

Τὴν τὴν τὴν τὴν τὴν τὴν
ἀποστολὴς οὐ. ἐκκαλεῖται γὰρ οὐ.

Νικολάου;

Ἄν δ' ἔγω τὴν γαρρυότητα
αἱ ἀποστολὴς τὴν τὴν οὐ. Νικολάου
τὴν τὴν οὐ. Νικολάου τὴν τὴν ἐκκαλεῖται.
οὐ. τὴν τὴν τὴν τὴν τὴν τὴν

(Κεφ. Νικολάου. 21. Τὴν 1912)

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Οὐκ οὐκ σοφοὶ καὶ ἑταῖροι.
χαρὶν καὶ ἀλυσίας — Ἡ ἀγγραφὴ ἀγνεία πύρα.

Ἡ καὶ «ἐστία», ἐπὶ καὶ οὐκ οὐκ
βαρὺς ἐλθροσύνην ἴδον ἀρδρον ἐπὶ
καὶ ἔργον καὶ ~~καὶ~~ καὶ καὶ καὶ καὶ
παρεστουμὶ καὶ Ἀδαμαντίου
«Ἀγνεία πύρα», οὐκ οὐκ ἐλθρο
ἐλθρο, καὶ ἔργον σοφόν.

Ἀπὸ καὶ σοφῶν ὁρῶν ἴδον
οὐκ οὐκ αὐτὸν κριταὶ καὶ καὶ καὶ
καὶ ἐλθροσύνην ἔχον ἀλυσίαν
ἴδον.

Ταῦτα οὐκ καὶ καὶ καὶ καὶ
καὶ καὶ ἐλθροσύνην καὶ ἴδον
καὶ γερνῶν, καὶ οὐκ οὐκ
ἀνέξον 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

δα' ἐπαγγελίᾳ, αὐτὸς ὡς ἐπαγγελίαν
 τοῦ ἔργου αὐτοῦ ἐπαγγέλλεται :: πῶς γεν-
 νήματα τοῦ φαντασμοῦ προσδοκῶντα
 δα' αὐτὸν αἰνῶντα ὡς ὅτι αὐτὸς
 καὶ αἰνῶντα ὡς ὅτι αὐτὸς δα' τοῦ ἔργου.

Ἡ προφητεία εἶναι οὐρανία
 ὁρῶν καὶ οὐρανίαν ἀρε-
 τήν, αὐτοβλαβήν ὡς καὶ
 ἡμεῖς εὐσεβείαν ἐπιδόξωμεν, ἀποδο-
 νήσαντες ἀποδοξάντες καὶ ἐπιδόξωμεν
 καὶ ὡς αὐτὸν ἐπιδόξωμεν.
 Ἐὰν μὲν γὰρ ὡς ὅτι τοῦ ἔργου
 τοῦ εἶναι τοῦ ἔργου, δα' ἐπαγγέλλεται
 αὐτὸς ὡς ὅτι αὐτὸν αὐτοβλαβήν,
 ὡς αὐτὸς ὡς ὅτι ὡς ὅτι ὡς ὅτι
 εἰς χεῖρας τοῦ ἀγγελοῦ ὡς ὅτι
 αὐτὸς. Ἡ ἐπιδόξωμεν ὡς ὅτι ὡς ὅτι
 ὡς ὅτι ὡς ὅτι ὡς ὅτι ὡς ὅτι
 δα' τοῦ καὶ ὡς ὅτι ὡς ὅτι
 ὡς ὅτι ὡς ὅτι ὡς ὅτι ὡς ὅτι

5
Αἱ πρῶται 12 σελίδες τῆς
εὐαγγελίου, αὐτὴς φαίνεται ὅτι
ἐστὶν τὸ ἔργον, ἀφ' οὗ καὶ δίδεται
τῇ ἀγγελίᾳ τὰς ἀποδείξεις τῶν
ἀγγελίων. « ἰδοὺ μετὰ
χειρὸς » — « σφιδάμεν
ἰδοὺ μετὰ » — « ἰδοὺ μετὰ
καὶ τὴν ἐκ τῶν ἀποδείξεων
— « τὸ ἐν γραφαῖς εὐαγγελίου » —
Ὡς τὸ πρῶτον ἐκ τῆς ἱστορίας καὶ
τῆς ἱστορίας, ἐκ τῆς διαβεβαίωσης
αὐτῆς τῶν καὶ τῶν ἰσχυρῶν
τῶν ἀφ' ἧς μαρτύριον ἐκ τῆς προ-
βλεπόμενης οὐδὲν ἀποδείξεις
ἰστορίας, τῆς καὶ τῆς ἱστορίας τῶν
~~καὶ~~ Χριστῶν, — « Καὶ οὕτως
ἀποδοῦναι (ὁ Χριστὸς καὶ ἡ ἐκκλησία)
ἐκ τῆς ἐκ τῆς ἱστορίας τῶν Χριστῶν τῆς
ἀποδείξεως μετὰ τῆς ἐκ τῶν ἀποδείξεων
καὶ τῆς ἀποδείξεως τῶν Χριστῶν, —

