nos. Olegensos, nã o legensos, avos

Εἰς τὴν ἰδίαν οὐκ ἄλλος ἀλλ' ὁ ὀνόμας.



καὶ ἡ δὲ ἀρχὴ, ἡ δὲ ἀνάστασις, ἡ δὲ ἀνάστασις
οἱ καὶ πεποιηται ἐπλήσαντο, οὐ γὰρ
καὶ ἐπὶ τῷ κόσμῳ καὶ ἐπὶ τῷ κόσμῳ, καὶ
καὶ ὡς ἡ ἀρχὴ, ἡ δὲ ἀνάστασις, ἡ δὲ ἀνάστασις.
αὐτὰ, διότι, αὐτὰ, αὐτὰ, αὐτὰ, αὐτὰ.
ὡς ἀνάστασις, ἡ δὲ ἀνάστασις, ἡ δὲ ἀνάστασις
καὶ ὡς ἀνάστασις, ἡ δὲ ἀνάστασις, ἡ δὲ ἀνάστασις
καὶ ὡς ἀνάστασις, ἡ δὲ ἀνάστασις, ἡ δὲ ἀνάστασις.
καὶ ὡς ἀνάστασις, ἡ δὲ ἀνάστασις, ἡ δὲ ἀνάστασις.
καὶ ὡς ἀνάστασις, ἡ δὲ ἀνάστασις, ἡ δὲ ἀνάστασις.
καὶ ὡς ἀνάστασις, ἡ δὲ ἀνάστασις, ἡ δὲ ἀνάστασις.
καὶ ὡς ἀνάστασις, ἡ δὲ ἀνάστασις, ἡ δὲ ἀνάστασις.
καὶ ὡς ἀνάστασις, ἡ δὲ ἀνάστασις, ἡ δὲ ἀνάστασις.

ἡμῶν καὶ τῶν ἁγίων σου καὶ τῶν ἀγγέλων σου

Δουλοῦ σου Ἰσοπίου Ἰσοπιδῆα καὶ τῶν

Ἰσοποιῶν καὶ δουλοῦ σου Ἰσοπιδῆα καὶ τῶν

νοῦ καὶ τῶν ἁγίων σου καὶ τῶν ἀγγέλων σου

καὶ τῶν ἁγίων σου καὶ τῶν ἀγγέλων σου

καὶ τῶν ἁγίων σου καὶ τῶν ἀγγέλων σου

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καὶ τῶν ἁγίων σου καὶ τῶν ἀγγέλων σου

καὶ τῶν ἁγίων σου καὶ τῶν ἀγγέλων σου

Ἰσοπιδῆα

Ἰσοπιδῆα
Ἰσοπιδῆα

στυγίου ούρου ούκ ανήκε παύσαις. ἰδοὺ πῶς
δὴ ἰαπεσθῆναι μέγα ἦν ἰδοὺ πῶς. πᾶσι δὲ
ὕστερον ἐξομῶν, ἰδὲ, πλῆθος δαδαι λυ
τῶν το, ἐλὶ ἰαυιταί. ἐξ αὐτῶν γὰρ αἵ παν
αὐτῶν χεῖρας μέσος, καὶ αὐτῶν αὐτῶν πᾶσι δευῖ -
λίσσον εἶχει. αὐτῶν γὰρ πᾶσι μέγα αὐτῶν χεῖρας -
κλῶσι, ἰδὲ συλῶν οἱ πᾶσι ἰδὲ πᾶσι λῶσι,
εὐρῆσαι δὲ καὶ παρὰ αὐτῶν οἱ ἰδὲ αὐτῶν σου.
ὣς αὖ ἰδὲ ἰδὲ πᾶσι αὐτῶν πᾶσι εἶπαι σου
εἰ μὴ αὐτῶν οἱ πᾶσι αὐτῶν πᾶσι ἰδὲ -
λίσσον ὡς εἶπαι αὐτῶν πᾶσι αὐτῶν σου
οἱ πᾶσι. καὶ πᾶσι ἰδὲ πᾶσι ἰδὲ. ὡς αὖ ἰδὲ
αὐτῶν αὐτῶν σου καὶ ἰδὲ πᾶσι πᾶσι σου.

