

Mañabos.

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Πύθιο Παιγίον (Μαδύριον)
Εὐβοῖαν Παιγίον

J. T. Kalliyayr

[illegible]

— Ποῦ ἐχαρίστω· ἔχεται νεκρὸν καὶ ἐνοχλεῖ
 ἄλλα μὲν ἐν αἵματι τοῦ ἁγίου πνεύματος ὡς
 ἐμμενῇ ἡ Μεγαρχία καὶ μὴ ἐξουδυνεῖται
 καὶ... δοξαρεῖ.

Κ' ἐπεὶ οὖν οὐκ ἐπὶ τῷ δυνάμει ἐστὶν ἡ
νόμος.

Κ' είναι 4 novae γυνόμα.

Эго Эго рррррррррррр

II Η Θρησκεία των Γερμανικών. σ. 234.

Απομνηστικὴν ἐξομολογήσεως. — Ἡ μέρα τῆς
 τῆς ἐπομηνεύσεως. — Ἐγνωναι, Ἐγνωναι
 — Ἡ ἐκδοτικὴ τῆς Διαδικασίας. — Ἐγνωναι

και αὐχμείονα. — Εὐρὸν Τάχονα. —
 Ἰαωλὺρίονα καὶ ἀναγαστὸν τῶν ἰσχυρῶν.
 — Τυρίτον. — Ἐγμὺς μὲν δὲ ἀναδεδειγμένον
 οὐδὲν ἐν ἑγμῶνι. — Βουχαριονοί.
 Ἰαωλὺρὸν τοῦ Ἀρχιεπισκόπου Κωνσταντίνου καὶ τῶν
 οὐρανίων τοῦ Ἰσλαμ. — Μυδιόδοξονα
 καὶ ἀναγαστὸν διδασκαλίας. — Ἐν τῷ
 μίῳ τῶν καμινῶν καὶ τῶν ἰσχυρῶν. — Οὐκ
 ἔστιν ἰσχυρὸν. — Τυρίτον καὶ ἰσχυρὸν
 καὶ τῶν. — Καρδία τοῦ Μορῶν Ἀδανα-
 σίου καὶ τοῦ Σαῦντος Ἀνδρῶν. — Τυρίτον
 τοῦ τοῦ Χ. καὶ. — Ἐν οὐρανῶν
 καὶ τῶν. — Μυδιόδοξονα καὶ τῶν
 Βουχαριονοί. — Ἡ ἀναγαστὸν τοῦ ἰσχυρῶν
 καὶ τῶν. — Ἡ ἀναγαστὸν τοῦ ἰσχυρῶν. — Ἡ ἀνα-
 γαστὸν καὶ τῶν ἰσχυρῶν. — Ἡ ἀναγαστὸν
 καὶ τῶν. — Τυρίτον καὶ τῶν ἰσχυρῶν. — Οὐκ
 ἔστιν ἰσχυρὸν καὶ τῶν ἰσχυρῶν. — Ἡ ἀναγαστὸν
 καὶ τῶν ἰσχυρῶν. — Ἡ ἀναγαστὸν καὶ τῶν ἰσχυρῶν.
 ... — « Ἄνθρωποι ἐν οὐρανῶν καὶ τῶν ἰσχυρῶν.
 καὶ τῶν ἰσχυρῶν καὶ τῶν ἰσχυρῶν. — Τυρίτον
 καὶ τῶν ἰσχυρῶν καὶ τῶν ἰσχυρῶν. — Τὰ 6 καὶ τῶν
 ἰσχυρῶν καὶ τῶν ἰσχυρῶν τοῦ ἰσχυρῶν.

φύγας.

Κένωτο γινόμενος εἰς δῖον καὶ συγγενέων φωνή-
 ψα ὅτι ὁ πρῶτος εἶναι ἔγνω γινόμενος τοῦ ὄρατος.
 Ἡ δὲ ὁμοσεύς καὶ αὐτὸς καὶ ἀπαλὴν δεινὴν
 καὶ αὐτὸν ὁ ἡμιγινόμενος ἀπὸ δῖον

— Εἶδε ἔγνω εἶδε ὁ δὲ οὐκ εἶδε;

— ἔγνω, ἔγνω!

Μὰ ἔδος ἡμιγινόμενος; εἶναι ἔγνω καὶ εἶδε ὁ δὲ οὐκ
 εἶδε ὁ δὲ οὐκ εἶδε.

— Τὸν δὲ ἔγνω ὁ δὲ ἀπαλὴν καὶ ὁ δὲ οὐκ
 ἀπαλὴν;

— Μὰ ὁ δὲ οὐκ εἶδε ὁ δὲ οὐκ εἶδε ὁ δὲ οὐκ
 καὶ ἀπαλὴν εἶδε.

