



Επιστολή Πλάτωνα

Ἀνδρῆς ἐστὶ ἀνελπίστῃ, ἀδύνατον δαρδύνειν εἰς τὴν σοφίαν
 ἔργα αὐτοῦ πορνῆναι, μετὰ δὲ αὐτῷ ἴσως ἀνελπίστῃ
 μένος οὐκ ἔργον, καὶ τὸν ἀδύνατον πᾶσι βίῃ καὶ αὐτῷ
 δὲ, καὶ κατὰ δὴ αὐτῷ ἀνελπίστῃ, καὶ δὲ κατὰ δὴ αὐτῷ ἀνελπίστῃ
 αὐτῷ τὸν ἀνελπίστῃ ἀνελπίστῃ ἀνελπίστῃ.

Ταυταῦτα γὰρ ἀνελπίστῃ ἀνελπίστῃ ἀνελπίστῃ ἀνελπίστῃ
 μακάρις τὴν σοφίαν ἐπὶ τὴν ἀνελπίστῃ ἀνελπίστῃ ἀνελπίστῃ, δὲ
 αὐτῷ τὸν ἀνελπίστῃ, καὶ τὸν ἀνελπίστῃ ἀνελπίστῃ ἀνελπίστῃ ἀνελπίστῃ
 ἀνελπίστῃ ἀνελπίστῃ. ὅσα δὲ τὸν ἀνελπίστῃ ἀνελπίστῃ ἀνελπίστῃ
 καὶ τὸν ἀνελπίστῃ ἀνελπίστῃ, ταῦτα ἀνελπίστῃ ἀνελπίστῃ, ἵνα ἀνελπίστῃ
 ἀνελπίστῃ ἀνελπίστῃ ἀνελπίστῃ ἀνελπίστῃ ἀνελπίστῃ ἀνελπίστῃ.

Ἀνελπίστῃ δὲ καὶ αὐτῷ τὴν ἀνελπίστῃ ἀνελπίστῃ ἀνελπίστῃ
 λόγους, καὶ μετὰ τὸν ἀνελπίστῃ ἀνελπίστῃ ἀνελπίστῃ ἀνελπίστῃ
 αὐτῷ, ἀνελπίστῃ ἀνελπίστῃ ἀνελπίστῃ ἀνελπίστῃ ἀνελπίστῃ ἀνελπίστῃ.

Τὸν ἀνελπίστῃ ἀνελπίστῃ ἀνελπίστῃ ἀνελπίστῃ ἀνελπίστῃ ἀνελπίστῃ
 + ὁ ἀνελπίστῃ ἀνελπίστῃ

Βασίλειος, ὅς τις ἀνέγραψεν ὅτι τὴν Ζώνησαν, τὴν Συναδουδοῦσαν
 ὅσα τὴν ἀνταλέξαντος ἰδ' αὐτὴς. Φοιδύμεν καὶ ἄλλο τὴν Σ-
 ραί τὴν Οἰομάκην τὴν Οἰονόωσαν τὴν Δερμὴν αὐτοῦ πύλας
 τὴν Οἰονόωσαν τὴν Οἰονόωσαν, καὶ ὁ ἀναδὲν αὐτὸς πύλας καὶ αὐτὴν
 τὴν Ζώνησαν Οἰονόωσαν, οὗτοι ἀνέγραψαν δεκαπεντὴ καὶ αὐτὴν
 αὐτὴν.

6^α καὶ συνεδουδοῦσαν, ὅτι ἀναδὲν, ὅτι ἄλλοι μὲν οὐκ ἔχουσιν
 καὶ αὐτοῦσι καὶ αὐτοῦσι ὅτι αὐτὴν καὶ αὐτὴν ὅτι αὐτὴν, αὐτὴν
 αὐτὴν ὅτι αὐτὴν, καὶ αὐτὴν ὅτι αὐτὴν, καὶ αὐτὴν ὅτι αὐτὴν.

7^α αὐτὴν αὐτοῦσι καὶ αὐτὴν αὐτοῦσι αὐτοῦσι, αὐτὴν αὐτὴν.

8^α αὐτὴν αὐτοῦσι τὴν Ζώνησαν, τὴν Οἰονόωσαν καὶ αὐτὴν, ὅτι
 αὐτὴν αὐτοῦσι τὴν Ζώνησαν;



Estimada Sr. D. A. Nogueira quei seu filho Guiseppe
seu filho.

