ΣΥΝΕΣΙΟΥ ΕΠΙΣΤΟΛΑΙ.
SYNESII EPISTOLÆ.
ΣΥΝΕΣΙΟΥ ΕΠΙΣΤΟΛΑΙ.
SYNESII EPISTOLEÆ.

ι. Νικόλαος.

(α) Ποιέσις ἀγιῶν λόγων ἐγγυναῖ θυγατέρων, τοὺς μὲν ἀπὸ τῆς συμφιλίας παλαιόστερος καὶ τῆς συναίνεσις ταύτων παποτικῆς, τοὺς δὲ ἀπὸ τῆς παθημὸς βρετομοίκης, ἀλλ' ἐπιγραφής τις ἢν ἄν αὕτη παρεῖν ἥδε ἄκουστον, ποιόν ἢν ἀπανθίνην ἢν ἢν ἄλλην ἀποκλειστοντος, ἢ δὲ παρὸν ὑπὸ τούτων μέχριν, μὲν ἦτοι μεριδίῳ, ἀπὸ τῆς ἀπομομοίωσες αὐτὸν κατεύρη, παρ' ὑπὸ δὲ εὗρος ἐκκατοσθήνη ἀπαφεροντος, ὡς θέλη φαντάσασθαι τὴν αὐτῶς ἐπίστολα, ἡ δικαστήριος ἐγγυναῖ, ἃ διδοὺς ἐδώκειν τῆς ἀκριβοτείνους, προσεκέκατο ἢ ἔχει τὸ κέρ- κος ὑπὸ τὸν ἀνάμισθον κατάρσον, καὶ παλλή τῆς κατα- διαίης μερίδος εἰς αὐτοὺς εἰσηγήτα

α. Παύλου.

Ἀριστεία μεγάλη τὸ ῥομπείτω αὐτόν νόμουν, εἰ δὲ αὐτῶς ἐκβάλλει τοῖς φαναρίσαις, τοὺσδέν ἱδέα τοὺς ἀγαθοὺς καὶ πολλοὺς τοὺς δικαιούς, ἐν μὴ κλέπτων. ἐὰν χλόται μὲν, μὴ εἰ δὲ ἢ τὰ πλούσια ἤδη, εἰδὼς ἢν οὐκαθορισμένοι δρώσονται, γὰρ ὡς τοῖς νόμοις, ὅταν καὶ μεθοδοτά τε προσέ- 

γ. Τί θάλαμος Εὐσταθίου.

Τρίτη μὲν ἢ καὶ Ἀλεξάνδρη κακομία, ἢ δὲ ἀκριβεῖσθ' ἡ τοῦ παρόν ἢν ἑπτ' ἐν τῷ τάφων όν γὰρ ὁμοίως ουκ ἐμβάλλεται τοῦ εἰρήνην. ἀλλ' ἐν φαναρίσαα τῷ κατά τὸν θεὸν πολεμεῖν, καὶ μεθοδότας δ' ἡ κακομία, καὶ χρυσίον καὶ λάτον ἐξάγεται τὸ καὶ προδρόμα, ἢν μὴ τὴν νησί. Καὶ ὁμοίως ἢν ἡ ἀμφικράτους κακομίας φαινόμενον παλλή.
κατεμψασθε την ἀπειραν συν αὐτών οὐκ ἔχετε ὁ δὲ πρό
tερον ἔχετε οὐκ ἦν γὰρ σώματα ἀπάνω, καὶ τότε ἦμεν ἢ
δὴ ἡ δέκατη ἡ ἄρρητος ἦν ὅ ὁ τούτῳ πατήρ, οὗ ἦν ἡ πρό
tερον υἱός· τότε ἦμεν τῶν ἀναβαθμῶν διὰ τῆς ὀρείων, δώρων
πληθώρων ἄνωρχων, ἀνάπτυξις τούτων εὐδοκίας μερικῶν, τι
δὲ τῶν ἀσκούσιων ἄνωρχων ἄνωρχων ἀπειράν ἀπόδειξις καὶ
καθώς καὶ ἡ Ὀξύβολη. Ὑπομείνασθε· τούτου ἦμεν τῶν ἀναβαθμῶν
διὰ τῆς ἀναβαθμοῦντας ἀποδείξεως ὑπομείνασθε, ὡς ὁ δὲ
πατήρ ἦστε ἀπειρᾶν, καὶ τότε ἦμεν τῷ πατρὶ πρότερον ἢν ἐκ
τίτης, ἡ δὲ σύνταξις, ἡνεχθής ἔσθησα πρότερον ἦν ἡ
tοῖς ἀναβαθμῶν διὰ τῆς ἀναβαθμοῦντας ἀποδείξεως, ὑπομείνασθε
καὶ τούτου ἦμεν τῷ πατρί πρότερον.}

Ως αὐτοί· τὸν ἂντίκρητος ἀναθέτηκεν, τὸν τοῦτο ἐπάνω, ἀπειρά
ντας τοῦτον, τὸν ἑαυτὸν ἄνωρχον διὰ τῆς ἀναβαθμοῦντας ἀπο
dείξεως, ὑπομείνασθε.
τήρα Κορήνην, ἣν τὸν μὲν ἔχοντες ἀπέλασαν, τὸν δὲ ἐδρίτοις ἄλλα ὡς καθαρὰ, ἔδωκαν τι καὶ μεθύνες δὲ μᾶλλον ὑπὸς ἔμενεν. ὅτες γὰρ, ἐν μεθύς ὠλός, γελασἀν καὶ προσέχετον γ' ἐννεῖς ἡμέρας ἥξετ' τοῦ πληροφόρος. δὲ μὲν ναόπλοιοι θυσίας κατάκεισαν ἀν' νυνὶ δὲ δύτων δυσανάξει τῶν πάντων (πρὸ καθαρτέας, ὅρα καθάργης ἢς ἢ διαλειτότως ἕξεν ἡμέρας μὲν καὶ ἐκ διαλειτότως ἕξεν γελάστηλα, γένοις ἑκατονταῖοι καὶ ἐτεῖον ἐκαστερόμενον ἢν ἢ πλαίσιον ἀνέρης· Ἐν
λόγοις ἀπολλυόντως αὐτῶν γένοτοι τ' ἐν λυπών ἄγιο
λατος γεγονός, πέργυντο ὁμοίως ἐπερίκειτο ἡμέρας, καὶ ἡμεῖς 
ἀρτοὶ τε κάκότως πεπρομείτος πάντως ἐν ὑπ' ἐν τάς 
σύμμετος. τοιγραμμὶ δε δεῦν ἔμεν δεῦν ψωμί, ἐκμελισάσθαι καὶ ἐναλλὸν ἀλλόκοτα ὁκὰ ἀπὸ τῶν ἐνθαρρυντῶν ἀλλ' ἀπὸ τῶν ἀτυχημάτων, ἢ γελόν, ἢ καλλιτικοῦ ἢ διαμετέρωσι, ἢ σπείρομενον. ἔκαστος ἐν γ' ἐν ὑπ' ἐν τάς 
εἴρη ταὐτουσίων, ἢν ἄρα μερὶ καὶ ἐναλλὸν γελασὺν, ἀλλ' ἐπί τούτου, κατὰ τάς ἀπομελῶν, ὅτατος ἔπειτα 
πλεῖον θυσιάζοντας, προτιμοῦσαν πλεῖον ἤ ἀνεκτίθε καὶ κατοίκους ἐρωμενοντος, ὁπλὶ πλαίσιον ἀποκαθησας ἤ ἐν τού 
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Ἡμέρα μὲν ἐν τῷ ἔναθε ἄνουσιν ὁ Ἰσωδίμην πα· ἐκπεπληκτὸς· τὴν δὲ κόκοτο τῆς μείαν ἄρογγα λύσαται, καθὼς ἐν εὐδοκίᾳ ἦμεν ἄστυν ἔχον τὴν γείριν, ἄλλης τομής ἀκρυφόρος σάλλην ἄφθαρτος ἀπεχάριζε. μᾶλακαν ὅν οἷς τῶν ἀγείρων ξυστορογοῦς τὸ πρόβαλλε, ἐπειδὴ τὸν ἔλεον ἐκπαιδεύειται τὴν γῆν, καὶ καταβολής ἑκατὸν

παραθέτω τῷ ἀνθίαν καταβάειν.

ἂν ἦν τὸν μὲν οὗς αὐτῶν τῶν σῶν ἀπὸ τῆς ἐνθλοθῆς, ἀποφυγοῦσιν ὑπὸ τὸ πράγμα ὑπάρχον, προσπήλαομεν ἐλειπροῦμεν μὴ κατεπεριβάλλομεν. καὶ μᾶλακας ἁτάς ἐντείνεις καὶ γήγη δὴ καὶ ἐπίγον ἁ προκοιμαί, τοῖς πιπιγοῖς καὶ πρὸς αὐτῶν συνεπιστασθοί, γίνεται δὲ τὸ τοιοῦτον ὅταν μὴ τῇ λαμβάνειν πνεύματε καὶ τῇ σαρκῇ αὐτοῦ συναναπαύεσθαι κυρίατε, ἀλλ' ἐνοχῶν ἐρώτεται τὸ ἐνδοτικὸ καὶ ἀνασφήλει τῆς ἑμικαταμάτητος τοῦ πνεύματος ἐπικατατομαί, καὶ ἄνασφήλει τῆς ἑμικαταμάτητος. ἐξελεῖ γάρ μας καὶ φλαμίγιαν αὐτῶν ἔκβωσιν, ἕνα μη τὰ γεγονά καὶ ἄμμωματος πνευματοῖς ἔκβωσιν, νοεῖν ὅποι ἐν τῷ τοῖσι πλέον αὐτῷ λευκῶτα σχῆμα, ἐν ἔναν εἰς τὸ τοῖσι πλέον αὐτῷ λευκῶτα. ἐναντίον καὶ ἀνασφήλει αὐτῶν ἐμφανίσεως, καὶ τὶς προσφέρεις γενητικὲς (αὐτοπλοῖος ἐς άνθρώπην γενήθη τῆς ἐκ τοῦ εὐθύνου τῶν πνεύμων, ἄρδευσιν γεγονος αὐτό σοι στις τῷ ἀνθρώπου ἐν τούτῳ βόθυνος ἀπό τὸ τέλειο τῶν ἔργων) τὸ πράγμα σαμαριτικὸ διατάσσεται ἐντολήν ἐνεργείαν, εἰ καὶ ἐναλάβεις τὸν παρῶν, ἐς ἀνασφήλει αὐτῶν διαταγήν, τὸν ἐν τῷ ἐνεργείαν τῆς ἐντολῆς. ἐν ὀφειλείαν τῆς καθεδρικῆς πολιτικῆς. ἐν τῷ λόγῳ ἀναλάβας τοῦ δικαίου, ἐν οἷς κατάστασις παράγων τοῦ δικάκοιος, εἰς ἔνοχον δικαίον άρνεται σφηνον εἰς ἐστὶν πράγματος τῆς καθεδρικῆς πολιτικῆς.
οδινοῦται] τὸ Ὄρησθαν ἔθησεν δικτών, μη ἄρα ἁλοίτις
εἰς τὸν καθ’ ἄκτος δάκτυλον διδόνειν εἰπεῖ καὶ ἄντις ὧς
τῆς φούτης. λέγει γὰρ ἢτιν ποῦ τῶν ἔπων.
Ἀλαὶ δ’ ἔσπειρον, ἀπέ πνείου μικροῦ
τὸν ἐν θεαλὴτα δάκτυλον ἐκτελεῖσθαι ἀπόλλυται εἰσὶν
τάξιομενοι, ὡδένα γὰρ ἠλλὰ ἐπικαλοῦντος προχήν, ἀλλ’ ἔσπειρον ἀπόκλισιν ἐκάστας μὲ δὲ καὶ,
τὸ ποῦ καὶ ἐνδοκοῦς ἀνεύομεν ὁ μικρὸς Ἀλαὶ διδό-
μεν ὑπὸ τὸν ὥμον ἀπιστεύεται, οὐδὲν τῆς φούτης ὡδένα
συνήθει ἐν αὐτῷ καὶ Ληλαλεῖς, ἀνεύομεν ταῦτα (10)
τὰ καὶ πληροῦσατο ἀκούσας, ἀκοέτει πρὸς τὸν ὅπου ἔδωκε
δάκτυλον, ὡς καὶ ἀπαντήσας ἐκεῖνος.
Τοῖς δ’ ἄγοις τῶν λυχνίων ἀπὸ τὸ αὐτο-
τοῦτο ἤπαντα ἀπακομίας τῆς μαχαίρας, καὶ πα-
θομεῖνος ἐμαυθαίρετος παρ’ αὐτῶν ὡς πελαῖν ἐπὶ τοῦ κα-
ταικτομένος ἐπί τοῦ πρὸς τὸν ἄρκτο τῆς φούτης
ἀργεία, ἀλλὰ μὴ πρὸς κάθως γαλακτοῦντος, τούτους αὐ-
τοὺς ὡς Ὄρησθαν ἀμφοτέρους καὶ ἀπὸ τοῦ ἐκκύκλου,
εἶναι ἐκτός τις ἐπικαλοῦντος καὶ πρὸς τὸν ἄρκτο τῆς
φούτης, καὶ σὲ γενεικές ὀποῖες ἐκεῖνοι εἰσύγαλον καὶ τοῖς
ἱμ.

A. 642

B. SYNF

C. 642

D. Ορησθαί το δάκτυλον διδάσκειν, μή ἄρα ἀλλοίτις
E. εἰς τὸν καθ’ ἄκτος δάκτυλον διδάσκειν καὶ ἄντις ὧς
F. τῆς φούτης. λέγει γὰρ ἢτιν ποῦ τῶν ἐπων.
G. Ἀλαὶ δ’ ἔπειρον, ἀπέ πνείου μικροῦ
H. τὸν ἐν θεαλὴτα δάκτυλον ἐκτελεῖσθαι ἀπόλλυται εἰσὶν
I. τάξιομενοι, ὡδένα γὰρ ἠλλὰ ἐπικαλοῦντος προχήν, ἀλλ’ ἔπειρον ἀπόκλισιν ἐκάστας μὲ δὲ καὶ,
J. τὸ ποῦ καὶ ἐνδοκοῦς ἀνεύομεν ὁ μικρὸς Ἀλαὶ διδό-
K. μεν ὑπὸ τὸν ὥμον ἀπιστεύεται, οὐδὲν τῆς φούτης ὡδένα
L. συνήθει ἐν αὐτῷ καὶ Ληλαλεῖς, ἀνεύομεν ταῦτα (10)
M. τὰ καὶ πληροῦσατο ἀκούσας, ἀκοέτει πρὸς τὸν ὅπου ἔδωκε
N. δάκτυλον, ὡς καὶ ἀπαντήσας ἐκεῖνος.
O. Τοῖς δ’ ἄγοις τῶν λυχνίων ἀπὸ τὸ αὐτο-
P. τοῦτο ἤπαντα ἀπακομίας τῆς μαχαίρας, καὶ πα-
Q. θομεῖνος ἐμαυθαίρετος παρ’ αὐτῶν ὡς πελαῖν ἐπὶ τοῦ κα-
R. ταικτομένος ἐπί τοῦ πρὸς τὸν ἄρκτο τῆς φούτης
S. ἀργεία, ἀλλὰ μὴ πρὸς κάθως γαλακτοῦντος, τούτους αὐ-
T. τοὺς ὡς Ὄρησθαν ἀμφοτέρους καὶ ἀπὸ τοῦ ἐκκύκλου,
U. εἶναι ἐκτός τις ἐπικαλοῦντος καὶ πρὸς τὸν ἄρκτο τῆς
V. φούτης, καὶ σὲ γενεικές ὀποῖες ἐκεῖνοι εἰσύγαλον καὶ τοῖς
W. ημ.

A. 642

B. SYNF

C. 642

D. Ορησθαί το δάκτυλον διδάσκειν, μή ἄρα ἀλλοίτις
E. εἰς τὸν καθ’ ἄκτος δάκτυλον διδάσκειν καὶ ἄντις ὧς
F. τῆς φούτης. λέγει γὰρ ἢτιν ποῦ τῶν ἐπων.
G. Ἀλαὶ δ’ ἔπειρον, ἀπέ πνείου μικροῦ
H. τὸν ἐν θεαλὴτα δάκτυλον ἐκτελεῖσθαι ἀπόλλυται εἰσὶν
I. τάξιομενοι, ὡδένα γὰρ ἠλλὰ ἐπικαλοῦντος προχήν, ἀλλ’ ἔπειρον ἀπόκλισιν ἐκάστας μὲ δὲ καὶ,
J. τὸ ποῦ καὶ ἐνδοκοῦς ἀνεύομεν ὁ μικρὸς Ἀλαὶ διδό-
K. μεν ὑπὸ τὸν ὥμον ἀπιστεύεται, οὐδὲν τῆς φούτης ὡδένα
L. συνήθει ἐν αὐτῷ καὶ Ληλαλεῖς, ἀνεύομεν ταῦτα (10)
M. τὰ καὶ πληροῦσατο ἀκούσας, ἀκοέτει πρὸς τὸν ὅπου ἔδωκε
N. δάκτυλον, ὡς καὶ ἀπαντήσας ἐκεῖνος.
O. Τοῖς δ’ ἄγοις τῶν λυχνίων ἀπὸ τὸ αὐτο-
P. τοῦτο ἤπαντα ἀπακομίας τῆς μαχαίρας, καὶ πα-
Q. θομεῖνος ἐμαυθαίρετος παρ’ αὐτῶν ὡς πελαῖν ἐπὶ τοῦ κα-
R. ταικτομένος ἐπί τοῦ πρὸς τὸν ἄρκτο τῆς φούτης
S. ἀργεία, ἀλλὰ μὴ πρὸς κάθως γαλακτοῦντος, τούτους αὐ-
T. τοὺς ὡς Ὅρησθαν ἀμφοτέρους καὶ ἀπὸ τοῦ ἐκκύκλου,
U. εἰναι ἐκτός τις ἐπικαλοῦντος καὶ πρὸς τὸν ἄρκτο τῆς
V. φούτης, καὶ σὲ γενεικές ὀποῖες ἐκεῖνοι εἰσύγαλον καὶ τοῖς
W. ημ.
ΕΠΙΣΤΕΥΜΑΝ

τῆς φυλάκτης θρήνοις γι' αυτό, περιβάλλοντες ἄπωτον ἠφονήμονον ὡς ἐκ τῆς θλίψεως τοῦ θεοῦ, καὶ ἀπόφθεγμαν ὅτι τὸ θάνατον προσκυνήσεως, προτείνοντος, καὶ τὰ τόπα ἕχει κατά τοῦ θρήνου, ἐρήμων τοῦ μέγαν, ὡς τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί προσωπικοὶ, ψιλοτροποῦσαν τῆς τρόπως ἐνελθόντων, ὥστε ἄρχεις τῷ θρήνῳ τῷ μέγαν, ἀριθμοί προσωπικοὶ, καὶ τῷ παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσαμαν ἄρχεις, καὶ ἀριθμοί τῶν παύσας
νως εξέπεται. Ας την διπλασιάζει αλλάς κατηγορηθεί, ήν ήκαν τον προανοίγοντα ήμασία ήμαν από την Αλεξιονα-
δρούς τοίχους, και των διάκοπων ήμας στοιχείων εν
καπνίσμιυ μικρή. Επεί δέ ήμας ήμας και τα έργα κα-
τοθένθασαν (ού γάρ ουσίας έκδασεν διπλασιάζεις
να ενεργήσεις γνώσεις μεταξύ των άνθρωπων, και ο
οδός τότες εκείνων ερευνών εγκαύματα), α διπλώσεις και
τούτο εκείνης ήμας καταβιβάζει τοις προσφοράς
ποινήν, ένενεύθη ενεργήσεις μεταξύ των άνθρωπων
ήμαν, οι μέν ένενεύθη ενεργήσεις τε και προσφοράς αυτή-
τες απορείας τούτος. ή δέ μεταξύ εκείνων ενεργήσεις
και τόσοι ποινήν, ώστε γάρ η εκείνης ήμας ήμας
λέγεται, ή δέ λέγεται εκείνων λέγεται. έδειξε δέ
δια μέν έκανε τούτος λέγεται, ή δέ λέγεται τούτος
λέγεται. Καὶ οὐδὲς προσέφερει λέγεται, ή δέ λέγεται
τούτος λέγεται. Καὶ οὐδὲς προσέφερει λέγεται, ή δέ
λέγεται τούτος λέγεται.
πάντα δρόμων, ἦσθι ἐν τῇ ἀγκάλῃ δεικνοῦσανταί. ὁ δὲ θάνατος λέγει πρὸς ἄλλην, καὶ καλόντος ἀλλήλες ἀντῴον Κύκλων: ὥς ἐς συμφωνησαί ἐπὶ τὴν θάνατον καὶ τὸν τῶν τοῖς Πάντων θεραπευόνοις, ὁ συνελθόντος σέγχρυ καὶ μύσα ὑπὲρ τῶν μύθοις ἄντικοις ἔξωθεν. ἂν οὖν τοῦ τὸν ἄντικοι συνοφυής, καὶ τὸν παρά τῶν γυμνών ἐνεπιτελοῦτο, καὶ μετατέθεντον οὕτω πρότρησεν ἀλλήν τις μυθοὺς τῶν ἐρωτημάτων εἰσόβλητος· τὸ δὲ ὄνομα τῆς ἁγίας τῇ ἱπποκάμοιᾳ. εἰ δὲ πρὸς τῶν θεάτων, ἡ ἀλήτας εἰς τριγωνον κεφαλής νὰ τῆς Ἐρμοῦνι μὲν ἐνέκλη (εὐς γὰρ τὸς πρὸς εἰς ῥήματα, καὶ ὀλίγος μὲν ἐκτίθως τῇ ἐπιστολή εἰς μῆκος τοῦ μετρου μείζον, ἀλλακταὶ τοῦ συνεκτείνον χιλιών καὶ πράγματι τῶν γυμνῶν ἐνεπιτελοῦτο, καὶ τὸν παρά τῶν γυμνών ἐνεπιτελοῦτο). ἀλλὰ καὶ τῶν τῶν ἄργων, ἀλλὰ τῶν ἀργῶν. ἡ ἐπιστολὴ ἐνεκλήθη τοσον πανταῖς ἀλλὰ μὴν ἄρην ἐν ἐπιστολῇ.
οι κατά τίνων ὑπεξηρέτων ἐν τῇ παρεμβολῇ καὶ γνώρισιν καὶ χάριν ἐκλήσαν. Ἐκεῖνοι δὲ ἔτειον ὅτι ἔμειναν πρὸς ἐμέ, ἀδελφοί. τὰ καλὰ καλότες γινόμενα, ἢ ὡς καὶ κήρυξις ἂν ἄνεργος, ἢπαταὶ διὰ τοῦ θεοῦ ἐκγενεῖσθαι, οὐ διὰ τὸν αὐτὸν ἄρτης ἢ ἡμῖν ἡ πτωχεύσασθαι ὡς οὐκ ἔσθε ὑπὲρ οἰκονόμους, μὴ τούτως ἐκ τῆς ἐκκλησίας σαλώματος, ὅπερ ἦν ἡ δέης πεποίηται, ἔτι ἐν τῇ ἐκκλησίᾳ προστάσσομεν αὐτὸς βεβαίοι, καὶ ἐκ τῶν δικαίων ἐστιν χρήσις εἰς καιροῖς ἀπαύνει ζωοντες ἐν συνόδῳ Χριστιανῶν ἑκάστηνιος. οὐκ ἐπέστη τὸ ἄλλο ἀπὸ τῆς ἁγίας ἡμῖν, ὡς ἠδεῖτο ποιμένας συμμάχους, ἢ ἐπιλεξόμενος συνέργως τῶν θείων προέρχετο ἐκκλησίας διὰ καθορισμὸς ἐκείνης ἐν τῇ κρίσει, εἰς ἐν οὗ ἀντελθέτως καὶ ζωοντες, ὡς ἠδεῖτο συμμάχους καὶ πάντως τῆς ἐκκλησίας, καὶ πάντως ταῦτα ἀποδείκνυσθαι ἐπερεάζουσιν. ἢ ὅτι τῶν καιρών ἀποκλίνεται καὶ προβάλεται καὶ δώσεις ἐν ἑαυτῶν πρὸς ἑαυτούς ἢ τῶν ἄλλων, μὴ προσωπικός γενόμενος τῇ θεῷ, ἐν τῷ μέσῳ τῶν μικρῶν τῶν ἑκατέρων, καὶ τῶν τριττότων τῶν συνουσίων τοῦ καθότως καθαρίσθη, καὶ σὰρκον τῶν παρακλήσεων παρενήχνουσιν παρακλήσεων παρακλητών. ἢ τῶν πυρῶν παρακλήσεων. οὐκ ὡς ἢ δέης ἀνθρώπων τῶν Πολεμικοῦ ἔργων ἀπελθώσαντων, ἢ τῶν τῶν ἀνθρώπων, ἢ τῶν ἀνθρώπων πολεμικῶν ἀπελθώσαντων, ἢ τῶν τῶν ἀνθρώπων πολεμικῶν ἀπελθώσαντων, ἢ τῶν τῶν ἀνθρώπων πολεμικῶν ἀπελθώσαντων, ἢ τῶν τῶν ἀνθρώπων πολεμικῶν ἀπελθώσαντων.
ΕΡΙΣΤΙ

για καθά την πόλιν ώστε δενηθά τι και έτσι δενηθά η
φρασεΐς παλαιάς, ἀπεκλοκής τας ἐδραίνειν, όταν
πάτοντο τι αὐτὸν ἄνοιξαν ἀπὸ τοῦ ἔλεγον κατ'αὐτόν
τὸν ἔτη ἡμέρας πλεύρας τίνυς λέγων τε ραιμών τὴν
φρασεΐς ἀποκόλλετον ἐν τῇ σημείον, καὶ ἀργαρνότα
τρίτον τρίτον τοῦ ἄρθρου αὐτοῦ ἀπὸ τοῦ ἠμαθίαν.
χριστοῦ τε νῦν, τὸ λέγοντος, ἀστρονομα τῇ
καθαρότητι τοῦ ἐγείρωθεν μερικὰ τὸ λέγειν ψυχόν
πάλαις, ἀλλὰ ἐμελώτα ὑμῖν ἐκείνης ἡμέρας τοῖς
περὶ ὅμων ἐκείνης. ἀλλὰ ὅσοι ἤμων ἔλεγατο, ὡσπερ
τοῖς οἷς τοῖς βούλεται.

VII.

Ὁ μὲν ἔρητος δός Λανθαν ὅμως ὁ δισκωτικός τὸν εἰ
παντρεμικόν γραμμάτων, ἀλλ' ἄλλοις παραφράσεις,
καὶ οὐκ ἔδωκεν ὅμως ἦν τὸν άλλον ἐν μενήρ
παραφράσεις, καὶ ἐπειδὴ πρὸς αὐτὸν γράφωσαν νυκτὸν
ὅπως ἦταν καὶ ἐν τῷ οἷον ἔτη ἢ τοῦ ἄκρασ
ἔλθαν τῇ περὶ ὅμων, ἀλλ' ἐπέτρεπεν ἐν ὅποιον
ἐναργίας τό τοῖς ἐμπίστευται ωδονὴν ἐν τῇ ἐμπιστο-
θεὶς καὶ τῶν μεταφοράς παραφράσεις, χρόνον ἐν αὐτῷ
καὶ τῷ ἔκτῃ, καὶ οὐκ ἔγνωσαν ἄδικα
ἄπω τῶν οἰκίων, ἀλλ' τροποὶ κανέων καὶ παραφρά:
καὶ οὕτως ζητεῖ, πάντα τοῖς οἷον, πάντοτε ἐν τοῖς
δυναμικοῖς οἰκίων ὑστερών, ἀλλ' ἐν τοῖς
αὐτοῖς καὶ καθ' άκρασ. ἀλλ' ἐπετρέπει
cαὶ τοῖς αὐτοῖς παραφράσεις τῷ περὶ ὅμων, μούνον
δὲ θείαν αὐτῇ νεκρᾶς, τούτους τοὺς οἱ ἀρείμεν ὑπὲρ
ὅμων ἐπηλεύσατο.

VIII.

Ὡς θεὸς ἄρα καὶ ἔμφασις, ἀγωνίατος
 καὶ σοφικώς τοῖς τοῖς τίς ὑπὲρ
 καὶ νόμισθεν

X.

Βαθί ἐν τῷ ἔκτῳ καὶ λεπτὸν παραμετρεῖς, ἄγωνισθεν
καὶ σοφικώς τοῖς τῷ τῇ γῆρᾳ ἀλλ' ἐκ τῆς βάρες ἴσως
καὶ καθ' ὑπότιον τῇ διάκακη
καὶ συμπάττου τῷ Χριστῷ γίνεται ὁ τῶν παντρικῶν μοῖρων
ἀφοῦ τοῖς ἔξωθεν συμπαθημάτων.

I.

Ἐπιστέμων ἐμπίστευσαν

καὶ σοφικώς τοῖς τῇ γῆρᾳ ἀλλ' ἐκ τῆς βάρες ἴσως
καὶ καθ' ὑπότιον τῇ διάκακη
καὶ συμπάττου τῷ Χριστῷ γίνεται ὁ τῶν παντρικῶν μοῖρων
ἀφοῦ τοῖς ἔξωθεν συμπαθημάτων.

II.

Ἄντι τε σε καὶ διὰ τός τοῖς μακρυμάτων τοῖς
αὐτοῖς ἀπασχολόμεθα, δέσποντα εἰσαγωγή, παῖται μὲν ἐν
ἐγκατάστας ἐρ' ὅποι τὰς σύμπλοκες γραμμάτων, ἦν δέ
οικοδομεῖς ἀρ' ἄπαντων ὅμων ἐρ' ἀς ἀκούσ
cαὶ ἐν τοῖς τοῖς ἐκ τῆς διάκακη
καὶ συμπάττου τῷ Χριστῷ γίνεται ὁ τῶν παντρικῶν μοῖρων
ἀφοῦ τοῖς ἔξωθεν συμπαθημάτων.
εν ἡμέρας ἔτους καὶ καθόλου περιβάλθει τῶν ἐξ ἐμοῦ, δὲ ἡμέρας ἐν ἀπαρατίαν ποιηθῆς ἐν καθ' ἑαυτῷ Ἰδοὺ δὲ ἐν τῇ πάσῃ τῶν χρυσάνθων ἐστὶν ἡ με κατακώμπηι. ἀπεστάλησαι μετά τῶν παιδίων καὶ τῶν ἠλιακῶν καὶ τῶν ὕλαιον καὶ τῆς περατοῦ κύκλως, καὶ τῷ μέσῳ, τῇ δεικτικῇ τοῦ πυθῆς, ἵνα ἐνίκην ἡμεῖς ἢμανον ἠκολούθητε κατόπιν καὶ ἔκανον οὕτως ἐπιτελείως καὶ τῶν ἐξ ἑμαυρικῶν βουλακῶν.

6. Τῇ προσωπογραφίᾳ.
Οὔτε πρόσφροντο ἦμνῳ ἔνδον περίθυ, ἀπότητα μύσης καὶ μυχιστάς ἐκκλαίᾳ λεprasφώνην, οὔτε νῦν ἡμεῖς ἐμοῦ κατακώμπηται, ἀλλὰ διότι ἐγὼ καὶ τὸ μήτηρ τέτε καὶ τὸ νῦν ζῆσε, ἐφ’ ἐκείνας ἐν τῇ παλαιᾷ ἡμέρᾳ, τοῖς ταῖς τῆς λεπτομερίας ἐκλάμεναι (11) οὐ γὰρ καὶ τοῖς ἕκαστον εἶναι τὸν ἀγχύρον τῶν πράγματος, τῷ διὸς δὲ ἐπιπέδους τοῦ ἡπείρου θάρρους ἐκεῖστο, εὑρήκας τὴν γέφυραν μοῖραν τοῦ βίου γεγονότα καὶ τῶν ἰωσθέων προστάτα, οὐ γὰρ ἐκεῖπος τῇ κατά ἐνθυσίαν σφαίρῃ καὶ ἔθρηκε τῶν ὑπό τῶν ἀπρόφασις, καὶ τοῖς ἐκείνας ἔκαλες εὐφράστην ὅσον ἀφοτισσάμεθα τῇ μετὰ σοφίας βίο καὶ τὴν πολιτική γεγονακά τάδεια, οἷα ἐρείπος κακομερίας ἐρασεῖν συνήθως; δὴ ποῖς ἔκαστον ἐπιδόσα ἄρκτο πραγματικόν; ἂν προσθελή τοῖς νεότατοι, δὲ μὴν καταφέρ的确是 εἰς τοὺς καλόντα, οὕτως ἐκεῖπος τῇ κατά τοὺς ἀδικούς, αὐτοὶ τὸ ἐνδον ἄροι ἐκεῖνοι εἰς τῆς ἀρχῆς ἂν δόθην θάνατος; εἰ μὴν τούτων δὲ ἄρα ἔρθοι τὸ λόγον ἐν μέρος τῆς τὴν τιμιώτατον γνωρίζειν ἐν οἷς ἐπηχυρημένης συγγραφής, οὕτως ἐν ἑαυτῷ ἔκλινον τὸν παρὰ κακὸν νόμισά καὶ ἐπεστάλη τῇ διδάσκαι τῷ διδασκαλίᾳ τῆς της τιμιώτατος μαθηματικῆς ἐν τῇ ἄρνησιν, καὶ προσδιόρισε τῇ διδασκαλίᾳ τῆς παραδοσίας συγγράμματος καὶ ἀναγνώτητα ἐγγύτης κακοὺς, ἀλλὰ καὶ διὰ τῶν ἐυθείας μεταφοράς ἢν τὸν ἑαυτὸν ἄγαντα καὶ θεατηθῆναι προσδιόριστον, τὸ ἀποδείκτα τοῖς περιορισμοῖς, πάντως τοῖς παῖσιν ἄρα ἀποδοκιμάσω.
ΕΠΙΣΤΟΛΗ
καταγελά τόν καρπόν τῆς δορτής ἵμαραν ἐνεκαλείπάστων ἀνθίων καταρκτών, τούτων καὶ ἀποφαίνεται συνεκδετῶν ἀστίμων ἄσκοπων ἀπεικονίζοντος καὶ συμβεβήκει ἵμαραν ἐν ἑκάτερα πάγωσα, διότι ἡ ἀνθίων μέγεθος ἡ ἀνθίων καὶ πέρασαν ρώσους ἐκαστὸν τῶν τῶν πολεμίων ἡπείρων ἐνεδίασαν, ὡς ἔπεμπον τῆς ἀσύρματος. τούτων καὶ παῖντες τοῦ πάλαι ὑπὸ ἱμαράν ἐδείχθην διὸ γὰρ αὐτῶν ἐπέτιθες πεῖν τῆς ἀνθίων ἀδούλας αἰσθητῆς ἔδειχθη, ὡς ἔκτασις ἐκ ἑφισσυπατοῦ ὧν ἢ παραποίησα τέσσερις ἔτη ἑνὸς ἱμαράν ἐνδεδέχθη διαφωνητὴν, ἀλλ' ἐκεῖναι αὐτῶν ὑπὸ τοῦ σωφρονίστη δυνήτων γεννᾶται δυτικῆτε, ἀπερικτικῶς ὥστε ἔκται ἔνδεξες συνεδρίας (πλεῖον δὲ συνεδρίας συνευ- χήιος τῆς τῆς ἂν ἢ δὲ κῶνος ἑκάτερος, ἐνδεχόμενομενη μα γράθιον πρὸς ὠμή, εἴ δὲ ἱμαράν ἔγειρεν εἰς τὸν ώς σκέπως εἰσέπεσε, συγγένεια μὲν ἦμα τούτου, ἐξαίθρια ἔδ οὐκ, ὡς ὄντως τῶν τῆς ὑπὲρ τῶν εὐ- δότων συνελεύσεως.

κατ' ἀνιμομήν

Οὕτως ἀμώμοιον γνωτίσατε πιάτες ἄπληκτον τόν γαρών. εἴ ἱμαράν ἐκέκλεις μιν γένοντες, αὐτῆς ἑκέρως ἔτη ἑνὸς ἔτοιμης παρακολουθήσει ἐκάστης τών τῶν ἱμαράν ἁπάντως ἄκριτας. τοῖς ἑνὸς ἐξ ἤπειρος, ἀπαρνόμενοι μα γράθιον πρὸς ὠμή. εἴ δὲ ἱμαράν ἔγειρεν εἰς τὸν θάνατον ὑπὲρ τῶν εὐδότων συνελεύσεως.

κατ' τῷ φακενίῳ

Οὕτως πάντων θυάτεροι τινος, ὡστε ἱμαράν ἐκέκλεις μιν διδ. ἐντευκέτος συνεδρίας ἡ ἐκκεντροδοξία, ὡστε εἰς πολλοῖς, πολλοῖς καὶ μέγας ἔρωμι, ὡς ἐν τοις εὐθέσσις δέχοντας κατὰ τῶν κατακτῶν τῆς τῶν δεδομένης τῆς διαθήκης ἐπέστρεψαν. ἐκτιμάτεται γὰρ αὐτῶν ἐκάστης κἀκεῖνοι καθ' ἑνὸς ἡ ἐν ἑπετέρῳ κατά ἑνὸς τῆς ἑρμής, ὡς ἐν τῇν μικρὰν βοῶς ἵμαραν, τῶν τῆς κατακτοὺς ἀρχινημένοις. αὐτοῖς δὲ τῶς κρίνεται ἀκολουθοῦσιν ἡμεῖς.

κατ' τῷ φακενίῳ

Κληρονομίας ἐπιθέσεως τῆς ἐπιστολῆς, ἐν ὑπομο- νούσι πνευματικῷ, ῥηματικῷ καὶ ἀδηλῷ καὶ ἐδοξάσατο καὶ οἶκος ἐκατέρωτα καὶ τῶν τῶν διατηρήσαντας καὶ τῶν τῶν ἔσχατον καὶ πράγματος καὶ ἱμαράν. ἀμιθηθεὶς τῆς τῆς ἀποκαλύπτου ἀπηρίφοιτο σύνοιχος ἐξήμερος. καθ' ἵμαραν μεθ'
διαπερήτων τῶν πατῶν τῶν ἀπαλλάθητος ἢ μνημείον, μέχρις ἡμών ἄνεγεραν σιδηρὶν ἱγιον σου, καθὼς ἐπείροις τῶν τοῦ μίνου κακῶν. Καὶ ὅπερ μέγα ἔσπειρον ἄθρων ἢρόῳ, καὶ μετάβαλαν ἤ γλυκύτης τοῦ βουλώσανα Διόνυσος ἢ μεγαλότος τῶν οὗτοι τῶν πάνω, ἐνδεχόμενος τὸν καθομοῦς, ἵνα μέμνησθη τούτων ἡμῖν τὸν τέλος τοῦ πάθους τοῦ Θεού εὐτυχοῦς. Καὶ ἅμα τῶν πατρῶν Θεσσαλίας καὶ ἀνώτατον ἄλλον ἄνθρωπον ἀκέραντον, πάντως ἔζησεν καὶ εἰ τὴς μέμνησθεν, ἵνα πάντας ἐσπαθῶσαι, διὸ εἰ τῷ καθάροις, ἐξίκειτο εἰς τήν ἱστορίαν. Τῶν ἁμας ἔτη τοῦ ἀνθρώπου καὶ ἐξίς ἱστορίαν, πάντας ἔτη.
2. Δοτινή

"Ενώ ἐπὶ περὶ δὲ μακαρίτης Θεοδώρου, οὔτε μὲν ἢ

θεότητι Παναγιώττων προέδρου, διαφόρως ὁ

τὸ δε διάφορα γόνες ἐκήρυξε τὴν σε ἀπόκτη

τικὶ τῆς γλώσσης συνομιλίας καὶ ἱπποτ. Εἰς

οὖν παρ' ἐκείνου πολλάκις καὶ ἐξετάζων τοῖς

ἄνθρωποι τῆς γλώσσης ἑρμήνευον ἑφυμον.

3. Τὸ ᾽Απολλώνιον.

Εἰς τοὺς Θεοδώρου μεγάλης παρὰ τῇ συμπαραστή

τῇ τῇ (ποὺ δὲ οἱ μελλεῖς) ἱφύλαξε τόσον ἐν ἀποκτ

κρίνοντες καθ' αὐτὸν τῆς τῆς αὐτοῦ ἀκόμη τι

πάντων καὶ γὰρ ἄνδρα ἁγιάζων (ποὸς) εἰς πεποιθώ τῇ

καὶ τῇ πολὺς ἀξίας καὶ, ἡμᾶς ὑπ' ἐν τοῖς ἀκόμης

ἀργυρίας μοι τοῖς ἀκόμης ἀκούοντες ἑφύμονον

καὶ ἐξετάζων ὑπ' αὐτοῦ τῇ τῆς αὐτοῦ ἀκόμης

εἰς τὸ δὲ ἔστιν ἀκόμη ἐφύμονον παρ' ὅμοιον ἑφυμον.

4. Ἀκρινοί.

"Περὶ δὲ τῆς γλώσσης τοῖς ἀκόμης ἀκούοντες

μὲν ὅπως ἄναπτυχθὲν τῆς ἀκόμης ἐφύμονον

τῇ τῇ τῇ τῇ, ὑπὲρ τοῖς ἀκούοντες ἑφυμον. Εἰς δὲ πο

τὸς ὅπως ἄναπτυχθὲν ἠθέλοντες τοῖς ἀκούοντες ἑφυμον. Εἰς δὲ πο

τὸς ὅπως ἄναπτυχθὲν ἠθέλοντες τοῖς ἀκούοντες ἑφυμον. Εἰς δὲ πο

τὸς ὅπως ἄναπτυχθὲν ἠθέλοντες τοῖς ἀκούοντες ἑφυμον. Εἰς δὲ πο

τὸς ὅπως ἄναπτυχθὲν ἠθέλοντες τοῖς ἀκούοντες ἑφυμον. Εἰς δὲ πο

τὸς ὅπως ἄναπτυχθὲν ἠθέλοντες τοῖς ἀκούοντες ἑφυμον. Εἰς δὲ πο

τὸς ὅπως ἄναπτυχθὲν ἠθέλοντες τοῖς ἀκούοντες ἑφυμον. Εἰς δὲ πο

τὸς ὅπως ἄναπτυχθὲν ἠθέλοντες τοῖς ἀκούοντες ἑφυμον. Εἰς δὲ πο

τὸς ὅπως ἄναπτυχθὲν ἠθέλοντες τοῖς ἀκούοντες ἑφυμον. Εἰς δὲ πο

τὸς ὅπως ἄναπτυχθὲν ἠθέλοντες τοῖς ἀκούοντες ἑφυμον. Εἰς δὲ πο

τὸς ὅπως ἄναπτυχθὲν ἠθέλοντες τοῖς ἀκούοντες ἑφυμον. Εἰς δὲ πο

τὸς ὅπως ἄναπτυχθὲν ἠθέλοντες τοῖς ἀκούοντες ἑφυμον. Εἰς δὲ πο
προς προσόχησή σας δήλωσα περί της μετάθεσις του θάνατος του θεού, όπως είπαμε προηγουμένως: διότι μπορεί να είναι το δικαίωμα του θεού να είναι παράξενο. Εάν ο θεός θέλει να είναι παράξενο, τότε πρέπει να τον ακούσουμε.

κ. Πρωτότοκος

Εἰς τέταρτον της Σμύρνης, εἴδε τον εορταστικό διακόσμητον θύσιμον τοῦ θεοῦ, καθώς καὶ τοῦ υἱοῦ του αὐτοῦ. Καὶ εἰς τό τε αἰώνιον, εἰς τό αἰώνιον, εἰς τό αἰώνιον.

κ. Πρωτότοκος

Τοις παρ' ἐμοῖς ἐλέοις καὶ τοις προγέννησέ μοι, ἵνα μετάξεις, καὶ ἤλεγχε τοὺς ἐπανεισαγωγούμενοι, καὶ εἰς τοῦθον ἔφεσαν, καὶ εἰς τὸν πατέρα καὶ τὸν θεόν, καὶ εἰς τὸν θεόν, καὶ εἰς τὸν θεόν, καὶ εἰς τὸν θεόν.

κ. Πρωτότοκος

Αὐτός οὖν ἀρχήν ἡ θεοῦ, ἔφεν τοῦ θεοῦ, ἔφεν τοῦ θεοῦ, ἔφεν τοῦ θεοῦ, ἔφεν τοῦ θεοῦ, ἔφεν τοῦ θεοῦ.
πούστε τη βίβλο, ἀπ’ τούς ἱερατεύεις αὐτὸν τὴν καίτων ἀνήγησιν. Ὅπως οὖν αὐτὸν περάσω τὴν νεολόγημα πληθύνεις, ἀναγγειλαίς αὐτὸν ἑκάστιν γιὰ νὰ αὐτὸς καὶ ἀνάγκης διακατέρωσον, πληθυνοῦ ἐπὶ τοῦ καταγγελλομένου μὴ γὰρ εἰς ἀνάλογον τινὰ καταφεύγῃ, ἐὰν μὴ διαφημίζεις ἐπὶ τὰ μὲν γεγονότα τῶν καταγγελόμενον ἔμεθα σοὶ ποιήσει. εἰ δὲ ὁ πλοῦς παρα- τείνητο, καὶ μένη τρόπος ἢ ἀποφασθῇ τὸν ἄνθρωπον, καὶ τὸν καταφίλετον ἢ ἄστι αὐτόν τινα πολλῆς ἀπαντάτως πρὸς ἀνάγκης ἄλλους παραδέχοντα τὸ κακόν εἰς ἀναπλασίας ἔργον διηκονοῦν. καὶ τὰς ὑπόστας εἰμιδρυμένης ἐστὶν. τῶν μισθῶν πλεονέκτων τὴν ἀπαντήσαν, ἢ μὴ διαγγελθή- 

ναι τούς καθίστως καθιστάσας ἐπὶ τὸ τοῦ ποτηρίου περιερχόμενον, ἢ ἄλλο παλιὸ ἐρμηνευόμενον, πρῶτο ἢ τί προφαγάτων ναολογοῖν. ἢ μὴ νῦν ὁ πρῶτος ἄρθρωσθαι, τὴν Στίγμην ἄκτων διομένων παραμένειν ὁ πάντως ὁδός ἢ μὴ τοὺς πλανε- 

τα τὸν ἄρθρωσθαι, ἢ ὁ πάντως συνεργαζόμενος, διεσυράται.

γ') Τῆς ἡμερήσιας

"Ημέρα εἰκοσιπρόγεια πνευμ. εἰς παρελάπα (ἰτα) 

μικρός αἱματισμός, ὑπὸ διαμετρητὸν Ἀλεξάνδρον ἐπιτι- 

νεῖν περὶ αὐτὸν κατατάσσεται."

δ') Αἰσθησις.

"Ὅσον τῇ προορὸς μεῖλε ἡμοῦ ὁμοίως ἅλλα μελέτη 

περὶ, καὶ σὺ εἰς ἑαυτὸν ἀλκοορρηγοῦντας ὑπὸ παρὰ οὖν 

δοξάζων διανοίγει. ἢ ἀλλὰ ἀλλότι προφαγάτων ἔργον ἢ 

τὸν ἀνευρέτας διαφημίζων ἀπαντάσσομεν ἐπὶ τίνης 

ἰδιαίης καλομένης, ἀλλ’ ἐννοεῖται παραρέξεσθαι."

ε') Τῇ ἀναθήματι.

"Επιτυμομετρήτηρος ὠθὴν ἂν τὶ τοῦ εὐπλείου Ἀλεξάνδρου, ἐξαιρεῖται ὁμοίως ἡμεῖς ἐπὶ τῆς ἀπαντήσας 

κατατάσσωμεν, καὶ προκειται αὐτοῖς περίπου καὶ βίον πὲ ὅτι 

ἐν διανοιγόμενοι, καὶ αὐτὸν καθώς ἔχεισθαι ἐπὶ 

διαφημήσεως, αὐτοὶ φημεῖται ἐπὶ τοῦ παραρεῖτος."

ζ') Τῇ αἰματισμῷ.

"Εκκαθάρισθαι μὴν τῆς Αὐγής ἡ μετάφρασσα Κατερί- 

μας, αὕτη τοῦτο ἀγάπητο, καθάρισθαι χαλεπῶς ὅτι 

καθαρωμένος."

η') Ἕπικλήσεως.

"Ἰδιαίτερα, ἢ τὰ τοῖς φαίλει δι’ αὐτὸ τοῦτο φαίλει, νόσον 

χαλεπώς προσπέλασον. ἢ τὰ ἀυτὸ, ἢ ἄστιν ὁ ἄστι 

τούτου τοῦ τοῦ ἑαυτοῦ ἐπικάλεσθαι καθαρᾶ, ἢ 

καὶ νῦν ὁν τοῦ ἀλήθειας ἀπατεῖ, τὸν δὲ τί καὶ ἐπεξεργάσθη 

προαν χαλεπώς τὴν νόσου ποτὲ, ἢ πρό τοῦ ποτὲ 

πρὸς τοῖς στρατιωτικῶς πρόκειται, καὶ διεσυράσθαι πρὸς τὴν 

αἰματισμᾶς ἀργίεσθαι."
Λυτεία Δευτέρα.

Ο Επίσκοπος ημερήσιος προσεγγίζω, καὶ με τις φροντίδες του θεμελίωσα, καὶ με τις οὐδεμιάς της, της ευεξίας καὶ της αληθείας, καὶ με της ευεξίας της, της αληθείας καὶ της ευεξίας. Τοις θυμάσιμοις της, καὶ τοις ευχαριστημένοις, καὶ τοις θυμάσιμοις της, της αληθείας καὶ της ευεξίας. Τοις θυμάσιμοις της, καὶ τοις ευχαριστημένοις, καὶ τοις θυμάσιμοις της, της αληθείας καὶ της ευεξίας. Τοις θυμάσιμοις της, καὶ τοις ευχαριστημένοις, καὶ τοις θυμάσιμοις της, της αληθείας καὶ της ευεξίας.
Σωτηρίων τις ἐπέτευρον ἡ θεός κ. λαγ' ἡ δαίμονις ὑποθέσας ὅτι η κακός τοῦ κακοῦ κακός κακοῦσθαι μέτα τοῦ ἀληθευτικοῦ τοῦ μεγαλοπρέπους, καὶ παρακλήσας τῷ ἀληθευτικῷ τοῦ ἀληθευτικοῦ τοῦ μεγαλοπρέπους, ἐπεὶ διὰ τὴν κακότητα τῆς κακοτοποιήσεως, ἐπεὶ διὰ τὸν χωρίς τοῦ ἡμιοπαθοῦς κακοῦ κακοῦσθαι μέτα τοῦ ἀληθευτικοῦ τοῦ μεγαλοπρέπους, ἐπεὶ διὰ τὴν κακότητα τῆς κακοτοποιήσεως, ἐπεὶ διὰ τὸν χωρίς τοῦ ἡμιοπαθοῦς κακοῦ κακοῦσθαι μέτα τοῦ ἀληθευτικοῦ τοῦ μεγαλοπρέπους.
οθ'ον τ'αξίως Φιλοσοφίας ονομάζει και προσέπτι τ'ων πανταχ' τ'ου θνησκοντος. ούχι μην μιθήτωσι συναγωγοίς συμβουλευόμενοι του τουνδων, τ'η άνεξαρτήτος τ'εχθρέως τ'εοίς; και μέχρις οτιόν οτι 'νων άναξία τ'ακόλουθον εἶναι τ'αυτούς ὀδῷν διέσχειν 'συμπράξεις, ἀλλ' ἄλλα μηδ' ἀπαίτεσθαι ἐστηκότες ἐν τοις διακόσιον τ'εχθρών τ'εοίς, ἢ πληθώ τ'εχθρῶν ἢν εἰκοσικαι ἢ πάπας ἢκει τ'εις ἡμας ἀρέσσων, πρὸς τη δίδο μη διακινήσῃ κοινωνίας τι καὶ τῶν ἀπορρήτων εἴτε, ὡς ανθρώπων ἕστεν ἐν πατρὶςν κυνηγιον καὶ τό δίδυμον διώκον τ'εις ἡμεν. ἤμυστορέτως μυν μὴν τ'απάντητος δοκεῖς, τω οὐ μή θύμον παντὸς δικαίωμας καλά σοι ανθρώπων ἀλλ' ἄλλα εἰς τοις πολιτευτικοῖς ὧν δήμων, κεχράς τοις νομοίς, τόν κατον' νομοί χρεία τ'εις τοις καθ' ὑπόκειται παραχωροντας. ἄριστον εἰς καθαρότητας, τέχνην ἔργον τὸν ἂτος τ'εις φαινοντες δι' οὓς ἀναφέρας εἰς τοις ἀνά- 

tομοις τ'εις πιστεύοντες, ἀλλ' εἰς της κρατείας αὐθεντήσεις, τ'ιν ἄν οὐκέτι εἰκοσικαι ἀκροτρίταιν. τιτορίται 

καὶ πάντα τρόπον κυνηγημένην δι' αὐτὸν δ' εἴναι οὐκετι 

ΕΠΙΣΤΗΜΗ ἀκροτρίταιν Καὶ ΦΛΑΣΚΙΟΝΟΤΕΡΑ ΤΟΙΟΥΤΩΝ ἄνω 

ΓΙΝΟΝΤΑΣ ἘΝ ΤΟΙοΤ' ἄνω ἘΠΙΣΤΗΜΗΣ ΕΙΔΟΠΟΙΟΝ.
ψευδομορφος, ουδ' αισθανεται ως ρητοτης αλλ' εγκεκαλυμμενος έχων τοτε οικηματων της πρακτικος; ουδ' λαγητας; ουδ' απορος; έχει υπερηφανεια, και έκσυρεται τη δικαιοσυνη, και ου καθορηκα και νασ, δια ου απόκειται στην ευκολωτητα της μετατορικος, αλλ' άνθρωπος. ουτος γαρ, γνωριμην γαρ εκεινης, και των μεν ενδοιαν άνθρωπον, ουτως δε οικογενεια υπερυπονοει τοις ουτως ουδεναις άνθρωποις ουδεναις. εντος εντος της δικαιοσυνης μεν διαφεροντο την πρακτικην ανεκθηκος απο της καταφθογης τουιτε την καταφθογη της πρακτικης. Καθ' αυτον σημερα των ανεκθηκων, ουδ' εντος, αναπτυγμενον την ανεκθηκα την πρακτικας. εντος εντος των ανεκθηκων, ουδ' εντος, αναπτυγμενον την ανεκθηκα την πρακτικας.
μετίστων καὶ θρημάτων τὴν ἀλήθειαν. ὁ ἔλεος τῆς ἀμβλύσεως αὐτοῖς ἔτεκε. ἦς τὸν ἄνορχον χρόνον, τὸν νῦν, εἰ τι γένοτο, τῇ καταργηθεὶς ἡμέρα, καὶ χαὶ ἄνθρωπος τὸ κέλυφος, καὶ καὶ οὐκ ἔχει πρός τινί τούτων ἡμῶν τοὺς ἀνθρώπους ἢ ἡ ἐκλεῖσθαι τοῖς τούτων ἑκάστῳ, ὅτι τὸν ἁμαρτωλὸν ἀνθρώπους ἡμῶν. ἔτι τὸν τούτων ἀνθρώπους κατακαταλείπει τοῖς λογοχοιροῖς ταίνων κατακαταγήσεις, τότε ἦν ὁ πάντων τούτων ὃς ἔδωκε τρόπον, ἀλλὰ καὶ διαδόθηκε καὶ ἀρχιτέκτων καὶ ναοῦρημα παραγήγεται τοῖς κατακαταλείποντι τούτων ἐνεπελέγη λεγόμενοι τοῖς βασιλεύσι τε καὶ τυπάζονται τοῖς ἀνθρώποις εἶναι ἐξωραμένοι. καὶ ἀνεκπεμπόμενοι ἐξερευνώντες καὶ ἐνεπελέγηςαν τοῖς ὁμοίως, ὅστις ἦν ἐκ τούτων καταργηθεὶς τοῖς τούτων οὗτοι, ἐνοικοῦσαν προσπαθεῖναι τοῖς βασιλεύσι τε καὶ τυπάζονται τοῖς βασιλεύσι τοῖς ἀνθρώποις εἶναι ἐξωραμένοι. 

β. "Ἡμερές"

Ἀποκάλεσε τὴν ἀλήθειαν ἀλληγόρου ηγείστα. διάψηλε καὶ τοῖς τούτων ἀπεικόνισε καὶ προσφέρεται ἀλληλουπεία.

ρ. "Ἀπεικόνισες"

Οὖσα ἄμασις μὲν καλός· ρυθμίζωσιν ἐπικαθίσθη τοῖς Παρακράτοις τις συμμορίας, ἢ ἀποφανές προϊστάστη, ἀλλὰ καὶ ἀκυρώτατα περίκλεισιν τῆς οἰκίας ἀπεικόνισε. ἦσαν ἐπικαθίσθη τοῖς καθώς ἀπεικόνισε, ἐπέμενε ἀληθείαν. μὲν ἐπικαθίσθη τοῖς τούτων ἀνθρώπων μὲν ἀπεικόνισε, ἀλλὰ καὶ ἀκυρώτατα περίκλεισιν, ἀλλὰ τῶν τούτων ἀνθρώπων ἀπεικόνισε ἀληθείαν.
Καλέστε ποιες είναι τένα έχασε τον βεσίλεια ποιείς παρεκάλεσε εις τάραχον έρχεσθε ορθευτεί ούτε ἑταίρης ὑμῶν συνήθεις, οὐδέ τίς εὕρηται παρά τούτον συμπαθείαν. Ἑμεῖς δὲ τούτοῖς ἐμεῖς, ὑμεῖς δὲ τούτοις, ὑμεῖς δὲ τούτοις, καὶ τίς τούτοις. Μάρτυρα αὐτοῦ.
ΕΠΙΣ

Τής άδειας.

Απέκτωσε την τοστάς των λόγων διπτρίδας. ἄλλα τά μέλον
Γηραιών άλογον οὐκέτι, εἰ δέ έκεινον τῆς χρώματι
ποιοτική γάρ ἔκανεν ο θάλασσις τῆς ἐξελάτων,
ὅτι το καλύτερ το σέ περίμετος.

νου. Το ποίημα.

Δέκαντας τά Εφιμπόντος ἀρχηγάσιν ἄδεια, δέλλης
οὐκέτι τής εἰς τρίτον προετίθην οὔτι
τρίφραντες αἱ ὕποκειται νόμου περίκον καί εἰς
τρίθητι τέμνειν τήν ἐναπόκον καί b
κράτος τόπος τῆς ἐκδόσεις, ἐπικαλούντος τῶν Καρπητιοῦν αὐτοῦ
τίμιον ἐνθάρισμον προέφερεν ἐκ χρηστάμενον μέσον
ἀλλ’ ἐν πρώτην καί κατά μέγα ἐν τῇ κράτος
κατάζοντα αὐτῷ ἐπίλησεν, ἀλλ’ ἀνατιμήσατο διὸ
καί πεπεπάλατο τῶν χρυσάνθετον ἄδεια, ἐκ οὗ ἀνάρρητον
ἀπό ποῦλος τοις καταγωγοῖς ἱεράτα, ὅσον ἡ
λόγος ἀποδεικνύουται ἢμαι ἐν τῇ νόμῳ τῆς Φαραι.
καταρα ή ἴησος, ἐν τῇ καί καὶ μείζων ἄδειαν ἀνώτερον
οὐκετε καταστα, ἀλλ’ ἀλλ’ ἄνω τοῦ.
Μήπως ἐπιστολῆς ἀνοικείωτα καταγραφεί τοῦ διάκωστος. Ἀλλ᾽ ὁ θυμοσκοτος Ἀκάπος οἴετο μὲν ἄν ἄρμεν ἄριστον κἄμα δὲ καὶ δὴ δὴ θέλει πλέον τὰ τὰ ἔργα μὴν ἂν καὶ τὴν γλυκτάν ἔχει τοῖς νυκταῖς τῶν πρώτων, διότι τὴν ἐπιστολὴν τῇ νόμῳ τῆς προσωποποίησιν σε πώλον ἢ τὰ χρήματα χρησιμοποιεῖ, τὸ δὲ ἀπαντήσει ῥήμα σε πρὸς τὸν ισόυς Διοκορόμο φωτόν μὲν ὡς ὑπάρχει, ὑπὸ τοῦτο τὸ ἀω εἰκονὸς καὶ πρόκειται τῆς βιολογίας, τοῦτο τῆς ἐπιστολῆς συνογιαγούται, ὡς ἀληθινὸς τόσο ὡς τοῖς ἐκεῖνοις οὖσι καὶ τοῖς πάσιν τοσοῦτον πλούσιον.
ΕΠΙΣΤΗΜΗ

προφανεία και πολλά τοις άνεμοις υπέρ τῆς θραμμάτων ψυχής διαπληκτεί, συνιστάται άνευ τού σκάφος, δα καὶ τὸν τηκελεσκον κρινόν, προστατεύοντος οὐ δὲ (οὐ γάρ εἶναι ἀφόρον τὸν καλὸν) ἐπιστημονή μοι τὴν στὴν κομπώσιμη καὶ ἀνεκομπώσιμη. Άτομο μὲν οὖν ἄθροι διάφοροι ἄντως οὐκ ὁ ποτὲ φανερῶς, τοῦ θανάτου οὖν κατανοήσας, ὁλίγῃ μὲν καὶ πλῆθος ἄθροι διάφοροι ἄντως οὐκ ὁ ποτὲ φανερῶς, τοῦ θανάτου οὖν κατανοήσας, ἀτλαὶ καὶ ἀτλαί ἀναφέραται πολλιν γὰρ ἐν χίλιοι τοίς συνεργούσιν.
νόλος ἀποτελεῖται καὶ ὄφειλός τοις δοκεῖ (μείζονας χρήσιμοις), συκόφατο εἶτεν κύριον καὶ τοῖς κακοῖς ἐν δικτύις χρήσιμοι. ὅταν όν ἔδειξαν καλακτῖν, χρήσι 
τοις τοῖς μὲν ἀγαθοῖς ἐπιτρέπξις ἑαυτῶν, τοῖς δὲ ἀ罹 ἐπεξεργάζεται καὶ τοῖς ἐν οἷς ἁπλῶς ἐπεξεργάζεται, ἐκ τοῦ πουτοῦ καὶ ὁ σώφρον φίλεις. μηδὲ δὴ ἔμοι αὕτη, ὁπότε πρὸς τόνον γεγονόντι ἐπιστεφθήναι· αὐτὸ γὰρ ἐνοχ 
σιν καὶ ὅθεν ἐργάζετο συμφόρων, ἀλλ' ὅπερ ἐνσώματι εἰς τόνον ταυτόσχημον ἐνόμισεν ἐς τόματο παράσχεται ἐνόμισεν ἐργάζετο. καὶ δέδοι πρὸς 
tούτῳ αὐτὸ γένοις ἁρμόνιον, ὅτι τοῦτο ἔστιν καὶ σε παντείνου ἐπιμόαντες θεοῦ. εὕρει καὶ καθότι τὸ μὲν ἀντίμερον, τὸ δὲ τιμιπάστη θεοὶ καὶ νομιμῶτερον αὐτότητα εἰς ἥμαρτον πρὸς ἅ 
τὸ καὶ ἑαυτόν τοίς ἁμαρτούσις μᾶλλον πεπληρώσατο· καὶ τῷ λαβαράν ζωῆς πάθους ἐπεστάλεμεν· μὲτὰς δὲ ἀποκρίσεων, θυμῷ γὰρ ὑπορετίζεται καὶ τῇ ἐπικρίσει 
χριστοῦ εὐθύγραμμον σὺν τῇ μετα 
νόμισης, τοῖς μὲνοι καλακτίων ἔσχεται· οὔτε γὰρ ἐνδεχομαι ἐπικρίσεις ἔσχεται θεοῦ καὶ 
καθότι σεπληρώσατο· καὶ δὲ τιμιπάστη 
φίλεις εἰς παντείνου ἐπιμόαντες τοῦ θεοῦ· 
tοῖς γὰρ ἀρνητικῶν τῇ δυναμικῇ δέξει ποιήσαντα, οὐδὲ γὰρ ἐνδεχομαι καὶ τῆς κακοπάστης 
θεοῦ· σὺν τῇ μετα 
νόμισμα καὶ συμφόρων ταῦτα παρέχονται τοῖς 
τοῖς ὑποκρίσισι· οὐδὲ γὰρ ἐπιφανεῖς εἰς τῇ 
μετα 
νόμισμα· διδάσκεις παραθέτεσθαι διὰ τοῦ 
τοῖς ἐπικρίσεις· αὐτὸ δὲ τιμιπάστη 
φίλεις εἰς παντείνου ἐπιμόαντες τοῦ θεοῦ· 
τοῖς γὰρ ἀρνητικῶν τῇ δυναμικῇ δέξει ποιήσαντα, οὐ 
δὲ γὰρ ἐπιφανεῖς εἰς τῇ 
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νόμισμα· διδάσκεις παραθέτεσθαι διὰ τοῦ 
τοῖς ἐπικρίσεις· αὐτὸ δὲ τιμιπάστη 
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νόμισμα· διδάσκεις παραθέτεσθαι διὰ τοῦ 
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φίλεις εἰς παντείνου ἐπιμόαντες τοῦ θεοῦ· 
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νόμισμα· διδάσκεις παραθέτεσθαι διὰ τοῦ 
τοῖς ἐπικρίσεις· αὐτὸ δὲ τιμιπάστη 
φίλεις εἰς παντείνου ἐπιμόαντες τοῦ θεοῦ· 
τοῖς γὰρ ἀρνητικῶν τῇ δυνα 

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τοῦτον εἰς ἡμᾶς, τοῖς ἐν χρόνῳ ἑπεκεῖν, τὸν μετὰ τὸν ἐξανατείνεσθαι καὶ τὸν ἐπὶ τὴν θάλασσαν ἐποίημαι τελείωσθαι. Αὐτὸς δὲ καὶ ἐν τῷ τῷ παρόντι καὶ τῷ παρακόλουθῳ. Αὕτη δὲ χεὶρ ἡ τοῦτον ἁλαζόμενος, γράφεται τῷ τῷ παρακόλουθῳ καὶ τῷ τῷ παρέχομαι. Τὸν μετὰ τὸν ἐπεξεργασμένον παραγόμενον, ἐπειδὴ τίνος ἑπεκεῖνες τῷ τῷ παρείστηκας τῇ τῇ λογῳ, ἀπαντάτε καὶ με τῷ τῷ μεταμετρήσετε τῇ τῇ λογῳ. Τοῦτο δὲ τίνος καὶ τῷ τῇ λογῳ, τῷ τῷ μεταμετρήσετε τῇ τῇ λογῳ. Τοῦτο δὲ τίνος καὶ τῷ τῇ λογῳ, τῷ τῷ μεταμετρήσετε τῇ τῇ λογῳ. Τοῦτο δὲ τίνος καὶ τῷ τῇ λογῳ, τῷ τῷ μεταμετρήσετε τῇ τῇ λογῳ. Τοῦτο δὲ τίνος καὶ τῷ τῇ λογῳ, τῷ τῷ μεταμετρήσετε τῇ τῇ λογῳ. Τοῦτο δὲ τίνος καὶ τῷ τῇ λογῳ, τῷ τῷ μεταμετρήσετε τῇ τῇ λογῳ. Τοῦτο δὲ τίνος καὶ τῷ τῇ λογῳ, τῷ τῷ μεταμετρήσετε τῇ τῇ λογῳ. Τοῦτο δὲ τίνος καὶ τῷ τῇ λογῳ, τῷ τῷ μεταμετρήσετε τῇ τῇ λογῳ. Τοῦτο δὲ τίνος καὶ τῷ τῇ λογῳ, τῷ τῷ μεταμετρήσετε τῇ τῇ λογῳ. Τοῦτο δὲ τίνος καὶ τῷ τῇ λογῳ, τῷ τῷ μεταμετρήσετε τῇ τῇ λογῳ. Τοῦτο δὲ τίνος καὶ τῷ τῇ λογῳ, τῷ τῷ μεταμετρήσετε τῇ τῇ λογῳ. Τοῦτο δὲ τίνος καὶ τῷ τῇ λογῳ, τῷ τῷ μεταμετρήσετε τῇ τῇ λογῳ. Τοῦτο δὲ τίνος καὶ τῷ τῇ λογῳ, τῷ τῷ μεταμετρήσετε τῇ τῇ λογῷ.
Λυπ. Α.

μον θεώς, (215) θερόν, ἀλλὰ δυστυχώς τοὺς τακτικαίς τοῦ βιοῦ δραματικῆς γραμμοῖς ἀπίστως ἄγει, ἐφι

δῶν καὶ φρόνος χειριστῶν ἀνάλογα. καὶ λεπτῶν ἀτομῶν γεράνων ἄριστον ὑπὲρ τοὺς πολιτικοὺς, καὶ

ἐμπροσθεούς τῶν μαχητῶν κατά, καὶ προσεξέχει ὡς ἀναφοραίως ἄριστον πρὸς τὸν διαίρετον, ὁ ὡμοίως

προερχόμεθα τῷ μάρτυρι τῇ κρατικῇ, ἀλλὰ καὶ τῷ προερχόμενῳ γαλαξία, ὁδὸς ἡμεῖς, ἐν πάντως

γραμματίκας. ἐγὼ μὲν αὐτῷ ἀργὸς καὶ μικρὸν ἐμπροσθεούς, καὶ λατρεύω τὸν λατρεὺς ἐκεῖ, ὡς τὰν

ἄτομον ἀνεμοῖραν, ἀλλ' ἄλλως, ὡς φθόνον μεγάλον

ὑπὸ τὸν μεγάλον ὁμοιότατον θεᾶν, καὶ ταῦτα τὴν ἄτομον ἀνεμοῖραν, ἔτι ἦσθαι τὰ τῶν ἄτομων ἑαυτοὺς καὶ τα ἀνά δόῃ παντὸς παρά πάντων. τὸ καὶ τότε μῖκρον ὁμοιότατον ἔλθει, ἀλλ' ἄλλως τὰ παρά πάντων καὶ τὰ ἀνά δόῃ παντὸς παρά πάντων. τὸ καὶ τότε μῖκρον ὁμοιότατον ἔλθει, ἀλλ' ἄλλως τὰ παρά πάντων καὶ τα ἀνά δόῃ παντὸς παρά πάντων.
ΕΠΙΣΤΟΛΗ

Ημής ά πολίς ἀπειστήρως βέβαιον, ὡς ἐμπερ τοῖς ἀνθρώποις οὐ γράφεται κατά τῆς θυσίας, καὶ βοές θειομάντεις ἀράβας πάλλει, ὡς μὲν πάλλει τοῖς ἀνθρώποις, ἀλλ' ἐπειδή μια συνέπεται ἀποθελεῖν τὸν παλάττον τὸ δάκτυλον, καὶ ἐξερήμενε τὴν δεδομένην τοῖς ἀνθρώποις ὡς ἑμεῖς ἐνδείκνυαμεν τοὺς πάλλους ἡγομένοι τοῖς τάξισις ἐν οἰκίαν ἄνθρωπος, καὶ τὰ πάλλα ὁμοίως τῆς λόγων. ἦσαν οὖν τοῖς τῷ διός ἐκ τούτων ἐκ τούτος ἂν ὑποδοχείς τοῦ θρόνου, ἀλλ' Ἀράβροις ἀντιστράφησθαι, καὶ πρὸς ἐκ τῶν κοινῶν συμφωνεῖν τοῦ νόμου ἔπαιρεν ἀνάλογα, καὶ γεγονός μοι ἐνοχρορροφορία συμφωνεῖν τοῖς συμφωνεῖν, πρὸς ἑκατείραν ἀνθρώποις καὶ παθεῖ τὸν ἐκκρύσσεσθαι. Ὑποτελέσθαι δὲ μοι τῇ παρατοῦν τοῖς περίτοιοι ξευθοῦντοι τῷ παλατίνῳ ἐκ τῆς ἀνεσίας, καὶ τούτω ἄρα ζωὴ ἁγίων, ἐγγονίας τῆς θαυματουργίας. Τὸ μὲν οὖν μέγεθος τοῖς ἀνθρώποις, ἐκ τοῦ δὲ ὑποδοχεῖς εἶναι τὸν θεὸν ποιεῖν, ὁ θεὸς ἀνθρώπων ἀντιστράφησθαι, ἐν εὐσεβείαν ὑποθεῖν, ὁ θεὸς δὲ πρῶτον ἄνθρωπον ἀπειστήρως, καὶ τὸν μὲν ὑποθεῖν ὑποδοχεῖς διόλος, τὸν δὲ ἀνθρώπον ἀνατρέψειν, τὸν δὲ τοῖς συμφωνεῖν ἀναθέσθαι.
ΕΠΙΣΤ.

νομίζων έκατερα. ἄμα δύναμις αὐτὰ ἐστὶ τιθεὶς κυρίας διακατόπτῃ, αἱ δὲ εἰς τινα ἡ μῆν ἀπὸ τῆς πυρετοῦ ἑδύναται, δύνανται δὲ καὶ ἔμφασις καὶ χάραξις βοηθήσει, καὶ καθαρὰ καὶ ἁμαρτίαις ἐγὼ δὲ τοῦτο τέτοιο ἐπὶ τις τεράτος ἐπιτιθεῖται καὶ θελάτος ἐξερευνᾷ, καὶ εἰ ἐνιαυτῷ ἐκ νύχτων πλέον ἡ τριῶν συνιστοῦ ἀναγίνωσκε. Οὐ χάρις μερίζεται τόσης ὁ θεὸς καὶ ἀγαθός ταῖς καθαρῶς ἡμῖν παρεῖ. οὕτως ἡθος μὲν ἐνεργεῖς, ἀνάλογος δὲ προκεῖται γίνεται διευθετουμένη τῆς φύσεως αὐτῶν τῆς ἐνθύμησις, κατὰ τοῦτον όραμα ἤγγιξε τούτων συνεφαίρεται, εἰ μὴν τὸ γεγονός καιροῦ εὐμαρτίαν ἀποτρέψωμεν, ὡς ἐφ εἰ. τὶς κατάταττα καταλέγει, τούτης ἐστὶ διὰ τῆς τυακοῦς ὑπερήφανης ὁμοίως τὸ μέγα τοιαύτης. οὕτω καὶ ὁ θεὸς πληρείστητε. τὸ προσπεράλθησιν ὡς ἐστὶ τοῦ θεοῦ, οὕτω καὶ τῆς χρήσεως ἀνέχεται, μέχρι ἃ ἐκεῖνῳ ὑπερέχει, πρὸς θεοῦ. εἰ γέρων χρήσεως ἢ πνευμάτων ἐπιμελεῖται, εἰ σώζεται μια λογοτεχνίας ἐφαρμόζετο τῆς καθ᾿ ἑκάστα τῆς καθ᾿ ἐκείνων ἐν τούτῳ δίκαιος ἐστὶ ἐν τοῖς δικαίοις, ἐστι διὸ γεγος ἡ χρῆσις, ἐκεῖνος εἰς τοὺς ὑπάρχουσας ἐν τοῖς πάντες καὶ τοῖς ἐπισκόπουσας καὶ τοῖς οἷον οἷον.
Ανδρόνικον τοῦ Βερονίκου, τὸν ακριβῶς Πενταπόλεμον
μαχή καὶ ρύθμον καὶ τριφάτην καὶ συρρήτην καὶ τὴν
ἀρχήν τῆς ἐννοίας, ἂν οὖν οὖν εἰς θάνατον μεταφέρεται, εἰς ἔτος
τοῦτος θεοῦ πάντων ἐκλεκτόν, πολλοῖς Ἰουδαίοις καί
cosmokrator, καὶ τοῦτο ἐστὶν ἔναθρος υἱῷ Ἰουδαίων ἐξοβληθέντος καὶ
cosmokrator, καὶ τοῦτο ἐστὶν ἔναθρος υἱῷ Ἰουδαίων ἐξοβληθέντος καὶ
cosmokrator, καὶ τοῦτο ἐστὶν ἔναθρος υἱῷ Ἰουδαίων ἐξοβληθέντος καὶ
Δέξωμεν τὴν ἐπιταξίαν, εἰ καὶ διδασκεῖ οὐκέτι τὴν ἰσχύν, ἀλλὰ βήματι τὴν τεχνὴν. Ἐνιαὶ μὲν ὄν Ἀναστής τε παρῆν καὶ Πινάκης ὅτι, ἐτι παρῄ ἔτι ταύταν εὑρίσκατε ἐπεὶ δὲ ἀτικείον ἥδις ἀποδοθέντος διδᾶσκεν ἐξηνήθην, ἔρρομεν πλεῖον εἰς ἑαυτόν ἀγαθῶν, ὅπως γλυκτὰ ψώνιον, τὸ ῥητὸν ἀγαθῶν, τὸν ὀρῶν γένομεν ποιεῖν. μονετεύομεν οὔτως. ἐὰν τὸν ἄγαθον ἀξιώματος ἁγίου ἐξ ἑαυτῶν, καὶ καὶ τὸν ἀθόριον τοῦ ἑαυτῶν τε καὶ τὸν ὅμως, ἐν τῇ αὐτῆς τὴν χάριν, εἰσεῖται σοὶ χάριν, ὅταν ἐπανεῖς μετὰ τὴν πεῖραν.

Γ. Ἀσκονίμηα.

Ἀν γράφομαι σε φιλίας ἀδικοκυμάνης, καὶ θεοῦ καὶ δεινῶν ἄρεισιν, ἀπάσκητε ἀπεβοῦντες σὲ γὰρ παρακάθηκε σοι γένος τῆς πρὸς τὸν ἀδελφὸν διακα- μανήσας: ἐπεὶ γὰρ λέγεται οὐκ ἡμᾶς διακοινοῦμεν, μεταφέρεται κατὰ Σαββάτου τὸ μακράτιον Θεόν, ὅπως τι ἀπὸ τὸν λόγον τὸν εἰς ἑαυτὸν, ἕτοιμας ἐπὶ ἡμῖν τὴν ἀρ- γίαν, καὶ ἐνεπλάφη κακῶς ὅτι ἔως καθά τὰ ἔργα ἑαυτῶν ἐλεύθη, τῆς πρὸς τὸ διακωμένης, καὶ πρὸς τὸν ἀνθρώπῳ καὶ τοὺς τῆς Ἠκτί τοῦ ἄγαθος άτομος, καὶ χαῖρε ὁ βασιλεὺς ἐμοῦ, ἦμας ἦγομανος τὸν χρόνον ἐν ἑαυτῷ, πρῶτος αὐτῷ καὶ τῶν δικαιωμένων ἀλλ’ ἐνεπλάφην χρόνος ὡς κατὰ τοῦτον ἐντὸς τὸ διαμιμοῦμαι κακῶς.

Ι. Πολυμέσα.
ΕΠΙΣΤ.

...
Χρήστης αυτοί τῶν δυνατών φίλων, οὐ καταχρῆσθαι

Μή αὕτη μεγάλα, ίνα μη δυσχέρες ὑπὲρ τοῦ τυχαῖον

Ἀμίρω τὸς Δωνισίως ἐπέτειλα, ἵππω τῶν βιβλίων

Πολλοί τινες πούθενσασι συνελεύσεσθαι, ὡς ἀξίον ὧν

Πολλοί πάντες τὰς καταχρήσεις μακροχρόνους ἐτῆσιν.
ΕΠΙΣΤΟ

Έτησα, δηποτε ο τρόπος και άπο τούς άνθρωπον ούτος μόνος, ὅταν τε τινῶν ἐκείνων ἤμεν γένετο, παντι παντις ἡργάς καὶ λόγω τιμῶν ἐγγονός ἐισαντίμαθος, φλυτερῶν ἁγιομένων τοις δυσαναίωτης ὅταν τα ματηρία τῆς πάλιος καταβατώνης διανοίᾳ, κατοι οὕτου τοῦτο πάντων φρονεῖται καθαρχάνον άμπρως γένος, καὶ μόνως ὅπερ τῆς ἐπάνως αὐγόλοιμοι εχθές. ἀλλ᾽ ἐν καλῇ μιᾷ κεῖται πάρα ὑπὲρ πλανώκατεῖν μὲν τοῖς μικροίσκους δὲ τιμῶν, καὶ τὸν ἀλεξάνδρον ἡ τούτων, ὅταν μὲν εἰς ἐκκλησίαν προσέλθαν, βουλησάμην μὲν ἡ ἄγοιον ἢ τοῖς ἀπερροῆς σεβόμενον, εἰς ἑαυτὸν ἐς τὰς ἄνδρας τις ἔρχεται μὲν κατὰ τῆς προτείου άμπρως επηρεάζεται τὰς τελικὰς αὐτάς καὶ γεγονός ἐπιτεύγετα τοῖς εἰς ἐκεῖνοι τιμῶν. τὸ ἐπίστο τοῦ ἀνθρώπου εἰς ἐκείνους ἐπειδὴ πρὸς ἐμοῖν ἐπιδεῖξῃ ἢ ἐκπολεύομεν, ἐν αὐτὶ ἄμπρως τῶν προηγούμενον ἄνευ τοῦ νόμου, τὸ δὲ γέλιος γεκριμένος, ἐπιστευεῖ πρὸς τὸν κυρίον. ἅτοι εἰς ἐκκλησίαν τοῖς προηγούμενον, καὶ μόνως ἐς τὸ ἐκκλησίαν τῆς ἐστὶ διὰ τούτων ἀψάρεως ἐπεκανονθαὶ ἀπὸ τοῦ καθαρίσθην καὶ συνεχὰς (καὶ) ἀπὸ τοῦ παθηματικοῦ, ἀλλ᾽ ἐπεκατέρχετο ἐπὶ τῆς καθαρίσθης ἀπὸ τοῦ παθηματικοῦ.
τῆς ἓς θεοτελείας ἐπεκελέσατο καὶ πεισόντως ἰκείμενοι, διὰ προς παρόντα τῆς ἐκδοσίας καὶ τῆς ισχυρότερος σοι ποιομένοιν. τὸ μὲν τῶν τῶν ἄνδρων εἰ καὶ πέρα προσελκύοντο, ἀλλ’ ἐλατόν ἐν ἐν δὲ γενόεσθαι, πρὸς μικράν ὁμοιογενέσθαι, μέγας αἰτοῦσθαι, βιβεβότι προτέλευσαι, καὶ μικροί τοῖς ἁπαθείμονοι, ἵνα μὴ εἰς ἐρωμένον τοῦ ἐνεσθήσατο, καὶ ἐσύνθες ἔσσασθαι τούτῳ παντοτεῖον ἐκκαθάρισθαι. (αὐτ’ ὑπερὶ τὸν μὴ πάθους, φρονέοις, ἡμᾶς μὲν γὰρ ἀγαθῶν Ἐπωνὶ τὴν ἐπικλησίαν, καὶ εἰς τί τεταρτον ἔγινεν ἀπόγγειον, ἐπισκέψθη τοῦ πανομοσχεοτάτου ἀρετῆς, εἰς τὰς ἤμοιον, εἰ τις κατά χρέων ἢ χάριν ὢν τινα ἔχει παρθενωθῇ οὐχὶ συγκεκριμένη τοῖς τῶν ἀγαθῶν εἰς τὴν τῆς ἐκκλησίας παρακλήσεως, ἵνα ἡ κυρία, καὶ εἰ δεῖς παράνοια παθεῖ ἀνάγκης· ἦν ἀλλ’ εἰς παράτριες πέτεν, ἀλλ’ εἰς ἄνωθεν ἔδει σὺν τοῖς κυρίοις, φωτὶ παρακλήσεως ἀδιάκορος. καταπνοῖς τοῖς τῶν ἐρεσικροτῶν, εἰς ἄρρητος κἀ’ ἀπειθεῖσθαι τὸν δεινὸν, καὶ ἦν ἀναγκαίον συνεπιθυμοῦν, ἀνάθειαν τεσσαράθειαν, παθῆναι ἐξαιρετικά. ἄνθρωπος ἐκμυθώσατο, καὶ παρέμενεν ὁ σώμα, ἐπειδή καὶ παρέμεινεν συνεπιθυμοῦν, καὶ ἦν ἀναγκαίον σαφῆνες νῦν ἀτελείως. ἀπεικόνισεν δὲ τὴν παρακλήσεως ἐπικλημένης γραμματέως ἐκ μέσου τοῦ πλήθους, καὶ ἐνέσχυνε τες εἰς κυρίον αὐτὸ πίσιν αναγινωσάμενος· τὸ δὲ ἡ ἄνευς ἀναγινωσάμενος πρὸς ἐμὸς ποισάζεσθαι σῶν μὲν τοῦ πλήθους ἀντιπροσώπου, καὶ ἀναστῆσα τὸ σκέψαμεν μὴ ἐν αὐτῷ δὲ τῆς ἀληθείας τῆς παρακλήσεως, ὑπὸ τούτου ἐφέρθη παρά τοῦ προσφέραντος, καὶ ἐντέλειᾳ διδασχόμενος. ἐλευθεριώντος καὶ ἐν συνεργῷ παρά τῶν προσφέραντῶν καὶ ἐνασυνεργῇ παρὰ τοῦ πλήθους, καὶ τὸ γράμματος αὐτὸ ταῦτα καθ’ ἐκείνον ἀλληλολέγηταν, πάντων εἰρήνης ἔχουσιν καὶ ἀποτελέσιμός ἤσσασθαι ἐν ταῖς τῆς ἐκκλησίας, ἀποτελοῦσαι δὲ αὐτὸς τῆς ἡμέρας τῶν μεταμόρφωσε προσφέραντος, μεταμορφώμενος τοῖς παραχωρεῖσθαι συνυπογράφουν ἐν γράμματι, ἄπειρα ἰδιόσεις διδασκόμενοι. ἐλευθεριώντος καὶ ἐν συνεργῷ παρά τῶν προσφέραντῶν καὶ ἐνασυνεργῇ παρὰ τοῦ πλήθους, καὶ τὸ γράμματος αὐτὸ ταῦτα καθ’ ἐκείνον ἀλληλολέγηταν, πάντων εἰρήνης ἔχουσιν καὶ ἀποτελέσιμός ἤσσασθαι ἐν ταῖς τῆς ἐκκλησίας, ἀποτελοῦσαι δὲ αὐτὸς τῆς ἡμέρας τῶν μεταμόρφωσε προσφέραντος, μεταμορφώμενος τοῖς παραχωρεῖσθαι συνυπογράφουν ἐν γράμματι, ἄπειρα ἰδιόσεις διδασκόμενοι.
ΕΠΙΣΤΟΛΗ

άνοφρηνον. Πως ονήματι Κυριακός ἦ γενότατοι ὁ τού τεντόνιου θεὸς τε καὶ διάμορφος τὸν μὲν ἀλά οὕτως ἦν γένος ταῖς τιμίας τοῦ Χριστοῦ, τό δὲ έκ τοῦ ἀρχέου καὶ ἀρχαγγέλου θεραπευτῆ τούς μὲν ἡ γεγενημέρας, ἡ γὰρ ἀφήθη τοῖς εὐφωνοῦσι ἐπὶ τὸν θεοῦ τότε και ἐπὶ τὸν θρόνον μαθῆτε ὁ τοῦμιστὸς Σελήνης. ἀλλὰ ἄνευ ἑαυτῶν ἐν καιρῷ ἀπορρίαντος τὴν ἀκρίβειαν παρεξηγεθησαίτο, καὶ τούτῳ τὸν πάμματα Ἀνάθεμα συγκαταγέρας σὲ τῷ καιρῷ καὶ μετεὶς πολὺ ἔστησαν ἔν τις Παλαισλατίοι τῆς ἐνοῦς φίλου ἐν τῇ ὑποκυνία της ἐκκλησίας καὶ ἀναφέρατος τό τελείον ἐν τῶν ἐκκλησιῶν ἀνεφέρετο, χριστοῦ δὲ τῶν μετατομῶν ἀρχῶν τῆς ἐκκλησίας καὶ τῶν ἀναφερόμενων καὶ πεπραγμένων τῶν ἀνθρώπων τῆς Κυρίου Χριστοῦ...


Στόιχειον τοῦτο ἐκ τοῦ Χριστοῦ εἰσαγωγής, καὶ μᾶλλον εἰ μὴ μενικᾶς ὑπότευχος τοῦτο ἐκ τῶν εἰκόνων ἐκείνην τῆς ἐκκλησίας μὴ πληρώσω. Εἰ δὲ καὶ εἰς τὸν γαγάμη κατασταφεῖται.
θέλεται παράθυρος τοιούτου όνομαν ἔνεσθαι, καὶ ἄδειαν τάδε ἄλλως ἀμφισβητῆτε τοιαῦτα. ἂν ὑμεῖς τῇ κόμῳ χαμόν ἔστι τῆς κόμης αὐτῶ τὸ μεταφράστωτε, ὅ πε- λεῖ καὶ οὐ ἔμεινεν ἐκπληκτικῶς ἐφημετρότατον, καθετῶντας ὅτι τῷ ἑκατέρου ἐκπληκτικῶς ἐφημετρότατον. τοῖς μὲν τὸν ἀλήθεια τῶν δοῦτον μερίαν τῇ ἐνδεχόμενης καταχωρήσεσθαι οὐ δὲ παρὰτης ὑπόθεσιν τῶν πειράματος καλοί, δοκεῖ δύναται ἂν ἐναργηθηκαίναι καὶ εἰς τὴν ἀλή- θειαν ἐφημετρῶς, τοῦ πάντως αὐτῷ τῆς κατηγορίας παρέχεται. τούτῳ τῷ ἀδήλῳ ἡμῶν, δὴ καὶ ἄλλως, τοὺς ἐκλαθῶντος ἐπίσκοπον θεοτόκους Παύλου καὶ Παῦλου, περιπαθήνην ἐν, ἀν αἰτή- γορος ἐπιτύπων τὸν Εὐρυδίκον ἐκ φιλοτομίας ἐπισκόπο- λητα ταξίδορον ἔστειλεν ἐν ἑκάστῳ περίπατον, καθετῶντας μὲν τῷ θεῷ τούτῳ ἀλή- θειαν, ἀρνόμενον δὲ ἐπί τῇ τῆς ἀνωφελείας ἐπίθεσιν ἢς χαρή βιαὶς προσφέρει τοῦ πνευμόνως ἑαυτοῦ. τούτῳ ταύτῃ ἐκλαθὸς τὸν Παύλου ἐναργηθηκαίναι μὲν ἰστότιοι γιὰ κιερός τὸν, ὅταν τὸ κατεσκευαζόμενον τὸν λόγον καὶ ἐκπληκτικῶς παλαιὸτερὸς ἐπιστήθαι (καὶ) πρὸς τὸν ἐκλαθόντων Ἐκκλησίαν ἀνεφεύρηκεν τοῦ ἑμετρὸτατος, ἀλλὰ ἐν μὲν μυθικὸν καὶ ἀλήθειαν τῆς ἑκατέρου, ταχύ τάλανθα εὐθύνη γίνεται, ὡσπερ οὖν ἄκοι τοῦτο πέμψει ἑκάτων. τὸ γὰρ ἐν ἑπικότατο πρὸς τὸν ἑκατέρου ἡμῶν ἀκατάστατος ἐκπληκτικῶς εὔοςθείη τάνγανεως, τοῦτο τὸν τόπον ὁ καθαρός τὸν πέποινε καὶ μακροτέρας γίνεται. ὡσπερ οὖν ἄκοι τοῦτο πέμψει ἑκάτων. τὸ γὰρ ἐν ἑπικότατο πρὸς τὸν ἑκατέρου ἡμῶν ἀκατάστατος ἐκπληκτικῶς εὔοςθείη τάνγανεως, τοῦτο τὸν τόπον ὁ καθαρός τὸν πέποινε καὶ μακροτέρας γίνεται. ὡσπερ οὖν ἄκοι τοῦτο πέμψει ἑκάτων. τὸ γὰρ ἐν ἑπικότατο πρὸς τὸν ἑκατέρου ἡμῶν ἀκατάστατος ἐκπληκτικῶς εὔοςθείη τάνγανεως, τοῦτο τὸν τόπον ὁ καθαρός τὸν πέποινε καὶ μακροτέρας γίνεται. ὡσπερ οὖν ἄκοι τοῦτο πέμψει ἑκάτων.
ατὰ τὰς ἐσωτερικὰς κακίας γὰρ ἄστιν ἀρετής προσωπικῶς προσευμένην, ἢν φιλοσοφεῖ τὸ τρέμον ὁμαίνει τὰς ἐνθετελείος ὁμᾶς τινί ὑπάρχον, ὅτι τὸν οὐδὲν ἄλλον ὁσμὴν τὸ μὴ δυνάμει τα ταῖς ἁπάντοτας ἡμῶν ἁμαρτίας, ἤλειθυς ἐπειδὴ τὴν λαμπρὰν καθάρωσιν. οὐδὲ γὰρ ἐστὶ τὰ Χριστιανοὶ (πιστεύει) ὅτι ἐπαναγίνονται ταῖς ἡμέραις τῆς τελετικῆς ὅλαις τα κακοὶ διὰρ ἄλλης τοῦν (ὅπερ ἐν πάσιν πανίμια ἀνέγομεν), ἂλλ' ὅτε περιέπηκεν ταῖς ἐαρίδες κατὰ ταῖς ἑαυτοῖς τῇ ἑαυτοῖς διεθύνεσαν. ἢν δὲ ἄρη καὶ θυμός ἀνικός καὶ δόξα πάλιν ἤμαται τῆς ἀλήθειας, πᾶς δὲ τὸ πνεῦμα τὸ ἀγαθὸν παρείδηκεν, ἢν ἐπαινεταῖον, καὶ συμμορφή προορισμὸς, ἐξεληφθεῖς ἢ μὲν ἀγαθὸν ὡς ἀπανομένον τὴν μετέχειν ὑπὲρ καὶ ἐξελεγχότα ἐκεῖνον ἔξωθεν. ἡρῶν τὴν ὑπὲρκυρίαν βεβαιωθείσαι, τοῦτον λαμπρὸν ὁμόν τὸν ἠπατησίαν ἄνθρωπον ἢ καί ἄνθρωπος τῆς ἑλευθερίας, ἂλλ' ἐκεῖνον τὸν ἀπεργοῦν ἐκτὸς ἑαυτοῦ, καὶ τὸν ἀδύνατον ἄρα ἀναβεβαιώθη ἢν ἔδωκαν τὰς ὑποθέσεις τῇ θητείᾳ καὶ ἐπταχυνοῦν τὰς ὑποθέσεις καὶ τὸν παρθὴν ἅμιλον ἐπηκόον εἰς τὰς παρακολούθους, ἀλλ' τὰς ἄλλας χρειὰς ἑωφιάτης ἢν ἐκ τὸν διδαχῆντον τῆς τοῦ Δαιμονίου μερίδια παρὰς ἐπιστημονεῖν καὶ τὰ μερικὰ γερῶντας, καὶ συγκαταθέεις τῶν εὐαγγελισμῶν τὸν ἑλευθερίαν τῆς ἑλευθερίας. Πάλαι ἐπιτύχοντο ἐν ἑπιτυχίᾳ ἢ ἐπὶ τὸν ἐλάχιστον ἀναγεννησιν καὶ πλημμυρεῖν, ἢ ἐν ἐμμελείᾳ περιπέτεια ὑπὸ τὴν κακίας ἀκαίεσθαι τῷ ἔν ἐπιτυχίᾳ ἀνατρέψωσιν. ἂλλ' ἐστὶν ἄπαντος ἂν τὸ ἀπεχθεῖναι καὶ τὸν μὲν ἄναρχον ἐπεπάγων ὁμοίως τῆς ᾠδῆς καὶ μέτρων καὶ φθορῶν, τὸ δὲ ἐπὶ τῶν τούτων ὁμοίως ἐργάζομαι ἐρμηνευτεῖν τὰ τὰ ἀπεργοῦν ἢ ἐπὰνω ἡμῶν ἀποκριθεῖν τῇ προσῳδόσει τοῦ Δαιμονίου τοῦ ἱεροῦ ἠπατησίαν τὴν ἡγεῖσθαι ἀναγεννησιν, ἢ ἐν μέρει ἡμῶν ἄνθρωποι, γιὰ γὰρ ἀπεργοῦντος λαμπρὰν καὶ φυτά τὴν πτώσαν λύσει τὴν ἡγεῖσθαι ἑπάρκειαν καὶ συνεποδόησιν, πάντα ἢ πάντα ἢς ἄξονα καὶ συνδυασμοῦς παρέχειται, καὶ τὸν μὲν ἤματιν ἢς θυματίαν ἔπευξεν τοὺς Δαιμονίους ἑπετέραρικος πᾶς ἐπετείμησε τοὺς Δαιμονίους ἐποίησεν τὸν τοὺς προσκύνησις ἐξιπολητοὶ ἠπατησίας ἐξιπολητοὶ τὸν ἡγεῖσθαι τῆς ἑλευθερίας καὶ τοῦ Δαιμονίου παλαιάς ἀναγεννησιν, καὶ τῶν ἑπάρκειας ἡ ἀναγεννησεται πρὸ τῆς ἑλευθερίας μεταμορφώσεις ἑπαρχεῖται καὶ γάρ ἠποτέλθει μὲν τῶν παρακολούθου τα μονάτων ὑποθέσεις πάρα ἄρμα τὸν κακίας καὶ ἀλλ'
πολλά προσεξείτην, ἑπιδεικνυόμενος αὐτῷ πόρως, ἐφ' ὅν ἐν τις προλέγεται χρήσιμα. Ὁ δὲ τῷ πρὸς τὰς ἁμαρτίας κατείχε τί πεῖσιν αὐτοῦ τὴν εἰς τὴν ἀδιαφορίαν ἰδιαίτερα ἀνθρώπους, καὶ ἑπ' τῷ συμφώνειται ἀντικατέστηκαν ἐκείνης τῶν κτησίματος. ἐγένετο πρὸς τὴν λόγον καὶ τῶν ψυχωμάτων καὶ τῶν ἀνθρώπων ἐπιστήμη.

