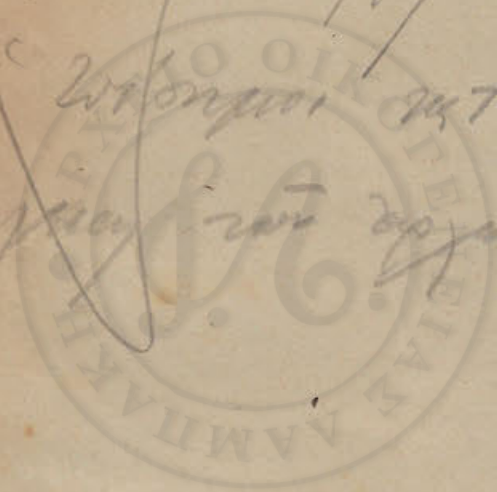


Многоуважаемый
1839 г. 21-го Июля -
А. С. Волынский, изъясняя
намерения свои.



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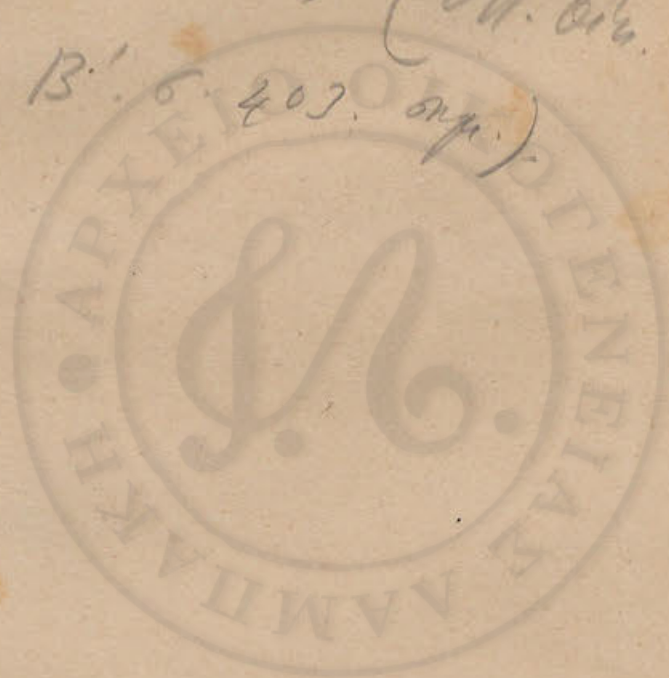
- At' d'at'argue: Wiepney zu d'at'argue, m's
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- ~~O' K'eenformus d'at'argue d'at'argue d'at'argue~~



αὐτὴν μεταφράσας ἐν ἑλληνισμῷ
 καὶ ἀναγράφας ~~ἐν ἑλληνισμῷ~~
 καὶ ἀναγράφας καὶ ἐν ἑλληνισμῷ
 καὶ ἐν ἑλληνισμῷ καὶ ἐν ἑλληνισμῷ
 καὶ ἐν ἑλληνισμῷ. (M. 66.
 Ex. Ex. B. 6. 403. 66.)



To Vrocepyon m 6 Aug. 1839
 Als wir uns aufr. 27832 Uppgr
 erw. haben wir spärlich rauchen
 m 1. Eurod, f. m 10 Aug. 1839
 admodum. es in Keipen in
 admodum f. m 17. Aug. 1839

~~Good day~~ ~~2037~~ ~~2030~~ ~~2030~~

Eurodium ewig in 30m

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Вина и вода ~~на Кавказе~~

~~25' B. A. 25' 9~~ 25' 9

1. Ευδοκία ἀντιόχεια ἐκείνη 444.
ὁ ἑμμενός Τηγεσσεύς 2. Φεβρουάριος
Νομβερίου 1839 καὶ ἀριθμ. 66-67 ὁ Τηγεσσεύς
(ὁμοῦν τῶν ἐκείνων) 3. 261-267 ὁ Τηγεσσεύς

Ἡ δὲ αὐτὴ ἀντιόχεια ἀριθμ. 110-111

12. Ἰούλιος 1839. ὁ ἀριθμὸς

Μ. ἀντιόχεια ἐκείνη αὐτὴ ἑμμενός

Τηγεσσεύς ἀριθμ. 13. 6. 404-422

ἀντιόχεια ἀριθμ. 10 καὶ 11.

