

The project aims to elaborate John of Jandun's (1285/9-1328) views on natural philosophy presented in his commentary on the *Parva naturalia* and to prepare a critical edition of this work. Thus, the text by a very important and controversial Parisian philosopher (belonging to so-called Latin Averroism) will be made available for further researches, whose writings, in spite of being excommunicated, did influence further generations of scholars up till the 17<sup>th</sup> Century.

One should note that the commentary on *Parva naturalia* has a special place in the *corpus* of Jandun's works since John treated these short treatises as the most fundamental and particular part of natural philosophy, which could be even named as science in the modern meaning. Such a designation is well-founded, taking into account: 1) the subject of *Parva naturalia*, so *operationes et passionis* of animated beings; 2) the method of verification of hypotheses by experience (both daily and constructed). An example one can find in some issues taken by John his commentary, like operations and cognitive functions of senses, the cognitive process of people and animals, and location of particular cognitive powers in the body. So, the project is aimed to edit the most basic (from the point of Jandun's view) work of this scholar, which will become a starting point for further research.

The planned works will be focusing not only on the edition and analyses of Jandun's commentary on *Parva naturalia*, but also will aim to reconstruct his system of natural philosophy. Because of that, it will also be necessary to analyse his other writings on natural philosophy. Thanks to that, Jandun's method of gathering the scientific data and conducting the natural researches will be shown, which starts from the most particular problems (*Parva naturalia*) and ends with the most general (*Physics*, that has the most general subject – *ens mobile*).

Moreover, the twofold impact of Jandun's doctrine on further generations will be elaborated, i.e.: direct (through his writings, that were hand-copied and printed up to 17<sup>th</sup> Century) and indirect (through the doctrine of scholars who had adopted his views, like John Buridan, Albert od Saxony, Nicolas Oresme or Marsilius of Inghen).