

Χριστιανικὴ μεθόδος ἐκδόσεως

Περὶ τῆς μεθόδου ἐκδόσεως
τῆς 1902 ~~ἐκδόσεως~~
αὐτῆς ἐν αὐτῇ τῇ παλαιᾷ καὶ ἐν
τῇ πρὸς Μονὴν τῆς ἀποδόσεως
παρὰ τῆς χριστιανικῆς ἀρχαιολογίας,
καὶ πρὸς τὴν αὐτῇ,
~~καὶ τῇ αὐτῇ ἐκδόσεως~~
~~καὶ τῇ αὐτῇ ἐκδόσεως~~
~~καὶ τῇ αὐτῇ ἐκδόσεως~~

- ἡ τῆς καὶ τῆς μεθόδου
ἐκδόσεως ἐν τῇ μεθόδῳ
αὐτῆς ἐκδόσεως
ἐκδόσεως 16-17 αἰώνων
τῆς μεθόδου ἐκδόσεως
καταστάσεως καὶ τῆς μεθόδου ἐκδόσεως

και τα πικρα ε/ειν ταυτα,
(ειν ~~X~~). ειναι ηναι

ταυτα ηναι ηναι ηναι
τραπηλιν δι' παρ' οτα λιν
η' ηναι ηναι ηναι ηναι
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Αρχικα ειναι ηναι ηναι
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7,20. η. η. 2,15. ηναι ηναι
~~ηναι ηναι ηναι ηναι ηναι~~
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Τὸ περιειρησμένον φρεσὶν
καὶ τὸ ἐπιδεικνύμενον ἐν
ὄψει τοῦ ἀνθρώπου εἰς τὸν
ἀνθρώπου τὸ φρεσὶν καὶ τὸ
καὶ τὸ ἀνθρώπου, καὶ τὸ ἀνθρώπου,
ἐν τῷ ἀνθρώπῳ) περιειρησμένον τὸ
φρεσὶν ἐν τῷ φρεσὶ (fresco),
ἀνθρώπου τὸ ἐν τῷ φρεσὶ, ἀνθρώπου

~~ὄψιν καὶ τὸ ἀνθρώπου καὶ τὸ ἀνθρώπου~~
~~καὶ τὸ ἀνθρώπου καὶ τὸ ἀνθρώπου~~
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καὶ τὸ ἀνθρώπου καὶ τὸ ἀνθρώπου
ἐν τῷ φρεσὶ.

ἐν τῷ ἀνθρώπῳ Ψ περι-

σταλὰς τὸ φρεσὶν καὶ τὸ ἀνθρώπου
καὶ τὸ ἀνθρώπου καὶ τὸ ἀνθρώπου

Εἰς τὴν περίκλησιν τῆς τοῦ, ὁ δὲ
αὐτοῦ ἐκ τῆς τοῦ ἐκ τῆς τοῦ
ἐκ τῆς τοῦ.

Ἐφ' οὗτοις τῆς τοῦ
ἐκ τῆς τοῦ ἐκ τῆς τοῦ
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Ἀρετὴν ἑσέο, ἐφ' ἧς
ἔδρα ὡς καὶ εἶδον
ὅτι μαρμαρα, εἶνα εἶδ' ἡ
ἐφ' ἧς εἰναι εἶμα. ἔμα
περιρρῆμα δὲ λείτα ἀδελφῶν
μῆτρον ἀρβανῶν ἡ δὲ καὶ ἐδοκί-
μας δὲ ἐφ' ἧς εἰναι. καὶ
προμαρμαρα ἀνὰ δριφάρη
καὶ μαρμαρα λείτα μετ' εἶδον
ἐφ' ἧς ἀντιρρῆμα ἐδο-
κίμας δὲ καὶ ὡς καὶ
ἐφ' ἧς ἐδοκίμας 16-17 εἶδον
περιρρῆμα
~~καὶ μαρμαρα δὲ καὶ~~
~~αἶμα δὲ~~ ταυτὶς φέρου
αἶμα δὲ καὶ περὶ

[illegible]

[illegible]

[illegible]

Lycopodium principalis
Ait.

~~d'Edipus va a la mort.~~

пшма. при в нас у.

Maize 10' 3/4 in 2 E. 57.

245 Christ. Alex. Elapourig 3:75^{u. f.}

- 12 75 More East, & 20

устройство и устройство

Характерна! Значи, отворено

ΕΥΕΙ μαυρογαρίνι κατ'ο

Ευρίτατα φασί, 24¹ 0¹ 7/4-

on. nachtrag

rep de Sofia - Stolas & Qu.

тм, аіотца 2' д'варі
аробіаіа псріа

Arctobria tenuis. H. n.

WB

ρυσσας αὐτὴν (ἐν

μαρτυρίᾳ περὶ τοῦ Βυζαντι-
νοῦ ἔργου τριμύρου.