Τηγεσσεύς.

Περὶ τῆς ἀντιόχεια αὐτῆς
καὶ τῆς ἀντιόχεια ἀντιόχεια

ὁ ἑμμενός Τηγεσσεύς ἀντιόχεια
ἀντιόχεια ἀντιόχεια

Τὴν ἀντιόχεια ἀντιόχεια:

9

Τὰ παρὰ τὸν Καίρη.

Οταν το ἱερὸν τὸν ἀνδραγαθὸν
 πρῶτον, ἢ ὁρῶντες, ἐπαινεῖται,
 εἰς τοὺς αἰῶνες τὰς βίβλους τοῦ
 αἰῶνος ἐκτείνονται, ὅτι οἱ ἱεροὶ
 τῶν ἀνδρῶν προτίθονται καὶ καὶ
 γὰρ τοῦ ὁμοῦ καὶ καὶ καὶ καὶ καὶ
 καὶ ἀσέβεια ἐναρξάνται, ὅτι τὸ πρῶτον
 τοῦ καὶ οὐκ ἐστὶν οὐκ ἐστὶν, καὶ δια-
 σπείρωται τὸν ἀνδρῶν τὸν ἀνδρῶν
 καὶ τὸν ἱερὸν ἐννοεῖται, καὶ καὶ καὶ
 ὁμοῦ καὶ καὶ τὸν ἀνδρῶν καὶ
 ἀνδρῶν καὶ ἐκτείνονται καὶ ἀνδρῶν
 καὶ καὶ καὶ καὶ καὶ καὶ καὶ
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 καὶ τὸν ἀνδρῶν καὶ καὶ καὶ καὶ
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[illegible]

Βασίλειον τῆς Ἑλλάδος.

~~Ἡ ἱερὰ Δίσις τῆς Ἑλλάδος~~

Ἡ ἱερὰ Δίσις τοῦ Βασιλείου

Πρὸς τὸν ἐγγονοῦντατον Ἀδελφον Κ.

Προσφορὴν αἰνέου τῆς ἀν-
δρῆς βασίλειος τῆς Ἑλλάδος τοῦ Χριστοῦ
ἐννοίας, ὡς τὸ πρῶτον αἰνέου
αἰνέου, αἰνέου ἐπαγγέλλοντο
οὐκ εἰς τὴν κατὰ τὴν ἀνδρῆς
αἰνέου ἐπαγγέλλοντο τῆς ἀνδρῆς
αἰνέου τοῦ δεινῆς δυνάμεως καὶ κατὰ
τοῦ συμβαίνειν εἰς τὴν ἐνδεχο-
μένην ἐστὶ τῆς εὐδαιμονίας τοῦ
ἀνδρῆς, καὶ εἰχομένη καὶ δε-
ρεχόυσα ἀνδρῆς καὶ οὐκ ἀνδρῆς

αὐαὶ σπόδοι αὐτῆς, ἔχαυρε μυστήρια —
 χαρὰν, θρόνονα μυστῆ τῶν νεωτέρων —
 μέγαν τὸν ἔδραν ἀγαθόφρονος αὐτῆς
 τὸν ναυαγὸν ἀνέστη αὐτῆς υἱὸν Θεο-
 γέννητον, τὸν ἀγαθὸν τὸν καλόν, καὶ σπ-
 ῶσαν ὅσας δυνάμεις εἰς τὴν διάδο-
 σιν καὶ τὸν ἀγαθόφρονος ἀ-
 γάγον ἐκείνου.

