Clariſſimi phi Alberti magni: almi p̄dicatoꝝ ordi/
nis: epi Ratiſpon̄. liber de aīa primꝰ incipit: cuiꝰ tracta/
tus primus eſt de modo quo cognoſcēda eſt anima.

Capitulum primū ⁊ eſt digreſſio declarans ꝙ ſcie/
tia nālis eſt de anima: ⁊ quis eius ordo.

Mnibus que de corpore
mobili: ⁊ de mobili ſm lo
cū dicenda erāt expeditis:
traditis etiā eis q̄ de mobi
libus ad formā tam ſimpli
cibus ꝙ mixtis in vl'i vide
bant eſſe dicenda. determi
natis nihilominꝰ his q̄ de
mixtura lapidū ⁊ minera/
rū cōmemoranda eſſe vi/
debant: nunc tandē ſtilū ad tractandū aīatoꝝ naturas
cōuertimus ordinē quem in principio noſtroꝝ libroꝝ
preſcripſimus per oīa inſequēdo. Cū aūt omniū aīato
rū principiū ſit aīa: nō poterunt aīata cognoſci niſi per
cognitionē ſuaꝝ animaꝝ: ſicut ⁊ vnūquodqꝫ alioꝝ nō
cognoſcit niſi per formā ſuā: eo ꝙ forma eſt ⁊ princi/
piū eſſe ⁊ cognitionis. Oportet ergo hanc de neceſſita
te nos de aīa facere inquiſitionē anteꝙ̄ de corporibus
animatoꝝ aliquid poſſumus diſſerere. Sunt autē aīe
opa ⁊ paſſiones: ſicut ſentire: dormire: ⁊ vigilare: ⁊ nu
trire: ⁊ ſpirare: ⁊ mors: ⁊ vita: de q̄bus oībus ⁊ ſimili/
bus ſicut eſt reminiſci ⁊ mouere: debet ſciri poſt ſciam
de aīa: qꝛ ex illis plurimū dirigere videt in ſcientia aīa
toꝝ corpoꝝ. Licet ergo aīa ⁊ opa eius ⁊ paſſiones
nō ſint corpus mobile qd̄ eſt ſubm phie nālis: eſt tamē
aīa principiū eſſentiale talis corpis: ⁊ ideo in ſciētia nā
li oportet inquiri de ipſa. Et h̄ quidē de vegetatiua ⁊
ſenſitiua nō hꝫ dubitationē. De rōnali aīa fortaſſe vi/
det alicui eſſe nō veꝝ ꝙ ipſa ſit corpis aīati principiū
⁊ forma: eo ꝙ principia ⁊ forme corpoꝝ operationes
hn̄t quas nō explent: niſi per corpoꝝ motus ⁊ opatio
nes ſicut viſus nō videt ſine oculo: neqꝫ vis ambulati/
ua ambulat ſine pedibꝰ: vires autē rōnalis aīe operant
ſine aliquo corporis inſtrumento ꝓpter qd̄ ⁊ circa oīa
vl'r opant. Intellectus enim de oībus intelligit: ⁊ ratio
de oībꝰ ratiocinat: ⁊ voluntas libera eſt ꝯuertēdi ſe ad
qd̄ voluerit. ⁊ hanc generalitatē ⁊ libertatē nō hꝫ ali/
qd̄ principioꝝ: neqꝫ aliqua formaꝝ neqꝫ viriū corpori
affixaꝝ ⁊ obligataꝝ. Videt ergo rōnalis aīa cū ſuis
viribꝰ nō eſſe principiū ⁊ forma vel ꝑfectio: quā ende
lechiā greci vocant alicuius corpis vel ptis corpis eē:
⁊ ſic nō ptinere ad phiſicū tractare de ipſa. Sꝫ intelli/
gendū eſt aīam rōnalē eſſe in corpore hominis ⁊ eſſe
ꝑfectionē ſuā ſm ꝙ eſt hō: ⁊ ſm ꝙ eſt hoīs ꝑfectio nō
hꝫ affixionē cū hoīs aliq̄ parte: ſed potius in eo ꝙ libe
re ⁊ vl'r intelligit ⁊ vult: diuidit ab oībꝰ alijs cū q̄bꝰ in
nā generis cōicat: ⁊ inq̄tū talis aīa ꝑfectio eſt huiꝰ aīa
ti venit in ꝯſiderationē nālis phi. Et hoc eſt qd̄ p̄clarꝰ
phs ait in ethicis ſuis diſtinguens q̄dā eſſe nālia homi
ni ex genere: ⁊ q̄dā ex differentia: q̄ cōſtitutiua eſt ſpe/
ciei hoīs. Cōtrareqꝫ dicit etiā cōcupiſcere ⁊ ſentire ho
minē cū alijs aīalibꝰ ſm cōionē generis. eſſe tn̄ hoīs in
q̄tū hō eſt: ſolū intellectu eſt. Qualiter aūt hoc ſit me/
lius ſciet cū ſecundū huius ſcientie librū tractabimus:
nec mouere dꝫ aliquē ꝙ nos ſciam de aīa tractamus ⁊
explanamꝰ qui forte occaſionē erroris accipit ex eo ꝙ
videt oēm noſtrā ſcientiā oriri de ſenſu: animā autē ⁊
precipue intellectiuam nullo ſenſu nobis manifeſtari.
Ex quo etiā occaſionē acceperunt heretici nullam
hm̄oi aīam eſſe cōcedentes: qm̄ nobis ad h̄ rōnē ⁊ in/
tellectū deus glorioſus dedit: vt rō ⁊ intellectus refle
xi ad ſenſum: nō tm̄ ſenſibilia: ſed etiā que ſub ſenſibꝰ
latent accipiāt ⁊ ptractēt. Latent aūt ſub ſenſibꝰ ſube in
ſenſibiliū: ⁊ p opationes innoteſcūt nobis. Sic ēt in/
ſenſibiliū cauſe inſenſibiles: qm̄ compamꝰ ſenſibilia ad
ſuas cauſas: ⁊ aduertimꝰ oppoſitas eſſe ꝓprietates ſen
ſibiliū effectuū: ⁊ īſenſibiliū efficiētiū. Lꝫ ergo ſic oīs
noſtra cognitio a ſenſibilibꝰ incipiat: tn̄ ꝓfundata circa
ea oīa q̄ ſenſibilibꝰ quocūqꝫ modo attribuunt: nō ſem/
per ſtat ⁊ terminat circa ſenſibilia: ſꝫ extollit vehemē
ter in imēſum ad ardua ⁊ remota a ſenſibilibꝰ ſicut cāꝫ
primā ⁊ intelligētias ⁊ ſeipſaꝫ: eo ꝙ aduertit circa ſen
ſibilia negociādo: ratiocinādo ⁊ intelligēdo ſenſibiliū
quidditates: ac p h̄ incipit q̄rere de ſeipſa: ⁊ de ſeipſa
habere ſciam nobiliſſimā. Cū autē iam certū ſit nobis
de aīa eſſe ſciam: ⁊ ꝙ h̄ ſcia eſt pars nālis ſcie facile ad
uertere poſſumꝰ ordinē iſtius iter libros ſcie nālis. Cū
enim a cōibꝰ oīs incipiat ſpeculatio ⁊ cōius ſit mixtuꝫ
tm̄ ꝙ̄ mixtū ⁊ aīatū: ſcimꝰ ꝙ aīati noticia eſt tradenda
poſt noticiā mixtoꝝ in ſpē ꝯſideratoꝝ. Mixta autē
ſm ſpēs ſuas ſunt cōſiderata in libro mineraliū. traden
da ergo erit noticia aīatoꝝ cōtinue poſt illā. Aīe autē
noticia eſt prior noticia corporis aīati: cōgrue igit ordi
namus hanc ſciam poſt ſciam mineraliū ⁊ ante ſciam
corpoꝝ animatoꝝ que in vegetabilibꝰ ⁊ aīalibus erit
terminanda. S'p tex. primo.

