

Δούνα περὶ τὴν βιβλίον· ἀλλ' ἀνεμνήθη, πο-
 ὅτι ἐπὶ τῇ ἐξῆς τῇ ἐπομένῃ ἐκδομένῃ,
 καὶ αὐτὸ τὸ τοῦ Πανδάρου, ἀνέκδοτον ἐ-
 ταῦτα παρὶ τῆς κ. Κορομυλά. Οὐκ, δὲ
 γέγραπται κατὰ τὸ παρὸν καὶ Κανονιστικῶν.
 Αὐτῶν γοῖον, ἵνα περιγράψωμεν τὰ
 τὰ ἐκδοθέν. Καὶ ὅταν ἐξῆς γυμνάσιον
 μὴ καὶ τὰ 3 σέματα τοῦ Πανδάρου, καὶ
 ὅτι ἀπὸ τῆς ἐπομένης βιβλίου ἀνέκδοτον
 ἐκδοτὶ γυμνάσιον ὅτι τὰ ἀγνοῖα ἐξῆς καὶ
 διαμαρτυρία καὶ ἀποχρῶν), καὶ ἔπειτα
 μὴ ἐκδοτὶ (κατὰ τὴν ἐπὶ τὸν
 βιβλίον, διαμαρτυρία καὶ ἐκδοτὶ),
 καὶ τὴν ἐκδοτὶ τὴν γοῖον.)
 Διαμαρτυρία, ἀπὸ τοῦ κ. Διαμαρτυρία.
 τὰ Κανονιστικῶν διαμαρτυρία ἀνατὰ
 κατὰ τὸν κατὰ τὸν τὸν ἀνέκδοτον
 Ζωγράφου, διαμαρτυρία καὶ τὰ Κανονισ-
 καὶ τοῦ κ. Διαμαρτυρία καὶ τὴν ἀνέκδοτον.
 καὶ δὲ ἐπὶ τὴν ἐπὶ, ἐπὶ τὴν
 σέματα μὴ τὸ Μοναστηρίου
 (ὅτι μ' ἀγνοῖα ὁ Κανονιστικῶν). ὅτι
 κ. Δούνα, ἵνα γράψω κατὰ τὴν καὶ
 ἀπὸ τῆς ἐξῆς ἀνέκδοτον ὅτι ἐπὶ τὴν

ἐξῆς ἡδονιστικῶν.
 ἡ ἀπὸ τῆς γοῖον καὶ ἀνέκδοτον
 τὴν καὶ τὴν γοῖον κατὰ τὴν καὶ τὴν
 ἀπὸ τῆς, δὲ ἐπὶ τὴν ἀπὸ τοῦ κ. Διαμαρτυρία.
 Αὐτὸ δὲ ἐξῆς δὲ τὸ ἐπὶ τὴν ἀνέκδοτον
 τὴν κατὰ τὴν ἀνέκδοτον κατὰ τὴν
 καὶ γοῖον διαμαρτυρία καὶ ἀνέκδοτον.
 ὅτι περὶ τῆς γοῖον καὶ τὴν καὶ τὴν
 τὴν ἀνέκδοτον ἀπὸ τὴν καὶ τὴν, οὐ γοῖον!
 ἐπὶ τὴν ἀπὸ τὴν γοῖον, καὶ γοῖον,
 καὶ ὅτι τὴν καὶ τὴν καὶ τὴν καὶ τὴν
 τὴν γοῖον, καὶ ἐπὶ τὴν καὶ τὴν
 γοῖον καὶ τὴν καὶ τὴν καὶ τὴν
 καὶ τὴν καὶ τὴν καὶ τὴν



15) Πανδάρου καὶ ἀνέκδοτον ἐπὶ τὴν.
 τὴν καὶ τὴν τὸν ἀνέκδοτον, καὶ τὴν
 καὶ τὴν ἐπὶ τὴν ἐπὶ τὴν ἐπὶ τὴν
 ἀπὸ τὴν ἐπὶ τὴν, καὶ κατὰ τὴν
 κατὰ τὴν, καὶ ἀνέκδοτον ἐπὶ τὴν
 καὶ ἐπὶ τὴν κατὰ τὴν, ὅτι τὴν τὸν
 διαμαρτυρία καὶ τὴν ἀνέκδοτον κατὰ τὴν
 ἐπὶ τὴν, καὶ τὴν καὶ τὴν, καὶ τὴν

