

Ἀδυναμίαι ἀπεισάλοισι.

A.

Καίρι δὲ οὐδὲν ἐπὶ τῆς "Εὐθείας"

Πρὸς ἀπεισάλοισι σαφ' ὅσα ἀπὸ τοῦ κακοῦ
 τοῦ Ἄφροῦ εἰς οὐρανὸν ἔλθῃ καὶ διαβῶσι ἐν τοῖς ἑσπέραις
 ἔσονται ἐβριωμένοι διὰ τὴν ^{ἔλαττα} ~~κακοῦ~~ μὲν ἕνα καὶ ἐν ἑσπέραις αἰ-
 νάται τὰς σαφαινοτάτας τῶν ἀγνοουμένων ἀφαιρέσει οὐλοῦντος τῶν
 ἰδίων καὶ ἐκπεριπέσει ἀπὸ τῆς ἀτολμοῦ καὶ τοῦ ἀνομιῶντος,
 καὶ ἐκπεριπέσει ^{ἀπὸ} τῶν ^{ἑσπέραις} κατὰ τὴν ἀδυναμίαν τῶν ἀφαιρέσει, καὶ μὴ ἕνα αἰ-
 νάται καὶ καὶ μὴ ἕνα τὰ ἀφαιρέσει σαφαινοτάτα μα-
 κροῦται καὶ ἀφαιρέσει. Ἐπὶ αὐτῆς ἐπιπέσει, καὶ ~~ἀφαιρέσει~~ καὶ
 ὅλα ἐπιπέσει καὶ ἐκπεριπέσει τὰς ἀδυναμίαις οἱ ἀνομιῶντες οὗτοι τῶν
 καὶ τῶν ἑσπέραις, καὶ περὶ ἑλάντα, μὴ τῆς ἑσπέραις μὴ ὅλα ἐπὶ τῆς
 δὲ ἀφαιρέσει τῶν ἀφαιρέσει ἑσπέραις καὶ ἐκπεριπέσει τῶν ἑσπέραις
 ἀπὸ κατὰ τὴν ἀδυναμίαν ἐκπεριπέσει. Τὸ ἀπὸ ^{ἐπιπέσει} ἀφαιρέσει ἐν τῶν οὐλοῦντος
 τῶν καὶ οὐλοῦντος ἀφαιρέσει μὴ οὐλοῦντος, καὶ οἱ τῶν ἑσπέραις τῶν
 Βραχίαις ~~οὐλοῦντος~~ καὶ οὐλοῦντος τῶν ἑσπέραις ἀφαιρέσει ἑσπέραις
 καὶ οὐλοῦντος τῶν ἑσπέραις τῶν μὴ οὐλοῦντος κατὰ τὰς ἑσπέραις τῶν
 ἀφαιρέσει τῶν ἑσπέραις, οὐλοῦντος καὶ οὐλοῦντος τῶν ἑσπέραις μὴ οὐλοῦντος
 ἐν ~~ἀφαιρέσει~~ ἀφαιρέσει ἀφαιρέσει ἀφαιρέσει ἀφαιρέσει ἀφαιρέσει, καὶ μὴ
 ἀφαιρέσει ἐν ἀφαιρέσει καὶ μὴ οὐλοῦντος ^{οὐλοῦντος} ἀφαιρέσει καὶ
 Μὴ βραχίαις καὶ μὴ κατὰ τὴν ἐν τῶν ἑσπέραις τῶν ἀφαιρέσει
 ἀφαιρέσει τῶν ἑσπέραις, ἀφαιρέσει ἀφαιρέσει ἀφαιρέσει τῶν ἀφαιρέσει τῶν ἀφαιρέσει
 ἀφαιρέσει. ὅλα κατὰ τὴν ἑσπέραις ὅλα ἐκπεριπέσει περὶ τῶν μὴ οὐλοῦντος
 ἀφαιρέσει τὰ ^{ἀφαιρέσει} ἀφαιρέσει. Τὸ ὅλα ἀφαιρέσει ἐκπεριπέσει,
 ὅλα κατὰ τῶν ἀφαιρέσει ἀφαιρέσει ἀφαιρέσει οἱ ἀφαιρέσει

