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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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**Q**uæritur circa inītiū

puoz naturaliz Querit pmo vtz corpus sensitū sit subiectum scie huius libri. Arguit pmo q no. qz eiusde scērie est cōsiderare subiectū z pncipia eius. sed in hoc libro nō p̄sides

rať de pncipijs corpis sensitū. i. materia z forma. ergo corpus sensitū nō est hic subiectū Arguit scdo. passiones corpis sensitū sunt opationes sensū interiorū et exteriorū. sed de illis determinatū ē in libro de anima. si corpus sensitū in hoc libro esset subiectū ista determinatio esset supflua. Arguit tercio. in hoc libro dēstīnat de passionibz que sunt cōes toti p̄iuncto p̄posito ex corpe z aia. sed tale p̄iunctū est corpus aiatum. q̄ corp⁹ aiatum est hic subiectū. In oppositū arguit. qz p̄diti ones subiecti attributōis cōueniunt corpi sensitū relp̄pectu scie hui⁹ libri. q̄ est hic subiectū Pro r̄sione

**Primo** Sciendū. q̄ postq̄ Aresto. determinat de aia que est pncipiū formale corpis aiatī in tribz libris de anima. p̄nter incipit determinare de corpibus aiatīs quoz rum aia est formale pncipiū. Et pmo determinat de passionibz corpis aiatī in cōmuni in istis libris puoz naturaliz Secūdo determinat de corpibus aiatīs anima vegetatiua in libro de vegetabilibz z plantis. Ter cio tractat de animatis anima sensitua. z hoc in libris de aialibus. De animatis vero anima intellectiua non tractat in speciali p̄ter illa que dicunt in libro de anima eo q̄ intellectus non est actus alicuius organici corpis. ideo non habet cōsiderari in p̄paratione ad corp⁹. Et opationes intellectus nō sunt cōmunes toti p̄iuncto. sed pmo sunt ipsius aie. ideo inter libros corpoz animatoz nō erit tractandus de passionibz intellectus. sed maxima p̄sideratio de ipsis habetur in tercio de anima ideo p̄ter libz de anima nō facit Aresto. libz de intellectu z intelligibili. z si fieret p̄tineret ad metaphisicū.

**Secūdo** Sciendū. q̄ fm potērias anime distinguunt quatuoz gradus viuētū. quedā em hūt anima vegetatiua vt plante. quedā vero cū vegetatiua solū habent sensum. vt animalia imp̄fecta. vt cōche z ostrec. q̄dam autē cū p̄dictis habent motū fm locū. vt animalia p̄fecta. i. bos leo asinus zc. quedā vero vltra p̄dicta habent intellectū. vt hoies. sed p̄pter eādem dīctam de passionibz p̄tinentibz ad quartū gradū viuētū nō est tractandū in quis naturalibus. Sed alia genera potentiarum aie sunt actus organici corpis z opationes illorū sunt cōmunes toti p̄iuncto. q̄ hic est p̄siderādū de passionibus que illas potērias p̄sequunt. Et hec p̄sideratio diuidit in tres pres. in vna determinat de viuo inquantū viuū. vt in libro de morte z vita. Ubi etiā agit de respiratōe z inspiratōe p̄ quas in q̄busdā vira p̄seruat. z de iuuenture z senecture q̄bus distinguit stat⁹ vite q̄ inueniunt tā in aialibz q̄ in plātis. Et etiā de causis longitudinis z breuitatis vite. sūt de sanitate z egritudine. de nutrimento z nutribili. sed de his duobz non habet libz ab Aresto. p̄positū In alia p̄te tractatur de his q̄ p̄tinent ad motū fm locum. de q̄bus habet in libro de cā motus animalū z de p̄gressu animalū. In

tercia pte tractat de his que pertinent ad corpus sensitū vt de actibz sensū exteriorū de q̄bus cōsiderat in hoc libro de sensu z sensato vt de sensitūo z sensibili. vt de actibz z passionibz sensū interiorū vt in tractatu de mēozia z remiscētia. z etiā in libro de somno z vigilia

