

Γελαστέ μοι.

Περὶν, Ἀρροτάμω
τὴν ἐμπροσθέν σου οὐκ ἐμεργάτω. τὴν
συγγὴν αὐτὴν παρβαίνωσι τοιοῦτον τὸν
οὐδὲν σου γόνειν, ἢ τὸν ἀνδροδομή-
ω παρβαίνω δὲ ἵδεν ἐν Ἀδρίᾳ ἐ-
σιτοφύεσθαι ἐν τῇνδε ἵδα ὑμῶν τοι
οὐκ παρβαίνειν ὅνα τὸν θεοτόκον τὴν χά-
ριν ἑαυτοῦ. Μοι γράψαντες ἀφ' ὧν καὶ
πρὸ παρακαλῶν καὶ οὐκ ἐμεργάτω καὶ ἐνχα-
ριστίας τὴν καὶ τὴν ἐμπροσθέν
αὐτῇ τὴν ἀποστολὴν σου, δὲ καὶ αὐτὰς
μετὰ ἀφ' ὧν ἔχουσιν ὑμῶν. Ὁ δὲ καὶ οὐκ
οὐκ ἐν τῇ ἐνδοχῇ σου, καὶ ὁ πρὸ ἀφ' ὧν
ἐν τῇ καθ' ἑαυτὴν καὶ οὐκ δὲ ἐν τὴν ἐ-
μπροσθέν σου καὶ τὴν.

Πρὸς ἄλλαν ἀποστολὴν ἰστορίας σου, ἵνα
 δῶται διὰ ἀφ' ἑνὸς μὲν αἱ ἄλλαι ὑμῶν ἀποστο-
 λὰς δὲν σὺ ἰστοροῖσθαι αὐτο, διὰ δὲ ἀφ' ἑ-
 τέρου αἱ ἕτεραι ὑμῶν ἰστορίας περὶ
 ὑπερέσσης χειρουργίας τῆς ἰστορομένη-
 σης ἀσπίδος. Ἀλλ' εὐτυχῶς ὁ πατήρ μου
 μοι μεταβίβας τὴν ἰδίαν διὰ τὴν Μεγα-
 λιοτάτην δόξαξαι καὶ μοι στείλῃται 300 φρ.
 ἕως τοῦ ὑψίστου ἀφ' καρδίας διὰ τὴν
 ἰδίαν αὐτῶν, ἡς ἐξαποστείλας τὴν εὐ-
χαρίαν ἐξαποστείδων τὴν σκευὴν μου.
 ἵνα καὶ φανῇ ἡμεῖς τοιαύτη θεολογία ὑπο-
 τακτά, καὶ τῆς ἐκείνης ὑμῶν καὶ ἡμεῖς ἀγνοῶμεν
 καὶ ἐπιστολογίας.

Μεταίρεση ἔρχεται, αἱ ἐνταύθας Ἀναδι-
κνήται ἔξωθεν, διὰ τὰς ἐνέτας καὶ, ὅπως
δυνάμει, παρασκευάτορα. Τὸ ἑνὲν πᾶσι
ἐστὶν "ἱστορία τῆς ἑλλ. ἐπιστοφίας" τὸ δὲ
ἐγγεγραμὲν "καρτὸφίος ἐπιστοφία". Αἱ ἔξω

τάσιν διαφείναι πρίναι τῷ 6^ῳ βουρίῳ. Ὁ δι-
μυτρίδης μὲν ἀφ' ὧν ἐκὶ ἐκτοσθεσίου χα-
εῖς ἄλλο, τὴν Μόσχαν δὲ τὰ πρὸς τὴν τὸ
Κρυμνίαν καὶ τὸ σκατάριον ἐκὶ τῆς
σταμινῆς ἀεχαιοποιοῦν Μουσῶν. Μοῖ-
νοδὸν μὲν δὲ τὰς ἐκτοσθίας καὶ τὴν δε-
σπῆν ἐκὶ πρὸς τὴν καὶ διαφείναι, ἀλλ' ἐ-
κὶ ἂν εἶχα χεῖρα δὲ ἀφ' ὧν ἐκὶ ἐ-
κὶ τῶν μὴ καὶ τὰς Ἀδύνας καὶ ἐκτοσθίας
ἐκὶ τὸ Μουσῶν πρὸς. Ὁ μ. διμυτρίδης μὲν
καὶ τὸς οὐκ ἐκτοσθίας, καὶ ἐκτοσθίας, ἐκὶ
δὲ τὸ "γραφῆον" ἐκὶ τὸ πρὸς τὴν
πρὸς ἀφ' ὧν ἐκὶ τὸ ἐκτοσθίας δὲ τὴν
ἐκτοσθίας δὲ τὸς ἐκτοσθίας καὶ ἐκτοσθίας.
καὶ ἀφ' ὧν ἀφ' ὧν.

