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Imprint:

Director: Mag. Renate Plöchl

Deputy director: Mag. Julian Sagmeister

Owner of medium: Oberösterreichische Landesbibliothek

Publisher: Oberösterreichische Landesbibliothek, 4021 Linz, Schillerplatz 2

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Questio lxxvi

adinuicē diuersitatē sūm numerū dñt etiā spēcie ⁊
hñt nafalē ineqlitatē. pꝛ sic de diuersitate sūm spē
cie q̄cūq; forme sūt s̄sistētes hñt adinuicē diuersi
tate spēcieo q̄ n̄ p̄t itelligi q̄ aliq̄ forma separa sit
nisi vna vni⁹ spēciei qz n̄ dñt p̄s q̄ lxxē hñt
⁊ illa illi⁹ sic si eēt a lbedo separa nō possz eē nisi
vna tm̄ ergo ⁊c. s̄ oēs s̄bē incorpēe si nō sūt com
posite ex materia ⁊ forma sūt subsistentes q̄ dñt
spēcie pꝛ maior eē p̄ncipalē ⁊ nafalē ineqlitate. q̄
cūq; dñt spēcie hñt naturalē iēqlitatē adinuicē ⁊
qz q̄cūq; se hñt adinuicē sic p̄fcm̄ ⁊ ip̄fcm̄ hñt in
ēqlitate adinuicē s̄ d̄ra spē sunt hñt eo q̄ d̄re
diuidētes gen⁹ ⁊ cōstituentēs spē sūt d̄re q̄ se
hñt sic p̄fcm̄ ⁊ ip̄fcm̄ adinuicē qz p̄ncipiū d̄rietas
tis ē puatio ⁊ hñt⁹ vt d̄r. x. m̄tba. ḡ. s̄ aīa ⁊ an
gel⁹ sūt s̄bē incorpēe n̄ cōposite ex materia ⁊ for
ma s̄ subsistentes forme ergo dñt spēcie ⁊c vt p̄o

Questio lxxvii ^{De vnione anime} ^{ad corpus. viij. ar}

qz Anima intellectiua que dicit̄ intellectu
ūi p̄ncipiū siue intellectus qui est in
tellecualis op̄ationis p̄ncipiū est hūani corp̄is
forma. p̄bat̄ p̄mo sic. q̄cūq; p̄ncipio p̄mo op̄a
mur puta p̄mo intelligim⁹ illud est forma corpo
ris hūani. quia id quo p̄mo aliqd̄ op̄atur est for
ma scz subst̄ntialis cui op̄atio attribuit̄. patz sic.
quia quo aliquid est actu eo agit. nihil em̄ agit ni
si inq̄tū est actu sed ip̄a forma vnūq̄q; est actu
ergo ip̄a forma vnūq̄q; p̄mo op̄at̄. sed aīa itel
lectiua ē hñt q̄ p̄mo op̄atur vnūq̄q;
op⁹ vite ē ip̄a aīa q̄ ē hūani corp̄is forma. **S**cdo
sic cuius cōueit aliq̄ actō lagere aut p̄ueit ei s̄z se