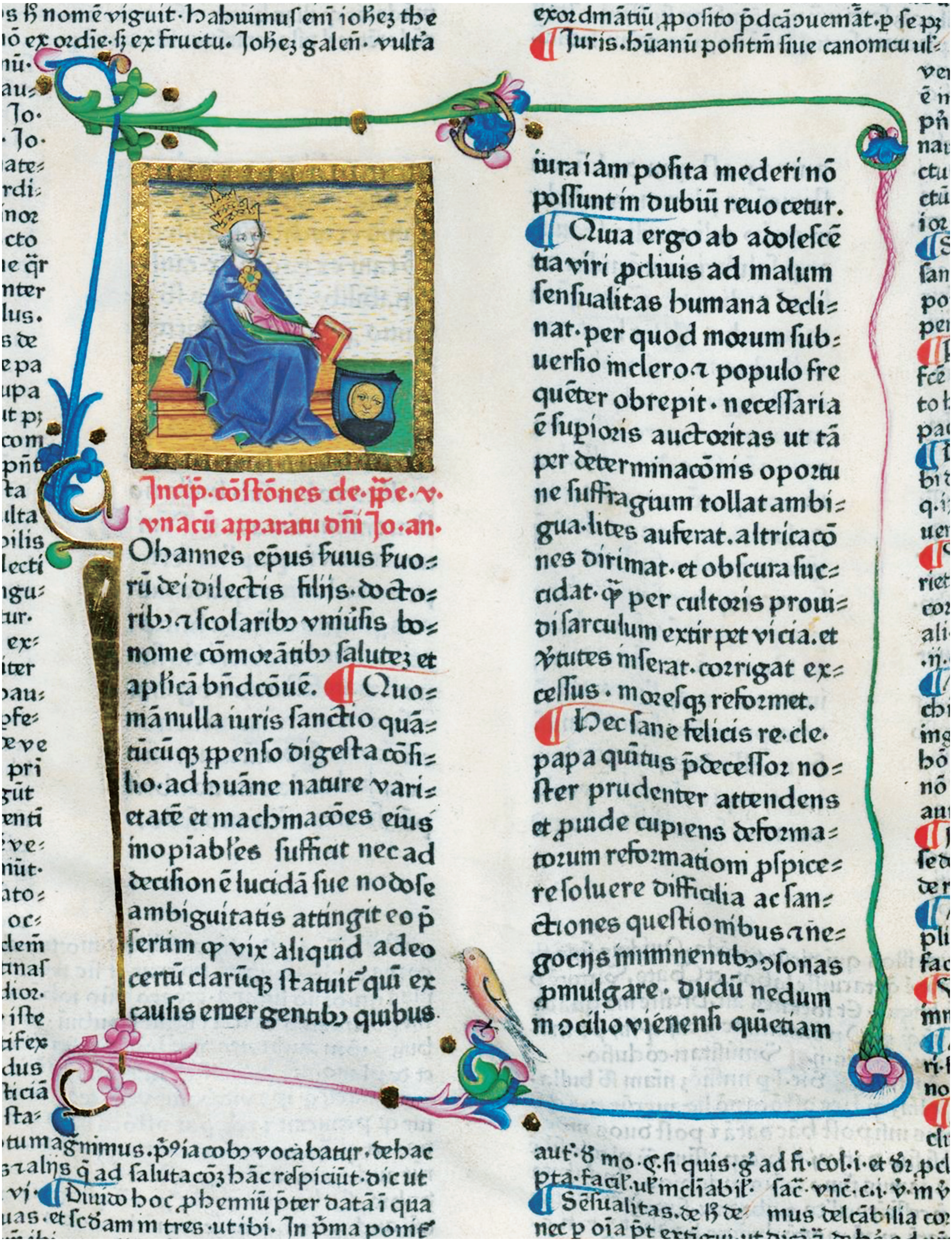


s ꝭ nomē viguit· habuimuſ enī iohēʒ the
ió ex ordie· ſ ex fructu· Johēʒ galeñ· vult'a

ex ordinatū ꝓpoſito ꝑdcāo uemāt·ꝑ ſe pʒ
Juris·hūanū poſitm̄ ſiue canonicu uł·

Incip· cōſtōnes de· ꝑꝑe· v· vnacū apparatu dn̄i Jo·an·

Johannes epus ſuus ſuorū dei dilectis filijs doctoribꝫ ⁊ ſcolaribꝫ vniuſis bonome cōmorātibꝫ ſalutē et aplicā bn̄dcōnē. Quomā nulla iuris ſanctio quātūcūqʒ ꝑpenſo digeſta cōſilio· ad huāne nature varietatē et machinacōes eius inopiabiles ſufficit nec ad deciſionē lucidā ſue nodoſe ambiguitatis attingit eo ꝑſertim ꝙ vix aliquid adeo certū clarūqʒ ſtatuit' quī ex cauſis emergentibꝫ quibus iura iam poſita mederi nō poſſunt in dubiū reuocetur. Quia ergo ab adoleſcētia viri ꝓcliuis ad malum ſenſualitas humana declinat. per quod morum ſubuerſio in clero ⁊ populo frequēter obrepit· neceſſaria ē ſupioris auctoritas ut tā per determinacōnis oportune ſuffragium tollat ambigua· lites auferat. altricacōnes dirimat. et obſcura ſuccidat· ꝙ per cultoris prouidi ſarculum extirpet vicia. et ꝟtutes inſerat· corrigat exceſſus· moreſqʒ reformet. Hec ſane felicis re· cle· papa quītus ꝑdeceſſor noſter prudenter attendens et ꝓuide cupiens deformatorum reformatiōm ꝓſpicere ſoluere difficilia ac ſanctiones queſtionibus ⁊ negocijs imminentibꝫ ꝯſonas ꝓmulgare· dudū nedum in ꝯcilio viēnenſi quīetiam

tu magnimus·ꝑ9iacobꝫ vocabatur·de hac
s ⁊ alijs q̄ ad ſalutacōʒ hāc reſpiciūt·dic ut
vj· Diuido hoc ꝓhemiū ꝑter datā ī qua
uas·et ſcdam in tres·ut ibi· Jn ꝑma ponit

aut· 8 mo·c·ſi quis·g ad fi·col·i·et dꝛ ꝓcl
ꝑta·facił·uł incliabił· ſac· vnc·c·i·v·in v
Senſualitas·de ꝭ de mus delcābilia cor

Fig. 41 Wien, ÖNB, Ink 4.B.16, f. 1r [Kat. 10–24]

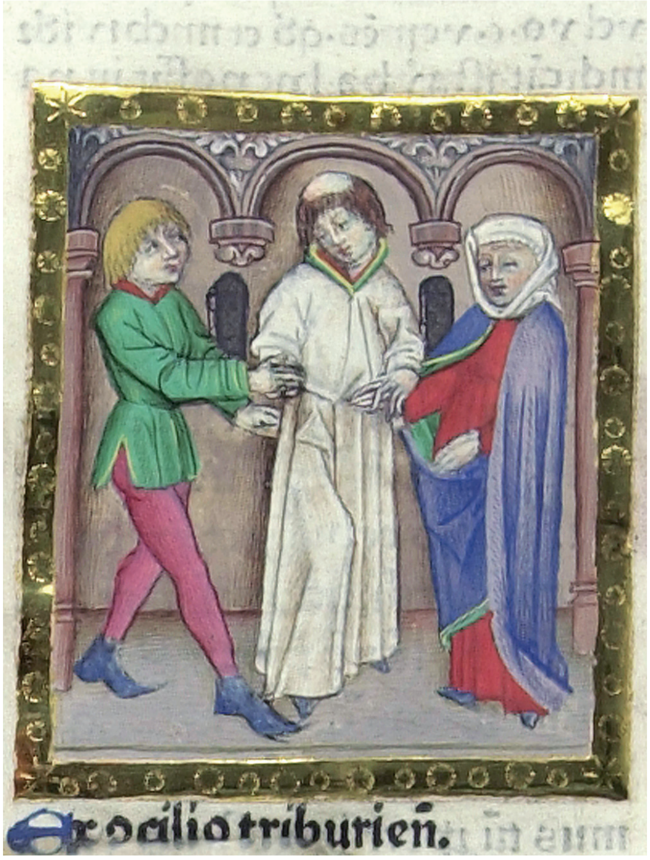

Ex ꝯcilio triburien.

Fig. 42 Dallas, Bridwell Library Special Collections, 06327, f. 222^{r} [Kat. 13]

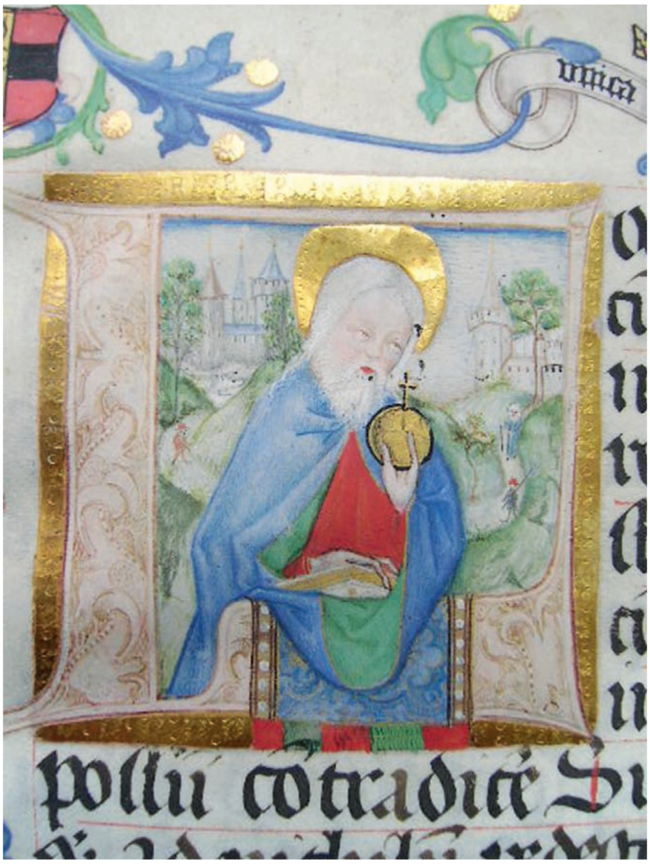


Fig. 43 Michaelbeuern, StiB, Cod. man. perg. 5, f. 1^{r} [Kat. 18]