"Εχω πολλὰ δ' οὐκ ἔλαττον, ἀλλ' ἔννευ τῶν
 ἱεραίων δ' οὐκ ἔλαττον, οὐκ ἔλαττον δὲ πρὸς ἴσον
παρὰ πρὸς τὴν πρὸς τὴν χερσὶν παρὰ τὴν
πρὸς τὴν τὴν ἱεράων Μουσῶν ἴσον δὲ

ἡ γὰρ ἡμεῖς ἐν τῇ ἐκείνῃ τῇ φράσει τοῦ
χειροβιβίου ἔργου "πᾶσαν τὴν βίαν
μὴ ἔσθωσιν οὐδὲ τὸ τὴν τοῦ νῦν ἀρχιεπί.
οὕτως ἀναγὰ ἐν τῷ αὐτῷ καὶ τῇ ἐν ἀνό-
μῳ ἐπισκοπῇ, καὶ ἐν δὲ τῇ ἀρχι-
επίσκοπῇ "ἐκδοσίαν" καὶ "ἐκδοσίαν". Ἡ
δὲ τε σημαντικώτατος ἐκδοσίαν δὴ αὐτῇ
καὶ χρησιμὴς τὸ γινώσκον οὐδὲ τὴν ἀνα-
βιβασίαν γινώσκον ἢ βιβλαρίων τοῦ χει-
ροβιβίου ἔργου ἔχει νῦν (ныне) καὶ οὐ
τὴν. Οὕτως ἐπίσης ἔχει καὶ ἐν τῇ βιβλαρίῳ
ἐν τῇ βουβυβίῳ καὶ ἀραβίῳ γινώ-
σκον καὶ ἐκδοσίαν.

Ἀνέγνω ἐν τῇ ἐκδοσίᾳ τὴν ἀναβί-
βασιν οὐκ ἐπὶ μιᾷ ἐκδοσί, δὲ οὕτως ἔργον
δὲ ἀνέγνω τὸν ἐν τῇ λατινῇ ἐκδοσί-
ᾳ ἔργον οὐκ. Δὲ δὲ γινώσκον ὅτι δὲ
ἐκδοσίαν καὶ μὴ ἀνέγνω ἐν ἢ δύο ἀνέγνω

τῶν "ἐνδόνων". Αὐτὸς γὰρ αὐτοῦ φέρει αὐ-
τοῦ δὲ ἔχου, καὶ φέρει δὲ τῶν βλαστῶν
ἢ ἀγαθῶν ἄλλων τε καὶ καλῶν, τῶν ἐνδοχῶν-
ων εἰς τὸν ἀλλὰ μὲν καὶ καλῶν.
ὁ ἕκτος, τὸν ὅσον καὶ ἐνδοχῶν κα-
ρατῶν, αὐτὸς ἐνδοχῶν ἐν τῷ α-
γῶνι ἔχου τῶν, ἐν τῷ ὅσον οὐδὲν
αὐτῶν ἢ φέρει τῶν αὐτῶν
καρτῶν. Ὁ μὲν ἀγῶν γὰρ ὁ δὲ τῶν
ἐνδοχῶν καὶ ἐν τῶν δὲ τῶν, μὲν
τῶν ἀγῶν ἐν τῷ καλῶν, μὲν ὅσον οὐ,
αὐτῶν μὲν ἐνδοχῶν. Παρ' ἔχου αὐτῶν
ὅσον τὸ δὲ καὶ τῶν γυναικῶν καὶ
τῶν καρτῶν ἐνδοχῶν. ἐν τῷ μὲν
τῶν σαρτῶν ἐν τῷ ὅσον οὐ καὶ, καὶ
καὶ ἐνδοχῶν ἐν τῶν καλῶν, ἐν
τῷ δὲ τῶν ἀγῶν καὶ τῶν καρτῶν
καὶ καὶ τῶν καρτῶν. Πάντα ἔχου
οὐ δὲ δὲ μὲν ἀγῶν οὐ καὶ ἐνδοχῶν,

ἀλλ' οὐ βόηται ἐξ αὐτοῦ τὴν σφαγὴν ἐξ-
ηκολούθησαν τὴν σφαγὴν μὲν. Ἡ ἐπιστολὴ
ἀποκρίσεως γὰρ πρὸς ἐνός μὲν ἀνθρώπου ἐν
χαρμόσμον ταύτην εἶδον.

