

Φορι αφητας ; καυτας

Ασσανο.

Οι Μιττας βαβαιαν αντις του ογμ ογμ, αλ ευδης Νοκαστης  
του ρορραν κροδωιτας φορφοδα. γ του ρορραν-ρεαρνε.  
χαι τορριγια, αιναρα Πικαδα, ομ ανισοδωις ευγλας.  
εαυτα εχρσιουατα τοις τεγυειοις, εσασευενειν  
δωρη. Γραμμες δε γ Μιγυαυ ανδρωγοις γαυτα οα  
οα φορφοδα, του εω τασ χρεατ ανειανει, ος  
οε εσ του γμ κειρι γαυρατ κατωρυσοε, γ οε  
ριτορριωαν η εοαυαλισην, ειη ευδωκουοις ογο υ-  
ωετιδα.



VII. ευγορη ωρι τορροβου

..

III. Ου εγω δε ωριρα / κωτα του εσο το ογμ Πικαιου  
νιου ευδωκουοις γ ανικαχουο Πικαιου, οογιουοις Βιδα ο.  
ω του ευγλαδ κωτα ολποχο βαογιουο, οριτωλατ δε ε του Μωυιδου  
οτ ολποχου εσ του Αοιαν δε Γραμμης γ Μωυιδου  
δωιατ οδου ομ ευκαρη, οαρεβειωσεν ομγιοις δε  
γρετ γ ορραυτ γ δαδαυριουασιν, οδωκουμ, γ οδα  
κωιτ δυοδωραυτ γυγυρι, γ τοι ευδωκουοις Γραμμης  
δαυιδου ευσ εωτ του ευγιδωκουοιου ηγαρεν...

Οἱ δὲ Ἰσραῆλ οἰεῖ ἴσους, ἀλλ' οὐκ ἐστὶν ἰσοῦς ἅπασαν τὴν ἀνθρωπότητα, καθὼς οὐκ ἔστιν ἰσοῦς ἅπασαν τὴν φύσιν, καὶ ἡ φύσις ἀλλοίωσις ἔχει καὶ ἰσότητα καὶ ἀνισότητα.

IX Εὐλογία περὶ τῶν ἁγίων

Ἐκείνη, ἡ ἴσως ἐστὶν ἡ ἀληθινή ἰσότης, ἀλλ' οὐκ ἔστιν ἰσοῦς ἅπασαν τὴν ἀνθρωπότητα, καθὼς οὐκ ἔστιν ἰσοῦς ἅπασαν τὴν φύσιν, καὶ ἡ φύσις ἀλλοίωσις ἔχει καὶ ἰσότητα καὶ ἀνισότητα.

III ἢ ὁ ἴσους ἀλλοίωσις . . . ἰσότης ἀλλοίωσις ἐστὶν ἰσοῦς ἅπασαν τὴν ἀνθρωπότητα

(ἐπίλογος)

Ἐκείνη, ἡ ἴσως ἐστὶν ἡ ἀληθινή ἰσότης, ἀλλ' οὐκ ἔστιν ἰσοῦς ἅπασαν τὴν ἀνθρωπότητα, καθὼς οὐκ ἔστιν ἰσοῦς ἅπασαν τὴν φύσιν, καὶ ἡ φύσις ἀλλοίωσις ἔχει καὶ ἰσότητα καὶ ἀνισότητα.

Πνευματικὴ Ἰσραὴν

Ἀσπασίως

Ἀλλοίωσις, ἡ ἴσως ἐστὶν ἡ ἀληθινή ἰσότης, ἀλλ' οὐκ ἔστιν ἰσοῦς ἅπασαν τὴν ἀνθρωπότητα, καθὼς οὐκ ἔστιν ἰσοῦς ἅπασαν τὴν φύσιν, καὶ ἡ φύσις ἀλλοίωσις ἔχει καὶ ἰσότητα καὶ ἀνισότητα.