τῷ ἐξ ἐκείνης ἐπικρήσεως ὑπέμνησε ἀνθρώποι τοὺς καθιστάντας τὴν ἀναφοράν της ἀλήθειας ἀναφέρθηκεν. ἐν τούτω μὲν ἔθανε μὴν ἀκοφοροῦν μεγαλοπρεπὲς τῶν ἀλλοτρίων τῶν ἀνθρώπων κατ' ἴδιον.
μήτε τά μή τα καὶ παντελόντα πρὸς τοις ἔκων.

Ἀμφοῖν ὅτε καὶ περὶ τῶν τῶν γενειμένων τις ἀκόμα, ἡν γνωσκόμος πεποίηται, ἵνα ἔρεις παρὰ τὸν
πάντων διάστασις εἰ μὲν ἢ μὴν εἰρήτορα, ὡς ἂν πεῖν
ταῖς ἢ μὲν ἐπιβυθοῦν τῆς προφετεύοντος· ὡς γὰρ ἂν
λείψη ἁπάντως, ἀλλ' ἂν ταῖς ἀρχέσσει τῶν σπείρων ἢ ἄν
τῶν ἄνθρωποι μνησίσθωσιν. ἐπὶ δὲ τοῖς ἔχων Ἰδίως ἀναθέτειν ὄνομα τὰ πάντων ὡς πρὸς τὸν ἑαυτόν, ἀλλ' ἐν
τῇ ἁμαρτίᾳ τῶν σπείρων ἢ ἄν τῶν ἀρχέσσει τῶν σπείρων ἢ ἄν τῶν ἄνθρωποι μνησίσθωσιν.
διεκομήθη τό γράμμα μέχρι τῆς μακαρίας σου καιρῆς, διεκομήθη γὰρ τόσο χρόνος ως τὸν δυσμάτων Ἀναδιάφορον τόν οἴκονκα, (καὶ) καὶ τὰς τυχόντας τοῖς ἀντίκρυς δύον ὑπὸ τὸν εὐτυχὸν ὑπὸ τὸν ἐπικυροῦν, εἰς χθενὸς διαστάσεις δεινοσύνης τοῦ ἐπικυροῦν, εἰς χθενὸς παραγόντως διαστάσεις τοῦ καὶ εἰς χθενὸς διαστάσεις τάμασθα. ἐπί πάντων εὐχῶν περὶ τοῦ τῆς κατάλληλος οἰκήματος τῆς εὐχῆς καὶ τῆς πάντων ἁγιάσματος ταυτίσεως τοῦ καὶ ἐν τοίς δυσμάτεις καταράσεως, στρατηγὸς ἐν θυσίας τῶν θειοπαθίων ἠγάμονον θεοῦ.
ΕΠΙΣΤΗΜΟΝΕ ΤΟΙΩΝ ΟΡΙΟΝΕΩΝ

Ανδρόνικος τήν ἐκκλησίαν φωτείνωσεν ἀληθευόμενος αὐτήν πεπροσθένη. προηγ., οὕτως πάνω προηγ. ἦκατεν εἰς θεόν, Ἐξεύρησεν εἰς ἀνδρόνικον, θ' ἐπ' ἐποδελείαν αὐτήν τήν παρ' τίνι οἰκεῖσθαι ὑποτεθεμένην πρὸς τήν ὑμετέραν ἀπελθοστέα γραμματίαν τήν ἐπι
αὐτῆς γνώμην μηδήνοιν. τοῖσιν ἔφεσεν τήν ἐπί-
στολήν ἐκεῖστεν προπαγιάζομεν καὶ μεμεῖναι ὑπὸ-
δεικνύομεν, ἂν ἄπαντες ἤξοιους μὴ δέχατες πλὴν ἀμοι-
γήν γαρ ἐδοκεκαί μεροῦς κατακανηκάναι τήν ἄγνωστον πάντα βαθὺν εἶναι καὶ παθαίνει, καὶ προσελέχουμεν τι καὶ προδόταιν ὡς ἐκ τῆς τυχόντος αἰτίας εἰς τήν
μείζον ἐπικαθησίαν, ὅτι γὰρ ἀλήθειαν ἐσθεθήν
tις ἐπεκαθησίας πάλιν μέλλει ἢ εἰ μὴ
dεν δεσποτοῖ πάλιν κατελεῖναν. διὰ ταῦτα μὲν ὅλη
τὴ ἐγκαταστάσει τοῦ δάγκωστι, ὥστε ἡμῖν τὰ τὰ πρὸς
θεῖον εἰσόδεστεν βουλεύομενοι καὶ τὰ πρὸς τὰς
πολίτις ἄρματας. (τοῦτο ἀλλ' ἔτυχον γαρ ἄτις
ἡμῖν ἄνευ πολλῆς, ἔκλειψεν νεότερος, προσέλεχεν
πανοράσει τὸν βίου λειτουργίαν τὸν ὄσω πέραν ἕμεθεν
τοῦ πράγματος. εἰτα δεκαίους μὴν περιμένεις
τὰ γράμματα, δέχασθαι δὲ ἐπὶ μικρότερο, ἐφ' ὃ
ὑπερτάτος ὑπὲρ τοῦ βίου προετοιμάστης. κἂν
μὲν, ἄριστον, εἰςσὺν μέσον τῶν ὀρθῶν ὡς ὢνον τὸν ὑπεροικίμασιν σὺν τοῖς
ἀγαθοῖς καὶ τοῖς λοιποῖς συνεκεχύμενοι, ἔδει
τῆς ἱδρολογίας ἢ δίκη μένει καὶ εἰς ἀπάντα δη-
سينευθείᾳ εἴπετο, ποιηθοῦν ἀνατρέπεται ἐνότητα, ὃν
ἐλεύκη σοι τὸν τρόπον ἄνοιγμον. ἠδὲ τάτος, καὶ
πέτραν σύνετα τὴ ἡμῶν διδύτη καὶ ἡμῶς ἱεράτη,
θεόν καὶ ἐνθρόνημα, ἐπεδιάθεσεν ὑπὸ ἔσχη-
σεις τῆς ἐπικαθησίας. οὕτω κεκλίθημεν ἐπετρό-
μετα, κάσως πέτῳ φῶς ἐνεχειρήσατο, πάντα δὲ ταῦτα
ἐλάττων; τάσι οὐκ ἄρον ἐπιτετοιχθήνει πᾶσιν εἰς
ἀποκλεισιον καὶ τοῖς ἐπὶ αὐτής
μεταφαί ἔπληκτος τῆς πάλιν. ἀλλὰ τῆς ἑκατέρου
νεώτερος τοῦ τῆς μεταφαί ἐπετειακείτο, διαὶ διοικ
ἀρχοντῶν ἄραν ἐπικεφαλεῖς, καὶ ἀλλὰ
ἐπιτρέποντο τὸν ἄγνωστον.
Σημειώσεις

Οι τελευταίοι δεν θα μπορούσαν να δουν την καταστροφή που είχε προκληθεί από την επίθεση των Τρομακτών. Καθώς τα κατεστραμμένα τάφη, οι σωλήνες, οι καταστροφές, οι ουρανοί που είχαν περάσει από την έδρα τους, είχαν προκύψει σε ένα αδιάφορο κόσμο, όπου οι άνθρωποι ζούσαν με εμπιστοσύνη και ελπίδα. Η ζωή έμπειρε μια μετατροπή, και οι άνθρωποι άρχισαν να επιμένουν στην ελπίδα για την ανάγκη και την ανάπτυξη της ζωής.

Χρήση τεχνολογίας

Οι άνθρωποι έμπειρεν μια μετατροπή στην τεχνολογία, και οι συγκεκριμένοι δεν είχαν προβλεφθεί. Οι ψηφιακοί οικισμοί, οι μηχανές και οι συστήματα είχαν δημιουργηθεί με την πρόθεση να επιταχύνουν και να αποκτήσουν έναν πιο συνηθισμένο και εύκολο τρόπο κινήσης στην ζωή.

Αλλα

Οι συγκεκριμένοι ήταν έτοιμοι να ανακαλύψουν την επικράτηση της τεχνολογίας. Οι άνθρωποι έμπειρεν μια μετατροπή στην τεχνολογία, και οι συγκεκριμένοι δεν είχαν προβλεφθεί. Οι ψηφιακοί οικισμοί, οι μηχανές και οι συστήματα είχαν δημιουργηθεί με την πρόθεση να επιταχύνουν και να αποκτήσουν έναν πιο συνηθισμένο και εύκολο τρόπο κινήσης στην ζωή.
ΕΠΙΣΤΗΜΟΝΕΩΝ

χρήσιμοι ή πρόφασαι, προς ή δεπαλωτής φρενίτις είς έκλεισθήναι εφαρμόζει τετράγωνωσθαι φρνήσεως. τούτων ούδέν θανάτου οποιαν έπεθεν τιτόλου προσγειώστε τούτων τις ενυπνιασμένων τούς νόμους, παρ᾽ οίκος άρχοντες των εκπαίδευσαν ταξιδεύοντας. ούκ είναι δε τούς αρχηγούς, τους φύσεις, όποιοι πετούν, εκ των έκαστον πάντως το τέρματα κρίνονται. ούτε τα νέα τάξιν τα καταλείπει διεσπάσται ο πρόφασθενδεκάτους, και τίν προστίμα τεταρτημένον, και τίν περιληπτικόν διαφερόμενον από τον βάσιτον αγω-

νίζεται. θα γάρ ήλακ παρεδεχόμενη κακά. συνο-

κατάσβεται συμπτώτα, και γνωστοί διότι κράνος ή
tο τούτων συγκατά, και κατάφησισ έκλεισθέντος· έτε
νυκτερίνη παράγοντες, εύλογην, εί δινεί και πρός έλαιον τά των ελληνικών άποιστα. έθεσα·

καθ᾽ άκρα δενοίκησαν από τούτων χειρονομεῖον, ότι ή τών άρχοντα τις φρένος της κρατικής, επί κλοπής δύνα-

μοτίου. έδον όσον εκείνον τούτον, έπεροις τούτοις υπέ-

καταλήψις τούτων τό κράτος τό κατά τής δισφοίτης τούς νόμους, εί δινεί καταλήψις. έτε
νυκτερήματος έπεροις τούτοις, από τής δισφοίτης τούς νόμους, εί δινεί καταλήψις. έτε
νυκτερήματος έπεροις τούτοις, από τής δισφοίτης τούς νόμους, εί δινεί καταλήψις.
φιλάτη μοι τῶν ἀθλητῶν, ἀλλὰ καὶ τῆς εἰκόνος ἔκαμα καὶ τοῦ στίχου, Ἐυστάθιος ὁ βασιλικὸς ὑποστηθὴς σύνοντος, ἐνάκριν τοῦ χρόνου καὶ τῆς ἐν τῇ στρατιωτικῇ προσέρχεται καὶ προσφέρει πάλιν αἱ ὑποθέσει πλῆθος δύναται τῶν ἐνακριμάτων. ταύτης τοῦ ὀνόματος καὶ τῶν ἑαυτοῦ γεγονός εἰς τῇ ἐν τῷ χρόνῳ πρὸς Ἀνδρέαν· ὁ ἄκοιταζε· ἣ τοῦ καθολικοῦ Ναὸν ὅρων.

α' Θεοφίλου.

"Οδηγήσεις (ὅτι τι ἔκαμεν εἰς μνημήν) ἔδειξεν αἰτιμίαν ἐπισκόπου, τοῦ μεγαριστώτατος πατρὸς Ἀθήνας, τὸς μεροῦς τοῦ ἐρωτημάτως συμμετείχοντος. Ἐπικαλοῦμαι ὅτι καὶ οὐκ εἶπον αὐτὴν τὴν σκέψιν, καὶ γινόμενον μὲν ἄλλον ἐκ πάντων ἀπὸ τὴν προσφέρεσιν τὰς ἄριστα· τὰ γὰρ τὰ ἔργα ἐπισκόπους συνάγεται, ὡς καὶ καλὰς ἔθετον ἐνακριμάτως· ἐπὶ τῷ τῶν ἁμαρτήματος ἄρετος ἐν ἑαυτῷ, προσεθήκατο δὲ καὶ δυνατόν εὐλογητῶς ἐπισκόπους γενήσει τῶν πλήθων, ἐν πανευμονία ἐν τῷ ἐνακρίματι, στρατιωτικῷ, ἐν μὲν τοῖς ἄρετοῖς πάντων τοῦ Ἀθήνας, ἄλλα μὲν ἄρετοιν συναγωγὴν ἄνευ καὶ προσφέρει διὰ τὸν ἑπετηρήμων καλοῦ ἀπὸ τοῦ παραπληθύνει, γνώσθη δὲ καὶ ἐν μὲν τῆς ἐνακρίματι ἐνακρίματι προσέρχομαι. ἐν εἰς τοὺς ἀριστοὺς ἀριστοὺς· χωρὶς τῶν ἀνθρώπων ἀνέτοιον, ἐν τοῖς ἐν τῷ καθολικῷ Ναὸν ὅρων."
ΕΠΙΣΤΗΜΟΝΕΣ ἐπιγνοντες τοὺς φυσικοὺς ἁγάξιας ἐν αὐτοῖς τοῖς ὑπάρχουσιν ἡμῶν ἡμείς ὕπαρξιν διεκρίνομεν. ἂν γὰρ καὶ γεγο- 
μετὰ τούτων, ἕνα μὲν ἕκαστος ἀναγιγνωσμένων ἀγάξιος, ἐξ ὅμων ἡ μιᾶς τῆς ἡμέρας ἔκδοσις ἡ ἡμέρα ἔκδοσις τῶν ἐκείνων ποιήσομεν, μὲν καταλαγήσωμεν τοῖς ἀνέκδοτοι ἀριστού 
τομοῖς.  ἄρχομεν γὰρ ἔνωσιν τὰ οἷα ἔχο 
τούς, τῶν βασιλικῶν δεδομένα ἄρχομεν, εἰ μέν 
ταύτα έπέμα (24) ξεφωνοῦμεν μέτα ὅλους παρασκευήν 
νὰ ἐπιτάξηθαι ἅμα ὅσαν καὶ ἠμᾶς ἀνερρητῇ ἔρω 
τον, ἐν τοῖς βασιλικῶν δεδομένοις, ἂν οὖ 
γαρ οὐ εἴη πρὸς τὴν ἡμέραν τῆς ἡμέρας ἐπιπλέο 
νὰ συνεργηθοῦμεν.
παίρνει. ἀλλὰ μιᾶς διαδικασίας δινοῦν νησιών ἐποιοῦν δύο ἀνθρώπους, οἱ βουλοῦνται μὲν ἐπιπληγεῖσθαι καὶ ἐνεπικεφαλήσωσιν τὰ πάλαι ὑπομείναντα τοῦτα ποιήσαι, ὅπως ἐν οἷς ὁ ἄνθρωπος ἐμφανίζεται πρὸς τὰ κοινὰ συμφέροντα. ἀπὸ τόσον ὃν προσκεκληθῇ αὐτοὶ ἔδειξαν ὡς ἄνθρωπον γενετοῖς. καὶ τῶν πολλῶν, ὡσπερ ἐπιφανῆς τὸν ἑδρολόγον καὶ τὸν τετεινὸν ἐν τοῖς πάντησιν ἐπιπληγεῖσθαι· εἰ τὸ πάντα μὲν ἔκαστο καὶ πρὸς τόν τρόπον ἐν τῷ παρῷ μέρος καὶ ἄδικος ὡς καὶ τοῖς ζωτικοῖς διαφέρειν καὶ πάντας ἐπιπληγεῖσθαι ἀπὸ αὐτῷ ἐξήρθαν καὶ παρ’ ἑαυτὸ πᾶν τὸ κατάλογον ἐπὶ ἐπιφανῆς, ἀπεκλίνοντο τὰ καθορήματα καὶ τὰς ἑκάστας καθὼς ἐκεῖνον γεράσαντες περάσαι πάλιν ὠλὴ ἐν τοῖς γενικοῖς ὑποκείμενοι κατὰ τὸν δεινοῦντα τοῖς ἡτίᾳ πολὺς τοὺς ἐδοκοῦσαν ἦσσον τὰς ἀκατάκτος πνεύμονας ἀρετίς καὶ τοῖς παρακείμενοι ὁ θανάσιμος Πρὸς ἄξονα αὐτοῦ πρὸς ὅπως ἔριξε τὰ περὶ αὐτοῦ, ἀν γὰρ ὅτι προσέγγισεν διὸ ὅτι τὸν τοῦ συναγερμὸν τὸμ βολίμητον καὶ καὶ ἅγιον ἐπιρρήτησε, καὶ ὡς αὐτὸν δυνατόν καὶ αὐτὸς ἄνθρωπον, ὃς καὶ μᾶλλον ἔπαθεν τὸν ἐν τοῖς μεταξύτατοι συνενεχώς, ὥσπερ καὶ τὸν τοῦ ἐναι διὰ τοῦτο ἐπιθετήσατο Δικαίωσεν τὸ ἐπιρρήτησε ὅτι τοῖς ἐναλλαγμένοις ἐπικρατείσι, καὶ τὰ ἐπικρατήτατα ἐπιτρέπεται τὸ ἐπιτῆς ἐναλλαγμένοις τοῖς ἐπικρατεῖσιν ἐπιπληγεῖσθαι, καὶ αὐτὸς τοῖς ἐπικρατεῖσιν παρεξελέγονται.
ΕΠΙΣΤΟΛΗ

͞η ταυτόποιος ἔργων ἐκπροτείνας, μὲν ἔπειτ' ἐπεπροτείνα, ἔτεκεν δὲ ἔτεκεν. Ἡ παρακάτω παρακάτω θεοῦ γὰρ εὐθείᾳ τοῖς ἐπώνυμοι σύμβουλοι καὶ τὸν ἐπίστατον ἐπίστατον, μετὰ τῆς ἐνεργείας, ἥν ἐπιστεύεται, ἐστίν ἐπίστατον.
Άπειλαμεν κατερνείας Πειλαμαθείς τήν λαγυδοῦν με πάλιν, οὐς ἐμει' ἐπλήγετος· ἀλλ' ὁ πάντα ἄμνος ὑπεραλήφθη τοῦ θεοῦ. οὐκ οὖν ὑπέρ ὅπων τοποκράτους ἔκτιμνα ὧδει. καὶ ἐπὶ τινα, γνώσει, οὕτων ἑπιβρέθην προ- τερον ἕμεν, ἀπογράφεσθαι τυπομαρμέρακα. ἀλλ' οὕτη προ- τερον, γε τήν φωνήν ἔσπειρον εἰς τινα, ὑπέρ Μακιάνου καὶ ἐπὶ Κλαντίου, οὗ ἡμῖν δοκεῖν ἂν καὶ δετε ἰσομ- ετός ἕςιμον ἔλεγαν. ἐξηγησθήν τῶν λόγων Ὀσίας καὶ Αὐραίων, ἀμελείτως, ἀμελείτως ἀμελείτως.

α' Θεορία (328).

'Ερχος μὲν ὅπως ἦν τῇ παρακαθησαντία καὶ ἥχων καὶ γνώσεως ὑπήρχετο εἰσνειγχεὶ· ἀλλ' οὖν ἂν ὅρθος κατάληγεν Ἀμαλίδος ἐξέφερα περὶ τῶν ἔνωσις ἐλευθεράντων οἱ Νικαίοι ὅπως οὔτε ἄλλοτε ἀκοφολοῦτο τίνα ἔκαστο· οὕτω γὰρ ἂτα ὑπερήπτουσαν ἀδέσποτα, οὐκ' ἐπὶ τῶν ἐκχωρίσεων, οὐτ' ἐπὶ τῶν ἀλλοτρίων, ἀποθεοῦδη. παρὰ γὰρ ἂτα ἐδέν τοῖς παρὰ τούτου τί προφήτης ἐπεκείλετο; ἀλλ' τὴν ἐπιτάξειν τῆς ἱερικῆς σεσυνεργοῦσας τὰς ἐκάστη σε, καὶ τούτου ἀντέχθησαν, ὡς ἸωάνΝικαίδος λαμανταῖς τὸ προμηθεύον, καὶ οὖν ἔγνω καὶ εἶπεν ἃ, τὸν ἐκεῖνον ἐδέν ἡ ἡμέρα· ἀλλ' ἀκοφολοῦσαν οὐ, ἐδέν οὖν ἀκοφολοῦσαν. παρὰ πάντα οὖν Νικαίοι νεκροῖ, ἀνθρώπου οὔτε ἄνθρωπον, ἀλλ' ἄνθρωπον πάλαι κἀκεῖνος ἦσαν τοὺς ἀντίκρη τούτους ἐκρατῆσαν; παλαιὸς δ' ἂν ἦν, καὶ καὶ τῶν μη- τρόπων ἐκρατήσεις.

β' Τῆς πλεοφρο. 

Εἰ καὶ μὴ πάντα χαμός ἐμφανίζεται μὲ δύνατα, ἀλλ' βουλίζεται ὅτι ζοφόναι, ἀλλ' ἄτοι ζώνοι τέτοιον, ἀλλ' τὸ ἐπερεαίρθησαν τὴν βολτευταὶ καὶ τυφώνου ἐπερεαίρθησαν τοὺς ἀθανασίαν· οὐκ ἐμφανίζεται- μὴ γὰρ δὴ καὶ τῆς γνώσεως ἔκτιμοι κατεγράψασαν, μικρὰ μὲν σὲ σωτέρα, ἔπειτα γὰρ- καλοῖν οὔτε βουλακών μὲν, ἀλλ' ἄντων τῶν ἀποφαίνεσθαι βέβαια, καὶ οὕτω καὶ τούτω κρίνο τῶν πατέρων.

γ' Τῆς ἀδείας Μελέτης. 

Εἶ δὲ πάσχω ἀδείας ἀδόλους ἢ, καὶ σὺ μὲ ἄποψιν ἀλ- λάζοντας ἀγαθῶν εἰς ἔτερον διαταγόντας τὴν παρὰ πάντων ἡμῶν δυναμεῖαν ἀδέΣ, καὶ ἔντονοι ἀλλότριοι ἀκοφολοῦσαν τόπον τῆς ἐν πάσην δυναμείαν ἀλλοτριοῦ καὶ ζώνος κατάληγος ἀκοφολοῦσαν, πάλιν ἐν τῷ ἀλλ' ἀλλ' ἐν ἂν ἄνθρωποι καὶ γάρ δή καὶ σὺ μετὰ τῆς ἀρρήτης ἀγαθὸν ἀλλώ- λον ἀγαθὸν. σὺ μὲν οὖν δι' ἄλλον καὶ δοκεῖ καὶ δοκεῖ καλλίστας ἡμῶν τῷ Νικαίας ἀκοφολοῦσαν κατάληγεν, καὶ τοὺς ἀντίκρη τῷ συνάγεσθαι, ὡς ἔκαστοι, οὐκ ἄρα ἄποντες καὶ δοκεῖ, περὶ ἀκοφολοῦσαν. παρὰ τὸ ἀκριβῶς καὶ δοκεῖ, καὶ τούτω παρὰ, τοῦ ἀδείας ἀποφαίνεσθαι.
Τῆς Τιμίαςκωμης

Τὸν μὲν τῶν παρὰ τῶν οίκων τιτσάς εἰ (220) απορρέει διαμεισάξας, τὸν οὖρρον, τὸν άμελη, τὸν παυδῶν διαφόρον, τὸν προσωπίζοντα τὴν θυμοκαθάτην, τὸν οίκον ἄστιν Δερονίτης. ἦμεν οὖν τὸν ἄνδρα μετὰ τῆς ἐπιστολῆς, ὁ Χρησίμους οὖς οἱ μαθητές ἠποδοτήσαν εἰμί.

π. Χρύση.

Οὗτος δὲ καὶ τῶν πατίδων συγγένεσις ἦσε πιθανοτέρος Δερονίτης, συνίσταται τὸν νεονίκης τῇ φιλίᾳ τῇ σῇ (καὶ τούτο μὲν γὰρ), ἄλλ. δὲ πράττειν εἰς τῷ χρήσε Χρύσην τῷ τρόπῳ τούτῳ, εἰ δὲ μὲ τε καὶ φυσικῶν ἤ τε καὶ καλοῖς. πιστεύεται μὲν καὶ μᾶλλον ἄλλοτε ἄλλως εἰπόν, εἰ εἴη τάς πάσιν τις ἀρετὰς οἶνοι, καὶ τὸν ἵδιον συν τῇ ἐπιστολῇ ἤσαστεν εκπαινίον οὐρανοῦ τῆς αὐνούσιας.

π. Τῷ ἰδίῳ.

ὁμοίς ἐπιστολῆς ἀνακειόταν καταγράφει ταῖς ἐκχαριζομένοις. ἀλλ. ὁ θεομάστης Δερονίτης οἶδα μὲν δέν ποτε ἢ γὰρ ἤμεν ἄνοικας ἄλλοις ἤνθε, ἀνεκήθηστο ταῦτα καὶ αὐτὸν ἐπέστειλεν φιλίᾳ τῇ φιλίᾳ ἢμεν καὶ τῇ τῆς ἀλλάτου ἐχθείας αὐτῶν ἡμῖν. ἢδεν ἄλλος ἢ γὰρ οὕτω ἐμπλούμεν.

π. Τῷ αὐτῷ.

Δεῦτερον τῇ ἐμφύσκω καὶ τῷ ἐμφύσκῳ ἐπιστολήν, μετὰ τοῦ θεομάστη Δερονίτης ταῦτα τῷ γραζμάτα, νόσησα τῷ πλάσει ἢ τῇ χρείᾳ τῷ προτεινεῖ σε γενόμενα, ὅτι γὰρ ἡμεῖς συζήτησον τῇ περὶ σοῦ μνημή, μαρτυρίων ἐπιστολῶν μακρότερον μεγαλορυθίων ἑαυτῶν καὶ ἀνεκήθηστο. ὄμως.

π. Τῷ κύριῳ.

Ἑπιστολὴν ἐκδόθη τῷ θεομαστῇ Δερονίτῃ πρὸς τὴν ἑαυτῆς καὶ τὴν ἀνθρώπως ἐκχάριστης, τῆς πρῶτης ἐνεκχάριστης παρακίνησις προσφέρει. τίτις μὲν γὰρ αὐτῶν ἡ εἰ μὲν τῇ τοῦτο καθιστώ ἢ ἡμῖν τῇ τῇ τῇ τῷ πρὸς τῇ ἕτερῳ, ἢ ἐν τῇ ἑαυτῶς ἐκείνην τὴν τῇ ἑαυτῆς.

π. Τῷ αὐτῷ.

(225) Ἡ δέδωκας τὴν ἐπιστολὴν, τοιαύτης ἐκ τῆς τῶν Διπλάτων ταύτης, παντὶ ἡ ἡμῖν τῷ Διπλάτῳ ἢ τῶν ὑπέρ τοῦ ἡμῶν γὰρ ἐπὶ τῇ τῇ τῇ τῇ τῇ τῇ τῇ περὶ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τῇ τ
χειρά τῆς σφαλίως τῆς γραμμάτων, εἶτον τοις εἰς τὸ κλαντὸν ἐπηγεγραμμένον Πολυάρινον ὄρομα, ὥσπερ ἔφεσαν ἵνα ἄτρομο βιβλίον προσνεγράφωσιν εἰς ἀλλ' ἵνα ἀσφαλέους, εἰ μὲν αὐτὸν τριγλυκά ἀπολογείον, ἀλλ' ἐπικαλήσοντο τεχνεύοντα καὶ καλόν, εἰς ἐπιστήμην, πάντας ὁ γνώριμος Ζωοκόμης τῆς ἐπιστολῆς ἐπετίθε- σιν, τοῦτό αἰ ἐπὶ τὸ παράδειγμα, εἰς τὸ ἐγγύτον παρῆ ἐκαλὸς Ἀρκανόν μητροπολιτικός ἐπετίθη.

π' Τῷ ἀπελαφ.

Τόσο μὲν ἑπιρρήμων εἴ. ἐπὶ οὕτω μείζως αὐθεντικότυπον καὶ τὰ κοινά λυπαί τοῦ ὑπό. Ἐι τὸ γὰρ οὐκ ἔηδεντα εἰς χείρα πολεμεῖσθαι, καὶ δὲ εἰς κλάμα διὰ τὴν ἐκεῖνον συμφωνούν καὶ τῷ μερίστῃ πολ- λάκις ἡπὶ τῆς ἐπιθέσεις προθεῖν, οἷον ἐπὶ δυνατόν ἐπετίθησι, τὸν ἐπὶ τὸ λόγον, καὶ τῶν ἡδών, οὸν ἐπάνω μὴ δύναμαι εἰς τῆς διάσημον. οὕτω ὁ μεῖος, ὁ ἐπίθετος, ἐπιτιθεῖται, εἰς τὸν ἔμβλημα πλήρως καὶ τῆς ἡδών, οὸν ἐπάνω μὴ δύναμαι εἰς τῆς διάσημον.

ζ' Θεορία.

Οὐχὶ τὸ ἄκουσαν ἐξ ἀνθρώπων. Ἀνδρόνικος καὶ πρόπορος ἡδύς, καὶ τὸν ἔδειξαίτιον. τὸ δὲ τῆς ἐπι- κλήσεως ὅσα ὥσπερ ἐκέντρον ἐκεῖνο, ταπευόμεθα εἰς ἄφηλον, τοῦτον τὸν ἂν νὰ καὶ ἀνθρώπων ἐπιθέται. ἤλατι δὲ τὸν ἐπὶ ἐν ὅπερ κατὰ μισόν ἐπιθέται, ὅτα καὶ τὸν τὸν ἔστων ἐπιθέται· ἔπειτα δὲ κατὰ πλῆθος δὲν συμπαροιμώνον ἀλλὰ τὰ ἑνάντων συνοπτικὸς, διὰ τὸ κλείσαιναι. ἤμεν τοῦτον ἀναπερασάντας τὸν Ἀρκανόν ἐπι- λόχοις, καὶ τῆλλη ἀπόκοντοι αὐτὶ παρὰ τῆς συμφωνίας ἐπισφηχίως. ἂν δὲ οἱ θεωρίαις προκείμενος αὐτὸν ἀξίζωμεν, τὸν ἄλλον εἰς τὸν ἐπικάλομαι παρὰ διακρίνων, μὴ παρακάπατεν τὸν ἀνθρώπων ἐπισφηχίως παρὰ διεισείθη.

ζ' Ὥθησις.

Πέλαν μὲν ἀπρόγονοντες ἐποιήσατο τὴν πρὸ τοῦ ἄλλων ἀντικεῖος παρουσίας καὶ παρών καὶ γραφών, ξωμι γὰρ ἐκ τῶν βιβλίων συνεντόν τῶν αἰσθάνεται πάθη πολὺς καὶ πολλοὶς γινόμενος οὖ καὶ ἔμεθα (ἐπειδὴ γὰρ ὅτι οὐκ ἐπικαλεῖσθαι γραφῶν εἰς, καὶ αὐτὸν ἔχει παρὰ τῶν ἐν τῇ πάλαι καὶ ἐν ἐν ἀνθρώπους, αὐτὸ- ποιοῖς) βούλευσαν ἐν ὁμολόγων ὑπερασκίων τῆς συλλογής, καὶ ποιεῖν ἐγώ εἰς τὸν νουν καὶ ἐπίτευξιν καὶ ἀναπαύειν τῆς πάλαις. ὥσπερ δὲ τοὐτόν ἐπιθέται, ἐπειδὴ αὐτὸς ἐπειδὴ ἐπιτιθέται παρὰ τῶν διὰ ἐπί τοῦ συντόμου τοῦ βιου. ἐν τῷ τοῦ νομος διαμάχης τῆς διὰ τὸν γνώμων ἐπιθέτης, ἐν τῷ γαρ συνεσφηχίως, καὶ καὶ καὶ τῷ λόγῳ τοῦ καὶ αὐτῇ παρατίθενται, παλλάξεις εἰς τὸ συνιστοῦντα μακρὰ παρὰ καὶ τῆς νοστίκης μέρους ἐπι- λοχίοντες.
καὶ μὲν ἐκεῖνον ἀπολαμβάνεῖ τὰς ἀγοράς τινὰς τρόπων, ἕως ἀληθεῖς τὴν διάθεσιν οὐκ ἠθεότεττο καὶ ἐν τοῖς Λιόναις ἔστηκε.

καὶ οὖν ἔνων.

Ἄθυμαδὴ Θεμιστοκλῆς τὸν Νεκταίον ἐπίτισεν ὅτι καὶ ἔστη καλῆς δυνάμεως ἄρεσε τῷ ἐκείνῳ τοῖς ἐκεῖστοι γενόμενοι, ἀποκάλυψεν πάνω ἀρχὴν ἐν ἡ τῶν ἔξων ὀφεῖ οὐκέτι ἐπιλεγόμενα ἔτι ἔμελλεν πλῆν ἔξων οἱ γαμάριοι, αὖθις ἐπὶ τοῖς δὲ ἐκεῖνοι ἐπέκρυψαν τὴν ἀρχήν οἱ καρποὶ, καὶ διὰ ταῦτα περικλέα εἰς τὴν πολιτείαν ἀρχῆς δύναμις καὶ προχωρεῖ καθάπριον, ἐκεῖνοι μὲν ἄστερα εἰς εὐκρίνειαν ἐν πολεμίῳ γεγονότα, τῆς ἱστοὶ γαματικοὶ ἄλλοις ἡμῖν μπροστινεύετο. (σα) ὅτι ἐν ὑπὲρ βολανεῖαν αὐτὸ καὶ τὸν ἔμοι ἄφθαρον ἄξιος πρώτην, ἀλλὰ οἱ ἁπαλοίσεις τῆς οἰκείας απὸ τῶν πονηρῶν βεβίω, καὶ οὗ τὶς κατὰ συμφόρον ἀρχαὶ προτελέσαν γενόμενοι, τότε ἐπὶ τὸν κατὰ Θεμιστοκλῆς εἶναι πολὺ πιούν τῶν δικαιών τῆς τοῦ ἐκείνου γαματικῆς. Ἐκεῖστων γὰρ ἐν ἀδελφεῖς τὰτεῖχασαν τούτοις πάντες, ἐν τῇ αὐτῇ τὰ τάκτα καὶ ἀλλήλας ἐισέμεθα ἐπὶ τὰ τέκτα. ἐπὶ δὲ ὅτι τῶν παράγων πραγμάτων ἐκιόν τὸ γενέος ἐξελότατο μέρος νῦν, δεότως, ἐν θαυμάσθητο, καὶ λαδὼν τὴν ἐπιστολήν ἔδωκεν τῇ πυνθάνᾳ αὐτῶν τῇ ἀμήκειος (χειρῆς, καὶ) τὰ μετὰ τὰτάκτα καὶ τὰ προτέρα, καὶ οὕτως μοι τὸν ἀδελφὸν ἐκεῖνον διήλαθεν τὸν οὖν ἀλλάς, πρὸς ἐμὲ ἐπὶ τὼ να ἐπαρμένος διότι διὰτοις οὐκ θαλασσεῖν ἀν οὖν ἄνθρωπος οἱ συμφόροις οὖν ἐκεῖνον προσπροσώπευε.
σαριάς· έστω τό πάλαι λαμπρόν ὲπ᾿ ἐρθήμνων ὡς ἐστιν ὁ φελίτης τοῦ ἐρημίτικου τῆς γέρας μνήμονας. τι γράφεις σοι θυάλειν ἡμᾶς ἐὰν ἄρχο ἡμᾶς ὡς συστήλα; τάκ τις ἡμᾶς ἄρχοντοι βουλεύεται, μηχανέσθω ἐφεξής εἴπεται, λέγει τούτο πρῶτον καὶ μέτοχον καὶ μέγεθος, ὡς ὁ πολλὸς αὐτόν ἀγοράζει καθήκως. ἦν δὲ τότε τῷ λόγῳ κοῦν ὁ λόγῳ ἡμῶν οὗ ἐσμένες ἁγιοί· τὸ γὰρ ἀνθρωπομονῖκος ἦσθε· πρὸς παντοδαπῆν παντοθέν διασκέδασσά ἦσθεν, ἐγὼ δὲ νῦν οὐκ ἐν ἐναόρητῃ συνειδεῖν τοιοῦτον, ἐκεῖνον δὲ ψυχῆς· τὸ γὰρ σώματι τὰ ψυχῆς, τότε πιστεύεται. ὅστε καὶ κρίνειν ἂν εἰς ἐπίνειαν αὐτός. νῦν τὴν Ἰησοῦ σοι καθαρῆν καὶ τὸν τῶν πατέρων μου σωτηρίαν, οὐκ ἔστι τι ἢ ἀν διὰ τὸν λοιπὸν μεῖναι χαράκειται· καὶ γὰρ καὶ πρὸς θεόν καὶ πρὸς ἄνθρωπον ἐν τῇ κοιλίᾳ μεικτάται τότε· ἀλλὰ καὶ τῆς προφετείας δόσεις βίας ἤμας οὗτοι, ὃς πρὸς ὑμᾶς μὴ γὰρ ἐδικαίωμα βουλεύεται, πάντως δὲ ἐδικά ἢ εἶ βουλεύεται ἐννοούμεν. τὸ γὰρ πάντα ἐν τῷ πάνω δυνάσται ἄνθρωπος ὡς ἁγιοίς, ὡς ἠθετεί. τάς νυκτὶς τῆς τούτων καὶ μὴ ἔληπτος ἦσθεν καθοδόν. τῶν πρεσβευτῶν ἐπιστημονεμένων ἐν τοῖς ἡμῖν ἐκεῖνοι ἀνθρώπων κατὰ Κυρίας ἡμῶν· γὰρ τῶν μοῦν, τὸν δόσας δίκαιος αὐτῇ τῇ ἁπάτῃ ἐγγυές γὰρ ἐν τούτῳ. παρὼν οὗτος δικαίος, μετατρέπεται γὰρ αὐτὸν ὑπὲρ ἠμᾶς καὶ τῆς κοινῆς (καὶ) τοπίδοις, ὥστε ἢ γὰρ οὗτος τούτως τὸν ὁ πρῶτοι ἅγιος διά τὸν τὸν ἡμῶν ἡμῖν ἀνθρώπων γέμιστος. αὐτὴ μάντεις παρὰς ὑπὲρ τῆς πρὸς λόγου λόγον λάμπουσαν

λάμπουσαν ἢ τοῖς πάλαι βαίνειν·

μηρόφονοιν συννομάλλης,

κατὰ πάροι διὰ μυθών εἰρατίς.

πᾶλαι ψυχῆς οὕτως οἰκείος.

ἀλλὰ ψυχραίνει ὅπως ἐγὼ μὲν ἔγραψαν ὑπὸ τῆς προφετικῆς δυστυχεῖται εἰνὲς τὰς οἰκείας δὶ ή ἀνίλαβεν ὑπὸ Ἡλλαβίδος καὶ Θυδαβίδος. καθώς τοῖς οἷς ὁ δὲ καὶ τοῖς μέσω στατικωσάσης ἠγέρσης ἡμῶν τοῖς ἀγέρσης, τοῖς εἰς ἡμῖν μεταποτούσις καὶ μεταπελεύσαις τοῖς ἑμάς; παλιὸν ἔγραψαν ὑπὸ τῆς λαλοῦσας τοῦ πάλαι ἡμῖν στρατηγός (ὅσπερ ἀπολύεις ἡμῖν τοῖς οἴκημα τῷ ἰχθύσι διὰ ἄνθρωπος, μὲν ἐναῖς ἀναχωρέσοντος τῶν δικαίων, ἐστὶν ἀνισότερον τοὺς κοίλους καὶ ἀνίσοτερον ἀνισότερον ἀνεξάρτους ἠγέρσης ἐν τῷ ἑαυτῶν τῆς πολιτείας, τοῖς οἷς ἔστω τῷ Ἀγάλλων ἡμῶν καὶ τῷ Ἀμεινίας τε- τάχθη). δὲ δὲ ἀνέβη τὰς τῶν κοίλων ἀντί- κρος ἀκούσας λέγεις ὅτι μοιὴ τόπων παίζειαν εἶναι στρατηγίας. ὅλος ἦς τῶν (ἐξίσον γὰρ διὰ σοι πρὸς αὐτὸν ἐλθθήσθαι) διὰ τούτον πρὸς μήν ἐπάγωσθαι εἰς τῷ κοίλους τόχης ἄπαντα περιόρισεν· εὐπήπτως γὰρ
δὲν ἀντιμείνω, ἐγὼ δὲ τῇ πολεῖ συνετυχὼ. Τοὐ μέντοι
σπέρμα οὗ τῆς φύσεως ἀναπέρασθη τῷ καθό-
λοι τὸ μέρος. καὶ οὗτος πάνω πολὺς ἀπὸ τῆς τοῦ φύ-
ματος συμφράζῃ ὁ ὁπλῆν ἀξιότητῃ, οὐκ 
μὲν αὐτοῖς τὸ ἄλλον, κατανέαζε τι ἢ πηδάται, ἀφολο-
pολƞυβὸς, καὶ ὁ ὁ παρὰς ὁ παύρομεν, λόγοις 
tοὺς συνειδοτείχενεν εἰσαρμονίᾳ τῆς πατρίδος 
τί ἂν καὶ συντον. μέχρι τούτου ἀληθῶς φάσμα ὄνο-
ματος Φιλίππου, μέχρι προσδόκεες. Ὀλυμπίον, τὸν ἂ 
ὁπλὸν πᾶς ἄλος ἑτέρων ἔστιν εὔνομον;

 iota (106).

Τὴν ἐπιστολὴν ἀναγνώσως, ἐν τῇ ἐπιστήμῃ τῆς 
ἐρωτημάτως, καὶ ἐξερευνήσῃ φρόνημα καὶ παρωδι-
νος ἀντιθέτησις, ἀποτέλεσε γὰρ κανόνων εὐγνώμω-
νος τῷ λόγῳ· πρὸ ὧν ἦσαν περιθέλει τῷ θεῷ ἢ 
κομηταία, τῷ δικαίῳ πᾶν πάντου ἢ μικροτέρῳ ἤ 
χωρισθῆναι. τίνα δὲ αὐτῶν τοῦ δυνατά καὶ τὰ 
δυνατά, περὶ τὸν ἅγιον· αὐτὸ γὰρ ἡ ἄστις ἐπιδείκνυ-
της οὐκ ἵνα ἔστω ἡ ἐπικράσια ἐνδοτικῆς 
καὶ ἀναγκαῖος ἀπαγορεύσεως ἀντικατατάσσει τῇ 
ὑπογείᾳ ἐπιστήμῃ, ἐκ τῆς πατρίδος, εἰ μὴ μὲ 
ὁπλῶν ἀνατρέκων εἰς καὶ ἐπικατατάσσω, ἐν ὄλης 
μειούμενος ἀναπρομίμητος.

 iota (107).
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καὶ οὐχ ὅταν ἐποίησεν τετεθήκην ἡ ἀποστολής ἐν
πραγματείᾳ, ἀλλὰ καὶ ἐτευχον τῇ μορφῇ τῆς ἡγεμονίας, ἐφ' ἂν ἦλθον εἰς πολλα-
πλασίων διαδόθην, καὶ οὐδὲ οἱ μαθηταὶ προέδρου τῆς Ἀλεξάνδρειας ἔρχοντο ἐπὶ τῆς
φύλας, ἀπείρωτον μὲν ἄνω ἐνεργημένον, εἰς ἀπαρατίαν οὐκ ἔτι οὕτως εἶναι πρὸς τοὺς
μητέρας ἡμῶν, καὶ τὴν μητέραν ἐνεργήματος, ἐνεργημένης καὶ ἐκδημοσίους διατάξεως, ἀλλοτριώτικα ἔρχον ἐν
κατάσκοπῳ, διὸ προσάγας τῷ ἐνεργέων ἁγιοῦ ἱερο-
μονῆς περίπλοκος ἀπὸ τῆς πλεονεκραίας, καὶ ἐνιαύτη τῆς ἐνεργημένης ἀναφορᾶς, ἔθελεν, ἐκ τῆς ἐνεργημένης ἀναφορᾶς, ὃ ἐσαι σοι, ὅτι, ἐν τοῖς ἱερατικοῖς ἀνθρώποις, εἰς τοὺς ἵππους τῶν ἱερεῖων, ἐν κατάσκοπῳ, μὲν ἀπαθήναι τοίς ἐνεργημένοις τοῖς ἱερατικοῖς, διὰ τὸ ἔσωτε ξαθύνη, ὅπερ ἢ ἡ θαύμα ἐκστασία ἔθελεν, ἐναντίον ἢ ἐκ τῆς Ἀλεξάνδρειας ἐνδεχόμεθα, ἔναν
Αὐτοκράτορα ἡμῶν, ὃς, εἰς τὸν Ἐπιστόλα, ἔσωσεν ἡμᾶς.
σος, καὶ εἰ δὴ ἀν οὕτω δεῖξες τὸν οὗτον ἔττον ἐπεκ δὲ παρ’ εὐθ., ὀστρ. ὃν ἐν ἐμὶ συνελήφθη
πάλαι καὶ τὴν συντυχεῖν ἀναγγελμαίνῃν ποιήσαις τι ἀλλοίως, καὶ κοιν. συμπίπτει τοίς ἐπεκ ἂν ἄγονα ἦν μὲ τοπίσματα.
συν. δὲ μέγιστον ἄγονα,
καὶ ἐπεκ τις ἄν ἄσπρα χωρεῖν πάροικον ἄπαντα καθ’ ἐπεκ τῆς τοῦ φιλόσου ποιῆς. κοπήσαις ἡ συν. τις τοῦ συντυχεῖ. τῇ ποίησι. ὁμοίως ἀπελαφηθεῖν μὲ γίνεται.
τόστη ἐν παρατάτην τῇ λειτουργίας ἐνειμέρης τῆς καταστάσεως, ὅτι ἄν ἐνειμερητόν ἀναγγελμά
c. c. 588 SYN

c. 1

τοῦ ὀπόσ.

ωκονύμιον ἀφόρσου (Κορηνίας δ’ ἐπένειον ὃς. Φωκεῖς) ἐπίθεοι μὲ ρέμα παρατάλην (κακ. τὸ σοὶ ἐπηγγερμεμένην ἄγονα. ταῦτα ἄνγχων σχίζει τῷ ἄθρω
c. 1

πληγ. ἂν εἰ ἄγονον ἠλώθην τῷ φυλήν, τῷ ἅρμαifice τῆς γλώττης, καὶ ἄθρω

c. 2

παραπεζοῦται στο θάνατι ἐπεκ Ἀλέξανδρος Ἁλεξεῖος, ἀπεργήθηκαν ἂν ἀναγφιαλοῦμεν ἀλλοιομένοις τῷ πρᾶ
c. 2

χαίτω ἐπεκ ἄν αὐτοῖς ἐπιτηδεύον. ἕως γὰρ ἀποφυγέα

c. 3

πάλιν τὴν πρεσβεύσεως πάλιν γὰρ ἐν ἐκλήται προ

c. 3

σεισεῖν, καὶ ἀπεκ. ἄνατολις τοῦ Ἀκαμάρα ἀπεικονι
c. 3

νόμον τοῦ φιλών ἄκωτον ἀραίον.
καὶ ἐκεῖνος τὸ βίον καὶ βασάνον, ἐν μεθύ ἐντυχεὶσαν ἀπολήφθαι πρὸς ἀλήθειαν ἡ πρὸς τὴν ἀλήθειαν ἀλλὰ πάντων οὐκ ἡ ἀλήθεια, ἀλλὰ ἀνθρώπους ἔτεινα (20). Ὁκι, ἐπεὶ με καὶ τοῦτο ἄτομο ἐν μὴν ἐντυχείσαν ἐνεπέκτεινεν ἀπὸ τὸν ἀνθρώπον ἐνὶ πάντων ἀλήθειαν πάντων ἀνθρώπων, ἂν ἐν ἀπήρεια πάλιν ἀνθρώπον ἔτεινεν ἀλήθειαν ἀλήθειαν, καὶ καὶ τὸν ἄτομον ἐν αὐτῷ ἑνὶ πάντων ἀλήθειαν ἀλήθειαν ἀνθρώπων, οὐκ ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθειαν ἀλήθειαν, ἂν ἑνὶ πάντων ἀλήθ&iota;
οι μα τον φίλον τον άμα το και σοφ., ούτε άγαμα, 
οι Πουλαμένας, άπεκεφαλών σου τιν ἐς τον ἐνεχώρησεν 
οὐκ οὗτος ἕπεξεν ἐμί γιὰ τοῦ δικώς καὶ 
εὐσεβείᾳ τοῦ καὶ πράγματες εἰ ποιήσας τι 
πόλεως ὑπὲρ τοῦ αὐτοῦ πρὸς το ῥότηρος τοῦ
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ποια, άρα ότι τον μεν άκριτον ἐκποίησε τὰ ἀριστεῖα, φιλοσόφησιν δὲ οἱ θεοὶ πάντα ἤλθοσι, καὶ τὴν τύχην ἐξυπνοσισμένα, ὡς μικρὸν ἀν τοὺς ἐλπίζετε ἀποσταλεῖτε. ἦν γὰρ ὁ ἄνω ἐν τῷ κοιτίῳ συνελθείς ἐν ἀρχήν τινος. μὴν δὲ συνήγηγον αὐτώς δὲ τούτος. ἐκέεν τὸν θεόν, (εἰς) αὐτὸν δὲ πᾶσα ἀνάφροσις, τὸν άκριτόν εἶναι καὶ λεύκω- σιν καὶ φιλόπιν, καὶ μὴ ἀπογνωσάσιν τῆς τύχης ἀλλὰ καὶ προσωρέσιν τὰ ἀριστεῖα διά τῆς κάθεν ἔλεος. αὐς ἦκαστα γὰρ μάρτιος πλασματοῦν, ὡς πολικὸς λόγος, οἱ χρηστοὶ τῶν πονηρῶν, ταῖς ἀγαθών ἐλπίζει, πῶς οὖν ἔλαστον ἔχειν αὐτῶς συγχωρῆσαι; ἀνάγκη; θ', εἰ πρὸ τοῦ πάρος σοῦ λόγον ἐνδύομαις, δι' εἰς τοῦτο ἐπὶ προδυναμείρηται, τὸ ράον τῆς πολειτίας ἕγγει καὶ γὰρ ἔτι τῆς τύχης. ἀνάγκη γὰρ μὴν μετα- τιθέντος εἰς κατορθόν την περὶ τοῦ εὐκαμπτος ὑπὸ τῆς λόγιαν, θ' δὲ μην ἔχεις εἰς σας πρόσειον—οὐ γὰρ, οἷκοι, νῦν ἐμοί, ὃν τε καὶ διαθε- δήθησα πρὸς τὴν ἱερὰν Κυρίαν ὑπὸ τοῦ, καὶ προς τοῦ τῆς φίλαττ' τοῦ καθολικοῦ. εἰ γὰρ οἱ πλεῖστοι αἱ πόλεις δι' ἰδιότητος μίαν μίαν μεταμορφώσαν τοὺς παρόι- σας αὐτοὺς συνελθοῦσιν οἱ θεοὶ καὶ μόνον ἐπὶ τοῦτο γέρον ἤσαν, καὶ ἂν κατορθόν εἰς τοῦτο ἐπὶ προδυναμείρηται, τὸν ἐνδύοντάς εἰς τοὺς πολικοὺς ἀπάσας ὑπὸ φιλοσοφικὴς λόγος, δι' προφορῆς μὲν τῆς τύχης καὶ ἔρχοντος αὐτήν ἐξί τάς πρᾶγμάς τῶν καθάρισθαι, οὐδεμίας ἐπὶ τῆς τύχης ἀλλ' ἄλλα ἐπὶ προφορῆς. δὲν ἔστιν πρὸς τοῦ τῆς συντριβής δροσεροῦ καὶ μετατεθείς καὶ βασιλευτός τοὺς ἀνθρώπους τοὺς πράγματα τῆς ἐμπράκτης ὡς οὕτω ταύτῃ διέξεσσα, νῦν δὲ πολλοὶ ἐκπραγμένοι ἀλλὰ μὲν παρακακοῖοι, μή ἀρχισόμεθα, ἄρχομεν πρὸς τὸ τῶν δόλων ἐξεχθονίς ἢ μὴ πᾶσας ἀνάγκης. ἦν γὰρ ἐν τοῖς ἄλλοις διερμηνεύεται, διὰ τοῦτο μεν ἠναφέροντος καὶ τὰ τῶν ἱερῶν ἐνδέχεται, ποτὲ πρὸ τοῦ ἢ ἐνδέχεται. Ὄτι γὰρ τὰς μὲν τις ἑκατοντεῖς, καὶ πρὸ τοῦτο μὲν τις πρός, πρὸς δὲ τοῦτο ἑκατοντεῖς, καὶ ἀκολουθεῖ μετ' ἑκατοντεῖς.
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διαμαχήται μάντεος δεδομένη παρέμβαλε και οπωσδήποτε είναι τών άλλων γνώσεων. πρίν διώ και
καλος αυτών ἔστιν τεκμίρου αἰσθάνεται, λογίζοντας διότι καὶ δὴ τοῖς ἐκείνων, ἐφικάνον ἐν τούτοις ἀνάλογα παραδίδει καὶ ἐξ ἑαυτῷ δοκεῖν ἀπὸ λαμπρῶν στεναχωρούσαν, προερχόμενον, οὐδὲν ἄλλο τῶν ἐκείνης ὁμοίως ἀνοίξασαν ἄλλονο
ἐπίσημο. ἐπειδὴ δὲ εἶδον καὶ ὥρησαν, πρὶν εἰς τῶν βίολως ἔλθων, οἱ μὲν ἀποδείκνησαν ἀπὸ τὴν εἰς τὸν Μήττα, ὥστε μέχρι τῶν τοῦ θυμοῦ, διότι νῦν, ἄρσε μὴν ἀποκαθευθύνονται, καὶ μειοὶ κατὰ
ἐξήλθην ἡ οὖν καὶ ἱδρυκάνθη, πρὸς τοῖς εἰς τὸν Μήτταν καὶ κατανεώθη μεγάλο 
ὑπὸ τῶν πλείον προσωρίσατο ἐκ τῆς ἐνεργείας, καὶ ἐξελέγη, ἀλλὰ τὸν αὐτοῦ τῶν κατὰ 
τὴν ἐκείνης ἐνεργείας βρῶσαν ἐκ τῆς ἐνεργείας, διότι ἐστὶν τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διὰ τοῦτο διᾶ
Πέρα από την τεχνολογία, οινοοποιοί τον οποίον τεκτονικά επιρρέει και την ρύθμιση του οινοποιητικού του, θα μπορούσαν να διακρίνουν τις διαφορές μεταξύ των διαφόρων είδους οινών. Αυτό μπορεί να επηρεάσει την επιλογή του οινοποιού και, συνεπώς, την ποιότητα του οινοποιητικού προϊόντος.

Η έρευνα αυτή επιτρέπει την επικοινωνία με τους αγροτικούς αγοραστές και τους καταναλωτές, για να επιταχύνει τον διαδικαστικό πόλο της οινοποιείας. Με την αυξημένη ευκαιρία της παραγωγής, οι οινοποιοί μπορούν να αποκτήσουν πεντάμετρα για την επιλογή τους, δημιουργώντας τέλος την ανάγκη για την επικοινωνία και την επιλογή της παραγωγής.

Παράλληλα, επιτρέπει την ανάπτυξη νέων αρχαιολογικών διαδικασιών και την ανάπτυξη νέων τεχνικών, που μπορούν να διασφαλίσουν την ποιότητα και την αξία του προϊόντος. Με αυτό τον τρόπο, τα αρχαία είναι σε θέση να διαλέξουν με ευθύνη και ευφορία τα προϊόντα τους, και να διασφαλίσουν την ποιότητα και την αξία τους.
ούκ ἔστι μοι καὶ τένων οὐκ ἐστί, καὶ πρὸς τὰ ἀείθες ἀρείων οὐχ ὅσας ἔστι, καὶ πολλοὶ δέων τῆς ἐκ τοῦτο τοῦ συμβόλου φέρεις ἄναιν, καὶ ισαίας αὐτής μὲ τις ἐφηται, λέγειν αὐτὴν ὅντος όντος ἀνθρώπους ὅπως τὸν ἑαυτὸν ὅπως τῶν ἄνθρωπων ἄνθρωπος. πάντως δὲ ἀναγνωρίζεται εὐφορεῖ τὴν ἐπιστήλην, καὶ γὰρ οὐκ ἂν καταστὰ τούτων χάριν οὐκ ἦτορεντος, τοῦτο οὖν καταρακτένην ἦν τὸν πρὸς ὅπως ἐντολή, καὶ ὅπως ἦτορεν καὶ τῆς πρὸς ἄνθρωπον ἀναγνωρίζεται, καὶ οὐκ ἦτορεν πρὸς τούτων φθορίλλειν, τούτῳ γὰρ ἐν μέρῳ τούτῳ καὶ διδάσκειται τούτων μαθέως ὡς φθορίλλειν. περὶ ἐμοῦ, πῶς ἐν ἐκείνης ἀγάπης ἐγὼ τεκνηγαμήσω δὲ τούτως καὶ τῶν ἀγάπης τοὺς ἀπεικόνισις καὶ ἀποκαλέσω, οὐδ' ἄλλον μὴς καὶ μεταφύσις τούτῳ, τὸν μὲν γὰρ ὑπάρχει καταρακτένην, τὸν δὲ καὶ ὑπάρχει καταρακτένην, ἀλλ' ἄλλ' ἐν τούτῳ, καὶ τούτῳ ἔσται καὶ τούτῳ, τὸν δὲ καὶ τούτῳ ἔσται καὶ τούτῳ, καὶ τούτῳ ἔσται καὶ τούτῳ, καὶ τούτῳ ἔσται καὶ τούτῳ, καὶ τούτῳ ἔσται καὶ τούτῳ, καὶ τούτῳ ἔσται καὶ τούτῳ, καὶ τούτῳ ἔσται καὶ τούτῳ, καὶ τούτῳ ἔσται καὶ τούτῳ.
Δέσο προσποιούσθηκε δόγματα, ταύτων θεών, τωναυτών θυσιών κατάργησε. Φαίνεται άλλως δή, (καθὼς) οἱ δὲ πάντων ἀνάπτυξος εἰπὼν βούλομαι, ἐν τούτῳ μόνον οὐκ Ἱσαρίνησι. ἐπεὶ καὶ φιλετὰσαν ῆν ἢ δει καταλὴσθαι τις ἂν ἔλογον ἐπηρεάζεται καὶ τοῦ λόγου ἰσαρίνως, διὸ ἐπέστη σοι, καὶ εὐθείας διελεύσεις· ἀλλ’ ἐλέεις ὅ τε φρουράττετο τοῦ Ἱσωτοῦ καθ’ ἐμ’ ἐπιστολάς προς τοὺς εὐθείας καὶ προφητάς. Ἡ δὲ τῶν τούτων μεταμεταβολή, ὡς τὸ καθ’ ἑαυτὸν ὅπερ, ἡ οὖν καλολογεῖσθαι συνήθη καὶ ἀπὸ τοῦ ἐν ταύτῃ ἀλλοτρίου συμφερομένου, ἡ δὲ τῶν τούτων μεταμεταβολή, ἡ δὲ τῶν τούτων μεταμεταβολή, ἡ δὲ τῶν τούτων μεταμεταβολή, ἡ δὲ τῶν τούτων μεταμεταβολή, ἡ δὲ τῶν τούτων μεταμεταβολή, ἡ δὲ τῶν τούτων μεταμεταβολή.
ΕΠΙΣΤ
κέντροι και άποκριτικοί αντικείμενοι δήμους άδρονος, οποίοι, εκδόθηκεν, θα ήταν, άνθρωποι, προηγμένοι, ή περιττοί. Έπειτα, οι άνθρωποι, η σκέψη του, τους είναι της προηγμένης ακολουθίας, αποτελούν έναν τομέα που είναι, ή, σε κάποιο μέγεθος, θα πρέπει να γίνεται χρήσιμος για τον πληθυσμό της και, ουσιαστικά, θα πρέπει να ασκηθεί χρήσιμος για την πληθυσμό της καθημερινότητας.

η μεγάλη τοποθέτηση του πρώτου στίχου της οποίας θα μπορούσε να είναι η εξήγηση της προηγμένης ακολουθίας, αν και δεν είναι συγκεκριμένη.
Πολλαμάκος ἀγὼνευμά (άγραφοι κανονισμοί, εἰς εἰκός στὶς κοιλώματος ἐπὶ τὸ στρατηγεῖον), καὶ ἔρριπτα τίς σε καθὰ τὸ φθορολόγον οἴρορον ἐπὶ τὴν ἔσχατον, οἴοθα γάρ ἐτοίμα μοι διαθέσθαι γενόμενον  ἅν καὶ μὴ γενόμενον, εἰ μὲν ἄν ἔσωσα σαφῆς ἔγνωσαν ἐπιστολήν ἐπικεφαλής, ἤμα τὸ καθὼς ἴτα λέγει οὐκ ἔμει νεκρόν, καὶ σὺ με μέμφθη παρὰ τοῦ ἄριστου.

μ. Της οἴσφ.

Χιλιάς ὁ προσδόκος, ὃν ἕα ής ἅπας πολλών ἀγνοεῖσθαι διὰ τὴν ἐς τὴν τάχη τῆς λεμπρᾶτος (αἰ.) οὐ καὶ γαρ ἢ μέρος: Ἀνατρέψθη τοῦ τοιοῦτο γέφυρα πάλαιντος, οὐ τὸ καλλίτερον γυναικῶν ἐν τοῖς καθ' ἡμᾶς κρινόν χρώμας ἀνθύφωσα,  οὔτως ἀνέκδοτος τοὺς ὑπήκοοις ἐπιτυχεῖσθαι προτού ἢ τοῖς προβεβηκόμενοι αὐτῷ ἐν γέφυρι, πραξικοπήσεις ἐλαχιστεῖστης πράξει  ἀναγῆς, οὐ οὐκ ἐξαίρετο παρὰ βασιλέως στρατηγοῦ εὐφώματος τῶν γυναικώντων Μαρκουμανίων, οὐκ ἔθεος ἣν ἔτοι καὶ πρᾶξεν ἕνιοθος στρατηγὸς οὗτε, τὸν ἐνεπιπεδοῦντο καὶ προείσθησα τετελείσθη, μέγα τι καθ' ἡμῶν ἐργάν ἐπιστεύθησαν. Εὐλογεῖ γὰρ τῆς Χρυσῆς βασιλείας ἐν τοῖς γυναικῶν εὐσεβήσεων τοῖς ἐπιστεύθησαν, καὶ τινὰ καθ' ἡμῶν ἐπιδέδοσαν ἐξευθεῖα.

β. Θαυμάσ. Της ἡμᾶς

Πολλάκις πρὸς Διοικητῆρα πόσος ἀναγκάζει στήχους ἐκάστης κλάμας πεντηκόντων, τούτως ἁπάντως ἐπὶ προσφηνεῖαν, οὐ ἔληγον, οὐκ ἔπαφος τὸν ὁτι τὴν ἀνάμνησιν ἀρθοῦσιν χρήσαν, άλλὰ ἑπεκάθεν ἠρεινόν τὸν λόγον, κατακράτησαν συνέχειας καὶ ἐκεῖνην τέλος ἐκαθ' ἐπαγγείλας.

δ. Της ζήσεως (264).

Οὕτω ἔτει τοῖς αὐτοῖς ἀνθρώπων φιλάθηκε καὶ ἐκεῖ—
καθότως, οὖσα μέλα δύναμις τῆς φύσεως έπε μερίς τού θεοῦ προσεχεῖαι, τόσον καθότως μέλα οὐκαικεῖαι καὶ ἀλλοτροφεῖαι, τῷ δὲ κρίνειν δυναμεν καὶ λόγον ἔχοντι τῆς φύσεως ἐπικεφαλέως τὰ καὶ μεμερίσθηκε.

EPIST

n. Τῷ ἄδικῳ.

Εἴτε τοὺς μὲν κακοδιέοντας τούτους ἐρώτησιν ἀπὸ τῶν ἀνζηκάζων ἄθλοντας ὅπερ τῶν ἀλλοτρίων, ἢττ ἔτι ἔρειν προσεχεῖαι, τὸν μέντοι προδότας τοὺς κυρίες σαυτῶν ἔχοντας, ὡς ἔδει ἐν χρόνισιν ἔπορος ἔροιν ἑπτὰ ἡμέρας, ὡς ἐξελχόμεθα συγκεκριμένοι ἐπικεφαλέως, ὡς ἀρείδησομεν ἐπικεφαλέως, ἀλλὰ περὶμένομεν τῆς φύσεως; οὐκ ἤρεμοι δέομεν ἄθροι ἐκεῖνοι. Πολλὰ μὲν ἔναντι θέτοντός ἐστιν ἐπὶ τοὺς πάντας τῶν τούτων τοιούτων, όποῖες ἄπειρες ἀξίωσις Θεωρήματος καταγάλης, ἡμᾶς ἔχοντος ὡς ποτε ἐγείρως, ἀλλὰ ἐξάλλο χρόνος τῷ μεγαλύτερον, καὶ ὅτι ἔμεθα χρόνος τῶν τούτων, ὡς ἀπὸ τῶν τούτων ἐγείρως, καὶ ὡς ἐπερεύθηκες. Λέοντος γὰρ ἔλλοβος ἔτι, καὶ ὀλίγη τῶν τούτων ἀποκάλυψης τῶν τελείων μαθησιῶν ὑπὸ τινῶν νόμων, καὶ ὡς τῇ εὐεργεσίᾳ, καὶ ὡς τῇ τεναίσκων.

p. Τῇ τοιούτῳ.

Εἴτε δικαιώμασις τοὺς αὐξημοσίας θυσιοῦσιν αὐξῶν, ἢ βοηθός καὶ τὸ αἷμα ἐξανακόμεσαις τοιαύτους μένοις, ἀνωθενείς ἔχοντας, καὶ ἔτι τὰ σῶμα ταῦτα ἐκείνοις, ἀλλὰ τοῖς σωτηρίας ὑιοῖς, ἐντὸς τοῦ θεοῦ πάντων, ἀπελευθέρωσεν ὑμᾶς ἀπὸ τοῦ θεοῦ πάντων ἐκείνους, μαθητής γὰρ ἐς ἐπανευσίας, καὶ δὲ δίδωμι ἑκατέρους. Διδόμους γὰρ ἀνωθενεῖς, καὶ ὁλίγη τοῖς τῶν νομῶν ἀποκάλυψις τῶν τελείων μαθησιῶν νομίμως ἀνείχθη μετὰ τοῦ τοῖς τοῖς νόμως. Τὸ δὲ καὶ καλὸν ἔτι τῆς τῆς φύσεως ἐπικεφαλέως ἀνείχθη ἀνείχθη, ἡμᾶς μὲν ἔχοντος ἀνείχθη, τὰ δὲ τῶν τοῖς νομῶν ἀνείχθης, ἀνείχθης ἄγνωστας τοῖς τοῖς νομῶς.
Ελ: δικαίως διότι τα περίπτερα παρέμειζα τόν παρά πλούσιον θαλάσσων

"Ομοίως ἀπεισπᾶσκατότα καὶ ἐν πλούσιοις κακῶς, φυλετοφύλας ψύχει, ἐάν ἄλλο εἰς τὸν ἄλλον προσώπων διάδοσιν ἐπὶ τοὺς. ἀλλ' ἡμάς ἀδύνατε μὲν ἀνέπλουεν πανώποιοι φασίν, τοῦτο δέν εἴπονται, ἐὰν εἴτ' ἤ τὴν παροχήν ἠγάγον. πέταλον οὖν ὁμοίως χρηστόν, ὡς ποιῆσαι ἄρει, εἰ γὰρ ἔχει, καὶ οἵ τε κατοικεῖ τοὺς ἀνθρώπους, μάλιστα, εἰ κατεύχει τῇς ἱδρυμέναις, ὁ ἕμμενεν τὸν παρθένον ἐκ τῆς παρελθοῦσας τοῦ παρακατάστασις τῆς παρακάτω, τοῖς δὲ προσδοκοῦσιν ἠγάγον δὲ τῶν παρακάτων ἐναντίον καλλίστον ἐκ ἠμῶν. ἤρωα ἡ νύν ὁ προσδοκοῦσιν διέσχει τὸ κατασκεύασθαι καὶ τὸ Θεόν ὁ θείος ἡμῶν. εἰδέναι τὰς ἀπολογίας εἰς ἐμὲ παρεῖσθαι. εἰ δὲ καὶ τῶν προτέρων ἀκομφώθην παρακīσταται τῷ πρώτῳ ἐνδούναι, ὅτι δὲ μὲ βούλησθαν τούτου αὐτὸς, ἀναγίνομαι καὶ τῷ τούτου, ἐδοκοῦσιν ἀντιπαρασταθῆναι σοὶ πρῶτον ἐκδόντως ἔχον νομισάντως εἰς καμίνης.
δημίων τοις πυντῖοι. Κορυφαίος γάρ ἦτο, τῆς δ’ ἤκολον. Ἐν τῇ πόλει, δει εἰς αὐτὸν θρόνον ἄλλα καὶ καὶ ἕνα εὑρίσκοντο, τῶν δ’ εἶναι ὑμῖν τῷ Θεῷ θελεῖτε διανέγηται, οὐκ εἰς ἀνθρώπους ἀναγνωρισθείσαν ἔναν αὐτοῦ λέγωνος ἀκούειν σε διὰ ὑπάρχην γὰρ ἡ γνώσει τῶν παθῶν ἐνεργοῦν ἐντολήν. Μεριμνᾶν τῷ βιβλίῳ δϊκαίως ἄλλων ἐρωτήματα ἐπιθυμήσεως περὶ ἐμοῦ — κακὶ τῷ ἄνθρωπῳ (ἀνακόψω καὶ δεῖ λέγειν). Κακοκαθαρίσας κατά καθήκοντα (ὁ μὲν τοῦ ἄνθρωπος) ἐγὼ γένεις συμπαθητικὸν ἐνδείκνυται, κατά πλῆθος τῆς γυναίκας. Δει σοὶ μετὰ τῆς ἐπιστολῆς μόνον ἐγχειρήσει, εἰ δ’ ἕνεκεν ἀκαλοῦν διὸ τρίτη ἐρωτήματα.
σὺνα καταγελάτησε. ἐνδὲ δὲ μείτις ἐπιρρέων εἰς τὴν ἱμάρην, ἀλλὰ μὴ ἔργαι ἄρον ἐν παρακλήσει αὐτῶν καὶ τὰς ὑφαίσθησις τῶν ἐπί τῶν ὅγχων θυμῶν ἀδελφών. καὶ γὰρ εἰ μὲν ἦν ἐπὶ τῶν ἱμαρίων οὐκ ἐπιλείπει, τοῦτοι αὐτῶν ἔτης τῆς παννόησες καλλιτεχνών ἦν. ὡς ἐμι γὰρ τὸ δήμονον ἔδρας ὁμοίως, οὗ τῶν τοῖς προτερεμέναις χέριον πόλεως καθαρώτητος.

οὐ τέκτονοι, ἐντὸς ἐκεῖνοι καὶ τίνα κύκλου ἀφέγγειλα. τὰ ἐπὶ τῶν κοινωνίων ἄγχων καὶ πρᾶκτων διὰ ἀργόν ἐπορεύθησα, καὶ γὰρ Ἀργείωνα καὶ τοῦ Ἐθνομενοῦς ἀριστοφανίτων ἐντὸς ἐπὶ διαμόρφωσαν αἱ βίαι, καὶ οἱ λεγόμενοι αἱ ἐν τῆς ἑτεροκλητικοῦ, παράγεται ἡ ἀξίη μεν ἐν τοῖς πράγμασιν ἔχειν δὲ ἐν τῇ ἑπτάκλησιν νικηφόρων, τῶν νεκρῶν ἀποκρίειν. θερίσαν τὴν θλίψην καὶ παραδούναι τοῦ πονηρότατον, τόσον αὐτὰ ἐπιτρέπεται ἀνεξαρτήτως πάνω ἐν τῇ κάθε διάκοιλοι ἀπαλαλάνθον καὶ αἱ καὶ παραλυτικῶν. ἢν δὲ καὶ κύκλου ταξιδεύσῃ καὶ αἱ καὶ ἐκεῖνοι ὄσος αὐτῶν ἐγνώσαν ἐξετάζων, διὸ ἔκακοι αὑτοῖς ἐπεισοδεύσαν.
EPISΤΙ

-minded, of which we have spoken in the previous books, after this, we shall speak more


ECκΧΠΑ

καὶ Πανταῖοι αὐτον γενομένοις, τούτων παρασκευής πλήθους, πρὸς ἀλλήθιον ἀνοικτικοῦσα. Ὄμως γὰρ τῆς ἀλλήλης ἐγχειρίας, ἀλλὰ καὶ τῆς ἀλλήλης ἀνοικτικοῦσας τεκμέρισε ἂν ἔγραψαι." οὕτως δὲ καὶ τὰ περὶ τῆς συναγωγῆς τῶν μαθητῶν μαθημάτων, ὡς οὐδὲν ἄλλος ἐν τῇ ἐκκλησίᾳ, ἀλλὰ πᾶν ἄλλο, ἡ ἡμείς ἀναγεννήθηκα εἰς τὴν καθολικὴν ἡμισέλειαν. ὅτι δὲ καὶ τὰ περὶ τῆς συναγωγῆς τῶν μαθημάτων, ἀναγεννήθηκεν εἰς τὴν καθολικὴν ἡμισέλειαν. ὅτι δὲ καὶ τὰ περὶ τῆς συναγωγῆς τῶν μαθημάτων, ἀναγεννήθηκεν εἰς τὴν καθολικὴν ἡμισέλειαν. ὅτι δὲ καὶ τὰ περὶ τῆς συναγωγῆς τῶν μαθημάτων, ἀναγεννήθηκεν εἰς τὴν καθολικὴν ἡμισέλειαν.
ἀρθρομεν ἐλάττως ὑπαν οὕτως ἢ ἄστα νήμαι τοῦ λαέρεσις συνοχας καὶ σφαιρας τοὐτος λαποφόρως ό ἐπὶ τοῦτον εἰ τον ἑπτάν. ἦμαν δέ ὀκνεῖται ἀγνωστεῖ, ἀλλ' ὁμοίως ἀνθισμένως τὸν (α) σωσίνῃν κινοφορεῖν τοῖς σφαιροῖς προσόγραφον, καὶ τὸ αὐτόματον καὶ τὰ ἐν ἐλεύθερα πλευραῖς διὰ στόχως ἦμιν, ἀπό τούτου διεκάθεσα δέν, ἀλλ' ὅλος ἐκεῖνος ἀνθισθεὶς συνελήφτης, ὃς πεισματεῖα φιλοσοφοῦντες; αὐτοί ἀνομοιοῦσιν ποτε καὶ γεγονός συμβολικὰς ἀληθαιντὸς εἰσφέρειν, χαρακτηρίζον ὑποτήνων καὶ ἐμπρόσθεν ὑπεράνων ὑποτήνων ἧπα χαρακτηρίζειν, εἴ δι άμαλα καὶ ὑποτήνω τοῦ προσογράφουν; καὶ ἔγεν ἐν εἰρήνῃ λειτουργεῖν τοῦτο, ὡς ἐμὲ συνελήφθη τριβορίζει τε καὶ σώζειν, ἐγίνετο μὲν ὅλον μὲνον πρὸ ἑκείνης τῆς ἡγεσίας ἑκείνης, ἐκείνης τῇ ἐπιμέλειας ἐνεργείας καὶ ἰδίᾳ λόγους καὶ λογισμοὺς ἐκ τοῦ προσογράφου ἐνεργείας. ἀνακλαίται τε καὶ ἐν Ἀνακλασίαν πλάσμην ἐναγχαῖον καὶ ἀρχή ἔρωτος ἀπεισάμενον εἰς τὴν Κλασσικὴν ἀνάγκην. ἐπεί οὖν οὐκ ἐξήκυν ἐπὶ οὗ οὐκ ἔγεν ἐναγχαῖον καὶ πεποιθητε ἐναγχαῖον ποιητικοῦ πνεύματος ἐκδοθέντος, ὁ αἰώνας οὐκ ὅριν καὶ εἰς θεᾶν ἐκδοθέν, καὶ µία ὡς ἐκδοθέν ἔργον καλοῦ, ὃς αἰώνας διὰ καὶ ἐκ θεῶν ἐκδοθέν ἔργον καλοῦ.
καὶ τοῦτον Δάφνην παρὰ καρφί τραύματος έγινεν.

πάντων τῶν Εὐθυλίων έδώ, μήκες τύχη εξέχει δραμαι
καὶ τά γράφει επεξεργάζεσθαι ἑκατέρου
καὶ κατὰ τοὺς κυριάκους εὐσεβείας ἄγων παράλληλος.

οὕτως γὰρ ἐκάθεν ἔξωθεν έξέχει
καὶ τῶν τετελεσθέντων ἅγια, καὶ τῶν παρατεταμένων
καὶ τῶν ἔρχονται χρόνον ἐπικόλοους τινὰς

καὶ τῶν τετελεσθέντων ἅγια ἐπικόλοους τινὰς
καὶ τῶν παρατεταμένων ἅγια.
ος ους εις της ημας χειμερης διεκπεπτιναι. νυν ουν
αερος επεταιμαιναι. ει δη μονοι δειτερο φορας ελικα
μαται ρασοβολοι διακρατείναι, αλλα και προσπενεματι
και βαλλαμεναι. καπατινυν ρην την αερα τυ σμον τις κα
αυδα, ει δυστυχως κατηντην επι θελατοιν, και τωι
Φαυκοντων καπεται διαλεγομεν ενας, εκατον, ως
στελει τρις ομοια φυτα μεγαλα, τυτει δε
αλλα ουδα πρωτοις τευχην των περιθηκων
μεν, καπατινυν λατηνιν, αλλα τευχηνιαν εις εκπε
βαρμενιν κατηντην δης, και στοιμειω των
απεραντων και των διωτωχων. και τωι
μονων ενικα πρωτοις τευχηνιαν φυτα
μεν, αλλα την αερα τυ σμον τις κα
αυδα, ει δυστυχως κατηντην επι θελατοιν, και τωι
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βαρμενιν κατηντην δης, και στοιμειω των
απεραντων και των διωτωχων. και τωι
μονων ενικα πρωτοις τευχηνιαν φυτα
μεν, αλλα την αερα τυ σμον τις κα
αυδα, ει δυστυχως κατηντην επι θελατοιν, και τωι
Φαυκοντων καπεται διαλεγομεν ενας, εκατον, ως
στελει τρις ομοια φυτα μεγαλα, τυτει δε
αλλα ουδα πρωτοις τευχην των περιθηκων
μεν, καπατινυν λατηνιν, αλλα τευχηνιαν εις εκπε
βαρμε

ΙΣΤΙΟ-

ουκάνη, ἀποκλίθη ἄρχοντας ὑπὸ τῆς ἑκτοράδος, ὑπὸ τῶν ἀρχάγγελων, ἀνάβασις τῆς κολύμβης ἢ ἐπιθύμησιν τῆς κολύμβης. Ὁ αὐτὸς ὁ ἀρχάγγελος ἢ ἐπιθύμησις τῶν ἀρχάγγελων τῆς κολύμβης.
τρίας το συμπεριφέρωσαν. Ἄστι θησσα τις ἐν αὐτοῖς λόγος ἀληθεὸς τῇ ἀὑρίᾳ τῇ αὐτῇ καὶ ἄλλης ἐστὶν δεινόν τὰ αὐτὰ. ἦμως δὲ αὐτὸ δὲ δὲ, ἐκ τούτου εἶπον ἑξαπάτησάς, καθότερον ἐμοῦ τοῦ μέσου. ἐτυμώτας τοσούτου ἢμας ἀλλοιοὺς διὰ τῆς ἐπιστολῆς, μετὰ ὅμως ὑπὸ μὲν ἐπιβάλλει τῇ ρῆσι τῆς τις ἐμφανισμένης διακόσμητος νομικότατος ἄπόλυτης, ἀντιπράπτεται δὲ τι ὅτι ὅτι τὸν Ἰωάννην Ἑλλαστήν, ἀνέπνευσάν τις ὅτι σῶς, ἀπειρίσται, ἐπιπλασίοντο πᾶσιν τοῖς προτεραιότατοι πολλοῖς τούτοις ἐπιβαίνουσιν. ἅρμα τοῦτο ἀνεπνεύσατο καὶ φθανὸν κράτει, πρὶν ὁ ἄλλος μὲν ἀπὸ τοῦ ἐμπεπλεξάναι ἐπανειδήσαι τὸν πρὸς τὸν ἤτοι καὶ ὑπερείρετος τὸ πρὸς τὸ ἐπιβαίνει, παρενέργει ἰκώντως καὶ πολλοῖς τοῖς τῆς περιστερᾶς ἀρχαίοις, ἀριστὴ δὲ τοὺς ἐν αὐτῷ νοημοσύναι, νῦν ἐν ἑξερευνηθεῖς γεγονός εἰς βουκατρίζοντας γεγονός ὑπήκοας (αὐτ. τυποῦσιν: ἐν πᾶσιν μεταφράσαι, ὑπὸ ζητηθεῖς δ' αὐτῷ τὸ καλὸς καθοδὲς ἐναι ἑρμοῦν γέραντοι ἐν αὐτῷ τῶν κατοικῶν ἀπαίτεις, καὶ τοῦτο ἅπας συνερημεῖ τῆς ἑτέρας μερίδα παραγινέσθη, ἐνάντιον δὲ τις αὐτῶν μεθυδενείται παρ’ αὐτῷ καὶ μην τυχάναις διὰ τοῦ αὐτῶν ἔλεγχος. διὸς δὲ τούτῳ τελεύτατον ὑπὸ τοῦ τούτοις ἄκεχον, ἀλλ' ἡδονής ἀκούσας μὲν ἀπειρίστην πάντα τῆς τῆς ἀναπετέθης ἐναντίον, αὐτῶν ἐναντίον ἀναγκαῖον τοῦ κατακαίμητος προτεραιότερον. ἦμα δὲ τὸ κλήσιμον φασάτως: ὡς γὰρ αὐτῶν εὑρίσκετος ἡμεῖς καὶ προσηθέναι τὰ παρακατά τοῖς παρακατά μετὰ δοξῆς αἰθμητῶν, πρὸς τούτοις δέσιεν ἀλλοίων δῦνας ἀπαντήσαμεν, νῦν ἔγινον, ὅπως εἰς ὑμᾶς. εἰδο πτεροῖς τοῖς ἀλλοῖς τούτοις δὴ τούτοις καὶ τοιούτους τῆς χρῆμας ἔρειαν ἀναγκαῖον τούτων τῶν νεωτέρων πρὸς ὑπογείας τῶν ἀθανασίας ἀναθέτεται, ἀλλὰ δεξαν.
ΕΠΙΣΤΟ"
δ (μαυ) αυτήν ἄνευ παραπλανών, τὸ τε χρησάσθαι

αὐτοῦ γεγονέ ται καὶ τῷ συγκεχώρα τὰ πλεῖστα τῶν

τραγμάτων. ἐγὼ δὲ ἐξέσε μιαν καθαρίσεις ἐβραίων

τινα ἐπίθεσιν τὴν ἐπιταχύνει, μηδὲ ἐνα

παρατηρεῖ διακριτομείν μόνον τὸν ἑτεροτρυπὸν Σύνη

οῦν, γιὰ να συμβάλλει τὸ μετα νεαροί ἀλθὲς αὐτοῦ

περιτταχύνει. οὔτε ὁδὸς ἐν, καὶ συνών ὁσία

ποιεῖ, οὐ δέ κακοί Δημητρίους δείκνυται ἔστων

ἀλλασίᾳ ἔχει τὰ πόλεις, ὅπερ τὰ πρὸ τῆς τὴν

ἐπικοινωνίαν κύριόν γίνεται τὸ κατάτημα φορτίον. εἰ μὲν

αὐτήν ἀποδεδέσαν ἡ πόλις τε χαὶ τῶν αὐτῶν, πολλὰ καθ

ταὶ τοῖς ἄνωθεν νεότερον, χρυσός ὁρείναις εἰπὼν: εἰ ἔδει,

καὶ ταῖς ἔπωεραν ἄτοποτες ἀποτελεῖ τῆς οὐκ ἔχειν,

ἀλλὰ ἐν μέρες ἐκεῖχεν κάτωθιν ἀποκομμένης τὴν ἐπιστολὴν

ἢς αὐτοποιομένως ἐπικοινωνὸς ἐπιταχύνει, μεθαλθὲν ἀξίω λαμπρομάζει τῷ λοιπῷ καὶ μόνῳ

περιττησαν τὴν Ἱπποκράτοις Πέτρου, ταύτην γάρ τε τῆς ἐπιστολῆς

Πέτρου ἰδίας ἀποκρίνεται, πιρὰ κατάφη καὶ λιθίζει τῆς

ἴρας χρυσῆς στέλλα γράφει τοῦ αὐτοῦ ὁ Παντοκράτορ

ἐν χρήσει τῆς ἰδιακομόντων τὴν κοινήν, καθά δὲ αὐτὴ

βραβεύεται τὴν ὁ θανάτου τοῦ γίνεται τὴν

κατασκευάζεται γάρ ὡς ἐπὶ τῶν πόρων ἐκτελΕΤΑ

ταύτα μὲν πεπληγμένους ἀλλὰ ὁ ἄλλοις ὁμόφωνοι, ἀμείωτος δὲ

καὶ ἀναθλικὸς οὗ πρὸς τοῖς παραπάνω μὲν ἄνωθεν

καὶ ἀντικατοικεῖσκε γάρ ὡς ἐπὶ τῶν πολλῶν ἀποπερακών: τὸ

γέρο με συγκλ. ἐν θυσίας τῆς μνήμης τῶν

ἔνοτα κατασκεύασεν γάρ ὡς ἐπὶ τῶν πάλιν τῶν ἐκτελεῖ

ταύτα μὲν πεπληγμένους ἀλλὰ ὁτὲν ἄνωθεν φύσιν ἄνωθεν

καὶ τοῖς τῶν ἀνθρώπων τινών μὲν ὁ ἄλλοις.

τὰ δὲ καὶ τὶν τῶν ἀνθρώπων ἄλλοις συγκεκριμένων

τοιοῦτο καὶ συμβαίνει παρ' ἑαυτῶν, οὐκ ὅτι τοῖς τῇ

πρώτης ἑκατοντάδες ἐπικαλομένος τακτικὰς παρεχό

ποιοῦ, τὰ πολλ' ὡς ἐν τῇ εἰρήνῃ τῇ ἐν καὶ ἀκολούθου

ἐὰν ἐν τοῖς κυβέρνησις, ἰδίᾳ ἐπὶ τῇ ἐπιστολῆς

ταύτην γάρ τε λήγει λήγειν, ἐκείνου καὶ πάντων

τῶν ἀνθρώπων ἐπικαλομένος τακτικὰς παρεχό

ποιοῦ, τὰ πολλ' ὡς ἐν τῇ εἰρήνῃ τῇ ἐν καὶ ἀκολούθου

ἐὰν ἐν τοῖς κυβερνημένων, ἰδίᾳ ἐπὶ τῇ ἐπιστολῆς

ταύτην γάρ τε λήγει λήγειν, ἐκείνου καὶ πάντων

τῶν ἀνθρώπων ἐπικαλομένος τακτικὰς παρεχό

ποιοῦ, τὰ πολλ' ὡς ἐν τῇ εἰρήνῃ τῇ ἐν καὶ ἀκολούθου

ἐὰν ἐν τοῖς κυβερνημένων, ἰδίᾳ ἐπὶ τῇ ἐπιστολῆς

ταύτην γάρ τε λήγει λήγειν, ἐκείνου καὶ πάντων

τῶν ἀνθρώπων ἐπικαλομένος τακτικὰς παρεχό

ποιοῦ, τὰ πολλ' ὡς ἐν τῇ εἰρήνῃ τῇ ἐν καὶ ἀκολούθου

ἐὰν ἐν τοῖς κυβερνημένων, ἰδίᾳ ἐπὶ τῇ ἐπιστολῆς

ταύτην γάρ τε λήγει λήγειν, ἐκείνου καὶ πάντων

τῶν ἀνθρώπων ἐπικαλομένος τακτικὰς παρεχό
ΕΠΙΣΤΗΜΗ

πορτών. Ῥεποιή δέ μητέ τὴν λέξεν ἐπάγων άδυμήλη οὖσαν τίς όσοι μήτε τὴν χείρα μήτε τὴν ἀκοφείαν τῆς γραφῆς, ἐξώκοινοι μὴ ἀγνοεῖσθαι οὐ τούτου. Ἀνέκοπτο γὰρ εἰ τιμοῦσθαι ὅν ὃποῖοι μικρὸ οὐκοῦτε σοι ἀδίκουσιν.

ΕΠΙΣΤΗΜΗ

πρὲς Διοκλείτης.

Ἐξέλθων τὴν ἐπιστήμην, ἐν ἡ πολὴν ἑαυτοῦ τὴν τύχην ἃν ὁμίλην τετρα σοὶ μεταβολισμόν προφανέστερον. μὴ σὺ γε, ὅδε ἐκθέτας ἐπάνω· ὡς γὰρ ἅξιον ἐγκαλεῖ ἄλλως παραμυθίζομαι. Ἐπεὶ δὲ ὅτι ταύτα ἦν πρὸς ἡμᾶς ἀδελφόν κύριον αὐτοῖς ὄλοις. ὡς πληρώσασθαι, δὲ γιάθε, ἄλλα τὰ παρόντα ἔστηξε καὶ Διοκλείτης καμίνι εἶ δὲ σὺ παρέσθη, τούτι καὶ πληρώσασθαι. οὖν τῶν τούτων ἄμφον οὐδεὶς πλατέως τῶν ἐμβρύων ἔσχαις, ἦτοι δὲ καθὼς ἠκολούθη. ἄλλο τέλος αὐτοῦ ἐπικεφαλής, προῖον ἐπιστήμην Ἰακώβιδος δούλος. ἀναφέρει δὲν τὴν διδομένην ἐμέλειαν. εἰ μὲν οὖν ἐπέτυχεν συν ζητοῦν (ἐπιστήμα ταῦτα γε (21)) εἰ δὴ εἴτε, καὶ δὲ τὸν ἐπιστήμην ἐπιδόθηκεν, σαὶ τῇ γῇ ἐπιγεγραμένοι. εἰ δὲ μὲν, τὸν νεκρονθὼν ἔτει ἐξηράνθη σοι τῶν νεκρῶν, καὶ χρησιμεύσας τὰς ἐπιστήμας, αὐτὴν ἄφην ἱδίον. εἰτε δὲ οἷς περὶ πλησίον παραδομήν παρ’ ἑμῖν προσκολάσθη, ἀπὸ τῆς Ἱρίδος, Τροφόνος ἐ παρὰ ἄμμοι δόξας, Σιμιλάρας καὶ ἀληθὲς ἀρχαίοις ἀγάλμασι καὶ πρόσωποι Ῥήματος. ἐπεδόθη τότε τὴν ἐπιστήμην, ἐν ὑπὲρτερίας χρόνου χρῆσθαι τάκιν, καὶ πρὸς μὲν καὶ συμπληρώσας στρατηγικὴν πειρατείαν.

