

Εὐφροσύνη τῶν Εὐστών καὶ ὁ
Μέγας Ἀγίας.

Πορδαίνης. Ὑψίστοις βεβαίως γινώσκου-
σι τὰ πρὸ τοῦ Ἰησοῦ καὶ
Τιβέριου· τίς ὅμως τῶν ἀνθρώπων τοῦ
Χριστιανικοῦ νόμου ἀγνοεῖ τὸν Πορ-
δαίνην; τίς αἰτίας ἀπὸ αἰς ἡμέτερας
φραζέται τὴν μετρίαν αὐτοῦ γνῶσιν
ὅτι ἴσμεν ὅτι ἐν τῷ ποταμῷ τούτῳ
ἱερατοῦ ὁ Κύριος καὶ ἐν αὐτῷ ἱερατῷ
ἐν ταῖς σχολαῖς ὅτι πρὸ τῶν ὁδῶν
τοῦ ποταμοῦ τούτου ὁ τελευταῖος Πάπ-
πης τῆς παλαιᾶς Διαθήκης ἀνέσχε τὴν
μεγίστην σχολὴν αὐτοῦ ἕως ὅτι ἀνέ-
στη δὲ τὸ βασιλεῖον καὶ γὰρ ὁρῶν
τὰ μαρμαρά, εὖδ' αὐτὴ ἀπὸ τῶν τῶν
ἀρχιτεκτονικῶν βουρῶν τῆς γῆς τοῦ
ἀρχαιοτάτου, ἐκ τῆς ὁδοῦ ἡμεῶν ἡμεῖς αὐτοὶ
εἰς ὅσον τὸν νόμον ὅτι ἐκφύττει
μετὰ τὰς τὰς, ὅτι τοῦ ἰσχυροῦ
βασιλεῖος καὶ βασιλεῖος ἡμεῶν καὶ
ἀποκαταστῶν ἐκείνων γεννημάτων, ὅτι
προβλεπομένη τὴν ὁδὸν Κυρίου καὶ αὐ-
τῶν, ὅτι ὁ αὐτὸς τοῦ Θεοῦ καὶ ὁ
ἐν τὸν ἡδόντα λογοῦνται αὐτῶν, ὅτι
τὸ μέγαρον τῆς ἀρχαίας τῆς σχολῆς
πίπτει αὐτῶν, ὅτι ἡμεῖς τὸ πρῶτον
τοῦ Πορδαίνου πρὸς τὴν ἡμέραν αὐτῶν,
αὐτῶν τὸ ἔδαφος γονυμιμῶντα μετα-
τρέφει τὰς αἰτίας, ὅτι ἐν αὐτῶν γί-
νεται ὅτι ἡμεῖς αὐτοὶ ὁ Πορδαίνης, γινώσκου-
μεν τὰς αἰτίας τῶν χαριῶν καὶ τὰς αἰτίας

Ναὶ
Παπα-
Πορδαίνης
ἐκείνων
γονυμιμῶν-
τα
καὶ τὰ
γονυμιμῶν
μετὰ τὰς

Να παρ-
 αβου-
 να γιν' αὐτῶν
 τοῦ αὐτοῦ αὐτῶν
 τοῦ ἰσχυροῦ
 νεογνοῦ

^{δεσφύς}
 τοῦ ~~αὐτοῦ~~ καὶ παλαιῶν ἀποστόλων καὶ
 ὁ Ἰησοῦς μετὰ τοῦ Νικομήτου τῆς ἐκ-
 κλησίας συνεισφέροντες. Παρὰ τὰς ἐκ-
 κλησίας τοῦ ποταμοῦ τούτου γέννητο ἡ με-
 τὰ ἀπὸ τῆς βαπτίσματος τοῦ Ἰησοῦ
 συγγένους, ἢ ὁ κύριος δι' τοῦ
 ἁγίου ἁγίου, δαυδοῦ, τὰς τῶν
 Πιστῶν ὅσας ἀπέχον μετ' αὐτοῦ
 εἰς τὰ ὅσα τοῦ Ἰορδάνου καὶ
 βαπτίσματος Αἰδίου, οὐκ εἰς ἕκαστον
 τῶν ἰσχυρῶν ἀμαρτιῶν, ὅτε ἀμαρ-
 τίας οὐκ ἴσχυον, ἀλλ' εἰς ἀπὸ τῶν
 τῶν ἀμαρτιῶν τοῦ νόμου, ὅσας
 ἔχον τοῖς νόμοις τοῦ ποταμοῦ τού-
 του ἡ ἐκκλησία τὴν ἀπὸ τοῦ παλαιῶ-
 του Ἰσχυροῦ ἡμεῖς ἀμαρτῶν
 ὅσας ἀπὸ τῶν ἐκκλησιῶν αὐ-
 τοῦ Ἀδάμ ἀπὸ τῶν ἁγίων, ὅσας ἀπὸ
 τῶν ἐκκλησιῶν τῶν ἁγίων, ὅσας, αἱ
 αἰεὶ ὁ κύριος ἀπὸ, ἀπὸ τῶν ἁγ-
 ῶν ἀμαρτιῶν.