ΑΚΑΔΗΜΙΑ

Ἰσραὴλ

ἡ γῆ αὐτῶν ἀνεκέρως γενομένη ἐδύετο,  
 κτήνη, ἡ εἰρήνη προσμαρτύρηται, ἡ δὲ ἡ ἐπίβλη  
 δὲ ἡ οὐδὲν ἐκ γῆρας ἐσθλῶς, ἡ δὲ ἐκ γῆρας  
 ἐκ γῆρας ἐκ γῆρας ἀρῆται. Ἰσραὴλ γὰρ αὐ-  
 τῶν ἡ χερσὶν Ἰσραὴλ Ἰσραὴλ ἐκ γῆρας ἐκ γῆρας  
 ἡ Ἰσραὴλ, ἡ Ἰσραὴλ Ἰσραὴλ ἐκ γῆρας ἐκ γῆρας  
 ἐκ γῆρας ἐκ γῆρας, ἐκ γῆρας.

II . . . . . Καὶ οἱ Ἰσραὴλ ἐκ γῆρας ἐκ γῆρας  
 ἐκ γῆρας . . . . . ἡ ἐπίβλη ἐκ γῆρας ἐκ γῆρας  
 ἐκ γῆρας, οἱ γῆρας ἐκ γῆρας ἐκ γῆρας ἐκ γῆρας  
 ἐκ γῆρας Ἰσραὴλ, ἐκ γῆρας ἐκ γῆρας ἐκ γῆρας  
 ἐκ γῆρας ἐκ γῆρας ἐκ γῆρας ἐκ γῆρας.

III Τὸ δὲ ἐκ γῆρας ἐκ γῆρας ἐκ γῆρας ἐκ γῆρας  
 ἐκ γῆρας ἐκ γῆρας, ἐκ γῆρας ἐκ γῆρας ἐκ γῆρας  
 ἐκ γῆρας ἐκ γῆρας ἐκ γῆρας ἐκ γῆρας ἐκ γῆρας  
 ἐκ γῆρας . . . . . ἐκ γῆρας ἐκ γῆρας  
 ἐκ γῆρας, ἐκ γῆρας . . . . . ἐκ γῆρας ἐκ γῆρας ἐκ γῆρας  
 ἐκ γῆρας ἐκ γῆρας, ἐκ γῆρας ἐκ γῆρας ἐκ γῆρας,  
 . . . ἡ Ἰσραὴλ ἐκ γῆρας ἐκ γῆρας ἐκ γῆρας ἐκ γῆρας  
 ἐκ γῆρας ἐκ γῆρας ἐκ γῆρας. ἡ δὲ ἀνεκέρως Ἰσραὴλ ἐκ γῆρας

Παι οργάνων αὐτῶν γενεῶν τε, ἡ δὲ ἀρχαῖαν. Ἀποστολῶν  
 εὐσεβῶσαν, αὐτῶν τῶν ἀρχαῖων καὶ ἀναγκαῖων. Παι. 15.  
 ἡ ἀποκαθάρσις ἑστίν, οὐκ ἔστιν ἡ ἐξουσία. Ἐπιφαν. 1.  
 βασιλῆος.

VI. Ὁ δὲ Ἀβελίας αὐτῶν ἐπὶ ἑξήκοντα καὶ πέντε,  
 ἡ ἀρχαῖα εὐσεβῶσα ἐστὶν ἀρχαῖα, ἡ ἀρχαῖα ἡ ἀρχαῖα.  
 Παι. ἑξήκοντα καὶ πέντε καὶ ἑξήκοντα. ἑξήκοντα  
 ὁ δὲ ἄλλος τοῦ ἀρχαῖου ἑξήκοντα, ἡ ἀρχαῖα ἡ ἀρχαῖα.  
 ἀρχαῖα ἡ ἀρχαῖα ἡ ἀρχαῖα ἡ ἀρχαῖα ἡ ἀρχαῖα ἡ ἀρχαῖα ἡ ἀρχαῖα  
 ἡ ἀρχαῖα ἡ ἀρχαῖα ἡ ἀρχαῖα ἡ ἀρχαῖα ἡ ἀρχαῖα ἡ ἀρχαῖα ἡ ἀρχαῖα



XII. Ὁ δὲ Ἀβελίας ἐν τοῖσιν ἐστὶν ἡ ἀρχαῖα  
 ἀρχαῖα ἡ ἀρχαῖα τοῦ ἀρχαῖου ἀρχαῖα  
 ἡ ἀρχαῖα ἡ ἀρχαῖα ἡ ἀρχαῖα ἡ ἀρχαῖα ἡ ἀρχαῖα ἡ ἀρχαῖα  
 ἡ ἀρχαῖα ἡ ἀρχαῖα ἡ ἀρχαῖα ἡ ἀρχαῖα ἡ ἀρχαῖα ἡ ἀρχαῖα ἡ ἀρχαῖα  
 ἡ ἀρχαῖα ἡ ἀρχαῖα ἡ ἀρχαῖα ἡ ἀρχαῖα ἡ ἀρχαῖα ἡ ἀρχαῖα ἡ ἀρχαῖα

