

THEODORI GAZAE  
PRAEFATIO IN IOANNEM CHRYSOSTOMUM  
AD ALPHONSUM REGEM.

Mit dieser Vorrede überreichte Theodoros Gazes seine Übersetzung der Homilien des Johannes Chrysostomus *De incomprehensibili Dei natura* dem König Alfons von Neapel. Gazes' Übersetzung entsprach dem Zeitgeschmack. Nach Art der Humanisten war sie wortreich und schwungvoll, so daß der neuzeitliche Herausgeber bei Migne urteilen konnte: »*Interpretationum porro Theodori Gazae, utpote παραφραστικῶς adornatam, verbis et aliquando sententiis redundantem, rejecimus.*«<sup>1</sup> Sie findet sich aber in der Chrysostomus-Ausgabe des Fronto Ducaeus.<sup>2</sup> Die ebenda beigegebene Praefatio besitzt einigen Wert für die Geschichte des Humanismus. Nicht nur daß wir über Gazes' Auffassung unterrichtet werden, auch einige Nachrichten über Bessarion sind wichtig. So hören wir hier erstmals von einem mehrmonatigen Aufenthalt des griechischen Kardinals am Hof zu Neapel, wo sich ein reges gelehrtes Leben entfaltet zu haben scheint, in dessen Mittelpunkt der König stand. Weiter berührt Gazes Bessarions *Metaphysik*-Übersetzung. Schließlich erwähnt er noch seine eigene Bearbeitung eines Werkes militärischen Inhalts, des *Στρατητικόν*, bekannt unter dem Namen eines Maurikios, der hier Mauritius imperator genannt wird.<sup>3</sup>

Die Abfassungszeit der Widmung Gazes' ist auf 1455 festzulegen. Denn der erwähnte Aufenthalt Bessarions in Neapel fällt gerade in die Zeit, da Gazes sein Schreiben an König Alfons richtete, wie er bemerkt: (Bessario), quem desiderium tui visendi Neapolim ad te duxit ac mensem iam quartum tenet apud te.<sup>4</sup> Durch Capranica wissen wir aber, daß Bessarion bald nach der Wahl Kalixts III (8. April 1455) nach Pozzuoli reiste und von da auch an den Hof von Neapel kam.<sup>5</sup>

Die Bedeutung der Praefatio, deren alte Druckausgabe nicht leicht zugänglich ist, rechtfertigt deren erneute Veröffentlichung. Vorlage ist neben der Ausgabe von Ducaeus der Codex graecus der Bibliotheca Ambrosiana D 118 inf. fol. 161—163<sup>v</sup> (= D).<sup>6</sup>

<sup>1</sup> Migne PG 48, 700.

<sup>2</sup> Ioannis Chrysostomi Opera Omnia, ed. Fronto Ducaeus. Paris 1609—24, nachgedruckt Francoforti ad Moenum 1698. X 291—350.

<sup>3</sup> Vgl. K. Krumbacher, Geschichte der byzantinischen Literatur. 2. Aufl. München 1897, S. 635. 637.

<sup>4</sup> Vgl. S. 272, 17 f. <sup>5</sup> Acta in funere Nicaeni c. 7. Vgl. I 278 f. <sup>6</sup> Vgl. S. 151 f.

