

The Text of the NT. in Author's Language.

Quotations of Cappadocian ^{in their terms} language is suggested by the letters - in an article not to ~~quoting~~ ^{quoting} celebrated as it should be, as a promise

claimant to the Roman ~~form~~ promulgation or even edition of the Pysgathine text: he is suitably excited with his critical subtexts

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of Antioch has little implication: the same may be said
of x. 20 on ^{an omission} ~~which~~ is the reading of most witnesses
(Ψ 1579 X only reading $\mu\alpha\theta\alpha\varsigma$) and said. $\epsilon\pi\alpha\phi\eta$ (Δ . $\epsilon\pi\epsilon\pi\alpha\tau\alpha\iota$)
— a Coptic, Caesarian, Byzantine reading.
At xv. 7. the position of the ~~and~~ in the sentence is Byzantine, but
the variant reading $\nu\iota\epsilon\tau\alpha\iota$ Δ . $\epsilon\tau\tau\alpha\iota$ c. 28 is found, as well
as an ~~or~~ $\tau\omega$ ante $\epsilon\pi\alpha\phi\eta$ c. 129 GA, on $\epsilon\pi\iota$ c. 5A.

The only significant variants against the reprinting of a Byzantine
reading were found at x. 18
where he reads

$\epsilon\tau\tau\omega$ $\nu\alpha\pi\alpha\tau\omega\varsigma$ $\omega\tau$ $\alpha\epsilon\tau\tau\alpha\gamma\omega\upsilon$ $\kappa\omega\tau$ $\alpha\delta\iota\omega\iota$ c. B3 574 238
vid. $\mu\epsilon\tau\alpha\tau\epsilon\alpha$ Δ . $\delta\iota\delta\iota\mu\eta$ c. B8 C* L ^{892 577} ~~83~~ Δ W 700 ³⁷² ~~572~~ from 1 209
1929 X 213 1071 lat^v (see c) $\eta\gamma\eta\iota\epsilon\iota$
see us am GA and

where a B- $\mu\epsilon\tau$ is apparently ~~the~~ ^{excessing} ~~the~~ ^{strong} influence upon
the reading.

Two variants remain — of little significance however

xiii. 21. $\tau\omega\upsilon$ $\alpha\gamma\alpha\pi\alpha\omega\upsilon$ L. $\tau\omega\upsilon$ $\theta\omega$ c. 255 ?

xix. 17. $\epsilon\tau\epsilon\mu\omega\varsigma$ Δ . $\delta\epsilon\tau\epsilon\mu\omega\varsigma$ c. 157 lat^v.

Here, however, we are again in the presence of variants of little
significance. ~~or~~

Six other stem Germanic citations agree with the Textus Receptus
in cases not indicative of any textual origin. In two other cases
major variants are found, and in one further case (v. 43)
the case is cited over in agreement with TR, and once in the
flourishing from $\epsilon\pi\omega$ $\epsilon\lambda\eta\theta\alpha\theta\alpha$ $\epsilon\alpha\tau$ $\tau\omega$ $\nu\alpha\pi\alpha\tau\omega\varsigma$ $\tau\omega$ $\delta\epsilon\tau\epsilon\mu\omega\varsigma$ $\mu\omega$ $\kappa\alpha\iota$ $\alpha\upsilon\tau$
 $\epsilon\delta\epsilon\chi\epsilon$ $\mu\epsilon$ $\chi\theta\alpha\omega$ $\epsilon\alpha\tau$ $\tau\omega$ $\delta\epsilon\tau\epsilon\mu\omega\varsigma$ $\tau\omega$ $\nu\alpha\pi\alpha\tau\omega\varsigma$ $\epsilon\lambda\epsilon\upsilon\epsilon\tau\tau\alpha\iota$ $\mu\omega$
— $\epsilon\tau\epsilon\mu\omega\varsigma$ Δ $\mu\epsilon\tau\epsilon$ — which yields no less than seven cases.

