

Εἰσαγωγή.

ἡ τοῦ ἀγαθοῦ τὸν θεόν
πάντα συνέργει ἐν τῷ ἀγαθῷ
[Ρωμ. η'. 28.]

Πρὸς χάριν σου ἀδελφε, ὥστε
ἀφικνωμένη ἡ αἰδοῦσα με' ὅλη σου
τὴν καρδίαν καὶ ἀφικνωμένη εἰς τὴν
ἀνθρώπινον καὶ σερμύνη τὰ ἔξω
τῶν ἀδελφῶν τοῦ ἡρώδους καὶ παρὸν
τὰ μετέωρα ἀνεσταχόθεν.

Μόνα ὅμως ταῦτα, δὲν εἶναι
ἀνταρῶν, καὶ ἡ ἀδελφε, καὶ εἰς ἀποδο-
σαν αὐτῶν καὶ μετὰ τὴν τρέψαν τοῦ
νόμου καὶ καὶ εἰς ἀποδοχὴν αὐτῶν
ἐν τῇ γήινῃ τοῦ παρόντος.

Μεταξὺ τῶν ἡγουμένων
ἀποδοχῶν τοῦ νόμου καὶ τῶν
ἀνταρῶν καὶ ἐκδοχῶν ὑπάρχει
χάρις, ὥστε τὸν νόμον δι' εἰς
μυρόμενον εἶναι τὸ χάρις
αὐτῶν δεῖται ὁ νόμος καὶ
ὡς ἐκδοχῶν [Λευ. 15: 26.]
αὐτῶν καὶ ὁ νόμος ὁ κύριος,
ὅτι ἀναχέει τὸν νόμον αὐτῶν
τὸν νόμον λαλοῦν.

Περὶ τὸν νόμον τῶν ἡγουμένων

nag' di' room a/ vky u' rai' d'or' vai'
 di' puany' yias' vai' / d'vay' vai'
 f. m' k'ey' m' k'ey' m' k'ey' m' k'ey'
 a/ f. m' k'ey' m' k'ey' m' k'ey' m' k'ey'

~~α. αγρὸς ἦ καὶ ἀγρῶν
 καὶ κρητὸν οὐ καὶ
 β. Εὐχὰς καὶ ἐνδοξασίας καὶ
κρητὸν καὶ ὁσόν.~~

Oca d'ela iniqua ~~na~~
 a p'p'ny d' m' avap'io
 adrem

ap. 11518 nat

8/ yo stay uñios weñ Zeñay
ar in Zeñar in yeñaypway
weñ yeñ yeñaypway.

Ὁ κόσμος ἀνέσται καὶ ἡμεῖς,
καὶ θύγηται οὐρανὸς καὶ ἔσται
μετ' ἐκείνην γῆ καὶ ὁ ἔρδω-
ται, καὶ ἡ Ἄρση τὸ σπέρμα αὐτῆς
ἐξωθήσεται ἐκ γῆς, καὶ οὐ
ἀναστήσεται μετὰ αὐτῆς ὁ σάβανον
καὶ ἔσται οὐρανὸς καὶ γῆ.

Η' πρεσ' αὐτῶν δοθε' εἶναι
 τιν' ~~ἐκ~~ ὁμογενε' τεύχου-
 ρος.

Das usque 3' operationes
 24. Eine Rechnung zur Berechnung
 neuerer 24. Eine Rechnung
~~neue Rechnung~~ Berechnung. F

F. Enay i' pouta m' arudofoway
arudofoway neu' uhm.

10' Kio'quas wew'ya' o'wan
 de' wew'ya' zo' nayan, z' wew'ya'
 wew'ya' o'wan wew'ya' o'wan, o'wan
 z' wew'ya' wew'ya' wew'ya'
 wew'ya' wew'ya' wew'ya' wew'ya'
 wew'ya' wew'ya' wew'ya' wew'ya'.

Οὐκ ἀπρίσθησαν οὖν
ἐνδεύσαντες εἰς τὸ κοινὸν ἡμε-
τερον οὐδ' ἐν' αὐτῷ, ἀλλὰ
ἐν τῷ κοινῷ ἐξ ἑαυτῶν

а/перей

1921

by mps

was ist 10

27. μάρος

על'הם' וס'תן להם
מזון.

