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de isto qui me nunc psequitur
et accusat q̄ in his que de ori
gene interpretatus cum nō
nulla offendicla esse videat̄
in greco ita tamen ea m̄pre
tando purgavit ut nichil in
his qd̄ a fide n̄ra discrepet la
tinus lector inueniat. Auunt
inquit de hoc caplo. vides quo
modo et collaudauit interpre
tacō eius et testimoniū dedit
ipse qd̄ sine offendiclo sint ea
que iste interpretatus est. Ip̄
secuturū se esse promisit. Cur
ergo nō et ea que ip̄e transla
uit absq̄ offensione sūt sicut
et illius sc̄pta esse ip̄e testatus
est. Non miraris qd̄ ibi semp
culpam merer. vbi ip̄m lauda
ueris. Et recte quidem tamen
veniamus ad rem. dixi em̄ pur
gasse in latina translacone si
qua illa offendicla fidei vide
bantur in greco. Et nō in mei
to. Ita tamen ut eadem etiam a
me complem gesta. Nam sic
iste in omelias de ysaiā duo se
raphim. filium et sp̄m sanctū
esse interpretatus est et adden
te suo. nemo estimet inimita
te nature esse diffenciai cū no
minum discernuntur officia p̄
h̄ curare se credit offendicula
posuisse. ita nos vt ademptis

202
vel inmutatis quib̄dam vel
additis sensum auctoris addu
cere conati sumus. ad intelli
gencie tramitem recurrem.
Quid h̄ diuersum aut quid
contrarium aut quid nō idē
fecimus. Sed quia ego descrip
tis illius absq̄ malicia et ca
lumpnia iudicabam. non qd̄
obiectacōni pateret. S̄ qui
p̄spectus fuit interpretantis a
sp̄ri. Ille aut̄ qui occasiones
ad calumpniam querit. ea re
prehendit in meis sc̄ptis que
ante me p̄or ip̄e conscripsit.
Et reuera ego culpandus sū
si sc̄dm̄ meam quidē sententiā
que scripsit. recta sunt. Sc̄dm̄
vō suum iudicium. cōtemp
nenda. Hec quā ad trinitatē
fidem p̄tinet vbi utiq̄ blasp
hemie crimen ducitur qd̄ di
xi. duo seraphim filium esse
et sp̄m sanctum. Si sc̄dm̄ sua
sententiā qd̄ adūsum me agit.
ip̄e iudicetur. Sc̄dm̄ vō meū
iudicium. qd̄ sc̄ptis eius abs
q̄ calumpnie p̄posito iudica
ui. absoluitur his que de su
o ad exemplandū sensū auc
toris adiecit. De resurrecōe
aut̄ carnis puto in transla
cone nostra eadem contineri.
que in eccl̄is predicantur. Et