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logi ꝓph'am esse confessus sit.
Sed quid hebrei dicerent ⁊ qui-
bꝫ argumentis suam niterent
ꝓbare sentenciā voluisse mon-
strare et docuisse lectorē eccli-
as xp̄i hunc ꝓph'am iuxta
theodocionē legere et nō iux
septuagita translatores. Quorꝫ
si in isto libro edicōem dixi mul-
tum a veritate distare et recto
ecclīarꝫ xp̄i iudicio reprobatam
nō est mee culpa qui dixi sed
eorꝫ qui legūt. In prompta
sunt quatuor edicōnes aquile
simachi. septuagita et theodo-
cionis ecclie iuxta theodocōm
legunt danielē. Ego quid pec-
caui si ecclīarꝫ iudicium secutus
sum. Quod aūt refero quid
adūsum susāne hystoriam et
ympnū triū puerorꝫ ⁊ belis
draconis quia fabulas que
in volumine hebraico nō ha-
bentur hebrei soleant dicere
quid id id in me criminantur
stultum sichophātē ꝓbat. Nō
enim quid ipse sentirē sed q̄d
contra nos dicere soleant ex-
plicavi. Quorꝫ opinioni si nō
respondi in ꝓlogo breuitati
studens ne nō prefacōz. sed li-
brum viderer scribere. puto q̄
statim subieceram. Dixi enim
de quo non est huius tempori

asserere. Alioquin et ex eo q
asserui porphirium contra hunc
ꝓph'am multa dixisse voca-
uiq; huius testes methodiū
eusebiū et apollinarē qui mul-
tum v̄suum milibꝫ illius ve-
sanie responderūt me accusare
poterit quare nō in prefaciū-
cula contra libros porphirij sc̄-
pserim. Qui istiusmodi inepti-
as consectatur. et scripture he-
braice veritatē nō vult recipe-
audiat libere ꝓclamātē. Nē
enim cogit legere q̄d nō vult
petentibꝫ scripsi. nō fastidiosis
gratis non ingratis. studiosis
nō calūniantibꝫ. Et tamē mi-
ror quod theodocōz h'eticum ⁊
iudaizātē legit et qualiscumq;
peccatoris xpiani translacōz
fastidiat. Queso te amice dul-
cissime qui tam curiosus es
vt etiā sompnia mea noueris
omniaq; p tot annos absq;
metu future scripsi calūpnie
in accusacōz voces vt respon-
deas quod eorꝫ librorꝫ prefacōes
nescias quos accusas que q̄-
dam vigilancio future calūp-
nie responderī. impleres pro-
uerbium ante anthidotū q̄m
venenū. Quid nocet ecclijs
nr̄a translacō magnis vt sa-
o- sumptibꝫ redemisti aq̄le