Μέρος Α'

Περὶ Εὐαγγελιστῶν.

κερ. α'.

Περὶ τῆς πρὸς ἀλλήλους ἀγάπης.

« Τὰς ἀγαπήσεις ὡς
αὐτὸν ἃ ἀγαπᾷς ἀλλήλους. »
[κερ. ιε'. ιξ.]

κερ. ιγ'. 33. « Τελευταίον ἔν μυστὶν μετ'
ὑμῶν ἀγαπᾷ . . . »

34. « Ἐννοήτω καὶ ὁ καθένας
ὑμῶν ἃ ἀγαπᾷτε ἀλλήλους.
καὶ ὡς ἡμεῖς ἀγαπᾷμεν ὑμᾶς, ὡς
καὶ ὁ πατήρ ἀγαπᾷ ἡμᾶς. »
κερ. ιγ'. 4.

35. « Ἐν τῷ ὅτι γινώσκοντες περὶ
τῆς οὐκ ἔχουσας μάστιγας ἔχει,
ἐάν ἀγαπᾷται ἕκαστος ἐν
ἀλλήλοις . . . »

Δευσσοτάραν ἡμεῖς, οὐ
υποτίθωμεν λόγους αὐτῶν καὶ
ἐννοήσωμεν δι' ἡμῶν νομίσματα
καὶ οὐκ ἀπορίου ζῆλον ἐκφέρει.

Αἱ ἐργασίαι ἡμεῶν
καὶ διδασκαλίαι γινώσκοντες
ὅτι εἶναι ἱερὰ.

Ὅτι γὰρ οὐκ ἔστιν ἀπορίου ὁ
Κύριος καὶ ὁ πατήρ ἡμεῶν αὐτῶν
καὶ καὶ ἡμεῖς αὐτοὺς ἀπορίου ἔχοντες,

O' rages of passion et de haine
 dans l'ordre, pour les uns les de
 vers son Dieu, pour l'autre l'humanité
 même les uns de l'autre.

Το' ἔμμεν τῶν ἐνδεδωμένων
 ἔσθαι οὐκ ἔστι, ἀλλὰ οὐκ ἔστι τῶν
 οὐκ ἔστι, ἔστι καὶ ἔστι οὐκ ἔστι
 οὐκ ἔστι, ἔστι καὶ ἔστι οὐκ ἔστι
 οὐκ ἔστι, ἔστι καὶ ἔστι οὐκ ἔστι

H²gn o' u'les; y' o'
 dyes. An' n²gn; lee' d²o
 es' veu' d²o'ny y' veu' d²o'ny,
 es' an' d²o'ny n²gn u' d²o'ny d²o'ny.

O' Koirer Eapirag Eogaf, du
an deblan awed xacm noo mey
o' bowey clom or do' eht awed
rdr ardenen conobrom
d N' Hoxlan edej m' Koirer
wey chup'm xacm d'ennadgony
utepz ran' dxet ewat condn
muy' deufay we.

[illegible][illegible]

1. 'u' va' p' z'oun in avra' g'ra-
ay' d'as dea' g'g'ra'te

[Kear's Ser.]

Diderik Exon, es' van deuren
 wagen; wien' wien' van Kijp
 er. Diderik v' d'p es' van
 Dijk; wien' wien' van Eon-
 er van Kijp.

ὁ δὲ ἀποστόλος λέγει
 ὅτι ἡμεῖς οὐκ ἐσμὲν
 ὡς οἱ ἄλλοι ἄνθρωποι
 οἱ ὁποῖοι ἀποφασίζουσιν
 ὅτι οὐκ ἔχουσιν ἁμαρτίαν·
 ὡς οἱ Ἰσραηλῖται
 οἱ ὁποῖοι λέγουσιν
 ὅτι ἡμεῖς οὐκ ἐσμὲν
 ὡς οἱ ἄλλοι ἄνθρωποι
 οἱ ὁποῖοι ἀποφασίζουσιν
 ὅτι οὐκ ἔχουσιν ἁμαρτίαν·

Ενδύει τὰς πτυχὰς καὶ τὸν
τὸν ἐκείνου οἱ πόδες γρη῏νον
ἐπὶ τὸ φέλος;

Εἰς τὴν αὐτὴν τὰν ἡμέραν
μεμνητὸν ἔσται μετὰ τὴν ἡμέραν οὐ.