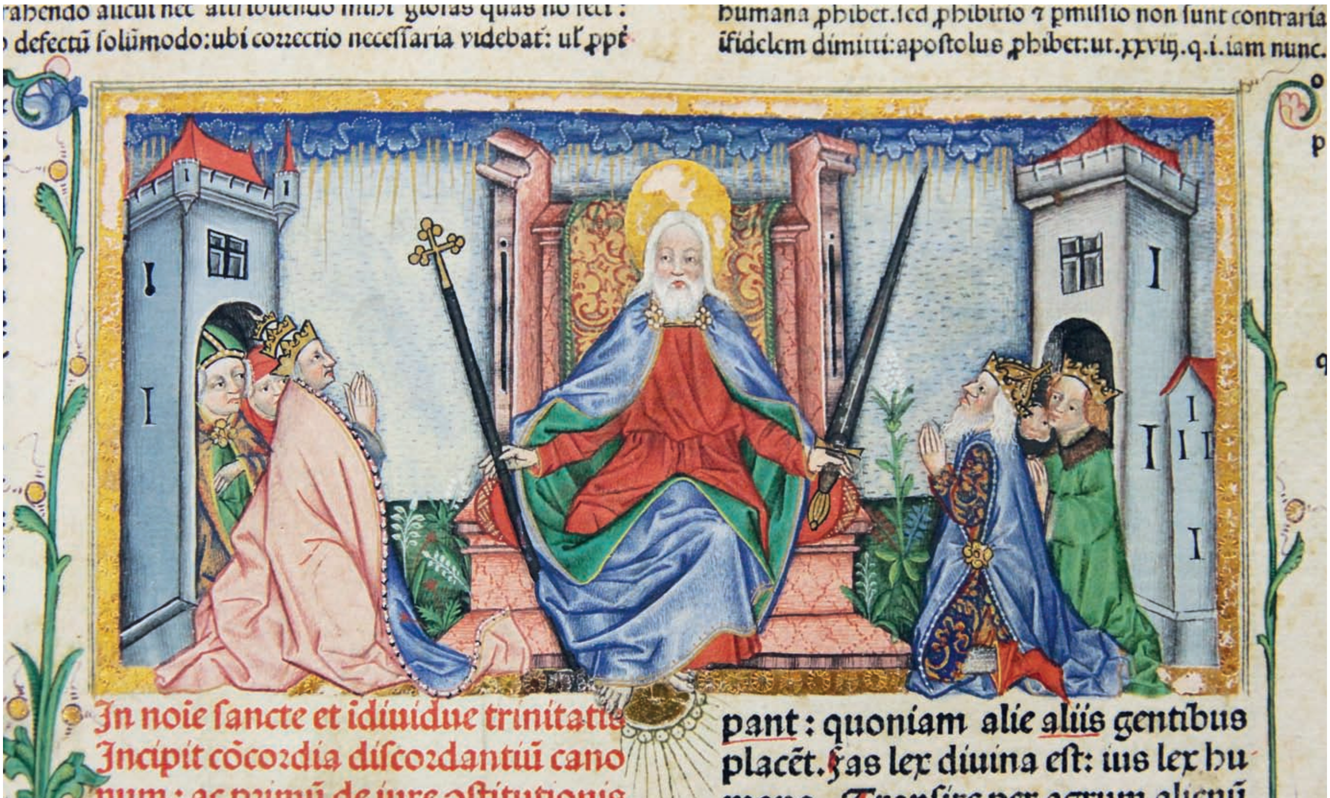

Jn noie ſancte et idiuidue trinitatis
Incipit cōcordia diſcordantiū cano
num : ac primū de iure ꝯſtitutionis
nature humane. Rubrica.
pant : quoniam alie aliis gentibus
placēt. Fas lex diuina eſt: ius lex hu
mana . Tranſire per agrum alienū
fas ē:ius nō ē. Ex his uerbis huius

Fig. 44 Wien, Erzbischöfl. Priesterseminar, Bibl., Ink. I. 53, Bl. a2^{r} [Kat. 21]

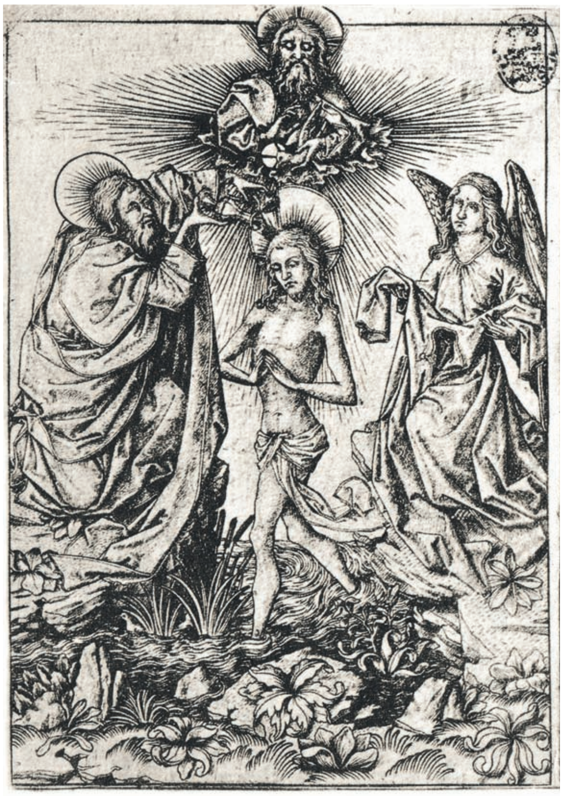
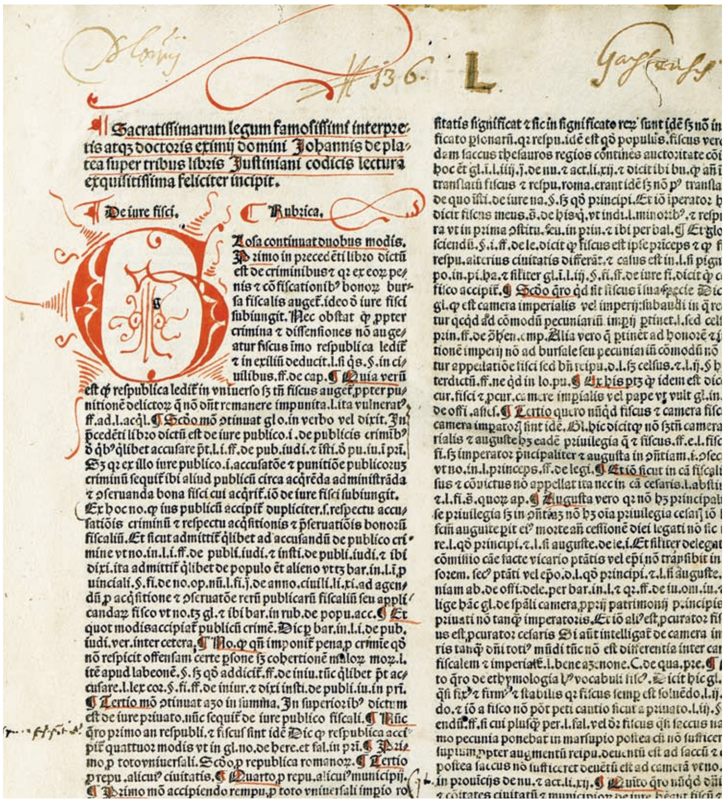


Fig. 45 Meister E.S., Taufe Christi (Lehrs, Nr. 28) [Kat. 19]

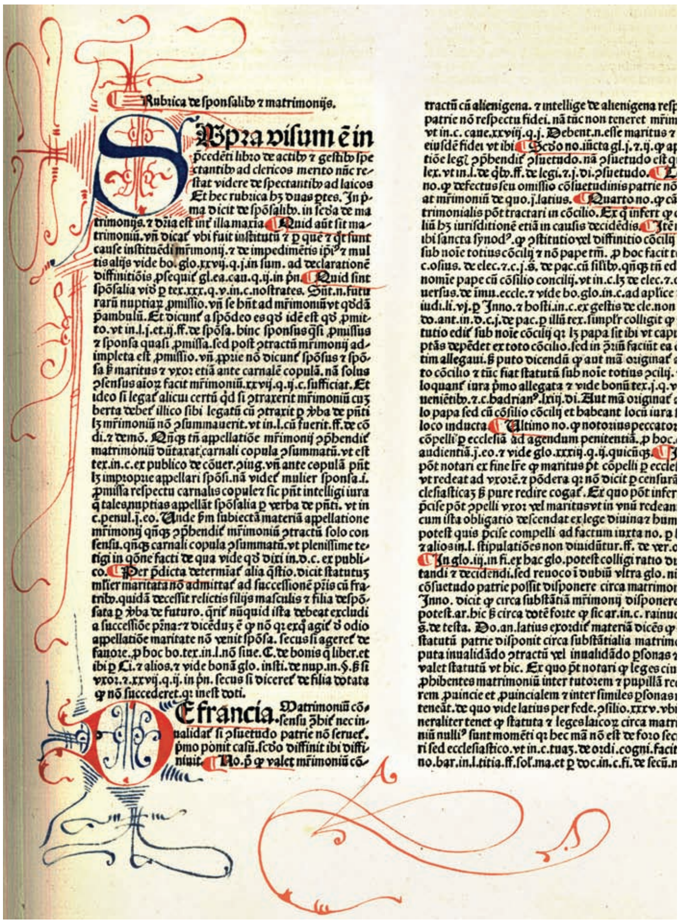


Sacratiſſimarum legum famoſiſſimi interpretis atque doctoris eximii domini Johannis de platea ſuper tribus libris Juſtiniani codicis lectura exquiſitiſſima feliciter incipit.

De iure fiſci.

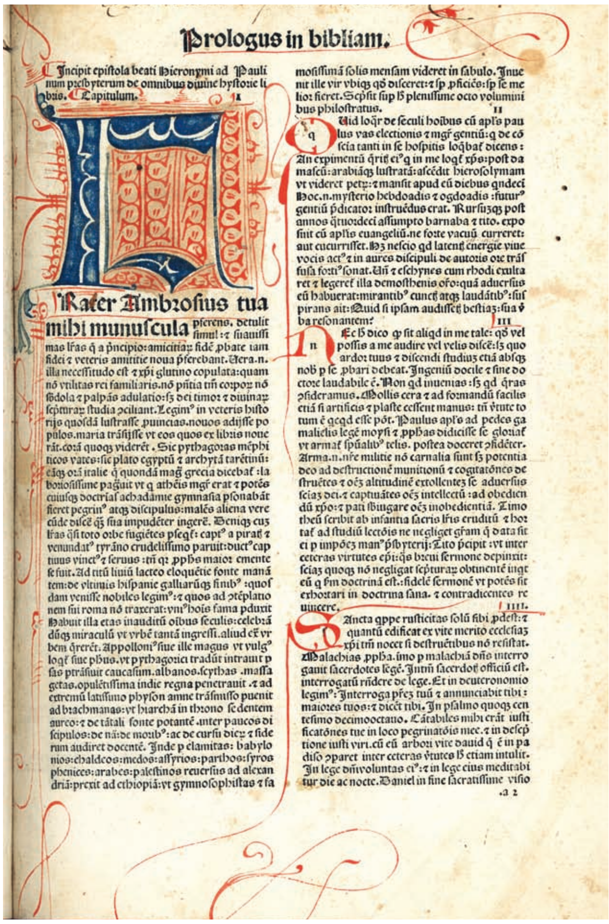
Rubrica.

Fig. 46 Linz, OÖLB, Ink. 573, f. 1^{r} [Kat. 29]



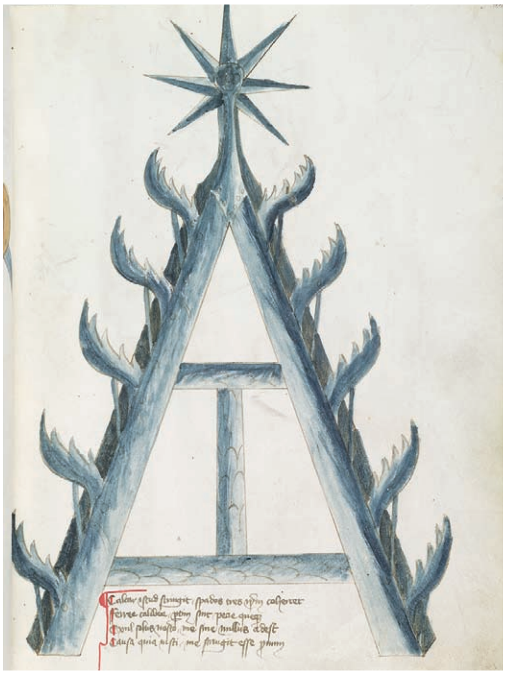
Rubrica de ſponſalibus et matrimonijs.

Fig. 47 Kremsmünster, StiB, 2° Ink. 78c, Pars VI, Bl. a2^{r} [Kat. 29]



Prologus in bibliam.

