στις εφθέγεατο, πρός ται τ' άπειν, ότι πολάτων όψε οι τη πατεί δι γέγονε που) το σημον κατέλαβον ήδη πρεσεύ τόρον και άθτομούον κατό τών εμπροστα, πο λλά κ) αθέμον κατάλαβον ήθου λη πράπειν επεί παίντων αθ ήδισα καιθάπορ παιτεί οιω ε Cούλου αι τώ, άμλ μάτην μεν κινθιωθύσειν όξε οι, πολέον δι ούδεν ποιέσειν ται τον σλ δίμοι δράστια αθ και σιώ εμών ξυμθελάνει γουρ δόξαι μου αλκάτως έχειν, το λλά αθ χοιέραν ήμιν άπων, έκτος αθ γίγνοι το της ποθεί με και το έμα ξυμβουλής.

τ λάπων δβμέια και) δβάσω και κοείσκω, δύ πράπει» Εκτκ.

αιοί φαίνεται θεων ες ύμεν τύχαν αγαθάν αν δι δίξαθε δι μονώς και ίκα νῶς παρασκουάζειν: δικείτε γους δη γείτονές τε υμίν αὐτοῖς καὶ χρέιας έχοντες, ώστε άλλάλους είς τολ μέχοςοι ώφελειν όξι μένα μέν γους ούτε " πων πληθος, ούτε άλλης πολεμικής συμμαχίας ού δι αδ χρυσού προσ γενομίου γένοιτ αξ μάζον άς τοι ποίντοι διαύαμις, Ε φίλων Ειξαίων τε και έθος έχον των ὑγίες-δβάξω δε κοι) κοείσκω, πρὸς τῆ τῶν ἐιδῶν σοφία τῆ κοιλῆ ταντη Φέμετω καί που γίρων ών προσειών σοφίων ποίος ποθεί τους πονπρούς και άθίκους φυλα π ໃ επῶς κού le vos ἀμοῦν le κῶς διαν έμεως ἐδ πειροι γουρ ἀσι. εξή ελ μεθ ἡ μῶν, με τείων ὅν TWO HOLD OF HEREN, OU XI ON STATE (SI POSAL TE CION . SID ON TOUT ME OF SEW ENOV, I'VA HIS αλαγμάζωντοι της άληθινής με άμελειν σοφίωο: της δε αλθεωπίνης τε και αλαγμά ασ επιμελείθου μέζόνως, η λειταύτην και πώ λαύαμιν, 6\$ μένας μοι φαίνετε φύ σει τε (δσαμήπω ξυπερούστη) καὶ τέχνη Λίεμπειρίας ἀληφούαι. Τὶ δν δὰ λέπω σοὶ με όξιμέα, πε πειραμείος όβάςου και πορίσκου πολέονα θ σύ, Φυριί κού, μυνύω κή μαρτυρώ μλ ραλίως δυρέσειναι άξιοπιςό τυρα ", θα δυίπων πών χειτόνων έχειθς σπαντὶ ξυμβουλούω δικούμ φόσου δύτων τῶν ανοβοῦν, μὰ ποξοργον λουμένω κοςίσκο δι κου βράσω πάλιν δβμάου αντίχε 23 ξύμβουλός άμι και πειράθαι τους ανθίξε ση άλληλων ἀς μέαν ἀφικάθου φιλίας ξυμπολοκίώ αξ έκτις ὁ μῶν αξα ταύτην THE, AVEN SONE & DOLP ABBEGINE OF OF TOLYTH TOLOTCE CALON, SAUGO TOLE LE ROLL COUS Lμούς, πέμπετε μομφίες καιτάγορον επιςολίω: δίμου γοιρ δίκη το κỳ αἰδοί τους ποιβ θιμιών ελτούθεν έλθάντας λόγους, άμάλι ή λυθοί μέγα τύχος γανόμανον έπωσθε νοθι νοσομό μα Μον αξ συμφύσεις καλ σιω όξιτες πάλιν ἐς πλύ προϋπάρχουσαν Φιλότκτά τε καὶ ποινωνίαν ιἰιὺ ὅ ταν μιν φελοσοφώμων ἄ παντες ἡμῶς τε καὶ ἡμῶς ὅσον α**δ** θαοώμεθ**α καὶ ὑης!** εφατρώκα κύεια τοὶ ναῦ κεχρασμωθαμίνα ἔςου. 🕆 δὶ αδ μὰ δρῶ μον ταιθτα, οὐκ ββῶιφήμλω γοιράγος. Βὰν μαντιύο μομικαλ Φημλ δὰ τοιθά μᾶς π<del>οίς</del> T' asaba moinoeir, at beos is lens. ταύτην πίψ έπιςολίω ποίντας κμάς (ράς δυτίες αλαγνώναι χρά-μάλιτα μεν άθρόους- & δε μώ, κοι τολ δύο κοινώ, κοι τολ διαύαμε ν ώς διόν τ έξι <del>ωλας άκις .καί</del> χριώθαι στιυθάκα κὶ νόμφ κυρίφ, ο έξι δίκαιον έπο μν αύτας ασκ θη τε άμα μλ άμούσω και) τη της απουδης άδελοη παιθέα, και την τών πάντων **θεόν** ά γεμένα τῶν τε ὄντων κοιὶ τῶν μελλόντων, τέ τε άγεμένος κοιὰ αἰτίου ποι τέβα κύριον ξπομνώστας δυ με δυτως Οιλοσοφώμου, ἐσόμεθα ποίντες σαφώς ἐς διώαμεν αἰθρώ πων δύστεμένων.

Ελάτων τοῖς δίωνος δικάοις τὰκὸ ἐτοκίροις, οῦ πράθίν. ἐδόδμα.

Γεςτίλα τέμοι νομέζζο Αθίο πω σταίοιαν ύμων π. πω αὐπω κο θχε τὸ Αίων.

ε τὸ κὸ κὸ κοινωνθο στεκε λαίεως μοι καθόσου διός τέθμι 65 ο τὸ κὸ τὸ κὸ τὸ ἐκ τὸ ἡ ἐκ μὰ ,

κὸ δόξαν τὸ ἐπιθυμίαν πω αὐπω ἔχε τε ἐκθος ξύμφημικοι νων ἐσζον, ἐκ μὰ ,

Εκλαίσεως πο Μάκις τίς κὰ κὰ ἐκθος σταίοια τὸ ἐπιθυμία, χεδὸν ἐκ ἐκάζων, ἀκλώς

ἐκλώς σαφως ἔποιμαν. ὅτε γοιρ καιταρχώς ἐς συρακούσας ἐκώ ἀφικόμω, χεδον ὅτη

πεπαρά-



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