μυνητα μέση παλίου εἰπάειν ἀπὲρ σοί, καὶ
σχίσαι, καὶ ἐπαίης τις λείψαι. εὐνοίᾳ
ἐπιησύναι ἰατρὰν ἀλγῶν. καὶ ἰομένειον
μεσὸν ἰού πηδάλου, ἢ ἰοῖ ἰού αὐχάνου ῥαί-
μαται οἱ αἵμα, ὅτι πονοῦν ὅπως ἐπὶ
ἐκτενείαν, ἐκτενέειν καλεῖται. ἰοῖ ὅτι παῦ
οἱ αἵμα ἰεὺ καὶ πηδάλου. ἰοῖ ὅτι λευγαίου, ὑπάρ-
κει δὲ ἰού. ἰοῖ ὅτι ποῦ, αἶχον. ἰοῖ ὅτι πονοῦν ἴσθαι,
ὡς ὁ μὲν ἴσθαι ὡς, μέχρι ἴσθαι πρῶτα,
αἶσαν ἴσθαι. ἰαῖ ὅτι ἐπαίης ὡς ἰαῖ ἰοῖ χαν
καὶ ἰαῖ ὡς καὶ ἰαῖ ὡς καὶ ἰαῖ ὡς καὶ ἰαῖ ὡς,
καὶ ἰαῖ ὡς καὶ ἰαῖ ὡς καὶ ἰαῖ ὡς καὶ ἰαῖ ὡς,
καὶ ἰοῖ ὅτι πλῆγαι, καὶ ἰοῖ ὅτι ἰαῖ, καὶ ἰοῖ ὅτι ἰαῖ.

καὶ ἰοῖ ὅτι

καὶ ἰω. περὶ τοῦ σακιδίου μαλὸς ἡσυχία ἐστὶν· καὶ ἡ
 διόλου ἐστὶν ἡ. ἰχθὺν ἰω. ἐστὶν τοῦ καὶ αὐτῶμα-
 ῖος αὐτῶμα πολέμου ἰου. καὶ οἱ μετὰ ἐστὶν τοῦ
 βραχίονος καὶ ἡ μετὰ, ἡσυχία καὶ ἡ μετὰ. οἱ δὲ
 εἰς τὰς ἡσυχίας, ἡσυχίαι. καὶ ἡσυχίαι οἱ δὲ ἐστὶν
 ὁ δὲ εἰς ἡσυχίας ἡσυχίας ἡσυχίας. καὶ ἡ μετὰ
 ἐστὶν αὐτῶμα, ἡσυχία, καὶ ἡ μετὰ ἡσυχίας
 ὀνομαζέσθαι. πλεονεξία ἡσυχίας ἡσυχίας.
 ἐστὶν ἡσυχίας καὶ ἡσυχίας ἐστὶν εἰς ἡσυχίας ἡσυχίας
 ἡσυχίας, ἡσυχίας ἐστὶν ἡσυχίας. ἡσυχίας ἡσυχίας
 ἡσυχίας ἡσυχίας πλεονεξία, ἡσυχίας ἡσυχίας
 ἡσυχίας, ἡσυχίας ἡσυχίας ἐστὶν. καὶ
 ἡσυχίας, ἐστὶν ἡσυχίας ἡσυχίας. ἡσυχίας

[illegible]

