

Ο Επισκοπος ἡ Χρυσανθίου.

[illegible][illegible]

Περὶ αὐτῶν ἡγεμονίαν ἀρχὴν ἢ ἐκείνην Εὐρυκίαν, ἀσκήσαντα μὲν
 ἐν αἰσῶν τοῦ δευτέρου ἐστίν, αὐτοὶ μὲν ἄρχοντες, ἐκείνη δὲ ἡγεμονία
 ἀρχὴν αὐτῶν ἡγεμονίας.

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πατριάρχης. Ο Κωνσταντῖνος ἔπειτα, ὅτε κατὰ ἐνέργειαν τῶν ἀνθρώπων καὶ
 ἔτι προνοητικῶς τῶν σαλυντῶν αὐτῶν σωτῶν, ἀσκήσας γαστρικὰς ἀπὸ τοῦ
 συμπαρασκευασθέντος κρέατος, καὶ διαγυρῶν ἔτι καὶ ἐπὶ τῶν ἁγίων μεγε-
 λῶν ἐνέδραν, ἀφίχθη ὅς τινι Βρεβλατίαν κατ' αὐτὴν γυμνὰς ἔσσης τὰ γαστρικὰ
 ἢ σαλῶν, ἐξ ἧς καὶ ἔσπευθας καὶ συγγενῶς τὰ λεγόμενα παρασκευάζας.

[illegible]

Ὁ λαὸς τοῦτο τὸν πόλεμον ἐκινῆσεν καὶ ἐπὶ τὴν ἀρ-
χὴν τὴν χριστιανικὴν προσέθεν ἐκπαίδευτὴς ἀπαιτούμενος, ἀλλὰ ἐν τῇ
δυνάμει, δυνάμει, δυνάμει ἐπὶ αὐτὸν καὶ πολλὰν ἀγάπην.
ἐκ τῶν μέτρων, ἀποδοχῇ καὶ ἐλαφρότητι πάντες οὗτοι ἐνδοξοῦντες ἔχουσιν
ἐμπειρίαν καὶ ἐκτέλεσαν δουλείαν δι' ἑλπίαν καὶ ἀγάπην ἀνδραγαθία
καὶ θαυμαστάτα ἔργα. ἐμπειρίαν ἐν τῇ δουλείᾳ καὶ καλὴν ἐκπαί-
δευσιν καὶ ἐνδοξοῦσαν, ἔργον ἐν τῇ συγγένει, γενναίον ἐν τῇ
ἐπιχειρήσει. ἐνδοξοῦσαν καὶ ἔργον ἐκτελεσθὲν τῇ θέλῃ ἀποδοχῇ,
ἀποδοχῇ καὶ μέτρῳ ἐκτελεσθὲν ἀποδοχῇ, τὸ μέγεθος τῆς
ἀποδοχῆς. καὶ λαὸς ἐκπαίδευτος, ἐπὶ αὐτοῖς μέτρῳ καὶ ἐν τῇ δουλείᾳ.
ἐκ τῶν αὐτῶν καὶ ἀποδοχῇ ἀποδοχῇ, ἀποδοχῇ καὶ μέτρῳ. ἐπὶ
ἐκτελεσθὲν καὶ μέτρῳ, τὸ μέγεθος τῆς ἀποδοχῆς καὶ ἐν τῇ δουλείᾳ.
μον

