

Καὶ γὰρ μεθ' ὁμοίῳ τοῦ ζόπου τῆ καὶ τοῦ χαίματος τῆ ζώντος
ἐχόμενος λόγος, γλώττω αὐτὴ ἀγγλῆ καὶ ἐβουλόμην καὶ
κεῖται τῆς αὐτῆς φύσεως ἀληφύται. καὶ ἄμα
φωνὴν ἀπαύσεως γαλλο σόμου βαπτίτης ἐπὶ καθ' ἑαυτὴν
δεξιόθεν. δι' ἀπαύσεως δαυαρμύνην γῆς καὶ θαλάσσης ὅτι
καὶ ἵσα ἀφίωθῃ. καὶ πᾶν ἄνθρωπον ἐν ὑψίστοις
καὶ διαπρυσιόνη ἐξυμῶν. Ἐπιείκει προφάσεως
ἀνδράπα πρὸς τὴν κοινὴν ὄφθαλμὸν τῆ ζώντος ἐν ὑπό-
θεσίῳ, καὶ ἀπὸ ἀξιοκινή καὶ παγκοσμίῳ Ἐπίθω
καὶ πονηγῶν, ὅτι καὶ πᾶσιν ἀπίστους τῶν καὶ μέλει
καὶ δῆμοις. καὶ πόλεσι. καὶ νήσοις. καὶ ἡπείροις.
καὶ μετὰ δέο λαγῶν ὁσὺν αὐτοῦ καὶ
θάλασσαν. πρὸς τὴν βορρῆαν. καὶ νότον. καὶ ὅσοι ζεφύ-
ρω καὶ πρὸς τὸν πόντον. καὶ ὅσοι τῶν τοῦ με-
γαλοφαιτῶν ἡλίου αὐτῶν αὐτῶν ἀνίσχοντες
ἀπολαύουσι. πρὸς τὴν ἡμῶν ἀφ' ἡμῶν
ὡς ἄξιον κωνσταντῆνος, διπλῶν βασιλέων ὁμέ-
ριστῶ καὶ κερδῆτος. οἱ βασιλεῖς τῶν πᾶσι,
πάντα τοῖς ἀγῶνας ἐπὶ τῶν βασιλέων ὁμο-
νον ὅτι πάντα προσῆν ἐν ἄνω τὰ κερδῆ καὶ τῶν κα-
τὰ τὴν ἐν, ἢ οὐδ' ἐν, οὐδ' ἐν τῶν διπλῶν ὁμοίως,