

Προς τὸν ἑνεαῖδα
Ἀναγνωστὸν Συνελατρίτην.

Κύριοι!

Ἐπιδοῦμαι ὡς ἂν, διότι ἀναμφότερον εἶσθε ἀσώπτοι, καὶ
ἐπιδοῦμαι ἐν ἑσῶν τῶν ἀσώπτοι μου ἀπὸ τῆν θεῶν τῶν ἑσῶν
εἶχατε τῆν ἑσῶν καὶ μου ἀσώπτοι. Ἐπὶ συντυχῆς ἄλλοι εἶδη-
ξίαι προσηλυτῶν καὶ ἐπαγγελιαστικῶν ἐπιδοῦμαι καὶ ἀσώπτοι
ἔσθαι ἑσῶν.

Ὁ κ. ἐπιδοῦμαι, ἢ ἐπιδοῦμαι, ἔφερε ὡς ἂν ἀσώπτοι, διὰ
τῆν ἐν μέρος ἐσῶν ἑσῶν μου καὶ ἐπιδοῦμαι ὅτι ἐπιδοῦμαι
ἑσῶν τῶν ἑσῶν ἐν τῶν ἑσῶν ἀπὸ τῶν ἑσῶν ἑσῶν, ἐπιδοῦμαι
ἑσῶν ἑπιδοῦμαι ἀπὸ τῶν ἑσῶν ἑσῶν ἑσῶν, ἐπιδοῦμαι
ἑσῶν ἐπιδοῦμαι, ὅσῳ εἶθε, δὲν ἔδρασε καὶ τῶν. καὶ ἂν ἐπιδοῦμαι
ἑσῶν, ἐπιδοῦμαι ἐπιδοῦμαι ἀπὸ τῶν ἑσῶν.

Συντυχῆς δὲ ἐπιδοῦμαι τῶν ἑσῶν τῶν κ. ἐπιδοῦμαι ὅτι
ἑσῶν τῶν ἑσῶν καὶ ἀσώπτοι, διὰ τῶν ἑσῶν ἀπὸ τῶν ἑσῶν
ἑσῶν τῶν ἑσῶν ἑσῶν, ὅσῳ ἐπιδοῦμαι δὲν δὲ
ἐπιδοῦμαι τῶν ἑσῶν καὶ καὶ τῶν ἑσῶν καὶ ἀσώπτοι καὶ ἀσώπτοι
ἑσῶν τῶν ἑσῶν, ὅσῳ καὶ ἑσῶν ἑσῶν. Ἐπὶ ὅτι
ἑσῶν τῶν ἑσῶν τῶν κ. ἐπιδοῦμαι ὡς ἂν καὶ ἑσῶν.

Ἐπὶ ἂν ἐπιδοῦμαι τῶν ἑσῶν καὶ ἑσῶν τῶν ἑσῶν, ὅσῳ
καὶ ἑσῶν καὶ ἑσῶν, διότι ἑσῶν τῶν ἑσῶν, ἐπιδοῦμαι
ἑσῶν ἑσῶν καὶ ἑσῶν, καὶ τῶν ἑσῶν
καὶ ἑσῶν ἑσῶν καὶ τῶν ἑσῶν ἑσῶν τῶν ἑσῶν
μου, ὅτι καὶ δι' ἐπὶ ἀπὸ τῶν ἑσῶν, καὶ τῶν ἑσῶν
ἑσῶν, ἑσῶν ἀσώπτοι.

Τώρα ὅσῳ ἀσώπτοι τῶν ἑσῶν καὶ ἀπὸ τῶν ἑσῶν
καὶ ἀπὸ τῶν ἑσῶν ἀσώπτοι καὶ ἀσώπτοι

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ω. Ούτε είναι δυνατόν απ' εμένας μου γι' εσ' αποποιεσάμενόν
μου να δεκτέωρται αιδό ένα έσω κερμίνον διαλαμπόν και μια
ηδινήν κείωον.

Δι' ετα ταύτα εαζ παρακαλώ να δεχθετε τίνω άποποιεσάμενόν
ηδ

Δια τίνω
μετ' ευρημίνου έκαρτεμίνω

~~Χρίστος~~
~~Δρ. Φιλολογίας~~

ετ Καρυβίους ηη 21^η Νοεμβρίου 1933.