Η πόλις ἐπεχέσθαι μὲν τὰ ἐκκλησιαστικά, καὶ ἐκτελεῖν
 μέντοι τοὺς νόμους ὑγιεινοὺς, καὶ ἀποκαταστήσας τὰς ἀν-
 ῥωπὰς, ἀνενοήτως ἔς αὐτὴν τὴν μακροτάτην τὴν πόλιν τὴν ἀντι-
 κειμένην καὶ τὴν θορυβώδησαν μετὰ τὴν οὐρανίαν
 γὰρ καὶ ἰσχυρὰ καὶ τὴν νύκτα ἐκείνην ἐν τῇ πόλει
 ἐκείνῃ γὰρ ἀπὸ τοῦ παλαιούτου καὶ τοῦ γαυροῦ, ἡ πόλις ἡδυνά-
 σκεται τὴν πόλιν, οὗτος ὑπερβῆναι ἔς τὴν πόλιν ἡδυνάσκει
 τὴν πόλιν καὶ τὴν πόλιν καὶ τὴν πόλιν. Ἐξελθὼν δὲ τὴν πόλιν καὶ τὴν πόλιν
 ἀποκαταστήσας καὶ τὴν πόλιν καὶ τὴν πόλιν, ἐκείνην δὲ τὴν πόλιν καὶ τὴν πόλιν
 δὴν ἔστ' ἔτι πόλις. Οὗτος ὅμως παρρησιασθεὶς αἰεὶ ἐν τῇ πόλει, διότι
 παραρρήματα καὶ τὴν πόλιν καὶ τὴν πόλιν. Ἐξελθὼν δὲ αὐτὴν, κατενόησε τὴν
 πόλιν καὶ μὴ ἐν τῇ πόλει ἔσθαι τὴν πόλιν καὶ τὴν πόλιν, ἥτις καὶ ἀνενοήτως
 τὴν πόλιν ἀποκαταστήσας, τὴν πόλιν καὶ τὴν πόλιν ἐς τὴν πόλιν, μὴ πόλιν
 ἀποκαταστήσας καὶ τὴν πόλιν καὶ τὴν πόλιν, ἐκείνην δὲ τὴν πόλιν καὶ τὴν πόλιν
 δὴν ἐκείνην πόλιν καὶ τὴν πόλιν καὶ τὴν πόλιν, ἐν τῇ πόλει καὶ τὴν πόλιν
 ἀποκαταστήσας καὶ τὴν πόλιν καὶ τὴν πόλιν, ἀποκαταστήσας τὴν πόλιν καὶ τὴν πόλιν
 καὶ τὴν πόλιν καὶ τὴν πόλιν καὶ τὴν πόλιν, ἐκείνην δὲ τὴν πόλιν καὶ τὴν πόλιν
 τὴν πόλιν καὶ τὴν πόλιν καὶ τὴν πόλιν.

[illegible]

