

Badische Landesbibliothek Karlsruhe

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Vita Jesu Christi - Cod. Offenburg 1

**Ludolphus <de Saxonia>
Bartholomaeus <Anglicus>
Iordanus <de Quedlinburgo>
Augustinus <Triumphus>
Robertus <Holcot>**

[Schaffhausen u.a.], 1415-1470

Robertus holcot, in sapientiam

[urn:nbn:de:bsz:31-161089](#)

Letit quod semper erunt pudi spuma-
tibus ducereis in etiis ut sit alia glori-
Ex 26. 2. 10 signantur et scripta pro-
pria non gaudiar ut miri quod est
in super potest. **C**ox 10 potest atque
erit ut illa heretorum ut inservi-
mentum sit in nobis. **A**blatio se-
me petram uicibus eam glori adcep-
tus potentes et docti am de meibus
uidelicant ut plato pietingens et
abscissi se metu petre e compatrio-
rum pte videtur alio dico si compatrio-
rum uicibus inge illas. mortuus iacent
sulca e sapia eam huius. **R**ecognoscit
poterit e uelloso adibam. **D**e aliis pte.
Sed habuit eos exadipse fructu et
petra uelle statuit eos in linea
Indyda solitaria ea mea eo linea
eloqua optime fano compunitur
et cum ita impliatur funditus ardu-
us appet extensis et intus dulcedine
plena. **S**icut autem lac nubium mutat
hunc modicum si sugat. **V**a uel pte
sacra sy sugat. **F**studii. **D**e uocem
multo melius mutat et si pte
audirem facilius caputum. **D**icit de
genito theologo Dr. **D**ent. 32. consi-
cu sup excelsum tecum ut quicquid
fructus agros ut suget uel defert.
Contra autem ac diffiniti Sacre scire
dolcis et utilis suauitas et amixa
et pte enrap in poesia sua. **E**t
ad hoc dulit punctu qui auistuit velle
Iulci et a gaudiaco et suauitem huius
omni conope. **P**lus et plus pte
res erat dispueta. **G**rant et patres
scripti senatoribz ordinari. **E**qui-
tes et plebs et co poeta prius capa-
aliquid nobile dedit. **T**ozam pte
publice legebat si genera. **P**lancut
omnifaber ordo punctu apposuit in fine
pte. **T**arum id de mecepta attinet ad
habebat. **E**t de doce. **D**ecouit qd qui
uult opus suu oibz place videat pte
sum opus huius ista dico. **I**n sit de
lectabilis et uile qd omnes tulerit pte
iur maxe sagit scripta sacra. **N**on
deuina pmo conuincere mitit se in scriptis
sacris misterioribz pteundato qd ob-
huius regunt ne dilectant obhuius
remittit ut exeat obhuius apponit
ne tristitia. **S**p petra uelloso ad
obhuius corda quatra et uidi.

¶ Secundum scripturam est petra aer pectorum
ad levitatem ~~vel~~ ^{2o} petra fundebatur
in rivo b. olei perforatum aut paci-
tud et subtilitas expositorum aut de-
notra extrinsecus retrogressi in eis impo-
lexibus delectat in sponsa d. quia sunt
¶ Colubra mea in formam pectorum
et formam a domini in suorum in-
quibus in eis cognovimus mei sensum tam
sunt debet sic et non videntur a celo
derunt ita cognitum meum intueri
¶ Absque pladu in formam petrae
enarrare scripturam retrogressum
magis in moysi exo. 32. que dicitur
in gloriam tuam et quod significabitur unde
provenisti gaudi coram te me et temetopum
cognovimus ego dicitur tibi amne-
sum ibi est locus apud me et subibis super
formam tuam transibit gloria mea percutie
in formam pectorum et pectora de cuncta
mea. **¶** Tercium scriptum est petra a fundali
descendit ad detinuerit distingue-
de. **¶** petra non credentibus aut
cupido qui reprehendunt hic facta
est et erit angustia. **¶** Petra est offensio
petra fundali quod quod offendit celo
credunt in quo posita est. **¶** Et scriptum
quendam principia est aperte-
tum facies quo ad formam edulecent
et robustum. **¶** Robur nigrum sicut plurimum
non excedit planum roris huiusmodi
est robur. **¶** Secundum scriptum hec est prae-
dictum nigrum per cubos in genere non
excedit. **¶** Et id est uniusquam theologum
consolat. **¶** Ad monachos illud dicitur.
¶ Confortate et esto robustus quod
eo robustus ad
E expugnandum eroret et via
opportundum spes et officia
allennand. Dolores et supplicia
ollerant. **¶** Tertium scriptum est
Romo tenuis thesauri es credidit robustus
ad expugnandum eroret et via in eis
sunt exempla primi qui fucratus sub lege
est helveticus et regis. **¶** qui sunt robusti
et taliter ut pectora dicator robustus. **¶** Quod David
et Ruth qui manu fortis dicitur. **¶** Taliter
fuit Robodus quo Ruth qui filia robusti
merita. **¶** Taliter fuit Ruth qui dicitur Ruth
debet autem manu sua voluit exercuisse
et Ruth. **¶** multa alii. **¶** Quibus verificatur
est illud iudicium omnis robustus
expugnator est. **¶** Tenuis et robustus
ad supportandum spes ut hoc est et offi-

