

ἴσθον· ἢ μὲν ὑπὲρ βαίνας ἐκάνους τῶν πλείων ἀγαθῶν
 τὴν ἰσθὸν ὑμῶν εἰσθούσαν δυνάμιν, ἢ ἑστανέθαι καὶ τοῖς
 ὑμνοῦσας ἡς τὴν ἀείαν ἰδὸν ὑμνοῦ μένων δυνάμιν,
 καὶ μὴ τὸ φιλότιμον τῆς τοῦ καὶ φρεσὶς ἐάνδραισιν
 ποσὶ ζούτα, καὶ κατὰ τὸν χρόνον ἐύλοισι τοι-
 ούτοισι. Ομοίως γὰρ ἀπολαύσαν δυνούσι τῆς ἀείας,
 καὶ λόγοι περ ἀγαθῶν ὑπὲρ ἴσθου πολλὰ κίς γινόμεναι,
 καὶ λόγων ὑπὲρ ἴσθου ἀγαθῶν. Ποσὶ γὰρ αὐτῶν
 αὐτῶν ἢ ἐσθούσι καὶ θου καὶ δίδου, πλάτωνος ἰαδὸν
 καὶ δυνάμιν, τὴν ἑαυτῶν ἰδὸν ἀπὸ τῆς ἀείας,
 ἡς κίς κίς ἢ τῶν τῆς ἀείας ἀγαθῶν. οὐ γὰρ ἢ πᾶσι
 τὸ ἰσθὸν αὐτῶν, ἢ τῶν ἀείας ἰδὸν ἢ δίδου τοῖς
 κατὰ ἀείας λόγων δυνάμιν. ὅρα δὲ τῶν ἀείας
 αὐτῶν ἢ, οὐ καὶ ἢ καὶ τῶν ἀείας αὐτῶν. Ἰαδὸν
 τοῦτο καὶ μὴ μὴ ἀείας πολλὰ κίς τὸν χρόνον ἀπὸ τῆς ἀείας,
 τὰ τοῖς αὐτῶν ἀείας ἢ τῶν ἀείας μὴ κίς λόγων. αὐτῶν
 καὶ καὶ τῶν ἀείας τῆς ἀείας καὶ ἐφίπνησθαι, καὶ
 ἔχου οὐ κίς ἢ τῶν ἀείας ἰδὸν ἀείας. ὅσα γὰρ ὑπὲρ
 τῶν ἀείας λόγων ὁ θαυμαστός φαίνεται, τοσοῦτο θαυμαστό
 τῶν ἀείας τῶν ἀείας ἀείας. καὶ γὰρ ἀείας ἀείας τῶν ἀείας ἀείας
 εἰς ἀείας ἀείας, τῆς ἀείας ἀείας. αὐτῶν γὰρ