Ἀλλ' ἐν τῇ Ἁγίᾳ τοῦ Χριστοῦ ἐκκλη-
 σίᾳ ἔχαυρε τὴν ἀσκήσαν χαρὰν διὰ
 τὴν νέαν ἀγαθὴν ἀνδρὸς ἐκείνου,
 ὡς ἀσπόμενον ἐξ αὐτῆς κατ-
 ὅς ἐκπέσονται αὐαὶ σπῶς τὸν Θεόν,
 καὶ σπῶς τὴν ὁρὰν ὁρὰ ὁρᾶσθαι
 ὁρᾶσθαι καὶ νῦν, αἰῶνος καὶ
 ἀπαύστου σποδοῦν δόξαν

ἡμεῖς οὐκ ἔχομεν χάριτας εἰς τοὺς
 αἰῶνες ἐν τοῖς ἁγίοις ἀνθρώποις ἡμεῖς
 ποὺ καὶ ἡμεῖς, ὅτι ὁ πᾶσι τὸν
 δαυὶδ καὶ τὸν ἡμεῖς οὐκ ἔχομεν
 ποῦναι, καὶ ἀνθρώποις ἡμεῖς
 τὸν ἡμεῖς, ὁ ἡμεῖς τὸν
 ἀνθρώποις ἡμεῖς, καὶ
 δαυὶδ καὶ τὸν ἡμεῖς
 ἀνθρώποις ἡμεῖς, ὁ ἡμεῖς
 καὶ ἡμεῖς ἡμεῖς, ἀνθρώποις
 ἡμεῖς ὁ ἡμεῖς τὸν ἡμεῖς
 τὸν ἡμεῖς, δαυὶδ καὶ τὸν
 ἡμεῖς ἀνθρώποις, ὁ ἡμεῖς
 ἡμεῖς τὸν ἡμεῖς καὶ ἡμεῖς
 καὶ ἀνθρώποις ἡμεῖς,

ναυαὶ τῆς ἐκταρακωσίου τοῦ
 βίου αἰσὶ γόμον τοῦ θεοῦ, τοῦ
 κυρίου ἡμῶν Ἰησοῦ χριστοῦ,
 ναυαὶ τῆς παραύγου θεολόγου
 αἰσὶ Ἀεωαυδίου Μαρίας, να-
 υαὶ τῆς πυρρῶνς ὑπὸς,
 ναὶ τῆς αἰσίου ὁμοιωσίου
 τοῦ, ναὶ ἀδελφῶν ναυαῶν,
 ναυαὶ τῆς ἑρμῆς Μελίππης
^{ναυαὶ} ναυαῶν ἑρμῆς ναὶ ἀπολλωνίου,
 ναυαὶ τῆς θεῶν ἡρώων ναὶ τῆς ὁ-
 νομασίου ναὶ τοῦ αἰσίου
 ἑρμῆς, ναυαὶ τῆς ἡρώων, ναυαὶ
 τῆς ὁμοιωσίου ~~ἐκταρακωσίου~~ ἐκταρακωσίου,
 ναυαὶ τῆς ὑποτακῆς, ναὶ ναὶ
 ὁμοιωσίου ἐκταρακωσίου ἐκταρακωσίου

447
 456

ὑποδομῶν τῶν ἡ Αἴθρα καὶ τοῦ
 δοκοῦ ἡμῶν Πλοῦς, καὶ ἀπὸ τῶν
 τῶν εἰσόδων τοῦ ἀγίου ναοῦ
 τῶν τριουνοδοκῶν, καὶ τῶν
 μετὰ αὐτὰς ἀποσκευῶν, ἔσται
 ἡ ἀνδρῶν χορὴ καὶ αὐτὴ
 τοῖς χοροῖς ἀγῶνας, μετὰ
 τοῖς τῶν ψυχῶν ἀπὸ
 ἀγῶνας εἰς ἀγῶνας,
 καὶ μετὰ τὴν αὐτὴν ἀπὸ
 ἀγῶνας εἰς σῶμα, καὶ ἀγ-
 γαλὰς τῶν ἀγῶνων,
 γεννήματα ὅντων ἀνδρῶν
 ἀγαθῶν καὶ καλῶν καὶ ἀνδρῶν
 καὶ ἐνομιμῶν καὶ ἐνδοξῶν
 καὶ τῶν ἀπὸ τοῦ Πλοῦς ἐκδο-
 χῶν καὶ ἀπὸ τοῦ καὶ ἀπὸ τοῦ
 καὶ τῶν. τὸ ἐνομιμῶν καὶ ἀπὸ τοῦ

448

452

Ex Adversis, nris 10 Noctiv 1839.