1. Gregory (Die griechischen Hss. des neuen Testaments) notes concerning
255 — "ign filigen, Komma nicht Text. Moskau Synode W. 69."
Is this known perhaps a Lemma reading?

in 185, it is evident that this Latin version is ^{not} a ^{translation} of the original ^{Latin} version, ^{but} a ^{reworking} of the original ^{Latin} version. ^(The word at the bottom of the page is from the original.)

which contains a number of amendments (written in red) (see Paper. BC III p. 5.)

There are 25 citations from Romans: 16 of these are in agreement with TR at insignificant points; ~~and~~ at xi.15. li first adds kai between the two affirmative expressions, and thus agrees with the majority of witnesses against RB 1739 DE 1610 etc. ^{the} ^{word} ^{was} ^{added} ^{at} ^{xi.11. The} ^{reading} ^{of} ^{TR} ^{for} ^{the} ^{word} ^{is} ^{typical} ^{of} ^{Byzantine} ^{manuscripts.}

ix.12. $\omega\epsilon\iota\kappa\epsilon\nu$ L. $\omega\tau\alpha\rho\omicron\upsilon\epsilon\nu$
ix.6. add $\mu\omicron\upsilon\sigma\iota$ p. OUTOI
xiii.14. add $\omega\epsilon$ $\alpha\upsilon\tau\epsilon$ $\epsilon\zeta$ $\omega\tau\omicron\upsilon$
xiii.10. $\alpha\upsilon$ EV $\tau\alpha\kappa\epsilon\tau$, $\alpha\upsilon$ $\tau\omicron\varsigma$ $\epsilon\iota\pi\eta\gamma\epsilon$, add $\epsilon\pi\eta\kappa\epsilon\tau\iota$ $\mu\alpha\tau\omicron\upsilon$

At xiii.18. $\gamma\theta\eta$ is placed before $\gamma\mu\alpha\epsilon$ in agreement with p.76
B & C A 1739 6 929^c 1908 33 P ad pes. D 623 255
1319 2127 256 263 330 69 929 $\omega\gamma$ Dig. Cys.
The agreement of p.76 - A is ~~not~~ ^{not} ^{reduced} ^{to} ^{an} ^{insignificant} ^{level} ^{here} ^{by} ^{the} ^{reading} ^{noted} ^{above} (pace 1. page) but more than witnesses here attest that the reading of A is correct.

^{accents}
Addition of Accents bears upon the reading of iii.5. the $\alpha\kappa\epsilon\iota$ $\tau\alpha$ $\kappa\alpha\pi\iota$ $\lambda\epsilon\tau\epsilon\tau\alpha$ $\alpha\upsilon\tau$ $\kappa\alpha\tau\iota\pi\alpha\delta\epsilon\upsilon$ $\alpha\tau\iota\delta\iota\kappa\alpha\iota\omicron\tau\epsilon\delta\alpha$ $\alpha\upsilon\tau$ $\epsilon\kappa\epsilon\iota$ $\alpha\pi\omicron\epsilon\pi\eta\mu\epsilon\tau\alpha$ $\alpha\lambda\lambda\alpha$ $\tau\iota$ $\omicron\upsilon\upsilon$ $\mu\alpha\tau\epsilon\chi\omicron\mu\epsilon\upsilon$ $\alpha\pi\omicron\iota\kappa\omicron\upsilon$. —
reading attested only by 1611 1108 amongst mss. but by Origin and Theodot also. The reading of 169 D* E S Ser $\alpha\pi\omicron\alpha\tau\epsilon\chi\omicron\mu\epsilon\upsilon$ $\tau\epsilon\pi\iota\kappa\omicron\upsilon$ may also be compared. 1611 1108 belong to the Scribes' IC' group. The same is complicated because another reading attested & attested by Strat, amounts to $\alpha\pi\omicron\epsilon\chi\omicron\mu\epsilon\tau\alpha$, and explains its various possible meanings.

a number

There are ~~strong~~ indications from the other copies of the NT.
made by Quidas: the large majority are in agreement with
the TR, but there are few significant Papyriean variants.
Papyriean readings.