Fig. 48 Kremsmünster, StiB, 2° Ink. 129, Bl. a2^{r} [Kat. 29]



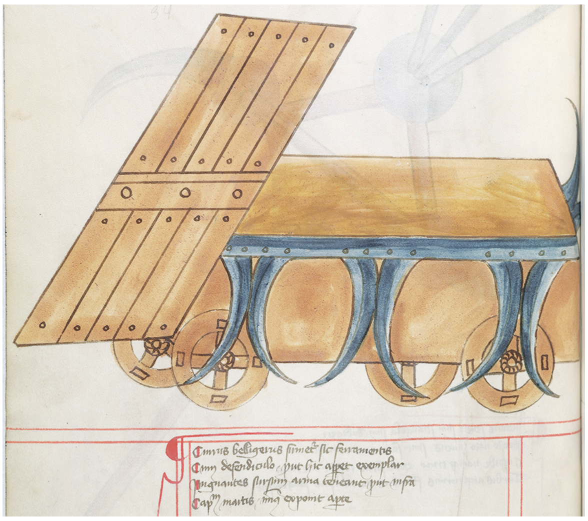
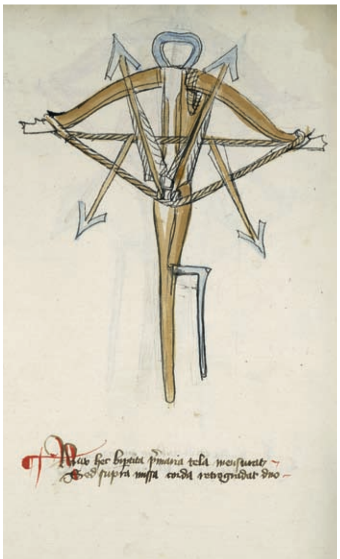


Fig. 49, 50 Göttingen, SUB, 2° Cod. Ms. philos. 63 Cim., ff. 21^{r}, 25^{v} [Kat. 31]



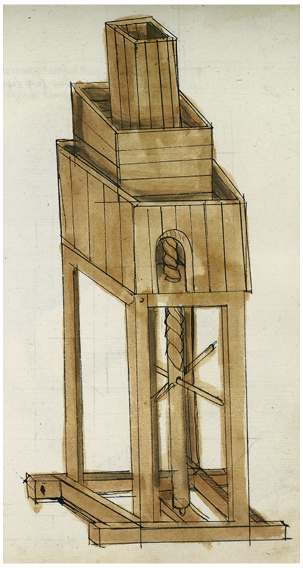
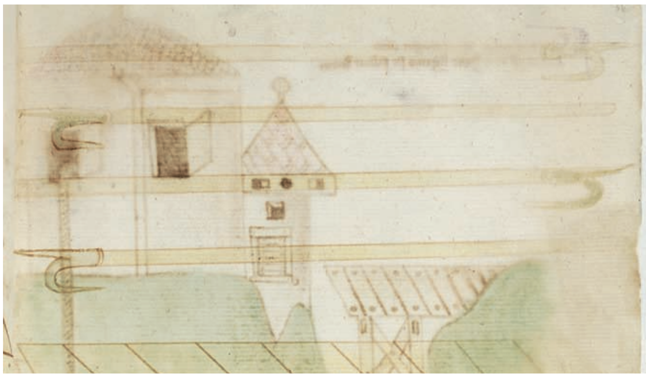
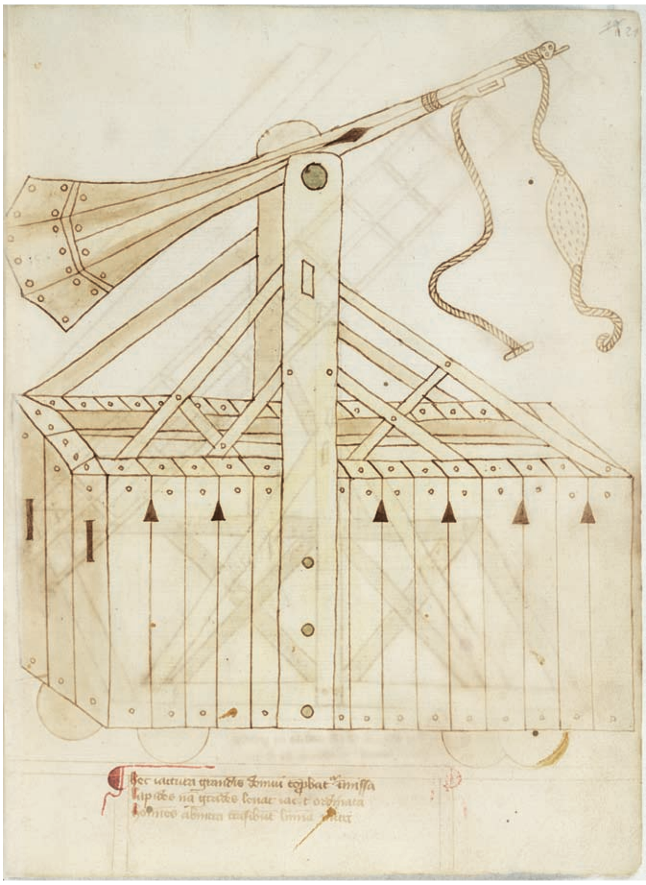


Fig. 51, 52 Chantilly, Bibliothèque du Château, ms. 348 (alt 633), ff. 91^{v}, 44^{r} [Kat. 31]





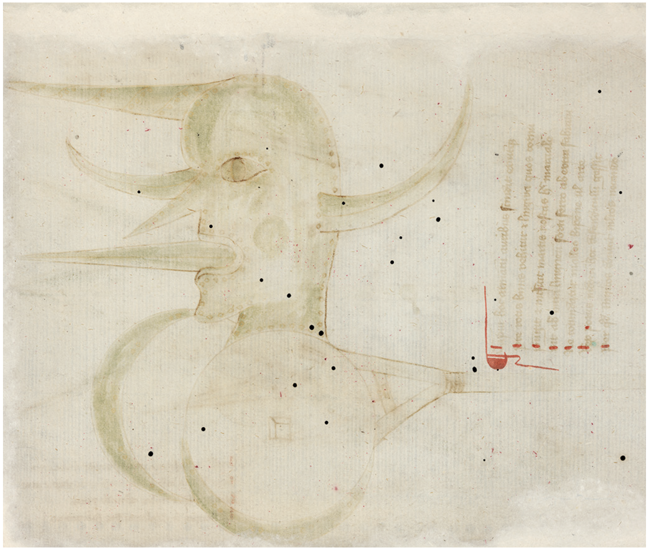
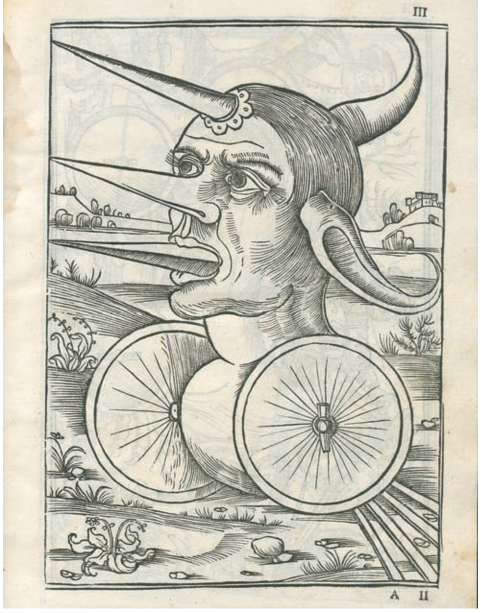


Fig. 53, 54, 55 Göttingen, SUB, 2° Cod. Ms. philos. 64a Cim., ff. 36^{r}, 21^{r}, 5^{v} (um 90° gedreht) [Kat. 31]



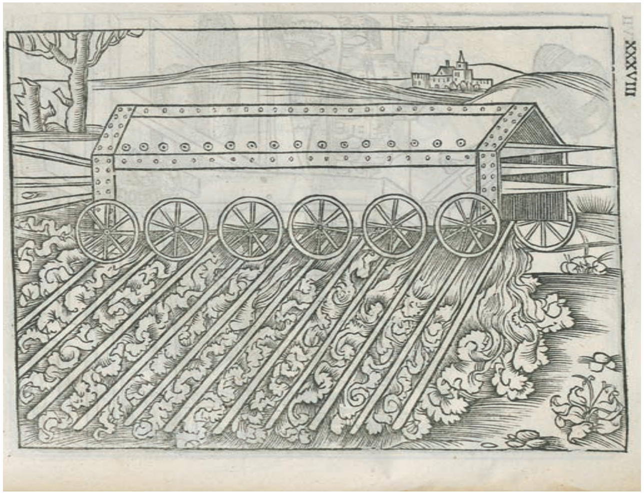
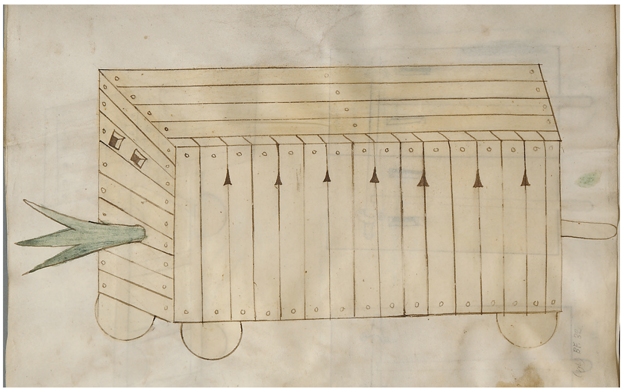


Fig. 56, 57 München, BSB, Res/4 A.lat.c. 50, Bll. A2^{r}, D1^{v} (um 90° gedreht) [Kat. 31]



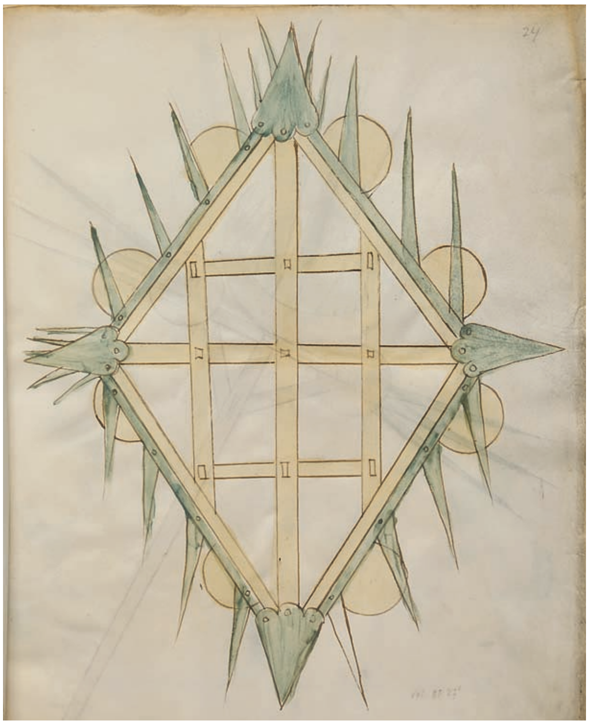
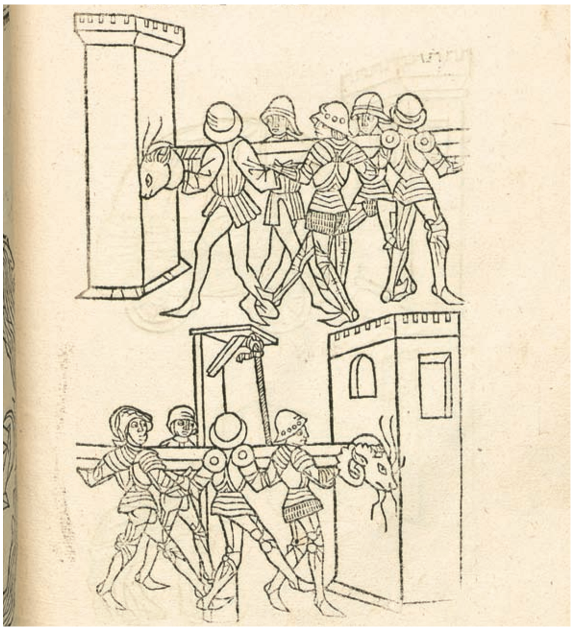


