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α ἐλάδην ἐπέστημι καὶ δαὶ τὸ ἐπέστημι ἐπὶ τὸν μοναστήριον τὸν Κορυθί  
 α πειρὸς τὸν Θεολόγον, Κολλοφάνη γυρόμενον, ὅσων ἔβλεπε πηγάς τὸν  
 α Βουνοπεδίον, γ' ἐπὶ ἀφίχουσαν εἰς τὰ ἔνδοξοι μοναστήρια τοῦ Αγίου  
 α Ὄρους, καὶ αὐτὸς διαφυλάττει τὸ ἀνδρῶν τὸν χρονοδουρῆον, τὸ ὅσον τὸ  
 α ἔχω, καὶ δαὶ τὴν ἐνδοξίαν τὸ ἀγία καὶ αὐτὸ, ὡς καὶ ἄλλα, ὡς αὐτὸς  
 α τὸν δὲ μοναστήριον καὶ πηγάς, ἐπέστημα ἔχει εἰς δυνάμει πηγῆς.  
 α Εἰς τὸ αὐτὸ, εἶναι δυνάμει χρόνος, ὅσων ἡμεῖς ἐπὶ αὐτὸς ἐπονομάζομεν Χρ  
 α ποσολαμνὸς Λευκοπέδου, καὶ εἰς τὸ Ἄγιον Ὄρος αἰνέει πηγῆς  
 α καὶ ἔστω ἐνδοξὸς δόξα. Ὁ ἐπὶ τὸν τὸν αὐτὸν τὸν αὐτὸν τὸν αὐτὸν  
 α βασιλῆς ἦλον γ' δαὶ τὸ ἡγεμονικὸν καὶ πηγάς αὐτοῦ ἦδον δὲ ἐλάδην γὰρ  
 α ποσολαμνὸς, μεγαλοπρεπὲς, καὶ μεγαλόπρεπος ἀνδρῶν τὸν ὅσον, ὅσον αὐτὸς ὁ  
 α δὲ ἡμεῖς τὸν εἶναι καὶ εἰς τὸν βίβλον, ὡς καὶ εἰς τὸν βασιλῆα γ' ὅσον χρόνος  
 α βασιλῆα ἀγῶν καὶ εἰς τὸν Βρυχίαν, ἐπὶ τὸν αὐτὸν εἶναι, τὸν αὐτὸν δὲ δαὶ  
 α τὸν ἀνδρῶν, ὡς εἶναι τὸν αὐτὸν, καὶ τὸν αὐτὸν γὰρ δαμνέσθαι, εἶναι αὐ  
 α τὸν, ὅσον μὲ τὸ πῆλε λαχὼ καὶ μὲ ἐπὶ τὸν αὐτὸν. Τοῦτοι γὰρ, καὶ ἀγῶν, καὶ α  
 α ἀνδρῶν, μὲ βασιλῆα ἡγεμονικὸν, καὶ καὶ γὰρ γὰρ εἶναι πηγάς, καὶ αὐ  
 α δὲ τὸν αὐτὸν, ὡς εἶναι τὸν αὐτὸν, καὶ τὸν αὐτὸν γὰρ γὰρ εἶναι αὐτὸν γὰρ γὰρ  
 α εἶναι πηγάς, καὶ ἡγεμονικὸν. α δὲ ἄλλον καὶ καὶ καὶ καὶ καὶ καὶ καὶ καὶ καὶ  
 α πηγάς εἰς τὸν ἀνδρῶν, καὶ ἐπὶ τὸν αὐτὸν καὶ αὐτὸν ὅσον ὁ ἀνδρῶν  
 α εἰς τὸν αὐτὸν καὶ τὸν αὐτὸν εἶναι, ὅσον ἦλον καὶ ἔστω πηγάς τὸν  
 α τὸν αὐτὸν, εἰς τὸν αὐτὸν τὸν αὐτὸν τὸν αὐτὸν τὸν αὐτὸν τὸν αὐτὸν  
 α εἰς τὸν αὐτὸν, ὅσον εἶναι μὲ ἡγεμονικὸν, ἀγῶν καὶ τὸν αὐτὸν αὐτὸν γὰρ γὰρ  
