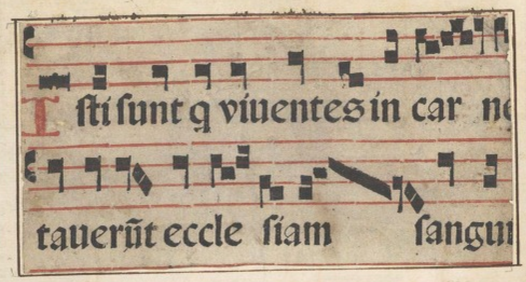
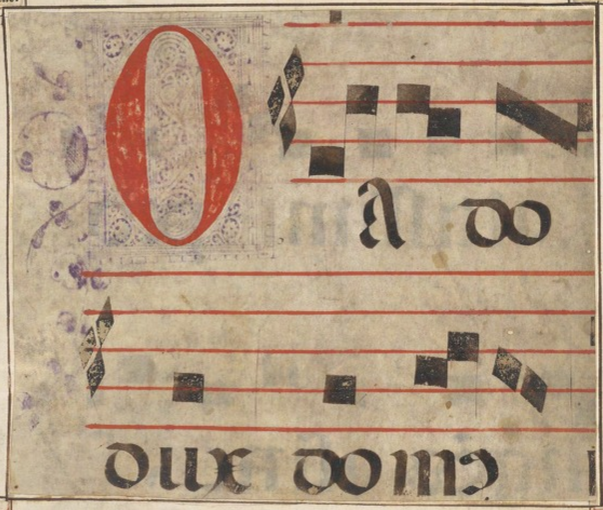
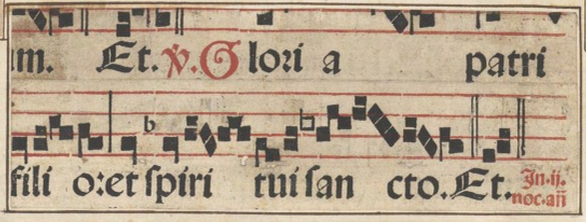
Ab eo qd ſcriptum eſt: In princi-
pio erat vbū: et verbū erat apud
deū/ et deꝰ erat verbū: vſqꝫ ad id
qd ait: Et tenebre eā nō compre-
henderunt: ¶ Tractatus .i.

INtuentes
quod modo audiui-
mus ex lectione apo-
ſtolica: ꝙ animalis ho
mo nō ꝑcipit ea q̄ ſunt
ſpiritꝰ dei: et cogitan-
tes in hac ipſa preſen-
ti turba charitatis ve-
ſtre/ neceſſe eſſe vt mul
ti ſint animales/ qui adhuc ſm carnē ſapi-
ant: nōdūqꝫ poſſint ad ſpiritalē intellectū
ſe erigere: heſito vehemēter quomodo vt
dñs dederit/ poſſim dicere/ vel ꝓ modulo
meo explicare quod lectū eſt ex euangelio:

¶ Diui aurelij auguſtini hipponē-
ſis epiſcopi/ liber de ſpiritu et ani-
ma incipit: ¶ Prefatio.

QVoniā di
ctum eſt mihi: vt meipſū
coḡſcerē: ſuſtinere ſi poſ-
ſum vt me habeam inco-
gnitū. Magna nāqꝫ eſt
negligentia neſcire qd il-
lud ſit quo celeſtia tā ꝓfunde cogitamus:
quo naturalia tam ſubtili indagatione in-
ueſtigamꝰ: ⁊ de ipſo quoqꝫ creatore noſtro
tā ſublimia ſcire deſideramus. Non eſt res
peregrina nec longe querēda a nobis: Ani-
mus ē q̄ iſta ſapimus. Sed ē ſemp nobiſcū:
adeſt/ tractat/ loquit/ ⁊ intus verſat. Datū ē
illi tā ingentiū rerū ſecreta ſcire: ⁊ ſeipſū co-
gnoſcere nō poſſe. Paucis ſiquidē licet ipſo
animo animū cernere/ id eſt vt ipſe animus
m

¶ Prologus.

¶ Diui aurelij auguſtini hipponē-
ſis epi in euangeliū ſm iohannē/

¶ Prologus.

OMnibus diuine ſcripture paginis
euangeliū excellit: q2 qd lex ⁊ pro-
phete futurꝝ ꝓdixerūt/ hoc cōpletū
dicit euangeliū. Inter ipſos aūt euangeli
orū ſcriptores/ iohānes eminet i diuinoꝝ
myſteriorū ꝓfunditate: qui a tēpore dñice
aſcenſionis ꝑ annos ſexagintaqꝫ verbū

Annotatio tractatu

vt deꝰ videat. Iſte ſiquidē eſt iohānes q
dñs de fluctiuaga nuptiaꝝ tēpeſtate voca-
uit: et cui matrē ꝟginē ꝟgini cōmendau

¶ Tractatuū expoſitiōis diui au-
relij auguſtini: quos quidam ſer-
mones vocant/ ſummaria anno-
tatio. ¶ Tractatus

1 Ab eo qd ſcriptuz eſt: In principio
erat verbū: et verbū erat apd deū:
et deus erat verbū.

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