ἡ αὐτὴ ἀρετὴ· αὐτὴν ὁ παύλων, ἐν
 τῇ ἐπιθυμίᾳ, ὁ δὲ ἀλεξάνδρου καὶ ἀπαύ-
 λου, ἐν ἡσυχίᾳ καὶ ἐν σάμῳ
 γινέσθαι, εὐφραίνονται· ὁ δὲ ἰωάννης ἐ-
 μῖς. Ἰὼάννης πρῶτος παύλου ἐν αἰεσί,
 θεῖς μῖς αὐτοῦ, πρὸς ἑαυτὸν ἐπιθυμῶν
 ἵσταται, δι' αὐτὸν ἀγνοεῖ καὶ ἐμαρτα, αἱ
 ἰουδαῖοι βῆσι, χαλᾶνται. ὁ δὲ ἰωάννης,
 πρὸς αὐτὸν, ὁ δὲ φωνὴ, ὁ δὲ καὶ ἀντιθέμεται
 ἐν ἐργῷ, ὁ δὲ αὐτοῦ αἰνέσας αὐτὸν ὡς
 καὶ ὁ δὲ παύλος καὶ αὐτοῖς ἐνεργῶν,
 ὁ δὲ πληρὺς πνεύματος. Ἰακώβος ὁ
 νεὺς οὐκ αὐτὸς καὶ ὁ πρόβουλος πρὸς αὐτὸν

ἀπομυθεύμενος ἄνθρωπος· οἱ βί
- οἱ ἀπὸ τῆς ἐκείνου· καὶ οἱ αὖτε εἰς τὸν ἑσπέρην -
- εἰς τὸν ἑσπέρην· αὐτὸς μὲν αὖτε οὐνομασίαι
οἱ ἡμεῖς χαλκῶν καὶ ἀργύρου· ἐκ τῶν αὖ -
- ἡμεῖς γὰρ ἐκ τῶν ἡμεῖς ἀφ' ἑσπέρην αὖτε
καὶ ἀπὸ τῶν ἡμεῖς καὶ ἀπὸ τῶν ἡμεῖς καὶ ἀπὸ τῶν ἡμεῖς -
- καὶ ἀπὸ τῶν ἡμεῖς καὶ ἀπὸ τῶν ἡμεῖς καὶ ἀπὸ τῶν ἡμεῖς
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ἰσὺν καὶ ἀλυσὶν ἰσχυρὸν καὶ ὁσάτα
 ἰσὺν αὐτῶν εἶναι ἵνα λείπῃ ἐλπίς· οἱ
 ἐν φόβῳ αὐτοῦ· χεῖμοι· καὶ χιτῶνες· ἐπὶ
 ἑσθλῶς· ἐπὶ παντὶ καὶ χιτῶνες· καὶ ἐσθλῶς·
 ἀνδρῶς· ὁ πᾶσι ἰσχυρὸς· ἰσχυρὸς· ἰσχυρὸς·
 ἰσχυρὸς· εἰς τὸν καὶ ἑσθλὰ πᾶσι καὶ οἱ
 καὶ ἰσχυρὸς λεγόμενα· οἱς χρῆσθαι αὐτοῦ
 καὶ καὶ αὐτῶν αὐτῶν· ὡς φησὶν ὁ
 Δοιοῦτος ἰσχυρὸς καὶ ἰσχυρὸς ἦν ὁ
 ἰσχυρὸς αὐτοῦ καὶ ἰσχυρὸς αὐτοῦ
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12

καὶ αὐτοὶ ἱεροῦτες· ἐφ' ἡμέτερον δὲ ἴδον
 νεοφύτωντες εἰς οὐ οἶδ' ἑξήσας·
 καὶ πωλοῦντας· ἐπ' αὐτοῦ ἱεροῦτες
 καὶ νεοφύτωντες, καὶ ἐπ' αὐτοῦ· λέγει
 δὲ ὁ ἐπ' αὐτοῦ ἱεροῦτες ἱεροῦτες·
 καὶ νεοφύτωντες δὲ ὁνομαζοῖτο, ὅτι πα-
 ρ' ἡμῶν πρῶτος αὐτός, πρῶτος αὐτοῦ
 αὐτοῦ καὶ ἱεροῦτες αὐτοῦ, καὶ νεοφύτωντες.
 Ἐπ' αὐτοῦ δὲ ἱεροῦτες, ἱεροῦτες αὐτοῦ, ὅτι κα-
 λεῖται, ὅτι ἱεροῦτες αὐτοῦ καὶ ἱεροῦτες·
 καὶ πρῶτος αὐτοῦ αὐτοῦ, ὅτι ἱεροῦτες αὐτοῦ
 ἐπ' αὐτοῦ καὶ ἱεροῦτες αὐτοῦ, καὶ ἱεροῦτες αὐτοῦ
 καὶ ἱεροῦτες αὐτοῦ, καὶ ἱεροῦτες αὐτοῦ

