The e-Library of Greek Byzantine Manuscripts. 
Application in the Sources Chrétiennes collection

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Although the Byzantine Empire fell, it continues to exist thanks to its ability of self-projecting onto its cultural heritage, especially onto texts written during its period. Text Collections are excellent projects for preserving historical manuscripts. I focus on series of Greek-Byzantine manuscripts, especially on the well-known Sources Chrétiennes collection. This is a bilingual series, containing Greek texts (50% of its content) and an important source for researchers of Byzantine era. Thus I have initiated the construction of this collection’s e-library, which can be a subset of the overall e-library of Greek-Byzantine manuscripts. The construction of an e-library has proved to be extremely useful. Indeed, a huge variety of analyses reveals inherent structures, identities etc. In this presentation I demonstrate those elements referring to the layer structure of the collection with respect to Greek texts (analysis of thematic content, author, title). Thus a critical insight into the realm of Greek-Byzantine manuscripts is obtained.

A. Introduction — The Sources Chretiennes collection

The Sources Chrétiennes collection is one of the most important and respected worldwide collections of the Fathers of the Church.¹ This is a collection of Patrology² in French (Mondesert, 1988). That is, all projects, regardless of the language in which they have been written, are always translated in French.³ The collection ranks among other

¹ By the term Fathers of the Church we declare the spiritual men of the Church who are considered to be of important validity in dogmatic aspects.
² The Literature related to the Fathers of the Church.
³ The project of the Sources Chrétiennes series came within the jurisdiction of the central research organization of France CNRS (Centre Nationale de Recherche Scientifique).
valid and important large collections (such as the Patrology of Migne [Migne, 1857–1866]) or smaller ones such as Philokalia of St. Nikodimos from the Holy Mountain.

B. Rate of progress and feature elements

The collection is being gradually completed and its development so far covered 65-years running. The progress of the project is as follows:

<table>
<thead>
<tr>
<th>Volume number</th>
<th>Year of publication</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1943</td>
</tr>
<tr>
<td>50</td>
<td>1957</td>
</tr>
<tr>
<td>100</td>
<td>1964</td>
</tr>
<tr>
<td>150</td>
<td>1969</td>
</tr>
<tr>
<td>200</td>
<td>1973</td>
</tr>
<tr>
<td>300</td>
<td>1982</td>
</tr>
<tr>
<td>400</td>
<td>1994</td>
</tr>
<tr>
<td>519</td>
<td>2008</td>
</tr>
</tbody>
</table>

Table I. The progress of the Sources Chrétiennes series

To date 519 volumes have been published. The rate of progress of the series is shown in the diagram of Fig. 1. The display of the average pace of work per year may result from the data in Table I and Fig. 1 according to the already specified basic time periods. The mean rate is shown in Fig. 2. It should be noted that the periods of fragmentation of time correspond to time-slots wherein a complete sub-collection of 50 or 100 volumes is published. The different levels of the cascade diagram relate to the average number of volumes published per year. This is the picture of the pace of work per year. Each period has its indicative average progress. The overall average for the whole time period is about 10 (volumes/year).

Figure 1. The rate of progress for the Sources Chrétiennes collection (time scale)
Figure 2. The rate of progress per time period for the Sources Chrétiennes collection. The straight line gives the general mean value of publication (ca. 10 volumes per year).

Prior to proceeding to enumerate particular collection's features and features of its works, it is necessary to set out the key elements of the manuscripts in the Sources Chretiennes anthology. These are also the collection's coordinates, namely:

*Author name — Text Title — Volume Number*

which are the fundamental attributes of a database dedicated to maintain a digital Patrology, too.

C. Manuscripts

The focus of interest in the study of the Sources Chrétiennes series in this paper is on texts of the collection written in Greek language.

It is therefore appropriate to develop a kind of statistical analysis which reveals the inherent structure of the entire collection. Initially we should note that there are five fundamental areas of interest (Sources Chretiennes, 2009).

(1) Hebraic (2) Greek (3) Latin (4) Medieval (5) Eastern

The key feature of each region is briefly identified respectively as:

1. [Hebraic] This family of texts pertains to the early period of Christianity, where, as reported by managers of the series, Judaism meets Christianity.
2. [Greek] The common characteristic of these texts is the Greek language.
4. [Medieval] Texts following the East-West Schism and written during the Medieval period (roughly up to fourteenth-century).
5. [Eastern] Manuscripts written by eastern authors in Armenian, Syrian etc. language (e.g. works of St. Efraim the Syrian).
Analysis of the statistical distribution of collection's volumes among the aforementioned periods is indicated in the following tables regarding the first 500 volumes.

