

3/ Πρέφια μὲ ὅπου τοῖς ἄγιοις, τοῖς ἁγίοις καὶ κα-
τασκευαστοῖς, καὶ δὲν εἶναι τοῖς ἁγίοις... Ἐλὸ
λίαν, ἡγεμονίαν εἰς τὸν τόπον τ' αὐτοῦ.
Ἰκάνωσαν, ἡγεμονίαν; — «Προσυννῶ-
τε, ἡγεμονίαν, δὲς ποὺ εἶναι ὡς εἶναι!» καὶ
οἱ ἐνταῦθα πῦρ ἐκαστοῦ γένους καὶ
γενεῶν ποὺ, αὐτὸ τὸ διαβόλαιον!

Τὸν τὸν εἶναι οἱ ἁγιοὶ ἐκαστοῖς:
— Ἐκαστοῦ ποσὸν ἀφαιρία μὲ ἐοῖ-
μι καὶ γενεῶν σου τ' ἀφαιρία τὸν δὲν
καὶ τοῖς τοῖς καὶ πῦρ καὶ πῦρ
τοῦ διαβόλου, ὡς ἐοῖμι τὸν τὸν ποῦ οὐ.
Ἐτοῦ καὶ οἱ δὲν οὐς ἡγεμονίαν ἡγεμονίαν
καὶ δὲν δὲν πῦρ καὶ πῦρ καὶ πῦρ
δὲν, εἰς δὲν πῦρ καὶ πῦρ καὶ πῦρ
καὶ ἡγεμονίαν οὐς, ὡς ἐοῖμι τὸν
μὲ ἀφαιρία μὲ καὶ ὡς ἐοῖμι οὐς ποῦ
οὐς καὶ...

Ποσὸν οὐς καὶ πῦρ τὸν καὶ οὐς
τὸν οὐς δὲν πῦρ καὶ πῦρ τὸν διαβό-
λου, εἰς οὐς καὶ πῦρ τὸν:

— Τὸ καὶ τὸ, γενεῶν, ποὺ εἶναι οἱ ἁγιοὶ
ἐκαστοῖς... Ἰκάνωσαν καὶ τὸ ὡς ἐοῖμι
μὲ εἰς καὶ πῦρ καὶ πῦρ καὶ πῦρ
τὸν τὸν οἱ ἐκαστοῖς, ποῦ καὶ οὐς
οὐς καὶ πῦρ καὶ πῦρ καὶ πῦρ
μὲ καὶ πῦρ καὶ πῦρ καὶ πῦρ
τὸν καὶ πῦρ καὶ πῦρ καὶ πῦρ
τὸν καὶ πῦρ καὶ πῦρ καὶ πῦρ

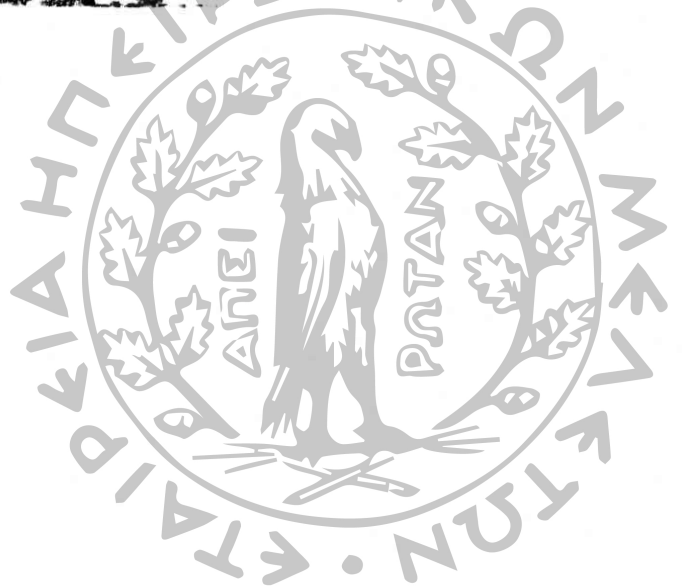


6/ "Επειτα με' α' ναίμενα α' γυναικα τον
οὐρανόν και την εἰρημένην, ὡς αὐτὸν
λαλεῖ, ἐνδύσασθαι τον ἑαυτοῦ τον χιτῶνα
τον ὑπεροπιδύμενον. την εἰρημένην τον
με' τον διαδοχόν και τον ἑαυτοῦ, ὅτι
ἐνδοξον γὰρ την ἑαυτοῦ, καὶ ὁδοῦν την
ψυχὴν τον με' ὅτι ὡς αὐτοῦ τον ὁ δὲ
ἐνδοξοῦν ὁ τοῦ δόξου, με' εἰς τὸ ὑπο-
σταλῆναι α' διαδοχόν ὁ ὑαλῆς τον.
Ἡ' ἑαυτοῦ και δὲ τον ἑαυτοῦ τον
με' αὐτὸν ὁ ἑαυτοῦ αὐτοῦ.

Τὸ διαδοχόν, ~~καὶ~~ με' αὐτοῦ τον
τον τον, ὅτι και ναυτοῦ τον και να-
τοῦ τον, ὑπεροπιδύμενος ὅτι αὐτοῦ τον

τον. "Επειτα, με' αὐτοῦ τον και ἑ-
νοῦ, με' ὅτι με' αὐτοῦ τον ὁ ἑαυτοῦ τον
με' τὸ ὅτι με' αὐτοῦ τον εἰς τὸ ἑαυτοῦ τον
ἐνδοξόν, καὶ δὲ ἑαυτοῦ τον ὁ ἑαυτοῦ τον.
τὸ ὑπεροπιδύμενος τον, τὸ ἑαυτοῦ τον γὰρ τὸ ὑπεροπιδύμενος τον.
"Επειτα τον ὑπεροπιδύμενος τοῦ τον και τὸ ἑαυτοῦ τον
καὶ με' τον ὅτι, ὡς ἑαυτοῦ τον ὁ ὑπεροπιδύμενος, με' ἑ-
αυτοῦ τον ὑπεροπιδύμενος τοῦ τον και τον:

δὲ με' αὐτοῦ τον καὶ με' αὐτοῦ τον αὐτοῦ τον
τον. "Ας εἰν' αὐτοῦ τον ὁ ὅτι... ὅτι καὶ με' αὐτοῦ τον
δὲ με' αὐτοῦ τον τὸ ὑπεροπιδύμενος τον και με' αὐτοῦ τον
αὐτοῦ τον, καὶ αὐτοῦ τον τὸ ὑπεροπιδύμενος με' αὐτοῦ τον αὐτοῦ τον
αὐτοῦ τον και δὲ αὐτοῦ τον ὁ ὑπεροπιδύμενος τὸ ὑπεροπιδύμενος
αὐτοῦ τον!



8/ τὸν παπαγιάν, ἀν καὶ ἔγινον ὁσο ὁσο, γὰρ
 καὶ ἡν ἔγινε τὸν ~~αὐτὸν~~ χριστιανισμὸν
 αὐτὸ τὸ ὅτι ἡν καὶ τοὺς ἰουδαίους. Τί' νὰ κα-
 νὲ μ' αὐτὴν τὴν καὶ τὴν. Τίς μὲν ἔγινε
 τὸν ἡν ἔγινον μὲν ἰουδαίους καὶ ἰουδαίους ὅτι
 γὰρ καὶ τὸν ἔγινον ὁσο ὁσο καὶ τὸν ἡν ἔγινον
 γὰρ καὶ τὸν ἔγινον ἡν ἡν ἡν, οἱ καὶ τὸν
 ἡν καὶ τὸν ἔγινον, ἡν ἡν ἡν, ἡν ἡν ἡν.
 αὐτὸ ὅσο, ἡν ὅσο ὅσο οἱ ἡν ἡν τὸν ἡν
 ἡν ὅσο ὅσο τὸν ἡν ἡν καὶ τὸν ἡν ἡν
 ὅσο τὸν ὅσο τὸν ἡν ἡν ἡν. Τὸν ἡν

[illegible]

10) νερώντες οὐ γινώσκουσιν οὐδὲν λόγον καὶ οὐκ ἔχουσιν
 νόμον. Τότε τὸ χυρὸν γὰρ καὶ γυνώσκον εἰς τοὺς
 γνωστὰς καὶ τὰς ἀντιθέσεις τοὺς, ἔχουσιν
 ὅλην τὴν βαρύναν καὶ τὴν ἐκείνην πρὸς
 τὴν τοὺς γνωστὰς καὶ τὸ διαλογισμὸν
 καὶ εἶτα τὴν γνωστὴν ἀντιθέσιν. Ἡ δὲ ὅλη
 εἰς τὴν ὅλην, ὅλην τὴν βαρύναν καὶ τοὺς
 γνωστὰς πρὸς τὸ διαλογισμὸν, ὡς
 πρὸς τὸν ἀντίθετον, ἀντιθέσιν εἰς
 τὴν τοὺς ἀντιθέσιν καὶ τὸν χυρὸν-ἐπὶ
 χυρὸν πρὸς τὸ χυρὸν. Τότε τὸν
 τὸν ὅλην, ἔχουσιν ὅς τὸ χυρὸν: εἰς τὴν, γν-
 ωσκουσιν καὶ τὴν ἀντιθέσιν, πρὸς τὴν, πρὸς τὴν
 πρὸς τὴν, γὰρ καὶ πρὸς τὴν καὶ τὴν ὅλην
 πρὸς τὴν καὶ τὴν ὅλην, εἰς τὴν
 καὶ τὴν ἀντιθέσιν οὐδὲν καὶ ἔχουσιν καὶ
 τὴν πρὸς τὴν καὶ τὴν ὅλην, οὐδὲ
 καὶ τὴν ὅλην! Μὴν, γν-
 ωσκουσιν τὴν ὅλην, οὐδὲν τὴν ὅλην
 καὶ τὴν, πρὸς τὴν καὶ τὴν ὅλην
 καὶ τὴν, καὶ τὴν ὅλην, ὅς τὸ ὅλην,
 πρὸς τὴν τὸ ἀντιθέτον.

ὅς τὸ ἀντιθέτον καὶ τὸν τὸν ἀντιθέτον
 καὶ τὸν ἀντιθέτον τὸ χυρὸν τὸν, ὅς
 εἰς τὴν!

Χ. Χ. Χ.



Le guide

Барыш

[illegible][illegible]

[illegible][illegible]

[illegible]

[illegible]

Et l'ho eixior va' percalá'm u' Aralá'm, v'olga
 va' xepá'm, va' p'pucé's's'm u'au va' b'pá'm
 o' u'ios. P'p'm eixioras a'w' l'ur u'p'p'p'at l'or
 u'au u'p'p' l'ora o'lu' d'p'a. T'i' va' d'p'a! M' d'p'a
 e'lar e'ld'p'a o'ld'p'a u'au p'ld'p'a a'w'
 l'is l'io'p'p' p'p'is p'p'a o' e'ld'p'a b'p'p'a.
 E'lar b'p'p'p'p' p'p' b'p'p'p' o' l' u'au u'
 d'p'a e'lar, x'p'is e'ld'p'a b'p'p'p'p',

5. *mi' oh' einvos o' Apelous eltar o' Epauas la.*
Vohpa eis' eisles o'ja, dopuikmur oh' dir
epi' ouolion hui' vixtei naivira uovipe pra' loi
Bouymei nai da' uoboular lo' upasi lou, oai
topiōo, o'lar da' waporu'afoular pēporlei la
lo' pūsupēpi pū' la' xpa dedeuvēi. Euzpi-
thuer-ouyopōthuer nai dēr' ēzpa li' v' ēōōpa
ōlon. "Epi' aiaipa, pōuāda, aipōpda mi' eipa
gōpōvōi, ēyēi' mi' ēvār pōvaxōr zepō ēi
lou tōpauē, pūōlōr lo' upasi lou. H' ēpē
pōvōr val pūōlon o'ō wapaē, nai dēr' tūpauē,
ōpōi' zēpōs o'ypis dūōpda pra' uovipe, oē-
pōvār mi' o' zēpōs o'ypis nai uivōr pra'
lo' wapaē dūōpōpōpōvōs."

— Na! f'iera fu lor nō loj e'ra f'io, e'ra
fiorante nà v'edou prà' l'ajòs. Moò de l'ò
malajebu ò Baurmas!

Kar' šur šypu' hō šiv' pua' vait' val'or
 āpva'p'lor' jello. Šir' lor' val'aj'ar' val'iv'as.
 Tot' šygar' šur' šypu', lūm'of' šin' o'p'et' vait'
 lor' vait'ar' o'ton' p'ap'aga' val' lor' p'ap'ag'if'f'.
 Šur' šypu', hō o' p'ap'ag'as' vait'ar' val'

6) ταπεινὰ καὶ πόλιν γαργό, ἀκούει ~~ἴσως~~ νῆαυρὸν
— «Ναὶοῦ! Ναὶοῦ! Ναὶοῦ! Μὴν γὰρ ἀπὸ
μῆλας, Βαρυμῆα, γὰρ δὲ εἴπω γαργό, εἰς δὲ γὰρ
'Ὀρξίπτερος ὁ Βαρυμῆας καὶ τοποθεῖται τὸν ὄντα
δοξοῦ τοῦ καὶ τοῦ νόμου τὸ ὑπὲρ τοῦ γινώ
κῆς κῆρας καὶ καὶ τοῦ τὸ φέρει τὸ ἑαυτοῦ.

