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E mus/in nr̄is ſumꝰ ıplicabiles: ſed datio venie ſiue
remiſſio pene a ſuꝑiore ꝑtāte hn̄te ſm qꝺ ē auctor
legū ꝯformiť ad dictamē rectū eſt opꝰ clemētie ſtri
cte capte. ¶ Vn̄ nota ꝙ oīs q̄ cōmittit cām in ꝓxi
mū ſm leges eſt puniēdus duplici pena: Vna q̄dē
ad ꝓximū cui ſic nocumētū intulit. Alia ē ad cuſto
dem legis q̄ offenſus eſt ꝑ huiuſmodi trāſgreſſio/
nē legis: ⁊ iſta pena a criminoſis ſolet repeti ⁊ ꝓ/
prie ex clemētia in remiſſiōe totali vel ꝑtiali dūmo
do talř remiſſio fiat ꝯformiť ad dictamē recte rōnis

Scd̄o ſciendū eſt ꝙ extrema man/
ſuetudis dicunť eſſe
iraſcibilitas ⁊ iniraſcibilitas. Iraſcibilitas in ſuꝑ/
abūdādo: ⁊ iniraſcibilitas in deficiēdo. ¶ Vn̄ no/
tū ē ꝙ ꝯtingit deficere ī nō iraſcēdo: q2 iraſci q̄nq3
eſt bonū: ġ tūc nō iraſci ē malū. Et nota ꝙ aliq̄ ex/
tremū ī ſuꝑabūdādo: puta iraſcibilitatē vocāt ira/
cūdiā ita ꝙ iracūdia noīat exceſſū ire: ⁊ iſte exceſſꝰ
fit ꝑ h ꝙ in ira ꝑuertiť ordo rōnis. Vn̄ ꝑuertiť ordo
rōnis in appetitu vindicte multiplr̄. Prio: qn̄ ap/
petiť vindicta de re de q̄ nō eſt appetēda: ſic cū ap/
petiť vindicta de oꝑe virtutis/ ſicut iudei de oꝑibꝰ
virtuoſis chriſti. Scd̄o appetiť vindicta ꝯ ordinē
rōnis: qn̄ appetiť a ꝑſona a q̄ nō dz appeti: lz factū
ſit punibile: vt ſi filiꝰ appeteret vindictā prīs. Ter
tio qn̄ appetiť ꝓpť malū finē: puta ꝓpter vltionē ⁊
nō ꝓpter emēdationē. Quarto: qn̄ q̄s vult vindi/
care ⁊ tn̄ ei nō eſt cōmiſſa auctoritas. Quinto: qn̄
excediť in pena: puta qn̄ dať maior pena q̄ vindi/
cta exigat. Pōt etiā fieri exceſſus ſm circūſtantias
loci ⁊ tpis. ¶ Et nota ꝙ vt diċ ariſto. i textu: nullꝰ
eſt q̄ poſſit diu iraſci ⁊ intēſiſſime: q2 ſi q̄s iraſcereť
intēſiſſime vel cito ceſſabit ira vł deſtrueť iratus.
Vn̄ ipſius ire ſuꝑabūdātis ſunt tres ſpecies. ſ. acu
tus/ amaritudo/ ⁊ acerbitas illoꝝ q̄ ſuꝑabūdanter
iraſcunť. ¶ Quidā ſunt acuti q̄ velociter iraſcunť