## Ad Alphonsum Regem Praefatio

## In Orationes de Incomprehensibili Dei Natura

## Divi Ioannis Chrysostomi.

Eundem regem et pontificem olim fuisse accepimus, dive Alphonse, 5  
 rex inclyte, tamquam regis officio is fungi non posset, qui minus iura  
 et rationes rerum sacrarum teneret, quas nosse pontificis certe interest.  
 Romani itaque tui, gens armis praestantior ceteris omnibus, ingenio  
 autem, doctrina et deorum cultu facile cum Graecis etiam conferenda,  
 homines praeditos sacerdotio potius reipublicae praeesse censuere et 10  
 vehementius de summo pontifice quam de consulatu solebant conten-  
 dere, quippe qui ita sese dignius rempublicam regere credi posse arbi-  
 trarentur, si profiteri cognitionem partis quoque divinae viderentur.  
 Graecis item hominibus haec eadem opinio semper et probata et summo  
 in studio habita est. Unde apud Athenienses inter novos illos et pri- 15  
 marios magistratus regia dignitate praeditus is enumerabatur, qui  
 dearum Cereris et Proserpinae mysteriis et Minervae ludis praeesset  
 et sacra urbis praecipua faceret, ad quem causa vel impietatis vel  
 sacerdotii vel cuiusvis de religione controversia deferretur, qui iura  
 matrimoniorum discerneret et unus ex principum numero cum sancto 20  
 Areopagitano senatu de homicidiis iudicaret. Ad haec Iudaeorum genti,  
 cuius nobilitatem Iosephus cognomine Flavius, insignis auctor, duobus  
 libris, quos contra Appionem grammaticum scripserat, late ac per-  
 pulchre aperuit, id fuisse in more certum est, quamdiu reges tales  
 sive divinitus, sive optimo iudicio hominum crearentur, ut reipublicae 25  
 bona et servarentur et auferrentur. Aegyptios praeterea, quos bonarum  
 artium et religionis studium singulare nobilitavit, atque etiam Persas,  
 D 161<sup>v</sup> Medos, Indos, gentes nominis magni, suos reges vel ex sacerdotum  
 ordine facere, vel maxime familiaritate sacerdotibus devinctos habere  
 solitos legimus. Ita omnes, quasi duce natura regerentur, regem, quem 30  
 peritum esse rerum humanarum oportere censerent, eundem haud-  
 quaquam divinarum esse ignarum patiebantur, et ut gens quaeque  
 magis ad rempublicam probam et laudabilem accederet, ita diligentius  
 id servavit semper et coluit.

Verum hac nostra aetate sic institutum videlicet a primis christianae religionis temporibus usque habetur, ut non iidem et reges sint et pontifices. Credo ob eam potissimum causam, quoniam agi facilius posse existimabant, si duo quidem, quorum alter rebus humanis, alter divinis  
 5 praeesset, crearentur. Quamobrem, etsi uterque, tam rex, quam pontifex, sine altero exsequi officii quidem sui ratione auctoritateque posset vices rei tum divinae, tum humanae, tamen digestum in duas personas est. Unde fit, ut rex saepius res sacras sibi vindicare iure suo existimet, et pontifex non alienam adire provinciam arbitretur, si quando rem  
 10 attinentem ad regem sibi attribuat. Quod ceterorum quoque officiorum collegis usu venire conspicuum est. Cedere tamen et rex pontifici debet, et regi pontifex, et alterum servari ab altero, quantum constitutum delegatumque a maioribus est, oportere existimamus. Quod etsi rex minus divinam rem facit minusque iudex constitutus est rerum sacra-  
 15 rum, quas ecclesia suo vocabulo spirituales appellet, tamen rationes nosse earum rerum et, quemadmodum agi singula christianae religionis debeant, minime ignorare pulchrum proculdubio est et maiestati regiae consentaneum.

Quocirca tu ut semper hoc ita esse iudicasti, ita semper dedisti  
 20 operam, ne quid desit, quo te regem minus perfectum absolutumque D 162 ageres. Atque ita effectum est, ut te ceteris nostrae aetatis regibus elegantio-rem et plane cum illis, quorum memoriam et laudem servant saecula, comparandum omnes et censeamus et praedicemus. Ac nisi mentiri quis velit et verba contra quemnam sentit facere, quod non  
 25 hominis gravis et veri, sed assentatoris est, te quisque adeo religione et rerum divinarum scientia ceteris principibus antecellere affirmaverit, ut non, cui te comparet, quaerat, sed cuius unius exemplo ceteros omnes ad eam ipsam praeclaram virtutem hortetur et moneat. Quis enim ex tot terrarum orbis principibus te pietate insignior? Quis divini  
 30 cultus observantior? Quis vel ordinem sacerdotum sibi devinxit familiarius, vel plura suae pietatis reliquit momenta? Quis autem acutius de rebus divinis aut subtilius potest disserere? Ceteri prorsus vel eo tenentur errore, ut putent parum attinere ad principem rerum divinarum cognitionem, vel etiam eam probarent studerentque adipisci.  
 35 Voluntate quidem proxime accesserunt ad laudem, sed doctrina atque ingenio tanto te existunt inferiores, ut non minus theologiae princeps quam facultatis et copiae rerum civilium iure inter principes habearis et nomineris.