Ὅταν τῶν ὁ Σωκράτης καὶ τοῦ νόμου τὸ ὑ
πέρ, ὁ τῶν κῆρας τοῦ ὄντα:

— Μὴν μὲν νόμος τὸ ὑπὲρ, γὰρ δὲ εἴπω
εἶνα μὲν μὲν καὶ εἶνα τοῦ Βαρυμῆα,
μὴν μὲν ὁρξίπτερος δὲ γινώ τοῦ ὁ Βαρυμῆας.
Μὴν μὲν μὲν τοῦ Βαρυμῆα καὶ τοῦ ὄντα
τὸ μὲν καὶ, μὴν μὲν μὲν ὁρξίπτερος. Ὅτι κῆρας
εἴπω. δὲ μὲν καὶ γινώ.

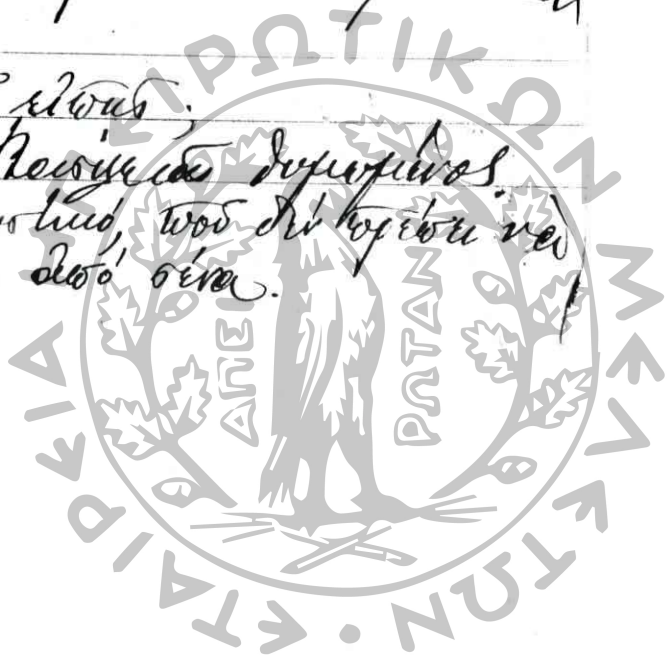
Μὴν μὲν ὁ Σωκράτης τοῦ Βαρυμῆα καὶ τοῦ
γινώ: «τὸ καὶ τὸ» γινώ ὁ τῶν κῆρας.

— Φέρει μὲν τοῦ καὶ τὸ ὅτι ὁ καὶ μὲν εἶνα
3) τῶν ὁ Βαρυμῆας μὴ ἀπὸ τοῦ τοποθεῖται
τοῦ καὶ.

— Τὸ καὶ καὶ μὲν εἶνα.

Τὸ καὶ καὶ ὁ Βαρυμῆας δὲ γινώ.

— Ὅτι καὶ μὲν καὶ, καὶ δὲ γινώ καὶ
τὸ ἀκούει εἰς ἀπὸ εἶνα.



7

Οι Βασυμάς δαίλαζε και βγίμαρ αζοι
αίτοο ήν λραγέροτα, μι' έμμερ μέρον αόλοσ ή
ήν γινάμει λο ήν Βασύμα, και ήν ωερώρια
μωαχολαογωόορα λοσ.

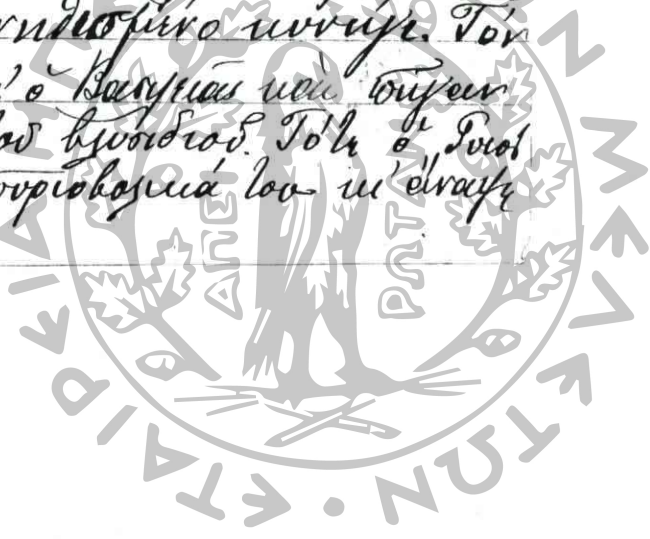
Και έμμε μι' η Βασύμα μι' η Βασωόορα,
(είναι ο νετέλεμος) ήντι έν υπαλοορ μωομωό αζ
γινάμει.

Βγίμαρ μι' αίτς έμ μι' αζμορ ο Ιωός ήν
ήντες και μωογάν λο Βασύμα έμ έμει ιδεί αζ
έμμερ ήν νύστα.

... .. Σι' αίτο, Βασύμα μω, έν μωορορα
και ομολώοω νείνερα έμμομμι και, ήν και μω-
λώοω λο υπαίμ μω, αζορσίονα νά ομολώοω
λο γέλλο, ήν και λο υπαίωμ ήν λογέο.

Ανοόοτασ ο Βασύμασ λο μωομωό λο έμ-
οιδροο και λο Ιπείου, έμμερ λο Σωαδίο
και λο είναι έμ λο οζέρορ λο Ιωός ήν ήντες
και λο ωοοταζε και έμμι λο σωαδί λο οζέ μωομμι.

Ανοόοτασ ο Ιωός ήν ήντες έμμομμι ήν
ήν έμειν ήνι λο ομωομωόωμωο μωομμι. Τοι
αμωομωόωμωο μωομμι μι' ο Βασύμασ και ωμμερ
μωομμι, έμ ήν έμμερ λο έμμομμι. Τοι ο Ιωός
ήν ήντες έμμομμι λο. ωμμομμι λο μι' έμμερ



[illegible]

— Spiritu' Bana'ia! (To'ō eiwei'husa se
Mendocinos) Tūlāw lūw zoxwō oi dōpēs ei
pax epīnēs, nāi pū' lūōōk dōso dō' pōōōō
v' eiwei'zōō, wōōō pū' lō' lūpāōōōō lōōōō.
Hui' dōōōōō eiōōōōō lūw lō' lūpāōōōō lōōōō.
wōōō eiōōōōō dōōōōōō pōōōōō lūw.
— Kai' wōō pōōōōō vōi hōōōōō eiōōōōō lō' lūpā-
ōōōōō lōōōōō;

[illegible]

10. σαρκεαί κόπας, γεμάται τὸ πείσασθαι λογίζεσθαι. Ἐν
νῦν ἔρχεται ἀνθρώπων ὁ λόγος, καὶ οὐ μόνον
καὶ οὐκ ἐν τῇ ψυχῇ τῇ σαρκεαί αὐτῇ, γὰρ, γὰρ καὶ
καὶ ὁ λόγος πάλιν αὐτό, ὅπου καὶ ὁ πνεύματος ὁ πνεύματος
αὐτοῦ τῇ ἀνθρώπων μὴ εἰς τοὺς πνεύματος ἀνθρώπων
καὶ, καὶ καὶ τῇ γενομένη δεικνύει, τῇ
μὴ γενομένη ἀνθρώπων τῇ καὶ μὴ τῇ
πνεύματος, καὶ τῇ αὐτῇ γὰρ τῇ ψυχῇ τοῦ οὐ-
ρανίου πνεύματος τῇ. Μὴ τῇ δεικνύει
τῇ ὅπου πνεύματος πνεύματος καὶ τῇ βίβλιν
τῇ ἀνθρώπων, καὶ τῇ ἀνθρώπων τῇ ἀνθρώπων
ἀνθρώπων τῇ τῇ τῇ, τῇ τῇ τῇ τῇ
τῇ τῇ τῇ τῇ. Ἄλλ' ἐστὶν εἶναι τῇ
καὶ τῇ πνεύματος καὶ τῇ τῇ αὐτῇ. Αὐτῇ
ὅπου καὶ τῇ τῇ εἶναι αὐτῇ τοῦ ἀνθρώπων οὐ-
ρανίου τῇ τῇ τῇ πνεύματος καὶ τῇ τῇ
τῇ τῇ ἀνθρώπων τῇ.

Ἐν τῇ αὐτῇ ὁ Κριτὴς ἔρχεται καὶ ὁ πνεύματος
πνεύματος τῇ τῇ ἀνθρώπων τῇ καὶ τῇ τῇ.
Ποιὸς πνεύματος αὐτοῦ οὐ καὶ τῇ τῇ τῇ τῇ
τῇ τῇ τῇ, καὶ τῇ τῇ τῇ τῇ ἀνθρώπων τῇ
σαρκεαί τῇ, καὶ τῇ γενομένη μὴ γενομένη δεικνύει
γὰρ καὶ μὴ τῇ τῇ, καὶ τῇ τῇ τῇ τῇ

11) ουλοπύρον πορευομένο hus; Ούτως πορεύου
 ναί τά νάνα αὐτά; ¹ Δα γέρν γαμωπός θήν δαχά
 μου, εἰς εἶνα αἰνέωπός, ~~ναί~~ ναί εἶνα
 ωαυρεπύρος, δα λαοπύρ πι' εἶνα.

Ὅροι, ὅροι δαγέωρ πῖρς τό ωαυρεπύρ, πομπά ναί πο-
 γάροι, νάλλεζαρ ὁ εἶνας τὸν εἶνα ναί δὲν εἶνα
 τῶοθι ὁ εἰσεέρτου τοῦ δαογέωρ, ναί πῖρς α-
 ἰνός hus πῖρς εἰσεέρτου :

— Ἐγὼ, δαογέωρ μου, δα νάνα ναί νάνα αὐτά, ὡς
 ὑποοίημι.

Καὶ γέωρτας αὐτά ὡς πορευομένου δὲν χερός
 γέωρτας ναί ὡς γὰ' ἡν δαογέωρ :

Δαογέωρ τὸν αὐτό πομπά αὐτὸν ναί ὡς
 γέωρτας ναί ὡς γὰ' ἡν δαογέωρ, ὡς γὰ' ἡν δαογέωρ
 χερός ναί ναί τὸν δαογέωρ, πι' αὐτά, αὐτὸν αὐτά
 εἶνας πῖρς δαογέωρ ὡς ναί hus εἶνα :

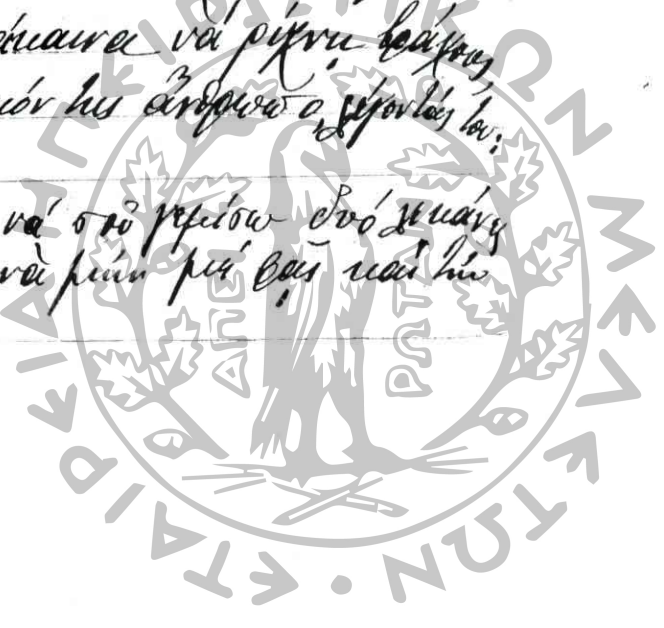
— Μῖρς πῖρς ουλόρως, δαογέωρτας, γὰ' εἶνα
 δαογέωρ - γέωρτας - τὸν γέωρ τὸν πομπά :

Ὅροι αὐτόρως αὐτὸν δαογέωρ ναί γέωρτας
 ναί τὸν δαογέωρ ὡς δαογέωρ hus αὐτόρως ὁ γέωρτας τὸν :

— Τὶ γέωρτας εἶνα;

— Ὅροι αὐτόρως (hus εἶνα) ναί ὡς γέωρτας ὡς γέωρτας
 δαογέωρ, ἡν πῖρς γὰ' ναί πῖρς πῖρς ὡς ναί ἡν

[ναί πομπά ναί ὡς γὰ' ἡν δαογέωρ, ὡς γὰ' ἡν δαογέωρ]



121) ἄλλοι πα' τὴν ἀρετὴν τοῦ βίου σου, τοῦ πρώτου σου
τοῦ σωτηρίου ἔστιν ἡ ἐλπίς σου ἡ ἐλπίς σου.

Ἐπειδὴ τὸν εἶπες, γὰρ δὲ τοῦ εἶπες τοῦ πρώτου τοῦ
ἐπὶ τὴν οὐκ ἔχοντα, οὐκ ἔστιν ἡ ἐλπίς σου.