<table>
<thead>
<tr>
<th>Literature</th>
<th>Hebraic</th>
<th>Greek</th>
<th>Latin</th>
<th>Medieval</th>
<th>Eastern</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of volumes</td>
<td>10</td>
<td>242</td>
<td>165</td>
<td>70</td>
<td>13</td>
<td>500</td>
</tr>
<tr>
<td>%</td>
<td>2%</td>
<td>48,4%</td>
<td>33%</td>
<td>14%</td>
<td>2,6%</td>
<td>100%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Period</th>
<th>First until third century</th>
<th>Fourth until eight century</th>
<th>Ninth until fourteenth century</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of volumes</td>
<td>129</td>
<td>288</td>
<td>83</td>
<td>500</td>
</tr>
<tr>
<td>%</td>
<td>25,8%</td>
<td>57,6%</td>
<td>16,6%</td>
<td>100%</td>
</tr>
</tbody>
</table>

D. Topography of the project

I now present the modular backbone of the collection, i.e. the citation of the concise project’s components. I characterize as concise those elements which describe the complete work in the shape of anchors or “topographical signs”. Such elements (by volume) are:

1. Title
2. author
3. date of writing
4. number of individual texts (per volume)
5. number of introduction pages
6. index
7. number of index words
8. date of publication
9. area
10. project category

Thus the fundamental elements of the project may construct a DataBase (DB), whose distinct fields are these elements. A scheme of this DB (Myridis, 2009:90) can be defined.

The DB is formed by implementations of the Cartesian product of its fields (Myridis, 2009:79). Regarding the aforementioned anchors we can omit the date of writing, as there are many cases with more than one manuscript per volume; consequently this
field can not be uniquely defined. Thus the nine remaining fields form the graph\(^4\) shown in Fig. 3.

![Graph of the distinct fields participating in the Cartesian product of the database corresponding to the Sources Chrétiennes collection](image1)

Figure 3. Graph of the distinct fields participating in the Cartesian product of the database corresponding to the Sources Chrétiennes collection

From the Cartesian product of graphs (Fig. 3), the cubic graph results in Fig. 4.

![The cubic graph of the Cartesian product corresponding to the elementary characteristics of the Sources Chrétiennes topography](image2)

Figure 4. The cubic graph of the Cartesian product corresponding to the elementary characteristics of the Sources Chrétienues topography

Implementations of graph’s subsets in Fig. 4 construct the DB of Sources Chrétiennes. The generalized ranges of values for the distinct fields of the Cartesian product are cited in Table II, where \(L\) stands for length of strings and \(N_s\) is the maximum number of pages of a volume. In the fields author, area and project category an indirect redirection (lookup table) between numbers and strings (referring to the names of records) should be performed. The field value of “project category” is infinite (\(\infty\)) as we assume an infinite number of possible thematic subjects.

<table>
<thead>
<tr>
<th>Field</th>
<th>Field values</th>
</tr>
</thead>
<tbody>
<tr>
<td>Title</td>
<td>(L &gt;&gt;)</td>
</tr>
<tr>
<td>author</td>
<td>(N &gt;&gt;)</td>
</tr>
<tr>
<td>number of individual texts (per volume)</td>
<td>(M_i \in [1, N_s])</td>
</tr>
<tr>
<td>number of introduction pages</td>
<td>(M_j \in [1, N_s])</td>
</tr>
<tr>
<td>index</td>
<td>([0,1])</td>
</tr>
<tr>
<td>number of index words</td>
<td>(N_{\lambda} &gt;)</td>
</tr>
<tr>
<td>date of publication</td>
<td>(N_{\chi} &gt;)</td>
</tr>
</tbody>
</table>

\(^4\) e.g. (Gross and Yellen, 2004).
Table II. Generalised ranges of values for the fields of Sources Chrétiennes database

<table>
<thead>
<tr>
<th>area</th>
<th>$N_\infty$</th>
</tr>
</thead>
<tbody>
<tr>
<td>project category</td>
<td>$\infty$</td>
</tr>
</tbody>
</table>

E. e-Keyword (*e-Kleída*)

The work conducted during this study leads to the construction of an electronic “keyword” (e-Keyword) for the Sources Chrétiennes collection. The printed version of this e-Keyword is shown in Table A in Appendix (in alphabetical authors ranking). The construction of such a (digital) table gives the best facility for the production of numerous group tests, which relate to the statistical and structural organization of the series. This is particularly important. Indeed the content and functionality of the collection can be better evaluated. Moreover the whole operation of that multi-annual critical editorial work may be understood in depth. We indicatively present some of the main results that are the effect of hierarchical classification of the e-Keyword.