**Tercio** Sciendū. qz ordine nature corpus viuū p̄cedit corpus sensitū. z sensitū motū fm locū. tñ p̄pter p̄uententiā illoz que in hoc libro dicunt ad ea q̄ dīctā sūt in libro de aia. priusq̄ Aresto. tractet de his q̄ p̄tinet ad viuū in cōi vel ad motū. determinat in hoc libro de sensu et de his q̄ p̄tinent ad sensitū inquantū h̄mōi. Et in p̄hemio h̄ p̄hs enūerat ea de q̄bus est inrētio in seq̄ntibz libris. quoz quedā sunt cōia fere oibus animalibus vt sensus. memoria. appetitus. ira. desiderū. gaudiū. tristitia. somnus. z vigilia. iuētus. z senectus. respiratio. et expiratio. vita. z mors. Et notāter dī fere in textu. quia somnus z vigilia nō p̄ueniunt plantis. sūt respiratio z inspiratio solum p̄ueniūt aialibus habentibz pulmonē. Et de his p̄bat p̄hs q̄ p̄tinent ad totū viuētū. qz illa p̄dīctā accidūt cum sensu. mō sensus incipit a corpore z terminat ad aiam quantū ad actū sentiendi. licet sit eōtra quantū ad sensitūā virtutem

**Prima** Cōclusio. aiatū inq̄ntū substat cōmunibz passionibz toti viuētis est subiectū in libris puoz naturalium p̄z. qz idem est subiectū scie z passionū q̄ in tali scia cōstderant. sed corpus aiatū est subiectū passionū de q̄bus in istis libris tractat. vt paruit p̄us. q̄ est subiectū in istis libris q̄ dīctur de puis naturalibz. vel qz ibi cōsiderat de passionibz aiatī fm applicatōe ad determinata organa q̄ minora sunt toto aiatō. vel qz in breui cōsiderat hic de multis passionibz aiatōz. que p̄sideratio est breuis respectu alioz libroz.

**Secūda** Cōclusio. corp⁹ sensitū ē spēale subiectū huius libri. qz dī de sensitūo z sensibili. p̄z qz hic cōsiderat de passionibz cōibus corpis sensitū in cōi. s̄ q̄tum ad spēales passiones singularē speciez aialis p̄siderari habet in libro de aialibus

**Dubitat** Utx in hac scia sit p̄siderādū de sanitate z egritudine. Rñ def q̄ sic. qd p̄bat p̄hs pmo rōe. qz sanitas z egritudo solū p̄ueniūt viuētibus. z s̄z passioes corpis viuētis. q̄ de ipsis determinādū est in scia q̄ p̄siderat de corpe viuo. s̄z ista scia est h̄mōi. q̄. Scēdo p̄bat a signo. qz plurimi medicoz q̄ s̄z portioes in arte medicine p̄ multū t̄ps morat̄ circa naturalē phīaz. Cui⁹ signū est. qz in naturali phīa determinat de vltibz causis sanitate z egritudis. z medicī tractat in p̄ricula rī de ipsis. id ē in textu q̄ vbi dēstīnit phīsic⁹ ibi incipit medic⁹. qz phīsic⁹ inq̄rit cās vles. s̄z medic⁹ illā p̄sideratōez applicat ad op⁹. z qz opatio ē singulariū p̄rio metaphisice. tō p̄sideratio medicī maḡ dēscēdit ad singularia. Uñ si medic⁹ p̄ suā artē totalit̄ sanitatē iduceret sic q̄ natura nihil faceret in phīca nō cēt tractandū de sanitate z egritudine. s̄z medic⁹ nō scit nisi p̄ p̄rinfeca iuuare naturā q̄b ipa sic adiuta p̄ncipalr̄ sanitatē inducit

**Ad rōnes** Sciendū. qz in hoc libro tractat de pncipijs substatialibz cor

ordo v̄mētū

que p̄t̄ alibz atibz q̄m̄ f̄m̄nt p̄hs