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3 agi D regi *Ducaeus* | 4 quidem D quidam *Ducaeus* | 12 alterum *Ducaeus* alter D | constitutum *Ducaeus* destitutum D | 24 quemnam D quam *Ducaeus* | 27 cuius *Ducaeus* cui D | 29 tot *Ducaeus* hoc D | 30 vel om. *Ducaeus* | 34 etiam scripsi enim D cum *Ducaeus* | 37 facultatis *Ducaeus* facultates D

Sed cur prae ceteris principibus te consideres, quando ne hominibus quidem privatis, qui in hoc uno studio versantur, amplius quicquam <superesse potest>, quam tibi percepimus? Quoties Narcissus Verdunensis, et vir et theologus singularis, argumentis, quibus vel respondisses vel obiecisses, recitatis in frequenti omnium doctorum conventu, ratione 5 demonstravit evidentissima ita esse, ut qui tecum ita disputant, non D 162<sup>v</sup> regiae maiestati, sed exquisitae tuae doctrinae viribus cedant et victorem te inviti interdum confiteantur! Quoties eiusdem scientiae professores alii ultro, sed animo invito, ut verbi Homeri utar, expertos in se fuisse fateri, quod modo Narcissum doctorem saepe- 10 numero explicasse retuli, vidimus! Ita fit, ut maiorem in modum tuum admiremur ingenium, quo praeter ceteras virtutes ingenuas, quas tam multos complexus mirifice es, theologiam tam pulchre consequi potuisti, quae res etsi honestissima et gravissima est, tamen ob percipiendi difficultatem vix a paucissimis quaeritur. Ita merito unus tu 15 vehementissime laudaris ab homine probato et laudato Bessarione Pontico, Romanae ecclesiae cardinali, quem desiderium tui visendi Neapolim ad te duxit ac mensem iam quartum tenet apud te summa cum delectatione, laude et admiratione tuarum virtutum et operum. Laudat hic sapiens vir et religionibus venerandus te regem et sapientem 20 et religionis tum cultorem, tum defensorem egregium. Bona animi tui commendat homo, cui certe omnium consensu contigit, ut litterarum graecarum sit facile princeps, latinarum autem tantum teneat, quantum nemo adhuc Graecorum consequi potuit. Effert summis laudibus prudentiam, ingenium, doctrinam, mores, denique praestantiam animi 25 tui. Vir, qui prae sui animi magnitudine admodum paucos solet laudare, te tamen ita is admiratur, exosculatur et complectitur animo, ut vix posset abs te discedere. Ostendit hic porro, quanti tuam doctrinam faceret, cum libros, quos Aristoteles nobilis philosophus de rebus divinis inscriptos *Metaphysica* edidit, hos diligentissime tibi in latinum con- 30 D 163 vertisset sermonem ac tuo dicasset nomini, ut quos ille Alexandro regi sapienti perquam gratos composuit, iidem ad te interpretati mitterentur regem theologum ac longe rebus divinis edoctiorem, quam de rege Alexandro coniectari ex iis, quae accepimus, liceat.