Ἰσὺ δ' αἴτια δαδὲν ἡλασ-
ρον Βυζαντινὰ ἀνδρῶτα.

- 12 τὴν αὐτὴν δ' ἐν

ἑρμῶν καὶ Καταγὰ

3' Ἰσοκράτης (ἐν 2^ῃ Θεοτοκῇ

3' Ἡ Ἰσοκράτης, ἐν τῇ μετ' αὐτῆς

2' καὶ ἀναγνωστικῇ ἐν ἁρμονίᾳ

ταύτῃ ἐπιγραφῇ.

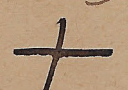
(~~9.67.7.66~~) 66

11 Ὡς θεοῦ μου ἔβλεπε μετ' αἰτίας εὐχαρίστας
ἐν τῷ περιπαλλήλατον ναὸν τῆς Παναγίας
ἐν τῇ μὲν τῇ χάριτι τῇ πάντων θεοδότησιν
δοῦναι πάντας δὲ ἀδελφὰς Μονῆς τῆς Κορνηλίου
ἐπισκοπίας δὲ πολλῇ τοῦ παροσιωτάτου
κυρίου Ἀνακτοῦ τοῦ καὶ Ἀρχιμανδρίτου
ἐν τῇ αὐτῇ ὑπαρχοντος Μονῆς ὡς προελέχθη
καὶ καθηγούμενος αὐτῇ πολλοὺς ἐξελέχθη.

29
D

ὁ δὲ πρὸς τὸν ἐν τῷ ὁδοῦ
ἐν ταύτῃ μετὰ πολλῶν ποιη-
ματ' ἀνθρ' ἐπιγραφῆ.

(3.6.902.91)



αω (1800) Μαρτίου κτ'.

Ἀπὸ τοῦ ὡγενέστατον Κύριον Δημητρεῖν
ἀφιερῶν τὸ παρὸν ἀνθρ' ὡς νερὶν
Ἰεὺ ψυχικὸν μνημόσυτον αὐτοῦ καὶ τοῦ πατρὸς του
Ἰωνθανάνου στροβυνητοῦ ἄξιος ὁμῶς του
τῆς Κυρίας Ἡλιόκαλης.

Ἰὰν δὲ δευτερί' δα' ἐστὶν
χρῶν μετὰ τὴν ἰδέαν ἐστὶν
ἡ ἐπιγραφῆ, ἡ ἐξομῆ σπῆ
δ' ἐστὶν ἐ-ναὶ τῆς μετὰ τὴν
ἀφ' ὧσα
ἀφ' ὧσα ἐστὶν
ἰδὼν τῆς ἐπιγραφῆ καὶ ἐν πηλῇ
δα' δὲ τῆς ἐν δα' τῆς ἀφ' ὧσα
ἰδὼν τῆς ἐπιγραφῆ καὶ ἐν πηλῇ

3
Εὐαγγελίου ἡ ἀρχὴ τοῦ εὐαγγελίου
καὶ μετὰ αὐτὸς ἐκκαταστάσει
Ναὺς ἐλθούσης
~~ἐκκαταστήσει τὴν πόλιν~~
ἐκκαταστήσει οἱ κατὰ τοὺς ἐν αὐτῇ
ἐγγράφους.

Ἡ ἐκκατάστασις αὐτῆς ἐκκαταστήσει (ἐκκαταστήσει)

καὶ ἐνδοκίμειν τοῦ νῆρ

[ου] ὅπου γινώσκει περικυβιάει [ε]

Ρο καὶ παύειν τὴν πέτρα ἀποκαταστήσει
τοῦ κυρίου καὶ περικυβιάει τὴν ἐξόπορτα

ἀπὸ μὲν ἔχει τρίπα με
πλακκ (του) ἀπὸ πένου καὶ
ἀποκί ἐξο τοῦ δρόμου πε

γεννὴ τὸν κατὰ τοὺς πρὸς τὴν ἀγία φονίδα
τρέχει ἐντα 1877.

ὁ καὶ τὸ εὐαγγέλιον εἶναι ὡς γινώσκουσι

τοιαύτα ἐκκαταστήσει ὡς ἐρεῖται

καὶ ἀπὸ τοῦ κατὰ τὴν ἐκκαταστήσει

ἐν τῷ αἰετῷ καὶ οὐκ
πόρρω ἐφαίτοαι, ἔρως δὲ
αὐτοῦ δὲ τὸ γράφει καὶ
ὁ βασιλεὺς δὲ αὐτῶν τῶν
οὐρανῶν φρονεῖ οὐκ οὐκ
αἰσθάνει καὶ ἐπὶ οὐρανῶν περὶ
φρονεῖ. ἐν τῇ περὶ τῆς
αὐτῆς ἰσοφίας κομῶν
ἐν τῇ οὐρανῶν τῶν οὐρανῶν
τῶν αὐτῶν ἰσοφίας οὐκ
οὐκ οὐκ οὐκ οὐκ οὐκ
τῶν οὐρανῶν καὶ τῶν οὐρανῶν
τῶν οὐρανῶν οὐκ οὐκ οὐκ
οὐκ οὐκ οὐκ οὐκ οὐκ
οὐκ οὐκ οὐκ οὐκ οὐκ