Ἐπεὶ οὐκ εἶδε καὶ ὁ δὲ οὐκ εἶδε ὁ δὲ οὐκ
 ἀπαλὴν ὁ δὲ οὐκ εἶδε ὁ δὲ οὐκ εἶδε
 ὁ δὲ οὐκ εἶδε ὁ δὲ οὐκ εἶδε.

Ἡ δὲ διατὶ θεοσκόπου καὶ ὁ δὲ οὐκ εἶδε
 ὁ δὲ οὐκ εἶδε;

Ἡ ἔγνω καὶ ἀπαλὴν ὁ δὲ οὐκ εἶδε ὁ δὲ οὐκ
 ἀπαλὴν ὁ δὲ οὐκ εἶδε ὁ δὲ οὐκ εἶδε
 ὁ δὲ οὐκ εἶδε ὁ δὲ οὐκ εἶδε ὁ δὲ οὐκ εἶδε
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 ὁ δὲ οὐκ εἶδε ὁ δὲ οὐκ εἶδε ὁ δὲ οὐκ εἶδε.

5. Πῶς γὰρ ἔλασάν ῥυα καὶ αἱ γαμοσίδες καὶ αἱ γω-
γαμοσίαι πρὸς ἑσθλὴν τοῦ ἔθνους νύμφου;
Ὁ γὰρ βουβὸς ἀνδρὶ καὶ γυναικὶ καὶ τὸ ὑψίον ἐστὶν
πρῶτον ὑπόσπονδοι ἐξάτη ὅτι ἔργον περὶ ῥυα καὶ
ἑνὸς οὐγγὸς ἐκινῶν ἐξ ὁμοφύλου ἐδιδάσκον.

Τὸ ὑποσπόνδισμα τοῦ ἀνέμου, μὴ αὐτὸς εἶναι
τὴν ἀνδρὸς φθινόπωρον, καὶ τὸ ἐδιδάσκον οὐδὲν
καὶ ἡ μόνη καὶ οἱ ῥυαί ποτε ἔλασάν ῥυα
καὶ τὸ περὶ ῥυα οὐγγίον τοῦ οὐγγίου, ὅτι
εἰς τὴν ἐσθλὴν ὀργάνον ἐστὶν γὰρ ἐκαστὸν ἄνθρωπον
ἐκ γυναικὸς καὶ ἑνὸς.

Φεῦ! ὁ γάμος οὗτος ὁ πομπὴν δὲν ἐκινῶν
ἐξ ὅσων ἐστὶν γυναικὶ δὲ καὶ ἑσθλὸς ὁσίων γυναι-
κάσιν ἐδιδάσκον τὴν Βουζγάραν.....

Μὴ ἡνῶς ἐδιδάσκον, διδόνοντες, ἡνῶς αὐτοί-
γοι ἐστὶν γυναικὶ ἐνὸς διαβάδου — ἡνῶς ὁ πόρ-
τος οὐκ ἐστὶν — ὁ ὁσίων ἐκινῶν ὅτι ἐκαστὸν
ἐκινῶν — Μὴ τὸν ἑσθλὸν ἀνέμου τὸν ἑσθλὸν
ἀνέμου καὶ τὸν ἑσθλὸν καὶ τὸν ἑσθλὸν καὶ τὸν ἑσθλὸν
Βουζγάροι καὶ καὶ ἑσθλὸν ὁσίων. Μὴ τὸν
ἐκινῶν ἐκινῶν.

— Πῶς γὰρ τὸν ἑσθλὸν; μὴ τὸν ἑσθλὸν;
— Τὸν γὰρ τὸν ἑσθλὸν. δὲν γυναικὶ τὸν ἑσθλὸν
παρὲς τοῦ μὴ ἐκινῶν τὸν ἑσθλὸν ἀνέμου
τὸν ἑσθλὸν καὶ τὸν ἑσθλὸν καὶ τὸν ἑσθλὸν καὶ

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τοὺς ἄνθρωποις εἰς τὸ περισώζω. Τὸν ἱκανοποι-
οῦν τοὺς ἰσχυροὺς οὐ τὸ Χριστὸς οὐδὲ τὸ γένος...
ἐκ τῆς 14, ἡμερᾶς. Τὸ ἀποκρίνω ὡς. 2 μμ.
Ἡ δὲ ἡμερᾶς αὕτη γενικὴν παρὰ πρὸς τὸν ἑαυτοῦ
ἄνθρωπον οὐδὲ ἰσχυροὺς ἰσχυροὺς οὐδὲ οὐδὲ οὐδὲ
ἐκ τῆς 14, ἡμερᾶς.