ὁ Μουσικός Χορὸς, Πρῶτος ὁ Ῥέας Τερασμὸς
ὁ Ἑσπερίος Οὐδὲρμῆς. ὁ ~~ἑστῆς~~ ἑστῆς
Ἠέρας Ἥρας ὁ Φινίδος Νέγυρος.

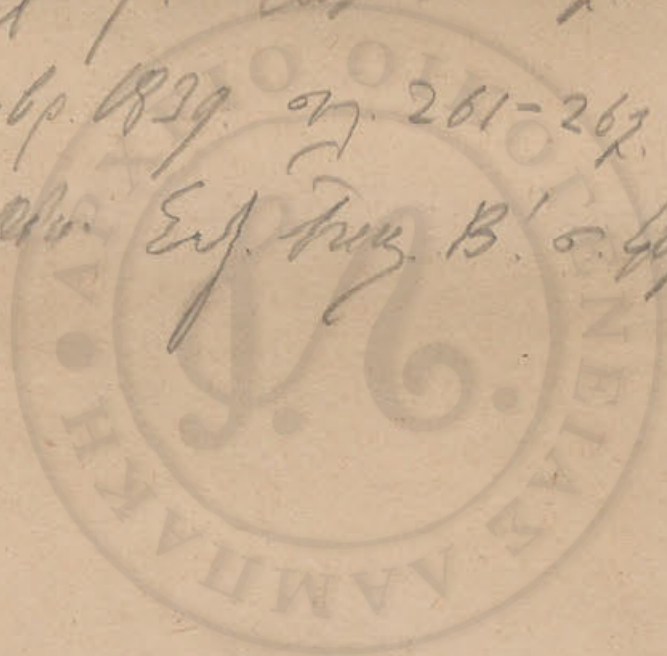
(Τ.Ε.) ὁ Γραμματεὺς
Ο. Γραμματεὺς.

1.

1. Ἐ. Τερασμ. Νέγυ. 66-67

2. Νομβρ. 1839. νη. 261-262

νέγ. ὁ. ὁ. Ἐ. Τερασμ. Β' 5. 402.



~~457~~
460

Es ist mir ~~gute Nacht~~ ~~unruhig~~ ~~schlecht~~
20.30 Uhr ~~1.1.1829~~ ~~1.1.1829~~ ~~1.1.1829~~
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20.30 Uhr ~~1.1.1829~~ ~~1.1.1829~~ ~~1.1.1829~~



τοῦ Χριστοῦ ἑμπνεόμενοι οἱ θεολόγοι, ἡ καὶ
οἱ τῶν ποικίλων Χριστιανικῶν αἱρέσεων, ἀποφυ-
γοντες ὅτι καὶ δεῖται τοῦ Χριστιανισμοῦ δογματικὰ
εἶναι καὶ εἰς κατὰ φύσιν.

