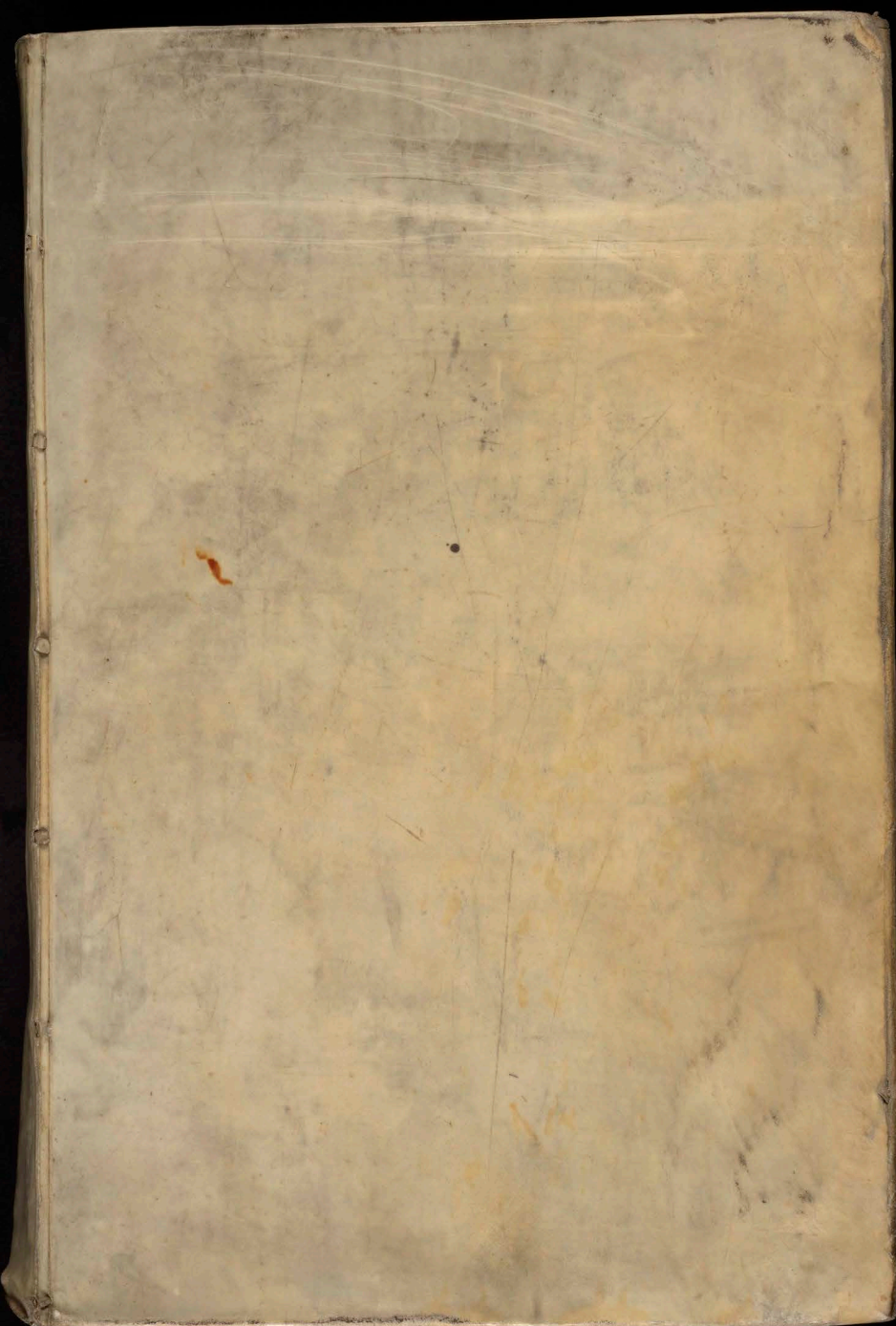




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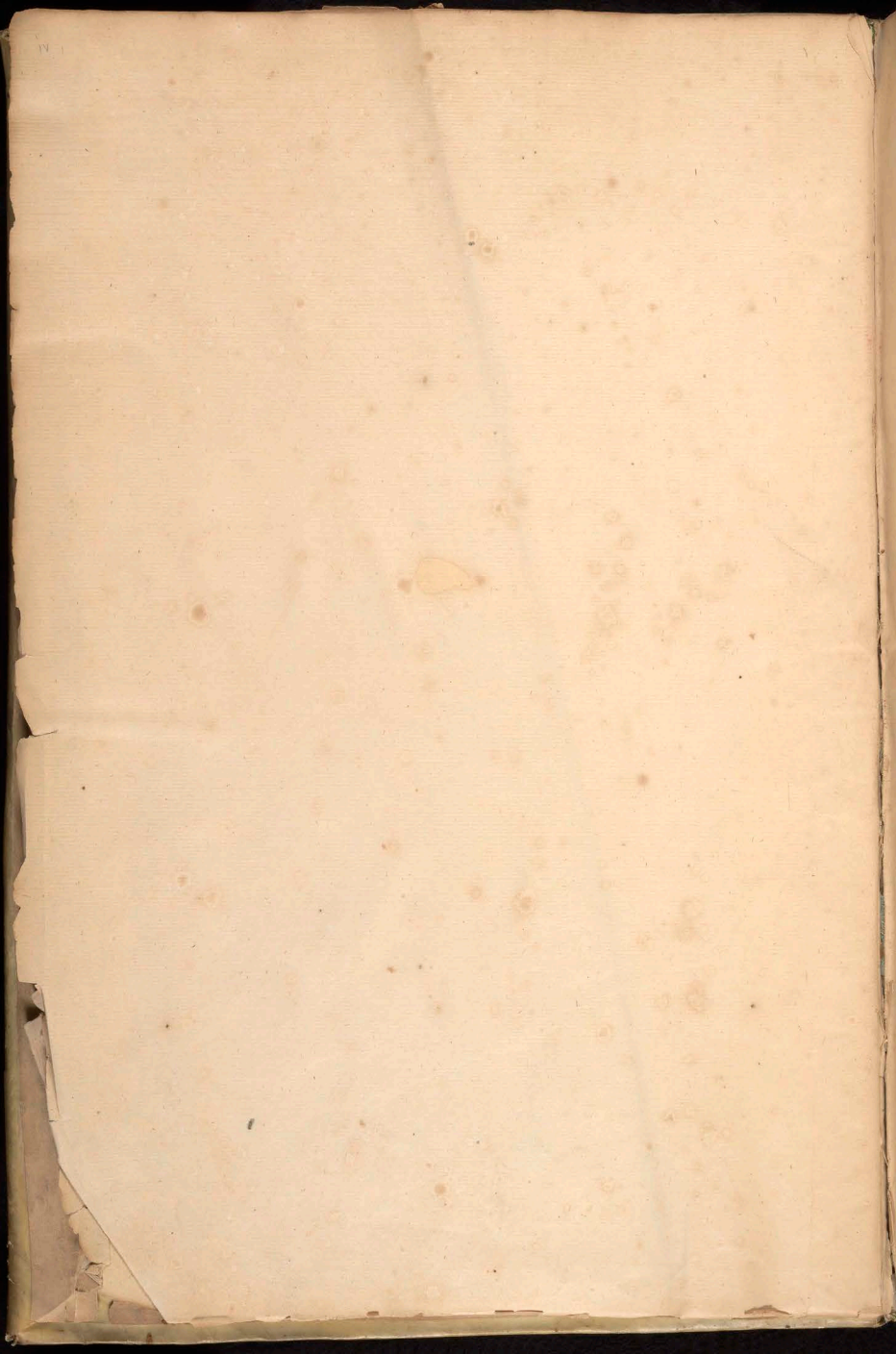