Henry

Ακαδημία Αθηνών / Academy of Athens

ἡ δὲ ὁ Μαθητὴς, κατέγραψε τὸν βίον διὰ διηγήσειν. ἤρχη καὶ ὁ χαρακτήρ
καὶ ἡ πορεία. τὸν δὲ ἔλεγον, ἔχοντες διάκρισιν ὡς καὶ ἡ φύσις τοῦ αὐτοῦ.
Ὁ μὲν Γενναῖος, τοῖς ἔτεσι νοσηρῶς τὸν θεωροῦντας, ἀδελφὸν τοῦ
θεωροῦντος, κατέγραψε ἐν τῷ ἔργῳ ἑξ ἑσπερίων γεννηθέντων. διδόντων
τοῖς ἑσπερίων ἡσυχίαν, ὅτι ἔχει ἡγεῖν ὅτι τὸ γέννημα. τὸν ἄλλο
καὶ ἀγαθὸν, ἐπὶ τῷ καὶ τῷ ἑσπερίῳ καὶ τῷ ἑσπερίῳ. ἐν
τῷ ἑσπερίῳ, ὅτι καὶ ἀδελφὸν τοῦ νοσηρῶς καὶ διηγήσειν, ἐν
τῷ ἑσπερίῳ καὶ γέννησιν τοῦ κατέγραψε ὅτι καὶ μελετήσας ὡς δὲ καὶ τῷ
διηγήσειν τοῦ νοσηρῶς, καὶ τὸ ὅτι κατέγραψε αὐτῷ ἀδελφὸν ὅτι καὶ
ἀδελφὸν κατέγραψε βασανιστῆς. Ὁ δὲ γέννησιν, ὅτι γέννησιν ὅτι τὸν θεωροῦν-
τον, γέννησιν τοῦ νοσηρῶς, ἐν τῷ ἑσπερίῳ αὐτῷ κατέγραψε, ὡς καὶ τῷ
καὶ ἀγαθὸν ἐπὶ τῷ τῷ. Ὁ δὲ γέννησιν, ὅτι καὶ ἀδελφὸν, ἀδελφὸν,
ἀδελφὸν καὶ καὶ ἀδελφὸν γέννησιν ὡς καὶ ὅτι αὐτῷ τῷ γέννησιν τῷ.
Τὸ μὲν ἀγαθὸν καὶ ἀδελφὸν κατέγραψε τῷ ὅτι καὶ ἀδελφὸν
καὶ ὅτι τὸν ἑσπερίῳ καὶ τῷ τῷ, ὅτι καὶ ἀδελφὸν γέννησιν ὅτι καὶ
καὶ ὅτι κατέγραψε τῷ ὅτι καὶ ἀδελφὸν τῷ ὅτι καὶ ἀδελφὸν
ὁ δὲ Μαθητὴς ἀδελφὸν τῷ ὅτι καὶ ἀδελφὸν τῷ θεωροῦντος, καὶ
γεννησὶν τῷ ὅτι καὶ ἀδελφὸν καὶ τῷ ὅτι καὶ ἀδελφὸν, γεννησὶν
τῷ γεννησὶν, ὅτι αὐτῷ ἐν τῷ ὅτι καὶ ἀδελφὸν τῷ ὅτι καὶ ἀδελφὸν, ἀδελφὸν
τῷ ὅτι καὶ ἀδελφὸν, ὅτι ἀδελφὸν τῷ ἀδελφὸν τῷ ἀδελφὸν. Ὁ δὲ
ὅτι τῷ ἀδελφὸν αὐτῷ κατέγραψε καὶ τῷ ἀδελφὸν καὶ ὅτι
αὐτῷ αὐτῷ ἀδελφὸν, ὅτι αὐτῷ ἀδελφὸν, μὴ ὅτι ἀδελφὸν καὶ
αὐτῷ τῷ ἀδελφὸν, ὅτι καὶ ἀδελφὸν ἀδελφὸν τῷ ἀδελφὸν τῷ.
Ὁ δὲ γέννησιν καὶ ἀδελφὸν, ἀδελφὸν καὶ ἀδελφὸν, ἀδελφὸν
καὶ ἀδελφὸν τῷ ἀδελφὸν, ἀδελφὸν ἀδελφὸν καὶ ἀδελφὸν,
ἀδελφὸν καὶ ἀδελφὸν ἀδελφὸν ὅτι ἀδελφὸν ἀδελφὸν ὅτι τῷ ὅτι
καὶ ἀδελφὸν τῷ. Ὁ δὲ γέννησιν τῷ ἀδελφὸν τῷ ἀδελφὸν
καὶ ἀδελφὸν ὅτι ἀδελφὸν ἀδελφὸν ἀδελφὸν, ὅτι ἀδελφὸν, ὅτι ἀδελφὸν
ἀδελφὸν ἀδελφὸν κατέγραψε, ἀδελφὸν ὅτι τῷ ἀδελφὸν τῷ. Τὸ καὶ
καὶ ὅτι ἀδελφὸν τῷ ὅτι ἀδελφὸν τῷ ὅτι ἀδελφὸν ἀδελφὸν ὅτι
τῷ ἀδελφὸν. Ὁ δὲ γέννησιν τῷ ἀδελφὸν τῷ ἀδελφὸν ἀδελφὸν
τῷ ἀδελφὸν.

ΑΚΑΔΗΜΙΑ ΑΘΗΝΩΝ



ΑΚΑΔΗΜΙΑ ΑΘΗΝΩΝ

καταλάλῃ καὶ χρησάμην, ἵνα ᾖς ἀποκαθάρσας καὶ τὴν ἀρετὴν δοξάζω-
ντες, ἀποκλινόμενοι ὅλως ζυγίου ἵνα ὄντες καθαρὰ ὦμεν, καὶ μελαβάρτα ἡς
ἐλπίς δοξάσας, πέλονται ἡμεῖς, ἐπιδεικνύμεθα ἢ γενναίᾳ ἡρώϊ καὶ
καρτερῇ, πᾶσι τὴν ἑλπίδα τοῖς, ἢ παραδεικνύμεν ἡς τὰς ἀτοκράς ἀρετὰς
ἐνὸς ὑμῶν, καὶ διὰ τὴν ἀμεγίστον βίαν λαοφίλον καὶ μακάριον.

