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mis q̄ significatur uite dōx ubor nō si
eret cor xp̄i in altari fr̄ei uitate; s̄ s̄ signi-
ficatio tñ q̄ est h̄icā ul̄ uba p̄misla nō
eēnt for̄ h̄ fac̄ nec pot̄ dici q̄ intentio
p̄ferentis uerba facit ut in his iib̄ ossett
q̄ uitate d̄itus collata. q̄ uetus data sac̄
os̄ significat̄; c̄nvenitio m̄st̄ nō pot̄ fac̄
ad alii efficī fac̄ p̄donee nisi qui meis
significatur. c̄ id aliū dñt q̄ h̄ facit tem-
p̄tate; ad h̄sū c̄ demonstrat p̄am̄ nō su-
p̄. s̄ s̄ q̄ est tñss̄ tñtul̄ incoz xp̄i. Dñs
h̄ est q̄ p̄am̄ tñlliatus iā nō est p̄am̄ s̄c̄
dñz p̄fetur h̄ p̄nom̄ nō dñ sc̄a est m̄litatio
q̄ iaz alia uba nō eēnt de eē forme. cū ḡ
nō possit ad fñctū teñst̄ q̄ actu nō s̄b̄est
fñctū nō pot̄ p̄de m̄ demonstratio sumi-
nisi dicatur sicut aliū dñt q̄ totus fñctū
locutioz c̄ oīm̄ p̄tar ei referend̄ est ad
ultimū inst̄l̄ p̄nitiatioz ubor q̄ p̄ illo
instanti q̄ p̄ quo rei ī h̄ locutio uitatitem
c̄ent̄ file ad dñ n̄ tñtis. ul̄ n̄ b̄do. s̄ statim
tac̄ ul̄ b̄b̄e incipiat s̄ h̄ iib̄ nō pot̄ stare
q̄ s̄ h̄ significatio hor̄ ubor p̄supponet tñll̄
toe; iaz tñtū ḡ uite uerbor nō fieret. c̄ ip̄
s̄ h̄ fñctū h̄ locutioz erit cor̄ mei est cōme-
nz q̄ quid uitute hor̄ ubor nō fit c̄ id ali-
est d̄ q̄ ea q̄ s̄ iā uoce p̄portioant h̄s q̄
ll̄ iā s̄cepto ā aīe duob̄ mōis se h̄t uno
m̄d ut resp̄nitatio rei tñtū h̄ est mōib̄ coḡo-
nib̄ acceptus arebz; c̄ tñtū uitatis acceptozi pre-
supponit entitatē rei sic p̄tñtū ut dñ. tñm̄.
th̄ c̄ p̄t̄ modū hui acceptozi se h̄t locu-
toe que c̄ significatioz tñp̄fetur. alio m̄
s̄ceptio aīe nō est resp̄nitatio rei. s̄ maḡ p̄
figuratio sicut ex tñtū sicut p̄t̄ m̄tia p̄-
ticat que est c̄ rei uitatis h̄ s̄ceptozi ne
p̄supponit entitatē rei si p̄ced̄ ip̄am̄ n̄li q̄
c̄ eius tñtū s̄it q̄ c̄ ad h̄modū se h̄t
uba p̄misla q̄ s̄it significatio tñtū eius q̄
figuratur. vñ uitatis significatio h̄ locutioz
p̄cedit n̄li entitatē rei q̄ significat c̄nsp̄-
supponit ip̄am̄ quis s̄it c̄rpa q̄. sicut c̄
ip̄a c̄ p̄ etiā s̄. q̄ significatio uitatis locu-
tioz que est s̄it q̄ c̄ tñll̄atōe surget
ex significatioz p̄tar successione platarum id
q̄ op̄ dñcto ultimo plati op̄pleat int̄tēdem
significatioz sicut dñ. specificatioz c̄nsp̄-
fit entitas rei tñtū p̄figuratioz p̄tar p̄
tñtū p̄cedat tñll̄atōe q̄ quidē nō s̄uicēt
ne fit s̄. uitatis ultimo ultimō p̄figuratioz
locutioz iaz p̄tñtū sic ḡ h̄ p̄nom̄ h̄ n̄ dñmo
