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ſe a vobis ꝑcari. Sꝫ mala ⁊ inhoneſta cuiꝰ malitia exupe
rat omnem maliciam poſt dyabolum. Q, autem hoc ve-
rum ſit probat Johannes in ſmone de collatione Johan
nis baptiſte dicens. Nulla ergo in hoc mundo beſtia ſimi
lis eſt male mulieri. Quid inter quadrupedia leone ſeuius
Sed nihil ad hanc. Aut in ſerpentibus: quid dracone attro
cius: nec hoc quidem iuxta mulierem malam ⁊ linguoſam
conferri poteſt. Nam ⁊ leo ⁊ draco in malo inferiora ſunt.
Teſtatur huic ſermoni meo ſapientiſſimus Salomon di-
cens. Cohabitare leoni ⁊ draconi meliꝰ eſt ꝙ mulieri ma-
le ⁊ linguoſe. Et ne putes ſapientem virum in yronia di-
xiſſe. Ex ipſis rebus diſce manifeſtius. Danielem in lacu
leonis reueriti ſunt. Juſtum vero Naboth Jeſabel inter-
fecit. Cetus Jonam in ventre ſuo cuſtodiuit. Dalida aūt
Sampſonem illecebris circumuenit raſo capite deforma-
tum alienigenis ſcilicet philiſteis tradidit Dracones ⁊ aſpi
des ⁊ cornute Johannem baptiſtam viuentem ſubdita fe
ritate reuerentur. Herodias vero caput abſtulit: ⁊ tanti vi
ri mortem in precium ſaltationis accepit. Hec ille. Et ideo
dicitur Sapientie. xlij. In medio mulierum noli commo-
rari. De veſtimentis eniꝫ procedit tinea. Sic a muliere ini
quitas. ¶ Audi rem geſtam de duabus mulieribus Et
vno preſbitero qui habebat vnam fetulam: aliam iuuencu
lam. Qui quandoqꝫ in ſole requieſcens ponebat caput ad
ſinum vetule vt ei canos crines extraheret. Vetula vero i
tra ſe cogitabat. Si tibi canos extraherem vt iuuenis vide
aris me refutabis: ⁊ iuuencule adherebis. Et propter hoc
vetula ei capillos nigros extrahebat ⁊ canos permiſit ſta-
re. Aliquando vero idem ſacerdos ponebat caput ſuum in
ſinum iuuencule: ⁊ petebat vt ei canos crines extraheret: q̄
fecit ſic. Et cum non inueniebat niſi canos omnes euelle-
bat: Sicqꝫ vetula extrahebat nigros: Et iuuencula canos:
Et ſic remanſit idem ſacerdos decaluatus ⁊ depilatus. ec
ce qualis deceptio mulierum. ¶ De quarum malitia di-
cit Metriſta. Adam Sampſonem: Dauid regem Salo
monem. Atqꝫ Areſtotilem Alexandrum ſimul omnes. Fe