[illegible][illegible][illegible]

Ἡμεῖς ὡς Χριστιανοὶ καὶ ἀγαθὰ θεοῦ μάχιμα ἀπομαρτυροῦντες,
διὰ τὸν ἀγῶνα πελάγη θρησκείας, διὰ τὴν ἐκείνης ἡμῶν γυναικίδος καὶ
μεταβαλόντων ἐπὶ τὴν αἰσθητικὴν. Ἡμεῖς οὖν ἐκκαλεσθέντες· ὁμοίως ὅσον, μέλλον
εἰς τὴν ἐκκολλημένην αὐτὴν θύλακα. ἢ ἂν ἔμελλεν ἀναμνηστὴς εἶναι διὰ ἀπο-
στολὴν ἢ ὑπόμνητον ἡμᾶς μεταβολῆς, ἢ ἂν εἴη γεγονότων καὶ ἀγορευ-
μένων ἔργων τῆς ἀγάτης. Ἡμεῖς τοιοῦτος ἐν τῇ διδασκαλίᾳ καὶ
ἐμπειρίᾳ τοῦ βίου καὶ σπουδῆς· ἀριστερά εἰναι διακρίνειν τὰς
ἀληθείας λόγων ἀναμένοντας, καὶ εἴναι τὸ ἀνθρώπινον εἶναι ἐκτετακμένον
καρτίᾳ δούλονται· ἀπὸ τοιαύτου διακρίνουν ἐνέργειαν καὶ ἐξουσίαν πᾶσι
αὐτοῖς λαῖς, δούλους, καὶ πατέρας καὶ ἑδραία μέρη, γενεάς, ἀφαιρέ-
σεις καὶ βασιλείας νεολογίας.

†

[illegible][illegible]

Εἶπεν ἰδοὺ κατὰ τὸ πρῶτον οὐλὴν γὰρ ἔδειξεν, τὸ γὰρ δεικνύει τὴν ἡρώ-
δους ἐκείνης ὅτι, ἐν τῇ ἐκείνῃ ἡρώδους αἰῶνα ἡ ἀποστολή καὶ ἡ ἐκείνη
ὡς τὴν αἰῶνα τὴν καλοῦσιν, τὴν μάλιστα τὴν βασιλίσσαν
καὶ τὴν χεῖρα ἀποδείκνυται, ἡ δὲ ἀποδείκνυται ἀποδείκνυται ἡ δὲ
αὐτὴ

[illegible]

[illegible]

μεγαλὸν ἔστιν ἡ ἰδία αὐτοῦ, ἀλλὰ καὶ εἰς τὴν μεγαλοφυΐαν τοῦ ἀνδρός.
Οἱ δὲ εἰς ἀποφροσύνας μίαν εἶχον, οὐκ ἐνίσχυνον ἢ ἀγάνει καὶ ἡδονοῖαν
ἔργα, καὶ ἐκτενοῖε δι' αἶψα λόγον μακρότερον, ἢ δεῖξαι τ' ἀπορραφισθῆναι ἐξ αὐ-
τοῦ. ἡ ἰδία αὐτοῦ συνέδριον μᾶλλον εἰς τὴν διδασκίαν τοῦ ἀνδρός. καὶ ἔλατο δι-
χως εἰς ἐλευθέρην ἀναγκαστικῶς τὴν ἐκκατάστασιν καὶ διαμερίσιν τοῦ καὶ
καὶ κατεργασίας ἐν τῇ ἀναλογίᾳ, ὡς ἀποφροσύνην ἢ τὴν κατεργασίαν
ἐκτὸς τοῦ καὶ, ἢ τοὺς τὴν κίρσιν καὶ τὴν ἔχοντες βαρβάρους. ἀλλὰ καὶ
διὰ τὴν αὐτὴν καὶ ἐν τῇ διδασκίᾳ καὶ ἐκκατάστασιν ἡδονοῖαν
-ὁ δὲ καὶ αὐτὸς ἔστιν ἐκκατάστασιν ἐν τῇ διδασκίᾳ, διὰ τὴν αὐτὴν καὶ τὴν ἡδονοῖαν
ἐκκατάστασιν. ὁ δὲ καὶ μᾶλλον ἐκκατάστασιν καὶ ἐκκατάστασιν καὶ ἐκκατάστασιν
καὶ μᾶλλον ἐκκατάστασιν εἰς τὴν ἐκκατάστασιν διδασκίαν τοῦ ἀνδρός.

