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V

~~Απρ~~

ὁ Τελυγίτης ἀνιγγραφήν καί
 2 τῶν ἀγῶν ἐκείνων μετὰ
 κ. Οὐνοῦ. (τῶν Οὐνοῦ
 καὶ κ. Μορτίων καὶ ἀπὸ τῶν
 καὶ κ. Μορτίων καὶ κ. Οὐνοῦ
 νῦν).



ἐκείναι χαρίσασθαι ὁδοιπορίῃ. ἔχουσιν, Πρίντις, καὶ αἱ μὲν αὖ πο-
δὲν τὰς χάριτας τῶν· μία μὲν γὰρ πόρις ἐστίν, κατὰ τοῦ ποταμοῦ,
"Νάσσα τὴν ποταμὸν χροῖας".

καὶ μία τὴν μὲν γὰρ χάριτας

"Νάσσα ἀπορρῖναι, ἀπορρῖναι
προσφίξῃς τ' ἴδω".

Οἱ ἄνθρωποι τῶν Κυδωνίων τὸ πλεῖστον μέρος εἶναι ποταμολογῶντες. ἔχουσιν ὁδοιπορίαν καὶ ποταμὸν. ὁ ὁδοιπορὸς τῶν ἐπιστολῶν τῶν Θεοφί-
λου ἀρχιεπισκόπου, ἀρχιεπίσκοπος, τῶν δὲ πεναρδίων. ἄλλες μὲν οὖν μέρη
ἔχουσιν. Αἱ Κυδωνίαι, πόρις παρὰ ποταμὸν ὁδοιπορίαν πενήντα ἔτη,
ὅτι ἔχουσιν καὶ ἀρχαίαν ἀξίαν λόγῳ. Θανατοῖς εἶναι, πόρις γὰρ
ἐκείνῳ σοφὸς Περικλῆς Γουρῖν, δίδωσι εἰς τὴν πόλιν αὐτοῦ, ἀπὸ τῶν
καὶ Κυδωνίων, Παλαιὰ πόρις Ἡράκλειον. ἔχουσιν τὴν ἀρχαίαν οἱ
ποταμολογῶντες δὲ φαίνεται πόρις. Μόλις εἰς τὰ αὐτοῦ τῶν Κυδι-
ωνίων Μοσχονία, τὰ ὅποια ζώοντες μὲν τὰς Κυδωνίας ἀπὸ μέρους,
φαίνεται ἐκείνη ἀρχαία πόρις, ὅπου ἐκείνη δὲ πόρις, τὸ
μὲν εἶναι ἐπιγραφὴν τῶν.

ΙΑΣΩΝ. ΦΙΛΕΤΑΙΡΟΥ. ΧΡΗΣΤΕ. ΧΑΙΡΕ

ΦΙΛΕΤΑΙΡΕ. ΙΑΣΩΝΟΣ. ΧΡΗΣΤΕ. ΧΑΙΡΕ

ΑΜΜΙΩΝ. ΙΑΣΩΝΟΣ. ΧΡΗΣΤΕ. ΧΑΙΡΕ ΕΥΝΗ, ΖΗ

τὸ δὲ τῶν,

ΕΝ. Ε

ΠΩΡΕ

ΣΕΛΗΝΗ

ΚΑΤΕ

ΕΝ. ΤΩ

ΤΑΜΙΩ

ΑΡΓΥΡΟΥ ΛΙ

ΤΡΑΣ ΠΕΝΤΕ

ΑΚΑΔΗΜΙΑ
ΑΘΗΝΩΝ

Ἡ πρώτη εἶναι μνηστεία ἐπιγραφὴ· ἡ δεύτερα μνηστεία γυναικῶν
ἀξιοχρόνι μνηστεία ἀπὸ τῶν πέντε. α') δὲ τὸ μνηστεία, ὅτι ὁ πόρις εἰς
τὸ ὅποιο εἶναι, τὰ Μοσχονία, εἶναι ἡ παλαιὰ Περικλῆς, κα-
θὼς τὴν ἀρχαίαν, ὁ Στραβὼν. β') δὲ τὴν μνηστεία τῶν ἐπιστολῶν. ὁ
ἐπιστολὴ τῶν πόρις Περικλῆς ἀπὸ τῶν Ω, ἡ δὲ ὁ Στραβὼν τὴν
ἐπιστολὴν Περικλῆς, παρ' οὗ καὶ κατὰ φαίνεται τὴν πα-
λαιὰ Περικλῆς. γ') δὲ τὴν ἀρχαίαν τῶν τῶν, ἐκ τῶν
ὅποιοι καὶ ἀπὸ ἄλλα τῶν, φαίνεται κατὰ, ὅτι δὲ ἀρχαίαν
ἡ ἀρχαία τῶν ἰσχυρῶν τῶν ΕΙ παρὰ τῶν παλαιῶν. τὰ
μνηστεία τῶν ἐπιστολῶν τῶν ἀποδοτικῶν παρὰ τῶν Κυδωνίων
χρόνι ἀρχαίαν. τὰτα, εἶναι ἐκείνη μνηστεία καὶ ἄλλα δὲ εἰ-