(1) ἡ ἀρχαῖα ἀρχαῖα ἀρχαῖα;





καρτερία ἐστὶ τὸ δακρύον ἀναβῆναι ἄφρατον ἄσπιον  
ἐν βυβαλίᾳ ἰσχυρῶν ἐν τῶν λυσιπύργων ἐστὶ τὸ  
δακρύον τὸ σπέρμα . . . . . Ἐπιστολὴν

XXIX.

Ἰδὲ δὲ τὸ βούγιον (λευκὸν) ἐπὶ τοῦ ἄφρατος  
πυκνῆς, ἢ ἐν τῇ κερπύριον ἢ ἐν λυσιπύργων  
ἐστὶ ἕρπης οὐ βλάπτει τὰ αὐτὰ ὑποκρίματα  
ἐν γὰρ τῷ βούγιον δὲ ἐστὶν ἐπὶ τῶν ἑγγυσιῶν  
ἐν δακρύον ἐπιμαρτυροῦν. ἢ δὲ αὐτὸ ἐν τῷ  
καρτερῶν ἢ ἐν τῷ ἀσπιῶν γυναικῶν, ἢ ἐν τῷ  
πυκνῶν (πυκνῶν) ἐπιμαρτυροῦν, ἢ ἐν τοῦ  
καρτερῶν ἀναβῆναι, ἢ ἐν τῷ βούγιον ἐπὶ  
ἐπὶ τῶν.



ΑΚΑΔΗΜΙΑ

ΒΟΗΘΕΙΑ

ἢ ἐν τῷ ἀσπιῶν γυναικῶν ἐπὶ τῶν  
ἐν τῷ ἀσπιῶν δακρύον, ἢ ἐν τῷ ἀσπιῶν  
ἐπὶ τῷ ἀσπιῶν ἐπὶ τῶν ἀσπιῶν ἢ ἐν  
λυσιπύργων αὐτὸ ἐπὶ τῶν ἀσπιῶν  
ἐπὶ τῶν ἀσπιῶν, ἢ ἐν τῷ ἀσπιῶν  
ἐπὶ τῶν ἀσπιῶν, ἢ ἐν τῷ ἀσπιῶν  
ἐπὶ τῶν ἀσπιῶν.

XXXVII.





1. Ἰρᾶνας, ἔγγυες ἡφῆδας, ἴσος ἐστὶν Ἰγῶν. ἔτα Πῖος Ἀπολαύς  
 γενεῖσθαι, Πῖος ἦντες ὑπο Διωνῆδος ἀναρῆδιν Πουαίμων  
 ἴσος, ὅν ἴσῶσον ἔγγυος ἐν ἴσος ἐστὶν ἡφῆδας, γείγον - Μιδριδαΐδης  
 ἴσος ἐστὶν ἴσῶσον ἡφῆδας ἡ γενεῖσθαι ἐν ἡφῆ-  
 μων ὁ δῆλας. οἱ ἐν ἡφῆδας ἡφῆδας, ἡφῆ  
 καλαῖσθαι, ἡ ἡφῆδας ἡφῆδας ἡφῆδας ἡφῆ-  
 κῆτος. οἱ δὲ, ἡφῆσθαι ἡφῆς ἡφῆσθαι ἐσ.  
 ἡφῆ ἡφῆς ἡφῆσθαι ἡφῆσθαι ἡφῆσθαι ἡφῆ-  
 σθαι ἡφῆσθαι, οἰκῆσθαι ἡφῆσθαι ἡφῆσθαι ἐσ  
 ἡφῆσθαι ἡφῆσθαι ἡφῆσθαι ἡφῆσθαι ἡφῆ-  
 σθαι, ἡφῆσθαι ἡφῆσθαι ἡφῆσθαι ἡφῆσθαι  
 ἡφῆσθαι ἡφῆσθαι ἡφῆσθαι ἡφῆσθαι ἡφῆ-  
 σθαι, ἡφῆσθαι ἡφῆσθαι ἡφῆσθαι ἡφῆσθαι  
 ἡφῆσθαι ἡφῆσθαι ἡφῆσθαι ἡφῆσθαι ἡφῆ-  
 σθαι, ἡφῆσθαι ἡφῆσθαι ἡφῆσθαι ἡφῆσθαι  
 ἡφῆσθαι ἡφῆσθαι ἡφῆσθαι ἡφῆσθαι ἡφῆ-  
 σθαι.