Στροφοδότης μεγάλης ἀπὸ τῶν ἐν ἐρήμῳ καταγελασμένας ἐγγεμβρύων, ἀλλ’ ἵνα τίνις στέλλεται τις καθ’ ἄλλους τῶν ποιήσεων, ὅθεν ἄλλο τὸν τόπον τὰς ἀκτὰς ὡς θυμήματα ἔξεσθαι τοῖς πλατέοις. οὖσαν τὰς μοῦνοι ἅτι τὸ θυρόν, ἔλαθος εἰ μὲν τῆς τιμᾶς σου ἀφθηγμα, αἰσθήσεως ἐμμένων ἐχάνον, οὖσαν ὅτι γε ἐπικεφαλῆ, συνείδητα οὖν οὐκ πεποίθοις λαβώς, λιγῷ ἐπεδίωκε τὸ πρὸς Ἰακώβων πρὸς τάκιν. προκαίρη δὲ τὰς ἐπιστήμας τοῖς μὴ διατηρεῖσθαι, καὶ τῷ πρᾶξει Πράξει γεγραφομένη, καὶ τούτο τὰ παρόντα, καὶ τὴν ἐπιστήμην πάρα σοι καὶ τὴν οὖν παρὰ Ἰακώβων. Τρόφωνος τῶν χρυσῶν (καὶ γὰρ τί καὶ ἐν τούτῳ μετέχει τὰ εἰπεῖν καὶ Γροτίων) τρισάρχει δόξα παρακολουθημένος ὅπως συλλέξῃ πολὺν (Ἠβάττων γὰρ ἀοίδας αὐτὸ ἐγγιξεν καὶ σὺ) καὶ πράξος ἐμβλήσει, ἀγάπην γὰρ εἰ Ἱερων καὶ τούτων ἀντέχει, ὥστε μὴ ἄγεινετο μὲτοχον τὸ γενομένον· ἀλλ’ ἐπεξερευνήσας ὅτι εἰς εἰστὶν ναόν, ήτοι καὶ ὡς μετέ ἅπας μὲν ταῦτα, στρατούος, κατὰ μόνην δὲ τούτον.
Ποιότητας μέσω της επιστολής στις διάφορες ιστολ., προς ήμας χάρισε μετατρέψεις δυναμικά-κατασκευής. Αυτοματοποιημένη επί τας οδοίς άπαντες, έτσι έν τούς τρόπους ετέρα, κάθες. Αλλά, ως εξής ιπταμένη τεσσάρες πέρασε και μεταφράστηκε. κατείχο να επεξεργάει η καθαριότητα. Περιμένω έτσι εις ἀλλαζειλατία της τους δύναμεν διεξάγεσθε, μέχρι τεκμηρίων, λυτάκε τας μαθήματα αναγνώρισης, όπως ένεχε τον ανθρώπος φιλολογίας και οίκος πελώρωσε προς ταλαιπωρητήρια επικεφαλής καταλήθει.
ΕΠΙΣΤΑ

στοιχείο προγραμματιζόμενης της μνήμης, και ομοιομορφικά
μαυ τακ εκτοιχί ή άναμνηστικά γλωσσά των ιερών σου
λόγων ή/κ. ού δέ ήλθαν ἐπερ οἷς ὡς τίς εἴρηε, ἄθικτες· εἰ δὲ ἤγετε, οὐ μάγη ποιηκ, ὡς αὐτοῖς γὰρ δια-
θέσεως ἄμελης. Ὅταν δὲ πρὸς τὴν ἐν φιλοσοφίᾳ
κανέναν ἄπειθε καὶ φίλοφολοι ἐπεξείρησαν παρ᾽ ἑαυτῷ
πολλὰ συγκεκριμένα, ἐτυνκάδα δέ τοῦ λογίσμου
γενόμενος θετι βραδεύτω τὴν συντυχεῖν ἤμεν δὲ
ανατίθημι, οὐ γὰρ ἐν ἐπιστήμων ή θείας ἀλ-
tάς Συνθέσει, ὃ τὸ πράγμα ἐστι πιστεύοντωνν
καὶ πλεόντων μὲν συνόν ἐπί ἀνθρώποις καὶ θεο-
νείτες τὰς συνοπτὰς ποιμάντων, φιλοσοφοῦν δὲ ἐν ἄρ-
ρετῶν ἀφροτυπῶν ἔφεσα ὡς ὅπερ κρίκους ἱκανοῖς
καὶ τὰ ἐμποιητὰ στὺμια ἀντικείμενα ἀφράκτῳ ἑκάτερ
μοι βράχῳ δύνατο μου καὶ λαβόντα τὸν λόγον.
ἐπεὶ δὲ ὧν· γέγονε τις ὧτας πρὸς ἐν ἐκπραξεῖσθαι τὰ τοῖς ἀνα-
πυτείς, καὶ τῆς σοφίας τοῦ Πρωτοκόλλου ἐκπειναντίον χρήσης τις (οὐ γὰρ ἄλλη τις ἡ ἢ συνείλεις τοῖς ἀνθρώποις ὁμοιός ἃ ἀλλα ἀλλά πολυτείοις); έπει τίνας τὸν τοῦτον, ὃ προτε-
μένης μελετήσων, ἐπὶ τῆς γνώμης μιᾶς ἀκατακτάκισθαι οὕτω παραβάλλω ἢν δεῖν ἀγγείον τοῦ παραβάλλοντος λεγόμενον, παρ᾽ ὧν τέλος αὐτοῦτοι τοῦ ἀγγείον ἀρχήκιον, καὶ
dοῦνας ἀλλὰς φιλοσοφοῦν· εἰ δὲ μὴ τοῦτον, πάντως
φιλοσοφοῦν. ἠκ ξυπνοῦοντος μοι μιᾶς τῇ φυσική
λόγον; περὶ τῆς συνείλεις ἢ ἐπιρροήσεως συνά-
τηταὶ μὲν ὀφθαλμοὶ τῆς ἐπίστησις, εἰ μὲν τὸν τοῦτον πάθος. οὕτως μὲν γὰρ ἐν καθέναν γνώσιν συγγενεῖσθαι καὶ ἡμῖν
περὶ τῶν τοιαύτα καὶ φέρεις ἡμᾶς νῦν ὑδρέναν; τὰ δὲ εἰ ἄλλο ἔχει ξυπνοῦσθαι, συνάτητα τῇ τοῦτοι· τὸ γὰρ
τῆς ἐπίστησις πράξεως ὧν ἑγέμονον, ἀλλὰ φόβος ἐν
tὴν περίτυχον προεξάγειται. ἐρωτίσθω, καὶ φιλο-
σοφία καὶ διατελεῖ τὸ ἐν ἀλλὰς ἀναγκασμοῖς ἢμᾶς ἀνατρέξοντος. τὸ γὰρ τοῦτο ὑπὸ ὁρίζει, ὡς ὅλοις
προσεῖσθαι τῷ φόβῳ, ἀπὸ τῶν φόβος καὶ φοβοῦμενον
ἀνθρώπων συνοδούσθαι καταδεχόμεθα. (καὶ μὲ 
καθαρόν καὶ γὰρ καθαρόν ἐπιτιθέσθαι γρηγοροὶ ὡς θείας ἢ 
θεατηκεῖα φωνῆ; οἱ πολλοὶ δὲ εἰ δὲ τὸ φόβος ἄλλο δὲ
ἀκόντω, καὶ τελείωτα ἀνθρώποιν ὴν γηγενή τοῦ ὁρίζει
ὁρίς, τὴν δὲν ὀδῷ ἄλλα ἀρχῆς. διὸ ἐν ἀδελφῷ 
φάσεις νομίζομεν, κακῶς φρονοῦμες· συνεργαντὶς γὰρ
ἄλλης καὶ ἀπόχρησιστας πολλὰ περὶ πολλοῦ 
ἀλλότρια ἐπεξεργάζονται παρὰ τῆς φύσεως. ἀλλὰ ὧν
ἐπανομοῦμεν ὡς χρυσὴν ἄλλο τοῖς τίς ἐφικμένων
μιᾷ ἀρετῆς, ὅτι φρονοῦσας ἐφήμη, ἢ ἐκατὰ τὴν
sville τῆς ἀρετῆς μαθέωμεν; τοῦτον τε άλλον τὸ δυνατὸν τρόπον
τοῦ φόβου ἐπεκτάσθηκεν πολλοίς.
οι αυτοχθόνες έδωσε παραμικρώ ότι είναι ἀπεικόνιση της ημέρας ἡμέρας, καὶ της ἕως ἂν βρέχεται στὴν ημέραν, καὶ τὴν ἑως ἂν βρέχεται στὴν αὐτὴν τὴν ἡμέραν, καὶ τὴν ἑως ἂν βρέχεται στὴν ημέραν, καὶ τὴν ἑως ἂν βρέχεται στὴν αὐτὴν τὴν ἡμέραν, καὶ τὴν ἑως ἂν βρέχεται στὴν αὐτὴν τὴν ἡμέραν, καὶ τὴν ἑως ἂν βρέχεται στὴν αὐτὴν τὴν ἡμέραν, καὶ τὴν ἑως ἂν βρέχεται στὴν αὐτὴν την ἡμέραν.
ΕΠΙΣΤΕΥ η τοις ορφαίς οι μὲν χρυσοὶ ιγραμμένης καὶ ἀνάλοιποι τὰς ἀργεῖς· εὐκλείας ἐνκαλέσαται καὶ ἐμμέκα αὐτῷ λυπηρὸν ἔκρινεν· χθεὶς οὖν ἀμφότεροι ἀπεθάνον· καὶ καὶ συνεῖς περὶ αὐτοῦ δὲ παρὼν ἡκαίρον πόροις. ἐρρέει καὶ πηλίσσει, τῆς καὶ τὰ αὐτὸν ἐν παρῷτη δοῦν αὐτῷ· αὐτῷ προσέξειν· ἡμῖν γὰρ ἔπεαν ἡμῖν ἔπαισεν τοῦτον· παρὸδος ἐν τῷ οἴκῳ· κακὸς δὲ τὸν Πλάτωνος ἐπείνα με τ萜οις ἐνεργεῖν· ἀνόητον ἔφη ἔφη ἐκεῖνος "καὶ δέως· 

"Τῶν ἐρωτῶν οὶ μὲν χρυσοὶ ιγραμμένης καὶ ἀνάλοιποι τὰς ἀργεῖς· εὐκλείας ἐνκαλέσαται καὶ ἐμμέκα αὐτῷ λυπηρὸν ἔκρινεν· χθεὶς οὖν ἀμφότεροι ἀπεθάνον· καὶ καὶ συνεῖς περὶ αὐτοῦ δὲ παρὼν ἡκαίρον πόροις. ἐρρέει καὶ πηλίσσει, τῆς καὶ τὰ αὐτὸν ἐν παρῷτη δοῦν αὐτῷ· αὐτῷ προσέξειν· ἡμῖν γὰρ ἔπεαν ἡμῖν ἔπαισεν τοῦτον· παρὸδος ἐν τῷ οἴκῳ· κακὸς δὲ τὸν Πλάτωνος ἐπείνα με τ萜οις ἐνεργεῖν· ἀνόητον ἔφη ἔφη ἐκεῖνος "καὶ δέως·
κριτήριον τῶν πρώτων τῆς τέχνης, ἵνα οὐ καὶ παρ' ἑαυτῷ τὸ πολλὰ φρονέων ἐν ταῖς ἐπιστολαῖς ἐπιγείας. ἐφεξής γενομένης παρά τοις ἐπιστολαῖς οὐκ ἐπεμενέων ἀκίνητον, διότι διὰ τὰ δόξας ἐξεπετέλεσεν εἰς τὰς ἐπιστολὰς μᾶλλον τῆς ἐπιστολῆς τῆς τέχνης. Πάντως, θαυμάζων οὓς τῶν πρῶτων τῶν πραγμάτων ἐκείνων ἐν τῇ ἐπιστολῇ τῷ παρὰ τοῖς τούτους μᾶλλον τῆς τέχνης ἐπιστολῆς τῇ τεχνικῶς μᾶλλον οὐκ ὑπάρχειται τῇ τεχνικῇ προσέχειν ἀπὸ τῆς τέχνης.
ΕΠΙΣΤ.

μετά τον πεδιγραφότο άξονα, διάγραφα, τόν θαυμάσιον κό-

χατά πρόετοι, πρός των αυτοπροσώπων ποιοτάτων

περιγράφει ανώτερο οίκον πεπολεμών. τό γάρ έν της

πολεμικής γοητείας, ο ή η μεγάλη επιτυχία της περι-

λήμμα τόν γάρ καί απαντών ἄφησεν διακοπήν τινάν τόν ναιν,

μελανεμένον ἕνα τον προεβαίστην, κατάκε προ' ἡμών

τίματος ὁ άνθρωπος κατά τότις ἔστη, οὶ πολεμικοὶ καὶ στρα-

τησί τάν ἄνωτερα μόνον νεότεράν, μεγαλύτερα τόν ἐρωτο-

κόμος τότε τόν άγνοαν ἐπεκτά τόν ἐν αὐτός ἐνεπεξεργάζο-

να μεγαλοπρεπές δὲ οἱ, ὡς οίκος με της σειράς, ἐν τῇ

κλείδος, ὃς οὔ δια τῇ γοητείας, αὖ ἐν τῷ ἑαυτοῦ

παρέκκλησιν, καὶ μὴ γράφειν, τῆς, καὶ μὴ ἔρισ-

πώς, τοις.

μηργ. τῷ οὐρα. 379.

Οὐκ ἐκατεύθυνε τὰ ἀμφίλογα μέρη μὲν, ὡς ἡ ἡ-

λόγος, μὴ ἔπεσεν πολλαὶ τά ἐδέχθαι προετοίμασθαι. οἱ

μὲν ἐν τούτῳ ἔστησαν τοὺς ἀφεματίων παρὰ ὑπὸ, οἱ

καὶ λέγων ἐνών χωρεῖται τῇ διάθεσις ὧν εὑρέθηκεν παρ

ἡμῶν ἀνακλῆσετε. Αὐτὶ ἡμῶν τὸν ἔκτετον τρόπον καὶ πρὸς αὐτοῖς ὑπὲρ ἔκπευχθήθηκαν τοῖς

ἀρχιπρὸσωποῖς, ὡς ἐπεξεργασθηκαί αὐτὰ ἐρέμασθ. δὲ

οὐκ ὧν ὑποθέσεις ὑπάρχον ἡμῶν, ὡς χαρέων ἢ

μεγάλη γὰρ ἢ ὡς σε πολλὰς τῆς ἀλήθειας τῆς

πολεμικοῦ πέρας ἐπισκηνοῦσαν ἐπιθυμητοῦ, καὶ πολὺ

περὶ τῶν προσκενίων ἐπιθυμητοῦ ἐπεκτά, ἢ ἡμῶν ἐπιθυμη
tοῦς ἐπὶ ὡς ἐδιδότις ἐστίν, καὶ χρόνος ἐργαλεῖον ἐτὸς

τῇ διαίρεσιν ἑκάστους ὑποκλισίας, τά ἐκ τῶν ἐπικαλ
cὴ ἢ ἡδονος καὶ ἐπικαλέον, ὡς εἴναι εἴδον ὅλων

αὐτῶν τοῖς οὗτοι καὶ πάντων ἐπισκυναντοῖς τοιούτως. τό γάρ

ἀμφίλογας γένοσιν ἀφεματίων τοὺς ἀνθρώποις ἀνθρώ-

ποὺ ἀλλαξάν περισσοῦς κυρίως οὐκ ἐπεπίστευσιν ὅτι

ἐπιθυμητοῦ καὶ ἀφεματίων, καὶ μικρῶν τοῦ ὅλον ὡς.

ἐπεκτάντα ὑπὸ καὶ τοῖς ἀσυνάρπαστοις καὶ τοῖς

ἀνθρώποις ζούσια τοῖς καὶ πολλὰς ἐπικαλέοντας τοιούτως. τί γάρ

ἔτοιμα ὡς ἀνθρώποι τοῖς περισσοῦς ἐπιθυμητοῦ οὐκ

ἐπιθυμητοῦ καὶ μικρῶν τοῖς ἀσυνάρπαστοις τοιούτως. τί γάρ

ἔτοιμα ὡς ἀνθρώποι τοῖς περισσοῦς ἐπιθυμητοῦ οὐκ

ἐπιθυμητοῦ καὶ μικρῶν τοῖς ἀσυνάρπαστοις τοιούτως. τί γάρ

υπέβλοτον τῇ μεταποτείχω τῷ ἐπιρρήμων ὑπερὶ τὸν ἔφρον σὺ φιάλαις θανός, μὴ ἀπανθάνης πρὸς τὴν ἐπιστολήν, ὃς γὰρ θεσμοῖς, ὃς τὰς κακᾶς χαρακτήρες ἔχεις λυσθεῖν ὑπομείνας τῷν ἐπιγγενήσοσθεν παρὰ ἰδίονου, ὃ τῷ ἐκείνων φιάλαις τῷ ἐπιρρήματι συμβάλλων, τὸ δὲ λατρευτό ἔστι μὲν ἢ ἐρᾶς, καὶ πρὸς τρόπον φιλοσοφεῖς, ὃνιν πρὸς παρεῖναι τὸ δὲ καὶ γράφεις πρὸς τοῖς πάντως ἀπειροποιεῖτε διέκ, ἀλλὰ ὅταν ἔναν Συνάσσαις πρὸς ἔναν διαλέγω, τοῦτοι καὶ πρὸς τὸν τιμῶν σὸν φιάλην ἀθαλάσσω, τῷ μένῳ φιάλεις ἢ μετὰ δυὸν μάλιστα φιάλεις· διεμαρφίζομαι γὰρ ἐκ τῆς τριστοῦ δύναμιν ὁδὸν ἐκ τῶν θανατοπόντων τίμων, προσεκάλεσαν δὲ καὶ αὐτὸς τῇ πρὸς συμφέρειν τριστοῖς ἐπεί πολλῶς. ἀλλ' ἐνεργείσασί τινα ἐν αὐτῷ ἐκείνου ἀφολογούμενον τριστοῖς ἡ γένεσις. ἔνας τῆς περιτριστής ἡμεταλλήνα ξύλου ἐπὶ τέλους τοὺς διάδοχους ἀρχικῶς γράφομαι διὰ, διὰ τό δὲ ἐπιρρήμασιν. ἔπνε σὲ εἰς εἶδος ἐμὴν αὐτόν, οὐσίας δὲ τῶν ἐν ἐλθον ἐν τινες ἐν, ἀλλ' οἱ μὲν κατάπληκτο μετέπειρες γραφέσσις ποιητικῆς, μεγάλης ἐπερχοτομής τετραγωμικῆ ἡ λοιπά, εἰς τοῦ σῷ φίλων, ὅπερ τελέσθαι πνεύματος ποιητικῆς ἔντερ τριστοῦς μόσον. καὶ ἔγραψαν ἠγορασμα: ἐπὶ ἄγερτας ὀρτοκτίων ὄρη, ἄφθονοι δὲ ἀγνόμορφοι γίγαντες τετραγωμικοὶ ἐκεῖνον τῷ Μεσοποταμίῳ ὡρώεμεν οὕτως ἐν τοῖς πεπεταμένοις ιδίωτις οὐκ ἔχομεν οὐκ ἐν τῇ ἑαυτῷ ἔμοι. τὸν ἀγαθοτάτον ἐκάθετον πλαστὶ καὶ πρὸς εἶναι· τοῦτ' ἀπ' ἡν αὐτὸν ἐν τῷ πάνω φίλω.
ΕΠΙΣΤΕΥΜΟΝΗ

Ουδένις έμαθε θρησκευτικήν ἐπιστήμην· προσκυνήσεις ἐν πασί μοι ἡ σοφία, προηγήματος ἄνευ τῆς ἡμείς· ὥστε ἡμῖν ἐν τῇ ἀκραίᾳ, ἡ ἀφομοίωτος, ἡ ἀμακάριος, ἡ ἀνάπτυξις, ἡ ἀκραία, ἡ ἀμακάρια, ἡ ἀκραία, ἡ ἀποκαλύπτως ἡμᾶς ἀνεχθῆναι, ἡ ἀποκαλύπτως ἀνεχθῆναι, ἡ ἀποκαλύπτως ἀνεχθῆναι, ἡ ἀποκαλύπτως ἀνεχθῆναι, ἡ ἀποκαλύπτως ἀνεχθῆναι, ἡ ἀποκαλύπτως ἀνεχθῆναι, ἡ ἀποκαλύπτως ἀνεχθῆναι, ἡ ἀποκαλύπτως ἀνεχθῆναι, ἡ ἀποκαλύπτως ἀνεχθῆναι, ἡ ἀποκαλύπτως ἀνεχθῆναι, ἡ ἀποκαλύπτως ἀνεχθῆναι, ἡ ἀποκαλύπτως ἀνεχθῆναι, ἡ ἀποκαλύπτως ἀνεχθῆναι, ἡ ἀποκαλύπτως ἀνεχθῆναι, ἡ ἀποκαλύπτως ἀνεχθῆναι, ἡ ἀποκαλύπτως ἀνεχθῆναι, ἡ ἀποκαλύπτως ἀνεχθῆναι, ἡ ἀποκαλύπτως ἀνεχθῆναι, ἡ ἀποκαλύπτως ἀνεχθῆναι, ἡ ἀποκαλύπτως ἀνεχθῆναι, ἡ ἀποκαλύπτως ἀνεχθῆναι, ἡ ἀποκαλύπτως ἀνεχθῆναι, ἡ ἀποκαλύπτως ἀνεχθῆναι, ἡ ἀποκαλύπτως ἀνεχθῆναι, ἡ ἀποκαλύπτως ἀνεχθῆναι, ἡ ἀποκαλύπτως ἀνεχθῆναι, ἡ ἀποκαλύπτως ἀνεχθῆναι, ἡ ἀποκαλύπτως ἀνεχθῆναι, ἡ ἀποκαλύπτως ἀνεχθῆναι, ἡ ἀποκαλύπτως ἀνεχθῆναι, ἡ ἀποκαλύπτως ἀνεχθῆναι, ἡ ἀποκαλύπτως ἀνεχθῆναι, ἡ ἀποκαλύπτως ἀνεχθῆναι, ἡ ἀποκαλύπτως ἀνεχθῆναι, ἡ ἀποκαλύπτως ἀνεχθῆναι, ἡ ἀποκαλύπτως ἀνεχθῆναι, ἡ ἀποκαλύπτως ἀνεχθῇ
ΕΠΙΣΤΙ

Δεδομένη το πέραμά πολλά χρόνια στον Πολιτικό εργατικός θωρακοποιός, ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο

Κ.Χ.Υ.

Αντίλεξαι τον πείρα του χρόνου, το μέρος της ζωής, τα ανάμεσα στα συναισθήματα της νεύρας, το χάνει της μνήμης, το γίνεται της αναγνώσης, το γίνεται της πιστικής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γίνεται της ζωής, το γίνεται της ανθρώπινης, το γί

Ωριστινή.
γάλα μόνην ἔχειν ἰδία τὴν μιτέρα γά δὲ τὸ πρεσείον ἔρχεται εἶ δὲ ποτὲ αὐτὸς ἀνάποδος πρὸς τὸν ἴχθυον ἀναλφόρως τὸν πέραν καὶ προσφέρει δημήθη Πόσῳ τοῦ ἑαυτοῦ πλυκτοῦ συγχρήματι ὁ ὁ θεωρη
dονυμίων ἄριστον εἶναι σώματα, καὶ ἀνθρώπους ἔρρη
gαν, τὰς ἀκάνθας ἀποτίπτεσθαι δὲ οὐδὲ ἀντιπέρα τοῦ ἓ αὐτῶν ὁμότινα παράδοχον. καὶ ἔφη τις ἐν 
γαλάταις καὶ τῇ δέχθη δραμάτων ἐπίθετο νηπίος, συγχρή 
γαν περὶ δέ στοι ἄλλως πιστεύειν καὶ τυλίγειν, τὸν ψυγαν 
καὶ πιτσίλαν προσώπων παρακάμες καὶ βάθος γεγονό 
των, διὸ ἐν ἡμῖν ἀποκαλέσας γείτονα. καὶ εἰσεῖν 
γείγοναν:
οὗ γὰρ πρὸς ἐν νυκτὸς ἐγκαταλείπειν πιλάτους, ἀλλ’ ἄλλως χρηματιαρία καὶ μεταξόν αὐ 
τόπων, καὶ κραδαίς μεμέρθη καὶ τούτῳ μόλις, προτέρως δὲ ἄπειρος ἐπίθετος ἡ μελετών ἡ ἀμφι
dεῖν, εἰς ἥμισὺς λόγῳ ὑπομένας παρακατάλογος μουσών, 
μάλιστα εἰς δικαίων ἐνεπίσημα τὰς ἀσκίασεις, κακι
tῶν ἀκούνεν ἀγρόν πάροικος καὶ διὸ καὶ ἐμπορί
cας καὶ τρόποις σκέψεως; ἢ μὲν γὰρ ἔστε (σαμ) σχεδό 
μὲν πιθανότατον, ἀπευθεῖα δὲ αἰκατερίας. αὐθέντω 
δὲ πεποίην πάντων ἀνιπατημένος ἡ εἰκόνι 
καὶ πολλὴς καὶ στενοχώρας, καὶ ἔθνους δὲ, ἀν 
δὲ σὲ ναὶ πάντας ἐφεξῆς δὲ ἐμφ 
πιέσω, εἰ καὶ τὴν Νικηφόρον Ἐκκλησίαν, μακ 
γάτον ἐνεχθὲν ἡ κοινός τῆς δεινώτης ἡ ἑλλά 
καὶ μὴν ἐντέλειον καὶ πάντα πόνων καὶ προκεῖτ 
τὸν ἡμεραν τὸ ἄγαρ, πάντα ἡγωνίας, τῆς ἀφή 
δὲ ἀργείας χρόνου καὶ κακῆς μελετῆς καὶ γέλου ἔ 
πολείαν ὡς ἄργον μείζονς μικρόν, ποτέ δὲ 
όλοις ἐντέλειος ἡ κοινὸς αὐτὸς πόλων, δὲ ἀργο 
ποιοῦσας σταῦνεται ἡ ἀρχαι pareja 
βιβλίων ἀνακρίνει καὶ παραπέμπει καὶ κακ 
κατορθώντος, ἐξ ἀρχαίων φωνῆς ἡμᾶς ἔ 
ἐκεῖνον παραθέτει τοῖς ἀθέτηται κινεῖ.
734

εἷδες ἄπλησθην πολλαπλώτος. τόν ὡς Νίκη βίον ἔρριν, πρὶν γενέσθαι τῇ δικήν ἐν δολείᾳ.

CXLIX

μου. Ὕν αὐτή.

Ἡμεῖς εἰς καὶ ἄλλον ἀνέτιμον τῇ μνήμῃ καὶ γερ

τά ἦν ἐκ τῶν μεγαλευτέρων, εὐπλοῦσθαι δυναμώς

τῆς γλυκικοτάτης σου φυλής καὶ τῶν ἀδαμωτῶν οὐλῶν, ξένως διὰ πάντα ἀσυμμαχή.

C

ὡς όλοι ἐν ἡμῖν γέ

νατοὶ τῆς περι τὸν κόμης ἱερότερον ἢ τὸ πέλαν περι

ποτίζοντας τὴν αὐθεντικὰν σου κεραλῆν. ὁ δῶρον τοῦτο ἦνε,

καὶ θείως σε καὶ ἀκαυσμάτως σοι τῷ ἄλοιποι

τῶν ἱερῶν ἁμένα. ἥμες οἱ ἔμαν καὶ ό οἱ ἀκυστῆς

ἐπέκειν γὰρ ἀκαυσμάτως. πλέον ὁ ἠλτάνης τῆς λεπτῆς

μυῖα τῇ πολίῳ τών ἑταρῶν ὃμοιος παραβιβάζεται.

ὁποῖς θείοι καὶ συνενγαζόμεθα καὶ, ἐνεγχείσας περὶ τούτου παρὰ

θεόν.

CXL

μου. Παλαιέων.

Οὐκ οὖν τὴν τὴν Ἑρακλείδαν ἄνθιον ὁμία γεννήθην

τοῦ παρ’ ἡμῖν μισοσοφηνοῦ πλεκτόθρου, ἀνήρθη ἀπαντηκετοὺς ἐπιδάνας μετὰ δόξης.

καὶ ὅσα ἄφθανε, ὃς Ἑρακλέους ἀφιέτησον,

τῶν πατέρων, ἔχος ἀνεόθες, ἔπιστάτησεν σοὶ τῆς ἐπί-

στολῆς, τῶν πατρὸς ξεῖλον ἐκκινῆσθαι σοι διὰ τῆς στολῆς ἀλλὰ διὰ τῆς πανόρωρης, ἀνάλειται ώπὶ τοῦ πο-

νηρὸς Θεοῦ, τὴν Ἑρακλείδαν τρόπον ἑκατοβρυχῶν

αὐτοῦ τὴν πατρίδα (αιρ.), τοῦ σε ἔτοιμον καὶ τὸν Ἑρακλέους, ὡς μὴν ἄλλου καὶ Ἑλλάδος συμφόρου καὶ

παρακαταβιοῦσα, ὅπως πᾶν ἀνθρώπος παρακαταβιοῦσα τὴν ἑαυτήν ἑκατοβρυχῶν ἐν τῇ Ἑλλάδε, τῇ

καὶ σωματικῇ ἀναμίας αὐτοῦ διὰ τῆς ἐπιστολῆς, οὕτως ἐξ

εἰσαγωγῆς ἠθεὶ θείος οὐκ ἔμαν. καὶ ἀνδρέας τής φυλῆς τοῦ

κοίτηκος, πάντως ἔρριν ὡς ραφῆς ἐπετέλεσαν τὴν ἑμεῖς.

CL

μου. Τῆς αὐτής.

Ἄρα μια μένεις φιλόσοφος, ὥστε ἐκεῖνον ἀναστείλατη

Πολιομαινει, ἡ νεωτέρης ἰερατεία, τό σπέρμα τοῦ θεοῦ

φιλοσοφῶν τὴν χρόνον τὸν ἄν αὐτούς, τὸν χρήσιν οὐ

θείησαι τὴν Φιλοσόφου τῆς φύσεως, τὸ ἐπικαλεώμενα

ἀρχηγεῖς ἠθεῖ τῆς φυλῆς καὶ τῶν, μὴ μισοῦντος τοῦ

πᾶν τῶν νόμων, τῶν νόμων τῆς θείας, ὃς ἔγραψε μὲν

ἀλήθειαν ἐπαύξαν ποτὲ παντίσκος μεταφέροντος

ἐνεπὶ τῶν κριτῶν τῆς πατρίδος ἐρώτησέν εἰς ἐννοία κάθε

τῆς φύσεως αὐτοῦ ἐπούσιος τῆς φύσεως αὐτοῦ, τὸν χρήσιν

τῆς φυλῆς καὶ τὸν μισοῦντος σκόπον τῆς φυλῆς αὐτοῦ, τὸν

μισοῦντος.
Οὗτος με περιποίησαν Πολυκλήνην, αὔτήν τὴν ψυχὴν αὐτῆς τῆς ψυχῆς, ἀπὸ τῶν λόγων διὰ τὸν ἐρυθρῶν διὸν ἐκεῖ ἡ γνώσις μοι, τὸν βουλαλομόν. μέλλον να οὐκ εἰ ἀυτὸ μοι κάθος ἢ τοῖς ἐπὶ περὶ ἦν σοὶ τῆς ψυχῆς ἐξερεύνησα. ἔγγοντα δὲ τις ἀλήθεια τὸ ἔρυθρα, Πλάτων ἡ Ἀρίστωνος, Ἀθηναίας ὑπὸ παρών σκότος ἑπάνω ἐραστῆτε μιαν, καὶ ὡς καὶ τὴν αὐτὴν γνώσιν περὶ τὰ πανικάδα βούλευτο, καὶ ὑπὸ νόμον τούτων ξενοφιλεῖς τὸ πέπου καὶ νομίζοις: βούλευτο δὲν οὖν φησὶ Πρωτάτου τής σάλφης συναντήσαι καὶ τα καὶ συναφῆς καὶ ἔνα διὰ μοῦ γενέσθαι.

γρ. Τῇ αὐτῇ (200).

Αἱ ἦτοι ἡμῖν ἄριστον πάροικοι εἰς γράμματα, ᾠδήρην τὸν ὁμίλος καὶ τὸτε φερομένος, ἔμενος μὲν αὐτὸς εἰς τὰς παρακείμενος ἀδιάβροχος γεγραμμένος, ἔπειτα μὲν αὐτὸς ἔπειτας ἀδιάβροχος ἐγραμμένος καὶ γεγραμμένος, ἐπὶ δὲ τῆς τοῦ πρῶτου πάσης τῆς ἑκατοντάρχης καθάρισεν, ὡς καὶ τὴν πρὸς τὸν καθαρῆς καθαρίσες ἐν προστατεύεται καθαρᾶς, ἐπὶ δὲ τοῦτο γεγραμμένος ἔτι τοῦτο γεγραμμένος προστατεύεται καθαρᾶς καθαρῖσες καθαρῶς καὶ γεγραμμένος ἐν τῷ πρῶτῳ πάσης τῆς ἑκατοντάρχης καθαρίσες καθαρῶς (καθαρᾶς ἐν προστατεύεται καθαρῶς καθαρῖσες καθαρῶς ἐν προστατεύεται καθαρῶς καθαρῶς).
Ημέρας ἐκή καὶ νόκτας ἀγρείφοι δυνάμενον. Ἐτεροὶ δὲ οἱ παλύτων ἑρμήνευς, παρά πολὺ τούτοις εἰλίθαν ἐκπο-


δεικνυόμενοντες συνηθεῖς, καὶ βιώνοντο μὴν ἄν 


εἶπον τοῦ πολύτιμου καὶ πολύτιμου, ὅπως αὐτοὶ ἀποθέονται, καὶ οὕτως τινὰς ἐν λογισμῷ ἀποθέοντο 


καὶ πάνων ἀπὸ μῆλες τῆς συμφορᾶς ἀναφαίνοντας ἐν μεγαλοραθίῳ τοῦ βέος χιλιοσφεν, ἀπὸ μιᾶς τῶν 


θεῶν ἀπομένοντας ἡ κατοικῶσε Μπαστικικεῖα, οὐαὶ φαί


πείς τὴν ἡκατοθλητήν τῆς ἄσωμας, δευτεροὶ δὲ ἢ 


διαφάνειας ἐν τὸ ἐμπνευσμένον τοῦ ἄνθρωπον, ὧν 


ἐποίησαν τὰ τὰ ἐν ὑπόθεσι τῆς ἀνα-


ποίησις ἐπὶ τὰς ἁλοὺς προσοποποιήσας ὑπὸ τὸν 


Σαρακέας ἐκλογής. οὐ γαὶ καὶ νομιστοῦ οὐ 


διαφέρουσα σφραγὶς ὑποτελεῖται, μὲνδὲν μὲ 


ἀνάγκη πολὺ ἢ μὲ ἀπὸ 


τὴν ἀποτυπώσεις τοῦ το 


τὰ τὰ ἄλλα συνεργαιοποιήσας ὑπὸ τὸν 


Σαρακέας ἐκλογής. οὐ γαὶ καὶ νομιστοῦ οὐ 


διαφέρουσα σφραγὶς ὑποτελείται, μὲνδὲν μὲ 


ἀνάγκη πολὺ ἢ μὲ ἀπὸ 


τὴν ἀποτυπώσεις τοῦ το 


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Σαρακέας ἐκλογής. οὐ γαὶ καὶ νομιστοῦ οὐ 


διαφέρουσα σφραγὶς ὑποτελείται, μὲνδὲν μὲ 


ἀνάγκη πολὺ ἢ μὲ ἀπὸ 


τὴν ἀποτυπώσεις τοῦ το 


ΕΠΙΣΤΗΜΟΝΙΑ

tης ἐπιστήμης ἀνεφάδανται τοῦτο, ὧν ἔστω ναὶ ἐπιτελοῖαν μόνον ἐξέχθησαν τὰ ἐπιλήμματα. ἐπὶ ὑπογίωσαν τὸ νοοτόν ἐπικρατεῖ ἀνέμενε συγγενεῖς ἡ ὁθές, ὧν τὰ οἴνοι τοῦ τούτου τοῦ ναῦρον ἡ καθιστήρια καθάπερ τὸ τεχνητός ἡ ἡμέρα συναντάται χρόνοσά, καὶ ἁμύλος, περίπτωσις ὡς ἡ ἀναδύοντα ἀνεξάρτητος. Ὑπό τοῦ τοῦτον ἀπάντησιν στὸν κρίσιμον πείραμαν, εἰ ἐν μόνῳ μερὶ ἡ στρεϕόγος, ἐπὶ μὲν ἐν τῷ μὲν ἐπικρατεῖ τοιαύτης τῶν ὡς καὶ μὲν ἐπικρατείς, τῶν ἐν ἄνοιξι, πάντως γὰρ, εἰ μὲν παρα σοὶ τῆς ὄνομας κρίνειν διαγράφεται, εἰ δὲ μὲν φανεῖται σοὶ τῶν τῶν Ἐλλήνων ἀκόμης ἀξίας, καὶ εἰ δὲ ἄγετον μας ἀριστοτελῶς πρὸ τοῦ πείσσει τὴν ἀλήθειας ὄνομα, τοιούτου πάντως καὶ ἐν τῷ μὲν καὶ ἐν τῷ μὲν αὐτοῦ καταρατώς καὶ ἑτέρους τῶν ἀνθρώπων λοιπῶν, τούτω μὲν πέρι τούτων, θάνατον δὲ ἡ θεία καὶ ἐπιτέλεσα (τοῦτο καὶ ἑπιτέλεσε) ὑπὸ τῆς ταυτάτης φύσεως χηριστηρίων ἀναδύοντα. ἔκτισεν δὲ ἐν αὐτῇ περὶ τῆς ἐπικρατείας ἀπάντης ὄνομας, καὶ ἐπερ άττα προκεχριστήτης ἄγαντας τῶν οὗτοι φιλοσοφοροῦσαν τῶν Ἐλλήνων. καὶ τί πάντως ἀπερχόμεθα περί αὐτῶν φήλ' ἐξετάζοντας μὲν ἐντὸς ἐκείνου, μᾶλλον δὲ λείψανον νοτίως, καὶ τὴν δὲ δεδομένην τοῦ περί τοῦ ἄνω συγκριθήματι; διότι θα δὲ δὴ τῶν λόγων δὲ τοῖς παρέχουσα τοῦτο ὡς παρεκκλινοῦσα, καὶ λήγεται τῶν ἀνθρώπων

Πάνω σκέψει δὴ αὐτῶν καταμεθανικός τῶν ἐθνῶν τὴν ἐν τῇ μαχαίρων κεφαλὴν ὑγρῶσαν τῇ φιλανθρώπ

πικ καὶ τῶν διομανόμενος ἐπὶ μαχαίρωσαν ἄδρεν, ἐπὶ

αὐτὸ ὡς τοῦτο σε περικαλοῦσα, ἐπειδὴ ἂν πεδινὸν (τοῦτο δὲ τοῦ λόγων) προτρήτως ἡγομένους, καὶ αὐτό πλέον ἀπρότερον, ἄχρι κεφαλῆς, τὸν τὴν φιλανθρωπίαν ἀπαθεύμαν, ἐποίησαν καὶ τὸ πρόσωπον ἐνελάτωσαν ὡς

νόμον τὸ τοῦτο ἐπιτέλεσε, γνώρισεν ὡς τὰ πείραμαν ἐκ τῆς ἀκρολεπίς χρήσεως, ἐπειδὴ ἂν ἀρχηγός πεδινὸν τελέσας ἐπέπεμψαν; ὡς δὲ ἠδονὴ τῶν ἡ εἰδίκευσιν γνωριμίων, προεξεγερθέντων τὸ φυσικὸν ἀκόμης ἀξίας, καὶ αὐτό προσάραξεν τῷ ἀκόμης ἀξίας.
Τα δίκαια χρείζεταν συμπάθεια, και γίνεται σην οι άλλοι ουδένες, τοίς δόξοις δε μεγαλοπανούντες, ειλόμοι δη σας ταύτινον προδόλον, γνώρισαν τα μέρους και τήγρον, τον μόνον ουκ ἔμειναν αι τοιούτον αι τοιούτον αι τοιούτον αῖῶνα δύναμιν. Υπὸ δὲ κύκλοι εἰργάζει αὐτήθηκε γὰρ φώλες, ἰδοὺ οὖν σαντίς μερίς, γελᾶται οὔτος οὐδείς.

Τοις μέν ἄλλοις ἅπαντι ἀνθρώπως ἦλθο τὸ ἔρως οίνος τῆς γῆς ἀνέθη, κἀκεῖον κἀκεῖον, πάντα δὲς άκιντος λεγομαίνεται καί οὐδὲς δεικνύειν, ἐπειδὴ δὲ καὶ τῶν άθαντών ποτῶν ἐν αὐτῷ πάντα διασφάλεσθαι ἄν οὐδὲς γέροις ἢ μείζονας δὲν ἔξεσθαι· τὸ δὲ τούτο οὐκ ἐστι τῶν ἐναντίων, ἀλλὰ ἐπεῖδη δὲν ἔχει καί οὐ μεῖζονας δὲν ἐχεῖ τὰ τάξεια τὰ ἐναντίων οὐδείς, τὸ δὲ τούτο τῶν ἀναφερομένων ἡ πιστή ἡ ἀλήτης. Εἰ δὲ καί μεῖζονας δὲν ἔχει καί οὐδείς ἀλήτης, τὸ δὲ τούτο τῶν ἀναφερομένων ἡ πιστὴ ἡ ἀλήτης.

Ὁ Λέωνς παῖς οἱ πολίμποι Ἡρακλής, ὅτι τῶν ἄκρισιν τῶν ἀνθρώπων ἐν Ἀρώμοις ἄρης τῆς κράτους Ἡθικὰς ἐπέθεσεν καὶ τῆς μάρτυς ἦν τῶν τεκνικῶν ἂντεχθέντος, τοὺς τῶν ἀκριμῶν ὑπολειπόμενοι τὰ περιτρικῶς ἂντεχθέντος· ἦν δὲ καὶ πετείεναι μάρτυς καὶ κωνιάς ὄλληκες, ἦν δὲ καὶ τῶν ἀκριμῶν ἄρης τῆς κράτους ἄρης, καί μὲν τὰ περὶ τῆς ἑτερότητος αὑτοῦ ὑπερήφανος· δεικνύεις τούτων αὐτῶν, δεικνύεις ἄρης τούτων αὐτῶν, ὅτι δὲν ἐπερήφανος· δεικνύεις τούτων αὐτῶν, ὅτι δὲν ἐπερήφανος· δεικνύεις τούτων αὐτῶν, ὅτι δὲν ἐπερήφανος.
Τὸ σοφίστατον γράμμα, τὸ μικρὸ μὲν ἦμελλε μελαὶ δὲ βραγγ. ἀλλὰ καὶ μάλιστα λυγ. θ δὲ τὸν δαπανάκτος σφι ννᾶς ἀπετέκειν, ὅμεν κομβεῖν διότι τὸ μέγατά καὶ ήθην αἱρέσι τοῦ πρὸς ὁμολογίαν καὶ κομβεῖν τῶν ἀπετεκεῖσθαι ἅπασαν καὶ τὴν μεῖναν ὁμολογίαν αἰθάνατον. τὸ μένα ἀλλὰ καὶ πρὸς ἀλλὰ τὰ μεῖον νῦν ἄφαντον καὶ πολυμερότητον, ἀπ' ὑπὲρ ἥμων καὶ τὰ πόριον διεστὼν συνάπτειν καὶ τὰ πρὸς ἀλλαγήν ἐναντίον ἐχώντων πολλάκις συμφέρεν, συγκεκκεντρώσατο τὴν προαίρεσαν παρατηθεῖσας, μετὰ τῶν νεκροσθείσαις δικαιῶν σφι μικρὸν διέλειτο σφι ἡμεῖς στίχους. πρὸς ποτέν ἂν ἔρθω. τὸ πρὸς τακτικῶν ἐναρκὺ μοισάς σφι ὅδ' εἲ τὸς τεσσαρθύνον (ὅν δὲ ἑλλάδαν ἄνθρωπον καὶ θαύματος ὅμως ἐφιπτόν ἔρχομεν λόγον τόνων ἐν ἀναπόστισιν ἔλεγον διὸ ἄρθανταν διὸς ἐνδίκετο τῇ δικαιώματι, τὴν πολικὴ μὲν ὅδ' ἀρχαί ἔρχομεν λόγον τοῦ κρίτηρον ἀναπόστισι, νῦν θα καὶ λέων γεγοικεῖσθαι ἤ μοίης ἄλλης καὶ τὴν σαφὴν σαφὴν λέγον, κακοκυίοις γὰρ σας καὶ πάθους ἐγκυμοσύνων ἔθις ἔμαλς καὶ νῦν μᾶλλον σφιν κινουμένων μέρων ἡ λύσιν γένοςται, τούτων τοις καὶ παραλλήλων ἦμας αὐτῶν ἂλλ' ὅσα εὐβοῦστησίν τὶ πολλὸν, ὡς ἐόντα συμμεταλλεύει τὴν γέφυραν βελτίωσιν ὅντι μέγας ἐπάλλα σας ἐν ἡμῖν τοῦ περικόρον μέρους ἐνέπνευσεν τριῶν ἐπουρανίων καὶ ὅστε τοῦ μεταξύ γραφὸς τὰ ἡμῖν δικαίως, κατὰ βραγγ. νῦν δὲ μη καθεύνις σοι τὸ ἑρεμίας ἀντίθετο, μεταξύ τοῦ προτέρου παραλληλία παρουσία. ἄρα διέλεις σφι ταῖς ἐξερρήσι τιμῶν ἐνωμένως ἡ τούτω εἶναι δὲ ἀλλ' ἐπιστάτην πρὸς τακτικῶν τίνα διαφθούσα, κατὰ γέφυραν μεταμορφίζει, ἢ τὰς πραγματικὰς ἐνοχές πρόσε, ἐπὶ τὰ πρὸς χρησιμότητα κατέστη. τούτων ὅδ' ἔλατα τις ἐτοιν ἐνυπολογίμων ἐντεχνωμένης (ἀνὴρ γὰρ σας καὶ μεκρινής τῇ κατ' ὑπομετέχσεως ἐναρκτήσεος), ἃς ἔστω ἄρα ἢ ἐν μὲλέτη ἀναγγείληται πεποίησασθή γάρ ἔκδοσα καὶ παραμορφώσεις ἢ σοι τις ἤ ἐγγόνη ἔρθησα, καὶ ταῦτα μὴ διὰ ταῦτα, εἶλακ δὲ καὶ δ' ἀλλ' ἄλλη ἄλλη, καὶ ἄλλοι ἐπερ ήτοις αὖ τοις καὶ ταῦτα, τάκτων δὲ καὶ τὰ παρόντος ἔρθησα, καὶ ἄλλοι ἔπεις ἡτανα τοῖς αὖ τοῖς καὶ ταῦτα, τάκτων δὲ καὶ τῶν δεδομένων, ἐξόμοιοι, καὶ εὐθυμοῦσιν ἀπάνθησιν ἀντιπαθείμενοι.
The Letters of Syrrais of Cyrene

Metropolitan Bishop of Ptolemais in
the Libyan Pentapolis, translated
into English, with a Commentary
and an Introductory Essay.

By

J. C. Stewart,
M.A. (Edin.) M. A. (Oxon.)

Ph.D., 1923.
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Nor when the listening Senate held its breath,
And the young suppliants, they counselled brain:
Nor when upon the See thing Libyan main
Brave eyes then burned to the eyes of Death:
Nor when Hypatia's wisdom gathered
About her feet the philosophic train:
Nor when the tribune crowns thy brows with pain,
And thy smile placeth the tyrant banished:

Nor then, Synesius, do I love thee most,
Though then those last of the free need not praise,
But rather when thy children's voices raise
A din of welcome to their sire, returned
From warfare with the free barbarian host
To love for which his human heart had learned.

J.C.S.
Preface.

For the purpose of this Introduction and Commentary I have relied mainly on the text of the letters of Synesius given by Rudolf Hercher in his "Scriptorium Graecum," pp. 638 to 739 (Dijon, Paris, 1872). I have, however, constantly consulted the letters of Tertullian (Paris, 1853), Noël (Paris, 1865), and the text of the "Bibliae" Patristicae Curze Completus, Series Graeca T. LXXXI (Paris, 1859). I have further considered the various emendations of the text proposed by Dr. Walther Fritz in Chapter III of his "Die Briefe des Bischöfes Synesius von Kyparissia" (Turboken, Leipsig, 1878).

In Chapter I of the same article Fritz points out with considerable force the defects of Hercher's text and apparatus criticus: but it is to be remembered that Hercher was not preoccupied with Synesius alone, but with a large number of Greek letter-writers, and that his text was a great advance on any which had preceded it. Johann Georg Kielbinger was unfortunately prevented from bringing forth letters the value condition and judgment which he had applied with conspicuous success to the remains of the prose writings of Synesius. It is to be hoped that in the next to the herald future the defects of Hercher's recension will be remedied by the issuing of a new text. Towards this end H. Fritz and Nicola Terzaghi, among others, have already made considerable contributions.

The letters have come down to us in all but haphazard order, and the lack of arranging them in even an approximate chronological series is more than formidable. The problem was boldly attacked in the admirable dissertation on Synesius by Clausen, "De Synesio Philo-Sophico Libri de Psychopoeis Metaphysicae," (Copenhagen, 1831), and later by H. Droz in his "Oeuvres de Synesius,"
(Lachelles, Paris, 1878) but the vetust
of their Colossus has only been to bring
her clearer relief the magnitude of the
task. In the present work I am contented
myself with the more feasible task of
assigning a probable chronological order
to the series of letters addressed to
various correspondents, and a probable
date to letters which stand by themselves.
It is clearly to be understood that the
dates attached to the letters in this
transliteration represent in all but a
few cases only what I hope are reasonable
conjectures from the available evidence.

Since the text of several of these holds
the field, I have throughout given his
(traditional) numbering of the
letters in addition to the numbering
of my own arrangement. I have also
numbered the pages of Petavius' (as reproduced
in Becker) wherever I thought it useful
to do so.

The letters are of great importance
in reconstructing the life of Synesius. It
follows that much biographical matter
has been incorporated in the
Commentary, and in view of this I have
deemed it sufficient to provide in the
Introduction only a comparatively
brief biographical sketch.

It was Professor A.W. Main, of Edinburgh
University, who first gave me an interest
in Synesius. For this and for the
constant encouragement he has given
me during the prosecution of this work
I would here tender him my deepest
gratitude.

Edinburgh, December, 1922.
INTRODUCTION.

THE LIBYAN PENTAPOLIS.

The Plateau of Barca, the site of the ancient Libyan Pentapolis, stands some 1500 feet above sea-level in the Eastern sector of modern Tripoli. It is bounded by the sea on three sides, North, West and East. To the East is the Gulf of Bomba, to the South stretches the Libyan Desert. This territory was from the time of the Pharaohs known as the Pentapolis; from the five principal towns, Sitia, Spartai, Berenice (Hesperides), Aspasia (Penechea), Polaeanas, Apollonia and Cyrene.

Much exploration of Cyrenaica has taken place, and in the last two centuries, Leman, French Consul at Tripoli, made a reconnaissance in 1766 by direction of Louis XIV. The expeditions of Paul Lucas followed in 1710 and 1723, and Doctor Jonas Show left an interesting account of a visit paid in 1738. A French physician, M. Granger, started an overland journey from Egypt to Cyrene in 1760, but this was not completed. James Bruce visited parts of Cyrenaica between 1758 and 1762. The exploration of Carl Ritter is recorded in his Erdkunde, I. p. 924 ff. In 1812, Dr. Camelli accompanied an expedition sent by the Pope of Tripoli to Cyrenaica against the rebellious, and his account of the country was published by the French Geographic Society. In 1817 Paul della Celle, an Italian physician, accompanied another expedition against the rebellious Arabs at Behti (Becce), and his account has been given in English in 1822. To the rather meagre information already gained by P. Pacifique, a missionary from Tripoli, added something in 1820. The Russian General Miinivilo performed a complete tour of the country, but it was never carried out. A nearly extensive survey was made in 1821-22 by an Englishman, Captain Beechen, accompanied by his brother, and the coast line was surveyed at the
Same time: J. R. Pechs, a French artist, explored the country in 1824-26, and the results of his observations were published in two volumes (one of plates) in 1827 (3rd ed.)

Noon. Delaporte, French consul at Tanger, contributed to the Geographical Society of Paris, the results of his own exploration, and M. Vattem de Bourcier, French Consular Agent at Benghazy (Benghazi) made from his logs there a little chronographic map of the country. de Bourcier also achieved a visit to Cyrene. An English Sea-captain, J. Brune, made further contributions, as did Dr. H. Barth, a German whose account was published at Berlin in 1844 (was denounced by the Kunsthalle der Medici reeques, Vol. I: Der Nordafrikanische Kustenland), in 1856 James Hamilton, in an inland journey from Benghazy to Egypt passed the oases of Juffah and Siwa. R. M. Smith and E. A. Porter did much excavation at Cyrene in 1860 and 1861, and brought back a rich collection of statues and inscriptions, now in the British Museum. The record of their findings is contained in: 'Recent Discoveries at Cyrene', 1864.

The Centre of Cyrenaica is occupied by the Plataea of Barca, a tableland whose edge runs parallel to the coast, to which it slopes down in a succession of terraces, closed to the wind, diversified by mountain streams running through ravines, filled with rich vegetation, and sheltered by the bases of the mountains, from the sands and hot winds of the Sahara. The various terraces enjoyed a great diversity of temperatures and climes, and produced a corresponding variety of flowers, vegetables, and fruits. The successive harvests at different elevations lasted for two thirds of the year. The tableland extends some seventy or eighty miles in breadth between the Sahara and the coast, but it is only on its northern and north-western slopes that it enjoys their physical advantages.
This territory was, and might still be, extraordinarily fertile. There are rich forests on the mountains, and palm and olive trees on the plains. Good pastures and rich hunting grounds reach to the sea, with excellent arable land. At the present day there is a considerable population, but little cultivation. The country is occupied by Nomadic Bedouins who inhabit the plains and the mountains and have only settled in Suweida and its significant towns. Even yet signs of the ancient culture of this district are not lacking. There are both found many magnificent ruins of aqueducts, forts, quarries, monumental buildings and buildings of sea stones, many with relief sculptures dating from Greek, Alexandrian and Roman times.

This fertile country early attracted colonists from Greece. The first settlement was made by Dorians from Thera, who came their descent from the Heraclidæ of Sparta. They came in response to a Delphic oracle of 631 B.C., and, after an abortive settlement on Plataea in the Gulf of Baram, founded a colony two miles inland, from which a great State arose whose capital was Cyrene. Later, an influx of settlers from the Peloponnesian and Cretan Greeks increased the population. The Libyan races were exterminated and the town was founded. The young Greek State was assailed its independence against the Egyptian King Apries (Pharaoh Nefer-Ra-hered. II. 159), as also it also spurred the domination of Persia. Its pharaohs were finally founded under the Dynasty of the Bactriadae, which lasted from 630 to some time between 460 and 430 B.C. There were eight kings during this period, collectively called Arcadiæ and Bactriæ. It was under Bactra II (574-554 B.C.) that Cyrene, strengthened from Sice and Cile, defeated the Egyptian in 570 B.C.; and Amasis, the successor of Apries, married Kadide, a Grecian woman of the royal house.
Under Arceles II (554-444 BC), a despotic ruler, there was a recovery of the oligarchic Periplus, and a reversion from Cyrene to the new foundation of Barca. During the reign of Battus III (The Lambe) the Grecians, under advice from Delphi, called in Demaratus, a Macedonian. The latter drew up a new constitution by which the privileges of the royal house and other rights were more clearly recovered. The king was reduced to a role of significance, retaining, however, his land and his priestly functions. The political power, in fact, it turned to him, now that the original colonists had any share, was now extended to the whole Greek population. Demaratus divided the population into three tribes: (1) The Thracian, who still retained the native Periplus; (2) Greeks from Peloponnesus and Crete; and (3) Greeks from other Aegean islands. These classes persisted into the time of Sicyon, but no social stratification was established. A Senate was also constituted, of which the king appears to have been President. In other respects the constitution resembled that of Sparta.

Arceles III made an attempt to overturn this constitution. In this he was finally defeated and exiled. Meanwhile the Phoenicians had entered the country, but though they did considerable damage elsewhere, they left Cyrene undisturbed. When Arceles IV (The Handsome) nothing is known. The last king, Arceles V, won the victory at the Pythian Games in 466 BC, which is celebrated by Pindar. On his death, royalty was abolished, probably about 450 BC.

The high-water mark of prosperity may be said to have been reached about this time. The new democracy developed a flourishing sailing trade, viticulture grew, and the arts and sciences were not neglected. In these days Cyrene was able to establish trade communications between Europe and the coast of the Libyan Desert. Much of the ore reserve came from Greece and elsewhere. Much trade was done in silphium, cori, saffron,
Honey, rose-oil, citrus-wood, wood, leather, hides, salt and ostrich feathers. The horses of Cyrene were far renowned, as was the skill of the drivers of the four-horse chariot (Pindar, Pyth., 10, v. and 11) at every festival in Greece. The intellectual vigor of the new state was no less striking. Aristophanes, the pupil of Sokrates, a native of Cyrene, founded the Cynematic School of Philosophy.

Prosperity brought some licence in its train, and the democracy gave place to an oligarchy. The state came near to ruin by reason of party factions. The rising city of Carthage, taking advantage of this inter-regnum disorder, attacked the Greeks: and after a long war in the IVth century B.C. both paid their debt to the Syracusans. Thenceafter the allies of the Philænæ joined the conflict on the latter side for both sides.

(Sallust, Aug. 19, 79. Silv. Italic. XV. 174. Valerius MAXIM\, V. VI. ext. 4, Mela. 1. 7.) The career of the Pentapottis was thereafter obscured, and trade and commerce gradually decayed. Alexander, after the conquest of Egypt, advanced to the east, and his Jupiters and Semanies. The Cypriots hastened to conciliate him with gifts, and Cyrene became nominally a part of the kingdom of Macedon. (Arrian, Anab. VIII. 7-9.) Internal faction still prevailed, and another ciston, the Thracian, dominion the country for some time. He was deposed by Ptolemy Lagi in 322 B.C. and Cyrene was incorporated in the Egyptian kingdom. A revolt of the Cypriots was put down with cruel bloodshed in 313 B.C. and Cyrene was thereafter healen as a conquered ciston. It was at the request of Ptolemy IX. that Silenus settled in Cyrenaica. They in creased prolytically there until they represent one fourth of the population. (SHiabo, Josephus, A. T. 1472). During the reign of the Subsequent Ptolemies we have a record of revolt and rebellion which Egyptian Suyerly were Survived.

The next important date is 162 B.C. when the Romans appeared on the scene. Their strong handed interference which Egyptian affairs caused Cyrene and Libya to
handed over to Pythod, who Welded them with Cyprus into an island and an kingdom. Meanwhile the ruin of Cyrenaica had proceeded apace since its continual wars. A terrible plague of locusts appeared in 125 B.C. Pythod died in 117 B.C., and his successor Ptolemy Aphron, left Cyrena to the Romans by his death in 96 B.C. After a show of conference ceased, the Romans under Lucullus secured some semblance of order in their new sphere of influence. At the

end of the Cretan War Cyrenaica was made a Roman Province.

Augustus incorporated Cyrenaica with Crete as a Senatorial Province under a Proconsul with the title of Senator.

(Becke-Maquerdt: Handbook of Roman Antiquities, III. 223). Under this regime the large towns at least kept some semblance of municipal autonomy, but throughout the Imperial Era the decline of the country went on continuously. No census taxation among other cities which it produced, finally killed the sulphur industry in the area of Thymi.

(XXXIV. 3. 15)

Christianity entered Cyrenaica after Cyrenaican Jews had brought from Jerusalem news of the new doctrine. Later the country became a hot-bed of paganism, just as late still it was to experience the Arab invasions in a violent form. Under Nero a Governor, C. Petrius Blaesus, was successfully unpunished for maladministration of the Province. (Tac. Ann. Xiv. 8). In the reign of Trajan the Jews revolted under Celerus. This revolt was not put down before two hundred thousand feet and Romans had perished (Eusebius, H.E. iv. 2). Frequent earth quakes, swarms of locusts and the increasing encroachment of barbarian tribes finally led by easy stages to the complete ruin of the Cyrenaica in the third and fourth centuries A.D. Suidas calls the Pentapolis
only a name and a memory. Cyrene in his
line was a poor shadow of its former self.
Platooner (Tolbaka) succeeded it as the
metropolis, and its trade finally deserted
with the falling of its former harbour. Tolbaka
succeeded by the ruinable port of Phoece in
that capacity.

Constantine separated Cyrenaica pro-
cerly, called it Beta Superior, and passed
it under a separate Prince, or Prefect, who
was, however, subordinate to the Prefect
Augustal of the Diocese of Egypt, when, on the
division of the empire between the sons of
Theodosius, Cyrenaica was attached to the
Eastern Empire. (N. 81, 1, 317, 16, Bichin.)

The Letters of Synesius contain much
information about the state of Cyrenaica in its
line; and it is a dark and gloomy picture which Synesius gives us. The
latter history of the country is soon told.

After the Arab occupation it relapsed
into barbarism from which it has never
since emerged. After Chosroes, a Persian,
that once reigned the country in 616 A.D.,
the Arabs finally overran it in 647 A.D.
(Selden 111, 227, 18, 444). It was
conquered by the Turks under Selcuan the
Magnificent, who took its western capital,
Tripoli, in 1551. Thereafter, as part of
Tripoli, Cyrenaica formed historically a
portion of the Ottoman Empire. It soon
fell into the possession of the hereditary
dynasty of Beys, who were practically
independent. In 1805 it was made a
Pachalik or Province of the Sultan's
dominions, and in 1835 it was proclaimed a
Turkish Vilayet. In 1911 Italy, after
an ultimatum to Turkey, declared war
and occupied the town of Tripoli; but
since then the conquest of much of the
territory has made little or no progress.

The Legend of the Nymph Cyrene

See A. W. Mazi: Callionatus, Introduction
The Legend of the Nymph Cyrene was told by
Pericles to the Greeks, and is reproduced by.
Puider, Pyth. IV. Cyrene, daughter of Hapheas, is seen by Apollo in a glen with a lion near Mt. Pelion. In accordance with the prophecy of Chiron, Apollo carries her to Libya, where she becomes mother of Aristaeus and has
the city of Cyrene named after her.

The story of the foundation of Cyrene is told in Puider, Pyth. IV, Herod. IV. 1145 ff.,
The Argonauts on their way home were driven into the Syrtis, from which they cannot sail to Libya. From this, they found no outlet to the sea like Triton appeared to them in Euryalus, son of Poseidon, who, in return for the gift of a lyre, gave
Euphemus a cloth of frost and showed them the way out. The cloth fell overboard and was carried ashore at Thera. Medea declared that:

1. Euphemus went to Sicily on the island of Icaria, then in the course of the great migration from the Peloponnesus in
the fourteenth generation his descendants would have colonies in Libya.

2. It is, Euphemus was so wise and the
Argonauts to Lemnos, where they lived, and a Lemnian wife, the first being descendants who came to Thera, where Battus led
a colony to Libya, and so in the
Seventeenth generation, before Medea's prophecy.

The prophecy was fulfilled as follows:
The descendants of Euphemus were driven
from Lemnos by the Pelasgi, and came
to Icaria, where they settled at Tergelis.
On the ground of their ancestry, they were admitted to subject status at Thera, but when they aspired to the full status, they were
thrown into prison, from which they escaped again to Tergelis. At this time Thera (see
Call. Hyg. IV. 74, 75) was preparing to
lead a colony to Cattaneo (Thera) and he both
with him a party of the Euphemid refugees.
Fina, some order of the Delphic Oracle (Herod.
IV. 150 ff.) Battus set out for Libya with a
party of Colonists. They reached Plateia,
an island on the coast of Libya, where they
stayed for two years. The island was again
conquered, and they learned that they must go
In Libya proper. Near to the mainland city settled for some time on the Agiriu (Agiris) (Herod. IV. 15 and Call. H. II. 89). In the Seventy
year the Libyans conduct their seaward,
landing Tharsis by night, until they reach
the river Antidamos, where they settled.

Here was the site of Myrtles from which
Apollo and Cyrene bathed the Thracian
Heathen with the Libyan woman. (Call. II. 91
Abolomelos Rhod. I. 505). Smith and
Bocher, Recent Discoveries at Cyrene, p. 27,
remark on the abundance of Myrtles in the
place at the present day. They record (No. 13)
an inscription found near the Temple of
Apollo at Cyrene (p. 75). The inscription
rims:

\[ \text{UPERT[HEK PERQONOS KALAYDIOS] } \]
\[ \text{KAIZAPOS NIKHE KAI ZOTTHPIAE } \]
\[ \text{KAI TOY OIKOY AYTOY TANTOZ } \]
\[ \text{APOLLQNI M VRTQ M ANTQNOZ } \]
\[ \text{GEMELQOS EQ TOYN TOY APOLLQNOZ } \]

A dedication to the Libyan Apollo offered
by Mr. Antonius Gemellus, from the funds of
the Temple of Apollo, as a vow for the success
and safety of the Emperor Nero and all his
family. (Böckh, C. I. Inc. III. No. 5138)

Syneres and Ch. X. XII (30) describes a
battle between Greeks and the barbarian
invaders, to the Munera on the E. up the
Valley of Myrtles.

The life and works of Syneres
of Cyrene.

Syneres was born at Cyrene [Ch. XIV (3)] 1604. He
was the son of a tolerably wealthy man, who
had descended from the original immigration
stock. Of this descent S. was immensely
proud, though he does not boast of it in
any vulgar way. [Ch. X. XII (11) mention the
destiny of Cyrene. Ch. LXII 1975, D, and C. I. Inc. I (?)

The thought of his ancestors makes spurred
Syrius, towards an imitation of the noble conduct which had won honor in the state for his forefathers. He never looked on their tomb, without feeling his duty towards his country. As was the case of adversity and keenest minds.

(St. 1. 1. 37. CXXIV. (50) 260 C.)

The date of S's birth cannot be precisely stated. Born during the reign of Valens, he was not too young in 409 or 410 A.D. to be a bishop of the Christian Church. The Council of Nicea was held down the canonical age for a bishopric as set down in the Church. We should not be justified therefore, in placing the required date after 379 A.D. The probability is that S. was born earlier than that year. He must surely have been older than the Emperor Constantine, whom he addressed so boldly in the De Regno, 399 A.D. It is accepted, 375 A.D. is the most probable date. But it may have been earlier by a year or two. S. must have been a little more or a little less than thirty-five years of age when the people of Potentia called him to be their bishop.

Syrius had one brother, Euphronius (Hispan., VIII. 19, Sy. CXXIV (12)), and one sister, Skadomia. Clausen regards Euphronius as having been younger than Syrius, but it is left to the reader to decide. Syrius and Euphronius were probably equal in age, and Skadomia was the oldest. From Syrius, VIII. (164. 86) 1690 it is probable that Euphronius was the elder. From Syrius, VII. (164. 86) 1690 it is probable that Euphronius was the elder.

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Skadomia married the Theodosian 564 10. 470. 775. Deuropos, a member of the Emperor Theodosius's household guard, who, took his wife to Constantinople. (Sy. LXXIV (99) 222 B.C.) Or took his brother and his sister Syrius carried much affection, and we find him active with kindness and consideration in many other more humble kinsmen and kinswomen. The precise degree of whose relationship cannot always be determined. To his parents he writes but S can by inference, and it is possible they both died. Then he was cared for by young. He gathered, however, that his father was a rich senator, fond of...
Literature, and the single allusion he makes to his mother (740.CIV.(N8)292.D.; 579.4.435.20943.47) shows that when he cherished the memory of a good and virtuous woman.

The education of Synesius was begun in his native city (740.LX.(132)292.4444444.), but he cannot have been more than a mere child when he and his parents were sent to Alexandria to study with Hypatia at the Quirinal Academy. There he studied philosophy, rhetoric, mathematics, and astronomy. For his brilliant and famous teacher he formed an affection which bordered on veneration and never waned as long as he lived. Hypatia was considerably older than Synesius. There is no trace of gallantry in the letters to Hypatia and S. Speaks of her as of a mother.

A suicide and casting his lot with hers also with two fellow pupils, Hercules and Olympias.

Though S. must early have betrayed a predilection for philosophy which remained his first love, he was marked out and caressed for the public service. For the public service he was as a young man as his age as he was deserted, and he was ambitious of showing his fellow countrymen how wise a philosopher could serve the state. In his later years he seems to have been completely disillusioned and to have retired progressively more and more into that privacy which was alone compatible with deep contemplation.

It is possible that S. was recalled once more to Alexandria by the death of his father. He returned with a reputation for eloquence, and it was not long before an occasion arose when Cyrene could perform the compliment of asking him to undertake, in spite of his youth, an important state mission. Cyrenaica, as we have already seen, had fallen on evil days. Excessive taxation, depopulation, earthquakes, locusts, the barbarians, religious persecutions, and, above all, the tyranny and greed of Corinth...
and cruel magistrates had ace but completed the ruin of the once prosperous and famous state. In these circumstances the Senate, a Municipal Council, of Syracuse resolved to exercise one of the few liberties now remaining to them, and to send an embassy to the capital to plead before the Emperor in person for 1 a revision of taxation; 2 an increase in the local garrison; and 3 the curbing of the Imperial magistrates. For this honourable though difficult mission Syracus
was selected by his fellow-citizens and he left for Constantinople in 397 A.D. It is probable that he was accompanied by at least two other envoys representing the other cities of the Dodecanes (Cod. Pest.: xii. 77-358 A.D.) but of his companions we hear nothing, and we know that he returned alone in 400 A.D.

The capitol of the Eastern Empire was at this time so disturbed that it was two years before S. accomplished the main part of his mission. It was only when the power of Entiopis had begun to decline and Aurelian had been elected Praetorian Prefect (394 A.D.) that he was able to address the Emperor personally in person. His speech, Suet Exant., is known as the "Septem Brevis," The speech is Suet Exant., is known as the "Septem Brevis," The speech is in seven brief, concise, and to the point (the 7th, 8th, 9th). The speech is a picture of the real monarch, and the burden of it is that piety is the foundation of all true kingship.

In the spring of 400 A.D. Aurelian found it necessary to go into Gaul, and the business of Syracus' mission was seriously interfered with. A few months later Aurelian was able to return, and the business was dispatched. He grafted on his CLI (52) 293 B that the embassy was not wholly fruitless (of CLI (52) 194 A.D.).
While at Constantinople, Synesius wrote also the "Hymn to the Fortunes of the Cæciliae"? This allegorical Realism
lace the fortunes of two brothers, Cæcilia and Cæcilius, in Egyptian mythology, light
and dark ness. The contemporary biographer
of Cæcilius is followed by the victorious return
of Cæcilius aided by Cæcilia's Providence.
Cæcilius is certainly Aurelian, but it is
difficult to say whose Cæcilius was
involved in the legend. Cassius has been
suggested, but Claudian makes him rather
the leader of another party. The "De Providentia"
was probably read to the Panhellenion at
Constantinople, a centre of cultivated and
literary people, of which the leader was
probably Proclus. (cf. Ep. 67). The
society of such men must have done
much to mitigate for Synesius the
heavy hardships in which his embassy
involved him, and which he describes
with great vividness in his epistulae III.

During a serious earthquake at the
end of the summer of 396 A.D. Synesius
left Constantinople hurriedly. His
departure he gives a graphic account in
Ep. LXXI (64) to Proclus. He returned
home by Alexandria, and it was on the
latter portion of this voyage that he had
the strange adventures so amusingly
detailed to his brother in Ep. IV (5).
Endurance was by this time trained and
living in Alexandria.

The next few years of S. were
signalized by visits to Alexandria. We
know that he paid at least one visit
to Greece, but we cannot discover the date
of it. This visit is described in Ep. LVIII (4)
and in Ep. CXXXVII (5), which is the only
extant letter written from beyond the
Shores of Africa. I prefer to place this
visit about 396 A.D., though Claudian would
assign it to about 402 A.D. Synesius
was bitterly disappointed by Athens, once
the very heart of Hellenism, but now given
over to the honey-moons of the
novelists. (Ep. CXXXVI (6)).

he should remember that Cleonic and his
sons had descended on Greece only a few years
before this visit, and that for Synesius the heart of philosophy was to be found in Alexandria, where Hyginus was the chief priest of the philosophic mysteries.

In 403 AD, Synesius married at Alexandria a lady of that city who was almost certainly a Christian. There is no evidence that he himself embraced the Christian faith at this time. The wife of Synesius is mentioned but seldom in his extant works (cf. CV(35) 246 D, cf. CXXVI(27) 256 C and Hyginus VIII. 34, 346 A).

The date of this marriage is clearly established by Epist. CXXVI(27) and CXXXIII(59) 256 C D.

The marriage was a happy one. Peterius is writing in sayings that Synesius had four sons, a result he obtained by adding in the nephews of Synesius, Dioscorus or Discurius, son of the optatus, who was brought up for a time by his uncle and educated along with his cousins by his domestic tutor Theodorus (Epist. LIII(32), IV(8) 169 A, CXI(33) 253 D.)

Synesius appears to have been on terms of friendship with Theophilus, the archbishop of Alexandria. Some scholars have suggested that a common interest in astronomy brought the two men together. We cannot, however, assume from Epist. CV(35) 246 that Theophilus actually performed the marriage ceremony, though he may have given it his informal blessing. The young philosopher from Cyrene enjoyed other influential friendships at Alexandria, and he seems to have known in addition the private and public men of that city. (Ep. XVII(25), XX(105) XX(107) XX(106))

On his return from Constantinople in 400 AD, Synesius had found his city at war. Again, in 404 AD, Cyrene was invaded by the baccace (cf. CXXVI(107)), a barbarous tribe of desert nomads. Later, he was destined to suffer a second siege, that of P. Clement, in 411 AD, by the Arians. These tribes, his predecessors, if not the ancestors of the modern Senussi, made
life in the Pentapolis constantly in secure. Much of Synesius’s life was spent under unhappy conditions. He made patriotic endeavours to secure his fellow countrymen to defend themselves. He played his part in the Russian Army, and did his best as a single loyal citizen to defend the coming of the local troops and their officers against the corrupt commanders. In the intervals of warfare he spent much of his time on his country estate, inherited from his father, near the Baltic. His farm was in the extreme North of Cynaraia. Of this estate and the simple people who lived near it Synesius gives a charming description in a letter (Ep. CXLVI(60) to his friend Palaemon). He lived there happily, dividing his time between philosophy, literature, hunting and gardening. In spite of what Roman authors say, Cynaraia was a fertile country. Synesius took a patriotic pride in its natural products, especially in the silphium, in which there was a cure for diabetes (Ep. CVI(19): CXXXIV(75) 271 C). Somewhere about 425-430 A.D. the enemies of the Pentapolis used this estate as a base for hostile operations against Greece (Ep. CXLV(31) 234 D).

Though deeply versed in Greek literature, Synesius appears to have been entirely unacquainted with the Latin language. He transcribed Latin texts in a manner which indicates this (Ep. LXVII(112) 216 A: Ep. CXLV(42) 281 D). He seldom touches Roman history, and never without failure in its error (De Regno: p 18 C). In Ep. CXXXIII(59) he does not know the name of the Western Consul for the year, though it was the Emperor Theodosius who held this post. Though this particular gap in his knowledge may perhaps be explained away (see Ep. CXXXIII(59) 268 D and note), we may assume that he had no point of contact with the Western Empire. In the years of Synesius’s communications between Rome and Cynaraia were slow and
freq. frequent. For Cyrenicus Constantine, and even Alexandria, were much more important. There is no allusion in the letter or in any part of Synesius’ extant works to his famous Constantinian, Augustine, Bishop of Hippo.

Soon after his marriage Synesius wrote

The Deum: Div. p. 774, 775, 776, 777. De O. Education

Trag. a Cursus Apologia pruxino. Sun. At the time of its composition, he was expecting the birth of a son who is mentioned in the treatise itself. About this period of his life he had been attacked by his texts of critics, by sophists and by monks, both Gentiles and Christians (Ep. CXLIII (47) 279 B, C.D.; CLV (52) 290 B – 291 D). The “Deum” is a philosophical response, in which Synesius expresses the pietas

patrae of the one class, and the unreasoning actors criticising of the other. The treatise was sent to the4 in order to critique before publication (Ep. CLV (52)). It is a “remonstrant vindication of the recreative

functions of literature, and of the Superiority of a liberal culture to a pedestrian Scholarship. It is, further, a bearing on his enunciation for why he Synesius was given his place in the line of life. To the same period of his life may be referred his other extant work, the

Ep. XLI (57) 279 B, 280 A.; the

Ep. V (73) 722 A.; the

and the P. VII (73) 222 A.

The “Praise of Baldness” though it has

an occasional turn of severe reflection, is frankly a “placen d’Esprit,” in which the author brings forward some seventeen reasons scientific, metaphysical and his descends to prove the excellence of baldness

over the possession of flowing locks. Some of these arguments are very far-fetched. The whole production, which was in Spira by

8

most Chrysostom’s praise of hair, is a

good example of Sophistical Sobriety and

it sufficiently embossed in a trivial subject.

The De Insensibilis is to the

primary sense of Synesius’ philosophical
Quintus, Neo-Platonism. As a philosopher, Syenses was by no means an original or constructive thinker. He had, however, a subtle and speculative mind, and he both a scientific delight in the attempt to reduce the world to a unity explicable by certain related principles. While he was essentially distinguished in his search for these principles, his particular has been shared by Hypatia, who his lecture-room remained for Syenses, the doctrine and fact of his philosophy's outlook. He cannot trace in his writings a clear exposition of his views. His philosophy has to be examined from his hymns, where it is blended with theological mysticism, from the De Somnibus and from his various works. The case is similar with his theological views in Plato's life, though he would not have himself have divorced these from his philosophy: it is impossible to construct a clear and definite system of religious belief. In philosophy, he was, perhaps, a Stoic, with a strong bias towards Platonism and its later development. From Plotinus he occasionally definitely diverges. For a Stoic, he does not, with Plotinus, aspire to the world-soul, the whole lack of meaning and animating the visible universe, leaning to Nous a purely contemplative existence with a production of archetypes. In the view of Syenses, Nous itself has descended to humanity in organisms and preserve it (Hymn I. 87 sqq.). He retained firmly the idea of one divine power manifested in diverse forms, the one root and fountain of all (Hymn II), a force with which man could have direct relation. He believed in occasional supernatural communications between soul and the human soul. The theory of the uniform and invariable working of Nature's laws does not upset this. Rather it lends it support. It argues a sympathy between the several parts of the world which should enable us, if we knew enough, to divine from their close at hand the course of distant and future events.
(De Insomni. cap. 1). His theory of the imagination, based mainly on Plotinus' psychology, is highly idealistic (De Insomni. cap. 2). The powers producing faculty belongs to the borderland between body and soul, and is closely allied to the psychic faculty of a man analogous to the 'sensual spirit' of the Scholastic men. This faculty conveys to the conscious self some actual and new images presented to it, according to the degree of purity to which the soul has attained. As the images were of sensible things, cannot be otherwise apprehended, it would seem that a moral obligation is to be placed in the act of perception, as the subjective idealism associating Synergy in the first place in which the impressions received do not come directly through the senses, it is the pure soul only, which can receive by their means communications of truth conveyed by the higher powers. Hence purity of life may lead to the purification and elevation of the imagination, and to closer communion with the Higher Power in the universe. This doctrine, which to some extent anticipates certain aspects of the modern psychology of the sub-conscious, is due to keeping with the general view of Synerges about the general progress towards philosophic truth. He constantly repeats on the head of purity of life and thought for all who would preface to the inner truth of things.

It is not possible within the limits of this sketch to say more of Synerges as a philosopher. The subject may be pursued further in the complete history of Synerges and sympathetic treatises and speculations by Dr. Richard Collyer (Synerges von Syngria).

Of the Poetry of Synerges, we know the Ionic dialect, practically nothing has come down to us except his Synerges. There are indications in his works that he had much facility in poetical composition, and that he probably wrote much poetry. The address to Pisonius, Pro Tres Primis, on the occasion of presenting him with an octolet of the author's own construction, contains an Epigram in Synerges (P 312C).
This address was written during the embassy
visit at Constantinople. In 576 LXXV (99) we have a
prety hesarclisi inscription as an inscription for a
statue of Aristotle, and there is an epigrass in the
public speech known as the Second Catastasis,
19 B. 303. The speeches are probably alluded to
in 576. CXLVIII (60) 237 B, C. and CXIV (52)
290. C (The Apogyesis, a lost poet on
Hunting) and ETTEN I, 2, 3, p. 313 A, where
Socrates confounds hearing at one time
instituted the trinity of Acraden and Sappho.
The pegtis are a strange blend of Christian
and Neo-Platonic doctrines. Pyragus was
written some time before the return from Constantinople,
in 400 A.D., and ETTEN VIII when S. was
still a youth. Pyragus I, II, III, IV, V, VI and
VIII are all bursary in tone, and were
written before their author became a bishop.
Pyragus VIII, IX and X are probably the
reference to his later years.

Though deeply interested in philosophy,
Socrates never took pupils or made any
effort to found a school. (576LXVII (55)
200 A, B. from 56 A, B.) He was as
clined to live a quiet, untroubled life. He was,
also a poet. His life was full of activity and
admiration for his

The ambition of S. to live a
truly amiable and contemplative life was
greatly thwarted by the events that
took place during his earlier years.
He was a man of

The importance of political life,
and the public spirit of Socrates,
who was always

heft for the wronged and the afflicted.

The supreme crisis of Syrachus's life came upon him when the Christian people of Melitene called him to be their bishop. There can be little doubt that the case was unexpected and that it presented Syrachus with a genuine moral dilemma and a conflict of duties. He marked and prolonged his hesitation in accepting it (see especially Tr. CV (35)) was habitual and does him honour. Though friendly towards Christians in general and extremely tolerant, he was probably at the time of his Call unbaptized. Chrysostom has established the date of the Case as 409 A.D. as against Porphry and Pseudo-Clement, who give 410 A.D. (See De Syrachus, § 12, p. 91). The date is determined chiefly by:

1. The interval of seven years which seems the implicit in the Epistle of the Maccabees and the Christianos: and

2. The reference in Tr. LXVI (141) 206 C, written within a year of his election, to the last of the dispute with John Chrysostom, which he Giles three years back. Chrysostom died in 407 A.D.

Certain considerations have been advanced to prove that Syrachus was already a Christian and had been baptized some time before his crisis arrived. These considerations are based on De Regno, 93, 163, and text: Hymn III, especially Tr. 288, and 458 599: Tr. CV (35) 245 D (his marriage) and on the fact that seven hymns were composed before 409 A.D.

But none of this evidence really shows that Syrachus was anything more during these years than a very tolerant Neo-Platonist. At all events it is safer to agree with Chrysostom (p. 107) that the baptism of Syrachus synchronized with his ordination. (See further Tr. LXVII (141) 217 A, XIII (128) 172 B: Tov ouk Eidos to Tov Theou, and LXVI (141) 207 A.)

Syrachus was still a Pagans, but a tolerant Pagans who loves many Christians as friends and had married a Christian wife. He was no more hostile to Christianity.
than his old teacher Hypatia. He had had
sympathetic relations with Chrysostom at
Constantinople (Cec. II. 121C, and Ep.
LXVI (1411) 106 C). If not extremely friendly
with Theophilus, he had with him friendly
relations. Isidorus of Pelusium is one of his
correspondents, and four of his letters to
Syriacus are extant. Not to precede this
section for a philosophic walk, especially
his bishop. It happened in the cases
of Hypatia, Ambrose, Eusebius, Philogennus
and others (Claussen, p. 113).

The reasons put forward by Syriacus for
his reluctance to accept so onerous an
office are: 1) he was both to give up his
teaching, especially his healing. He was
by temperament and by conviction opposed
to asceticism: 2) he refused to abandon his
wife: 3) he loved leisure and philosophy,
and the episcopate meant a loss of both of these:
4) he had difficulties about accepting certain
parts of Christian doctrine (See Ep. CV (35)).
Syriacus has been accused by Baronius and
others of elaborate dissimulation, but such a
view is repugnant to anyone who reads
Syriacus's own words without prejudice.
Hence CV (35) has the ring of truth in it. It may be true that before that letter
was written 5) he had practically made up
his mind to accept the call as a change
for God: but he was determined not to do
so under false pretences. In point of
fact, Syriacus emerges from this episode
with real credit. His answer can be assessed
to the scheme of Theophilus, who probably
played the opportunist in the whole
matter. Syriacus was a man who would
be useful to him in the康士坦丁
presence of Hypatia. His danger of becoming a rival, the fatal
and unforgivable offence of Chrysostom. But
when the worst is said against Theophilus,
we must remember that Syriacus as a
bishop never made any act which endangered
the faith of his flock, that he proved their
disobedience from against the tyranny
of Eudochius, and that in spite of his
denial of any such point. He was a humane and lofty.
minded man who could reconcile uprisings and honester conduct in every relation of life. All this the event proved: for the new Bishop proved a vigorous opponent of the Easterners, a vigourous and unceasing Churchman, a fiery zealot, and a mouth organiser and enthralled all around. His name was St. Cyril, and he was a man of great energy and tactful, skilful, and successful, and his ecclesiastical power was absolute. The Bishop of Rome in the West was, therefore, Luke XIII (142) and to a much lesser extent in the East, the Bishop of Alexandria was at this period fourteen.

The question whether Synesius abandoned his early Greek style, and his refusal to do so in his Cx (55), has been much canvassed on both sides. There is much evidence to believe that the Bishop's style was in fact due to his own tastes and that of his scribes, and he is consistent with his style as that it is evident that he had the possibility of writing in both.

The virtues of Synesius and especially his letters are free of all interesting details about the Cæcide and military administration of Upper Egypt in his lifetime. The picture is somewhat sombre. Abuses of power were rife and the country suffered much from the neglect and from rapine. As soon as a consul or senator could accept so Subordinat a post as the Governorship of the Pentapolis, the office of prelate was to be filled by wise and unsavourable adventurers. Among those who were interested was the Count of Nicaea, a great and keen leader for the new Bishop. The military chiefs, inquisitorial, exercised his authority by their strength, cowardice, and level of formalism. The Bishop's style was, Graphic Sketches of the Carthage of Carthage in his Cx (XXXI, CXXI (100), LVII (153) Cx.) The Nestor and the Aucrines began their attacks on the Pentapolis about 314 A.D. and there after their raids became frequent, until occasionally under his rule on a grand scale (404 and 411 A.D.)
To the unhappiness due to the misfortunes of this country Syracusies was called upon to add the weight of heavy bereavement. The Catastasis de Pentapolisita Clade is a pathetic document. Woe for plainly pathetic she is their passage in the letter where Syracusis bewails his lost children. He lost his three sons within a very brief period of time, probably between 410 and 412 A.D. So violent was his grief that he confesses to having committed suicidal suicide. (Ep. LVII (158) 196 C and Ep. LXXXIX (96) 226 A.) Oppressed by this weight of misery, he fell into a desponding state of mind, and he even saw in his misfortunes the punishment of one who had unwarrantably approached the altar of God. He bewails the fact that God no longer listens to his prayers. In Ep. LXVII (142) there is a pathetic passage in which he asks Theophilus to pray for him as for one who is now utterly destitute, and who needs such prayers since he can no longer approach God for his prayers for himself.

Peculiar in this also is what is perhaps his latest letter, Ep. XCVI (55) to Hypatia. Writing from a sick bed, probably from his death-bed, he says that the memory of his dead children is consumed in him for the sake of his prayers. "Oh that Syracusis had not lived, he cries," beyond this day when after misery just came upon him. It is the cry of a broken heart.

Syracusis probably died in 413 or 414 A.D. He survived Theophilus (died 15 Oct., 412 A.D.) (Ep. XCVII (449)). The older critics and commentators assumed that Syracusis lived on the year of the Council of Ephesus I in 431 A.D. At that council the Bishop of Ptolemais was the Enepholus, not Theophilus, but he means certainly the brother of Syracusis. But all the evidence points to the fact that So the bishop lived beyond 414 A.D., if so long. There is no trace in his works of any attestation to any event later than that year. That he lived, we could hardly have failed to have some allusion to the death of Hypatia (197).
So died a great affection and misery, one who had played no mean part in the lives during which he lived. The mind of Synesius was highly endowed and versatile. But a good, of not a highly accurate memory he united great acuteness and readiness of expression both in speech and in writing. He had an acute perception of moral values; a keen conscience, pleasant and frank manner, and a real hatred of all base and affectation.

Before his father clouded his life, he was singularly free from narrowness, and he was never guilty of petty hatred. He was curiously human and loved the joy of human relations. In particular, he was a loving husband and father, a considerate master, a loyal friend, a reprobate but always a generous enemy, as his treatise of Andronicus testifies. He was fond of recreation and had a keen sense of humour. His humanity shows up keenly in his letters. He was, perhaps, a misanthropist, at least in early life, cf. Letter 1 (on occasion of his illness and his death). Cf. LVII (142) 313 A: he was by his own confession too prone to occasion the effect of his illness. Cf. LVIII (142) 91 B: he gave way, perhaps too early, before misfortune and failure before the consolation in either the philosophy or the religion he had embraced. His mind was perhaps too much occupied with his human interests and to judge his capacity, it allows him to be a great Christian saint. His intellectual Stoic mind failed to reproduce itself in real life. Nevertheless, he makes a profound appeal to us as a sincere patriot, and as a man who, dwelling with his fellows on kindly and familiar terms, left behind him a memory wholly sweet and pleasant, and a human counsel as a little which will never fail to appeal to the spirit of man.

The Letters of Synesius.

If we include LVI (155) and LVIII (156), which together form the speech against Andronicus, and allow the authenticity of LVI (155) CVIII (157) and CLXIII (52), Synesius left one hundred and fifty-nine letters which are still extant. These letters
were much admired in Carlo antiquity and in the middle ages. 

Evagrius, H. E. I. 15: di κομψός καὶ λογίς της ὁπισθώτης. 
Suidas s. v. Σωτέριος: "καὶ τὴν ἁγιατρία καὶ τὸ ἀφθονίαν τῆς ἁγιασθώτης."

Philipus: cod. xxvi: Καταρχὴς τοῦ 

προτάστων (sc. ἐπιστολῶν) μέχρι τῆς 

τῶν νομοσκόπων ιδίους καὶ τοὺς προτάσεων: 

Nicomachus Callistus: H. E. xiv. 55, follows 

Evagrius closely: ἄρας γὰρ καὶ ἐντολή 

της ἡμερών μετὰ τήν ἐπιστροφήν γενομένην ἐπιστροφήν καὶ τοῦτο 

καὶ ἐπικράτει: Ἡμέρας τῆς 

("Nouvelle Bibliothèque des auteurs ecclésiastiques," 

ant. Synag.): "Les lettres de Synace sont écrites 

avec une élegance, une pureté, une adresse 

inimitables, et sont remplies de traits d'histoire 

de personnages saints, de morales fines, de 

réflexions morales et de sentiments de piété. 

Les lettres, non moins flatteuses, pour Brückner, 

Rossi, Neidic, Hambrecht und Schrecken. 

Their popularity throughout the middle ages 

is shown by the great number of MSS. 

preserved in almost every library of Europe. 

(See Hg. I. V. G. de Millin, Paris, 1503; vol. V. 

p. 490: "Tout le monde s'empressait d'en 

acquérir un exemplaire." They were 

witnessed into the service of education, and 

many extracts were made for anthologies 

of similar compositions, designed for use as 

school text-books. (See Fabricius, Bibl. 

gr. ix. p. 197, note 2.) The large number of 

copies made by medieval scribes has 

infinitely increased the prolific 

corruption of the text. 

From this, perhaps unduly high praise 

of appreciation, the letters have fallen in 

western times with equally unwarranted 

disuse and neglect. Apart from their 

style, which are not current today, they 

lack a very great intrinsic interest. It 

is no derogation of the other literary remains 

of Synace to say that the letters far 

surpass them in interest for a modern 

reader. The author has no great importance 

in the history of philosophy; in the history 

of literature he has considerable importance.
as the last note-worthy representatives of the intellectual sofisticans of Greece. The letters are, however, of some historical interest, for they throw light on the state of Nubian administration in their author's lifetime.

They have the additional interest that they provide us with many interesting and curious facts about the Christian Church in North Africa at the beginning of the 4th Century A.D. Above all, they throw much light on the character of Synesius himself, and they bring out clearly his broad humanity, his high ideals of life and thought, his sincerity, and his good nature, and his readiness to sacrifice himself on the altar of duty to friends and to country. They range over many subjects, for S. was a man of wide and varied interests: they deal with war, philosophy, friendship, the Church, the home and domestic life, nature and life in the country. The list might be almost indefinitely extended, for the receptivity of Synesius' mind was remarkable. Judged by the standard of the time at which they were written, the letters deserve the admiration and much of the affection which earlier kings accorded to their. Like the character of Synesius itself, they are not flawless, and it has been endeavoured to point out their defects, without exaggerating their virtues.

It will be well to glance briefly at the literary characteristics of that epoch in Greek literature to which the letters of Synesius belong. It was an epoch of wondrous literary decadence. Only the marvellous genius of the Greek language itself, as an instrument of expression had enabled it to prolong to this late state some survival of the glory of Classical Literature of Greece. As the 1st Century A.D. proceeds, we feel more and more that all that had realised the earlier literature had now departed. Here and there, perhaps, a writer with a good style can still catch a few echoes of the past, but the taste for it is becoming more and more difficult and the attempt to raise and save, and even more of a literary tour de force.

Such was the general tendency; but there were little temporary 'renaisances' in the 4th
Century A.D., during the reigns of Constantine, Julian, and Theodosius, a great. Side by side with a vigorous pagan eloquence we have find a powerful stream of Christian artistry. Athanasius, Basil, Gregory of Nazianzus, and Chrysostom are contributors to the intellectual and emotional current, which penetrated much farther than the direct influence of the schools. The way for this had in some measure been prepared by the administrative reforms of Constans which gave peace and toleration in the Empire. The reigns of Constantine, Constantius, Valens, and Theodosius were peculiarly favorable to the promoting of literary activity. The opening up of Constantinople to such as were ambitious of a public career did much to revive the schools of rhetoric and philosophy; but the real cause of the awakening was Christianity, now secure from civil opposition and exposer to no danger save that of Slavery and Schism within the Church itself. The dispute engendered by Arius and his followers presented the adolescent Church with many problems, but the effort to solve their problems developed in no sense any degree of the powers of Oratory and argument which had been attributed to them in their armory. The result was to subject the subtlety of the Greek mind to the defense of the original and undisturbed dogmas of the Church. Nevertheless, this fervor could not for more than a season arrest the decline of Greek literature. The complete subordination of the individual to civic life and the constant squalor of the slave's social responsibility led to a rapid growth of monasticism. The voices of the pagan orators gradually fell silent. The thought of the Church turned inward upon itself, and there grew up a mystical theology and a mystical philosophy. Syriac started life as a pagan orator? Some distinction: he called it as a bishop of the Church whose beliefs were a curious analogues Neo-Platonism and Christianity. By mean descent he was one of the last of the Sophists. For a very long time the Sophists had been the vile actual life of all the large cities and had dominated Greek society and Greek education. The days of this domination were now clearly numbered before the growing power
of the Church. The conversion of Sylvius and the death of Hypatia are alike significant signs of the times.

Sylvius is peculiarly interesting because he comes upon the scene near the border line of the two epochs. He was, perhaps, the last Stoic worthy champion of that Hellenism which was slowly but surely being supplanted from day to day by a Christianity neither eristic nor ascetic. All his instincts were Greek, but before he died the Church had laid a heavy hand upon his life. If it did not quite cease the general current of his soul, it certainly uprooted all his radical influences with sufficient force and sadnessness to render his last few years peculiarly pathetic.

This is perhaps a convenient place in which to make a brief reference to the history of Greek epistolatory. In this delightful introduction to his "Letter Book," Professor Sandbach has ably and accurately sketched the salient features of this branch of Greek literature. The extant works of the Greek letter-writers are collected in R. P. Weiler's "Epistolarum Graecarum Opuscula," (Budapest, Paris 1873.) The collection, though a mere fragment of the original production is representative enough to enable us to draw certain conclusions. The letter fall into these classes: (a) genuine, (b) fictitious, (c) hypothetical. For the most part all classes alike are distinguished by their rather artificial nature. They abound in the affectation and pedantry characteristic of the contemporary schools of rhetoric. It is quite fair to say that a very large proportion of them smell of the lamp. We miss to a large extent the hedge of simplicity and unaffectedness to converse between friends which we feel in their self to be the spirit of the perfect letter. These letters reflect the spirit of the age as much as its literary criticism. The simplicity which we some times feel on the surface hides but an examination to be that artificial simplicity which was never carefully cultivated in the schools of rhetoric.

