

hoc, si fidus est interpres, latine non retulit, sed omisit atque subticuit
 G 46^v sicut perfidus? Quia, si mulier omnis homo est, piscis nullus homo est.
 Cur igitur, si et in hac parte mulier nominatur et problema de hominibus
 est, ad pisces se retulit? Quia nihili in eo mentis est, ut res ipsae osten-
 dunt. Ita modo rem pro re, quia non intelligit, ponendo, modo verba 5
 B 52 latina depravando, nunc addendo, nunc aliquid relinquendo cuncta
 pervertit et in alienum transfert sensum.

7 Sed dicet forsitan quispiam non esse possibile hominem, cum tra-
 ducat, nihil relinquere, nihil addere. Nec id ignoro, et illud scio in tam
 paucis verbis tam multa committere non erroris esse, sed ignorantiae 10
 atque dementiae. Illud verbis, hoc rebus attribuo. Praeterea de addendo
 relinquendoque regula quaedam teneri solet a doctis. Nam quae
 historice dicuntur, iis si quis addidit, fidem historiae violavit, sin
 omisit, non violavit. Brutus in ipso bello Philippico historiam Polybii
 dicitur convertisse. Id tamen opus posteriores, quia multa perstrinxerat, 15
 non traductionem, sed epitomam, id est compendium nominarunt. Quo
 exemplo Poggius Florentinus, vir et parum doctus et summopere scelera-
 tus, confidens, cum et paediam Cyri et aegyptiacam historiam Diodori
 transferret, multa vel brevitatis vel fastidii fugiendi causa neglexit.
 In quo quidem ipsum non vituperarim. Accedit, quod iis in rebus 20
 necesse est nonnihil nunc addere, nunc omittere, quas ornate studemus
 edere. Opus est enim, ut, si ornatiuscule volumus dicere, graecorum verbo-
 rum ordinem omnino negligamus. Nam [si] a materna lingua in latinam,
 G 47
 B 52^v quae proximae sunt, aut contra vertenti ordo verborum servandus
 non est. Quod facile intelliget, qui periculum fecerit, quanto minus 25
 in longius, multo remotis longius ordo verborum servandus erit.

8 Idcirco Hieronymus, ille vir doctrina, prudentia, sanctitate prae-
 cipuus, divinas quidem scripturas ornatu verborum neglecto verbum
 de verbo transtulit. Sermonibus vero indoctorum aut historiae rem,
 non verba secutus et adiecit et subtraxit aliqua, quae tamen rebus 30
 non derogant. Id ita factum sibi esse in traductione librorum Eusebii
 de temporibus ipse praefatur. Cuius auctoritatem plurimi nos facientes
 et ipsa rerum admoniti natura et pontificis Nicolai V. iudicio his in
 rebus integerrimo iussuque compulsi in Aristotelicis quidem traducendis,
 quantum fieri a nobis potuit, nihil praetermisimus, nihil addidimus, 35
 ordinemque ipsum graecorum verborum ubique conati sumus inviola-
 tum reddere. Minima enim tum propter magnitudinem rerum, tum
 quia de rebus naturalibus documenta sunt, textus immutatio aut verbi
 additio subtractiove longe in alienum saepe sensum universam rem
 rapuit. In aliis vero maiore dicendi usi libertate nunc evagatiores, 40
 nunc contractiores fuimus. Cagulei autem eandem in omnibus esse

14 historiam G hystoriam B | 16 epitomam] epitoma B | 17 Poggius] Poggius G B |
 23 si G B | 27 Hieronymus] Hyeronimus B | 29 historiae G hystoria B

rationem putantes ipsi quidem maxime omnium Aristotelem pervertunt et crimen hoc suum in alios minus nocentes reiicere non erubescunt. Sed falluntur credentes vituperatione aliorum sordes suas abluere. B 53 Hanc igitur regulam in traducendo tenendam studiosis putamus, ut 5 graviora difficilioraque ad verbum de verbo paene reddant, historica G 47^v et facilia latius angustiusve, sicuti iudicabunt, complectantur.

Nunc ad rem revertentes primum interpretatoris prisci, deinde Cagis eiusdem loci verba repetemus, postremo nostra ponemus, ut vel ex istius minimi collatione loci, quanta sint doctrina, quanto ingenio, 10 quanto usu dicendi Cagulei, perspiciatur. Prisca interpretatio huius loci haec est: »Propter quid et quibusdam ventosorum piscium plyntri foetet mulier?« Cagulea haec: »Unde et piscium spirabilium quorundam virus genitale plantrum redolet?« Nostra haec: »Ideo in nonnullis spiritum natis reddere piscinae, ubi lavatur, olet mulier?« Primum igitur 15 piscium pro piscina ignoranter positum ab eo est; deinde spirabilium omnino insulse; tertio virus genitale pro semine animalis inaudite; quarto virus genitale pro muliere scripsisse videtur — mulieris enim vocabulum omnino neglexit —; quinto plantrum nec integrum graecum est nec ullo modo latinum nec barbarum, sed Caguleum; sexto redolere 20 pro foetere magnus iste latinae linguae auctor ponit. Plura certe intolerabilia vitia quam verba sunt.