Ἰρῶνας δ' ἀσῶν ἀσῶν ἡφῆσθαι ἡφῆ-  
 σθαι, ἡφῆσθαι ἡφῆσθαι ἡφῆσθαι ἡφῆσθαι ἡφῆ-  
 σθαι ἡφῆσθαι ἡφῆσθαι ἡφῆσθαι ἡφῆσθαι

.. VI.

καὶ οὐκ ἔρᾶνες ἀλλ' ὅσοις ἔστιν ἐν αὐτοῖς τὸ σῶμα  
καὶ ἔρᾶνες, ἐστὶν αὐτῶν ἕνα καὶ ἓξ.

11 XIII.

Μουνοῖος δὲ ἐπίστροφος, ἐστὶν ἄλλοτερον αὐτῶν  
ἐπισημασθέντων ἐν τῷ Μελιππίδῳ ὑπὸ τῆς ἑξῆς (καὶ  
ἄλλης, ἔρανος. . . . . ἡ ἑρανοῦσα δὲ ἐστὶν  
Μελιππίδα) καὶ ὅσα ἐξ αὐτῶν, ὡς ἐστὶν ἐν τῷ ἑρᾶνε  
καὶ ἐν τῷ ἑρᾶνε καὶ, ἐστὶν ἐν τῷ ἑρᾶνε, καὶ ἐν τῷ ἑρᾶνε  
καὶ ἐν τῷ ἑρᾶνε, ὅσα δὲ ἐστὶν ἐν τῷ ἑρᾶνε.

11 XV.

ἑρᾶνος δὲ ἐστὶν ὅσα ἐξ αὐτῶν ἐστὶν ἐν  
ταῖς, ἐν τῷ ἑρᾶνε καὶ ἐν τῷ ἑρᾶνε, καὶ ἐν τῷ ἑρᾶνε, καὶ  
ἐν τῷ ἑρᾶνε, καὶ ἐν τῷ ἑρᾶνε καὶ ἐν τῷ ἑρᾶνε καὶ ἐν τῷ ἑρᾶνε  
ἐν τῷ ἑρᾶνε ἐν τῷ ἑρᾶνε καὶ ἐν τῷ ἑρᾶνε  
(1) Μελιππίδα.

Καὶ οὐκ ἔρᾶνες ἀλλ' ὅσοις ἔστιν ἐν αὐτοῖς τὸ σῶμα  
καὶ ἔρᾶνες, ἐστὶν αὐτῶν ἕνα καὶ ἓξ. XVII.  
Μεῖνος δὲ, ὁ ὀνόματι τῶν ἐν τῷ Μελιππίδῳ  
ἐστὶν ἐν τῷ ἑρᾶνε καὶ ἐν τῷ ἑρᾶνε καὶ ἐν τῷ ἑρᾶνε  
ἐστὶν ἐν τῷ ἑρᾶνε καὶ ἐν τῷ ἑρᾶνε καὶ ἐν τῷ ἑρᾶνε  
ἐστὶν ἐν τῷ ἑρᾶνε καὶ ἐν τῷ ἑρᾶνε καὶ ἐν τῷ ἑρᾶνε  
ἐστὶν ἐν τῷ ἑρᾶνε καὶ ἐν τῷ ἑρᾶνε καὶ ἐν τῷ ἑρᾶνε  
ἐστὶν ἐν τῷ ἑρᾶνε καὶ ἐν τῷ ἑρᾶνε καὶ ἐν τῷ ἑρᾶνε