in q̄bꝰ nō oꝑtet ⁊ magis q̄ oꝑtet ⁊ parū cuſtodiūt
irā. i. nō opprimūt neq3 occultāt irā. Et iſti vocanť
acrocholi. i. acuti ⁊ vehemēteſ: ⁊ cōiter tales cōple
F xionis cholerice. ¶ Alij ſunt amari in q̄bꝰ ira cum
difficultate ſolviť: tn̄ ſolviť ſine pūctione: et iſti oc
cultāt irā intra ſe ⁊ ab ea nō diſcedūt donec punie
rint/ ⁊ punitiōe facta q̄etanť: ⁊ q̄diu punitio non
eſt facta ſūt ſibi ġues ⁊ moleſti ⁊ amicis: ⁊ q2 occul
tāt/ ideo nullus mitigat eos. ¶ Alij ſunt exceſſiui
quoꝝ ira nō ſolviť ſine punitione: ⁊ tales dicimus
acerbos ſiue difficiles. ¶ Sed adhuc reſtat vnū
dubiū de māſuetudine: vtꝝ virtꝰ māſuetudinis ſit
melior in cholerico q̄ in flegmatico. Rn̄deť breui/
ter ꝙ ipā virtꝰ in vtroq3 eſt eq̄ bona ſi ſit in vtroq3
ad extremū poſſibilis ꝑfecta. pat3: nā oēs ꝯcedunt
⁊ ita eſt ꝙ volūtas regi nō pōt ad male aut etiā ad
minus bn̄ agēdū ꝑ quācūq3 paſſionē vel inclina/
tionē naturalē corporalē: ⁊ hoc h3 ex dominio: aut
q2 eſt potētia abſoluta ab organis ⁊ diſpoſitiōibꝰ
corꝑalibꝰ: aut q2 eſt gradꝰ ſuꝑioris q̄ ille potentie
inferiores: hoc ſuppoſito notū eſt ꝙ volūtas tā in
cholerico q̄ in flegmatico ⁊ in q̄lib3 potēte vti rō/
ne q̄cūq3 diſpoſitiōe corꝑali fuerit diſpoſitꝰ pōt ad
extremū bn̄ eligere ⁊ eque bene ī vno ſicut in alio.
Et ſic in vtroq3 poterit virtꝰ ġnari ita ꝑfecta. Cō/
cedendū eſt tn̄ ꝙ ante ġnationē virtutꝪ difficilius
eſt eligere ipſi iracūdo: q2 in ipō appetitꝰ ſenſitiuꝰ
magis aduerſať recte rōni. Vn̄ lic3 volūtas nō ne/
ceſſiteť neq3 cogať ꝑ appetitū ſenſitiuū: tn̄ ꝓpter
quandā affectionē naturalē quā volūtas h3 ad ap
petitū ſenſitiuū ſicut dn̄s ad ſubditū ipā alliciť ad
illud ī qꝺ trāſit appetitꝰ ſenſitiuꝰ: ⁊ tūc dr̄ duci ap
petitu ſenſitiuo. Et ſic pt3 q̄d ſit dicendū ad ratio/
nes. Notū eſt ꝙ circa iras poſſumus errare et in G
deficiēdo ⁊ in ſuꝑabundando: id̄o neceſſe eſt circa
ipſas eſſe aliquā ꝟtutē q̄ eſt māſuetudo. Id̄o poniť