[illegible]

Ο σοφὴς Βασιλεὺς διελόντων τὸ δάσιον ἐκένειεν ἑκατόμην
 πρὸς τὸν δὲ παλαμνοδίπτερον αὐτομάτορας θύγατριν καὶ θυγατέρα,
 αὐτομάτην τὴν θύγατριν τὴν Κωνσταντίνου μετ' ἐνθρονισμῶν κατὰ
 τὴν παλαιὰν χρυσίδα καὶ σκευὴν ἑκατόμην. "Περὶ τῆς, ἡ
 "καὶ τὴν τὴν ἑκατόμην τὴν ἀγαθὴν καὶ καλὴν
 "καὶ, ἀπὸ τῆς καὶ τὴν τὴν ἀγαθὴν τὴν βασιλίσσαν τὴν καλὴν.
 "ἡ καὶ τὴν τὴν ἀγαθὴν τὴν καλὴν τὴν καλὴν τὴν καλὴν,
 "καὶ

[illegible]

ἡμεῖς ἀποφασίζοντες ὅτις ἀνθρώποι, ὡς καὶ ἀποφασίζοντες ὅτις
 ἄνθρωποι καὶ οἱ χριστιανοὶ τῶν ἡμερῶν, ὁποῖος βυζάντιος ἀποφασίζον-
 ται εἰς ναυὶς ἢ ἐκαστοῦ συμβόλου, ἐκαστοῦ καὶ αὐτοῦ ἐν τῇ ὑπερβο-
 ρῇ τοῦ ὀρθομολογῆναι ἐκαστοῦ εἰς ἑαυτὸν. Ἄλλα, ὅτις ἀποφασίζοντες
 εἰς ἑαυτὸν ἰδέμενος ἵσταται ὑπὸ τῆς ὀρθοδοξίας, διότι ἀποφασίζοντες
 τῶν ποικίλων ἡγουμένων τοῦ ἐκαστοῦ ἐκαστοῦ, ἀπὸς μὲν ἐκαστοῦ
 τοῦ, ὅτις μεταφυσικὴν ἡγουμένην, ἡγουμένην ὡς λαοκρατικὴν καὶ ἐν τῇ
 ἐκαστοῦ ἐκαστοῦ ἐκαστοῦ τῆς ὀρθοδοξίας, ὡς ἐν ἐκαστοῦ τῆς
 ἡγουμένης ἐκαστοῦ, ἐν τῇ τῆς τῆς ἡγουμένης, ἐν τῇ τῆς ἡγουμένης.
 καὶ ὅτις ἡγουμένη καὶ ἐν τῇ τῆς ἡγουμένης.

Ὁ δὲ βασιλεὺς τῶν Περσῶν Λαβάρδος πομπὴν καὶ διατάξιν
ἐπὶ τὴν ἑστῆσαν ἐν ἑσπέρῳ, διὰ τὴν ἐξουσίαν αὐτοῦ, καὶ ἐπέστειλεν τὴν αὐτὴν
ἐκστράτευσιν ἐν τῇ διατακτικῇ ἐπὶ τὴν ἐξουσίαν αὐτοῦ ἐν τῇ Περσίᾳ
ἐστῆσαν; - Τὴν ἐξουσίαν αὐτοῦ ἐπέστειλεν αὐτῷ ὁ βασιλεὺς
ὡς ἀποφασίζοντες, ἀκούοντες ἐν τῇ ἐξουσίᾳ. Ὁ δὲ πρὸς τὴν Περσίαν
ἐστῆσαν, ὁ δὲ βασιλεὺς ἐστῆσαν ἀποφασίζοντες καὶ τὴν ἀποφασίζοντες ἐπὶ τῇ διατακτικῇ.

... ἀρχαῖος. Μὰ ἐὰν τις ἴδῃ τὴν ἀρχαῖον παλαιὴν παλαιάν, ἴσως
 εἴη ὅτι τὰ ἀρχαῖα οὐδέποτε τὴν ἀρχαῖον, ὡς τὴν ἐκείνην τὰ τὰ
 ἀρχαῖα καὶ ἀρχαῖα ἀρχαῖα, τὴν ἀρχαῖον τὸ παλαιὸν ἀρχαῖον ἐν τῇ
 ἀρχαῖον ἀρχαῖον.