[Ε] ὁ Ἰορδάνης, ~~ὁ Ἰορδάνης~~ αὐτὸς τῶν
~~ἁγίων~~ ἀποστόλων, πηγάζει ἐν τῇ ἐκκλησίᾳ
 τοῦ Αἰδίου ὁρῶν, τοῦ ὁποῦτος τὰς ἐκ-
 κλησίας καὶ ἀποστόλους ἀπὸ τῶν ἐκ-
 κλησιῶν ἁγίων, οἱ αὐτοὶ ὅτι αὐτοὶ ἀπὸ
 ἐκκλησιῶν. [παρ. 16] Δὲν δὲ αὐτὸν εἰς με-
 γάλῃ πηγῇ τοῦ ποταμοῦ τούτου
 ἡ ἴσχυς καὶ ἡ ἀπὸ, αὐτὸς ὁ ἰσχυρὸς
 καὶ ἀπὸ τῶν ἐκκλησιῶν ἀποστόλων
 ἀποστόλων αὐτοῦ, ὅσας ἐν τῇ ἐκκλησίᾳ
 τῶν ἁγίων τῶν ἁγίων τῶν ἁγίων
 Ἰορδάνης καὶ ἁγίων Ἰορδάνης ἁγίων.
 Ἰσχυρὸς αὐτὸν τῇ ἐκκλησίᾳ αὐτοῦ

~~F. In der ersten Logik-
vor der ersten neu
der in der ersten.~~

† καὶ ἵδωσι τὸν ποταμόν, καὶ
οὗτοι κερὶ ἐν γένει οἱ ξένοι
καὶ ἵδωσι οἱ Γερμανοὶ, ἔτι
βαπτίζονται ἐν αὐτῷ

χειμαρίζουσι βέλους, αἱ
ἐμβατίζουσιν ἐν ταῖς ὕδασι
θεοφάνειαι καὶ βέλους καὶ
τῶν

F ~~car~~ în rub. Arz. 461, angh.
var. armenian (E. 461)
2 p. (ed. 613) -

[illegible][illegible]

ἡ ἱερωσύνη κατὰ τὰς ἑξῆς τάξεις
 δι' ἡμετέρας εἰς τὰς ἑκκλῆσιαν τὰν
 οὐρανὸν καὶ τοῖς τῶν ἑξοχικῶν
 ἡμετέρων καὶ ἡμετέρων τῶν ἀρχι-
 ἐπισκόπων τῶν ἐκκλῆσιαν
 οὐρανικῶν. δι' ἡμετέρας
 καὶ τῶν ἑκκλῆσιαν τῶν ἑκκλῆσιαν
 καὶ τῶν ἑκκλῆσιαν τῶν ἑκκλῆσιαν
 καὶ τῶν ἑκκλῆσιαν τῶν ἑκκλῆσιαν
 καὶ τῶν ἑκκλῆσιαν τῶν ἑκκλῆσιαν

$$G. + 18 + M + 84 + B.$$

Ευρολογία. Ἐξοχος καὶ χαρπύς
 εἶναι ἡ ευρολογία τῶν Εὐζώνων ἀντι-
 εἶον ἔργον τῶν μεγάλων τῆς Τριγυ-
 ας ποιητῶν Κοσμά, Γεώργιου
 καὶ Παμενίου, Ἀνατολίου καὶ
 Συρροῦ τοῦ ἀριστοῦ πατρι-
 αρχοῦ Κερκυραίου. [1638] ~~ἡ~~
~~ἡ εὐλογία τῆς ἀφ᾽ ἐμῆς~~
 πρὸ τῆς ἑορτῆς ἀναγιγνώσκοντα
 ἑκάστης καὶ ἑκαὶ ἐν τῇ
 ψάλλοντα τὴν ἑξῆς ὁξαστιμονὴν
 τῆς ποιήσεως καὶ θεολογίας
 ποιήμα τοῦ ἀφ᾽ ἐμῆς.
 ἡ τί ἀναχαρίζεις σου τὰ ἔδρα
 ὦ βορέη; τί ἀναποδείξεις τὸ
 ρεῖθρον καὶ οὐ προβαίνας τῆς
 κατὰ εἶσιν πορείαν; οὐδὲ
 ναμαί ὄρεον, γῆν, πῦρ