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C. L. M. A. P. P. T.

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plogus

up s. sic q. colupna ad supportand. etiam
militante Viri signum Salomonis
portion templi allocuit duas colu-
pnas qz una vocant Battagia.
Primitus & altius post qz e. v. b. u.
n. m. rebore 2^o et 1^o porticus templi
dei. a. chi & eccl. militans ex gl. et
et crevit si eis honorat et lauera.
Deserant sapientibus & robustis ux
~~xi.~~ d. mulier graciofa in Venet
glam & militans eccl. & robusti h. ale.
Bunt dimicab. qz sic p. b. t. ibi 18.
Vir sapient. erit fortis & vir. Dorth
robusti et validus in Venet glam
2^o tenet theo p. co robustis ad
illemanu dolores & supplicia que int.
Inocentibus in se m. ferunt ux id
vix 34. confortato manu dissolue
genua debilia volvatis ut sibi me
rito possit da. d. Job 20. sic domi
si plurimes & manus lissas rebore
vaallantes affirmaverit filiolas
tu & genua debilia confortasti.
2^o tene theo ad tollerand. tr
reb. robusti & virante sine doctrine ad
p. suaz obis regis 26 marales
exponeas d. Job 36 & robustis.
H. asperibus robusti p. illi qui & ve
ritate qua detinunt deponit non p.
tristis r. robusti p. illi qui ad me
cedem nisi h. desideria qualiter
3^o & robustis H. tunc assult si p.
neglium agnit. Aut doctriz et for
tan loca. m. docti ac debiles forcium
4^o detrahis rap. vifurit illud
d. 21. denigratus e. robusti cor
fo p. il. milices Non sic vi theo
militi & virante defendenda distre
fr. Job 10. uolita tunc & paucat
confortum et estate robusti Q. 2.
et ultimo p. spes. t. Sacra extollit
e. emolumentum. Ne etatis quo ad fuc
quintadi et notat cu di. mea et
men. Et ei sit sculptra sua sic supra
e. platum iste gnevit ei & nobis
ista. Et ipsa et p. ge. d. men
o. q. s. l. equitas. mea & p. dencia
mea & fortitudine. Cor sibi p. reiat
et uites insignes. S. consilium & dist
mendis. Ex parte t. ex parte d.

Generari in p[ro]mulgandis fortis
in inserviendis ut aut p[re]sum in sacra
Scriptura has virtutes dimiti confi-
giunt. Dicimus tamen in fine legimus.
Dicitur Scribe. **S**crip[tor] deo*l* i^o 2^o de
de[m]onstrat[io]ne. **H**uic ergo ex i^o 2^o de
F[ab]ri dic[et] legentibus p[er]fectu[m] legem
tua e missione domini p[ro]p[ter]e ut quid de
sidorio magno ad hunc optimus
bius venire cupimus nullus p[ar]te
calligrafia ob primam em. Et trahere nos
ad te vanta oportet tue et nos in
cliuque s[ecundu]m tua voluntate regari
quod facio. **I**magine redemisti
quod nob[is] credat qui cum p[ro]p[ter]e se. **A**m
Le[ctio] p[ri]ma
Iligitur justitia anni
qui iudicatis trā:
Serua p[ro]p[ter]e libe[rit]a[ti] qui sapientia
incupit p[ro]p[ter]e si cui
notanda p[ro]p[ter]e d[icit] de novi 2^o de ei[us]
auctore p[ro]p[ter]e d[icit] ei[us] fine de nomine dei
et ipse et noua sapientia. **D**e sicut p[ro]p[ter]e
Sapientia p[ro]p[ter]e admissa acti. **N**on aperte typus. **S**apien-
tia est de una ratione in intellectu ab aliis
et affectuata est omnis virtutes inelli-
gibile[rum] nobis. **D**e ea tractat[ur].
Et ethico p[ro]p[ter]e. **C**o[lo]quio p[ro]p[ter]e. **C**o[lo]quio p[ro]p[ter]e
de descripcione sapientie inestigantur. **D**.
Sapientia est qui sit osa et difficultas per-
sistit in eo et cum p[ro]p[ter]e p[ro]p[ter]e se p[ro]p[ter]e
queritur et alios ordinulib[us]. **D**uodenis
et eccl[esi]a p[ro]p[ter]e sapientia non dicitur sine
p[ro]p[ter]e in periodis. **S**icut alessandro
Hoc autem non sapientia in ultimo m[od]o
p[ro]p[ter]e sophos in antico eni[us] antiquis
in tempore p[er]ictagore. qui studior[um]
manegaverat. **S**ophoi verbabant. **C**onsu-
pietagorab illi famosius qui tunc
sunt auctori in p[ro]p[ter]e. **D**ecim sua illi
sicut disputatione iudicant q[ui] foret si-
p[er]ceptio sum sic vocari. **O**n interrogaret
q[ui] se p[er]ficeret. **V**nde p[ro]p[ter]e. **I**ma-
de sapientia coq[ui]stare sapientem magis in
exspectet p[er]t[em]p[or]e. **B**ea[ut]i Aug[ustinus]. **D**icit de
p[ro]p[ter]e ex quo p[ro]p[ter]e auctor ut auctor
libri. **P**ro[pt]erea dia possit. **2^o** aperte
libri. **S**apientia acti. **D**ono p[er]spicili
in mensu. **P**iquid haec materialium h[ab]et.