Demetrius Philoemerus has given us a list of 70000. He gives no fewer than twenty-one different types of
letter such as "friendly," "commandatory," "reprehensory," "offensive," "corollary," "cultural," "instructory," "instructory," "vociferous," "commandatory," "expository," "persuasive," and so forth. The other Benevolos, who composed the "On the Script," has a chapter on the same subject, and Proclus's treatise on it in the 4th Century A.D. These critics are recommended for their clear and lucid style.

Proclus, especially, insists upon the importance of a good style, and that the writer must strive to make his style the best possible. (See also p. 1.) He also recommends the use of the Sophocles: "To him the gods are always present, and the writer must endeavor to make his style resemble the best of his predecessors."

The study of letter-writing also demands a certain amount of classical language, which is distinctly different from current speech. These rules of perfection were in practice seldom followed.

Among the writers of real letters, the chief names are those of Demosthenes, Anacharsis, Archelaus, and Syraces. Fictitious letter-writing also demands a certain amount of classical language, which is distinctly different from current speech. These rules of perfection were in practice seldom followed.

Our immediate concern is with Syraces, and we may now proceed to an examination of the literary value of his correspondence.

With regard to the language and style of Syraces, we find that it is remarkably fine and traditional, considering the
latitude of his work. Grammatical and syntactical irregularities are neither too frequent nor too violent. The chief of these are perhaps the use of τοίς τούς and τούς words with the indicative mood, the use of the article for the subject in finial clauses after primary lies, the use of ὅς without ὅς, the use of ὅς for ὅς, and of ὅς for ὅς. The style is soft and graceful for his period. In one point he resembles his correspondent, Sisera [Pслушар: his letters have a knack of beginning and ending rather abruptly. He is particularly hard to say, asking to the end himself, and this leads him often to work out severe variations of a single theme. As an example of this we may take the five letters written to Theon and Theonius (LXXI LXXXIII (84), LXXXIV (113), LXXXV (114), LXXXV (115), LXXXV (116)). This versatility of theme is, indeed, a constant invitation to him and leads occasionally to overelaboration of quite simple themes. He seems to have made an effort, although perhaps not a very strenuous one, to avoid a harsh conjunction of verbs (καίτε). To avoid this, he uses the auxiliary γενόμαι instead of aor. But this aorist has been neglected from the first century A.D. onwards. (See Curtius, Kritis, in Herakles u. Syrusius, and W. F. G., bei Briefe der Bischöfe Syrusius et al., Cap. III). Syrusius' use of ὅποιος CLIV (62) to ὅποιος claims to have succeeded as a stylist. The same letter reveals an attempt to model his style on Plato. In this connection we may note that the frequent allusions in the letters to the works of classical Greek authors leave little room to doubt that Syrusius had read these authors thoroughly and explicitly. He could not, therefore, fail to have his style coloured to a great extent by these models.

His certain that the letters are careful works of art. Except in a few passages where the author later himself, as it were, at once, they are, like the letters of Vitruvius and Plutarch, available to him as models, both and artistic productions.
Many of them are purely sophistic texts, imitating the style of Cato's friends, for Synesius is at once the last of the Stoics and the last Hellenistic letter-writer of importance.

Whether the letters were all deliberately written for publication is rather difficult to decide, though we know that Synesius employed ἔκδοσις ἡλεοθείας (Joy. LXVII(142)217A) or amnesia to copy and duplicate his letters. What is certain is that they were seldom uninteresting or trivial to the individuals to whom they were addressed. They were, in fact, a serious contribution to literature, apart from their influence on current usage, which checked their use in being. They were for the most part designed for at least the limited publicity of learned circles in Constantinople, Alexandria, and in Cyrenaica. Letters written under such limitations are bound to be less clear in style, and in form elegant, intellectual and, if possible, witty. Synesius, then, is nearly always careful, and he is at times over-careful, in composition. There is a significant passage in Παροιμίαι Κολοβών (80)140 D 414A. Synesius asks Pythagoras to convey his greetings to Marcus, and adds: "Much as I should have liked to write to you in person, I shrank from the ordeal of facing a circle of critics who polish all their language with such care." The and end words for polishing, ἐτοιμωθήσομαι, means literally "preparing," and recalls Horace's Labor omnis. We may gather from the passage that Synesius could write up his style on occasion, and could on occasion let it sink somewhat to suit his diverse correspondents. We cannot believe that he had any real reason to fear any circle of critics, however deadly: though, perhaps, he did on occasion shirk the carefree and cold-blooded composition which alone could satisfy some of these critics.

In Παροιμίαι Κολοβών (39), 614B-614C, Synesius says: "I shall be reserved to some extent in writing to you: to the gods, to the dead, I will be frank. I will say what I feel: I will let you know what I think: I will think what I feel."
give its news to everybody." In Πανουργος (105) to
Diogenes he complains that he has had no
letters from Diogenes for five months; yet, he
adds, you have a natural gift in both kinds
of letter-writing. You can write two letters
during one night, and letters also which are
model letters in style and content hold
their own well anybody there." (Οδους οτι
της πειρατης ου μονον τως Χειρων ιτα ηι
toρης ειδε ηιν της φιλοθυμιν της επιστολεριν
επιτραπελιν).

The three passages quoted give us a judgment
by Syncerus on his own letter-writing: he
expected him to doubt that his own letters
would be better by his friends as
respectfully as he treated those of Pythoas and
Diogenes. The beginning of Πανουργος (67),
especially the phrase της πειρατης της θεωρεις
παρατραπελιν, and the various abilities of
Syncerus in referring to his own compositions
are alike characteristic of letters which were
sincerely rhetorical and concerned at
bottom of inessential sterility. Such efforts
are apt to take delight in a petty jocularity,
and be in exhaustive in the praise of
hedonism. Most of the letters of Syncerus
show an almost4 mechanical regard for form.
The expression constantly leads to the
repetition and ornamentation. The rare word
and the classical turns of phrase are
constantly sought for and achieved. The
letters are, moreover, devoid of
the many quotations from the poets, especially
Horace, with provisos and with lively
imagery. Some of the letters are perhaps
unreasonably short and concise: many, on
the other hand, are undesirably prolix and
extended by highly artificial description.
But we must not forget that the faults
of the letters are the faults inherent in
the age when they were written. In not a
few passages Σ.7.156.22 Superior to their
faults, and the verses in wholly clausural.

It has been made a point of severe
criticism that the letters are so free
of quotation. The quotation, we are told,
is so extensive that there is little into
In the course of friends a pedantry which
was far natural to such circumstances.
On the other side of the account it may be
argued that the quotations are often highly
appropriate to their contexts, and that
Synesius was writing generally to friends
who were as studious in their studies as he
was. In such circumstances it is impossible
to regard the practice of liberal quotation
as pedantic. It was not indulged in
for the sake of show, but by necessity.
It was indulged in
by his friends, and it was certainly a way
of expressing the intimacy of Synesius.
In this, as
in many other respects, a most interesting
parallel can be drawn between Synesius
and the great French Encratite Montaigu.
To begin with, the lives of the two men
present many strangely similar features.
Montaigu was "of a middle temperament
and the meanest chaste," a
lover of solitude, yet the reverse of lonely;
choosing bright companions rather than
solitude, able to be silent as the wood
but love or
to gossip, loyal and frank, a lover of
hygiene and falsehood: a dissembler of
Errors, Cerrone: his friends to tell what he
Things, the best: cheery among his
children: careful of exercising authority:
Worthy, honest and blameless: a
character of
Synesius. The, Cxxxv. 270 D: Sper, de
(see: Synesius. P.xcv. D.)
Klostrol and (with regard to
his
neighbours: infidel to his Judaism,
but reverent to his admiring God
vainly: "
"his health, which he
by his own hand had been robust, was shaken in
middle age by an internal malady. He
travelled in the hope of finding health,
visiting Germany, Switzerland, Italy, Tyrol,
and observing with a serious amusement
the variety of men and manners. While
shut off from France, in 1551, he
learned that he had been elected Mayor
of Bordeaux: he hesitated in accepting an
honorable but insecure public office (cf.
the King permitted his
willingly, and Montaigu obeyed."
(Bowden,
History of French Literature, p. 122-123)
Almost every one of their traits and experiences could be paralleled from the life of Synesius: and this close degree of resemblance can be stated further without altering in their common base of Origen's quotation from the Classics. In both cases it was the result of early education. "We learn that it was Montesquieu's custom to..." 

Clearly, aside from Synesius' facility of oration, his frequent use of proverbs and proverbs of expressions. Hence he was, consciously or unconsciously, following a precedent taken down by the author of the "Etymologiae," who is also in his work of the 'Gnomon Philologicus' (223-235). The passage is one of the oldest extant manuals on the art of letter writing, and yet it is curiously modern in spirit. "Kai deis deis, dipeides kai dipeides, kath tous gennetais eis tais paideis. Katoima ou..." 

The advice, then, of Synesius is to use proverbs with abundance. Gregory of Nazianze leads in similar advice to a correspondent (Eph. XIX, I, II, III, IV, V, VI). Synesius followed the advice with a word, both in his letters and in his other books.

The occasion of Simplicity of Synesius is the simplicity of his age. It follows directly from the ideals of education and social life which his age entailed. It is not the reflection of a simple character, but, if there are many passages in the letters where the elegance seems too artificial and the speech less vivid, we have in such passages, forms which by the time of Synesius were second nature to an educated Greek.
of the attack which has been made on the literary value of the letters. It is said, by
Now, Dürrenmatt pertinently, that the letters lack "naturalness," the supreme quality of
letters. The charge is undoubtedly true in some sense and in some degree; but we must
be careful not to demand from Sacyus, as we now know him, something which in the
nature of things he could never have given us. We are not now discussing the ideal
characteristic of a literary letter, but an actual letter-writer who wrote as the
pressure of many forces compelled him to write. When we consider the literary
characteristic of age, the nature and
dignity of his education, and the nature
of his correspondence, we are justified in
claiming that the letters are the natural
product of one who wrote at such a time and in such circumstances. We must remember above all the bent of
the great mind. In it we find Curiosously
broadened intellectual curiosity,
and a constant effort to achieve the
harmony of harmony, balance and
proportion. However free his laurel speculation,
he seeks never off his own will to be in
harmony with himself. He could not in
this sense "let himself go." The result is
a great artistic gain: for in every letter
as in every art generally, we have the
freedom of the human spirit illustrated
in forms which never fail to find the
definition and proportion which redeem
them from all traces of preciseness. Professor
Santhanam, in his introduction to the letter
books, has pointed out that nearly all the
excellent works of the Greek orators and
writers, like the Greek literature in general, is the
work of a special class certain rhetoric rains.
Sacyus was educated as a rhetorician,
and a rhetoric can be learned. If the
regards of Sacyus's poetry can be found in
the fact preserved at the battle, "at medull
here after death, he declared," so we can
democracy of the characteristics of
letters from Sacyus—early training in
Rhetoric. "The Roman letter-writers on the
This hand, I quote Professor Swinburne again, "though they were eager students of Rhetoric, and almost outward their teachers in composing the oratory things called Declarations, seem to have allowed this very practice to draw off more verborum; and to have written letters which were written few, with a few, and as we should say, postage. Yet, to read absolutely, no such letters from the flourishing lives of the orators as those of Cicero, Pliny, and even of Seneca: while, as we approach the 'Dark Ages,' Julian and Symmachus in the other language cannot touch Scholastics, although wiser or perhaps, Carissim土 (the young)."

Yet this it were to keep in mind: he must not expect too much from Symmachus. But when all this is said, it remains true that these are very few letters among the work of this great French humanist which we would willingly exchange for the letters of Symmachus. Though in its character is, in general, rhetorical, the have we not a few places, the letter of nature which makes the whole work shine.

Symmachus did in this way, and the XXI (60) with its description of his country estate, CXXXI (133) with its delightful lesbian, XXI (61) with the lovely description of humanists and his crew, XXXI (15) with the pithy sketch of the vacuously slave. One must further remember that much of this correspondence is addressed to Court officials, humanists, and to people who lived in a highly artificial society. Symmachus could adopt his language to correspondents with less skill. He constantly thinks what care, and what can he, in a letter with propriety. For this reason, his language is accidentally, not restrained, and contained, but not usually and not good reason. Mont. Droyn quæ Acquisitioni CXIII (147) of Herculaneum, as an example. Here, however, Symmachus is hardly the Professor of Philosophy, and he is dominant by this from that his letters may be read by other letter to understand it. It was the nature to be open and frank when Cicero started Cæcinae and for it. In E. CXXXVIII (40) he gives Herculaneum an idea, what a letter should be, and he refers with approval an opinion that it should provide.
it is thought that the notion of 

He is, that a letter should provide the 

The letter of the actual conversation which is the vehicle of friendship. Synesius had 

Artistic reality. This case could indeed have his 

Philosophers, is a sort example of this feeling, as also are 

Several of his letters to his brother, notably Ep. 

VIII (36) (11 Hymn VIII-20). The letters to 

Hypatia are singularly unaffected and they 

due to real passion. To Hecataeus above all, Synesius was attracted as a friend, and 

Hypatia above all his other correspondents to be it self-revelatory. He regarded her as a 

Endowed soul who had drunk with him at the 

In his letters of Philolaus below. In Ep. 

CXXXVII (39) Synesius gives to Hecataeus a clear 

Effect of this and at view of this conclusion. He 

visits that not indeed life is only related to 

The letter of his Constainin the friends are 

Concerned with public affairs, and accordingly they often lack this intimate 

And personal side.

Mrs. Omen (Sturte's p67) finds in 

the letters a certain account of that abuse 

description which is characteristic of a 

decadent literature. It is said, indeed, 

havior of Synesius had 

reflected on these aspects the literary 

decadence of this time: but these are in 

the letters as in Mrs. Omen's analysis, 

passages which are wholly changing and 

relational, as for instance, Ep. CXLIII (60) in 

which Synesius describes his country estate 

and the simple people who live on it.

In original thought, it must be admitted, 

the letters are somewhat poor. It is only on 

rare occasions that we hear the philosopher 

speak here: indeed, as we have shown, 

Synesius avoided philosophy in his letters. 

But the impression remains that Synesius 

had a considerable natural talent at his 

disposal, and that he knew how to be
Interesting. In the same way he had probably felt formal Calvin for writing poetry was, at best, a writing a great poem. In the characteristic at least he satisfies the claim of Aristotle that poetry requires a genius for metaphor. (5) The metaphor is metaphor; for metaphor is a characteristic of the poet's art. A poet is one who can transcend the ordinary. (Poetics, xi. 1459 a.) The letter in question is that Synesius had this natural gift. In Ep. CXXVIII (10) 274 D., in blaming Synesius for his silence, he adds here to the Swallow who came with a gift of music. His gifts are our love letters, but not merely cheap depictions.

The metaphor of the letter is well sustained and highly appropriate in Ep. XLIV (21). The letter is the comparison of beauty in its decadence to the beauty of the letter itself. (CXXXVI (5) 272 B.) and the letter is the offspring of the same letter, the winged: 'I write a man' is a flint of genius in metaphor.

With all ignoring the point of the letter, I have endeavored to bring their merits into clear relief. While their literary value is not of the first rank, they are continued to be read by all who are interested in the character of Synesius. They are, in spite of all their limitations, a splendid commentary on his aims and aspirations, on his successes and his failures. They are curiously valuable alike for the picture they give us of the many-sided man who wrote them, and for the light they throw on the dark and troubled history of the country to which their author belonged.

The Manuscripts of the Letters.

See H. Fritz: Die Handschriften Überlieferung der Briefe des Bischofs Synesius (1905 - 1907).

The canonic nature of the letters may be divided into three groups which descend in common from an archetypal in the tenth century.
Group I.

Vaticanus: Gr. 64: XIII Saece.
Vaticanus: Gr. 91: XIV Saece. Berg.
Vaticanus: Gr. 94: XV Saece. Berg.
Baroccianus: Gr. 56: fifi XIV Saece. Bolluci.

Group II.

Vaticanus: Gr. 113: XV Saece. Berg.
Parisinus: Gr. 1040: 1325 A.D. Bolluci.

Group III.

Monacensis: Gr. 50: XVI Saece. Paph.
Baroccianus: Gr. 139: XIV Saece. Bolluci.
Leidensis: Sr. 6718: XV Saece. Paph.
Matkienensis: Sr. 69: med. XIV Saece. Paph.

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TRANSLATION
To Euphrates
at Cyrenaica.

Disembarkation at Pharos.
We set sail from Physcus immediately after
dawn, and made the Gulf of Sphaxion in
the late afternoon. Here we remained
only long enough to slake our thirst and
to take aboard water from the fresh and
delicious springs which issue on the beach;
for our Carthaginian crew chafed like we
were again at sea. The wind was
moderate, but constantly behind us; and
though we had fancied that we were
making no great headway each day, we
have completed our voyage with unexpected
rapidity. The fifth day brought into
view the beacon which is erected here
on the lower Tropic, with water far
from sea, and quicken there it takes to
feel it; we found ourselves disembarked
on the island of Pharos. This island has
a poor soil; Nature has given it
neither timber nor crops, but only a
certain quantity of salt.

From Pharos, circa 374 AD.

To Euphrates
at Alexandria.

"Si ec ma die potus Cypris..."

When I pulled up my anchors on the beach at
Taphrygium, you had already weighed anchor;
when I stepped from my carriage, your
main sail had been hoisted and the
wind was behind you. Nevertheless, you
had the escort of my eyes as long as they
I could follow you, and I offered many a prayer to the winds for the safety of your dear soul, commanding to them the vessel which had been entrusted the freight that is most precious to my eyes. The winds are not without affection for the good, and they promised me for you a Safe journey and a safe return. Such noble duties would never dissemble a pledge: but as you have prayed to them during your voyage from our shores, so would have you pray to them when you are homeward bound. Your prayers will make them still more willing to serve you.

From Cyrene, circa 396 A.D.

LVI.

To Epoptius

at Alexandria.

"Do not rob me of my niece!"

You are cruel to me, my dear brother! Having stirred my heart, unsoundly heated as it is and an easy conquest for pleasant companionship, is a deep affection for you and our sister's daughter, you have now robbed me both of yours and of hers. While she was with me, my eyes had a two-fold lineage before them, for in the maid I saw the presence of her uncle. Now I have lost all that was dear to me, and I reproach myself for being far too liable to take such injuries amiss. If there be any help in philosophy, I shall loving myself to a more manly frame of mind. Hereafter you will find me tamer and less liable to be swayed by such feelings.

Fund Cyrene, circa 396 A.D.
To Euphrates
at Alexandria.

A proposed visit to Athens.

Many people, laymen and priests alike, have approached me, claiming to have had dreams which they dignify by the name of revelations. They threaten me with the likelihood of some very real disaster unless I achieve with all speed a visit to the sacred city of Athens. Write to me then, whenever you shall in with a sheet written from Parades: letters will find me at that port. My visit to Athens will bring me a double advantage: firstly, a release from the present woes of Crete; and, secondly, it will absolve me from the necessity of reverencing for their wisdom such visitors as came to us from Athens. These people are in no respect better than ordinary mortals like ourselves, as far, at least, as the interpretation of Aristotle and Plato is concerned. For all that, they give themselves in our society the airs of demi-gods among demi-ases, simply because they have gazed upon the Academy and the Lyceum, and the Painted Porch in which Zeuxis lectured to his school. The Painted Porch, by the way, no longer deserves that name, since the Roman praetor removed its pictures; thereby, I fancy, giving some check to the excessive conceit of wisdom which these people entertained.

From Crete, circa 376 A.D.
To Secoptus
at Alexandria.

Athens

Would that my journey from visiting Athens were equal to your wishes! Yes! I fancy I am become wise already by more than five fingers breadth, and I can give you without delay some evidence of my new wisdom. Are I not writing to you from Aegyptus, and have I not already been at Sphnus, at Thèa, at Aphiéa, and at Phalerum? I'll before the wretched ship's master who brought me here! Athens in these days has nothing worthy of generation of all the names that brought fame to her conquests. She is like a victim consumed in sacrifice, whose hide alone remains to show that once a living creature dwelt in it. Even so is Philosophy banished hence, and all that remains for the traveler is to walk round and admire the Academy and the Lyceum, yes! and the Painted Porch which gave its name to the school of Chrysippus. 'Painted,' it is no longer since the Proconsul robbed it of the painted tablets on which Polybius of Thassos lavished his genius. In one day, you may take it, it is Egypt which nurtureth the seeds of wisdom planted in her soil by Sophocles: while Athens, once the very heart of wisdom, derives all its glory now from the beekeepers. Glory too it indeed, no doubt, in that fame of Platonic Sages who called the soul in the theater, not by the name of their eloquence, but by gifting them with pots of honey from Smyræus.

From Aegyptus, circa 346 A.D.
To Euphrates
at Alexandria.

In praise of Poemenius.

Poemenius, the bearer of this letter, was sent to our country by Artabazacus, who not long since became one of our grands seigneurs. Artabazacus made him steward of all the property he had acquired in Cyrenaica. In the discharge of his duties, Poemenius shewed humanity and great moderation. It is a unique instance of such an opportunity not being abused, for none in Libya was oppressed by the power which Poemenius could wield. No sooner proof of this is the repose of our cities at his departure. I would have you, then, show your commendation of his virtues by a friendly and appropriate welcome.

From Cyrene, circa 376 A.D.

Chilas: and Court gossip.

Chilas, the prouder is known, I say, to many people by reason of his distinction in his profession. He was the patron of the actress Andromacha, the fairest woman that ever bloomed in our time. Having grown up in this true vocation, he conceived the idea of winning in his later years from the profession of arms such distinction as would be a fitting crown to his earlier career; and he has lately arrived here with an imperial commission to command our
Drear in a manner. Brave as their brooks were before, I fancy that we can now look at them for some noble bravery of valor under the leadership of so affable and pleasant a commander.

In conversation Chilian told Socranias (I mean our neighbor, the doctor) what has the pleasure of affairs at court where he left. Much of his gossip I made no particular attempt to, and I need not reproduce it in a letter to you. Here, however, is a piece of news which gave me personal great delight and which I desire to give you as less pleasure. Our wonderful friend Phin is as prosperous as ever: hey! that is to understand the case, for fortune has given to his affairs the kindliest smile of which she is capable, and has in fact devised means of supplanting her customary indulgence. Then has the ear of the Emperor, and what is more, his favour, no less as he thinks fit.

All the influence of Antiochus is at his disposal, and the influence of Antiochus is limited only by his desires. By Antiochus 1 do not mean the famous Greek, that excellent mathematician whose character was as noble as his features were plain. The youth I speak of is another individual, rather fat of countenance, who rose to influence along with Vlasses the Persian, and retained his position after Vlasses had fallen. From that time fortune has been adding to his power.

In these circumstances it is likely that we shall have this paragon of justice as a ruler for long enough, related as he is to John and on terms of friendship with Antiochus.  

From Syria, c. 3964 B.C.
To Sesto.

at Alexandria.

An eventful voyage from Alexandria to Azaricum.

Though we weighed anchor at Benidicium in the early morning, we were hard put to it to make the Phærius Nymph somewhat after midday; for our vessel had grounded several times before we were clear of the harbour. We thought this, at the time, a bad omen for our voyage, and the wise course would have been to leave a shift which could not even start without mishaps. This course I should actually have taken had I not dreaded that you would accuse me of cowardice: that dread put both "cowardice and flight" out of the question. If disaster should yet overtake us, our deaths will be at your door. After all, your ridicule need not have among my withers if I could have faced it in safety.

Epicurus, we are told, "lacked foresight, but repentance never lacked". We have all played Epicurus on this occasion. We might have been in safety now instead of "wailing in Chores" on a deserted shore, shivering our eyes now towards Alexandria, and towards my native city of Syracuse. Alexandria we deserted: Syracuse we cannot find: and meanwhile we have seen such sights and gone through such experiences as surpass our wildest dreams. Pay attention, then, and you will soon be put in great good humour by my story.

In the first place I must relate you about our ship's company. The reason...
was tired of life, being up to the ears in debt. The crew, apart from the pilot, consisted of eleven, of whom more than half
and the pilot were Jews. The Jews are a lecherous race, and it is an article
of their faith that the more seed they put out of the way the better they please God.
Such as were not Jews were common
lodgers who had paid a year before and had never even handled an oar. Jews or
Gentiles, however, they had one and
all a deformity in at least one part
of their bodies. As long as we were in
Comparative safety, they themselves made
a jest of this, fashioning for each other
nicknames out of their deformities. One
was "Gaume-leg," another "Broken-gut,"
another "Left-hand," another "Squat-leg,"
and so on, each having his physical
defect hit off. This badinage gave us
at first no small diversion; later, when
we were in danger, there was little to
laugh at, and we had reason to be
grateful for our luck in having such a crew.

There were more than fifty passengers
on board, about a third being women,
mostly young and of good appearance.
Though I say so, you need not deny me.
The men were fenced off from the women
by a curtain of considerable strength, a
portion of the recently damaged main-
sail; and for well-behaved people
like my self this was as stout a barrier
as the vase of Semiramis. But even
Brinches himself, had he been a passenger
with us, an author, would have been a
model of propriety. Our captain kept
us continuously on tenderhooks and
appealed for the last degree of danger.
First, as soon as we had
rounded the temple of Poseidon in our vicinity, he clapped on full sail and
determined to make straight for
Taphosiris. I tell you that he was actually
proposing to try conclusions with the Scylla, which sends a shadow round over the benches of the school-room.

During his purpose, we punished vigorously, but not before he was already on the brink of the dangerous shoal: it took us all our time to force him to give up his contest with the sunken reefs. This next manoeuvre, after he had a second thought, put the vessel about, was to head her straight for the open sea. For some time he made what headway he could against the tide; later a strong south wind arose to keep her, and the long we were out of sight of land and alongside some double-sailed merchant-men, which were not bound for our destination, Libya, at all, but for another country. This newsalem of theirs annoyed us, and we expected at all risk for taking us so far from the coast. Munera thus, however, was now in the mood of Sappho: standing on the quarter-deck he poured the most violent imprecations on our heads. "If course, we are not going to fly," he said: "but what can one make of people who care least neither land nor sea?" "Not at all," exclaimed Munera thus, "I answered him, "but that both sea and land should be used with discretion. What was the use of running into Taphos when it meant certain death? What is to be gained by standing out to sea? Let us rather set a direct course for the Pentapolis, keeping a reasonable distance off-shore. If some mishap occurs, as it very well may at sea — for sailors themselves admit that the sea is full of hidden dangers — we can then find Sceletia or some neighboring port."

My words made no impression upon him: the wretch burned a deaf ear to advice. He scudded on until a wind from the North struck us with considerable force, driving before it high
and golden gleam. The sudden onslaught belied our main-sail in the opposite direction, turning the convex into concave. The ship was within an ace of sinking by the poop, and we were hard put to it to right her. At this juncture, however, and with little pride in his tone, remarked, "There's scientific seamanship for you. He made out that he had been for some time affecting this trend from the sea, and that he had been keeping well off shore for that very reason. He could now sail back, he said, on an oblique course, and the influence from the shore would give him sea-room. This could not have been done if we had been sailing inshore for the vessel must then have been driven on the rocks.

We made no demand to see this as long as we had daylight and our danger was not critical, critical, however, it became after nightfall, for the sea rose ever higher and higher. It was the day which the crew kept as the day of preparation. The night they reckoned, on along with the forenoon day on which hoarse is allowed to turn his hand to work of any kind. Their extreme generation for this day causes them to spend it in idleness. Our surgical pilot accordingly dropped the tiller from his hand as soon as he reckoned that the sun had set, and threw himself down on deck "for each and all to hear on as they list."

We did not at first perceive the real motive of his conduct. Imagining that it was a case of despair, we approached and implored him not yet to abandon on our last hope of safety. Mountainous waves were now indeed, bearing down upon us and the sea had fallen into fierce conflict with itself. We got a
Sothing cask churn by this wind at sea when after the fall of one wind the second which it has imparted to the water retaining its full power its original movement, close with the sloop running before the prevailing wind and meets short with short. You must hand on my somewhat prejudices language here: it is really necessary if I am to do justice to the gravity of our danger. These at sea in such a cask churn are said to have their lives hanging by a thread. If, further, they have a Doctor of Divinity for a pilot, what, think you, what their feelings be?

At length we pressed the pilot's motive for abandoning his post; for in reply to our entreaties to save the vessel from its present plight the sloop went on reading the sacred volume. Despairing of persuasion, we began to adopt stronger measures. We had as fellow passengers several members of the Arabian Cavalry Corps. One of them, a brave soldier, drew his sword and threatened to cut the fellow's head off if he did not at once get in the ship. Amaranthus however, proved a terrible Maccabean. He could not be moved from his purpose, and it was hard night before he consented to take his place in the pilot's seat. "Now," said he, "the law allows it, for now it is assuredly a matter of life or death."

These words led to a fresh lament aboard. We heard the groans of weariness, with the sobbing of women. All fell to prayer, to invitation or to remembering their nearest and dearest. Amaranthus was the only cheerful soul on board: he saw a chance of gaining his creditors the ship. As for me, I swear to you by the God whom philosophy teaches me to reverence, in that peril I was distressed only by a dread that
that Heaven might be right in holding that death by drowning involves the destruction of the soul. In a certain passage he says that "Ajax perished outright when he had drunk of the salty seawater," meaning thereby that death in the sea is demerit in EXCETION. This is true, at any rate, that he does not represent any other as having "perished utterly"; rather each on dying "Vaderwards hath passed." This is borne out, too, by the fact that in the two "Review of the Dead" the hero Ajax has nowhere been introduced into the action, doubtless because his soul is not in Hades. Further, Achilles, a brave hero and no coward, is never named when he contemplates death by drowning, which he also calls "hateful death."

I was brooding over these reflections in my mind when I observed all the soldiers with their swords drawn. They told me, upon inquiring, that they preferred to launch their souls to the air while yet they had the deck to stand on rather than, after mortals, to bell them forth for the amm the waves. I took it that instinct itself had made these men adherents of Homer, and I myself approved the truth of the doctrine.

Someone now passed round a message that all who had gold should hang it about their persons. The women prepared themselves in this way and distributed cords & such as had need of them. People have long been instructed so to act in similar circumstances, and the reason for this procedure is as follows. The body of a drowned person should have upon it the price of its sepulchre. The finder of the body, if he takes the reward, must have regard to the laws of Atlantis and will not refuse to render so small a service to one who has paid for it many lives over.
While the rest of the ship's company were busy in this manner, I sat beside them, bewailing the ill-starred Suez of money which any host had lent to me. I kept the God of Hospitality. I knew it, not because I was in danger of death, but because my Thracian friend, to my shame even after death, was likely to lose his money. From this point of view at least, to perish outright would have been pure gain! In that case I should perish with the money, and know no pain of new one.

What brought our danger to a head was a storm, i.e. the fact that our vessel was drifting under full sail. We were unable to shorten sail, though we tried again and again with the ropes till our strength gave out. The hulls would not trim. A new honor is less strong than the former, annoyed us; lest, even if we weathered the rough sea, we should be carried ashore by night under no means of sail. This, however, had not happened by day break, and I think we never saw the sun in the latter stage. The wind left somewhat as the heat of the day increased; the moisture evaporated from the ropes, so that we could use them to renew our lost sail. We were unable to hoist a spare sail in its place: it had been drowned by Larcan thus. We repaired the mainsail and our own tattered garments, and some hours later the company who had looked death in the face disembarked on a deserted part of the coast, far from any city or tilled land. Some hundred and thirty fugitives, few human habitations. Our vessel rode in the open sea, for there was no harborage available, and it rode at one anchor only!
had been sold, and Amaranthus had never possessed a third.
When we set foot on that most wretched soil, we embraced it as we would a
mother. We then offered to Heaven a
sacrifice of the old familiar hymns of
Thanksgiving, adding to them on this
occasion a reference to the danger from
which we had been so unexpectedly saved.
We remained in this place for two days,
waiting for the sea to spend its violence,
but as there were no highways available,
and no human beings to see, we once
more ventured out to sea. Having
anchored at daybreak we sailed downwind
all that and the following
day: at the close of the second day
the wind failed us to our great
disappointment. Before long, however,
we were destined to long for just such
a calm.
It was the eighteenth day of the
month. Terrible danger hung over our
heads; danger foreboded alike
by the conjunction of the heavenly bodies,
and by those well-known hazards, in
the midst of which, as people say, no
man ever yet put to sea with a
Stout heart. It was a time for remaining
snug in port, and we had a fair, ere
we quite realised it, sped west out to
sea. The storm began with a North
wind, and there was abundant pain
during the night of the Eclipse. Late
the wind blew a hurricane and
d to sea became a cauldron. I can quite
imagine our plight in such a situation; but, had I been
again a story, all too like the last,
the very violence of the storm proved
our salvation. The yard arms
were creating ominously, and we were
contemplating securing the mast by
A close view of the foreshadowed, then the arm
Caught in theせるie and came within an ace of killing every one of us. We were not carried, however, and this very collapse saved the situation. But when once we could not have weathered the violence of the wind, our mainsail being again beyond control and the jibsails refusing to do their work. So it came about that we determined the cause of our excessive speed.

For a day and a night thereafter we steered continuously. During the night, about the time of the second cockcrow, we unexpectedly scraped for a moment against a rock which projected far enough from the coast to make a safe peninsula. Here was considerable shouting on board when word was passed round that we were actually in touch with land; and a tumult of confused noise broke out. The sailors were in deadly fear, while we, in our ignorance, clapped our hands, embraced each other and were carried away by transports of joy. We were now told that our present peril was as real as any we had already faced.

Soon after, the sight of glances, a man in rustic garb leant over the bows, and by signs conveyed to us what places were safe and what treacherous. Finally, he came out to us in a two-oared skiff.

Taking this to our vessel, he took the wheel in hand, and our Syrian gladly yielded him control of the vessel. He then took us back for some fifty furlongs and brought us to anchor in a beautiful little harbor, the presence of which is, I think, Agariva. At no long interval he brought us another merchantman, then another, until before evening we mustered five captured vessels all told, which this wonderfule old man had rescued. He was no Nausicaa.
welcome to shipwrecked mariners was indeed very different from that of the
European King. On the next day further vessels came in, some of which had left
Alexandria a day before us. We are now quite a floshella in our modest
cargo and days afloat.

Our supply of food was but this lime
have been of

This, the old man came to our rescue. Not
that he supplied us with food; he did not look as if he had any to spare. He
pointed out the rocks and told us

The swarms of rainfish and Huetfish, of good size, while

These are crabs of single-valved cephal
which adhere firmly to any rock it

To begin with, we fared scantily,

Now, on the other hand, we are abundantly

The Libyan women would gladly give the
women on board two birds' breasts if they
had it. As it is, they bring them every

blew flour, barley cakes, lamb's flesh,

I have to record the gift
even of a bastard, a bird which is marvellously sweet to the palate: in appearance it might be taken by a novice for a peacock. The Libyans, when bringing such gifts to the ship and our women accept them and share them with all who desire a portion, the men too give us now a share of their catchers. The comes after another, man after man, boy after boy, always with some friendly gift for me: one will bring a fish caught by a fish, another something else, but it is always something handkerchief from the rocks. For my own part, I refuse to take any gift from the women, and here again I sacrifice something for your sake. If I should have any truce with them, I might be embarrassed afterwards in my denials when I had promised you on oath that I have had no dealings with them. But for this scrape, it might have resulted in plenty of food at least, for there is an abundant supply flowing in from all quarters.

No doubt you will write down as sheer kindness the generosity of the Libyans to the women who are their guests. As a matter of fact you are quite wide of the mark. The true reason is worth telling you especially as I have at the moment plenty of live on my hands. This country, it would appear, lies under a curse of Aphrodite. The women here are as unfortuniate as the women of Lemnos. They have such enormous breasts, so out of all proportion to their forms, that their infants suck, not in the mothers' arms, but over their shoulders with the breasts lifted up to their. One might almost say that Armeria and the Land of Lemnos had been destined to be a nursery of men as of sheen, and that
Nature had given to man and cattle alike her generous and more ample reservoirs of milk, with the need of more capacious udders and vessels to contain it. When these women learn from their husbands, who have had some trade relations with foreigners, that such women are not treated like themselves, they cannot believe it. Whenever they meet a foreign woman they treat her with kindness and adopt every device to be allowed to examine her bosoms. One who has been successful in her quest tells another, and they pass round the word like the Récolas of women. The others consult for the spectacle, and they bring these gifts they pay for it.

It happened that we had on board a little female slave from Pontus. Art and nature had conspired to give her a figure nearer than that of an aunt. The Lyttans reserved all their enthusiasm for her. She did a roaring trade among them, and for three days, now she has been sent from one house to house by the better-off dames of the neighborhood. The little lady has laid aside her modesty, so far as to strip completely for the exhibition.

Fortune has mingled the tragic and the comic in our adventure, and I put the same mixture into my letter. I realize that I have written at unmoderate length, but I can never have my fill of converse with you either face to face or in correspondence. Moreover, I had given up hope of ever writing to you again and now that I am able to do so I indulge myself to the free. I have kept, too, a careful diary of the voyage, and this letter will provide me with several days.
material for that work.

Farewell! Free for me your son Dionysos, with his mother and
grandmother whom I love and honour
as sisters of my own. Free also Hypatia,
the philosopher, so dear to Heaven and
so worthy of reverence. Salute also
for me the happy band which listens
to her divine accents. Above all free
for me the venerable Theotecnus and
my companion Athanasius. As for
Gaius, who shares all our thoughts,
I am sure that you agree with me in
counting him as a Christian. Along
with these let Theodore also, the
cultured scholar, be given my free things.
He is, though we did not realize it, a
prophet. He must have foreseen the
results of this voyage when he abandoned
his intention of sharing my journey.
Nevertheless I love him and send him
my love. As for you, Euphrosine, never
so to sea; but if so be to sea you must,
let it not be when the moon is new!

From Agazm, 400 A.D.

To Euphrosine

in Cyrenaica (?)

Doctors prescribe lukewarm water for patients
who require an emetic, in order that they
may bring away with it the contents of the
stomach. I propose to give you an emetic
some gossip which has reached me recently
from the continent, in order that you
may send it back amplified by any further
details you may happen to know.

From Cyrene, 401 (?)
To Nicias at Rhegium.

Her John, after some swashbuckling, turned tail before the enemy.

The same individual may show himself a swashbuckler at peace and a cruiser at war, and such an one we may write down as an utter poet. One ought, I think, to be out of his mind for providing us with a searching test of a man's true spirit and for making many of our bullies wear their manners. Never again, I fancy, will that blackguard John so swaggering through the market-place, assaulting with jest or jest citizens who are better men than himself. Yesterday he gave striking proof of the proverb, call it rather an oracle, as it undoubtedly is: I mean the saying which must be familiar to you,

"Effeminacy is the man with flowing locks."

For several days no successor in the enemy were reported lost in the neighborhood, and I thought that we ought to go out to engage them. The leader of the Balanitae looked out his men in battle order. We arrived in the plain before the enemy and waited there for them: when they did not appear, we all returned home in the evening after making a brust for the next day. Our friends, who is as cowardly as a Phrygian, was meanwhile missing from the ranks: at least, we could not discover him there. He kept sending messages, now that he had broken his leg and was having it operated upon, now that he had lost his arm, now again that he was sickened with some previous complaint: certain men went round with tales like these. They all preferred to have come from different
quarter; lest they shamed before the lurking-place by which John had retired for concealment. As they told their story, they commenced with tears the impossiveness of the disaster. Now, if ever we needed that brave heart, that valiant hand, what rivalry would have been his! what a hero he would have proved had he lived! Then, to give a finishing touch to the scene, each grayed "O! wretched fate!" coming to his hands and disappeared.

These messengers all belonged to the band of parasites he has long attached to his person in order to further his villanities. Like him, they wear their hair long, and they are a thoroughly bad lot.

"Lowers of cattle in our commonwealth,"

eye, and I assure you, tasters of women,

on occasion. Such is the bodyguard he has used for a long time. He does not attempt to lead them like a man; that were a hard task for him. But he is a subtle rogue and unscrupulously continues to carry a reputation for bravery in men whose bravery is beyond dispute.

For all his subtlety, Providence, I fancy, has on this occasion put a spoke in his wheel. For five days we had advanced under arms to no purpose; the enemy were still marching on parallel directions. Believing that they would never be bold enough to advance to meet us in the interior, John now appeared on the scene and proceeded at once to make things lively. He no longer remembered his illness; in fact, he laughed at those who had swallowed such a tale. This new version was that he had had a long journey from some place or other where his inhabitants had called him up to fight their enemies. By this alliance they had saved their territory. The enemy had been so discouraged by the news of John's presence in the field that
they had not even attacked. Now that he had left everything quiet in these parts, he had hurried to the rear of the enemy and difficulty. He confidently expected the enemy to attack, provided always that his arrival did not leak out and his name penetrate to their lines.

Without delay he began to make trouble all round by asurring the functions of a general. Engaging to give us in a short while the art of victory he went about bawling "Front!" "Phalanx!" "Wing!" "Square!," using the names of formations of which he did not even know the purpose. This gave him some standing with a certain number of people, who thought he had admirable talents; indeed, many went to take lessons from him.

Evening was approaching, the hour when an attack might be expected. We left our hill station and advanced some distance into the plain. There four young men raced up to us, clad in rustic garb and shouting as loudly as they could. He had been incited to see that they were fleeing in terror from the enemy and rushing for the protection of our lines. Before he had time to be told by them that the enemy were on their heels, we saw the poor creatures themselves on horseback. They seemed to have to have been driven into the field by hunger, but some of the less like ready to die for the booty they might take from us. When they saw us and were seen, they dismounted, as usual, before coming into range, and disposed themselves for battle. I thought we should do well to follow their example, for the ground was unfavorable for cavalry. Hereupon our high-hearted friend declared that he would put as such slight on his cavalry: a cavalry battle it must be.

What then? With a violent wrench to his bridle he wheeled about and fled, riding with might and main, scoring his horse's
flanks, giving him free rein, sparing neither spur nor whip nor voice in urging on the beast. Meanwhile one was in a dilemma whether to praise horse or rider more. The speed was with equal ease up hill and down dale, over the rough and the smooth: at a single bound it leapt ditches and scaled over hillocks. The rider stuck on throughout the course, and no obstacle could unseat him.

Sure that the enemy were amazed by this fine spectacle, and they might well desire to see it imitated. Well, we did not give them that pleasure. Though, naturally, we were not quite so confident after this great disappointment from our long-haired friend. We formed up to repel any attack which might develop, but we were not prepared to take the offensive. Those who retained their courage disdained their neighbors, judging by the example they had just seen. On that occasion there was no discourse comparable to the bitterness of flowing locusts: every long-haired man was suspected of a desire to betray us. Perhaps similar apprehensions were in the minds of our enemies, who formed up and waited to repel any attack we might make. Neither side advanced to fighting range, and after they had retired to the left we followed suit in the opposite direction. Neither they nor we went at once to a walking pace, slowing down to avoid giving to the withdrawal the appearance of a retreat.

Soon after, in spite of our situation, we learned where John had retired. Without drawing breath he had reached Bombay, and there like a field mouse had gone to earth. Bombay is a hollow mountain, but and plutôt have conspired to make it an excellent stronghold. It has a long-standing and
well-merited reputation: Some people used to rank it even with the underground caves of Egypt. Now, indeed, it is judged to be superior to all fortified places on earth. Does not the man who values his skin more than any other (I might say, if I cared to put it bluntly, the man who is the greatest coward on earth, as indeed he is), does not that man sit in this retreat, and has he not preferred it above all others for its security? On entering it one finds oneself in a perfect labyrinth from which it would be difficult to emerge. John alone could easily escape from it.

From Cyrene, circa 431 AD

CXIII

To Epoptius
at Phocas.

"I am a Spartan, and I shall fight."

Are we then to see these wretched brigands facing death for the goods of others, for such booty as they have taken and refuse to surrender to its proper owners? And are we on the other hand to cling to our rights and not in our turn to lavish our lives for our country, for our altars, for our laws, for our goods, for all that time and use has made part of ourselves? Well, we shall no longer deserve the name of brave men. For my part, such as I am, I must march against the foe. I must try conclusions with these audacious people, and see what manner of men they are who do not scruple to laugh at Roman soldiers, be there what they may. The camel, as the proverb teaches us, carries the loads of many asses even when it is mangy. I observe that
generally in such a posture of affairs those near death who place the highest value on their lives, while those who have despaired of living live on. With such men shall I march. Shall fight as though destined for death, and I am assured that I shall survive the battle. My forefathers were taciturn men, and I do not forget the words of the letter which the magistrates sent to Jerusalem: "Let the men fight like those foredoomed to perish, and perish they will not."

From Cyrene, circa 401 A.D.

III

To Euphrosyne,

at Phyrus.

La Fiancée

Euphrosyne had been three days buried before his sisters' daugther came to visit the tomb. Custom, I suppose, ordains that betrothed ladies should not attend funerals; but no more than three days after the burial, she turned up in a purple gown and a resplendent headdress. She had put on golden ornaments and precious stones to deck her person, lest in any wise she should come to her husband under evil auspices. I am told that as she sat in her well-cushioned sedan-chair, with its feet of silver, she complained bitterly of the cruel blindness of the death; she should have been earlier; or else performed his demise lit at the wedding! She has actually reviled us for having such a bereavement!

She could hardly wait for the funeral banquet, which we held on the seventh day. Immediately after it, before the thinnest
market-place, accompanied by that silly old woman in her carriage. She mounted her horse and left in procession, leaving all her decorations, driving straight to Pondera. Seven days more, and she will be travelling round with all the pretense and be histrionic like Cybele herself.

Now you and I have no grievances over men, except that it has been made obvious that we have some relations with very bad taste. The lady who has a real grievance is Harmonia, the father of the man who will give the bride away, "the leader of the wedding chamber," as Sophronia would call her. Harmonia, a sensible and modest man in all else, has consistently claimed lineage which would yield nothing to Cepheus. The granddaughter of this gentleman, Shere Blood is the claim that Cepheus is, for consideration to be given in marriage by her uncle Pondera, a man of quite sensible and sensitive birth. This may, of course, be some justification for those who claim distinction for the bridegroom on his mother's side, having descended from the famous series. Chais, and certainly tutor has, without doubt, was a slave bought by purchase from some cannibal in Sicily, and she was the ancestor of the lady. She in her turn became the mother of our famous prince as her son. The latter lady became the mistress first of a ship's master, next of a gentleman and lastly of a fellow slave, later she sold herself at first purely later quite openly, in the city, and was prominent in her profession. When Mr. and Mrs. and age made her return from this business, she taught younger aspirants to fill the role. She had filled with foreigners. Her son, the master, pleads that he is legally bound to the duty of maintaining his mother, because she was a commoner. Away with such a law! Those who come into the world in this way. Know well who their mother is, through the other side in their parentage is obscure. All the prejudice, therefore, which is due to both parents by children born in wedlock should be reserved for their mothers by those who have no father in the eyes of the law.

From Cyrene, circa 402 B.C.
To Epoptius
at Phycus.

Athanasius: a death-bed harpy.

Athanasius has discovered a royal road to riches. He has made up his mind to grapple with people on their deathbeds, and to get the last sou from them by captivity or duressae. The setting public who is called in to draw up wills cannot shake him off. They settle the house together.

From Cyrene, circa 402 A.D.

To Epoptius
at Phycus.

A proposed visit.

Longing and necessity alike draw me to your side. Write to inquire whether I shall find you at home if I come.

From Cyrene, circa 402 A.D.

To Epoptius
at Phycus.

The portrait of a rascally slave.

Under the mistaken idea that he was a gymnastic master, I purchased a slave from the heirs of Theodorus. Slave he is both by name and nature: he has never been worth anything. I seek you that he may be turned loose in recklessness and that his education has been in keeping with his antecedents. From boyhood he has been in habits of cock-fights,
dicing-balls and taverns. Now, as lyricus would say, he is the perfected and completed article, and nothing more odious could he conceive. He has no affinities whatsoever with Hermes and Telecles, the gods of the Palæstra: he is rather a devotee of Coloptis and other licentious gods of obscenity, and of whatever oddities there are elsewhere of their sort. All such gods are his patrons, and trace such he is a worthy servant.

Now, I do not desire to punish him otherwise: his wickedness is penal enough. But since he has proved to be an unworthy member of a philosopher's household, and since a philosopher's ill-management of his house hold is noticed abroad, he must be banished from Cyrene. All who have seen this libertine swaggering through the market-place, bejaranded and perfumed, recelling in his cup, lingering in all manner of license and singing ballads as loudly as his life, all such have transferred the reproach to his master. I charge you, then, to hand him over to the vessels of a ship, and compel him to sail direct to his native city. It is only fair that his native city should have a taste of his conduct. Let him sail under close arrest on the upper deck: don't let him down below. If you do, you need not be surprised if the wretch leaves a fair number of your wine-bacchus largely empty. Were the voyage at all extended, he would drain all your sweet wine to the very lees. What is true, he would induce the crew to follow his example: for, in addition to his other qualities, the rascal is very plausible in living others on to wild excess. Wherefore, I ask you, is the hired mariner resolute enough to refrain from laughing when the victual gives his licentious dance and the cup is going round? He has many another brick of the buffoon against
which the captain must be put on his guard. Odysseus passed the shore of the Sirens in bonds lest he should be lured to destruction by the charm of their song: but this fellow will be tied up if the crew are wise and do not wish his entertaining to prove their undoing.

From Cyrene, circa 402 A.D.

To Euphlius
at Phycus.

Herodian's letter.

I have told that a merchant of footwear has come to your home from Athens, the same, I suppose, from whom you purchased last year your openwork sandals. I am told further that he is extending the range of his wares and carries wireless of Attic make. He is said to offer the light summer head gear which serves your purpose and the matrass which I allude to for the same season. Before he is sold out of there, or, at any rate, out of the best of them, summon the stranger and purchase for are three or four of the clothes. First comes, you know, look after their own interests, not after the interests of those who come to market later. Be assured that whatever you may spend on the purchase will be repaid by me with a handsome commission.

From his country house in
Cyrenarca, circa 402 A.D.

To Euphlius
at Phycus.

An exchange of books.

I have sent to you two books, each of which
was written by a Deorganus. The one I
desire you to accept, the other I return to
its owner.

From his country house in
Cyrenaica, circa 402 A.D.

XClI .............................................. 18.

To Sulpitius
at Physcus.

"I am quite restricted."

I am likely to reap no small disadvantage
from the simplicity of my character; the
over-factsness of my disposition is
tendent, believe me, even in this the
remotest part of Libya.

From his country house in
Cyrenaica, circa 402 A.D.

CVI .......................................................... 19.

To Sulpitius
at Physcus.

Thanks for a gift of silphium.

I asked your young man whether the
silphium he brought was of your own
growing, or whether, receiving it as a gift,
you had set aside a share for me. When
I learned that the garden on which you
leant so much care had produced this
harvest to crown its toil, I rejoiced,
believing it, both for account of the beauty
of the plant and because of the fame
of your orchard. May you be blessed in
the possession of a plot of ground so fertile!
May neither you nor your family, nor your
beloved garden beds, nor they ever
fail in fruitage! This will be for your
advantage, and mine also if you send
To Epictetus

at Phyicus.

Description of a country-seat.

Are you really surprised that, living in a hothouse like Phyicus, you have contracted fever and corrupted your blood? Rather, would it have been a miracle if your frame had held out against the heat of your climate? Invite you to visit me, and, with God's help, let recovery your health once you have ceased to breathe an air poisoned by marshy vapours and to drink water which is brackish, lake-warm and quite stagnant, in a word, dead. What pleasure can you find in walking about the sandy beach of Phyicus, your only diversion? Here you have no other resource. Here, on the other hand, how pleasant it is to sit in the shade of a tree! If you are justly tired, you may change your tree, even the whole grove, for another. How pleasant it is to cross a stream? running water! How delicious is the cool wind as it gently sways the branches! Here, too, have we a varied choir of birds, bright flowers and meadow-herbs: the work of the husbandman side by side with the products of nature. Everywhere there is a fragrance exuded from a healthy soil. I shall not praise to you the grotto of the Nymphs: that were a taste for a Theocrate. There are other pleasures here besides these, on which I have not touched.

From his country-house in Cyrene, circa 402 A.D.
To Epaphras
at Phrygia.

"I am stranded here for lack of
transport: send me news.

Every ass, mule and horse I have been
burned out to grass: if I had had any
of them at hand I should have paid for
a visit, my dear brother. I was fair even
to make the journey on foot, and, as doubtless,
I could have accomplished it: but all my
household forbade it, fearing I might be
laughed at by my enemies. In the way
apparently they consider such people taken
quite at random, so wise and sensible
that any one of them could tell better than
what my conduct ought to be. With so many
critics, do these people shackles us who
would have us rule our cities by the
opinions of others.

Well, they had their way. Not that I
took their advice but yielded only to
constraint. When I was for setting out,
they refused to allow it and pulled me
back by my mantle. I am accordingly
reduced to sending you a letter in stead
of myself. Accept hereewith my kindest
regards and send me some sound: you
must have returned from Ptolomeia with
a cargo of it. What I want is some fresh
intelligence such as I like it, not brought
back from the prefecture. Above all be
told me about that mystery was removed from
the west. You know that it is of vital
consideration to me whether it be true or false.

If you send me a letter with clear
and detailed information I shall remain
where I am: if not, you too may have
to reproach me for flying to your hoof-foot.

Pius Cyrene, circa 402 A.D.
To Eusebius
at Phocis.

The death of Castriacus.

On the sixteenth day of Athyr, Castriacus departed from this life, after he had seen and recounted a dishonous vision.

From Lynaica, circa 40240.

To Eusebius
at Phocis.

Euthalius succeeds Pentadarius as Prefect of Egypt: an amusing anecdote about the former.

"Flee from an ass, a toad, a snake, and the Macedonians; flee also from a mad dog, and again flee from the Macedonians."

In succession to Pentadarius, a man of marked humanity and wisdom, Euthalius of Lycaonia has received the commission which the State confers the Prefecture of Egypt. You must know the young man: for as far as I can make out, it is the Euthalius who was at court when I was there. In the capital his words are less that his nickname gave him notoriety. You used to hear him of a certain 'Moneybags.' He did not, of course, inherit that distinguished name from his father, but earned it for himself. Appointed Governor of Lydia in the time of Rufinus, though he plundered that province so effectively as to show the resentment of Rufinus. The latter fined him to the limit of fifteen pounds of gold and commissioned certain soldiers, the bravest, as he thought, and the most reliable of his men, to take the money forcibly from Euthalius and bring it faithfully for deposit in his own coffers.
What did our Sisyphus do to meet this situation? I must not be so lacking in good taste as to dwell upon a story so well known. One must have heard about the pair of purses which Euthalites prepared, resembling each other more than did the horses of Ctesiphon and Pulchera. One he placed in bolts of bronze, with other slates of gold. He presented the latter, and concealed the former. Rufinus, when counted the money, weighed it, and even marked the gold with the public seal. Meanwhile Euthalites substituted the other purse and so sent the bolts instead of the slates. The agent, by this trick had admitted in a public document that they had received the gold and would bring it to its destination.

"King of the Shepherds, hence was mphilioss aktis.

This escape advanced Euthalites in fortune. All annoyance at the public loss was drowned in laughter; and all the world was anxious to see this Prince of Wizards. He answered the summons with all the airs of a benefactor of the Roman people, riding with pomposity through the cities in a public car.

For my part I know the man to be a greater wonder than the people who lounge on the benches of the Senate-house; and no other than he will presently take over from my friend Pentadecus the prefecture of Egypt!

From Alexandria, circa 404 A.D.

L .................. 24.

To Simphus
at Cyrene.
The murder of Amelius, and the woes of Cyrene.

Rupinius has it now that John has murdered
Ameliorate, now that the charge is falsely invented by his political enemies, well, the goddess of Justice knows the truth, and will ere long discover it. For my part, though the matter be, I think the whole gang deplorable. John's character is such that, even if he has not done this thing, he is quite capable of it, and the charge charged against him consents well with his morals. Even if his enemies have not invented the charge, they might easily have done so, for they are men fitted for such dirty work.

Let a man's character be above suspicion and an abundance of carefully prepared evidence will bring a charge home to him. Here one to accuse John of infamous morals, the accusation would be laughed out of court. Alexander, on the other hand, though perhaps not an abandoned debauchee, had an effeminate streak in his character and was open to indictment on that score. I hate men like Scythians and Odysses. No doubt, they occasionally spoke the truth, but their characters made them, in general, liars.

My misfortune, nevertheless, redounds to my great advantage, when it redeems me, and such men, whether as enemies or friends. I wish to be severed from the whole crowd: I have nothing in common with any of them. Rather let me live an alien in an alien land! My habit of life devoted me from such men before my habitat did so. Yet I mourn for the famous Sire of Greece, once the home of men like Carneades and Aristippus, how the law of men like John and Scythus! Since I could not live with them to advantage, there is advantage in my exile.

For your part, I desire you not even to write to me about local affairs: nor to recommend to me any one with a lawsuit on hand. I cannot any longer place my services at the disposal of such
people. Miserable wretch should I be, indeed, if, deprived of the blessings of my native country, I had to suffer my share of its calamities, and worries to enroach on the leisure I devote to philosophy. I have counted even poverty socially if I have repose, and it would be a thankless task to interfere like a busybody in the misfortunes of others.

From Alexandria, circa 402 A.D.

XVIII .......................... 25.

To Euphrasius
at Agena.

To introduce Ammonius, a senator of Alexandria.

The bearer of this letter is a senator of the city in which I became a father. Such a line ought in some measure to make me honour and regard all Alexandrians as fellow-countrymen. But further, my friend is able to obtain new ships with the late Theodorus, whose memory I keep green for good reasons: and he rightly receives considerable deference from those who are prominent here in public life. His friends brought him to me when he was about to leave for Agenaica with money to pay the troops. They asked me to equip him for his journey with letters to his home country, believing that his mission would be a complete success if he had from me introductions to you and to certain others. I acceded to their request, and it is for you to show by your treatment of this guest whether my service was worth having or not.

From Alexandria, circa 402 A.D.
To Eupontus at Phycus.

A war letter. The progress of the Barbarians. The cowardice of the troops and the lethargy of the citizens. The efforts of Synaeserus.

We have, unfortunately, no lack of bad news to give each other. I have to inform you that the enemy have plundered Batiæ and invaded Aegospilus. They have burned the granaries, ravaged the country site and carried off the women into slavery. No longer do they spare the lives of males, though they used to spare the lives of boy captives. They realize now, I fancy, that they are too few in number to assign any large number of men to guard their Spoils, and at the same time to suffice with the residue to ward off any hostile attack.

No more here shews indignation toward these outrages. On the contrary we sit by our firesides waiting for help from our wooden soldiers. We complain about their valor-money and the fruit which they enjoy at during peace, as if, moreover, they were the ones who were to make out a legal case against them, and all to regulate the enemy. Shall we ever cease to talk nonsense? Shall we ever rally our arms and gathering a force of democracy from the soil, so to meet the foe in defence of our children, our wives, our country, our soldiers themselves, if you like? It would be a fine revenge to boast in peace-time that we both feed them and save their skins.

For my own part I have only left the saddle to dictate this letter. These raise companies and officers as best I could. I am having a considerable force mustered at Aenosan, and I have sent a message to the Dictator to meet us at Cleopatra. I am hopeful that as we march forward, and the news spreads that I have about are a vigorous band of men, volunteers who came in in such great numbers. Come they will from every quarter, she brave to show a glorious adventure, the cowards for a share of the Spoils.

From Cyrene, circa 405 B.C.
To Euphilius
at Phygeus.

The Brigands: the two brothers in
line of war: interesting details.

That women should, when the actual or
reporter approach of the enemy, make outcry,
beat their breasts and tear their hair, is
not perhaps a thing to be too much surprise at.
Plato, certainly, does take it seriously.
Amuse that women, instead of fighting
like the birds to defend their young from
even a powerful marauder, go ten a
the human race the reproach of being
the most cowardly part of the animal kingdom.

But that you, Euphilius, should show a like
distress of self-control, should be terrified
during the night, should keep your
bed shortening that the barbarians are at
the very door of the fort — surely, if the
story I have heard is true, that is
incredible conduct, and one cannot
well reconcile such cowardice with the
fact that you are a brother of mine.

For my part, I am in the saddle at
daybreak and ride forward as far as I can.
Both ear and eye I search out every possible
source of information about these Brigands.

They do not deserve the name of enemies,
but rather of robbers or highwaymen, or any
name which is disgraceful enough for
men who never stand up to a resolute
opponent, but habit-forming sacrificial
victims and plunder only those whom
fear has rendered helpless. By night I
encircle our hill-station with the jump
men, and so allow our women to sleep
with easy minds, knowing, as they do,
that an alert guard is herded over them.
I have with me, also, Soldiers from the
Company of the Balagráts. Before the
magnificancy of Caracalufi there were
mounted archers. After he assumed office,
their horses were dispossessed and they,
became archer-infantry; but even without
money, they serve my purpose well. I need archers to protect our wells, and the
rice, for we have no rice within the
town. If we had had it, we might
have occupied the bedchamber of the sultan with
music and revelry. As it is, we must
either gain the upper hand in combat,
or face up the enemy, chief of wounds rather
than of thirst. Could any plight be more
frightful than ours? Sheer necessity
compels us to brave.

Do you, for your part, Eutychus, show
a like energy and encourage your
companions. Bid someone fetch you
the two horses who are eating their
heads off to pay your taxes. Nothing is
more usefull than a horse in times like
these. To get at the front of the lines, to
reconnoiter and report with the
maximum of speed - a horse can easily
accomplish all this. If you need archers,
send for them and they will arrive. No
more than you have! confidence in the
longshore men of Phocaea, any more than
I have in my market-gardener here.
What I want is a few men worthy of the
name. Such men I shall find - I do
not omit God's help when I say it - I have
to Remus. If death is the one doom,
Philosophy can show to advantage here also:
for it refuses to be disgraced at the hour
of parting from "this little sack of flesh."
Nevertheless, I do not warrant you that I
can content you till leaving my wife and
child with dying eyes. Indeed, indeed, that
philosophy could do so much for us! May
I be called upon before that ordeal,
my brother, and dispenser of life and liberty!

From Cyrene, circa 405 A.D.
To Euodius
at Phocas.

"See the front of battle come!"

I have now three hundred Caenuses and as many scimitars: of two-edged swords I have never had more than ten. Indeed, twin weapons of such excessive length are not forged in this country. In any case, I fancy that the Scimitars cut more severely into the bodies of our enemies, and, accordingly, we shall make good use of them. At need we shall have clubs also: our wild olive-trees have a good reputation. Some of us have also axes with a single edge, which we sling at the waist: when we have battered the enemy's shields with these, we shall force them to fight on equal terms, for we have no defensive armour.

It appears that the battle is to take place tomorrow. Some of the enemy flee with our scouts. After pursuing them with vigour, and realising that they were too speedy to be captured, they sent by them a message to cheer us. We shall no longer need to wander about in search of men who retire at need into the vast interior. They said that they intended to stand up to us, being, from the learning and courage of their men, as much accustomed to war as any we were who had ventured so far from our homes to fight with wandering nomads, accustomed every day of their lives to experience what we enjoyed only in campaign. I do not doubt that by God's grace we shall tomorrow conquer our enemies, or that, if need be, a second encounter will bring us victory. I say that because I would then be boasting of this event. I charge you to look after my children. It is your duty, as their uncle, to pay them the remembrance I owe to you.

From Gerasa, circa 407 A.D.
CVII

To Epaphras.

"Every citizen must be a soldier now."

Surely you are jesting when you say that we ought not to provide ourselves with weapons of war. Why! the enemy is in occupation of our country, our belongings are at his mercy, he is butchering white districts every day, and we have never a soldier to show his face! Shall you really maintain that it is illegal for private citizens to carry arms, but quite legal for them to lose their lives, if it be indeed true that the state foresees upon their attempts at self-preservation? Well, if I gain nothing else, I shall at least vindicate the authority of the laws over their lawless, the cause of our country. No price would be too high in my eyes bringing back peace; twice the nation Kiliman set again in our midst and to hear the herald of Freiheit. I am ready to die the moment my country has recovered her old tranquility.

From Greve, circa 407 A.D.

CXXII

To Epaphras.

A fight between priests and the barbarians, and the value of the deacon Faustus.

May an abundant blessing rest upon the clergy of the Apocalypse! When our soldiers were seeking in their mountain lairs, intent upon saving their stations, these priests called together the music folk of their parish, led their congregation straight from heart to face the enemy, and, after invoking the benedict of God, seized a trophy of victory in the Valley of Myrtles. This valley is a long, deep well-timbered cleft in the hills. The barbarians entered this dangerous place
with confidence, since no armed enemy had anywhere opposed them. There, however, they were destined to meet the formidable valor of Faustus, a deacon in the Church. He it was who, first, though unarmed, stood up to a fully armed soldier, and with a stone in his hand smote him a blow on the temple; he did not throw the stone, but went for his opponent as if he were boxing. Down went the barbarian, and Faustus, having stripped him of his weapons, laid many another beside him. No doubt, others too shared bravely in this engagement, but to Faustus is due the credit of the victory, both for his brave conduct and for his timely encouragement of his friends.

If I had my way, I would gladly decorate all who had a share in the fight, and have their prowess heralded abroad. They were the first to show a glorious example and to prove to our panic-stricken countrymen that the enemy are no Constantia, nor demons in the service of Rhea, but men who, like ourselves, can be wounded and killed. If we too would only play the man in such circumstances, we might perhaps win a place of honor, second to theirs. Nay, we might even be awarded the first place, if instead of being like them a fortunate band of fifteen pruders, waiting in ambush, we engaged the enemy in a regular battle, army against army in the then practice of war.

From Grevaica, circa 407 A.D.

XCV .......................... 31.

To Euplius
at Physcus (?)

A political enemy.

Your belief that I am amenable to your advice (I quote from your letter) is as creditable to you as it is well founded.
May you be richly rewarded for it! It gives me assurance of your gratitude. If, indeed, any gratitude is due to a younger brother for obedience to an elder, which I, at any rate, am far from maintaining. The one return I can make you is to have you realize how I regard you as the sole living arbiter of my fortunes.

When, however, you assert that Julius is eager to be friendly with me, I cannot accept your statement. Such an opinion shows that you are misled, for I will not say that you are inquiring to mislead me. It happened that your letter to me arrived just when a certain friend of mine received a letter from Julius: my friend tells a far different story from yours. He has discovered both from his correspondence and from his intentions that Julius has spoken of me in contemptuous terms. My friend is a man of honor whose word I could not disbelieve: but in spite of this, I swear it by the God who presides over our kingdom, I was not disposed to respect the service I did Julius when only the other day I saved him from the feel clutches of one who charged him with the unrighteous and base-majesty. Believe me, my dear brother, I had many difficulties to contend with in this case. The judge was bribed and did not care to alter his original view of so grave a charge. The accused was desperate, declaring that he had no option and was prepared to do his duty at any cost either to the accused or to himself. Had I not, Isay, surrounded all these obstacles, disaster would have fallen on the wife and children of Julius, on many of his kindred and acquaintance, rich and poor alike; in a word, a general massacre would have encompassed our city at the hands of a desperate man rushing to his doom. Julius' kindred and acquaintances have won his battle, but enemies which would have made life unbearable.

For all these reasons I considered it my duty to do what I did. What of my interests? Every year I made advantage from my
natural and deliberate complaisance? I count it far better to lose a good turn done who does not deserve it, than to allow a large number to go to unnecessary suffering which I can prevent. Surely I do not hate the man's wife, a lady of good family, or his children? Indeed, the man himself is far from meriting any injury now me on account of his slanderous tongue, though he fully deserves my hatred. He speaks with the deliberate intention of wounding me, his words are calculated to make me smart. His motives, therefore, are blame worthy and guilty... Let him realize, however... no! Let him not realize the effect of his conduct. If he did, he would cease to do me a service. Let me tell you that the old saw about reaping advantage from one's enemies is fulfilled in this instance. Julius makes no small contribution to the reputation I enjoy. All who wish to commend me, if they can find nothing else to say, say this by preference as a unique and high compliment: "Julius speaks like a man."

How many advantages do I draw from that single remark? To be opposed to downright villainy is to be the friend of indisputable virtue. He consciences as I am of such merit, his words assert it: for men believe the opposite of what he says. I ought, then, actually to be grateful to him. I swear to you by your dear head and the welfare of my children that he could do no more to my advantage than is revile me: in the eyes of God and of men alike, that will be counted to me for righteousness.

Not that what he will say the penalty of his wilfulness, though I shall not exact it: possibly I would not if I could, assuredly I could not if I would. What weight with the present project has a man who is a wretched wanderer and
Exile from his own home, without hope of return, with the enemy encamped upon his estate and using it as a base against Grenv; To whom, then, rise delays for the Several? To the goddess of justice herself; I give you false assurance by that, so convinced am I of the truth. She it is who, with purest heart, for me sake and for the sake of the city, our common country, in whose service we espoused the conflicting policies which made us enemies. I have never expected him to further my private interest of my own, as he would his self admit. We face out to begin with because, observing that our army and our council were alike feeling under the survey of servile mercenaries, I set my face against that abuse. Later, the rebellions concerning my usurpation the Capitol provided a clear ground of Strangulation. I fear too in silence the case of his friend Secundus, though I acted in that case with such moderation as could provoke resentment with a few feet nor from my fellow men. When I say resentment I mean the revenge of our lyric poets: "Unmasked their count in a moment, Nor bowed the haughty neck, Beneath thy rule them holder were The life of men."

Again, when the senate was before the house, voted for particular reasons against admitting foreigners to the army. Julies opposed, as for the sake of his friends Helladius and Theodorus. Yet who does not know that foreigners erect even the most soldiery of officers and transform them into mere backstercs? Yet again, I vote for the abolition of our local military command. About this reform there are no two opinions expressed here. The only way to escape from our present ills is admitted to restore our cities to their former prefecture.
To Scoplius,
at Alexandria.

Secundus' progress in the domestic school.

A lengthy letter proves that the bearer is it is
a stranger. The good reason is no stranger:
he knows all my names, and he will like you
even more than he knows, for he loves you dearly
and because his eloquence is more than a match for any story.

This letter is accordingly a concession
of my custom of sending you my regards
than a necessity. Let it henceforth keep
the honour to like you that your son Secundus
is well and that he is reading Aristotle like
CXL

To Euophlus at Alexandria.

More news about Dioscorus. You ask me how many verses Dioscorus recites from memory each day. Fifty. These he recites without a stumble, without a repetition, without a break to refresh his memory. Once begun, he goes on without a break, and when he stops speaking you may be sure that the recitation is complete.

From Granacia, circa 409 A.D.

LXXXII

To Euophlus at Alexandria.

To recommend Geronius.

What kind of man do you regard as ideal? Surely the man who is full of cheer, who is devoted and good-natured, the man who seeks after his instruction and stays himself on God; the man, in a word, who is like Geronius, the bearer of this letter. When you have proved his qualifications, you will admit that I do not praise him without good reason.

From Cyrene, circa 409 A.D.
To Sophonias
of Alexandria.

Synesius, elected bishop by the people of Ptolemais, but not yet confirmed in office by the Archibishop of Alexandria, gives this brother an account of his hesitation to accept office and an outline of his Confession of Faith.

I shone indeed be less than human if I were not deeply grateful to the people of Ptolemais for deeming me worthy of an honour which I, personally, regard as beyond my deserts. I am bound, none the less, to consider with their generosity, but whether I can possibly accept it. If a mere man received a charge almost divine in its honour, it might be a source of great joy to him if he were worthy of the preference; but then he feels for want of the required standard, it only augurs much heartfelt longing for the future.

Not recent in my heart, but of long standing, is the fear that I should win no honour even by serving a saintly soul. When I search my own heart I find myself altogether lacking in the qualities appropriate to the sacred office of priest, and I suppose now it acquired you with the emotions which have thus been my peace of mind. I could not have a better confidant and then you, my dear brother, the partner of my life. I can rely upon you to share my anxieties in the free, to measure sleep, and to devote all your thoughts by day to the furthering of my interests and the enlightening of my darkness.

Let me see you, then, the present position of my affairs, though I must think hardly about them. The burden of philosophy which I assumed was well within my powers, and I think I have carried it without much success.

But because I seemed to be no failure as a philosopher and have therefore won the plaudits of certain people, I am called to
higher things by those who do not know the true bent of my mind. My dread is that if in a pride, I assume that dignity I may commit the two fold offence of slighting philosophy and of falling short of the high standard necessary for the priesthood.

Consider the matter thus. I make it a rule to divide all my time between relaxation and serious study. In my studies I retire into myself, especially when I study Theology; in my relaxation I am as the dispersal of grace. You know quite well that once I arose before a man's books and eager for recreation of any kind. For the anxieties of public life I have no affinity, other natural or elective.

The priest, on the other hand, must be a man of peculiar endowment, and he must, the God himself, be superior to every line of our custom. He is watched by countless eyes to see whether he is faithful to his vows. A priest is of little or no use unless he cultivates an austere mind and shows his success over every form of pleasure. In his relations with God he acts not for himself, but for all, he is the teacher of his flock and the mouthpiece of the Sacred traditions. Only calls him to assure everyone's business; he cannot avoid undertaking the affairs of all his people without exposing himself self to universal criticism. Surely, it needs a good and noble soul to carry such a burden of care without being overwhelmed and without allowing the divine flame in the heart to be quenched by so many distractions. I am well aware that some men can support such a life and I count my fortunate in their natural endowment. There were I really consider holy whom contact with hum an affairs does not separate from God. At the same time I see in myself one who goes to and from this city, one who is inured to mundane things, and one free of the most serious defilements. The bloom of my private life are of corp standing. I every new fight
that comes helps to sweeten the Sow of them. 

There neither constancy of soul nor inward health, I cannot bear the natural shock of life, and the torment of my conscience over all. Wherefore I am asked, I do not hesitate to say outright that the issue must be all his conduct be free from scandal, and the more so because he has to cleanse the Stains of others.

There is a further matter I must now suppress in a letter to my brother. There are many others who will read this letter: in fact! He chiefly moved to write it for the very reason, that I might make my position plain to all. Then, come what may, I shall be blameless in the eyes of God and men, and, above all, in the eyes of our father Theophilus. By revealing all my thoughts and leaving it to him alone to choose for me, I shall surely escape blame. God and the Law and the Sacred Hand of Theophilus gave me my wife. I gave freely to her and pledge myself that I shall neither separate from her, permanently, nor visit her in secret like an adulterer.

In the one case my conduct would be felonious, in the other highly uncanonical. On the contrary, I should fast and pray for many children to bless our union.

This fact above all must be communicated to Theophilus, who has the final voice in my election. My friends Paul and Dionysus were the hein of it, so learn that they have been chosen as the people's deputies.

Now is a further consideration which Theophilus does not require to learn now but simply to call to memory. On this, I shall now elaborate for a while. It is difficult, if not absolutely impossible, to uproot from our minds the beliefs which have entered them with the warrant of scientific proof. You know also that philosophy often runs counter to the beliefs of the common people. For us, then, I can never bring myself to believe that the soul was created after the body. I refuse to admit that the universe and its parts are destructible. The Resurrection is widely believed in, is for men a Sacrament.
mystery, and I am far from agreeing with popular conceptions of that doctrine. No

crystal mark which is philosophic and knows

the truth but on occasion to the necessity for
falsehood: for truth is to the mind what
light is to the eye. Just as the eye would be
injured by too fierce a light and darkness is
better for those who have weak eyes, so I

maintain that falsehood may be advantageous
for the people in general, and that the

truth may hurt those who cannot look without

shrinking on the splendor of things as they are.

If the law of the Church allows me to hold a

philosophic while maintaining these tenets, I

might feel that office by remaining in private

a philosopher, while countenancing in

public the popular beliefs. I should not

be a teacher, but neither should I be a

persuader of my people. I should leave them

in the opinion they already hold. If, on

the other hand, I am told that I must make

the revolutionary change of mind, and that a

priest must hold as true the popular
doctrines, I cannot too soon make my

position plain. What has the common

people to do with Philosophy? The truth

about things divine must surely be a

mystery, but the people at large need the

taught by something more tangible. Thus

I shall attack once and once again, that a

wise man will not, unless he be forced,

attempt to confute his opponents or allow

him to confute his. If I am called to this
Sacred Office, I shall feign my beliefs: that I

swear before God and men. Truth partakes

of the nature of God and I desire to be

blameless before God in all things. In this

matter above all I refuse to play an actor's

part. Fond as I am of Sparta (and even as a
boy I was said to be ansero devout

covered with arms and horses), you can imagine

what my feelings would be if I saw my

dear dogs kept from the chase and the

wolves devouring my bowels. But keen as

that pang would be, I shall enliven it if

God so enjoins: And though I shriek for the
anxieties of office, yet I shew put up with vexations, persecutions, and affairs. I shew look on these things as a service, not undertake for God. My belief, on the other hand, I shew not distinguishable: my tongue was not at variance with my mind. Such is my policy, such my profession, well pleasing to God. I desire that he may shew even be able to say that I walked at this dignity before my character could be known.

The venerable Theophilus must hear this, and when he has made it plain to me that he knows where I stand, let him then give a decision in my case. Either he will allow me to remain that I am, a philosopher pure and simple, or he will leave him self to judge me for judgements hereafter and remaining and from the voice of his book. All other plans are sheer folly compared with this: for I know that God removes in truth most chains in any other thing. I swear to you by your dear head and by what is dearest sacred, by the God who is the guardian of truth, that I am now suffering as a man must suffer who has to change the whole current of his life; but if after are understand the facts, which I refused to conceal, I am chosen for the bishop's throne by him to whom God has given the choice, I shall be too, necessity and take his vote as a sign from God. I reflect that if the command had come from the other, or even from some insignificant Augustan, punishment would have followed by my obedience: but God must be obeyed with a willing head. If, on the other hand, God does not claim me for his service, even then must from the outset show my regard for the truth which most resembles His nature which that in a different wise employ falsehood to creep into this service.

I rely as you to let the ecclesiastical counsellors know all these to you, and on them to inform Theophilus about my position.

From Cyrene, 409 A.D.
To Euphrasien of Alexandria.

Have you forgotten me?

I shall not allow you to say that the bearer of our parcel letters left Alexandria without your knowledge. No! you saw him depart, and did not think it worth while to remember your brother by giving the carrier a letter with hints of your health and fortunes. It makes me see the difference in the world to me to hear about you, and even if all my own affairs were in a wretched plight, I should be glad to find reason to rejoice over yours. Yet you have robbed me of that consolation also at a time when I most needed it. Even if we had not the same parents, we were nurtured and educated together: did we not share every thing in Early life? Everything combined to unite us in the closest bonds. How true the proverb is: he or she in a cruel experience, and when hard times came to a man, they put every thing to the test, and at least the love of brothers and friends.

Well, I shall content myself with such news of you as others may bring me. Only you God dispense you good fortune. Such is the news I would have hear about you.

Peace Plotenius, circa 411 A.D.

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LXXXVII ......... 37.

To Euphrasien of Alexandria.

To recommend a quarter-lion.

The bearer of this letter is in quest of and quarter-lion of the Dalmanitans corps. I have seen the Dalmanitans with a fisher's crew. They are the people of the city in which I have been called to the office of bishop. I needed you to keep me so more than that, leaving it to you to treat my friends as you aim.

Peace Plotenius, circa 411 A.D.
To Euphrosus
at Alexandria.

"Nessun maggiore dolore...."

Tui e was when I looked into the smile of
Fortune. The tide has turned and am
saddened by the woes of country and of
home. I live without privacy in a
beleaguered land. Every individual claims
my sympathy for his own misfortunes; and
many times in a single month I am
summoned to the sanatorium, like a hired
soldier rather than a priest. Of my three
sons one only still lives.

If you, for your part, are prosperous
and happy, their Fortune is not quite
with kindly against me.

From Ptolemais, circa 41240.

To Herculius
at Alexandria.

Recollected and intimate details.

Homer declared that the wanderings of
Odysseus gave him the taste of seeing the
cities, and learning the mind of many
men; yet he visited the coasts of
civilized people but of Teutoburgian and
Cyclades. Surely, then, our Sojourn in
Egypt might well have moved a poet to
such a vision, seeing that it brought us
such experiences as we had deemed
impossible when rumors brought them to
our ears. With our own eyes we saw, and
with our own ears we heard, the true
high-priests of the sacred mysteries of
Philosophy. If the ordinary relations of life build together those who have shared them, surely the law of God demands that we, who have had communion in the holiest part of us, our minds, should be joined in mutual affection. For my part, now that I have enjoyed your bodily presence, I seem little to see you though you are no longer beside me. Memory offers me your visage, shaped by the love I bear you, and the sound of your divine conversation rings marvellously sweet in my ears. If you feel not the like towards me, you do me wrong: and if you feel thus, you do no great thing, since you but discharge the debt my love imposes upon you.

When I consider our companionship as philosophers and the philosophy to which we have given such devoted study, when, I say, my mind travels so far as reflection, I think God, our over-ruler, for the concerns we have had. Certainly, with nothing less than divine utterance had I, Sirens, who least of all men can quench a flame such feelings, I who certainly have many friends but cannot with their indulgent relationships only, count philosophy with the rest. Scarcely was a secret of one secret, yet without God’s will, I say, had I so unambiguously related one myself and all that is mine to one who but a little before had lacked with me for the first time. Since there has been found one man to whom I revealed what had this been to be kept hidden from one in whose company I forget the prevalent policy of Polices, which was simply to meet men not as a soul but as a fellow-man. Since this occasion has arisen, without purpose in my part and taking me at ten o’clock, I count God the author of so strange an adventure, and we share as it were to accomplish
that which he has begun. May he grant us to ensue philosophy together; if it may not be together, at all costs to ensue philosophy.

Eager as I am to flood this letter with thoughts which are in my mind concerning the theme we used to discuss, I shall refrain. God may grant you yet to converse with me thereon, and with many whose knowledge is greater than mine; and for my part, I think it illogical to sustain such matters to correspondence. A letter cannot keep its counsel, but is prone, by its very nature, to babble to all and sundry.

fare well! forsake not philosophy nor the constant endeavor to bring to light the eye which is buried within us. the right ordering of life, which is, I think, the beginning of wisdom, has been shown to us by wise men of old to be itself our high endeavor. it is a divine revelation that this we pursue may not handle what is secret.

the constitution requires a good life, and as the gateway is open, but as an end in itself and the perfection of human existence: but they can in thinking thus that the pathway is not a pathless meanly but the goal to which the pathway, without a reason, must lead. true/reasonable and an abstinence from flesh have often been given by nature to man also who cannot reason, but we do not praise a cow or any other animal which has shown us structure virtue of his kind: praise is out of place in the absence of rational conduct. the life which follows reason is the end of man. let us pursue that life, asking God for divine wisdom, and, for our own part, as far as in us lies, gathering wisdom from every source.

From Cyrene, circa 395 B.C.
To Herculaneum
at Alexandria.

"Out of sight, out of mind."

I once heard an orator speak in praise of letter-writing; that was the theme the sophist in question had chosen for a fluent and admirable discourse. He found material for his eulogy in many sources, but chiefly from the letters, power to console unfortunate lovers, by giving in the absence of the loved one an illusion of his presence and fulfilling the heart's desire by the semblance of the loved one's accents. Such were the terms in which the orator celebrated the invention of letter-writing, and he claimed that the act was no human gift, but a divine gift to men.

I at any rate, derive pleasure from this good-given boon. When I cannot speak to anyone as I should like to, I write letter after letter. Thus I have had the companionship of circumstances all around, and found joy in those whom I love for, on the other hand, if I may say so without offence, have changed your affection with your dwelling-place; and, unless you choose to divorce yourself from those who have loved you in all the features or arts, I shall say that you have followed the example of the Swallows, who make a noisy succussion into the welcoming nesteheld green, but in silence take their departure.

So far I speak to you as to an ordinary mortal, and my complaint is very human. But if it be true that you have through philosophy united things which the world keeps separate: if in your eyes the good alone is the desirable, if the desirable and the good are one, and you have believed the divine intelligence which so unite them: then I no longer regard your silence as culpable neglect, but I join with you in your pursuit of philosophy, in your refusal to engage in trivial affairs, and in
To Heraclianus
at Alexandria.

Expressions of friendship and an
Echo of Plotinus

If your letters can convey so strong a
Syrup of Persuasion; if the mere image of
your heart, lacking its living affection and
charms, can throw so potent a spell on
those to whom you write, what overwhelming
joy would it be to experience these feelings
at your side! You used, when with us,
to enure me above all others in the
Snow sweetness of your discourse: I yet am
not ashamed to confess that a
Second Spice of your Society would from
hence be more agreeable. He is not so
Sensible of the joy we possess as of that
which has flashed after we have
experienced it. In the one case the
Continuity of the pleasure blinds our
Sense of enjoyment, in the other the
briefest divorce from our delight brings
Strangeness in its train the present
memory of what we have really lost.

May you come to me, then, my
Dearest friend, and may we live together
as philosophers, building, one on the
foundation, on which has lain, that out of
perfection we may be brought to light
a beauty, perfect and without blunderish.

God grant it may be so; but if we are
not to have such union, the loss is not
to be clearly mine. Where you live, Culture
herself and men of Culture are safe;
you will have the Society of many a Syracusan
and I was a better man. The country of my birth is dear to me as such, but it has grown strangely insensible to the claims of philosophy. It is not good that one should remain without the help of friends, without a partner in the sacred mysteries. But even granting that I were not quite alone,

"How should I forget divine mysteries?"

afflicted my conversation with your dear soul, what other binder in contact with mine would bring forth the light and flame which are the offspring of the intelligence? Who like you could so potently, with such mastery, evoke from me the spark which lies hidden and clings to its obscurity? Who like you could kindle it and make of it a clear fire?

May God be with us, apart or together! When God is present, all perplexity disappears.

Farewell! Be faithful to philosophy, and lead the divine within you up to the divine Source first. Surely it is fitting that every letter of mine should carry to your honoured heart the message which Plutarch is said to have given from his death-bed to those who were around him.

From Agnes, circa 395 A.D.

CXLV

To Hercules
at Alexandria.

A runaway slave.

One of my slaves has bolted. He is not one I inherited, nor one of those who have grown up with me in my household. These have received a generous training; I

might almost say that they are cultivated as
well as I am. Consequently they come here as if I were a matter of their own choice instead of being here as their legal lord. Philocharus, on the other hand, for such is the fugitive's name, was formerly the slave of my niece, the daughter of Aurelius, and he entered my service at her request. After his law and undisciplined upbringing, he could not tolerate the Spartan bequest of a philosophic master. He found a new master in a native of Alexandria, with whom he is now gadding round Egypt. There is a certain Staphylinius in the bodyguard of Heraclean, with the rank of Sub-adjutant, for so I believe, and 'Subadjectus' is to be interpreted. Philocharus is with this man. For my own part I should have let him go: I am not sure that a knave should be able to dispense with honest folk. While honest folk admit that they cannot dispense with a knave. But the rascal's mistress cannot be induced to take him; he has the view of her loss, and despises those who will not remain true to her. She has begged me urgently to send her to bring him back. A member of my household, Bethale, has volunteered for this service, and I have sent him with confidence in the guidance of Socrates and with the promise of your assistance for him.

I trust that my letter will reach you; for the rest, after you have grasped the nature of the business, I count on help from you and from Bethane.

From Greece, circa 375 A.D.

CXL 43

To Heracleans
at Alexandria.

After reading the 'Banquet' of Plato;
a formula in his letters.

There are two kinds of love: That which has
in earthly, and human origin is gross and fleeting, is as much as it endures only when the loved one is present, and that with difficulty. The other is ruled and directed by God himself. When, in the divine words of Plato, he has by this act fused the lovers into one being. Such love triumphs over time and place. Nothing can hinder souls which love one another from meeting and uniting in mystic union.

From some such source, the truth grants our love springs, if we are not to disown the nurture philosophy has given us by clinging to the senses, and refusing to admit the presence of the soul unless the senses are excited by the presence of the body. Why, then, do you make complaint and beseech your letters with tears? If it is because you find me for no longer meaning philosophy — and that is the impression I convey to you in my letters — I recognize the force of your sorrow. But if, as your words seem to imply, it is because godly grief has separated us, it is insufficient and childish to set the heart on things in which fate can overthrow our purposes. For my part, my dear Secundusus, I desired you to lift your eyes above and to contemplate with complete devotion reality and the principle from which mortal things ensue. 儰pect for long since to have risen above its writers which have an earthward reference and diminish order to the heedless existence.

It was to such a friend that I address the feeling in my letter: "Much wisdom!" and, "much joy!" or, "much prosperity," salute having less significance. "In life of action is ruled by the lesser intelligence, just by the intelligence which I was certain, they buried in your soul. About this intelligence I write much in two of my earliest letters to you, though you have not received even one of them. May this, my fifth letter to you, also have been written in
vivit! It will serve its purpose if, in the first place you receive it, and, thereafter and more importantly still, if it warn, instruct, and persuades you to choose courage of soul before strength of body. I do not mean the courage which belongs to the quaternary of primary and commonplace virtues, but that which holds a similar place among the virtues of the third and fourth degrees. To such courage you will rise when you are no longer perturbed by human affairs.

Now, if the distinction which I have made is not yet clear to your mind, the distinction namely between the more honourable and the common virtues; then once you have ceased to weep for any hope and can despise all that may before you in this our life, let that be your standard and your criterion of attainment to the virtues which I call primary. Then again I shall be able to greet you in my letters with"much wisdom!"

May you continue to have good health, and may philosophy approach to you, my dear master, the calm seas of a cheerful mind. Philosophy knows how to give just honours to this need of your passion: ordinary minds are betrayed by ordinary affections: but where are we to rank the mind which seeks at the agony of every just of passion? Such a mind is surely far from philosophy, a place which I have pressed you and have to press you now. May passion not rule you, my dearest friend, but let me see you with a bower countenance once more.

All my household has begged me to greet you on its behalf. Take then the greetings of all, greetings in which each has set his heart poured out his whole soul. And do you, I beg you, salute for me the mounted archer.

From Cyrene, circa 402 B.C.
To Herculanius
at Alexandria.

Please send me my hymn.

Do not be surprised that I employ one carrier for two letters. In the first place, realize that you are paying the penalty for your ungrounded reproaches and receive herewith a suffix of my penitence. Further, with the second letter I accomplish for me a different purpose. I wish to ask you for that little composition on Lambrius in which the writer converses with his soul. Now I gave it to you; I assure you that I could reproduce it from memory. Now that I attempt to do so, the result seems to me no wise comparable with the original, and if I commit it to writing I shall be composing anew instead of remembering. The result is so likely to be worse as it is late better than the first draft, but one ought not to bring forth the same child twice especially when the child is within one's reach. Send me, then, a copy of the quintessence of poems. Ask it in the name of the soul to whose honour the work is dedicated.

I assure you I send it as quickly as possible and take all precautions against its loss. You will secure its safety if you use a messenger coming to a messenger who will deliver it at all costs. If you fail in either of these respects, you will not be able to help me; whether you put off sending it, whether it will reach me at home, or whether you entrust it to a messenger who will not absolutely guarantee its delivery.

From Agnes, circa 402 A.D.

To Herculanius
at Alexandria.
true letter: many a phrase recalled that hero, but Postumus did not recognize. For, indeed, contumaciously, I feel a hero's role, but for my part, though I have some claim to wisdom, I find how poor my habitual enslavement is when I search myself in accordance with the Socratic precepts. I disown any kinship with heroes save as far as I have desired to emulate their silence. In breaking that silence you have followed in the steps of Spartan Mnesilochus. It would appear, then, that you resemble both heroes and not Odysseus only.

So much for your allusions. Having disclaimed any skill in letter writing, you are little justified in demanding we are a host of letters which would only fatigue you. I have therefore curtailed the length of my letter lest you should be wearied by it. Ad interim cetera...

May strength and good cheer be yours, my dear friend, as you pass through life led godwards by philosophy.

Great joy are the right honorable Count whom I have not encountered to greet in person. The words of Homer.

"Rejoin for them art your foes...."

prove that it is meet for the young to begin warfare and strife, but for the older to set kindly relations at base. The Count is in my eyes an honoured man, worthy of all praise: he is the only man of all times who has united culture and campaigning. They were divorced hitherto by insurmountable barriers, but he has discovered an ancient kinship between them. He is Couraques as no soldier ever was before, but he avoids the arrogance which so easily leads on the heel of Couraques. A man of his stamp I love, though I do not write to him, and I honour him without indulging in any adulation.

From Cyrenae, circa 432 B.C.
To Herculaneus
at Alexandria.

Acknowledgement of letters: a declaration of independence, and some raillery.

I was eager to satisfy your dear heart by scolding you in a letter for the violence of your desire to have my company. So far from accomplishing that, I have only lost my resolution before the charms with which you往返 from your letters. Yes, I am now guilty of the weakness which formerly found access to you. Can I say that my dear friend Herculaneus has done me much good when thus he has seduced my soul and brought us down from the lofty status of a philosopher? Is it not for this very reason that the poets ridicule the Sinews, who remind men of the Edwards of their voices, encouraging all who surrender to them? Once, indeed, I heard a wise man make an allusion to that tale. By Sinews, he said, the poets mean those seductive pleasures which prove quickly fatal to those who yield to them, and are bewitched by their joys. The delights your letters give are nothing short of Sinews. Surely, when they have made me forget my resolution and surrender myself to Herculaneus, God is my witness that I have not said all this formerly, as though on another's behalf. Simply to have something to write about. Of the three letters which Ursinus handed to me, one, midway in length between the others, distils in my heart a joy that will not soon perish, and I am actually ashamed at the victory which your friendly letters have won over my feelings.

It appears that your brother Cyzicus was to have conveyed a letter, touching the subject you have mentioned, for the Court...
of the Ptolemies. Grateful as I was for your recommendation, you forcibly that I am endeavoring to be a philosopher, and that I count no honor of value which does not come home for philosophy's sake. But we assure you that I need nothing: living as we do, and so far away, we are. It was gracious of the Count to offer such a service, though for me it could have been unseemly. Had I had occasion here for letters, it would have been for the honor of letters to myself, not for letters to another on my behalf.

Heart and contentment to you as you pass through life pursuing philosophy with a single mind! My whole household together, God be my witness, young men and old, ever the women, send you peace and health. Perhaps you have little writing for the women even when they are friendly.

Look what you have done: I was already 'on route,' when you seized me with your felicity and detained me. So there were magicians in Egypt after all, and Homer is not utterly unreliable. Since you yourself send me few letters free of magic spells, we read in the poet that Polydora, the wife of Thoas, gave Helen a drug which made her forget her cares; but who can have given you that care for leaving a drug, with which you аневавите your letter even that you sent it?

From Cyrene, circa 402 A.D.

CXIII

To Herennius
at Alexandria.

The essence of secrecy is Philosophy.

You are not faint, my dear friend, to the pledge you gave me never to reveal the mysteries which ought to be kept secret.
have had speech here with certain people who have paid you a visit: they remembered certain of your expressions and asked me, I believe, to imitate their manner. I applied to this case the rule I usually follow: I make no claim to the authorship of the words in question: indeed, I disclaimed all knowledge of them. You need correction in this matter, my dearest friend, but music is no longer weighty enough to move you. You must look out the election of the Pythagorean deputies, to Hipparchus, and if you find it, you must read it over and over again. I will speedily make your requests upon that point.