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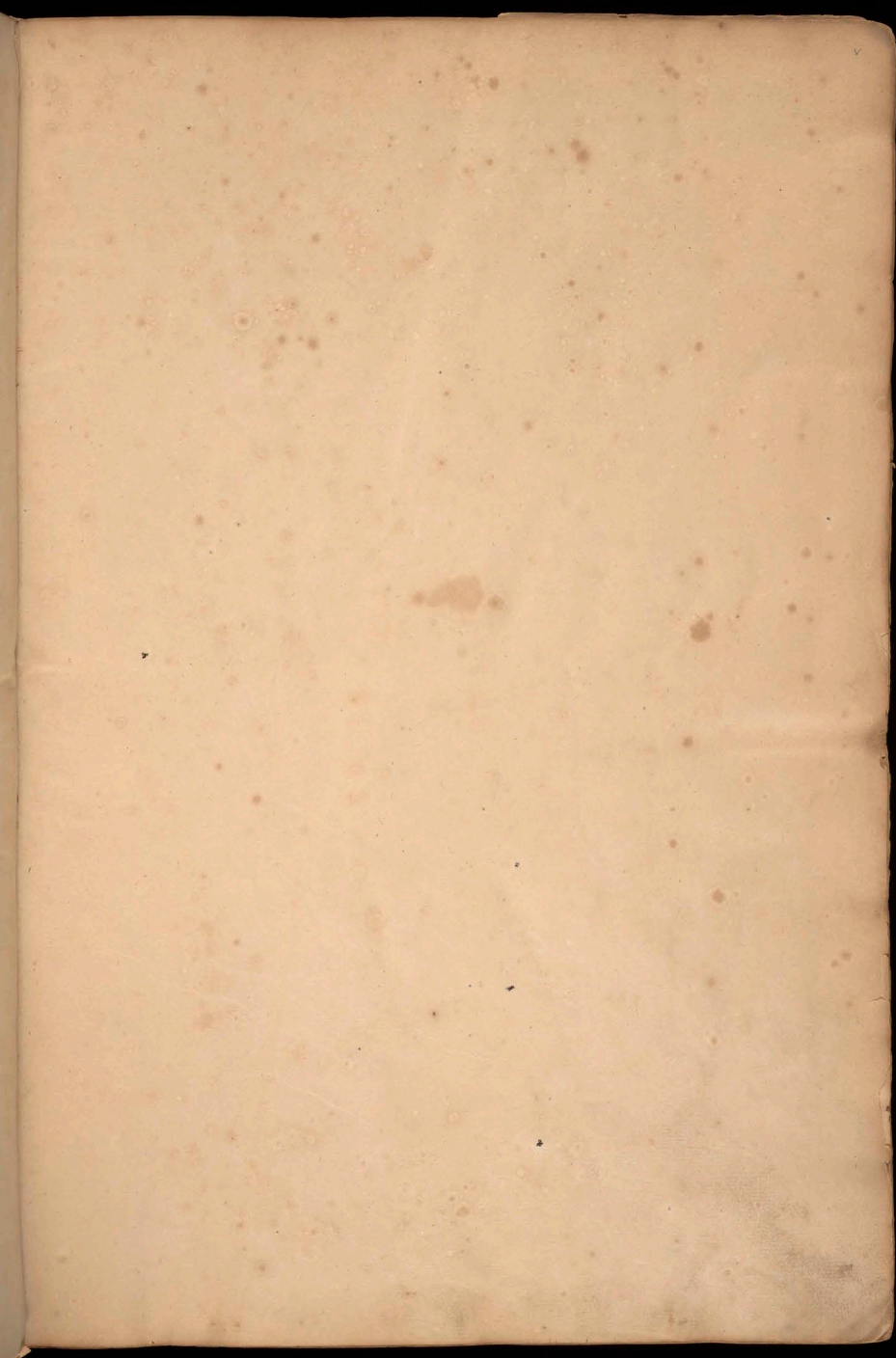