Te igitur religionis observantissimum et christianae doctrinae studiosissimum regem, si operibus non modo, quae ad rem attinent militarem, verum etiam quae summa religionis sunt, adire censemus, non inepte id agimus, nec ea offerre videmur, quae minus te delectent et

2—3 privatis . . . percepimus. sic secundum notam marginalem in D. Item *Ducaeus*. Quo loco D in textu: privatis, qui in hoc studio versantur, amplius quemquam superesse, quam tibi praecepimus. | 3 percepimus D<sup>2</sup> percipimus *Ducaeus* | 4 et theologus *Ducaeus*] D om. et | 6 disputant D disputent *Ducaeus* | 10 modo D] *Ducaeus* om.

moveant. Quamobrem post Mauritii illos de re militari libros, quos  
 anno superiori obtuli tibi ut iudici peritissimo eorum, quae imperator  
 ille et gessit et scripsit, has de incomprehensibili Dei natura orationes  
 quinque Ioannis Antiochensis, cognomine Chrysostomi, doctoris eccle-  
 5 siae singularis, converti et legendas propterea tibi obtuli, ut vel ex  
 hoc mea interpretatione et ingenium et dicendi copiam eius doctoris  
 perciperes et te sacro sermone, ut soles, oblectares. Fuit is certe facundior  
 ceteris christianae religionis doctoribus et copiosior, et quamquam more  
 ecclesiae vel in gravitate sermonis vel in exquisito atticae linguae usu  
 10 negligentior aut Gregorio aut Basilio, eiusdem professoribus et praedica-  
 toribus christianae religionis, tum in exponendis sacris codicibus, tum  
 magna utilitate populi ad dilatandum argumentum, ad amplificandam  
 sententiam, ad exemplorum copiam, ad facilem et omnino accommo-  
 datam, tum ad populi aures, tum ad religionis praecepta elocutionem,  
 15 ad memoriam omnium, quae officium doctoris christiani requirit, hic  
 meo iudicio anteponendus est ceteris, nec esse arbitror quempiam qui, D 163<sup>v</sup>  
 si modo, quae is graece disseruit, assequatur, aliter sentiat. Unde hic iure  
 optimo cognomen id Chrysostomi meruit ab oris aureo flumine, quod  
 idem datum est Prusciensi Dioni, sed eo dignius Ioanni nostro, quo  
 20 longe hic plura et ad hominum vitam moresque utiliora quam Prusciensis  
 ille scripsit, praedicavit et docuit. Constat hunc iisdem claruisse tempo-  
 ribus, quibus Arcadius Theodosii imperatoris gentilis, cuius filius tum  
 armis, tum pietate, ingenio et litterarum bonarum studio sese exhibuit  
 singularem, tantaque apud eum ipsum imperatorem auctoritate et  
 25 gratia valuisse, ut et suos cives Antiochenses, homines parum quietos  
 et plus sibi libertatis sumentes, quam Romanorum pateretur imperium,  
 ab ira capitali imperatores saepe liberarit universamque ipse unus  
 servaverit civitatem, ne poenas gravissimas lueret, et ecclesiae Con-  
 stantinopolitanae patriarcha praefuerit, quae dignitas proxima in sacro  
 30 ordine a summo pontifice habetur. Vixit tanta probitate morum et  
 sanctimonia illustris, ut nomen sancti acceperit ea vice, qua aut herosa  
 aut certe divum homines superioris religionis nominarent eum, qui  
 virtute quadam excellisset heroica mirumque in modum generi mor-  
 talium profuisset. Huius itaque orationes, quas homilias ipse a conver-  
 35 satione et suae doctrinae communicatione inscripsit, ut hominis sancti  
 et docti et elegantis et divi Arcadii imperatoris familiaris, leges, cum  
 otiosior fueris. Eris autem eo citius, quo plus apud te religionis caritas,  
 quam civile negotium valet.