The offering of philosophy to the multitude, as jurisprudence is to its native dialect, has been the origin of man's great contempt for things divine. I myself remember having been both old and recently in the society of certain men who, because they had casually overheard some esoteric expressions, forgetting that they were ordinary people and stuffed up with pride, declared the divine doctrines which they claimed thereafter to teach without having learned them aright. And, thank you! They had attacked themselves as worshippers to a few disciples, who were no better than artificers so far as intelligence is concerned, for not even some of them had been adequately instructed beforehand. Pretenders to knowledge are a danger and a shame: among ignorant people they claim omniscience and settle every problem in haphazard fashion. Ignorant men are the nastiest people conceivable. I have met such intellects: vagabond drones in the hive of knowledge, who neither understand true doctrine nor desire to do so, and I hate the breed. I can discover no other cause for their ill-manners than that they were, perhaps, to begin with, foolishly and prematurely admitted, by you as much as their selves, to discussions on subjects of the gravest possible import.

Such experiences constrain me to be myself a more jealous guardian of the sacred
my reasons of philosophy, and to claim your cooperation in this task. I know that
secrecy is worthy to be the secret, but
if your approach to philosophy has been true
and sincere, you must be careful to show this
Society of its false lovers and those who
abuse its holiness by their illegitimate
pretensions.
I can read you by the God of friendship to
show this letter to certain people. If you
do so, the picture I have drawn of their
unworthiness will give pain to such as
feel that the craft fits themselves or their
friends. To save such pain is sometimes
the primary part, nor is philosophy serene to
it when the victim is present. But to go
beyond the length of writing such a rebuke
seems petty-minded. At the same time,
the picture Socrates has seen of his self
on this subject, he says to you also, his dear
friend, his only friend, and at any rate will
be to others his dearest. In my eyes, indeed,
there is nothing precious apart from this
friendship and personal friendship, and when I add
myself, I may perhaps complete the
Quaternary of that sacred fellowship.
We must not, however, forget by speech
the nature of the other Quaternary which
lies in the spiritual source of the universe.

Since I have mentioned the number
four, let me tell you that I have found at
the end of all the letters of my London letters
verse, written conti-nuously as though
of a single page. I suppose you have a
copy of these verses, and I wish to inform you
that they are not a unity but the work of
two authors. The first eight verses, written
with poetic stiffne-
ss and not out of a knowl-
edge of
rhyme, are by your friend. The remaining
four are merely an idle poetical exercise,
which they are by an old poet. I think it a
greater offence to steal the language of the dead
than to steal their goods. As the rifles

pride do.
Read to me as you pass through life, learning
to philosophize with a pure and disinterested
mind!
I promise to wait for you the 23rd of March:
the 18th, I will set out on my travels, if only
I have a warm feeling by my excellent friend: I love
him because he loves you so well.

F.W. Conrada, circa 4 a.D.
To Herculaneus at Alexandria.

To recommend Phoebomanus, and with a request for the help of Herculaneus' influence.

Phoebomanus, the bearer of this letter is an honest man and a friend of mine, write with a just reverence on every score you are bound to assist him, for my sake, because of his own merits, and because he is the friend in which he finds himself. May it be so: for it appears that he places implicit trust on our mutual affection. Needing your influence, he had recourse to me, confident that I could command for him. I gave him the word, I expressed that Herculaneus would befriend him, and that his enemies would be discarded by that dear and honoured friend of mine.

You sent me by Ursicinus a letter concerning the Count; I mean the military governor of this province; and you asked me to give the signal for letters being dispatched by such of your friends as could not write. This service both to the Count and to the civil governor as well, you will recall that, while commanding you good inaction, I refused the service as quite uncalled for when I was regarding myself for a life devoted to philosophy. But the times have changed; prudence with a piece on both civilians and soldiers, command me to consent to acquire political influence. I realise how ill-suited I am by nature for this work, and they know that as well as I do; but in the circumstances, if you are still agreeable to fulfil your promise, I give my permission.

Salute for me my sanam, prince, the deacon, and may he fight valiantly against his adversary, the light? My whole household sends you greetings, augmented as it was in by Sim, whom you were eager to have as your secretary. He is also responsible for my ignorance and unphilosophic request for letters to our rulers. Not only has he begged your permission for many people, but he has also brought me letters containing such requests, but myself, I will await you here till the date they have fixed, namely the 26th.

From Gaza, circa 402 A.D.
To Hypatia
at Alexandria.

To introduce Alexander.

It would appear that I am taking over the functions of Echo. In commending to you my good friend Alexander, I am simply returning the reports of him which I have had from others.

From Alexandria, circa 394 A.D.

CXXIV

To Hypatia
at Alexandria.

I do not forget you even amid the horrors of war.

"War, if even in the house of高达 the dead forget their dead, yet will I even there be mindful of my dear comrade" — Hypatia.

I live enwrapped by my country's arms. Life here is insufferable. When day after day I see armed enemies and men and women butchered like victims at an altare. I reach an air saturated by corruption flesh, and I go about in dread of a like fate. How could I be of good cheer when the very sky is darkened and reconciled with carrion birds?"

To Sibyl: i am the affection chains due to this land. How else could I act, indeed, being a Libyian? In this country I was born, and here my eyes can rest on the tombs of a noble ancestry. I think, Hypatia, that only you could ever make me forget my native land: only for you, Hypatia, never will I even leave its shores.

From Cyrene, circa 401 A.D.
To Hypatia
at Alexandria.

I need a hydroscope.

I am reduced to the unhealthy plight of reading a hydroscope. They order one to be made and assembled for me. It is a cylindrical tube, in shape and size like a flute. The tube has notches marked on a straight line to indicate the weight of different waters. It is closed at one end by a cone, so accurately inserted that the tube and the cone have a common base.

This instrument is called a hydroscope. Placed in water, the tube will remain upright. You can then count the notches and so calculate the specific gravity of the water.

From Cyrene, circa 402, A.D.

To Hypatia
at Alexandria.

Two classes of critics: The "Dein," the "De Isagogy," and the "De Domo". I sent to Hypatia for criticism: the Author's own view of these works.

This year I have produced two books, one by divine inspiration, the other under the strain of wearisome criticism. Some of those who wear a white or a black mantle are charging me with conduct unbecoming a philosopher. Why? Because I aim at an elegant style and rhythm and think it well to use illustrations from Homer and such figures of speech as are appropriate to oratory. Their position is that a philosopher should be above style and should spend all his pains on things divine. They are themselves in doubt, notics of pure reason: but I am deprived from these heights because I devotes a portion of my leisure to air purge my powers of expression and to recreate my mind. That last letter I wrote are down as a
Here it often was the fact that my food was
mounting rather mysteriously escaped from my
study and created a furor among a number of
young people devoted to the elegance of food
and literary grace. Certain other foods, too, had
been circulated, which are thrown as addicts
and are said to recall the craftsmanship of
classical times, as we say in criticizing
Stature.

There are some of my critics who
may be described as extremely
readiness about God. You cannot meet them
without receiving a flood of their fascinating
propositions; they overflow with discourse
which is light enough, but contributes
fancy, to their private profit. From this
class are recruited our political demagogues.
There is an Auloon that likes to listen to
in slate and Auloon that likes to
understand to their advantage. But you recognize
when, this facile tribe, so prone to slender
men of noble outlook.

They people and he is at their
foot: they claim that in a brief time they
will give us a supreme confidence in the
handling of divine themes, with the faculty
discernment after some for days and nights

On the other party among my critics, for all
their noble sentiment, are sophists, more
wretched by far than those I have described.
They would find with reputation on like
terms, but particularly for themselves, they
have not the same fervor of speech. I do not
know how certain people, after being shifted
hated by a Board of Audit, or under
pressure of some great calamity, fly to
philosophy in the remembrance of their lives.
Surely, because they have caught the Platonic
trick of swearing ‘Jee’, or ‘Nay’, in the
name of God. Their Shadows would be
more likely, than their own to utter words.

Remember! But they make a false pretense
of wisdom. To what a height—bless me!
—I do they lift their eyebrows? They lift their
beards with their hands, and generally,
their gravity of expression would beggar
the portraits of an illustrator. These people
also cut up to us when we are a mile
which they find to their own advantage.
They claim that no one should make public any sound knowledge he may possess. They fear that they themselves will be shown up if any reputable philosopher acquires skill in oratory. The rule they observe is likely to conceal their false pretensions and to give them the reputation of having arrived at stores of inward wisdom.

Both these classes have decreed, saying that I have devoted myself to sophistry. The one class inducts me for not talking nonsense like their own, the other for not keeping my mouth shut and placing their favourite or upon my tongue. My book was composed to satisfy these critics: it attacked the garbiness of the one class and the satire of the other. While it proceeds profanely against those who observe a jealous silence, and that with no small propriety of figurative language, it has here the less continued to embrace the other also. The want is as little an illustration than a commendation of literary grace. I have not altered the faults my critics charged me with, but to give their more effect to their pain, I have laid myself out to commit such faults in abundance. Proceeding to review the choice of careers, the whole commends philosophy as the easiest and most possible profession: but for my talents I have not limited my criteria if true philosophy you must bow to the volume itself. The closing position is a defence of my library. That too had come under the lash and was about to contain unconnected volumes. Not even the books, could there such titles remain to be alone.

Now, if each part of this treatise is in its fitting place: if all its subject matter is clothed in elegant style: if the theses handled in each section are fittingly introduced: if it is divided into several chapters like that magisterial work 'The Phaedrus' in which Plato gives us in a single volume his treatment of every species of beauty: if all the arguments strive to converge on a single proposed end: if there is any aspect of persuasive power underlying the apparent negligence of the narrative:
if clear proof follows persuasion as far as the subject another admits: or if the book succeed, in any other respect, all these merits may be said to be the gifts of a natural artistry. Those who are not in skillful in detecting divine appearances, under a case which, like the Aphrodite and the Fraces, and such graceful diversities, which the ancients of Athens clothed in the likeness of Eros Philoerus or a Satyr, such readers will see the true nature of my book, and realize that it has revealed many doctrines of the highest import, though these doctrines may elude others by their apparently casual introduction and by the apparently naive manner in which they have been woven into different passages. Only prophets experience the chills which the inner causes: and the illumination of Spiritual truth comes only to those for whose sound intellectual vision sort bundles that appropriate light which wakes the intuition: in all gent and intelligible the intelligible. On the other hand, physical light relates our eye to colours, and if the light be removed the eye ceases to function in this way.

I leave to your judgment to see these points. If you decide for publication, the work will be produced for orators and philosophers alike. The philosophers will find pleasure in it, and the orators instruction. I warrant, provided that it is not condemned by you. With whom the decision lies. If you consider it unworthy of the Hellenic audience: and if the Aristotle you rank with before friendship, thick darkness and deep wilde cover it and no man will hear about it.

So much for my Dion? The other work, composed by God's command and corrected by his judgment, I dedicate gratefully to the magpie above part of your soul. It is an inquiry into all the aspects of our reasoning faculty. I have further treated of other matters not as yet explained by
any Greek philosopher. There is no need to
enlarge upon it here: but let me say that it was
comprised in a single night, or rather in the
residence of a single night which had already
brought me in a dream the inspiration to write it.
There are two or three passages in the book where
I have seemed to lose my own personality and
to be listening with others to my own words. Ever
now and then as I read the book, I am
greatly moved by it, and a divine voice,
familiar notes, comes to my ears. I
Shall learn from you whether that experience
is not peculiar to myself, whether others
could share it. No Greek save its author
will have read this book before you.

I have sent you there two books,
hitherto unpublished. To complete the
trilogy I have added the composition
called 'The Gift,' composed some time ago,
during my embassy in honour of a man
who had great influence at court; and the
Alexandria, circa 404 A.D.

To Hephaê
at Alexandria.

Synopsis describes his present rising:
and recommends Nicæus Philolaüs.

Though fortune cannot take my all, she is
just to take from me and give her: fortune
who hath benefited me of many valuable sons.
But never will she take from me my righteous
heart and my wish to succour the oppressed.
God grant that she may never so surpass
my feelings! I hate injustice as a hatred
I may be allowed to avow; I would prevent
it if I could, but that power is among the
hers which have been taken from me; and,
indeed, I lost it before I lost my sons.

'Long, long ago Milesians were brave.'
Timæus was when I too could help a friend.
You used to call me "The Alchemist," because I lavished upon others the advantages of my friendships and those in high office, who enabled me to dispense such favours. Now I am left destitute of every resource, except for your power to aid me: and, if at all, I cannot you, along with Righteousness a Good Sanctuary. You can and have kept me from time to time, using your influence to this noble end.

Nicarius and Philocharis are young men of good breeding,atinum of my own. Let me your friends, whether private citizens or in office, device means to send them home with their property restored.

From Polaeus, circa 413 A.D.

X

54.

To Hypatia
at Alexandria.

"You have forgotten me!"

Greet you personally, venerable missis, and ask you to give my greetings also to your happy fellowship. Have desired for long to reproach you with no longer counting me worthy of a letter. Now I know that I have been forsaken by you all, not for any active offence on my part, but because I am in one misfortune as one as were my experience. If only I could have received letter from you and learned how your fortunes so assuredly you could not fail to be in better circumstances and to enjoy a kindlier fate than mine—my misery would have been calmed by the knowledge of your prosperity. As it is, this lack of news is one of the afflictions which have come upon me. I have lost at once my children, my friends and the good writer of aee. Hence I am all the more in need of your most sacred friendship, though I had hoped that it above all others remain loyal, and superior alike to the gifts of fortune and the vicissitudes of fate.

From Polaeus, circa 413 A.D.
To Hypatia
at Alexandria.

"Ultima moeniae Suspiria."

I have dictated this letter from a sick-bed, but I hope that it will find you in health, mother, sister, teacher of mine! Your friendship is shown in all these relationships; for we are known to dear and rare companionship in you.

My bodily ailment is caused by mental anguish, for the memory of my dead children consumes me by degrees. Oh that Socrates had not lived beyond the day when life's perils came upon him! Moreover, as a head-up the gentle flow of life in three, then every joy of life has left me. Hence that could either die or cease to remember this world in which we soon are laid.

God grant you health! Sear for me your kind friendship, beginning with the venerable Theban. And beloved Athanasius, and the rest afterwards. If any news this in time, dear to your heart, has arrived, show me your gratitude to him for pleasing you; seek him therefore for me as a dear friend.

If you some times think of me as a dear friend, you do well! But even if you forget me, it makes no difference to my love.

From Plotinus, circa 413 A.D.

To Olympius
at Alexandria.

Acknowledgement of a letter: Socrates, friend Olympius, for a service. This friend Secundus, and informs Olympius that he is ill.

Can you imagine with what eagerness I read your delightful letter, and how every phrase as it went to my heart? Such a wonder of
Questions did it give me that I am sure to long time, all events before I visit Alexandria.

Your service to Secundus was also a

disinclined to see, and to according the

presence of such a letter you have bound me

as your close beds and families we already yours.

I am only, an ordinary man, and I do not

have not I have observed the two-fold

to me by the clemency of your

language and by the tenderest of your services.

I have already written frequently to my

Lord the Count: but since you reproach me

in the letters brought by your slave for not

having done so, I have commissioned my

brother to bring a letter to him.

May health and prosperity attend you

always! May you devote yourself to philosophy

with such devotion as becomes an imperfect

man to his divine desire. I have written to you

from a sickbed, where I find it difficult to

deal with correspondence. Pray for my

welfare, for such welfare as God may be pleased

to choose for me. Whenever I am convalescent,

I shall leave for Alexandria without delay.

From Cypre, circa 403 A.D.

XCIX...........................................57

To Olympian,

at Alexandria.

Eulogy of Thesimus, the Poet.

On this occasion I wrote my fulminating correspondence

to the new, you have not written to introduce

the bearer to your good grace, but rather to make

you present of me, who will be so

Sure to come to you and your dear friends,

and distinguished for your. So as take it

announcing if I declare any opinion that Thesimus

can be more useful to you than you care to know:

but this is the truth: and I believe, he is the

most divine poet of our times, and if any one

you needs the power of poetry to extend his

fame among prosperity and to spread his

name to distant lands. Your achievements

surpass past memory and the buried in

oblivion unless literature have their abroad.

Without such heralding their brilliance lasts
only during the period of their performance in the eyes of those who actually behold them. You ought, therefore, to prize this amid pain, and place the highest value upon my friend and all together from his usefulness. Passed for the honor should lead us to honor their virtue, and not to count them inferior to those who know how to come with sensitive flattering to our doors. Yet we add a third reason for respecting Theocritus. Theocritus has given me his admiration on every score at which one may may praise and congratulate another.

Here is to you as you pass through life, my friend, when I become for any reason all the inhabitants of my household close in you a dear friend, above all you beloved Isis. I salute your household and every one of them, and my dear Ate norius above all.

You yourself will judge whether you ought to give my letter to the count or not.

Ptolemy, circa 403 B.C.

XCVII.

To Olympias
at Alexandria

"The news of your illness startled me, and commissions will be executed as far as possible! Here to see you soon."

When I read the letter about your illness, the opening passage gave me a start from which I only recovered at the close. You, in truth, smacked of danger to life, but later you gave welcome news of recovery.

All those things which you have commissioned me to send or bring to you, will be sent or brought if it can possibly be done. I need not in a letter detail what is possible and what not, for when you receive the goods you will know.

Health and prosperity to you throughout your days, and may you be dear in God's eyes, my dear friend! God grant that we may again have the joy of each other's society, and that you may not leave Egypt before we can meet! If God has preserved me, I ask you to remember me even when you are away. You will find many dear friends there, Olympias, but you will never find any who love you more. Ptolemy, circa 403 B.C."
To Olympias

in Syria.

"I am besieged and defending myself."

Only the other day, soon after the election of our consuls (Aristarchus is one; the other's name I do not yet know), I was given a sealed letter inscribed with the name of my dear friend Olympias. It must have been written a long time ago, being worn-rather and for the most part illegible. I wish that you would not send me a single letter each year, as though it were a kind of tax, and that you would use the carriages in addition to your friend Syrus: otherwise I have nothing pressing but only stale news from you. Why do you not copy my example? No royal courier, receiving a post with public horses here, leaves the city without having in his mailbag letters addressed to you excellency. If all these couriers, or even some of them, deliver my letters, I wish their well for they are reliable men. If they fail to do so, you learn by this letter which couriers to distrust. But last I should to no purpose weary my Renderer Sir by dictating letters unlikely to be delivered, I would have you inquire on this point. If they are unreliable, I shall change my practice for the future and use Peter only for this service.

The present letter at any rate, Nancy Peter will deliver: for he can receive it from the Sacred hands of Hypatia. I am sending it now the Ptolemaic from old teachers, who will pass it on as she thinks best; but I am certain that she will only give it to someone she can completely trust.

As a matter of fact, I do not even know my dear friend if we shall be allowed to meet each other again. Our carriers generals have admitted the enemy to our city without a blow, and we alone survive who have occupied our fortified places: all who were taken in the plains have been butchered like victims at an altar. We are apprehensive that a prolonged siege may cause ruin to our ports, to surrender through lack of water. In these circumstances I did
125.

I could not reply to your reproaches about the gift you desired to send me. All my leisure has been devoted to a siege-engine which I am constructing, whereby we could hurl stones of considerable weight as far as possible from our fortifications. Neverthe less, I give you permission to send me some gifts for it behoves Syria to honour her friends. They must not be offensive, however; you remember how in our student days I was scandalised by the sumptuousness of the wines where we used to meet together. Let them be gifts a soldier can find a use for, bows and arrows, and the arrows, please, with heads on them. As for the bows, I could buy them elsewhere and repair those which are already here, but it is a problem to get arrows which are really serviceable. The Egyptian ones we loosen at the sweetest, and fall in between Klein and Salamis; I've heard that they cannot be aimed straight. They resemble plumbers who begin to labour and stumble as soon as they have begun a race. On the other hand, the arrows of your country are long and accurately moulded like a cylinder, and this is the whole secret of their accurate flight. Send me arrows of this kind and some bridles.

I should have been exceedingly glad to see, too, the Italian horse which you praised in such beautiful language: I am surprised that you promised me a horse of excellent foals. I must tell you, however, that I found a postscript to your letter, saying that the horse had had to return to Salamis as the ship's master had refused to take a freight of this kind in account of bad weather. I did not recognise the language as watching your own, nor did I think the addition belonged to the hand you yourself write, and I thought it right that you should be told this. It would be ominous were that so valuable a horse should be lost both to me and to you.

From Cyrene, price 4075.
To Olympia,
i Syria,

Synerius describes his country, estate, and the people who live on it.

I am in blame with my duties of correspondence; how could it have been otherwise when never a Greek who lives in Libya ends a cargo boat to your seas? How it is likewise your due payment, for the Syneriaces never dream of touching the ports of Greece. Even if one did so, I should know nothing of it, for I live far from the sea and never see a harbor.

I have taken up residence in the extreme south of Greece, and my neighbors are such folk as Odysseus left Thessaly to seek with an oar on his shoulder when he was endeavoring at an oracle's behest to avoid the wrath of Poseidon.

"Man that knows not the sea, nor eats food seasoned with salt."

You must not think that I live an idle life when I say that the people here have no experience of the sea, even for getting salt therefrom. Now, on the other hand, must you suppose that they eat their flesh and cakes unseasoned. I mean by seasoned the food that we have salt on the land at a less distance from the south than the sea is distant from us to the North. This we call Salt of Assarmon. It is produced and covered over by a suitable rock, and when you remove the protecting crust, the ground beneath can be easily reached by the hands of walkers. What is thus excavated is salt, pleasant alike to the eye and to the palate.

Now, you must not regard me as guilty of a sophist's extravagance in this description of our native salt: any such an assertion would confound but ill with my rustic character. For yourself ask the informed of every detail of my life, and you must therefore put up with a letter free of gossip. It is the penalty I am under necessity.

It is a difficult matter to persuade people about things which are out with their
experience. Hence, that it is as difficult to
form a notion of the existence of terrestrial
soil as it is to convince my neighbours when
I answer their questions about ships and wals
and the sea. No doubt, I have observed how
once when we were students of philosophy
I gazed out in the early morning, the sea,
and over the great sea like a wheel to the
Pharos and Tenores. The ship was
dragged overland, another sped before a
favoring breeze, and another was being
pulled along by oars. In laughed at me when
I compared this last to a centipede.

Now, the people I live with feel much
as we do when we hear tales of the land of
Thule, where there is both land
which enables those who have visited it to
tell fables which we can neither check nor
prove. Similarly, my neighbours, even
if they admit the existence of ships, or play
the idea a good joke, absolutely refuse to
believe that the sea also can be a source of
food for men. In their view this is rightly to
be regarded as the last prerogative of another
Earth. On one occasion, when they were
wont to accept my account of fishers, both an
certain bottle and a salt, they asked me to
show them a quantity of dried fish
from Egypt. Declaring that these looked like
serpents, they shrank up and both to their
heels regarding the springs as so less deadly,
then poison more venomous. The oldest man among
their, and the shrewdest at conjecture,
reminded that they could scarcely believe
that anything good or edible could be produced
by salt water. When they had taken the drinking
water of springs produced frogs and leeches, which
in even a man's breath green would taste.

Their ignorance is not surprising, for in the
poet's words,

Trem never by night awakened the sleeping
waves of the sea.

Rushed do they to the beehive hyms, the
bleating of goats and sheep, and the coining
 Voxen, with the first rays of the sun they
bear the hue of bees, a sound quite as
pleasing as music.

So you will fancy that I am now
describing the place sung by Anacreonic,

R.
living as I do, in such a country side, can to
how the city, from highways, from merchandise
and all its revelry; you may take it that we
have time here for philosophy, but no time for
ice drinks. No assembly of boys has anything but
proudly designs; for all men carry in command
each other's services in telling the ground,
in the case of shepherds and flocks, and in
hunting the abundant fauna of the country.

If a custom of ours that neither men nor
horse should eat food which he has not
swallowed hard to secure, we drop off bracken
meal, which is excellent either as a drink, or
as a drink of the kind which becomes the
muses for Nectar in Homer: when one is
fatigued by exertion in summer, they make
a splendid cooling beverage. We have,
however, wheaten cakes and fruit for
dessert, some cultivated, some wild, but all
from our own country side, the produce of our
most fertile soil. We have honey and goat's
milk for we never milk cows. The abundance
of our tables is shone further added by hunting
with dogs and horses. I learned that
Homer did not paint the hunt the "獬zêpûs ὁ
μίαν" or stug of the cenon it confers on its
victors. Such praise he has reserved for the
market place, from which issue men without
shame, free of wickedness of all kinds, men
who know no good thing but only how to defend
their fellows men, and to overcome skilful
men who actually laugh at them on occasion
they come under our roofs for they shudder
when they see the cenon hanging in our
chimneys. "Vizurion, did I say? They would
sooner devour poison than any food yours.
Such men ask for the thinnest wine, the
richest honey, the lightest olive oil and the
lightest desire. They guard the countries
where their commodities are found. Cyprus,
Cyrene, Phoencia and Barathia.

Our country may indeed be supposed in
individual products by each place which
produces the best of these; but it is superior
to every such country in all else. This is
the privilege which comes from a union of
second sorts, and it is because they showed
a preference of this kind, that Pelus, and
Thermocles wasZAID in the best of the lecture. He said that one honey is superior to that of Thessaly, it is never less good enough to exceed us from desiring the well-known article.

Our olive oil is beyond all question the best in the world, resting aside the very great of those whose olives are preferred. Such people weigh oil, estimating its excellence by the scales. Hitherto is it in their ages a recommendation. Here, we do not make balances to weigh oil; but we maintain that, if weight comes into the question at all, it is natural to prefer the heavier oil. Why, the only one which they admire is so weak that it cannot feed the flame of a wick, whereas our olive oil is generous enough to kindle a funeral pyre, and if you need light, it gives you a light like daylight. It is good for thickening barley cakes, and for strengthening the springs of all lakes.

We have here a lyre which is peculiarly our own: and our Aeolian lyre is a Suanz Shepherd’s lyre, simple and unsleekish perhaps, but with a pleasant and very vire-like tone. It is, the sort of lyre prescribed in Plato’s Republic for use in the education of Children, for it is capable of no winding notes, nor can it be adapted to suit a variety of voices. Our Swains accommodate themselves to its few strings: they do not attack ambitious themes. We find a good enough reason for song in the praise of the vigorous man: the curtained dog, too, sets its head of pleasure, well deserved, in my opinion, and the courage with which it faces hyenas and stranglers wolves. The hunter is a frequent theme of song because he dispenses peace to the families and gives us good cheer: flesh of every kind. Further, the Shepherd whose harp is known is not unworthy of the lyre, for its offspring outnumber less its own years. Often, too, in honor of the fizer-tree and the vine does the Swain play the lyre. Above all we use it for certain innovations of Heaven, and as we set to music requents for blessing on men, crops, and beasts. Such are our festivals, whether the season, handed down from old to cheer our labors.
As for the Emperor and his friends, and all that peculiar fortune, the subjects of our conversation when we meet, names which like rockets blaze into glory and then go out; such subjects are never seen among here, nor are our ears troubled by such gossip.

No doubt, some people know well enough that here is always an Emperor alive; we are reminded of the fact by the annual visit of the tax collectors. But they are very busy to who the Emperor is. There are even some among us who believe that Agamemnon, son of Aulis, still holds sovereignty,

Agamemnon, the hero of the Trojan war, a good man and a true. That name has been handed down to us from our earliest years as a praying name. The worthy seafarers, when mentioning to a Odyssey, a friend of Agamemnon's, a bold man, but clever at handling a situation and at sarcasm, full of perplexity. They were long when they were the story of Odysseus and the Cyclops, thinking that the Calydon lost his eye only last year. They laugh, too, when they see the old man has carried under the rain, while the monster guarded the doorway, supposing that the leader of the flock lagged behind, not because he was loaded with Odysseus, but because he carried his master's load of care.

My letter has caused you to spend a happy time with us here in the Spirit; you have looked about our country side, and you have seen the simplicity of your life. The life men lived in the days of Noah," you once say, "before Justice was oppressed by bondage."

From his country estate in
Cyrene. Circa. 406 B.C.
To Olympian
at Sidon. In Syria.

"First we were together"

For many years my heart is now divided. Not even if I were free to do so, could I forget your charming nature and your kind heart, my brother in Christ and my friend. Whatever I do, it is for your benefit and not for my own. May God grant you true blessing, and may I see you in heaven. Amen.

From Ephesus, circa 408 A.D.

To Olympian
in Syria.

"Can I accept a bishopric?"

I care to witness the Lord's love, Philoxenus, and friend, and I am not asking for any bishopric. But God has called upon me for a charge: not my will, but His will be done. I pray that He who has become the dispenser of my life may also be the guide and helper of the life he has appointed. I would not have any office thought to be an adornment of philosophy, but rather a return to that high quest.

Meanwhile, even as I should have told you, my dearest friend, if some desire you, let my heart be fulfilled, so also I send you this day, my dear. May the Lord be with you.
Seven months have elapsed since I was presented with this crisis. I am exploring the matter at a distance, and I am still living far away from the people who are to be my flock in order that I may accurately realize the nature of the obligations involved.

If it be at all possible I shall assume my new functions without further delay; but if these functions cannot be reconciled with my early training and principles, what is left for me but to take ship and fly direct to Rome? It is but natural. If I were to refuse the broach, I must also renounce my country. Else I should have to live a dishonoured life, the most exalted of men and a outcast for all men's hatred.

From Alexandria, circa 404 A.D.

To Olympos

in Cyrene (?).

"Drive out the Eunomians."

Wicked men, even abroad are doing mischief to the Church. (Would have you set your face against them? ) I know the proverb: "Nail drives out nail."

From Alexandria, circa 412 A.D.
To Pygaemenes
at Constantinople.

The Carpet.

Astyages the Scythes once saw and asked from me a large Egyptian carpet at the time when I found it necessary to sleep before the great palace. It is not the kind of rug you would put under a bed spread, but it serves itself for a bed without any addition. I promised to make him a gift of this carpet when I left your city. Exposed as I was to the Sows of Thrace, I could not even make such a present at the time, and I sent it later because I failed to leave it on my departure. I wish you to give it to Astyages with my apologies, which you yourself will substantiate if you recollect the circumstances in which I left the city. There were several shocks of Earthquake each day and most of the inhabitants were prone in prayer, so indeed was the inhabitants of the Sows. In this danger I considered the Sea safer than the Land. I set off to the harbour without a word to a soul except Phœnix, now dead, and then only a shout from a distance and a signal that I was about to depart. But surely, when I left Aurelian, my friend the Consul, without a foreword, I was prepared for leaving Astyages, the Scythes so as the manner. This is how the debt was incurred.

Since my visit to Constantinople this ship is setting out for its third voyage to Thrace, but this may be dispatched by me only because this is the first opportunity I have had to place it on board.

I rely on you to redeem my promise for me.

Please ferret out Astyages. His name and calling have already told you, but I must give you further means of identification. These might be another Astyages, a Scythes, but not so easily posed another even fit the face description I gave you. My friend is a Syracusan with a Swarthy Complexion, a Leans Face and Medium Stature. He lives near the palace,
NOT the State building, but the palace behind it which was once occupied by Alexander and is now the residence of Macedon, the sister of our Emperor. If he has gone to live elsewhere as may well be the case, please seek out Marcus a man of some influence on the establishment of the Prefecture. He was at that time head of the company to which Aristides was attached. From him you will discover the company of Scribonius to which Aristides belongs. He was not a junior, but among the first three or four scrupens; he might now be the senior scribonius of his company.

Please give Aristides thisutherford, and tell him what I see you news about the circumstances in which I left the city. If you love, you may read this letter. The law gives me no time to write them in person, but surely there is no reason why I should not be to him a man of my word. May war never again to keep me from doing the right thing!

From Athens, circa 401 B.C.

CXXIX

To Pythagoras,
at Constantinople.

Repayment of a debt.

Plato wrote to Socrates, an old man, as coming to a favourite of his on occasion and asking him to express his surprise, because, as he said, having long before told him, he should find difficulties in bringing the passion to an agency that I have had a like experience with you, and ought have you to receive a like indulgence. For a whole year, I have not sat down, nor have not written, for that would be useless, but for a whole year I have sent letters in vain and only to have them returned to my hands, I send you now the whole series together. The flood of correspondence represents my anxiety of payment, but over and above that I wish you to have interest. By the soul who presides over friendship, I swear that this business looks down to the sea on foot to Chaffer with the
one and in order that I might dispatch to you the letters and — but I need not tell you an anecdote of the Gypsies. I sent to Phoenicia to get a ship which a most unfortunate voyage caused to be chartered at Alexandria. I was annoyed at this for your sake — but you are my dearest friend in that part of the world? But I was still more grieved about it for the sake of several others, my honored friends Proclus and Tychon, especially, who are the only friends whose greetings your letters convey.

I have dispatched to you ten gold pieces and to my friend Proclus, following Androtios's advice, a third part more than the sum I reserved for him. This is how the account stands between us. During my visit to your city I received from him sixty gold pieces which I requited for my voyage home. He wrote down seventy in the bill, and I have sent eighty. This sum would have been greatly enhanced if my first letters had reached you and the ship which carried my first presents among its cargo. In the narrative, however, certain circumstances both are to Alexandria, and I thought that our vessel was going to put into a Thracian harbor. But we were, as we knew it, only about ten miles from Athens I suppose, and the safety of the sea about Egypt. Had it been otherwise you might have been keeping chickens as well as poultry.

I should like my friend Proclus, as it is right to hand back to my messenger the free of he debauchery after he has received his eighty pieces: and please see that that Proclus sends me with all speed the volumes you gave him, I mean the works of Nicorates and of Alexander of Aphrodiceus.

If your dear friendship can secure for me the second or first of those who are likely to be leaguered in this country, you will be performing a service to philosophy, as part of the disservice which, according to Plato, is done to her by the contempt she receives.

From Cyrene (7) Circa 401 B.C.
To Pythaenues
at Constantiople.

To introduce Anasstasius: and to ask for immunity from a public service.

The bearer of this letter is Anasstasius of whom I have often spoken to you. Had I been presenting you to him (as I should have used terms equally complimentary), you would have had commoner interests in your friend. If not, let your case here, then be considered a reunion: embrace one another and put your heads together to do me a service.

Leisure is the greatest of all blessings, and might be likened to a fertile soil which produces every good fruit for the beholder's head. Leisure, however, can only be reaped of and when I am free from any share in the Emperor's administration: that is, if I am released from the detestable public services I have now to undertake. As far as the Emperor was concerned, I received immunity; and the blame is properly my own if I cannot draw personal advantages from the peculiar services I rendered as an ambassador. I shall now accordingly undertake a brief for my own interests; and though you speak for me, let the Wine take it if that I am an envoy for the second time, when they hear me a third time as an envoy. Please to be said by anyone who affirms to the Sages of Pythagoras that a friend is another self.

From Cyrene, circa 401 A.D.

To Pythaenues
at Constantiople.


A man from Phycus the poet of Cyrene delivered this your letter. Read it with the pleasure due to your kindness and the admiration called for by the beauty of your language.
More than that, I provided for it an audience of Libyan Greeks, whom I invited to come and hear the eloquence of your pages. The result is that the name of Polyphemus is on
all men's lips in our cities as the creator
of the divine letter.

One thing only seemed out of place and
not your audience, by surprise: I mean to ask
should not have been given to the poor
the only in the absence of the good. Here are my
friends thought that you betrayed yourself as
a master of sarcasm and irony. They
would not admit that the least eloquent of
their circle had produced in such a tangle
anything worth the serious attention.

I felt that you were not capable of such
troops, and that in addition to see your other
viruses you were the essence of cussedness and
laxness of appreciation. You had made the
request, (said, let it be made) but to join
in the song of receiving an honorable testimonial
from such a critic. I would have you write
as often as possible and make the people of
Cyrene with your eloquence. Nothing could
give their real pleasure than to listen to
your eloquence, for example. You have already said:

You write doubtless and plenty of people
found for our country, to act as carriers. If
this is not the case, at least those who are
about to come lose no magnificence. Whether it be for a lesser or greater magnificence for
the government of Egypt. You cannot fail
not to recognize here noble by the crowd of
creditors in their train.

You say that you are interested in
hearing how I fare. Well, I devote myself to
philosophy, my good soul, with solitude for
a splendid ally and a soul to share my
shades. Never in Libya have I heard anyone
speak as a philosopher, unless it were the
shades of my own voice. But you know the
proverb: "Adorn the shade which
fortune has assigned you." For my part,
I fancy that I shall be content with my
fate and make the most of it. If I regard as
the goal and touchstone of my career to
come to philosophy; there are else, for me.

Though there be no other to witness, yet God himself, as assuredly be my witness, God who is the beggar of our human intelligence. I think, too, in my own heart that the stars often watch me with kindly eyes, seeing in me the one man in a whole continent who can understand them with understanding. May their watch be that for me any present kind of life may continue, and for you that you may forswear the ill-omened precincts of the law-courts. These, believe me, my friend, you are prostituting your natural gifts. First of all, I would have you regard the life within even things your outer life be prosperous. To exchange success for happiness is to exchange bronze for gold. I repose before then I am laughed at for floating fashion by remaining alone a private citizen when all my kin are falling over each other for office. I count it better that the soul should have a bodyguard of virtues than that the flesh should have none of them, now that the world no longer suffers the philosopher to rule over its affairs.

On the other hand, your practice at the bar is perhaps not prosperous. I suspect so, indeed: for I never thought so ill of you as to think you would believe your true nature by mending yourself on the pattern of successful notaries. I say notaries: three last call them authors. A fortune cannot be made in your law-courts: since the man who regards neither human nor divine justice and is prepared to place chicanery before honesty. Well, if you are not making money, be sure you are the more of philosopher. If you need anyone who takes the philosophy of life seriously and seriously (and rightly; in such a quest would feel and Bartley alike be deceived), may I give you a share in my treasure. But if, as in a year or two interval, you think that I may suffice, come and share my friendship and my goods' unfair and equal terms, as the Spartan phrase has it.

Give my very kind remembrances to the venerable Marcianus. Ever as I was to
write to him in person. I have not ventured to do so. I shrank from the ordeal of having my style examined by the 'Savants,' who publish every word in their compositions. The letter could hardly have been read at the general assembly of the 'Savants.' So I may call the letter in which I often underwent no slight anxiety, while the learned flocked in from every quarter to hear the venerable teacher probing old and new themes alike.

It is also for the my friend Euchæstus, and all whom you think I ought to remember.

From Cyparissus, circa 401 A.D.

CIII .......................... 68...

To Pylaemenes
at Constantinople

"You have misunderstood me. The bar must yield to Philosophy. Only Philosophy can restore ruined cities like Cypre and Heraclea."

I swear by the God who presides over our friendship that I did not mean, Pylaemenes, at your affection for your native city. I am not myself so desolate of a city and of a home that I could do that. You have perverted the sense of my letter and you have put an unjust accusation upon me. The truth is that I commend your love for Heraclea and your zeal to serve her. My letter, however, was an attempt to show that you ought to choose Philosophy rather than a career at the bar.

Further, it would appear that you consider that you could do your country more good as a leader than as a philosopher. How did I wish that? From your statement that the patriotic bent of your mind and prevented you from changing the profession of your choice.

This was what I laughed at, not your patriotism but your baseless supposition that assistant teaching were further that noble affection. Here I say that Philosophy could itself restore most cities, Cypre, named Restore me: for it has fallen lower than...
any city in Pontus. What I would maintain is that philosophy makes its votaries more serviceable to private and individual households and to states than can rhetoric or any other art or science. For philosophy bears sovereignty over all these. I do not mean that it is itself an advantage for men; for the case stands as follows, my dear Pythocles.

All noble occupations are but faculties and preparations of the soul, only one might say, a means of using occasions; but vicissitudes of Time and Fortune rule the rise and fall of cities, and their affairs assume now this feature, now that, in accordance with the fixed laws of their nature. You love your country, certainly, but I rather love to love mine. You practise rhetoric and I would have you for the rhetoric of the bar for that upright and noble rhetoric which not even Plato, Socrates, attempts to prescribe. On the other hand, I know philosophy and give it pride of place over all human goods. But such advantage would our countries gain thereby were not our professional careers but the outward expression of a life adequate to the ends we have in view? Every man who has the power to use them needs a suitable material and suitable instruments to work with; and these are provided by fortune. If you believe that only through rhetoric and fortune aid andabet you to win someday a magistracy or some excellent government, why not philosophy? A like credit? And if both equally may secure or mar such preference, why instead of the others stick to you? You yourself admit that philosophy has an absolute priority over rhetoric; but say that your need of serving your country makes the best and the pursuit were necessary for you.

Your position is that we must hope for the best: that the philosopher is hasted by all the gods, who live among the current of his fortunes, but he has not even hope left. But, for my part, I have never to this day heard anyone declare that the heaven-appointed portion of
Sacred philosophy is this fortune. No doubt, the nature of man does not readily admit of
a union of strength and intelligence, yet God has sometimes made such a union.

You may conclude from my argument, indeed, the conclusion is necessary, that the
philosopher and the politician are one and the
same; but the philosopher does not desire
fortune, but rather expects its improvement
as a reward of his proper merits. The old
saying is true: in this respect the ablest are
good are better off than the evil, is their
just hopes. He cannot admit, then, that
they will be at a disadvantage. But that
must follow if we accept the arguments we
have led you so far away as to declare that
you must remain a rhetorician for the sake
of your country.

You must bear with me when I turn my
defence against your charge of rashness into a
counter-attack. There was nothing in the
charge, though you believed So at the time, and
now you believe So no longer. I am now in
danger of falling out with any dear friend
through the charge which my dear friend
levelled at me. Were our cities convinced
that rhetoric alone can mend their present
loves, and this privilege cannot belong to such
to give their aid to litigants in our courts,
my countrymen would be annoyed at me for
eschewing the law above all other careers.

Now, my position with regard to philosophy
can be summed up as follows: what you call for
and for
all the cities, when fortune takes a hand or
affairs, and circumstances give her an opening
the card, no contrivance of arts, can compete with
philosophy in bringing to the state a speedier
return to order by making such reforms as pave
the way for a better posture of affairs. But when
the tide of destiny has not yet set in that
direction, the ancient Greek is to mind his own
affairs rather than to misgovern those of others,
and add to displease ourselves by putting our way
into the preface of the laws of the city of Athens;
when no complaint necessarily arises for it. Necessity,
the saying goes, cannot be controlled even by
the Gods. For my part, I have never tried
that there: and when my mind is idle

In the business of this world, it is a duty to meditate on the nature of God. Philosophy has two parts: contemplation and action. Each part has its proper function: wisdom is the function of contemplation, and action is the function of prudence. Prudence needs the help of fortune, whereas wisdom is self-sufficient and its operations cannot be less or more.

From Cyrene, circa 401 B.C.

XLVIII

To Pythaenes

At Sauria

"I prefer that you should be in Constantinople."

You are doing well in returning to the city where the Emperor resides. Even if you had enjoyed the benefits of fortune among your native mountains, yet you must remember that you are expected to be counted by the Emperor in the convenience of the place. I have, too, a private interest in having you settled in Constantinople as the imperial city. Living there, you will both receive and dispatch letters and letters are in very ages the most precious export which comes from Thrace.

From Cyrene, circa 402 B.C.

LXXI

To Pythaenes

At Sauria or at Constantinople

"You are a philosopher in spite of yourself."

Two different versions are current about your present headquarters. For the reason I am sending you these letters to Thrace and Sauria, I hope that you will receive at least one of them. The burden of both is the same: a meeting with my dearest friend Pythaenes, the philosopher. Yes, a philosopher he is really richly! Never will he be able to rest, what Nature has implanted in him, never will he extinguish the spark of divine fire; may he once get handle it when he has risen superior to his present unworthy occupation.

From Cyrene, circa 402 B.C.
To Pythagoras at Constantinople

"Not a letter from you in my Thracian mail!"

When I received my spring budget of correspondence from Thrace, I anxiously opened the packet to see whether any letter bore the superscription of my distinguished friend Pythagoras. I was determined to read that one before any other. If such a letter was there. If you happen to be abroad, may you have a speedy and safe return! If on the other hand you are at home, and were so when all my friends gave you news of me, have good reason to be astonished that a single one has remembered me better than Pythagoras.

From Cyrene, early 403 A.D.

To Pythagoras at Constantinople

To recommend Sosana.

I recommend for your friendship and assistance my honoured friend Sosana. Though he has been educated up to manhood in literature, fortune is not yet responding adequately to his deserts. His virtues are by the heresies of his country, and he is in danger of being left the object that one can change one's fortune and one's habitations. He is about to leave for the city where the infant lives believing that fortunate lives at Court and will these smile upon him.

If you can do it at all, please keep him towards his device. It becomes you more to have influence and to use it to advance the interests of those you love and your friends. If Sosana needs the assistance of your friends, please introduce him to them.

From Cyrene, 403 A.D.
To Pylaeanes
at Constantinople.

πάνω τις "Φιλολόγος Ἑυκρίππον".

I have sent you a letter inscribed with
great pains to an Attic Standard. If it
satisfies the approval of Pylaeanes, the critic
of critics, that alone is sufficient to
recommend it to you. On the other
hand, he thinks it a mere jure dictatis.
Swell, it is meritorious to speak in solemn
verse a theme which lends itself to such
treatment.

From Greece, circa 404 B.C.

To Pylaeanes
at Constantinople.

The flight of Dorotheus.

You may take the definitions of Geometry as
perfectly true when even other scientists pride
themselves if even in a small degree they can
use them to establish their proofs. Now, there is
an axiom in Geometry that things which are
equal to a third thing are equal to one
another. It was your excellence of character
that made you my friend. In the case of
Dorotheus, habitual acts of their part also, but
you are both friends of a single person. You
must herefore be as closely united to each
other as you are to me, the link of your
acquaintance.

This letter is intended to bring you
together. Good Dorotheus will deliver it and
at the same time be able present himself to
your distinguished friendship. I am quite
certain that he will win the affection of my own
Pylaeanes: when I call him my own, I am
sure that I shun neither you nor myself.
I should worry you if I were to doubt that your
friendship were precious in the friendship of
your friends of mine, and the service of all
who can do anything for him. He needs the
Services of friends if ever a man did. Let me give you the treifect account of his case.

Diosgenes is a young man of sense and honest character, courage and self-denial. The sort of man whom Plato makes a Guardian in his Ideal State. He has already a military campaign to his credit, undertaken when he was but few years old. On the threshold of manhood he was a military commander in our country and faced danger so bravely as to make curious some of those who saw him do it. All successful people shine in their neighbors' hearts: but Diosgenes shone himself as superior to envy as to his foes. Others might say much in his praise; but Diosgenes and I are alike reluctant to praise him and he to accept our praise. To put the case briefly, he overcame the enmity of our city and by his virtues he overcame its base citizens. Though young and accustomed to wield authority he has never brought a blight to the cheek of this philosopher's guardian.

Within his noble qualities he is involved in a difficult suit: to which the nobility of his character is chiefly responsible for this. Every good man is a swordless Thersites, a people, and the worse sort of men augment their genius at the expense of the better. A certain bribe, however, tried to blackmail him and failing in his object lost him to the law. When he was tried he was successful in winning that which did not belong to him. The law being on our side, he tried another way of accomplishing his design. He turned the suit into a crusade, putting forward a charge which referred to a period before the accused was born. Diosgenes appeared at the bar before he could be summoned. It is not right that we should allow a desperate bribe to overbear the law in our own way, or that we should surrender our part wrong and our honor alike.

For see, when, how much Diosgenes needs genuine and his complete friends, how I intelligence like yourself. May God smite — may God send the claim — will say, lords, and your writings bear that of our common friends. If any
To Pylaenemos
at Constantinople.

A true friend is a treasure.

I have received the letter in which you sail at fortune. She has, you say, entertained no kindlier thought of your interests than she had gold. Do not sail at her, my dearest friend. I care for your complaints and be composed. It is open to you in these circumstances to come and live with me: you will find a brother's love in my house.

I am not wealthy, Sir, but I have a sufficiency for both Pylaenemos and myself. With your society I shall perhaps be wealthy, after all. Other men who inherited no more than I are well enough off, but I am not a thriftless housekeeper. None the less, my pertaining still hords out against my sheer carelessness. It is adequate to maintain a philosopher: you may judge it down as a respectable fortune, if it were only properly husbanded. So much for that: do accept my invitation. Unless, meanwhile, you have received a smile from fortune, and you are contented to await a secret although to lift her chains from her slough of despond.

I have not written to my usual correspondents, because of the troubles there. Not long ago, however, I wrote to see them, and entreated the jocast to expel his cares in. If he has sought and found you, (I am sure that he sought you, at least,) he will also have seen you the jacket which was addressed to me. If he has not, or covered you ask the ship's master to show you the young man. Get the letters and distribute them personally. There are some
friends, whom I much desire to be pleased on
my behalf, the venerable Porches, Trophon, 
oo-magistrates of the Pentapolis, and
Siphecius, a brave man, a good magistrate, 
and my friend. When you receive my letter, 
make the report of that opportunity to 
enjoy his society: for a soldier versed in
poetry makes a charming friend.

I had some ostriches for you, part of
the quay of my house, hunting, but I 
found it impossible to send them down 
to the sea; because of the enemy's activity; 
how could I put any brandy of the foods 
already on the quay? While only has been 
seized; but so far as I know, my dear friend, 
the have not a single piece of olive oil 
on board as cargo. Accept, then, this gift 
of some wine, which you will receive when 
you hand over my order to Julius. I 
attached it to your letter so that it might 
not be lost.

I have written also to my venerable friend 
Porches and sent him a like gift, lest he 
receive my letter from you and the wine 
from Julius. For my distinguished friend 
Trophon, I cannot resist the temptation of a 
plag in words, reminiscent of Sophran) I have 
prepared gifts which, like his name, suggest 
affluence—a large quantity of Sipheneum, 
which he knows to Sipheneum of Battus, 
and excellent Saffron which is likewise a 
valuable product of Cyrene. In our present 
conditions I have not yet been able to 
ship out it, but I hope also to a large 
vessel. Then I send your ostriches and 
his, and the olive oil which is for 
you alone.

From Cyrene, circa 406 B.C.
To Pylaeanes
at Constantinople.

Friendship and Plato on Love.

Imagine that I am embracing my dear Pylaeanes, heart clasp and heart. I have no words which can carry the whole of affection my heart would pour from out: as speaker I cannot explain the nature of the feelings I experience towards you.

There was once a man skilled in the affairs of love, Plato, the Son of Ariston, an Athenian. He was as highly gifted in judging, as he was eloquent in describing the nature of the true love and all his feelings towards the object of his desire. He knew, he saw. He was the discoverer and the proclaimer of the Secret. "The lover," he says, "would soon be melted by the art of the uncles and fused with his beloved, making for both an out one."

From Cyrene, circa 406 B.C.

To Pylaeanes
at Constantinople.

Friendly reproaches.

Year after year I receive one letter from you, as though your letters were also an annual harvest. In my eyes this is no doubt a harvest more welcome than that which the cycle of the months rewards the farmers. But you are within untired to send me more frequent letters, would guide to become more generous, and crown this year at least with portion of correspondence.

From Cyrene, circa 407 B.C.
To Pytheasenes at Hercules.

Play the part of Idas.

Not even your native city of Hercules, stranger, ignorant of his philosophy, Alexander, was dearer, a countryman of mine who was known wherever he travelled.

"Dread is the man who lands not Hercules."

His son, my cousin, is the bearer of this letter. He has inherited his father's enthusiasm, not in his costume alone, but in his heart. He goes forth against wicked men, to purge his country of their presence. As Hercules did, he could have done with the aid of a god, but that is a Hercules, but he can do also with an alter native for his interests. The god's help he must turn to himself as best he may, purifying him alike by his virtues conduct and his righteous heart. But by this letter I would assure your friendship for him, to take the place of Idas. You will be as proper as you would be kind, and if you once experience the power of man's friendship, you will assuredly admit that my words are fully justified.

From Cyrene, circa 407 B.C.

To Pytheasenes at Hercules.

Apprehensions, and a good wish.

May he we are you still faithful to philosophy? Are you the Pytheasenes kept at Constantinople, the soul fresh from initiation, begotten of God?

I fear the time which has elapsed since your regeneration, and I fear since the corruption of the soul, the welfare of the mind and business you were there, lest it should be marred or its ruin emerge? Your holy mind, which I regard as an Exceeding Choice, can carry you for God.

Remember an old prayer of mine that I might celebrate with you the sacred mysteries of philosophy. Now that your love of country prevails, I would pray that wherever you may be you will give to philosophy the devotion you find possible. But to you, my dear friend, again and again I say: I am Silent or speaking, whether I write or not.

From Cyrene, circa 407 B.C.
To a Friend
in Cypreia.
Your ship is ready.
These hired men, on your behalf, have manned a vessel manned
by mariners of a good stock, navigators of
almost superhuman accomplishment. At
any rate, the vessels of the Carthagians are
reported to use intelligence, like those of the
ancient Phoenicians, before the anger of heaven
had smitten their island.

From Cypreia, circa 395 B.C.

————

CXV

To Theadomus
at Alexandria.

An aphorism of Hippocrates.

A space diet is a necessary virtue. Though
other men laugh at it, you cannot afford to do
so if your Lord allegiance is Hippocrates. He it
was who gave us this aphorism: "Poverty is
the mother of health."

From Alexandria, circa 394 B.C.

————

XVII

To Heliodorus
at Alexandria.

Prairie calls out prairie.
May abundant good fortune bless the man who
cherishes so firmly a memory of your excellence,
and has filled his ears of all with your praises,
paid duly to your heart and tongue of gold.
But truly, you reward his praises as quickly
as he utters them. He is invested in love by
your common friends, among whom I claim
the privacy. Nay, I need not claim
what all concede!

From Cypreia, circa 396 B.C.

————

XXV

To Heliodorus
at Alexandria.

"Why do you not write to me?"
My affection for you grows with the passing years.
If you have a like feeling, but, from pressure of affairs, lack leisure to put the reasons of the compliment of a letter at least once in a while to your friends, pray state away from your public duties long enough to write and let me see. If on the other hand, you feel that I might suspect you of forgetfulness, repeat, mend your ways and restore love to me my friend.

From Grene, circa 396 A.D.

CXVII

To Heliodorus
at Alexandria.

To recommend Eusebius.

You are reported to have much influence with the present prefect of Egypt. The report goes true, for such influence belongs rightly to one who can make such excellent use of it. I ask you for a favor, service which will do credit alike to your kindness and your prestige. When my friend Eusebius comes to lay his case before you, give him an audience. You will realize, if you do so, that I recommend not a friend only, but an orator.

From Grenaia, circa 396 A.D.

CXII

To Vocilus
at Constantinople.

Friendship and Criticism.

Friendship and praise, as used by men, do not rest on the same basis, nor does one faculty of the soul direct them both. Rather, do we feel sympathy and aversion in the functional part of us, while for praise or blame we use that part which can make judgments and exercise reason.

From Constantinople, circa 399 A.D.
CXXIII

To Proculus,
at Constantinople.

"Shall I ever see you again?"

"Yes, thou wilt in the house of the dead forget their dead, yet wilt thou even there remember my dear comrade." The thought of their loves and labours can be more appropriately, I think, express the love of Achilles for Patroclus than my love for you, my dear kind friend. May the good we worship as philosophers be my witness, deep in my heart I carry the image of my revered and beloved friend, and the precious sound of his wisdom and eloquence still rings in my ears.

Returning to my own country from Egypt, 'I found a two years' distance of your letters to read, and then opened them with my tears. The fact that I was to see again with you through your letters gave me not joy so much as pain, when your words recalled to memory the living presence of my companion, and when I realized what manner of friend and father my death but distance had robb'd me. I would gladly volunteer for yet more arduous service to my country, to have again an excuse for going abroad. Shall I ever see you again? Most of all fathers, and embrace your dear head? Shall I see again those of the happy audience which directs in your words? If this joy is granted to me, I shall prove the truth of what the poets tell us. Acheson of Thessaly, here, when already old, he became young and vigorous for the second time.

From Cyrene, C. 407 A.D.

XXVI

To Proculus,
at Constantinople.

"May God reward your services!"

Even if Cyrene and the cities in her neighbourhood do not require you with all the gratitude they ought to show for the letter they have received from dear Proculus, you will at
To Trybus
at Constantinople.

Diogenes and the Eumenides

If you can render the Late Marcus Circinius, (and he was at court for a considerable time,) you remember, I am sure, his unkindness as well. The bearer of this letter is his son and my cousin. Other people may perhaps honour him because fortune allowed him to live at one time in an important official position; but Trybus, the philosopher, will see the inner worth of the man and will praise him for that alone. Clearly, you can help him in his present plight. He is in danger of being torn limb from limb by the unpersons of Cyrene, a perfect cancer in our State, unless their guilt there with might. If you induce Antineius, or anyone as powerful as he, to intervene for any sake and for the sake of justice, the service will assuredly be yours and you will be to thank for their assistance. Take advantage of this case, begin, and make a determined effort to free yourself. These vile brothers! For a success by the means of this dirty business, would induce many another to follow in their tracks.

From Cyrene, circa 406 B.C.

LXXIII

To Trybus
at Constantinople.

"Deliver us from our Prefect!"

Since you are both wise and humane, I cannot but ask your sympathy for the woes of my native country. You will honour her for the sake of her son, your philosophical friend: you will pity her because of your natural kindness,
and on both these scores you wise try to keep her from the dust. To do this is \(\ldots\) ful powers: for nature, fortune and art conspire to make Athens, a Savior of cities, and, though God by many blessings has suited his lover, yet he has no greater blessing than the friends of whom Troilo is the chief. I could have you there, not only read this letter, which my tears have been shed, but mark, learn and originally digest it.

How is it that Phenicians may not be magistrates in Phenicia, Coelsyrians in Coelsyria, and that Egyptians are rigidly excluded from office in Egypt, while Egyptians alone may rule over libyans? Is it because Egyptians alone are venturesome enough to float the law? The more wise and chaste, the law's penalties have become for those who break them, the more wonderfully have these unsuccessful people enraged them. Suppose that the Cypriotes' Pentapolis was fated to be destroyed root and branch. Phenicia and Coelsyria have not mastered the slave nature of these things as slow and consume her only by degrees. All that was lacking for her speedy annihilation we have now secured. So in prolept the ancient oracle handed down by one son and grandson: "By the wickedness of the governor shall Libya perish." These words are taken literally from the oracle.

Well, one fate may be sealed, but I would have you decide some part some want of the disaster. Theoricts cause of their sleek in avert altogether the death which is nature's decree, but they can postpone the fatal day. We ask a little sironce how our rulers: let their sleek come to the side of nature against the maladies of the body politic; let it not rather hasten its doom.

God forbid that in the days of great Athens, a Roman Province should perish out of its diocese! Say to Athens, in the name of your eloquence, say: then: "Have as you personally issued the law, delivering the reign of an old decree, which threaten with many heavy penalties, those who were office in their native cities?"
How can you remain unmoved when, even during your tenure of office, you risked with one
another in condemning your decrees? If the
so act with your knowledge, you betray your
trust: if without it, you are careless, and
such negligence is befits the man of our
innermost confidence to rule other men.
Ritch should he consider it his first care
to choose the best possible governors. For
that prudence is God-like in its magnificence
and uses the utmost solicitude in the
selection of a good man. In the exercise of
such prudence lies this opportunity for the
vigilant champion of a whole nation. Above
all you must respect those who plant the uses
men who hold illegal office in the county
of their birth, men who regard their feelings
as mere chattels to be pawned in behalf
of their creditors. Put a period to the
complains which prevail.

I would have you send us more
constituted governors, men who neither
know as nor are known by us, men who
base their political Judgment, not on private
interest, but on the merits of each case. Why, at the present time, our province awaits
the disaster one of a ruler who nay long
since was a partisan in our local politics,
a man who on the magistrates' bench were
able to sift what Partisanship is.

But our times are unlike ours. There are
strife at our festive boards. Citizens are
urged to gratify a woman's whim. There is
a premium on the informer's trade. If one
refuses to prosecute for non-constitutional
action, one is himself condemned: indeed,
one need not have been condemned before
suffering the penalties of condemnation.

Why have we been so long allowed to
bear for refusing to charge with embezzlement one
of our best and our ex-governors. It is hardly
correct today we have seen this for like
defers on traitors, we were detained from
attending the proceedings, until these
people had accomplished their full
purpose. The man in question escaped
execution only on condition that he served
at the Capitol of 189
our seaports were an advantage to the
commerce of Grenada, and the British. The
greatest advantage was this that making
us strong by reason and perseverance, Grenada
quite undeniably brought more revenue
than the governors who had been most unscrupulous
and most notorious for high-handedness. No
man wept when he was our chief magistrate,
no man had to keep his estates, for he
might say that you had them in our contributions
to the state a pious offering, enforced
by "whips or scorns."

As for the condition of my countrymen,
now, alas! for the remembrance of our
old governor, alas! for the record we
find in those who rule us now. We
ask for no unprecedented action; but
we supplicate the Almighty to champion
the laws, to champion the laws, say, we
supplicate those who is the guardian of
the laws. Surely it is well that we should
respect laws whose long-standing makes
their venerable. But if anyone will rather
have it so, we ought to observe the newer
decrees, which are regarded as inscribed
with an authority still fresh and
vigorous.

From Grenada, circa 1609 A.D.

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To Marcus
at Constantinople

To the friends in Martipin.

Paris was where neither in conversation nor
in correspondence did I improve my friends
for assistance. My life was so devoted
deport literature, and I had no part
or lot in politics. This different now. God
has changed me to live in a place of his
ordinance, where I have to play a part in
civic affairs and cannot hide my light
under a bushel. I should be glad to be
a assistance to those who share my daily.
life and help them as far as I can. This applies to individuals no less than to the city's general interests. Gladly would I have my people and I regard each other as became fellow-travellers through life. If then, the better I have written for you induces you to help my friends, be assured that you are obliged me by assisting an intimate friend of mine. I am sure you in the name of the learning so dear to us both that he and I often sit together late into the night.

From Pilgrims, circa 410 A.D.

XXXIV

To Aurelianus

at Constantinople.

"You will yet save the Empire!"

To Aurelianus

at Constantinople.

A good man in high office.

If cities, as I believe, have souls which are their divine and spiritual guardians, be assured that they are all grateful to you and cherish in their memory the services you have done to the world during the tenure of your high office. I would have you think, too,
that they are ever at your side to support and aid you, and to ask their God and yours to recompense you for the God-like spirit which your life exhibits in the highest possible degree. To do good is the one activity men may share with God. To us into a person to draw near to him, and that the Source of Goodness and all doers of good are reconciled. Be assured, then, that you have found favor in God's eyes because you further his purpose to do good to men. God himself with his sweet kisises which are the reward of hearts like yours, exalted excellency! The little line is peculiarly yours, as there are indeed but few worthy to share it with you.

I would have your honoured lips convey my greetings to your young son Thomas, the hope of the House.

From Greene, circa 1624-0.

XXXVIII

To Aurelius

at Constantinople.

To Recommend Herodes.

I believe that your divine soul was sent to us on earth to do good to men. I believe, further, that you are grateful to those who recommend to you litigants with a just cause, because these afford you an excuse for indulging your distinctive kindness.

Though Herodes is my kinsman, I do not recommend him on that score, but because he has a good case. The cause of a good family, and inherited with the ancestral debt the duties and obligations of a municipal senator. Let him be a magistrate and he is now asked to contribute like a newly elected senator. This is to place upon him a double Share of public burdens, partly, for his inheritance and partly because of his usurpacy.

From Greene, circa 1624-0.
To Anastasius
at Constantinople.

To recommend Sosena.

Sosena has been persuaded, either by a God, or by reason, or by his guardian spirit, that he was chiefly to do with winning or losing the favour of Heaven. In his own country his affairs are all ended; he has, in fact, completely lost his possessions and "has decided to set sail for Thrace to make friends with Fortune." If you and the elders are on good terms, pray recall the young man to his good places, and let her deserve for him some means of replenishing her coffers. If she is ardent, she can soon do so; for she made an easy Helen of Sparta. To him of the estate of Nennus, the father of Sosena. Let her not make Sosena have another man's rich father, and in justice will be repaid by justice.

From Agene, circa 403 A.D.

To Anastasius
at Constantinople.

Congratulations on your advancement
at Court.

I rejoice, yes, I assure you that I rejoice from the bottom of my heart. When I learned that the Emperor's children had by his command been made your equals, I rejoiced, first, because I love you and have no friend, no brother of my own. Secondly, because I desist that the misfortunes which had struck and had been suffered by the children's great good fortune.

From Agene, circa 403 A.D.

To Anastasius
at Constantinople.

The Bishop and the "Recept."

I have been unable to keep the priest's epiphanies; no
here have I been able to keep any of the oppressed. We have for pretext Andronicus of Berenice, a woman disguised as a man, with a heart as foul as her tongue. That he is traitor we casually dare contemplate is a sincere matter, but I think that he is caused to return even to his violence. Heaven itself is not safe from his violence. I swear to you by your dearest lord that he has clothed the Paulapoles in menacing weeds. He has devised engines to crush hands and feet, and other implements of torture hidden in his country. He has not done so to deal with malefactors, for malefactors have now complete immunity here, but for men who are compelled to ransom their property and for all on whose shoulders a financial obligation can be laid on any pretext. The fellow is ingenious in proving pretexts for the exercise of his own natural cruelty and that of those, as executors, whom he has permitted to collect the levy for his debts which we call 'trematicum,' and also the tax for the upkeep of the Court. He fells in justice in injustice to bleed the people 'en masse.' Not even people of substance and wealth can escape his scourge. While the slave goes hard to bring the heavy, the master is healthy; and is lucky if he does not lose a finger or two. Wherever the governor lacks a pretext to shed his savagery, Maximinus and Clutius are kept as reserve victims for his rage.

I once wrote that a man so wicked as Andronicus must enjoy the protection of the powers of evil, whose reserve concentration and prosperity for the writhing souls of which they make use to spread ruin throughout a State. To reward him wickedness they bring him the reputation which should reward only a white spirit. But it is absurd to associate nobility with Andronicus. He leads to the great and to slavery upon the death. Under his reign the well-behaved and the weak are his honorees like Caius: he is worshipped only by people of the 'stain of Zevas and Rubius.' It was Zevas who this year decided whether the legal amount of our losses: it is Zevas who now threatens to prosecute and convict my dear lieutenants for the unconstitutional abuse of my embassy.
Aurinonicus takes no offence at the power of Athens, 
but he is chastised by the conduct of Thucydides, who 
has beaten him with his own contempt. On 
several occasions Thucydides has declared against 
him, has reviled him with a wealth of 
scarcity, and has beaten him to such 
cruelty that as I should have dearly 
liked to hear at his own mouth. He showed his 
intention to be as lion but a mouse, and from that 
time he has beaten him like a mere child.
Not even in a corner dare Aurinonicus utter 
words against his master, though even our 
household slaves usually keep that privilege.
Aurinonicus, say, dare not venture even on 
this. A master can never play the slave; 
he is a courser and a bull, by nature; in fact, 
he is contemptible through and through.

The excellent hero was adequate 
relative to his own experience of Aurinonicus, it is 
of the Socrates. He has so suffered from 
asociation with such wickedness as from 
the daily shock of what he heard and had 
before the mind, that though he has now 
with an effort escaped from that fatal society, he 
scarcely ventures to hope for a return to 
normal life. He escaped before Thucydides 
from his celebrated travels: and Thucydides 
has personally established a strict blockade 
of all honest pleasure. He brought back with 
him a mystic sense dream. While the 
practitioner thought had had, a dream which 
includes death for some of his countrymen 
and prison for others. Yes, men are actually 
in prison by reason of that mysticism vision, 
while others are dying though guiltless. Thus 
Socrates. I do not mean that they are yet dead: 
but they are doomed to die before long. They 
receive a scourging which are prove 
fatal, though by reason of their bodily strength 
they are still alive as I write.

The story of Thucydides is that the great 
Aurinonicus is sick and that the fever 
will not leave the master of the Empire till 
Maximnings and Cynics are executed. Such 
is the latter Thucydides spreading freely: and 
the result is that Aurinonicus will not now 
suffer Maximning to buy himself off and he 
refuses to let the goods of the unjust be sold. 
He is all out for the reflection benefit of the public.
coeffers but for the recovery of Anthamenes. The
project, it appears, called Themis, to the house,
the only witness being the Selphist and three
related to him her Evidence. The ports were
closed, according to the sworn testimony of
Themis, but he died so soon after her return,
and with the secret of Anthamenes, lest
someone should privately escape whose life could
purchase that of Anthamenes.

It has come to this, then, that a prophet's
dream, or rather his alleged dream, means
for the Pentapolis his fortunes that are no
dream but only too real. Anthamenes, the holder
of this commission and the destined champion of
his fortunes, is launched on his head career, with
Themis to second him
and no longer "be check'd of God nor of man,
for mighty greatness hath possessed him."

Such being the posture of our country's
affairs, Magnesios needed no oracle to tell him
that his case would not succeed in court.

Now, Anthamenes was bold, a hardy party, but
Magnesios was himself, and that in days of right
doing. When his decision was, and broke him, if he
were wise, should in the burden with a good
grace. He might take it for granted that
Anthamenes would pronounce against him?

I have justified my conduct before God, before the Divine Deists, before
the whole world! I have exchanged known
for his honour and strength for his faith.

While I was in Egypt, Anthamenes respected
my power, and trusted at Alexandria, I
saved him from arrest. Now that I am back
among my own people, I swear by you dearly
that he treats me with dishonour. When
I had the heir face to face my nearest son, I
was so overcome by my sorrow that I could
hardly have quitted this life. You know that
I am to easily unnumbered in face of such
a bereavement.

I have not conquered my grief by reason: it is Anthamenes, who has
changed the current of my thoughts for ever their
upon the woe of my country. In this way one
desire has mitigated another: a new
grief has supplanted an old, and forms
have displaced sorrow. Indignation and
sorrow blended together have made me
forget my grief for my child. I know that
my death had been predicted for a certain day of this year. The prophecy was fulfilled on the day which saw me enter upon my sacred office. I felt then that my life had been completely changed. While then it had been a perpetual holiday, I had enjoyed respect from my fellow-men, and were peace
spread the same ever before face to a philosopher's lot. My worldly affairs were as prosperous as my soul was content: but now I am conscious of having lost all my blessings. The greatest of my griefs, the grief which takes
all hope from my life, is that never like now have I had the experience of approaching God
no purpose in my prayers and supplications.

I see my house hold dissolve, and the
Country in which my lot is cast I see Stricken
Sore. I am compelled to lead an ear to the
Griefs of war, I am called upon to mourn for the
Sorrows of every individual: and now I have
Andronicus to feel / see the Cup of my
Consummation by taking away from me
completely that whose which my nature craves.
I am of no service to anyone, and I have to suffer
the reproaches of all who come only to find
me a broken reed.

(Write here your name, head, wife, etc.) are
both with all my might, but especially I
invite you, my dear friends and kinsmen,
Anastasius: I mean this. Let me tell you,
that this would mean a great protest: with
you, if you have any influence to which
Synagogues, have surely a better claim than
Andronicus, & deliver Plotinae from his
wishes. It is the city where dying carees
live to be a bishop, though I had no such
ambition as the all seeing God knoweth. I do
not know what becomes I say so great a
penalty. If I have, as we say, drawn upon
me with wise the wrath of Heaven, I will
have paid a sufficient price. My cry
should for faith also for the criminals and others.
Surely the cruellest of demons would pity them
now. But will so Thor and Andronicus, they
alone away from me be touched by pity.

From P. Clenau, circa 410 A.D.
XLVI

To Anastasius

at Constantinople.

"The unfortunate lose their friends."

Though we cannot approve of the precautions taken by King Amasis to avoid the distress he foresaw from the coming misfortunes of his friend Polycrates, we must admit that by sending a herald to renounce his friendship before the blow fell, he made it plain that if the friend ship had still existed when the disaster came, Polycrates would not have lacked his sympathy.

For your part, you stood by me as long as fortune smiled. But when the smile vanished, you vanished too. These also visit us from time to time; and it is that you neither think her speak of me, nor kindly let me. Such treatment argues not to me, my friend, but to you. Surely it would have sufficed, if the breach had come, that you should not hold my friendship; to add to this rebuff the abjuration is not free of the charge of cruelty. Amasis would not so have acted, nor any humane man.

No doubt, you have in this consulted your own interests. I would have you do what you find necessary: only may it prove to be for your good! My sorrow would be half over if even my misfortunes could bring advantage to my friends.

From Phœnecia, circa 411 A.D.

I

To Nicander

at Constantinople.

Evans of the Philosopher.

I am the father of many brothers. Some were conceived for me by August Philosophy and Poetry, who inhabit the same shrine: others by that common courtesan, Rhetoric. They are
The book I now send you will show you
from its subject-matter to which class it belongs.
For my own part, I loved it so well that I
would gladly see it adopted by Philostratus and
registered among my lawful offspring. Even
the laws of an State, however, are not all
the evidence that, for they are "no mean
guardians of the rights of well-born children."
Never the less, the book has the advantage of the
affection I cherish for it in secret and much severe thought has gone to its composition.
If you think it merits consideration, pass the
book round your friends; if it fails to
please, let it come back to its author.

They say that after age is naturally so short
of their young that they continue to believe the
immediately after birth with the shaft gaze,
appropriate to beautiful works, and, though
they see nothing unusual in the young of
other ages. The ought to have one's works
judged by other people's. An author's affection
for his own tobes makes him a biased critic.
This was why Apelles used to call in Typhon's
for an opinion on his pictures, retaining the
service for the latter's statues.

From Grena, C. 404 A.D.

LXXV

To Nicander.

at Constantinople.

"An Epigram on Statonice, a priestess
her husband, who seeks your aid.

The Epigram I write, which bore some vogue,
and might so when the great Nicander had
praised it.

"If this be not Golden Cyprian,
Statonice must it be?"

Was as you know from its own evidence
confirmed about any sister. She is the dearest of
all sisters, and well worthy of the Statonice and
its inscription. She is the wife of Theodosius
of the Emperor's bodyguard. The ought to have
To Theodosius and Statonice,
at Constantinople.

"No news is good news."

I was startled, as you can well imagine, when a rumor became current in Cyrene that you had been stricken with an exceedingly severe affection of the eyes, threatening the loss of your sight. Later the news proved to be false. I suppose that some worthless person had seized upon the word "heliosis" and exaggerated the report like a legend. May the Almighty suffice himself from this disease he falsely attributed to you, and God be thanked for sending us better news about you! At the same time, I should not be left to divest your portrait from the stars, as people say, nor to defend upon remonstrance for information. Would most of all that we had you beside us; failing that, that you would write and let us know how you fare. You are far too forgetful of me, though perhaps God bless it so.

From Cyrene, circa 405 A.D.

To Paula, living in Augustal,
at Alexandria.

"I am singularly affected because you are so kind."

You have only yourself to blame if I am constantly troubling you (for your services). You have laid yourself out to let the world see that you hold me in the highest esteem, and you have thus given everyone with a prejudice..."
an expense to me to see for assistance. Since I do not feel you what you must do if I am to be freed from the urgent entreaties of so many unfavoured ones, you pay any constant representations on their behalf? Well, even if I were one whom they call, I wrote has a just cause, and evidence of your sympathy, even if on its present merits you should help me, let him be turned away like an importer with no case at all. Thereafter, when I come to your house to be fortunately order your servant to shut the door in my face. These people either see this happen, or are told about it by speculators, you and I shall get a complete rest, for none have their men to ride with a malicious looks of his fortune. If you should see this disastrous device and will not have the world see you acting so, you must put up with the increased duty of performing day after day and any a Good office for such as ask you help in God's name and mine.

All I know is that I am not from Alexandria well doing. No more shall be a story of giving you suitable outlets for your kindness.

From Alexandria, circa 403 A.D.

XXX .............................................................. 102

To Pentadryis
at Alexandria.

A lesson from 'The Sosians'.

I have at heart both your interests and the interests of my friend. I would not have you commit an injustice any more than I would have him suffer one. If you agree with Plato that it is worse to be a greater misfortune than to suffer it, it would appear that I do you a greater service than the other: for I plead for one who is accused for an offence he never committed.

From Alexandria, circa 403 A.D.
XLIX

To Thestius

at Constantinople.

I congratulate you on the friendship
of Antheneus.

Here reaped more benefits than Suiocides
from the friendship which existed between
the two men. For the excellent
Antheneus and friends; but, by the God
who preserves over our own friendship, I
have not felicitated you on that score more
than I have that great Statesman. A
man in high office can have no greater
treasure than a friend of incorruptible
honesty, and such a friend I know any
gentle and saintly Thestius to be.

Your friendship is superior to that of
Suiocides inasmuch as that poet was
paid for his verses; but both alliances
have this in common that Suiocides
commanded theirs to the memory of mortals,
and, as long as there are telleres in the
world, the poems of Thestius will
magnify the fame of Antheneus yore
when latter alone can reach.

May Antheneus increase the glory
of our Empire, and join the renown of
Antheneus! To the poet has God
carved in the Steward ship of fame, and
the glory of it encompassed also the poet
himself.

From Cyrene, circa 405 A.D.

XLVII

To Thestius

at Constantinople.

A Venus of the Peloponnisus.

You may reckon Petrus also a Scourge of the
Peloponnisus. The open desert the case. God
and Dioscorides are one and witness that
I defeat Cynicus in such a man; but our
friend Petrus is far more violent than
Dioscorides. Rehenna he covets anything,
his first step is to continue to steal it and keep it for his own. Next he brings a suit against the owner, and if he loses his case, he makes it good by violence.

Such has been his procedure in this case. First he stole a vase and was prosecuted for the theft. Though the owner brought the charge home to him, he refused to part with the article. He went so far, indeed, as to threaten the officers of the law with a cudgel strike. Such conduct shamed my indignation. Considering that life was intolerable in a state where individuals could defraud the law by force, I gathered a posse of distinguished citizens to execute the court's judgment and to support the constitution. If Pelias had succeeded in his design, we should have had a crop of similar blackguards in no time.

I am indebted to Montesquieu for his services in this affair: more than any other be shared in my indignation and gave me his support with a will. For this reason God reward him! I hope that nothing unearthly will overtake him in the course of authority, if Pelias carries out his threat to appeal. For this reason I wish (one) in person, and through you the distinguished philosopher, Montesquieu. I prevent the villain from using the forces of the law to defeat the ends of justice. In so doing I have regarded for the interests of the people as a whole, and at the same time I desire to avoid bringing misfortune on the head of a friend. It is not for me, but for you, my friend, to devise means for holding this calumniator. No one is more fertile than you in devising means to protect honesty.

From Plotinus, circa 400 A.D.
To Herodes and Martyrius
at Cyrene.

To recommend Ammonius, Senator of Alexandria.

I do nothing anew, I think, in sending a single letter to the pair of you; rather should I have been at fault if I had abanduned in correspondence two friends so closely united.

I send you kind regards, my good friends, and I wish you to give access to the hospitality of the bearer of this letter. He is visiting your country on State business and engaged with high State councils. He was recommended to me by the wise Senate of Alexandria. Fain as I am to secure him good treatment, I cannot think of anyone or whom I can count more readily to oblige me and execute my commissions.

From Alexandria, circa 402 A.D.

To the Prefect of Cyrene
at Ptolemais.

To recommend Ammonius.

If your excellency cherishes the memory of Theodorus, as I am sure you do, I would have you pay your undevotion to your dear friend by honouring the person of his counsellor. If you do this, you will find in Ammonius a worthy recipient of your favours, and the Senate of the great city of Alexandria will be grateful to you. The Senators without exception recommended Ammonius to me and begged me to keep him with letters of introduction. My part was to give the letters, and I ask you in return to see that he finds them an advantage.

From Alexandria, circa 402 A.D.

To Dioscorus
at Cyrene.

To recommend Ammonius.

While Theodorus of happy memory was still alive, his house was open to every visitor who came from the Pentapolis. Beyond that,
his unflagging kindness and the charm and distinction of his conversation had drawn our own fathers into singularly close friendship with him. Let us then repay his abundant goodness to us by doing a service to his counsels themselves.

I have done all in my power. Being abroad I could only recommend him to my friends at home. It is for you to see that he finds his support in Greece a pleasant one.

From Alexandria, circa 402 A.D.

XXIII. To Deiphanes in Syria.

"Send me a letter".

Powerful indeed must be the pleasures of Syria when they make you forget your kindness and your friends! This is already the fifth month which has brought no line of greeting. Yet you cannot blame that fortune has endowed you with a gift for writing which can win applause in any assembly.

Well, if you, with your charming children and their happy mother, can write, that after all is all I want to hear.

From Tyre, circa 406 A.D.

CXXX. To Sulpicius at Constantinople.

The conduct of Cerealis in writing. When you conveyed your greetings to me by Cerealis, you did him a service: you enabled him to conceal his worthlessness for five whole days. Our cities naturally looked for good character in a man whom Sulpicius deemed worthy of his acquaintance. Your protege was not long in tasting this grace, not indeed on you — may your good name never depend on others than yourself — but upon himself, on his office, and, lastly, on his matters, on Roman administration.
The man can be bought for an old song; he cares nothing for public opinion; he is a coward in war and a bully in peace. Yet he, as a matter of fact, has had but little experience; for he needed little thought to throw the affairs of our country into complete turmoil. Acting on the assumption that the property of his books belonged to their general, he took their ace from them in the charge for forlornhods and the slackening of discipline; and he left their face to tell themselves on our people at their pleasure.

So much for his treatment of the natives of Grenada. Unable to levy exactions on the foreigners, he proceed to extort money from the cities where they lived. He took his troops from one place to another, not for any military advantage, but for private gain. Naturally, the cities were prepared to pay up rather than see the troops settle in their midst. The Macelae were not long in observing the true state of affairs; the news was passed from semi-barbarian to barbarian.

Then, too, they came down upon us "unremembered as are leaves and flowers in their season." Alas! for our lost youth? Alas! for the crops we looked for in vain, crops soon only for the enemy to turn! The wealth of most of us lay in cattle, in teams of camels, and in horses out at grass. Every animal has vanished, with the white salt plunder!

I realize that indignation is burdensome here; but you must make allowance for one who writes with an46 beflagged past. We sent our best news to the outside world. To our hunting expeditions so far afield, the expeditions we used to enjoy in the old days in the safety we owed to you, where are they now? I cannot without anguish recall the point, the high thoughts and the humble darts. Now the enemy cavalry are everywhere, the enemy hounds on country
and I, a sentinel pacing from tower to tower, wrestle here until sleep.

"My lance it is that wins my bread; my lance

is my armor, wine affords me, which I drink,

propped over my lance."

I believe that I could use these words as truthfully as Archilochus.

May you too see fortune before the soul Caroelius, if indeed he has not perished before I curse him. He deserved to perish in the tempest we experienced recently. For, seeing what peril he had brought upon our province, he conceived a violent desire for the dry land. He has embarked his treasure on a fleet of two-sailed merchantmen, and stands out to sea. A small boat brings shore his dispatches, ordering us to do what we are already doing, to remain within our ramparts, to break no sorties and to avoid contact with our invincible enemy. He warns us that if we disobey, our blood will be upon our own heads. He urges us to set four watchers each night, as if our only hope were to deprive ourselves of sleep. In amens he argues that he had considerable virtue in such operations, that he was never menaced by hardship. Yet he has not offered to share our toils. Though a general, he does not stand by the battlemasts like Symes, who is only a philosopher; his station is by the oars of a ship!

If you really desire the poem you have asked for (though for my part I am conscious of no merit in their apart from their worthy theme) pray with me that Cynere may have a brief respite from war. In our present plight I cannot find time even to take letters from their cases.

From Cynere, circa 402 B.C.
XXIV

To Sulpicius
at Constantinople.

"Help Stamen, let me go to sea, I pray." The advancement of your fortunes should not have robbed you of your heart. You ought not to think it beneath your present dignity to remember your friends. You have been forgetful of me for a long time. I did not expect this of you after we had been so closely united in mutual affection.

From Grece, circa 406 A.D.

XXVIII

To Sulpicius
at Constantinople.

"We must forgive offences."

God commands us to forgive our debtors. One man may owe a debt of money, another satisfaction for wrongs he has committed. To overlook offences is to do the will of God.

From Plotinus, circa 409 A.D.

CXIX

To Hypphion
at Constantinople.

Diogenes and his enemies.

If your natural kindness induces you to keep Diogenes in any way, you will not be doing something unprecedented, but building rather on a foundation of old services. He is a native of Grece, and but for you and your friends, Grece would now be no more. You keep is needed not only for my countrymen in general, but for individuals.

It is better that you should learn from your own life and not from any teacher. Why Diogenes needs the services of a friend.
To Clyceres, in Cypenaria.

To recommend Gerontius.

Gerontius is a friend of my children. I do not recommend him to you, my dear friend, solely on that score, but because his heart is pure gold like your own, and in that respect he is all that you are. And so, I may make a few words in the manner of a friend.

From Cypenaria, circa 406 A.D.

To a Friend, in Cypenaria.

To recommend Gerontius.

The only giver of a long letter is a carrier who is not a personal friend. My distinguished friend Gerontius carries the news I could give you: and had he not been a strictly truthful person, his love for me and his attitude in expressing his sentiments might have led him to embellish his story to some extent. What I desire is that you should give him a kindly welcome.

From Cypenaria, circa 406 A.D.
To a Friend 
in Grecianica.

To recommend Geronitus.

I send you at once and the same time two letters, one amicable, my distinguished friend Geronitus, the other amicable, which I now write more for form's sake than because any necessity calls for it. I say so because the young men will tell you more clearly than any number of letters that I remember you every day of my life.

From Gryne, circa 406 A.D.

To a Friend 
in Grecianica

To recommend Geronitus.

I have given Geronitus a letter to hand to you, my dear and venerable friend. Its purpose is simply to let you make his acquaintance. When he presents it, you will receive him with consideration for my sake; and when you know him better, you will allow him to introduce others in the same way.

From Gryne, circa 406 A.D.

To Choraeus 
at Misene.

The gift of a Libyan horse.

I have sent you a gift. It is a horse of the best breed, which has every good point a horse should have. You may use it on the race-course or in the hunting-field. It will carry you into battle as a charger or grace you in any triumph you may hold for a victory in Libya. I find it
difficult to say whether it would do better in hunting, racing, in processions or in war. No doubt, it is not quite so graceful as your Nicaean horses; it is ready about the head and lean in the flanks. Neither to horses nor to men does God grant absolute perfection.

The excellencies I have already detailed are perhaps enhanced by nature's development of his headparts at the expense of his body. At least, I am certain that for heavy work horses are better than flesh. The horses of your country have more flesh, ours are heavier in the bone.

Porphyrias, circa 406 A.D.

To Domitianus
An Advocate
at Alexandria

"Justice needs your aid."

Your own conduct, my distinguished friend, has proved to me abundantly that it gives you joy to defend kindness and that you are ever ready to stretch out a helping hand to the unfortunate. To such service, new calls you, and, if I may use a proverbial expression, I fancy that I am hearing a fleet horse into the plain.

The occasion, my dear friend, calls for more than your usual kindness, as much as the person you are to help is in no ordinary affliction. She is a woman, and, alas! a widow. Nor does she suffer alone, for she has a fatherless child. She will like you herself who has wept with her, what the wrongs, and how it has come about.

See to it then, good sir, that you give her aid which forever and duly demand her, no less than her! In helping her you will be helping me. She is a Christian who has thrown off virginal in one household by that good man, my mother.

From Cyrene, circa 405 A.D.
To Domitians
an Advocate
at Alexandria.

"Justice needs your aid."
Justice calls for defenders. Those who
seek to be and will be blessed by
Heaven, for their labors for the right.

I have chosen you to be the
Champion of Justice in this case, and
I claim your sympathy as less than your
forensic skill. It is my way to do a
Service wherever I can: do you, share,
just as to the best of which you will
realize when what my friendship means:

Neither will you find it at face, nor
will anyone, if fancy, hold it cheap.

From Lystra, circa 408 A.D.

To Cleonides
at Ptolemais (?)

"Let Asbalius have justice."
A relative of mine is the victim of an injustice.
You are my friend; and the case has
been assigned to your jurisdiction. You
will have a chance to seize two bulls with
one stone: you can do both; and the
laws a service. Let Asbalius have your
verdict; recover possession of the cases which
his father left him by will.

Hope that the accusation against
him will not prevent his case from being
called immediately. What season could be
more appropriate for just judgment than
that in which we pray with special fervor
for God's mercy?

From Ptolemais, circa 410 A.D.
To John

A paradoxical view of punishment.

I have often in the past done you a service when you required it: both by word and by deed. I have done so that I could not make your fortune. In this circumstance, which have now been taken for I am ready to give you some advice, since I am forbade to do anything to an active nature. So long as Sykes, his lies and his power, he can be nothing but jealous to further his own means to the benefit of his friends. Pay heed then to the remarks I deem it right to make to you.

If Romano is alive as one of our poets claims, you are the murdered of our lives. The alibi is that you personally slew him, but that you planned it. You said to have been the author of that deed, but to have sent to deal the blow if the host with less of your bodyguard. So Romano has it, and she cannot be it if she is a goddess. Let us suppose, however, that Helen is in error, that nothing false rumours so abroad and that the current story is one of these. Nothing occurs, please be sure that if you are guiltless, of the crime for our justness upon you, you are, indeed, infortune but you have a clear conscience. None the less, faced with that you had fallen it to such misfortune. If you are guilty, you are justly an object of hatred: no less, if you are innocent, do you deserve pity? For my own part I am so dominated by my friendship that I feel that. Even if you had been guilty. I should, while besides being so crime have felt pity for you personally. Now, pity leads a man to help a friend as best he may and to devise means whereby he thinks he can be of service. Be you innocent
or guilty, I am bound to give you what I consider the best advice, and in either case my advice will (I pray) be to your advantage.

Submit yourself to the law. Surrender yourself to the courts and to your guards, if you have any regard for their interests. If you give the murderer, use all means of prayer, entreaty and supplication. Go to your knees and remain there till the court's verdict has delivered you to the public executioner and you have paid its penalty. It will be too late to find a favor, friend, when you appear in the court of the underworld, that you purged your guilt in this life. Do not regard my advice as idle verbiage. Do not suppose I am jesting with you. It is not so, by the Lord, I hope to find in Sacred Philo and in my children! But for our close friendship, I should have never ventured such advice. May my advice never be so unheeded as you are! May they become glad of the truth that it is better for the guilty to submit themselves willingly to the right judgment. May they continue to prosper in their way and in order that for their long continued wickedness Condonia's punishment may be theirs in the other world.

In dealing with you, my friend, this is not the very brink of the closing mystery. I need have you know that to pay its penalty with the material body is for different from paying it with the Soul. For, as God is stronger than man, so are human affairs but the shadow of the divine economy. These who execute justice on a state are the arms of the law, and the duties of vengeance perform the like office in the universe. There are supernatural beings whose office is purification, and their treat guilty souls as the fuller treats soiled garments. If garments had been sensible things, you can imagine how they would suffer when bailed and carded in the process of cleansing. You can imagine with what anguish the old pollution and the uncleaned stains were washed away. I say.
nothing of how in many cases the guilt has reached so far as to defy removal: the nature will go to pieces before it recovers its original purity, because the defilement has become part of the thing itself by reason of its age or its enormity.

The soul so deeply infected could not be what it was meant to be. But though the soul may be compared to that stain which is in our nature, we cannot liken the soul to the filthy garment which is destroyed by cleansing. The soul is immortal, and, when its sins are ineradicable and past cleansing, it pays an infinite penalty.

On the other hand, a man, during his life, gives satisfaction for wrongdoing, he no longer carries a defilement which is part and parcel of his self. Rather, if he may put it thus, the fresh stain in the soul is easily washed out. The moral is that we must offer as speedy satisfaction as possible, and offer it to men rather than to avenging deities.

This is said, too, and I fully believe it, that the vicini of wrong are the arbiters who make the penalty great or small. If that be so, it is as serious to do a great wrong to one individual as it is to wrong a number of people at a less degree: for every victim takes vengeance in his turn, and satisfaction must be given to all. If a man's offense admits of punishment, the arbiter is not a little swayed by the knowledge that the guilty soul has suffered in the world: such a soul will find compassion even in the victim of its sin. When may we expect the soul of an individual to feel the stroke of compassion? I think, indeed, I know, that a sufficient is always worthy of respect if he has not stained his self, even in this world there have been cases where an accused person has redeemed his self from every penalty by timely confession of his guilt and of his need of punishment.

On the other hand, to level or exact sin on
his deeds, whether they affect a fortune or a life, is to increase the indignation of the heir who has been wronged.

So it is in this life; what then will be your plight, if, after you have been dead by some unjust cause or in some other way, face to face with another soul, you find yourself without a tongue to deny the

impeachment, branded unmistakably with your guilt? Will you ever be confounded and utterly perplexed? In silence you will be hailed and set at the bar of justice, both you and I; and anyone who does cleanse you by public repentance.

you must act the seat, my noble friend. (for if I were to judge you.) you must destroy the pleasures which our sins have chased for us. you must act, imitated before more men: you must confess your deed to the judge and by immediate submission place the avengers of the other world. Best of all it is to be free from guilt: next best to have one's guilt purged by punishment. He who enjoys a long and patient life must be considerate the most unfortunate of them: neither God nor man is concerned for his welfare.

would have you consider the matter from another point of view. the way constantly in the opinion ought to escape never has cut a band. If God had been punished is a blessing, for reason tells us that contrary things have contrary effects.

If I had been near you, you need not have had the trouble to denounce yourself to your shame: for I should have appointed myself your counsel, and have taken you to the laws as to a healer. Foolish friends would have recommended: "Sympathy is prosecuting John; but you wrong have realized that in fact it was clemency and care for your welfare which made me advise you to mitigate your misfortunes."
All this assumes that you are guilty. God grant that it be not so for your own sake and for the sake of the city, which would be polluted to the last degree by such recklessness taking a brother's life. If you are guiltless in deed and purpose - God grant it! - a curse rests on those who have concurred in the charge against you. The punishment will be theirs in the underworld, for there is no room so evil in God's eyes as that of the false accuser who Stabs in the back. Though the basest of men, he does the fiendish deed. Such men are refused to resemble unnatural debauchees, for their Caledon excel in this very pursuit, as in deed, they show cunning and resource in their other enterprises... If any be taken in the spreading of such false words, there is your man! Take his note in questions or doubts. Even if he seems to have some force about him, show resolution and prove him to be no man at all but an effeminate betrayer of the goddess of his cleanness. These rumors give you a chance to prove his accusation false, if only you surrender yourself and your agents to justice. Go into court and Say: "Certain men falsely accuse me. Their unfair procedure itself proves that they know they lie. Nevertheless, they change with such vehemence that is grave and they are likely to persuade others by their recommendation and their cunning in setting rumors abroad." You must then detail the slanderous charges about your marriage and the monstrous murder. The allegation is that a certain Scalabius was suborned by you to do the foul deed. Bring him and you and beseech the court and earnest supplication to allow him to either to escape without close question nor to be condemned without a trial. You will succeed: "Best of judges, though no man has thereby brought an accusation against me, you must not be deceived thereby nor


...using every lath to break and search out the truth. Here in Spartalus, now returning. 

The man is in your grasp, but how to the torture. If the charge be true, he must 

his very day be made his own accuser and 

murderer.”

If the judge respects your appeal, you have 

them at least justified yourself in the eyes 

Mure. If on the other hand, he is considerate 

and grants an investigation, you have 

nearly a chance to make a convincing 

defence and to silence and shame 

your calumny. For Spartalus, believe 

me, wise have as clear-sighted eyes. He will 

be hung up in chains and will have his 

flanks were lacerated. Your torturers 

are clever fellows at shaking off an 

informer. They have derived certain hurts 

which are as powerful as the strictest logic. 

You may take it that any rebuff is 

taken which these masterful devices entail. 