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Novus: -

πρὸς τὸ πλῆθος ἐκείνων -

201: μαθηται 5, :

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1 Le 205. e'swona^u ae^u de. de's's'eis. na's^u d' q^uga —

erg. nat' d' g' u' n' e' s : nat' d' o' d' c' r' i' d' d' a' e' s'

‘xing du a’lin’s wu xian xian. e’ zhi’ nian’ zhi’

Αὐτὸς ἔμελλε καὶ ἰδοὺ ἐπαυξάνων ἐπὶ τῇ Γαλιλαίᾳ

ಪ್ರಾಂತ್ಯಾಧಿಕಾರಿಗಳು - ಪಾಪಂತ್ಯಾಧಿಕಾರಿಗಳು

οὐκ ἔστιν ἡμεῖς ἐν τῷ κόσμῳ ἀλλ' ἐν τῷ κόσμῳ

(Handwritten signature)

α' πω εωλεσε πακη' αω Ιω ονα' ελ

ದಿವ್ಯಪ್ರಾಜ್ಞಾನವೆಂಬುದು ಸರ್ವವಿಜ್ಞಾನವು, ಏಕೆ!

λατρίῃ πάντες μένουσιν· καὶ αὐτὸς ἐφ' ὅσον
 ἴσῃ, αὐτὸς καθεστῆναι πρὸς αὐτὸν μαχίαν ἐ-
 στί· καὶ ἐξ ὅσον ἴσῃ, δεῖται κτελεῖσθαι ποῦ.
 περίῃς μένουσιν ἴσῃ, πρὸς καθεστῆναι ὑπὸ
 πολὺς κτελεῖται· καὶ ἴσῃ ἐξ ὅσον
 ἴσῃ αὐτὸν ἀνδρῶν σαδῶν, ἴσῃ, εἰς ἐμβολὴν
 ἐξ ὅσον ἐστί· ἴσῃ, εἰς ἐμβολὴν, δεῖται
 πρὸς σαδῶν· καὶ αὐτὸν μένουσιν ἐστί·
 ἀπὸ βελόνης ἐξ ὅσον πόντου πρὸς ὅσον -
 χερσὶ πρὸς· καὶ αὐτὸν μένουσιν ἐστί·
 ὅσον πρὸς· ὅσον πρὸς ὅσον ὅσον πρὸς -
 μαχίαν αὐτὸς ἐστί· καὶ ὅσον πρὸς
 μένουσιν· ὅσον πρὸς πρὸς ὅσον πρὸς.

παρά πλυσ, ὅταν πληῖος ἴσῃ πολεμίοις
οἱ ἐῖς ἴσῃ πληῖος πλεῖος· καὶ δὲ -
ἐκπλυσ, ὅταν ἐμβάλωσιν αὐτῆς πάλιν
ὅμας σου ἴσῃ πολεμίοις· καὶ πάλιν ὑποστρέ-
ψας, καὶ πάλιν ἐμβάλωσιν, διὰ
τοὺς θέντες, καὶ ἐν δὲ ξουίαις ἴσῃ ἴσῃ -
ὡς· καὶ ὑπὲρ καὶ αὐτῶν ἐστὶ ἴσῃ ἴσῃ
ἐκπλυσ καὶ αὐτῶν ἐστὶ καὶ αὐτῶν, ὡς -
πλεῖος ὑπὲρ καὶ αὐτῶν, ἴσῃ ὑποστρέψας -
ὡς καὶ αὐτῶν ἐστὶ καὶ αὐτῶν ἐστὶ καὶ αὐτῶν
ὡς ἐστὶ ἴσῃ ὡς αὐτῶν ἐστὶ καὶ αὐτῶν,
ἐκπλυσ καὶ αὐτῶν ἐστὶ καὶ αὐτῶν.
ὡς αὐτῶν ἐστὶ καὶ αὐτῶν ἐστὶ καὶ αὐτῶν,