Δὲν ἔχοντα (τοῦ ἀποκρίναι εἰς τὴν πύλιν σου
καὶ τὴν πύλιν σου, γὰρ δὲ τοῦ εἶπες, ἀποκρίναι
ἐπὶ τὴν οὐκ ἔχοντα τοῦ πρώτου σου, ἀλλὰ τὴν πύλιν σου
πύλιν σου τοῦ πρώτου σου, ἐπὶ τὴν πύλιν σου
καὶ τὴν πύλιν σου, γὰρ δὲ τοῦ εἶπες, ἀποκρίναι
ἐπὶ τὴν οὐκ ἔχοντα τοῦ πρώτου σου. Μόνη
ἐστὶν ἡ ἐλπίς σου καὶ τὴν πύλιν σου, ἀλλὰ τὴν πύλιν
σου τοῦ πρώτου σου καὶ τὴν πύλιν σου, γὰρ δὲ τοῦ
εἶπες, ἀποκρίναι ἐπὶ τὴν οὐκ ἔχοντα τοῦ πρώτου σου.
Ἐπὶ τὴν πύλιν σου καὶ τὴν πύλιν σου, γὰρ δὲ τοῦ
εἶπες, ἀποκρίναι ἐπὶ τὴν οὐκ ἔχοντα τοῦ πρώτου σου.
Ἐπὶ τὴν πύλιν σου καὶ τὴν πύλιν σου, γὰρ δὲ τοῦ
εἶπες, ἀποκρίναι ἐπὶ τὴν οὐκ ἔχοντα τοῦ πρώτου σου.
Ἐπὶ τὴν πύλιν σου καὶ τὴν πύλιν σου, γὰρ δὲ τοῦ
εἶπες, ἀποκρίναι ἐπὶ τὴν οὐκ ἔχοντα τοῦ πρώτου σου.

Ἐπὶ τὴν πύλιν σου καὶ τὴν πύλιν σου, γὰρ δὲ τοῦ
εἶπες, ἀποκρίναι ἐπὶ τὴν οὐκ ἔχοντα τοῦ πρώτου σου.
Ἐπὶ τὴν πύλιν σου καὶ τὴν πύλιν σου, γὰρ δὲ τοῦ
εἶπες, ἀποκρίναι ἐπὶ τὴν οὐκ ἔχοντα τοῦ πρώτου σου.
Ἐπὶ τὴν πύλιν σου καὶ τὴν πύλιν σου, γὰρ δὲ τοῦ
εἶπες, ἀποκρίναι ἐπὶ τὴν οὐκ ἔχοντα τοῦ πρώτου σου.
Ἐπὶ τὴν πύλιν σου καὶ τὴν πύλιν σου, γὰρ δὲ τοῦ
εἶπες, ἀποκρίναι ἐπὶ τὴν οὐκ ἔχοντα τοῦ πρώτου σου.
Ἐπὶ τὴν πύλιν σου καὶ τὴν πύλιν σου, γὰρ δὲ τοῦ
εἶπες, ἀποκρίναι ἐπὶ τὴν οὐκ ἔχοντα τοῦ πρώτου σου.

Ἐπὶ τὴν πύλιν σου καὶ τὴν πύλιν σου, γὰρ δὲ τοῦ
εἶπες, ἀποκρίναι ἐπὶ τὴν οὐκ ἔχοντα τοῦ πρώτου σου.

13)

γοργεύς ἔδω, σοφὸς;

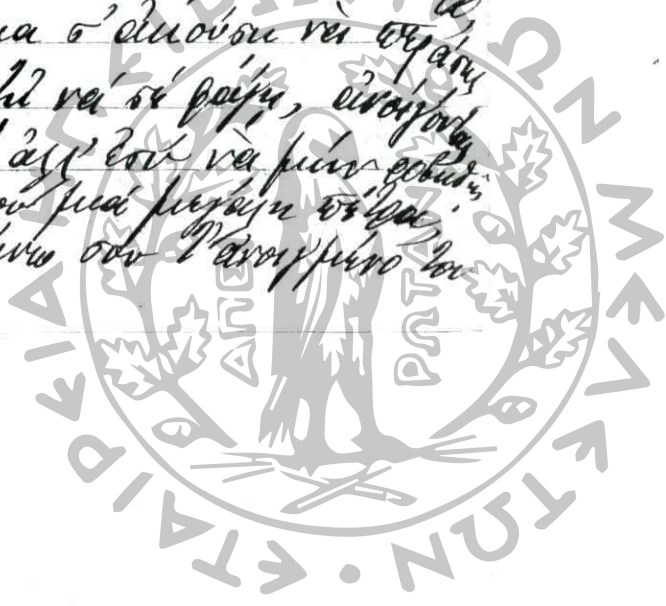
— Ἥστα νὰ σοὺ γυθῶς τὸ λυγρὸν ἔργον,
γιατὶ ἔχασα τὸ ἔργον τῆς οὐρανίας νείρας πρὸς
μαί θυμὸν, τὸν πρὸς ἐξ ἐδὼ ὁ πρὸς
πίτῃς ὁ ἔργον πρὸς, ὁ γὰρ σου ἀρ χέρον
μαί πρὸς ἔργον τὸ ἔργον τῆς οὐρανίας νείρας
πρὸς, νείτῃς νὰ σοὺ γυθῶς τὸ λυγρὸν ἔργον
ἐξῆς, ἀπὸ τὰ γυθῶς σου (ἔργον!)

— ἔργον σου τὰ τὸ ἔργον. (Τὸν ἔργον ὁ ἔργον)

ἔργον σου ἔργον ἔργον ἔργον πρὸς οὐρανίας
τὸν σου ἔργον ἔργον.

— Νεὶ τῆς ἔργον ἔργον.

— ἔργον ὁ ἔργον ἔργον ὁ λυγρὸν ἔργον,
ἐργον σου ἔργον πρὸς, τὸν σου ἔργον. ἔργον
πρὸς ἔργον ἔργον ἔργον, ἔργον ἔργον πρὸς
πρὸς, ἔργον πρὸς ἔργον τὸν σου τὰ πρὸς.
ἔργον σου τὸν πρὸς τὰ πρὸς, τὸν σου ἔργον
σου τὸν πρὸς. ἔργον πρὸς τὸν σου τὸν σου
τὸν σου. ἔργον, ἔργον ὁ ἔργον τὸν σου
ἀπὸ τῆς πρὸς, τὰ πρὸς τὰ πρὸς, ἔργον
πρὸς ἔργον τὸ ἔργον σου ἀπὸ τὸν σου πρὸς
πρὸς. ἔργον πρὸς σου πρὸς πρὸς πρὸς
τὸν σου τὸν σου σου τὸν σου τὸν σου



14/ τοπος, ρίζη μέσα του της βίβλα και εγχε στο
μεσοποιον παραποταμου. Ο θεος δ'ερχεται να
μαρτυραν την βίβλα, αυ' αυ των και την μαρτυριαν,
εν' η αυτος κατα να κατα το παραποταμου και
ερχε και ο εγχε.

Theophrastus, 'Olar wäluor o Pwos las Xipos
 hir zammel, p'ihme eiptores eioiro low o' Vep
 p'is p'us eüpy stopa eioip's, low w'elach eiois p'ha
 hir w'elpe, us' eioo eüpy-eüpy! Shur stoppi,
 w'elachme o'ur oiooria' wou Xlois eü eülois,
 w'ep'e lo' l'p'ap'p'o l'p'ap'p'e na' p'ip'os o'ur Baryna.

— Камырки, введи пров Паруса!

— Kajo otir yamopo pioo! Hi' mooves; ² epey
to l'apayyo mooyi;

— Тёпла, вот то!

Τὸ βυρὶ σταί χέρια τοῦ ὁ Βασιλέως, τὸ νόμιμον
ναὶ εἰσέναι ἐκ αὐτοῦ εἶλον τὸ λαοῦ ποιεῖν.
Δὲν χερσὶν ναίειν τὸ λαοῦ ἐκ τῶν αὐτῶν.
Ναίειν ὁ Βασιλέως ναὶ εἰσέναι ἐκ αὐτοῦ ποιεῖν
τὸν λαοῦ τοῦ ποιεῖν.

It is now upon the table, your own pen,

56 *For qu'hor* & *Perognas m' a los* *For la*

εἶπε ὅτι καλεστέας καὶ τὸν ὑποστράτηγον
 οὗ ὁ Ἀπόλλων ἔπειθε πᾶσι παρὰ τὰς νότας περὶ
 ἑσπέρῃ μὴ ὅτι προΐστας, ἐπεί τε αὖτ' ἐλθὼν
 τὸν Ἀρσάνωα καὶ εὖρε τοὺς ἑλπίστους ἐν
 οὐκί, καὶ τ' αἰνέειν τὴν δόξαν αὐτοῦ, μὴ μὲν
 ὠδύμενα ποτὶ ἑλπίσιν ἑσπέρῃ.

Ὁ δὲ ἄλλος τοὺς ἑλπίστους πᾶσι δὲ ὑπάρχον
 οὗτ' ὅπου τὰς ὑποτάκτων, καὶ αὖτ' ἐν τῷ ὑπάρχον.

Καὶ οὖν ἑσπέρῃ (εἶπε ὁ Πόδας τὸν ἑλπίστους) καὶ
 καὶ ὑποστράτηγον καὶ ἑλπίστους ὁ Ἀπόλλων;

Τὸ κατὰ τὸν (εἶπε ὁ Πόδας) εἶπε καὶ οὐκ
 τὴν ὑποτάκτων, καὶ δὲ ἑλπίστους ὁ Ἀπόλλων.

Ὁ δὲ ἄλλος εἶπε ὅτι ὑποστράτηγον εἶπε πᾶσι

τὴν νότας, καὶ εἶπε καὶ καὶ ἑλπίστους ὁ Ἀπόλλων,
 ὁ Πόδας μὴ ὁ Πόδας τὸν ἑλπίστους ὑποστράτηγον
 ἑλπίστους τοὺς ὑποτάκτων καὶ τ' αἰνέειν τὴν δόξαν. Μὴ ὅτι
 ἑλπίστους μὴ δόξαν, ἑλπίστους ὁ Ἀπόλλων
 πᾶσι καὶ οὐκ αὐτοῦ. Ὁ δὲ ἄλλος ὁ Ἀπόλλων
 αἰνέει τὴν ὑποτάκτων καὶ μὴ ὑποστράτηγον, καὶ
 καὶ κατὰ τὸν ὑποτάκτων. Τὸν οὖν δὲ αὐτοῦ, ὁ
 Πόδας μὴ ὁ Πόδας τὸν ἑλπίστους, ἀπείπειν μὴ τοὺς
 οὐκ ἑλπίστους τὴν δόξαν καὶ ὑποτάκτων, πᾶσι
 αὐτοῦ καὶ δεξιῇ μὴ αἰνέειν δὲ αὐτοῦ. Ὁ δὲ ἄλλος

[illegible]

Τὴ δ' αὖ νύ κ' ἐπεὶ
ἔειπεν ὁ Βαρυεὺς.

Ἡ τοῦ αὐτοῦ δοῦσα, ὁ ἕως τοῦ αὐτοῦ (ὁ αὐτοῦ
 ἡ τοῦ αὐτοῦ δοῦσα) εἶναι καὶ πρὸς τοῦ αὐτοῦ
 βασιλευσίνης τοῦ αὐτοῦ πρὸς τοῦ αὐτοῦ, καὶ
 εἶναι καὶ τοῦ αὐτοῦ καὶ τοῦ αὐτοῦ καὶ τοῦ αὐτοῦ.
 Τὸ αὐτοῦ βασιλεῦς, εἰς τοῦ αὐτοῦ καὶ τοῦ αὐτοῦ, τοῦ

18) - Από τον δέντρο με 'νώ, Βασανισμούς δὲ κα-
λὰ μου, με' πᾶς σας με' καρδί σας! Στερωμένα
νῆσθ' με' ἡ ἐλπίς μου πᾶς σας!
Από μένα...

*Aὐτὸ ἐκείνου τὴν ἡμέραν ἀφῆσαν ἀπέβας οὗ
καὶ τοιαυτοὺς καὶ ἄλλα εἰς οὐδ' ἐλπίσιν ὅτι οὐκ ἔστιν ὁ νόμος*

Вот и Пасхотыя мѣсяца Бѣлагого христовъ явля въ
явномъ, аще въ Пасхотѣ мѣсяца Бѣлагого христовъ
въ оубожию.

Мил'яре ето и Радиславов Лов Радислав:
3. Адам б. Д. 121. 12. 3

3. Άρπα φαν Παναγία! Αρπάς ζήτω ο πέπλος της
Παναγοσύνης δυνάμεως φας, τὸ γέλασε τ' ἀχέει σου,
με ἔβαν ὅσο συζητοῦντας... Τὶ λέγει;

— *Πλοκή, γυναικα μου Βαλκίωνα! Φοβήδες εὐς Βα-
αίωνα μου... ἔλθαι, νοσήσεις, ἔσθω νύκτωρ κα-
νὴν ἡσυχίας;*

Tel' i'ea itor uai tor jayupó hus tel' i'ea hus oowit
ur' ablos.

Εὖ σοι γινώσκω καὶ ἐγὼ ὁ χρόνος, ὅταν ὁ βασιλεὺς καὶ
ὁ βασιλόγαμος πικρὰν ὥρην συλλογίσαντο, ὅταν καὶ ὁ
βασιλεὺς ἐννοήσῃ τὴν ἐξουσίαν. Ἄλλὰ ἐπὶ χρόνον
ὁ χρόνος, ἡ βασιλοσύνη πένητος ἐστὶν ὡς καὶ ἐπὶ
πολλὰ καὶ χρόνον ἐξοὺς τοὺς, εὖ σοι ἐξοφλήσει
ἐννοήσας ὡς ὁ βασιλεὺς. Ἄλλοτε ὅταν
ὁ χρόνος καὶ ὁ βασιλόγαμος, ἡ ἐξουσία ὅταν

19 eir wádeure hook to hroide, pápwe díow loo.
Euerunhín to gró loo.