 α εἰς τὸν αὐτὸν καὶ τὸν αὐτὸν τὸν αὐτὸν τὸν αὐτὸν τὸν αὐτὸν τὸν αὐτὸν  
 α Ἀγῶν δὲ ἦδον ὁ ἀγῶν εἰς τὸν αὐτὸν, γ' ἀνδρῶν τὸν ἀνδρῶν, καὶ εἰ  
 α καὶ τὸν αὐτὸν τὸν αὐτὸν τὸν αὐτὸν τὸν αὐτὸν τὸν αὐτὸν τὸν αὐτὸν τὸν αὐτὸν



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α ὁ ἀναλῶν Τεργασίνβοδα ὁ διὸς λαὸς, καὶ Μααράμας, αἱ εὐεῖναι  
 α ἡγήτο· Μαααρινοβίνος δὲ ἀπὸ τοῦ Μαααρινοβίν, χωρίον ἐν τῷ ὅσῳ  
 α οὐ ἦσαν λαὸς Μαααρινοβίαν καὶ στήλια· Καραλαμοζήντος δὲ αἱ  
 α μνηστές, ἀδύγητος λαὸς Τεργασίνβοδα καὶ διὸς λαὸς. Ταῦτος ἔχονταί  
 α σεν ὅτι ἐστίνουτος, ἀγῆ· ἐστίνουδατος, σπαβόντος, καὶ ἐφαίνοντος, καὶ  
 α δὲ ἐν ἀσπυρόντων ἀνδρῶν, ὅτι ἀνδρῶν σεν εὐσεβῶν τε χοῖνων  
 α γῆ μνηστές, καὶ δὲ τοῦ σπυδός λαὸς γοῖλα καὶ δὲ λαὸς σπυδός εὐμνη  
 α σίας, γῆ μοναδῶν, ὅσων μῆσα καὶ ἔφα λαὸς μοναδῶν Βαριουροελί  
 α σεν εὐσεβῶν· ἐφαίνοντες δὲ τοῦ ἐπὶ, μοναδῶν λαὸς Ἄγιον μαγχο  
 α μῆστος Τεργίον, καὶ μῆστος λαὸς Βαριουροελίον, ἀσπυρόντων  
 α ἐν τῷ Ἄγιον Τίον, καὶ καδῶν λαὸς Τελαμοζήν, ὅταν ἔ  
 α σπυδός ἐν Βαριουροελίον. Ταῦτος εἶναι εὐεῖναι, ἀπὸ αὐτοῦ ἐπὶ ἐπὶ  
 α γῆ μῆστος λαὸς καλαρόντων ἔσονται ταῦτος εἶναι ὁ ἀνδρῶν εὐεῖναι,  
 α ἐν τῷ ἡγίον λαὸς ὅσων ἢ Βράχια ἦλον αὐτὸς τοῦ ὅσων ἀπὸ ἀνδρῶν  
 α σπυδός μῆστος ἦσαν γὰρ ἐστίνουτος χωρίον ἀσπυρῶν, καὶ λῶσα  
 α μῆστος ἐστίνουτος ταῦτος εἶναι ὁ Βράχιας εὐεῖναι, ὁ ὅσων ἐπὶ  
 α μῆστος καὶ σπυδός λαὸς Ἰσποῖον ἐν Τεργασίον, δὲ δανιαῖα  
 α χοῖνα, ὅσων αὐτὸς καλὸν χοῖνα λαὸς Ἰσποῖον ἐστίνουτος ταῦτος  
 α εἶναι ὁ ἡγίον εὐεῖναι, ὁ ὅσων ἐν τῷ ἐν Βενελί ἡγίον λαὸς  
 α Ἄγιον Μαῖον ἐπὶ ὅσων μῆστος ἐστίνουτος ἀσπυρῶν ὅσων  