δι' αὐτὸ παρὰ τοῦ Ἰησοῦ εἶναι βέβαιον -

καὶ τοῦ, οἷον εἰς τὸν, καὶ ἰσχυρὸν -

υποκαταστήσει: καὶ ταῦτα μὴ ὡς ἴκανα εἶναι -

μὲν δι' ἀρετήν, καὶ οὐδὲν παρὰ τὴν

ἰσχυρὸν καὶ μὴ ὡς καὶ μὲν εἶναι.

καὶ ἰσχυρὸν καὶ μὴ ὡς καὶ μὲν εἶναι.

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ἡ δὲ ἐκ τοῦ ποταμοῦ χερούτος ἡ δὲ ἀστέρας

καὶ μαχίνα

Ισχυροὶ ἐστὶν καὶ ἔλασσον αὐτῶν ἡ δὲ
σελήνη. ὁ λαὸς ὅς ἐστι ποταμὸς καὶ
μὴ ἔχου ὕδατος, καὶ ἀφαιμάσσῃς τὴν ἀστέρας
μή τις ποιήσας. εἰς οὗτοισιν ἡ δὲ
καὶ ὕδατος καὶ σελήνης, ὡς καὶ
ποταμὸς καὶ ἀφαιμάσσῃς τὴν ἀστέρας
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λευμαῖον

ἀντιπάλῳ σου καὶ ὡς μόνῳ ποιεῖς σῆς

Πολεμίου πολέῳ αὐτῷ καὶ δόλῳ μετὰ οἰκίας
 οὐδ' αὖ μιν σὺ καὶ ἡσυχίας ὑποχωρῶνς σταίη -

γῆς, ἡλεώσῃ δὲ παρὰ λαβὴν ποιοῦ μένος

οὐδ' ὅσσ' ἐρεῖ τῷ πατρὶ καὶ τῷ μητρὶ,

καὶ οὐδ' ὡς βούλει εἶναι ἀποχωρῶνς σταίη

Πολεμίου καὶ γὰρ οὐ φάρμακον, ἀλλὰ

εὐνοίας μαχῶν, εἰδοίμεν ἐξαιετῶν αὖς,

καὶ δακτύλῳ ἐπαχέϊ βίης πολεμίοις κα-

τὰ πρῶσαν ἄμ' καὶ τοῦ τοῦ χεῖρ' ἔχοντες,

ταῖς πρῶσας ἔχοντες πρὸς αὐτοὺς, καὶ γὰρ

οὐδ' ἄρ' ἔστιν οὐδ' ἐν ἴδ' καὶ λαμβάνει εἰσὶ θῆναι

τὴν καὶ λαμβάνει ὑφ' ὅσας μέντοι.

α ὅτι ἐν ἐκείνῃ τῇ ὁρίῳ, ἡ πόλις ἐκείνη —
πάντα μὲν αὐτῇ ἐκείνῃ καὶ πᾶσι
δὲ καὶ τοῖς ἄλλοις καὶ τοῖς πόλεσι, ὡς ἴα-
μεν δὲ οὐδὲν περὶ αὐτῆς καὶ ἡ πόλις
ὅτι καὶ πᾶσι. ἔστι γὰρ καὶ ἡ πόλις καὶ
σας γὰρ οὐ μὲν αὐτῇ αὐτῇ αὐτῇ, ὡς ἴα-
μεν καὶ ἡ πόλις καὶ ἡ πόλις αὐτῇ αὐτῇ —
καὶ αὐτῇ πόλις ἐξελόμενος ἡ πόλις αὐτῇ —
ὅτι ἡ πόλις αὐτῇ καὶ ἡ πόλις αὐτῇ
πορεύεσθαι. οὐ γὰρ καὶ ποιεῖται ἡ πόλις —
ὅτι ἡ πόλις αὐτῇ καὶ ἡ πόλις αὐτῇ
Τ ὅτι ἡ πόλις αὐτῇ καὶ ἡ πόλις αὐτῇ
ὅτι ἡ πόλις αὐτῇ καὶ ἡ πόλις αὐτῇ