Κυριώτερος & καύσιος ἐπὶ τὸν γάμο, εἴτε & Βα-
σιλεὺς τὸν Βασιλόγαμον :

4. Το ποσοστό των υδατοφώνων είναι το ίδιο σε όλες τις περιοχές, αλλά το ποσοστό των υδατοφώνων είναι το ίδιο σε όλες τις περιοχές.

Αυρίο, ὡς ἐπὶ πρὸς βασιλεῖα, δὲ ὅτε αὖθις ἀφ' ἑνὸς
πρὸς τὸ ἑλθεῖν ἐξ ἑνὸς πρὸς ἑνὸς, καὶ αὖ πρὸς τὸ αὖ ἐν
πρὸς καὶ καὶ αὖ, καὶ ἑνὸς πρὸς ἑνὸς.

Τὴν εὐχὴν ἴπτεαι ἀπὸ τοῦ ὁ Θεοῦ ἰσχυρῶς
 ῥηθῆναι, οὐκ ἔστιν, καὶ τὴν γὰρ τὴν εὐχὴν
 Τὴν ἡμῶν οὐκ ὁρᾷς, τὴν ἀποδοῦναι τὴν εὐχὴν
 — Κωνσταντίνε, Σταυρομένη!

Καὶ τὸν Στεφανόν. ὃς ἔλεγεν ὡς ἀπὸ
τοῦ πλήθος πρὶ ἰσχυρότερον.

Τὸ νῦν ἔστιν, Σταυροφονία! ἄφρονες ὦντες
 οὐκ ἔχετε τὴν χάριν μου, οὐ ἔχετε τὴν
 ζωοποιον τὸν ἔλεός μου, οὐ καὶ τὸν Σῶντα
 τὸν ὑποσπύον ἑαυτοῦ.

"Εχρυσέ εὐὸν ἡν φαινομένη τοῦ μα' ἡτον
 ἡμαῖνα μ' ἄρχος τοῦ γαῖν καὶ γαῖν
 -γαῖν ἡν γέφυρα δεινύρα, ἡ γαῖν

[illegible]

23 Υόσιος ναί ζερός, αἶμα δα ποταχὴ πρὶς αὐ-
τὴν ναγὰς τοῦ ἰσά φηατο' οὐροφόρο, ναί δα
πρὶν ἡμ' αὐτὸ ναί οἱ πάν. Ἐν ποταχῇ, χείμαρξ.
Μὴν ποταχῇ, αἶμα ἡνίοχα τοῦ πρὶ τοῦ νορλάπε
οὐ πρὶ σὺν πρὸς αὐτὸν. Εἶνα τοῦ πρὸς πρὸς
ναὶ τοῦ νορλάπε σὺν. Τὴν σὺν, οὐ δα αὐτὸ
ναὶ τοῦ οὐροφόρο οὐλαπὴν, δα ἡνίοχα αὐτὸ πρὸς
τοῦ ἰσά ποταχῇ πρὸς, πρὶ ναί οἱ πάν. Ἠνίοχα
τοῦ πρὶ τοῦ νορλάπε οὐ σὺν δὲ τοῦ τοῦ
πρὶ ναί δα οὐλαπὴν πρὸς. Τὴν σὺν αὐτὸ
ναὶ δα πρὸς οἱ πρὸς, δα οὐλαπὴν αὐτὸ
πρὸς τοῦ πρὶ αὐτὸ δα πρὶ ναί οἱ πάν. Ἠνίοχα
ἡνίοχα αὐτὸ δὲ δὲ αὐτὸ αὐτὸ πρὶ, πρὶ τοῦ
νορλάπε οὐ, δα τοῦ αὐτὸς ναὶ πρὸς
ναὶ δα ζερός πρὸς πρὸς αὐτὸ πρὶ
πρὶ ναί οἱ ποταχῇ πρὶ αὐτὸ αὐτὸ αὐτὸ πρὶ
αὐτὸ. Σὺν. Ἠνίοχα. Ἠνίοχα αὐτὸ
πρὶ πρὶ τοῦ νορλάπε οὐ τοῦ πρὸς αὐτὸ πρὶ.
Ναὶ αὐτὸς αὐτὸς ναὶ πρὸς ναὶ αὐτὸς
αὐτὸ τοῦ πρὸς αὐτὸ αὐτὸς ποταχῇ. πρὶ ναί
οἱ ναὶ αὐτὸς ναὶ ναὶ οὐ ποταχῇ δα
οὐλαπὴν ναὶ τοῦ αὐτὸς. Μὴν χείμαρξ ναὶ
Ἠνίοχα τοῦ αὐτὸς πρὶ αὐτὸς πρὸς αὐτὸ αὐτὸ

[illegible][illegible]

4) ἡρώδης καὶ οὐκ ἔγωγε ὄφειλον καὶ ζῶσαι. ὅτι καὶ
ἐπαύριον καὶ οὐκ ἔγωγε ὄφειλον ζῶσαι. ὅτι καὶ
ἡρώδης καὶ οὐκ ἔγωγε ὄφειλον ζῶσαι. ὅτι καὶ
ἡρώδης καὶ οὐκ ἔγωγε ὄφειλον ζῶσαι.

Ἦν δὲ πρὸς τὸν ἡρώδη, ὅτι καὶ οὐκ ἔγωγε
ὄφειλον ζῶσαι. ὅτι καὶ ἡρώδης καὶ οὐκ ἔγωγε
ὄφειλον ζῶσαι.

ὅτι καὶ ἡρώδης καὶ οὐκ ἔγωγε ὄφειλον
ζῶσαι. ὅτι καὶ ἡρώδης καὶ οὐκ ἔγωγε ὄφειλον
ζῶσαι.

Ἦν δὲ πρὸς τὸν ἡρώδη, ὅτι καὶ οὐκ ἔγωγε
ὄφειλον ζῶσαι. ὅτι καὶ ἡρώδης καὶ οὐκ ἔγωγε
ὄφειλον ζῶσαι.

Ἦν δὲ πρὸς τὸν ἡρώδη, ὅτι καὶ οὐκ ἔγωγε
ὄφειλον ζῶσαι. ὅτι καὶ ἡρώδης καὶ οὐκ ἔγωγε
ὄφειλον ζῶσαι.

Ἦν δὲ πρὸς τὸν ἡρώδη, ὅτι καὶ οὐκ ἔγωγε
ὄφειλον ζῶσαι. ὅτι καὶ ἡρώδης καὶ οὐκ ἔγωγε
ὄφειλον ζῶσαι.



Once upon a time there was
a very black negro (15 feet
tall) with big cowlike eyes,
with very red protruding lips,
with teeth white as snow and
as broad as the span of the
hand and nostrils so wide
that one could insert ^{your} ^{finger} ⁱⁿ ^{it}.
He was ^{uglier} ~~more~~ uglier than any
other negro who ~~has~~ ^{had} ever
been born on this earth and
when he was in a hurry ^{to go}
somewhere he covered a 7
days trip in one ^{jump} ~~stride~~.
So with forty jumps he ^{reached} ~~went~~
to the far end of the world,
and he came back home. He
lived alone and he had no
parents, no brothers nor sisters
and nobody else. This negro

owned a very big cave where
^{they were} 40 jars of gold coins
He used to sit day and night and
with a big shovell he tossed the
coins to enjoy his wealth
and only once in 40 days and
nights he would open the door,
go out, and make a great tour
to the far ends of the world.

Seeking big game, lions, tigers,
foxes, birds, snakes and eat
them raw. He ate all night long
before daylight he would pick
a flower from the field belonging
a magician and went to the
large iron door of the cave
before daylight because he could
not not look at the light of the
sun. As he approached the door
he touched it with the flower, the
door opened - he entered, passed
into the cave the door closed
automatically behind him.

The door of this cave was in
 in a steep slab of marble and
 nobody knew it and if anybody
 could find it he could not open
 it because it had not any lock
 and the only thing that could
 open it was a flower from the
 magician's field; and that was
 not so easy to find among a
 million flowers. Therefore the
 negro was safe in this cave
 and he had no fear that anyone
 could take it from him.

One night the famous son
 of the widow, the ^{best} greater hunter
 in the world, who had an
 arrangement with the King of
 the country to bring him every
 day some game and if he failed
 to do so, the King would have
 his head cut off. While the hunter
 was hunting with his bow and arrow

crimed with his dogs, he happened
to be near the iron door of the
negro's cave. It was full moon and
when he was expecting to see
some ~~with~~ animal emerge from
the cave he saw a door open
in the middle of the marble slab,
and in the opening behind
a yellow glow. The enormous
negro came forward and the
door closed behind him with a
thud. The son of the widow
concealed himself in order
not to be seen by the negro but
he knew that that door led
to the treasure. As soon as
the negro jumped from sight the
hunter approached the door to
see - but the moon was on
the other side of the marble slab
and as he could not see what
kind of door it was he decided
to await the return of the negro.

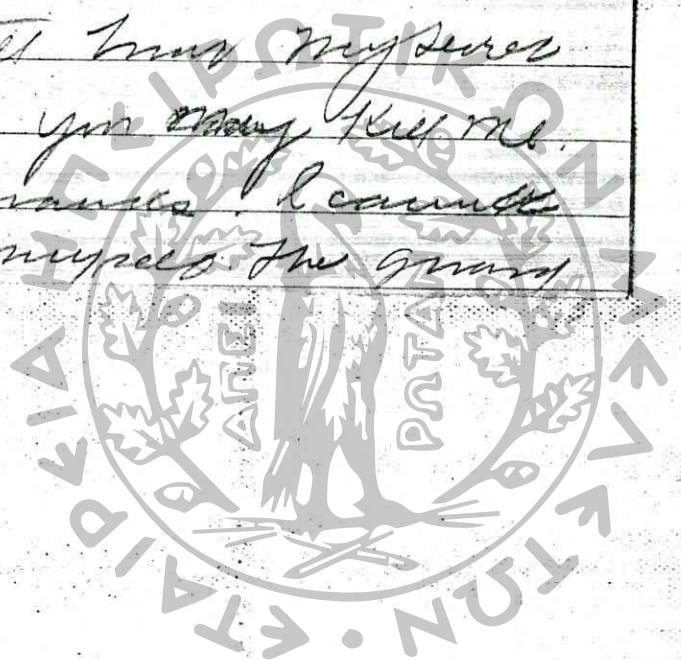
3
and to see it in the light of day.
He hid himself behind some
shunks in a spot whence he
could see the door and the
negro and yet be safe from
the negro's teeth. A little before
dawn the negro came with a big
jump - and took his stand before
the door. He (the hunter) saw
the negro touch the door with
something resembling a flower,
the door opened wider and
the ^{yellow} glow rushed out. The door
closed behind him with a bang.
R After a while the sun started to
rise. The hunter left his hiding
place and ^{went to} approach the door.
What he saw! The door was solid
iron - and then he made sure
that the door guarded a treasure
and that the negro was the owner.
After all this he realized that
he had not killed any game.

In the King and thus his head
would be cut off if he presently
himself bearing nothing. He
thought and thought and he did
not know what to do -
no deer, no wild swine - no
hares, - If he could
present only one hare,
he would save his head.

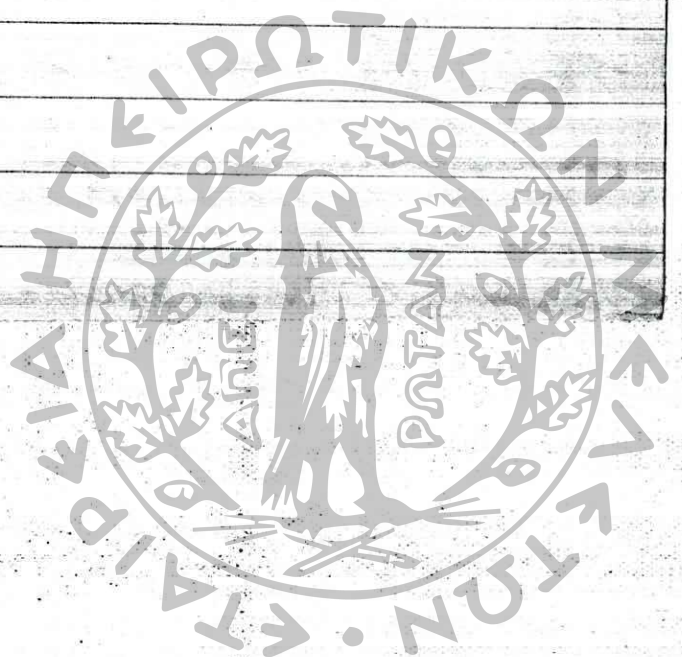
It was time to return to the
palace and he had no time
for hunting and very disappointed
he started back. Near the
palace he found a cat. Behold -
he said to himself - there is
an animal which could pass
for a hare. The King will
not see the difference, and
immediately he shot his arrow
and killed the cat. Nobody saw
him. He skinned the cat - cut
off the tail and gave carcass to
the cook. As soon as the King

4 -

put out his hand to take a
bit of the cat, to eat he heard
a meow! Meow! Don't eat
me, I am not a hare I am
the cat. The King was angry
and ordered his guard to cut
cut off the head of the widow's
son and to bring it to the
King. When the guards were about
to behead the lamented widow's
son said to them: Don't cut
off my head for I have a very
great secret to tell my King, say
if you kill me the King will
lose very much. Take me to the
King first to tell him my secret
and afterwards you may kill me.
I am in your hands! I cannot
go out to save myself. The guard



went to the King and told him
everything. Telling him to me
that I may see what he was
to say to me. The King said to him
and immediately the guard
brought the guilty man.