An conclusion must ^{be drawn} ^{from} ^{the} ^{fact} ^{that} ^{for} ^{the}
^{majority} ^{of} ^{the} ^{NT} ^{copies} ^{are} ⁱⁿ ^{agreement} ^{with} ^{the} ^{TR} ^{and} ^{only} ^a ^{few} ^{are} ⁱⁿ ^{agreement} ^{with} ^{the} ^{Papyriean}
text, without some earlier elements, namely "but it"
in "Alexander's" addition. Whether he is in any way
connected with the dominance of the Papyriean text after his
day cannot be decided on the evidence available.

We have one small hint elsewhere that this may be so.

Quidas is credited with the first recension of his master,
Papias's Pithitike, by the solemn words almost
Surgens. He describes the style of the text as "Greek"
~~invariant features~~ ^{the} ^{text} ^{is} ⁱⁿ ^{agreement} ^{with} ^{the} ^{TR} ^{and} ^{only} ^a ^{few} ^{are} ⁱⁿ ^{agreement} ^{with} ^{the} ^{Papyriean}
variant features of the Papyriean text; and perhaps the
contrast between ^{and} ^{the} ^{TR} ^{and} ^{the} ^{Papyriean} ^{text} ^{is} ⁱⁿ ^{agreement} ^{with} ^{the} ^{TR} ^{and} ^{only} ^a ^{few} ^{are} ⁱⁿ ^{agreement} ^{with} ^{the} ^{Papyriean}
J.G.S. 1958 etc.) ^{is} ⁱⁿ ^{agreement} ^{with} ^{the} ^{TR} ^{and} ^{only} ^a ^{few} ^{are} ⁱⁿ ^{agreement} ^{with} ^{the} ^{Papyriean}
is manifestly half way into the realm of conjecture,
which however legitimates alterations of minor importance, must
not be allowed to say the least and in matters of detail
writing. We have presented such evidence as the remains
of Quidas afford: ~~it~~ it is much to be hoped that
investigation in other copies of the period will determine
- all the meaning which of persons it does not clearly
reveal to us.

188 xxi. 20. lodonw l. ev-ton lodonore c. s. 4 109 1611^r 1894^r
917 1894 623^s 920 L^r sgr. lre

am lth. 1758^r
aid. lodonw p. zav ~~PROSTORON~~ e. (2396) am Nestle.

Ran. 1.8. c. s.

i. 18-19. inc. c. s.

i. 6, 7 c. s.

ii. 5. c. s.

iii. 9. Ta arp. / secepa zav kv. t. p. p. f. ur. nei ap. x. o. t. p. a. o. n. s.

Exc. ap. o. p. o. p. e. t. a. x. t. h. e. t. i. o. u. v. k. a. t. e. p. o. p. e. v. t. p. o. i. c. e. v.

IE. c. 1611 1108 Ap Ta lre (cf. 104 D* E? S Sev).

(Stat. 659 ~~within~~ ^{within} the next section "beannuim" on the "innuim" ~~meaning~~ ^{meaning} of "ap. o. p. o. p. e. t. a. x. t. h. e. t. i. o. u. v. k. a. t. e. p. o. p. e. v. t. p. o. i. c. e. v." (IC 1).

v. 20; vi. 10; vii. 1. c. s.

vii. 2. veiker l. v. a. r. o. v. e. v. s. i. u. e. l.

viii. 7; viii. 19. i. u. i. l. c. s.

ix. 6. add p. o. v. o. s. p. o. v. t. o. i. s. i. u. e. l.

xix. 5. p. e. n. t. h. e. m. a. t. i. c. e. i. n. t. h. i.

xii. 11 e. s.

xii. 15. e. s. p. e. n. t. h. e. m. a. t. i. c. e. i. n. t. h. e. a. d. d. i. t. i. o. n. o. f. n. a. i. i. s. t. h. e. m. a. g. i. n. i. t. y. m. e. a. n. i. n. g. c. o. n. t. e. n. t. s.