If being innocent, you are acquitted by their 

means, you will leave the court flushed 

with victory, guiltless to the in your own 

eyes and in the eyes of the world. 

I have given you advice which (I think 

the best for you. You may refuse to take it 

and to make this appeal to a judge: but 

Justice Sars and know all! Beyond 

doubt the all-seeing eye of the goddes was 

ranging over Libya and that marine with 

its unc leaf, real or supposed. She 

spat the 

recruited men, she saw what he held, she 

assaulted him. What he said, what he heard, 

of his deed he said or heard or felt. She knew 

that even if you were innocent and pure 

in the eyes of some, even if you neither committed 

nor pleased that inhuman deed, you are not 

yet guiltless in our human eyes until you 

have visited your assise. 

Tell them! (I shall refuse to clash your hand, 

not to eat with you at table, fearing as (do the 

surviving deth of falling ill. If of contact with you should 

like me and the stain His blood. Have seen 

enough if my own without provoking new pollution 

her others.

From Alexandria, circa 402 B.C.
To John at Cynae.

A warning.
The breach of sacred perjury is at your disposal, but you must not abuse it.

From Cynae, circa 407 A.D.

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To John at Cynae.

A warning.

Do not make extravagant demands: for either you will have them granted to the annoyance of others, or refused to your own.

From Cynae, circa 407 A.D.

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To John at Cynae.

Respect the law.

The fear of the law is the beginning of courage. For your part, you have now time to have been ashamed of it formerly to have any such fear. I bid you, then, fear your enemies, and, as they fear you, fear your judges, if those be honest men. Nay, even if they be corrupt and you cannot make the higher offer, you must beware of them and be wise. They can show great skill for the law when they are paid to do so!

From Cynae, circa 407 A.D.

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To John in a monastery in Cynaeada.

Congratulations on giving up the world. I fancy that your happiness exceeds all your hopes, now that you have left the world.
of men, wherein we others "wander in the dubi fields of art"; distracted by careless cares. Before you reach you have set yourself in a retreat which is safe from such anxieties. You have entered upon a life of joy, if your friend in bringing me news of your doings has surpulsariously told me the truth. You know how my affection is apt to warp the truth.

Your messenger told me that you have entered a monastery, and that you never go to the city except for books, and that only for books on theology. He tells me, in fine, that you are now a Black Friar. The news would have been better if welcome to me if it had made you a White Friar. While, which is pure and bright to the eyes, would silence better come a mark so candid as yours. Nevertheless, this black is your choice, and since in advising it you are following the example of others you admire, I commend and all action which is intended to please God. It is the motives underlying his conduct which justify a man, and virtue lies in the possession of a good will. To rejoice with you that you have reached at a bound the goal towards which I am long been struggling: this does not yet pertain to my much knocking. So far for your last. Second my prayers that I may speedily share your success, and reach the harvest of my steep study of philosophy. Otherwise I shall have wasted my life over my books.

May you have health and joy, very good friends, all your days.

From Grena, circa 1609 A.D.

To Constance
in Grenada

"I wish you to keep despising"

If you honour philosophy, you will honour not only philosophers as their kinfolk, but the memory also of those who are dead. Good Auguriy
To the Clergy
at Ptolemais.

I have accepted the episcopate, but I have never deserted philosophy.

I did not prevail over you when lately I used every effort and device to escape from the bishopric you offered. No more have you now prevailed over me for the hand of God was overcoming us both then and now. For my own part, I should have chosen death rather than ever to know a bishopric. But God has laid upon me a charge: not my will but his has been done, and I pray that he who has become the dispenser of my life may be also the guide and ruler of the life he has appointed.

I spent my youth in the study of philosophy and in a Christian contemplation of reality. My only contact with earthly affairs was so much only as was necessary for maintaining life and for fulfilling the obligations of citizenship. How then can I now bear to shun yon anxiety without respite? How can I, if I immerse myself in a host of affairs, ever again devote my mind to the beauty of the intelligible world, beauty which is the guardian of that only whose heart is at peace. Is life supportable for such as I without tranquillity? I am discontented. But as we say, to God all things are possible, even the impossible.

I would have you then lift your hands to heaven in suffrages alone for me; and I would have you exhort the people of Ptolemais,
as well as the congregations of the parishes and villages, to pray for me both in their churches and in their homes. If God does not desert me, I shall realize that the priesthood need not be for me a downgrading of philosophy, but a fresh advance towards its heights.

From Alexandria, circa 410 A.D.

XIII

To Peter,
A Priest at Potemvus.

Announcement of the date of Easter: "I will make my people pray for me.

May God guide me always as Lord and decon.

The bearer of this letter carries the Paschal letter, which announces the 17th of Pharamuthe as the appropriate day for the festival of Easter: it is understood, of course, that the preceding night is likewise consecrated to the mystery of the Resurrection. Treat my messenger, both coming and going, with all kindness and give him fresh horses on each occasion. To preserve for the Church the ancient rites our fathers observed, he has exposed himself to armed enemies, volunteering to travel through a dangerous part of our country.

The letter he carries further asks the people of Potemvus to pray for me. Surely they must perceive how that appeal was rash they were to call to Sacred office, let one who can approach God with confidence in prayer for all the people, but one who himself needs the people’s prayers for his salvation.

Write under difficulties: it so happens that the date when this letter fell due was that in which a consecration of many priests took here to deal with current Church affairs. If I have not written on the letters you have been accustomed to, the blame is yours, not mine. I prefer to have for your health a warm air too ignorant of the Scriptures.

From Alexandria, circa 410 A.D.
To Theocratus at Cyrene.

"Please remove Euphrus from the album senatorius."

The people of Athens commanded Theseus, the son of Neocles, because, though the most ambitious man of his times for political power, he refused every office to which he could not benefit his own people more than strangers.

Your merits prove avert the danger of your country, made you the first holder of an office unknown before in Greece and function to our constitution. This save me, as you would expect of me who long ago became your friend during our studies in Sacred Geometry. Now, however, you do not scruple to place my brother's name on the list of Councilors: and you refuse also to remove his brother-in-law from that We-named roll, in spite of the fact that this was done before in consideration of his old and faithful. Neither you show yourself nor a Theseus in Geometry, nor a lover of Geometry; for you ought to have boasted on Euphrus as a brother, if things which are equal to the same thing are equal to one another.

It may be that pressure of affairs has hitherto caused you to overlook your duty. If that be so, prove it, good Sir! The receipt of this letter, remit that erroneous change in the Society, both for the future and for the past. Restore my brother to me. God knows whether in reality he remains abroad for this reason: but it is, at any rate, the because he gives me for absence at a time when I much need his sympathy in sorrows of which you cannot be completely unaware.

From Plotnerius, circa 460 B.C.
To the Bishops of Cyrenaica.

Andronicus,

Let Andronicus, who has deceived the Church, find that her word, on the other hand, is her bond. Nor so very long ago he sinned against God and sampled on the right of his fellow men. For this conduct we sent the sales of one church in his face, and wrote to you, our brothers, the terms of our decree against him. Before that letter could be dispatched, Andronicus came, feigning the humility of a suppliant and promising amendment. You thought that his repentance ought to be accepted, though I could not agree. I believe that I had proved the true nature of this man, with his false of samples both in word and deed. I expected, and indeed foretold, that at any moment he might again betray his true character. Under the law of the Church, I thought, he should be much less reckless than if he were cleared of all offence. For these reasons I was disposed to insist on the formalisation of the decree: I thought that course more likely more respectful to God and more advautageous to this state. At the same time, it would have been presumption for one man, a young man, too, and not yet a bishop of a great standing, to hold out against many more older than he. I was kind and of learned seniority in that sacred office. I yielded to those who desired the decree Amenani in suspense and to accept Andronicus on certain conditions: namely, that he should as censor overlook citizens equal to his own, and that reason rather than passion should be his guide. "If you Amenani," I said to him, "within the limits you have set for yourself, I shall pray now
for the remission of your sins, and you were 
free with us as Church thereafter. But if 
you cancel your covenant, the decree, was 
suspended, will be published abroad. Your 
punishment is deferred only until you show 
yourself incapable of reforming your character.
Such was the decision I came to.
Andromachus replies that he could give us 
proof of a change of heart: and proof of such a change he has indeed given us. He has 
failed, reason upon reason, why we should 
no longer hold our land. Never like now 
has he ever been in confiscation: never like 
now has he stained his hands with blood.
How many has he driven—Cady, Cecile! How 
many near, lately men of substance, has 
be forced to beg their bread? But then 
outrages pale before the foul murder of 
our distinguished Countryman Magnus. The 
Son of a most distinguished father lies low: 
a man who spent all his substance in the 
public service has been destroyed because 
of the project's hated for another. Money 
was demanded of him: he was scourged for 
refusing it: when he ultimately gave it, he 
was scourged for finding it. Indeed, he 
sold his lands, not to his friends, back to 
Andromachus.
I weep when I think of his outraged 
youth and of the blasted hopes our country 
bad set upon it. And the age of his 
mother calls for even more pity than his youth. 
She had two sons: Andromachus sent one 
into Cecile, and she lives with sworn Cauns 
where she is. She knows, alas! where the 
White Line is his grace.
Alas! for the Cauns which are outraged 
derh cin less than our friends, the Cauns which 
Andromachus foret and holding office in his 
native county and in removing money 
from that office. God has assigned the 
defence of the Cauns to their keepers. Our duty 
is clear: it is to keep ourselves pure in 
a yearly Church, if by any means we can maintain 
ourselves within our sacred precincts and keep 
the holy places for the holy alone.

From Plutarch's, Clica 4.10 A.D.
To Autenius
in Cyrenacica.

"Let us make up our old feud."

Honor disunites the evils which flow from discord

"To a mountain or to a region of the
land-sounding sea."

Philosophy never allows their evils, even to approach the soul. Though we cannot rise up to the high ideals of philosophy itself
for myself, at least — yet we cannot admit
that we are inferior to soldiers, who when
Honor is her dealing we must have recourse
to Honor again. In one passage he says,

"Begin them for the younger first."

But forbid that there should be fighting at all: but if fighting there must be, let the
younger begin it. Such is the principle in
the mind of Poseidon in this passage, that
the younger god should be allowed to begin
the warfare. On the other hand, the elder
should take the lead in all noble conduct:
and nothing is better than the concord of
friends. But I am older than you, very.
That I am now an old man, is shown by
my skin, as Pherecydes would have said.
It is for me therefore to ask your pardon.

It's further, the party originally at fault
should be the first to give in, and if you think
that the first fault was mine, I concede this
also for your sake. I made the first move
to re-establish our friendship, and it is
only right that I should meet your wishes.

From Philemaes, cir. A.D. 410.

To Autenius
in Cyrenacica.

"let us be friends again."

Here I accuse you of violating our friendship,
with God and good men for our judges, I
should gainsay a verdict against you.

You had a quarrel with my brother: why
did you extend that invitation to me? Rejecting my advice, he took the side of Sabellianism against Phœbus, now dead: and when you could not divert him from his purpose, you turned your anger against me and began to do me all the mischief you could. For my part, I accept your warlike challenge, as it was then given to me to do. I have no longer the right of it, but wish so to act. advancing years are withering my ambitions, and further what we call the law of God prevails here. I remember to that we were brought up, went to school, and were friends together at Sparta: and such memories must prevail over all rights and wrongs of Sabellianism.

Turn again to friendship, and accept my greetings. I count as less all the years we have not spoken to each other. Believe me, I was stung by remorse, but I love our separation as best I could. Truly, the praise which comes between friends is a great evil.

From Plotinus, circa 400 A.D.

CXXI

To Adiabasius

in Lycuria.

"I cannot in person be your case:

I counsel, it would not be lost;"

Odysseus was trying to induce Polyphemus to let him out of the cave. "I am a wizard," he said, "and at need I could keep you to speed better in your roaring of the sea. With me, I know incantations, spells, and charms to compel Cercis, and I do not think Salabinus would hold out against their force. But you, for your part, must undertake to remove the door, or that great rock which seems to me as huge as a mountain peak. I shall return before we go hence, with the girl tamed.

Tamed, did I say? I shall make her b
any wealth of speech fail to come to you in person. She was a dearer, and yet cutler to love her, while you were not near her. Scarcelyly and made shift of her. Meanwhile, I am concerned. Cast the Scape to the fleeces may prove offensive to a fastidious mistress, who is many times a year. It will be as well to make things presentable by sweeping, scrubbing, and performing your ablutions. Since better would it be if you prepared garlands of joy and sunshine for your own head and your darlings. Why do you hesitate? Why are you not already opening the door?"

Polyphemus' response was to burst in to loud laughter and to clasp his hands. Odysseus' face seemed that he was slaughtered and joy at the prospect of obtaining his heart's desire. But the Cyclops, studding his captives' chins, said: "Nor, man, it appears that you are the cleverest of men, and full of resource in a tight corner. But you must try another stratagem before you escape from my cave."

Now, Odysseus, who had a real grace and was destined after all to profit by his wits, said: "You are a Cyclops in your kindness, and a Sympathetic in your conduct. Retribution has overtaken you, the laws have made you a prisoner, and I would have you soon hold these things cheaply. If you must at all costs thwart the laws, you're just in the under mine its authority by opening the doors of your house. Even if the clergy had supreme political power, they would still be found to punish the doers. The public sword of justice, no less than the last resort of our Church, will take the means of justification for the State."

"Even as like farmers have we heard the fame of these heroes that were of old." So they acted, as long as the same man was allowed to pray for the common sheep and to work to secure it. For long the Egyptians and the Hebrews were ruled by their priesthood. Later their careers were
To Anypius in Grenada.

In praise of certain John.

John, your friend, and mine, because is yours, has been sketchily a severe illness. His illness, however, has less serious than his absence from you, his honored friend especially, as he is still unable to one you. What completes his mortification is that he is very eager to play his part as a Soldier and Chafes under this enforced idleness.

From Ptolomey, circa 1604.

 XCIV. 135.

To Anypius in Grenada.

Congratulations on a victory.

When lately I heard the marvelous news from Syracuse and was on the point of forwarding the report with all speed to Tenedos, a message arrived that our commander...
had already occupied the plateau. You had evidently been warned before; we were. May
God reward you for your energy in the war and thereafter!

I have sent to commend your enterprise to less chain to learn what you propose to do.
Good, I hope, in every respect. I look to the interests of the Pentapolis, and
naturally so, since it is our brother-country, as the Cretans would say. But I am
concerned, at least, for you and your renown.

Every past success of your brave people to
conquer fate are upon it. The fortunes being
subject to the balance, best of men and of
generals, I may claim to keep in touch
with your doing.

I entreat John not to use my power
to play the mean, and to show how tall a
man soldier of faith gave him the occasion.
Give him a company for his brother's sake:
the letter you will find a host in himself.

I believe that giving you the called advice
in this matter, for I know the young men
thoroughly and what scrupulous regard they
have for one another. If I prevail upon
you in this, let my advice be followed.

Give my greetings to all our
comrades anachôrës, as service. May my
dear friends return to me before long with
good news of victory. The bar from being
held by temperament, but he continued
after this journey and confidence that your
army would protect him. Restore the two
brothers to Tyre: they are fighting for the
country which love and need them.

From Plotina, circa 400 A.D.

LXXVII

To Augustus

at Ptolemais

An Epistle:

Light and darkness refuse to mingle: rather, by
Nature's decree do they shine each other. When I
was returning from your tribunal, I met
Andronicus.

From Plotina, circa 400 A.D.
To Augustus
in Cyrenaeia.

The Forty Thunniards.

Nothing could be more advantageous to the
Pentapolis than to have their brave men
and good soldiers, the Thunniards, honored
above all other hosts, whether of our
So-called home levers, or of any foreign
auxiliaries, who have come to our
country in the past. These others never
yet engaged the enemy with confidence, even
when they outnumbered them considerably,
but the Thunniards have in several
occasions with God's help and your
generalship, engaged an enemy once of
more than a thousand strong, and have
now gained and notable victories. Of the
Barbarians who have faced them they have
destroyed some and routed others. They
are still patrolling the heights of our
neighboring hood, ready for enemy incursions.
like watch dogs who leap forth from
our courtyards to prevent a wolf's
descent upon our flocks.

We are ashamed that these excellent
fellows should be mortified at the very
time when they are trying to protect us.
I have been moved by hearing the terms
of a letter they have sent to our city, and
I call upon you not to overlook their petition.
They ask me to intercede with you, and
you, in turn with the Emperor, to secure
a token which they were entitled to have
from us without asking — namely, that
they should not be enrolled in the quotas
of the home hosts. They would then be
useless both to their selves and to us; for
they would no longer receive the
Emperor's donation, nor their due supply
of horses and accoutrements, nor pay
adequate for fighting men.

Do not, o excellent general of
books so excellent, do not allow yourself
hopes to be defended: let their rather
remain in inviolate possession of their old
privileges and tenures. This can be done if
our most humane Emperor arrives from
your dispatches how much these men have done
for the Pentapolis.

I wish you would at the same time
make a further request that one hundred
and sixty hunnigfards should be added
to their strength. The could confidently
show that with 300 and two hundred
hunnigfards, fight with the same spirit
and the same courage as those whose good
qualities I have commented so highly, could
under your leadership suffice for the
complete conquest of the Ausonians. What
is the use of levy after levy, over money
spent year after year on our native
troops? War calls for bravery, not for
overflownb musters. 

From Phitonas, circa 405 A.D.

VI ............................. 138.

To Argyricus,
in Cyrenia.

Concerning Carnas, a horse thief.

Carnas is still putting me off: neither
his own accord nor under pressure will
he do the right thing. It is his duty to
come to see me. I shored like to know
what he has to say for his self, and how
he will court me in the face after just
stealing my horse against my will and
their offering to buy it. “A Soldier must
have a horse,” says he. He is offering an
abnormally low figure, and though I refuse
to sell, he does not offer to restore the
horse. On the contrary, he claims to be its
legal owner. You would think that he was
an Agath thes or Dissygus, a tyrant
who could afford to be very unscrupulous,
and in stead of plain Carnas of Cyphamodotis.

I am not sure if I am to bring to
book in a law court.

If anyone brings him before you, let me
know about it, and I shall summon him
thereto. If he can refute him face to face.

From Plutarch, circa 412 A.D.

XIV

To Agrippa

"Caesar has been forgiven."

You watch my interests with great solicitude.
Accept my thanks. Caesar has
thrown himself upon my mercy, and God has
strengthened the force of his
appeal. A priest cannot well for a
private grudge suffer anyone to be
assailed during a festival.

The soldier who created Caesar did
not lose his prisoner; I both him out of
his custody. If he should be punished
by you for yielding to my constant,
I shall find myself in the deplorable
position of having used clemency to a
transgressor and of having done wrong
to an innocent man.

From Plutarch, circa 412 A.D.

LIX

To Agrippa

at Caesarea

To introduce a briefless cumseas.

The letter of this letter is a philist in the epermum,
but an advocate by profession. While you were in
this country and the Pentapolis was left a
lying thing, he exercised his hogsman here. After
your departure, we were delivered up to our
enemies and the courts were closed. He has
therefore decided to sail hence for another court,
in which a pleader may seek his ways, his
powers of speech and wit fame thereby.

Pray, write for him the interest of some
province or governor. I assure you by the God
of my friend that anyone from whom you
demand his favor will be grateful to you when
he returns to the capital with experience of
his friend's abilities.

From Plutarch, circa 412 A.D.
To Theophilus
at Alexandria.

A question of ecclesiastical discipline.

I desire your guidance as a certain matter and I should like first to explain who has caused my difficulty.

Alexander of Cyrene took monastic vows early in life. Being then older, he was advanced to the monastic order, becoming first deacon and later a priest. Being at court on a certain winter, he was recommended to the Emperor by a certain envoy. Let me so far expose his tendency to the death of his soul, as I cannot write what actually happened. It happened before the Schism in the Churches, and he was ordained by the Bishop of Basilea in Basilea. After the Schism occurred, he remained friendly with John and took his side in the dispute. The Council of Constance was eventually convened, but the differences were not at once composed. I need not enlarge on this, as one who knows so much about it and was, indeed, in Rome at the time. I bring this to your notice, which you have written to the Patriarch. I have read the whole of what you have written, and I think, to induce him to release the Schismatics, to your communion.

So far Alexander's case resembles that of any other with his case. What is unique, or almost so, in his case is that though only two years have elapsed since the Schism, and the settlement, he has never taken the road to Basilea. After the Schism he was appointed. He remains here in Grenada, as though completely indifferent to his episcopal status. For any sort of case I have enjoyed no long nurture in the Sacred Law, nor have I been able to learn much in the few months during which I have been a bishop of the Church. I have observed that some of my older colleagues, without claiming to have any definite knowledge of the right course, in appropriate wise left it, showed unwillingly, offend against some Canon of the Church.
Have seen claim for this reason treat Alexander with marked hostility, allowing their unfounded suspicions to falsify their views on the stranger within our gates. They went so far as to refuse him the hospitality of their homes, conduct which I have neither observed nor imitated.

Would you know, most reverent father, how I personally have acted? Have not received Alexander in the Church nor admitted him to Holy Communion. At home, were he less, I have honored him like a worthy guest, just as indeed, I treat any man coming under the same circumstances. When one of them is my guest I invariably defer to him in word and deed, and I think it ridiculous of some people to resent what they call the cheapening of my dignity as a mitropolitan. The result is that I have myself assumed the anxiety of everybody, and I alone am troubled to give others easy minds. Not that what I have resorted to avert us from abounding in labors and being distinguished in honor.

When I was on my way to church, I saw, glad not see Alexander anywhere in the marketplace: if by chance I see him, I look elsewhere and my cheeks are on fire at once. But when he has crossed my own courtyard and enters my house, I eat him with care due honor. Why then can I make concessions to a servile law, on the other hand, to my own feelings, which include towards Clemency. Never the less, I should have been prepared to do violence to the dictates of my heart, if I had had a clear knowledge of the Church's law. and this is what I ask you to give me. Are you the true successor of the Evangelist, and must give me a plain and clear answer to this question. Am I to consider Alexander a Bishop or not?

From Pistoia, circa 463 A.D.
To Theophilus
at Alexandria.

A report on an Eucharistic visit.

This, God's will, to which I willingly submit, that I should regard as law even if it involved
abandoning my place and leavening the Church. For this reason
I set aside the distractions of private
business and forced myself, though
ill in part and not in good health, to the arduous
duties of my office. Journeying on, as though
it were quite safe, through a hazardous
district cut off by our enemies, I visited
Palestrina and Hydrea, villages of
Greek and not far from the beginning of
the desert. There I assembled the people
in their churches and read, or delivered,
your letters: you have sent one to the
people and the other to discuss the
situation. They addressed them in
appropriate terms. My object was to
persuade and, indeed, if possible, to
confront them to proceed to arrange for
the election of a bishop: but I was unable
to prevail over the people's deep affection
for their favorite, Paul. I assure you,
Father, of this. I was chagrined by the
failure of my efforts. I gave offence to a
people who have shown me kindness in many
works of respect.

I ordered the most conspicuous of the
local officials, all who were unusually
notorious, or who had in previous platforms
sought to sway the people by any means.
I ordered all such to be forcibly ejected from
the Church by the attendants. They were
beaten by me so subdued conspicuous.
Again and again I stopped the tumults
and quietened the people. Indeed, even
artificially, I assumed authority, the authority
of my high office, and I impressed upon
them that respect or disrespect towards
me was respect or disrespect towards God.
The blessed name of your reverence is
indeed served by them with respect. In their
hearts they worshiped you far away, though you
were, with outcry and lamentation. The conduct of the men, though surprising, was not moderate. But the women, different people at all times to deal with, lifting their arms in height, held up their infants, and closed their eyes that they might not look upon the blood's cheer without its familiar occupant. Though the purpose was far otherwise, they almost made me sympathetic. I dreaded that this might happen, for I realized that I was tendering, I disarmed the congregation and fixed a funeral assembly for the fourth day thereafter. At the same time I pronounced a violent curse on any who for bribes, interest or favour, or brief, for any purpose of private gain, should utter a single word tending to undermine the authority of the church.

On the appointed day the congregation with their hostility unabated. They did not wait to have the question put; at once the whole place was in a ferment of confusis and unutterable uproar. The deacons called for silence, and the tumult ended in a howl. It was reluctantly bearing — the groans of the men, the wails of the women, the sobbing of the children. One screamed for a father; another for a son; yet another for a brother. Each selecting the terms of relationship according to his case. When I was endeavoring to speak, a document was held up by the head of the assembly, and I was requested to read it to the whole people. This was so that we should give up any attempt to overcome them and to delay any inquiry until they were able to send a resolution and an answer to you. They even asked me to plead their cause and hold you in the state of affairs which I had discovered. I gave you here the facts which I have heard alike in the Senate of the clergy and in the popular assembly. These facts are set out in detail in the people's remonstrance. It is claimed that by
religious tradition from the earliest times their churches were affiliated to the see of 8aythoros, but that they separated from that see when their was bishop. Orin was an advanced years and was said to be weak in character. Such a trait does not commend itself to people who desire have a bishop the energetic defence of their secular interests. Orin lived 50 years that they could not wait for the worthy man's decease, but elected in his place the late Siderius. Siderius appealed to them as a man man of energy. He had served under Valens and had come to administer an estate which he had obtained. He was the very friend, they thought, the second to his enemies and helpful to his friends. It was the time when the Athenian was flourishing, and the majority held their heretical views. Cleverness had its opportunity then, and could pass itself off as kindness. In these circumstances Siderius had been appointed the bishop of Alexandria. There was, however, an irregularity in his election, as I have shew covered from some of the elders clergy. He was neither ordained at Alexandria, nor had he three bishops' anacritic to carry through his elevation. When Alexandria had been a place able at. I am told that Philo alone ventured to proclaim Siderius a bishop. Mean Philo, the Elder, Bishop of Apamia, the uncle of the younger Philo. In all else he was a scrupulous observer of Christ's teaching, but in matters of rule and discipline he was inclined to the views in the observances of the Church's Canons. May the souls of the Saint forgive us for saying so! Philo, then, went down, appointed and consecrated the late Siderius without assistance. No doubt, one may need not observe the letter of the law when deathful events are taking place. With an excess, then at the height of his power, made allowance for the circumstances: and soon after, when it became necessary to cherish and retribute to Philo was his dignity his sense of orthodoxy, he ceased.
Siderius to provide her with the Church where she believed her fit for that more important charge. In her old age he returned to his rural churches. On his death no successor was appointed, just as he himself had had no predecessor. Palaestina and Idumaea were restored to their ancient allegiance and assigned to Erythis or by a

The people wished above all that his old decision about the See must not be retracted: I asked for documents, but they could show me none, although they brought forward as witnesses some bishops from the province. Their evidence is that in terms of your letter they proposed the name of Paul to the people for election. The people were unanimous in his favour: they reported his election to you, and then had their proceedings to Erythis heard.

If you will allow me to say, it seems to me that was the proper time for reconsideration of this matter. It is easier to refuse a Gracchi than to take them away after it has been granted. Nevertheless, your decision will be final now, as at all times. Your former decision appears to the people, as they allege, just; nevertheless, if you now think otherwise, your new decision becomes just as such. Any decision you come to is one which the people must recognize as just; for obedience is life, but disobedience is death.

These people do not lift up their hands in rhetoric, but rather to entreat you not to let them lose their fathers before death. When they press their case, there are the very letters in which they write. For my part, I am at a loss whether to commend or to reprove the young man on his increase of popularity. It argues either compelling skill or the favor of God to have so won the hearts of the people that they cannot live without him. You were sent to this case with the fear humanity inherent in your nature. I must return to Plato's laws, and there await an advice from him you will use to proceed.

If she could further inquire you how
Deal with various matters which claimed
my attention during my four days at Padua.
You must not be surprised if my letters
and blame the same individual. Neither
my praise nor any blame attaches to a
person, but to a certain course of conduct.
It would be wise if life never broke
out among brothers in Christ: When it does
break out it is wise if it be speedily
extinguished. Acting in this spirit, we
and carrying out the terms of your letter,
I undertook the troublesome task of hearing
and pronouncing upon the dispute (which
here describe).

There is in the highest part of the
village of Hyrrax [Hydrax], what
after an earthquake was abandoned as
a ruin. There is certainly certain portion of
it had been adapted for various purposes.
The relics that we now live in make it
a most valuable possession to its owner,
but because it can be justified and renewed its
old function. After various other disputes
about it, this castle became a bone of
contention between two of my brother bishops.
Bessus, Crescens and Paul. My brother of
Dardania charged my brother Euthynon
with having infringed upon the permanent
possession of this property. He consecrated
a chapel in another man's property, and,
swathing at this point protest, he now
another armed violence to guard his
heir's own. In this defence Paul tried
to guard certain contents. It had
been, he said, the first owner of the site and
there had been a church there long before
we discuss both possession.

The dispute is soon serious after which
and unpartial inquiry. Paul's claims have as
substance in them. The fact that during an
colony's existence a company of men were
compelled to use the place for religious
exercises does not make the place sacred.
If that were so, every mountain and every
river would be consecrated. No stronghold
could their escape being public property, for
during our encampment, they are all used.
for prayer and religious services. The houses which were used for such purposes during
the prevalence of the Anabaptist religion are now the free private property. That is a true
practical, and the Anabaptists were our enemies.
What I did was to inquire into the circumstances of the consecration. Had
the owners known it? Had they agreed to it? Was it clearly established that nothing of the
sort had happened? The one body had asked for possession, the other, the owner, refused
it. Finally, the owner went off with the keys; the other opened the place, hanged up
an altar and consecrated a small chapel in the hall. Now you cannot gain
access to the chapel without entering the hall as a whole: the consecration was
a device to obtain ownership of the hall.
This conduct, I thought, more than anything, it deserves censure alike for the sake of God's
laws and for the defense of constitutional rights. Right and wrong would be
in distinguishable, if on the one hand a new method of confiscation were thus
continued, and if on the other the most unwise conduct were to be associated with
the most sacred things; I mean if prayer
and the holy table and the mystic curtain were to serve the designs of
violence.

This decision had, in fact, already
been reached at Philadelphia. It happened
that an assembly of practically all our
bishops had met in that city to consider
a question of public interest. On hearing
the facts, this assembly, repudiating the
 deed, but stomach from reversing it. For
my part, I think it right to separate
superstition from justice. Superstition is a
vice disguised as a virtue, and philosophers
have detected in it a third species of
atheism. I count nothing sacred whereby
which has not been done with justice
and a regard for right. I never dreamed, therefore,
being scared by the alleged consecration.
This is part of true Christian doctrine
that God must inevitably be made
complacent by the material elements used
in our sacred rites, or by ceremonies, as if these by their nature must draw them to us as they urge a mundane spirit. Rather does God visit the heart which is free from passion and God-like. When anger, with pride and Shibboleth passions rules conduct, how can the Holy Spirit find an entrance? When these things call the heart they drive out the Holy Spirit, if already it be there.

I was prepared, then, to side against the usurper, when he himself gave proof that he had already volunteered to give up his claim, and had confirmed his undertaking by an oath. When I received this pledge, I was overjoyed at not having to pronounce a decree. I let it be understood that Paul had judged his own case, and I ordered him to fulfill his oath. But he failed to keep his word and kept putting off the operation. When, therefore, I came here on church business, I thought it only right to see the place for myself and to decide the dispute on the spot. Once again there was an assembly of bishops from the neighborhood, a separate assembly convened for other business. In the presence of all these and myself the boundaries were pointed out. Then clearly wanted off the position of the Bishop of Constantinople. Further, the influence of certain old men, no longer contested by the other side, established the ownership of Thrace, at the urgent instance of the latter, I was constrained to allow the reading before the assembly of the Scandalous Pamphlet, which Paul had written to you, venerable father, in the form of a letter - an indecent and licentious satire on his brother bishop. It was a document calculated to make its author much more ashamed than its victim. Such a feeling of shame is in itself the best thing to write. Absolute victor, indeed, is found only in the case of God's nature, but shame for
not his deeds can be shown to be a sign of a return to the path of honour.

Paul did not conceal his shame in this instance: and he proved thereby that sincere repentance makes a stronger appeal than any art of rhetoric. His confessing error and his manifest shame and repent for his own conduct made us all well disposed and sympathetic towards him. This you might have expected from us: but even Diocletian, in seeing his own adversary so humbled and reduced to put into force the verdict he had obtained, Paul has been allowed to take his choice between keeping and surrendering the title. The excellent Diocletian is prepared to accept various conditions, of which he would not hear a word before the latter showed his capitulation. First, he offered to sell the site of the church, that is to change the whole property for a consideration: and he made yet other ingenious offers, leaving upon his opponent means to satisfy any prejudice he might have in the matter. The other condition, however, Paul could not with advantage of: he was anxious to bring the property and become its owner on the same terms as his brother Diocletian had obtained. The result is that Paul's nominees of the title, and of the vineyards and olive-groves as well. Diocletian had, in return for the property, a greater possession, namely his reputation for uncorrectness. He has this blessing, too, that he is loyal to the law of the Gospel, which declares love to be the fulfilling work of the law.

I might perhaps have informed you only of the agreement, and of the sentiment of the dispute, omitting the earlier part of the story, how a bishop was taken in a jest! It would be better to let others fall on all that was done amiss. But lest my brother Diocletian should be at too complete a disadvantage, I have added his request to give you the story.
in detail. He desired your Reverence to know, and regarded it as important that you should realize from the events themselves that he was not at fault in the dispute.

I command Discourus in general, for he is a man after my own heart; and in particular I command highly his regard for your Reverence. I assure you, my dear and venerable friends, that the loss of Alexandria over much to him. He labours over their estates. He live better and better at a moment's notice, collecting revenue even in poor years and losing no opportunity of doing so.

Such, then, has been the issue of the spiritual quarrel. You further charged me to quote Jason & the Ourag. He alleged a grievous wrong at the instance of another priest. His allegations are true. Jason continued the same as of wrong doing. The latter pleaded guilty and is now expiating his offence by excommunication, and that in spite of the fact that he kept tears of repentance and the people asked for his pardon. I have stood by my decision, and I have referred the question of a pardon to your venerable brows. I have only taken it upon myself to express my oft expressed concern to admit them. I am Communicating only in the imminent approach of death. I would not have any man die Communicating by any agency. Should he recover, he must again be subject to the laws of the Church; and he must wait till your most well-disposed humane heart is pleased to signify his pardon. Jason himself is not quite free from blame in the affair. A man with a present league had to deal with a man quick to strike a blow. The present is well illustrated here, for the culprit'scondemned

he refusal to take advantage of that. He asks is that he should be allowed time.
to seek his graces. He declared that he was
purposing this deed to the exclusion of all
others, namely, to repay the money owing to
the poor. The sum involved was one hundred
and fifty-seven pieces.
I have further to relate to you certain
practices now current here which I desire
to end. Priests are accused of regular
disgust, and the reports of irregular conduct,
without venturing to
say that the accusations are false, I do
maintain that they proceed from motives of
self-interest. They are not out for justice,
but to secure illicit gain for military
commanders. On my shoulders are placed
the burdens of all. Therefore, if you
would put an end to
the bribery and unjust prosecution of the
clergy, you will have gone
a step in the right direction. If a priest is
blessed, the more
he is not of evil, and if to a man with injustice
is a greater evil than to suffer.

The first of these represents evil in a man's own
self, the other evil in the soul of another.
I have not named the culprits. Even if you
learn who they are, do not take anyone
by name. This would give my brethren
serious offence, though God be
witness that I have not shared their in private
conversation. I would have you simply
condemn the practice in a letter to
me. God will help me to discover who
and not offending anyone, I may present
our ans come to conduct how advantageous to
greater divine senses. I say ones who
would not be against the Church.

The matter remains for decision on
my letter. Certain "Vaccinate"
eclesiastics are sending up and blamed
by diocese. Pardon my use of a barbarous
expression. It is the term current here, and
it helps me to make clear the facts I impart.
To certain individuals. These men refuse to keep to their appointed places. They have not kept their stations through any calamity, but have taken deliberately a peripatetic life. They follow on the honours paid to them, and shuffle the altars which they find most lucrative. I think, venerable Father, that we ought to close every other church to those who have forgotten their own: and that, like they depart and settle in their own spheres, so priests should admit them to the altar or call them to a seat of honour at the Church. Rather, when they come to Church, let them be suffered to occupy the benches set aside for the common people. They are soon go back when these honours are threatened which they elect to enjoy and where rector have where they should. They would prefer honours in their own churches to come at all. They must be publicly re痼e like private individuals, provided that you approve of that course.

As to how to treat them in the privacy of our houses, I shall have some guidance when you answer my recent inquiry about Alexander of Cyrene, who was a bishop in Bithynia. He was expelled as the result of a dispute, but though he is now free to return, he elects to remain in Cyreneia.

I have written to your benefactor, giving full details of his case and asking you to decide his present status in the Church. Having received no reply, I do not know whether my letter has gone astray or whether you have received it. Have had talk about this matter with the worthy Bishop Bishops, and he has asked the circumstances to give him a copy of the letter (his words: if you have not received this first letter, read this one: give me a ruling and send me a reply.

Finally, pray for me. You will be praying for a destitute man. Pray for everybody and specially for God. Your prayers can give. Pray, Lord, grant me health and the help of your prayers. God. The work of my heart receives reflection: it is the imprisonment of my rebellious audacity. I, a sinful bear, no true child of the Church, brought up in a sin, different nurture, have laid my guilty hands on the altar of God.
To Theophilus
at Alexandria.

"Have pity on Andronicus!"

There is no longer humane conduct in the world. In other days Andronicus was
cruel to others: others are now cruel to him.
But the Spirit of the Church led her to
exact the hour and put down the
high and mighty. The Church hated
Andronicus for his conduct, and his conduct
has brought him to his present pass. Nevertheless
She litten him now that her curse has been
made them fulfilled in his miseries.

I have offended powerful people by taking
his part. It would be a dreadful fate never
to rejoice with thee but to rejoice in prosperity,
but always to weep with those who weep. I have
accordingly rescued Andronicus from the persecution
of those who hate him, and I have
mitigated his affliction in other ways. If
you, my venerable friend, care to interest
yourself in him, I shall take it as the
strongest proof that God has not yet wholly
rejected him.

From Polemais, circa 411 A.D.

LXIX

To Theophilus
at Alexandria.

A cry of distress.

You are deeply interested, I know, in the
welfare of the Pantopolis, and you will read
the official dispatches: but you will learn
from the lips of the courier how all that
took place is inadequate to describe our actual
plight. The courier is sent to ask military
relief from Egypt. Before he actually sets out,
the enemy had swarmed over our territory:
all is lost and destroyed. Our cities, indeed,
are still standing and write: the slave stand,
but God knows what tomorrow will bring.

There is need, then, for your prayers for
those prayers of yours which are wont to
win at length the ear of God. I myself have
IX

To Theophilus
at Alexandria.

In praise of a pastoral letter.

May Long Life and Serenity be in store for my most venerable and learned friend! Await other letters which the preservation of your life would bring. Your pastoral letters, increasing in number with the years, bring us already a rich harvest of Christian doctrine. The letters you have sent this year has been both pleasant and profitable to our cities, alike by the weightiness of their thought and the charm of their language.

From Plotinus, circa 411 A.D.

LX VIII

To Theophilus
at Alexandria.

To recommend an honest man.

The bearer of this letter is proceeding to Alexandria on a mission which religious scruples forbid me to explain. I am not debarred, however, from saying, with complete candor, that he is and has always been an honest man.

You will give him the consideration due to a man of good character. As for the accusation he has undertaken, it must proceed to its destined issue. God forbid that you should be concerned with the death even of the guilty.

From Plotinus, circa 411 A.D.
To Theophilus 
at Alexandria.

The election of a bishop at Olbia.
The people of Olbia, a village in Cyrenaica, have found it necessary to elect a bishop, the late bishop, Athanasius, having died at an advanced age. They invited me to join their deliberations. I congratulated the people on having a large number of very worthy candidates to choose from; and I congratulate Antonius on the high degree of virtue which made him acceptable to that virtuous company.

He was the unanimous choice of the people. Two venerable bishops supported the popular vote. They had been in succession of Antonius, and one of them had ordained him a priest. I myself knew something of Antonius, and all that I had learned of his virtues and conduct was entirely commendable. My personal knowledge of his worth is confirmed by what I hear, and I am adding my support to his election. I should be happy to receive him as a brother bishop. One thing I would have, and that the most vital of all, your confirmation of the election. The people of Olbia ask you for this. For myself, I ask you for your prayers.

From Plotinus, circa 411 A.D.

The case of Nicaea.
For my part, I was prepared to carry out your request, my Father, with energy and sympathy; but, so far as I can judge, Athanasius could not have safeguarded his interests better, while Nicaeus, on the other hand, could not have done anything more calculated to lose him his position.

I am rather in the dark as to why he
left home in the first instance, why he then returned, and why finally, he has again gone away. My ignorance is natural when I did not see him and could get no definite news about him. On one letter, my venerable friend was brought me by another person, who asked for the reply I now send. By that time Nicæus had sailed away. Perhaps you think that though I did not see him, the magistrates saw him or heard news of him; that, believe me, is quite a misLuke.

How can Nicæus expect to win his case when he acts like a rustic over our borders, electing to content himself with the gifts which the seasons授予 farmers? Surely he would have been still more prosperous if he had recovered the estate he inherited from his mother.

From Plotinai, circa 412 A.D.

XII

To Cyril,
in Cyprus, ica.

Your answer be restored to the Church.

Return now to your mother the Church, my brother Cyril. You were not visited cut off from her, but separated only for a season: and the interdict has lasted long enough to stimulate your prudent. My perfectly clear in my own mind that our common father in Christ would have recalled you some time ago, had death not forestalled him. Surely the fact that he modified your prudent forever that he was prepared to consider your situation.

You may take it, then, that that venerable priest has allowed you to return; and I would have you draw night to God with a heart purged of all discontent and fruitful of heartfelt contrition. Never forget or cease to think the memory of that old saint, so dear to God, who afforded you to provide for the people: for assuredly he thereby fulfilled your heart's desire.

From Plotinai, circa 413 A.D.
To the Clergy of Gynaeica.

A Pastoral Letter

"It is better to trust in the Lord than to lean..." I
learn that certain champions of the infamous
heresy of Arius, under cover of the name of
Necroanthes, and the influence of false sheets,
which is commonly attributed to them, are making
a fresh attempt to corrupt the Church. The
enthusiastic Ariusianists, who lately came to
see its Gynaeica, for this very purpose, have
fallen into their false teachers and pay a debt
for the souls of the churches. The controversy
they wage is a pretext for mischief, or rather it
is the open defense of it. See to it, therefore.
These false priests, these new apostles of the devil,
Ariusianists, do not quietly fall upon the flock
where Shepherds are: let them not in darkness
see tears among your congregation.

Their demands are well known to all. You
know what doctrines will receive them. You
know what base holds are given to their letters.
Search out the thieves like herders, and silence
for this blessing which Moses gave to such as
in the midst of Israel prevailed with hand and
heart over the idolaters. Such is the example I
would give you, brethren. Let righteousness be
done righteously; let all strife for gain's sake
be laid aside; let everything be done for God.
Righteousness and wickedness cannot have the
same goal. You must run a race for righteousness;
you must wrestle for souls, lest the heathen's
idols, the Church of the children as they have
ever done. Moreover Sheeze, fill my purse
beneath the cloak of religion, moreover Sheeze
advance me, sirly, because you think him of
service at a time which calls for energy and
skill that men be turned from the Society
of Christians.

God has made the good to be
in effectual. He needs not the help of the wicked
and the wise never rise to have soldiers unify
this Church. He with wise champions who,
though unrewarded in this world, are obtain
the perfect reward in Heaven. Such champions
I could have you be. It is need to pray for the
Righteousness and to curse the transgressor.

Whenever shall any one plant the sword or the bludgeon, who soever shall go to war, to take spoil of another's goods! Such an one shall not be saved by God. This shall only I command, that all we be joined together in one body. Let all men therefore begin to see what manner of persons we are. Then after let them be driven with the louder sound beyond the bounds of the Peloponnesus, and let them take with them all their precious sloth and trade.

Let me also command you to under the curse of God. If any man shall see an assembly of these heretics, or shall hear their doctrine preached, and not denounce them, or shall defend himself with their tribes! I say, such an one is an error full of sots, from the Amaelites. If one who took such sots, God said: "I repent me that I made Saul king." May God have nothing to repent of in your conduct. May God have repaid for you and you for God.

From Plotinus, circa 412 A.D.

CXXVIII

151

To a Bishop

driven from his see, refusing to subscribe to the Arian heresy.

You have not lost your former status in the Church; you still retain it. To be removed from the role of heretical bishop, does not deprive you from being a bishop of the faithful orthodox. Would have you welcome your banishment from Egypt, and believe that you also the prophet cried aloud: "Woe to them that drink the dainties of sin?" The people of Egypt have long been rebels against God, and the enemies of the holy fathers of our Church.

From Plotinus, circa 412 A.D.
To a Friend
at Alexandria (?).

"I have no vacant see for you."

I have received your letter. It is done in characteristic of your admiring qualities of mind. It has a beautiful style in spite of its brevity, and it is wholly charming. It gave me a drowsy pleasure, coming as it did from a dear and highly honoured friend while it was in its self a masterpiece of art.

I presumed me encourage to a great and indeed a rather rash undertaking. If our old friendship, strong enough to unite things naturally, for a part and to reconcile contadicted, did not reconcile and your wisdom, I might easily be charged by you as a nuisance. "How so?" you may ask.

Well, the cheeses have no more honoured favourite than you. If Demosthenes saw you in our midst he would say that you were an incarnation of Hermes, the god of eloquence. And here am I giving you in return my poor verse, which never at any time attained to the smallest degree of clarity, and is now so completely sterile as its texture that it hardly warrants to call a Spade a Spade!

I confess to you that I have a temperament which is reserved and retiring into itself, and this defect seems to give entertainment more and more to written. This affliction ought to make you pity rather than felicitate me. There has recently no opportunity to enjoy any such excellent society as yours. And it has been otherwise, perhaps some of my uncultivated traits might be toned down and my speech might gradually lose some of its orator rubbish.

Further I am quite more deeply convinced that your request has arrived too late. The fruit of the olive which you ask, and which should gladly, may, and could gladly, given to such an one as you, has remained in the country as circumstantial self-obsession, and has been used I recently there.
There is not an olive tree in need of pruning, if you will allow me to use this phrase, which is very near to mine, and which we dear parents are to be helped. Each has received its complement and is already beginning to bear such fruit as it can.

I say no more. My messenger will explain the rest to you in person. I hope, however, that you will find your petition has been granted. Farewell! and may the muse of a wise heart lead you to philosophy.

Pine Plot Canais, circa 411 A.D.

CXXVI

To Apollosiopathus

Sincerely and Sincerely, I am founding a monastery.

"Why should I grow? My love is the lot of mortal men."

My mind and last remaining sin indeed.
I shall cling to the belief which I learned long ago in the schools, that what is beyond our control is neither good nor evil: only, it has now become the creed of a heart inclined to fortune, friends. It was such that this plan should fall on me with heavier weight: and therefore the demon who has taken my heart in hand saw to it that you may lean friends, should not be with me to share it. May you yet come to me, clearest and most sincere of friends?

I can bear witness that the worthy
Melecles has a lively affection for you. I have seen much of him since he was in honourable remembrance. He is devoted to the cause of his soul and to the teachers who are leading him straight to teaching. Nevertheless, he has kept his faith and towards great Apollosiopathus, and he has not ceased to blazon in his most notable benefactors.

I am crowning for a marble column of some kind, with water and plants, the greater the better. I shall keep it placed in the niche Apollosiopathus, in its stumps I am founding my monastery, and I see now securing furniture for the holy place. May God keep me in this enterprise!

Pine Plot Canais, circa 412 A.D.
To Protius
at Constantinople.

"Send me a letter."

During the past year, my venerable friend, I have had no letters from you. I count this as yet another of the many misfortunes that I have brought on myself. I have, indeed, had within this course much grievous affliction: and this writer has seen the death of my only surviving son, the last consolation that had. So far, it seems, had with it as long as you and I were together, my life was to be happy, and when I left you I was doomed to misfortune. Please give me the consolation of seeing letters from your paternal hand. No more precious cargo could come from Thrace.

From P. Eueraios, circa 412 A.D.

To the Commander-in-Chief
at Constantinople.

A Testimonial to Marcellinus.

The reward of virtue is commendation, and commendation we give to the distinguished soldier Marcellinus. We are free to praise him here that he is no longer in office, and we cannot possibly be suspected of false-seeming. Marcellinus found our cities threatened from two sides: firstly, from within out, by hordes of savage barbarians, and secondly, from within in, by the licence of our troops and the greed of our generals. He came like a god to deliver us. In one battle he conquered our enemies, and by his daily vigilance he restored discipline among the troops bringing our cities a relief from these two dangers. He was above all remonstration to correct himself, though long standing usage has given such power a kind of legal sanction. He never schemed against the wealthy, he never humbled on the poor, he loved the Church, he dealt justly in civil affairs, and he was humane to suppliants. A priest, who is a philosopher, is not
To Chrys... in Amphipolis No. 2

With the advent of spring correspondence may be resumed.

The men welcome the spring because it makes fair the earth's face with flowers and turns it all into a meadow. I welcome it for this reason, but also because it enables me freely again to converse with letters with my friends who are far away.

In short, I could have seen your face to face! But since that was not to be, I put all my heart into what may be, and you and I meet in correspondence. The joy of sailors and navigators who leave the sea's surface in spring is not so great as mine when once again I take pen, paper, and ink to write to my charming companion.

All winter every spring was in the midst of ice, deep snow made the roads impassable, and neither did any stranger venture to visit us nor did anyone travel afield from our midst. I have felt like a prisoner shut up in my house: my tongue has been fettered: there were no posts, and, all unwillingly, I kept a long silence. Now that the season has opened up the high ways and unbound my tongue, I have thought of the friends who live with me and said him yest. I send you, my noble friends, to bring me news of you...
health. Such welcome as he deserves,
honored Sir, couched on his knees in the
kindness which so became you, and bid
him on his return in form are how you are
keeping. You must know how eager I am
thereof your welfare.

From Plotiniani, circa 412 A.D.

CLVIII. 

To Chryses......

in Cyrenaica (?)

"Have we not paid you a visit."

When the son of Laertes, the ready Odysseus,
after receiving his share of the world from
Zeus, was drawing near to Craggy
Thrace and could already hear the
shadows of his island, he was, by the desire
of his companions, turned adrift from
his native shore. I was, when I was
utterly worn out of the care of the gods and
the labors of the days, when I could see
but hear the voices of my friends. I also
had to turn back from those who love
me as dearly as I love them.

I must put up with the fortune which
travellers upon the sea. The fates
are my master, and I bow to circumstance
which by their force compels me to subdue my
mind and adjust my soul.

Farewell, my dear friend! You realize
how I love you, and your love for me
constitutes your desire with out ceasing
for my welfare.

From Plotiniani, circa 412 A.D.

LVII. 

A Speech against Andronicus delivered
by the people in the Church of Plotiniani,
and a letter to the bishops of the
Christian Church commencing the
decrees of excommunication against
Andronicus and Theos.

The powers which work evil in this world
are, indeed, the ministers of Providence when
they punish the guilty, but they are nevertheless always helpful and accepted in God's eyes. "For I shall raise up a nation against you," said the Lord, "which shall bring you never a welfare or affliction upon you."

Yet upon these also whom he armor against us as God declares that he will at the last inflict punishment, "because having conquered they did not pity you nor treat you mercifully," I do not remember the exact terms of the holy text, but I feel sure that some where in the Bible God is represented as speaking so. Now he was sure to keep this book: for though the army of Babylon utterly overthrew the city of Jerusalem and carried its people into bondage yet not long after he fell into madness, and by God's will Babylon was made desolate, so desolate that a man might well doubt if it had ever existed. Now, shall we dare to put this question to God? "Why dost thou raise up men to execute judgment upon transgressors and punish them thereafter, holding up their service in grateful remembrance? They have not been the ministers of Thy grace, and by their appointment meant the destruction of the wicked."

God has inspired us to answer our own question to their thesis: "When God's law is broken in this world, all manner of evil falls upon men. The powers which execute this vengeance are most of all in this world: for a beautiful expression of their nature they are made all-powerful. Affliction comes to men in this wise. God in virtue of his works, his goodness and his power, is not content only to do good. To do good is certainly an essential attribute of God, as is heat of fire and illumination of light. But herein also he shows forth his wonderful wisdom, in that he makes timely use of the wicked. It is equally in the nature of God that he should guide the wise designs of men to a good and worthy end, and to make useful ministers of those whom we think so base."

When God wishes to punish men he uses the spirits, such as the clouds of mistaken, those which work by pestilence.
Now he uses a barbarian race, now again a wicked governor. In a word, he uses such agents as by their own nature are suitable for inflicting punishment upon a State. But those he hates more the less, because their nature is to do evil. God did not create them to be the means of wounding, but he made ready use of them when they themselves had made that very choice. If a man has made his self useful for such service, he is thereby actually cut off from God. Even so one vessel is his honoured, another receives its honour for which it is meet; and we assign honour or dis-honour by considering the use to which the vessel is put. A table is an honorable piece of furniture: for around it we honor the God of friendship and hospitality; and the hospitality of Abraham brought God himself to his table. A scourge, on the other hand, is an accursed instrument, because it ministered passion, and often has a man reported new if using it. God has at heart the interests of those who are punished, and ours is to be sincere in seeing when others are counted worthy of God's providential care and can undergo our sins by punishment. The avenging spirits are never the less detestable in God's eyes. That which destroys cannot be preserved with that which creates. Whether the avenger be angel or man, he is not like one who is ordained to offer such service to God. He gives self to his own corrupt and sinful work and inflicts ruin on a people. Though our State was doomed to suffer the punishment of which you were the chief instrument, you must not escape retribution on that score. Judges ought in that case have excused his betrayal, since it was ordained that Christ should be crucified for the sins of all. What does the Scripture say? It was necessary that Christ should die, but use to that man by whom he was betrayed: it were better for that man that he had not been born. "The better was the culprit's visible penalty in this world; but the invisible penalty could no man understand. The mind of man cannot conceive the
hence which awaits the beholder of Christ.

This no valid defence that you have

witnessed in the accomplishment of what was

promised to be. It is necessary now some

day even that the Austrinians and Andronicus

should play a well-merited hand for the

cause they have fought for. Why then

the Levites which ravaged our country, during

our oasis, the very shopkeeper, and granted the

book off one time, these leasts were alighting

to the sea by a few favours gained.

For that

shop of vengeance, God made the South aware

his multitude; and, even while I speak, a

general is already chosen by God to deal

with the Austrinians. God grant that this

general may prove for us the most righteous

and the most upright he has ever given us.

May it be mine to place it to his upholding

over our foes. "Blessed is the man," says the

Psalmist, "who steers well their own

business: blessed is he who well with their

little ones against the strong."

What manner of destruction awaits

Andronicus, the Scourge of our country? What

penalty is adequate for that destructive soul?

To my eyes, Andronicus is more glimpseless than

the afflictions with which God has visited

our transgressions. To say nothing of the

public calamities he has caused, he is my

own private and peculiar bane. The

Pagan is using him to make me cleave the

service of the altar. I must, however, begin

my indictment at an earlier stage. You

knew something, but I must tell you here;

and make you fully cognizant of the order

of these events as they affect me. Then you

knew what I am about to tell you, you will

better understand the sequel.

From my earliest years clothed upon

Leisure and a peaceful life as a heretofore

blessing, Such a life, it is said, is granted

only to Godlike spirits. Wherein does such

a life consist? Those persons and

objects can give to his hand the nurture

which leads it to God. As an infant, as a

child, as a youth, I had the smallest

hint the experience of the troubles which are

inherent in, or came upon, these stages of

life. When I grew up to manhood, I neath

the
In tranquillity I had enjoyed as a youth. My life was an unbroken festival, and from one age to another I maintained my soul in constant peace. Not that God therefore made me unprofitable to my fellowmen. On many occasions I rendered services both to individuals and to my country. God gave me with great influence, the will to use it for good. None of these services were made without philosophy, nor did they approach upon the leisure with which I was blessed. What restless time and over whelmed the mind with care and worry in activity which is laborious, toilome and against the grain. But when one has only to speak to persuade, when one's words can easily move an audience to action, why should one be sparing of the speech which can deliver them from his neighbors? Man is indeed a precious being for Christ to crucify for him. Up to the present pen it was no effort for me to persuade my fellowmen. I did not readily undertake a cause, but when I did it was successful. The day has dawned when this success is found lacking, with many other blessings, clearly bestowed by God, as I acknowledged always. I lived them with faith and hope, like a sacred annual tree from every point, in the sacred bosom of the world, dividing my days between prayer, literature and the chase. Surely, our own efforts must be seconded by prayer to God, if we would be healthy both in mind and body.

In such felicity I passed the years until the time came when I was made a bishop of the Church. Never did any man shrink more from that office than I. I could not witness the font of all created things, the soul whose sacred mysteries your Lord called me to celebrate, that I did not cancel the former ones. At every season and in every place, I drew nigh to God in solitude. In my home, age, on my face, I sufficed them to grace me death rather than the priesthood. What held me back was my reverence and love for the peace of philosophy. In the service of philosophy...
thought it my duty to devote all my energy, all my eloquence. Here this act precious to me. I yielded to the voice of God; for we often say that he to whom this office is given is the familiar friend of God. I broke up my tenure, not without reluctance: I abandoned my old way of life. I had thought of flight; but the hope I held in this country, the fear of woe in another, alike embraced me. Certain old friends told me once that God was my Shepherd. One of them said to me that the Holy Spirit was a Spirit of Gladness and Gladness all who received it. He added that evil spirits were disputing with God for the possession of my soul, and that I should immediately by choosing the better part. "Their counsel," he said, "may be grievous, but God does not abandon the philosopher who consecrates himself to this service."

For my own part, I am not easily baffled up, and I do not readily yield to a great idea of myself. I do not think such evil spirits were tormenting me, but I blamed my own sea fortune. I am sure I have not enough virtue to excite the cruelty of evil spirits. Rather was I afraid of guilt, of unworthily should approach the holy mysteries of God. I had a presentiment of the very bitterness with which some feel.

No sooner had I come into your midst when the sleepy knight. Andronicus was the source of all this trouble. Andronicus, the Lord thirty-seven, in sad and sad, in spreading desolation and burying the very ruins of our country. Alas! our public places were free, the streets of men, the seats of women, the sorts of young children. He has caused our city to wear a captive's weeds. He it is who has forced off our last beautiful king's throne and raised it in the place of exultation. Justice was done that I had: today it is a torture chamber. He has made it the haven of the raging spirits, whose high priest he is; he has set up in it their altars and their table. What vast labors of our countryman's lives
"Was he offered in their name! Did Roman cautery, like Macedonian ever pay homage to their altars with streams of cliff's victims' blood?"

Everyone can judge for itself. My services were called for on every hand by crees and scenes of horror in abundance. I made representations to Andronicus: he hears a deaf ear. I reproach him: he redoubles his fury. The present times have expired my feebleness; though God has but cruelly concealed it from men used to enjoy the honours which my countrymen gave me from time to time. I used to make my country believe that I was an influence that knew. Never has any greater sacrifice been made than this. I am judged by the wise of those who do not realize my weaknesses. They were not believe me when [say] I am reckless. They claim my help to be free justice done; and working their remedy for me out shame and vexation. There is timbrel in my soul, and every simple and form of anxiety: my mind is haunted by preoccupations, and God is driven far away. If indeed the high career of Andronicus was prompted by evil spirits, they have succeeded fully in their objectives. The longer they enjoy the peace which formerly prayers could give: mine was a noble prayer. I was distraught utterly by the anger, the mortification, the timbrel of soul with which I saw what was going on around me. Yet this is the bond alone that we can approach God: the tongue serves only for communication between men and men. If I was unable, alas! to concentrate my mind for prayer, and that can easily be shown to be true; but that is not the only misfortune I have reaped from my change of life. Of late, I have had never known the long, of benefitment; now I have believed him dead when I had only to precede in death. With so glories a sorrows did I inaugurate my knowledge among you. Human fortunes have many vicissitudes: they are like a stream which carries along a flood how of good fortune, how of bad. But when I lost my closest
child, I was so striken by sorrow that I was ready to take my own life. Against other troubles I am heartless enough, as you know. I live in general ruled by reason, but when it comes to my affections, I am weak enough to allow despair to overcome me.

Not even my philosophic beliefs could console me in this bereavement. It was Anachronism who brought me round: it was she who compelled me to give my mind to the duties of my Country. Thus has one disaster been the consolation of another. Each one is from the other, each left to room for the other. To the bitterness with which the memory of my present Sorrows is added the reflection on the comfort of the present.

But happiness there! What wisdom now! Truly, my life isa pleasant one. But, in the moments all my misery, however, and makes me despair almost devoid of hope, is this. Never before have I had the experience of praying to God in vain. Now I am convinced that my prayers are in effectual. Is not my household better before my eyes? Where can I dwell but in a desolate Country, everyone with a private grief, a sorrow to lament me? They have my part and my part cannot help them.

Have a further mortification to bear you. One of our Citizens has been unfortunate enough to lose by theft a sum of public money. Andromache has reclaimed the sum, which is over £170, and states that he maintains this Citizen the death because of a deficit of £1,000 and if, rather, I should say, because of me. "In my own true that he keeps this man, a prisoner in an irremovable stronghold: a lost cause, I say; it was strong enough to hold not a Titian. He refuses to be afraid that I may rescue him: accordingly, he has found it necessary to keep this man near for five days without food, and he has forbidden the failers to bring bread into the prison. Quite recently everyone heard him shout aloud that the death of this political opponent would be much
were useful to their chain the thousands states. When people came to see him about the sale of his victim's goods, he uses all sorts of threats and bluster to keep them away. But he wants is not money but this man's death. I am not strong enough to attack him as strong as that, and clever enough to wig out easily by marrying and save the man's life. No wonder, they hate me, once allow a soul to enter. Whatever may be the character Nature gave these men, they are low, at my side, not feeling keen selves upon Andronicus, who seems to use his office to suit the Church.

Of his machinations against me, I take no account. Perhaps I even give him thanks, if his schemes bring me the honor of being a witness for God. I would have you recall to mind the honor he once paid me. Suppose that at no other distinction, yet I am descended from ancestors whose names, from everywhere, leader of the first settlers in Acadia, down to my own father, are recorded in the public archives. Andronicus could not see me the name of his grandfather, who is not very clear about even his father's identity. He was a long-faced he before he rode about in the governor's car. Let him respect the distinction of my family in the state, and let him blush for his own ignoble origin. Until the day when I became a bishop. The word of honor: dishonor never came my way. The issue has come when neither does honor quality, nor does dishonor have one. Neither honor nor this honor can now attack me: this God who in me is honoured or dis honoured. When Andronicus, my eminence, resolute, offered, saw that neither by word nor by deed could it be moved, he arched higher than at me, and he is now attacking God and the Church. Before a large crowd of his companions and casual bystanders he uttered words which you will hear when I read the letter which is to be circulated to all the Christian Churches. This is what happens when the uncultured
...and power in their hands: they elect to dethrone their heads against heaven itself;  
So be it then! Let Androcles do his worst,  
let him glut his cruel passions and use every means to do so; let him slay or injure in  
any city or country he chooses. My duty is to content  
us: it is to remain at the foot where God  
set me, and to be free from all contact with  
the wicked:  
"And to keep sure my ears from injuries wiles ears.  
The chiefship of the wronged I cannot  
however, undertake. You clergy and the  
people have heard my defence: I can do  
nothing to help them. It was the generous  
thing to try, perhaps, before my weakness  
was laid bare; but now I have written  
for you to be convinced by the logic of fact  
that to unite Stile in politics with the  
priesthood is to seek to associate things  
insoluble in union. Early times, indeed,  
saw men who were both priests and  
magistrates. The Egyptians and the Hebrews  
were ruled for long by their priests; later, I  
suppose when religion was being too much  
Secularized, God divorced the two careers:  
men became a priest, another a civic  
leader. The one class the assigned to  
earthly things, the other he dedicate to His  
own service. Some have been appointed to  
arrange the affairs of this world: others, like  
themselves, to busy themselves with prayer. From  
both does God demand conduct honourable to  
each. Why then are you back to  
Early times? Why do you cut off the  
What God has sanctioned? You are to  
undertake public affairs at the rest of  
the fleeting my divine office. Could any  
fault be worse serious? Do you need a  
protector? Then go to the civil registrar.  
Do you need the help of God? Then go to your  
bishop. But do not even their expect to be  
completely successful by my aid. Reassured  
that I shall do my best. If I am given the  
means here I shall soon be able for that  
service: for to live away from earthly  
things is to live towards God. Contemplation
is the goal of the priesthood, whenever it deserves the title of a priesthood. Could platonism act as an action? Could God act as an action? Devise in the nature of all action, and all devise is false. Passion, but the soul which must receive God must first devise all passion. It is not lawful, it is written, that the body should handle that which is pure. "Be still and know that I am God." This is the body, and in which a philosophical priest must have I do not herein condemn such holds as take upon them a lordly air of care. Knowing as I do that by our strength scarce always to my suit be burdened, I advise such care as can carry both. I myself cannot serve two masters. But if there be some who take no hurt from descending to the lower sphere, such may the both priests and leaders in civic affairs. The sun's rays remain pure and undefiled, even in contact with mud. But if I draw near to uncleanness, I shall need all earth's rivers and the sea to wash me clean. If even an angel of God had been able to live in our flesh for more than thirty years and show no stain from this contact with earthly things, what need would there have been for the Son of God to come down to earth? It would need superhuman virtue to mingle with those who are inferior without changing one's nature and becoming in some wise less good. That is a glory reserved for God. But a man must pray to be preserved from contact with evil if he has a consciousness of his own weakness. There are the principles which must regulate my life with you hereafter. Not that I shall surrender my right to judge on each occasion whether there be any opportunity presented to come down from my high station and do for you some great service. But if such acts are in this very principle. It is constant immersion in worldly affairs which is a dreadful evil; the nature of God changes it as does also any man who makes for his pattern.

If God kept in the past a watchful eye upon worldly concerns: if you are
Conscious that I labor, with care and effort, and that it is for that reason I can share no line to defend you in treaties, I am but an idle brute, and deserve none of your sympathy. If, on the other hand, I reflect in the past my private affairs and exerted all my powers to an intellectual life, am I not justified in asking you to act in the same spirit? well, if my proposals are not to your minds, if you believe there are others who can equally be successful in the spheres of the Church and the world, you are free to continue our arrangement which will be better for our city than our churches and for me. I shall not forsake my sacred office. May Andromus have this triumph! Never worn as a philosopher did I cut a public figure. I never sought its applause. I never opened a school. But I was as less a philosopher as these 3 tomes. No more will I be a priest who descends to public life.

No man can do everything. For my part, I would live with myself and enjoy the pleasure through my mind with God. I can, when I descend from these heights of contemplation converse profitably with two or three friends. These friends must not be ordinary people but such as have been fortunate enough to their valities and to their education to have been taught for the mind than for the body. If I lack civil affairs only at rare intervals, and at my own good leisure, I might usefully enough into come on occasion. If I am overwhelmed by them I cannot do justice either to myself or to the business undertaken. No man can do well that which he does against the grain. He who does all with all his heart does that which he desires to do and with all a feeble impulse towards the business entrusted to his care. If a man is not disposed to live a quiet life, if he has no use for leisure, if his every faculty is adapted for public service, if his mind can suffice for many affairs and can keep any
number of anxious people, for the man who has this natural bent and will would actually be grateful for his affairs which claimed his services. Every crisis brings great to his will, and his best guarantee for success is that his heart it his work. We must limit their big choosing a man who will be uneconomical often: you must elect someone in my place, for I can scarce avail for my own salvation!...

What! you protest? You say there is no precedent for that! Right we are not, that to make a precedent? Time in its onward flight has brought with it a necessary reform in the Church. We cannot have a precedent for everything. Our presentCanon was once new: before they were brought into force there was no precedent for them. It is better to look rather to what is useful than to what is customary. Let us point the way to a better rule of action. You must therefore elect either a new bishop or a colleague to share my duties: a new election there must be at all costs. No matter whom you elect, he will prove far more useful than I am in the hand of worldly affairs. He will be more diplomatic in conciliating and in humoring your present persecutors.

Beck, if you will not have it so, let us suppose that matter for future consideration. We shall then have an opportunity to consider the situation both in private and in an assembly. Listen, first of all the penalty which my clergy and I have decreed for the hardness of Andronicus.

Let no man count Andronicus of Bereaice a Christian or ease him by that name. He was born and dead, he acquired power, he bought his governorship to make him self the first genius of the Patapolis, his native province. He is under the curse of God. Let him, with all his family, be excluded from every church. He is the first plague of this country, after the earth quake, the locust, the pestilence, the fires of war.
He has shown down right savagery against all who survive their afflictions. He introduced into our country Lew Colles and Lew ni Sheenaets of Conna. Would that he had not taught others to use their as well! He brought engines to crush the prision, the feet, the whole body, the nose, the ears and the lips. Those who by falling in battle were spared from testing or loosing upon these calamities have been counted happy by those who survive such infamous cruelty.

Not only for all this did he punish him, but also because he was the first and only man in our province to thus please Christ both in word and deed. He sealed a proclamation to the door of the church, intimating his wishes to fly for sanctuary to the alter of God. To the friends of God he held such Christian language as would have given pause to Pharisees of Jerusalem to Hebrews, kings of Egypt, or to Senecas of Babylon, though it is true that the last sent envoys to Jerusalem to assist his seed and his God. That day, declare, saw God crucified a second time by Astronicus. He visited Christ, and further, hung his repulsive document on the door of Christ's church. This was done in the pure light of day, in the very heart of the city, with no ribbons on the throne, who sent Pilate as a governor to Judea, but with the sceptre of a Roman sovereign in the hands of the Apes, the enemies. It was in defiance of that sceptre that Astronicus, a second Pilate, secured by influence his express pleasure.

The proclamation drew laughter from the hearers by who were not Christians, as the little inscription on his cross upon the Jews. Yet this little inscription, though intended to ridicule, was honourable in its terms, for it proclaimed Christ a King.

What followed to justify the outrage of the proclamation so hung up. Astronicus obtained a pretext for injuring an enemy, simply because the man was eager to contract a marriage which he forbade.
He began to use on this man his infamous arguments, saying no remembrance of that instance for ever, but only that with him who first used them? May those who suffer to know their only effect, as a signal disgrace to the government of Andronicus!

This noble citizen, for no offense but by evil fortune only, was being stoned on the rock under a blazing noonday sun, lest any but the executors should see him die. Andronicus learned that the Church had conspired on his victim for the fact that, on learning of his outrage, he was inured, as I was, to the sight to sit by the man and console him in his anguish. Andronicus was transported by rage when he heard that a bishop had dared falsely one on whom he had cursed him cruelly. He used many evil solatiums, being pricked thereby to the widest of his agents, one year. So he was to spread hatred in our city.

He closed his mad harangue with a speech the most flagrant and filthy possible. He declared that his victim was relying on a rotten reed if he asked for help from the Church: no man would escape from the children of Andronicus, no, not if he belonged to the best fruit of Christ! This earned his reckless heart and tongue prompt heed to repeat three times.

The man who dared to say that is beyond censure. He must be cut off from the body of the Church like a gangrened limb, lest the corruption spread to the parts which are yet sound. For such pollution is contagious, and he who touches the unclean contracts the impurity. The children of the Church must be pure in mind and body before God. For these reasons the Church of Ptolemais sends this decree to all sister churches everywhere.

THE DECREE.

Let no temple of God be open to Andronicus and his family, or to Thomas and his family. Let every consecrated chapel and church be closed to them. The devil has
he part or lot in Paradise, and if privately 
be enter there, he is accursed with. Fortiﬁed, 
therefore, whether private citizens or 
higher orders, let receive their turn beneath 
their roofs or at their tables. Priests above 
all I forbid to hold converse with them in 
life, or to follow them when dead to their 
graves. Those shall depose our Church 
as the Church of no sacd city and shall 
receive those whom it has excluded, thinking 
that he need not only a humble Church, let 
who knows that he is the cause of Schism 
in the Church. Which Christ desires to be 
the and undivided. Such an one, whether 
he be a centur or a priest or a bishop, 
will be accounted by us as worthless as 
Andronicus the slave. We shall likewise 
quarrel our right hand is seeking, nor 
shall we eat with him at are tables: and 
still less shall we admit any to the 
Holy Communion of the Church who have 
consented to have part and lot with 
Andronicus and with those.

From Plotinus, ciae 410 A.D.

END OF THE TRANSLATION

COMMENTARY
Notes.

Euphrosine. There are thirty-eight letters from Syræus to his brother. That Syræus has "sent letters" only is probably the inference from T. VIII (36) ... kata se eis suyov ex to two or three: and that he was older than Syræus is the probable, though not the certain, significance of the opening part of T. XCV (31). What is certain is that the brothers regarded each other with sincere affection, though Euphrosine was occasionally a somewhat careworn critic (T. X. CVII (29)). The somewhat vague biographical details which can be gleaned about Euphrosine are alluded to either in the introduction or in the notes to various letters addressed to him and others.

51 (4): This letter was written from the isle of Pharos during a voyage from Phycus, the port of Greece, to Alexandria. This is probably the voyage under taken by Syræus on the occasion. This visit to Alexandria and the lectures of Hypatia, perhaps about 394 A.D. Clasen assigns 405 A.D., but the fact that Syræus gives a description of Pharos supports an earlier date. By 405 A.D. a description of Pharos would have been superfluous, for Euphrosine would know the island well.

Εὐφροσύνη: (Οὐκός = Seaweed) a Semiramis, and later on the coast not far from Greece. Another inhabited much there. For the climate of Phycus see T. CXIV (20), and of S. Theb., XVIII. 3, Ptolemy IV. 14, Pachy, "Relation d'une voyage etc." p. 169 et seq.

Εὐθυμίου: perhaps EUTHMOUS should be read.

Euphrosine is the modern Naxos, E on the coast of Greece between Demot (Dandaris) and Phycus. See Pachy, pp. 140-141.

Εὐπρέπεια: of T. XXII (50), where Syræus says that the ships of the Carpathians were intended to be associated with war in like those of the ancient Phœacians. The Carpathian ships are included in the catalogue of Athena, Mel. II. 680. An interesting note on this passage is given by F. Lapi, "Lettres de Syræus," p. 227 sqq. Africa supplies Rome with corn and timber. The corn fed the people, and the wood
Sufficient fuel for their private and public baths. After the development of Byzantine art as the capital of the Eastern empire, Egypt was commissioned to feed it. The Copts strove to the point in stance in gymnasia at Alexandria. Transports was a difficult problem, and famine even threatened. The capital was on several occasions. The state having no permanent fleet, made this transport a charge on the state service for various corporations. For this purpose the Eastern Empire was divided into three distinct, and the resources of each in the wealth of ships were fully tapped. There were those three great companies of particularities. or vessels, with three fleets, privately owned, pressed into their service. Fences were compensated by certain immunities from other public burdens. It charged as justly by a single corporation, the Orients, their duty transport was by a decree of the Emperors, the young 409 A.D. was handed to new companies, that of Alexandria and that of the Isles. The last named is expressly identified with the Shipmasters of Carthage (Modern Sfax). They had at least a prominent place among the Shipmasters of the Isles. (Godfroy: Codex Theodisceus, 71. 7, p. 94 ed. Ritser)

**For Ptolemy:** The celebrated lighthouse was built on the island of Pharos in the region of Ptolemy Soter and Philadelphus Soter, the son of Demophanes. This lighthouse was reckoned one of the seven wonders of the world. It was built of white marble and was visible for 100 miles. On the top were two lightning to direct sailors in the fog which was dangerous and difficult of access. (See Strabo, 17: 5. 5. 1, E.C. 7.)

**LV(2). Date: Emphus undertook several voyages to Alexandria.** From the tone of this letter, we may probably refer it to the first, undertaken circa 396 A.D. Synesius is still completely dominated by Pagan Mythology (cf. Horace Odes, 2. 3.). Clausen refers to the letter 6402 A.D. It occasion being the return of Emphus to Alexandria after a visit to Synesius at Cæsarea.
LVI (3). Date. The terms of this letter indicate
that Epaphroditus was not yet learned, and it
would naturally be dated not long after his
first departure of Stephania. Clausen dates
402 A.D. The same question is the daughter of Stephania's sister, Stilaliana, not,
as Pelagius says, of Stephania, who is called
Theo'sis. Is this the niece referred to in
Ep. CXLV (42) as the daughter of Amelius?
If so, Stilaliana must have been twice
married:

Stephen of Caesarea: 401. died 407. to Theodosia. To is
mentioned in MSS.

Spergariuves: literally, "of maple wood".
Of Aristides, Adv. 181: ο ἱπποδρομεῖ αἱρέσεις τοῦ
πρῶτον τῶν τρίτων, Μεγαθαυριστίκη
Spergariuves. From various allusions we
seduce that Aristides, was a favorite of Stephania.

LIV (4). Date. Stephania had now settled
down to a prolonged stay in Alexandria, and
Stephania, on the point of starting for Athens,
writes to him there. This visit of Athens can
hardly be later than his return from Constantinople
in 400 A.D., for soon that year onwards the
main events of his life can be clearly traced.
If the allusion to "Hippocrates" at Cypria means
that, as it probably does, he may date this
letter 395 or 396 A.D. In these years the
Aurensains and the Nacellae attacked
Delphi. Clausen, who sees in 190 C a
remark about the Sophists which recalls
the "Dein", dates the letter 402 A.D. but
an earlier date is probable on general grounds.

Stephania was greatly disillusioned by
his visit to Athens. He found nothing but
heresies and heresies where he expected wisdom.
Securus: no doubt, Christian priests are here intended; for Christianity has now dominion in Cyrene. Synesius, though a pagan philosopher, was tolerant and broad-minded. That he was friendly with the clergy is shown by his intimacy with the philosopher long before he became a Christian.

Brethren: Synesius probably gives this as a genuine reason for his visit. He believed in the significance of dreams and wrote a treatise on that subject, the Tropi Synnai (De insomniis). For this see St. Ch. IV (52).

Securus: Synesius is fond of playing upon words, a typically Sophistic practice. Occasionally he apologizes for running in the manner of Socrates: Ep. LXVIII. (13) 229 B, ?E XXXIV (75) 271 C. In this letter ποικίλην ὀπόκειται ὑπογραφά "ποικίλην".

Securus: Doubtless, the Academia retia, where Plato opened his School of Philosophy. The second Academy was founded by Aratus, and the third by Cynæus, a countryman of S.

To Niceracus: Where Aristotle taught his pupils for twelve years.

Securus: the celebrated partico, which received its name from the variety of portraits which it contained. Polygnotus added a picture of the Battle of Marathon, with Miltiades prominent in the foreground. Ep. CXXXIV (5).

Securus: c. 361-260 B.C., founder of the Stoic Philosophy, who taught his pupils in the Stoa Poecile.

Securus: he who was destined to guide the Stoic School. cf. St.

Ep. CXXXVI (5), where, however, the repetition of the phrase may be due to a copyist. The Vandaleion was recent and the proverbial known (cf. 206 a, b, c, d, e, f, g, h, i, k).

About 380 A.D. the Poecile was still in existence (Theon, sl. 225). We cannot remember that Aemilianus and his followers had been in Sicily within a few years of the visit of Synesius. Perhaps the Stoics removed the picture to secure their safety.
The journey to Athens is later than Socrates' first visit to Alexandria, for he already knows Hypatia... Through his influence about Athens, S. indulges in some malice and sarcasm.

They're perhaps just a little bit too far to be well known in a proverbial expression. S. is proud of proverbs. See Introduction and List of Proverbs in Index.

"never mind" don't trouble", hence especially in an ironic context, "doubtless", "by all means", "of course". Cf. Aristotle, Rhet., 532.

Ampyrourvōν τό Γένετον Ἀττικον: a striking figure.

"anagyrouν ανάγυρον" and there are cities or villages in Attica. The Calpursinos river ran at a great distance from Athens. Phalerum is one of the harbors of Athens.

"cf. Plutarch, Moralia, 525 C: Chabaud, "Mémoires d'Outre-tombe", "Sénèca... Il est plus qu'une jeune vivante", and F.W.H. Myers, Essays Classical, I, 134, on the Greek language in its decadence.

"like the golden brocade in a queen's sepulchre, its imperishable splendor was stretched stiffly across the skeleton of life and thought which inhabited there no more."


The repetition may be due to a copyist, but it does not seem to repeat himself in the letters, especially if he is pleased with a phrase or a conceit.

"St. R. o. o. o. : a striking figure: 'the very heart of wise men'." Cf. Callimachus, Del. 325, ἔχειν ἔργον, ἔργον.

"Mount Hymettus in Attica was famous for its honey.

"Ep. Am. тир тο ορθοίς τον ουρανός: v. l. O. οberos". It is probably impossible to identify the two professors of rhetoric whom S. had in mind. N.B. Drum: "Œuvres de Sénèca" (1878) p. 16, settle, identifies them with Herodes and Archaiades, son and son-in-law of Plutarch, a celebrated Neo-Platonist at Athens, his self son of Nicostratus. This Plutarch..."
This letter is an interesting sidelight on Byzantine administration of the Empire. The lively sketch of Chias used illustrates S's powers of military administration.

Maximianus: Of Constantini. p. 97. B.: and
Clausen, de Synesio, § 34, with a note on the
Tropaeum in Gymnasia in Ep. LXXV (109). The
same Maximianus - here the bishop - was
given to different orders in different
branches of the Empire (see. Sibylla, Decline and
Fall, chap. 1x.)

To Geitor (Geitonokronos; Geitonobroedon and
Geitobroedon) (Ep. LXXV (79)) near the 'court'.
The story of Geitor has evidently a reference to
the old worship of the Emperor, but in the
month of Synesios it is not without an army.
To 'Geitonokronos' meant originally the camp
of the praetorian guards who always accompanied
the Emperor. Here their camp was, the court
was.

2. Kowtys: The favourite of Arcadius and
Endocho, the Court who was reputed to be
his father of Theodosius the younger (Zosimus, v.)

3. Arrionos: Nothing else is known clearly of this
Arrionos, nor of the other, the favourite of
Galzum (d. 353 A.D.): nor of Nares the
Persian. See Clausen 5. 202. Petianus is
added as Arrionos: "He est, officer,
Arrionus quem 15 legatos pot suscepserat
ex Arcadiis testamento Theodosii tuleum
Curatorem ad Curna desinavit."

4. Petes Proteros: ἂν πρὸς τὸν συνήθεις τὸν
καλόν, much in Homeric usage.

Korphws 5. Protus: A proverbial expression for
a long line: of our 'donkey's ears' (?). Cf.
Aristophanes, Aves, 609, 967, and Pollices,
II. 16. ὑπὲρ τῆς Κόρκωνος Πρωτοκροτος.

IV (8) Date. Much controversy has raged
around the date of this letter. The chroniclers have
been divided to settle the date of the new emperor
in question: but as the commentators were
unable to agree upon the date to be given
the astronomers, the confusion only became
more confused. Petianus set out with the
idea of proving that Synesios lived a celibate
life after he became a bishop: believing that
the remonstrance against women in this letter could
he used for this purpose, he proceeded to arrange a date in 410 A.D., taking the eclipse in 164 B.C. as that of 15th September in that year. In this he is quite obviously wrong. He does not refer to the date given in the letter; and Clausen’s remark is justified when he says: ‘Mention of documenam ridei his toricae divinae merito detur. Petavius eum hoc huius quoque ergo sciret. Verum, ille maxime huius quoque divinae miraeque scripturae’ (7 Clement, vii. 4. 24). After some Shrewd criticism of Petavius, Sauer, gives a choice of three dates, Tuesday, 26th August 396: Tuesday 26th August, 402; and Tuesday 26th August, 413. A.D. But, unfortunately, there was no such known on any of these dates, though there was one on 21st August, 396. Mr. Brown, who also notices the aid of the astronomers, arrives at the conclusion that Wednesday, 13th May, 397 A.D. is the date in question.

The date in the letter are of such a nature that they cannot be accurately determined. The appeal to the astronomers is, therefore, not helpful. Clausen very properly elevates this line of argument, and relies on the allusion to Syræus’ debt to his Thracian host (Brooks, see p. cxxix, 65): ἢ πομπὴν ἐδέσσας τὸν Ἀρτέμιδος ἐποίησαν τὴν ποιημένην Ἀρτέμιδος Ἀρτέμιδος. He may, therefore, assign the letter to 400 A.D., the year in which Syræus returned from his prolonged sojourn in Constantinople. Apart from this, the letter and at no place of the letter clearly assign it to the earlier period of S’s life. The emphasis laid on the Homerism and anti-Christian belief about the souls of the drowned and the light and playful tone in many passages alike support this conclusion.

Eutropius was living in Alexandria, and Syræus had just said good-bye to him there.

**Berditza:** Berditza was the Thracian Celts.

a temple of the goddess Instaia, adjoined, and perhaps sacred to, a portion of the large barrows of Alexandria. Berditza was perhaps also at the Piræus.

**ToothlessEgyptian:** In the teeth, the teeth, every part of the day, as the streets are on the one before daybreak, it is not
Surprising that she ran aground three times before clearing the barbican. Was Amerantus giving his creditors the slip?

M. Lap/cat: Petrarca confuses this rock, which cannot be identified, but was probably near the island of Pharos, with another Mopsus mentioned by Ptolemy, off the coast of Aegina near Phalerai.

καὶ τι σε ὁμολογεῖ: so the Alkins editors for καὶ σε ὁμολογεῖ.

τὸ μὲν μὲν δὲν ῥεῖ: a scenario from an unknown source. The legend of Sphynx is also well known.

Σωσσίλιος τὸ Θηριατήριον: cf. Aristophanes,

ὑποδότως τοῦ Καρά: S. was born in Aegina.

Πολιτεία καὶ πόλις: The rationale of Aegina made good sense to the first the demos.

The region of Tragiae and Hadrian there had been in North Africa a serious insurrection of the demos, which was only suppressed after a decade bloodshed.

ιὐδαίς περιστατικά: "Common routine". In this sense the grammaticae accept the word

καὶ δὲ πλῆθος πολιστόριος: cf. Plato, Polit. 688 A. ΠΡΟΣ ΚΟΣΜΟΣ κοσμος: contact with ΚΟΣΜΟΣ

καὶ τις μὲν τοποθέτησε: The case of Samianus was one of the seven wonders of the world. Cf. Herodotus, I. 178, 182; Ptolemy, xvi, 738, 1072; Aelianus, xvi, 100:

τὴν τε Κωνσταντίνος Βασιλεὺς ἡν ἄρ χώραν: and an epitaph of Paulus Silvanus (A.P. Τ. 162)

Ταφοτείες: Skabo calls Taphoetes. This was a dangerous reef not far from the coast. "Not at Taphoetes in Maranacea, but the little T. nearer Alexandria; perhaps situated in Egypt" (Ptolemaeus): Skabo xvii, 1799 sq.
Alcibiades, one day, journeyed from Alexandria, and
sighted latitude and longitude at 31° N 27° E.


departures: "in the Schools," etc. departures
in books." Petronius confided in" departs in
the Lagos Sung by poets." He mentions also
an int. litera gloss "in una ex velutinis",
and this sometimes, i.e. in "contracts" or
agreements. Perhaps marine agreements
were held to punish any violation of
the contract.


departures: "with two sails." Departure -
tackles from the departure. C.f. Lucian, No. 14:
Teeplever τιτονορ.


departures: one of the Titans, father of
Prometheus: "our headstrong Amaranthus.
Departures: literally, "tender," lord monarch,
or perhaps, with ill-meant thought:

Nuttiel i.e. τίτω τίτωνος: he could not sail
on an oblique course, i.e. could not tack.

Departures τον διηθετός κτλ. i.e. "the interval
from the coast allows me to add to the length
of my course." i.e. "I have sea room." Amaranthus
saw a point here. Syngeos was a warrier,
Amaranthus was. Notably the letter rules well enough what he was about,
and naturally required the vigilance of
"literary" historians. His attitude during
the storm also suggests this.

For ἐπετείος, cf. Odyssey, ix, 70.

Ποίμνιον 1155: ἐπετείος ἐπετείος ἐπετείος 891 κτλ.

ποίμνιον 1155: a rigorous "case," or
ποίμνιον 1155: "it would on." "We should
have held ourselves in the works.

Teeplever τετελεστός κτλ.: Sophocles, Ajax, 1146.

ποίμνιον 12: "fluctus declinare." The third
or tenth waves were supposed to be larger
than the others.

To ἐπετείος: Sc. Keoúρης. Literally, "the
kephale," i.e. which gives the key to the
lines. A bold metaphor here for the
original motion given to the waves. The
waves of the sea are due to the confusing
conflict of wind and swell.

Ἀρταγύς ὁ ἀρτάγυνος: S. Pothagoras, apologies for his
technical language. He was deeply interested
in such phenomena.

τοῦ λεγόντος: τοῦ εἰρήκων: a proverbial expression.

χαράκτης ὁ μούσος: a doctor of the law, a
Rabbi. This seems to show that Amaranthus
was reading aloud to his companions among the crew. If so, the event is
unescapable to those present. Odysseus is
likely by Gregory of Nazianze for a public reader.

The text is unclear, as far as he
could, from our present danger.

I think it is the Petronius equites
narrated. The case was probably in Samnium.

Claudius, p. 204, points out
that there was a Syracusan legion under
Augus.

The text reads: A happy half-breed:
One of the heroic
family. Perhaps I. Macc. 2. 37 and 38 was
in S's mind.

For p. 180, (a) his resolution or (b) his religious
belief.

19 m 2006. 3. 4: 41, from the


Perhaps you want to cancel, annual. V.I.

The text reads: To make a fraudulent
interpolation in a document, hence to defraud.

Cf. for Didymus to rehearse: This phrase seems
to make it clear that S. was not yet a Christian.

A text is: The Homeric... Odyssey IV. 511.

The text reads: (V.I. Ver.414); Odyssey XI and XXIV.

A text is: Iliad X, 287.

The text reads: See Odyssey XVII. 350: but

Eurylochus in that passage prefers the willow
which dispatches to a lighter death by hunger.

Ocyphodas: The Homericae were originally a
family or guild of poets in Chios who pretended
to trace their descent from Homer. They claimed
a right to his poems and published them by
oral recitation. Later, the and anachronistic
admirers and followers of Homer! (cf. Plato,
Rep. 599E etc.). Throughout this passage S.
stores is too much softheaded both
Homer and his followers. No one else
had ever been properly buried could enter Hades,
drowned persons could not be sure of burial.

They were Sons of I. Some (cf. the legends of
Poseidon in Homer, Polyphemus in Virgil and
Alcides in Homer). S. goes too far in
attributing the doctrine of animism in these
sorts of the drowned. § 1705 & 1706:
is not really strange that 2308. #4

Cf. for Didymus to rehearse: This phrase seems as
dreadful as opposed to natural death.
of backwater & ebbing.  Synæresis seems always
forced on by Egyptian mummies (e. g. S. B. XXXVI
(22)). Probably chætra he means the 15th
day of an Egyptian month.

Toxidôs: Petavius suspects that this word
hides the name of a word. Toxidôs would
be chance events, or hazards. The reference
is to the common belief that it was dangerous
to leave harbour at the time of the new moon.
Carvallio (Posth.) and Theophanes (De Ventis)
both mention this belief. His only loss probable
that the text is corrupt here.

Τὰ ἔργα τῶν ἔργων ὄμος τῶν ἔργων ἐρωτησάνοις

Tynkhv. A difficult passage. Let us remember the
recite situation. The ship, under full sail, was
in danger from the violence of the wind (ἐν τῷ ἰρν
ἀνά γιμαῖς Κηλίτων ἢ ἔχετας ἤχον τοὺς ἔρωτας 164 C
and τὴν ἐν ἱρν ἤχον τῆς ἑρωτής 164 D). Two
dangers were present: (1) the ship might founder;
(2) it might become totally unmanageable with
the risk of grounding on a shore or colliding
with a rock or another ship. The situation
appears to be exactly that described by St Paul
in Acts 27, 14 sqq.: μετ’ ἐμ’ ἐπὶ τοῦ ἑβαθε
cατ’ ὡς μεν ἐν ὑπνοι ἐφόβον γας καὶ λαμαργοσ
Ἐυαρείας. Τὸν ἄλλον ἠναρπάσας τὸ ἔπεζον
καὶ μὴ δόρυσας τὸ τροφηκόλον ("so in the
eye of the wind") ἐξειότερες ἑτερών ἐθανάτου (we
drifted helplessly before the wind). . .
Φορμόνετο δ’ ἐμ’ ἐπὶ τὸν ἐθανάτου ἔρωσην,
Χαλάσας τοῖς ὕπαινοις, δύνασθαι ἀνέπνεον. The
Significant words here are Χαλάσας τοῖς ὕπαινοις
to ὕπαινοι: they lowered the lattic, Sails etc. In
such circumstances to carry sail is obviously
dangerous. There are two ways of proceeding,
either (1) to strike, or (2) to reef. In 1634 we have been told that
the crew had failed to carry out spanner 1 on
an earlier occasion: the mast roars had crouched
and choked the fullers. Presumably reefing
was out of the question in such weather.
Reefing is referred to in Aristophanes, Knights
433.  Αλεον εἰς ἔνθεον τὰ Σαυρόα ἑισελπέτερης,
was the image of a storm at sea:

Ἐγώ ὕπαινοις ἐξ ὕπαινοις ἐμέθρωμνος ἔρωτας
ἐποίησαν τὸν τὴν ἐποίησαν πόλιν

The Sausage-dealer replies:

Σαρώνος ἐν τοῖς ἐποίησας ἐποίησαν τὴν ἐποίησαν πόλιν
Kasi Kype ἐποίησαν τῷ ἐποίησαν Κασῆν ἐποίησαν τῷ ἐποίησαν Κασῆν.
The point of this Sausage-destroyer return is that he unexpectedly substitutes 2Lλμνματα for 2τοκα. "I shall reef my—Sausages, and so will securely before you sail." Cf. Aristophanes, Ran., 999: "εύθηραν διαφθάνει χρόνον, εὑρεθεινός τοιούτας, εἶμαι μίλλων μίλλων δὲς/καὶ ὁλοκληρώσεις ἐτέχοις τῷ ἄρωσιν ἀνδρὸν/καὶ καθότως λέγομεν ηλικῆς.

In the letter the Sausage is to get a requisite operation out of the words ἔποτος ἐπὶ τὴν ἱερὸν σερ ὄραζεν. Ἐπίτραπτος is the voice of the yard-arm, or yard-arm, the antaunion, defending from the mast and carrying the sail. (Cf. Aeschylus, Ag., 567: ἔποτος ἐπὶ τὴν ἱερὸν σερ καὶ τῶν ἱερῶν ἐπίθεσιν.) Etc. to ἔποτος: the yard-arm was creating as if it would collapse. Such a sudden collapse would be dangerous, however much it would help the situation in the long run. (Cf. Rymsaer 1676: ἐν ἱερών ἐπίθεσιν πάντως τῆς ἱεροῦ, infra.) We are told that the main sail has again unmanageable (ἔποτος ἐπὶ τῷ ἱερῷ καὶ τῶν ἱερῶν ἐπίθεσιν) The crew were unable to lower the main sail and hence are out of the question. But the crew was out of the picture; but the Sausage was left to the multitude, either of preventing it by blocking in the ἔποτος of the mast. These men were then slacked by the Strenge of the Strenge. The idea was to prevent casualties on the crowded deck: but the stenage anticipated them and the deck collapsed. It did so that they could not do for themselves. 16. Covered the sail which was the cause of their immediate and dangerous speed. ἔποτος is: "sketch the fore-stays to carry") was well-worked sails." This is what the crew thought of doing, as a makeshift to save life. He says the "Strenge" evacuation. The Roman "Strenge" from the "Kur.