D 164

10 negligentior *scripsi* negligentem D *Ducaeus* | 15 requirit D requirunt *Ducaeus* |  
 32 divum *Ducaeus* divini D | 36 divi *Ducaeus* cui D

BESSARIONIS  
IN CALUMNIATOREM PLATONIS

Libri Quattuor.

a) Loci Scripturae Sacrae.

|                     |          |                  |          |                |          |
|---------------------|----------|------------------|----------|----------------|----------|
| Veteris Testamenti: |          | Is. 61, 11.      | 408, 35. | Rom. 1, 20.    | 288, 23. |
| Gen. 1, 1 sqq.      | 120, 38. | Os. 11, 10.      | 90, 30.  | 1, 20.         | 294, 29. |
| II Reg. 1, 26.      | 448, 8.  | II Macc. 15, 14. | 106, 8.  | 1, 20.         | 296, 12. |
| 1, 26.              | 466, 11. | Novi Testamenti: |          | 1, 20.         | 466, 9.  |
| Ps. 10, 7.          | 90, 27.  | Matth. 7, 6.     | 11, 35.  | 1, 27.         | 444, 4.  |
| 138, 7 sq.          | 176, 32. | 12, 25.          | 542, 29. | 8, 28.         | 466, 24. |
| Prov. 3, 4.         | 90, 31.  | 24, 36.          | 100, 34. | 12, 15.        | 90, 28.  |
| 4, 6 sq.            | 448, 2.  | Marc. 3, 27.     | 620, 12. | I Cor. 2, 7.   | 284, 33. |
| Cant. 1, 10.        | 444, 32. | 10, 25.          | 540, 39. | 2, 8.          | 296, 10. |
| 2, 5 sq.            | 444, 34. | Joh. 1, 3.       | 278, 36. | 15, 33.        | 588, 36. |
| 2, 14.              | 444, 35. | 1, 3 sq.         | 232, 35. | 15, 33.        | 600, 14. |
| 3, 1.               | 444, 36. | 4, 23.           | 230, 7.  | II Cor. 10, 3. | 620, 16. |
| 4, 1-7.             | 444, 37. | 4, 23.           | 234, 31. | Eph. 1, 11.    | 362, 2.  |
| Sap. 8, 1.          | 418, 29. | 7, 16.           | 100, 35. | Col. 2, 3.     | 102, 37. |
| 8, 2.               | 448, 5.  | 10, 30.          | 100, 37. | Hebr. 11, 1.   | 284, 16. |
| 8, 2.               | 466, 12. | 14, 28.          | 100, 33. | Jac. 3, 8.     | 618, 29. |
| 11, 17.             | 120, 38. | Act. 22, 25-29.  | 602, 36. | I Petr. 5, 5.  | 90, 31.  |
| Is. 60, 1.          | 408, 35. |                  |          | I Joh. 3, 9.   | 102, 3.  |
|                     |          |                  |          | 5, 18.         | 102, 4.  |

b) Loci Scriptorum.

|  |          |                         |          |
|--|----------|-------------------------|----------|
| Aeschyl. Prom. 329.                    | 618, 32. | Aristot.                |          |
| Albert. M. Phys. VIII tr. 1. c. 15.    | 354, 22. | Anal. α 27. 43b, 7—9.   | 64, 16.  |
| Metaph. XI tr. 2. c. 21.               | 246, 38. | α 27. 43b, 9—11.        | 64, 19.  |
| XI tr. 2. c. 28.                       | 388, 16. | α 29. 45b, 36—40.       | 64, 8.   |
| XI tr. 3. c. 7.                        | 332, 20. | α 29. 46a, 1 sq.        | 64, 21.  |
| De Nat. et Orig. Anim. tr. 2. c. 1.    | 366, 4.  | α 32. 47a, 2—4.         | 64, 3.   |
| Alexand. Aphr. Ἀπορίαι καὶ λύσεις I 25 |          | α 41. 49b.              | 592, 28. |
| (ed. Bruns II 2, p. 39—41).            | 168, 26. | γ 10. 76b.              | 592, 28. |
| I 25 (II 2, p. 41, 8—15).              | 168, 35. | δ 2. 90a.               | 60, 6.   |
| II 21 (II 2, p. 66, 22—25).            | 170, 8.  | Top. γ 1. 116b, 26 sq.  | 252, 34. |
| II 19 (II 2, p. 63, 10—28).            | 170, 23. | ζ 8. 146b, 14—16.       | 254, 24. |
| II 21 (II 2, p. 68, 20—24).            | 170, 12. | Phys. α 2. 184b, 15—17. | 202, 13. |
| II 21 (II 2, p. 70, 33—71, 2).         | 178, 34. | α 2. 184b—185a.         | 202, 17. |
| De Fato c. 1. (ed. Bruns p. 164 sq)    | 194, 39. | α 2. 184b, 15—17.       | 202, 36. |
| c. 6. (171, 14—26).                    | 166, 21. | α 2. 185a—b.            | 392, 37. |
| Ambros. De Fide I 10                   |          | α 3. 186a—187a.         | 136, 15. |
| (PL 16, 543 C; 547 A).                 | 284, 7.  | α 3. 187a, 10—12.       | 202, 39. |
| Amelius                                | 100, 15. | α 4. 187a, 17—19.       | 362, 29. |
| Anthol. Palat. 5, 129.                 | 500, 29. | α 4. 187a, 34.          | 130, 8.  |
| Aristid. Ὑπὲρ τῶν τεττάρων             |          | α 8. 191.               | 324, 30. |
| II 384.                                | 50, 39.  | α 8. 191a.              | 326, 5.  |
|  |          | α 8. 191b, 13—16.       | 130, 11. |

