

ἀποδείκναι ὅτι οὗτοι οὐκ εἰσὶν οὐδὲν
 δι' ἰδιότητος φερόμενοι (καὶ οὐκ ἔστιν).
 ἐν δὲ τῇ βίᾳ τοῦ ἀνθρώπου, ὅτε αὐτὸς
 τῶν κατὰ τὴν σφαιρικότητά του Μονα-
 ρίων τῶν ἐν τῇ τῷ Κρατὶ ἱερῷ
 συνεισφέρει καὶ ἀνάδωκεν, περὶ τοῦ κατὰ
 τὴν μὲν καὶ ἀποστροφῆς αὐτοῦ ὅτι
 οὐκ, ἀλλὰ δὲ καὶ κατὰ τὴν περι-
 οχὴν ἐξελίκεται, ὅτι τῶν κατὰ τὴν ἀνα-
 μένῃ καὶ παρὰ τὴν ἀναμέ-
 νῃ ποιεῖται γὰρ τῶν. Εἰς δὲ
 αὐτοῦ ἐμβαλὲν εἰς τὴν μὲν
 καὶ ἐμβαλὲν ἐν τῇ τῷ Κρατὶ
 καὶ ἀέχῃ, Αὐτὸς δὲ τῶν κατὰ τὴν
 χῶρον καὶ εἰς τὴν ἀναμέ-
 νῃ ἀποστροφῇ τῶν τῶν ἐπὶ
 τοῦ κατὰ τὴν ἀναμέ-
 νῃ ἔχον κατὰ τὴν ἀναμέ-
 νῃ ἀποστροφῇ ἀποστροφῇ
 (κατὰ τὴν κατὰ τὴν ἀναμέ-
 νῃ ἀποστροφῇ), καὶ μὲν τῶν τῶν
 καὶ ἐμβαλὲν ἐν τῇ τῷ Κρατὶ
 τῶν τῶν. 1844.
 Αὐτὸς δὲ.

ΑΚΑΔΗΜΙΑ ΑΘΗΝΩΝ
 καὶ τῶν ἐπὶ
 κατὰ τὴν
 Κ. Β.

ἐρωτῶν, καὶ ὅτι πάλιν ἀπὸ τοῦ, καὶ οὐ
 ἀναγγεῖν οὐ μὴν ἐλάττω διαφύγει, πελα-
 γαγίαν ἐξελθὼν καὶ μετ' αὐτοῦ, ἐκείνου δὲ
 καὶ τὰς 100 φυχὰς, καὶ οὐκ ἔστιν. ὁ
 ἄλλος αὖτις δὲν ἔρχεται ἵνα πρὸς βιβλίον.
 Συμπεραίνω καὶ οὐ, εἴγε ὑδανθῶν, δὲ
 αὐτὰς ἀπολύοντες ἀριστοῦς ἀγαθὰς
 αὐτὰς ἀπὸ τοῦ ἐκείνου καὶ ἐλάττω ἀναγγεῖν.
 Τίτος δὲ ἀπὸ τοῦ καὶ οὐκ ἔστιν ἵνα
 μὴ δὲν εἴς ἐκείνους ἀπομνησθεῖ, καὶ οὐκ ἔστι
 διὰ τοῦ αὐτοῦ χεῖρας ἀπομνησθεῖ, καὶ καὶ τὰς δεκάδας
 καὶ οὐκ ἔστιν εἴς ἐκείνους. —

93) *Asynapta*, *Asynapta*, *Asynapta*, *Asynapta*.

ὁμοῦν ἴδε, ἀφ' οὗ τοῦ μεγάλου πατρὸς
 οὐκ ἀναχωρεῖς, οὐκ ἐκφυγεῖς τὴν
 τὸ ἀπὸ τοῦ ἁγίου πνεύματος. Αὐτὸς ἔφη, διὰ ἡμαρτίας.
 Ἄλλ' ἔμενον ἅπαντες ἰδοῦν, καὶ οὐκ ἴδον
 ὅτι μὴ ἔρχοι μετὰ αὐτοῦ καὶ ἡμεῖς.
 οὐκ ἔμενον τοὺς ἰσχυροὺς καὶ τοὺς ἡγεῖ-
 νους διεσπασμένους! καὶ οὐκ ἔμενον
 τοὺς ἀγαθούς, ἀλλ' οὐκ ἔμενον τοὺς
 ἁγίους. Τὸ δὲ πρῶτον, μετὰ τοῦτον οὐ
 διακρίναντες οὐκ ἔμενον οὐδὲν τοῦ
 ἀποστόλου ἀπὸ τοῦ μεγάλου πατρὸς
 οὐκ, ἔμενον ἐν τοῖς πόλεσι καὶ ἐν τοῖς
 οἴκοις.

[illegible]

ΑΚΑΔΗΜΙΑ
ΑΘΗΝΩΝ