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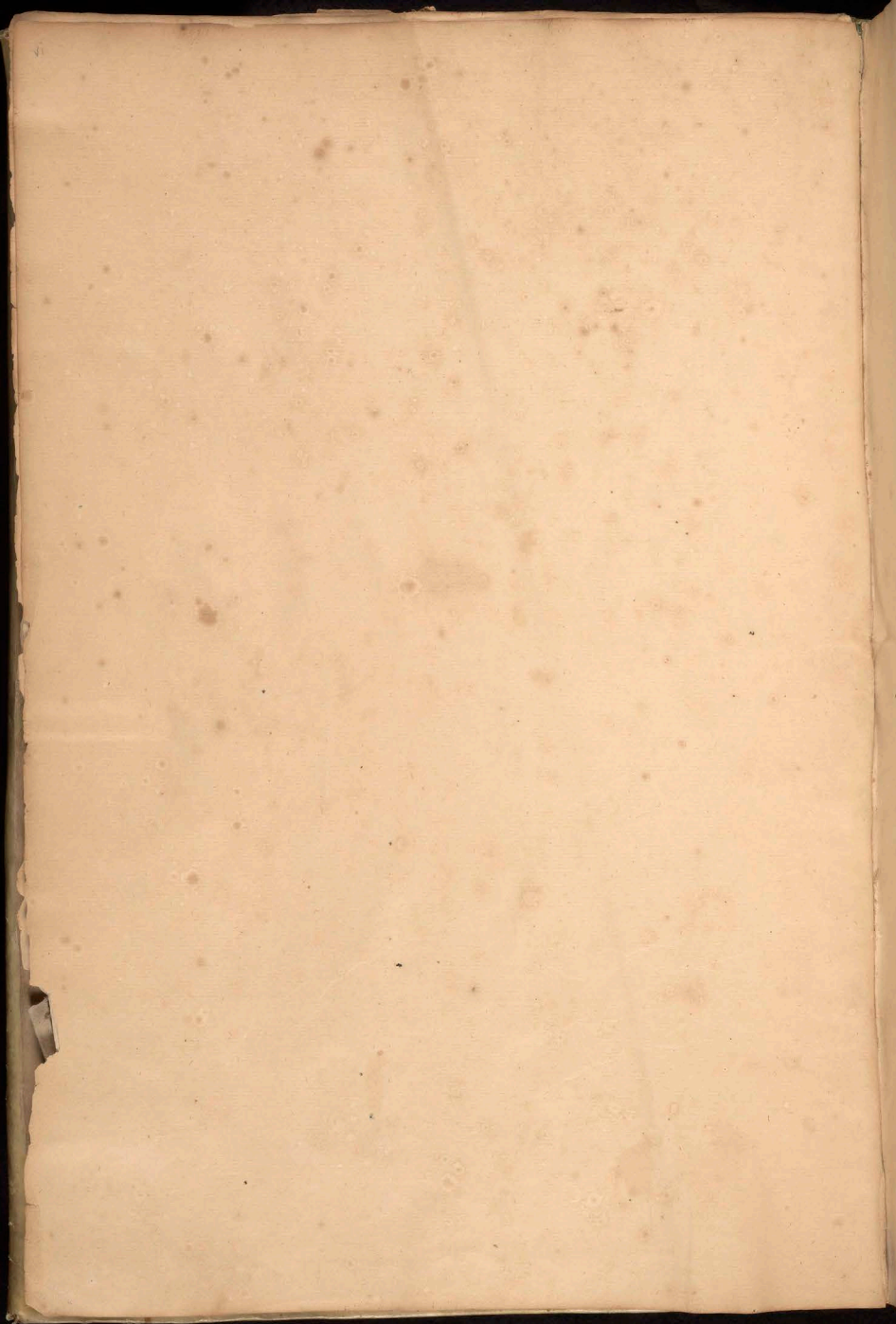
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