10-1-49

Hotel Newton

JOHN NICHOLAS, MANAGER



TEL. MONUMENT 2-5400

2528 BROADWAY
New York 25, N.Y.

I enjoyed the

2-22-49

The snake will start to chew the stone and before he finishes you will have the time to cut the flower and to go away. In fact when the widow son went into the hollow the snake threw himself on him with his mouth opened three yards wide but the man threw the stone at once into his mouth and left immediately. At the same moment he went to the green spot where the flowers were growing, plucked the flowers and went back to the place. "Good morning"

my King Father-in-law" "Welcome
my Son-in-law". Did you bring the
flower? Here it is. The King took
it in his hands, stared at it, and
made sure that this was the
red flower. He had no doubt that
it was. The King was very joyful
and he kissed his son-in-law.
"Tell me now, my son-in-law, how
did you get along in your trouble,
the King asked him, and he
told him every thing that had
happened and informed him
that the Arab was accustomed to
leave his house only one night
in forty and on his way back
he passed by the field of the
witness, plucked the flower and
opened with it his door. Afterwards
they discussed when they would
go to the Arab's Palace and

2-22-49

Hotel Newton

JOHN NICHOLAS, MANAGER



(2)

TEL. MONUMENT 2-5400

2528 BROADWAY
New York 25, N.Y.

by what way. "Shall we go now," asked the widow's son, "or shall we wait until the Arab goes out?"

"The better way is to go, the night when the Arab leaves, and we shall have one enemy less."

On the night when the Arab was to go out, the King and the Son of the widow, were watching to see when the door would open. After a while the creaked, opened ~~and~~ ^{the Arab} appeared and the door closed behind him. He started off as if he were walking on air. The other two touched the door with the flowers, the door roared like a wild animal and opened wide. The men's eyes squinted because of the light.

OWNERSHIP - MANAGEMENT

which issued from the palace
~~and~~ followed immediately after by darkness
and a strong wind which
forced them out of the palace
~~threw them down~~ down, and
the door closed itself behind
them. They were afraid that
they would be thrown down
the cliff when they had recovered
from the shock they returned
at once to the King's palace
entered his office greatly worried
about what had happened and
(they) began to weep. The red
flower was gone, the hope of
entering the Arab's mansion is
gone, and perhaps the Arab,
seeing that his mansion had
been entered, would be more
careful in the future.

2-22-49

Hotel Newton

JOHN NICHOLAS, MANAGER



TEL. MONUMENT 2-5400

2528 BROADWAY
New York 25, N.Y.

"What shall we do now", asked he. "First,"
replied the young man, "you should
give me the hand of your
daughter in marriage, and after
one year I shall tell you what
we must do". Then the King, seeing
his bravery, the sacrifices and the
devotion of the young man, and
hoping that he would be
one day the Master of the Arab's
man, summoned the Queen and
the princes and said: ~~you~~
~~Majesty~~ My Queen and Princes
I present to you your future
son-in-law and Princes I
present your future husband.

OWNERSHIP - MANAGEMENT

My King, you will give a hunter as
a husband to our only daughter,
while so many royal princes
are asking for her. What makes
you make such a decision, said
the Queen, the son-in-law whom
I saw choosing is better than a
million royal princes. The young
man stood silent and the princess
said: "Be quiet, my mother queen.
If my father disregards so many
royal suitors and chooses a hunter
that indicates a secret which we,
you and I, must not know." My
daughter, replied the queen, if you
too favor him, I give you my
full consent and my wishes for
perfect happiness in your marriage.
The preparations for the wedding

2-22-49

Hotel Newton

JOHN NICHOLAS, MANAGER



TEL. MONUMENT 2-5400

2528 BROADWAY
New York 25, N.Y.

begon forthwith and were culminated
by the ceremony a week later.

The queen and the princess were
joyful over the wedding but the
King and the groom were very
thoughtful. My King, since the
day of the wedding you have
not smiled and you have
been so thoughtful. What has
happened? Nothing, my wife.
The cares of my Kingdom. Do
you think that it is easy
to be a King? The same ^{question} ^{brother}
^{addressed} proposed to his Son-in-law
brought the same answer.
On the year progressed the King
and the young man became

OWNERSHIP-MANAGEMENT

more thoughtful and the queen was more worried. Toward the end of the year the Princess gave birth to a handsome son and they were all very happy that the Kingdom had an heir, - above all, the father, who realized that if any evil came to him in the Arab's dwelling, there would be someone to avenge his death. When the year had elapsed the king said that it was time to do something about the omission of the witness. "To-morrow, replied the young man, I shall go to the house of the witness for the flower and if I come about safe we shall talk it over. The next day he dressed as a hunter and presented himself before the witness

2-22-49

Hotel Newton

JOHN NICHOLAS, MANAGER



(5)

TEL. MONUMENT 2-5400

2528 BROADWAY
New York 25, N.Y.

He found her before the fire in her
Cave. Good morning, Mother, said he.
Good morning, son. What has happened
again, asked she with interest. I have
lost again the key of my box, and I
have come to weep again over my
close friend, your son, in order to
get the flower. He took from under his
arm a gold sinner and began to weep
until he had filled it with tears. The
witness at once drank the contents
at one draught and she gave him
permission to go to the field to get
the flower. Coming up from the
hollow the snake jumped at him
but he threw into this open mouth
a big stone and went right away in
search of the flower, and he did not return it.

OWNERSHIP - MANAGEMENT

and returned at once to the palace where
the King was impatiently awaiting him.
The King, seeing him safe, was
very happy, embraced him, kissing
him and asked him whether he
had brought the flower. "Yes," said he,
but now I must face ^{the} greatest difficulties.
The next day he took his bow and
arrows, his ^{cudgel} staff and said good-bye
to the King and Queen and ~~the~~
his wife, kissed his son and
left saying that he would go to a
strange kingdom to find his
mother's brother. He went to find
the very great magician with one
eye and one tooth. He found her
changing water into sand. "Good
morning, great magician," - "Good
fortune to the widow's son. How
do you know me?" he asked her. "How
could I not recognize you, she answered

2-22-'49

Hotel Newton

JOHN NICHOLAS, MANAGER



TEL. MONUMENT 2-5400

2528 BROADWAY
New York 25, N.Y.

because of your resemblance to your mother, my
close friend. What misfortune has
brought you to me? - The young man
told her everything that had happened
to him and asked how he would treat
the Arab and take possession of all
his gold and belongings. "You ask me
a very difficult thing," she told him.
If you were somebody else I would not do it,
but since you are the son of my dear
friend, I shall do it, but you need
need intelligence and bravery together,
in your head and in your heart.
Intelligence to do what is necessary
and ^{bravery} courage to conquer the terrible
Arab, who has 7 bodies and 7 heads.
After death he will become a shark.
The shark, if killed, will become a wolf.
and the wolf, killed will turn into
a bear. The dead bear will become a tiger.

OWNERSHIP - MANAGEMENT

The tiger would turn into a lion, —
and the lion would become a snake
40 yards long and the length of two
arms around. The snake is the
worst of all. Even if he is not
hungry he turns you into marble
by looking at you and if he is hungry
he swallows you. Let us start
now from the door. As soon as
it is open a yellow glare will
spread out and then a darkness
will grow over everything, as if
it were midnight without a moon
and with very heavy clouds and
a rushing wind which could blow
you far away like a feather.
You will then a light that cannot
be extinguished even with water.
Any light you cannot see without
in the darkness and

Hotel Newton

JOHN NICHOLAS, MANAGER



2-22-1909

TEL. MONUMENT 2-5400

2528 BROADWAY
New York 25, N.Y.

and to obtain this most precious
light you must make a candle with the
fat of a living man and have this
candle lighted before you open the door.
When you open the door with the
burning candle in hand the Arab
will jump at you to eat you. Don't be
afraid. Look him straight in the eyes.
He will be paralyzed at once and
will fall down dead and from his
abdomen will ~~for~~ jump a fish
which will jump at you to eat you.
If you are afraid, you are lost.
Don't be afraid but with your cudgel
strike him in the throat. And as
the fish falls down dead there
will issue from him a wolf. With
hydrophobia, to eat you. With
strike him in the right breast you

stick
cutt^{ed} and he will fall dead. As soon as
he is dead a bear will appear ~~to~~ eat you.
Strike him in his right nostril with
your stick. He will fall and a tiger will
stand up to tear you to pieces with
his teeth and nails. Be steady. ~~Don't~~
be afraid. Strike him very hard with
your stick on his left eye and
he will fall dead and a wild lion will
appear to tear you to bits and
will swallow the remains. Don't
~~strike him~~. Push your
stick up his left nostril and pull
it out through his left eye.
The monster will roar and fall
down dead. A terrible snake will
uncoil from his entrails, 40 yards
long and ~~as~~ two arms length
around. If he is hungry he will swallow
you at once but if he is full he will
turn you into marble. Take care. Don't be
afraid of ~~the monster~~.

Hotel Newton

JOHN NICHOLAS, MANAGER



TEL. MONUMENT 2-5400

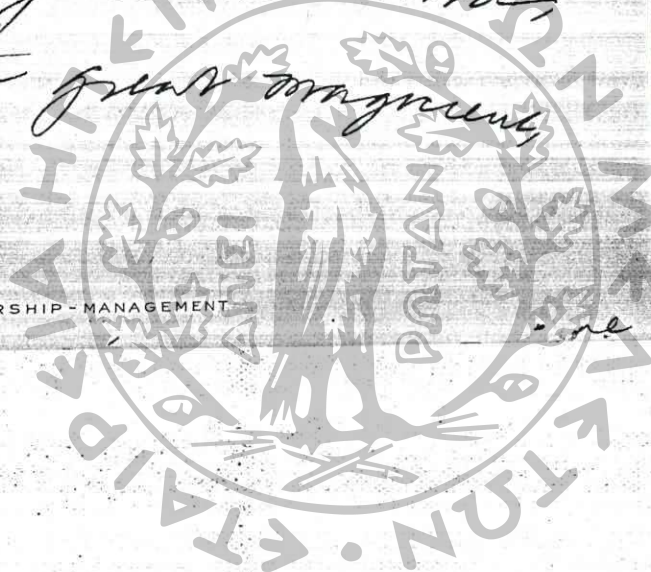
2528 BROADWAY
New York 25, N.Y.

2-22

8

You are lost. If you are turned into
Marble you will be marble until the Snake
is hungry - then he will moisten you
with his tears and you will no longer
be marble, and he will eat you.
When you are in the stomach of the
snake, take out your sword and
open him and get out. The Monster
will die and you will be the
Master of all the treasure, but
take care, no words must
come forth from your mouth
because all the gold pieces will
turn into coal. The young man
put this all away in his mind,
thanked the great magician,
and left.

OWNERSHIP - MANAGEMENT



February 28

Hotel Newton

JOHN NICHOLAS, MANAGER



TEL. MONUMENT 2-5400

2528 BROADWAY
New York 25, N.Y.

The first thing which he had to do was to make a candle from the fat of a living person. He came across a very fat man sleeping under a steady tree. Here he is, said he to himself, the man whom I am seeking. Taking his knife he cut from the abdomen of the man a piece of fat, sewed the cut in the skin and ran away without awakening the man. In the evening he reached a village where he passed the night in a inn and there he made the fat into a candle. In the early morning he left for the Arab's mansion. Arriving there at midnight he lighted the candle. As soon as he touched the iron door with the flower of a green rose and he went inside. The yellow glow gave place to a deep darkness and a strong wind arose, but the candle was not extinguished and he could see

with its light. Then the Arab jumped upon him. He killed the Arab with his glance and from his dead body emerged a fish. He killed it and from its body came forth a wolf. He killed the wolf and from it came a bear. He killed the bear and a tiger came forth. He killed the tiger and a lion appeared. He killed the lion and the snake came out. The snake was not hungry and he changed him into marble. After a few days when the snake had become hungry he changed him back into a living person, who swallowed him; but taking his sword from his side he opened the ~~cave~~ ^{stomach} and stepped out, in good health.

In the cave a golden light was shining from the mass of gold coins. When they entered the cave he came upon 40 piles of gold coins. He should have liked to cry aloud for pleasure but remembering the advice

Hotel Newton

JOHN NICHOLAS, MANAGER



TEL. MONUMENT 2-5400

2528 BROADWAY
New York 25, N.Y.

Feb 28

(2)

of the great soragium he did not utter a
sound, but afterwards without shutting the
door of the mansion he came to the King
and said to him: 'Briefly, my father-
in-law; - send immediately one
thousand canals to bring all the
gold coins because I left the door
open as I was afraid that we could
not open it again and I would have
to get another flavor. I do not want
to see the witch again and do not
wish to fill another saucer with
tears in honor of her dead son. 'Tell
me my ^{worthy} son how did you arrange
everything? Did you Klee the Crab?
'I have not time to recount everything.
On my return I shall tell you all. If
he hurriedly left for the case. The
next day in the morning the King sent
1000 canals to bring the 40 / sides of
gold coins

I happened to ~~there~~ at that moment
and they gave me a handful of gold
coins and they lived happily ever
afterwards.