Capitulū. ij. de nobilitate ⁊ vtilitate ſcie de anime.

Um autē opinamur certiſſime oēm ſciam eē
c de numero bonoꝝ honorabiliū eo ꝙ oīs ſciē
tia de ſe expetibilis eſt q̄ vere ſciētia eſt: tamē
magis vna ꝙ̄ altera eſt de numero honorabiliū ꝓpter
alterā duaꝝ cauſaꝝ: aut ꝓpter duas cauſas ſimul: qua
rū vna eſt certitudo quā facit de ſuis cōcluſionibꝰ per
demonſtrationes firmiſſimas: que ꝓcedunt ex primis
⁊ veris: vel ex his que per prima ⁊ vera ſumpſerunt
fidē: ſicut videmꝰ arithmeticā ⁊ geometriā in mathe/
maticis oēs alias excellere. Altera aūt eſt ꝙ melioruꝫ
ſubiectoꝝ ⁊ mirabilioꝝ eſt. Meliora autē vocamus
nobiliora: ſicut incorruptibilia ſunt meliora corruptibi
libus. Mirabiliora vero que altiores ⁊ magis diffici/
les ⁊ remotas habēt cauſas talia eniꝫ oīs ſapiens mi/
ratur ⁊ inquirit: ſicut in mathematicis videmꝰ aſtrono
miā oēs alias ſcientias excellere: eo ꝙ incorruptibilis
eſt ſubiecti: cuius paſſiones ⁊ paſſionū cauſas oēs mi/
rantur vt lune ⁊ ſolis eclipſes. Nec miret aliquis ꝙ di
cimus etiā ſcientiā ſiue noticiā eſſe de numero bonoꝝ
honorabiliū: qm̄ ſunt quedā ſcientie quas nō querimꝰ
propter ſe: ſed vt nobis adminiculent ad alia: ſicut ſciē
tiā topicoꝝ ꝓblematū: ⁊ ſcientiā de inſtrumēto ſciarū
qui eſt ſyllogiſmꝰ: ⁊ vl'iter ſcias ſermocinales. Et ille
nō ſunt vere ſcientie: ſed modi ſcientiaꝝ oīum: ſicut in
principio libroꝝ dixiſſe nos meminimꝰ. Et noticia il/
loꝝ modoꝝ ſciendi nō vere eſt de numero bonoꝝ ho
norabiliū: ſed potius de numero noticiaꝝ ⁊ bonoruꝫ
vtiliū. Honorabile quippe eſt qd̄ ꝓpter ſeipſum q̄rimꝰ
vtile aūt qd̄ volumꝰ ꝓpter alteꝝ: ad h̄ aūt honor pre/
miū virtutis eſt: ⁊ p̄cipue virtutis q̄ hoīs vt hō eſt q̄ ē
cōtēplatiua virtus: vt ſcientia ⁊ ſapiētia ⁊ intellectus ⁊
prudentia ⁊ ars: vt dicit phs in. vi. ſuoꝝ ethicoꝝ. vtile
aūt qd̄ eſt ſicut inſtrumētū quo aliq̄d p̄ter ipſum intēdi
tur p ipſum adipiſci. Cū igit ꝓpter dictas duas cauſas
vna ſcientia ſit ſup alterā: aut ꝓpter alterā ipſaꝝ: dici/
mus nos in prioritate dignitatis debere ponere ſciam
de aīa pp vtrāqꝫ iſtaꝝ cauſaꝝ: nobilioris eñi ſubiecti