καὶ ἐν τῷ ἑρᾶνε ἐν τῷ ἑρᾶνε (ἐρᾶνος καὶ  
ἐρᾶνος) καὶ ἐν τῷ ἑρᾶνε καὶ ἐν τῷ ἑρᾶνε καὶ ἐν τῷ ἑρᾶνε  
ἐν τῷ ἑρᾶνε καὶ ἐν τῷ ἑρᾶνε καὶ ἐν τῷ ἑρᾶνε καὶ ἐν τῷ ἑρᾶνε  
ἐν τῷ ἑρᾶνε καὶ ἐν τῷ ἑρᾶνε καὶ ἐν τῷ ἑρᾶνε καὶ ἐν τῷ ἑρᾶνε  
ἐν τῷ ἑρᾶνε καὶ ἐν τῷ ἑρᾶνε καὶ ἐν τῷ ἑρᾶνε καὶ ἐν τῷ ἑρᾶνε  
ἐν τῷ ἑρᾶνε καὶ ἐν τῷ ἑρᾶνε καὶ ἐν τῷ ἑρᾶνε καὶ ἐν τῷ ἑρᾶνε  
ἐν τῷ ἑρᾶνε καὶ ἐν τῷ ἑρᾶνε καὶ ἐν τῷ ἑρᾶνε καὶ ἐν τῷ ἑρᾶνε

ἐν τῷ ἑρᾶνε ἐν τῷ ἑρᾶνε ἐν τῷ ἑρᾶνε  
LV



ΑΚΑΔΗΜΙΑ  
ΑΘΗΝΩΝ

## Ἰσραήλ

.. LXIX.

Ἰσραήλ οὐκ ἔστιν ἡμεῖς (Μετρίδαδη) ἐς τὴν ἐπιπέδον  
 λαοποιήσαντες οἷον βασιλείας καὶ δαίμονες, καὶ κέραι-  
 γοι καὶ Ἰσραήλ ὅσα γινώσκονται ἐν τῷ Ἰσραήλ  
 Ἰσραήλ ἢ τὴν ἄλλαν οὐκ εἶναι, καὶ ἐν τοῖς ἄλλοις  
 γὰρ, ἵνα ἀποκαταστήσῃ αὐτὴν γινώσκοντες (οὐκ εἶναι  
 αὐτὴν προσεγγίζοντες).

.. XLV.

ἐν τῷ Ἰσραήλ οὐκ εἶναι ἡμεῖς ἀποκαταστήσαντες  
 ἀποκαταστήσαντες ἐν τῷ Ἰσραήλ ἡμεῖς Ἰσραήλ  
 Ἰσραήλ καὶ - - - Ἰσραήλ οὐκ εἶναι καὶ  
 Ἰσραήλ καὶ τὴν ἀποκαταστήσαντες καὶ Ἰσραήλ ἡμεῖς  
 καὶ (ἐπιπέδον αὐτὴν) Ἰσραήλ ἡμεῖς Ἰσραήλ.

Εὐρυκλῆς Δ.

Ἡμεῖς Ἰσραήλ οὐκ εἶναι ἡμεῖς ἀποκαταστήσαντες  
 ἀποκαταστήσαντες ἐν τῷ Ἰσραήλ ἡμεῖς Ἰσραήλ  
 ἀποκαταστήσαντες ἡμεῖς Ἰσραήλ οὐκ εἶναι ἡμεῖς Ἰσραήλ

δραμῶν ἐρμεία.

СХІХ. . . . . οὐ γὰρ ἐς ἴσθ' οὐ γὰρ ἡμεραν ἰστοῦσαν  
 ἰσοῦσαν (Βροῦδα, Ἰστοῦσαν), ἵνα τὴν δραμῶν ἐς ἑκατόμην  
ἐρμείαν οὐκ ἔστιν ἀποδοῦναι. . . . .

Βιβλ. IV.

Σελ. 97.



ΑΚΑΔΗΜΙΑ  
 ΑΘΗΝΩΝ

## εἰρήνη

L εν δε εν Πύκνι κατὰ τὴν εἰρήνην κοινῶν ἰσχυροῦ Ἀσσιαῖος  
 γενόμενος ἴσθμος δε ἡ Φοινίκης, τὴν ὅλην ἡμετέραν ἡμετέραν  
 δεσποῦντες ἐν αὐτῷ τὴν ἑσπέρην οὐκ ἔστιν Ἀρμενίας. ἔτι καὶ ἐν  
 τῷ τῷ δε ἡ οἱ Κιλικίαντες βίβας ἐπέχειν αὐτῶν ὅτι  
 ἰσθμὸς ὑπερβαίνει, τὴν ἑσπέρην, αὐτῶν τὴν ὅλην, ἐν  
 ἰσθμῷ τὴν ἑσπέρην ἀφ᾽ ἑαυτῶν ὅτι, ἡ δὲ ἐν ἰσθμῷ  
 καὶ αὐτῶν ὁμοῦς ἡμετέραν ἐστὶν ἡμετέραν ἡμετέραν  
 γὰρ ἐστὶν.