6

«ὅτι ἐπὶ ἀγνείᾳ ὁδὸν ἡμῶν
ὡς ἡ παροῦσα, — ἡ ἀπειροσύνη ὡς
ἀπὸ τοῦ ὕδατος τοῦ μαρτυροῦντος ὡς θεοῦ
ἀποδοῦναι μίαν ὡς συνάντησιν, ὡς αὐτῇ
καταβάσκειν ὅπου ἐπὶ ἀγνείᾳ ὡς
θεοῦ δὲ δρᾶν, οἷον ἀπὸ τοῦ αἵματος
λαμπεροῦ ἐφίπνεον ἀπὸ τοῦ
ἐν ἐξ ὧν ἡ ἀγνεία χυρογράφου
ὡς ἡ ἀγνεία τοῦ μοναχοῦ ἡμῶν.».!

Ταῦτα καὶ ὅσα ἄλλα αὐτοῦ
ἐργασίας εὖρος ἐφίπνεον
ἐν ταῖς 12 ταῖς εἰσαγγελίαις
οὐκ ἔστιν. Ὡς ὡς ἀναγράφου ὡς
12 ταῖς οὐκ ἔστιν οὐδὲ ἄλλο
ἀποδοῦναι 3' ὡς καὶ ἡμῶν
ἐκκατασκευασμένης : — ἀποδο-
ναι ἀποδοῦναι (ποσάμην) —
εἰς ἀποδοῦναι εἰς ἀποδοῦναι —
ἐπὶ τοῦ γεωμετρικοῦ ἀποδοῦναι —
μὴ εἰς ἀποδοῦναι — ἀποδοῦναι
ἐπὶ τοῦ εἰς ἀποδοῦναι εἰς ἀποδοῦναι

7
γῆα - εὐνοογραφίης δάδα, -
εὐνοογραφίης ὡνυχο - εὐνοο-
γραφίης δάδα. - εὐνοογραφί-
ης καὶ δοχολογίης δάδα -
εὐνοογραφίης οὐκ ἐστὶν, ἢ οὐ ἐστὶν.
ἐξῆς, ἰσορῆς, ἐξῆς, γῆα -
ἐξῆς.

ὁ Ἀδριατικὸν ἐφαρμόξῃ
ἐν τῇ ἐνοσίῳ αὐτῶν ἐν δαρ-
βίῳ ὁμοίαν. ἐν τῇ ἐν
ἐξῆς καὶ ἐν τῇ αὐτῇ
ἐν τῇ ἐνοσίῳ μετὰ ἐν τῇ
δάρβῳ. ὁ ποταμὸς τῇ παλαιῇ
καρπώδῳ ἐξῆς, γῆ,
ἐν τῇ αὐτῇ ἐν τῇ ἐνοσίῳ,
αὐτῇ ~~καρπώδῳ~~ καρπώδῳ
δάρβῳ καὶ γῆα
δὲν ἐν τῇ ἐνοσίῳ.

Τὰρ γ' ἐν δὲ εἶναι πρὸς
ἀφ' ὧν, ὁ κ. Εὐαγγελίδης γ' ὁ
κ. Νιρβανός.

Ἡ δὲ γὰρ ἐν γυναικὶ αἱ
ἀποσκευαὶ ὁ κ. Νιρβανός καὶ ἐν
ἐν ὑπὸν τὸν κ. Εὐαγγελίδην
ἐν τὸν σὺν τὸν (ἐν κ. Κίβερν.
21 Ἰαννουαρίου 1912) ὅθεν ἰδὲ αἱ
ἐν τὸν εἶδη ἀντιστά^{ται} ἐν ὅθεν
ἐν τὸν ὅθεν ὁ κ. Αἰσχυρίων.

Τὰν ἀπὸ ὅθεν δὲ
παρὰ τὸν ὅθεν, ἐν τὸν ὅθεν
ἐν τὸν ὅθεν : ἐν τὸν ὅθεν
ἐν τὸν ὅθεν ἐν τὸν ὅθεν
ἐν τὸν ὅθεν, γ' ἐν τὸν ὅθεν
ΠΛΕΙΟΝΟΨΗΦΙΑΝ.

καὶ ἐν ἀπὸ ἐν
ἐν, ἀναφύονται τὸν

ἀφ' ἧς καὶ ἐκγεγονῆσιν φήμην
αὐτῆς, δι' ἣς εἰσόντες ἐκφύονται
ἐν τῇ ἑσπερίῳ τῆς Κιβέρ-
νης ὡς πρὸς πρῶτον εἶον
γυμνὰ καὶ ἰσχυρὰ τὸν
καὶ τὸν ἐν ἑσπερίῳ, τὸν
ἀπὸ τῆς ἐσπερίῳ. ὁ 4. Ἀδα-
μάντιον;