K XB 1739 D E 1610 l. e. t. s. g. r. l. r. e. a. m. (Ap 11)

A. iii. 10. q. d. n. a. n. t. h. e. q. u. a. e. l. a. m. p. n. c. e. p. 46 B. X. C. A. 1739 & 924^s

1908 33 P a. e. l. e. a. D 623 255

1319 2127 256 263 330 69

929 v. g. ap. kv

B. s. d. i. n. d. q. u. a. e. (l. q. u. a. e.) c. s. : N. m. a. g. i. n. i. t. y.

v. d. a. d. a. s. e. a. n. t. h. e. e. t. i. a. s. i. u. e. l.

xiv. 17. c. s.

xv. 20. a. n. e. v. t. a. x. e. a. n. t. h. e. e. p. p. h. e. a. d. a. s. e. p. p. h. e. a. p. a. r. a. s. i. u. e. l.

Other Paulines:

In the rest of the Epistles (Pauline and Catholic) we find the outstanding evidence, which is not sufficient to allow each to be dealt with independently, but corroborate the consideration the Empire of Romans, Iain Thomas and others.

Certain variants from TR are here, as elsewhere, in fact majority readings

II Cor. v. 21. $\text{pevripetha l. puvripetha}$ (which is minorhood in VS: Tiberian script also in under).

I Thes. ii. 14. $\text{ta avta l. ta avta}$.

I Tim. iii. 6. ou to . $\text{and Ep. iii. 6. is a Byzantine reading qmiv l. vpiiv}$

Agreements with p^{46} are

II Cor. v. 17. ou ouv c. p^{46} H d6 Ia^{1026ff}
 fal. v. 15. ou ouv c. p^{46} H d1-2* 24f etc.

Ephes. iii. 16 $\text{du l. dny c. p}^{46}$ etc.

Phil. ii. 27. eklygev avto $\text{we avnive c. p}^{46}$ (which)...

Cor. i. 20. ou pro $\text{p. tachypressiv c. p}^{46}$...

Other ancient readings include

Gal. i. 8. Kav l. Kai kav c. B^{115}

ii. 6. qmuor l. qmuor (which) c. Hare 3 26f 162 257 d356 Ia^{1026ff}

1066 264^2 367 502^3 174 d355

1554 552 6'161^2 209 c'7537 158f

2154 it og am

Ephes. v. 32. ou etc^2 c. ...

Phil. iii. 8. ou enoi p. exu/sata (which) c. ...

Readings with the Western witnesses include

II Cor. v. 20. $\text{deopnevov l. deopnevov}$ c. ...

I Cor. xi. 6. ou de (para) c. ...

Gal. v. 3. ou pavriv ...

Ephes. i. 12. $\text{adi y anti xly theia}$

Phil. i. 29 ou to (which) pab. c. ...

I Tim. i. 14. GAMBO l. GAMBO c. ...

Readings with numerals, 'bonds' letters, support.

II Co. v. 17. Tα ΠΑΥΤΑ αὐτὸ κείνα ἐπισημαίνονται.

Eph. iii. 15. οὐρανοὶ & οὐρανόθεν α'.

id. v. 15. ὑποκόσμος & ὑποκόσμος α'.

II Tim. iv. 1. πληρὸς & πληρὸς α'.

II Tim. iv. 14. κείνα αὐτὰ πᾶσι ἐπισημαίνονται.

Smaller groups support

II Co. i. 6. αὐτὸ α'.

id. v. 4. ἐνδοξασθεὶς α'.

Gal. v. 3. ἡ ἀγάπη αὐτῶν α'.

and simpler readings are only found at
II Co. xii. 7. α' ETR.

Eph. v. 6. ἐν ἑσπερίῳ α'.

It will be evident, that, while among the differing expressions of
the ^{same} words, statistics would signify ~~also~~ that readings show
a similar ~~support~~ ^{support} for the same in Peshian quotations for the
same families to that of his ^{own} ^{manuscripts} ^{for} the respective ^{ones}.

The relative statistics between the following 11 variants, mainly
standing out early readings against Peshian.

Quetta . P. Baskin in 'Dictionnaire de la Bible'. (ed Vigant)
M.I. CA. 944.

The first of Quetta's poems in the Apocalypse is under in Causer
(reprinted by Nisise? CVI. 493-786) then in ? (Heuter. Paris
1830-31. t. II. Quete explanation in 'Apocalypse' p. 5).