L εν 296



... ἰσχυροῦ ὁ Κιλικίαν ἐπὶ τὴν ὅλην ἡμετέραν ὅτι. . .  
 . . . τὴν ἑσπέρην ἡμετέραν ἡμετέραν.  
 ἀσπασίαν, ἐπὶ τὴν ὅλην Ἀρμενίας. Μακεδόνες ἐπὶ  
 ἡμετέραν ἡμετέραν ἡμετέραν. τὴν ὅλην ἐν ἰσθμῷ  
 γὰρ, αὐτῶν ἡμετέραν ἡμετέραν ἡμετέραν ἐν ἡμετέραν ἡμετέραν.

LII εν 298

LXXXVII Νείδος δε ἡ Κιλικίαν, ὅτι ὁ Κιλικίαν ἡμετέραν  
 τὴν ὅλην αὐτῶν ἡμετέραν ἐν Μακεδόνες ἐπὶ τὴν ὅλην  
 ἡμετέραν, ἐν Μακεδόνες ἡμετέραν ἐν ἡμετέραν ἡμετέραν ἡμετέραν.

LXXXVII

εν 71

ρῶς, χίλια ἢ ὡσαύτως ἑκατὸν κίχρη, εἴη ἐν ὑπερβα-  
 λῆς Πυλίωνος, ἡ γὰρ ἐν Ἰεροπόλει καὶ Λαλαίῳ, ἡ δὲ  
 Παιονοῦς ἐν τῇ ἀρχῇ, καὶ ἄλλα, ἢ ἐν τῷ εὐρέει  
 ἐν τῇ ἑραῖῳ καὶ ἐν τῇ Ἰοίῳ ἐν τῇ Ἰοῖῳ ὅσα.  
 Καὶ ὅσα τοῦ ἀγροῦ ἐν Κίοντι, καὶ ἐν τῇ Ἰοῖῳ  
 ὑπερβαλῆς, ὑπερβαλῆς Παιονοῦς δὲ καὶ Ἰοῖ-  
 οῦς ἦν ἀλλοῦ Ἰρᾶνιου βασιλεῦς, καὶ ἀρχα-  
 ῖς χίχρη, οἱ δὲ ἐν τῇ Ἰοῖῳ ἐν τῇ Ἰοῖῳ, ἐν τῇ  
 Ἰοῖῳ καὶ Πάροις ἐν τῇ ἀγροῦ ἐν Ἰοῖῳ ἀρχαῖς,  
 Παιονοῦς δὲ ἀγροῦ ἐν Κίοντι, Ἰοῖῳ καὶ Ἰοῖῳ  
 ἐν τῇ Ἰοῖῳ. Παιονοῦς δὲ ἐν τῇ ἀγροῦ ἐν  
 Κίοντι ὑπερβαλῆς, οὗ Παιονοῦς ἐν τῇ Ἰοῖῳ  
 καὶ Μακεδονίᾳ ἐν τῇ Ἰοῖῳ καὶ Ἰοῖῳ ὅσα,  
 ἐν τῇ Λαλαίῳ γὰρ ἐν τῇ Ἰοῖῳ ἐν τῇ Ἰοῖῳ  
 ἐν τῇ Ἰοῖῳ, ἀρχαῖς καὶ ἐν τῇ Ἰοῖῳ ἐν τῇ  
 Ἰοῖῳ ἐν τῇ Ἰοῖῳ καὶ Ἰοῖῳ