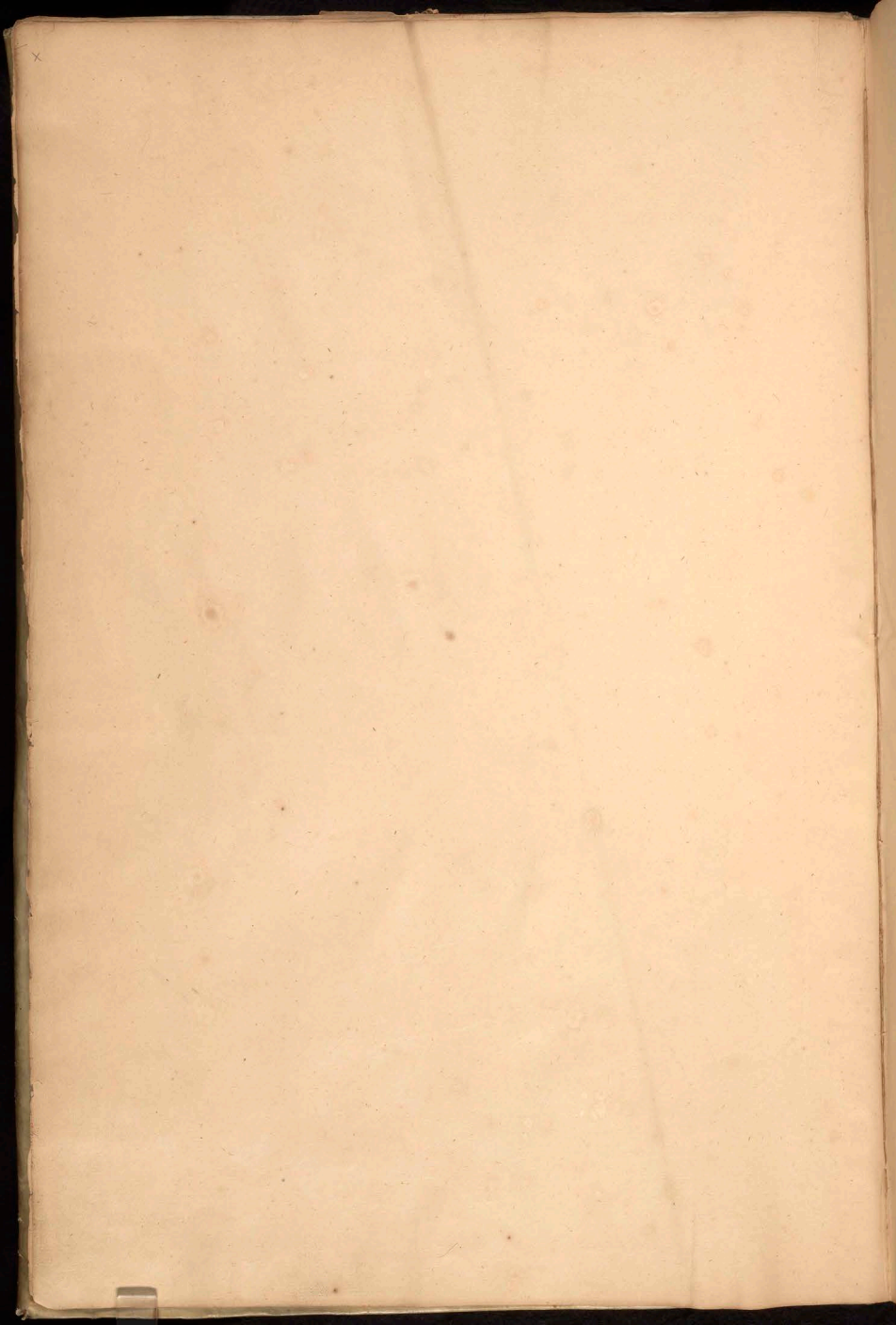
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