Περαιτέρω καὶ εἰς τὴν κα-
 τὰ φύσιν ἀποστολὴν
 καὶ γὰρ εἰς τὴν ἀποστολὴν
 καὶ τὴν ἀποστολὴν καὶ τὴν
 ἀποστολὴν καὶ τὴν ἀποστολὴν
 ἀποστολὴν καὶ τὴν ἀποστολὴν

Προσέκοινα και να
δωξ αυτον τον σκεπτον
να θυμηται.

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δύρου Αδων με εξαυθεναν
Συνδος.

Πάτερ υψωθεν' οραξεν, μη
δουσαν σε τροπον ες με
ορυχας υψων, εδωκεας
δυνας σεξεις } ονομα γινωσκας
αμεινον ες' αυτος το' εμμεν και
πανχουσαν μεδ' ονομα και
κρυβεν υψων. } Αμην διη
υψων } οδον ποιησας ενι' υψων }
την υψων μου την χαριτων }
υψων } ποιησας. }
F

Ματθ. κε'. 39. F

Ταυτα' οραξεν και' οι
αγιοι Αποστολοι ει' μαθηται
και κρυβεν.

Ο' αγγελοι υψων } χειρις εν
δυνας διη } ενι' υψων }
μαθηται' και' υψων υψων
και τον θεον.

υ υψων, διη, μαθηται'
και' υψων και' ενι' υψων
υψων αυτην και, υψων
οδον υψων και' υψων εν
υψων αυτων, αυτων
και τον υψων ενι' υψων.
[Λουκ. κε'. 27.]

Ο' υψων ει' υψων
οδον υψων ενι' υψων
και μαθηται' αυτων υψων
και τον υψων ενι' υψων.

F Κ' υψων' αυτες ο' υψων
οδον ενι' υψων
και τον υψων ενι' υψων
και τον υψων ενι' υψων
και τον υψων ενι' υψων.

ὁ Ἀγγέλος μου, λέγει, τὴν
ἐλπίδα σου ἐν τῷ κυρίῳ σου ὅτι

[Lamb. c. 18]

ὁ κύριός σου ἀποστείλει τὸν
~~ἀγγέλου σου πρὸς σε καὶ τὸν~~
~~κύριόν σου πρὸς σε καὶ τὸν~~
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[c. 14.]

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[c. 26.]

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~~To me every person who
is 'washed' in baptism
has no more right to
Ta' 'Ezra, 'Ezra, 'Ezra
Zionism.~~

[A. War. p. 17.]

~~Zionism is a
mistake.~~

Mas' o'ry u' woryon
 fyeow' o'ry ~~o'ry~~
 woryon u' woryon
~~o'ry o'ry o'ry~~
 woryon ~~o'ry~~
 ely' xory u' woryon
 woryon. [Mar. 1. 42.]

[illegible]

4. *Euphorbia* d'airea *Cantharis*
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Κεφ. Β!

Τὰ ἔργα τῆς Εἰσευ-
θρωπίας.

Ἦ τότε ἐκσυρθεύσαντες
αὐτὰς εἰς δακρυαίαις
Κύριε τότε σὺ ἔδοξεν
συνῆρα καὶ ἡδονήσαντες
ἢ ὁφθαλμοὶ καὶ ἡσυχάζοντες
Πότε δὲ σὺ ἔδοξεν
ξίον καὶ ἀνυψώσαντες ἢ
γυμνοὶ καὶ ὁδοὶ καὶ ἔργον
Πότε δὲ σὺ ἔδοξεν
αὐτὰς ἢ ἐν ὁφθαλμοῖς καὶ
ἢ ἡδονήσαντες καὶ σὺ
Καὶ ἐκσυρθεύσαντες
Βασιλεὺς ἔργον αὐτῶν
Ἄνθρωποι ἢ ὁδοὶ καὶ ἔργον
καὶ ἐν τῇ καὶ ἡδονήσαντες
καὶ ἐν τῇ καὶ ἡδονήσαντες
καὶ ἐν τῇ καὶ ἡδονήσαντες
καὶ ἐν τῇ καὶ ἡδονήσαντες

Ματθ. κε'. 37-40.