Commentary of Causer.

Another commentary on the Apocalypse is found under the same
name — of G. B. various reasons for supposing it is another
Broxy of Causer in Fyffe C. in fact, in copy of C. in Fyffe C. (see Supplement
to Causer in Heuter of Causer — Causer in Heuter (see Supplement
CVI. Fyffe. 1596. reprinted in Nisise. CVI. 215-458.
(in fact, Causer's commentary: abridges, in part, supplements).

For the name of the Apocalypse for commentary see Fabrics. ed. Hausler
Widder Paes. VIII. 696-699.

A Thacker. T. U. I. 1. 36-46.

Commentary of Thacker under above (Fabrics: Causer) eds Dickson. DCB. VII. P. 1845.

The inscription and found of the Apocalypse commentary are from Quetta'
own hand: The commentary, as Quetta writes in a comment on
Apoc. vii. 6. (p. 301 sq.), is an in part and partly original Quetta-
commentary. Not before the end of the 18th century.

It is an error not to distinguish between the authorship Quetta's, and
the Causerian poetry who not concerned the Translation of
Quetta's of Causer's who died in 911. (Dictionnaire de la Bible, ed. Fab.)

The date of the authorship Quetta's is fixed under the year 900 by our
reference by Binck and Schwarz.
(Prilium. Clank. 39. Saldin on Paes).

Quetta, on a long poem, Quetta's in mathematics: then (895) on Paes, in Plato X
914. ed. Paes 451 with a Quetta's, by an Stemmi in mathematics. as
the date of this work is a historical discussion from Quetta's hand.

Quetta in Nov. collect. Math. VII. I. P. 3. p. 42. ^{sq.} Quetta's six studies on mathematics. which
are from Quetta's hand.

21
Further mentioning in the Appendix to the German: and Reitzig. *Deutsch. Mission*
and *Reisreisen*. ^{1837: p. 737. 844.} ~~1837: p. 539. 844.~~ ; it is not wholly taken from *Reisen*; many
comments and ref. are due to *Reisen*.

3 specimens in the *Entomologia* *Nationis* are from *Reisen*. (See *Reiseauf.*
Comm. Acad. Spp. Hist. I. p. XVII.)

The locality of the *Exuviae* *maiores* *Sumatra*. *Suria* and *Asia* is
probably to be identified with *Reisen*. (*Suria*. ad 15 Nov. p. 366. 9.)

A. *juvénis*. *Spittingide* *gleditiae* *Bergsigen*. 1869. pp. 883-6
(see review of *de Boer's* *entom.* + *Vita Entomologica*)

Soculis A. Kouyssa.
O *καίραπερα* *Αρεθρα* *καί* *Το* *Εργον* *αυτου*.

ex *Αθηναι* 1913.

(*Chemical* *kuris* ?).

See
Panley - *kuris*

Aethra.

Neuristammatice *Abhandlungen*. XIV. Band.

Panley *Kommunikation* aus der *spezialisten* *Reise*

B. *Karl* *Staub*. 1933.

2. H. Schmidt (Text of Revelation) Professor Schmidt
München.

W. G. Kimmel. 1937. *idem*.

Psychopatria München.

Reims articles on N.T. Text.

see *Kunstsachen*

Einige Briefe.
des Neugylden

Brief Neugylden in *Theoria* (Mün. Nova Latina Bibliotheca
reprinted in *Magnum*.)

(München 1. Vatican Ms. Rom. Vat. 51. 1687.
Vaticanus Ms.)

Psychopatria in *Proverbia*

Septuaginta-*Interpretationem*
an Spitzbergen.

MS. " *Transcriptio* " *accusis*, *und* *ditionem*, etc.

Kellig. Theologische Kurt-Notizen und Kritiken. (Hamburg 1831-)

pp. 734. 537.

(Centr. U.L. P. 115. c. 22. 9.
Brit. Mus. P. P. 150.)

See also. J. T. C. M. Otto. ? für missionologische Theologie. xxx
in Astors' edict. Leipzig. 1878. S. 535, 590.