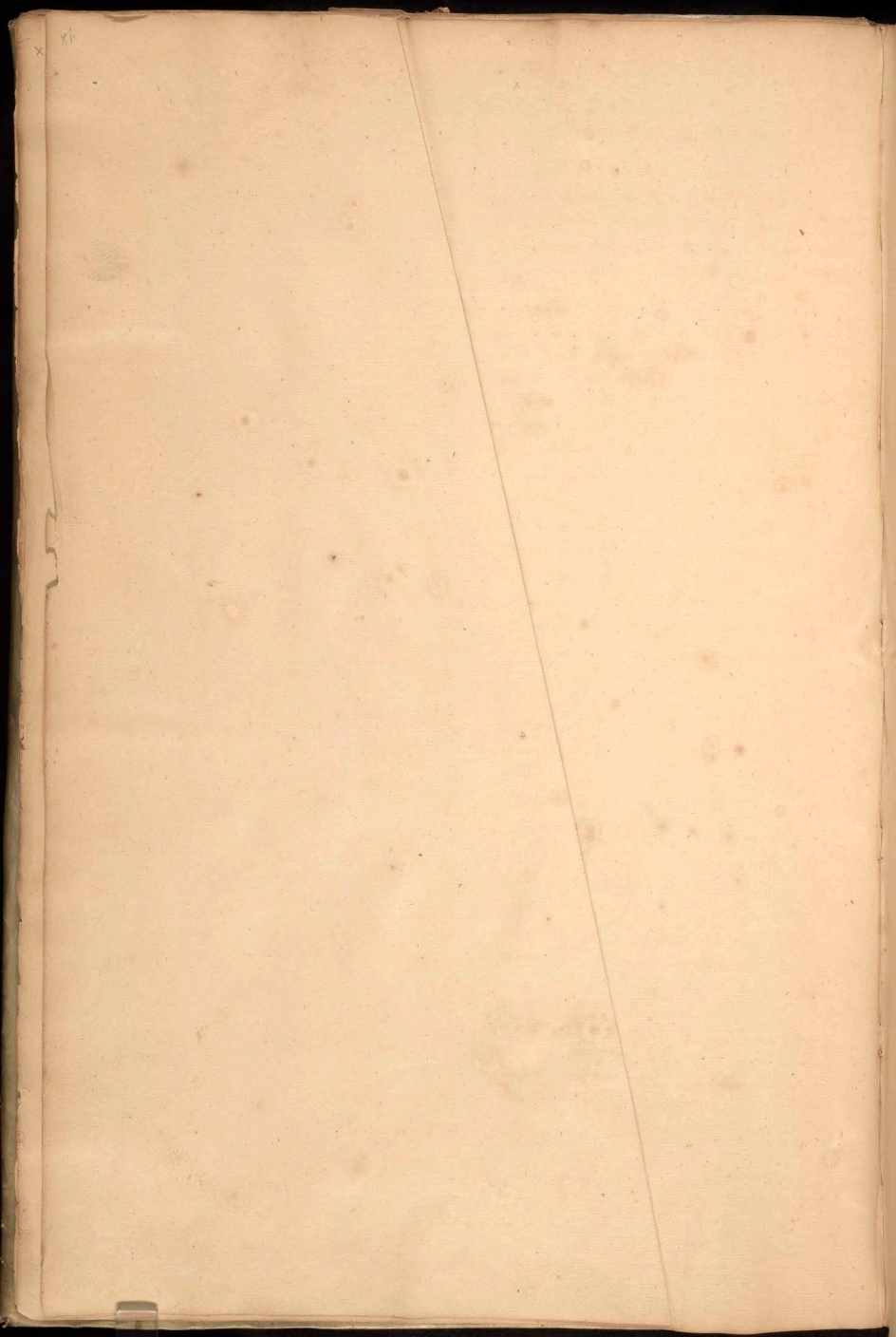
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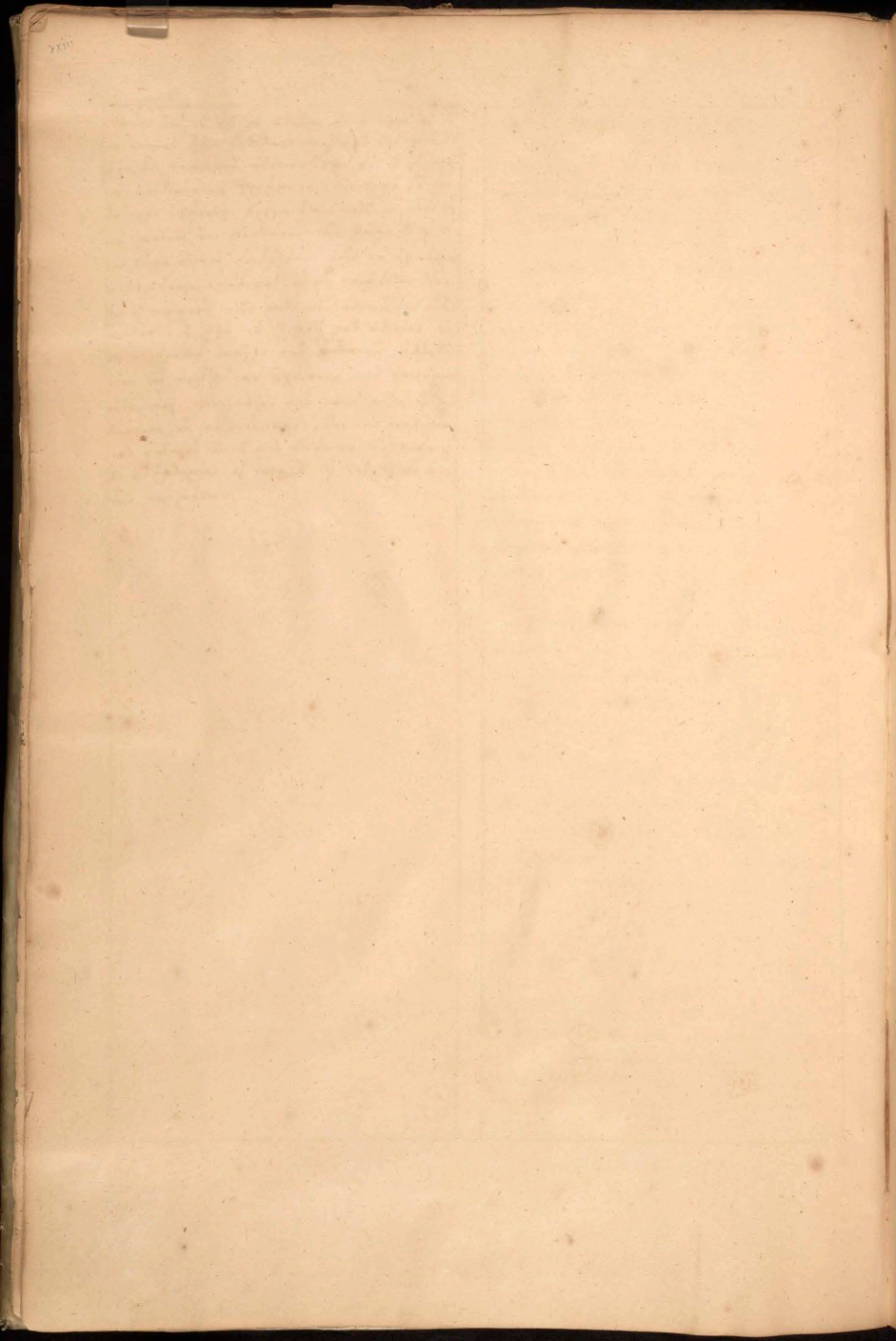