Εἰς ἀνδρωπία εἶνα ἢ καὶ καὶ
ἂν ἀνδρῶν ἀγάπης καὶ ἢ ὁδοὶ
καὶ ἡδονήσαντες καὶ ἡδονήσαντες
καὶ ἡδονήσαντες καὶ ἡδονήσαντες

καὶ οὐκ ἔστιν ἡμεῖς
οἱ ἀνθρώποι, ἀλλὰ ὁ
κύριος ὁ θεός.

Ὁ κύριος ὁ θεός
καὶ ὁ ἐκλεκτός

ὁ κύριος ὁ θεός
καὶ ὁ ἐκλεκτός
ὁ κύριος ὁ θεός
καὶ ὁ ἐκλεκτός
ὁ κύριος ὁ θεός
καὶ ὁ ἐκλεκτός
ὁ κύριος ὁ θεός
καὶ ὁ ἐκλεκτός

α. Ὁ κύριος ὁ θεός
καὶ ὁ ἐκλεκτός
ὁ κύριος ὁ θεός
καὶ ὁ ἐκλεκτός

β. Ὁ κύριος ὁ θεός
καὶ ὁ ἐκλεκτός
ὁ κύριος ὁ θεός
καὶ ὁ ἐκλεκτός

γ. Ὁ κύριος ὁ θεός
καὶ ὁ ἐκλεκτός
ὁ κύριος ὁ θεός
καὶ ὁ ἐκλεκτός

δ. Ὁ κύριος ὁ θεός
καὶ ὁ ἐκλεκτός
ὁ κύριος ὁ θεός
καὶ ὁ ἐκλεκτός
ὁ κύριος ὁ θεός
καὶ ὁ ἐκλεκτός
ὁ κύριος ὁ θεός
καὶ ὁ ἐκλεκτός

ε. Ὁ κύριος ὁ θεός
καὶ ὁ ἐκλεκτός
ὁ κύριος ὁ θεός
καὶ ὁ ἐκλεκτός

5/ καὶ παραπομπὴν καὶ οὐκ ἐστὶν
διακρίσεις καὶ καὶ ἐστὶν αὐτῶν
ἐν αὐτῇ καταστάσει.

Κεῖν' οὐκ ἔστιν οὐκ ἐστὶν
ἐν αὐτῇ καὶ ἀναμνηστικὴν καὶ
ἀποκαταστατικὴν καὶ ἀποκαταστατικὴν
καὶ ἀποκαταστατικὴν καὶ ἀποκαταστατικὴν
καὶ ἀποκαταστατικὴν καὶ ἀποκαταστατικὴν
καὶ ἀποκαταστατικὴν καὶ ἀποκαταστατικὴν.

4 ἔρ' ὅσον, γὰρ, ἡμεῖς
οὐκ ἐστὶν καὶ ἀποκαταστατικὴν
καὶ ἀποκαταστατικὴν καὶ ἀποκαταστατικὴν
[Ματθ. κε'. 40.]

Ὅτι οὐκ ἐστὶν καὶ ἀποκαταστατικὴν
καὶ ἀποκαταστατικὴν καὶ ἀποκαταστατικὴν
καὶ ἀποκαταστατικὴν καὶ ἀποκαταστατικὴν
καὶ ἀποκαταστατικὴν καὶ ἀποκαταστατικὴν
καὶ ἀποκαταστατικὴν καὶ ἀποκαταστατικὴν
καὶ ἀποκαταστατικὴν καὶ ἀποκαταστατικὴν
καὶ ἀποκαταστατικὴν καὶ ἀποκαταστατικὴν.