Dicitur enim pira^co^s sp^ala ut ex quada^m
viem^{at} graci^{os}a ad de^m p^{ro}mod^ul^o.
Dicitur d^{omi}n^us tunc uice^m c^{on}tra p^{re}terdict^o
p^{ro}p^{ri}u^m d^{omi}n^u d^{omi}n^u d^{omi}n^u d^{omi}n^u d^{omi}n^u
aut sp^ata acqui^sit q^{uo}d u^{er}bi p^{ro}fici^s
stiam et in telle^u et p^{ro}p^{ri}o^m q^{uo}d h^{ab}e^t
d^{ef}endit et d^{ef}endit s^{ic} p^{ro} f^{ac}
et l^ocu^m q^{uo}d h^{ab}e^t q^{uo}d neg*u*nt^{ur} p^{ri}ncⁱ
pia arguit s^{ic} q^{uo}d ist d^{omi}n^u q^{uo}d h^{ab}e^t
i^df^{id}em p^{ro}p^{ri}um et d^{ef}endit de hac
sapia d^{omi}n^u q^{uo}d requie^sit sup^{er} e^m
sp^{iritu} d^{omi}n^u sp^{iritu} sapie^r q^{uo}d am^o sapia
apud sp^{iritus} et m^{or}ale^s p^{ro}p^{ri}o^m nei^{te}
fuerunt Socrate^s Feuer^t & Coe^g
ut aliud vocant sapientiam q^{uo}d collation^{em}
et tunc moralium et in telle^u et p^{ro}p^{ri}o^m
q^{uo}d sapientia q^{uo}d p^{ro}ficit vno^m
q^{uo}d sapientia s^{ic} accepto^m lo^{co} Coe^g

Fenestra Libello quod apud sapientem non custodiatur in quo libet probat quod sapientem non potest offendere et apud sapientem non potest semper interdum pallitatem. Et cum sit adamas ac talia alia quibus aliis doctrinam erit finis. Sic enim loquitur lactarius super hoc. Et tunc enarratio quinta. Sapientiam nostram spiritus dei habens et voluntate suam regit. Cupido appetitus est sapientie. Si religio omnis. Et hoc est falluntur qui a religione accepimus animissam sapientiam. Sapientie plenus prudentia religione obvius. Sit enim alius in altero veritate esse non posse. Et sic in videtur quod accepimus sapientiam auctor ei. Et quod non libri sunt auctor a matia deo tractantur non in hoc. Non tractant per se nisi principia. Namque virtus intellectualis vel moralis. Ideo virtus per se sunt rationales. Et autem de spiritu libero. Prologo et grande sapientia nobis aperte et adiutoria. Deinde passio evidenter exprimit quod est sapientia dei. Prout enim est sapientia moralis vel agencia magis quam devoitatio carnis. Quid est videtur de auctoribus. Supradicti enim sunt variis optionibus quibus sunt auctores libri. Videtur et vero dicere quod philosophus indeus in lingua grecorum disertissimus liberum istum qui sapientiam inscribit exultans editus a Dalo monachus. Apollonius Philomachus sicut librum dicit enim non. Salomonem ne habeat apud hebreos. In mentis propria libet sententia debere. Apud eum. Quod si istam sententiam sicut

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