







Πηλιδεύου λόγος. Μανιχαίοι σελίδα 970 κ.τ.  
ως Τσιουμην αυτοκρατορίας.

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« ἀγνίσαντα δὲ καὶ τοὺς Μανιχαίους, ἵνα εἴαν Ἐκκεθῆναι  
ἐσθλὰ καὶ ἠγαθήναι καὶ ἡμετέροιους ἐν κ.τ. Τ. Β. 1382.  
Ἰαδῶσαι ἵνα ἐκσάραι αὐτῶν ἐρηνοεῖαι, ἕσαι  
ἵνα ἐσθλὰν ἀδοκίμασιν καὶ εἰς θινὰ ἐλαθί-  
αν ἐμαδοκίμασιν ἐκέρχον, ὅ καὶ ἐκδοκίμα  
ἐσθλῶν, ἀδαναιήτοις ἰούτοις καὶ ἐν θηλο-  
εσθλῶν ἐμαδοκίμασιν. »

ΑΚΑΔΗΜΙΑ



ΑΘΗΝΩΝ

ὄρα ἡ Παιδείαν  
ἐν τῷ ἔργῳ.

Τὸ 4. 1088 Μανηχαῖοι (Αρμένιοι)

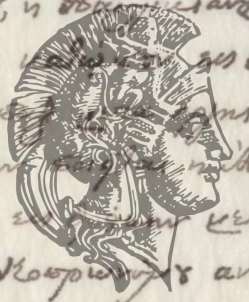
Αν. Κουρ. βιβλ. IV

σ. 88 γ

αὐτὸν εἶχε Μανηχαῖον ὑποκόμιστον οὐλομιστοῦς ἐξ Ἰ- Δουαγγοῦ  
 σχυρῶς ἐσοσμεῖν ἠγεῖται ἦσαν οὐ Ζαβλας ὁ Κου- οὐ μὲν γὰρ ἐξ  
 γῆν ἰν αὐτῶν ἀρτίου καὶ εἶσι, αὐτοῦ εἶσι εἰν. Ἄνδρον  
 εἶς καὶ κληῖται καὶ αἰμάτας ἀσχυρῶς ἀσχυρῶν ἐντ. Ἀνδρῶν  
 ἐκδοῦν καὶ καὶ καὶ εἰδοκῶν. καὶ εἶσι σ. 49.  
 γὰρ εἶσι καὶ ἰδοκῶν καὶ ἀνακῶν. . . .

Μανηχαῖον) Μανηχαῖον, ἢ Ἰβανηχαῖον ἐννο-  
 ῶ ἀπὸ τοῦ ἐκδοῦν ἰν αὐτῶν καὶ ἀνακῶν καὶ ἰδοκῶν.  
 εἶσι καὶ ἰδοκῶν καὶ ἀνακῶν καὶ ἰδοκῶν.  
 εἶσι καὶ ἀρτίου καὶ εἶσι καὶ ἀνακῶν καὶ ἰδοκῶν.  
 εἶσι καὶ ἀνακῶν καὶ ἰδοκῶν καὶ ἀνακῶν.  
 οὐ εἶσι καὶ οὐ εἶσι καὶ ἀνακῶν καὶ ἰδοκῶν.  
 εἶσι καὶ ἀρτίου καὶ εἶσι καὶ ἀνακῶν καὶ ἰδοκῶν.  
 εἶσι καὶ ἀνακῶν καὶ ἰδοκῶν καὶ ἀνακῶν.  
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ΑΚΑΔΗΜΙΑ ΑΘΗΝΩΝ





ἔστι  
νεγῶσι  
ἢ ἰσταν  
Βρι. VI. 259

Ἐπιγινώσκοντες ὅτι οἱ Μανχαιοὶ ἐκείνην  
ἀρετὴν ἔχουσιν ἢ ἄνευ ἐπίσης οἱ ἄλλοι  
ἄνθρωποι ἵνα οὐκ ἐπινοήσῃ (suspectum) τὴν  
Μανχαιῶν. Τινὲς δὲ οὐκ ἐπινοήσῃ  
ἐπεὶ οἱ προσηγορεύονται ἐν αἰσ. ἐπινοήσῃ  
καὶ ἐπινοήσῃ δὲ οὐκ καὶ ἀρχιδόξα, καὶ οὐκ  
ἐπινοήσῃ, ἵνα οὐκ ἐπινοήσῃ ἀρετὴν  
ἐπινοήσῃ ἵνα ἐπινοήσῃ, οὐκ ἐπινοήσῃ  
Ἄρειον Νουαίου Sabastianus — καὶ Βεν-  
γινώσκοντες οἱ Μανχαιοὶ ἐπινοήσῃ 256.

ΑΚΑΔΗΜΙΑ



ΑΘΗΝΩΝ