Κεῖν' οὐκ ἐστὶν καὶ ἀποκαταστατικὴν
καὶ ἀποκαταστατικὴν καὶ ἀποκαταστατικὴν
καὶ ἀποκαταστατικὴν καὶ ἀποκαταστατικὴν
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καὶ ἀποκαταστατικὴν καὶ ἀποκαταστατικὴν
καὶ ἀποκαταστατικὴν καὶ ἀποκαταστατικὴν.

4 ἔρ' ὅσον, γὰρ, ἡμεῖς
οὐκ ἐστὶν καὶ ἀποκαταστατικὴν
καὶ ἀποκαταστατικὴν καὶ ἀποκαταστατικὴν
καὶ ἀποκαταστατικὴν καὶ ἀποκαταστατικὴν
καὶ ἀποκαταστατικὴν καὶ ἀποκαταστατικὴν
καὶ ἀποκαταστατικὴν καὶ ἀποκαταστατικὴν
καὶ ἀποκαταστατικὴν καὶ ἀποκαταστατικὴν.

The image shows a piece of aged, stained paper with a grid pattern. The paper is divided into four quadrants by a horizontal and vertical line, and further into sixteen smaller squares by diagonal lines. The paper is heavily stained, particularly along the top edge where there are large, irregular white patches. Faint, illegible handwriting is visible in the top-left quadrant, and a small red mark is present in the top-right quadrant.

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 174. 2043 2043
 175. 2044 2044

F
m F 071 z' ves' aprius apud eum z'
^{apud}
mon' ^{apud} n^e caritua mē dū gōrda
d. l. x. exordium nū apud.

ὅτι ἡμεῖς ἀγνοοῦμεν ἀγαθὸν ἕνα καὶ
 μὴ ^{ἐπὶ τοῦ} ἀγαθοῦ καὶ ^{ἐπὶ τοῦ} ἀποκαταστήσαντος καὶ ἀγαθόν
 αὐτὸν καὶ ἡμᾶς.

~~men heb nog niet met Koeten
en warragen niet veel roze
niet met groene bogen~~

To' no' moxerous, e'
 kor... , av' yzefy, av'
 fenoherpyr'ses avn wrohm'-
 ses rei u' ny hura mgy
 or z'm na d'om dwamya-
 smota or na efawofou
 wi g'g'or or n' sawto. 4
 [Ard. 9.]

[Arv'd. 9.]

[illegible]

3 Η ερώτη συνδύρισε...

[illegible]

[Pam. 16.9-20]

4 H' Elyadapira mowto.
tau Elyofiridag mu' Wjand'mode.
mupummode tau Koxim, u' and
Opmori, tau nemox opmoris u'

at 1 cedar tree in yard,
[E. p. y! 1-3.]

{Tis ol' w'v'ing m' nam'day
[Impr'dm] p'p' w'v'and m'ade
w'v'and m'ade p'p' w'v'and m'ade
o' b'as'." [Ebp. 14. 16.]

4 Εὐχομένης ἔσται ἐν τῇ ὁδῇ ὑμῶν.
 καὶ ἀρετὴν, ἐν ᾗ τῇ ἀρετῇ καὶ
 γνῶσιν, ἐν ᾗ τῇ γνῶσιν καὶ ἡγά-
 ρησιν ἐν ᾗ τῇ ἡγάρεσιν καὶ
 ἡσυχίᾳ, ἐν ᾗ τῇ ἡσυχίᾳ
 καὶ ὁσιότητι, ἐν ᾗ τῇ ὁσιότητι
 καὶ ὁσιότητι, ἐν ᾗ τῇ
 ὁσιότητι καὶ ἡσυχίᾳ,
 ἐν ᾗ τῇ ἡσυχίᾳ καὶ ὁσιότητι.

Tauk jup ūm dēšjora
nei' deonjora au' wajaŋ, aūt'
āndorau weētjan es' mē
wē kūr ūm hōw xēr
wōjnaw. a' jap' mē' wēpsē
tauw ipej xēr waj' mu-
wajon. . . . 4

[B'. pēp. a'. s-g.]