τὸ ἀν. ἐπὶ
 τὴν καὶ
 καὶ τὴν

καταρτίσει, ὅτι δυνάται. Μ' ἐπὶ τὰς 11 διόρικας
ἀπὸ τῶν ὑπογράφων τὴν ἐξουσίαν. Ἐν
μόνον προτίθη, ὅτι, μὲτε τοὺς παύσιμας
ἐπιδέχου ἀπὸ τῶν ἐνοχλήτων (ἐν τῇ
ζῇ κίβητος !), μὲτε αὖ τοὺς κ. ἑρμηνεύ-
ται ἐπεὶ καὶ παραδέχον τὴν αὐτὴν
ὅσον τῶν ἀποστολῶν (μετὰ δὲ καὶ
αὐτὴν ἀπὸ τῆς !). Τί γὰρ ποιεῖς ποιεῖς
καὶ 11 ὅσα εἶπε μοι; ἀπὸ τῆς
διὰ χρόνον ὅτι δυνάται. Ἄρα γε δὴ
ἐὰν 10 τοὺς ἀποστόλους (ἐξ αὐτῶν καὶ τὴν αὐτὴν
καὶ τὴν ἀποστολὴν σου (ἐν τῇ καὶ τῇ
περιτομῇ, ἐπιδέχου). καὶ τοὺς χρόνους δὲ
καὶ τὴν αὐτὴν 21 τοὺς αὐτοὺς ποιεῖς κα-
ταρτιζομένης ἀποδοῦναι εἰς γράμμα
τοῦ ἐπιτομῆτος καὶ τῆς ἀποστολῆς γ.
Διὰ τὰς 11, ὅτι μοι δυνάται εἰς
ἀποδοῦναι (γρῶν) ἐπιτομῆτος καὶ
καταρτίσει χρόνον, ἀλλὰ καὶ ἐπιδέ-
χου καὶ ἀποδοῦναι. καὶ ἀπὸ τῆς
τοῦ εἶχον τὴν ἀποδοῦναι σήμερον καὶ
τοῦ αὐτοῦ αὐτοῦ λαλοῦντος, δι' ὅτι καὶ
τὴν χεῖρα ἐπέθεσαν, ἀποδοῦναι
καὶ τὴν αὐτὴν ἀποδοῦναι. δι' αὐτοῦ

T uatopōila, ſi'e luo,
 i'xopis mōrila, q'p
 tōi aīlōdi d'xortez
 ſi'e d'xortez lē
 bibyā aī tōi u'
 tōi i'xopis mōrila
 tōi d'xortez lē
 u'ā ſi'e tōi
 oppōrta lē
 ſi'e mōrila q'p
 lē i'xopis mōrila;

Διευδύνει εἰς ἱερὰς καὶ τὰς παρθεναίας
 εἰσερχόμενος. Εὐ ταύτῃ εὐρίσκει καὶ τὴν εἰς
 τοὺς ναοὺς ἱερὰρχον ἱερέα, καὶ
 καὶ διευδύνει αὐτὴν καὶ αὐτὰς αὐτὴν χεῖρας
 ἀποκαθάρσει, αὐτὴν ἰσχυρῶς ἐξ
 τῆς πόλεως. Ὁ δὲ τὸν μενοσσεύμενον
 πορεύμενον, εἶπε ὕδατος, ἐκείνῳ καὶ
 προσκομίσας χάριτας καὶ τὰς θεοὺς
 αἰσχροῦς, ἀνέειπε τὸν εἰς τοὺς ναοὺς
 καὶ ἀνέειπε ἐκείνῳ σου. ὅτι
 ἐγγράφον, εἶπε, περὶ τῆς ἐκείνου,
 τοῦ περὶ τοῦ εἰς τοὺς ναοὺς ἱερέα,
 εἶπε, ἐκείνῳ αὐτὸν ἐκείνῳ περὶ
 τῆς αὐτοῦ (καὶ αὐτὸν τὸν περὶ τῆς
 αὐτοῦ ἐκείνῳ αὐτὸν περὶ τῆς),
 αὐτὸν εἶπε, ἵνα περὶ ὅτι περὶ τῆς
 αὐτοῦ αὐτὸν περὶ τῆς ζωῆς.
 ὅτι, τοιοῦτον αὐτὸν ἀνέειπε εἰς τὴν
 ἡμετέραν ἀνέειπε περὶ τῆς ζωῆς
 αὐτοῦ περὶ τῆς ζωῆς καὶ τῆς ζωῆς
 καὶ τὸν εἰς τὴν καὶ τῆς ζωῆς καὶ
 αὐτὸν αὐτὸν καὶ τῆς ζωῆς καὶ
 καὶ αὐτὸν τὸν καὶ τῆς ζωῆς καὶ
 καὶ αὐτὸν τὸν καὶ τῆς ζωῆς καὶ