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est ꝙ aliqua scientia corporum ⁊ mirabilioris: qm̄ ois sapiens admirabit de cā lucis intellect⁹ anime ⁊ passionibus eius. Et qualiter est oīa quodāmodo intelligibilia: ⁊ ꝙtū ad facere oīa intelligibilia: ⁊ ꝙtū ad fieri oīa intelligibilia: ⁊ vtrū sit separabilis ois aīa vel nō. Et ē certissimarū demonstrationū: quoniā lʒ quo ad nos sit occulta hñs principia: eo ꝙ nostri oculus intellectus se hʒ ad ea que manifestissima sunt ꝫm nām: sicut oculus vespertilionis ad lumē solis: tn̄ nihil manifestius est in nā ꝙ fons ⁊ origo ois cognitionis qđ est lumē intelligentie in nobis. Ad illud enim lumē certificatur qcqđ certe scit: ⁊ tunc sciri iudicat quādo illi cōueniens inuenitur. Sic enim mediū virtutis moralis qđ nō est idē oib⁹ examinat ⁊ ꝓportionat illi medio qđ nā intus est in quolibet: ⁊ est tunc satis qn̄ illi cōgruit. Sic necesse est absqʒ dubio primū lumē ad qđ examē refert verorū ⁊ intelligibiliū intus esse a nā: ꝓpter qđ egregie dicit arist. principia nobis quodāmodo esse innata: sicut innata est quodāmodo forma materie. Cū igit sic sit aīa certificans ad seipsam: qcqđ certificat oportet ipsam sciam de aīa fore certissimā: ⁊ firmissimarū esse demōstrationū: ⁊ h lumine deceptus pla. putauit oium intelligibiliū cognitionē esse intus: neqʒ aliquē aliqđ discere: sed immemorē recordari. Sed de hoc inferius disseremus: lʒ aūt sic in prioritate dignitatis aie sciam ponamus: tn̄ in ordine doctrine inter scientias nāles nō ponimus eā primā: qꝛ ordo doctrine nō sequit prioritatē dignitatis: sed rōnis ordinē tenet in quo de cōioribus prior est speculatio sicut diximus superi⁹. Tex. 2. cō. 20. Cū āt ꝓpter sui honorabilitatē sic in priori dignitate ponēda sit noticia anime: nō amisit etiā vtilitatē: eo ꝙ sicut dicit Tullius i libro de amicitia. omne honestū plurimas sibi hʒ adiunctas vtilitates: lʒ neqʒ nomē neqʒ diffinitionē sortiat ex illis. vtilitas aūt eius ꝑcipua est ꝙ ad oium scibiliū veritatē cognoscendā maxime ꝓficit: ⁊ ꝑcipue ad noticiā veritatis rerū nāliū: cū ipsa sit principiū formale ⁊ essentiale aīaliū: ⁊ nō nisi ꝑ noticiā aie poterūt cognosci corpa aīatorū. In corpibus aūt aīatorū ⁊ ꝑmixtio est simpliciū ⁊ ipsa simplicia: ⁊ sic vlteri⁹ scia aie ꝓficit ad noticiā oium corporū nāliū. Ad veritatē autē oium ꝓficit ꝓpter modū quē diximus supius: in quo videlicet apud se hʒ lumē qđ est veritatis examē tribus modis nō simul sed diuisis. quorū vnus est: qꝛ ꝓficit ad nālē veritatē eo ꝙ ipsa pars nobilissima est sciētie nālis alio aūt modo ꝓficit ad diuinā: qꝛ in ista scientia manifestat nobilior pars subiecti scientie diuine. manifestat etiā in ista scientia ꝙ intelligētia est: ⁊ ꝙ separata est: ⁊ qualiter agit intelligibilia: de qb⁹ oib⁹ primus phs inquirit: lʒ nō inquirat de eis inꝙtū sunt hec opera anime ⁊ partes anime. Ad quasdā aūt ꝓficit: qꝛ dat eis plurima principia: sicut ad moralē cui dat eligentiā ⁊ rationem rectā ⁊ proheresim: ⁊ multa alia per que regunt ciuitates in moribus.

Capitulū. iij. de quesitis quid sit subiectū huius sciētie: ⁊ de difficultate ipsius.

Tex. 2. cō. 30.

