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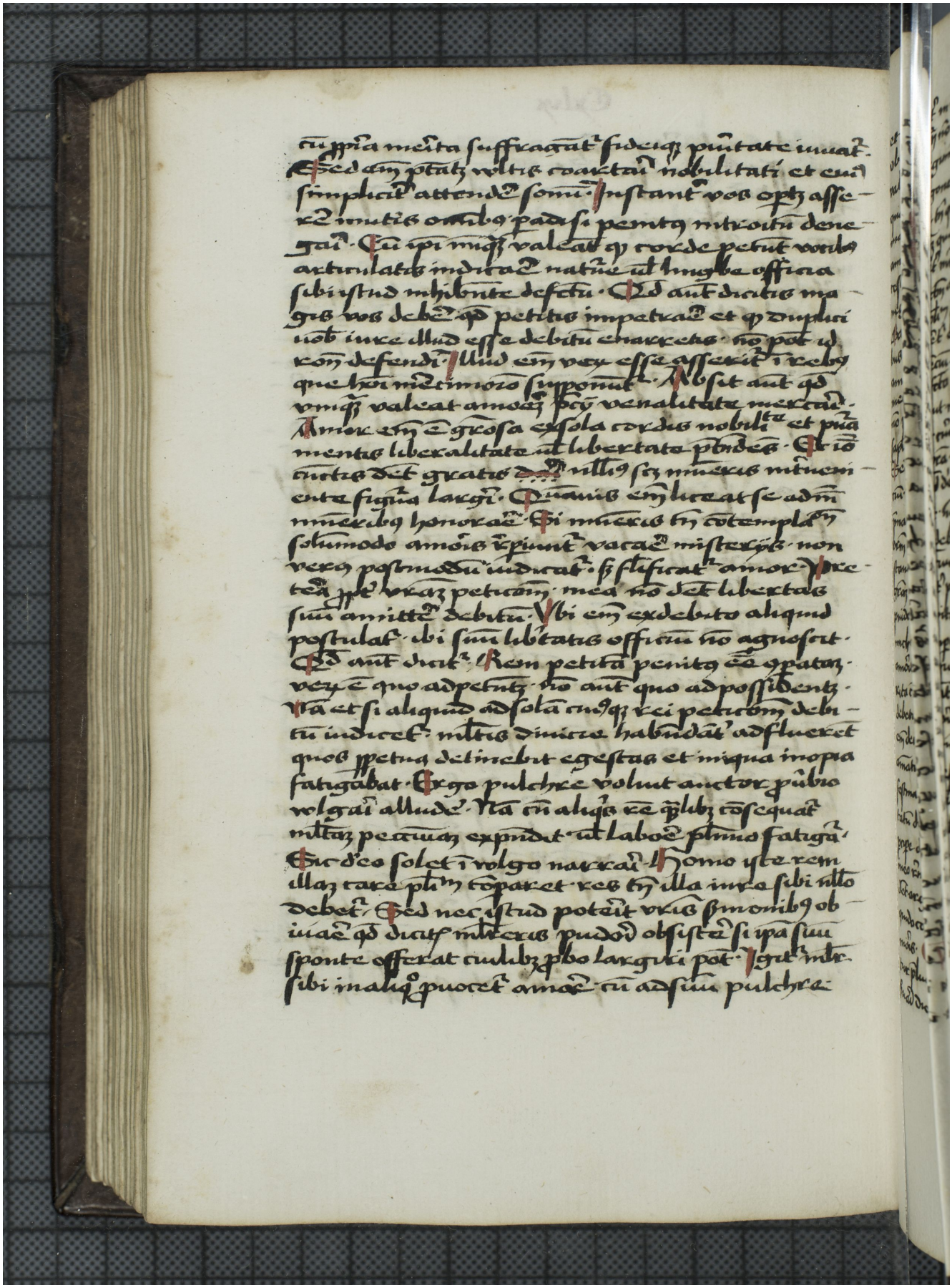

cu ppia mēta suffragat fidei q̃ pūtate iuuat.
Sed cū potati vestre coarctāt nobilitati et cui
simplicit attendēt somū. Instant vos optī asse-
rē inutiles omibq̃ pādi si penitq̃ introitu dene-
gāt. Cū ipi mēs valeat q̃ corde petit verba
articulatis indicāt natūe ut tnq̃ be offica
sibi istud inhibente defectu. Qd aut dicitis ma-
gis vos debēt qd petitis impetrāt et q̃ dupli
iob iure illud esse debitu eiusdē. no pot id
eōm defendi. Illud enim vere esse asserit i rebq̃
que hoi mēti moro supponūt. Absit aut qd
vmēs valeat amorq̃ pecū venalitate mercāt.
Amor enim e gēosa ex sola cordis nobilitē et pūa
mentis liberalitate ut libertate pōdēs. Et ro
tuitis det gratis dōs nullq̃ sēz mūcerus mūnera
cuta figūa largi. Quanis enim lucrat se adm
mūcerib̃q̃ honorāt. Si mūcerus tū cōtemplā
solumodo amōis exprimūt vacāt mysteriis non
vereq̃ postmodū indicāt. si fūficat amor. Pre-
tēa ppe veraz petrōm mea no det libertas
sua amittēt debitu. Vbi enim ex debito aliquid
postulat. ibi sim libitatis officiū no agnoscit.
Qd aut dicit. Rem petita penitq̃ ea q̃ptatq̃
vere e quo adpetitq̃ no aut quo ad possidentq̃
Ita et si aliquid ad sola cuiq̃ rei petrōm debi-
tu indicet. mitis diuitie habūdāt adfluerēt
quos ppetua detinebit egestas et iniqua inopia
fatigabat. Ergo pulchre volunt auctor pūbio
volgati allude. Ita cū aliqa ee q̃libz cōsequāt
mitaq̃ pecūiaq̃ expendit. ut laboē primo fatigā.
Hic de eo solet i volgo narrāt. Homo iste rem
illaq̃ tarē pli cōparet res tū illa iure sibi mito
debēt. Sed nec istud potēt verū simonib̃q̃ ob
iuiāt qd dicit mūcerus pudōd obsistē si ipa sim
sponte offerat cuiubz plbo largiri pot. Igit mūc.
sibi in alīq̃ puocēt amōē cū ad sim pulchre.