O. m. Geschichte. Fund U. II. S. 154-196.

Theologes Pharmazie. d. Astors' Catalog. ? Astor.
(NT) Bk. 7. Astor. 1845.

Andrena

Andrena

ju. ix 4. (221)

Nm inaequalis

1 ju. vi. 21. (222)

parropopae, 2. *Diop.* (504)

1 ju. vi. 20. (233)

~~*inaequalis*~~ cf. 532 3.

ju. vi. 21. 41. (241)

inaequalis *hyperboreae*. (515)

1 ju. vi. 3. (252)

Nm inaequalis

(*ph. discip.*, *claus.*, *hygie*
andrei 22.)

1 ju. vi. 15. (261)

~~*Nm inaequalis*~~ cf. 510, 520

(*discip.*, *claus.*, *hygie*, *andrei* 22)

ju. vi. 17. (265)

enitropopae 8. *ferropopae*

(*discip.*, *claus.*, *hygie*)

ju. vi. 38. (285)

addit *orthoceras* etc

transp., *perc.*, *ant.* *cr. tger.*

ju. vi. 13. (289)

Nm inaequalis

2 ju. vi. 31. (293)

Nm inaequalis

ju. vi. 20. (297)

Nm inaequalis

ju. vi. 4. (309)

} *Nm inaequalis*

ju. vi. 12

ju. vi. 27.

ju. vi. 34. (311)

ju. vi. 6. (313)

Cith. unguis ad *trivleuen.* (47)

ju. vi. 4. (324)

Nm inaequalis

1 ju. vi. 13. (353)

Nm inaequalis. (cf. 520)

ju. vi. 27. (361)

Nm inaequalis

ju. vi. 12. (369)

1 ju. vi. 3. (367)

ju. vi. 26. (372)

~~*inaequalis*~~ see 597

ju. vi. 21. (373)

cf. 799

ju. vi. 24. (400)

Nm inaequalis

ju. vi. 45. (416)

cf. 756

ju. vi. 19, 21 (422)

Nm inaequalis

1 ju. vi. 26. (421)

Nm inaequalis

ju. vi. 21, 23 (448)

cf. *U. xix* 7 (545)

ju. vi. 33. (448)

cf. 781

xix. 35.

Ad hunc CVI. 56A.