It should be noticed that, both the analyses referred to hereinafter, as well as those not listed (e.g. for reasons of space), are significantly accelerated and particularly facilitated, by using the e-Keyword and, generally speaking, by the Information Technology (IT) resources provided.

(1) Greek authors of Sources Chrétiennes

The table of the till now published volumes (1–519) indicates that there are 61 authors of Greek texts in this collection. We finally cite the list of authors in Greek Literature (Table A in the Appendix) and the 35 Most Common Themes in Sources Chrétiennes (Table III). The latter table includes the themes and the authors in which they occur.

<table>
<thead>
<tr>
<th>Thematic catalogue (categories)</th>
<th>Authors</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>English</strong></td>
<td><strong>Greek</strong></td>
</tr>
<tr>
<td>1. Annotations</td>
<td>Υπομνήματα</td>
</tr>
<tr>
<td>2. Anthropology</td>
<td>Ανθρωπολογικά</td>
</tr>
<tr>
<td>3. Apologetic</td>
<td>Απολογητικά</td>
</tr>
<tr>
<td>4. Apotheoms of Fathers</td>
<td>Αποφθέγματα Πατέρων</td>
</tr>
<tr>
<td>5. Ascetics</td>
<td>Ασκητικά</td>
</tr>
<tr>
<td>6. Baptesmatic</td>
<td>Βαπτισματικά</td>
</tr>
</tbody>
</table>

Symbol $>$ is used in order to declare a very large number, while $>>$ declares a huge number.

For a printed keyword to the Patrologia Graeca collection see (Cavallera, 1912).
|   | Themes/Authors Table (or MCTh table: Most Common Themes). The numbers in 4th column refer to the author identifying numbers as in Table A in the Appendix |
|---|---|---|
| 7. | Canons | Κανόνες | 6, 60 |
| 8. | Catecheses | Κατηχήσεις | 10, 33, 39, 55 |
| 9. | Contra Heresies | Αντιαρετικά | 15, 31 |
| 10. | Dogmatic | Δογματικά | 1, 6, 38, 39, 44, 55, 60 |
| 11. | Encouraging speeches | Προτρεπτικοί | 35 |
| 12. | Ethics | Ηθικά | 55, 56 |
| 13. | Fests of Lord/Theotokos | Δεσποτικών/Θεομητορικών εορτών | 11, 22, 28, 30, 31, 33a, 40, 46 |
| 14. | Filokalia | Φιλοκαλία | 61 |
| 16. | History of Church | Εκκλησιαστική Ιστορία | 21, 24, 57, 58 |
| 17. | Hymns | Ύμνοι | 48, 54, 55 |
| 18. | Love | Αγάπης | 24, 43 |
| 19. | Martyrdoms | Μαρτύρια | 21 |
| 20. | Mystic | Μυσταγωγικά | 39 |
| 21. | On Celestial Hierarchy | Περί ουρανίου ιεραρχίας | 13 |
| 22. | On Holy Easter | Εις το Άγιον Πάσχα | 7, 22, 28, 33a, 40, 46, |
| 23. | On Incarnation | Περί ενανθρωπήσεως | 1, 38 |
| 24. | On Resurrection | Περί αναστάσεως | 2, 30 |
| 25. | On the Holy Passion | Περί Πάθους Θείου | 9 |
| 26. | On the Holy Spirit | Περί του Αγίου Πνεύματος | 6 |
| 27. | On the Holy Trinity | Περί Αγίας Τριάδος | 38 |
| 28. | On thoughts | Λογισμῶν | 18 |
| 29. | On Wedding | Γάμου | 10, 33 |
| 30. | Pastoral | Ιερωσύνης | 33 |
| 31. | Pedagogic | Παιδαγωγικά | 35 |
| 32. | Practical | Πρακτικά | 18, 55 |
| 33. | Therapeutics | Θεραπευτική | 24 |
| 34. | To kings | Προς βασιλείς | 1, 38 |
| 35. | Virginity | Παρθενίας | 10, 33 |