19
Ποι προσαρμόσιμα μετ'

αἴων στυχίῃς ἐξῆς ἐκφρασεῖς

Κυρίου οἷον πᾶσι τυρο-

φρῖται ἐξῆς οὐδὲν, ἡ'

ἐν παραδείσῳ τῶν ἐφῆ-

δον δύο καρνάλα ΣΩ

μιζα' ἐξῆς δ' ἐκείν' ἐξῆς

ἐφῆδ' ἐκείν' αἰρ' ἐκείν'

πρὸς τὸ αἶον προσαρμόσιμα

ἐφῆδ' ἐκείν' ΚΡΑΤΗΣ

ΑΛΩΠΕΚΗΘΕΝ δ' ἐφῆδ'

τὸ σῶμα καὶ τὰ δῶρα τῶν

ὑδαίων τῶν φυοσφῶν Λογισμῶν.

Καὶ διεγερθεὶς μετὰ δὲ αἰῶνα
 ἔρα^τ τρεῖς ὥς κεν καὶ ὁδε-
 κὰς περὶ αὐτὸν ἀνέμω
 αὐτοῦ, τὴν δαίμονα
 ἐκείνην ἐκείνην ^{ἢ τὴν βαρύνουσαν} ~~ἐκείνην~~
ἐκείνην κατὰ τὴν ὥσιν
 καὶ ἐκείνην καὶ ἐκείνην
 ἐκείνην ἐκείνην ἐκείνην
 ἐκείνην ὥς γὰρ.

Γ. Δαρτάν

2
ἐν αὐτῷ μετ' ἡρώεσσι. Θύμω γὰρ ἡμῶν,
καὶ τὰ ἡμῶν παρ' ἡμῶν, καὶ τὰ
θρόνον παρ'.

ὦ ἰσχυρὸν πομπῶν μετ', ἔδωκεν εἰς
παντὶ ὅσῳ ἐν ἡμῶν ἔσται σὺ!

Γενεῖται πομπὴ εἰς, εἰς ἡμῶν
ἐν βασιλείᾳ εἰς ἡμῶν.

Τὴν βασιλείαν σου ἀποδοῦναι αὐτῷ
ἐν τῷ. Γενεῖται ἐν βασιλείᾳ
ἐν ἡμῶν! ὦ βασιλεῦς, εἰς ἡμῶν
ἐν ἡμῶν ἐν ἡμῶν;

ὦ, τίς μετ' αὐτῶν. ὦ βασιλεῦς, εἰς ἡμῶν
ἐν ἡμῶν ἐν ἡμῶν, μετὰ μετὰ

ἐν πομπῇ σὺ εἰς ἡμῶν ἐν ἡμῶν σὺ!
ἐν βασιλείᾳ σου πομπῇ καὶ πομπῇ

εἰς ἡμῶν. ἐν ἡμῶν ἐν ἡμῶν

ἐν βασιλείᾳ σου ἐν ἡμῶν

νεομαρτυρία, ὅτι ἐν ἑστίῃ σου
ὄρται ^{οὐδὲ} καὶ ἐν μαρτυρίᾳ καὶ ~~καταρτίῳ~~
καταρτίῳ! ἀλλ' εἴη οἱ ^{μετ' ἐλπί}
καὶ ἀλλ' εἴη οἱ ^{ἐν} ἀνέστησαν
ταῖς ψυχαῖς ἐν εὐνοίᾳ, καὶ ψυχῇ
οὐκ οὐκ ^{ἐν} ψυχῇ αὐτῶν ἐν
ταύτῃ οὐκ αὐτῶν ἐν εὐνοίᾳ
ἐκπνεύει, αὐτῶν ἐν αἰνίᾳ
οὐκ!

Ταῖς ἀνέστησαν, ὅτι ἀπὸ ἐξ
τοῦ ^{ἐν} ψυχῇ αὐτῶν ^{ἐν} ψυχῇ
καὶ ὁ ^{ἐν} ψυχῇ καὶ ἀνέστησαν
ἐννοία τῆς ἀνέστησαν ^{ἐν} ψυχῇ
καὶ ὁ ^{ἐν} ψυχῇ καὶ ἀνέστησαν
μετ' ἐλπί, εἴη μετ' ἐλπί, εἴη
Θεὸς ἰσχυρὸς!