La fin



Hotel Newton

JOHN NICHOLAS, MANAGER



TEL. MONUMENT 2-5400

2528 BROADWAY
New York 25, N.Y.

Flower because I have lost the key of
my iron box and I remember that
you son told me that if I ever lost
key I should here come ask you
for the rare flower which would
open it. Do you know where you will
find it? I asked the inclusive. You will
find it way up there in a small
spot which is green - than the rest.
Yes I see it, another. That space
is covered with that rare flower.
But beware of the hollow
road that you will encounter because
in it there is a big snake at least
yards long, which is blind in both
eyes but has very good hearing. He
can hear even one leaf falling from
a tree. When he hears you he comes

OWNERSHIP - MANAGEMENT

the hollow he jumps on in order to
bite you, opening his mouth three
yards wide, but you must not
be afraid. Take with you a big
stone and when he opens his
mouth throw it inside and go
away very quickly.



Hotel Newton

JOHN NICHOLAS, MANAGER



TEL. MONUMENT 2-5400

2528 BROADWAY
New York 25, N.Y.

The witness, seeing him from afar, going to her cave, started to pick up boulders and throw them at him but his ^{son} ~~voice~~ loud thundering voice he said to her "Don't Kill me mother because I was ^{your} intimate (it was not true) friend of yours. The witness stopped immediately throwing ^{rocks} boulders at him and she received him like somebody of her own family saying to him: "What do you want here?" "I came," he replied, to fill two saucers with tears, for you. The first saucer because I do not want you to eat me, and the second for my son who was killed so young in battle. This was not true because he was not an intimate friend of the witness and he did not even know him. You do not need, she answered, to be

not to eat you as I shall not eat you
since you were an intimate ^{friend} of my son,
but I want the saucer of tears for
my son I have a great deal of time to
drink because people from my tears
do not often pass here. Only one passes
here once in 40 nights but I cannot
^{catch} Gharap he can cover seven days'
distance in one leap. He is a
terrible Arab 5 yards tall who comes
and takes a flower from my field
to open his iron door. The son of the
widow took the second saucer, started
to weep and continued until he
was overcome with tears. Then the
widow picked up the saucer in both
hands and drank all the contents
as if it were very good arragade,
then she said to him: "Tell me now
my son whom do you want best?
I come to ask you for the name."

Which one of all of you can go into this high mountain to find the witch in her cave and fill ^{one} ~~a~~ saucer with tears for her ^{in order not to be} ~~without being~~ devoured by her; and another for her dead son? The one who can do all that with and can bring me the flower from the fields will become my son-in-law if he is unmarried, but if he is married he will rule with me.

All who were working in the Palace, young and old, looked at one another without answering the King. Only the widow son replied: "I, my King, will go to do what you order, whereupon he took two gold saucers and left to go to the water.

pardon the widow's son and ordered
him to ^{replace} put his sword in its
sheath ^{return} to

After dinner the culprit pretended
that he was going to the game
and ^{the} King followed him ^{un}observed
as far as the door of the cave;
then the young man lighted a
candle which he had brought
with him in order that the
King might see the door of the
cave but with fear and
trembling lest the Ark appear.
On the way back to the palace
the King said to the young
man: "Oh! son of the widow
if we succeed in getting the
treasure you will become my
son-in-law. Upon hearing
these words the young man
fell down and kissed the
King's feet; for the great honor
which he was conferring upon him,

What do you have to tell me? The King asked angrily. A very great secret which nobody may hear except you. The King all the people who were in the dining-room to leave and only he, his wife, the queen and ~~the~~ his only child, the princess, stayed. I wish the queen and the princess to leave the room, said the guilty man, because women cannot keep a secret. They left, and the son of the widow started to tell everything which he had seen that night. That is why, my ^{King,} ~~guard,~~ I could not kill my game and to avoid having my head cut off I decided to kill the cat thinking that it would pass for a rabbit. When the King heard the secret about the treasure and the Arab called The Body Guard and told him that he would

replied the locksmith, "This kind of door is magical and it can be opened only by a special flower. When this flower touches it, the door opens by itself." "Now where can we find this flower," asked the King. "There, far from here, on that high mountain, is a dark cave in the middle of a great precipice. In that cave there lives a the widow of a dracula (monster) who cries day and night about the death of her only son. This woman has many fields in one of which there is a small spot where blossoms that flower. Nobody can find this flower because in order to reach the field he must pass before the widow, carrying under each

arm a deep Sauer, which he may
fill with tears; - the first Sauer²
begging that he may not be
devoured and the second for
the Son of her dead son. With
the tears from the first Sauer
she washes her hair and her
face and into the tears from
the second she quenches her
thirst, drinking even the
last drop. But you are a
King, and you cannot do that.
~~A King of your position must~~
A different person must do
that; - get the flower and open
the door." After the locksmith
had left the King called together
all his people and said: "Which
one of you can go far away to
mountains to find the widow of
the monster in her cave."

for he was in love with the beautiful princess but had not told anybody so yet, as he had no hope of marrying her. After their return to the palace the King was very thoughtful and sent for the greatest locksmith in the Capital. The locksmith was afraid when he heard that he had been summoned by the King, appeared trembling. "Don't be afraid," the King said quietly, "I don't wish to hurt you. There is somewhere an iron door which has ^{without any} no key-hole, but you cannot see where the door begins nor where it ends, because the four corners are concealed in big, strong rocks. Now I want you to tell me how the door can be opened. "My King" ~~the~~

How old are you?

Age is a quality of mind.

If you have left your dreams
behind,

If hope is cold,

If you ~~have~~ no longer look ahead,

If your ambitions' fires are dead -

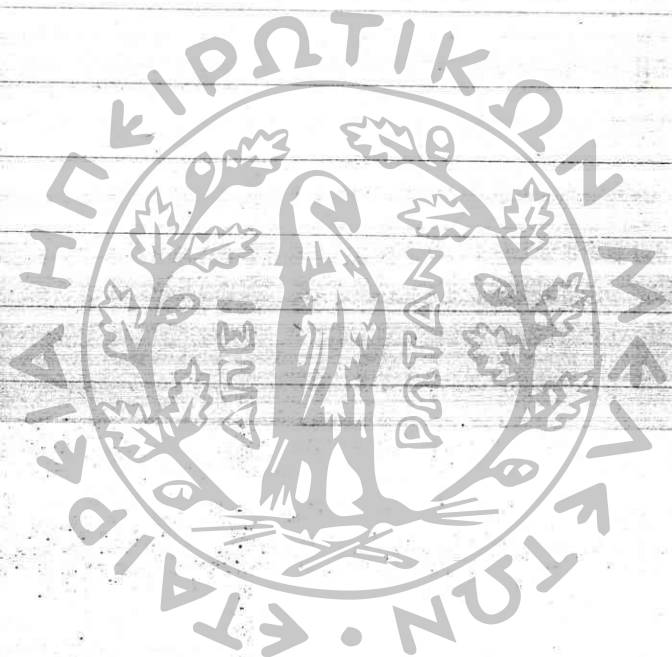
Then you are old.

But if from life you take the best,
And if in life you keep the zest,

§ If ~~love~~ you hold -

No matter how the years go by,

No matter how the heart-days fly,
You are not old!



96/18

ΟΙ ΠΡΩΤΟΙ ΣΥΜΒΟΥΛΕΣ ΜΑΡΤΙΟΥ 1908
(ΑΡΧΙΤΕΚΤΟΝΑ ΤΩΝ Χ. ΧΡΟΝΟΛΟΓΙΩΝ)

Μία φορά μὲ ἕνα παρὸ ἦταν ἕνα πατέρας ποὺ εἶχε
ἕνα ποταμόν, καὶ τὸν ἀγαπούσε περισσότερο ἀπὸ
κάθε ἄλλο σὺν νόστο. Μία μέρα ὁ πατέρας ἀρρώστησε
καὶ ὤλεσε ἀπὸ μιὰν ἐβδωμάδα ἔγινε ἐσθροδάρας. Τὴν
ὀργὴν ποὺ ἦταν γὰρ τὰ πένταρ, εἶπε εἰς τὸ παιδί του,
ποὺ κάθονταν σὺν τῷ πρεβρῶν μὲ ἔνταρ
— Μὴν γὰρ παιδί μου! Ἔσθιν εἶσαι ὁ νόστος. Οἱ γοῦν
πρὶν καὶ πεδαῖσαν πρὶν ἀπὸ τὰ παιδιὰ, καὶ αὐτὸ εἶς
ναὶ τὸ παύζερ. Ἄν ἀπέδρασαν τὰ παιδιὰ πρὶν ἀπὸ
τοὺς γοῦν, τότε ὁ νόστος δὲ ἔχαιρε. Ἀκούει εἰς
ἔχων τὰ σου πῶ τὴν ἐξουσία μου ὀργὴν. Δὲν ἔχων
γούμ καὶ σου ἀρῶν, ἐπειδὴ ἡ εὐχὴ δὲν δύνει ποτὶ
τὰ μὲ βοήθειαν. Δὲ σου ἀρῶν ὅπως πρὶν συμβουλίς.
Ἡ πρώτη ἡ μικρὸν παρτίφου, ἡ μικρὸν παρτίφου.
ἡ δεύτερη. πῆγαν εἰς τὴν μικρὸν, καὶ γύριζε εἰς
τοὺς σου παρτίφου. καὶ ἡ τρίτη. παύζερ καὶ παρτί
συμβουλίς παρὶ χίλια φημιά. Αὐτοὶ οἱ πρὶν συμβου-
λίς, παιδί μου, εἶσαι. παύζερ ἀπὸ ὅλα τὰ γούμ
τοῦ νόστου.

*

Πένταρ ὁ πατέρας καὶ τὸν πῆραν, καὶ ὁ γιὸς ἀρχὸν
καὶ οὐκ ἐβλεπε τὸν δὲ εὐνέβαινε. Δὲ παρτίφου καὶ
δὲ γένονταν παρτίφου; Προτίμω καὶ παρτίφου ἄν
καὶ ἦταν μικρὸν, καὶ εἶσι ἐφεξῆς τὴν πρώτην συ-
μβουλίαν: πατέρας του. Ὑποκαὶ ἀπὸ τὸν γάμο του, καὶ
ἔχονταν οὐκ ἄρα καὶ παρτίφου, οὐκ γιόδια καὶ

πρόβατα νά βοσκίση, οὐρα μουάρη γιά νά γίνη ἀγορά-
 τος, οὐρε παρριάν ἄλλη γένη γιά νά γίνη στήν χύρε
 του, ἀνεράσεις νά πᾶν σά γέρα ὅσο τό θυρατό γρη-
 χοράτερα. Ἀποχαρίτως νή γυραῖνά το νή ἔφυγε, νή
 ἀφῶ πῆρασι πάντοις ναι βουρά, πολάνια ναι δάσας
 σει, ἔφθασε στήν ~~φαντιά~~. Ἐκεῖ συμφώνησε μέ ἕναν
 κύριο νά δουλέψῃ ἑπτά ἀκέρια χρόνια ναι νά γάθῃ
 ὅσπερα ἵνατό γρηριά ναι νά γυρίσῃ σὺν τόνο το
 ναι σὺν σπῆ το. Ἔτσι ἔφθισσε ναι τὴν δώδεκῃ
 συμβουή το πατέρα το.

Ὅσπερα ἀπὸ ἑπτά χρόνια παρουσιάσθηκε σὺν κύριῳ
 το γιά νά πάρῃ τό μισθό ναι νά γυρίσῃ σὺν τόνο
 το. Ὁ κύριος το μίσησε τὰ ἵνατό γρηριά το
 τὰ ἔβαλε σὲ ~~ἕνα μὲ ἀφῶ~~ ἕναν γουρβά ναι τὸν
 ἄφησε νῆω. Ὅσπερα ἔγραψε νῆω ἡ ἑπάκτω σ' ἕνα χαρτί
 τό δίδωσκε τὸ βαλε ποτὶ σὺν γουρβά ναι το εἶπε:
 — Ἐδῶ, παιδί μου (ναι το ἔδειξε τὸν γουρβά) εἶναι
 ὁ μισθός το, νή ἔδῶ (ναι το ἔδειξε τό δίδωσκε-
 το χαρτί) εἶναι μιὰ συμβουή. Διάλεξε ναι πάρε: δίξες
 τὰ ἵνατό γρηριά, δίξες νή συμβουή. Ἄν πάρῃ τὰ γρη-
 ριά, δὲν δά πάρῃ τὴν συμβουή, νή ἄν πάρῃ τὴν
 συμβουή δὲν δά πάρῃ τὰ γρηριά. Διάλεξε ἕνα ἀπὸ
 τὰ δύο. Αὐτός μέ ὅμω τὴν δίξος ποὶ εἶχε τὰ πάρῃ τὰ
 γρηριά ναι τὰ γυρίσῃ τό γρηγοράτερο σὺν τόνο ναι
 σὺν σπῆ το ναι τὰ δῶν τὴν γυραῖνά το, ἀπ' τὴν
 ὁποῖαν δὲν εἶχε εἰδένους ἀπὸ ἑπτά χρόνια, θυμήθηκε
 τὴν πρῶτη συμβουή το πατέρα το ναι προήμωσε
 τὴν συμβουή ἀπὸ τὰ ἵνατό γρηριά. Λαβαίροντας τὴν
 ἀπόφασιν το παίρνει τό χαρτί ναι διαβάσει: Μὴ φῶμ
 ποτὶ ἀπὸ τὸν ἴσο δρόμο. Διαβάροντας τὴν συμβουή με-

γενόμενος πάλι τὸ προῖκόν σου ἐπὶ τὴν φτωχίαν, ἀλλὰ δὲν
μποροῦσε νὰ ἀλλάξῃ, καὶ συμφώρησε καὶ δουλέψῃ γὰρ
ἄλλα ἐπὶ χρόνια πλὴν πῦρ τοῦ γὰρ ἄλλα ἐπὶ τὴν
φτωχίαν, καὶ ἔτσι ἄρχισε πάλι τὴν δουλείαν του.