e Ea autē que de aīa cognoscere ꝑ demonstrationē: ⁊ cōsiderare ꝑ signa inquirim⁹ sunt nā ipsius: qua ipsius animati corporis nām cōstituunt: ⁊ substantia ipsius qua ipsa est ꝫm se. Et hoc qrimus de aīa primo ⁊ principaliter: eo ꝙ vnū istorū cōuenit anime ꝫm ꝙ est forma: ⁊ alterū ꝫm ꝙ est substantia quedā incorporea distincta a nā corporis: postea autē secundario inquirim⁹ etiā cognoscere qcunqʒ accidunt circa ipsam aīam ꝑ se ⁊ nō ꝫm accidēs. Accidētia. n. ꝑ accidēs sunt casualia: neqʒ possumus ꝑ ea certificare: ⁊ aīalib⁹ inest certificari ꝑ cām. Sʒ accidētia ꝑ se qcunqʒ mō accidāt causas habent ꝑ se determinatas: ⁊ ex his demonstrant: ⁊ iō qrim⁹ cognoscē illa. Accidētiū autē per se aie duo sunt genera. Quedā. n. ipsorū sunt ꝓprie passiones aie ꝫm ꝙ ipsa in substātia ꝯsiderat nō cointellecto corpe: sicut itellect⁹ ⁊ volūtas ⁊ rō. Alia autē sunt accidētia cōia sibi ⁊ corpi qđ hʒ aīam: tn̄ accidūt corpi nō ꝫm ꝙ est corp⁹ tm̄: lʒ poti⁹ ex eo ꝙ ipsa aīa ē i tali corpe aīato qđ est corp⁹ aīaliū. Et illorū accidētiū adhuc sunt duo genera. Est enim passio q̄ icipit ab aīa ⁊ explet ꝑ corp⁹ sicut visus ⁊ auditus: ⁊ oio sensus ⁊ vegetatio ois. Alia aūt est passio q̄ incipit in corpe ⁊ redundat ad aīam: vt somn⁹ ⁊ vigilia: q̄ icipiūt ab euaporatione cibi: ⁊ efficiunt ligamētū vel solutio viriū aie. Hec āt duo qrim⁹ cognoscere de aīa: vt pfecte sciamus eā: quoniā sciēdo nām ipsi⁹ ⁊ substantiā: scim⁹ qđ ipsa ē: sed qđ pōt scim⁹ ex passionib⁹ ⁊ virib⁹ eius. Lʒ aūt ꝓpria passio dicat dupliciter: h est q̄ est recepta in ꝓprio subiecto qđ est cā eius: ⁊ q̄ solā ꝓpriā sibi formalē infert passionē aie: vtroqʒ mō qrim⁹ cognoscere aie passiones. pathin enim grece: latine sonat recipe. Quecūqʒ igit subiecta sola ⁊ semꝑ ⁊ vbiqʒ quasdā ꝓprietates recipiūt: sicut linea curuū ⁊ rectū: ⁊ numerus par ⁊ impar: illa dicunt ꝓprie passiones subiecti illi⁹: ⁊ sic aīa suscipit sensum ⁊ imaginationē: ⁊ fantasiā ⁊ intellectū ⁊ hmōi. Silr aūt q̄dā sunt agentia actione q̄ est ꝓpria sue forme: sicut lucis lucere: ⁊ horū forme actiue necessario fiunt in aliquo passiuo sibi appropriato ⁊ non in alio: eo ꝙ ois actio trāsit in passum. Et hoc est qđ dicitur in secundo de aīa ab arist. ꝙ actus actiuorū sunt in patiente: ⁊ talia agentia in aīam inferentia ei passionē sunt sicut color agit in visum: ⁊ sonus in auditū: et oio sensibile in sensum: ⁊ intelligibile in intellectū. Et de tali ꝓpria passione oportet etiam determinare in libro vel scientia de aīa: qꝛ absqʒ taliū scientia vires aie nescirent. Cū igit ista in genere cognoscere qram⁹ de aīa oino ⁊ penitus de numero difficillimorū est: ⁊ quātū ad quesita: ⁊ quātū ad modū inquisitionis accipere aliquā fidē firmā ⁊ certā de ipsa aīa. Tex. 2 cō. 40. Cū enim sicut i logicis determinatū est sit vna cōis via ⁊ methodus ad sciendā subam que demonstratio est. Quare qrendū est si sit ꝫm scientiā istā q̄ qđ est esse rei dicit: ⁊ vocatur diffinitio per quā methodū declaratur qstio que qrit quid est esse rei in aīa: ⁊ multis alteris rebus quarū diffinitiones querim⁹ scire. Fortassis videbitur alicui illa methodus sufficere de omnib⁹ tā de anima ꝙ de alijs de qbus querim⁹ diffinitionē quid est. dicet autē illam methodū sufficere ꝓpter duas rationes: quarū vna est: qꝛ cū multo plura dicant de aliquo per accidens ꝙ substantialiter: sufficit vna via que docet in secundo topicorū: ad sciendū omne qđ ꝑ accidens inest alicui. Multo ergo magis vna via diffinitionē venandi que docet in secundo posteriorū analyticorū videt sufficere ad cognoscendū substantiā ⁊ diffinitionē omniū. Alia rō ē: qꝛ ꝓpriū quecūqʒ cognoscere volum⁹ vna methodus que est demonstratio passionis de subiecto sufficit. ⁊ tunc a simili iterū ꝑdicta via ⁊ scientia videbit sufficere ad habendā scientiā quid est ois res ꝑ diffinitionē. Si igit dicat sic aliquis: oportet querere si substantia ⁊ qđ est esse ipsius aie sit ꝫm doctrinā illi⁹ sciētie vel nō: ⁊ hoc erit valde difficile: cū illa diffinitio sit ꝑ genus ⁊ differentias cōponēda: ⁊ nobis occultū sit gen⁹ ⁊ differētie spiritualiū rerū difficillimū erit iuenire diffinitionē aie ꝫm doctrinā illius methodi. Tex. cō. 50. Si aūt qs dicat ꝙ nō est cōis vna sciētia in secūdo posteriorū determinata

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minata ſufficiens vt per eam cognoſcatur omne illud cuius querimus ꝗd eſt: ⁊ diffinitionē ſubſtantialē: tunc erit magis difficile negociari ad venādā anime diffinitionē: qꝛ tunc oportet primo circa quodlibet genus rei inuenire propriā viā: quā difficile eſt inuenire. Et cum manifeſtū ſit ꝙ eſt aliquis modus ꝓprius cuiuſlibet rei ad ſciendā ſubſtantiā ipſius: tunc querēdum ꝗs ſit ille modus: vtrū ex prioribus ex ꝗbꝰ eſt demonſtratio ſicut dixit hypocrates: aut ex poſterioribꝰ ſicut ꝓcedit diuiſio: ſicut dixit plato aut eſt aliqua alia via que eſt collectio diffinientiuʒ per diuiſionē ⁊ cōpoſitio eorūʒ ſicut dixit ariſto. quoniā multas habet dubitationes ⁊ errores ex ꝗbus proprijs principijs oportet q̄rere aīe quidditatē: qm̄ reꝝ diuerſaꝝ diuerſa ſunt principia eſſentialia: ſicut alia ſunt principia numeroꝝ: ⁊ alia planaꝝ ſuperficieꝝ: ⁊ ſm̄ illa proprie variantur diffinitiones.

Hoc autē neceſſariū eſt potiſſimuʒ in aīa querere q̄ cū alijs nullā penitus videt habere cōuenientiā: ſicut in ſequentibꝰ erit manifeſtū: vbi oſtendet ꝙ neqꝫ oīno in vno genere cū alijs eſt ſubſtātijs: neqꝫ oīno remouetur a genere aliaꝝ ſubſtantiarum.

Capitulū quartū que oportet inquirere ad inueſtigādum propriā anime diffinitionem.

