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in laude eius. Opamini op⁹ vestrum ante tē
pus: et dabit vobis mercedē vestrā i tpe suo

Explicit lib⁹ ecclesiastic⁹ Incipit orō salomonis



Diclauiit solomō genua sua
i aspectu tot⁹ ecclesie isrl: et a
peruit man⁹ suas ad celū et dix
it. Dñe de⁹ isrl nō ē tibi simil⁹
deus in celo sursum neq; i ter/
ra deorsum. Qui custodis testamentum tuū et
misericordiam pueris tuis eunibus i conspe
ctu tuo in toto corde seruās puero tuo dauid
que locutus es illi: et locutus es i ore tuo et i
manu tua implesti. q̄si dies iste. Et nunc dñe
de⁹ isrl custodi puero tuo dauid patri meo q̄
locutus es illi dicēs. Nō dērit tibi vir a facie
mea sedēs i throno isrl. Verūtamē si custo
dierint filij tui legē meā: et i pcept⁹ meis am
bulēt. sic ambulauerūt i aspectu meo fideles
Et nūc dñe de⁹ isrl creditū ē verbū qd̄ locu
tus es puero tuo dauid: qm̄ si vere habitauit
de⁹ eū hoib; i terra. Si celū celi nō sufficiāt tū/
bi: q̄nto magis dom⁹ hęc. quā edificauī Sed
respicias ad orōz hui tui. et deprecōz eius: vt
exaudias dñe placatōnē orōis. q̄ puer tuus
orat corā te hodie. vt sint oculi tui sup domū
hęc die ac nocte. i locū quē dixisti. iuocare no
men tuū: et exaudias orōz q̄ puer tu⁹ orat in
h loco. et exaudias precōz pueri tui et ppli tui
isrl. si orauerint i loco isto: et exaudias i loco
habitacōnis de celo et exaudias et apicius ha
si peccauerit vir in te.

**Explicit oratio salomonis. Incipit prolo
gus in ysaiam prophetam**



Nemo eū pphetas
vlib; viderit esse
descriptos metro
eos estimet apud
hebreos ligari: et
aliqd simile ha
bere d̄ psalmis v
opib; salomonis
S; qd̄ in demo
stene et tullio so
let fieri: vt p cola scribant⁹ et comota: q̄ vtiq;
prosa et nō vlib; descripserūt Nos q̄ vtilitati
legēū puidētes: i ter p̄tacōz nouā nouo scri
bēdi genere distixim⁹. Ac p̄mū d̄ ysaiā scien
dū q̄ i b̄mone suo d̄b; tuis sit: q̄ppe vt vir no

bilis et vrbane elegācie: nec hñs quicq; i elo
quio rulliatat⁹ amixtū. Vñ accidit: vt p̄ cel
teris florē b̄mōnis ei⁹ trāslacō nō potuerit o/
seruare. Deinde etiā hoc adiciendū: q̄ n̄ tā
p̄pheta dicend⁹ sit q̄ euāgelista. Itaq; vñū
sa xp̄i ecclesieq; misteria ad liqdū p̄secutus ē:
vt nō eū p̄tes de futuro vaticinari. s; de p̄teri
tis historiaz terere. Vñd̄ comicō noluisse tūc
tpis septuagita i ter p̄tes fidei sue sacramēta
p̄p̄cie et m̄is p̄dere ne sanctū camb; et mar
garitas porcis darēt: q̄ eū hęc edicōz legentē
ab illis animadūctis absēdita. Nec ignoro
q̄nti laboris sit p̄phetas intelligere: nec facile
quēpiam posse iudicare d̄ i ter p̄tacōne: nisi i
tellexerit ante q̄ legerit. Nos q̄ patere mor
sibi plurimoz: q̄ simulātē iudicia qd̄ d̄sequi
nō valēt despiciūt. Scēs g; et prudēs i flami
nā mitto manū: et nichilomin⁹ s; a fastidios
lectorib; p̄cor: vt quō greci post septuaginta
trāslatores aqlam et symachū et theodocōz le
gūt. vel ob studiū doctrine sue. vel vt septu
agita magis ex collacōe eoz intelligāt: sic et
isrl saltē vñū post p̄ores h̄re dignet⁹ i ter p̄tē
Legāt pri⁹. et postea despiciāt: ne videāt⁹ n̄ ex
iudicō. s; ex odij p̄h̄p̄cōe ignorata damnare.
P̄pheta vñ aut ysaias i b̄rlin et i iudea nec
dū decem tribub; i captiuitatem ductis: ac de
vtroq; regno nūc amixtū nūc sepatim terit
oraculū. Et eū i ter dū ad p̄sentē respiciat hi
storiā. et post babilonie captiuitatē reditū po
puli significet i iudeaz: tñ ois ei⁹ cura d̄ v ca
cōe gēū et de aduētū xp̄i ē. Quēz q̄nto plus
amat⁹ o paula et eustochium tāto magis ab
eo p̄tite: vt p̄ obrectacōe p̄ntē q̄ me i desinē
ter emuli lamāt. ipe michi mercedē restitua t
i futuro: q̄ scit me ob s; i peregrine lingue eru
dicōne ludasse. ne iudei d̄ falsitate scripturaz
ecclesie ei⁹ diuicius insultarent

Explicit prologus. Incipit ysaias p̄pheta



Illo ysaię filij a/
mos: q̄ vidit su
per iudā et iherusa
lem in diebus os
zie ioathan ach
am et ezechie re/
gum iuda. Audi
te celi et aurib; p̄
cipe terra: quom
am dñs locutus