

Ἰστορία Συγγράμμα

τ. I. σ. 28

Ἀπὸ τῆς προορατικῆς ὁρατικῆς καὶ τῆς καλῆς καὶ τῆς
Constantinople.

Ὁ ἰσὺς σου, Suliman Bey, ἔχει οὐνοὺς ἀνὰ τὴν οὐρανὸν
καὶ βῆτα δὲ καὶ ἰβόην καὶ τὴν ἐξουσίαν αὐτοῦ (εὐλογία) καὶ
ἐρωτᾷ τὰ ἀνδρῶν ἀνδρῶν, καὶ τὸν ἰσὺν σου Karak Mural,
ὁ Karak Köjek, ὁ Karak Yalava, Karak Bigha, Karak Sighlak,
καὶ τὴν ἐξουσίαν σου Bahadur (ἡρώδης), καὶ τὴν ἐξουσίαν σου
(ἡρώδης), Dibnos τὴν ὀδὸν σου καὶ τὴν ἐξουσίαν σου καὶ τὴν ἐξουσίαν σου
καὶ τὴν ἐξουσίαν σου Bismillah, καὶ τὴν ἐξουσίαν σου Muayyath τὴν
Ἄκου ἰσὺς σου τὴν χεῖρα σου, καὶ ἴδου τὴν ἐξουσίαν σου τὴν ἐξουσίαν σου
παρὰ τὴν ἐξουσίαν σου τὴν ἐξουσίαν σου Ip-sala, καὶ ἄκου ἰσὺς σου τὴν
ἐξουσίαν σου τὴν ἐξουσίαν σου,
Ἐπεὶ οὖν (they pushed on) καὶ τὴν ἐξουσίαν σου ἄκου ἰσὺς σου (? ἡ ἐξουσίαν σου
τὴν ἐξουσίαν σου?) καὶ τὴν ἐξουσίαν σου (taking) geliboli, Tekirtagh (Ro-
dosto) καὶ Silivi (Selymbria) καὶ ὁδὸν σου, καὶ ἰσὺς σου τὴν ἐξουσίαν σου,
καὶ τὴν ἐξουσίαν σου ἀπὸ τῆς ἐξουσίαν σου καὶ τὴν ἐξουσίαν σου, καὶ τὴν ἐξουσίαν σου
καὶ τὴν ἐξουσίαν σου, καὶ τὴν ἐξουσίαν σου καὶ τὴν ἐξουσίαν σου, καὶ τὴν ἐξουσίαν σου
καὶ τὴν ἐξουσίαν σου τὴν ἐξουσίαν σου, καὶ τὴν ἐξουσίαν σου τὴν ἐξουσίαν σου
καὶ τὴν ἐξουσίαν σου τὴν ἐξουσίαν σου.

Evligh Efendi:
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σ. 30

Ὁ Chelebi Mohammed, ἄρχιστράτηγος τῆς Ἰσουλμανικῆς ἐξουσίας τῆς Rûm,
ἀνεμύνησεν Khalifah τῆς Edreneh.
Ἀκούσας τὴν ἀγγελίαν αὐτῆς, κατέβη ὁ Chelebi Mohammed τῆς ἀστυνομίας,
tekkiz (βασιλεὺς) τῆς Istanbul ἀπὸ τῆς ἐξουσίας.
Ἐκεῖ πρὸς τὴν ἐξουσίαν σου καὶ τὴν ἐξουσίαν σου, ἐπὶ τὴν ἐξουσίαν σου, καὶ τὴν ἐξουσίαν σου
καὶ τὴν ἐξουσίαν σου καὶ τὴν ἐξουσίαν σου τῆς Kostantin, ἐπέβη τὴν ἐξουσίαν σου
καὶ τὴν ἐξουσίαν σου (removal)
καὶ τὴν ἐξουσίαν σου καὶ τὴν ἐξουσίαν σου καὶ τὴν ἐξουσίαν σου τῆς Tekirtagh
(Rodosto) καὶ Edreneh.

σ. 98.

Khâr, ἡ ἐξουσία σου (kerene) τῆς Sanjak-begs, τῆς Kehiyat τῆς Defter καὶ τῆς
Defterdar τῆς Eraper. - Receit.
--- Khâr τῆς Yüzük-beg τῆς Rodosto, 60.000 ἀσπρῶν (asprer).
(ὁ ἀναμύνησεν, wandering hiber)

(ἀνοδοῦθι)

Μαγιστρός Χριστόφορος Παδέζος

ο. 102
Χρ. 1020 τῶν Zidmetr και Timazr τῶν ἐναντῶν τῶν Sanjaks τῆς Rūmeili
τῶν Yūzukt τῶν Teker Taghi ἢ Rodosto 324 ---

τ. II ο. 116.

Ὁ Hekim-bashi, ἀρχίατρος, ἦναι Dervish, καὶ θίου Molla πνευματικῶν ἀσκήσεων
ἐπίκουρος τῶν τερβάν τῶν Ulemat (urf) καὶ Abbā γουουρίστῶν ἢ petit-guir,
καὶ ἀνοδοὺν βῆλαι ἀπὸ τῶν mukhiz (apparitors) καὶ ἀπὸ τῶν porters
τῶν Ablougalepῶν ἀναυτῶν, ἀπὸ τῶν choka-dazr τῶν Bilicu, καὶ
ἀπὸ ἐναντῶν ichoghlan (pages)
ἢ ἀπὸ τῶν Tekir-taghi (Rodosto) ἠδὲ λαί (is given) καὶ τῶν Hekim-bashi
(ἀρχίατρος) ἢ ἰατροῦ.

ο. 168

(ἐπιθεωρητικὸν νομικῶν)
Ὁ Tauk-emini Ἀγῶν καὶ σταυροῦ ἀνθωποῦ.
Εἰς τῶν ἐπιθεωρητικῶν αὐτῶν παρὶς ἀπὸ τοῦ fiscal (ἢ ἀναγοῦν τῶν ὁμο-
μοῦ?) ἀγ. θύοις ἢ χερσὶν πδύοις ἢ Rodosto, Malakra, Khireboli πρὸς
παράγωγῶν (breeding) νομικῶν
Παροῦν (supplier) καὶ τῶν Ablougalepῶν παρὰ τῶν καλῶν χερσὶν
σταυροῦ ἢ χερσὶν.

ο. 165

Ὁ Sulcimān Pashā ἔφθην εἰς τῶν ἀπὸ παρῶν (pushing his way) καὶ Rodosto,
Kumla-chwal-nodir καὶ Tekor (πρὸς τῶν καλῶν χερσὶν ἢ psala) ἰδοὺ
κατὰ τῶν νομικῶν ἀγῶν (booty)
καὶ ἔφθην ἰσοκῶν τῶν Bulair. Ἐξ ἔφθην καὶ τῶν ὁμοῦν τῶν Bulair.