Tex.⁊ cō.6. Diffinitionibus autē omnibus exiſtentibus ex genere ⁊ differentia conſtitutiua ſpeciei: ſi cōueniens autē diffinitio debet haberi: oportet primo q̄rere ī quo genere ſit fortaſſis: quoniā forte nō eſt res que ſit in genere directe: ſicut genus vel ſpecies vel indiuiduū: ⁊ forte eſt in genere ſicut principiū generis: potentia eniʒ ⁊ actus principia ſunt generꝝ: ⁊ eorum que ſunt in genere: ⁊ ipſa nō ſunt directe in genere: quoniā principiū alicuius nō directe cōſtituitur ſub ipſo ſed eſt ante ipſum. Eſſe autē in genere eſt eſſe ſub genere: ſicut manifeſtū eſt ex determinatis in predicamentis. Querendo autē vtrū quocūqꝫ modo ſit in genere queremꝰ vtrū ſit h̕ aliquid qȯ eſt ſubſtātia: aut ſit quātitas: aut ſit aliud aliqȯ diuerſoꝝ predicamētoꝝ: lʒ oēs cōuenerint ipſam: aut ſubſtantiā aut qualitatē eſſe ⁊ ideo nō eſt nobis neceſſariū vt reliqua genera inducamus. Habito autē genere ipſius anime: oportet nos querere de differentia anime: qualiter ſcilicet ſit in genere: vtrū ſit aliꝗd eoꝝ que ſunt potentia ſicut dixerūt illi qui poſuerunt eā humorē quēdā: aut ſit de numero eoꝝ que grece vocant endelichie: qȯ latine ſonat ꝑfectiones ſiue actus: ſicut ſunt forme eſſentiales actus ⁊
Tex.⁊ cō.7. complemēta reꝝ naturaliū. Hec enim duo magnā habent differentiā. Habitis vero genere ⁊ differentia anime conſiderādū erit nobis vtrū aīa ſit partibilis an impartibilis: quoniā quidā dixerunt in oībꝰ corporibꝰ eſſe animā vnā ſpecie ⁊ numero: que tamē pro diuerſitate corpoꝝ diuerſa operat: ⁊ alij etiā vt plato dixerunt in vno corpore plures eſſe animas ſpecie differentes: ſicut ꝙ intellectiua ſit in cerebro: ⁊ cōcupiſcibilis ſiue appetitiua ſit in epate: ⁊ iraſcibilis ſit in felle: ⁊ vitalis ſit in corde: ⁊ generatiua in teſticulis. Hec autē ſequentia declarabunt. Si vero cōſentiatur in hoc ꝙ ſit indiuiſibilis: tunc oportet querere vtꝝ ſit ſimilis ſpeciei omnis aīa: ⁊ tantū diuidat per indiuidua aut non ſit ſimilis ſpeciei oīs anima. Et ſi cōſentiat ꝙ aīa nō eſt ſimilis ſpeciei: tunc oportet querere vtrū ſit tantū ſpecie differens: ⁊ ſint omnes ſpecies aīe ſub vno ⁊ eodē aſſignato genere: aut cū h̕ differant etiā genere: h̕ autē inquirere eſt neceſſariū: quoniā quidam ſupponentes omniū animatoꝝ eſſe eaſdē animas ſpecie: quādo tractant de anima: de humana ſolū loquunt ⁊ inquirunt.

