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|----------|--------|--------|--------|---------|----------|---------|--------|----------|----------|----------|----------|----------|----------|----|----|----|----|
| CM 0 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| Lab 0392 | 95/0/2 | 81/0/0 | 66/0/0 | 50/5/22 | 43/1/421 | 55/9/25 | 20/0/0 | 29/19/54 | 59/39/33 | 42/57/29 | 31/21/21 | 72/23/57 | 50/28/29 | | | | |

endo enī cantat: an cantando tñsilit. Siue tñsiliendo canter: siue cantando
tñsiliat: tñsiliens tam canticū paulo ante cantauim: utrū ⁊ nos tñsilien-
tes: uiderit d̄s: cui cantauim: S; si q̄s tñsiliens cantauit: gaudeat se et: q̄o
cantauit. Q̄dā enī inherentes humo: curuatos in trā: ea q̄ una s̄ cogitan-
tes: in reb̄ tñsiliens sp̄e ponentes: tñsiliunt iste: q̄ uocat tñsiliens eos. Et
enī tñsiliunt: n̄ remanentes. Sostis q̄dā psalmos inseribi: canticū ḡduū.
Et ibi q̄dē in se ḡra lingua satis ē euident: q̄o dicat anabathmon: ana-
bathmon enī q̄dē ē: s; ascendentiū n̄ descendentiū. Latīn q̄ n̄ potuit p-
pe dicē: genalit̄ dix̄. Et quō q̄d appellauit: ambiguū reliq̄t: utrū ascen-
dentiū an descendentiū: cēt. S; q̄ n̄ s̄ loq̄s: neq; sermones: quoz n̄ au-
diant uoces eoz: exponit seq̄ntē: lingua p̄cedens: ⁊ sit certū in alia: q̄o
ambiguū erat in alia: Quom̄ q̄ ibi ascendens q̄dā cantat: sic ⁊ hic tñsiliens:
Est aū hęc ascensio: ⁊ ista tñsilitio: n̄ pedib̄: n̄ scalis: n̄ pennis: ⁊ tam si interi-
orē hominē adtendas: ⁊ pedib̄: ⁊ scalis: ⁊ pennis: Nā si n̄ pedib̄: qm̄ dic̄ hō
m̄ior: n̄ ueniat in pos sup̄bie: Si n̄ scalis: q̄o s̄: q̄s uidit iacob: ubi erant
anglī ascendentes: ⁊ descendentes: Si n̄ pennis: quis ē: qui dic̄: q̄s dabit mihi
pennas: sic colūbe: ⁊ uolabo: ⁊ r̄q̄scā. S; in reb̄ corporalib̄: aliud s̄ pedē:
aliud scalē: aliud pennę: h̄nt aū: ⁊ pedes: ⁊ scale: ⁊ pennę: affect̄ s̄: ⁊ bo-
nę uoluntates: hys ambulem: hys ascendam: hys uolem: Cū q̄ audit q̄s tñsili-
entē istū: ⁊ imitari elegit: n̄ q̄rat leuitare corporis tñsilitre fossas: aut
aliq̄ ascensula: p̄uolare saliendo: S; q̄o ad corpora adtinet: dico: Nā fossas
enī tñsilit: Succensa igni: ⁊ effosa: ab increpatione uult̄ tui p̄bit. Que s̄
enī succensa igni: ⁊ effossa: q̄ ab increpatione d̄ni p̄bit: n̄ peccata: Succen-
sa igni s̄: q̄ fac̄ male ardens cupiditas: ⁊ effossa sunt: q̄ fac̄ male iacens
timiditas: hinc enī peccata om̄ia: aut cupiendo: aut timido. Tñsiliat q̄ is-
ta oīa: q̄b̄ teneri potest in trā: erigat scalas suas: erigat pennas suas: ui-
deat utrū q̄s agnoscat hic se: immo n̄ in d̄ni grā: multi ea agnoset:
q̄ forte iā uult̄ h̄ntes mundiū: ⁊ om̄ia q̄ delectant in mundo: eligunt ui-
uere dū hic uiuunt: in gaudiis q̄bdā sp̄ualib̄. Et hec unde erit ad huc
ambulantib̄ sup̄ trā: n̄ ex diuini eloq̄s: ex uerbo d̄i: ex parabola aliq̄ s̄p-
turarij seruitata: ⁊ inuestigata ex dulcedine inuentionis: qm̄ p̄cessit la-
bor inq̄sitionis. Sunt q̄dā delicias s̄c̄: ⁊ bonę: in libris: neq; enī s̄t in
auro: ⁊ argento: in epulis: atq; luxuria: in uenationib̄: ⁊ piscationibus.

12^e c. No. Italian (or German?)
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