Fig. 58, 59 Wien, Kunsthistor. Mus., KK 6562, ff. 5^{r} (um 90° gedreht), 24^{v} [Kat. 31]



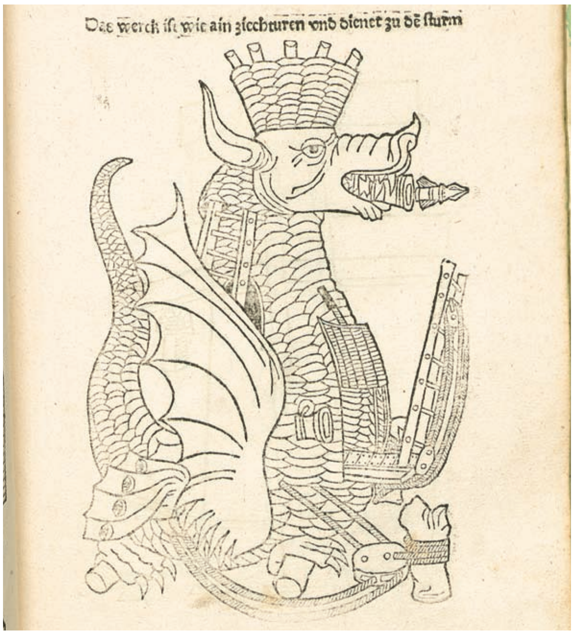

Das werck iſt wie ain ziechturen vnd dienet zu dē ſturm

Fig. 60, 61 München, BSB, 2 Inc.s.a. 1203, Bll. k1^{r}, k3^{r} [Kat. 31]

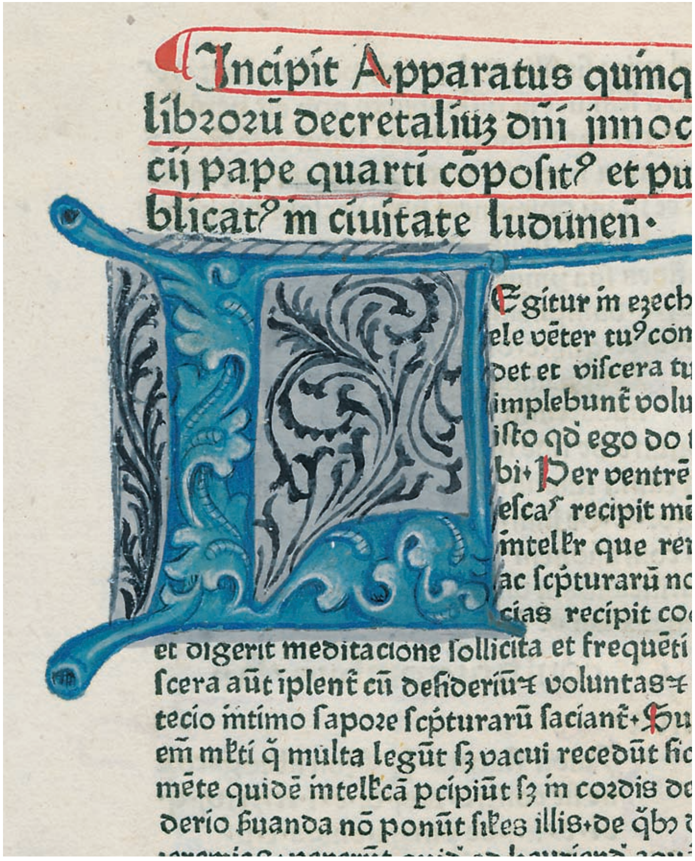


Fig. 62 Wien, UB, III 261014, Bl. a2^{r} [Kat. 32–37]

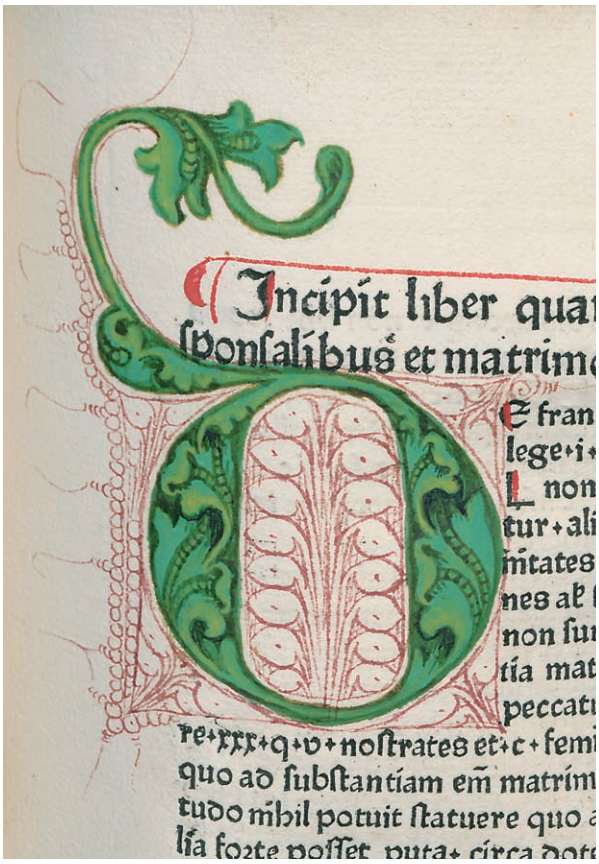


Fig. 63 Wien, UB, III 261014, Bl. AA1^{r} [Kat. 32–37]

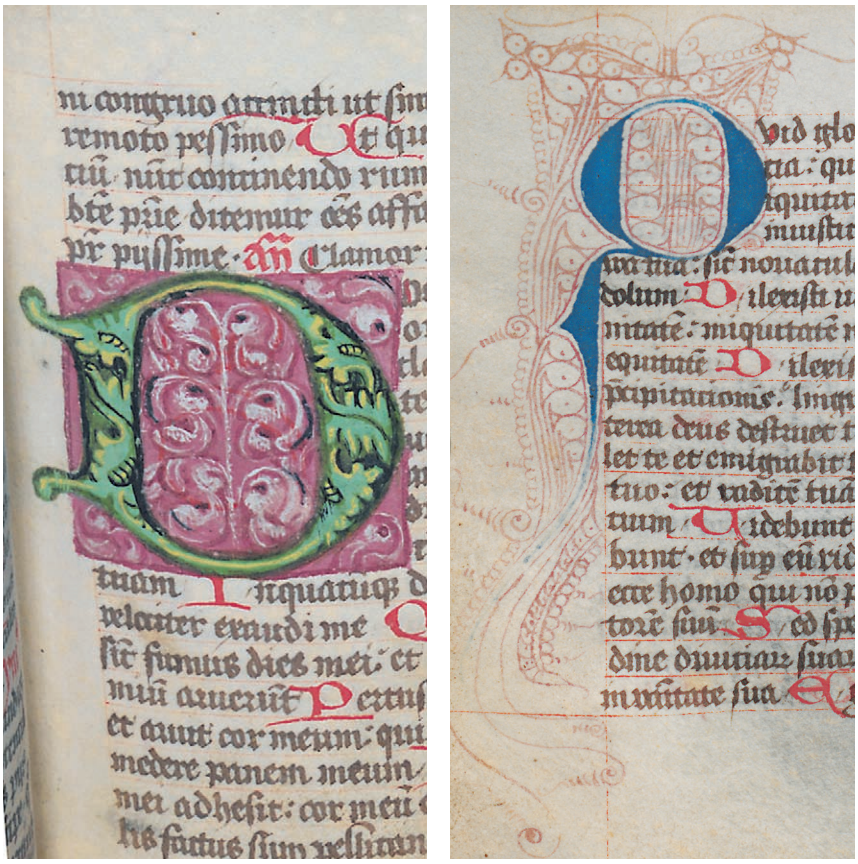


Fig. 64, 65 Wien, ÖNB, CVP 1990, ff. 115^{r}, 60^{v} [Kat. 32–37]

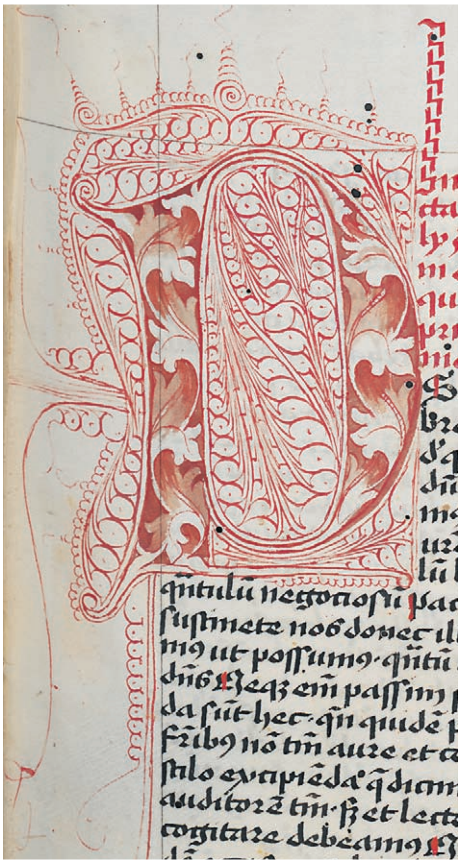


Fig. 66 Wien, ÖNB, CVP 664, f. 2^{r} [Kat. 32–37]

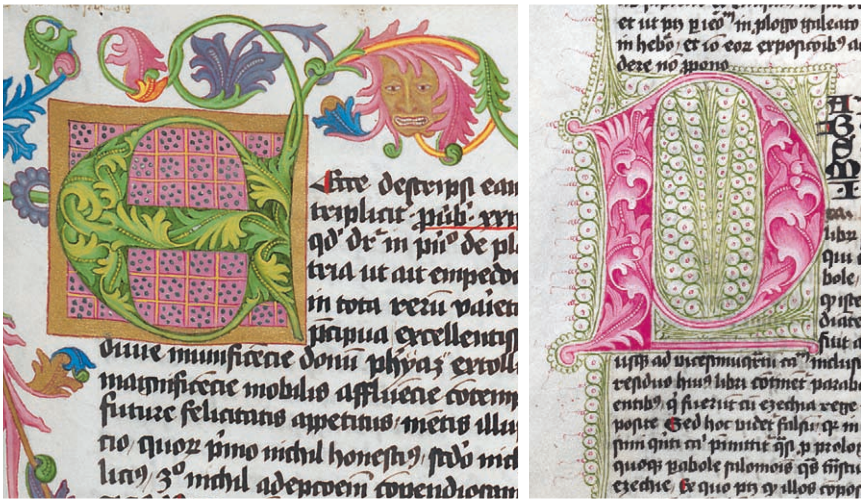


Fig. 67, 68 Wien, ÖNB, CVP 1393, f. 1r und 1v [Kat. 32–37]

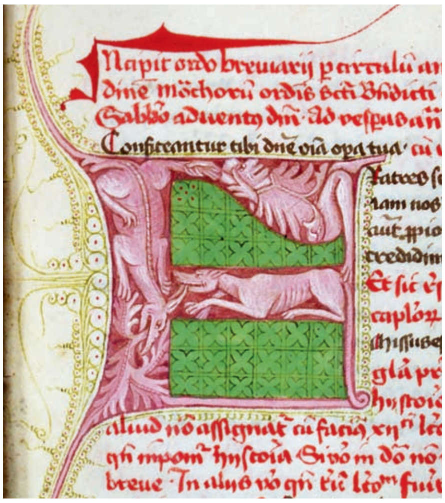


Fig. 69 Linz, DUB, Cod. AI/4, f. 103r [Kat. 32–37]