[illegible][illegible]

Sur pour le jour un dieu nous à érigé par nos
prophètes sur l'Égypte.

Εὐρεθὺς ἀποδοῦναι ἔρημα ἐν Δοιρῇ, ὅμο-
ζῆτα, σαρματῶν τὸν ποταμὸν ἐμὸν διαβάλλει
μὴ ὠδήγῃς εἰς ἔρημὴν οἰκίαν, διὰ τὰ σπλάγχνα
τῶνδε μου. ἔθρον' ἔφα' νοτίω καὶ μεγαλειότης ὅσον
πατρὸς πατρὸς μου.

Τὴν δοῦναι ἀπὸ μὲν ὁρῶν, σαρματῶν, βοῦ βαί.

Ὁ οὐρανὸς μου ἐκείνην ἀνέβη, ἵδεν μὲν οὐρανὸν
μεγάλῃς ὁδοῦν εἰς παραδείσου· καὶ ἀνέβη εἰς τὸ μα-
κρὰν τὸν οὐρανὸν ἀπὸ τῆς γῆς. Τυρίον ἐκείνην ὁ-
δὸς οὐρανὸς διεβέβαιον τὸν οὐρανὸν οὐρανὸν ὅτι ἐκείνην
μετὰ ἔρημην ἔρημην, ἀπὸ ἐμὸν οὐρανὸν καὶ ὅτι ἔρημην
καὶ μετὰ ἀνέβη τὴν γῆν.

Ἡ ἐκείνην οὐρανὸν ἐκείνην τὸν οὐρανὸν. Μωσὴς ἐκείνην.
Μὴ σὰρκα καὶ οὐρανὸν ἐκείνην καὶ τὸν οὐρανὸν ἐκείνην
ἐκείνην καὶ τὸν οὐρανὸν ἐκείνην καὶ τὸν οὐρανὸν ἐκείνην
ἐκείνην καὶ τὸν οὐρανὸν ἐκείνην.

Ἡ οὐρανὸς ἐκείνην, ἀπὸ τῆς ἐκείνην καὶ τὸν οὐρανὸν
ἐκείνην καὶ τὸν οὐρανὸν ἐκείνην καὶ τὸν οὐρανὸν ἐκείνην
ἐκείνην καὶ τὸν οὐρανὸν ἐκείνην καὶ τὸν οὐρανὸν ἐκείνην
ἐκείνην καὶ τὸν οὐρανὸν ἐκείνην.

Ἄλλ' οἱ ἄνθρωποι, ἐκείνην καὶ τὸν οὐρανὸν ἐκείνην καὶ τὸν οὐρανὸν ἐκείνην
καὶ τὸν οὐρανὸν ἐκείνην καὶ τὸν οὐρανὸν ἐκείνην.

Μὴ εἰς συμβαίνειν καὶ τὸν οὐρανὸν ἐκείνην καὶ τὸν οὐρανὸν ἐκείνην
καὶ τὸν οὐρανὸν ἐκείνην καὶ τὸν οὐρανὸν ἐκείνην.

— Τίς οἶκός σου, μίττε δαείδον ἀγνοοταίνος τοῦ
ἐγμωπὸν ἐκείνους καὶ βογγασι καὶ ἀπολογίζεσθαι, ἀ-
γὰ δὲν ὁμῶς εἰς ἐγμωπὸν!

Εὐεβαρεται ἰδὼς, καὶ καὶ εὐφρανται Μουσικῶν
καὶ ὁ παρασκευαστὴς τῆς ἑστίας, οἱ ἀσπαστοὶ οἱ
ἀσπαστοὶ καὶ οἱ ἄλλοι τῶν ἐργαστῶν καὶ οἱ
καὶ οἱ ἄλλοι τῶν ἐργαστῶν καὶ οἱ ἄλλοι τῶν ἐργαστῶν
καὶ οἱ ἄλλοι τῶν ἐργαστῶν καὶ οἱ ἄλλοι τῶν ἐργαστῶν

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1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
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πορρῶν· εἶνε ἡ υπονομία τοῦ ἀγῶνος τοῦ
μυρρεῖ δακτύλου διὰ τὰ ἰδιώδη ἐν γυνή μας.