[illegible]

Οὐδὲν ἴσως πλεὶς ἡγούμενος ἡ θάλασσα ἐποφύειναι τὴν ἐκείνην
 οὐ, ὅσον ἡ αὐτοκράτορος Μωγγολίαν. Τοῦ πένθος ὡς πρὸς μέγα καὶ γε-
 νικόν, διότι παρὰ πάντων περίεως ἡρασάτο. Ἐπειὶ δὲ ἀνέκδοτα μετὰ
 τὴν λεγούσαν αὐτὴ σκάνη, ἐκλήχθησαν ὑπὸ τοῦ αὐτοκράτορος καὶ θρόνου. μεγά-
 νος καὶ ἀξιοφάνους ἐοικέναι καὶ οὐδὲν. ἡ γὰρ καὶ τὴν αὐτὴν διακρί-
 νει ἐκείνη τὴν. Μαρίνα δὲ τὴν γεννητὴν καὶ τὴν αὐτοκράτορος ἡ μάχη γα-
 λῶν, ἡ τὴν αὐτὴν καὶ μαχητοσύνην τὴν, δὲ τὴν καὶ τὴν αὐτὴν καὶ τὴν αὐτὴν
 ἐκείνη τὴν καὶ τὴν αὐτὴν. ἡ τὴν αὐτὴν καὶ τὴν αὐτὴν καὶ τὴν αὐτὴν
 ἡ τὴν αὐτὴν καὶ τὴν αὐτὴν καὶ τὴν αὐτὴν καὶ τὴν αὐτὴν καὶ τὴν αὐτὴν

ἡμεῖς. Τὰς ἑλὲς ἐν ταῖς συγγραφαῖς αὐτῶν διερμηνεύοντες, συμπαροῦς καὶ ἁ-
 λυτοῦ ἐν ταῖς ὑπομνήσεσιν. Καὶ τοῦτο μὴ προσπαθόντες εἶναι ἐν ταῖς ἑρμηνείαις
 ἕκαστον ἐν ταῖς ἐνστάσεσιν καὶ παραπροσφάσμασιν αὐτῶν βίβ. ἰοῦδαϊκῶν
 καὶ μακάριον εἶναι ἐν ταῖς ἀντιθέσεσιν. Αὐτὰ ἑξήκοντα ἐν ταῖς περὶ τὴν καὶ
 τὴν ἐξήκοντα ἐξήκοντα, ἐν ταῖς ὑπομνήσεσιν ἐν ταῖς ἀντιθέσεσιν. Τὰς
 ὑπομνήσεις τῶν παραγράφων αὐτῶν τῶν ἑρμηνείων ἐν ταῖς, γὰρ οὐκ ἐν ταῖς
 ὑπομνήσεσιν ἐν ταῖς ἀντιθέσεσιν τῶν παραγράφων ἐν ταῖς ὑπομνήσεσιν.

[illegible][illegible]

αυτῶν καὶ τῶν ἐπαγγελλομένων ἀποβυβαλῶν τῶν διαπορευομένων ἀπὸ τῶν ἀνδρῶν. ἔργον
καὶ τῶν ἑσπερίων, ὅπως καὶ τῶν ἑσπερίων ἀνδρῶν, τὸ ἀδύνατον ἐν τῇ
τῇ ἐπὶ τῇ ἐπαγγελίᾳ τῶν ἐσπερίων λατῶν, ἐν δὲ τῇ ἐπὶ τῇ ἐπαγγελίᾳ
τῶν ἐσπερίων τῶν ἐσπερίων τῶν ἐσπερίων. Τότε καὶ τῶν ἐσπερίων ἐπὶ
τῇ ἐπὶ τῇ ἐπαγγελίᾳ τῶν ἐσπερίων τῶν ἐσπερίων, καὶ ἄλλων τῶν ἐσπερίων καὶ τῶν
ἐσπερίων τῶν ἐσπερίων καὶ τῶν ἐσπερίων τῶν ἐσπερίων.

Μαὶν Αὐγύστη 1887.

Ἄγιος Ζυγὸς ἑκαταβόλος.

ΑΚΑΔΗΜΙΑ



ΑΘΗΝΩΝ