Et per hoc credunt ſe ſufficienter de omni aīa terminaſſe: eo ꝙ oēs anime vt dicunt in ſpē cōueniūt cum animabꝰ hominū. Et in hoc peccato dicit fuiſſe plato: qui dixit omnē anime ſpeciē eſſe in corpore hoīs: ⁊ in corpore humano plures eſſe ſpecies animaꝝ ſubiecto differentes ⁊ forma. Hec aūt nō eſt ſententia ariſtotelis ⁊ perypateticoꝝ: ſʒ potius ꝙ anima hominis vna ſit ſubſtantia ⁊ ſubiecto: ⁊ habet pluralitatē in viribus ⁊ poteſtatibꝰ ſiue potētijs ſuis. Et hoc in ſequentibus declarabit. Uidēdū eſt ita ꝙ nullo modo lateat nos vtrū ſit vna ratio oīs anime: ſicut eſt vna ratio generis ſm̄ ſpecies ſuas: aut ſit altera ⁊ altera ratio ſpecierū. Cū enim nos queſiuimꝰ vtrū anima ſit vnū genus ad oēs animas vel non: ſed ſit ſpecie differens tm̄: tunc oportet nos cauere ne ignoremꝰ vniuocationē vel equiuocationē ſue diffinitionis: vt ſciamus vtrū diffinitio data de aīa ſit vniuoca tribus animabꝰ: vegetabili. ſ. ⁊ ſenſibili ⁊ rationabili: ſicut eſt vna ratio animalis ſiue viui ad ea q̄ cōtinent ſub eo: aut nō eſt ſic ſed eſt altera ratio ſm̄ vnāquāqꝫ triū animaꝝ: ſicut eſt altera ratio equi ⁊ canis: ⁊ dei iouis vel eſculapij. Hec autē ideo dico: qꝛ animal vniuerſale vt vniuerſale: aut nihil ē de quidditate particularis ⁊ realis aīalis: aut eſt poſteriꝰ ipſo. Et ſimiliter eſt de omni cōi qȯ vniuerſaliter predicatur de aliquo. Cā enim aīalis que eſt principiuʒ eſſe huius vel illius animalis eſt in ipſo aīali eſſe: ⁊ eſt particularis ⁊ nō precedit ipſum tpe: ſicut dicebat plato: quoniā ſi p̄cederet ipſum nō poſſemus habere noticiā particularis niſi ꝑ ipſum: ſicut modo nō cognoſcimus res nature: niſi ſcitis cauſis ex ꝗbus ſunt. Natura ergo forme generis vel differentie q̄ eſt in iſta re demōſtrata in eſſe nature: eſt in vno: ⁊ nō eſt in alio. Sed cū intellectus noſter accipit intentiones eſſentialiuʒ principioꝝ huius rei demonſtrate que ſunt potētia ⁊ actus: ⁊ abſtrahit eas a materia ⁊ ab indiuiduantibꝰ alijs tūc agit in eis vniuerſalitatē: ſic vniuerſale poſterius ē quādo vt vniuerſale accipit ⁊ nō ſicut prius dixit plato: ꝙ precederet ſm̄ eſſe oīa ſua particularia. Hec tamē nā q̄ principiū eſt eſſentiale huius particularis demonſtrati prius eſt ſm̄ cauſam ⁊ intellectū q̄ res principiata per ipſam: qꝛ aliter nō eſſet cā eius eſſentialis. Qȯ aūt hec vera ſint que dicta ſunt teſtat ariſto. trāſlatio arabica q̄ ſic dicit. Et debemꝰ preſeruare nos ne ignoremꝰ vtruʒ diffinitio eius ſit eadē vt diffinitio viui: aut ſit alia in quolibet. verbi gratia: diffinitio equi ⁊ canis ⁊ hominis ⁊ dei. viuū autē vniuerſale: aut nihil eſt: aut eſt poſtremū. Et hoc exponit auerois: ſicut hic dictū ē. Greca autē trāſlatio diſcordat ab hac: ⁊ vt puto eſt mendoſa. Habet enim ſic. Uidendū aūt quatenus non lateat: vtrū vna ratio ipſius ſit: an ſicut aīalis eſt ſm̄ vnūqȯqꝫ altera. ⁊ ſi deberet cōcordare cū arabica: ſic deberet ordinari: vtrū vna ratio ipſius ſit ſicut animalis: aut ſit ſm̄ vnūquodqꝫ altera: tunc enim plana eſſet. Sʒ qꝛ in multis inuenimꝰ grecas emendatiores q̄ arabicas trāſlationes: ideo ⁊ hoc ſuſtinentes dicimꝰ ꝙ animalis eſt vna ratio vt generis. Si aūt animal ſm̄ eſſe ſumit in vnoquoqꝫ tunc variat eſſe eius differentijs ſpecieꝝ ſibi adiunctis: ⁊ tunc ſic variatū habet alterā ⁊ alteraʒ ſm̄ eſſe diffinitionē. ⁊ lʒ hoc ſit veꝝ: tamē primū magis cōueniens ad propoſitū eſt. Et vt meliꝰ intelligat ſciendū eſt: ꝙ plato poſuit in omni re triplex eſſe vniuerſale. Unū quidē ante rē qȯ erat cā rei formalis ſm̄ eſſe precedens qꝛ ſeparatū ipſum eſſe poſuit. Secūdū in re qȯ erat forma adherens ei vna ī multis ⁊ de multis. ⁊ h̕ vnū dixit pla. in eſſentia eſſe vnū ⁊ in eſſe natu

Tex.⁊ cō.8.

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re ⁊ forme in omnibꝰ. Ariſto. aũt in ratione dixit vnũ:
⁊ in eſſentia ⁊ eſſe plura. Tertiũ aũt dixit eſſe poſt rẽ:
qḋ eſt intentio vniuerſalis in aĩa. ⁊ ſic dixit etiã ꝙ aĩa
cõmunis ⁊ vniuerſalis erat ante oẽs aĩas: ⁊ erat cauſa
ipſaꝝ per quã habẽt diffiniri ⁊ eſſe: ⁊ ſm hoc eẽt vna
vniuerſalis illiꝰ ratio de omni aĩa: ⁊ hoc eſſe nõ pôt: qꝛ
in phĩa prima hꝫ oſtendi id vniuerſale nullũ eſſe oĩo:
ſed omne vniuerſale vt vniuerſale ſumptũ eſſe: aut ni/
hil rei precedens rẽ aut eſſe poſt rẽ: ſicut eſt intẽtio ab/
ſtracta de particularibꝰ. His aũt oĩbꝰ relictis tãꝙ hiſq̃
nõ hic ſed alibi ſunt determinãda: dicimꝰ nobis eẽ ne/
ceſſariũ inquirere vtrũ vna cõis ratio ſit de aĩa in cõi
danda: q̃ vniuoce cõueniat tribꝰ aĩabꝰ. ſ. vegetabili: ſen
ſibili: ⁊ rationali: aut ſit nobis querẽda ꝓpria ratio ſm
quãlibet triũ animaꝝ. Hoc enim neceſſariũ eſt: qꝛ inſe
rius apparebit ꝙ ratio data de aĩa que eſt endelechia
corporis phiſici potẽtia vitã habẽtis: nõ oĩno ſm vnã
rationẽ cõuenit tribꝰ aĩabꝰ: nec vnius eſt altera ⁊ alte/
ra ratio ſm vnãquãqꝫ animã: ſm ꝙ eſt altera ⁊ altera
equi ⁊ canis ⁊ hoĩs: qꝛ iſta diffiniunt ſicut habẽtia op/
poſitas differẽtias: quaꝝ vna nõ eſt in alia: ſed rõ aĩe ĩ
partibꝰ ſuis eſt ſicut figure: qꝛ ſicut vna figuraꝝ ſm po
tentiã eſt in alia ſicut trigonũ in tetragono: ſic vna aĩa/
rũ videt eſſe in alia: ſicut vegetatĩũ in ſenſitiuo: ⁊ ſen/
ſitiuũ in rationali. Eſt igit neceſſariũ nobis ſubtiliter
iſta diſquirere: quatenus nõ lateant que dicta ſunt.

Capitulum quintũ quo ordine oportet ꝓcedere q̃/
rentẽ de his que ſpectant ad ſcientiã de aĩa.