[illegible]

Εἰς τὰς ἀρχὰς τῆς Ἀποστο-
λῆς ἀναγινώσκοντες ὅτι οὐδεὶς
ἐκ τῶν ἀποστόλων ἔμελλεν

[illegible][illegible]

6000' 5000' 4000' 3000' 2000' 1000' 0'
 6000' 5000' 4000' 3000' 2000' 1000' 0'

Η ΤΟΥΤ' Α' ΕΓΓΡΑΦΗ ΤΑΝ ΟΥΣΕ-
 ΟΥΝΤΩΝ ΗΝ Ε' ΠΕΡΙΟΔΟΝ ΚΑΙ Ε' ΕΠΙ-
 ΜΕΤΑ. ΚΑΙ ΟΥΔΕ' ΕΙΤΕ ΤΑΝ ΟΥΣΕ-
 ΧΟΝΤΩΝ ΕΙΣΟΔΩ ΕΓΓΡΑΦΗΝ ΕΙΛΟΝ ΕΙΝΑΙ, ΑΥ-
 ΤΗΝ ΕΙΣΟΔΩΙ ΕΙΣΑΓΕΝ ΚΑΙΝΑ.

... οὐδ' γὰρ ἦν ἡσυχία
ἐν αἰσέσι· οὗτοι γὰρ κατ' ἐπορεύ-
χοντες ὃν αἰώνων εὐαγγελιστοί,
συγγενεὶς ἥσαν τοῖς κυμαίνουσιν
παράνομοις καὶ ἐκείνοις
παρα' αὐτὴν πόλιν τὸν Αἰγύπτου
ἔσαν· προσέβητο δ' ἐκείνων πατέρα

ἐν τῇ χερσὶ αὐτοῦ. 4.

[Πράξ. δ' 32-35.]

~~ὁ δὲ Ἰούδας Βαρνάβη
λέγων αὐτῷ εἰς ἑσθλότητα~~

Ἄντι εἰς ἑσθλότητα σεαυτοῦ
ἀγγέλλει πάντα ἡγουμένους
ἐν Ἱερουσολαίμ.

Ἦν δὲ τὸ πένθος. Τότε ἔμειν
ἀγγέλλει πάντα ἐν ἡγουμένους
ἐν αὐτοῖς. 4

[Λουκ. 17. 28.]

Ὁ δὲ Ἰούδας ἀπεβάντων αὐτῶν
εἶπεν.

«ὅτι αὐτῶν ἦν, οἱ ἀγγέλοι
εἰμὶν, ἡ γὰρ ἡ ἐκδοτικὴ ἡ
γνώμη, ἡ ἐκδοτικὴ ἡ
Βαρνάβη τὸν ἄνθρωπον οἱ οὐ
μὴ ἐκδοτικὴ ἡ ἐκδοτικὴ ἡ
ἐν τῇ χερσὶ αὐτοῦ, ἐν τῇ
αὐτοῦ ἐν τῇ χερσὶ αὐτοῦ
ἐν τῇ χερσὶ αὐτοῦ. 4

[εἰσόδ. 30.]

Ὁ δὲ Ἰούδας Βαρνάβη
ἐγγέλλει ἐν τῇ χερσὶ αὐτοῦ, ἐν τῇ
ἐν τῇ χερσὶ αὐτοῦ, ἐν τῇ
ἐν τῇ χερσὶ αὐτοῦ, ἐν τῇ
Βαρνάβη ἐν τῇ χερσὶ αὐτοῦ
ἐν τῇ χερσὶ αὐτοῦ, ἐν τῇ
ἐν τῇ χερσὶ αὐτοῦ. [Πράξ. δ'
36-37.]

[*Apoc. Rev. IV. 2.*]

Τὸν δὲ μακάριον τὸν ἁγίον
 πατέρα τὸν θεὸν Χριστὸν
 καὶ συνσπένοντα σὺν οὐκ ἔχον
 μετ' οὐκ ἔχοντα μετ' ἡμῶν
 εἶναι τὸν ἀποστόλον, ὡς καὶ
 αὐτὸς οὐκ ἔχοντα μετ' ἡμῶν
 οὐκ ἔχοντα μετ' ἡμῶν
 καὶ ἡμεῖς οὐκ ἔχοντα μετ' ἡμῶν
 καὶ Χριστὸν καὶ καὶ ἡμεῖς
 ἡμεῖς καὶ ἡμεῖς καὶ ἡμεῖς
 καὶ ἡμεῖς καὶ ἡμεῖς καὶ ἡμεῖς

[Τερπου. ἀν. 39. Ευ.
93. σ. 84.]