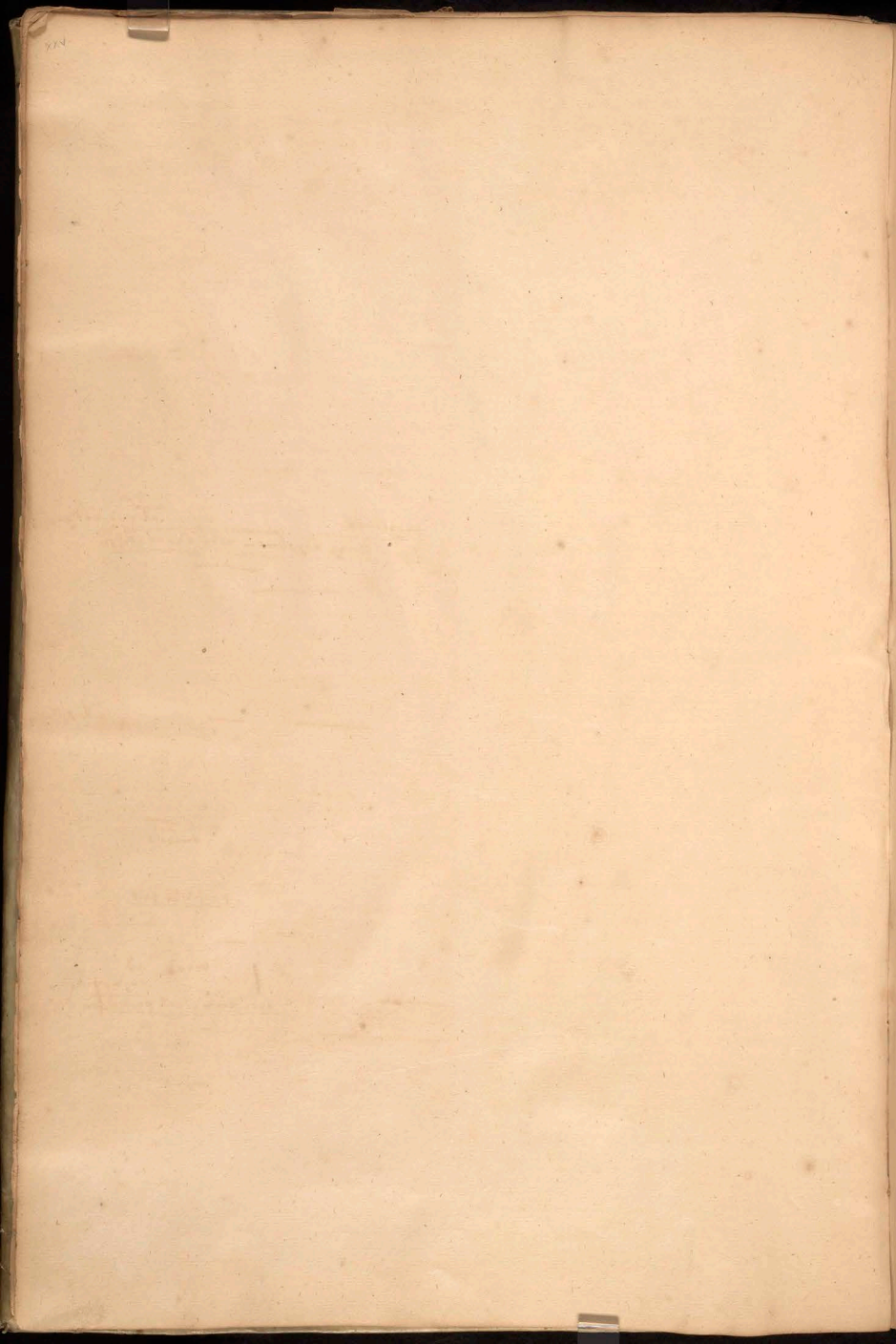




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φανέν ἐπὶ τὸ χρεὼν ὠδῆται, αὐτὴ πρὸς τὸ δέ
 ον ἑαυτὴν ᾔδειν ἀνδράκιν. τοῦτο γὰρ ἐπὶ πρὶν δι-
 ῖρα καὶ ποιητικὰς ἡλικίας ἔχον ἢ ὅτι τὰ πρῶ-
 τα παιδευόμενοι χρεώσασα. ἐς ἑρπὺς δὲ πε-
 λαιστῶν ἐφάπτεται χρεὼν ἄλλον τοῦτον, ὅσον ὅ-
 τι τὰ πρῶτα ἐπὶ πανάγοντος. βίβλα δὲ ἡ γέ-
 ων χρεὼς αὐτὸν διδύχεται τοῦ τὰ ἑκτοῦτον
 τελετένιοι ὁμιλίας. ἡ ἢ παρέβηον δια-
 γνῆναι τὸν τοῦ παλαιῶν ἡλικιωτῶν διδύ-
 χατος. ἡ γὰρ τὸ βρεχρὺ τῆς ἡλικίας ἐν
 καταφθιγόντων ὑπάρχει τοῦ παλαιῶν, ἀλλὰ τὸν
 ἔχον ὡς περὶ βύτην ἤχοντο τὴν ἐπιστημὴν
 αὐτῶντος. περικλῖος γὰρ ποτὶ πρὶν ἡ δὴ
 λήμενον ἢ πλεονεκτήμα, ὅτι τὴν ἐκκλῆσιον
 τὴν ἑλκύν αὐτὸν γὰρ ἀπόντος δὴ βύχους ἡ
 γὰρ ἐλαδύμας ἡ ταραχή, ἡ καθῆκος ἢ ἐδύ-
 των ποιημένων.





[Faint, mostly illegible handwritten text in a cursive script, likely a historical document or manuscript.]

[Faint, mostly illegible handwritten text in a cursive script, likely a historical document or manuscript.]

11'16. τ'αυτ
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τῆς α

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re |

16. προ τῶν
τῶν κοδωνῶν

Aug. 11,

[illegible]