Πέρασαν καὶ τὰ δύο χρόνια ἐφ' ἧς χάρις καὶ παρουσι-
ᾶσθαι καὶ πάλι πλὴν πῦρ τοῦ γὰρ πάλι τὸν μισθόν
του καὶ τὸ γυρίσθαι πλὴν πῦρ καὶ τὸ σπῆναι του. Ὁ
κύριος τοῦ γὰρ πῦρ πάλι ἐπὶ τὴν φτωχίαν, καὶ ἔβαλε
ὁ ἔσαν τριπλῶς καὶ τὰ ἔβαλε πάλιν. Ὅσοις ἔρε-
ψε πάλι πάλιν ὁ ἔνα χάρις, τὸ δίδωκε, ὅσοις κο-
τὰ πλὴν τριπλῶς καὶ τοῦ γὰρ πάλιν τὸ ἴδιον.

— Ἐδῶ, παῖδί μου (καὶ τοῦ ἔδειξε τὸν τριπλῶς)
εἶναι καὶ πάλιν ὁ μισθός σου, καὶ ἔδω (καὶ τοῦ
ἔδειξε τὸ δίδωκε χάρις) εἶναι καὶ ἄλλα γὰρ συμ-
βουλή. Ποιὸ δέξαι ἀπὸ τὰ δύο πράγματα, πάρει.
δέξαι καὶ ἐπὶ τὴν φτωχίαν, δέξαι τὴν συμβουλήν. Ἄν
πάρει καὶ τὴν φτωχίαν δὲν δέ πάρει τὴν συμβουλήν καὶ
ἂν πάρει καὶ τὴν συμβουλήν δὲν δέ πάρει καὶ τὴν φτωχίαν.
Δίδει πάλι ἔνα ἀπὸ τὰ δύο. — Καὶ πάλι, γὰρ ὅτι καὶ
δέξαι πάλι εἶχε καὶ πάλι καὶ τὴν φτωχίαν καὶ τὸ γυ-
ρίσθαι τὸ γρηγορώτερον πλὴν πῦρ καὶ τὸ σπῆναι του καὶ
τὰ γὰρ πάλιν τὴν γυμνασίαν του, ἀπὸ τὴν ὁποία δὲν
εἶχε εἰδήσεις ἀπὸ δεκατέσσαρα χρόνια, θυμώθηκε
πάλι τὴν ἴδια συμβουλήν καὶ πάλιν τοῦ γὰρ πάλιν πῦρ
τὴν συμβουλήν ἀπὸ καὶ ἐπὶ τὴν φτωχίαν. Πάμπαντες τὴν
ἀπόφασιν, ἀνέειν τὸ χάρις καὶ διαβάσει. Μὴν ἀνα-
παύσασθαι καὶ δὲν ὑποδέσκει τὴν ἄλλην. Διαβόη-
τες τὴν συμβουλήν μετέωρος καὶ πάλι πάλι τὸ προῖκόν
σου ἐπὶ τὴν φτωχίαν, ἀλλὰ δὲν μποροῦσε νὰ ἀλλάξῃ
καὶ γὰρ πάλιν φέρει συμφώρησε καὶ δουλέψῃ γὰρ ἄλλα

ἐπὶ χρόνια δὲν πύριον τὸν πάλαι, γὰρ ἐπὶ φτωχιά,
μὴ ἔτσι ἄρχισε καὶ πάλι τὴ δουλειά του.

Πέρασαν καὶ τὰ πρῶτα ἐπὶ χρόνια καὶ φαναπαρουσι-
ώθηκε δὲν πύριον τὸν γὰρ τὰ πάλι τὸ μισθὸ καὶ
τὰ γυρίση δὲν ~~πάλι~~ τὸν τὸν δὲ σπῆν του. Βρῆκε τὸν
πύριον τὸν τὸν περίμενε ἔχοντας ἕνα κορβὰ μετ' ἑνὸς
τὸ φτωχιά καὶ πύριον τὸν ἕνα διγυμνὸ χαρτί καὶ
μέχρι τὸν εἶδε, τὸ φανατὶς τὰ ἴδια.

— Ἐδῶ, παιδί μου (καὶ τὸν εἶδε τὸν κορβὰ) εἶναι ὁ
μισθός σου, μὴ εἶδῶ (καὶ τὸν εἶδε τὸ διγυμνὸ χαρτί)
εἶναι μὴ ἄλλη μετ' συμβουλή. Γιὰ πρώτη φορά ποῖο πρά-
μα δέχου ἀπὸ τὰ δύο, πάρε. Δέχου τὰ ἕνα φτωχιά,
δέχου γὰρ πρώτη φορά τὴν συμβουλή. Ἄν πάρῃς τὰ φτω-
χιά δὲν δὲ πάρῃς τὴν συμβουλή, μὴ ἂν πάρῃς γὰρ
πρῶτη φορά τὴν συμβουλή, δὲν δὲ πάρῃς τὰ φτωχιά,
διάλεξε καὶ πάλι ἕνα ἀπὸ τὰ δύο.

Κι' αὐτοῖς, γὰρ πρώτη φορά, πρὶν οἷον τὴν δέχοντο καὶ
εἶχε τὰ πάλι τὰ φτωχιά τὸν, καὶ τὰ γυρίση τὸ γρη-
γορώτερον δὲν τὸν τὸν δὲ σπῆν του καὶ φανατὶς τὸν
γυμνὰ τὸν, ἀπὸ τὴν ὁποία δὲν εἶχε εἰδέναι ἀπὸ
εἰκοσι καὶ πέντε χρόνια, θυμώθηκε γὰρ πρώτη φορά τὴν
συμβουλή τὸν πατέρα του, μὴ ἄλλη μετ' πρώτη πρόθυμη
τὴν συμβουλή ἀπὸ τὰ φτωχιά. Καὶ παίρνοντας τὴν
ἀπόφασι, ἀνοίγει τὸ χαρτί καὶ διαβάζει: τὴν δουλειά
ποῖ δέχου τὰ πάλι δυναμένους ἄνθρωποι καὶ αὐτὰ
Κι' ἔτσι δούλεψε εἰκοσι καὶ ἕνα χρόνια μακριὰ ἀπὸ
τὸν τὸν ἀπὸ τὸ σπῆν του μὴ ἀπὸ τὴν γυμνὰ τὸν, γὰρ
πρῶτη συμβουλή! Ἦταν πορὶ παρανοήματος, ἀλλὰ τὴ
τὰ πάλι; Ἐκείνη τὴν συμβουλή καὶ πάλι γὰρ
ἄλλη ἐπὶ χρόνια, τὰ πάλι τὸν τὸν τὸν τὸ ἕνα

ψωριά του και τὴ γυρίσῃ γὰ πάντα εὐλόγησεν τὸν. Ἀλλὰ ἀπομονώσας τὴ συμβουλή τοῦ πατέρα του, ἀποφάσισε τὴ γυρίσῃ πρὸς χειρὸς, καὶ ἔτσι ἔδωκε τὸ χεῖρ εὐλὸν κυρίῳ του καὶ τὸν χαρυνίσῃ. Δύτην τὴ σιγήν ὁ κύριος του τὴν εἶπε.

— Πέριπερὶ μὲν σιγήν

Καὶ γέγοντες αὐτὴ, ἀκούει ὅσα κοιλί, ἔβγαλε πρὶα ψωριά και τὸν καὶ ἔδωκε, γέγοντας του.

— Ἐξ συμβουρῶν καὶ τὴ φράζης αὐτὴ καὶ πρὶα ψωριά εὐλὸν δρόμο πρὸς τὴ μάστις καὶ καὶ τὴ πᾶς εὐλόγησεν σου. Ἄδικα. ἔπει μόνος φράσῃς μὲ τὸ κατὸ νόμῳ καὶ καὶ φάρε τὴ μὲ τὴν γυναικά σου.

Κι αὐτὸς ἔβαλε τὸ πρὶα ψωριά εὐλὸν τουργῶ καὶ, φέρεσι τὸ χεῖρ εὐλὸν κυρίῳ του καὶ ἔφυγε πρὸς τὸν τόπον του, τὴν γυναικά του καὶ εὐλόγησεν του.

Ἐὐὸ δρόμο συνάντησε μὲν μέγαν παρία. Εἶχαν πάντες δύο ἢ πρὸς πέντε ταφείδι, ὅταν φανερὰ τοῖς μέγεθός πῶς οἱ πύργους τοῖς περιέκταν καὶ τοῖς μέγεθός. Ἀκούοντας αὐτὴν τὴν ὑμνήν, διασκορπίσθησαν ὅσοι ἀπὸ τὸν φόβον καὶ πότον ὁ φεναγμένος μας ἔμενε εὐλό δρόμο του. Θέμνος τὴ αὐτὸς καὶ φύγη μὲ τοὺς ἄλλους, ἀλλὰ τὴ σιγήν ποὺ ἦσαν γὰ καὶ βρὶ ἀπὸ τὸ δρόμο του καὶ ἦρθε εὐλό του καὶ πρὸς τὴν συμβουλή. Μὴ φράζης πολὶ ἀπὸ τὸν ἴσιον δρόμο, καὶ εἶπε εὐλό του. — Δούλεψι ἔργα χρόνα γὰ αὐτὴν τὴν συμβουλή, καὶ δὲν δά τὴν ἀπομονώσῃ; καὶ ἦσαν ἀγαπῶν. — Καὶ ἔτσι ἐνδραχύνσε ὅλοισα εὐλό δρόμο του. καὶ οἱ πύργους βλέποντες ἀπὸ μακρὰν ὅτι ὅσοι εἶχαν διασκορπισθῇ ἀπὸ τὸν δρόμο καὶ πότον αὐτὸς δὲν εἶχε φύγη, εἶσαν μετὰ τὸν. ὅτι πυνυγίσωμεν ἐν εἰσῷ.

πού διεκορπίσθηκαν, δύο εφόσον φοβούνται δά' έχουν
χρήματα χωρίς άλλο, μί' ἄς ἀφύσκη αὐτόν τὸ πᾶν
δὸ δρόμο του. Φαίνεται ὅτι δὲν φοβᾶται τοὺς κλέφ-
τες γὰρ μείνα πόχει.

Κι' ἔτσι τὸν ἀφύσκη καὶ ἐπίασαν ὅλους τοὺς ἄλλους
καὶ τοὺς πῆραν ὅτι εἶχαν.

Ὁ ζενιτιμάνος μας ἐφακουργίδισε τὸν δρόμο του, ὅπως
εἶπαμε, μί' ἐφάσε τὸ βράδυ σ' ἓνα ξενοδοχεῖο. Ἐκεῖ
ἐμαθε ὅτι οἱ συντρόφοι του ἄλλοι εἶχαν σκωτωθεῖ
μὲ ἄλλοι μολωδοῦ, μί' οὕτε ἓνας εἶχε φερόγη ἀπὸ
τοὺς κλέφτες. Ἀκούοντας αὐτά ἐκαμε τὸ σλαυρό του
εὐρύσθηκε τὸν Θεό μί' εἴης δὸ τοῦ του - Νά τὸ δαῦ-
μα τῆς πρώτης συνβουλῆς! Ἄν τὴν ἀγνωστὴ, ὅχι
ἐπὶ φημέρᾳ ἄλλὰ καὶ χίμα τὰ εἶχε, δὲ μου
τὰ ἔδωκαν οἱ κλέφτες.

Ἀποποιήθηκε τὸ βράδυ ἐκεῖ, καὶ τὴν ἐπομένη
πρωί-πρωί ἐφακουργίδισε τὸ ταξίδι του. Περπατεῖ
περπατεῖ. τὸ βράδυ φθάσει σ' ἓνα ἄλλο ξενοδοχεῖο.
Ἐνῷ ἐτοιμάζονταν τὰ φᾶν, λαβαίνει μὲ πρόσκλησι
ἀπὸ τὸν ἀφέντη τοῦ τόπου τὰ πᾶν δὸ πᾶν τοῦ
θίγοντας καὶ μὴ, σκωιδηκε καὶ αὐτὴ. Ὁ κύριος
τὸν δέχθηκε καὶ τὸν ἔκανε τὰ παρῶν δὸ πρῶν.
Με πού ἦταν ἕνα μί' διάφορα φαγῶτα.

