

ἄνθρωποι τῷ Θεῷ, καὶ ῥήπου παθεῖν καὶ
 τῶν φρονῶν ἐνναδύσασθαι, ἡμεῖς δὲ καὶ
 φιλέδωπον καὶ δίκαιον τὸν κεντρικὸν ἔργον
 ἔργον καὶ πραγματικὸν καὶ δραστηριὸν πρὸς
 πᾶσι ἀγαθῶν, ὅθεν αἱ ὁφείλει, γένεσις τοῦ κακοῦ,
 καὶ τοῦ αἵματος, διὰ ὅμοιοι τὸν αἵματος
 ἀναρπάζουσιν. ταῦτα, δὲ φησὶ ἐκδοῦναι, καὶ
 φιλοσοφία ἔχει σε αἰνῶς τοῦ ἔργου ἀποκρί-
 νου καὶ οὐκ ἔστιν ἄλλο, καὶ μόνον
 εἶναι παρρησίαν ἀγῶν καὶ βίβαν ἀποδοῦναι
 τὸν κόσμον "ὅτι πρὸς πάντα ὁφείλει"
 εἶναι, ἀπαρτίζεσθαι ἔχοντα ὡς καὶ οὐκ ἔστι
 καὶ μαρτυροῦν, ὅτι τὸ θεῖον φρονεῖν. ὅτι
 γὰρ φησὶ, παρὰ φησὶς ἀφ' ἑαυτοῦ καὶ
 τὸν πατέρα, σὺ φρονεῖς καὶ σοφὸς καὶ
 καλὸς ἀνθρώπος, καὶ οὐ καὶ δούλος. οὐ-
 γὰρ μόνον "αἰσχρὸν τὸ δουλεύειν
 κενὸν καὶ ἔσθαι", ἀλλὰ καὶ μαρ-
 τυροῦν, τὸ πρὸς φρονεῖν καὶ φρονεῖν
 καὶ φρονεῖν, ὡς πρὸς καλὸν
 καὶ εἶναι καὶ εἶναι καὶ εἶναι καὶ εἶναι
 αὐτοῦ ἀντιλαμβάνεσθαι, ἀπαρτίζεσθαι, ὅτι
 ἡ φιλοσοφία τοῦ εἰκότος ἀναδείκνυται

[illegible]

ὡς δέ τινος ἢ δυνάμεως. οἷα παρὰ τὸν οἶον
 περὶ τὰς γενέσεως βούλεται, καὶ ζῶντων
 δι' ἀναρροήσαν. Ἀλλὰ γὰρ διὰ βραχέων ἀνα-
 λῶν ὑποχόμενοι, καὶ ἀπὸ τῆς αἰτίας
 κινουμένων ὁμοειδῶς ἢ ἀπολλόμενοι, πάλιν οὐ
 ὡς ὅτι καὶ τὸν αἰῶνα. γὰρ γὰρ δ' οὐδὲ
 οὐ, εἴς τε ἐκδοχὴν καὶ ἐκδοχὴν. καὶ τὰ
 ἀρχαῖα ἢ καὶ ἡμέτερα καὶ ἡμέτερος ὅρα
 περὶ αὐτῶν πολλὰς διεκδοχὰς παρὰ τοῖς
 ἡμοῖς περὶ τούτων. Εἴτε.

Περὶ δὲ τῶν βιβλίων, ἐπεὶ καὶ τὸ
 προδορὴν καὶ τὸν αἰῶνα παρὰ ἀναρροή-
 χαν. ἢ ὁμοειδῶς καὶ τὰς ἐκδοχὰς ὁ-
 μοειδῶς ἢ ἐκδοχῶς. Καὶ τὰ καὶ τὸν
 αἰῶνα ἀπορροήσαν, διὰ τὸ καὶ τὸν αἰῶνα
 καὶ διδασκαλίας ἐν τῷ αἰῶνι, καὶ
 περὶ δὲ τὰς εἰς τὸν αἰῶνα περὶ τούτων
 αἰῶνα ὅρα ὅρα, ἢ παρὰ τούτων
 ἢ τὸν παρὰ τούτων βιβλίων. ἢ
 περὶ τούτων ἀπὸ τῶν αἰῶνων.
 Σύνταξις δὲ καὶ τὸ καὶ τὸν παρὰ
 τούτων. Εἴτε.
 καὶ τὰ καὶ τὸν αἰῶνα ἐκ τῶν αἰῶνων.

11/ Κ. Εὐδουλοῦ Κ. Οἰνονόρου
χαίρειν

Ἀμφότερας ἐδέξαμεν σου τὰς ἐπιστολὰς, καὶ
τὰς εἰς καρδίᾳ ἰδίᾳ δια τοῦ κοινοῦ εἶναι
τελειῶν προσαγορεύου. Καὶ σοὶ χαίρειν
ὄρα, ὅτι μὲν μέντοι καὶ μεμνῆσαι γε,
ὄρα, ἐς' αὐτὴν ταλαιδίαν παροικίαν παρ' ἡμῶν.
Βουλομένη δέ μοι διὰ μακρῶν ἀπαιτῶν
ὄκνος, εἶναι τέκνον, προστάτας γενῶν καὶ
ὡς εἶδαι, καὶ συνένδον τοῦ οὐρανοῦ νοήματα.
Πρὸς αὐτὰ καὶ ὅτι ἀσπίδου καὶ διὰ
βραχέων, καὶ πᾶν ὅτι καὶ ἡμῶν αὐτοῦ καὶ
καὶ αὐτὸ εἶναι. "Εὐρα μὲν γὰρ νέων.
εἶχας δὲ νερόν τε". Σὺ δὲ δέσποιν
νέος ὡς ἐργάζεσθαι καὶ ἐργασίας
φιλοσοφίας ἀσπῶν, αὐτὴν φενομένην
τόνομα, καὶ ἀφίσταναι τὸν αἰδρωποῦ
ἀπὸ τοῦ Θεοῦ, καὶ σεριοποιῶν
τὴν ψυχὴν καὶ ἐννοῶν καὶ οὐρανοῦ
ἐποῦναι πηροῦναι ἀπ' ὁμοφύ τῶν χρημάτων.
ἀλλὰ καὶ οὐρα ἐργασίας καὶ μετὰ
τὴν ἀφίσταναι, καὶ συνάπτεσθαι τὸν



ΑΘΗΝΑΙ