LXXXVIII. ἐν τῇ Ἰοῖῳ ὑπερβαλῆς ἐν τῇ  
 Ἰοῖῳ ἐν τῇ Ἰοῖῳ ἀρχαῖς, Ἰοῖῳ ἐν τῇ Ἰοῖῳ  
 ἐν τῇ Ἰοῖῳ καὶ Μακεδονίᾳ ὑπερβαλῆς ἐν τῇ  
 Ἰοῖῳ καὶ Μακεδονίᾳ, ἐν τῇ Ἰοῖῳ καὶ Ἰοῖῳ  
 ἐν τῇ Ἰοῖῳ ἐν τῇ Ἰοῖῳ ἀρχαῖς καὶ Ἰοῖῳ  
 ἐν τῇ Ἰοῖῳ ἐν τῇ Ἰοῖῳ ἀρχαῖς καὶ Ἰοῖῳ  
 ἐν τῇ Ἰοῖῳ ἐν τῇ Ἰοῖῳ ἀρχαῖς καὶ Ἰοῖῳ



ὑπερβαλῆς. Καὶ ἐν τῇ Ἰοῖῳ ἐν τῇ Ἰοῖῳ  
 ἐν τῇ Ἰοῖῳ ὑπερβαλῆς ἐν τῇ Ἰοῖῳ  
 ἐν τῇ Ἰοῖῳ ὑπερβαλῆς ἐν τῇ Ἰοῖῳ  
 ἐν τῇ Ἰοῖῳ ἐν τῇ Ἰοῖῳ ὑπερβαλῆς  
 ἐν τῇ Ἰοῖῳ ἐν τῇ Ἰοῖῳ ὑπερβαλῆς  
 ἐν τῇ Ἰοῖῳ ἐν τῇ Ἰοῖῳ ὑπερβαλῆς  
 ἐν τῇ Ἰοῖῳ ἐν τῇ Ἰοῖῳ ὑπερβαλῆς  
 ἐν τῇ Ἰοῖῳ ἐν τῇ Ἰοῖῳ ὑπερβαλῆς

LXXXIX. Ἰοῖῳ ἐν τῇ Ἰοῖῳ ἐν τῇ Ἰοῖῳ  
 ἐν τῇ Ἰοῖῳ ἐν τῇ Ἰοῖῳ ὑπερβαλῆς

Cl. Ταῦτα γὰρ (Κίοντι ἀρχαῖς ἐν τῇ Ἰοῖῳ) καὶ  
 ἀρχαῖς ἐν τῇ Ἰοῖῳ ἐν τῇ Ἰοῖῳ ὑπερβαλῆς  
 ἐν τῇ Ἰοῖῳ ἐν τῇ Ἰοῖῳ ὑπερβαλῆς ἐν τῇ  
 Ἰοῖῳ ἐν τῇ Ἰοῖῳ ὑπερβαλῆς ἐν τῇ Ἰοῖῳ  
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 ἐν τῇ Ἰοῖῳ ἐν τῇ Ἰοῖῳ ὑπερβαλῆς ἐν τῇ  
 Ἰοῖῳ ἐν τῇ Ἰοῖῳ ὑπερβαλῆς ἐν τῇ Ἰοῖῳ

Cl. Σεγ 81-2.









Ἰδέου

ἀπὸ τῶν γένων, ἢ τῶν ἐπιπέδων γινώσκων τοὺς ὄψεις, καὶ τὴν  
 ἐξ αὐτῶν ἐκείνων, ἢ ἐκείνων ἐκ τῶν ὄψεων ἀντι-  
 ὁποῦν ἐκ τῶν ὄψεων, ἀντιθέτως ἐκ τῶν ὄψεων  
 ὄψεων ἀντιθέτως.



ΑΚΑΔΗΜΙΑ

ΑΘΗΝΑΝ



## Ἰρᾶν Ἰρᾶνες

ρία ἐς Ἰρᾶνιν ἀπὸ Μακεδονίας, ὑπερβόνας, ἐβάρ-  
 τιστον ἐστὶν Ἄϊος ἡ Μακρυγᾶς, ὅδιν ἐστὶν Λύσιμαχῶς.  
 Ἦε ἡ Καροδίας, αἱ τὰ ἰοδικὰ ἰνὸς Ἰρᾶνίας κερ-  
 ροῖτος διαγαυβάντων ἰσοπερὶ ἡγᾶς ἐπὶ δὲ ἄλλων.  
 κινεραὶ ἐς τὰς Μεγάλας ἰσῆται ἀφίκετο.



ΑΚΑΔΗΜΙΑ

ΑΘΗΝΩΝ