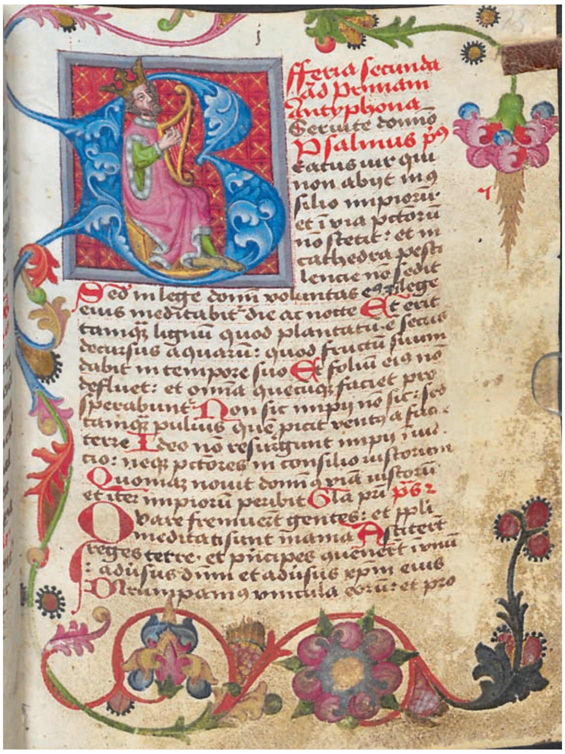
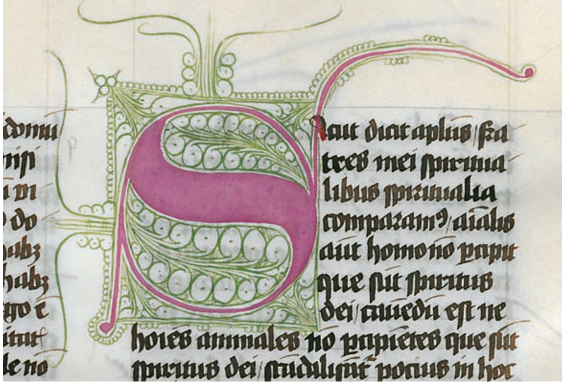


Fig. 70 Wien, ÖNB, CVP 1976, f. 25r [Kat. 32–37]



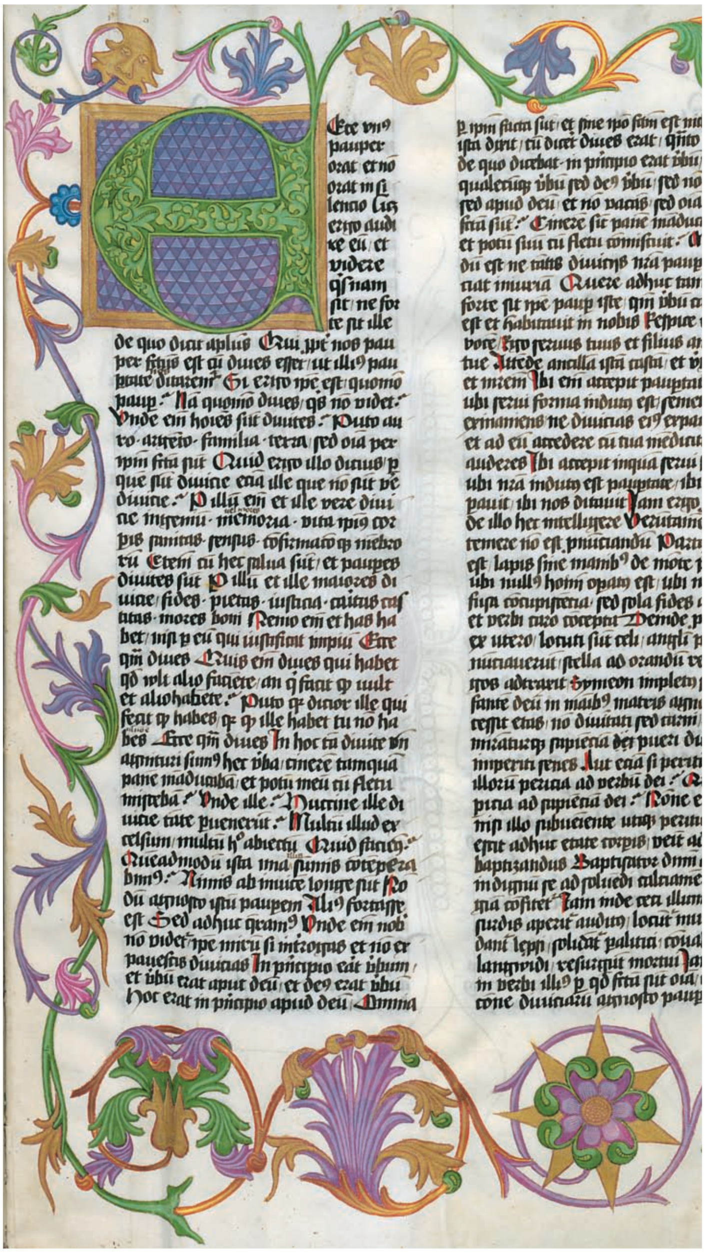


Fig. 71, 72 Wien, ÖNB, CVP 665, ff. 143r, 2r

[Kat. 32–37]

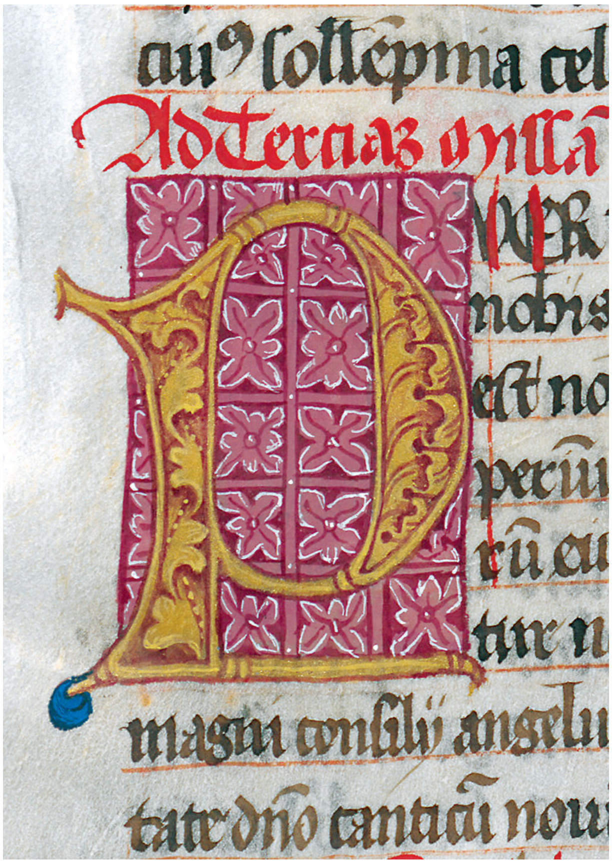


Fig. 73 Wien, ÖNB, CVP 1796, f. 11v [Kat. 38]

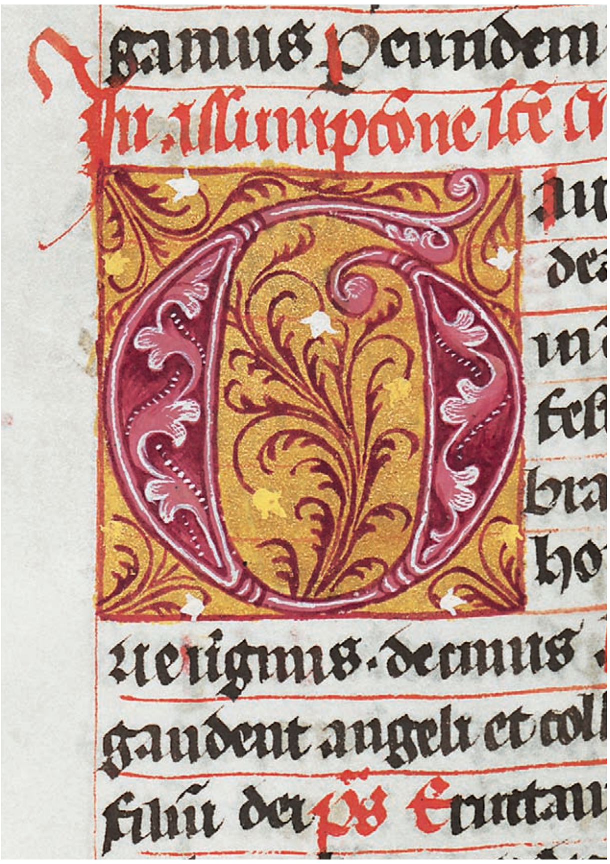


Fig. 74 Wien, ÖNB, CVP 1796, f. 192v [Kat. 38]

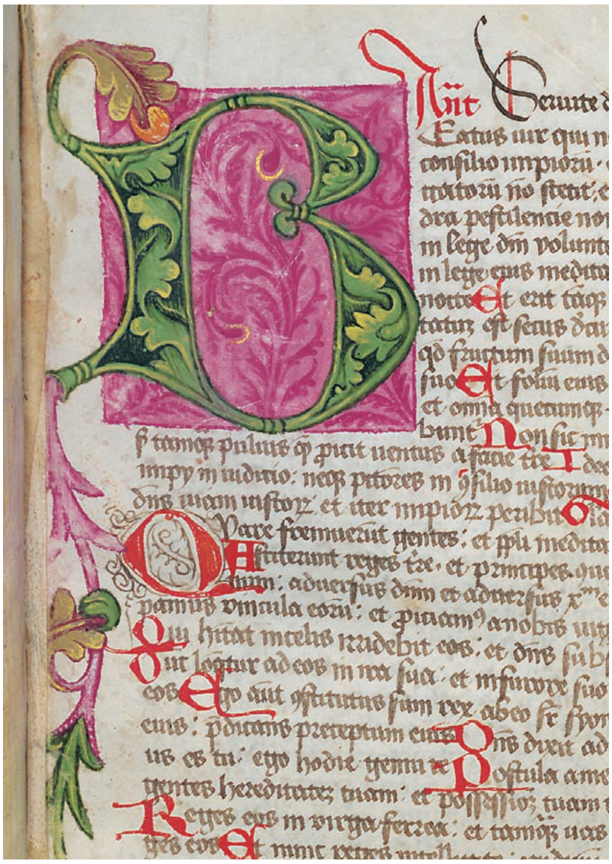


Fig. 75 Wien, ÖNB, CVP 1914, f. 11r [Kat. 39–45]

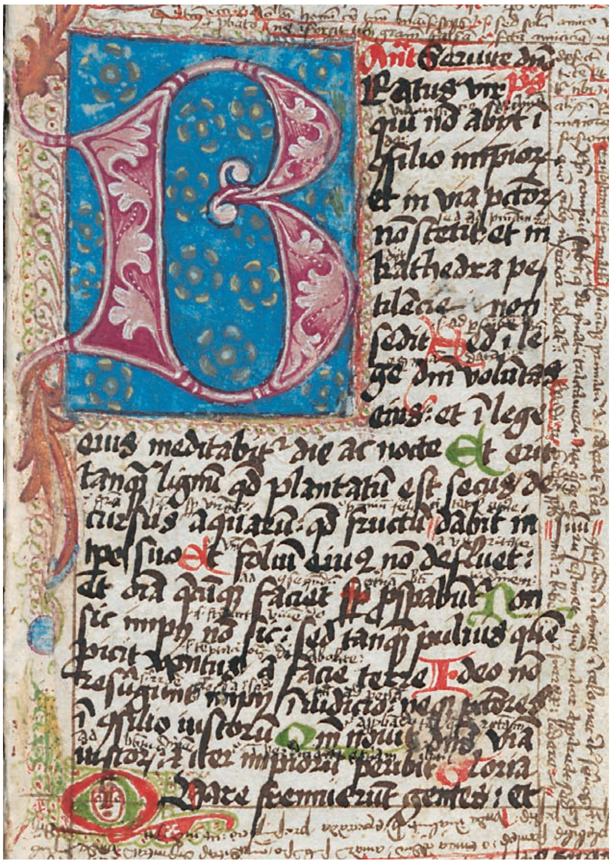


Fig. 76 Wien, ÖNB, CVP 4060, f. 21r [Kat. 39–45]