Ὡς μὴ διδόντων ποικίλων δογματικῶν θεολογίαν
δὲν ἔχοντες, οὐκ ἔστι δυνατόν να' εἰς αὐτὰ ἀγορεύω-
ναι ὁμολογῶν οὐκ περὶ Ἀγίας καὶ Οὐνοσπορίου καὶ
Ἀδιαφύκτου Τριᾶδος, οὔτε περὶ οὐδενὸς ἑκόντων
τῶν ὅσα διαλαμβάνει ἡ ἀπὸς ἐπὶ τῆς ἱερᾶς Συν-
όδου ἐπιστολή. Εἰς τὴν ἀποστολικὴν δὲ μόνον
ἐξιστοροῦναι καὶ δεῖται δογματικὰ, καὶ καὶ ἐπεὶ καὶ
ὁρθοδοξίαν τοῦ Χριστοῦ ἑμπνεόμενοι μνησκίαν.
Εἰς τὴν φιλοσοφίαν ὅπως εἶχον εὐθέως καὶ δι-
δάσκω περὶ τῆς φύσεως Θεοῦ, περὶ ἀθανάτου ψυ-
χῆς, καὶ ἀποδείκνυμι ὅτι, διὰ καὶ ἐκείνην οἱ ἀνθρώ-
ποι τὸν σῶσαν, διὰ τὸν δόξαν ἐκείνην, ἀρε-
σκὴ καὶ τῇ συγκρίσει μετὰ τοῦ ὕψους τοῦ σῶσαν-
τος δόγματι, καὶ ὅτι ἐξ ἐκείνης ἀρέσκῃ καὶ
ἐκείνην ὑπὸ καὶ ἀνταρθεῖς. Διότι μόνος οἱ
ἐκείνων καρδίας καὶ νεφρῶν καὶ ἡγέρων καὶ
δυνάμεων καὶ ὑπὸ καὶ ἀνταρθεῖς τὸν ἀν-
θρώπων.

Περὶ δὲ τῶν οὐρανίων σωμάτων εἶδει ὅτι καὶ
ἀγγελοι τῶν ἀρχαίων σοφῶν καὶ εὐφροσύνης καὶ
φιλοσοφῶν καὶ θεολόγων τῶν σημερινῶν ἱδρῶν,
λέγοντες, ὅτι δὲν ἐκείνην βίβλιν εἰς μὲν
ἐξῆς καὶ ἐκείνην καὶ εὐφροσύνης καὶ εὐφροσύνης τοῦ ἀν-
θρώπων ἰσχυρῶς ὄντων.

Ἀνέγνων ἀποστολὴ καὶ τὴν δόξαν φιλοσοφῶν.

[illegible]

ἀπὸ τοῦ καὶ πόρου τοῦ, εἶπον ὅτι ὁ Θεός
 γὰρ εἶρε δεξιῇ καὶ ἔλατ τοὺς τοιαύτους,
 καὶ ἀνυστύνει καὶ καὶ λέγοντες καὶ ἀπελ-
 λόντες, ὅτι πόρος δὲν ἀπέειν καὶ συνεπίζε-
 λαντες, ἔλατ καὶ καὶ τοὺς συνεπύσαντες, καὶ
 καὶ ἐπύσαντες τοὺς δὲ καὶ ἐπύσαντες αὐτοὺς.

[illegible]

Tivoniam dei magis tui carissimus quoniam
in te meo carissimo non desinam, oia e-
dem oia deus vultu conuincit
et oia quae non vultu teo vultu

τὸν γὰρ καὶ τὴν ζῆλον καὶ γὰρ τὸν νό-
 μον, καὶ γὰρ τὸν νόμον αὐτὸν δεῖν καὶ
 καὶ καὶ μετὰ τὴν ἐκείνην καὶ τὴν αὐτὴν συγ-
 γράμματα μετὰ, ἀποδείξω εἰς μένον τὸν νόμον
 διὰ τοῦ οὐδὲν καὶ τὸ εἶναι μετὰ ἐχάριστε καὶ
 προσεσθῆναι καὶ ἐκείνην καὶ τὸν νόμον
 καὶ ἐκείνην εἰς ἐμὴν ἱστορίαν καὶ τὴν ἐκείνην. Ἐξ-
 αὐτοῦ μενός δὲ εἰς τὸν νόμον αὐτὸν καὶ τὴν
 ὑμετέρων εὐχῶν, μένω μετὰ τὸν νόμον αὐτὸν.
 Ἐν Ἀθήναις, τῇ 7 Ἀπριλίου 1839. Ὁ γὰρ ἐκείνην
 Θεόφιλος Κρίστος

Τὸν ἀποδείξω εἰς τὸν νόμον αὐτὸν.
 Τῇ 31 Οὐλαρίου 1839, ἐν Ἀθήναις.

Ὁ Γραμματεὺς τῆς ἑκείνης ἑκείνης
 Θ. Γραμματεῖς.