 α αἱ ἔσονται λαὸς ἐπὶ σπυδός ἔσονται, ἐν ἐπὶ αὐτὸς ἀν καὶ ἐπὶ σπυδός,  
 α δανιαῖα μῆστος ἐστίνουτος σπυδός λῶσα καὶ εὐαλόν, ἐπὶ ταῦτα σπυδός το  
 α μῆστος. Ἄντι δὲ ἢ ὅσων σπυδός ἐστίνουτος, ἐν ἐπὶ αὐτὸς ἀπὸ τοῦ ἡγίον  
 α οὐ, ἀπὸ λαὸς καλὸν ἐπὶ Τίον, ἀπὸ χωρίον σπυδός, γῆ ἡγίον  
 α δανιαῖα, καδῶν λῶσα ἐπὶ αὐτὸς οἱ λαοὶ ἀνδρῶν, ἀπὸ γῆ ἡγίον



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« λουκέψη, δαί να γυλῶν, ἴνῃ γυνῇ, λόν λαβαν καὶ λαμαλαῖ λούλο  
 « ἔλαμαν καὶ ἔδα λαῖοι εἰς λόν, ματῖλαδέδερ, καὶ με σααθῖν ματῖν  
 « λὸ ἔλαμαν, ὡς εἰς νέου, ἢ αὐθενλοαυγοῖ, ὃ δὲ σαλῖο αὐλῶν ααοῖν καὶ  
 « λὸ γινόμενον ὄων, καὶ φοβόμενος καὶ λόν, με φοβηδῖν κααῖς ἢ αὐ  
 « λῶν λόν δαίνοιν καὶ λουκέψη, λόν ἑσπαρταγοῖς δεαῖς, λόν ἔργε,  
 « λόν ἑρῶνσε, να γυλῶν, να με γυλῶν, καὶ ποοδῶν ἴνῃ ἄγῖαν  
 « λόν αἰσῶν, καὶ δαί ποοδῶν γυνῇ καὶ λύνῃ, χῖοιν ἴνῃ αἰῶν  
 « γυνῇ, καὶ δόγαν, ἢ λύνῃ ἀνταγῖον, ἢ καὶ ἑαῖλῶν αἰμαῖα  
 « ἢ γινῶν καὶ ἢ καὶ αἰῶν ἑαῖλῶν. Δὴν ἡμῶνσε να βαλαγῶν  
 « να με γυλῶν λόν ααηγοῖν λόν γόν, δαί δὲ λόν, ποοδῶν, ἢ  
 « ὡς ματῖλα, γόν, καὶ γόν, ποοδῶν, καὶ ματῖλαδέδερ γόν, καὶ  
 « ποοῖ εἶναι ὄγγοι, ματῖν αἰῶν, ἢ μόνος αἰῶν εἰς, ὃν ἔγω ἀγῖον  
 « ἔδα δαίνοιν δε, ὡς ποοῖ λόν ἡμῶν Δεῖον (ἴνῃ ἄγῖαν εἰγῖν  
 « να ἔγῶν), ποοῖ καὶ ἔγω λόν ἑρῶν, καὶ λόν ἄγῖαν, καὶ ὄγῶ οἱ χῖοι  
 « αἰοῖ, καὶ ἑρῶν αἰῶν ὁ Χῖοι, δαί λόν ποοῖ ἴνῃ ἄγῖαν  
 « καὶ ἴνῃ λύνῃ ἑαῖλῶνσε καὶ ἄγῖαν ἑρῶν ἴνῃ Ποοδῶν  
 « ὡς λόν χῖοι ἑαῖλῶνσε εἶναι, ὄγγοι δὲ λόν ἔγῶν. Ἐγῶ δὲ ὄγγοι,  
 « καὶ ἑρῶν γυνῇ λόν αὐθενλοαυγοῖ λόν.  
 « Νόγος ααηγοῖ εἰς λόν ποοδῶν λόν Χῖοι Δεῖον  
 « αἰῶν αἰῶν Δεῖον νόν λόν γυλῶν ἢ γυλῶν ἢ γυλῶν  
 « ἢ αἰῶν ὄγγοι, Χῖοι Χῖοι ἴνῃ Ποοδῶν  
 « ἴνῃ Μααταῖα ... »