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maris atqꝫ terrarum diuisi spa
ciis inserere questioni. opponere
inuidie plurimorum ut plus in
laudando noceret quam sibi p̄
desset exemplo. Nunc quoqꝫ q̄a
iterum laudatorem et v̄so stilo
docui me non esse q̄d meus ad
uersarius predicauit dicitur
fuisse. et tres contra me libros
venustate attica texuisse eadē
accusans que ante laudauerat
et obiciens michi in trāslacōe
origenis nephanda dogmata
de quo in prefaciūcula laudacō
nis sue dixerat. Sequar regu
lam p̄decessorum et eius precipue
viri cuius supius fecimus mē
cōnem. qui cum ultra septua
ginta libellos origenis quos
omeliticos appellauit aliquā
tos etiam de thomis in apl̄m
scriptis transtulisset in latinū
in quibꝫ cum aliquanta offen
dicula inueniantur in greco
ita elimauit omnia interp̄
tando atqꝫ purgauit. ut nichil
in illis q̄d a fide n̄ra discrepet
latinus lector inueniat. Hunc
ergo etiā nos licet non eloq̄n
cie viribꝫ. discipline tamen re
gulis quantum possumus se
quimur. Certe hec illius v̄ba
sunt. negare nō potest. Ipsa sti
li elegancia et sermo compti

tus q̄d que huius maius est sim
plicitas xp̄iana auctoris sui
caracterem p̄bant. Aliud est
si et ista eusebius deprauauit
et accusator origenis meiqꝫ
studiosius immo eodem opere
et illum et me vel errasse vel
bene sensisse testatus est. nō
potest me nunc inimicus he
reticum dicere quē a fide sua du
dum non discrepare prefatus
est. Simulqꝫ et hī ab eo q̄ro
quid sibi velit sermo modera
tus et dubius. Nichilqꝫ inq̄d
in illis q̄d a fide n̄ra discrepet
latinus lector inueniet fidē
suam quam vocat. Eanne
qua romana pollet eccl̄a. An
illam que in origenis volumi
nibus continetur. Si romanā
responderit ergo catholici sum
qui nichil de origenis errore
transtulimus. Si autem origenis
blasphemia fides illius est. dum
michi inconstancie crimen
p̄bat siue bene credit lauda
tor meus confessione sua me
assumit in socium. siue male
ostendit me ideo me lauda
tum quia participem sui pu
tabat erroris. Sed aduersum
libros illos qui per angulos
garriunt et furtiua accusa
cōne me mordent cum editi fu