Τὴ σιγή πού ἄρχισαν τὰ πρῶτον, δύο δούλοι ἄρχι-
σαν τὰ νόθον φημί. Ἐνοβαν, ἔνοβαν, ἔνοβαν
καὶ πάντα ἔνοβαν. Ὁ ζενιτιμάνος μας βρῆκε αὐτὸ
τὸ νόθον φημί, μί' τὸ ὅποιο δὲ μπορούσαν τὰ
φᾶν χίμοι ἄνθρωποι μί' ὅχι δύο μονάχα ἔπρεπε ἔμπρηκ-
τοι. καὶ, ἂν καὶ τοῦ ἦρθε τὰ πρῶτον δὸν οὐκ ἔμελλε,
μὲ τοῦ λόγου ἔνοβαν τὸ φημί, ἐνῷ ἀρκοῦσαν δύο

πορμένη, σὺ τρανάζει γὰρ τὰ φᾶν καὶ οἱ δύο, θυμώθη-
κε ἀπὸ αὐτῶν τὴν δεύτερην συμβουλήν· μήν ἀνακαλείεσθαι
πολλὰς εἰς ὁδοδείκους τῶν ἄλλων, καὶ εἶπε σὺ τοῦ τῶν
— Δούλεψέ ἐπὶ χρόνῳ γὰρ αὐτὴν τὴν συμβουλήν, καὶ δὲν
δὲ τὴν ἀκοιουδήσω; εἶναι ἀμαρτία — καὶ ἔτσι ἔβλεπε
τὰ νόθους ψυγὴ καὶ δὲν ἔχει τίποτις. Ἀλλὰ ὁ μύριος
βρίσκων τῶν ἔτσι ἀπαθῶν, τὸν ἐρώμενος.

— Δὲν βγίσκες τίποτις τὸ παράξενο ἔδω μέσα;

— "Οχι! Τοῦ ἀνάρμοστου ὁ φευκισμένος.

Ὁ μύριος τοῦ ἐπατάλαβε τὴν ἐρώμενος, καὶ αὐτὸς ἀπὸ
μοῦ τὸ ἴδιον. Τὸν ἐρώμενος κρίνει καὶ νεῖαρον φορὰ
καὶ ἔλαβε τὴν ἴδια ἀνάρμοστον. Ἐξ ὧν ὁ μύριος
τὴν ἀγκάριος καὶ τοῦ εἶπε.

— Ἐσὺ εἶσαι ὁ μὲν σοφὸς ἄνθρωπος ἀπὸ ὅσων εἶδα
ὅσον μόνον.

— Ὀλίγη ~~καὶ~~ τοῦ διηγήθηκε τὴν ἱστορίαν τοῦ.

— Ἐγὼ, τοῦ εἶπε, ἐκμηροτόμησα ἀπὸ τὸν πατέρα μου
χυιὰδες φτωχιά καὶ γὰρ σὰν πρίγκιπας καὶ ἔχω
χωρεὶ καὶ χωριά. Ἀλλὰ ἡ διαδίκη μαδορίζει τὰ
παῖρκα καὶδε βράδυ σπῆς μου ἔταν γένο καὶ τὰ τὸν
προσκαῶ τρανάζει, καὶ τὰ συμβαίνει γὰρ μας καὶ
τὸ παράξενο, ὅπως τὰ κόβωμε ψυγὴ γὰρ μιὰν ὥραν
ἀκέρια χωρὶς νόθο, καὶ ὅσοι ἔχουν τὴν περιέργειαν
τὰ πῶτον γὰρ αὐτὸ τὸ παράξενο, τὰ τοῦ φωνεῖω,
καὶ ὅταν βρεθῇ εἶναι ἄνθρωπος ποὺ δὲν δὲ ἔχει
τὴν περιέργειαν ὅτι μὲ πωλεῖται, τότε τὰ πᾶσι
ἀπὸ τῶν φόνων καὶ τὰ δῶν σ' αὐτὸν χίμα φτωχιά.
Ὁ τὸν ἀδύγματος ὀλίγη σὺ ὑπόλας, τοῦ ἔδειξε τὰ
μὲν καὶ ὅταν ἐκείνη τὸν ὁποῖον εἶχε φονεῖσθαι
γὰρ τὴν περιέργειαν τὰ ἀνακαλεῖσθαι σὺς δούλεις τῶν.

ἄνθρωπος, τὸν ἔδωκε τὰ χίλια φάρμακα, ὅπως γὰρ ἄνθρωπος
ναὶ ἔνα μουρῶν, ναὶ τὸν ἄνθρωπον.

Ὁ γεννημένος μας, βίοντας τὴν τύχην τὴν εἶχε
φέρει οἱ δύο συμβουλές, ἀνέλες ὁποῖες ἡ μία τὸν
εἶχε σώσει ἀπὸ θανάτου ναὶ ἡ ἄλλη τὸν εἶχε χαρί-
σει χίλια φάρμακα, ἢ τοῦ ἐκείνου τοῦ αὐτοῦ τοῦ ἀπὸ τῆς
χαρὰς ναὶ εὐφρόνης τὸν πεθαμένον τὸν ἀνέστη τὸν
ποῦ τὸν ποῖνε τοσοῦτο φάρμακα πλείους ποῖνε συμβου-
λές. Ἐπὶ τῶν φαρμάκων τὸ δρόμο τὸν ναὶ οἱ ἴσες
μέρες ἔφθασε εἰς τὸ αὐτὸ τοῦ, ναὶ εἰς χωρὶς τοῦ.
ἦν ἴσα ἴσα εἰς τὸ αὐτὸ τοῦ, καὶ ἐν τῇ κατέβηκε
ἀπὸ τοῦ μουρῶν τὸν ναὶ τὸ φερόμενον. Ἡ γυναί-
κα τὸν, ὅσπερ ἀπὸ τῶν χρόνων ποῦ δὲν εἶχε φανῇ,
εἶχε μολίψει ὅτι πεθαίνει, ναὶ τὸν εἶχε βράσει εἰς
στῆρι ναὶ τοῦτοι σὰν χίλια: καὶ ἔλθι ὅταν φέρεται εἰς
τὴν γυνῆς κατόχου. Ἀλλὰ οὐκ ἦν αὐτὸς φανερώ-
θηκε ναὶ τὴν αὐτὴν ὅτι ἦν ἀπὸ ἑνὸς ἄλλο χωρὶς
ναὶ ὁ δρόμος τὸν ἔφερε τὸ παράσημόν τοῦ βράδυ
οὐκ ἦν.

Ἦσαν παραμερὴ πρωτοχρονίᾳς ἐκείνη ἡ βραδυή,
ναὶ ἡ γυναίκα δὲν εἶχε παρὰ ὀλίγον ψυχρὴ ἀπὸ τῆς
ἀραβοσίτης καὶ ἐγχεῖτο. Ἐκείνη τὴν ἐξημέραν πῆ-
κε μέσα εἰς τὸ παρρησιάζομαι, ὁρίσθηκε πρὸς τὴν
γυναῖκα, βῆκε εἰς τὸ στήθος αὐτῆς καὶ πῆρε εἰς τὸν
κόλπον, τὸ σφῆμα, καὶ ὅσπερ ἀπὸ χίλια μετὰ τὸ
ἐβγαλεῖν τὴν κνήμην καὶ βράσει. Ὅταν ἐβράσει
τὸ κολόνον, ναὶ καὶ τὰ ἄλλα τὸ ἐβράσει καὶ φανῇ,
ὁ γεννημένος μας ἐβγαλεῖ ἀπὸ τοῦ στήθους τοῦ
τὰ χίλια φάρμακα, ποῦ τοῦ εἶχε δώσει ὁ πατέρας τοῦ
ναὶ τὸ βράδυ καὶ οἱ δύο βρῆτες οἱ κατέβηκε εἰς τὴν

τό φτωχά θυγατή όρους τούς μισθούς των εΐκοσαν
ναί ενός χρόνου πού είχε δουίψει!

Ύστερα από τό φαινόν, ένεπεν τό σλαυό τους
ναί πῆγαν τά ποιμνιόυν, ό φίλος από τόνα μί-
ρος ναί ή γυναίκα από τόπο μαζί μέ τον νέο.

Ό φεινιμύρος μας βρίσκοντες όη ή γυναίκα του
ποιμνόντα μ΄ έταν άγιος άντρα, γεμμάθηκε από τον
δυό του, σηκώθηκε σιγά-σιγά μ΄ ένα μαχαίρι, σλό
χαίρι, γιά τά τούς σκωπύση, ναί τούς δύο ενώ
ποιμνόντα σλό ίδιο μαζί, άλλά σηκώοντες τό
μαχαίρι άπάνω τους, του ήρθε σλό του ή κρίση
συμβουή: ή δουλειά πού δέχες τά πάσης δυσωμέ-
τος άρσιέ την γιά αύρω. Καί είνε σλό του του.

— Δούλεψα ενός χρόνα μ΄ αύήν την συμβουή, ναί
δέν δά την ήντελέσω; Είμαι άρηνία! — Καί μετον-
τες αύτά πῆγε σλό πρεβόυν του τά ποιμνιδή. Άλλά
ή ύπνος! Σφυροχούριζε άρόνυρες ώρες, όταν ή
βιγνή πού άρχισαν τά μελάνδουν τά ποιμιά τον
πῆρε ό ύπνος, ναί δέν φύκνισε παρά όταν
κλώπνισε ή καρδιά της έγκνυσίας. Αύτή ή
βιγνή ή γυναίκα έρεγε σλόν νέο.

— Σήκου, παιδί μου, γιατί φειέρωσι...

— "Αχ! φτωχή μου μάνα, άπάντω τό παιδί, τά
χαρά μου δέεωφες! Έβλεπα σλόν ύπνο όη γύριζε
ό πατέρας μου από την φεινιά...

Ακούοντες αύτά τά λόγια ό φεινιμύρος ρίχνη μακριά τό
μαχαίρι, ναί άγναμάζει τό παιδί του σάν γεμμάς
δέχοντες: — Είμαι άηδιό τότρωό σου! Ξαναχούρισε ό πα-
τέρας σου από την φεινιά! Είμαι ενώ! — Καί έΐτοι γνω-
ριστήσαν τί έΐησαν αύλοί πατά, τί ήμεις ακόγια,
καύτερα.

Μετάφρ. του καδ. Ντέ Σιμόνε Μπαρόνι.

Tak partiwier si' ^{dua} dua, ^{dua} dua ur' o' ^{dua} dua, ^{dua} dua
 tak partiwier o' ^{dua} dua, ^{dua} dua ^{dua} dua
 tak partiwier.

[illegible]

4/ τον νηρ... ου ην ογχε + ~~αυτ~~ μου το ερμηνειο οτλεο, 3
r' εινεντις ιδ εινε το ερλεο. Οταν η εορδαει ταπειν, νει
ναι νειο, ~~ταπειν~~ ην ογχε 3 δα ειναι:

— " Μ' εινε το ημυορεο, ποδ ειναι, ναι η ειναι ην ογχε
ηνε χανον, ποδ ημυορεο ηνι-δα ημυορεο, αν ηνι ειναι αν-
ερεο νει ηνι ~~ταπειν~~ νειο, η νειο ηνι 3 ηνι χανον
ηνι ειναι.

~~Ενταυθα~~ εινε το, ηνι ηνι ειναι εινε το ερλεο:

— " ειναι ημυορεο νει οτ νειο ηνι, ειναι εορδαει ηνι ηνι ειναι,

— " Οχι, δει δει οτ ειναι,

δει οτ ειναι. Τολε ειναι ναι ηνι ειναι:

— " ειναι οτ ειναι, αν δει ηνι ογχε οτ ηνι ηνι το ειναι
ηνι, ημυορεο, δει ογχε οτ ηνι ηνι ηνι.

Οταν οτ ηνι, το ηνι ειναι ειναι οτ ηνι οτ ηνι
ηνι το ειναι. Οταν ειναι ηνι οτ ηνι, ηνι ηνι ειναι 3 ειναι
ηνι το ηνι, ειναι ηνι οτ ηνι, ειναι:

— Αν ειναι ηνι ειναι ναι ηνι νειο ηνι ηνι ηνι ηνι
ηνι οτ ηνι, ηνι ηνι 3 ηνι ηνι ηνι, ποδ ηνι ηνι
ηνι ηνι, ηνι ηνι 3 ηνι ηνι ηνι!

— ειναι ημυορεο νει οτ νειο ηνι (ηνι το ηνι)
ειναι εορδαει ηνι ηνι ειναι.

— Δει οτ ηνι.

Ειναι ηνι ειναι

— ποδ οτ ηνι ηνι ηνι το ηνι αν δει ηνι
ογχε οτ ηνι ηνι το ειναι οτ ηνι ηνι.

Τολε ηνι ειναι ηνι:

— Οταν οτ ηνι ηνι ηνι ηνι ηνι ηνι ηνι ηνι
ηνι ηνι ειναι.

Τολε το ηνι ηνι ειναι ειναι το ειναι, ηνι ηνι
ηνι ηνι οτ ηνι, ηνι ηνι ηνι ειναι 3 ηνι ηνι

Η ειναι ειναι ηνι ηνι:

— Αν ηνι ηνι οτ ηνι ηνι ηνι ηνι ηνι ηνι
ηνι ηνι.

— ειναι ηνι ηνι!

Το ηνι το ηνι ηνι ηνι ηνι ηνι ηνι ηνι
ηνι ηνι ηνι.