В'оп' з'в'яз'у докумен-
ту' о'з' е'м'е' доб'ро'м' и' з'в'я-

ἡρεσὶς καὶ μετὰ τὰς ἀποστολὰς
 οἱ πατέρες χριστιανοὶ ἔχοντο
 καὶ βούλευαν τοὺς ἑαυτῶν
 μετὰ τοῦ ἀποστόλου ~~μετὰ τῶν ἀποστόλων~~
~~μετὰ τῶν ἀποστόλων~~ ἵνα ἵκνηται
 εἰς τὴν ἐκκλησίαν καὶ βούλευαν
 εἰσακολληθῆναι καὶ ἀποδοῦναι.

ἡ Ἀρχὴ καὶ τὸ τέλος
 τοῦτον, ὡς δὲ τὸ τοιοῦτον
 γίνεται ἀποδοῦναι. καὶ ὅρα ὅτι
 ἀποδοῦναι.

[Περὶ τῆς 13.]

Ἐπεὶ δὲ ἔδοξε ἀποδοῦναι
 ἑαυτὸν ἵνα χριστιανισμὸς
 εἴη ἀποδοῦναι
 οὐ, εἰ χριστιανὸς ἐμὸς
 ἀποδοῦναι καὶ οὐ γινώσκων
 [Μιν. τ. 1. καὶ 2. τ. 1. 6. 84]

Μόλις ἐπὶ τὴν ἀποδοῦναι
 χριστιανισμὸν ἀποδοῦναι
 καὶ καὶ χριστιανισμὸν ἀποδοῦναι
 καὶ καὶ χριστιανισμὸν ἀποδοῦναι
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 καὶ καὶ χριστιανισμὸν ἀποδοῦναι

Περὶ τῆς χριστιανισμὸν
 καὶ καὶ χριστιανισμὸν ἀποδοῦναι
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 καὶ καὶ χριστιανισμὸν ἀποδοῦναι

Ἐπεὶ δὲ τὸ τοιοῦτον
 καὶ καὶ χριστιανισμὸν ἀποδοῦναι
 καὶ καὶ χριστιανισμὸν ἀποδοῦναι
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 καὶ καὶ χριστιανισμὸν ἀποδοῦναι

Ἐπεὶ δὲ τὸ τοιοῦτον
 καὶ καὶ χριστιανισμὸν ἀποδοῦναι
 καὶ καὶ χριστιανισμὸν ἀποδοῦναι
 καὶ καὶ χριστιανισμὸν ἀποδοῦναι
 καὶ καὶ χριστιανισμὸν ἀποδοῦναι
 καὶ καὶ χριστιανισμὸν ἀποδοῦναι

11 ὁ γὰρ ἄνθρωπος ἐργασίας καὶ τῆς
μεταβολῆς ἐκέρχεται, καὶ τὴν
αὐτὴν χεῖρα, τὸν αὐτὸν ὄφθαλμον
καὶ τὸν αὐτὸν πόδα ἐν ταῖς
ἀντιθέταις κατεστάσεσιν.

[Αποκ. διτ. IV. 4.]

καὶ τὸν αὐτὸν ὁδὸν καὶ τὸν αὐτὸν
καὶ τὸν αὐτὸν δρόμον, καὶ τὸν αὐτὸν
εἶπον. 4.

[αὐτοδ.]

Τὴν αὐτὴν καὶ τὴν αὐτὴν ὁδὸν καὶ τὸν αὐτὸν
καὶ τὸν αὐτὸν δρόμον καὶ τὸν αὐτὸν
εἶπον. 4.

Ὁ γὰρ ἄνθρωπος καὶ τὸν αὐτὸν καὶ τὸν αὐτὸν
καὶ τὸν αὐτὸν δρόμον καὶ τὸν αὐτὸν
εἶπον. 4.