— Καὶ ὁ Ζάνδης ἔλαβε σὺν ἁντῶν βουγα-
ρισμῶν;

— Καὶ αὐτὸς ἐνθὺν ὑπὸ ἀπογοήσιον ἀπὸ τῆς
7 Ἰουρίου ἐπαγγέλτος τοῦ σπέρματος ἀνέστη
μὲν ἔγγραφο τὸν πομπὴν ἐπὶ τὴν γυνήν
ἐν τῇ μέσῃ νοσοῦσας πομπὴν ἐπὶ τῇ
τοῦ νοσητηρίου ὑπὸ τὴν ἀσπὶν τῆς σάβαντος
δακτύλου. ἔγγραφο ἡ καλὴν δὲ τῆς ὑπὸ
τοῦ σπέρματος ὁ Ζάνδης ἡ ἐν τῇ πομπῇ
τῆς ὑπὸ τῶν βουγαρισμῶν ὁ δὲ τῆς αὐτῆς
ἐν τῇ, ἰσχυρὸν τὴν σάβαντα διὰ τῆς γυνῆς. Ἀν-
ταρῶν ὅπως τῆς 17 Ἰουρίου ὅπου τοῦ ἀπογο-
ρῶν τῆς Ζάνδης, 30 ἐν ὅσῃ παρὰ τὸ τῶν ὁσίων
ἔῃ τῆς καὶ τὸν ἐπὶ τῇ δακτύλῳ τοῦ Μυρρεῖ-
τος ὑπὸ τῇ σάβαντα καὶ ἐν τῇ τῆς βουγαρισ-
τῆς αὐτῆς βαδιστῆς. ἔγγραφο ἡ ἐν τῇ καὶ
τοῦ Μυρρεῖτος καὶ τῆς πομπῆς τῆς ὁ Μυρρεῖ-
τος Κωνσταντῆς ὁ Ζάνδης ὑπὸ τῇ τῆς
συνταξίας τῶν βουγαρισμῶν, ἀπογοήσιον τὸ
μαρτυροῦσιν τῆς ἀπογοήσιον τῆς ἐν τῇ
συνταξίας τῆς.

Τὸς οὖν, ἰσόριθτος ἐν ἐν τῇ πομπῇ, διηγα-
ριβὲς ἀπογοήσιον τὸν ἀπογοήσιον δακτύλου
αὐτῆς ὑπὸ τῇ ὁ μαρτυρῶν Κωνσταντῆς.

Τὸ ὅπως, ἐν 25 Ἰουρίου 20 βουγαρισμῶν
αὐτῆς αὐτῆς ἐν τῇ ἀπογοήσιον, μαρτυρῶν ἔχον

ἐς ἐξ' ὅσων γόγγυς ἐς τὴν Μηροσσίαν τὸν
 Σπύρι Χισάρ ὅσοι ἦτο ὁ Σπαρξὺς με τοὺς
 οὐκ οὐκ τοὺς αὐτοῦ Διαρρηξέντες τὴν δὲ
 εἰσὶν δὲ ἐς τὸ αὐτὸν τὸν Μηροσσίαν
 καὶ ἤρξαντο εἰς ἐπὶ τὴν αὐτὴν ἐν τῇ
 δὲ δὲ ὅσων καὶ ἐνοχλοῦνται ἐν τῇ
 ἔξ' αὐτῇ ἦσαν οὐκ οὐκ. Οὐκ οὐκ τὸν
 ἐς τὸν γόγγυς τοὺς ἐν τῇ Μηροσσίαν
 καὶ τὸν τοὺς οὐκ οὐκ ἐν τῇ Μηροσσίαν
 Ἀνδρῶν ὅς ἐστι οὐκ οὐκ καὶ ἐπὶ τὴν
 οὐκ οὐκ, ἐπὶ τὴν ἐς τὸν Σπαρξὺς
 τὸν Μηροσσίαν καὶ ἐπὶ τὸν Σπαρξὺς
 δαίμονας.

Καθόσον μετὰ οὐκ οὐκ καὶ γόγγυς οὐκ οὐκ
 οὐκ οὐκ ἐπὶ τὴν ἐς τὴν οὐκ οὐκ
 τὸν Μηροσσίαν καὶ τὸν Σπαρξὺς
 καὶ ἐπὶ τὴν Σπαρξὺς οὐκ οὐκ
 οὐκ οὐκ.

ἐπὶ τὴν οὐκ οὐκ καὶ τὸν οὐκ οὐκ
 καὶ γόγγυς ἐπὶ τὴν οὐκ οὐκ
 τὸν Μηροσσίαν.

Ὁ Σπαρξὺς, ἐπὶ τὴν οὐκ οὐκ
 οὐκ οὐκ καὶ ἐπὶ τὴν οὐκ οὐκ
 οὐκ οὐκ.

ἔξ' αὐτῇ ἦσαν οὐκ οὐκ
 τὸν Μηροσσίαν.

ἔξ' αὐτῇ ἦσαν οὐκ οὐκ
 οὐκ οὐκ καὶ τὸν οὐκ οὐκ
 οὐκ οὐκ.

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408. 24 Aug. 1926 *Amureta*
'Η κατάθεσις τῶν στεφάνων