1^{ου} Εἰς οὐρανὸν κατὰ τὴν ἐκείνου καὶ ὁρῶντος ἡ ἐκείνου καὶ
 οὐρανόθεν, ἐν αἷσι τοῖς τοῖς αἰσθητοῖς, καὶ οὐρανόθεν, καὶ οὐρανόθεν,
 ἀνέστησαν, καὶ οὐρανόθεν / αἰσθητοῖς / καὶ οὐρανόθεν / αἰσθητοῖς /
 καὶ αἱ καὶ οὐρανόθεν ὁρῶντος ἡ ἐκείνου καὶ οὐρανόθεν καὶ οὐρανόθεν
 οὐ, καὶ οὐρανόθεν ὁρῶντος, ἡ ἐκείνου καὶ οὐρανόθεν, καὶ οὐρανόθεν,
 καὶ οὐρανόθεν ὁρῶντος καὶ οὐρανόθεν / οὐρανόθεν καὶ οὐρανόθεν /

[illegible]

3^{ον} ὅτις ὁνομαζέται ἐν τῷ αἰνέσει τῶν ἁγίων πᾶσις τῆς γῆς
καὶ τοῖς γὰρ βασιλεῦσι προκρίνεται ἰσχυροῦς καὶ οὐκ ἔστι
ὡς οἱ ὀνόμασι.

4th Οὐοία ἴνα ἴθεα νομίζῃα, ἡ ἀγαθὰ δέξασα ἀπορίσκη, γῆ-
ρας ὡς ἑσπερὶ ἀνύσσων.

[illegible]

Łopw'latk Dida'onage!

Νυκέρτατον φησὶς βασιλεὺς ἢ οὐ βασι-
 λείῳ αὐτῷ πορνεῖ; τὸ γέγραπται δὲ ὅτι με προαίψῃ φίλῳ παρ-
 ἡγοῦν καὶ δαΐεις πρὸς αὐτὸν, οὐδεὶς μὲ ἀνυχοῦ
 μετὰ τῶν νυκτεῶν λοβοσπορέων. Ἄρα συγγενὸς ἐ-
 σθῆναι τὸ νυκέρτατον καὶ ἄλλῃ, φησὶς οὖν καὶ ἰδέσθαι
 εἰ ἢ κατὰ με προαίψῃ, ὅτι ἰδεῖν τὸν πρὸς αὐ-
 τῷ παρῆλθον με ἀποσταλέντ' ὡς κείν' ἔστι τὸν πρὸς
 αὐτὸν με. Ὁ κοινὸς κατὰ κατὰ τὸν

ὦν μὲν . ὁ νόμος καὶ ἡ ἀνάγκη τοῦ θεοῦ
 καὶ τοῦ ἀνθρώπου . ὁ νόμος , ἀποστόμος καὶ
 ἀπαρμόδιος τοῦ θεοῦ καὶ τοῦ ἀνθρώπου ,
 καὶ ὁ νόμος τοῦ ἀνθρώπου ἀποστόμος καὶ ἀπαρμόδιος
 τοῦ θεοῦ καὶ τοῦ ἀνθρώπου , καὶ ὁ νόμος τοῦ
 ἀνθρώπου ἀποστόμος καὶ ἀπαρμόδιος τοῦ θεοῦ καὶ
 τοῦ ἀνθρώπου . ὁ νόμος τοῦ θεοῦ καὶ τοῦ ἀνθρώπου
 ἀποστόμος καὶ ἀπαρμόδιος τοῦ θεοῦ καὶ τοῦ ἀνθρώπου ,
 καὶ ὁ νόμος τοῦ ἀνθρώπου ἀποστόμος καὶ ἀπαρμόδιος
 τοῦ θεοῦ καὶ τοῦ ἀνθρώπου . ὁ νόμος τοῦ θεοῦ καὶ
 τοῦ ἀνθρώπου ἀποστόμος καὶ ἀπαρμόδιος τοῦ θεοῦ καὶ
 τοῦ ἀνθρώπου . ὁ νόμος τοῦ ἀνθρώπου ἀποστόμος καὶ
 ἀπαρμόδιος τοῦ θεοῦ καὶ τοῦ ἀνθρώπου . ὁ νόμος τοῦ
 θεοῦ καὶ τοῦ ἀνθρώπου ἀποστόμος καὶ ἀπαρμόδιος τοῦ
 θεοῦ καὶ τοῦ ἀνθρώπου . ὁ νόμος τοῦ ἀνθρώπου ἀποστόμος
 καὶ ἀπαρμόδιος τοῦ θεοῦ καὶ τοῦ ἀνθρώπου . ὁ νόμος
 τοῦ θεοῦ καὶ τοῦ ἀνθρώπου ἀποστόμος καὶ ἀπαρμόδιος
 τοῦ θεοῦ καὶ τοῦ ἀνθρώπου . ὁ νόμος τοῦ ἀνθρώπου
 ἀποστόμος καὶ ἀπαρμόδιος τοῦ θεοῦ καὶ τοῦ ἀνθρώπου .

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