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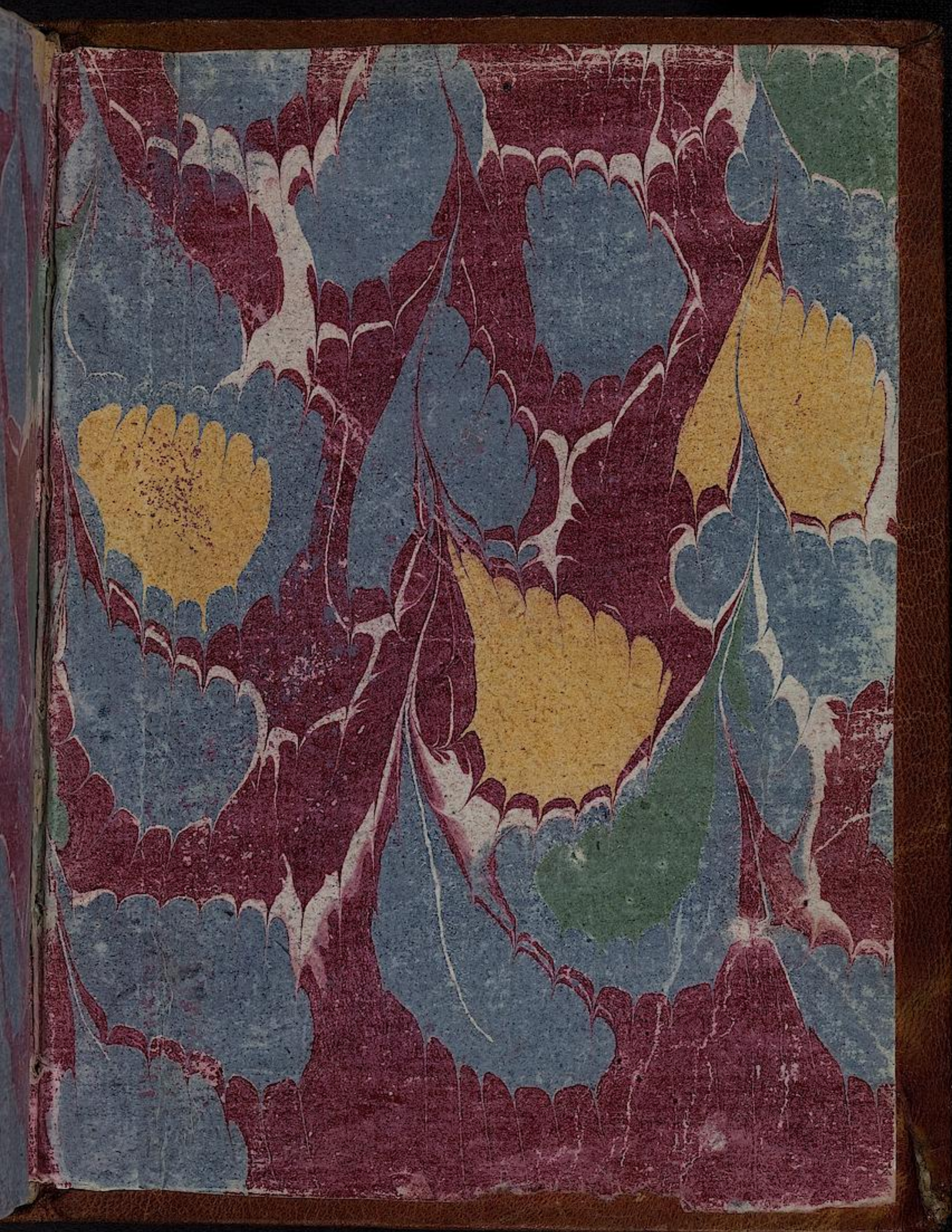