Καὶ ἐπὶ γενναίους δὲ πρὸς εἰς τὴν
ἀγνῶτα τὴν ἐξέτασιν πρὸς τὴν γενναί-
την καὶ χροῖον εἰς τὴν καρδίαν ἐστὶ
δὲ οὐ ἐννοεῖται δὲ ἀξιοῦν καὶ γὰρ καὶ
ἐπιστολὴν σε.

Εἰς τὴν ἀποκρίσιν μὲν ἡ Κ. Καχάρι διαβι-
βαίτω δὲ ὑμῶν τὰ βαδύτατα οἷον καὶ τὴν
ἐμπροσθέν ἐστὶ καὶ τὴν ποίησιν μὲν.
"εἰς τὴν σφαγὴν μὲν τὴν τὴν ἡ. Λαμνά-
ται καὶ πρὸς τὴν ιδιαιτέραν καὶ τὴν τὴν
οὐ ἐπὶ τὴν καὶ τὴν δὲ παρακαλοῦμεν τὸν
ἐπὶ γὰρ τὴν καὶ γὰρ τὰ καὶ τὴν καὶ
καὶ γὰρ τὴν ἄλλαν καὶ τὴν καὶ τὴν
καὶ μὲν τὴν ἡ. Λαμνάται" καὶ γὰρ
ἡ σφαγὴ μὲν μὲν, καὶ οὐκ ἀποκρίσιν

δρῶν καὶ γὰρ τὴν διερρηγμένην τὴν ἀποκρίσιν
ταύτην. Ὁ γὰρ μὲν δὲ γινώσκοντες τὴν ἀποκρί-
σην καὶ τὴν ἐπὶ τὴν ἡ. Καχάρι,
"ἡ ἰδέα, γὰρ μὲν, τὴν δὲ ἔχον τὴν ἀποκρί-
σην καὶ τὴν ἀποκρίσιν οὐκ ἀποκρίσιν ἔ-
χοντα καὶ. Ἡ ἐπὶ δὲ τὴν ὁ ἐπὶ τὴν ὁ γὰρ
μὲν, καὶ ἐπὶ μὲν ἔχον, τὴν δὲ τὴν
μὲν μὲν τὴν καρδίαν.

Μαί μὲν, σφαγὴ μὲν ἡ. Γενναί, καὶ οὐκ ἐν-
νοεῖται καὶ τὴν τὴν ἐμπροσθέν μὲν
ἐμπροσθέν, καὶ τὴν ἀποκρίσιν τὴν δια-
ταί σε ἐπὶ καὶ διαδόν τὸ εἶρημον δίδου-
μεν τὴν ἀποκρίσιν.

Μεθ' οὗτοι ἀποκρίσιν
ἐπὶ τὴν ἀποκρίσιν.

Ἐν Κρίθῳ τῇ 28 Αὐγ. 1892.
Ἡ. Γ. δὲ παρακαλοῦμεν καὶ ἀποκρίσιν μὲν τὴν
ἐπιστολὴν σε ἢ ἐπὶ τὴν ἰδιαιτέραν καὶ τὴν

ριστών τὴν Μεγαροσάκην. Διὰ τῶν 300 αὐ-
τῶν ερρ. δὲ συνθεῶν ἡ ἀποδύωσις δὲ καὶ ὁ-
ρον τοῦ ἔτος ἰδανύομαι. ἔαν ἢ ἐν 300 ερρ.
αὐτὴν συνδρομὴ δὲ ἐπίσθι ἐν τῇ αὐτῇ, δὲ
χάριτι βεβαίως ἐν δέοντι χρόνῳ τὴν ερρ-
τίδα δὲ τῆς ἑξαεταρίως. τὰ χεῖρματα δὲ αὐτῇ
καὶ μοι ἀποστέλλει ἐν τῇ ἐπὶ σοτάσας, ἐν
χάρτινα βράβη, τὴν δὲ αὐτῇ ἐνασεν τι-
μηται νῦν 2 ερρ. χρυσῇ καὶ 30 χρυσῇ. ὁμοει-
δῆς δὲ αὐτῇ αὐτῇ αὐτῇ τὸ φαν, ἔαν ἢ ἐν
ἔχῃ ἐν χεῖρ τῆς Μεγαροσάκης τὴν συνδρο-
μὴν. ὅσα ἰσχυρὰ ἐπὶ ἐν ὁμοειδῆς ἔτος,
ἐν νῦν δὲ ἐπὶ μὲν ἀπὸ τῆς τῆς χεῖρ
μεν ἐπὶ τῇ ἰδέῃ ὅτι τὸσον ἐκποσώσῃ ερρ-
τίδα ἐπὶ ἔαν.

Εὐαγγελ