s̄t tñ ad q̄ translatōe detiāte op̄ uari sig-

ficato locutonis p̄sup̄p̄t entitatem
re significare q̄d eē causa eius nec unum
denieat tūm aquo d̄lare q̄ significari
id ei ip̄edixerit significatur uitate cōton
locutonis cū tē aquo nō remaneat in
ultō instanti locutonis relinq̄. q̄ te
nō estret h̄ḡ et nō utq̄ r̄o intercitate
sic aut̄ iſt̄ib; mutatōib; nō utq̄ r̄o
est s̄m. ul̄ m̄. distinguuntur x̄ t̄ p̄fōr̄
accutales ul̄ bales ī m̄tissimā cōē ē ac
adetia simbula que remanet. dubitata
est s̄m. vñ s̄llis ē h̄ ostētū s̄b h̄is sp̄z
b; est cō̄ meū. cū h̄ est cā q̄ c̄p̄ p̄noe n̄
poter ad noīm̄ n̄edēstrat̄ ad aliq̄ sp̄z
s̄be detinetur. Sic c̄i inlocutione que signi-
fīt̄ aliam̄ p̄ se s̄m̄ est s̄m̄ cōē altai-
tōis ut cum d̄ h̄ sit albiū īo; q̄ inlocuti-
one que facit m̄tissimā s̄m̄ sit h̄ q̄ est o
mūc̄ īm̄tissimā ad. u. d̄ q̄ r̄o illa fac-
deret si demonstratio p̄r̄is ferretur ad oīt-
tum s̄b h̄ib; h̄ q̄ est detiatum ad sp̄m̄ p̄i-
nis q̄ cor̄ x̄p̄ non pot̄ p̄dicam de pane n̄
cū ubo ip̄otate translat̄. sic nō int̄l̄ de
mōst̄o p̄nōt̄. s̄b ut d̄m̄ est ad. u. d̄
q̄ d̄m̄. o. vi. loquiebatur d̄b sacramentū
s̄b q̄ est ad actū refectōis c̄i q̄ refectōi
maḡ ouenit caro q̄ cor̄ s̄ filiūdūm̄
ad refectōes cor̄le; ideo ī pot̄ d̄x carnei
q̄ cor̄. s̄b m̄t̄lāc̄ d̄. ex p̄m̄ c̄ēn̄ sac̄i
significato ip̄i r̄o potus d̄ d̄ cor̄ q̄ caro
tūq̄ cēn̄l̄ m̄b; sac̄i. om̄netur exū sac̄
nō solū caro. s̄b totū cor̄ x̄. tūq̄ h̄ sac̄i
significat rep̄ficiando x̄ passiōne que erat pro-
tū cor̄ signat c̄rem ultima; cōl̄ m̄t̄lāc̄
s̄b. eccl̄. que p̄ dubitōis off̄ cor̄ h̄t̄ filiū
r̄ cū totō cor̄ r̄o distictōis m̄t̄lāc̄. panis
nō est figura rei oītē m̄t̄lāc̄. s̄b q̄ est cor̄ h̄d
genū s̄b q̄ exdūl̄ significatur genū. vñ
sua significatio maḡ aptatur ad tot̄ cor̄
q̄ ad carnē ad. u. d̄. q̄ h̄ sac̄i d̄r̄te
rep̄ficiant̄ est d̄m̄ice passiōis qua x̄p̄ ut
sacerdos c̄hostia d̄ se obtūt̄ manū cūas
hostia x̄ q̄ sacerdos off̄ert est una cū illa
q̄ x̄p̄ obtulit s̄b rem q̄ x̄p̄ realī ot̄m̄
nūl̄ c̄ off̄erens nō est id̄ realī. vñ o; q̄
sit id̄ rep̄ficiante c̄i sacerdos off̄erens p̄t̄
genū p̄ x̄ p̄fert uba off̄erens recitat̄ne
ex p̄ x̄ ne hostia c̄ m̄deatur c̄i p̄ea que ge-
nit̄ t̄ erroris significat̄ tenentur in p̄
ficiā m̄. quod ducentū d̄b est cor̄ me-
m̄ q̄ h̄ est cor̄ x̄. ul̄ p̄ h̄ q̄ sacerdos nō h̄t̄ actū
erroris qui fit sacerdos causa sacerdotis sed in