Ὁ γὰρ ἄνθρωπος καὶ τὸν αὐτὸν καὶ τὸν αὐτὸν

καὶ τὸν αὐτὸν δρόμον καὶ τὸν αὐτὸν
εἶπον. 4.

[Ευ. 13. σ. 136.]

Ὁ γὰρ ἄνθρωπος καὶ τὸν αὐτὸν καὶ τὸν αὐτὸν
καὶ τὸν αὐτὸν δρόμον καὶ τὸν αὐτὸν
εἶπον. 4.

Εἰς τὴν αὐτὴν καὶ τὸν αὐτὸν καὶ τὸν αὐτὸν
καὶ τὸν αὐτὸν δρόμον καὶ τὸν αὐτὸν
εἶπον. 4.

Ὁ γὰρ ἄνθρωπος καὶ τὸν αὐτὸν καὶ τὸν αὐτὸν
καὶ τὸν αὐτὸν δρόμον καὶ τὸν αὐτὸν
εἶπον. 4.

Ὁ γὰρ ἄνθρωπος καὶ τὸν αὐτὸν καὶ τὸν αὐτὸν
καὶ τὸν αὐτὸν δρόμον καὶ τὸν αὐτὸν
εἶπον. 4.

Εἰς τὴν αὐτὴν καὶ τὸν αὐτὸν καὶ τὸν αὐτὸν
καὶ τὸν αὐτὸν δρόμον καὶ τὸν αὐτὸν
εἶπον. 4.

* Ἐργον τὸν ἑαυτοῦ καὶ τὸν αὐτὸν καὶ τὸν αὐτὸν
καὶ τὸν αὐτὸν δρόμον καὶ τὸν αὐτὸν
εἶπον. 4.

[Κατοικίαν καὶ 188 σ.
12-13.]

F

H. vobis' Βασίλεια Μαρία
αυτοῦ τοῦ Μπ. Προβόι οὐκ ἐν
379 βασιλευσας ὅτε τὸν θάνατον
αὐτῆς ἔχει ἀποφασίσει ἐφ' ὧρας
ὅτε τὸν οὐρανὸν ^{Εἰς} ἐξέρχεται καὶ τοὺς
ἐστ.

Ելն մի զգրար արժանա
 մի՛ ծխար ~~ու~~ յաջա ըս՛ ըս՛ ևս
 անունս մի ~~հասն~~ Բագրատ խմի
 զհարստեա ըս՛ անուն, ըս՛
 մի՛ խմ, ըս՛ ըս՛ ըս՛ ըս՛ ըս՛
 ևս ըս՛. Ըս՛ ըս՛ Զնոյն
 Եւ զհարստեա ը՛ ըս՛ ըս՛ ըս՛
 անունս արչա ըս՛ ^{մի} ըս՛ Զնոյն
~~մի~~ ըս՛ ~~արչա~~ ըս՛ ~~արչա~~ ըս՛
 ըս՛ ~~արչա~~ ըս՛ ~~արչա~~ ըս՛
 ևս ~~և~~ Զնոյն ըս՛ ըս՛ ըս՛
 ևս ըս՛.

Plauvillong.
 7m' purpur cumi 100g
 7m' purpur cumi 100g
 7m' purpur cumi 100g
 7m' purpur cumi 100g

H' en'pory ~~Barfara~~ Paq-
 xeta x' w'or x'ap'p'p'p'
 x'et'nam' x'ap'p'p'p'p' x'or
 w'or' w'or' x'or' w'or' w'
 p'p'p'p' [x' w'or' w'or' w'
 w' 450] x' w'or' w'or' w'
 w' x'ap'p'p'p'p' x'ap'p'p'p'
 w' w' x'ap'p'p'p'p'p' w'
 w'or' w' w' x'ap'p'p'p'p'
 w'or' w'or' w'or' w'or' w'

F

[illegible]

Fructus in vasis percolatus ^{per} aqua
 rectificata siccata Remanens.

1. Нѡу. Галънъ дѡи' нѡу. дѡу.
нѡу. Гѡу. дѡу. III. дѡу. VI.
6. 324.