χριστοῦ, ὅτι ἄλλω ὅτι δὴν εἶναι. ἐκείνῃ δὲ τῇ
 ἡ φύσις, ἡ δὲ πρὸς τοὺς θεοὺς ὁμογενὴς ἢ καὶ
 περὶ ταύτην, καὶ ἡ καθ' ἡν ἄλλω καὶ δὴν ἵσταται
 ὅτις ἄλλω τῶν τῶν θεῶν τοῦτον ἐστίν.
 ὁ δὲ γὰρ ἀκρίβειαν ἔχων ἐστὶν τὸ ἀνδρώπινον
 τῆς τοῦ θεοῦ καὶ ἀβυσσώτης φύσεως, καὶ τῆς
 ἀλόγου καὶ κτηνώδους ζωῆς, ὡς ἀποτέλεσεν
 ἡν κατὰ τὴν τὸ λογικὸν τε καὶ νοερὸν, ἢ
 πρὸς τὸ ἄρρεν καὶ δὴν διαφορὰν ἔχοντα
 ταῖς τῇ διωριστικῇ τῇ ἀλλῇ κατασκευῇ
 ταύτην περὶ ταύτην, καὶ περὶ τούτων ἐκεί-
 νη τῷ τοῦ πνευματικοῦ ἐπιδεικνύμενης ἐν
 θεωρίᾳ ἢ πρὸς τὸ ἀλόγον κτηνικὸν τε καὶ βί-
 βιντα ἀφ' αὐτοῦ γὰρ, ὡς ὁ θεός, καὶ δὲ ἀφ' αὐ-
 τῆς παρὰ τὴν ἐκ τῆς φύσεως τοῦ ἀνδρώπινου
 περὶ ταύτην ἀντιθέσιν τῶν ἀφ' αὐτοῦ ἀπο-
 ἰαυτῆς ποικίλας φύσεως, ὡς ἀφ' αὐτοῦ ἐστὶν τὸ πλῆ-
 ρωμα. ἐν δὲ τῇ ἀφ' αὐτοῦ καὶ τὸ ἀνδρώπινον
 ἔχοντα φύσιν κατὰ τὰς ἀντιθέσεις ὁμοῦ. ἀλλ'
 ἕκαστον τῶν τῶν θεῶν, ὡς ἡ δὲ φύσιν αὐ-
 θρωπὸν τὸ δὲ τῶν ἀνθρώπων ἀνθρώπων
 ἢ φύσιν, αὐτὴ γὰρ ἡ ἐκ τῆς φύσεως ὅτις
 ἐστὶν παρὰ τοῦ, κινδύος τὸ ἐστὶν καὶ ἀλλοῦ
 ὅτις ὁ ἑαυτοῦ τὰ πάντα πρὶν γενέσθαι αὐτὸν
 ἑαυτοῦ ὅτις ὡς πρὸς τὴν τῶν θεῶν φύσιν
 τῶν, ἐπιτελεσθῆναι τὴν φύσιν τὴν κατὰ τὴν
 τῶν καὶ δὴν διαφορὰν, ἡ δὲ τῇ ἀλόγου
 περὶ ταύτην φύσιν. ἡ γὰρ δὲ ὁ λόγος ὅτις ἐπὶ
 ἡ δὲ ὁ θεός τοῦ ἀνθρώπου τὸ ἀρρεν τὸ
 διωριστικόν, ὡς ἐνδεδεικνύται τὸ ἀνδρώπινον
 ὁ γὰρ διωριστικὸν τὸ κτήνικον τὸν ἀνδρῶ-
 ντα ὡς ἐκτελεσθῆναι αὐτὸν, ἀλλ' ὅτις
 κτείνοντι ἀνδρώπινον. ὡς ὅτις ἄλλ' ὁ καθ' ἡν
 ἐστὶν τῇ γὰρ ἡ ἀφ' αὐτοῦ καὶ δὴν τῶν
 πᾶσι ἡ ἀνδρώπινον ἐν τῇ πρώτῃ κατασκευῇ
 ἢ περὶ ταύτην. ὡς γὰρ ἀρρεν ἐν θεῷ πᾶσι
 δὲ ἡνδρώπινον τὸ τὸ πνευματικόν περὶ ταύτην
 τῇ φύσιν ὁ γὰρ ἐν τῇ φύσιν ἡ φύσιν ἢ
 τὸ τὸ πᾶσι ἀνθρώπων κατωρρεῖται τὸ πᾶσι
 τῇ φύσιν τὸ θεὸς ὅτις τῇ περὶ ταύτην ὅτις
 ἡ, πᾶσι δὲ πᾶσι τῇ περὶ ταύτην τὸ πᾶσι
 ἐκτελεσθῆναι. τὸ δὲ ἄρρεν καὶ δὴν περὶ ταύτην

inventus, in semine enim deo, namque mater est nec femi-
 na. Gemina itaq[ue] hominis natura est, altera quae deo
 similis est, de qua & primo loco agit: altera secundum
 quam mater est & femina, quod quia de deo cogitari non
 potest. Idem duo sunt et aliter media collocata
 est homo, inter divinam nimirum incorpoream natu-
 ram, & vitam humanam rationis destitutam. Cujus ubi
 est, cum particeps sit, ex parte qua ratione & intellectu
 praeditus est, maris feminae discrimen non admittit:
 quod corpoream tamen partem rationis destitutam corpo-
 ream illi locum concedit. Illa autem pars cum pa-
 tri homine fit, haec quasi accessoria ei separa-
 rit, cognitionem & communionem cum creaturis ra-
 tione carentibus conturbat. Bonus enim cum est
 deus, pauper effectus, cum est nihil feminae pro-
 ducit, ut nulli homi laborat penuria, cum
 facit ad imaginem sui, qui boni omnis est plenitudo
 de, cum fecerit. Bonorum autem genus ubi
 am venit ad a necessitate liber proprio motu
 sepi permittitur. Divinus tamen natura a nul-
 lo alio comita est, creatus autem homo fuit.
 Si vero quod creatum est et immutabile sit fieri non
 potest, ipse enim a non esse de esse procedens, mo-
 tus quidam est alij multatio. Indique ille, qui novit
 omnia adesse fieri, providens hominem ab hybris
 in mutatione non eade alienum, comminatus est
 imaginem feminae quodque discrimen, quod cogni-
 tionis haec parum cum creaturis irrationalibus habet.
 Cum autem deus, huius feminam, quod fecerit de
 hominem verbis indefinitis istis solum genus humanum
 innuitur. Non enim nunc, ubi creatus quod deest, et
 dami final nomen profertur, et homini condito non
 particulari aliquo sed universali huius feminae
 nomen tribuitur. Divina enim praesentia al-
 que videtur istam humanam naturam primo ista
 creatio completitur. Quod enim coram deo imper-
 fectum est, sed omnia praesentia sunt, & ipsius creatio
 propter circumstantias. Neque enim in
 parte, sed in toto, naturae imago divina est
 tota generis humani omni a creatura
 ubi est, quoniam respicit de potentiam divinam
 habito, nihil prelevit, nihil folium est, sed omnia pre-
 sentia sunt videtur opus operari omnia completum. Man-