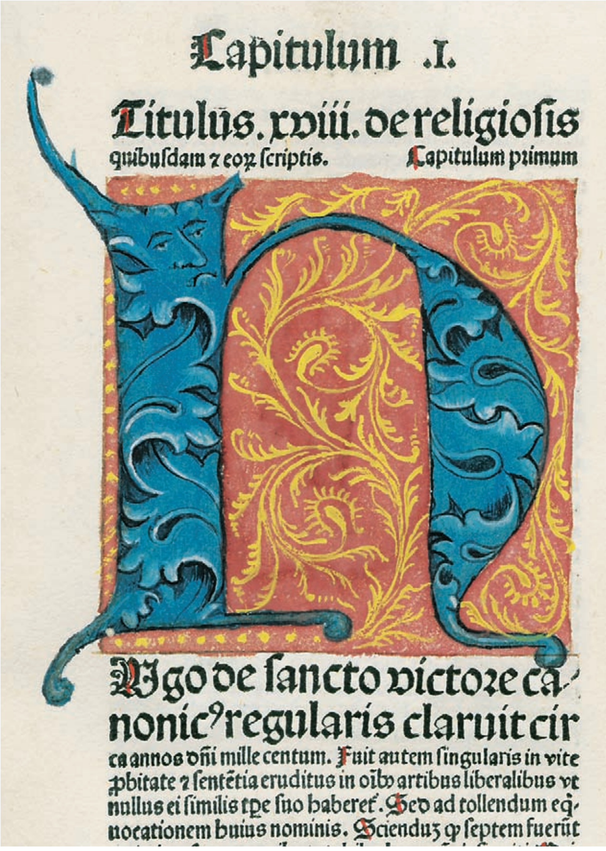


Fig. 77 Wien, UB, III 261007, Pars III, Bl. c3^{r} [Kat. 38–45]

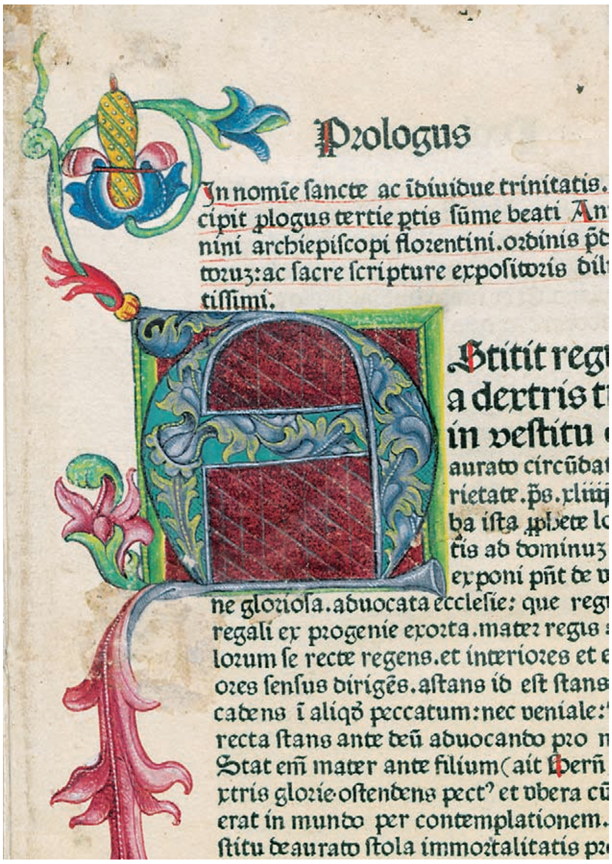


Fig. 78 Wien, UB, III 261006, Pars III, Bl. a2^{r} [Kat. 46]

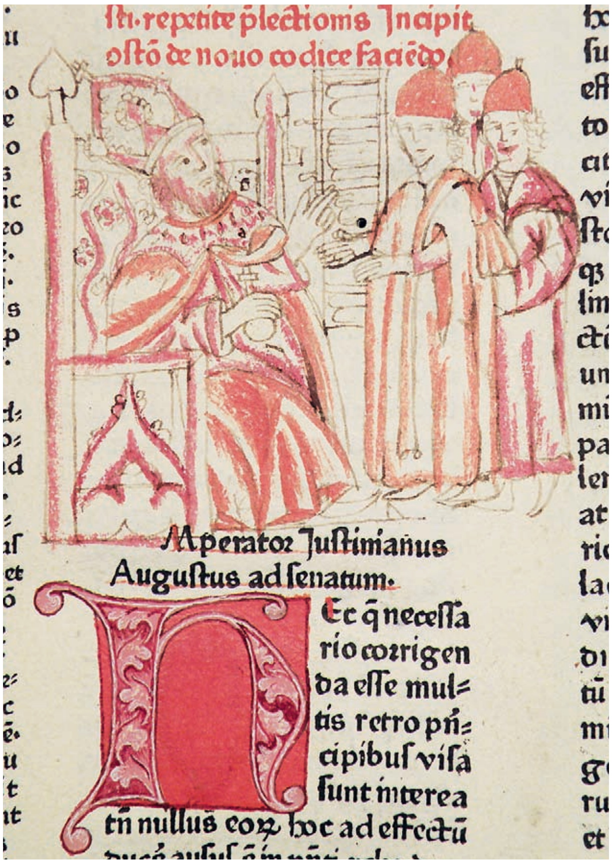


Fig. 79 Wien, ÖNB, Ink 24.A.18, Bl. a1^{r} [Kat. 42–44]

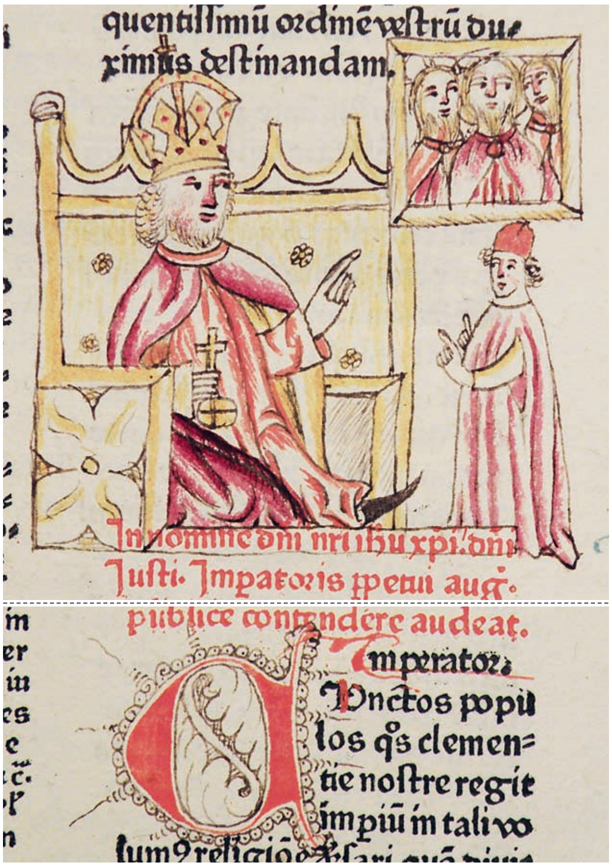
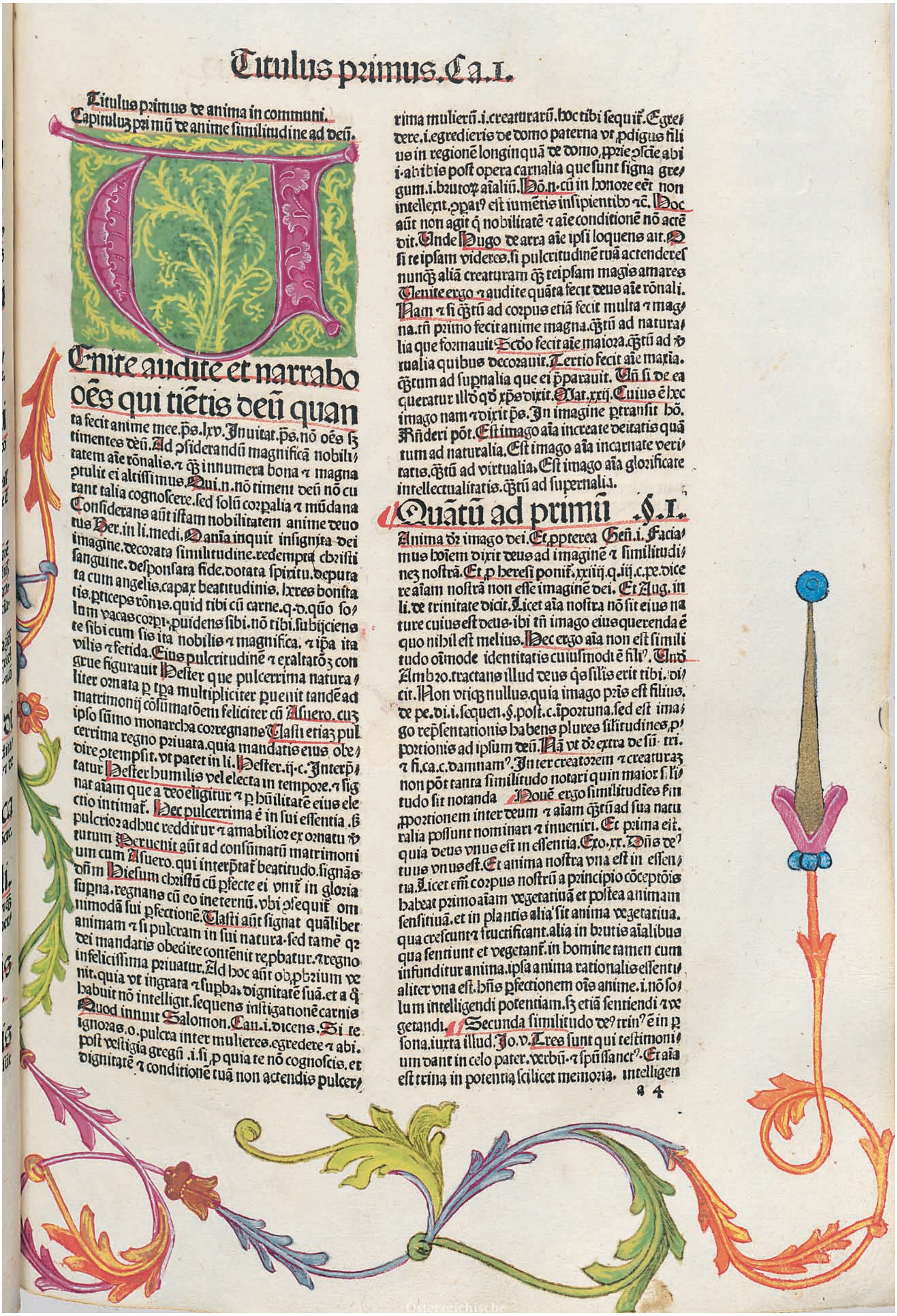


Fig. 80 Wien, ÖNB, Ink 24.A.18, Bl. a3^{r} [Kat. 42–44]



Titulus primus. Ca. I.

