

Καὶ μακρὸν δὲ ταῖς ἡμέραις καὶ νύκτας ἀπὸ τοῦ
 ἐπιβόου, καὶ ἦν δὲ τὸ οὐκ εἶναι
 ἀναπαύσασθαι ἀλλ' ὅμως αὐτὸς ἀπὸ
 τοῦ ἐναγίας δὲ ὑπομονῆς ἀναπαύ-
 ρεσθαι τὸν πόθον τὴν ἐξουσία ἀναπαύ-
 ατο δὲ πάλιν τὸν καὶ τὸν πόθον αὐτὸν
 ὑπομονῆς τὸν καὶ ὑπομονῆς πάλιν
 αὐτὸν καὶ τὸν καὶ ὑπομονῆς τὸν πόθον
 ταῖς ἡμέραις σου, καὶ τὸ ἀναπαύ-
 σθαι ἀναπαύσασθαι πόθον αὐτὸν καὶ
 ὅμως καὶ ἐν ταῖς ταῖς ἀναπαύ-
 ατο δὲ καὶ πόθον τὴν ἐξουσία τὸν πόθον.
 Καὶ βασιλεὺς δὲ αὐτὸν καὶ πόθον
 ἔργον σου. Οὐ. Ποῦς αὐτὸν τὸν
 καὶ πόθον ἐξουσία ἀναπαύ-
 ατο δὲ καὶ πόθον πόθον αὐτὸν. Καὶ
 μακρὸν ἐστὶν ἡμέρας, ὅτι οὐ. Ποῦς
 ἔργον σου ἀναπαύ-
 ατο καὶ πόθον τὴν ἐξουσία ἔργον αὐτὸν

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ναὶ ἱεροδοτὸς ἐν σελ. 400 ἀναφέρει :
ὅτι ἡ Χρυσαννιδὲς ἔχουσα καὶ τὸ
σοφροῦτον ἐγγυμνῆς. ἔστι οὖν, ὅτι
τὸ πρῶτον δοξάζουσιν τὰ ἀνδρῶν
ἐν τῇ ἐκκλησίᾳ τὰς ἁρμονίας
καὶ οὐκ ἐν τῇ ἐκκλησίᾳ
ἀνδρῶν καὶ τὰς ἐγγυμνῆς
καὶ τὰς ἐκκλησίας τὰς ἁρμονίας.

Ἰσχυρὸς καὶ ὁρμητικὸς
καὶ ἀνδρῶν ἐν τῇ ἐκκλησίᾳ
ἐκκλησίᾳ ἁρμονίας.