Wörtliche Zitate sind mit » α, Anlehnungen mit » « im Text gekennzeichnet.

|                     |                        |          |                 |                               |          |
|---------------------|------------------------|----------|-----------------|-------------------------------|----------|
| Arist. Phys.        |                        |          | Arist. De Anima |                               |          |
|                     | α 8. 191b, 27—29.      | 130, 14. |                 | β 4. 415b, 18—22.             | 260, 38. |
|                     | α 8. 191b, 30 sq.      | 130, 16. |                 | β 4. 416b, 24.                | 254, 21. |
|                     | α 9. 192a, 29 sq.      | 326, 4.  |                 | γ 4. 429b, 12 sq.             | 158, 24. |
|                     | α 9. 192a.             | 130, 18. |                 | γ 4. 429b, 10—14.             | 394, 21. |
|                     | β 1. 192b.             | 256, 31. |                 | γ 4. 429b, 15—18.             | 158, 25. |
|                     | β 2. 194a, 31 sq.      | 310, 7.  |                 | γ 5. 430a.                    | 276, 28. |
|                     | β 2. 194a, 31 sq.      | 318, 39. |                 | γ 5. 430a, 10—14.             | 388, 26. |
|                     | β 2. 194a, 33—36.      | 256, 14. |                 | γ 10. 433a, 26.               | 404, 9.  |
|                     | β 2. 194a, 34 sq.      | 260, 29. |                 | γ 10. 433b, 27—29.            | 350, 25. |
|                     | β 3. 195a, 23—26.      | 252, 20. |                 | γ 11. 434a, 13.               | 404, 9.  |
|                     | β 4—6. 195b—198a.      | 348, 34. |                 | Περὶ Αἰσθ. καὶ Αἰσθητ.        |          |
|                     | β 7. 198a, 35—198b, 4. | 252, 40. |                 | 4. 442a, 4 sq.                | 338, 15. |
|                     | β 9. 200a, 30—200b, 4. | 258, 14. |                 | De Hist. Anim.                |          |
|                     | ε 6. 230a, 31 sq.      | 196, 16. |                 | α 1. 488a, 8—10.              | 510, 1.  |
|                     | ε 6. 231a.             | 58, 32.  |                 | α 2. 497a, 13 sq.             | 338, 23. |
|                     | η 3. 247b, 9—13.       | 412, 9.  |                 | De Part. Anim.                |          |
|                     | θ 5. 256a—258b.        | 268, 8.  |                 | α 5. 644b, 32 sq.             | 300, 40. |
| De Caelo            | α 1. 268a.             | 316, 3.  |                 | β 1. 647b, 4—7.               | 338, 17. |
|                     | α 1. 268a, 7—10.       | 92, 38.  |                 | β 4. 650b—651a.               | 338, 18. |
|                     | α 1. 268a, 9—10.       | 94, 10.  |                 | γ 14. 675b.                   | 256, 36. |
|                     | α 1. 268a, 9—13.       | 92, 16.  |                 | δ 13. 677b, 16—18.            | 338, 24. |
|                     | α 1. 268a, 14 sq.      | 106, 31. |                 | Περὶ Ζώων Κιν.                |          |
|                     | α 2. 269a, 4—17.       | 58, 33.  |                 | 6. 700b, 35—701a, 1.          | 350, 24. |
|                     | α 8. 9. 276a—277b.     | 312, 20. |                 | 7. 701b, 20 sq.               | 254, 37. |