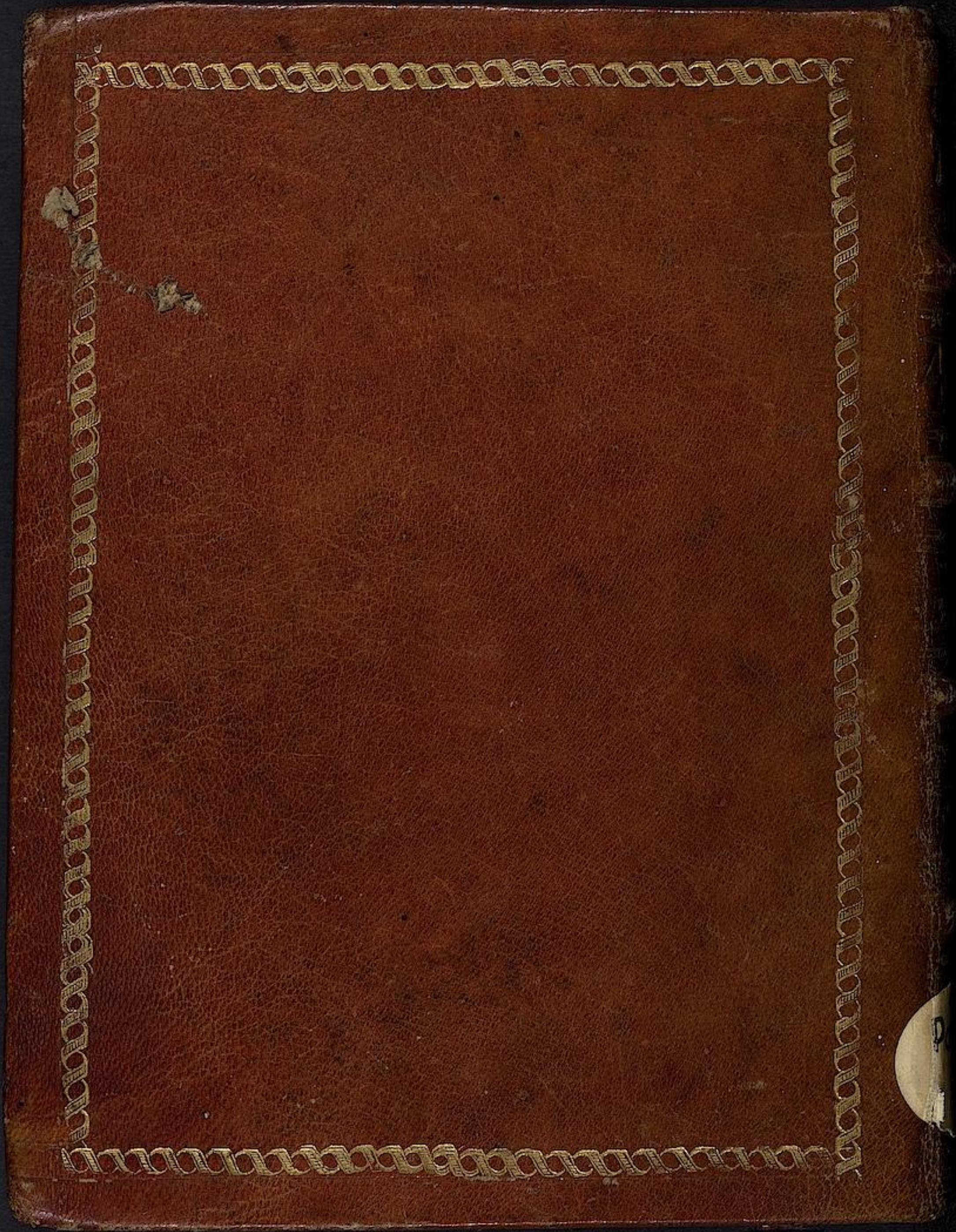


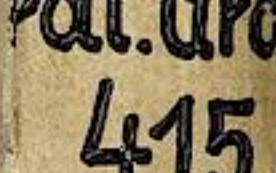


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