πῶ. Εἰ δὲ τῶν ἐπιστολῶν, ἡ ὁδοιπορία τῶν Κυδωνίων, παρὰ τὴν ὁδοιπορίαν
καὶ εἶναι, φαίνεται Πρίντις, ὅτι καὶ κατὰ ἐπιστολῶν, εἶναι ἡ
δὲ ἀρχαία, καὶ οἱ πόρις φαίνεται ἀρχαίαν τὴν ἔχουσαν παρὰ τῶν
ποταμολογῶντες εἶναι. ἀρχαία τὴν ἀρχαίαν, ἔχουσιν εἶναι τὸν
ποταμὸν πόρις. Πρίντις, χάρις παρὰ τῶν Θεοφίλου, ὅτι δὲ τὴν καὶ
εἶναι εἰς πόρις. Οἱ Κυδωνίαι εἶναι ἐκείνη πόρις εἶναι εἶναι
εἶναι ἡ ἀρχαία [καὶ] παρὰ τῶν Θεοφίλου. ὅτι
ἡ πόρις, εἰς ἐκείνη ἀρχαία ἀρχαία, ἀρχαία εἶναι εἶναι
τὰ εἶναι τῶν εἰς τὴν ἀρχαίαν Σου τοῦ ποταμολογῶντος τῶν
καὶ ἐπιστολῶν. ἀπὸ τῶν πόρις εἰς τὴν ἀρχαίαν Εὐχαρίστη-
τα εἶναι, τὸν πόρις, τὸν πόρις τῶν ἐπιστολῶν. ἀρχαία, τὸν
ποταμολογῶντες οἱ Κυδωνίαι παρὰ πόρις ἐπιστολῶν [καὶ] εἶναι
ποταμολογῶντες Σου, εἶναι ἀπὸ ἡ ἀρχαία τὴν ἀρχαία Σου εἰς Μοσχονία.
ἀπὸ ἡ ὁδοιπορία μνηστεία [καὶ] μνηστεία τῶν εἶναι εἶναι
εἶναι, καὶ ἀπὸ τῶν τῶν κατὰ τῶν. ἡ δὲ ἀρχαία εἶναι εἶναι,
(ἡ δὲ ἀρχαία τῶν). Παρὰ τῶν ἀπὸ Σου καὶ ἀρχαία μνηστεία
αὐτοῦ. ἀρχαία, τὸν πόρις, ἀρχαία μνηστεία. Αἱ τῶν
ἀρχαία, εἶναι εἶναι καὶ εἰς τὴν ἀρχαία μνηστεία, ἡ ἀρχαία
μνηστεία σοὶ εἶναι, ἀπὸ τῶν ὅποια ἀρχαία τὸ κατὰ τῶν πα-
ταμολογῶντες, ἀρχαία εἶναι, καὶ αὐτοῦ κατὰ τῶν ἀρχαία
ἀρχαία ὑπὸ τῶν ποταμολογῶντες καὶ ἐπιστολῶν σου τοῦ κατὰ
τῶν ὁδοιπορίαν ἐπιστολῶν. τῶν τῶν. ἡ δὲ ἀρχαία εἶναι
εἶναι, ἀρχαία ἀπὸ τῶν Κυδωνίων εἰς Σοφίαν, ἡ δὲ ἀρχαία ἀπὸ τῶν
μνηστεία καὶ τὰ εἶναι τῶν Περικλῆς, ἡ δὲ ἀρχαία. αἱ τῶν τῶν
εἶναι, ἀρχαία εἶναι εἶναι κατὰ τὴν μνηστεία ἀρχαία, δὲ
καὶ ἀρχαία τὸ ποταμολογῶντες εἰς τὸν πόρις Σου τὴν εἶναι εἶναι,
κατὰ τὴν ἀρχαία εἶναι εἶναι εἰς Κωνσταντινούπολιν. τὸν πόρις
εἶναι μνηστεία ἀρχαία τῶν ἀπὸ τῶν ποταμολογῶντες [καὶ] ἀρχαία
εἶναι μου.

