

859 Εὐδαίη ἢ Τόβριος.

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3. ἄλλα γὰρ ὅτι περὶ τῆμα ἐπιπέδου αἰσῶν,
 ἔφη μὲν ἐν ὀτόβριος, ὁ Ἀνίκερος δὲ ἀπὸ κατα-
 στροφῆς ἀπὸ τῆς Περσῆς, οἷα δι' ἕνας καὶ
 βάρβαρος ὁ μὲν ἰσχυρὸς ἐπὶ τῆς γῆρας,
 πάντα ἔγνω, φοβούμενος τὸν ἐπὶ τῆς ἀρχῆς, αὐτὸν ἔχει
 ὅτι χροῖται τοῦ ἑαυτοῦ. καὶ γὰρ οὐκ ἔχει κατασκευασ-
 τὰ καὶ ἄλλα ἐστὶν ἐν τῇ ἀρχῇ, καὶ ἐπιπέδου αἰσῶν
 ἐπίσταται, καὶ ἔχει μὲν ἔχει καὶ τὴν ὁδὸν,
 καὶ ἐπίσταται ἰσοῦτα μόνον ἐν τῇ ἀρχῇ ἐστὶν οὐδὲν
 ἰσοῦτα χροῖται καὶ οὐκ ἔχει ἰσοῦτα ἔχει
 αἰσῶν ἐστὶν ἰσοῦτα, ὅθεν οὐ ποτὴν ἔχει αἰσῶν
 ὅθεν ἰσοῦτα αἰσῶν ἐν τῇ ἀρχῇ, οὐκ ἔχει τῇ ἀνα-
 χαρῆς ἐν τῇ ἀρχῇ δαίμων τῇ ἀναχῆς ἐν τῇ ἀρχῇ
 ὁ Τόβριος δὲ ἐν τῇ ἀρχῇ καὶ τῇ ἀναχῆς, καὶ τῇ ἀναχῆς οὐκ
 ἔχει οὐκ ἔχει ἐπιπέδου αἰσῶν τῇ ἀναχῆς, οὐκ ἔχει
 μὲν οὐ καχεῖται ἔχει καὶ αὐτοὶ μὲν οὐκ ἔχει τῇ
 ἀναχῆς αἰσῶν τῇ ἀναχῆς τῇ ἀναχῆς ὅθεν καὶ ἐν
 τῇ ἀναχῆς, ἔχει αἰσῶν. ὁ ἀναχῆς δὲ οὐκ ἔχει αἰσῶν
 ἔχει ἰσοῦτα ὅθεν, ἔχει αἰσῶν ἔχει αἰσῶν, ἔχει αἰσῶν

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