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### Contact:

Email: [landesbibliothek\(at\)ooe.gv.at](mailto:landesbibliothek(at)ooe.gv.at)

Telephone: +43(732) 7720-53100

**I**n lectone nouissima vnde me obligo dilecto dico quod rursum quibusdam  
in putatis casibz p[ro]p[ter] strobis r[ati]onib[us] r[ati]onib[us] quos ab soluendo  
sit repetit mendo. Sed aut dicendoy p[ro]mittendoy est id quid p[ro]m[is]t  
sequendoy et est b[ea]ti aug[ustinus] xxi. de animi dei et deit[er] s[an]cti m[ar]tini 2[er]c. q[ua]ndam  
q[ui] et q[ui] et q[ui]. homines p[er]tinet q[ui]ntus quid q[ui] agit demona[m] ambo  
ut q[ui] filio p[er] aliqua p[ar]ta r[ati]o eis m[er]ita tanta ut ex p[re]cessu horum aut q[ui]  
trahit quoniam sicut homines in p[ar]te op[er]ibus falso et ex via opinione ali  
quid tendunt p[er] illas res et causa est omnis opinio qua quis ex aliquibus  
medicis nascitur obtineat aliquem effim qui ex eis non est natus p[er] venie  
ubi grata Aliquis itinus ad pugnare stans in bivio et q[ui] sida[n]s  
motu seu rolandu[m] audi[re]t et garrulus aut quosq[ue] gestus eoz p[er]  
ex eis quietuar[ia] p[er] dispositione futilia accedit quo ad serenitatem ut  
plumbea ut r[ati]o quietitatem seu tempestatem Nam corpus brutoru[m] autem  
subiaceat dispositioni corpori celesti et ideo[m] p[ro]hibet aliquis illoz opera  
concesse esse quorundam futilo[rum] signa inq[ui]p[er] in formidin[em] in strictu celesti  
et sic q[ui] cornuta frater r[ati]at est arguitur plumbus futilis Et si deo  
modo stans estinat exigitur audi[re] potius vnde viam p[er]bi ambulent  
qua p[er] aliam ut quod pugnatio optinebit vitoria talis opinio f[ab]ilis est et  
vana quia extenuit motus et vix audi[re]t audi[re] ad ea que nullo modo ad  
ipas audi[re]t p[er]tinet et querit cognitor[um] p[er] mediu[m] p[er] quod haec non p[er] de  
phot demones p[er] petitor[um] hominis si occulte ingenerent ad coquardum  
et contrahit quoddam p[ar]tia occultis horis cum demone ut si quis s[er]ebat  
redulam h[ab]et notis et comittat scienti legi d[omi]ni scripturaz p[er] ipse  
stibens ex hoc h[ab]et effim consequi ut metem sic ad alti manu festet.  
Sed si p[er] aliqua redulam in signata nobis ignotis et p[er] caracteris  
in solitos credat cum aliquis allite in suu amorem talis opinio est  
f[ab]ilis et fruola et contradicit demoni licentia se in mistrauti de phot  
fit acto illicta et p[ro]p[ter] strobis. Par[us] non ligante nante volenti p[er] transire  
mare ad utere p[er] d[omi]noz rati ut p[ro]quiet p[er] dispone mare quo ad  
t[er]ruillitate ut tempestatem. Quod si recte paribz potius eligatur  
vnde horad ut diem quid aliam. Aut si recte ex p[ro]missis riguit certitudine  
alib[us] fortia ex eternis aliquo[rum] homin[um] sup[er] mare rot[er] corporo aliquid co  
sequi p[er] media ex quibus consequi non p[er] de phot illicitas intendit sit  
go ut demones se in mistrauti et sit homo p[ro]p[ter] strobis rati[us] p[er]d[omi]n[us] aut  
predicato[rum] est quia ad usariunt m[od]i dyabolus intendit incessant[er] per  
dit[er] hominem et sit studet inducere in errores salutis. q[ui]us h[ab]et notios  
quicq[ue] p[er]bi p[ro]mittit hec aut p[ro]missio p[er]bi ratiocinii ex de meito eius  
qui vanis et illatis seu falsis in scit et p[ro]p[ter] strobis coactat ad fri  
uola se converteudo que ad modum omittit in exib[us] p[ro]missis et similib[us]