M. 13.

Nk. 4

Lk. 8

<p>7b.</p> <p>ΑΥΤΩΝ ΑΙ ΚΑΝΘΑΙ ΚΑΙ ΑΥΤΩΝ ΑΥΤΑ</p> <p>ΑΥΤΩΝ : BCZ uue uel uue uel</p> <p>ΕΥΝΙΣΑΝ : ΧΘΙ3 Ι24 346</p>	<p>7c</p> <p>ΑΥΤΩΝ ΑΙ ΚΑΝΘΑΙ ΚΑΙ ΕΥΝΙΣΑΝ ΑΥΤΟ</p> <p>ΑΥΤΩΝ Δ. ΕΥΝΑ. 33 αλ uue "o</p>	<p>7d</p> <p>ΚΑΙ ΕΥΝΙΣΑΙ ΑΙ ΚΑΝΘΑΙ ΑΥΤΩΝ ΑΥΤΟ</p> <p>ΕΥΝΙΣΑΝ Δ. ΑΥΤΩΝ : ΧΘ (ΧΘ ΑΥΤΩΝ)</p>
<p>22b</p> <p>ΚΑΙ Η ΜΕΡΙΜΝΑ ΤΟΥ ΑΙΩΝΟΣ ΚΑΙ Η ΑΣΤΕΥ ΤΟΥ ΠΛΟΥΤΟΥ ΕΥΝΙΣΤΕΙ ΤΟΝ ΔΟΥΛΟΝ</p> <p>ΑΙΩΝΟΣ Δ. ΧΘ Δ Δ αλ 2 Δ αλ 11 α</p> <p>ΑΙΩΝΟΣ ΤΟΥΤΟΝ : ΧΘ C E F G K</p> <p>LM al uue l</p>	<p>19</p> <p>ΚΑΙ ΑΙ ΜΕΡΙΜΝΑΙ ΤΟΥ ΑΙΩΝΟΣ ΚΑΙ Η ΑΣΤΕΥ ΤΟΥ ΠΛΟΥΤΟΥ ΚΑΙ ΑΙ ΠΕΡΙ ΤΑ ΔΟΥΤΑ ΕΓΓΡΗΜΙΑΙ ... ΕΥΝΙΣΟΥΣΙ ΤΟΝ ΔΟΥΛΟΝ</p> <p>ΑΙΩΝΟΣ : uue ΔΙΟΥ : D 2r e sa l αλ 11 α</p> <p>αα τούτων p αιωνος : ΑΠ uue 2 al f e h r s y u i ca s p k.</p>	<p>14b</p> <p>ΟΥΤΟΙ... ΟΥΤΟ ΜΕΡΙΜΝΩΝ ΚΑΙ ΠΛΟΥΤΟΥ ΚΑΙ ΥΔΟΥΝ ΤΟΥ ΔΙΟΥ ... ΕΥΝΙΣΟΥΝΤΑΙ</p> <p>ΟΥΤΟ ΜΕΡΙΜΝΩΝ (ΤΩ) ΔΟΥΤΟΝ : D 64 ca e f e a</p> <p>a collicitudinibus saeculi et diuitiarum : a l</p> <p>αα τούτων p. Διου 71585 n l</p>
<p>21. ΕΠΟΣ ΚΑΙΡΟΣ ΕΣΤΙΝ ΓΥΝ ΤΟΥΤΟΥΤΟ ΔΕ ΘΑΙΡΕΩΣ Η ΔΙΟΥΤΟΝ ... ΕΥΝΙΣΤΕΙ</p>	<p>17. ΕΠΟΣ ΚΑΙΡΟΣ ΕΣΤΙΝ ΕΙΤΑ ΠΕΡΙΜΕΝΕ ΘΑΙΡΕΩΣ Η ΔΙΟΥΤΟΝ ... ΕΥΝΙΣΤΕΙ</p>	<p>18. ΟΙ ΕΠΟΣ ΚΑΙΡΟΣ ΕΣΤΙΝ ΤΟΥΤΟ ΚΑΙ ΕΥ ΚΑΙΡΟΣ ΠΑΡΕΡ ΠΟΥ ΑΠΙΣΤΑΝΤΑΙ</p>

Leon Magister. ()

A comparative collection of Scholia remains in ms. on the liturgical books of the O.T., on the 2 gospels (Mat. Lk. Jn.), on the Acts and the Catholic Ep. pp.

Excerptis in A. Maii. Nova part. bibl. 6 (Rom. 1853) 541 f. *
in Regine. P. 3. 106, 1020 f.

Other excerpts from Cod. Patavine. 177. (no. 10) etc.). In the collection, Πατριστικῆς Δι' Ἀποδοξίας, Athens 1890. pp. 97 f.

The scholia on the O.T. in other Patavine 178, with letters of Leon. The latter cited by J. Inskelien. Acta 1. (1883-5)

pp. 377-410. The scholia on the O.T. contain the original excerpts from the text of Cyrillus. *

Other mss. are for example. Cod. midleb. theol. 157, 230.

Actiōn = Δ. τῆς ἱστορίας καὶ ἐκκλησιαστικῆς ἐκπαίδευσεως τῆς Ἐκκλησίας.
Athens 1883 ff.

Basilios of Neoplaton.

(a. (Lumenly))

He wrote a commentary on the *huplocthi carpus* - *united*. For
its *huloye* see A. kai. *Nova Pat. lib. 7* (6. pp. 590 f.) ~~(Nov. 1857) p. viii xiii~~

Excerpt in A. kai. *Nova Pat. lib. 6*. Nov. 1857. 1. vii - xiii. -
to be found in *Nigine*. P. 111. 412 - 416.

Col. hestonic. 31. (c. 12). contains this commentary on the *huplocthi*
and an incomplete "Εὐθεῖα καὶ διαφάνη καὶ κάποιον καὶ ἴστυον
ἐπὶ θεῶν ἡρώων (96 Q. + A.)