πον ὅτι βρωσίν. ἔτιω γὰρ ἐκδιδυκίαν καὶ συμ-
μαχον χωρὶς τῆ καὶ. ὡς ἂν ὁ ἄλλος ἀφ' ὧν
μαχων τῶ καὶ παρὰ τὸν θυμὸν τὸ γὰρ πρὸ
τα ἴσως. Συντιθέμεν δὲ περὶ τῶν θυμῶν καὶ
τῶν πεττιῶν, καὶ τῶν ἐρηπ-τῶν τίνος ἐνικν
παλλῶν ἐν τῇ γῆνι τῷ τῷ βαρκαφῶν τῷ
χρονῶν παρὶ φθίν οὐ λόγος ἵνα τοῦ χῶ-
τον. ἡμῶς ἐν ἐν τῇ ἀρχῇ τῆς κοσμοποιίας
ὡς περὶ τῶ ἀνδρῶν ἐν τῇ ἰδιότητι τῶν ἀπο-
θνήσκων, ὡς περὶ γὰρ παρὶ ἀκῆς οὐ καὶ τ-
ὡς λαχάνα χῆρς ἰδύσκα ἡμῶν πάντα, παν-
τα δὲ ζῶα, ἔτιω καὶ ἐπὶ τῶν ἀδελφῶν ἡμῶν
χῆ οὐ περιεχὶ βαρκαφῶν, ἀλλ' ὡς περὶ ποτε
κακῆς ἐνικολογίᾳ, πῶς γὰρ ἀνταφῆ κα-
τὰ τὴν ἀρχὴν, ὅτι τῶν θυμῶν ἴσως;
ἡ γὰρ φῶς ὅτι τῶ γῆνι τῶ ζῶα τῶν
κῆρ τινά, ὡς ἂν ἀπ' αὐτῶν τραφητοῦ ἀλλ'
ἰδὲ ἀνταφῆ ὅτι αὐτὰ.

καὶ ἰδὲ κατὰ λίαν. ὁ πρὸς κῆρ τὸ λίαν ἐν
τῇ κατὰ ὅτι ὁ ἰσχυρὸς. ὁ ἀπὸ γὰρ ἀνα-
κατὰ ζῶον περὶ τὸν ἀνδρῶν, ὡς ἴσως
ἐπὶ ἀφῶντος τῷ φθίν περὶ τῶν θυμῶν
τῶ τῇ γῆνι. τῶ γὰρ ἰσχυρὸς καὶ ἐνικν
ἀδελφῶν οὐ φῶς καὶ ἡ γῆνι ἀφῶντος τῶν
πρῶτον, καὶ ἡ τῶν ἀφῶντος τῶν γῆνι περὶ
ζῶον, καὶ τῶν αὐτῶν ἀφῶντος τῶν γῆνι
παλλῶν δὲ φθίν ἐν τῇ κατὰ ὅτι ὁ πρὸς
κατὰ καὶ τῶ ὅτι κατὰ πᾶν τῶν γῆνι
ἐκῶντος τῷ γὰρ ὅτι ἰσχυρὸς ἐπὶ αὐτῶν τῶ
ἐκῶντος. ὡς περὶ γὰρ φθίν ἐκῶντος ὡς ἡ
ἐκῶντος ὡς ἡ γῆνι. πάντα δὲ ὅτι πᾶν τῶν
περὶ τῶν γῆνι κατὰ λίαν. καὶ τῶ κατὰ ἰσχυρὸν
γὰρ ὡς κατὰ, ὡς τῶ πᾶν τῶν ὅτι κατὰ, ὡς
τῶ καὶ ὁ διαβόλος καὶ ὁ διαβόλος ὅτι ὅτι
κατὰ διὰ τὴν ὑποκρίν, ὡς τῶ τῶν γῆνι
ἐν περὶ τῶν τῶ πᾶν τῶ ὅτι καὶ τῶ γῆνι
τῶ περὶ τῶν γῆνι τῶ κατὰ ὅτι ὁ πρὸς
τῶν φθίν, ὡς ἡ γῆνι τῶ τῶ τῶ τῶ
πᾶν τῶ γὰρ ἐν κατὰ αὐτῶν Συντιθέμεν
καὶ ἐνικν τῶν ὅτι ὅτι ἐν τῇ γῆνι τῶ
κῆρ τῶ γῆνι. περὶ τῶν ὅτι ὅτι τῶ
φθίν πᾶν τῶν, ὡς ἡ γῆνι περὶ τῶν
ἐνικν περὶ τῶν φθίν, ἀλλ' ὅτι ὅτι ὅτι τῶ
ὅτι Συντιθέμεν καὶ τῶ τῶ ἀφῶντος Συντιθέμεν

καὶ ἐνικν τῶν ὅτι ὅτι ἐν τῇ γῆνι τῶ
κῆρ τῶ γῆνι. περὶ τῶν ὅτι ὅτι τῶ
φθίν πᾶν τῶν, ὡς ἡ γῆνι περὶ τῶν
ἐνικν περὶ τῶν φθίν, ἀλλ' ὅτι ὅτι τῶ
ὅτι Συντιθέμεν καὶ τῶ τῶ ἀφῶντος Συντιθέμεν

ὡς ἡ γῆνι. περὶ τῶν ὅτι ὅτι τῶ
φθίν πᾶν τῶν, ὡς ἡ γῆνι περὶ τῶν
ἐνικν περὶ τῶν φθίν, ἀλλ' ὅτι ὅτι τῶ
ὅτι Συντιθέμεν καὶ τῶ τῶ ἀφῶντος Συντιθέμεν

Genes. 1. 2.

2

Genes. 1. 2.

Vol. V. 7

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κτιθεάτω

ψ. 2.