|                     | α 9. 278a.             | 392, 36. |                 | Περὶ Ζώων Γεν.                |          |
|                     | α 9. 279a, 15—28.      | 268, 36. |                 | β 3. 736.                     | 404, 26. |
|                     | α 9. 279a, 19—22.      | 276, 9.  |                 | β 3. 736b, 24.                | 408, 19. |
|                     | α 9. 279a, 29 sq.      | 338, 31. |                 | β 3. 736b, 29—34.             | 368, 19. |
|                     | α 10. 279b, 32 sq.     | 372, 5.  |                 | β 3. 736b—737a, 1.            | 368, 23. |
|                     | α 10. 280a, 28—34.     | 372, 5.  |                 | β 3. 737a, 8—14.              | 368, 26. |
|                     | α 10—β 1. 279 sqq.     | 60, 7.   |                 | Probl. κς' 14. 941b.          | 318, 31. |
|                     | α 12. 281a—283b.       | 406, 28. |                 | λ' 953a, 10—12.               | 26, 22.  |
|                     | α 12. 283a, 25.        | 334, 28. |                 | Metaph. α 4. 984b—α 5. 986 b. | 202, 43. |
|                     | β 1. 284a, 7.          | 106, 33. |                 | α 5. 986b, 27 sq.             | 204, 9.  |
|                     | β 1. 284b, 3—5.        | 106, 34. |                 | α ἔλαττον 1. 993b, 11—19.     | 84, 11.  |
|                     | β 2. 285a, 29 sq.      | 106, 37. |                 | β 3. 999a, 12.                | 396, 31. |
|                     | β 2. 285a, 29—31.      | 252, 13. |                 | ε 8. 1012b.                   | 92, 5.   |
|                     | β 3. 286a, 11.         | 108, 1.  |                 | δ 12. 1020a, 5.               | 326, 8.  |
|                     | β 4. 286 sqq.          | 68, 26.  |                 | δ 16. 1021b, 24 sq.           | 252, 24. |
|                     | β 6. 288a, 34—288b, 1. | 252, 11. |                 | ε 1. 1026a.                   | 326, 12. |
|                     | β 7. 289a, 14 sq.      | 108, 1.  |                 | ε 3. 1027a.                   | 190, 9.  |
|                     | β 12. 292a, 18—21.     | 252, 9.  |                 | ζ 10. 1034b—1035a.            | 370, 32. |
|                     | β 12. 291b, 25—28.     | 218, 10. |                 | ζ 10. 1035a, 27—31.           | 392, 38. |
|                     | β 12. 292a, 14—18.     | 218, 12. |                 | ζ 11. 1037a, 5—10.            | 394, 2.  |
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|                     | γ 7, 306, 16 sq.       | 254, 16. |                 | η 3. 1043b, 7—13.             | 304, 38. |
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|                     | β 10. 336b, 27—32.     | 248, 22. |                 | λ 7. 1072a.                   | 268, 18. |
|                     | β 10. 336b, 31sqq.     | 360, 21. |                 | λ 7. 1072a—1073a.             | 352, 6.  |
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| De Anima            | α 2. 405b.             | 256, 36. |                 | λ 8 sq. 1073a—1075a.          | 264, 15. |
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|                     | α 4. 408b, 18 sq.      | 408, 17. |                 | λ 9. 1074b.                   | 168, 1.  |
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