Cōcluſio rn̄ſalis: Manſuetudo ē virtus
moralis ⁊ ſpecialis ab alijs di/
ſtincta. Que cōcl̄o relinq̄ť ꝓbata in prīo notabili.

¶ Sequitur de affabilitate.

¶ In colloquijs autē ⁊ conuiuere et ſer
monibꝰ ⁊ rebꝰ cōicare: hi q̄dē placidi vi/
denť eē oīa ad delectationē laudātes ⁊c̄.

Queriť vtrū affabilitas ſit ꝟtus moralis?
Et arguiť prīo ꝙ non: q2 nō videť
q̄liter diſtinguať ab alijs ꝟtutibꝰ: ġ. Arguiť ſcd̄o:
Affabilitas videť eē circa delectabilia: ſz illꝺ vide
tur eē cōe oī ꝟtuti: igiť. In oppoſitū eſt Ariſto. in

Prio ſciēdū (textu. Pro cuius ſolone
ꝙ ad vitā humanā vtilis
eſt/ īmo neceſſaria cōicatio: natura em̄ q̄ nihil facit
fruſtra/ dedit ſolis hoībus preter cetera aīalia ſer/
monē/ vt ꝑ ipm̄ ſcent alijs nociuū/ iuſtū ⁊ iniuſtū.
Notū eſt ꝙ hō pluribus indiget ad vitā ſeruandā/
adhuc pluribꝰ ad eā bn̄ ducendā/ q̄ natura ꝑficere
nō pōt: ſz vt ꝑficianť/ indigēt artibꝰ humanis ⁊ di/
ligētia: ⁊ vnꝰ oēs hr̄e nō pōt q̄uis mł'tiplicibꝰ arti
bus indigeat: Magnū em̄ eſt hoī ſi ſit bonꝰ textor/
bonꝰ edificator/ ⁊ ſic de alijs: ſine quibꝰ indigentia
hoīm repelli nō poſſit. Oportet ġ ꝙ ſit tāta hoīm
cōicatio ꝙ indigētie hominū adinuicē ſuppleanť.
Id̄o dicit Ariſto. i. politico. ꝙ hō natura aīal ciui
le eſt: ⁊ q̄ eſt inciuilis ꝓpter naturā ⁊ nō ꝓpter for
tunā/ aut prauus eſt aut melior q̄ hō. Alterꝰ ē ad
uertēdū ꝙ ſmones pn̄t triplr̄ ꝯſiderari. Vnoꝰ ſm
ꝙ deſeruiūt ad actꝰ ſerioſos: ⁊ ſic circa ipſos eſt af
fabilitas. Vn̄ illi actꝰ ſunt ſerioſi q̄ nō ordinanť ad
ſolacia iocoſa: nec ad manifeſtationē ꝓprie ꝑfectio
nis/ ſz ad aliq̄d vtile nobis aut alijs ꝓcurandū vel H
ꝓſequēdū/ vel ꝯtrarium fugiēdū. Vn̄ cōtingit ꝟbis ⁊
geſtu ad aliū/ aliqn̄ decēter ⁊ delectabilr̄ ſe hr̄e: ali
qn̄ ruditer/ litigioſe/ et indelectabilr̄: lz nō mutenť
ſerioſi actꝰ. Scd̄o pn̄t cōſiderari ſm ꝙ deſeruiunt
ad manifeſtationē alicuꝰ interioris ꝑfectionis no
ſtre latētis: ⁊ ſic circa ipſos ē virtꝰ q̄ vocať ꝟitas.
Tertio ſm ꝙ deſeruiunt ad ludos ⁊ ſolacia: et ſic
circa ipſos eſt eutrapelia. Et nota ꝙ quando dici/
tur ꝙ affabilitas eſt circa actus curioſos/ non de/
bet intelligi tanq3 circa propriū eius obiectū: quia
illi actus ſunt etiam aliarū virtutū/ ſed eſt circa ſer
mones ⁊ geſta q̄bꝰ vtimur in hmōi actibꝰ curioſis
ad decenter ⁊ delectabilr̄ cōmunicandū.

Scd̄o ſciēdū ꝙ diſcholia ſiue proter/
uia eſt q̄ cū viuētibꝰ ad
oīa vł ꝑlima ꝯtriamur ⁊ cōtēnimꝰ oēs. Vn̄ diſcho/
lia reddit hoīem litigioſum: tollit pacē ⁊ amicitiā/
que tenet hoīes in cōmuni congregatione: auertit
naturalē appetitū hoīs quem habet hō ad cōmu/
nionē. Ex q̄ ſequiť ꝙ diſcholia ē praua ⁊ ꝯ bonos
mores. ¶ Et aduerte ꝙ placitas videť eſſe ſibi cō/
traria: q2 placitas eſt q̄ q̄s ita vult oībꝰ placere et
nulla cōtriſtare: q2 nulla aliorū dicta cōtemnit/ ſed
etiā oīa ſi turpia ſint ⁊ falſa cōmēdat et approbat:
eſt tn̄ infectiua cōicationis. Qꝺ pt3: q2 vitiū cōui/
uētiū inde augeť: ⁊ etiā malorū ꝑ eā ꝑticipes vide
mur eē. Ex oībꝰ pt3 ꝙ ī cōicatiōe hūana circa ſmo
nes ⁊ geſtus ad ſerioſos actꝰ indigemꝰ ꝟtute mo/
rali dirigēte ſiue inclināte nos ad mediū ſm rectā
rōnē. Vn̄ circa tales ſmones ⁊ geſtꝰ ꝯtingit excede