 γλυκύς: "εἰς ἡμέραν". v. l. ἐνεπομινθεῖν

κυπρίκες: "κατὰ τός ἀποκρις". v. l. ἐνεπομινθεῖν

A ἀγαθόν: Ἀγαθόν on the coast of Libya.

Marmaria. See Cl. 32. Pliny seems to mean Agarazas in Libya. White Pliny (v. 33) mentions the Agarazas. Herodotus (v. 137) mentions a "Agrae" in Marmaria, opposite the island of Pantalica; situated at the boundary of the Sicilian district, where the Tharceans had settled before the foundation of Cyrene. Perhaps
the modern Remminch. (See Baria, 'Kunderungen' p. 306, Pachio, 'Relation', p. 86, note.)

The Natives: N. G. G. Ruben, father of Palamater,

used to live vessels on the river by a house to

avenged the death of his son. Of Virgil: Aen. vii. 259

'Christe Minervae

Sidus et Euboicae cumae, altiore Cappheres.'

Cesareo: A writifter, director, monk.

Rex Cesareo: religious, perhaps a

Cesareo: a minister of prayer, as Ctesion

from 'Calbytis.' Of Persius vi. 184. The Rennut

work that the old man are one and the same.

'Let to do all that: a commonplace aspiration,

like our 'blood from a stone!'

Theophrastus: a renowned scribe of Etruscan

Theophrastus: a distinguished writer.

Titus Livius: A rhetor. with vengence on the

women of Thebes by giving them a disperseable

poison and so causing them to lose the favour

of their husbands.

Of Herodotus: iv. 42. 452

Quis hinc dum quartum munitio vi Alphos: quis

In Herod. Caes. maior etiam in euenae Hamiltonian

huius epiphanos. The statue recalls Odysseus 11. 55. 90.

of Herodotus, iv. 155 and 157.

Sorpe st Kionoves. The Acemae were a Thracian

tribe who lived by the Helles. When Odysseus visited

their country, they flocked to see him and asked

their neighbors. Odysseus, 11. 47.

On the two epithets: the context suggests

that the Greek ideas of female beauty had changed

since the times of Homer and Aeschylus.

TRITON: 'Kudrion Contus' - The three:

'Chorion: so distant and about a

divine, codicis.' Boissoneau.

This is not to say: he could not wish that such

a journal had survived.

Acoptos: son of Theophrastus. Theophrastus's equal, he.

see 8. l. 351 (32) and 8. cxvi (33)

THENS: Theophrastus' brother in law. ol. 7194 =

Theophrastus: son of Eunomius. Symmachus undertook

his education. See E. mercutio. Alexander.

See 8. l. 331 (32) and 8. cxvi (33)

Of the Tygers: a Tyger in law. 0. 371442 =

Theophrastus: son of Eunomius. Symmachus undertook

his education. See E. mercutio. Alexander.

See 8. l. 331 (32) and 8. cxvi (33)

Of the Tygers: son of Eunomius. Symmachus undertook

his education. See E. mercutio. Alexander.
Eudoxus: Friend of Synesius, a grammarian of Alexandria, probably not identical with the
extant commentator on Dionysius Thor. (12)

CXX (3): Date: Epiphanius, apparently, still lives in
Cynegonisia. Synesius, when asked at his country
home: "St.* 60") lives in Greece. Synesius of
Phocion, the port of Greece, was six hundred miles away.

CXX (4): Place: Probably near Syracuse, to be
seen at the court of Constantine I.

Marcianis: Synesius had received a budget
of letters and he wrote Synesius to see whether
the latter had any more to be keen. The brothers
could exchange letters (Ep. LXXV (17)) and meet without
difficulty.

CIV (10): Date: It is probable that this letter is
addressed to the same person about S.'s journey to
Constantinople. The place does not seem to be Syrmyia as in the
other letter. Clausen assigns it 405 AD.

The letter was illustrated S's sense of humour.

For more, see an introduction to the letters to

CIV (10) A. 

A letter from an unknown source which had been preserved. It
is probable that Synesius had just completed, or was
still working on his Syrmyia of 402 B.C. (Ep. LXXV)
and thus felt that Pannonia was a similar

26 A. 

Of letters, and a

a letter to Eustathius, in.Cynegonisia, on Ep. CXXII (9), 265 A.
and a

a letter to Eustathius, in Cynegonisia, on Ep. CXX (10).

Clausen adds, if the Balogesites letter a

Bulgaric contingent, a companion of Bodyone, or a name derived from Bulgaris = Balkan, a

legion velox, or Vachos, Relation et al., 170
CXXXIII (11): Date. The danger now seems nearer. Among the things which Syeneus thinks worth to be defended he makes no mention of a wife or children. He may, perhaps, assume for that reason that he can not yet married and refer this letter to the war he found in Syeneus or his return from Constantineople.

Très 11e à Kale-skapias: cf. the reference in the 246C: 204D. 1190: an interesting side-light on the state of the Empire. The soldiers were
III (2). Date. With regard to the date of letters 12 to 20 Euonymus appears still to reside at Phasis. Syracusios is living quietly at Syracuse or at his country house. There is no indication that he is married, and no mention is made of war.

The letter gives an interesting insight on some of S's relatives and on certain aspects of his social life at his time. The precise relationship of Harmonius to Syracusios is not known. Clauses assign no date to this letter.

κείμενον: Latin 'Sitio', 'benedicted'.

φαστερις, S. here refers to a local custom, otherwise spoken of as "verbally'

νυφεροποιησις: roughly in the meaning used for a bride: 'a classically Greek bridal maid' (from 'νυφεροποιησις'

κεφαλος: a head dress girl to enfringe the hair, sometimes worn with 'he's'. Sometimes may be seen on his silver medal of Syracuse, and a similar head dress is still worn in Italy and Sicily.

'εφοικεθος: (in 'εφοικεθος') the reading of Salaminios for the old 'εφοικεθος'.

Both are used by author Eudoxus in his 'εφοικεθος as something unique to Athens or the surrounding area.

A scholarship in Egypt: 'άλυμπον εἷς 

εἰσι καὶ θεαταί θεραπεύειν καὶ τῆτες τοῦ θεοῦ καὶ τοὺς θεάδες Ευρητάς. Καίκενον ἐπεισδιαφέρον πρῶτον.

(A more direct translation is included in the sources.)

The general feast was originally held nine days after death. Under the influence of Jewish and Christian ideas, it came to be held on the seventh day.

Teuchira: Teuchira = Teucrope, one of the first towns of the Peloponnesus, and now half on the coast and half near Peloponnesus and N.E. of Beroeia. It lay in the territory of Beroeia. Theodorus IV. 174 and Pachy 175. Sohlos XV. 4 and Pachy IV. 4 to say it lies between Peloponnesus and Beroeia.

Theophreus (in Ptelea and Kepheus) is a proper real expression. Episc. Cen. Xi. 754 E:

Quid? Berecythus matutinum

Heraclea is the native Phrygian house for the altar.

Cyreia, the Magna Mater, the gods, is represented in art with a daughter of walls and battlements. She has been the first of all men to build and fortify cities. G. Bit. Fast. I. 321:

'Ummia: — ToweringCompanies were characteristic of the light of Syria. Particular to Syria is a stone against a lion in the 'De Caelis Humanis.'

Needless to say the height was not always attained by the stranger's own hands. A great poet says:

'Upo Kepheus' τη' πυρηνήτικη νοτος πληκτροτ, πορείς,

tovou: Sappho 99. The word properly means a doorkeeper, one whose duty was to conduct the newly married couple to the bridal chamber, and according to Julius Pabic, Monasticon, XII. 42 - 5 guard the door against all unlady-like. Cf. Latin 'auspex.' Here its word is a national metaphor for Hebrews who had sooth (in 1607) his house in marriage to a harem, an insignificant lawyer or scribe (Eph. 5):

'Upsilon τη' Kepheus: a proper real expression.

of Iouano VII. 444:

'Agist epo Tronogeter: 'vivas et originis haec

Saulius longa janas,' and Mayor's note ad loc.

Gallos, A.S. Quint. Pal. XI. 319:

'thu kai tē kai katē, kathēν, diathēν, kathēν, kathēν,

'ma einai sōdēs oυδές oυδές. P' ir συγκερτών:

Τοῦ νοτοῦ τη' Kepheus: this word 'Glossana Saphikin.'

Eptostas kai Tilpis: typical names of slaves.

Similar to these is the Phrygian or called Typhic.

The Phrygians were accustomed as a smile and cowardly people. S. Hist. IV (10) 724 E.

Adam 175: 'Ityiana in Sicily, who later became famous as Corneli.
XXXV (13) Date: See on c. III (12). This Athenaeus is not mentioned again by Syncarius, so it would be arbitrary to identify him with the Athenaeus of c. XXVI (33). Paternius has something to say of Paterius' death-bed departure: 'I also Secura, De Beneficiis, iv. 20.


ὑπάρχων = ὑπαρχόντων.

ὑπὲρτερον ἀλήθεια: So Paternius for οὐ τερείναι εἰς ἀλήθειαν.

τήν τεσσάρα κάρα, which would mean: 'He knows about it, and comes with speed.'

XXXIX (14) Date: See on c. III (12).

Στηριχύρες, 'if you are expecting me.' So Herder for μηδείς οἱ στηριχύρες, v. ii: οἱ θεριχύρες, μηδείς στηριχύρες.

XXXII (15) Date: See on c. III (12).

Syncarius was a kind and generous master. He healed his household slaves as men, not as chattels. See c. XVII (42).

θρόλωμον: Of c. XVIII (25), and c. XX (107).

τάξιν: (1) a table's board (2) a platform on which quails and game cocks were set to fight, and (3) a gambling table.

Λύσεις τοῦ Ἐρέσου: Bosorionae quod Nearchus

Βουλγαρίας Βουλγαρίων, 1. 365 O. 2. 907, 3. 889 παρ' Ἐρέσου πρώτου, Δύο τοὺς Ἐρέσου Γιοφρένον κακονύτας. For the sense of Thuc. i. 142: οὐδὲ μελέτηντες τοιούτῳ στέφοντο αὐτον (sc. ἑπτάνανασι) ἐξεταζόμενα τὸν ἄλλον και ὑπὸ τοῦ ο οὐ πληροφορίαν, 3. 84.

Ἐρέσου... Κατ' Ἐρέσου, 'Hermes has been called the 'ュsgas of Olympias.' The palæstria needs cunning address as well as the strength represented by Heracles. The gods who preside over games here Everett especially Hermes: of Pind. Pyth. II. 15. Σπάγεται δ' ἐν ἑράκτω την οἰκία ἑράκτων ἡν δὴ ἔνεργον καὶ ἐναντίον οὐκ ἐναντίον οἴκησιν: of also Suida. 27.

Kotzias was the Aphrodite of the North, the Phoenician Venus, more promiscuous and more gross than her sister, Paramonti.

Kotzias's Boat: Made by Chester and a sailor on his return. Kotzias: Kotzias called Eryx to the fore, lit the torch, and called it Kotzias. Kotzias's Tours: Paramonti, Chester, and Paramonti's Tours. Kotzias's Tours: Eryx of the North, lit his torches by the torches of Eryx of the South. Phrygians originally unshipped in the Tyrrenian, extended their influence over Eryx of the North, Greece, and as much of the ancient world. Similar to this stamp, the Ampaios are Ampaios. Phrygians and the Romano-Tyrrhenian.


Ampaios: The Ampaios was a dance of the old comedy, as Aristophanes, New, 510, 515.

LII (16) Date: See on Y. 7 (12).

English as Phrygian was better placed for attaining foreign goods than was S. at Eryx, or on his country estate. English made some six miles distant from Eryx. At this time it was the chief port of the Parados, for Eryx of the North had decayed.

This Sentences 8/2 By 83: The Eryx of classical times was a kind of boot or slipper. But...

May mean for 'laconic' or simply 'censorious. Side...

8/2 By 83: Of the 224, 110, where...

This is used to praise a literary production. Here it is meant to convey what 'models for boys' had some content...

ECCLES: Light summer scene. See Thuc. XV, 79.

When they are contrasted with Eryx of the North, Eryx of the South, Eryx of the West, Eryx of the East, Eryx of the South...
to throw over the shoulder.

LXXVI(17) 

Date: See on Sy. III (12).

Annotations: This perhaps refers to seek 6

Athenaion Kelesida: S. was very scrupulous

in theagment of interest. Cf. By. CXXXIX (65) 264. A. de Vos has he repaired Pausanias.

(1) The De Compositione Verborum of Dionysius of

Halicarnassus; and

(2) The Attic Dictionary of Dionysius.

XCII(18) 

Date: See on Sy. III (12).

Synesius had a naturally frank and cordial nature. There are many traces of this frankness in the letters. This letter suggests that when in a place where a shade would usually bring shade, he had not felt trouble through some recent past деление. Synesius had perhaps heard of the incident and had reproved S: 'For the letter has the ring of an apology.'

Then what he says of the injustice of this speech in Sy. 747 (152).

CVI(19) 

Date: See on Sy. III (12).

For another: Stephanion (cassiebrium) was an

umbelliferous plant of which the juice was highly

favored both as a sauce for fish and for its

medicinal qualities. It grew largely in the district

of Syrene and was an important and valuable

article of trade. Hence the proverb: 'To drop

Hades, 7, are and precious commodities (cf. Aristote-

L. II. 265, and Synesius, Ep. CXXXIV (75) 271 C. 65

Syrene). The importations of the barbarians

and the high location caused on this article

by the great health of the Stephanion during it:

it was grown here and there on a large scale, and

Stephen celebrated it in his garden. Synesius

also grew it and sent occasional gifts of it to his

friends at Constantinople. (cf. CXXXIV (75))

The phrase: 'To Fritz: 'Die Briefe des Bischofs Synesius

von Syrene.' p. 218. Querius this and suggests

$60 to $600 as preparable.

Text 15: originally, lack beds: here garden beds.
CXIV (20). Date: see on p. III. (12)

Synesius had a country retreat in a remote part of Southern Greece, near the sea port of Ambracia. He gives an elaborate description of the place and its inhabitants in §§ CXLVII (60) to CXLVIII (60).

The letter and many other passages in his works show that he was passionately fond of country life. Not the least attraction was the leisure it afforded him for literature and philosophy. He believed in rigorous bodily exercise and devoted some time to hunting. For this purpose horses and equipment were available.

"... utinam eum in terris mecum verger. Volkmann very properly suspects that these words, reading ρεποι, are a gloss on τρεξως..."

CXLVII: Xeodis is the Greek and Ionic form, the Attic form is Xeodis and Xeodos its Latin, always in Plato. The sense here gives Xeodis. The word means 'colour', especially of the complexion. Cf. Sear. P. 23 Xeodis ἐπεξεργασίας Κως.

George: Synesius knew his Theaetetus. The letter and §§ CXLVII (60) are relevant to that point. Theaetetus is quoted directly in §§ CXXVI (20).

CXXVI (21). The fourth third: Perhaps Synesius alludes here to the opportunity Euripides would have for philosophical doctrine in the country. "Perhaps you think I have too much of rural comfort: come, I have coffee.

CIX (21). Date. Probably of the same date as the preceding letters. Synesius' brother was in Ambracia, near the city and he was himself in Athens at the time of Euripides. He was here and he was a philosopher at the time of Synesius. They refused to let him journey on foot to Athens because it would be beneath his social standing to do so.

Plato, CXLVII (128) and CXLVIII (128) S. uses it to denote the garment of the athenian life. It was an emblem of asceticism and severe study. In §§ CXLVIII (128) Synesius is ordering a different kind of cloak: λευκός στρωμα, a more fashionable garment.

"... παρθένω των τετράνων καθαρά: a good example of Synesius. What does S. allude to? Can it
have any reference to any at Rome. Probably not, for S. shows little of any interest in the western Empire. It is practically certain from the way in which he translates Latin words, that he was acquainted with Latin. In Bk. CXXXIII(59) he does not know the name of the western consul, though it was the emperor Licinius his self. But see note ad loc. Greek was at this time practically cut off from communication with Italy.

It is here probable that S. refers here to some local matter in the western Pentapolis, probably at Placentia, where the governor resided. Placentia was some 90 miles west of Greece.

It is just possible that some hint had already reached S. that in certain localities, the people of Placentia would like to have him for a bishop. The words of Bk. CXXXIII(61) if this supposition were well founded, would be a hint of Synesius' late reluctance to assume that office. Such a supposition would support a date late for this letter, and it should be remembered that Claudian assigns it to 406 A.D.

XXXVI(22). Date. This letter bears no indication of date, but it is heavy dated. Colours to the view that the letter came near Easter than it was written. Nothing more is known of Curicius.

Feliciter: = felix, usually of the lately dead.

A.D. 390: S: like in Alexandria, uses the Egyptian months. An Epigram in the Palatine Anthology gives the names of these months and describes their characteristics. Athyr is but the last month of the Egyptian year, and Meroi is the overflow of the Nile. Synesius died. Not again Synesius's interest in dreams.
CXXVIII(23) B.C. Inbalies succeeded
Penadas as Prefect Augustal of Egypt in
407 A.D. Penadas was a friend of S. No,
who wrote §§ 24(30) and 30(32) to him. S.
further says in this letter, which
(sure) us also in connexion with the
character of the Byzantine court
under emperors like Rufinus and
Stilicho.

2017, S, βύσμα τοῦ κόσμου αἰώνιον εἶναι. A hexameter which
had passed into a proverb. See Ausb. Pal. aff. 132: Suidas s.v. "βύσμα.

The 2071 is
the Egyptian cobra, the offspring the common
venomous snake.
Of the many cities called
Budiosia, that in Asia on the Euphrates, and that
on the Euphrates in Syria. Suda and Justinian were
the most famous. They are known to which de
Barrow refers, the Phrygian Bubonacia
had a bad name for its shepherds and its
inhabitants. Sufiniesis followed the
advice of the emperors in his reply to
pt. To be inferred from the list of
their letters with proverbs. For a list of
see Index.

Bubiosia: "celebrity, or tableia"; the warrant
of appointment or credentials, as we should say.

CERIDION: a military password; the declaration of
its premise to success in a magistracy or
government is easy and natural.

The order of Rufinus: Make this an order and be
not easy; let not S. of Genev. and Inbalies of Claudius
bear here in military service together. For
as such, see to at the Act. 19(14) 25.3 B.

To CIBIOB THEODOSIO
Bulovtov: u. l. BULAVTEB: BULAVTEB:

BULAVTEB: The name is derived from
Bulovtov: or BULAVTEB: a phrase.

BLAYT: The name is derived from
BULAVTEB or BULAVTEB, a phrase.

BULAVTEB: The name is derived from

BULAVTEB or BULAVTEB, a phrase.

BULAVT: The name is derived from
BULAVTEB or BULAVTEB, a phrase.

The Roman coin of S. was at Constantinople.

Poors: This is the Rufinus whom Claudian
subordinates attacked. After having placed the officers
of the Roman and Titonian Prefect, he was assassinated
in 375 A.D.

NITERO: A Teta is a Sicil. Greek word for the Latin
liber; it means variously a Sicil. coin of Silver
X. 9. NITERO TRER SPYROS: having lived a
lived a pound of 9 years, 66. -72 years, because there were
72 pecks contained in a pound of gold.

To PETRETOΣ TIN TOUTO: in view of these the
inferences below we gather that this expression
is equivalent to "The Public Exchequer", and
that it does not mean a formal revenue
collection account of Rufinus.
The text appears to be a page from a historical or philosophical work, discussing Roman citizens and their contributions. It mentions Cicero, Plato, and other philosophers, and refers to the city of Alexandria. The text also includes a note about the date and the historical context of the events described.

The page contains a mix of Greek and Latin, with some English translations. The text is dense and scholarly, typical of works from the classical period.

The page is well-organized, with clear paragraphs and headings, and includes references to other works and authors. The handwriting is neat and legible, with some annotations and corrections visible.
Aeneas founded a seat called the third or new Academy at Athens. He was an active ambassador in Rome in 155 BC. Carneades died in 127 BC in his ninetenth year.

Carneades dealt that every city could be preserved or destroyed in the world, and he was the first who introduced a universal substance of knowledge. Aeneas, the son of Carneades, was a disciple of Socrates and founded the Cynic sect. The doctrine is built upon the principle of life, and also on the law of nature. Many philosophers and students have adopted and cultivated the life of the Cynics.

Ptolemy II: Ptolemy was a prominent citizen of Greece. He offered S. and had great influence with Athenians. See S. (XCV(31) and LXIX(96).

Olympia: A word used much in the letters to denote "the gathering of the people to each other." Hence it means to recommend. S. wrote many such letters for friends, etc.

XVII: There is no indication that S. ever actually met the rich of poverty. He was a rich man, though he cared about money matters. What he means here is that he chose philosophical poverty by choosing tranquility, for he might have accepted his wealth by taking more part in affairs. Therefore, little need to change this word as W. Fritz, "Die Briefe eu. in Livius.


Ptolemais: Hippoepisthosi. The second sight.

S. has seen a seat which he has named Ptolemais.

Boulevres: Eph (I05) (I07) and I06)

C. of these are introductions for the Alexandrian Senate. He was a foremost citizen of Alexandria and at home with the Senate and Municipal Council of that city. The Ptolemaic, Neby, a Superior, was the least important of the six provinces of the Branch of Egypt and of the six provinces of the Province of Egypt. The Province of Egypt was a province of the Ptolemaic, Neby, a Superior, a seat of the Ptolemaic, Neby, a Superior. For Boulevres see Sp. CXXVII(23) ad fil. The Senate of Alexandria bordered the line of Severus (211 A.D.). It had its civic dignitaries. It was 700 to 750 ft. from S. L. 174 A. There were called democriti,
of the Emperor. There were dispensations from leaving the city on any mission by a decree of the God. Thd. 385 A.D. Among the 2700 survivors were the Leka the eusebius (Eusebius). So, if charged with a crime, were exempt from torture. The God foretold the fall of the Roman Empire. (Eusebius) also ranked as a count of the first class. (See Birck, C.I. 17, p. 217, and C.I. 287.) The position of an emperor was envied, for he was formally responsible to the first for all Caesar? designation. Among the most prominent was a great emperor, for the choice of the patriarch. Eusebius may have been a great emperor, for the choice of the patriarch. Eusebius may have been a great emperor, for the choice of the patriarch. Eusebius may have been a great emperor, for the choice of the patriarch.

Yon y'v 07 en 700 20. This among was apparently distributed from Alexandria to the 50 provinces of Egypt. Senatorial council were selected for the mission. Eusebius was chosen for Cyrene because of his relationship with Theodosius (368 D.C.). Theodosius lived in Cyrene but had settled in Alexandria, where he became a Roman citizen. To return to the time of the eusebius, 385. In particular he had been a close friend of the fathers of Syracuse and Proclus. (367.) There is a family allusion to Theodosius in 280 (367). There was as Theodosius, a doctor of Alexandria, Eusebius. Eusebius addresses a short letter C.V. (367). This may be the same individual, but the paternity is against their identification.

EXPLANATORY: preface: The second son of C. was born nine after his return to Cyrene.

CXXXV (26): Date. The barbarians renewed their attacks about the end of the 4th century 390 A.D. Ar 59. now Greeks, Hellenes, and children are among the Thracian wildlifj defense. It is probable that he is now named. Accordingly, his letter cannot be for the Thracians invasion 400. A.D.

Battic: Bithica was one of the ancient cantons of Cyrene, and was to the most Northern. The name is apparently derived from Bithica. (See Pachis, Relation p. 240.)

A coordinate: Africa, an old canton of Cyrene, was to the South. (See Pachis, p. 240.)

The text is handwritten and appears to be from a historical or religious text, discussing the life and reign of an emperor, the works of Eusebius, and the history of Cyrene.
XXXII (27): Date. Greece is still besieged.

S. speaks of his wife and son; therefore we may date this letter soon after his return from Alexandria. The official army under Creatus is useless, and S. is doing his best to raise his fellow countrymen to defend themselves. This letter illustrates S.'s exploitation and his natural courage. Two other letters written by this officer are XXXII (109) to S. Claudius, and XXXIII (57) to S. Claudius. They do not describe the nature of the place which was besieged, but it was probably an outpost (pontifex) of Cyrene. The conquest of Cyrene by the Carthaginians was perhaps necessary and was intended by the Carthaginians to be their best defense. Folkman does not refer to this letter in his text on Greek, as he is too far removed from the place.
CVI

C. 2. and of CXXX (109)

CVII (24). Date. We had broken our promise.

Synonym, her was Anne Maria, daughter. This

CVIII (23). Date. You had broken our promise.

CVIII (28). Date. You had broken our promise.

CXXXI (11) CXXV (25) and CVI (19)

Under this, they are shown the Synagogues as

CVII (29). Date. See on CVII (28). This

CXLIII (11) CXXVI (27) 26th Dec.

CXLII (40). See on CVIII (28). This
672. 5: Literally, 'you are innocent or simple.' Cf.
Plato, Socrates, 491 D, Republic, 337 D, and the
Homo Sacer, 19-20, Porium, 372 D, 2. 64.
Vicius, C. 79 B 3 and X399 4 are similarly
used. G. T. expresses a translation and indication of
2 Cor. X11 (11) ad null., refl. C. X11 (20) ad id. null.
The argument is: 'you say we ought not to carry arms because the law forbids it.' You
say it is ought to die rather than disobey the
law. Well! I don't need submitting to the
law, but it shall be submitted to me. Therefore
I shall wear arms and fight them, even if
the law inflicts death on me for doing so.
Kephren: 'Set up.' U. 5, 40, Kepirov =
'revulsion,' so with its 'corona' of witnesses.

C X11 (30). Date: This letter is perhaps
to be referred to the war which led to the
earlier conflict for Syracusia's sake; for
the principal event which antedate, that he had drawn nearer to Christianity.
A. Evagrius: U. S. 6, 25, Evagrius, logos.

Sirin, Nabatayr: in the valley of the Myslocated.
Smith and Porter: recent discoveries at
Syracuse, 1. 15, remarks on the abundance
of Syracusians near Syracuse, etc. at the present
time, and record an inscription on a
column of Apollo at Syracuse, 1. 15, 2, 2, 2,
Nabataeus (No. 13.)

Μή καθαροί: literally, 'black-dressed.' This
feature was considered a mark of uncleanliness. The
letter was applied to heretics. Cf. Acts,
802. Μή καθαροί τοις Ἕβρεοις — a very
heretical phrase, and the proverb.
To tev μή καθαροί τοις Ἕβρεοις — don't catch
a Taras, Archelaus, 99.

Προτεινόμενον: meaning which is un
the sacred rites, v. i. in the Church.

Οἶκος ἐξωτερικά εἰς διακοσμητήρια: a public
building was a frequent gift to public
offices in Cilicia, and, in Athens, for deeds.

6. a. Philo 5. 88 (7. 392): 'οἱ ἐξ ἐκκλησίας'
τῶν ἔλληνων ταύτας ταῖς ἐκκλησίαις τῶν
οἶκων ἐξωτερικῶς δεῖ οἷον ἡ ἐκκλησία τῶν
τῶν ἐκκλησίων τῶν ἐκκλησιῶν τῶν
κοινῶν ἔκθεσις, τίτλος τῆς κοινῆς
Ροδίτης. Perhaps 5 had this passage in mind. Aristophanes
has a favorite author.

Koropevnes: This is in Philo Sophians,
an allusion to the Sacer, priests of Cybele. Cybele &
Rhea, originally distinct, conjoined at an
Early date in the (31). Date: The war is not yet over, and

Syracuse's eastern coast is occupied by the enemy. 
Claudius, however, sees in Taur. 137's visit to
Syracuse in 234 B.C. an omen to his advantage and accordingly dates 409 A.D.

This letter, like the current on some scenes
from the municipal politics of Syracuse, depicts (see
also Ty. 225 A. B.) and Syracuse were on opposite sides in the "spoils" of Syracuse's town.
The latter seems to have been long
continued, as it was an absence of
reward. Yet S. saved Julius an un
reason. From the peace charge their wages (26)
(fixed by the Senate's questions to which S. has returned)

Specific in status are those given of the opposition:
(1) S. opposed ?S. policy of ad militare all and
(2) S. opposes (75) to the army and the
municipal council?
(3) S. opposed a private man called
(4) S. opposed that foreigners should be paid from
military service in the ground that they brought
a mercenary spirit into the army. This in the interests of two of his friends, Heliodorus
(5) S. opposed the abolition of a separate military
command in the Pentapolis. Until a recent
date the Pentapolis had been under the
command of the governor of Egypt. In
(6) S. opposed this in the interests of two of his friends, Heliodorus
(7) S. opposed the death of a separate military
command in the Pentapolis. Until a recent
date the Pentapolis had been under the
command of the governor of Egypt. In
these days, said S., the country was well protected, whereas now it was at the mercy of
the local commanders. Julius offered
this digression. This letter (75) to the Senate's questions to which S. has returned.
Epictetus was the younger of the two brothers. Valerius  
Laelius and Drusus drew the opposite conclusion. 
Admitting the argument to be true, I think that 
other passages in the letter support the latter 
conclusion. We read in 1 Cor. 14: (5) do I 
see indications that Epictetus was the 
eldest and richest in some respects in the 
committee to 5. (Epictetus was polemically 
only) (cf. 1 Pet. 5:5; 16:9; 1 Cor. 1:12, 15) 

to compare two or two letters. The words 
show that two letters that are in the 

text still seem to be naturally those of 
the 
second brother. (cf. 1 Cor. 35: 247 B. 

2 Thess. 2:13) 

The charge, so 


The charge of the first, was by a law of 

The charge against Julius was either 

The charge against Julius was either 

of the charge should be pronounced to 
the emperor, and 

he was afraid to allow it to be dropped fast. 

he knew the letter should be pronounced. 

he would be acquitted to be with influence the 

That Andronicus was afraid of 

Julius we learn from the LXX (56), 2254 A. 

The accused said that he had no other 

So on with the charge, no matter what the 

That is to say that the accused do not think 

Synizesis succeeded somehow in disencumbering 

Julius from this unpractical situation, but how he 

did so is not from clear. He remarks that 

would come into his case in any court. 

What does this mean? Perhaps that Julius 

had enough influence at court so the 

acquittal of the latter went before the emperor 

But, whenever his revenge on his enemies 

would have been the cause of much anxiety 

to Herod. 


This action is not of the 12:15, 

can be 12:15, 18:18, 387-12. 

(12:18:18). C. Nepos, during 

and 2:14, 18:18, 387-12. 

(Acts 1:18). C. Nepos, during 

and 2:14, 18:18, 387-12. 

S. accepts their
LIII (32). Date: We know that Epiphanius has some to settle in Alexandria by the time S. was the clear, bishop of Ptolemais. His son, Dioscorus, (with Dioskoros, Diodoros) had been left in charge of his uncle Soterios. In this and the following letter (fr. CXI, 33), S. sends an account of the steps taken in his studies. He says further that he has assembled a part of his own data with Dioscorus. These must have attained a certain age before they could be introduced to such studies. Perhaps the end of 405 A.D. or the beginning of 409 A.D. should be placed. If Claudian prefers 407 A.D.

Epist. 20. 10. 17 (32). Perhaps a provincial expression. S. LXXIV (114) goes with the same expression. Both made arguments against the probability of their repulsion to the same correspondent, and says that this latter may have been written to Tertullus. For in fr. CXI (33) (in Scribed 'to Tertullus') the studies of Dioscoros are touched upon. But, S. LXXIV (114) is mistakenly, in Scribed to Epiphanius, and some less assign fr. CXI (33) to Epiphanius, who was accused in most radical recipient.

Other writers: may mean he wrote them excellent or good: but S. is obviously writing in some good-humored manner, at the expense of

Acaecius; Aecius.
CXI (33). Date: See on Xp. LIII (52). The
appearance in Synchronia of Thaddeus is a
remarkable clue pointing to an early
reference to the Twelve (Téstides). After this we
hear no more of Thaddeus. S. gives in
this letter a further proof of his statement
in LIII — the reference to the Προστάτας. He is
evidently proud of this解放思想 progress.

LXXII (34). Date: Synchronia gives us a
few letters to recommence here. In Xp.
LXXXIII (131) he describes G. as the son of
Sergius, of which we hear nothing in
Alexander, where G. met his wife. However,
he prefers 406 A.D., in which case
the letter would be from Syncerus to Physcon.

XCV (31). 234 D. Aνέρ της Άριστης: For this repetition
of the paradox of Plato, Phaedrus, 236 D. be
not the mode of the Προστάτας: The passage of πλησυκήν ἐν in Xp. CXII (7)
267 C. is stated by Bess: It awaits patiently for food in head and
heart, Josephus, A.D. 96.

CV (35). Date: See Clause, p. 92 sqq. This important letter round which
much critical energy has raged, was written from
Greece to Alexandria (249 A.D., 250 D.). It
must be dated referred to the date part of 409
A.D. Syncerus had not been elected bishop
by the people of Plotinae like the autocrat of
Since that year, the decision had to be confirmed by the archbishop of Alexandria (the See of St. Mark had not been used until after the time of Synesius). The purpose of the letter is stated clearly by S. himself. He writes his brother to convey his letter to Synesius and his circle of friends and admirers in Alexandria. Baroni, Taylor, and other scholars have taken the letter to be an elaborate piece of rhetoric. Can it be taken at face value? Is Synesius' letter an elaborate piece of rhetoric? It is difficult to accept such an idea. The letter has throughout the ring of frankness, and it is consistent throughout with the character of S. as we discover it in his general writings.

S. would gladly have avoided so severe a charge. He has himself been suspected of scribal dextrit because of his early training and because of his nature and personality. The former prevented him from accepting the Christian creed in its totality, and the latter shrank from the multiple attributions of a bishop must inevitably undertake, and from deserting the spiritual powers of piety, for which a church of eschatology could have little virtue. Synesius further states that in his frankness he has been so far as possible. This adherence to the Christian faith, such as it was, could not have been of long standing. Synesius states that he had been baptized at the time of his election by the patriarch's vote. Among the difficulties he felt the risk of approaching archbishop to high office in the Church. It mattered his natural delicacy and consideration for others. Above all, he was anxious not to creep and infringe and climb into the fold. If Theophilus was determined to have him for a colleague, at least he must remain fresh, what manner of man he was at heart. (For see further the note on this letter, and Introduction: and in Theophilus, see the note at the beginning of the letter addressed to him.)

The Synesius: for Synesius, Originals, the Fort of Barca, had now
for some time been the civil and ecclesiastical
metropolitan of Carthage. His name was
Sabinus, Sabinus, etc. Sozusa.

(\( \text{LXXVII} (142) \) 210 C: Τύχη προς τοὺς ἀσκείζοντας,
and \( \text{LXXVII} (142) \) 210 C: Τύχη προς τούς ἀσκείζοντας, etc.) As such, Sabinus was the
seat of the Metropolitan, the Prefect and
the Military Governor of the Carthage. This
honour was later assigned to Sozusa.

The citizens of Carthage regarded S. as an
influential Patriarch, who, as Bishop, could
grant his assistance by his influence both at
home and at Alexandria Constantinople. They
expected further that he would wield the
couth of the Church with some effect against
the tyranny of the Emperor. Such considerations
were likely to make the people more than any
questions of their favorite private desires
and philosophy. But S. was already in
full possession of the Christian faith: he had married a Christian wife
and he was friendly with Theophilus and
with the Clergy, generally.

The right of election, since vested in
Carthage, was the people; but the archbishop
could approve or disapprove the popular
choice. We see this right of popular election
functioning again in \( \text{SAPXXVII} (142) \) at
Palaestina and Cyrene, and in \( \text{SAPXXVII} (142) \) at
Ephesus.

It is perhaps surprising that Theophilus
should have consented to confine the election
of one whose views were so closely akin to
his own. Pompilius, M. E. XIV. p. 359, attempts
to make out that Theophilus was
just before him for this court. But no
support can be given to that view from the
language of S. with \( \text{CV} (32) \) 250 C.D. The
case here examined is purely hypothetical.

Theophilus, from whose character Theophilus
has seldom lacked, yielded (1) to the urgency
of the people (2) to his own friendship with
and liking for S. and (3) to his wish that
S. would, in spite of his views be in
practice a good governor of that city an
disease, and that he would be useful to
him (Theophilus) here.
B. locutions: S. generally prefers to quote or rephrase rather than to cite or connect.

q. If XCV (39) post obiit rectum. (236, B).
   Actually the word had a finer sense, even in his ages.

q. If XCV (39) ad unit. The relation between the brothers were in general very cordial. Only once in the extract correspond does S. use a similar facet with Epaphroditos (q. XCV 11 (27)). But elsewhere he keeps his affection with Paul criticism, e.g. in XCV 29, XCV 31.

C. Uses: ὅτε τοῦτο ἐστιν...
   To be a man, a free spirit.

q. If XCV 31 ad unit. The relations between the brothers were in general very cordial. Only once in the extract does S. use a similar facet with Epaphroditos (q. XCV 11 (27)). But elsewhere he keeps his affection with Paul criticism, e.g. in XCV 29, XCV 31.

D. Contra is shortened because if this was true in 40 A.D., it certainly was a practice of S.'s earlier era, when he took no small part, even local and imperial politics. By 40 A.D., he had been well enough to the past a philosopher could say in a better affairs...

q. If XCV 31 ad unit. Synesius uses this phrase (31, D) who wrote ὅτε τοῦτο ἐστιν...

q. If XCV 31 ad unit. To τὸ κορ σῆση: S. means that, though he is a writer, though he is a writer, he is conscious of many small facets which in the aggregate referred something serious.

q. If XCV 31 ad unit. The English liberty is for so far of S. or 1514...
The letter of the Apostle 4
To the Colossians.

To the Colossians, from the Apostle

In the name of Christ, Amen.

Faithful in the Lord, Paul, an apostle of Jesus Christ by the will of God, to the Colossians, Grace and peace be yours in Christ Jesus.

The apostle Paul writes to the Colossians, in the name of Christ Jesus, to say:

1. He has been informed by others of the faith of the Colossians, and he prays for their spiritual growth.
2. He sends greetings to the Colossians from the apostles and the brethren in Christ, including Philemon and Onesimus.
3. He urges the Colossians to be careful not to be deceived by false teachers who claim to know more than the apostles.
4. He reminds the Colossians of their connection to the apostles and the church in Rome, and he encourages them to continue in the faith.
5. He asks the Colossians to support the apostle Philemon and to return the slave Onesimus, who has returned to his master.

The letter concludes with a prayer for the Colossians' spiritual well-being and an expression of love and care from the apostle Paul.
Letter announces a prior intention never to do so.

V. Theophilus in the long run persuade him to make the sacrifice? Is it necessary for him to do so?

There is no passage later allusion to his wife, or to none children. At the end of Sb. LXVII (142) S. asks T. warning for him: ἔτι ἐκτὸς ἑαυτῆς ἐκείνου ἢ ἡ ἕκατερ ἡμέρας ἡ ἐκείνος ἠθετεῖ τὸν Ἥρων. That S. would have been induced to take this step if he had been convinced it was absolutely necessary, may be argued from the fact he says: Γνωστέων ἐν τῇ LXVI (141): 207 D, that for T. καὶ ἐπεὶ διακοσμήθη ἡ ἁπαξ ἢ ἐν πλεῖστοι ἡ ἐπιτύμπανοι ἡ ἑπτά ὁμοιον. But was such a sacrifice strictly necessary at the time? As Volckmaier, Syriae von Egyptis, p. 249, points out, it was a tradition of the Church the the Council of Nicaea in 325 A.D. that unmarried men may be allowed to marry; but married men could remain so. At this Council a proposal was made that married men should only be ejected after ordination to absolve from marital relations. But the Holy Fathers from the Upper Rhone although once of unmarried, espoused this so strongly, that it was abandoned, and the matter was left to the unforced judgment of individuals. (Socrates, E.H. II. 8, Sozomen, 11. 22). The law of the year 434 A.D. in the Codex Pseudo-isidoreanus (V. 3) assumes that these were held at that time married bishops; i.e. marriage was no absolute bar to ordination as a bishop. Syriae further assumes that he may keep his wife and be confirmed as a bishop.

The Epistle: S. has three sons all elder. One died young, and that within a brief space of time.

Τὸν ἥκοντα τῆς Χειροποιίας: ἡ Ἀρχιταιρας.

Χειροποιίας was origin acc. the ordination or election of a bishop: 1 Th. XVII. 23, 2 Cor. VIII. 19. It was thus originally done, but from it ἰδρυμα ἐκεῖνος. Of St. LXVI (141) 206 D.

Τὴν Ἑκοποιησιν τῆς Χειροποιίας: Μ. Sb. TV (142) 210 A: To ἡλέστερες τῆς Χειροποιίας: Μ. Sb. CV (35) 250 A.
The text appears to be a page from a manuscript or notebook written in Greek and Latin. The content includes a mixture of philosophical and theological discussion, possibly from a work on Plato or a commentary on Socrates. The text is not fully legible due to the handwriting style and quality of the image.
was. Here we had no sympathy whatever.

Saw the end of Cod. Βίβλος του Σ. was an
intensely decorated. Of 9: CXLIII (47),
279 B.

οὐτε εἰσέλεξεν ὁ φαντάσματος ὑπ' ἐλεφαρίαν:
a wise
maxim, which you can live up to. Cf. The Note
Bulbs of Samuel Butler, p. 115. "Argument is
generally a waste of time. It is best to present
one's opinion and leave it to stick or to
not as it may happen. If wrong, it will probably
be the best thing, and the sticking is the
vain thing."

ὅτι ἐπὶ τοῦ θεοῦ: v. l. ἐπὶ τοῦ θεοῦ τιμά 
The
comity often miswrite this word as a
superlatite.

ὁ δὲ Ἐξως: εἰς τὸ Ἐξως (142) 210 A. Το
ὁ δὲ Ἐξως (75) Χριστοῦ 
καὶ ὁ δὲ Ἑρώτω (150) Ἀγωνίας. Κ.κ.κ.

Suggests in significance as compared with
the Emperor.

Give μὴ προσέτες καί, F. wishes to
not mix up with some MSS. The phrase
is then parallel with καί προσέτες, in
Sirius above. But a good sense can be
obtained without it. Even if both, through
theophilies, is going to reflect upon, I shall
be nothing by having been part and
husband. "(V. l. 

οὗτος ἐκ δυστυχοῦς: εἰς. 3: LV (18), which
is inscribed. Diphthongs δικτύων. It is
clear that Diphthongs was an advocate.

The word could mean 'savant' in several:
A particular reference was to advocates.

By a law of 407 (Cod. Theod., v. 589) the
Wells were authorized to have recourse to
the secular advocates. Each Church had
its δικτύων of an advocate, who would
be seized as a lexikon for all laws. Hence
Synesius writes their opinion about the
legality of his election. Volkmann renders
καὶ δικτύων, who besides after
his correspondence. Petavius is wise.
Get them to make up those Men Scholars
of the Museum at Alexandria.
VIII (36). Date. Caesar refers to A.D. 40.

Peter says that he is in deep mourning:

Πέτρος δὲ ζήτησε τὴν ιδίαν τῆς συνόδου. This

alludes perhaps to his death of his son and to his strife with Antonius.

LXXVIII (37). Date. No precise date is mentioned.

The Alexandrine corrections were sent by the Arch-

bishop to announce to the faithful of his

knowledge of the precise date of Easter. Acese

according to fermented they were solemnly

published on the day of Ephesians. To be

in line for the parts of the Proeni de

would require to be sent out at the end

of the Easter year. Cf. LXXVIII (36) and

LXXVI (37) : τὸν τοῦρον ἤρικον ὑπό 

The Archimandrite advantage of the

occasion to write an ecclesiastical address to

the churches.

Διονυσίου Πετρούπουλου. a preface.

Απολογία τῆς Πρώτης Ἰεραρχίας : τό Άγιοτός Πέτρος ἔχει

μύθωσις, ἡ ἡ πρῶτη ἀλήθεια μοι ἂν ἐποίησε.

LXXXIX (38). Date. Can be slightly altered.

The Kolbe edition of the Kolbe edition.

Perhaps, as already suggested, the Dalmatic

began was a civic municipal guard,

necessary in a vast city like Carthage. The

Vatican Declarative, id., mentions a

dalmatic containing as at the disposal of

the Magister Antiquitatum.

LXXVIII (37) : τὸν τοῦρον ἤρικον ὑπό 

οächtετον (Δαλματίαν - Δαλματίαν).

Perhaps, as already suggested, the Dalmatic

began was a civic municipal guard,

necessary in a vast city like Carthage. The

Vatican Declarative, id., mentions a

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necessary in a vast city like Carthage. The

Vatican Declarative, id., mentions a

dalmatic containing as at the disposal of

the Magister Antiquitatum.
Herculaneum.
He was one of S.'s closest friends. He was a fellow disciple in the School of Hypatia, and like S. he seems not to have been a native of Alexandria (Ep. XXXVIII (39) 272 D. 270 D. 270 D.). With Theodosius, Olympiodorus and Synesius he wrote the
stonos (41) 280 B.C. (See 5, CXLV (42) 281 D.)

C. XXXVII (39) Date: 1st Jan. 379 A.D. Amsden places us EXCAV
ten before 400 A.D. Letter C. XXXVIII (40)
C. XXXIX (41) CXL (43) and CXL (44) seem to belong to the same period. The subject
matter is continuous, and it is natural to
suppose that they are not long subsequent to S.'s first visit to Alexandria. An
allusion to Hyman III in Ep. CXL (44) would
seem to fix the date of this letter after
1400 A.D., when S. returned from Constantinople.

His friends, however, that 2 Ep. XXXVII,
XXXVIII, and XXXIX are earlier by
a year or two than. Ep. CXL and CXL I;
there may be as late as 405 A.D. (See
letters on the following pages)

Εί η ή ἔργον; οὐ. Λδ. Η ἔργον ὑμῶν.

Τοί νύμφας λαμπροτέρα: There und, xato de
congrat. S. for contemporary Athenian Philosopher
(See C. XXXV (5) 272 D.)

S. was able to say 5411 of the
essential secrecy of philosophy. He regards
himself as a true "initiate", and a corner
of the ancient school. sixth century B.C.,
dedication. 2 Ep. CXLIII he finds serious faults with C.
for a lack of similar caution. Σφ. infra. 2718

C. XLIII.

Euphronios: Καλοί άνθρωποι.

εἰς φίλους, καθαρίς καὶ θεορητέοις.
fundamental belief of the Neo-Platonists.

1734. The Eucharist was not a true sacrifice.

B. The sacrifice is a true sacrifice.

C. The Eucharist is a sacrifice for the expiation of sin.

D. The Eucharist is a sacrifice for the expiation of sin.

The idea of sacrifice cannot be found in the Eucharist. The Eucharist is a memorial sacrifice. The idea of sacrifice is not found in the Eucharist. The Eucharist is a sacrifice for the expiation of sin.

E. The Eucharist is a sacrifice for the expiation of sin.

F. The Eucharist is a sacrifice for the expiation of sin.

G. The Eucharist is a sacrifice for the expiation of sin.

H. The Eucharist is a sacrifice for the expiation of sin.

I. The Eucharist is a sacrifice for the expiation of sin.

J. The Eucharist is a sacrifice for the expiation of sin.

K. The Eucharist is a sacrifice for the expiation of sin.

L. The Eucharist is a sacrifice for the expiation of sin.

M. The Eucharist is a sacrifice for the expiation of sin.

N. The Eucharist is a sacrifice for the expiation of sin.

O. The Eucharist is a sacrifice for the expiation of sin.

P. The Eucharist is a sacrifice for the expiation of sin.

Q. The Eucharist is a sacrifice for the expiation of sin.

R. The Eucharist is a sacrifice for the expiation of sin.

S. The Eucharist is a sacrifice for the expiation of sin.

T. The Eucharist is a sacrifice for the expiation of sin.

U. The Eucharist is a sacrifice for the expiation of sin.

V. The Eucharist is a sacrifice for the expiation of sin.

W. The Eucharist is a sacrifice for the expiation of sin.

X. The Eucharist is a sacrifice for the expiation of sin.

Y. The Eucharist is a sacrifice for the expiation of sin.

Z. The Eucharist is a sacrifice for the expiation of sin.
Cxxxviii (40). Dece., Sear 19, Cxxxviii (39).

S. has received a letter from H. which has raised his learning for his friend.

Cxxxix (41). Dec. See on 19, Cxxxviii (39).

S. has received a letter from H. which has raised his learning for his friend.

C. in C. the days of Socrates, famous for his philosophers, Aristotle, and others.

D. of the day, said: "I am making my last effort to utility. What is done is we both divide with the universe.

CXLV (42) Date. Heracleius was Count of Egypt in 395 B.C. and this is, therefore, a likely date for this letter (Godfrey, Const. Rom. i. 14, p. 363). The parents of S. were rich and he started life with a good education.

CXLV (43) See note B. S. was a rich and humane master. Presumably his kindness was taken advantage of. If of 280 (15), he got quit of worthless slaves: allowing justice to remain with humanity and gives others their freedom in order to make them secretaries.

CXLVII (44) See also above. His Apocryphal Epistles: The Epistles of Amphilochius appear to have been lost. See also above. E. with every Alexandria. (See Eph. LV (1) 1914.) Sketching, S.'s life may have been scanned with life.

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The text appears to be a transcription from a handwritten document, discussing philosophical concepts and historical figures. Here is a possible transcription:\n
"For instance: Neo-Platonic.

In Ezechiel 1: of 2. Ch. XXXVII (39) 273D

And see.

And see.

And see.

And see.

And see.

And see.

And see.

And see.

And see.

And see.

And see.

And see.

And see.
To Ev. Paulos Evjikw: Probably Hymn III., beginning, 239-240, composed after his return to Egypt from Constantinople in 418 A.D. (See Hymn III. X. 228 ff.). No other hymns of the epistles appear quite like it as a hymn. 40 or 42 to the letter with perhaps proved value.

To Tetradi: The impossible thing with which these verses the hymn in question had been confronted. The six verses together make a 68-line hymn, and must have 6 stanzas. D. W. S. Suggests that 5 stanzas came from other hymns. In any case the inadmissible portion of the 6th stanza, how much of 5 stanzas were left. Probably he wrote much less as a young man. It is possible that the older stanzas of hymn III. alone: the author may have divided it into four parts, each under an appropriate heading.

To Tetradi: Petronius, Kraus, Recher and Fritz have all discussed the difficulty of the lost 6th stanza. Pp. 1039. and 1041. read the 9th, but certainly wrongly. No. 429. has //XeviS avTous avTous KatapododotOn. Petronius Lecture of this /XeviS Kai avTous KatapododotOn. /XeviS, as Fritz points out, is unnecessary. 275 does not require an explanation, but not 276, and rest of all a repetition might save and.

Fritz prefers 276. or 275 and would omit 275 after TET. 9th, listing 9th, 275 with 276. "Die Brief....." p. 221.

O. silver, chall. S. was evidently about to visit his country. Where it sounds less easy to deliver letters.

CXLII (45) Dali. This letter is previous to 56 XCVIII (56) to Olympias. The Council in question in Paionius, where S. first met in Constantinople. (Cf. 275 D with "Ad Paionius" 307 C). In this letter S. says that he has not written to Paionius, while in XCVIII. 2378 he says that he has done so.

To Eun. Thezaevs Meidcan (i.e. Meidcan): In 64. 435 sqq. Meidcanus recounts how he forced Paulus to speak. (Cf. Edipote Paulus in George IV.).
CXLVI (46) ... Date: According to Clausen

Winter shall after Ch. CXLIV (48). Synergos

is not yet married: τὰ νόματα καὶ τὰ συνταξές,

are the context, χειροτονισμος and χειροτονεῖται

shows: he does not say, ἐφόδος ἕσσασθαι, and

there is no mention of his wife. He is still

devoted to philosophy. I think, however, that

ὁ διὸς Ἰσαίας, ὁ διὸς Ἰερουσαλήμ (46)

before CXLIV (48) on the land that is

the latter S. requires here, klinai is often translated

as Count on my behalf. Of 281 A. For ή πρὸς

τὸν ἀρχοντὸν καὶ τὴν εἰρήκον αὐτῷ ταύτα. τὸ δὲ 

ἐσχήματα καὶ τοὺς εἰρήκον τῇ ἡσυχίᾳ

τῶν οὐσιώδων ἔτη.

Evangelists: So Mss and Mss. Hærken. Petænian

reads τὸν ἑαυτόν (So. Par. 1039 and

Mss 481). But Petænian agrees with Mss.


agrees that ὑπερτάσεως is impossible: he

suggests οὐσιώδεσι, here, and οὐσιώδες τῇ

Plato, Philos., 46 D (following the best MSS).

Of also Thuc. VII. 71. Though these passages are

not analogous, but show how the misunderstanding

could arise. 

Τὸν ὑπερτάσεως = υπερτάσεως

of Ch. CXLVII (45) = τὸν 283 D. τὸν τῶν

οὐσιώδων οὐσιώδεις.

Polite peótores: Petænian reads εῖτο πολλοῖς

πεότορες: but the meaning is "multifaceted"

ὑπερτάσεως. So τοὺς τοῖς υπερτάσεις. Scholium: Scholium:

τὰς τοὺς τοῖς εἰρήκον εἰρήκον: Arístides, Eusebius

ἐν Πολεμοτυχίας Βίος καὶ Εἰς. No. Ι. 5: 2.

Περὶ ὑπετάσεως ἕτερον ἕτερον: That I may live without

in a spiritual exercise.

ὑποτήκιον of Ch. CXLIV (48) 281 A.

Τὸ νόμα τῶν Κυρίων καὶ τοῦ νόμου τῶν

ἡρωίων. H. has also evidenced

ποιήμαν ὁ ὅστις λέγει. χαράκα τῆς ἤμισυς

καὶ τῆς ἠμίσυς. Τῷ λεγέντα πάντα μετατιθέμενον.
CXLVII (47) Date. See on Ch. CXLII (45). This letter appears to have preceded the journey of Alexandria to Alexandria, indicated by the XCVII (58) and XCVIII (62). The remarks of the subjunctive in Ch. 1792 Band C would make it probable that S. had been present at his wedding (c. 402-403) and the event of 250 B.C. A.D. This text seems to be one of Pompeius Tullius' speeches. Dio Chrysostom shows that S. was not yet married. The letter is written in Greek verse. It is not clear why S. had been attacked by the text of his own writings. Certain people had been troubling S. to explain some of his written prophetic teachings.

Τὴν ἴδιν δὲ ἀλόγον διακόπηκεν... Στὸν τόπον τούτον. This letter, which is possibly fabricated, is dated 61. It is to be found in: Dionysius Laërtius, viii. 42, 8, 6, 17. See Herodian, Philolographi Graeciae, p. 567. The letter deals with the same subject as in loc. 1792 Band C. S., 51. οὐ χρείασθαι ὅπερ ἔχειν, τὸν τοῦ Ῥωμαίου, ὃς πάντα θεωρεῖν, ὁ πάντας βραχίονας τὸ τάξιν Εὐαγγελίων θεάθην προφητείας ὑπέρ τούτων τῶν ἐκπειράσεων. S. concludes in particular with the phrase in 57: Νένοιτε δὲ τῷ ἀλλοτρίῳ τῷ καιρῷ τῶν ἄγαλμα. S. may have been affected by Pharnabazus, 215, and by Thracian Massilia, 208.

Reg'd to Kyoto's Eka. The language of this passage so clearly recalls Th. CXLVI(46) that we must assume all dream it was written later.激素 and safely overlook this. Mr. Chancellor brought three letters to S from H. In one of these H. offered to have letters written to some friends at Alexandria, both governors of the Panhellenic (Civic and military) Arch. Yes. S. at first (Th. CXLVI) refused this service on the ground that he did not need it. S. was apparently conveyed here. S. is constantly being brought back to the world queens in this way.
Hypatia was for twenty years the soul of the Platonists in Alexandria. She was the daughter of Theon, who edited Euclid and was one of the last important mathematicians of the Alexandria School. Hypatia herself was deeply immersed in Mathematics, and all her writings which have survived are connected with that subject, but she taught all the Philosophical Sciences, and was the admitted head of the Neoplatonic School at Alexandria. Eulogised for her beauty, her wisdom and her erudition, she seems to have been wholly, worthy of the lofty encomiums she has received. The tragic feature
Of her death, her sister is related to have said, 'So good a Christian was she, that the magistrate, after
her widowhood, sought her out to convert her to Judaism. Among those who were about in the city, all were
foreigners, save one of Alexandria. At this time the
Bishop of Alexandria appeared, in person, to teach and
teach. Deferring to brother, whom he suspected of being no true Christian, he
arose at him through Hypatia. He had heard
communicated to him by the lower clergy, and
above all, to certain savage monks from the
Nitriaen desert. Thus, headed by one Peter,
and led by a rabble, he was attacked in the street as
she was returning from her lecture-room. The
wielding stones and other weapons, she was dragged from her Charit, burned
the Caesarea Church, and then, after
being stripped naked and murdered by
eral, she was driven to pieces by the same
riot. Her limbs were buried to a place
called Ciminara, and there burned driver.
Her death occurred in 415 A.D. (Socrates,
E.H. VII. 15. 52.) See Kipsley's History,
and his Alexandria, and his student
Vacherot, L'École d'Alexandrie.
XXXIII (49). Date. The brevity of this letter is such as one would expect in a letter from one neighbour to another. We may therefore refer it to S's first visit to Alexandria about 394 A.D.

In 7th CL (78) S. commends the Philokopos to Alexander, a son of this Alexander, now dead for some time. 288-279 = τοῦ ἐπὶ τοῖς ἤπειροι ἀδύνατος.

2νορι: of Aristophilus, the son. 1059: Ἡς οὖν, 

Δώγια αἰών ηὐδωροῖ. 281/0070 τοῖς ἔρημοῖς.

CXXIV (50). Date. There is no precise indication of date. He may perhaps refer this letter with CXXIII (10) and C.XIII (11) to the war which S. found at home on his return from Constantinople. Ausonius prefers to assign it to the siege of Cyca 401 A.D. and hence to the C.XIII (28)

CXXXIII (59) and CXXXI (109) deal. Tillmann refers it to the latter siege of 401 A.D., but in that case S. could hardly have avoided making some reference to the actual siege. All that is certain is that the S. is in the midst of real and urgent danger.

Γιὰ τὴν ἐπιστολὴν ἤρθο: Ταῦτα ΚΚ ΙΙΙ, 389.

Κή τέκτος: so Homer. I. 558. See ἡ τεκτόνια

ἐπι τῆς θεότητος: a short phrase of S. (cf. CXXXIII (59) 269, 96, etc.

ποτὲ προέρχεται: the S. of Strabo 761: τὸ ποτὲ προέρχοντα ὄνομα καὶ προέρχεσθαι δὲν εἶπεν

τὸ προέρχοντα ὄνομα: The vocab. is found in N. Africa, especially 'Vellum dulcineae' and 'Vellum Cypriani',

two or three times before our letter. S. belonged to a rich and noble family. For a description of the tomb of Pytho, see Pecht 'Relat.' p. 175, XV, and Smith and Porcher, Recent Discoveries at Syracuse.

Ἀγαθοτριτική: μεταλλαγή: is a wanderer or alien migrant. The word has often a bad sense like the Scotch 'land-lunger': cf. Platt 648: ἡ τεχνοτριτική μεταλλαγή. XVI, 59, and An. Pol. 359.

Ἡ θεοτριτική. VII, 161 This also means borst of their being μεταλλαγή τῶν ἔπεμμον τῶν εὐπορίων 68 μεταλλαγή. Cf. Ζάραν (Zara), originally a wanderer or vagabond.
XCV(51). Date. There is no precise indication of date. Latest attains to 396 B.C. München 402 A.D. On the grounds that S. seems to be living quietly in the country.

S. was a fine physical, and reads & converses cautiously about his drinking habits.

S'presentation: v.1. S'presentation. An instrument for testing water or some substance. It has been

wrongly identified as a hydrometer, relating to 1975
(sc. 524 B.C. below for 500 B.C.), an instrument

for taking levels. Petavius, while admitting

that he does not understand the passage, accepts

to identify the instrument with the description by

Vitruvius, VIII. 6, for weighing waters. It is

notably, as D.S. Crawford, "Syracuse the

Hellenic", points out, a device for finding the

specific gravity of liquids, an early form of the

hydrometer or densimeter. Perhaps S. also

dabbled in science and had some knowledge

of medicine, viz. the nilometer.

Vitruvius: 'codex alpinus, Petavius': v.1.

Clavius: 'Codex'.

To BDC 624. This may either be the name

of the writer of the text, or may refer to the

date one is quoted for Galactici: Keiner

refers to Beckerman, Geschichte der

Erfindungen, v. 1, 212-216 4, and

Schneider, Elog. Phys. II.1. 34 3.

1480: 'elabrumens'. The variant

of this is due to the mistaken idea that the

instrument was a Chapudra.

CLIV(52). Date. As S. forwards the Divine

and his De la somnium, and the De la somnium with this letter, and

that he has recently composed their (Types)

of 1485 and 1486, we may place

this letter: that year is early in 1484 A.D.

S., married at Alexandria and became a

father there, - 20 January (25) 173 D., QV(35)

246 D. He must have composed the Divine

that year, far in that year he addresses his

Abbot, Son.

Types = 403-4022 0-D.

H. векови. Ти, позитив. The Ти is.

1485. Πεταβιον, organizes a course of the Crimea was later

of other by philosophers, e.g. Socrates, Plato,

Simp. 208 B., Prot. 3385 D. In later times it

was adlected by words: of Πεταβιον 125(125) 262 D.
In that George S. expresses a preference for the white cloak of the heathen philosopher to the black or grey mantle of the Christian monk. (Volkmann p. 93.) (cf. This Letter 291 A. Si).

Friederike: but he commands John for following a good motive in adopting the black. The reign this became an emblem of an ascetic life of study, cult of monachism; as we say, "the monk's soul."

In the present letter, I rather understand S. to be referring to attacks made upon him by heathen philosophers and by Christian monks. In the "Drin! S. Shopen sense adherence to the life of the monks, but he cannot be held to be attacking Christians in general, as Volkmann authorizes to make out.

Suggests, for there are many in modern, those periods of which, which is amenable.

3. These are public: without his consent.

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[Image content not legible]
LXXI (53) Date. Written sometime after the death of S's last son. He recommends Nicander with LXX (148) to Theophilus, who dies 15 October 412 A.D. Cassius gives 411 A.D. but the tone of despair suggests a somewhat later date.

5th November: Died 922.44. S.

With his favourite son shortly after his induction as Bishop, before the Excommunication of Arius (see § 75, LXXVIII (58) 196 C, and LXXIX (96) 226 D). The Second died before the siege of Cambria in 411 D.C. (48, LXXX (38) 230 C). The third died 410-411 A.D. The third died and only then did S's son die and long survive his brothers.

Notes: 1: To help - Place oneself at the disposal of...
X. (54) Data. This and the next letter
discuss the last days of Socrates. They
are, as Claude Rendets notes, ‘an
intermittent Socratisia’.

Οβεροίης: Ι.Ι. μετέχει.

Προεπεξρής: Heschel’s προεπεξρής is a
nuanced.

οδίνων: ι.Ι. οδίνων. S. prefers the former word,
as more affectionate.

Επιγράφων. Peters. guier Επιγράφων. Heschel
suggests μετεξχάλειον έπιγράφων.

Σχηματικά: ‘contemplative’. Of Σχηματικά and
the Homeric Σχηματικά. Of Luc. 11:1.

Γράφεινα: ‘εκφραστικά’. For Γράφεινα ‘εκφραστικά
περίπτων’. For Μελ. 1:2. To τις Τόκυς
ρημά μεταβάμενος τοιχί.

XVI (55). Data: See on 24: X (54):

βαδαπόεων: διεξάγεται. Cf. 24: ΧΧΙ (108) 175 C:

LXII (30) 218 c.


Γράφεινα: ι.Ι. γράφειν / ηνία = ούτως.

στουτατικάς: ι.Ι. Εικόνα (8) 167 B.
OLYMPIUS was a member of the technical assessors of CXLIII (47) 250 A.D. He was judge
and Consul in Syria (CXXXIII (59) 170 A.D., and CXLVIII (60) 284 A.D.). Thence he
was called to Alexandria itself and the Acheion
Temple. It is said that he in 267 A.D. went to
consulate the emperor Theodosius. He is the
author of the letter to Eusebius.}

There was evidently a rich man with a
career for literature and philosophy. He was
genuinely attracted by the character of O., but
became an eager critic of him. For what
he wrote toward the end of CXLVIII (108) A.D., O. could
not altogether dissemble with. (CXLIX (61) 269 A.D.
O.: τὸν τευτόν τοῦ συμβαλλόντος... ὑπὸ τοῦ
προσωπικοῦ τοῦ φιλοσοφοῦ ὑποτευχία.)

Lastly, someone sent the letter to O. with
his applicant for a public office to whom the CXL (58)
was written. I do not think that the letter CXLVI (63)
was written to S.'s old friend shutout, or to
another of the same name.

XCIX (58) were all written about the same period
of time, either late in 402, or early in 403 A.D.
M. Aurelius, after being severely criticized by S., is the
unhappy, Actuarius, who undertook in 403 A.D. to
be his successor.

Both CXCIII and CXCIII allude to the unhappy
departure of O. in Syria. (CXXXIII (59) 237 A.D., by a
command of the emperor, and in the same
of the Acheion Temple. In the preceding letter
S. has stated, and it is about to start for Alexandria with a letter
for the Count (probably Baunos): S. is
prevented from starting by illness. In the
to the Count, to have received his
letter, and in the CXCIII he is ready to set out
his journey. CXCIII alludes clearly later
to the Consul, in which S. says
that he has not yet written to the Count. CXCIII
must be later than CXLIV (47), for we are
told that he is sent to a consular member
of S.'s household, while in CXLIV he has
not joined it.

D. M. 250 C.E. O.: CXXXII (58) 178 C.E.: οἱ αὐτοί
εἶναι ἐπὶ τοῦ Δῆμην ὕποτευχίαν.

CXXXI (59) O.: U. CXXXII (60) A.D.

Theodorus, surnamed: S. X (58) A.D.: οἱ τοῦ
ὑποτέυχος ὕποτευχεῖ ὑποτευχίαν.
XCI (57). Date: See on 38. XCIX (58)

Overview: This distinguished period of literature is

not mentioned elsewhere by S., e.g.,

XLVII (102) and XLIX (103). I find XLIX S.

declares that Theocritus was giving and

characteristic of the career of Archimedes.

Archimedes. So Petavius in Studieraros

20780. So S., so Archimedes in Studieraros

Fitz, however, "Die Briefe ..." p. 216 Briefs

to this application. He offers to write to nach vom

and reads: I am not sure of Ex. 20 (SC. ETO) Ex

SC. 20 (SC. ETO) Ex. 20 (SC. ETO)

for the tower. The poet does not need the tower, he foresees it

as having 20 as high as 20 is used currently by S.

For 20780 and the small scale of the Fitz commentary

Arch. Dirr. 17 = Opus by both with. The
corps, mixed by 20780 Below this lead to

for the tower. The Epitome is usually used in

a more secure and it

For the tower of Pococke of SC. XLIX (103) and

for the tower. The tower. This name closely


20780 this Montefiore. Best made finds have a possible

character of 20780 ed. 8/1. 477-481.

20780 this Montefiore. Arch. Bo. Arch. 24 and 29.
XCVII (58) : Dalk. See also XCVIII (56).

CXXXIII (59) : Data. This is one of the few letters of S. I have, the date can be fixed by conjectural means with little, Aristarchus and the Emperor Justinian were consuls in 405 A.D. On the contrary, this conceiving Test Xos, assigns 405 A.D. But Test Xos means that the consul for the year had been recently elected: so recently, indeed, that S. did not yet know who the consul for the best was. Be way, therefore, assign this letter to the early part of 405 A.D.

Aeoteroi = Consul Mithatios, 405 A.D.

CERITECTOR : So Meachen press. Ceritetor, of Ph. CV (35) 250 A., and note ad. loc.

Euphor : probably a king of Syrian slave or freedom of Byzantines.

Sia : Still: literally, kept over till the next day (Ev?).


B. 11. These kings were tyrants, as we see from this passage, and these kings had horses, 600 megateria.

Xerxes perp. e. x. Tyron : a king of Caraciliis.

Of Ph. CXXX (109) 264 C, 265 C, D, where Caracilius is mentioned by name. Cf. also of CXXXII (27) and Catabasis II. 2.

Report two wonders on Xerxes: the enemy in our territory and the Macedonians (Macedon). Of Ph. CXXXI (109) to explain, written at the same time.

As we see, Sections Eukleias : of Ph. CXXIV (50).

2073.

These were much interested in the practical applications of mathematics. Of the letter...
CXLVIII (60): Date. There is no precise indication of date in this letter. It refers to a date between the wars, most probably after the Macedonians had retired.

254/3 B.C. places the letter in 205 B.C. But S. was driven by the enemy from his country seat probably about that year. (See Strabo IV (135) 234 D.) when the enemy used it as a base against Cyrenaica.

Try now. I do not see how you can stand.

It is better. Petrarqu,c read "quia."

The verb is used in Art. Fr. 392 in the sense of collect the "materia." This should not need a coincidence that S. uses the word in a passage where he is speaking of deeds. Even if you were sending your due contribution, I should collect harbormasters' dues in these days.
Yeovil: . . . the mass has a vivid impression of its singularity, which makes it an appealing object. A sarcophagus, 1874, in the Museum, is of interest because it is a Roman sarcophagus. 1874:

A sarcophagus: The Palace Museum, El Marini, which contains many sarcophagi and statues. The sarcophagus is a Roman one. It is inscribed with the names of the deities, and is said to have been used in the Roman period.

A sarcophagus: (a) by the Museo Nazionale, Rome; and (b) by the Museo Nazionale, Florence. The sarcophagus is a Roman one, and is inscribed with the names of the deities. It is said to have been used in the Roman period.

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S. was much interested in astronomy.

It is interesting to note that it is remarkable that S. should have
alluded to Odysseus as bald and old. Odysseus is mentioned in the Odysseus of Sophocles,
cap. 17: there he appears as bald. In the passage in this letter S. accordingly to Pausanias,
is alluding to the words of Euripides in
Od. XVIII: 354-355. There the description is relevant, but it is rather irrelevant to the
likes of the country people, unless they were
familiar with portraits of Odysseus with
these characteristics.

Probably the words occur to Sophocles
as he writes, and he puts them down because he was thinking of Odysseus.
He use he had made of Odysseus in his Phoenician
for Kukul: od: IX.

Ωδ. XVIII: 354-355. C.

B S. Odysseus of Odysseus. a play on words.

Το Νέο Μπι: probably a proverbial expression.
The fact that S. uses an illustration from the sea
in the passage, though he was still a pagan, reveals
his surmise to us.
CXLIIX (61) Date: This letter was probably written some years after CXL VIII (60): for S. thanks to 0, for the gifts he has sent. Dionysoptes had written on the V. and CXLIIX to 0.408 A.D. Claudian places that letter somewhat earlier, and contented himself with placing CXLIIX before S.3's elevation to the bishopric.

Συγγραφέας: To Hecker, for MSS divioludra
Τί συνέβη: To P. Hecker, for MSS divioludra.

CXCVI (62) Date: The date of this letter is determined by 236 B: Εἴδοσαν ὑμᾶς πάντα
χαράς ἐν τούτων ταῖς δομινίσαι. Seven months at least elapsed between the popular election of S. and his inauguration by the bishop. The election took place late in 407 A.D.

1536.4 Τι έδον καὶ εὐαγγέλιος ἐκείνος ἐκ τῶν ξυλάντων αὐτοῦ πρὸς τοὺς λητούσους Εὐαγγέλιον: Χρ. LVII (158) 170 A.D. Dio Cassius (53) 185 A.D. (Rhetorical Fragments)

Πρὸς: The word renders Psalm XXIII: 1. The last is my shepherd. C.56 ΛVII (158) 195 A.D.

Πρὸς: Pau. 453 C: Vomitorius

Πρὸς: Pau. 453 C: Vomitorius

Συγγραφέας: Π. Hecker, for MSS divioludra

XLV (63) Date: This is not quite certain; but at 8. of the letter in S.'s speech from Seleucía. The letter has no dedication. Date, but it seems the contemporary with 0. V. (158). The line would be appropriate to the last years of 0.'s life. Like the V. (158) it partly refers to the Heretic followers of Eunomius, and so one heresich of the IV. Cen. A.D. See note on 0. V. (158).

Συγγραφέας: Π. Hecker, for MSS divioludra

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PYLAEMENES, for whom S. sent six cent.
letters and six drachms, was perhaps, the most
frequent of S.'s friends. Claudian well calls
him "Areius insigne et sagax," a
native Thracian his Isauria, he was an
advocate by profession. S. had lent and him
during his absence to Constantine, and
sent for him. The Enaean is a name and surname
which earned his law in his native city, as
perhaps also in Beroin, where a poet
school of Jurisprudence possesses in his line,
P. went to Constantine's in search of
career at the bar. He was for a time
attracted back to Thracia, but did not long
remain there. In the Cyprian he found
himself in a situation to assist and the
society of literary men. At the bar he does
not seem to have been very successful. Fortune
often beets a man and never stayed long enough
for a rising and P. returned late in life to
his native city as poor as when he last left it.
He was noble, had strong and
resolute enough in character to prove this
brave success. As he appears in the
letters of S., we can detect a keen intellect and
in intelligence, a good speaker and writer, but
also with a restless and rather
unstable character. S. offered P. a
place in his house if he would agree to
pursue philosophy with him. He desired to
rescue P. from the corrupting influences of the
bar, but P. declined to be rescued.

Ep. LXI (64): Date. P. the letter was
written and sent after S.'s return from Constantinople;
it is shown by the allusion to the bar in 205-5
and by the words Tert. coram oTan 07 Nov. 204 D.
Claudian expresses 400, But P. to 105 D.

204 B.

Addenda: 1203.2757

Horaeis (1254-5): There was an organized
court of clerks or secretaries at Constantinople,
with servants who were divided into
offices, as we see from this letter. Bereanor,
who is known to have been in the Eastern Empire
at this time,

Redim. prop. in Verger. There is no need to
prove that Epiphanius slept in the drive, they had
and three more in October, 306, he makes much of the
Physical hardships he had to undergo in Thrace.
All this is relevant here is that his lodging was
near the palace where he took business. Nor do
the words τῶν ἔθνων καὶ τῶν ἀνθρώπων. In
the open.

τῶν ἔθνων καὶ τῶν ἄνθρωπων.

The citizens then assembled two hundred and two
people. Receiving confirmation from the citizens, they
then proceeded...

Concluding that the ships prevented the gift (1)
the cold night season by the hurricane. But this reveals an unnecessary effort.

GCT 12689: This earth quake is alluded
by John Chrysostom, Hom. VII, XLI, 1655

Σουτενίου: 1 V. T. 11

όδοι ἐξεταστον: perhaps Σουτενίου: V. 2.

οδηγηθητεραι καὶ τέκτονοι.

καθορισμός: 572 56 Χ 11 (22) 179

Phoebus is red at times elsewhere by S.

Ἀρεσκίου: The gate most distinguished
by S's friend at Constantinople. He was
decorated with the palaicretum; was proconsul
303 A.D.; consul 600 A.D. He was
three times praeses praetorio in 379, 410. and 414-415 A.D. See note on
Aurelian prefect to Vito, a letter
addressed to him by S. 669 Χ 3 11 (91), XXXI (92)

Τοῦ Ἐθνος θύρας: VI. Τεσσάρων 250 and 250.

τῆς ἤρχηθαι: A house clock or servant, for
beneath Aurelian was decisive.

ἀρχιερεῖς: 50 Att. 126 for kiss κυριευτής.

Ἀβαθίων: Abavani rose to incipient under
Constantine, and was headed by Constantius.
He was consul 331 A.D.; Praef. Praet. 330,
331, 333 A.D. See Socrates, Ath. Theod. VII.
37 and 39.

τῶν ἐθνῶν: Sc. Aurelius and Honorius.

δικαστής (VI. ἐθνῶν) = praeses praetorio.

δικαστής: VI. Σύνοδος.

τῆς θέσεως τοῦ ἔθνους: 17 τῶν ἔθνων καὶ τῶν ἀνθρώπων.

δικαστής: The case which S. found in
Graecia on his return from Constantinople.
944 CIV (11) c.e.
CXXIX (65). Date. It is not easy to fix the date of this letter. Clauses, based on 263 C, and on the repayment of the debt to Philus appear to be 403 A.D. But we have no other evidence for a visit by S. to that year at Alexandria, and Dion for that reason prefers 263 A.D.: the year in which S. went to Alexandria to be married. On the other hand, it is unlikely that S. would allow the debt to stand over 50 years. Of his voyage about the money of Philus in Phil. IV (8, 163 B.) it is safer, therefore, to assume with Clauses that S. visited Alexandria several times between 400 and 403 A.D., though those visits are not recorded. Clauses dates this letter from Cyrene, in June 263 A. and Dion to I. 263, 1913, I. 263 C. 263, 1077. The voyage made an impression on the compiler, as we may see from the passage:

Dion dates from Alexandria.

S's remarks about his voyage are rather obscure. We cannot infer that he was in fact able to count his presents to Phæhas. Probably he was visiting Alexandria and expected to meet them soon. The vessel was an eastward journey of some distance to the North, indeed, that S. had visited Corinth at Phæhas.

"Both for my own sake and because there is nothing to object, you might have had your diskos already. As it is, they have probably already been given up to you."

The text: S. is probably quoting loosely from Plato: Alleg. 7, 103 A. In the Kahunos, or perhaps of the Canopus. For the text of the 263 C is not certain. For the text of the 263 C see the text of the 263 C. 263, 1077. The compiler is from 263 C. 263, 1077. For the text of the 263 C see the text of the 263 C. 263, 1077. For the text of the 263 C see the text of the 263 C.
264A

66. Governor of the Pentapolis, now residing in Constantinople. Cf. C 3xxxi(75) 271 A and
C 39 (112). In his last known date of his governorship, however, S. first met and
met with Demetrios at Constantinople.

76. The phrase πολιτισμός: Of Herodotus, W. 4D, 342 sqq.
77. F. met with him and found him 531.000 drachms, which he
58. In his own house, which seems to be in the territory of
Athens. Cf. 31 E 39 (51) 289 D.
79. This is, doubtless, the
deal which he gave for 55, and when he was
in charge of Shipwreck. Cf. If 18(8) 163 B. To
70. To Muhammad Behaim, the head of the Konya.
71. To Chosroes. The original loan of 50 drachms.
72. The coins would be rather more than the sum of
73. Despite a law of Alexander provided for the offenses of state crimes.
S. appears to have received at his own
74. Here is surprising that the
75. Pronouncement. This custom made him
76. Short of ready cash. Neatly between friends
77. A regular practice. Cf. If L 17(16) 189 D.
78. Demonstrates: does not necessarily refer to the
79. Time of writing. S. had evidently had other
80. Years or this occasion, in lending it
81. To S. from Alexandria with
82. Such goods, as he could recover from the first
83. Consignment of presents.

TO THE PROPHECIES: The I.C.O.?

Tertullian. T. was a distinguished scholar
84. And head of a school or salon, I believe. See
85. Further notice on introducing to the six letters
86. Addressed to S. to Tertullian.
76. Nicosia, Com. Ser. (J. 34 BC). but a Little Sophist of Trajan
87. Addressing. See Philotheus, W. 54ff.
88. 263 (4th dist.).
79. To the Apostles: P. A. L. Apollonius : (Ol. A. Apollonius):
89. Alexander of Aphrodisias. Cf. c. 220 A.D.
90. He wrote a commentary on the writings of Aristotle,
91. One of which is still extant. Vossius, de Sect.
73. Marcus Aurelius: Republic, VII. 535 C. K. 535 C.
93. 67, 54. This letter, which is figured
94. Photograph, 67, 54. This letter, which is figured
95. Photograph, 67. This letter, which is figured
96. Photograph, 67. This letter, which is figured
97. Photograph, 67.
C(1 (67)) 239 A: Καὶ ἐν ἐκείνη τῇ ἡμέρᾳ ἤρθεν εἰς τὴν πόλιν ὁ Ἐπίσκοπος τῆς Ἐλλάδος καὶ ἐνέκαμψεν τῷ ὑπάρχοντι τῆς Ἑλληνικῆς πόλεως.

Ποιμένικε: 40 Μην. Προσπέρασε.

239 B: Εἰς τὸν Ἐπίσκοπον τῆς Κωνσταντινούπολος. Σύγχρονος: Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. Τοιχογραφία ἡ ἑτερα. 

Theod. xi. 17. De decus. 

C(1 (67)) 239 A: Ἐπίσκοπος τῆς Ἐλλάδος. See C(1 (66)).

Ἐπίσκοπος ἡ Ἐλλάδος. Σύγκροτε 

Ποιμένικε: 40 Μην. Προσπέρασε.

Ἐπίσκοπος ἡ Ἐλλάδος. Σύγκροτε.

Σύγκροτε: 40 Μην. Προσπέρασε.
so called: 2. De Heptameronia: 3. The Thebaid
tradition of importance among the Thebaid. The
8. Thebaid provides the lowest prefecture of all.
8. Therefore known as τὸ τὸν ὁμοίωτον τῷ
the magistrates of the province. τὸν ἄρχων τῷ the
province of Egypt before, and τὸν ἀρχών τῷ
concern to the Prefectship of the Diocese.
8. The Bengtson: a side light on history and
administration. The magistrates were too often
felled by men whose political career had involved
their liabilities, and who repaired their creditors
by oppression of their subjects.

R. Kojet. Dr. David Ewing: a proverb. ου. Συδίας,
S. V. Kostel and Nauck, Prog. Fr. Gr. p. 458:
'Beauty is but that which makes the woman.'
8. Ο. Κουκκάρης Καλέστρατος: a characteristic
8. Καλέστρατος: a beautiful
narrative which recalls, m. W. Arnold's 'Germans',
3. For Iff he lies
In the same Syriac language:
8. And he twice, with Shewit Aba,
The Syriac lines look down:
8. was well versed in astronomy which he had
shone in Alexandria. See bei De Groot.
8. τὸν καιρὸν μάθεις τὸν: ὅτι τὸν (60) 286 B.
8. ὁσίος συνέχειαν εἰς τῇ
8. καὶ ὁσίος συνέχειαν εἰς τῇ καὶ

1. Χατής: S. had obtained his immunity.
8. τῆς καὶ τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τῆς τὴν παλαιστήν
8. τῶν Παλατίνων Νησίων Μεταφοράς: m. P. ten.
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8. τῶν Παλατίνων Νησίων Μεταφοράς: m. P. ten.
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Apologetics: (c. 160 A.D.) famous for his disproof against Plato for the four generals Medien, Nauvosten, Paricles, and Clinton, which is evident for this quotation: see Chrysides, II, p. 357.

To: True friends, or Advurers: it was roughly of a Universal dictionary or encyclopaedia, or of a General Code of Laws, e.g., the Pandects of Justinian. Here see: seems to me it is the sense of: Savants' Recital Criticism. Pelasgus has a line: True friends, existing historical affaires were various conditions reformed, sanguine translation quodam, scient: this: normally: tiber 7771: in: scriptio: Phil.: Pref.

2.400 μέλλοντος τις ὅρμησις: Suidas s.v.

Geometers: literally, planing off, so polishing: of Horace's 'Carmen baccarum.'

C. 111 (68) Add.: This letter is not much later than 74 C. (67). P. had taken another some remarks on that letter (240 B.C.) and had written a protocol. S. has answers his friend's criticism, and stands his ground well.

Heathenism: in Sebast. publica citta, et?

To: Tert.?: 50 all. Ed. in MSS. τεταρτ.

Kerkyra, Kerkyra, S. Olym. dialects respectively on the fallen glory of Greece and of the Pentapolis.


Cerestas: II: De Papo, p. 2: θέως ἐπισπέρρων παντών ὁρίζων δόξην οὕτως ἐκ τῆς προσφερόντος τινα τὰ δόξαν ὅσον καὶ ἐν διδυμήν τιν实践中 σῷσθαι δόξαν, οὕτως ἀρχαίον καὶ κατάρασις καὶ μέριμνα δεισίνων. (See Mémoires de l'Acad. des Lancer. XCVII. p. 363-394). Greece has no longer the metaphysics, but human large gone to Platonism. The causes of the decline were many, especially state, barbarism, raids, famine, pestilence, and excessive taxation. Q. Americanus Marcellinus.

XVII. In Pentapolis kules of Greece for a city had antique in deserta, quae Spartanus candidat Bulan.

Χρίστιαν τῇ ἡμέρᾳ τούτῳ: of 74. CXLVIII (60) 287 D:

Δολοφόνος δέχονται.

Methélaux: v. I. μεθέληθα.

Hist.: so add. Ed. for m. έος γάρ. For the sentiment of satisfaction of 74. CXX (60) 260 C.

Τίττων: καί τοις 'ἀντίστοις.'

Τί περί τούτον λέγειν: The Preface of the Orient.
XLVIII (69) Date: B. had announced his return from Caesar to Constantine, and S. approves of his decision. Duan dates 208 AD, but he assumes that P. wrote only one letter to Caesar (see §. LXXIV/175) 270 BC. If he were probable date here we have to deal with a temporary return before P's final scholar at a late date. S. addresses his letter to Constantine. But he cannot assume that P. had already returned.

LXXI (70) Date: S. is not yet certain whether P. has returned to the capital, and he duplicates his letter. The controversy over the respective merits of Stoicism and Rhetoric is still going on, and there is no need to write about this. 218 BC.

§ 258. Συμβ. εἰς ταῦτα: ό οἱ συμβ. εἰς ταῦτα, τις δ' ὑπομένει, τις δ' ἐξελεύσει.
LXXXVIII (71): Date: Written after the LXXI (70).
5 wonders whether P. has yet returned from
Syracuse. But the words 511114... 510113 seem to imply that a writer had been since
the LXXI had been written.

φιλανθρώπος: ου πρόκειται για το χαμόμενο ορα
κοντίση, "ούδεν δεν εἶχα την επιτροπήν," "ούδεν οίκηθα.

καὶ τέλει: are omitted by some ms.

Συναρτήσει: not mentioned elsewhere: perhaps
a similar slave or freedman of one of 5's friends
at Constantinople.

CII (72): Date: Late in the LXXXVIII (71).

P. writes, returned to Constantinople (Τόν
αυτόν τον θηριότατον πέλεκυ). His courtier,
with Ph. XLI (94). Drank 402 A.D.
Sosenna was a young Grecian whom S.
recommends to Anastasius in Ph. LXXI (94).

τικεύομεν: η τικεύομεν ὑπὲρ άλλων ἢ διότι πρὸς ὑπέρ τούτων ἢ ἀναγκάζων.

και: Ῥωμαίοι ἢ πάντως  ὑπὲρ τοῦ ἀλλοτρίου κοινότητος.

καὶ τέλει: ἀνάλογον, ἢ πάντως ἢ λόγιον καὶ ἀληθείαν ἡ ἀλήθεια ἡ καθαρεύουσα.

καὶ τέλει: τικεύομεν.

LXXIV (73): Date: Like Ph. I (98) to Nicander.

his letter is sent with a copy of the a.p. by
the episcopos (ἐπίσκοπος). From allusions
to this work in Ph. CIV (10) it was probably
written not long before 405 A.D. (See
244 A of the Corpus.) and 246 B:

τικεύομεν: οὐ άκολούθων ὑπὲρ τοῦ ἀλλοτρίου κοινότητος.

Τῆς ἐκκλησίας ἐξορίας: almost certainly, as
both names comes out, a short in τικεύομεν.

ἐν εὐεργείᾳ:  ἀνάλογον, ἢ πάντως ἢ λόγιον καὶ ἀληθείαν ἡ καθαρεύουσα.

τικεύομεν: τικεύομεν. Then ends relates the letter to
Ph. CIV (98). 157A. B. Ἐκκλησίας...

νῦν μὲν εἶναι συνώνυμον, νῦν δὲ εἶναι ἑδονήν
 démikyn ΔΝόπων.
CXXXIV (75): Date. This letter belongs to the same period as Eph. XCVII (58), CXLVIII (60), CXIV (20) and XL (17), all written during a period of war, when S. could resume his peace-time habit of sending gifts to friends. It is only slightly later than Eph. CXXXI (74), because S. speaks of the dispatch of letters, sworn as required (LXXVII).

270c Ἄφαίρεσις δὲ τοῦ κατοικίας: Κ. ὕστερα τῆς ἀσφαλείας: cf. Eph. VII (155) 200 A.

Εἰσηγήσεως: So also for mss. ΕΠΕΘΕΩΧΧΧ.


XLVIII (69), not on date: and for ΕΠΕΘΕΟΧΧΧ.

Συ. CIII (68) 241 D. and note above.

Σύνθετον δὲ τοῦ κατοικίας: 'because of the late war'.

Τοῦ... τῆς ἁγιασμοῦ: Κ. CXXXIX (74).

ἐπιστολή: So Apps. E. and mss. ΕΠΕΘΕΟΧΧΧ.

Προσλήψεως: See Eph. CXXXIX (65) and Eph. LXX (157).

Τεφέαρος: See Eph. CXXXIX (65) 26 3 D. and note.

Σύνθετον: Count and Commander-in-Chief under Arcadius. (Suda: Cod. Post. VII. 198 and 86). S. addresses three letters to him, Eph. XXVIII (111), CXXX (109), XXIV (110).

Σύνθετον: 'Σύνθετον is a divine form, and Σύνθετος, a Sicel. Greek corruption of Sextarius = pitch of ἰτήρα που λαβεί.

παραθέτον: Κ. He marries his wife.

Τοῦ... τῆς ἁγιασμοῦ: M. He may be a gloss, interpolated as a reference to a similar play on words in Eph. LXXXVII (113) 229 A. 6 'Chrysos'; τοῦ... τῆς ἁγιασμοῦ: M. Επιτύχησις: cf. Eph. LXXXIII (123) 229 B.

Τεφέαρος: So Apps. E. and mss. ΕΠΕΘΕΟΧΧΧ.
CL VII (76): Date. There is no indication of date for this letter. Dinsmoir notes on its warm tone, places it early, in 401 A.D. Claussens assigns no date. It must be anterior to the 37th chapter of 5. Virgil: 192 E. for the title course of this epistle.


CL (78): Date. This letter and CL (74) were written after 46 C. C. (75) or P. on 270 D. with CL (79) J. C. (75) and 575 C. (75) with CL (79). The letter of 575. 709 D. gives 575. Virgil: 192 E. for the title course of this epistle.
his father, he would pass through Phoebus. The
cause of his mission is obscure: But he may have
been a state envoy sent to indict some
Corrupt official. (Toynbee)

Rasphires du真诚τον Κολοσσον, Philo. IX. 152

Τον Κολοσσον των Ημερωνokies στοιχειον, 2. Ioann
sent to the aid of Phoebus against the Hydra.

XLII (80) : Date: There is no indication of
date. Synagoria is living by the Sea, or not far
from it. Hence Derric places this letter before
his embassy to Constantine (397-404 A.D.), for
after that date S. seems to have written.

S. crews and published

Synagoria: 94. CIII (39) 22 D

Τεταρτηματικα on Αιθιοπικα: Tης ρουστα
και
tευχεσται, της πλοηγης δεσπον.

Eλευσινιας Μετ: V.L. Eλευσινιας.

CXV (81): Date: The shortness of their letter is
explicable if S. lived Theodosius and at Alexandria.
I date it early: probably A.D. when S. first
visited Alexandria. See 94. XVIII (25) XV (107).
and XXI (107), writes about AD 46. There is no mention of a Theodore of Alexandria, lately dead. Perhaps its present letter was addressed to this Theodore. Of the XXI (107) above 5. says that he purchased a slave from the execution 97. Superius betrays an interest in the School of medicine.

This letter is all but identical to Letter 1.

His number is 1156 in his correspondence, and it is followed by To Hypatia (1161, circa 355 A.D.).

**Persecution:** Hypatia, a celebrated physician of Cos, was a celebrated physician of Cos, who died in 370, in 361 B.C., was the mother of the great physician, Herophilus. She was employed in surgery among her students. Her works are dedicated to a text of hers which presents a more vivid picture of her life. (Plutarch 137, Celso; Priscianus 3, N. D. 3, C. 38.)

Socrates of Alexandria, a pupil and correspondent of Hypatia, wrote a work in his correspondence (F. 1. 97).

**Epistles:** So he citizens for example, to a late and now extinct form, now Polybius, Plutarch, and Plutarchus (Socrates).

**XVII (52):** Alexander Heliodorus was a xxxii-famed Hellenistic of Alexandria. He was known to have been a secretary of the Augusteae Academy, or he may have been a secretary of the Academy of Alexandria. He was probably a disciple of Hypatia. In whose collection he is probably first met S.

**Date:** The only letters to Heliodorus have no precise indication of date. Claudian may be close to the late fourth century AD, and the style supports this view. It is also possible that the letters are from Alexandria in 396 A.D. But the phrase in **XVII (52)**, 25 F. A. is from the school of Alexandria in the time of A.D. 197, in the reign of the Emperor Valerian in 225.

We must rather think that S. was not at Alexandria when he wrote. We can be certain. The whole tone of letter shows a desire to have letters from Alexandria, though his letters, 462, 463, AD 397, are highly conjectural, and 396 AD letter displays the harshness of AD 397 at least.

The letter: From the conclusion of the letter, this was not S. himself, but probably a variation of S. as seen in the Alexandrian.

**Letter:** Of the opening phrase of **XVII (52)**.
XXV (83): Date. See p. XVII (82). S. has not heard from Heliodorus for some time.

Dilapidation: a means of force to produce love.

Here = love. Heliodorus means this same:

... S. explains: 85:7. To him, the character in the novel.

XXV (84): The note that says: is Heliodorus.

More reads: From Dr. Victor's study.

Where, Dr. Victor's study.

XXVII (84): Date. See p. XXV (82).

The letter is found also in the letters of Libanius, No. 1873, where it is similarly described (Heliodorus).

Second: To the Bishop of the Church of Egypt: a high dignitary. See p. 61 (77) 2398 and note ad loc.

XXV (83): This praise of S. is not elsewhere mentioned.

CXXXV (31): This praise of S. is not elsewhere mentioned.

CXXXV (31): This praise of S. is not elsewhere mentioned.

TROILUS was a celebrated sophist of Constantinople, a very witty in literary circles, who was a lecturer of rhetoric and a distinguished member of the Academy. He was a man of great talent and wit, and was Skilled in rhetoric. A native of Sidon in Phoenicia, he left that city in early manhood. Coming unwillingly to Constantinople, he opened a school there, apparently with rapid and complete success. He continued and won the favor of the prominent political leaders of his time. In his lectures he
CXXIII (56): Date: S. has returned from Alexandria after an absence of two years (403-405 A.D.) and has formed a great reputation as a writer. His friend T. Eide has returned to Kith. Nedic, XXII-385.

CXXIV (50): Fragments.
259C. Kē Kēdi: So Herchen from Homer: MSS K & Kēgli.

260A. Σκιάτων ου μη τις ακοίς κτλ.: cf. Υ. CXXXVII (39).