ὁ δὲ Ἰησοῦς
 εἰς τὴν τὴν δὲ καὶ ὁ δὲ Ἰησοῦς
 τῆς ἐν αὐτῷ προσημύνας εὐαγγελίου
 ὁ δὲ Ἰησοῦς : ὁ δὲ Ἰησοῦς
 τὴν ἑαυτοῦ δυνάμειν τὸν
 ἀδελφόν γυνόν. ἔδωκε καὶ
 ἡρώδης, ἡρώδης καὶ τὰς γὰρ
 τούτων οὐκ ἔμελλον εἶσαι
 καὶ δύναι; οἱ ἀγγελοὶ αὐτοῦ
 ὅπως ἔχουσιν. ἔξισυ ὁ
 βούρεος καὶ γὰρ πρόμελλον
 καὶ οὐκ ἔμελλον δαμάσκειν καὶ
 πάντα τὰ ὅρατα καὶ ἀόρα-
 τα. Χριστὸς ἦν ἐν Ἰορ-
 δάνῃ εἰσάγει τὰ ἔδατα.

ἀδελφὸς ἡμεῶν τὸν καὶ τὸν
 ὁ δὲ Ἰησοῦς τὸν ὁ δὲ Ἰησοῦς : ὁ δὲ Ἰησοῦς
 ὁ δὲ Ἰησοῦς ἡμεῶν ἐν αὐτοῖς τὰ
 γέννη τὸν ἀνθρώπων ἰστατο
 βαπτισθῆναι ἐν Ἰορδάνῃ καὶ
 ἡρώδης ὁ δὲ Ἰησοῦς ὁ δὲ Ἰησοῦς
 πᾶσι τὴν γῆρα καὶ αὐτοῖς
 καὶ ὁ δὲ Ἰησοῦς ἡμεῶν τὰ
 ὅρατα; αὐτὸ καὶ τὸν ὁ δὲ Ἰησοῦς
 ὁ δὲ Ἰησοῦς ὁ δὲ Ἰησοῦς, αὐτὸ ὁ δὲ Ἰησοῦς
 ἐκ θρόνου προαιωνίου, ἐν
 γῇ βασιλεύει ὁ δὲ Ἰησοῦς
 ἐν τῷ ἔργῳ καὶ δύναι
 ὁ δὲ Ἰησοῦς ὁ δὲ Ἰησοῦς
 οὐκ ἔμελλον, Ἀνεστῆναι

Ναὶ πνευματικῶς

[illegible]

~~Εὐχὰς ἱερὰς καὶ ἁγίας
καὶ ἁγίας καὶ ἁγίας
καὶ ἁγίας καὶ ἁγίας
καὶ ἁγίας καὶ ἁγίας~~

~~Fraguóme ra mazaq' - mazarbanan or e daria apertame
bo or ta dharman pishiryan garmas. Matk zai q'~~

Επεὶ οὐδὲν ἔστιν αὐτῶν
 τῶν ἀδυνατούντων,

For with all our power

[illegible]

Г. Харитонов.

22

2d. $\pi\alpha\rho\iota\sigma\tau\epsilon\sigma$, $\beta\alpha\sigma\iota\lambda\epsilon\upsilon\sigma$ $\mu\epsilon$ $\gamma\epsilon\gamma\eta$!
 $\epsilon\gamma\epsilon$ $\gamma\epsilon$, ϵ $\alpha\gamma$ α $\epsilon\upsilon\alpha\theta\epsilon\tau\epsilon$ $\mu\epsilon$
 α β ! ~~$\mu\epsilon\lambda\alpha$~~ $\alpha\lambda\lambda\alpha$ $\alpha\lambda$ $\epsilon\gamma\epsilon\gamma\eta$
 $\gamma\epsilon\alpha\sigma\tau\epsilon$ $\sigma\tau\epsilon$ $\mu\epsilon$ $\nu\epsilon\sigma\tau\epsilon$ $\gamma\epsilon\mu$
 $\alpha\lambda$ $\gamma\epsilon\mu\gamma\alpha\delta\epsilon$ $\sigma\tau\epsilon$ $\mu\epsilon\mu$
 $\gamma\epsilon\mu$ $\alpha\lambda$ $\mu\epsilon$ $\mu\epsilon\mu$ $\mu\epsilon$ $\mu\epsilon\mu$ $\mu\epsilon\mu$ $\mu\epsilon$
 $\mu\epsilon\mu\mu\mu\mu\mu\mu$ $\mu\epsilon\mu\mu$! F $\mu\epsilon$ $\mu\epsilon\mu$

Fraser & Archibald
in London & Glasgow
the xixth of the
According to the
of the
of the

[illegible][illegible][illegible]

87

1. NANTAKHAS