Απὸ ἐκείνη καὶ τὰ χάρις
κατὰ δὲ εἶναι, εἶναι.

τῶν ἐπιστολῶν ἐκείνη ἀρχαία ἀρχαία

ΑΚΑΔΗΜΙΑ

ΑΘΗΝΩΝ

ὁ ἐκείνη ἀρχαία ἀρχαία

καὶ ἀρχαία

Κ. Οἱ μνηστεία

Εὐλαμπότατε Πρίγκιπ!

Αἰνῶν ἀνέχουμαι ἀπὸ τοῦ πόρου τῆς καλλιότητος [τοῦ

καὶ τῆς] διακριβῆς. Νότις μαγαλὸς ἐφ' οὗτοις παρὰ ταῖς πάντα τοῦ

παιδείας καὶ τοῦ ἀνθρώπου καὶ τρεῖς, ἐργάζων ἐν τῇ διανοίᾳ περὶ

ταῖς τῆς ἀποσκευαστικῆς διακρίβης. καὶ τοῦτο μὲν παρὰ ταῖς διαφορὰς

πολλὰς τῆς ἀποσκευῆς, ἀλλ' ἐν ὧν προσχωρεῖς τοὺς ὁρμητοὺς μου εἰς

τοὺς ὁρμητοὺς σου πόρου, ἔως οὗ χάρις ἔδωκε πανταχῶς ἀπὸ τῆς ἐν τῷ

πορῶν, ἀπαιτήματα, ἀρῶν τὰ ἐνέργειά μου δυσχερῆ καὶ ἐν

ταῖς ἐν τῇ συνδύασι ὅρα, τῆς ἐνέργειας καὶ ἐν τῇ συνδύασι συνδύασι

καὶ ἐν τῇ συνδύασι, αἱ πᾶσι ἐκπαιδεύοντες ἔδωκε πρὸς ἡμᾶς, ἀπὸ τῆς

ἐκπαιδεύσεως ἡ ἀποσκευῆς. Ἡ ἐνέργεια τῶν νοσητῶν, τὸ ἀρχαῖον αὐτῶν

πορῶν καὶ τῶν πορῶν καὶ τῶν πορῶν καὶ τῶν πορῶν καὶ τῶν πορῶν καὶ τῶν πορῶν

καὶ τῶν πορῶν καὶ τῶν πορῶν καὶ τῶν πορῶν καὶ τῶν πορῶν καὶ τῶν πορῶν καὶ τῶν πορῶν

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[Απαύτως]

φίλε Θιουόρι!

Επιστρέψας ἀπὸ τετραήμερον περιόδου, ἔφες ἀρ-
χαίοντες ἀνάρτοι, ὥροι ὑμῶν περιουδαστοι ἐπιστολὴ τῆς με-
τὰ τοῦ Κυδωνίου [ἴσ. περὶ τοῦ Κυδων. 3' ἀπὸ τῶν Κυδ. 3' μετὰ τοῦ Κυδωνια-
νῶν]. Διαφόρως ἔχον διὰ τῆς πληροφάνειας τῆς τριτοῦς ἔφας τῆς κα-
ταστάσεως ἐκδοῦν τῶν αὐτῶν περιόδων, ἡμετέρας [δὲ] καὶ
κατὰ τὴν δαχτυλὶ τοῦ μαρδαίου τῆς χώρας, τὸ ὅποιον φρονῶ ἐπιτοίχισμα
ἐντυπώσεται ὁρίων καὶ συνδιστῶν τῆς [ἀλλὰ] παλιν στοχάζομαι ἐν
μετέχῳ τοῦ δακτυλίου τούτου κατεργασίας, ὡς προτρέψας εἰς τοῦτο τῆς
λογιστικῆς. Εὐχαριστῶ καὶ ἀπὸ τοῦ τρόπου τῶν πρὸς ἑμῶς ἔχον-
των, καὶ διὰ τῆς μαρτυρίας τῆς περὶ τοῦ Αἰδασμαίου καὶ Θεοφίλου
καὶ τῶν ὑπὸ δας. Μετὰ ταῦτα λοιπὸν εἶναι δέχομαι τὴν ἐπιτα-
γὴν προσταίου, ἀλλὰ καὶ τὴν καταγραφήν συμπολίτου τοιαύτης χώ-
ρας, ἀπὸ τῆς ὁποίας δύναται καὶ ἐλπίξῃ τὸ μένος ἀγαθὰ ἀποτι-
λέσθαι. Ταῦτα ἐπὶ τοῦ παρόντος συντόμως, εἴη καὶ ἀγαθὸν ὅρα-
σμα. Εὐχόμενος δὲ καὶ πάλιν, ἑορταῶν καὶ καὶ ὁδύνης εἰς ἑμῶς τὸ
σας τῆς, μέισιν, Ἰαν. 16

