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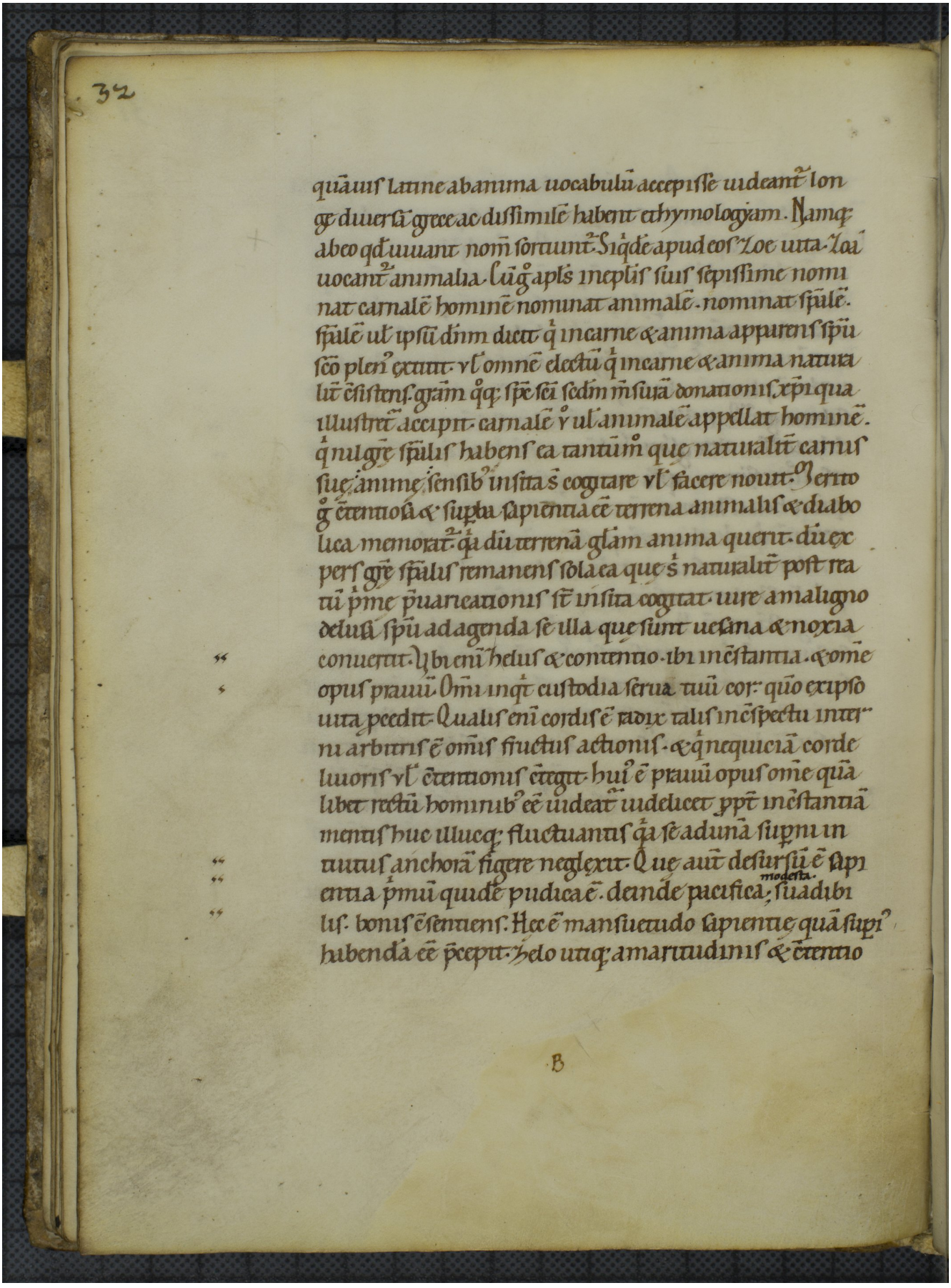

quāuis latine ab anima uocabulū accepisse uideant̄ lon
ge diuersā grece ac dissimilē habent ethymologiam. Namq;
ab eo qd̄ uiuant nom̄ sortiunt̄. Si q̄dē apud eos Zoe uita. Zoa
uocant̄ animalia. Cū g̊ apl̄s in epl̄is suis sepissime nomi
nat carnalē hominē nominat animalē. nominat spālē.
spālē ul̄ ipsū dn̄m dicit q̄ in carne & anima apparens spū
scō plen⁹ extitit. vl̄ omnē electū q̄ in carne & anima natura
lit̄ c̄sistens. grām q̊q; spē sci scdm m̄suram donationis xp̄i qua
illustret̄ accipit. carnalē v̊ ul̄ animalē appellat hominē.
q̄ nil gr̄e spālis habens ea tantū m̊ que naturalit̄ carnis
sue; anime; sensib⁹ insita s̄ cogitare vl̄ facere nouit. Merito
g̊ c̄tentiosa & sup̄ba sapientia ee terrena animalis & diabo
lica memorat̄. q̄a dū terrenā glām anima querit. dū ex
pers gr̄e spālis remanens sola ea que s̄ naturalit̄ post rea
tū p̄me p̄uaricationis st̄ insita cogitat. uire a maligno
delusa spū ad agenda se illa que sunt uesana & noxia
conuertit. Ubi enī helus & contentio. ibi inc̄stantia. & om̄e
opus prauū. Om̄i inq̄t custodia serua tuū cor: quō ex ipso
uita pcedit. Qualis enī cordis ē radix talis in c̄spectu inter
ni arbitris ē om̄is fructus actionis. & q̄ nequiciā corde
liuoris vl̄ c̄tentionis c̄tegit. hui⁹ ē prauū opus om̄e quā
libet rectū hominib⁹ ee uideat̄ uidelicet ꝓpt̄ inc̄stantiā
mentis huc illucq; fluctuantis q̄a se ad unā sup̄ni in
tuitus anchorā figere neglexit. Que aut̄ desursū ē sapi
entia p̄mū quidē pudica ē. deinde pacifica; modesta. suadibi
lis. bonis c̄sentiens. Hec ē mansuetudo sapientie quā sup̄i⁹
habendā ee p̄cepit. Zelo utiq; amaritudinis & c̄tentio