Nunc totum huius loci sensum explanabimus, si prius graeci verbi 10 potestatem exposuerimus. Plyntrum aut locus et vas ubi aut instru- B 53^v mentum, quo lavatur, latine dici potest. Ideo piscinae — nam etiam 25 pro loco, ubi lavatur, hoc nomine usurpamus — a veteribus quoque traductum crediderim. Paratior enim semper sum ad excusandum viros probos, quam ad incusandum. Sensus autem hic est calida robustaque G 48 corpora spermate diutius retento, si ad spirandum, exhalandum evap- porandumque amplitudine pororum atque meatuum apta nataque sunt, 30 graviter olent. Spermatica enim superfluitas et quaecumque alia simul cum ea egreditur. In imbecillis quidem corporibus in alimentum vertitur. In robustioribus autem corrupta propter calorem expellentem meatuumque amplitudinem exhalat in spiritum versa, et sic virorum quidem corpora, hircorum praecipue atque ovilium reddunt olitum, 35 sicut ex . . . colligitur. Mulierum vero, ut hic dicitur, piscinae stagnantis, ubi res sordidae lavantur ac depurantur, foetorem emittunt. Cages autem nec, quia de hominibus problema est, nec, quia mulieris vocabulum hoc in loco ponitur, potuit propter ingenii hebetudinem detineri, quin rem totam ad pisces transferret. Talis enim ab ineptissimis 40 verbis eius sensus erumpit. Unde et genitale virus, id est semen nonnullorum piscium, quibus sicut aëre spiramus, plantri suavem reddit B 54

11 plyntri scripsi plynter G B | 28 exhalandum G exalandum B | 33 exhalat G exalat B | 35 G B aliqua desunt

odorem? O hominem verberibus, non verbis castigandum! O temeritatem inauditam! O insaniam incredibilem! O furorem praecipitem! Quo ruit sicut omnino amens atque fanaticus?

34, 1 Haecine placent? Tu, quem honoris causa non nomino, quare ne irasci quidem mihi poteris, nisi te ipsum prodere volueris? Haecine 5 placent interpretamenta? Haec tu in caelis extollis. Cur? An odio Georgii? Aperte namque praedicas non diligi abs te Cagem, quia bono-
G 48^v rum morum atque virtutis hostis est. Hoc ipse centies abs te audivi. Addis deinde, idque mihi ipsi saepe dixisti, nescire me latinas litteras, si ad Cagem conferar. Omniaque a me traducta in tenebras esse cito 10 ventura splendore Caguleorum offuscata. At haec non sunt verba odii, immo autem animi, qui tot calamitatibus, quae mihi te auctore invectae sunt, saturatus adhuc non sit. Praetereo, an ipse latinas litteras nesciam. Relinquo, an tu optime scias. Non sum in eo occupatus, ut vel plures quam triginta continuos publice annos cum gloria legisse 15 me in Italia in praeclarissimis urbibus iactem vel tot volumina mihi latine scripta et a Latinis approbata recenseam. Quae si tibi non placent, nec miror nec curo. Nam et mores et ingenia hominum optime novi. Quae quanto mihi probentur, inde patet, quod et Graeciam nulla re
B 54^v coactus reliqui, et Italiam colo nullis Itolorum allectus praemiis, et 20 quos genui, quantum in me fuit, nec litteris nec lingua Graecorum participes feci.

2 Illud mihi curam non parvam iniecit, quod videam tanto te adversus me odio flagrare, ut coram idque saepius non Cagem solum, sed etiam alios ipsosque pueros tuos in latinitate mihi praeposueris. 25 Quod statim a primis dignitatis tuae annis factitasti. Omniumque incommodorum, immo potius calamitatum mearum te auctorem fuisse tum verbis, tum tuis litteris ad me datis cognovi. Ipsum quoque sanguinem meum quaesivisse te mortemque meam optasse eadem tuae
G 49 litterae Neapolim ad me missae satis aperte significant. Quid commisi 30 aut commerui, pater optime? Magni omnino odii argumentum est alicui etiam ignoranti aperte coram dicere inimicos eius atque invidos doctiores ipso esse. Tu centies id fecisti. Quid, quod pueros seni anteponis in doctrina tuos? Nolo nominare singulos, ne se ignominiae causa nominari a me credant, praesertim cum nonnulli eorum non 35 alieni a me animi sint. Deus scit, et conscientia tua testis est, et ego non ignoro. Illud mirum est, quod posteaquam Neapoli redii, ea verba mihi saepius iteras, saepius repetis, aliis quoque praedicas. Dic oro, quidvis faciam. Ferre amplius non possum. Tacere perniciosum mihi esse re ipsa periculum feci. Duodecim ferme annis taciturnitate mea
B 55 et patientia te sustinui. Ad eas calamitates abs te deductus sum, ut