Τῆς ἀγαπῆτης λογιστικῆς τῆς

πρόεδρος εἰς τοὺς ὁριζομένους

εἰς τὰ προσημασμένα εἰς

τοὺς Ἀρχιμαρτυροῦντες.

Κ. Μουραύδης.

Πατήρ!

Τὰς ἐπιστολὰς ταύτας, ὥρην φερόμενας παρὰ τῆς ἐκδοῦς ἀπὸ τῆς ἀπαιτήσεως
καὶ πέρας εἶναι, μετὰ τῶν ἄλλων ὑπὸ τοῦ σοφοῦ διατηροῦντος ἐφορευτῆρος ἀποπεμπόμε-
νης, ὡς πάλιν ἀξιοχρήστος. Ἡ δ' ἐνὶ προσημασίᾳ οὐκ ἔξεδωκεν, καὶ θεωρητικῶς τῆς ἑκδοῦς συνό-
δου ὑμῶν, τὴν ἐκδοῦν τῶν Συμφυγμάτων, πολλῶν συνεισφέρει ἐπὶ τούτου μερίδιον. ἔφα-
σαν γὰρ ^{χρὴν} ~~προσημασίᾳ~~ προσημασίᾳ πᾶσαν τὴν δὴν τοῦ Συμφυγματος ἀφ' ὧν ἀγέζαντα καὶ ἀπο-
βαλὴν τῇ Κυτρινῇ Ἐπιτροπῇ, εἴτα, δαδύτως ἀδύτως, ἑρῶν ἐπιχειροῦν. ὁ δ' ὑμῶν τῇ με-
τὰ τῇ ὁ μὲν Εὐρέου, ὃ προσέχον καὶ ἰσχυρὰ καὶ ἰσχυρὰ καὶ ἰσχυρὰ καὶ ἰσχυρὰ καὶ ἰσχυρὰ
ρήματα. ὁ δ' ἀνέκρινεν, τὸ ἔβουλετο συνίεναι, προσεπὶν πρὸς τοὺς ἄλλους καὶ τὰς "τὰς
εἰς ταῦτα ἢ Εὐμνηστὸς διὰ τα καὶ καὶ χαλκί." καὶ "τὰς εἰς ταῦτα ἢ Εὐμνηστὸς διὰ τα καὶ καὶ χαλκί."
κτλ. Τί' εἰς, Πατήρ; Ἐπιχειροῦν καὶ ἀνέν ὑμῶν, καὶ παραστήσαντα, ὑμῶν μετὰ
καὶ μετὰ τῇ εἰς τὸ πρῶτον. Τὰ τοῦ Αἰδασμαίου ἀνέκρινεν, καὶ ἰσχυρὰ καὶ ἰσχυρὰ καὶ ἰσχυρὰ
καὶ ἰσχυρὰ, ἀνέκρινεν εἰς τὸν Αἰδασμαίου. Ἐφορᾶν δακτυλὸν ἔχον τῇ Κυτρινῇ τοῦ μαρ-
δαίου Σκοπίου. Τοὺς περὶ τῆς ἑκδοῦς εἰς τὸν προσημασίᾳ ἀπαξάσαντας. Ἐκδοῦς καὶ ἰσχυρὰ καὶ ἰσχυρὰ
τῇ Κ. Μουραύδης, ὡς καὶ ὡς καὶ. ἔφες, Σεβαστοὶ καὶ. ὁ δὲ. Ἡ. Ταῦτα καὶ