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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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# Tabula

Dupliciter aliquid indiuiduatur eodem  
 De plecta rōe material' indiuidui sunt duo xxxiij  
 Non est prorsus idem esse principium indiuiduationis  
 et indiuidui eodem  
 Utrum est genus dñā spēs et diffinitio designat eam  
 dem eēntiaz verū tñ genus z dñā nec recipiūt pdicati/  
 ones pprie nec inclusionē mutua m xxxvi  
 Quomodo debet intelligi q' differentia dicitur signifi  
 care formā determinate sine hoc q' de eius intellectu pñs/  
 mario sit materia eodem  
 An homo aliquo modo dicatur componi ex animali z  
 rationali eodem  
 Natura animalis p' siderat' tripliciter xxxviiij  
 Unitas generis est prim' similis z prim' dissimilis vni  
 rati materie eodem  
 Hec tria humanitas homo et sortēs se habent conco  
 miter fm quēdam ordinem eodem  
 Quomodo dicitur intentio xxxix  
 Unde dicitur intentio z quō distinguit eodem  
 Quō intellectus possibilis p' speciem in eo existentem.  
 fertur in rem. eodem  
 Qu' ascribit' p'loni ipz posuisse ideas vles a singularibz  
 separas tā fm esse q' fm rōnem eodem  
 Triformis acceptio nature coaptat' p'grue triplici con  
 siderationi ipsius luminis eodem  
 Utrum cōuenienter distinguatur tripliciter vniuersa  
 le scz an rem in re z post rem. xl  
 Nōmē vles multip' accipitur. eodem  
 Utrum vniuersalitat' ratio attribuat' nature intel  
 lecte obiectiue vel speciei intelligibili in intellectu existi  
 ti subiectiue. eodem  
 Quomodo Auerois asserbat in omnibz hominibz  
 fore vnum intellectum. xli

## Tractatus secundus

de eēntijs substantiāz imaterialiū p' totū eodem  
 Utrū intelligētie z rōnalis aīma actu intelligibiles eti  
 am put in natura sunt indiuidualiter ex materia spūali  
 et ex forma coelementate sint substantiāliter xliij  
 Quid dicitur substantia materialis abstractiue designa  
 ta a substantia materiali indiuiduali duplici distinguit  
 differentia. xliij  
 Utrum in seipatis p' lificatio nūeralis sub vna specie sit  
 possibilis. eodem  
 Utrū in quolibet scōoz sit coelementatio realis essētie  
 et ipsius esse quod est quid actualissimū ab essētia non  
 effectum s'z secū eiusdē cathēgorie. xlv  
 Eā pma est ipm esse in se subsistēs xlvj  
 Postter intellectus possibilis parificat' materie p' me ho  
 rum inferiorum. xlvij  
 Utrū causa pma sup' simplex sit eē tm p' tines nihilomi  
 nus p' cōdes oīm z si nō sit in genere eodem  
 Utrū quōis esse sit p' stātius q' eēntia tñ eēntia est infi  
 nita z eēt finitum in ipā intelligētia xlix  
 Utrū rōnalis aīe indiuiduāt' p' corpus occasion' p' sep  
 arōez distinguāt' dñātar' naturā l' l.  
 Utrū ne possit rationalis aīma ex sua naturali facultate  
 te differentias intelligētiāz proprias nec genus earuz  
 primū cognoscere li.  
 Utrū genus et dñā in substantijs seipatis sumunt' ali  
 ter q' in substantijs p' positis eodem

## Tractatus tercius

de essētia ipsoz accidentiū fo. liij.  
 Utrū accēs fm se verā hñs eēntiā sit tāte depēdētie vt  
 ipm sine suba nec sit diffinibile nec intelligibile liij  
 Unitas albedinis p' siderat' q' d'rupl'r eodem  
 Subiectū accētis p' dupl'r assignari liij  
 Quomodo differenter anima in suis operationibus in  
 diget corpore eodem  
 An in aliq' subalif' corrupto sit possibile accidētia q' i ge  
 nerato p' erant eadē nūero remanere eodem  
 Aliqua sunt accētia q' non possunt a subiecto separari ne  
 q' in eo remitti eodem  
 Abstracta predicamenti substantie non predicantur de  
 se inuicem lv.  
 Predicamentalis coordinatio subaz p' stituit rōnabilit'  
 ex concretis eodem  
 Utrū in notificatōe cuiuslibet p'creti accētialis ponit' pos  
 set suū subiectū loco generis lvi  
 De p' stitutiōe coloris pprie dicit' z ei' subiecto eodēz

Finis tabula

Tractatus ostendens concordantiā sancti  
 Thome z venerabilis dñi Alberti in multis  
 in quibus dicantur esse p' trarij

## Plite plures

magistri fieri fratres. Scribit' Jaco  
 bi tercio. de quo sic inqt' sanctus Au  
 gustinus in pncipio libri retractatio  
 nuz. Plures magistros fieri existimo  
 cū diuersa atq' inter se aduersa senti  
 unt. Cum p' idipm dicūt omēs z veni dicūt. z ab vni  
 us magistri magisterio nō recedūt. Ad hoc inuitat apo  
 stolus prime ad chorinteos primo dicens Idipsum dis  
 catis omēs et nō sint in vobis scismata. sitis aut' perfecti  
 in eodem sensu z in eadem scientia. Putant nihilomin'  
 q' plurimi q' duo illi eiusdem ordinis z professionis doc  
 tores famosissimi sanctus Thomas z venerabilis Al  
 bertus sint desertozes salutarium huiusmodi exhortatio  
 nū. q' vniuz doctrina alterius doctrine frequētissime  
 sit p' traria. de hoc tractatus quidaz est editus. qui nūme  
 rat p' trarietates multas quas inter sanctum Thomam  
 et venerabilem Albertum asserit existere. z in earum de  
 cisionibus satagit sup'primere partem quaz ascribit' san  
 cto Thome. Nec tractatus turbat multos inclinatos  
 studio doctrine sancti Thome qui in philosophicis Bre  
 storelem. z in theologicis beatum colit' Augustinū. Ap  
 pter producere quedaz institui in presenti tractatu per  
 que rationabiliter tractatus ille poterit impugnari. quo  
 niam ostendent ea que producat' doctores memoratos  
 in determinatiōibz problematum que tractatus ponit'  
 non esse repugnantes. Qu' ambulum aurem produ  
 cendorum. sint quedam que venerabilis Albertus dice