vix maiores fingi posse videantur. Non loquor ut timidus. Nam ne mortem quidem ipsam recuso, dum videam mortem non culpa mea, sed alterius scelere mihi accidisse. Id dico, quoniam tu in litteris ad me tuis, tua manu scriptis, multo me maiora promeruisse ostendis, 5 quam passus sum a pontifice Nicolao. Ille autem ea in me fecit, ut quid maius sit, ego non videam, praeter mortem.

Nec diu est, quando praesente quodam utriusque amico mihi³ dixisti culpa mihi omnia evenisse mea. Ego culpam habui quam? Recusavi transferendi laborem, nolo dicere dedignatus, tum quia G 49^v 10 commentaria in Ptolemaeum mea mihi erepta et in scelestum hominem Iacobum Cremonensem, nisi id fecissem, cum meo dedecore translata fuissent, ut scedulae manu eius scriptae ac in marginibus codicis affixae ostendunt. Sed recusavi, quia non poteram tanta diutius onera sustinere. Hinc omnia protinus ficta, ordinata, statuta in me sunt. Quid 15 commisi? Quinque continuis annis ne respirare quidem licuit, cum nondum absolutis prioribus alia imponerentur. Tam magnos labores ferre diutius non poteram. Quiescere optabam. Peccatum in recusatione laboris est? An omnibus militiam quoque exercentibus demerito stipendio absque ullo crimine licebit etiam cum gratia alios relinquere, B 55^v 20 aliorum stipendia contra primos suscipere, mihi soli non licebit quiescere, si volo?

Adiecisti deinde, quod demerita mea maioribus calamitatibus digna⁴ fuerunt. Haec verba vehementer te cupere mortem meam ostendunt. Maiores enim calamitates quam mortem ego non video. Sed nec tempus 25 est simulandi amplius, nec ipse ferre possum. Duodecim paene annis te sustinui, et tu forsitan me simulando dissimulandoque omnia. Sed certe per diem futuri iuro iudicii: non sum mihi conscius aliquid unquam adversus te fecisse aut dixisse aut saltem cogitasse. Sed commisi fortassis ignorans, ac ideo tu mortem expetis meam. Vide, quanti mortem G 50 30 existimem. Non quaero longas ambages. Tu vis, moriar. Ego emori cupio. Tu maiora me supplicia meritum asseris culpamque solus, solus inquam, omnium culpam in me retrudis, quam ego ipsa morte magis semper formidavi. Mortem enim non timeo, culpam summopere perhorresco. Quare nisi vere ostendas morte me dignum esse, culpa 35 nomen non in me, sed in te scias redundare. Nam ne quis abs te profectum quicquam suspicetur, in me reiicis.

Magna haec tua profecto res est. Culpa dicis mea cuncta mihi⁵ accidisse, et maioribus fuisse dignum suppliciis scribis, nec ullam profers culpam. Nullam enim unquam nominasti. Diligere fugis et 40 maioribus poenis dignum praedicas, et quidem coram et saepius, ut B 56 magis vulneres. Aut culpa me vacare dicito aut, si crimine ullo me

BESSARIONIS
IN CALUMNIATOREM PLATONIS

Libri Quattuor.

a) Loci Scripturae Sacrae.