Titulus primus de anima in communi.
Capitulū primū de anime ſimilitudine ad deū.

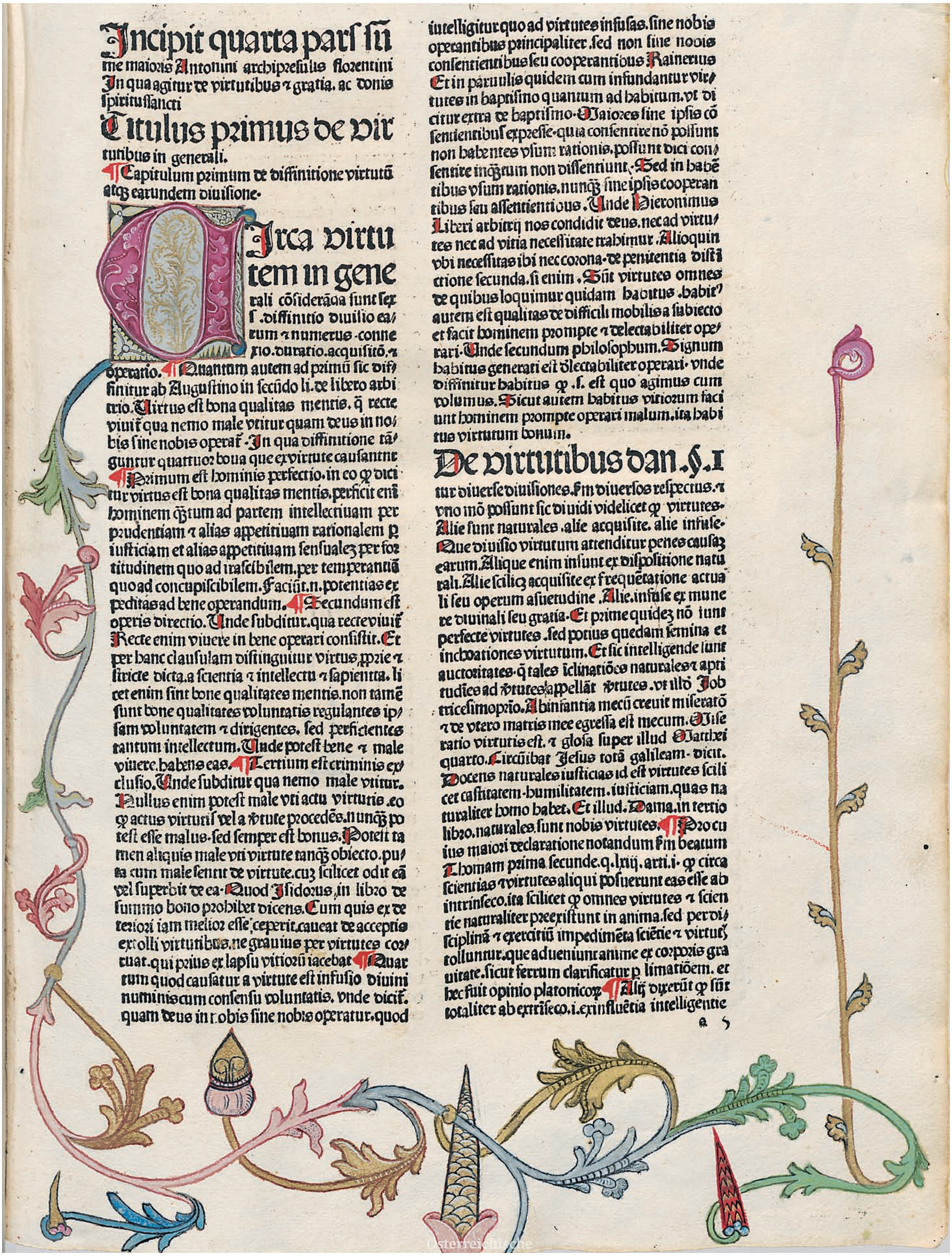
Venite audite et narrabo oēs qui timētis deū quanta fecit anime mee. p̄s. lxv. Inuitat. p̄s. nō oēs ſꝫ timentes deū. Ad ꝯſiderandū magnificā nobilitatem aīe rōnalis. ⁊ q̄ȝ innumera bona ⁊ magna ꝯtulit ei altiſſimus. Qui .n. nō timent deū nō curant talia cognoſcere. ſed ſolū corꝑalia ⁊ mūdana. Conſiderans aūt iſtam nobilitatem anime deuotus Ber. in li. medi. Anima inquit inſignita dei imagine. decorata ſimilitudine. redempta chriſti ſanguine. deſponſata fide. dotata ſpiritu. deputata cum angelis. capax beatitudinis. heres bonitatis. ꝑticeps rōnis. quid tibi cū carne. q. d. quāo ſolum vacas corꝑi. ꝓuidens ſibi. nō tibi. ſubiiciens te ſibi cum ſis ita nobilis ⁊ magnifica. ⁊ ip̄a ita vilis ⁊ fetida. Eius pulcritudinē ⁊ exaltatōȝ congrue figurauit Heſter que pulcerrima naturaliter ornata ꝑ tp̄a multipliciter ꝑuenit tandē ad matrimonij cōſūmatōem feliciter cū Aſuero. cuȝ ipſo ſūmo monarcha corregnans Vaſti etiaȝ pulcerrima regno priuata. quia mandatis eius obedire ꝯtempſit. vt patet in li. Heſter. ij. c. Interp̄tatur Heſter humilis vel electa in tempore. ⁊ ſignat aīam que a deo eligitur ⁊ ꝑ hūilitatē eius electio intimat̄. Hec pulcerrima ē in ſui eſſentia. ſꝫ pulcrior adhuc redditur ⁊ amabilior ex ornatu virtutum. Peruenit aūt ad conſūmatū matrimonium cum Aſuero. qui interp̄tat̄ beatitudo. ſignās dn̄m Ieſum chriſtū cū ꝑfecte ei vnit̄ in gloria ſupna. regnans cū eo ineternū. vbi ꝯſequit̄ omnimodā ſui ꝑfectionē. Vaſti aūt ſignat quālibet animam ⁊ ſi pulcram in ſui natura. ſed tamē q2 dei mandatis obedire contēnit rep̄batur. ⁊ regno infeliciſſima priuatur. Ad hoc aūt obꝓbrium venit. quia vt ingrata ⁊ ſupba. dignitatē ſuā. et a q̄ habuit nō intelligit. ſequens inſtigationē carnis. Quod innuit Salomon. Can. i. dicens. Si te ignoras. o. pulcra inter mulieres. egredere ⁊ abi. poſt veſtigia gregū. i. ſi ꝓ quia te nō cognoſcis. et dignitatē ⁊ conditionē tuā non actendis pulcerrima mulierū. i. creaturarū. hoc tibi ſequit̄. Egredere. i. egredieris de domo paterna vt ꝓdigus filius in regionē longinquā de domo ꝓprie ꝯſcīe abi. i. abibis poſt opera carnalia que ſunt ſigna gregum. i. brutoꝝ aīaliū. Hō. n. cū in honore eēt non intellexit. ꝯpat⁹ eſt iumētis inſipientib⁹ ⁊c̄. Hoc aūt non agit q̄ nobilitatē ⁊ aīe conditionē nō actēdit. Unde Hugo de arra aīe ipſi loquens ait. O ſi te ipſam videres. ſi pulcritudinē tuā actenderes nunq̄ȝ aliā creaturam q̄ȝ te ipſam magis amares. Venite ergo ⁊ audite quāta fecit deus aīe rōnali. Nam ⁊ ſi q̄ȝtū ad corpus etiā fecit multa ⁊ magna. tn̄ primo fecit anime magna. q̄ȝtū ad naturalia que formauit. Scd̄o fecit aīe maiora. q̄ȝtū ad virtualia quibus decorauit. Tertio fecit aīe maxia. q̄ȝtum ad ſupnalia que ei p̄parauit. Un̄ ſi de ea queratur illd̄ qd̄ xp̄s dixit. Mat. xxij. Cuius ē hec imago nam ⁊ dixit p̄s. In imagine ꝑtranſit hō. Rn̄deri pōt. Eſt imago aīa increate deitatis quātum ad naturalia. Eſt imago aīa incarnate veritatis. q̄ȝtū ad virtualia. Eſt imago aīa glorificate intellectualitatis. q̄ȝtū ad ſupernalia.

¶ Quātū ad primū .§. I.

Anima dr̄ imago dei. Et ꝓpterea Gen̄. i. Faciamus hoīem dixit deus ad imaginē ⁊ ſimilitudinē noſtrā. Et ꝑ hereſi ponit̄. xxiiij. q. iij. c. pe. dicere aīam noſtrā non eſſe imaginē dei. Et Aug. in li. de trinitate dicit. Licet aīa noſtra nō ſit eius nature cuius eſt deus. ibi tn̄ imago eius querenda ē quo nihil eſt melius. Hec ergo aīa non eſt ſimilitudo oīmode identitatis cuiuſmodi ē fili⁹. Und̄ Ambro. tractans illud deus q̄s ſil'is erit tibi. dicit. Non vtiq̄ȝ nullus. quia imago pr̄is eſt filius. de pe. di. i. ſequen. §. poſt. c. īportuna. ſed eſt imago rep̄ſentationis habens plures ſilitudines ꝓportionis ad ipſum deū. Nā vt dr̄ extra de ſū. tri. ⁊ fi. ca. c. damnam⁹. Inter creatorem ⁊ creaturaȝ non pōt tanta ſimilitudo notari quin maior ſilitudo ſit notanda. ¶ Nouē ergo ſimilitudīes ꝑm ꝓportionem inter deum ⁊ aīam q̄ȝtū ad ſua naturalia poſſunt nominari ⁊ inueniri. Et prima eſt. quia deus vnus eſt in eſſentia. Exo. xx. Dn̄s de⁹ tuus vnus eſt. Et anima noſtra vna eſt in eſſentia. Licet eñi corpus noſtrū a principio cōceptōis habeat primo aīam vegetatiuā et poſtea animam ſenſitiuā. et in plantis alia ſit anima vegetatiua. qua creſcunt ⁊ fructificant. alia in brutis aīalibus qua ſentiunt et vegetant̄. in homine tamen cum infunditur anima. ipſa anima rationalis eſſentialiter vna eſt. hn̄s ꝑfectionem oīs anime. i. nō ſolum intelligendi potentiam. ſꝫ etiā ſentiendi ⁊ vegetandi. ¶ Secunda ſimilitudo de⁹ trin⁹ ē in ꝑſona. iuxta illud. Jo. v. Tres ſunt qui teſtimonium dant in celo pater. verbū. ⁊ ſpūſſanct⁹. Et aīa eſt trina in potentia ſcilicet memoria. intelligen

a 4

Fig. 81 Wien, ÖNB, Ink 23.C.16, Pars I, Bl. a4^{r} [Kat. 41]



Incipit quarta pars ſume maioris Antonini archipreſulis florentini In qua agitur de virtutibus ⁊ gratia. ac donis ſpiritusſancti

Titulus primus de virtutibus in generali.

¶ Capitulum primum de diffinitione virtutū atq; earundem diuiſione.