Table III. The themes/authors table (or MCTh table: Most Common Themes). The numbers in 4th column refer to the author identifying numbers as in Table A in the Appendix.
(2) Analysis of Subjects

It is certainly difficult to define precisely all the various subjects dealt with by the Greek library of Sources Chrétiennes. However, in a general effort to ascribe the subject matter of Greek Literature we find that there are, at least, three hundred (300) different subjects in the collection, which are negotiated between the Greek texts. The reader can find more on e-processing of texts collections in Myridis, 2006:283.

F. Subjects & Conclusion

I have previously reported about 300 subjects in Greek texts in the Sources Chretiennes collection. Given the excellent facility provided by the e-Keyword, I have conducted a general thematic classification of subjects which are developed in the Greek manuscripts. About 65 different topics can be distinguished. Further analysis and formulation of new categories certainly leads to consider a larger table of thematic units.

Appendix

<table>
<thead>
<tr>
<th>A/A</th>
<th>Author</th>
<th>Title</th>
<th>Volume</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ἀθανάσιος Μέγας</td>
<td>Ἀπολογία πρὸς τὸν βασιλέαν Κωνστάντιον</td>
<td>56bis</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ἀπολογία περὶ τῶν διαβαλλόντων τὴν ἐν τῷ διωγμῷ φυγήν αὐτοῦ</td>
<td>56bis</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ἐπιστολές πρὸς Σεραπίωνα</td>
<td>15</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Λόγος περὶ ἑνανθρωπήσεως τοῦ Λόγου</td>
<td>18bis (α’ ἔκδ), 199</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Βίος Ἁγίου Ἀντωνίου</td>
<td>400</td>
</tr>
<tr>
<td>2</td>
<td>Ἀθηναγόρας Ἀθηναίος Φιλόσοφος</td>
<td>Πρεσβεία περὶ Χριστιανῶν</td>
<td>3 (α’ ἔκδ), 379</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Περὶ ἀναστάσεως νεκρῶν</td>
<td>379</td>
</tr>
<tr>
<td>3</td>
<td>Ἀριστέας</td>
<td>Ἀριστέας Φιλοκράτει</td>
<td>89</td>
</tr>
<tr>
<td>4</td>
<td>Ἀριστείδης Αθηνών</td>
<td>Ἀπολογία</td>
<td>470</td>
</tr>
<tr>
<td>5</td>
<td>Βαρσανούφιος &amp; Ἰωάννης τῆς Γάζας</td>
<td>Ἐπιστολαὶ &amp; Αποκρίσεις I</td>
<td>426, 427</td>
</tr>
<tr>
<td></td>
<td></td>
<td>II</td>
<td>450</td>
</tr>
<tr>
<td></td>
<td></td>
<td>III</td>
<td>451, 468</td>
</tr>
<tr>
<td>6</td>
<td>Ἡμιλίας διὰ τῆς Ἑξαήμερον, 1–9</td>
<td>Ἐπιστολαὶ &amp; Αποκρίσεις I</td>
<td>26bis</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Περὶ Βαπτίσματος</td>
<td>357</td>
</tr>
<tr>
<td>Ευρήματα</td>
<td>Τίτλος</td>
<td>Τόμος</td>
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<td></td>
</tr>
<tr>
<td>7</td>
<td>Βασίλειος Σελευκείας</td>
<td>Περί τῆς τοῦ ἀνθρώπου κατασκευῆς</td>
<td>160</td>
</tr>
<tr>
<td>8</td>
<td>Ιρηγόριος Θαυματουργός</td>
<td>Περί τοῦ Ἁγίου Πνεύματος πρὸς Ἀμφιλόχιον</td>
<td>17</td>
</tr>
<tr>
<td>9</td>
<td>Ιρηγόριος Θεολόγος</td>
<td>Περί τοῦ Ἁγίου Πάσχα</td>
<td>187</td>
</tr>
<tr>
<td>4–5</td>
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<td>309</td>
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<td>6–12</td>
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<td>405</td>
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<td>20–23</td>
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<td>24–26</td>
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<td>27–31</td>
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<td>38–41</td>
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<td>42–43</td>
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<td>384</td>
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<tr>
<td></td>
<td>Πρός Κλυδώνιον ἐπιστολαί I–II</td>
<td></td>
<td>208</td>
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<tr>
<td></td>