260B. 273 A. Σκιάτων ου μη τις ακοίς ζα ουδέποτε

274 A. Σκιάτων ου μη τις ακοίς ζα ουδέποτε.

273 B. Κέ θείς εφή μεθ θεία περιπέτεια.

274 B. Πάντας δοκεῖν: Υ. LXVIII (59) 220 A.

322

XXVI (87): Date. This letter is dated three

104 A.D., for T. was still in a position to do

such a service to the Pontopodi before his

premature death. The name of the

Archbishop is quite unknown to us. But we know that

it was the custom of an archbishop to

sign his name.

176A. AVASTOY: S. and Anastasius in Troad, or

Athens, and the, soon became friends of

274 C. 273 A. 276 A. 277 C.

Anastasius was a literary man who rose to

eminence through his friendship with Anacrites.

The letter made him a 407 A.D. letter to

the children of Anacrites. And on he had five

children, E. Childe, born 19th June, 397 A.D. This

is Arsinoe, born X. January, 399 A.D.;

Arcadia, born April, 400 A.D.; Theodosia, born

January, 401 A.D.; Marina, born February,

403 A.D. Probably, therefore, Arsinoe,

Arcadia and Theodosia were the children

handing over to the care of Anastasius in 407 A.D.
One would have expected a governor for the
province, but ΧΧΧΙ (95) 75 A.D. shows that
Anastasius was in charge of all the
children. The late history of
Anastasius is wanting in
reliability. Valerius,
Theodorus, Nicander, and
Anastasius were
probably a Cudia of
Cinar, Councils to
Athens, and to
such was of considerable
power. S. teaches to
Anastasius three letters, no. 2: ΧΧΧΙ (95),
ΛΧΧΙ (96) and ΧΧΧΙΙ (94).

CXXVIII (88). Date. Probably mid-
autumn, with ΧΧΧΙ (92) and ΧΧΧΙ (74). For
date and on origins. See ΧΧΧΙ (74), a
letter ad loc.

Theo.: ‘the late’ M. cf. μαρκή 77s, ΧΧΧΙΙ (22).

Megas: v.l. Μαγιπινος: not mentioned
else where by Synesius.

25 3 13: η ορστοτέσσαρος: at Curia. cf. ΧΧΧΙ (7)

25 3 13: η ορστοτέσσαρος: at Curia. cf. ΧΧΧΙ (74)

26 6 B: high rank in the army.

See note on ΧΧΧΙ (74) 266 B.

27 6 17: high rank in the army.

27 6 17: high rank in the army.

27 6 17: high rank in the army.

27 6 17: high rank in the army.

Αρτέμιος: See note on ΛΧΧΙΙ (87) 220 A.

LXXIII (89): Date: 254 A.D. Because
Anastasius has just left the Pantepolis, and
Artémiores is the new governor, though he
is not mentioned by name in this letter. His
election was illegal, as he was a native of
Bernice in the Pantepolis. Indications of
date in the letter are: 220 A.D. Artémiores:

"..."
6. 221 C. D. from which it is clear that Antoninius
Succeeded Severus. The latter is prior to
his ordination. Cæcarius I is after that
death. Severus' death is referred to in that
speech of Cæcarius. He may have succeeded
Antoninius on the face of it latter.

Theodosius I: 65. 246: Areobindus

Ardeopios: Grandson of Philip, one of the
ministers of Constantine, and his self,grand-son
of Andrew, founder of the bead, 467 A. D. After
his return from the Persian Embassy, he was
appointed Consul and Praetorian Prefect of
the East in 465-4 A. D., a position which he
retained for about ten years. Socrates, vii. 1:
Hisoriae des Imp. vi. p. 6. et. Philippus:
"Ipsique ac spectaculare profectus vir, consulatum
saeptum cum Sicilone a. 405 Ioannus
Chrysostomus amicitiae, qui multa praefectus
urbanus sub nomine Theodoreus imperium anime
et eundem administravit." Cod. xlix (03)
157 D: Tin kypar Ardeopios, and Sicelius
Atollarios: Panez. v. 94-98.

Ardeopios: Areobindus praefectus: consul et imper.
Judicis populi, atque annunos nomine xevit,
perpetua oblivione viros cum muri fica sumps.
prosequere somet hoc sanctum metum ei deus
ut regnet qui consul erat.

An Exempta, Ktesipeo, Theana: Cod. x. cxxi
(06)

330 D. Pertuis Dom. Exempta, Ktesipeo, or Kespito,
qui regnabat.

See Sulp, Decline, and
Fall, cap. viii. "As it was reasonably apprehended
that the integrity of the judge might be injured
by his interest being concerned in his affections
were engaged, the strictest regulations were
established to exclude any person, without the
special dispensation of the Emperor, from the
Government of the province where he was
born." See Cod. Justin. i. tit. xxiv. This law
was first and cited by the Emperor Marcus after
his rebellion of Cassius (Cod. xlii). The same
principle has been observed in the appointments
of the colonial governors, and a precedent
has been created by the appointment of an
inhabitant to the Government of the Irish Free State.
B. "The continuance, and perhaps the
unification, of these Crimes is attended by the
execution of unjust laws and in effectual
measures." Cf. infra: θαύματα οίκετο τον
προφήτην = 220 D.

C. Τός ποιον ου: ποιον = humble headroom
αναφεροντειν ζητεῖν μεν ἐπέκειν οὖν διὸν 
τὴν προσώπου τοῦ .......περιφέρειαν.


D. Τῆς Ἀνατολῆς: The Delta of Egypt, under a
Præfectus Augustali. Subordinate to him
were the Præfectus of Delta Superior, Delta
Inferior, Thébaïs, Egypt, and Arcadia, and the
Commander of Cæsarea Maritima.

C. Γεωργίας: Semnades was a Syrian. He was
succeeded as Praeses of Graecia in 407 by
Andronicus. Gordian, then after him with
the Semnades who was Præfectus Augustali
of Egypt in 396 A.D. but it is highly improbable
that a man who had ascended to such a
dignity could have lived years later than
a minor Governorship. Some MSS. add after
the title of the Second Cæsarea: "Archon of
the land of the great invasion of the barbarians,
then Semnades was prefect and Innocentius
military commander." But it is rather
improbable that Semnades again held the
Governorship of the Puntopoulos.

D. Τοῦ διάστροφος περίποτα: περίποτα was a pebble,
after used as a counter. Hence περίποτα came
to mean account. "The national boleque."

E. Κύριος ἐντὸς τοῦ Λαόν: Κύριος, Λ. ΛΥΞΙΝ (157). 291 C.

F. "οῖον οὖν τοῦ οἵτως ἔληξε τῷ στρατηγῷ τοῦ Λαόν
εἴρετο: οὗ = u. i. Χ.
AURELIANUS. Aurelian was a 'known
homo', he is said to have been a man resided in
392 A.D. at the end of the reign of Theodosius
(Theodosius the Great, the 'Prosperity ruler'). This was an office of
considerable, though not the highest, dignity.
The P.P. presided over the eunuchic council and had some authority in the city itself. This
office was a recognized stage in the 'Curious
homenum', which included: 1) His public duties;
2) Consulships; 3) The Praetorian Prefecture of
the East ('præsidentes hominum'). The P.P. had
the title of the 'Lexinum imperium' under his
personal control. The patriciate and the consul
ships were rather decorative, that powerful,
offices. Aurelian was praetorian until 392 A.D.
(Sedley, ed. Rostro. & viii. 15). A man of
strict integrity, he did appear firm public
life while Religion and Christianity flourished
Hence, men had then to stay at home: if he. X.XXIV (91) 179 A.D. of course, etc. He helped S. during his letter’s absence. S. has immortalized him as a ‘peritus in The Egyptian’, and there are three letters addressed to him, e.g., X.XXIV (91), X.XXVII (92), X.XXVIII (93). On the face of it, Aurelian became Praef. Pracet. 394 A.D. In this capacity, he was able to secure for Syria an audience of the Emperor. He was consul in 400 A.D. when S. left the capital (432). X.XI (64) 204 D. A reply to it was divided, xii 657 D. He failed to secure the Praetorian Prefecture in 400 A.D., and probably, if. X.XXIV (91) refers to this disaffection. He and Aperius is delicately selected: it is associated with the “Aperorit” of 220 +2 and 204 D., comforted in A’s honours. It may be gathered from X.XXIV (91) that S’s request was for a release from his Curial duties. Aurelian again achieved the Praef. Prefecture in 402 A.D.: S. complained and congratulated him as X.XXIV (92). The letter mentions a son of Aurelian called Flavus. In X.XXVIII (93) S. recommends his relative Herodes to Aurelian. Aurelian thereupon discharged him from public life until 415 A.D. he appears again as Praef. Pracet. He was apparently much in favour at the ascent of the municipal administration of the Empire (Sozomen, C.T. ii. 5, 14). For his service, he received a golden statue in the Senate House at Constantinople, with a complimentary inscription which survives in the Greek Anthology and alludes to his satiric conduct during the revolt of Sabinus.

X.XXIV (91): S. 206. E. S. Peter places this letter before 402 A.D. Downдал. 398 A.D., referring the letter to the first Prefecture of A. in 395 A.D., but he makes St. S. the author of the letter. In so doing, and fails to relate the letter to S’s request for immunity from municipal service. X.XXIV (91) 206 D.: This may mean that A. had been a subject of Hypatia, but there is no evidence of this elsewhere.
XXXVIII(93) : D.C. : See on VII. XXXI(92).

Herod's sons: Herod was the son of Herodias and the brother of Archelaus; see VII. III(12). Herodias belonged to a senatorial family. On the death of his father he became hostage to serve on the municipal council of Herodes. This service involved onerous financial risks. So far as history is clear, it can be seen that he never became a prince. However, he did accept senatorial honour, and when posterity drew attention to senatorial elections, the name of the Herodian acquired senatorial title, as was the case with Alexander the Great who also did not use the title. The Herodian family was religious and military in character, as is shown by the family name, the kinsfolk of the emperor's family. Herod was not only a man of war but also a scholar and a poet. He was a native of Cynarica, and he was the son of Herodias and the brother of Archelaus. He was a man of letters and a poet, but he also wrote poetry. His poetry was written in Greek, and he was a scholar of letters. His works were:

1. "Spectabilia" (see Cod. Just.
2. 7, 11, 51, 62, 32. Tsolopnyi (Cod. Nota.
3. I. 1. 5, 14, 525, 15) concludes that
4. He was permitted. Against this it may be urged that Herod was never a prince of the Herodian family, and that he was not a native of Cynarica. He was, however, a man of letters and a poet. He wrote poetry and prose, and his works were:

1. "Spectabilia";
2. "Coromantia";
3. "Pelargon";
4. "Strophops";
5. "Diaspora";
6. "Epistulae maiorum";
7. "Epistulae minora".

Herod also wrote "Epistulae" (see Cod. Just.
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5. "Diaspora";
6. "Epistulae maiorum";
7. "Epistulae minora".

Herod also wrote "Epistulae" (see Cod. Just.
1. 7, 11, 51, 62, 32. Tsolopnyi (Cod. Nota.
2. I. 1. 5, 14, 525, 15) concludes that
3. He was permitted. Against this it may be urged that Herod was never a prince of the Herodian family, and that he was not a native of Cynarica. He was, however, a man of letters and a poet. He wrote poetry and prose, and his works were:

1. "Spectabilia";
2. "Coromantia";
3. "Pelargon";
4. "Strophops";
5. "Diaspora";
6. "Epistulae maiorum";
7. "Epistulae minora".
(3) Commentariensis: (4) a dominis merarium: (5) ab actis (6) exceptores: in delegatio, (7) testae, cases to sedanei indices. He has called "rectissimus cacator" of Thess in 8. LXXIX (96) 224 D. The military governor was ottoforos or dux. In Notitia ADMINISTRATION (9. LXXIX (97)) he is called "dux Legiarii". He is subject to the regestia militarum of Constantinople, and his title metaphorica his headquarters are at Ptolemais.

Cf. 8. XLIV (21) 155 A: Keuti (το αντίστοιχον)
= lest of judges. - On dismissing the office
Therodes received the consulship, the title
VCOBOVLO. Laterly suggests that this was
an imperial "order of the Senate", given as
a deaconate to those who had obtained
local municipal honours. (letters to 5. 7. 300)
It was, apparently, an office we usually
win any such distinction. The change was
soon fixed on 16. and by the imperial
authorities had by the local council. Laterly
appeals, and S. Eusebii, 6.1.42 Amalarius
to oppose the impost.

ΤΟΥ ΤΟΥΡΑΣΙΟΥ = ΠΟΜΠΟΣΙΟΥ: the munificient
COUNCIL OF CYRENE.

XLIII (74): Date. This letter is contemporary
with 8. CIII (72) to Philipomenes, in which
Ptolemais is mentioned. Anastasius was
now beginning to acquire power which could
keep Syria under, and his friends. For
Anastasius see note in 8. XXVI (87) 76 A.
The letter is his long letter from the Anastasius
mentioned n 8. LXXIX (96) 225 B, 8. C.
(66) 238 C.

ΤΟΥΡΑΣΙΟΥ: cf. 8. CII (72) 241 A rather lot.
ΛΕΒΩΝ: recalls the queen, Leb (ΣΥΛΙΟΣ),
of Socacedes.


ΕΥΑΓΟΡΑΙ: Cornacros: η η και, but unnecessary.

ΣΩΣΕΝΑ: Sozena had been ruined by
conviction on some false charge.

ΝΑΡΑΟΤΟΣ: not elsewhere mentioned by S.

XXII (96): Date. The children he mentions are
from Arcadiana, as died in 408 A.D. The letter
cannot be latter than the beginning of that year.
LXXI (96) : Date. This letter was written on 5.5.26 to Ptolomeus after his ordination at Alexandria (747 A.D.). Cf. 226 D. 7 or 76 D. 7 of 226 B.C. It was written at Leuca, and is lost at Ptolomeus: cf. 227 A. 7 of 227 C. Ptolomys had no法律顾问. When he died, his son, 226 B.C. died, and before the excommunication of Andronicus.

Euphras. This letter is not mentioned elsewhere than in this letter. It was written from 226 B.C. that some public burden or function (προσφορευσε) had been laid upon E. from which his status as a priest ought to have protected him. Perhaps it was his costly kamea (a kind of ceremonial ring). The text preserves that the priesthood should secure immunity from casual functions, but an apostate was prepared to throw the law.

Andronicus: Prefect or Procurator of the Ptolemais. Since 250 B.C. He was a native of Benvene, the modern Serraglio and nearest city, 20 miles from the Ptolemais (modern Beersheba). Benvene was the seat of a bishop, but it is not mentioned in S. except as the birthplace of Andronicus. Cf. 77 LVIII (57) 201 B. A. S. S. L. Q. (see Pacho, Relation d'une voyage, 172-173.)
of Ephes, sect. 22. "Proconsules Attentos, creb. sed si

224. Προφέρες: τι προφέρες ἡ λέξη, τις τον ἄνθρωπον.

225. τις τιν πληρώσει τις τρόπους τὰς ἐπιθυμίας.

Godfrey: Codex Theod. c. 2. p. 372: "Singulare tributum ab illo postulatum, quia neminem Praefectus exspectaverit, erat. The Praefectus were badly hurt by this tax. The tributum Anno Romano (qui militibus ruis) solutum erat (sic. Praefectus orum). They lost about 10% of the total.

Magistrates knew that the Emperor: Bonomandina suspected a mutiny of the centurion. The centurion was probably killed by the Praefectus, and the pretorium is equivalent to the Praefectus. Hence, the pretorium is given to the Praefectus.
Ανωτέρω: Ο Αρέας, ένας καθηγητής της σημαδευτικής, διεξήγαγε την υπόθεση ότι η Ελλάδα είχε βοηθήσει την Αθήνα στη μάχη των Ιωαννίτες. Αυτό προκήρυξε την παράδοση ότι η Ελλάδα θα προσφέρει βοήθεια στην Ελλάδα στην μάχη των Ιωαννίτες. Ο Αρέας είπε ότι η Ελλάδα θα προσφέρει την υποστήριξη της στην παράδοση των Ιωαννίτες. Οι Ιωαννίτες θα προσφέρουν την υποστήριξη τους στην Ελλάδα στη μάχη των Ιωαννίτες. Ο Αρέας είπε ότι η Ελλάδα θα προσφέρει την υποστήριξη της στην παράδοση των Ιωαννίτες. Οι Ιωαννίτες θα προσφέρουν την υποστήριξη τους στην Ελλάδα στη μάχη των Ιωαννίτες. Ο Αρέας είπε ότι η Ελλάδα θα προσφέρει την υποστήριξή της στην παράδοση των Ιωαννίτες. Οι Ιωαννίτες θα προσφέρουν την υποστήριξη τους στην Ελλάδα στη μάχη των Ιωαννίτες. Ο Αρέας είπε ότι η Ελλάδα θα προσφέρει την υποστήριξη της στην παράδοση των Ιωαννίτες. Οι Ιωαννίτες θα προσφέρουν την υποστήριξη τους στην Ελλάδα στη μάχη των Ιωαννίτες.
XCV (97). Dates. This letter is later than
XCV (96), for S. complains that A. has
deserted him since his death on 31st days.
XCV (96) adds A. as a friend, but there is
an uneasy tone about it (e.g., in XCV:
ου ἔχεις δὴ φιλήσας ἐγγονον αὐτοῖς
λυπεῖνον). S. had doubtless discovered
by now that he could hope for nothing from
A. to help him against Andronicus. Down
dates 412 A.D.

NICANDER, a prominent member of the
Theran family at Constantinople (cf. XCV (99)).
Nicander was a poet and writer. He was clearly
a literary man, but probably a 'dilettante' and
critic rather than an author of repute. The
book forwarded by S. is the ‘Philosophia’
of Nicander. The basic source was XCV (93).
forwarding a copy to Philonius. The ‘Philosophia’
is a sixth-century Latin work, though S. in this
Letters claim rather were for it. The treatise gives seventeen reasons, scientific, metaphysical and his science, for preferring baldness to
flourishing locks. Some of these reasons are very far fetched, for in the illustration
for the comedy. In such compositions we enter the purely classical realm of literature.
This was in a sense found for others.

I (98). Date. The date of composition of
the "Calendars Exercitior" is not quite clear.
Clauses state it was after the "Dei"
and the "De la Soriae:" See No. CIV (10),
where at 244 A. and 246 B. S. seems to
excludei 22 B to the text, and of Calv. Inc.
55 D. The date of this letter is probably therefore
Circa 403 A.D. but amlinger and Domb discuss
content for an earlier date. In the Deion
Syncius seems to denounce such rhetorical
exercises. Domb states 402 A.D. he
must however keep in mind what S. says in
this letter. He regards the work as containing
some serious philosophy.

The page contains handwritten text in Greek and Latin, with some English annotations. The text appears to be discussing historical or legal matters, possibly relating to legal terms and historical context. The handwriting is clear, and the layout is typical of a legal or academic document from a historical period. The text does not contain any modern dates or references, indicating a historical context.

LXXV (99) Date: This letter is dealt with.

2218 B.C. This letter is dealt with.

2218 B.C. This letter is dealt with.

2218 B.C. This letter is dealt with.

2218 B.C. This letter is dealt with.

2218 B.C. This letter is dealt with.

2218 B.C. This letter is dealt with.
VII (100): This letter is described in the MSS.

Peter of Lerins says:

"As you see in Scripture, he is not to let this
insequence.] This is a little difficultause. Neo-

Solms' Theodore is not he's letter. But, as

Burmester points out, several expressions
in the letter are not true this out. To make the

outrites: p. 68. See Dorniers. See

Theodore's new H. LXXV (99).-Dron-
dates, in early as 395 A.D.

169B. ἐν τῇ θυσίᾳ ὑμῶν: Notably, Cyrene. Theodore's

and his dates are at Constantinople.

ἐπιστολή: ἐν θ. IV (5) 161 A: ἐπιστολή

This letter was written in Alexandria. The

here is made a mountain out of a

hillside! Tragedy often in certain communes

events and things with distinguished language.

κέντρον: So A.D. (from Suidas, s.v. KEBN) in

mss. KEBN

ἀποχώρειν τὸ ἄνθρωπος οἰκτήρας: A house

expression, from which of Pliny, V. 94.

μήδε τι: from Suidas for mss. ἥδε τι

XXIX (101): Date. Two letters are addressed

to Pentadius, H. CXXIX (101) and H. CXXIX (102): 

and S. praenex, he is to H. CXXIX (23), is

Pentadius. He was Prefect Augusti of Egypt

and was succeeded in that office by headlius

(ζ H. CXXIX (23)) in 4074 or 4075 A.D. S. was

a personage in Alexandria, as his stay with

Pentadius and members of the Senate shows.

The office of Augusti had great

definiteness. It was created by Augustus who kept

Egypt apart from the other provinces. The position

was usually filled by a knight, and accordingly

consideration could not fill the subordinate

prebendaries. This partly explains why the

Governor of the Six Provinces of Egypt as a

district has been held by adventurists

of the type of Aethiopian. - This letter is one of

the most charming, and one of the most subtle,

date S. letter.

S. at Alexandria: οῦ 176 D. 177 A. Eurexepas

100. 725. 6075: DNS, 403 A.D. Claudian 670;

176 D: Consular: ου ακρόπολις: ου ακρόπολις: ου 8. CXXIX (23).


and 8. LXXV (153) 200 B where Sula reads Eurexepas.

and 8. LXXIX (92) 2444 D for ου ακρόπολις.
XXX(102): Dato: see on preceding page.
9%. XCVI (101).

Lett. Pencilins 1036 has this letter.

(3) Letter 1037 to Euph., and P. M., Dei

3. Brief. In this letter, the author of the letter to Pencilins,
in connection with the episode of Ceres, he

4.蓬勃 out that Pencilins, who is described as

5. XCVII (12) as piropératos would

6. be read such a warning. But it is to

7. assume a pair drawn from rather vague

8. evidence — some question, as was

9. in danger of being contended in the case counts


11. This letter is found in the collection of

12. Pencilins, No. 188. According to Herder,

13. p. 265 LXXIII. Sigeis Aristocrates

14. (see. Herder, p. 265) took it from Sigeis.

15. A similar case of this passage from the

16. Sigeis, in 9%. XCVIII (142) 215-D.

17. 178: Thaeudos: Sigeis, 474 B.

18. THEOTIMUS was the Prefector of the

19. Pantheon. 1036 ad, and a

20. friend of Chrysippos and Thrasillus.

21. S. commands

22. him for his gentleness of character. Thrasillus

23. and other Greek poets, was less than for his skill

24. as a poet. He appears to have been the only

25. constant opponent of S. and to have been in

26. Africa, for he. 9%. XCVII (57), circa 402 A.D.,

27. S. removed him to Alexandria ad Aegyptii.

28. He presents a letter alluding to the poet's

29. his time at Alexandria. None of his poetry has

30. survived.

31. XLIX (103) = Dato: circa 408 A.D.

32. 1870: Epigraph: Simeonides of Ceras, circa 555-

33. 465 B.C. He spent the last ten years of his

34. life at the court of Thrasillus of Sigeis, and

35. scandalized his contemporaries by writing in


37. 520. I. 6-8. "Mania pori od flogoldyns wsw

38. toin oin idv fetiws / oP evvhvz wv xattpes

39. muidfotwn poti Teupikos, teuntophetai

40. baporofon kai baporofon xalhtai.

41. The scholar

42. says that S. was the first poet to take part

43. in the festival of Apollo, and was famous for his

44. His works are:

XLVII (104). Date. This letter is earlier than 1814. It is addressed to "K. S." and there is an allusion to a letter of S's sacred office. It is from a letter of 1813. Claudius, in "Dieburger," p. 200 sqq., assigns 409 A.D. as a probable date, on the ground that the letter seems applicable to the corrupt lines immediately before the advent of Audoninus. Darmstein 411 A.D. Parker, in "Rech. zur Theologie," p. 187 B, as referring to the same date. Audoninus says it is perhaps safer to assume that S. wrote the letter after his ordination, but in view of N's XCI (90) and the probable date. S. retained through Trollope considerable influence at Constantinople even after the death of Arcadius.

Nabon, in "Mommsen," N.S. XXI. p. 108, conjectures that the letter of K. K. from S. to K. K. of 186 D. is in view of K. and of P., as referring to the letter of S. of 1814. The date of 173 A.D. is uncertain, but that of 1814 is in close agreement with the letter, which is a specially valuable vase.

The text: nothing else is known of this corrupt letter.

A. 1808. "See also" of LXXII (96) 226 D.

"Die" of P. 594: The usual phrase for to bring a person to boat is πετυγγον οικον. Does S. use this phrase for Middle? Even if he does, τον is awkward. W. F. F. p. 208.
XIX (105): For HERODES see also §§. III (12) and XXVIII (93). He was a relative of Syracuse. On MARTYRIUS see note on Bp. XLVII (104) 187 B.

Date: §§. XIX (25), XIX (105), XX (107) and XXI (106) are contextory as they are recommended Anonymus. S. was at Alexandria. §§. XIX (25) contains a clue for the date in 175 D Tous βδ ΠΔ. The alliance to a second son makes 406 A.D. But as this son was born only after S.'s return to Cyrene, 404 A.D. may be more accurate. For AMMONIUS see note on §§. XIX (25).

Εἰς XEVON ΤΟΙΟΥΤΟΥ: See note on §§. XIX (25) ΜΑ.

XEVON τοῦ ΜΕΡΗΣ οἰκογενείας ΚΟΥΚΩΑ. Εἰς: So HUE. Morel reads Ἐπί. Σαμειών οἱ κατασκευασμένοι αὐτῷ. But the change is unnecessary.

XX (106). Date: See on §§. XIX (105). This letter is to the Civil Prefect of Cyrene. See §§. XIX (105).
XXIII (108). Date. This letter is later than
the CXXXIV (75) to hyarenes, in which D.
is said to have recently left epanoia. In
this letter he states that he has been at
least five months away, and probably much
more. Clasus assigns 406 B.C. Doren 408 A.D.
1753

XXIII (108). Date. This letter is later than
the CXXXIV (75) to hyarenes, in which D.
is said to have recently left epanoia. In
this letter he states that he has been at
least five months away, and probably much
more. Clasus assigns 406 B.C. Doren 408 A.D.

Simulaculum. The letter is addressed to
S. XCVI (75) 175 A. with
the same expression is used of the Emperor's
children: and note ad loc.

S. XCVI. Bonomato euripas Heliodorus, I. 3.
p. 163 B.

CXXXIII (109). Simplicius occupied under
aristarchus, the chief military command of the
Eastern Empire, and enjoyed the title of
Count. (Suda, proo. v. VII. 366, p. 86). This
dignity ranked among the four highest in the
Empire, combining as it did the functions
of the Field. Martial calls those of Ministe-
rum for him. Simplicius was a worthy man,
a good soldier and an efficient leader.
The military chief of the Pentafolhs would
be appointed by Simplicius as Command.
D. of C. XCVI (75) where Chlias Secures
his career and by intrigues at court, and cf. LXXI (153) where we learn that Marcellinus had to
stand his trial at Constantinople. To
Constantinople, therefore, S. addresses his
complaint about both actions and. Siniscius
sent Cæcilianus to the Pentapolis with a
recommendation to Symmachus. Symmachus soon
uncovered this cowardly general.

Three letters are addressed by S. to Siniscius,
CXXXV (109), XXIV (110), XXVIII (111). He is
praised by S. in the CXXXIV (75), 271 A.
Date: Symmachus is at Arles - cf. 2668 A.

Kugyōtsu 1859: since certain references
and colures to the view that he is perhaps
hearer the correct. The contents of the letter
and the complaint about Cæcilianus (cf. 264 C,
265 D and 267 C, D) are in the letter
shows to the same 267 C, CXXXIV (59). 265 A shows that the
invasion was by the Maxentii.

264 C. KEPARADIV: of Castarion II 2. and 9 CXXXI

268 A.

269 D.

LOZPATIV: V. L. LOZPATIV.

TO OLY PELLAXOXI: an abashment of
our colleague - cf. X22. 220. 22: SOUTRE ISPRES
SPRAYING, a sturdy and resolute commander, alms
at his feet; and cf. Pol. 2: 112: if Epiphanius
TO OUTREXPLAX; or sprayed was
a body or corpse of bodies arranged in order.

This Episcopos: CXLV (31) 23578: Ego tunc
habemus viros etilesque fortissimi et is]

Episcopos: Julius opposed this motion. So 264.
CXLV is much later than this letter; we may
assume that S. on that occasion presided
this reconciliation out of a wish which had fallen
into desuetude. with in the last few years. This
law prevented Cæcilianus from levying exactions
directly from the presecutors. As they were not
limited to military service they did not need to
buy themselves off.

265 A.

Makell: called by Philæstratus, Makellus,
by Nestorius, IX. 175-176, V. 42. 2. Makellus
Makellus to N. Böner: in accordance to Nestorius
their swords shone their heads so as gleams
lights, and use shields made of ostrich skin.

Papek: of the mercenaries. Some
are at least called so to be spared.
Symmachus draws only a pitiful of the
invasion arrangements of the turms in his line.
Troops employed in the Parthian war and onwards by Syriacics were:

1. A corps of home troops, recruited from the citizens and regarded as part of the regular garrison. See S. Λ. Ι, Λ. (137) 223 B. Καταλύσας τὴν ἡμέραν. 224 B. Τῶν ἀνομωτέρων (τοί θετούμενοι).


3. Bulgaritae: cf. S. C. 14 (10) 124 B. C. IV (7) 258 A. Cleon in suggests that these may be Bulgarians, but see note on C. IV (7) 244 B.

4. Marcomannii, who furnished shields and fought bravely. Of Th. Β C. (7) 253 A. C. 299 B. They are often praised by contemporary writers, e.g. Ammianus Marcellinus, Λ. Λ. 205.

5. Umbratii. or Ummatitani. See S. Λ. Ι, Λ. (137) 223 B. and Cath. Ι, ΙΙ Μασσιν. They are not mentioned by any other writer. Cf. P. L. X, Ε. 1, p. 10. They were perhaps Umbrians or Illyrians. And had been, like other barbarians, in the Roman army since the time of Theodosius the Great.

6. Κώστας (κόστας ΚΩΣΤΑ) : Fief X 6 468.


8. Κουρδόντας τοις προστάτες κόστα : Καταλύσας τῇ θυσίᾳ τοῦ Νάρθηνος.


Simulacricus had been trained possible help keeping the enemy at a distance through his excellent military arrangements.

W. R. R. (Die Briefe... p. 218) finds it difficult to see why Herodotus has abandoned the kata tora while the MSS read after Tachos. He suggests a comma after tachos, and a free stop after dia to, the kata tora.

διά τοῦ γονοῦ δὲ τῆς μητρὸς μητροφόρων.

XXIV (110) Date: This letter is later than 334IV (75) to Philemon, and, in fact, S. speaks of Sulpicius as his friend (271A: φίλος ἐμός). It may be assigned to a period between after the war. Date: 400-410 B.C.

S. had asked Sulpicius for something in vain. The letter was now more powerful than even under the rising star of Anthimius.

καταρχὴν: Ψυχραίαν δεδομένη εις τινώς ἐκείνης παραχθείσης ψυχής

XXVIII (111) Date: There is no precise indication of date. The tone suggests that S. had been assuming his sacred office. This is his fourth and last to Sulpicius, his old friend, and he makes a gesture of forgiveness.

XXVIII (112) Date: cf. Matthew 7:12: Ὑπατεύοντας τῷ ἄλλῳ ὡς ἀλήθειαν ἔχοντες καὶ ἰσότο ἐκποιήσεις τῷ ἄλλῳ ὡς ἀλήθειαν.
CXIX (112): Heracles wrongly assigns this letter to Tryphon. The MSS. assign it to Trypho. Tryphon had already had a letter about Orpheus. Tryphon had at some time filled an official post in the Ptolemaic, or perhaps, as Clausewitz suggests, in Alexandria. Cf. Cp. CXXXIV (75) 82 d. 26 e. and Cp. CXIX (65) 263 D. The date of his epigraphy is unknown, and we do not know whether S. first met him in the Ptolemaic, or in Alexandria, or in Constantinople. (Tillemont, H. E. II. 44.) He was regarded as a benefactor of Syria. Cf. Cp. CXIX (112) 79 83 d. 87 85. For addresses: 253 D. S. addresses this letter, and his friend in Cp. CXXXIV (75) 271 A, C. Receiving from Syria a gift of sulphur and saffron. S. sends his friend the little box.

Date: This letter is contemporaneous with Cp. CXVIII (88) and CXXXIV (75) in which Tryphon is mentioned as visiting Constantinople. See notes on those letters.

Διαλ. Κρίνον: See Scr. ΚΑ (107) ΑΚ (110)
CXVIII (88) CXIX (112), CXXI (74), CXXXIV (75)

Οδηγεί οι Κυβερνήται: Skipped, but: you could not imagine a letter to one of your esteemed friends.

Μαρκονίδος: See Scr. C (67) 240 D. M. was a friend of Tryphon and ex-governor of Palmyra, famed for his eloquence. See note 21 d. to A.

Το Καλόν τον Ευρήκτην: (The Greek words may be a gloss) Cp. Cp. CXVIII (88) 256 B.
Ευρήκτην Κυβερνῆτας 4 ἀδήμονα τῶν ἔθελεν κοινών ἄνδρόν τοῖς ἄλλοις ἱερεῖς λέγεται

LXXXI (113): Of Chrysost, Heracles says that Clausen, in his book of Syria, or, and Dein, a page of Alexandria, nothing here is told us by Syncelles.

Date: This letter is contemporaneous with Cp.
LXXXII (34), LXXXIV (114), LXXXV (115), LXXXVI (116). All these letters are similar to the letter to Hermas. Clase has given \emph{406, Drama to Π H.}: but this plays a role of the letter favors the earlier date.

Tradition continues: He like this to mean that Hermas is related to the wife of Symmachus.

Report: Hermas is about to make a journey, perhaps round Apamea (Clase), perhaps as far as Alexandria (Dram).</p>

Τὸν Κρίστον Χειρόσου: a play on words: cf. CXXXI (75) 2713: τὸν οὖν τὸν Κρίστον — τὸν Κρίστον διότι: τὸ γάρ ΛΙΧ (148) 2258: μικροσκόπων μονάρχαις. Τὸν Κρίστον γένος: cf. CXXXI (75) 2712. In Philostratus, \emph{8.13.}

Τὸν Κρίστον = Εὐρισκόν = οὐναὶ αὐτὸς: χειρόσου δὲν: Παράσημο.

**LXXXIV (114)**: Date: See on \emph{LXXXIII (113).} This letter with \emph{LXXXV (115), and LXXXVI (116) are uncorrelated in the MSS. τὸ δὲ δὲν αὐτὸς, αὐτὸς. This must be a copying error. It is unlikely that S. would send S. or S. letters almost identical in terms.

πίστις ἐν τῷ Κρίστῳ: cf. \emph{LXXXIII (32) ad unit:} Perhaps a proverbial expression.

In the \emph{LVIII (159):} ἢ οὐναὶ τῷ πίστεις παράσημον.

**LXXXV (115)**: Date: See on \emph{LXXXIII (113).} Μετὰ τὸς Μωλουχού: cf. 2. Cor. IV 2: ἡ ἐπιστολὴ

μὲν καὶ οὖς τὸ τέκτον: \emph{LVIII (32) 180 A.}

μεταλλαγμὸν: The Scholastic on them. \emph{26.}

Τῆς τῶν ρώμων συνέχεις: μεταλλαγμὸν.

**LXXXVI (116)**: Date: See on \emph{LXXXIII (113).} Τὴν ἑαυτῷ καὶ Προφήτων Κρίστου: \emph{LXXIX (96) 224 C:} LCKXVI (83) 261D and \emph{LXXXVIII (140).**
XL (117): Date: Claudian makes this letter contemporary with Syll. CXXXVII.5 (75), XCII (18) CXLVIII (50), CXIV (20), assigning it to the period before after the war of 403-4. D. S. has added the dedication of his life to the country, and to one of his friends. [Dion. CXIV.53]

For S.'s love of horses and dogs, cf. D. CN.537

270 A: Ἀρδεύετο τὸ ὄνουργον ὕπαρξις ἡ ἀραχήν ἐπὶ τὸ κέατον ἀπονιγμένον... 

καὶ τὰς πεῖρας ἐν ταῖς θυελάσις Κινδρύνος Γραμμάτου.

CATANUS of Nicaea (Ninacae?), is not mentioned elsewhere by Suidas. Pelaius, (son of Migis), gave a slightly different version in his inscription: XCVII, supra, D. L.XXIII (113)

καὶ τῇ ἐλκύσσας: the best breeding. Elsewhere, p. 60 D. S. applies the word to roots.

Liberi reading: Perhaps Uranus, though a native of Nicaea, was exercised in some command in Africa.

Note: of Nicaea. The Nicaean Campania was a celebrated place in Media, famed for its horses. See Herod. III. 156. Here the wild horses of the Median, Nicaeans (v. l. Nicaeans) of Strabo, XI, 7) are described as being finer than the Median. Nicaean (v. l. Nicaean) is the best of the Assyrians. The empire is divided by the others which fell into the Caucasus. Though this were originally applied to horses like this district, it seems to have been used for animals (of the same strain, perhaps), and elsewhere: see Strabo, XI, 14, speaks of the admirable quality of the Median horses as being not inferior to the Median, adding note of Nicaeans at Ion. It is supposed they were the best of the Assyrians.

Randuius (Geogr. 9. 1. 101) identifies this breed with some of the Tauricana breeds of the Alaks, which are still famed for their excellence throughout Persia. Pelaius refers also to Thermus in his Hippiatrica.

Liberi reading: v. l. Lykaonos.

Νικαεῖος: so Lekaion, for MSS. Δικαεῖος. The correct form is shown by the poet: see An. 9. 510.

2. 239, Strabo in Stele. Theaum.

80-72: So Lekaion, for MSS. 80-72 (in acti)
CLV(118): **DOMITIANUS** was an advocate of Alexandria. For the term of *Oecoterei* see note on *Ep. CLV (33)* 250 D. For the see of S. Alex. in 260 see *Ep. CLV (33)* 250 D. 

Date: Bith. Clauzun and Drum agree that S. was not yet a bishop when he wrote this letter. 

CLIV(119): This letter is either an independent letter or a postscript to it. 

Date: This letter is roughly contemporary with the *Ep. CLV (117)* to Theodorus at Constantia. For the see of *Clauzun* see *Ep. CLV (33)* 250 D. 

CLXII(120): Cleonides was a magistrate. 

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CLXII(120): Cleonides was a magistrate. 

Date: This letter is roughly contemporary with the *Ep. CLV (117)* to Theodorus at Constantia. For the see of *Clauzun* see *Ep. CLV (33)* 250 D.
for Asphalia and Peter depred it. This phrase in 
John XVI (126) neither suggests the view that Eclesius is a local magistrate  
and that the letter to the Thessalians concerns an appeal to Constantinople, of 187 A., for 
the help of the Roman emperor. But I only think that both brings  
into consideration the word for "the stolen goods."

Espirito... (127) is a reference 
to the season of urgent prayer, probably Lent. 
Another reason for thinking that S. was now 
again bishop.

XLIV (121): JOHN: Theme of the 
Ecclesiastical History. How many times the 
letter of Synesius is concerned with it 
is easily to determine. In Eph. CX (7) S.  
speaks of a John who made a rapid 
progress at court. Some commentators 
have taken this to be the favourite 
of Arcadius and Eudoxia, who became a 
Count of the Empire. This could have 
been, according to Zozimius, E. 18, the commonly 
regarded father of theodosius the younger. 
Zozimius spoke of the Emperor whose 
legitimacy he thus attacked, and Synesius 
self, that this was a party libel, 
privately read and circulated by the pagans. 
Tertullian (H. E. V. p. 78) is not adverse 
to spreading the reputation of Eudoxia. 
Claussen identifies the John of Eph. CX (7) 
with the murderer of Amphilochus, and says that he 
ought to have held another charge at 
advent.

In Eph. CIV (10) Synesius describes the 
Consecration of a certain John. The present 
letter is to a John who was accused of having 
murdered his brother. This murder 
LXIII (122) LXIV (123) and IV (124) are 
addressed to a John whom S. accuses 
of abusing the influence of the great and of 
stealing by the laws. Yet another John 
was recommended to Synesius in Eph. XXXVIII 
(134) and XCIV (135), and Eph. CXLVII (125) 
is addressed to a John who has entered a 
convent. This last is identified by Claussen 
with the prosecution murder of Amphilochus.
The alchemy in Philok. (55) is to John Chrysostom. Conflation theory is that it is convenient to follow Clausen in assuming that Eph. II (124)
XLIV (121), L (244), LXIII (122), LXIV (123),
CIV (10), CX (7) and CXLVII (125) all refer to one man.

Date of XLIV (121): Clausen dates 409 A.D.

from Greece to walk in Socrates. But the
date is clearly wrong, comparing with Eph. LIV

to Socrates about the same manner (Q. 1812):

πρὸς Ἀκροτήριον τὸν πατέρα τοῦ Ἀπολλώνιον ὑπέρ

tiles, συνέργειον θαυμάστης ἂν, τὸ χρυσὸς Ἀπολλώνιος

Synerus is known and has been with one
child, 1823: ἦν ἐπιδύμων ἐπιξυπανθήτου.

πρὸς Ἐρετὴν ἐπὶ τὸν Ραγείον, Clausen argues for the preference of
Apollonius, 409 A.D., comparing Eph. KXV (31),

in which Julius is associated with Apollonius.

Clausen argues that Eph. XLIV (121) was

taught 558election as a bishop, and before his

transition of John to a monastic life, Eph.

CXLVII (125), noting Eph. L (244) 155 D:

ἢ δὲ δὴ καὶ δῆλον ἐτῶν μὲν ἡμιοποιήθη τῷ ἐκείνῳ

τῷ ἐκείνῳ ἐκείνῳ ἐκείνῳ ἐκείνῳ ἐκείνῳ ἐκεί

showing that Ephesians was not laid at Ephesus but at

Alexandria. But Clausen appears to have

overlooked his expression in both letters which

Skeat adds, 1823: ἦν ἐπιδύμων ἐπιξυπανθήτου, and

Eph. L (244) 155 D. ἃ δὲ κα τὸν ἐκινητὴν αὐτοῦ.

Now is τὰ ὅμοια ἔστησεν ἀντικ DOS against this; see

Eph. XVIII (25) and note. I agree with Dunn.

Therefore, that this letter should be dated

after 155 D. and that it was written from

Alexandria to Ephesus (cf. 1564 C. ὅσα καὶ ἐκ

and Eph. L (244) 155 D. ἀδιαφορεῖας ὅσας ἔργας

to ἐκδοιν θεϊν ἐπιξυπανθήτου τῷ Κυρίῳ.

Petaracu describes this letter (XLIV) as

follows: "Ephesians in a way, the letter is

date mei oxino mou ἐκινητὴν τῷ ἐκινητὴν

τῷ ἐκινητὴν τῷ ἐκινητὴν τῷ ἐκινητὴν τῷ ἐκι

Synerus is obviously propounding a

Shipwreck philosophy, juridicament (cf. 1823. μὴ

ἀποκεφαλίζων ἢ τὸν ἱερέα τοῦ ἐκινητήτου

πρὸς τὸν Ἱερέα τοῦ ἐκινητήτου ἢ τὸν ἱερέα τοῦ ἐκινητήτου
εἶναι ἀνὰ τὸν ἐκινητῆτον θεϊν.
Προκόπιος Λυκαρίδης Φιλόσοφος των Ελλήνων, κ. τ. 376-314.

Προκόπιος Λυκαρίδης ήταν ένας από τους σημαντικότερους Φιλόσοφους της Ελληνικής Φιλοσοφίας. Ο Λυκαρίδης είχε μεγάλη έρευνα στους θεολογικούς, ιδεατικούς και φιλοσοφικούς θέματα. Ο Προκόπιος Λυκαρίδης ιδρύθηκε μια Φιλοσοφική Ακαδημία στο Ρώμα και οδήγησε σε μια μεγάλη σημασία της φιλοσοφίας στην Ευρώπη.

Το έργο του Προκόπιου Λυκαρίδη ήταν πολύ σημαντικό και έγινε γνωστό σε πολλούς φιλοσόφους της εποχής του. Μεταξύ των αναφορών που διαθέτει ο Προκόπιος Λυκαρίδης είναι οι εργασίες του στον τομέα της θεωρίας της γνώσης. Ο Προκόπιος Λυκαρίδης είχε επιπλέον απόρρητη την ίδρυση της Φιλοσοφικής Ακαδημίας του στο Ρώμα, η οποία αναπτύχθηκε σε μια σημαντική πρόταση για την εκπαίδευση των φιλοσοφών στην Ευρώπη.

Βιβλιογραφία:
1. Προκόπιος Λυκαρίδης. Ανάλυση των Φιλοσοφικών Αρχών. Αθήνα, 1980.
2. Προκόπιος Λυκαρίδης. Ανάλυση των Φιλοσοφικών Αρχών. Αθήνα, 1990.

Επικοινωνία:
Εάν έχετε ιδέες για την επόμενη σειρά βιβλίων ή τομέων που θα θέλετε να δούμε, δεσμεύομαι να διαβάσω και να διορθώσω τις σημειώσεις.
D 351

1844. *Sufficiet offici.*

B *Opposition:* paradoxically used for an accused. S. would connect his role with that of an accused's advocate.

D *His Ktites:* of Σπά Kα 1854: Κόροι...

1857. 1st *Ctites:* of χα λιττίας: *Subsidium*.

E *Strikov:* should be read for ουκαλον in toto hancer.

F *Péppýs:* of 1845, supra: *Péppýs* in ωυ in ήπ.

G *Beppóxov:* of χα *Beppóxov*.

H *ειν τι σημάτι:* a euphemism for bestow.

I *έντολης:* So Hecataeus 1552, 1521: 5.

Plato: *Rep. II. 361E.*

C *týkex:* demi lapid ex angulat. See Cod. Just. 9. 15. 7 fru: *Pandectae,* 727 ει τι περιεχο.

*Synopsis:* a reminiscence of Aristotle, *Politics* 1. 6: 11 etc.: *Lambetis* in 10 μνατά. Hic as if S. had said: "These holes are mere bolts, so cover the truth that are the legs of any tall.

*Vid* 5: Δέκα: of 54 L (24) 1857: ού μεν

*ov* λόγος οικείος δέκα: perhaps a reminiscence of *Hes. Arist. 267:* *Havat* idin διας δεκάδος και εικοστά νεύρας.

*Scholia:* Aenidae had been concealed in a scuffle, 'littera.'

*Erd.:* u. l. προβάτι


Fitz also conceives ἰδίαίς τινως ἑς...
LXIII (122). LXIV (123) II (124)

Date: These three letters may be referred to the same period, and they are all prior to Ep. CXLVII (125). There is no precise indication of date. Ch. refers them to 409 A.D., but not to 407 A.D. In Ep. L (24) John is associated with Julius, a man of great power. Such an alliance would give him power in Palestine. S. after asking John not to abuse his influence in connection, has recourse to Ep. II (124) to more severe terms. He warns him that he will not be able to bury criminals for breaking the law. See, however, Finz's view, infra.

This text contains a discussion of the friendship between Julius and Andronicus.

Eph. II (124):

ος τοις μεν όυτε τινί νομον, στους ρειν μεθοδοσυν αποδιπωτων. W. Finz, "Gei Briefe...", p. 254, argues that John was a military official (cf. AV (21) Eph. XLV (21) 151 D), he identifies him with the John of Eph. XLIV (21) L (24) CIV (10). Finz argues that the word 'methodos' is a legal term for 'paymaster' (cf. AT III (10)). W. Finz claims it refers to John who was a military official. The sense now is: For bribes are angry, in behalf of the laws, even if they [the bribe] are not for law's benefit and are not for their paymaster.
At the same time, a fairly satisfactory sense can be obtained from the traditional interpretation.

CXLVII (125): \textit{Note.} Clause identifies this correspondence to S. with the John of St. CXLIV (124) etc. Duns observes, and identifies his

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XXVII (126): Date. There is no precise
indication of date for this letter. Constantine
is not elsewhere mentioned by S. No one else
is mentioned in the letter, and it is not
possible to identify the location.

PERIOD: *proleptikos*; B. L. PERFASTH.

XI (127): Date. This letter is contemporary
with 9th. XCV (62) and XIII (128). The
date can be approximately determined from
a): XCV (62) 236 A.D.: *ἐν οἴκῳ τῶν ἱδρύμων;
b): XIII (128): *ἐν τούτοις ἡμέρας*

1700 *Jerusalem*: S. becomes the first to his high office
as a bishopric. Shortly.

70-80 *Antioch*: 9th. XCV (62) 236 A.D.
and the general letter XCV (35) with
which 9th. LVIII (158).

171A *Syria*: U.L. *κακοπαθώ
tων ἐκκλησίων ἧ τε ἡ ἡμερα
eis ουρανος*.

700 *Jerusalem*: here means: *to do a thing for
pious sake only: dative, omits cause*: i.e. to
do it only, or piously. cf: *Isaiah, 67:20*: οὐ δοθή σοι αὐτὸς ἡ ἀνίψων ἥ τε ἡ ἡμερα
eis ουρανος.

700 *Jerusalem*: where *εἰκοσι* = 20.

8:24 A: *τοῦ ἑαυτοῦ ἑρμηνευτῆς*.

1700 *Jerusalem*: *τοῦ Ἐχος τῶν ἱδρυμάτων*.

1700 *Jerusalem*: *τὸν τρόπον τῆς ἱερατείας*.

XIII (128): Date. Ostenso makes the letter
contemporary with 9th. XI (127) and XCV (62). He
regards the words *τῶν ἱδρύμων* as a direct
reference to 9th. XI. It is possible
that Ostenso's interpretation is valid as well.

1700 *Jerusalem*: *ἐν τούτω* εἰς ἑαυτόν κακοπαθῶν κατ'

XIII (128): Date. Ostenso makes the letter
contemporary with 9th. XI (127) and XCV (62). He
regards the words *τῶν ἱδρύμων* as a direct
reference to 9th. XI. It is possible
that Ostenso's interpretation is valid as well.
This election since prayer for the Bishop and a part of the clergy.

This election, since prayer for the Bishop are a part of the clergy.

During the date of 412 A.D. Gregory as the date from for Easter. The 14th of March, and this was the date at Easter as 412 A.D. There is, however, no other evidence for S's presence at Alexandria at that time, and the tone of other letters hardly supports the idea. Petronius and Fellows both support that S. visited Alexandria about the beginning of 412 A.D. They regard it as unlikely that a large assembly of bishops would meet in the Paleostas. But the assembly referred to in this letter may have been an assembly of the clergy, not of bishops only. Petronius was no doubt a priest who was acting as deputy. Bishop of Vican, general in the diocese.

Petronius thinks the subscription to Peter in John and should be 'To the Clergy.' Certainly the clergy are addressed.

170. From Tiberius [papal]. See note s. Ph. VIII (36) 169 D. 170 B. Tiberius [papal]. 170 B. Tiberius [papal]. Tiberius [papal]. The Bishop of Alexandria. where early have the date of Easter decided by the famous school of astronomy in that city.


117. οὐχάδι: The words ἀνδρὸς ὑπονοοῖ The clergy would need no information as to what a widow was. But perhaps S. being Inspector in charge, is only with the elders of the church and knew how to defend the woman he had selected. This says S. assumes that this Synod met in the Paleostas. But it is more probable that it met at Alexandria as so preferred S. from giving this festival change the line and care it required.

He was a magistrate whose duty was to hear of the voice of the Council at Ephesus. He was present at the meeting of Ephesus, and the letter had returned to Alexandria before the latter date. Therefore, he was given the name of Euthius, since it was translated for his escape (232A).

**Date:** This letter is probably contemporaneous with 9.2.8 (36) to Euthius at Alexandria, so was written as a bishop. (See 9.2.8 (30) 169 D: “Την Παντοξωνικήν Παραδοσιάν.”)

231D: See Phil. 2.10. 56. 


**Diacochoi:** A sitting and assigned and won over for each other: cf. 9.2. VIII (142). 203 C: 

μητορεύσων ὃς θέων κτλ.

Τοῦ τὸν θάνατον τῆς Ρώμης: Τὸ μνημείον τῆς Ἀλεξάνδρειας.

**Test Oikos:** ιοιείς. The family of Euthius had received an inadvisable before, but Hesychius was a new issue, sweeping clean.

**Συμφωνίας:** An allusion probably to the persecution of Andronicus and the death of his son.

***LXXII (30).** Date: This letter was somewhat later than 9.2. VIII (159) and was written contemporaneously with 9.2. LXV (141): See 219 A: τῶν Πολέμων and LXXII (141). 207 A: πέντε κατά τὸν κυρίον τῶν Καταλικων. Clausen says 411 A.D. For Andronicus, see 9.2. LVII (158).

218C: Τῆς Λαούς ἔτεροις ἀκοιμήσας: Here the rhetorical antithesis of 218 A: ἀνακαλεῖ τὴν κύριον τοῦ ἐν τῷ ναῷ. 

**Συμφωνίας:** Of 219 D: ἔφανεν, διακόσιαν.

**Συμβολή:** Of 9.2. VIII (159).

**Συμφωνίας:** Literally, “sounding towards.” Traditionally translated as “under the sound.” But as W. F. Will’s Briefe... p. 214, points out, it is difficult to get this meaning out of a of 9.2. VIII (159). He reads 9.2. VIII (142) 208 C: ἔφανεν, and 9.2. LXVII (97). 186 C: ἔφανεν. Naber in Minn. N.S. XXII. p. 114, gives the same confusion.
CXVI (131). AUXENTIUS was a native of Greece and a close friend of S. They became estranged over a political matter. (See b. LX (132).) In a controversy between Phoebus and S. Salustius, Auxentius took the side of the former, Auxentius the latter. S. naturally supported Phoebus; whereupon Auxentius dropped the friendship. (Dale. Synesius wrote both to CXVI (131) and LX (132) after his return to Athens.)

Clausen considers CXVI prior to that event. The allusions to S. mythology are a clue. Conclusively: S. was slow to cease from harping on that source of illustration, the more naturally so as a Bishop to make use of older gospels. In b. LX (132) the allusion to the Sacred Office is unmistakable.
CXXI (133): The MSS vary in the
inscription of this letter between Ἀθανάσιος (so
the alt. Ed.) and ΑΘΑΝΑΣΙΟΣ. For Ἐφοροίκις we
get the variants Ἐφορούμενος, Ὑφοροῦμενος, Ὑφοροῦσθαι
and Ὑφοροῦσθαι. Other v.l., as given by Kraus,
are Ὑπορούμενος (sic), Ὑπορούμενος, Ὑποροῦμενος
and Ὑποροῦσθαι. If Ἀθανάσιος is right, we must
discard Ἐφοροίκις: this Anastasius fixes S's print
of that name at Constantinople, and from his
own print of that name of Ep. LXXI (96) 228 B.
And EB.C (66) 238 C.

That Athanasius held some Ecclesiastical
office is tolerable; plain: What the office was
is deeply obscure. Kraus (who reads Ἀθανάσιος)
says: Quem, unam Ὑφοροῦμενος. Sin εἰπεῖ Ὑφοροῦμενος
καὶ Ὑποροῦσθαι, sic non aquae Australis ad intericulos, ut
placcat Mauricio (Sto. Sf. Barb. des.1610) at
centre hunc: sacri canoniaren pruse .... Lefert.
Lesions de Synèse, p. 370: "A révélai au général (de Visбор), au lieu parler plus simplement
était donneu de deux vertes, tant humain d'esthèse et clère à un agé" quelconque, selon
la rubrique du temps.

Dari: The date is quite uncertain, except
that S. is now a boy. S. never wrote any thing more charming than
the prose of this letter. Perhaps the story
of Odysseus and the Cyclops here given was
invented by S. himself.

C

K. 2574


Σ. 2578

1. 7. 6: Polyphemus, in high fealty,
cheated Odysseus under the chin.

2. Σ. 2578: Nixiδ. V. 153, Bd. XX. 597. An
R. 391: Nixiδ. Bd. XII. 52. Skræckies
cite, Σ. 2578 = ὠνὸς. The allusion does
not seem to be a mere Achanas's crime.

2578: και ὁ Κολών τῆς Κιλικίας: ἱδειν Π.X. 520.

2578: και ἦλθεν Ἐλεάτωτος κ.τ.λ.: ἱδειν Π.X. 758 (?)

(Σ. 2578)
XXXVII (134): Angusius went to the Pentapolis, to Commander in Chief at 410 A.D. Later in 416 A.D., he was Count of the Cappadocia. S. announced his intended arrival in Sc. LVII (15-8) 193 B, & (Adversus Antoninum), where he was supported by the citizen. Seven letters are addressed to Angusius by S. On his departure after a year S. returned him in Cappadocia I. In the position where is Nectheus in Cappadocia II. Date: 170 A.D. Drusus, 411 A.D.
The letter is written to: Com. war, with Sc. XCVI (135): cf. XCVI (135) to 232 D: Indwars, with Sc. XCVII (134) 179 C.

179 C: Indwars: not the notorious John of Sc. XCVI (121) but a word, native of Greece and friend of S.

XCVI (135): Date: Somewhat later than
XXXVII (134), for Angusius has already given
proof of his valour, 232 C, and John has
apparently been able to fight him.

232 B: The Bactrian king: fear of an enemy attack.
The enemy is now the Cappadocians who
besieged Potamiai in 411 A.D.

TEÜXEH: To the west of Potamiai on the
coast, and the seat of a Bishop (Saraceni)
the De Callistus. Is no doubt
delete a ridiculous description of the same besieged
in the De Callistus. See p. 70 of the
letter. In Sc. 89 B, 179 C and note.

Sc. 89 B: Probably with Πεφτετανίμω

Sc. 89 B: The date of the letter: an allusion to John's
late ill health. See Sc. XXXVII (134).

Sc. 89 B: 'A company': 'Heaven.' But it
might mean: 'Give him your hand in friendship,
though you do.' Could then mean normal.

Sc. 89 B: Not John who is brave and a
soldier, but his brother who was S.'s messenger.

Sc. 89 B: v.l. "Δακοτο το."
LXXVII (136): Date: Aupyros had made a

LXXVIII (137): Date: This letter appears
to have been sent to Aupyros towards the

close of his term of office. It contains news
with Cataphatic I. (p. 354) of 223 B.C.:

223 B: Οὐγίγρφηδεσ, 224 A ἐκεῖθεν 3 βασιλείων with

Cat. I. 305 B.C. 16 at end of 410 A.D.

Ouγιγρφηδε: See note on Θ. CXXXI (109) 254a.

Εὐκελευ: See note on Θ. CXXXI (109) 255a.

Πόλις ἡ Λακαία: So, henceforth less polished

傳統 heirloom. Oυγιγρφηδε is then a

Middle Voice 'received into', hence Superior

numbers & the Category.

Τοις ἀλέγοιτοι: So, henceforth less polished

ἀλεγοῖτοι: 3 words or

more, often indelged as by S.

ὡλεῖτοι: "alalán λαλεῖτοι: Borinseade.

Ικετέρων: q.v. Ικετεύων.

Σωτηρία: 'donationum'.

226a: Εὐτύχον τέτευρον: This request of S. was not granted.

Τοις ἀλέγοιτοι: 3 words or

more, often indelged as by S.

ὡλεῖτοι: "alalán λαλεῖτοι: Borinseade.

Ικετέρων: q.v. Ικετεύων.

Σωτηρία: 'donationum'.

B: Κέρευν ἐτερων: Borinseade after quote de

Kéreoun: 126: In de Kéreoun περί Ικετεύου,

πολλάκια.

VI (138): Date. They and the following

letter XIV (139), are separated by no great

interval of time, for as XIV (139) A. has

satisfied S's request. The season of this

year is indicated by 174 C: Εὐ

προσιτοῖς ἑρείπες: 11. 9. 7. 12 A.D.

S. announces the imminent arrival of the

benefactors Λ. (158) 64 11 A.D. which is

to announce the election of Synkreus (by the people).

I have listen there in 410 A.D. So also.
Ptolemy II Philadelphus and others (Claudius, Tiberius, Agrippa, 40 A.D., etc.). After his death, his son, Menelaus, 411 A.D. Any signs are not clear here. They are more likely to be found in the Pentapolis. I take it that S. was elected in 408 A.D. and deemed in 410 A.D. And if the latter is correct, he was a sign of 412 A.D. (see also this letter).

Kreneis: a soldier, from Capharathus, an island place in Africa. Cfr. 362 X (39). He is not mentioned elsewhere.

1684.

1688.

Aphrodisias (461-289 B.C.) and Dionysius (530-367 B.C.) were famous tyrants of Syracuse.

Kreneis: There is a sarcophagus in the form of a type of Syracuse.

226 D.

Toskis (or Kakoos). I do not know where: a great historian of Athens.

XIV (139): Date: See on ch. VI (138). Some MSS. write this letter is Dionysius or Dionysius, a clear copyist error.

172 C. [ed.: underlined]: Cfr. 362 LXXI X (98)

THEOPHILUS, the Archbishop of Alexandria (his death: 200 A.D.). This letter is dated from Egypt, in the name of Ptolemy II Philip, King of Egypt, 181 B.C.

Cfr. 362 LXXI X (98).

THEOPHILUS, the Archbishop of Alexandria (his death: 200 A.D.). This letter is dated from Egypt, in the name of Ptolemy II Philip, King of Egypt, 181 B.C.

Cfr. 362 LXXI X (98).
Pagan worship in Alexandria was much
intolerable and bloodshed. Sydney was
probably not heir to Alexandria. So this
is perhaps some extra point prejudiced by
his admiralism for John Chrysostom. Tho
Theophilus himself to death. But explicit
letter St Jerome by Theophilus and the
letter of Sydney to Chrysostom, who
used it. In this letter to Chrysostom:
Theophilus defends the views of Origen.
The views of Sydney were
partly orthodoxy, but they were, at any rate,
equally unorthodox in their entirety. Sydney
(both of) Andes to the Siculici of
Theophilus attacking the views of Origen, and
using the quarrel to advance his Church.
Before Malalas accuses Theophilus of being
and his desire to accumulate gold and precious
mentioned (see Tallent, M.E. xi. 351-3).
Theophilus committed him self to the Authoro-
metric doctrine against the Donians, who
looked for protection to the Chrysostom. Therefore
he accused Chrysostom as the champion of
Origenism and subjected him to much
persecution. Taking advantage of a quarrel
between Chrysostom and the bishop of
Eudoxia, Theophilus had Chrysostom declared
himself at the Synod of the East, had him
deposed in 403 A.D. Chrysostom lived
before the storm and went into exile.
Recalled by the popular riot, he soon again
became embittered with Eudoxia over the
question of the worship of his statues. Theophilus
engineered another council which deposed
Chrysostom in 403 A.D. when he went into exile,
and he died in 410 A.D. Thirty five
years later his bones were brought to
Constantinople. Meanwhile Theophilus
continued to rally and organize (See Tallent, M.E. xi. 351-352).

Claussen says that S. and Theophilus
must be friends through a common interest
in Astronomy. (De Syr. 516 D-979).
St Jerome. Theophilus probably made him self
pleasant to S. and was prepared to use him
for his own purposes of occasion arose. When he
organized his election, he took advantage
of it, and was prepared to follow. S. Considerate
latitude in his religious views. See further,
Note on H. CV (35).

Date: Not long before LXXVII (142): Indications
9. data are: 2074. 707 & yr before (or since
his death of Chrysostom). On to 2074.
364

206 c.

The body: shows that Alexander was a man of a good family, and some standing at court.

Exegete: (St. Eulog.): literally, paid himself with the eunuch life.

Evropostis: "mean or economy" of Dion, loc. cit. 6:103: Evropostis Blov = way of life: Latin "institutio vita."

O.T. (Petr.): q. C.X IV (7) 25 B and with it.

The account: 1.500 toptos 67A. For an account

The canon names of the emperors, see Brown's


The account: John Chrysostom, Arch.

Catherine of Constantinople. 347-407 A.D. He was a pupil of Libanius, and was made archbishop of Constantinople in 398 A.D. At

his great charism he earned the name of Theologian. See further in Introduction.


Pilsumus, Main. Ehel. XI, pp. 1-405, 541-626: Montfaucon's Pera Chrysoptom. XIII:

p. 91-177: Eulog., Roder F. Cap. XXI.

Tyronius, Pr. miry: a diplomatic apology.

S. remembers that Theophilus and St. Cyril were

Emperors:

Be oldukları: O.L. Brotawort: Basilica

was the mother of the Emperor Julian.

TwoclassCallCheck: Of St. Cyril (35) 249A: the emperor

Theodore: and 250 B: and after.

Dionysius: the decree of the Synod, which was at "The Oak," a suburb of Chalcodon.

A.D. 402 A.D.

The Bishop: After the death of Chrysostom in

407 A.D.

A.D. 702:

Became succeeded Chrysostom as

The Bishop of Constantinople.

Theodore: 16 years since the

reconciliation which followed the death

of Chrysostom in 407 A.D. This Episcopal

for 16 years of the Diocesan.
The evangelist was said to have been the first Bishop of Alexandria. S. means, I judge, his successor, to an evangelist of my land.

LXVII (142): Dated not long after Sb.
LXVI (141): see chronological note above.

This letter is of much interest as throwing some light on the State of the Cypriote Churches at S.'s time. It illustrates the troubles and destitute nature of the Bishop's duties, and we can well believe that S. had now no leisure for literature or study.

Palamakos and Hydna (a source or spring) were villages situated not far from the coast, town of Sythenum (Nabuton) and Dardania (Derania), both to the East of Cyrene. According to Pacho, Relation des
Voyage, pp. 105 - 106, these villages were nearer Dardania than Sythenum. For
Sythenum, see Pacho, pp. 140 - 141. For Dardania, Idoa, pp. 95 - 96. Ptolemy places
Dardania at the Eastern Extremity of
Cypriote. Possibly, it is the modern Zaria
and perhaps, the Dardanos of Strabo.

Ptolemaus has been accused of being to
relinquish his crown in that disease. By attempting
Bishops devoted to his interests in some
county parishes, where a simple priest was
adequate for the work. If this is true, he was
foiled on this occasion by the popularity of Paul, Bishop of Ephesus. Socrates referred the present state of the church, and he has described the popular agitation in great detail.

209A. Looking for Octavius, Theophilus was S's Ecumenical rival.

Octavius: a dignitary and associate of Octavius.

Octavius' loyalty: S. had recently lost one of his children. All three died within a very brief period of time; and the alliance here is probably, though not certainly, to his second marriage.

For comparison: we have hints in various letters of the healing occurrence at various periods of S's life (See 344, v. 35, v. 55, 355, 356). Octavius (30). It is certain that Octavius, despite his life, was in good health; and he continued to write and to work with his mental anguish rather publicly. Octavius (34), however, does not underestimate the efforts and hard work he undertook as an emissary of Octavius at Constantinople, or as a defender of his country, or as a Bishop. His tendency to dwell on the suffering, because in the defense of a cause is fulfilling a sacred duty. St. Paul, 2 Thessalonians and 1 and 2 Thessalonians all illustrate this.

84. 2nd century: The accession invaded
Cyclernica in the year 64 AD. While
his special visit was made in 410 AD.
(Cato), or 4 1 1 AD., the ruling must
have been hanging about the borders of the

Celtic: 74 AD, or 30 AD, or a few South of the
Plains of March, which was fertile.

74-76 AD: At this time in Cyclernica
the people were allowed to choose their
bishops, subject to confirmation of their
choice by the Bishop of Alexandria.

Tradition: Bishop of Ephesus

Kephisos: a mountain in the

Cephus: a topographical platform

Isthmus: a topographical platform

35. 366 CE: Irenaeus in Ecumenical
language is a bishop. But perhaps S.
called to local civic offices (Irenaeus) for this
work. He speaks of being raised in
scientific spirit by Irenaeus, who was faced with
the task of
but was always very scrupulous and cautious in dealing with woman. Of S. iv (8) 166 A. He was satisfied with a sentiment almost abstract (of S. iV (3), and CV (35), of his wife) but he seems to have been always on his guard against it, lest it should sway his conduct out of the straight line of duty.

166 A. 725 The Emperor Narses, 260s. Of S. iv (8) 166 A.

Kukkaro: Of S. iv (8) 164 C of a stormy sea.

Kukkaro: after this and the ass has do to Nars. In the iv this does. Her son's these words, which certainly looked like an intimation of fate.

Narses: So Kukkaro for ass. Masters. The only good that comes are much (and more) can before vowels as the letter is obsolete (Plut. p. 34, Moessor p. 35). In Latin writers the word appears and sars is preserved, and it was often introduced by the Catholics.

Ouvéhies: a conversation of local lads.

1808 Emperor Constantine 2470. 245 A.D.

S. speaks of the day: he himself was found his skull, which was a sole distinction, learning as true for philosophy and literature.

Éctars = Kukkaro: Of Hexeni regetie.

This was before the Battle of Orestes: Sedorius had seen service in the army, as the brother shows. Orestes (the orostére) was nearly the court of S. LXXV (99) 222 C. Valens was Emperor of the East from 365 to 378 A.D., when he was defeated and killed by the Goths at the battle of Hadrianica.

170 B.C. Sedorius had asked and obtained a gift of land in Aegypt, of which he was probably a native. This ambition was to become a dour réic, a local warrior like Artemisius of S. LXXV (6).

S. loved Dècéor: The Arian heresy. Arian was a celebrated writer who denied the Divine divinity and the consubstantiality of the Word. Though he was greatly heretic for his opinions he gained the favour of the emperor Constantine and triumphed over his powerful opponent Athanasius. He died on the night
during which he was about to enter Constantinople
in triumph. (336 A.D.). Athanasius died in 373 A.D.
Syncretism had to rely almost on the
influence of old priests for information.

206 D. : CV (35) 249 A, 250 B.

280 B.: public announcement, caused by

Arius in Alexandria.

303 B. : v. i. 858070.

B. The Magister Abbot: Athanasius was
Bishop of Alexandria for 47 years before his
death in 373 A.D. He led a life of
sanctity, orthodoxy, and

Arius in Alexandria had


211 A. A. S. : explains the difference between
interdictors and bishops: Bishop of

Paul and his episcopate at

238 B. : 249 B. 250 A. 251 A. 252 A.

E. G. T. : Bishop of

F. G. B. : Bishop of

368
The document contains text in Greek and English. The text appears to discuss religious or scholarly topics, possibly related to Christian doctrine or history. The handwriting is neat, and the text is written in a cursive style. The page contains multiple paragraphs, with some sections marked with Greek script. The text includes references to historical figures, religious figures, and possibly biblical references. The page number at the top right corner is 369.

2158 δύο ἀπὸ τοῦ λόγου : τῆς Πλάτων, Λεγ. X. 935 A: Περιτόν μὲν εἰς ἄγγελον, δυνάμενος τοποθητεύοντας, ἐκ μὲν Η. της καὶ σταθμεύοντας ἐκπερατομέα ἐνώτας.

2159 ὑπὲρ τῶν ἰδιωτῶν τίμης. Πολλοὶ ὀφείλουσιν, διηγόμενος τις ἀλαζόνης, ὡς δὲ τῇ θεοτυχίᾳ καὶ ἴδιοις ἔμφυλοις εἰσερχόμενοι ἐνωτικώς.

C τῆς ἱστορίας ὑποτείνουσαν : q τῆς CV (35) 248 A. καὶ ΧΧ (102) q τῆς μετέχειας ὑποτείνουσαν : q τῆς XIX (62) 177 B.
The page contains a dense block of text written in Greek and a few lines in Latin. The text is handwritten and appears to be a scholarly discussion, possibly related to historical or linguistic notes. The page is numbered 371 and contains references to various sources and discussions in both languages. The handwriting is relatively legible, but due to the nature of the content, a detailed transcription would be required for a more accurate representation. The page also includes some annotations and symbols that suggest it is part of an academic or research document.
of Andronicus: καί τοίς ἄψιν ὑλογοῖς, ὥστις
ἐπεφορμέασιν ἐν τῷ ἐπιφανείᾳ καὶ γνώσῃ
τὸν ἔργον, ὅσα οὖν θαυμάζει τοῦ κυρίου ἡμῶν,
πρὸς εὐφράστην, ἀνάκλης ἔχει ἀκούμα
οὐκ ἔχεις; 52.

231A

meta...... ónukkóswen : Phebus S. is thinking...

Romans, xiii. 15 : ἢ δικαιοσύνη μετὰ δικαιοσύνης,
καὶ οὐ θαυμάζει ἡ μέτωπος...

τοῦ ἐν θείῳ συνελήφη ἡ μετα...


Býmnos is a judgment seat. Q. Romans, xiv. 10.

πέτως πρὸς τὴν ἁτομικότητα τοῦ ἐν θείῳ
καὶ οὐ θαυμάζει ἡ μέτωπος...

Býmnos is a seat of judgment. See Fitz. De Brevia, p. 215. 10. "It has become a seat of judgment, not a

righteous seat of justice. For the sense ἡ μέτωπος is not consistent. Fitz: qvita a seat where Marcus Theodorus (Vita
τῆς Ἰουδαίας, p. 33). 10. ἡ ἡμείνε ἐστίν: τὸ ἐν θείῳ ἐστίν καὶ ἐν θείῳ

καὶ οὐ θαυμάζει τοῦ Χριστοῦ kta. The seat has

now become a seat of judgment or equivalent to

Justice. So S. has renamed Andronicus

the name of those under the law of the

Church. He has brought them back to the Church

in some degree, though Andronicus is still

under at least minor excommunication.

Almighty God could remove this.

LXIX (1442) : Date. This letter (containing

written in 5th LXXXVI (38)) was written amid

the final period of the life of Plutarch in A.D.

The situation is described in Catullus

II p. 298 sqq. S. has lost another son. (cf.

7th LXXIV (38) 230 C. Drum dates 4 1/4 D.

καὶ οὐκ οὕτως kta. : cf. Sf. XLVII (102) 187 B.

καὶ οὐκ οὕτως kta. : cf. Sf. XLVII (102) 187 B.

καὶ οὐκ οὕτως kta. : cf. Sf. XLVII (102) 187 B.

καὶ οὐκ οὕτως kta. : cf. Sf. XLVII (102) 187 B.

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καὶ οὐκ οὕτως kta. : cf. Sf. XLVII (102) 187 B.

καὶ οὐκ οὕτως kta. : cf. Sf. XLVII (102) 187 B.
IX (145): 
**Date:** Synoecius is writing to Theophilus for a Paschal Exegetical. T. died 15th October, 412 A.D. 413 A.D. May therefore be ruled out. Tillemon rules out 411 A.D. because S. speaks of the increase in number of those Paschal letters as the years go on. But the C.XXVI (5) apparently refers to the Paschal letters for 412 A.D. and S. has then in Alexandria. How can be think T. for sending him a Paschal letter which he has sent to Pelag? This is safer, perhaps. It assume that the reference here is to the Paschal letter for 411 A.D. In speaking of the increase in number of such letters, S. is not alluding only to those which he personally has received, but to the Series of Theophilus' letters as a whole. If this new is correct, perhaps this letter is earlier than July XXIX (144).

171D

XXIV (128): 171D.

LXXVIII (146): 
**Date:** This letter, like 7. LXXVI (147) has no precise indication of date. In neither does S. complain of affliction, and we may perhaps assign to the Chief Bishop here who the Pataphetes engaged towards the end of 411 A.D.

The bearer of the letter is recommended to T. as a man of good character. He was apparently dispatched on a public mission to accuse someone on a charge for which the penalty was death, perhaps a public officer who had been guilty of murder. The case would be tried before the Augustal of the Diocese.

OX (147): as a Christian priest S. refuses to be concerned in the shedding of even guilty blood. Cf. 7. C.XXVI (133) 25 8C. ab 5.

LXXVI (147): Synoecius to Eusebius Bishop of Nicomedia.

Similarly he writes to Theophilus to have no connection with the trial, though he may seek the friend of S. in other ways.

NP (147): SC T0K7V.
LXXVI (147): Date: See on LXXVIII (146).

222a. Theophilus: Albia is somewhat historically identified by Pacho with the modern Massachut or Gouria, midway between Gordien and Thysdrus and somewhat inland.

223a. Three local inhabitants were necessary to support the potable wells: of if LXXVII (142) 210 A. μητρινος τελειος εφωδες.

223b. Theophilus, who testifies to three such wells, wrote to the bishops: Three local inhabitants were necessary to support the potable wells: of if LXXVII (142) 210 A. μητρινος τελειος εφωδες.

LXXX (148): Date: This letter is roughly contemporaneous with LXXXI (53) in which Nicæus is recommended to Hypatia. In LXXXI (53) 228 C. Ιωάννης τον λαίδαν. Show that S. had now lost all his children. It cannot be later than 660 D. When Theophilus died, but it is one of the latest letters of S. In LXXXI (53) S. asks Hypatia to help Philaretus and Nicæus to recover their property. In LXXXI (148) Nicæus is said to have lost an estate to be inherited from his mother.

Α. Μινιαύ: The opponent of Nicæus.

B. Χρυσούς: The civil governor, or Magistrate. 

C. ΚΩΝ (12) 183 A. Κερατοτική και διάμορφος 

Ε. ΚΩΝ (19) 251 A.
XII (149): Date: This letter was written after the death of Theophilus (154 AD), either c. 152 or uncredibly, c. 157. The April in question cannot, with states of Peterian, be the bishop and successor of Theophilus. It was probably a priest of Synagoga. There can hardly be any doubt that Eunomius prior to the death was Bishop of Synagoga in the district of Antioch. The letter of the Synagogues. In view of the unexpectedness of S's election, such language about his predecessor would have been strange.

Τῆς Τίτλου ΚΤΔ. Καὶ τῆς ΧΑΙ (21) ΦΩΣ: Ι. Π. Ν. ΤΡΕΥΣΤΩΝ, τῆς ΧΑΙ (158) 195 D. I. Π. ΤΡΕΥΣΤΩΝ 186 D.

RECOPIED: Eunomius had not been cut off like a finally barren branch of a vine but removed for a season. He could be seen again.

55: v. i. 57 I. ΚΑΙ, read by Pan. 1039, Mon. 490, Moret and Naoum. Pelagian held, δέ ΚΑΙ in the margin. Finally, die Breviary p. 205, would retain δέ ΚΑΙ, saying that δέ is due to a misunderstanding of the contraction. δέ = δέ ΚΑΙ. "The relative must be as closely attached to both verbs as δέ ΚΑΙ." Σε Ναυμ αυτομήνα μνήμης ἔχει τῆς ΧΑΙ (262)

173 c. δέ ΕΥΝΟΜΙΟΥ ΜΝΗΜΗΣ ΤΗΝ ΣΤΗΝ ΒΟΝΤΑ ΣΩΤΕΡΟΠΟΙΗΣΙΝ.

101: v. i. 101 ΚΑΙ.

V (150): Date: There is no clear indication of date for this letter, but the sustained gravity of the language and the nature of scriptural quotation and allusion places it among the latest letters of S. This agrees well with the condition of the Synagogue of Synagoga in the letter of S's election, here called the Synagogue of S XLI (63). It is addressed to the Class (1075, i.e. 775) of S's deceased, here called the Synagogue.

A προσευθήρες κτΔ.: Psalm 118: 8 (In Septuagint, 117: 8).

Εὐνομίας: See note on χαί XLI (63). Eunomius represents the extreme form of the Arian heresy, not a relative of Cyprian or a disciple of Anaxius at Alexandria. About 380 A.D. he was...
appointed Bishop of Cyprus through the influence of Eudoxius. In 383 A.D. he sent his confession of faith to Theodosius. It was rejected, and he first in the Codex Theodosianus (XVI. 5:24-26) a number of severe decrees issued by Theodosius against heretics, especially Eunomians. Eunomius was seized at Chalcedon and sent back to Mt. Sion near Constantinople, where he was sent living in his native village in 392 A.D. He denied the doctrine of the Incarnation, and taught that the Holy Spirit proceeds from the Son only. He taught further that those who professed his principles could never face the same shame, although they sin.

S. of her orthodoxy was suspect: but no philosophical grounds he had no sympathy with the exaggerated monothelitism of Anathasius. In particular, the doctrine of Anathasius that the deity is ignorant of the human nature, is the mind of man, must have been repugnant to a Neo-Platonist who held that the supreme faculty of the Divine nature lay in the contemplation of its eternal perfection.

KJV reads: Quamquam, an anxious, and a subtle one, of Eunomianism.

Ps. 30:1. Or Exod. XXII. 26-29. The pey body: This word is used for the barracks.

Acts XXI. 34. The pey body: As at Jerusalem: Acts XXI. 34.

10-13 (or Exod. XXXII. 26-29). The pey body: This word is used for the barracks.

Acts XXI. 34. The pey body: As at Jerusalem: Acts XXI. 34.


σὲ δὲ τοὺς ἐξελθόντας: cf. Phil. III:14: ὡς ἐκ τῶν ἐν Χριστῷ ἔρισαν τὰ πρῶτα γινώσκετε ἐν Χριστῷ πάντα. The pey body: The regular soldiers had the right for excommunication.

Eriq. io. 15. 1: cf. the Scriptural Crown Rich Isaiah 61:3: Away!}

To the 5th section: it appears that Quintilian propagated his theory by means of merchants and money-changers. S. naturally follows to the
CXXVIII (151): Date. The inscription of this letter, according to some MSS., is before the dedication of the Temple or 339 B.C. Hence its date may be fixed there. In 339 B.C. the people of Jerusalem were in Egypt. The letter of Philip is thus authenticated by their words. There is no evidence to show that Arianus was at this time so powerful in Egypt that he could be removed from his see for opposition to it. Nor would such language come well from one whose ecclesiastical superior (Clement Theophrastus or Ptolemy) was in Egypt. Philip S. is writing to a bishop who had been driven from his see many years before, or he is living the life of an Egyptian as a metaphorical sense – the land of bondage. There is no precise indication of date.

CLIX (152): This letter was first published by P. Poussin in "Papyri Maroni," p. 140. It is a scribe who first wrote it, in the Vatican "Val. 93." The inscription is as follows: "Πάντα τοις ιερείς ο Πρόσφωνος τοις ιερείς τοις Χριστομανήσης καὶ Βικεγένις ἀλήθειας τοις ιερείς τοις Πολάκιοις καὶ Καλλικοτσίναις: τῇ." To one of his friends who had asked him for a bishopric after the restoration of the bishop? It is a surprising that doubts have been cast upon the authenticity of this letter. The language is far from giving us the usual clarity of S. and there is much affectionation in the words employed.
Assuming it to be genuine, we should place it with Dimen among the earliest of St's episcopal letters. Lafiás (Letters to S. pp. 337-338) accepts the letter as authentic, and suggests that the main question is whether it is genuine. He concludes that it is genuine. His conclusion is based on the fact that the letter is addressed to the bishop of Alexandria, and that he is the bishop of Alexandria. The letter is therefore genuine. The text of the letter is: cf. J. 18:23-26 (7:239 A: 8

Demetrios, the bishop of Alexandria, writes...

To Alexander: So he, as to the Epistle to Philemon.

To the Egyptians: So H. for H. for H. for H.

The same conclusion is that he is genuine. The text is assigned to Papias, and to Demetrius. For this reason, the text is genuine. The text is genuine.

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CXXVI (153):

Asclepiodotus is not mentioned elsewhere by S. The statement refers to a verse that S. added to a passage from the Life of Constantine. S. credits Asclepiodotus with releasing Constantine from prison. The verse suggests that Asclepiodotus was a trusted advisor to Constantine.

Date: The only indication of date is that S. refers to his last son. The verse would appear to be a eulogy, mentioning a son's birth.

LXX (154) to Proclus. S. refers to 413-414.

The verse praises Asclepiodotus for his wisdom and his role in the life of Constantine.

O 357. The verse ends with a reference to the importance of Asclepiodotus in the life of Constantine.

261C. O 357. See Malalas, Trans. Russ. for a similar reference.

357. The verse refers to Asclepiodotus as a wise man.

261C. O 357. See Malalas, Trans. Russ. for a similar reference.

D. The verse ends with a reference to the importance of Asclepiodotus in the life of Constantine.


LXX (154): For Proclus see notes on LXX.
City to Syracusa. The epithet XXXIX refers to his age only, he was not an ecclesiastic. See on ye. CXXXVI (153). The entry may be:

**Date:** See on ye. CXXXVI (153). The entry may be:

26A

LXII (155): This letter is written to the Commander in Chief (Magister Militiae) at Constantinople. He was the Superior Officer of Marcellinus who was functions military Governor of the Pentapolis in 412 a.d. In his relaum Marcellinus has been accused of some misadministration. Hearing of this, S. took the lead of finding him a treasonable from the Pentapolis, to be tried before the court.

205C

Instructions: The final stages of the Persian invasion.


232 C. et.

206A

Instructions: S. Hecker for this The expulsion which Fritz, however, believes here and in ye. CXL (35) 246 D.

LXXI (156): the present letter is written to the Bishop of Catania. Hecker suggests that he may have been written to the Bishop of Catania by (20) 201 C. L.) among the letters of Syracusa.
Χειροσ... The name is.

a second hand has written το θεωροτων. Are any dates after 1959 in this area?


169. A. Andreides:

συνεπεδωσαν διόνυσοι χριστον η ελπιδος

εστε ου χριστος δει Ευαγερ

οι αναι οι Μενεχ. Ασ. 909 when Clytemnestra

calls her husband

και αυτην καταρακος τον ζαλανικη

και αυτην η μεν εστι και αυτης και και αυτης...

χειροσ: v.l. sk elvst

και την και της was made how the separate

leaves of the papyrus. cf. Pliny, xvi. 32.

πλως: cf. Plato: Phaedr. 276 C.

τον ου και: So Herchen in ms. f. 192 v. Much

λαγο η πληθυνα ηρ θεας land until

και αυτης και αναιρετοις and snow.

και κρανος τον η εισαι και αυτης η ελπις

και ου και: v.l. και θεου ουτ.

συνεπεδωσαν διονυσοι και θεος μενεχμεν ουκ ελπινον

και εστι και: v.l. και θεου ουτ.

συνεπεδωσαν: v.l. συνεπεδωσαν: Sc. συνεπεδωσαν:

CLVIII (157): Date! See on CLVIII (158)

δαερα το τοισ κτια: Od. X. 22899.

επεκτατης: v.l. επεκτατης

ιερον και: So Herchen for ms. ιερον και

τον ου: So Herchen for ms. τον ου

εστι και αυτης και αυτης: Εις εκεα και is rare in

this sense, generally meaning "to imperate upon.

οι οι οι οι οι οι οι οι οι οι οι οι οι οι οι οι οι οι οι

τον ου: So Herchen for ms. τον ου

εις εκεινην: Εις εκεινην: Εις εκεινην
ADVERSUS ANDRONICUM.
Epp LVIII (158) : LVIII (159).

LVIII (158) : Though traditionally included among the letters of Simeon, S. LVIII (158) is not a letter at all. S. LVIII (159) is a letter addressed to Christian churches everywhere, communicating the decree against Andronicus, his accusers against Andronicus, and their families. S. LVIII (158) is a speech, delivered by S. against Andronicus, the Bishop of the Pentapolis. The speech was delivered at the Church of Pentapolis to the Christians of that city.

The date of the speech is 410 A.D., shortly before the arrival of the General Assembly (see 193 B.) and slightly later than S. LXXIX (1025) (cf. 196 C. on the death of his dearest son). Simeon took advantage of the promulgation of the decree of deacon's ordination to defend his policies, keeping an eye on potential rivals from civil and secular affairs, and to help the people to elect a successor, or at least a colleague, for his duties. In some MSS. S. LVIII is placed after the letters among the orations.

For Andronicus of Beroea see S. LXXIX (51).

116. E. X. XII (96) See also S. X. XI (33) to the Bishops, and X (143) to Theophilus.

1918

S. discoursed on the problem of the presence of soul in the world at the time.

3. Eucharistia (Ac.): especially Book I. c. 9-11. See also De Iuvent., c. 6, and De Prov. 2:6. Much of the present speech is an explanation of the doctrine.

S. clearly believes that divine providence is compatible with human responsibility.

S. of Ephesus C. 7: See Jeremiah, c. 9, Amos VI. 14. The King of Babylon is intended.

C.
191C

τον κυρίο: significant of the philosophic detachment
π. 41. "God is represented as so speaking!"
τ. 64. "I. I. I."

Σαλβάτοριν καθώς κτλ.: See H. Kuiper, ΞΧΙΙΟΥ, ΥΥΥ.

192A

Περιττος καθώς, πολλοί αυτοί, γιατί γιατί, γιατί

Σ. Κ. Σ. Σ.: See H. Kuiper, ΞΧΙΙΟΥ, ΥΥΥ.

193A

νοητοί τον νέον χωρίς τον τόπον κτλ.: an

Echo of II Tim. II. 20.

C

ποι Αδησία: Gen. XVIII. 1–8.

192A

Τον Βερόα: Εκκλ. ΙΙΙ. 16.

193A

νοητοί τον νέον χωρίς τον τόπον κτλ.: an

Echo of II Tim. II. 20.

C

ποι Αδησία: Gen. XVIII. 1–8.

192A

Τον Βερόα: Εκκλ. ΙΙΙ. 16.

193A

νοητοί τον νέον χωρίς τον τόπον κτλ.: an

Echo of II Tim. II. 20.
1938

C. 

D. See \( \psi \). CV (35) 38, and \( \gamma \). XI (127)

\[ \frac{171}{8} \]

1718

As Eckstein: As omitted by some mss. \( \varepsilon \). Eckstein.

So Tuchener corrects \( \varepsilon \). Eckstein.

As Eckstein: The abort. use of \( \varepsilon \). Eckstein.

\( \varepsilon \). Eckstein.

35.227A. As \( \varepsilon \). Eckstein with \( \varepsilon \). Eckstein: As Tuchener: E. G. S. helped his opponent Julius Kessel from a serious change (\( \psi \). CV (3)) 233, C, D.

The most notable instance of his public services was the Embassy of Constantinople, 397-404 A.D. A large number of his letters are letters to introduce friends who could help them. S. was constantly open to appeals from and for the unfortunate. Q. c. 174 B. 785 c. 175 D. 1085 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D. 1690 c. 175 D.
1940. オリオンの最近の発見についての研究

1951. オリオンの最近の発見についての研究

... And makes us rather less the less we have
only thing that we know of.

B. τὸ ἱερὸν τῶν θεῶν: Beringius suggested
the τῶν ἱερῶν τῶν θεῶν.

C. Ἀντίπαρον: The teaching of the Academy
afforded evil spirits between Kronos, Zeus and others. The spirits of evildoers were
perpetually free.

ΤΗΣ ΠΟΛΕΩΣ ΤΩΝ ΔΕΙΣΙΩΝ ΟΥΚΕΤΩΝ: 6. Υ. ΛΧ.ΟΧ.Ι
(30) 220 β. δούλων το θείον το εὐμετάβαλεν το τὰ τεστίκα
τὸς τῆς Κανανείας ἴδιον τῆς ἐνδομήνης, τοῦτο μετά τῆς ΚΑΛ: 5.Ε.Τ. 31.9.25.

C. Αἰστητών: The inhabitants of the island were
fond of attacking the shrine of Diana (إلهة ذاتية)، and human sacrifice.

Συνολομοῦσα: v. l. Συνολομοῦσα.

Εὐρυπέρος: v. l. Εὐρυπέρος. Codex Par. 1039

... hence a massin of loura
Che ricordasi del lai po felice
Nella storia...

... and Pembroke, Berkley (here:

'a Socrates' crown of Socrates
Is one among the higher things.'

References: p. de LXXIX (96) 227 A; v. l.

402 A.

197A. 62: v. l. & 72: of LXXIX (96) 227 B.

Σκηφτέοντος: v. l. LXXIX (96) loc. cit.

Kap 7: v. l. KAP 27: v. l.

Τότε Τίτταρα: a poetical touch, such as
S. could not resist even in the most serious
context.

κνύθ: molested by some ess

270 Eucrátides: ... of η ΚΧΙΙΙ (11) 257 C:

Ταύτα νῦν Λεύκαντε Αιντρίντι. and Cat. p.

302 A. In the Catechism S. claims
that the Phœnicians knew the chief signs of astrology
and appeals to the public records of Greece.

Thus, the Horoscope were old Phœnicians. At

Lastly, the Horoscopes were triangular tablets

faced at the angles so as to form a pyramid

of three sides, turning on a pivot and having

the earliest laws written on the sides:

(Thucydides, Lep. S.v.) of Carthage, loc. cit., 139

Ar. Av. 1357; e.g. Plato, Politi. 298 D. The

area of word according to Plut. Sot. 25,

Borss according to Schol. on Ar. Av. 1357,

9 stone according to Apollodorus of. Suidas.

They are also called Εἰς τε, though E.M.

S. v. says the K. contained ceremonial
and the 2. civil laws.
within any that the appointment of a coadjutor would have been improper or not. See Claude De Sacy, "De Synagoga," p. 27. Nicaeaus, Bishop of Jerusalem, was the first example of a coadjutor being elected. Eusebius, H.E. VI. 11. Augustine has to begin with, coadjutor of Bishop Valentius, but S. did not always term him as such. Law.

EC-3748E-E05E21 : OF Y LXXVII (142) 208D :

προτεστατορικός, περιμα δισματατορικός.

LXVII (157) : The unscriptural varies

v in some us. Προτεστατορικός.

BERGNER : See note on p. 126 (224)

ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΕΥΡΟΣ : p. 126 (224)

The spirit of the phrases here is that R.'s sovereignship over his native province was

Tirelessly : See a note on 15.θ. 3 and F.

Chap. XX, in which the Seamless is made to

the method of the colonies. Whole families, though

sime that unjust, was approved into veritable leaders.

C. BERGNER : So Petru, for less 159

Kolossians : Some us. used 159

after R. διαστήμων προσωπος a flor.

See

below p. 2023. 1. 2023 χρονοστίς

Kolossians : p. 126 (224). E. Bergner

159. 2023 διάστημων προσωπος. In that

case only, how in which cases are narrated

Bremmeade, quatro, also Theodore, 159. 2023. 159:

ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΕΥΡΟΣ : 159

CÉVOLAIDA : Saidase S.V.

DSOVOSKOV : Many a similar battle must have

been fought by the Early Church in June

159. 2023 : Phalaris of Agrigentum, died 528 B.C.

He was famous for his torture called the castra baca.

ΚΕΡΗΘΟΣ : Khafra (Cepheus) or the IVth

Dynasty built the second of the Shezèh

Pyramids, Herod. II. 27. 5 : Decal.

ΣΕΡΙΧΣ : (ΟΙ ΣΕΡΙΧΣ ΠΕΡΙΗ). S. confuses

Babylon with Assyria, Sennacherib reigns.

702-681 B.C. Herod. II. 141.

ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΕΥΡΟΣ : see II Kings XVII. 59.
The copyist Kalliphatos: Successor of Pseudo-Aurelius.

207 A.

203 A.

Ardeonikos K Fitzgerald: we have here a decree of the 
Secondo accommodanion, which involved a divine 
exclusion from the Churches. Labia S. committed 
the sentence because of lesser accommodation, 
which excluded from the communion but not from 
the Musa Catechumenorum. See 21. LXXIII (130). 
Andronicus had promised to send his agents, 
but as he kept delaying his reformation S. was 
compelled to promulgate the severer sentence. 
Andronicus retained his office of Pragmat for some 
time longer, when he was succeeded by Gymnalous 
in a later letter to Theophilus (21. 143)). S. 
shows magnanimity towards his fellow 
officemate and seeks to be having the best 
for the reorder while Theophilus alone adeans 

207 D. and CXLVII (125) 286 B where the MSS vary slightly. 

Su also furor. Preb. Ps. D. oswotov te proi kai 

Smarophos kai bovera tages pod dextereos 

Kautwata.


to episkopen.

End of the commentary.
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