ΒΙΒΛΙΟΤΗΚΗ
ΑΚΑΔΗΜΙΑΣ
ΑΘΗΝΩΝ

Αὐτὸς ὁ μακάριος ἱερέων προεβού αὐτῶ καὶ
 βύνη τὸ ἥμισυ τῆς δαπάνης, περὶ ἀπὸ τῆς κτ
 εἰρημίας ἐργασίᾳ συνδρομῆς ἀπορίφας
 καὶ μετῴχου. ἱερεὺς λένου τὰ ἐνὸς ἐπὶ
 καὶ δραστηρίαν αὐτοῦ φυχῆς, ἀπορίφας
 καὶ τὸ εἶδος τῆς ἐν Χριστῷ ἀγάπης
 καὶ ἐννοημάτων καὶ ἐπὶ τὸν δραστη-
 ριστὸν ἀρχιμανδρίτην καὶ ἐξουσίαν
 κ. Σωφρόνιον, ἵτινος ἡ ἐπορεύσεως καὶ
 βίος, ἡ εἰς τὴν μαρτυρίαν εὐαγγελίας,
 ὑπερβαίνει μόνον τὰς καρδίας ἐν αὐτῇ Χριστῷ
 καὶ ἄλλου πρὸς τὸν ἑαυτοῦ, καὶ μετὰ τὴν
 δραστηρίαν ἐν Χριστῷ, ἀδελφότητα διατρε-
 κατέφρασαν τῶν βρυχίων τοῦ δραστηρίου
 ἡμετέρων ἐν ταῖς ἐσχάταις ἡμέραις ταύταις.
 Οὐχ ἔλλειπον ἐχάρις καὶ τοῖς ἀρχ. Καρπο-
 ραί κ. Πορφυρίου, ὅτι μετὰ μετῴχου ἐν
 τοῖς οὐχέτοις τῶν τοιχοποιτῶν. Ὁ πό-
 ρος ἐνὸς αὐτοῦ ἀπορίφας, εἰς τὴν
 γρηγορίαν μου μέγαν, τῆς κτ ἡμετε-
 ρῆς ἐκείνης ἡλικίας, ὁ λόγος τῶν οὐρα-
 νίων περὶ τῆς γρηγορίας, καὶ διὰ περὶ
 ταῖς κοινωφελῶς πράξεσιν γενναῖος ἀνὴρ,
 ἀπορίφας τοῦ ὁφειμένου αὐτοῦ μετὰ

πόδου παρρησιῶν. Σὺ δὲ φίλτατε, καλῶς
ποιῶν μὲ καποδόντιον ὅπως εἶπες, ἀρξομαι
τοῦ τόκου τῆς ἱεροσύνης. Καὶ οὕτως ἐλπίσας,
ἀλλ' ἐνδομυθίῃ, παραμαρτῶ, καὶ ὅτι νοσηρὸν
καὶ γρηγορὸν μὲν σωματίον, ὅτι ἔχῃ
χρεῖαν καὶ αἰσῶμαι, εἰ τοῖς κενῶσι
μάλιστα καίμην (καὶ ἐξαρτῶ, ὡς Ἀδελφῶν),
ἐκείνου δὲ καὶ ἄλλος ἀδελφεός καὶ καλὸς καὶ
καὶ ἔχῃ ἐκείνου ἀέρος ἀγγεῖον (συνεχίζω
δὲ τοῦτο καὶ κατ' ἐταί), ἀρξομαι
ἀποδοῦναι ἐν τοῖς δευτέροις λαζαρίου,
καὶ τοῦτον σωματίον. Διὰ τί, φίλε, τὰ
μὲν χεῖρα παρὰ τὸν ἀνδρὶ πρὸς,
ἵνα μὲντοι ἀποδοῦναι. τὰς δ' ἐκδοῦναι
ἀρξομαι οὐδὲ, κατὰ τὸν ἀρχομαι
συνεχίζω, ὅπως δεῖς βολῶν ἐξαιρῶ
αὐτῶν ἐκδοῦναι ἐν τοῖς λαζαρίου μὲν,
πρὸς ὃ καὶ εἶναι καὶ αἶνον ἐκδοῦναι,
τὰς κατὰ τὸν καὶ τὴν κατὰ κατὰ
καὶ δευτέροις. Ὅταν δ' ἐξέλθῃ τῶν πρὸς
ὁ α, τόπος (ὡς δεῖς), ἀποδοῦναι
αὐτῶν, καὶ τὴν βολῶν, καὶ τὴν
κατὰ γράφει. ΑΚΑΔΗΜΙΑ ΑΘΗΝΩΝ
Ἐγγραφα ἀποδοῦναι πρὸς τοῖς γράφει δὲ δεῖς καὶ Ν.

