

## **Terms and Conditions**

The Library provides access to digitized documents strictly for noncommercial educational, research and private purposes and makes no warranty with regard to their use for other purposes. Some of our collections are protected by copyright. Publication and/or broadcast in any form (including electronic) requires prior written permission from the Library.

Each copy of any part of this document must contain there Terms and Conditions. With the usage of the library's online system to access or download a digitized document you accept there Terms and Conditions.

Reproductions of material on the web site may not be made for or donated to other repositories, nor may be further reproduced without written permission from the Library

For reproduction requests and permissions, please contact us. If citing materials, please give proper attribution of the source.

### Imprint:

Director: Mag. Renate Plöchl

Deputy director: Mag. Julian Sagmeister

Owner of medium: Oberösterreichische Landesbibliothek

Publisher: Oberösterreichische Landesbibliothek, 4021 Linz, Schillerplatz 2

### Contact:

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

Telephone: +43(732) 7720-53100

## Questio xvi

~~Questio xvi~~ de veritate habet viij  
articulos

**1<sup>a</sup> 2<sup>a</sup>** Veritas principaliter est in intellectu scđario  
vero in rebus s̄m qđ cōpātur ad intel  
lectum a quo dependēt. Primum patet sicut se ha  
bet bonum ad rem et ad appetitum ita contrario  
modo verum se habet ad rem et ad intellectum.  
quia sicut bonum nōmiat id in qđ tendit appetit<sup>9</sup>  
sicut in terminū ita verum nōmiat id in qđ ten  
dit intellectus sicut in terminū. sed actus cognitō  
nis perficitur s̄m qđ cognitum est in cognoscente.  
et sic terminus cognitionis qui est verum est in ipso  
intellectu cognoscente. Et actus appetitus est s̄m  
qđ appetens inclinatur in ipsam rem appetitam. et  
sic finis appetitus qui est bonum est in re appetibili. et sic  
patet maior. Sed bonum primo et principaliter  
est in re ut iam dictum est et scđario in appetitu  
ergo contrario modo verum primo et principaliter  
est in intellectu et cōsequēter seu scđario in re in  
tellecta et ex hoc patet qđ bonum et verum dici  
tur analogice de bonitate et veritate appetitus in  
tellectus et rei. Scđm patet ad quemcunqz in  
tellectum res per se ordinem habet p cōparōnez  
ad illū intellectum dicit vera. quia iudiciū nō su  
mitur de re s̄m id qđ est ei per accidens sed s̄m id  
qđ est ei per se. Sed ad intellectum qui est prin  
cipium rei a quo dependet s̄m esse res per se ha  
bet ordinē. et res dicitur scđario p cōparōnez ad  
hūmōi intellectū sed dicitur per accidens vera  
cōparata ad intellectum a quo non dependet.