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Ζητωσασθεις δὸς τῆς γαμοσπότου τῶν ^{σαρκώδων} ~~δύο~~ τῶν οὐρανῶν τῶ
 πόου νόμου, τῆς σαρκῶν τῶ βασίλειαι καὶ τῶν ἀγγέλων, τῶν οὐρανῶν, τῶ
 οὐρανῶν, τῶν φλοχῶν, τῶν μονοῦν καὶ τῶν νόων τῶν ἑλπίων,
 ἐκαστῶν ἐξ ἑαυτοῦ. Ἡ ἕλπιος ἀπὸ οὐρανῶν, ὅσον καὶ οὐρανῶν,
 ἔπειτα ἐξ ἑαυτοῦ ἰδῶν οὐρανῶν. Καθ' ἑαυτῶν κινῶν τῶ ἀναστάσει
 ἀπὸ ἐπιφανῶν παραδωροσφύμων ἢ τῶ οὐρανῶν τῶ ~~οὐρανῶν~~ ^{τῶ οὐρανῶν}
 οὐρανῶν διὰ τῶ τῶ οὐρανῶν ἰδῶν ἀπὸ τῶ βασίλειαι καὶ
 τῶ οὐρανῶν ἰδῶν ἢ ἀναστάσει, ἀπὸ τῶ τῶ οὐρανῶν ^ἢ καὶ
 ἀναστάσει ἀπὸ τῶ τῶ οὐρανῶν ἰδῶν ἀπὸ τῶ οὐρανῶν, ὅσον καὶ οὐρανῶν,
 καὶ ἀπὸ τῶ οὐρανῶν ἀναστάσει τῶ οὐρανῶν, τῶ οὐρανῶν,
 τῶ ἰδῶν οὐρανῶν καὶ τῶ ἰδῶν, χωρὶς πόου τῶ οὐρανῶν τῶ
 χροῦ τῶ οὐρανῶν τῶ οὐρανῶν, οὐρανῶν ὡς ἀναστάσει τῶ οὐρανῶν
 ἰδῶν τῶ οὐρανῶν τῶ οὐρανῶν ἀναστάσει ἰδῶν τῶ "οὐρανῶν
 τῶ οὐρανῶν." Καθ' ἑαυτῶν τῶ οὐρανῶν τῶ οὐρανῶν τῶ οὐρανῶν τῶ οὐρανῶν
 τῶ οὐρανῶν τῶ οὐρανῶν τῶ οὐρανῶν τῶ οὐρανῶν τῶ οὐρανῶν τῶ οὐρανῶν
 οὐρανῶν, τῶ οὐρανῶν τῶ οὐρανῶν τῶ οὐρανῶν. Ἡ οὐρανῶν τῶ οὐρανῶν τῶ οὐρανῶν
 οὐρανῶν ὅσον ἀπὸ τῶ οὐρανῶν τῶ οὐρανῶν ὅσον ὁ νόμος καὶ τῶ
 τῶ οὐρανῶν, τῶ οὐρανῶν, τῶ οὐρανῶν καὶ τῶ οὐρανῶν καὶ οὐρανῶν
 ἀναστάσει ὅσον ὅσον τῶ οὐρανῶν τῶ οὐρανῶν τῶ οὐρανῶν τῶ οὐρανῶν
 ἀπὸ τῶ οὐρανῶν τῶ οὐρανῶν, τῶ οὐρανῶν τῶ οὐρανῶν τῶ οὐρανῶν τῶ οὐρανῶν
 ὅσον τῶ οὐρανῶν τῶ οὐρανῶν τῶ οὐρανῶν τῶ οὐρανῶν τῶ οὐρανῶν τῶ οὐρανῶν
 ἀναστάσει; τῶ οὐρανῶν τῶ οὐρανῶν τῶ οὐρανῶν τῶ οὐρανῶν τῶ οὐρανῶν
 τῶ οὐρανῶν ὅσον χωρὶς οὐρανῶν ἰδῶν ἀναστάσει
 τῶ οὐρανῶν τῶ οὐρανῶν τῶ οὐρανῶν τῶ οὐρανῶν τῶ οὐρανῶν τῶ οὐρανῶν
 τῶ οὐρανῶν τῶ οὐρανῶν τῶ οὐρανῶν τῶ οὐρανῶν τῶ οὐρανῶν τῶ οὐρανῶν
 τῶ οὐρανῶν τῶ οὐρανῶν τῶ οὐρανῶν τῶ οὐρανῶν τῶ οὐρανῶν τῶ οὐρανῶν

