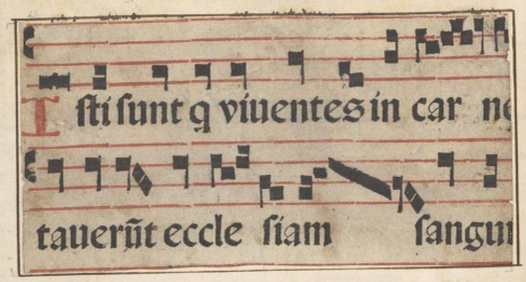
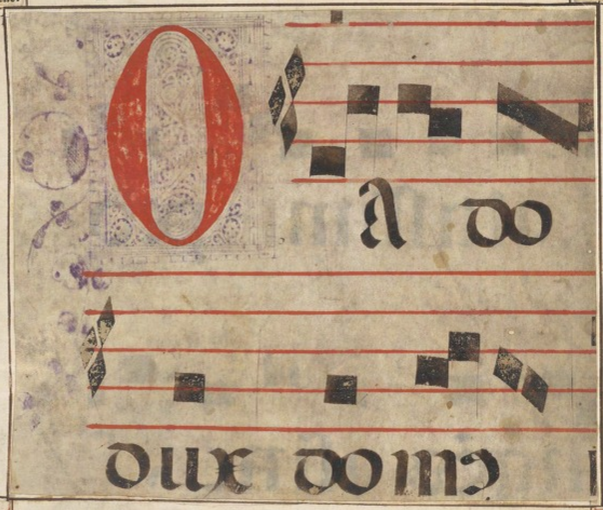
Fragmentarium

Ab eo q̄d ſcriptum eſt: In princi-
pio erat v̄bū: et verbū erat apud
deū/ et de⁹ erat verbū: vſq̄ʒ ad id
q̄d ait: Et tenebre ea nō compre-
henderunt: Tractatus. i.

INtuentes quod modo audiui-
mus ex lectione apo-
ſtolica: q̄ animalis ho
mo nō p̄cipit ea q̄ ſunt
ſpirit⁹ 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: nōdū q̄ poſſint ad ſpiritalē intellectū
ſe erigere: heſito vehemēter quomodo vt
dn̄s dederit/ poſſim dicere/ vel p̄ modulo
meo explicare quod lectū eſt ex euangelio:

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

QUoniā di
ctum eſt mihi: vt meipſū
cog̃ſcerē: ſuſtinere ſi poſ-
ſum vt me habeam inco-
gnituʒ. Magna nāq̄ eſt
negligentia neſcire q̄d il-
lud ſit quo celeſtia tā p̄funde cogitamus:
quo naturalia tam ſubtili indagatione in-
ueſtigam⁹: ꝛ de ipſo quoq̄ creatore noſtro
tā ſublimia ſcire deſideramus. Non eſt res
peregrina nec longe querēda a nobis: Ani-
mus ē q̄ iſta ſapimus. Sed ē ſemp̄ nobiſcū:
adeſt/ tractat/ loquit̄/ ꝛ intus verſat̄. Datū ē
illi tā ingentiū rerū ſecreta ſcire: ꝛ ſeipſū co-
gnoſcere nō poſſe. Paucis ſiquidē licet ipſo
animo animū cernere/ id eſt vt ipſe animus
m

Prologus.

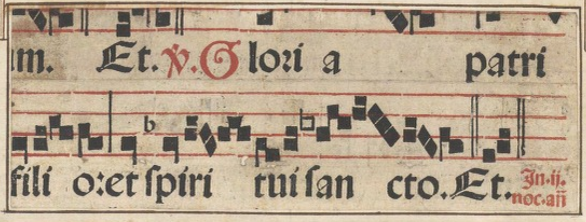
Diui aurelij auguſtini hippon̄e-
ſis epi in euangeliū ſm iohannē/

Prologus.

OMnibus diuine ſcripture paginis
euangeliū excellit: q̄ꝛ q̄d lex ꝛ pro-
phete futuꝝ p̄dixerūt/ hoc cōpletū
dicit euangeliū. Inter ipſos aūt euangeli
orū ſcriptores/ iohānes eminet i diuinoꝝ
myſteriorū p̄funditate: qui a tēpore dn̄ice
aſcenſionis p̄ annos ſexagintaq̄nq̄ verbū

Annotatio tractatu

vt de⁹ videat̄. Iſte ſiquidē eſt iohānes quē
dn̄s de fluctiuaga nuptiaꝝ tēpeſtate voca
uit: et cui matrē v̄ginē v̄gini cōmendauit.

Tractatuū expoſitiōis diui au
relij auguſtini: quos quidam ſer
mones vocant/ ſummaria anno-
tatio. Tractatus
1 Ab eo q̄d ſcriptuʒ eſt: In principio
erat verbū: et verbū erat ap̄d deū:
et deus erat verbū.

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