<td>Πρός Νεκτάριον ἐπίσκοπον Κωνσταντινουπόλεως</td>
<td></td>
<td>208</td>
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<td></td>
<td>Χριστός Πάσχων</td>
<td></td>
<td>149</td>
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<td>Ἐπιστολὴ πρὸς Θεόδωρον ἐπίσκοπον Ἰοάννων</td>
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<td>302</td>
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<td>10</td>
<td>Ιρηγόριος Νύσσης</td>
<td>Περί τῆς τοῦ ἀνθρώπου κατασκευῆς</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Λόγοι κατηχητικοί</td>
<td>453</td>
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<td>[Ἐξήγησις] εἰς τὸν Ἐκκλησιαστὴν τοῦ Σολομῶντος</td>
<td>416</td>
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<td>Ἐπιστολαί</td>
<td>363</td>
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<td>Εἰς τὰς ἐπιγραφὰς τῶν Ψαλμῶν</td>
<td>466</td>
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<td>Περὶ παρθενίας</td>
<td>119</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Εἰς τὸν βίον τοῦ Μωϋσέως</td>
<td>1bis</td>
</tr>
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<td></td>
<td>Ἐπιστολὴ εἰς τὸν Βίον τῆς Ὁσίας</td>
<td>178</td>
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<td></td>
<td>Ὁρασις</td>
<td>5bis</td>
</tr>
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<td></td>
<td></td>
<td>Ἐρωτήσεις καὶ ἀποκρίσεις</td>
<td>5bis</td>
</tr>
<tr>
<td>11</td>
<td>Διάδοχος Φωτικῆς</td>
<td>Κεφάλαια γνωστικά r’ (100)</td>
<td>5bis</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Λόγος εἰς τὴν Ἀνάληψιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ</td>
<td>5bis</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ὁρασις</td>
<td>5bis</td>
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<td>Εἰς τὴν Γένεσιν</td>
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<td>Εἰς τὴν Γένεσιν</td>
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<td>Εἰς τὸν Ζαχαριάν</td>
<td>83, 84, 85</td>
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<td>13</td>
<td>Διονύσιος Αρεοπαγίτης</td>
<td>Περί τῆς οὐρανίου ἱεραρχίας</td>
<td>58bis</td>
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<td>14</td>
<td>Δωρόθεος Γαάς</td>
<td>Διδασκαλίαι διάφοροι &amp; ἐπιστολαί</td>
<td>92</td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>THE E-LIBRARY OF GREEK BYZANTINE MANUSCRIPTS</strong></td>
<td></td>
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<tr>
<td>---</td>
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<td>---</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>Ειρηνάιος Λουγδούνου</td>
<td>Κατά τῶν αἱρέσεων I (Ελέγχου &amp; ἀνατροπῆς τῆς ψευδωνύμου γνώσεως [βιβλία πέντε]) In Greek: Appendice II: XIII. Περί Βαρβηλιωτῶν ΧΙV. Περί Σηθιανῶν Greek Index with translation in Latin</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Κατά τῶν αἱρέσεων I (the Greek text is cited)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Κατά τῶν αἱρέσεων II (Fragments of Greek text into Comments &amp; Greek Index with translation in Latin)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Κατά τῶν αἱρέσεων II (Fragments of Greek text as translation)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Κατά τῶν αἱρέσεων III (Including Greek Indices with Latin translation and vice versa. Fragments of Greek text)</td>
<td></td>
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<td>Λόγος ΙΙ: τί δῆποτε ἐπὶ μὲν ἡλίου καὶ σελήνης καὶ οὐρανοῦ καὶ τῶν ἄλλων εἶπε “γενήθητο”, ἐπὶ δὲ ἀνθρώπων “Ποιήσωμεν” καὶ τί ποτὲ ἔστι τὸ “κάτ’ εἰκόνα”</td>
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<td>Λόγος ΙΙΙ: τί ἐστι τὸ “κάθ’ ἴμοιοισιν” καὶ τίνος ἔνεκεν, τοῦ Θεοῦ εἰπόντος τῶν θηρίων ἡμᾶς ἄρχειν, οὐκ ἄρχομεν, καὶ ὁ κηδεμονίας τούτου πολλής</td>
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