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

<p>Aeschyl. Prom. 329. 618, 32.</p> <p>Albert. M. Phys. VIII tr. 1. c. 15. 354, 22.</p> <p style="padding-left: 2em;">Metaph. XI tr. 2. c. 21. 246, 38.</p> <p style="padding-left: 4em;">XI tr. 2. c. 28. 388, 16.</p> <p style="padding-left: 4em;">XI tr. 3. c. 7. 332, 20.</p> <p>De Nat. et Orig. Anim. tr. 2. c. 1. 366, 4.</p> <p>Alexand. Aphr. Ἀπορίαι καὶ λύσεις I 25</p> <p style="padding-left: 2em;">(ed. Bruns II 2, p. 39—41). 168, 26.</p> <p style="padding-left: 2em;">I 25 (II 2, p. 41, 8—15). 168, 35.</p> <p style="padding-left: 2em;">II 21 (II 2, p. 66, 22—25). 170, 8.</p> <p style="padding-left: 2em;">II 19 (II 2, p. 63, 10—28). 170, 23.</p> <p style="padding-left: 2em;">II 21 (II 2, p. 68, 20—24). 170, 12.</p> <p style="padding-left: 2em;">II 21 (II 2, p. 70, 33—71, 2). 178, 34.</p> <p>De Fato c. 1. (ed. Bruns p. 164 sq) 194, 39.</p> <p style="padding-left: 2em;">c. 6. (171, 14—26). 166, 21.</p> <p>Ambros. De Fide I 10</p> <p style="padding-left: 2em;">(PL 16, 543 C; 547 A). 284, 7.</p> <p>Amelius 100, 15.</p> <p>Anthol. Palat. 5, 129. 500, 29.</p> <p>Aristid. Ὑπὲρ τῶν τεττάρων</p> <p style="padding-left: 2em;">II 384. 50, 39.</p>	<p>Aristot.</p> <p>Anal. α 27. 43b, 7—9. 64, 16.</p> <p style="padding-left: 2em;">α 27. 43b, 9—11. 64, 19.</p> <p style="padding-left: 2em;">α 29. 45b, 36—40. 64, 8.</p> <p style="padding-left: 2em;">α 29. 46a, 1 sq. 64, 21.</p> <p style="padding-left: 2em;">α 32. 47a, 2—4. 64, 3.</p> <p style="padding-left: 2em;">α 41. 49b. 592, 28.</p> <p style="padding-left: 2em;">γ 10. 76b. 592, 28.</p> <p style="padding-left: 2em;">δ 2. 90a. 60, 6.</p> <p>Top. γ 1. 116b, 26 sq. 252, 34.</p> <p style="padding-left: 2em;">ζ 8. 146b, 14—16. 254, 24.</p> <p>Phys. α 2. 184b, 15—17. 202, 13.</p> <p style="padding-left: 2em;">α 2. 184b—185a. 202, 17.</p> <p style="padding-left: 2em;">α 2. 184b, 15—17. 202, 36.</p> <p style="padding-left: 2em;">α 2. 185a—b. 392, 37.</p> <p style="padding-left: 2em;">α 3. 186a—187a. 136, 15.</p> <p style="padding-left: 2em;">α 3. 187a, 10—12. 202, 39.</p> <p style="padding-left: 2em;">α 4. 187a, 17—19. 362, 29.</p> <p style="padding-left: 2em;">α 4. 187a, 34. 130, 8.</p> <p style="padding-left: 2em;">α 8. 191. 324, 30.</p> <p style="padding-left: 2em;">α 8. 191a. 326, 5.</p> <p style="padding-left: 2em;">α 8. 191b, 13—16. 130, 11.</p>
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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.
	β 12. 292a, 1.	108, 5.		ζ 13. 1038b.	326, 12.
	γ 2—5, 300 sqq.	70, 27.		ζ 15. 1039b—1040b.	344, 30.
	γ 7, 306, 16 sq.	254, 16.		η 3. 1043b, 7—13.	304, 38.
Περὶ Γεν. καὶ Φθορ.	α 3. 318b.	204, 2.		η 6. 1045a, b.	134, 3.
	α 5. 321b, 21 sq.	304, 36.		θ 2. 1046a, 10sq.	326, 8.
	β 10. 336a, 15sq.	350, 4.		λ 4. 1070b, 33 sq.	254, 34.
	β 10. 336b, 27—32.	248, 22.		λ 7. 1072a.	268, 18.
	β 10. 336b, 31sqq.	360, 21.		λ 7. 1072a—1073a.	352, 6.
Metereol.	α 2. 339a, 21—33.	250, 25.		λ 7. 1072b, 14.	338, 30.
	α 14. 352, 28—31.	196, 10.		λ 7. 1072b, 29.	280, 25.
De Mundo	6. 397b, 20—30.	340, 42.		λ 7. 1072b—1073a.	274, 41.
	6. 397b, 29 sq.	250, 14.		λ 7-10. 1072a—1076a.	108, 8.
De Anima	α 2. 405b.	256, 36.		λ 8 sq. 1073a—1075a.	264, 15.
	α 4. 408b, 13—15.	340, 25.		λ 8. 1074a, 31—38.	312, 20.
	α 4. 408b, 18 sq.	408, 17.		λ 9. 1074b.	168, 1.
	α 4. 408b.	404, 23.		λ 10. 1075b—1076a.	210, 29.
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	ε 8. 1132b, 23.	604, 14.		XII c. 41.	334, 22.
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