Tex.⁊ cõ.9. Inquiſitis aũt his oĩbꝰ que de ſubiecto ſcien/
tie huius ⁊ de diffinientibꝰ aĩam inquirenda
eſſe videntur: ⁊ ſi cõſentiat in hoc ꝙ in vno
quoqꝫ corpe hoĩs vel alterius aĩalis nõ multe ſunt aĩe
ſed vna in ſubſtãtia: ⁊ plures ĩ partibꝰ poteſtatiuis: tũc
videndũ erit de ordine queſtionũ. vtrũ. ſ. prius oportet
inquirere de tota aĩa ſm ſe: vel de ptibꝰ prius. Cũ autẽ
multe ſint ptes: difficile erit determinare differẽtias p/
tiũ adinuicẽ quales apte nate ſunt habere: qꝛ inferior
ſemp claudi videt in ſuperiori: ſicut minor poteſtas in
maiori claudit eiuſdẽ generis ptãte: ſicut poteſtas pſi
dis ⁊ tribuni claudit in poteſtate ceſaris ſiue impato/
Tex.⁊ cõ.10. ris. Eſt tamẽ in hoc magis difficile q̃ in alijs. Du/
biũ aũt iterũ eſt: vtrum partes anime que ſunt potẽtie
prius querende ſunt: aut opa ſiue actiones potẽtiarum
verbi gratia: vtrũ prius querẽdũ ſit de ĩtelligere ⁊ ſen
tire: que ſunt opa ſiue actiones potentiaꝝ: vel de intel/
lectiua ⁊ ſenſitiua potẽtia prius ſit inquirẽdũ. Similit
autẽ ⁊ in alijs ⁊ ſi cõſtiterit ꝙ de opibꝰ potentiaꝝ priꝰ
ſit inquirẽdũ: tunc iteꝝ dubitabit aliqs an oportet pri/
mo querere de oppoſitis hoc eſt obiectis circa q̃ ſunt
opa: aut de ipſis operibus prius ⁊ poſtea de obiectis.
Uerbi gratia: quoniã poſſumus querere vtrũ de ſenſi/
bili prius ſit querendũ: q̃ de ſenſu ⁊ ſentire: ⁊ de intel/
ligibili prius: q̃ de intellectu ⁊ intelligere vel ecõuer/
ſo. Hec enim q̃ſtiones neceſſarie ſunt propter duas
cauſas. quaꝝ vna eſt: qꝛ in quibuſdã magis eſt nobis
nota natura totius q̃ partis: ⁊ notior ẽ nobis poteſtas
q̃ actus eius: ⁊ q̃ id circa qḋ opat: ſicut in corporibꝰ
que ſenſui ſubijciunt ſe habet. Nos enim ſcimus natu/
rã ignis in toto: ⁊ per eã diſcimus potẽtiã partis ⁊ ope
rationis: ⁊ eius circa qḋ operat. Quedã aũt ſuper que
nõ cadit ſenſus ſunt occulta nobis in ſubſtãtia ⁊ parti/
bus: ſed ſunt manifeſta nobis ea circa que operant: ⁊ p
illa deuenimus in opera: ⁊ per opa in potẽtias particu
lares: ⁊ per illas potẽtias cõiecturamus de toto: ſicut
nos inueſtigamus ſubſtantias ſeparatas: etiã ipſaꝫ ani/
mã. Alia autẽ cauſa eſt: quia etiã ĩ ipſis que ſpiritua
lia ſunt ⁊ nõ ſunt ſubiecta ſenſibus noſtris duo ſunt ge
nera potentiaꝝ partialiũ: ⁊ vnũ quidẽ genus eſt actiue
potẽtie: aliud autẽ potẽtie paſſiue. actiue quidẽ ſunt fa/
ctiue formaꝝ ⁊ motiue: ſicut intellectꝰ actiuus ⁊ poten
tie mouentes cor ⁊ organa motus. paſſiue autẽ ſunt re
ceptiue formaꝝ: vt ſenſus ⁊ intellectus poſſibilis. ⁊ in
actiuis quidẽ ſcimꝰ ꝙ potẽtia cauſat ab eſſentia forme:
⁊ operatio nõ dat ſpeciẽ: ſed operatio ſpecificat a for/
ma: ſicut dicimus operationẽ lucis eſſe lucere: ⁊ ſi agit
in aliquid qḋ obijcitur actioni ſue: illi etiã imprimit ſpe
ciẽ ⁊ formã ſuã: ſicut lux lucendo illuminat: ⁊ dat ſpe/
ciẽ lucis illuminantis: ⁊ in talibꝰ rectus ordo doctrine
eſt incipere a forma totius agentis: ⁊ deuenire in partẽ
⁊ operationẽ: ⁊ ſic in obiectũ circa quod eſt operatio.
In paſſiuis autẽ ordo nature eſt ecõuerſo: quoniã paſſi
ua per ſe carent ſpecie: ſed obiectũ agit in eis ſpeciem
ſuã: ſicut nos videmꝰ oculũ nullã habere viſionis ſpe/
ciẽ: ſed eſſe potentia omnia viſibilia. Sed cũ videt in
actu tunc coloratũ illuminatũ immutat ipſum ⁊ impri/
mit ei ſpeciẽ. Et in talibus ſm rationẽ diffinitiuã obie/
cta que primo dant ſpeciẽ operationi ⁊ potentijs paſſi
uis ſunt ſm naturã preuia actibus: ⁊ actus potentijs: ⁊
poſtea viſio: ⁊ poſtea viſus: ⁊ deinde potẽtia tota ſen/
ſitiua. ⁊ hoc patet per diffinitionẽ ab ariſto. datã de vi/
ſu: ꝙ viſus eſt ſuſceptiuũ coloris ſm actum lucidi: vbi
viſus diffinit per colorẽ. Cũ igitur vtrũqꝫ genus po Tex.⁊ cõ.11.
tentiaꝝ iſtaꝝ in anima inueniatur oportet querere de
vtraqꝫ viaꝝ predictaꝝ in doctrina de aĩa. Nõ ſolum
autẽ oportet hoc inquiri: ſed etiã de accidentibus inſe
parabilibus quecũqꝫ ſunt ꝓpria anime vel partibꝰ eiꝰ.