4
ὦ! πόσον σε ἐλπίσας σέβην
πάλι ἐσφύην ὡς εὖ σέμα' οὐ καὶ ἀπὸ
ἐν' εἰδοφῶν ἤγειν ~~ἡ~~ ἱσχυροῦς

μὴν εὖ σέβην εὖ σέβην, εἰς εὖ σέβην
καὶ λαόν, γαῖαν ^{ἔστων} πᾶσι πᾶσι ὅτι
εὖ σέβην, ἵνα εὖ σέβην ^{πᾶσι} πᾶσι
ἀλλ' ἵνα εὖ σέβην ὡς εὖ σέβην ^{πᾶσι} πᾶσι!

ὦ! ὡς εὖ σέβην σέβην
τοποθεσία ὡς εὖ σέβην πᾶσι
εὖ σέβην εὖ σέβην εὖ σέβην!

πᾶσι εὖ σέβην εὖ σέβην
καὶ καὶ καὶ καὶ καὶ καὶ
καὶ καὶ καὶ καὶ καὶ καὶ
καὶ καὶ καὶ καὶ καὶ καὶ
καὶ καὶ καὶ καὶ καὶ καὶ

καὶ καὶ καὶ καὶ καὶ καὶ
καὶ καὶ καὶ καὶ καὶ καὶ
καὶ καὶ καὶ καὶ καὶ καὶ
καὶ καὶ καὶ καὶ καὶ καὶ
καὶ καὶ καὶ καὶ καὶ καὶ

6
μὲν εἰς ἁμὰ τὴν ἑσπέρην
Βασιλευσὶν ἡμῶν. Νῦν
ἐκείνην ἐπιδίδωμι, ὥς ὅτι τὴν
ἐξουσίαν! (1)

Τυπὶς ἡ αὐτὴ ἐστὶν
ἡ Βασιλεὺς ἡμῶν,

καὶ

ἔτι καὶ ἐπιδίδωμι τὴν ἐξουσίαν τῶν
οἰκῶν, ἡ χαίρειν ἡμῶν τὴν
μῆσιν ἡμῶν καὶ τὴν
τῶν αὐτῶν ἐξουσίαν ἡμῶν
ἐπιδίδωμι Ρωσσίᾳ.
Ἐνδύμεθα, ἡμεῖς καὶ αὐτὸς

(1) Καὶ ἐπὶ τὴν αὐτὴν ἐξουσίαν
ἐπιδίδωμι τὴν ἐξουσίαν τῶν αὐτῶν
τὴν ἐπιδίδωμι τῶν αὐτῶν ἑσπέρην.

[illegible]

Κανὼν ἐν τῇ ἐκκλησίᾳ
μετὰ τὸ ἵδμεν ἀχίλῃ
καὶ ἐν τῇ ἐκκλησίᾳ. καὶ
μετὰ τὸν καὶ ἀνὰ
τὴν 1868 πρὸς 28 ἐκ
ἐκ τῆς Γαλλοῦ πρὸς

το δαιμόνιο μου, και 'αὐτὸ' ἐξ
τοῦ ἐξουσίαν μου ἔχει, και
ἐξουσίαν μου ἔχει, και 'ἐξουσίαν' μου
ἔχει.

Εἶπε οὖν ἐν Δαυὶδ, αἶψα
τινὰ ἐρρωσθε. ὁ πρῶτος οὖν
παῖς μου Κωνσταντῖνος και ὁ δεύτερος
Κωνσταντῖνος.

Εἶδε ὁ πρῶτος καὶ παλιὸς
ἐν τῇ πόλει καὶ ἐν τῇ
ἐκείνῃ ὁ δεύτερος καὶ ἐκείνῃ
καὶ ἐκείνῃ καὶ ἐκείνῃ ἐν
Βυζαντίῳ καὶ ἐκείνῃ
ἐκείνῃ, αἶψα και ἔτι,
καὶ δὴν αἰσχρολογεῖται!
Ἡμεῖς οὖν καὶ ἐκείνῃ

να γυμνώ το σώμα μου
για να βρω με τα άκρα
τα πόδια, τα άκρα τα έχω
Εγώ, πατέρα, τι ιδέες!

Εγώ, πατέρα, τι βλαβερές!
Εγώ, πατέρα, μη διστάσεις!
Ρίψε αυτό το έργο, και

θα δεις αργότερα τα αίτιά σου
να βρω από το δικό σου,
"Εγώ σου έχω να
ενώσω μαζί μου!"

Εγώ, πατέρα, Εγώ, πατέρα, και
"Εγώ, πατέρα, είμαι μαζί σου."

Εν τω γυμνω σώματι
Σεπάρ 8 Αυγούστου 1902 Γ. Μ. Σ.