Circa virtutem in generali cōſiderāda ſunt ſex. ſ. diffinitio diuiſio earum ⁊ numerus. connexio. duratio. acquiſitō. ⁊ operatio. ¶ Quantum autem ad primū ſic diffinitur ab Auguſtino in ſecūdo li. de libero arbitrio. Virtus eſt bona qualitas mentis. q̄ recte viuit̄ qua nemo male vtitur quam deus in nobis ſine nobis operat̄. In qua diffinitione tanguntur quattuor bona que ex virtute cauſantur. ¶ Primum eſt hominis perfectio. in eo ꝙ dicitur virtus eſt bona qualitas mentis. perficit enī hominem q̄tum ad partem intellectiuam per prudentiam ⁊ alias appetitiuam rationalem ꝑ iuſticiam et alias appetitiuam ſenſualez per fortitudinem quo ad iraſcibilem. per temperantiā quoad concupiſcibilem. Faciūt. n. potentias expeditas ad bene operandum. ¶ Secundum eſt operis directio. Unde ſubditur. qua recte viuit̄ Recte enim viuere in bene operari conſiſtit. Et per hanc clauſulam diſtinguitur virtus ꝓprie ⁊ ſtricte dicta. a ſcientia ⁊ intellectu ⁊ ſapientia. licet enim ſint bone qualitates mentis. non tamē ſunt bone qualitates voluntatis regulantes ipſam voluntatem ⁊ dirigentes. ſed perficientes tantum intellectum. Unde poteſt bene ⁊ male viuere. habens eas. ¶ Tertium eſt criminis excluſio. Unde ſubditur qua nemo male vtitur. Nullus enim poteſt male vti actu virtutis. eo ꝙ actus virtutiſ vel a ꝟtute procedēs. nunq̄ poteſt eſſe malus. ſed ſemper eſt bonus. Poteſt tamen aliquis male vti virtute tanq̄ obiecto. puta cum male ſentit de virtute. cuz ſcilicet odit eā vel ſuperbit de ea. Quod Iſidorus, in libro de ſummo bono prohibet dicens. Cum quis ex deteriori iam melior eſſe ceperit. caueat de acceptis extolli virtutibus. ne grauius per virtutes corruat. qui prius ex lapſu vitiorū iacebat ¶ Quartum quod cauſatur a virtute eſt infuſio diuini numinis cum conſenſu voluntatis. vnde dicit̄. quam deus in nobis ſine nobis operatur. quod intelligitur quo ad virtutes infuſas. ſine nobis operantibus principaliter. ſed non ſine nobis conſentientibus ſeu cooperantibus Rainerius Et in paruulis quidem cum infundantur virtutes in baptiſmo quantum ad habitum. vt dicitur extra de baptiſmo. Maiores ſine ipſis cōſentientibuſ expreſſe. quia conſentire nō poſſunt non habentes vſum rationis. poſſunt dici conſentire inq̄tum non diſſentiunt. Sed in habētibus vſum rationis. nunq̄ ſine ipſis cooperantibus ſeu aſſentientibus. Unde Hieronimus Liberi arbitrij nos condidit deus. nec ad virtutes nec ad vitia neceſſitate trahimur. Alioquin vbi neceſſitas ibi nec corona. de penitentia diſtinctione ſecunda. ſi enim. Sūt virtutes omnes de quibus loquimur quidam habitus. habit⁹ autem eſt qualitas de difficili mobilis a ſubiecto et facit hominem prompte ⁊ delectabiliter operari. Unde ſecundum philoſophum. Signum habitus generati eſt dlectabiliter operari. vnde diffinitur habitus ꝙ. ſ. eſt quo agimus cum volumus. Sicut autem habitus vitiorum faciunt hominem prompte operari malum. ita habitus virtutum bonum.

De virtutibus dan. §. I

tur diuerſe diuiſiones. ſm diuerſos reſpectus. ⁊ vno mō poſſunt ſic diuidi videlicet ꝙ virtutes. Alie ſunt naturales. alie acquiſite. alie infuſe. Que diuiſio virtutum attenditur penes cauſaz earum. Alique enim inſunt ex diſpoſitione naturali. Alie ſciliꝫ acquiſite ex frequētatione actuali ſeu operum aſuetudine. Alie. infuſe ex munere diuinali ſeu gratia. Et prime quidez nō ſunt perfecte virtutes. ſed potius quedam ſemina et inchoationes virtutum. Et ſic intelligende ſunt auctoritates. q̄ tales īclinatiōes naturales ⁊ aptitudies ad ꝟtutes appellāt ꝟtutes. vt illō Iob triceſimo p̄o. Ab infantia mecū creuit miſeratō ⁊ de vtero matris mee egreſſa eſt mecum. Miſeratio virtutis eſt. ⁊ gloſa ſuper illud Matthei quarto. Circūibat Ieſus totā galileam. dicit. Docens naturales iuſticias id eſt virtutes ſcilicet caſtitatem. humilitatem. iuſticiam. quas naturaliter homo habet. Et illud. Dama. in tertio libro. naturales ſunt nobis virtutes. ¶ Pro cuius maiori declaratione notandum ſm beatum Thomam prima ſecunde. q. lxiij. arti. i. ꝙ circa ſcientias ⁊ virtutes aliqui poſuerunt eas eſſe ab intrinſeco. ita ſcilicet ꝙ omnes virtutes ⁊ ſcientie naturaliter preexiſtunt in anima. ſed per diſciplinā ⁊ exercitiū impedimēta ſciētie ⁊ virtutꝫ tolluntur. que adueniunt anime ex corporis grauitate. ſicut ferrum clarificatur ꝑ limatiōem. et hec fuit opinio platonicoꝝ ¶ Alij dixerūt ꝙ ſūt totaliter ab extrīſeco. i. ex influētia intelligentie

a 5

Fig. 82 Wien, ÖNB, Ink 23.C.16, Pars IV, Bl. a5^{r} [Kat. 41]

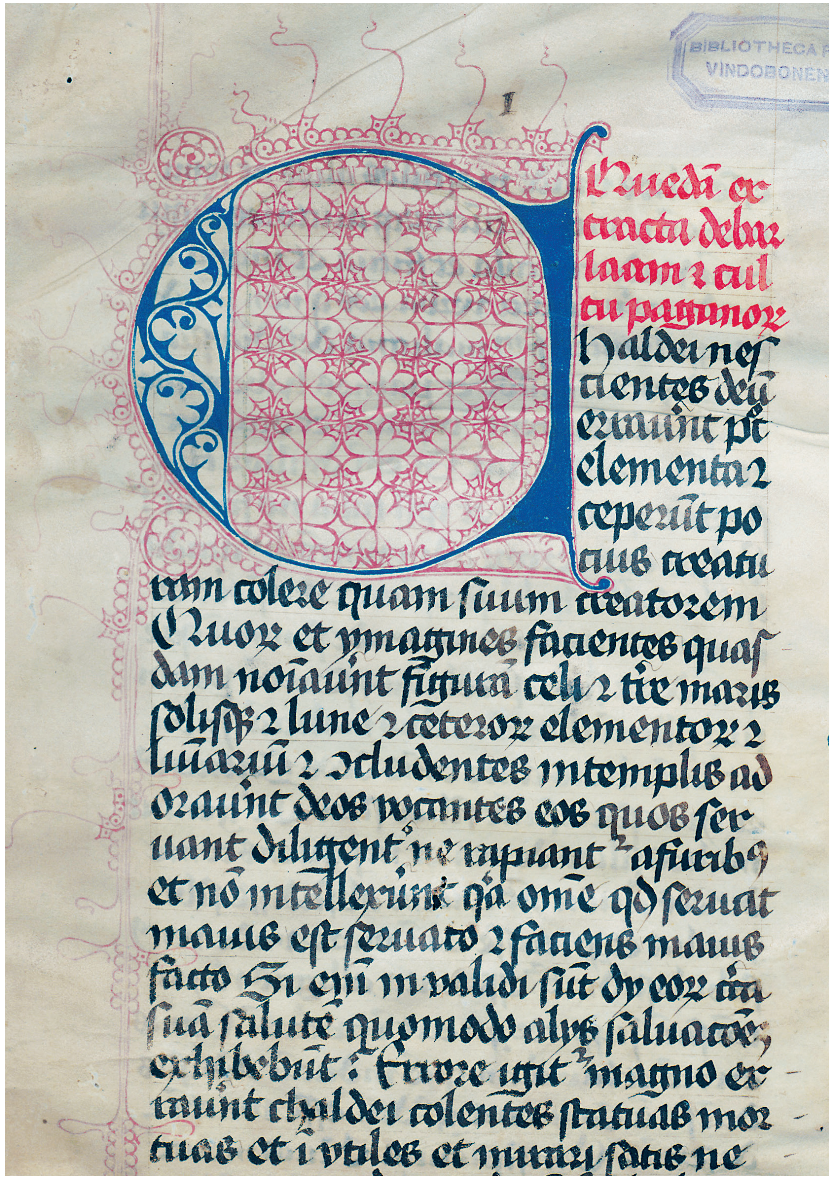


Fig. 83 Wien, ÖNB, CVP 328, f. 1ʳ [Kat. 49–51]

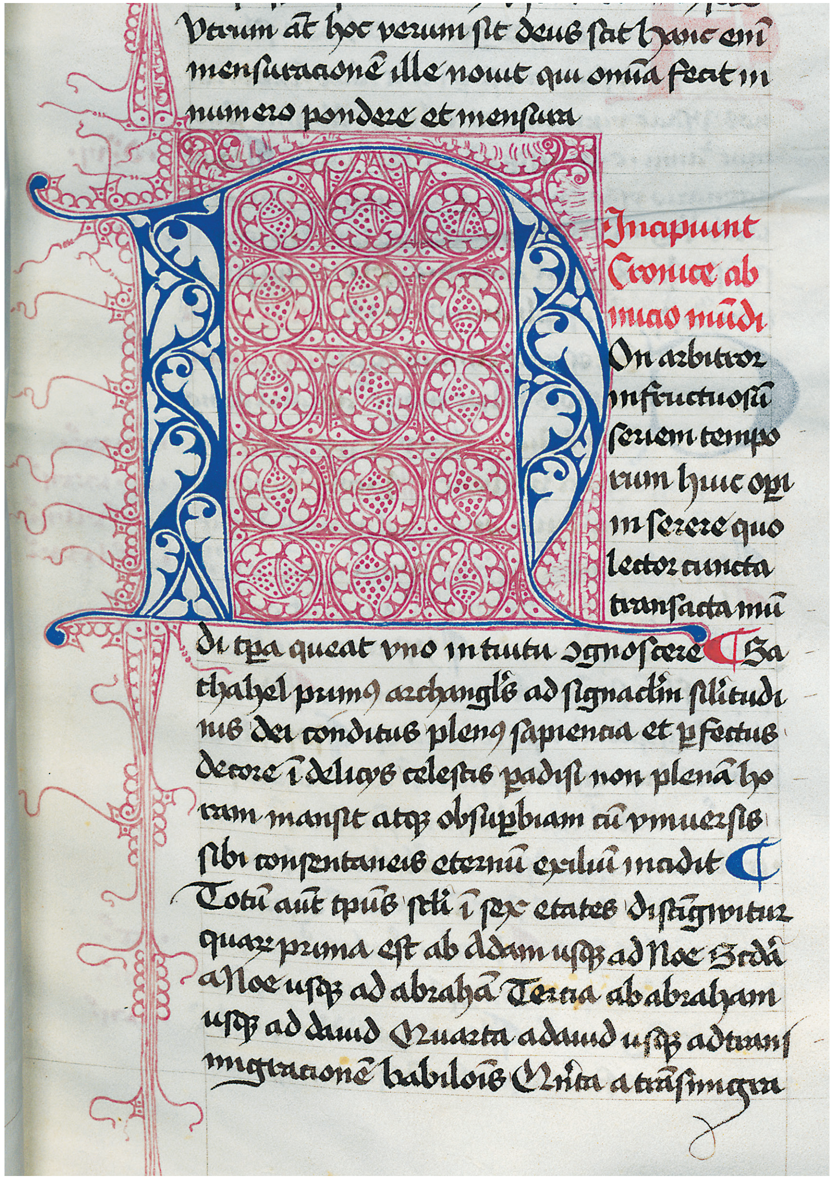


Fig. 84 Wien, ÖNB, CVP 328, f. 7ʳ [Kat. 49–51]