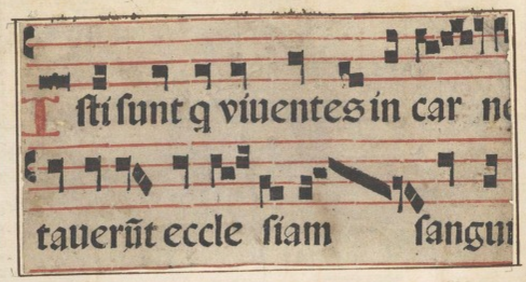
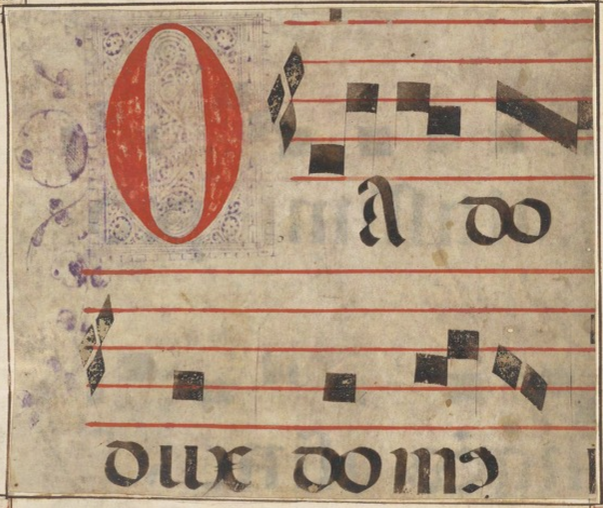
Fragmentarium

Ab eo q̄d ſcriptum eſt: In princi-
pio erat vbũ: et verbũ erat apud
deũ/ et de⁹ erat verbũ: vſq3 ad id
q̄d ait: Et tenebrȩ ea nõ compre-
henderunt: Tractatus .i.

INtuentes
quod modo audiui-
mus ex lectione apo-
ſtolica: q animalis ho
mo nõ pcipit ea q̄ ſunt
ſpirit⁹ dei: et cogitan-
tes in hac ipſa preſen-
ti turba charitatis ve-
ſtrȩ/ neceſſe eſſe vt mul
ti ſint animales/ qui adhuc ſm carnē ſapi-
ant: nõdũq3 poſſint ad ſpiritalē intellectũ
ſe erigere: heſito vehemēter quomodo vt
dñs dederit/ poſſim dicere/ vel p modulo
meo explicare quod lectũ eſt ex euangelio:

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

QVoniã di
ctum eſt mihi: vt meipſũ
cog̃ſcerē: ſuſtinere ſi poſ-
ſum vt me habeam inco-
gnitu3. Magna nãq3 eſt
negligentia neſcire q̄d il-
lud ſit quo cȩleſtia tã pfunde cogitamus:
quo naturalia tam ſubtili indagatione in-
ueſtigam⁹: ⁊ de ipſo quoq3 creatore noſtro
tã ſublimia ſcire deſideramus. Non eſt res
peregrina nec longe querēda a nobis: Ani-
mus ē q̄ iſta ſapimus. Sed ē ſemp nobiſcũ:
adeſt/ tractat/ loquit̃/ ⁊ intus verſat̃. Datũ ē
illi tã ingentiũ rerũ ſecreta ſcire: ⁊ ſeipſũ co-
gnoſcere nõ poſſe. Paucis ſiquidē licet ipo
animo animũ cernere/ id eſt vt ipſe animus
m

Prologus.

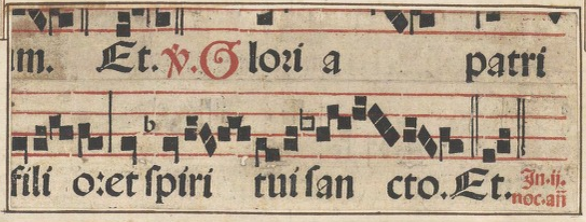
Diui aurelij auguſtini hipponē-
ſis epi in euangeliũ ſm iohannē/

Prologus.

OMnibus diuinȩ ſcripturȩ paginis
euangeliũ excellit: q2 q̄d lex ⁊ pro-
phetȩ futuꝝ p̄dixerũt/ hoc cõpletũ
dicit euangeliũ. Inter ipſos aũt euangeli
orũ ſcriptores/ ⁊ iohãnes eminet i diuinoꝝ
myſteriorũ pfunditate: qui a tēpore dñicȩ
aſcenſionis p annos ſexagintaq̃nq3 verbũ

Annotatio tractatuu

vt de⁹ videat̃. Iſte ſiquidē eſt iohãnes qu
dñs de fluctiuaga nuptiaꝝ tēpeſtate voca
uit: et cui matrē vginē vgini cõmendauit.

Tractatuũ expoſitiõis diui au
relij auguſtini: quos quidam ſer
mones vocant/ ſummaria anno
tatio. Tractatus
1 Ab eo q̄d ſcriptu3 eſt: In principio
erat verbũ: et verbũ erat apd deũ:
et deus erat verbũ.

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