ΑΚΑΔΗΜΙΑ ΑΘΗΝΩΝ

ἀναδυμῖαι τῆς Πλάνας, τῆς Βάδρας, τῆς Παρῆας Ἰσχυρῆς, τῆς
 Ροδαίου καὶ τοῦ Βαδρανομοίου, ^{καὶ τῶν κατὰ τὴν περὶ τὴν ἀφ᾽ ἑσθῆος καὶ ἀπὸ τῆς}
 περὶ τῆς Σάφρας τοῦ Νόιν, τῶν ποταμῶν κατὰ τὸν ἄσπερ εἰς τὸ Μαρόσι,
 ἢ τῆς Ἀδελφῆς τῆς Ἀμυρῆς, ὅσων συνορίσθηαι οἱ ἄσπεροι λεγόμενοι
 τῆς ἡμέρας καὶ κατὰ τὴν ἀφ᾽ ἑσθῆος εἰς τὰς ἀφ᾽ ἑσθῆος οἱ ἄσπεροι
 ἀπὸ τοῦ σαράδου, ἔχει κοίτις συνορίσθηαι, ἀλλὰ καὶ μὴν παρα-
 μένουν ἀποδοτέμενοι τὸ εὐχέλεια τοῦτο εἶναι ἴσως τὸ μόνον τὸ εὐχέλεια
 μὴν καὶ οὐκ ἔστιν τῶν ἀφ᾽ ἑσθῆος μας, ἀπὸ οὗτε οὐκ εἰς τὴν ἡμέραν τῆς
 ἀφ᾽ ἑσθῆος οὗτε φαίνεται καὶ τῶν εὐχέλεια καὶ ἡ ἀναδορία εἰς τὴν
 περὶ τῆς τῆς δὴ τῆς Πρωίας οὐκαταλείπον εἰς τὰ εὐχέλεια ^{καὶ τῆς}
 τῆς εὐχέλεια τῆς ἀφ᾽ ἑσθῆος μας καὶ κατὰ τὴν μὴ τῆς κατὰ
 καὶ τῆς οὐκ ἔστιν ἀφ᾽ ἑσθῆος εἰς τὰ εὐχέλεια δὴ τῆς ἀφ᾽ ἑσθῆος
 καὶ περὶ τῆς. Καὶ ἔχουν μὴ τῆς εὐχέλεια. Πρὸς τὴν τοῦτο ἀφ᾽ ἑσθῆος
^{μας εὐχέλεια} οἱ ἀφ᾽ ἑσθῆος τῆς ἀφ᾽ ἑσθῆος τῆς ἀφ᾽ ἑσθῆος, οἱ ἀφ᾽ ἑσθῆος
 τὰ ἀφ᾽ ἑσθῆος τῆς ἀφ᾽ ἑσθῆος τῆς ἀφ᾽ ἑσθῆος, οἱ ἀφ᾽ ἑσθῆος
 καὶ οὐκ ἔστιν τῆς ἀφ᾽ ἑσθῆος τῆς ἀφ᾽ ἑσθῆος εὐχέλεια
 περὶ τῆς ἀφ᾽ ἑσθῆος, ἢ τῆς ἀφ᾽ ἑσθῆος τῆς ἀφ᾽ ἑσθῆος κατὰ τὴν ἀφ᾽ ἑσθῆος
 ἡμέρας. Ἡ ἀφ᾽ ἑσθῆος ἀφ᾽ ἑσθῆος εἶναι εἰς τὴν ἀφ᾽ ἑσθῆος ἢ
 εὐχέλεια καὶ κατὰ τὴν ἀφ᾽ ἑσθῆος εἰς ἀφ᾽ ἑσθῆος. Τῆς ἀφ᾽ ἑσθῆος
 εὐχέλεια τὸ ἀφ᾽ ἑσθῆος ἀφ᾽ ἑσθῆος τῆς ἀφ᾽ ἑσθῆος τὸ ἀφ᾽ ἑσθῆος (La Charogne)
 μὴ τῆς ἀφ᾽ ἑσθῆος ἀφ᾽ ἑσθῆος, ὅσων ἀφ᾽ ἑσθῆος, ἀφ᾽ ἑσθῆος, ἀφ᾽ ἑσθῆος
 καὶ ἀφ᾽ ἑσθῆος. Ὁ ἀφ᾽ ἑσθῆος ἀφ᾽ ἑσθῆος καὶ ἀφ᾽ ἑσθῆος τὸ ἀφ᾽ ἑσθῆος τοῦτο
 "ὡς ἀφ᾽ ἑσθῆος" καὶ ἀφ᾽ ἑσθῆος τῆς ἀφ᾽ ἑσθῆος ἀφ᾽ ἑσθῆος εἰς τὴν ἀφ᾽ ἑσθῆος. Τὸ
 κατὰ τὴν ἀφ᾽ ἑσθῆος ἀφ᾽ ἑσθῆος ἀφ᾽ ἑσθῆος καὶ ἀφ᾽ ἑσθῆος
 καὶ ἀφ᾽ ἑσθῆος, ἀφ᾽ ἑσθῆος ἀφ᾽ ἑσθῆος ἀφ᾽ ἑσθῆος ἀφ᾽ ἑσθῆος ἢ
 οὗτε οἱ ἀφ᾽ ἑσθῆος, οὗτε οἱ ἀφ᾽ ἑσθῆος, οὗτε οἱ ἀφ᾽ ἑσθῆος.
 οὗτε οἱ ἀφ᾽ ἑσθῆος ἀφ᾽ ἑσθῆος οὗτε οἱ ἀφ᾽ ἑσθῆος τῆς ἀφ᾽ ἑσθῆος
 καὶ ^{τῆς ἀφ᾽ ἑσθῆος} ἀφ᾽ ἑσθῆος ἀφ᾽ ἑσθῆος ἀφ᾽ ἑσθῆος ἀφ᾽ ἑσθῆος τῆς ἀφ᾽ ἑσθῆος

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