Nõ ſolũ enim videt vtile eſſe in doctrina vt cogno
ſcamus ſubſtãtiã per eſſentialia ipſius que ſunt quiddi
tas eius vt per illã cognoſcamus cauſas eoꝝ que acci
dunt per ſe ſubiectis illis quoꝝ quidditates accepimꝰ:
ſed etiã ecõuerſo cognitio eoꝝ que per ſe accidunt ali/
cui ſubſtantie multũ cõfert ad ſciendũ quidditatẽ ſub/
ſtantie. Sicut verbi gratia: ſi volumꝰ cognoſcere quot
numero anguli trianguli rectilinei ſunt equales rectis:
vtile eſt nobis: vt cognoſcamus tã quidditatẽ ſubſtan/
tie: q̃ quidditatẽ paſſionis: vt verbi gratia ſciamꝰ quid
ditatẽ recti ⁊ quidditatẽ obliqui que ſunt paſſiones: ⁊
quidditatẽ linee ⁊ quidditatẽ plani ſiue ſuperficiei: q̃
ſunt ſubiecta in geometria: tunc bene cõcluderemus ꝙ
triangulus qui eſt plane trigonũ rectilineũ habet tres
numero angulos equos duobus rectis ⁊ nõ pluribus:
⁊ ſic eſt ĩ multis ꝙ aliquãdo poſteriora ſunt magis no
ta nobis que ſunt accidentalia rei: ⁊ aliquãdo ecõuer/
ſo ſubſtantialia ſunt magis nota que ſunt priora. In oĩ/
bus enim mathematicis priora in natura ⁊ re ſunt ma/
gis nota: ⁊ ex illis certificamus poſteriora: ⁊ ideo ſciẽ
tie ille certiſſime ſunt. In phyſicis autẽ frequenter ſunt
occulta nobis que priora ſunt ſm naturã ⁊ rem: ⁊ acci
dentia nobis magis manifeſtantur: ⁊ oportet nos tunc
ex poſterioribus incipere ⁊ venire in principia: ⁊ ideo
ſcientie phiſice in quibuſdã nõ habent verã certitudi/
nem ſicut habent mathematice. Sed quãdo incipimꝰ
ab accidentibus oportet ꝙ illa accidentia ſint ꝑ ſe cõ/
uenientia ⁊ nota nobis ad ſenſum ⁊ fantaſiã ⁊ imagi/
nationẽ: quoniã in illis primo accipimꝰ phiſica: ⁊ ideo
quãdocunqꝫ bene ⁊ expedite ſciuerimus tradere ratio
nem accidentiũ ad fantaſiã ⁊ imaginationẽ nobis noto
rum ⁊ cognitoꝝ: tunc etiã expediti erimus ad traden/
dũ rationẽ de ſubſtantia ⁊ de eo qḋ quid eſt: qꝛ per ac/
cidentiũ cognitionẽ ſtatim deuenimus in rationẽ ⁊ co
gnitionẽ

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gnitionē ſubſtantie. Sed cū procedem⁹ a priori in poſterius tunc procedemus per demonſtrationē. Dif autē demonſtrationis principiū eſt ſicut mediū ipſa diffinitio dicens rei quidditatē. Utrū autē illa ſit diffinitio ſubiecti vel paſſionis determinatū eſt in poſterioribus: quoniā cū mediū debeat eſſe ſm naturā mediuz in demonſtratione ꝛ debeat eſſe poſterius prio: ꝛ pri⁹ ſecundo videt̄ debere eſſe diffinitio paſſionis que probatur de ſubiecto. ꝛ ſi aliquādo p diffinitionē ſubiecti ſcitur paſſio: oportet ꝙ illa diffinitio nō ſit data de ſubiecto tantū: inquātū eſt ſubſtantia quedā vel ſubiectuz in cōmuni ratione ſubiecti: ſʒ inquātū eſt cā ꝛ ſubiectū paſſionis: hoc eſt ꝙ fluit ex ipſo talis paſſio: per illā. n. ſcietur qualiter ꝛ quare paſſio ineſt ſubiecto: ſicut verbi gratia: ſi diffiniat̄ aīa inquātū abſolute ſubſtantia intellectualis incorporea nō cognoſcent̄ accidētia eius ꝛ opera ꝛ obiecta. Similiter aūt ſi diffiniat̄ ſm totū ꝛ nō ſʒ partes: ꝛ diffinitio totius det̄ ſm ꝙ aīatum corpus vt dicat̄ pfectio corporis phiſici po. vi. hn̄. nō cognoſcuntur ſufficienter paſſiones ꝛ opera ꝛ obiecta: qꝛ partiuʒ ꝛ opera ꝛ accidentia ignorant̄. Si autē dicat̄ aīa eſſe principiū ſenſus ꝛ motus in toto ꝛ in partib⁹ corporis ſm congruentiā cōponentiū vnūquodqʒ mēbrū cognoſcent̄ oēs operationes ꝛ accidentia partiū ꝛ obiecta: quādo fuerit diffinitio aptata cuilibet parti: ſicut in ſecundo libro declarabit̄. Similiter autē eſt in diffinitione accidentiū que eſt principiū demonſtrationis: ſicut diximus Si enim det̄ de eſſentia paſſionis tantū per ea que formalia ſunt in ipſa: non dicet cauſam q̄re ſunt accidentia aut accidant talib⁹ ſubiectis: ſicut ſi diffiniēdo dicā: eclipſis eſt defectus luminis. adhuc āt ſi apponā ſubiectū ꝛ dicā: eclipſis eſt defect⁹ luminis in luna: adhuc autē nō dicit diffinitio quare hoc lune accidit: ꝛ quomodo ſoli lune cōuenit p ſe. Si autē dicat̄ ſic. eclipſis eſt defectus luminis in luna ex terre īterpoſitiōe ad rectā dyametrū inter ſolē ꝛ lunā ex motu ipſius in capite vel in cauda draconis infra gradus eclipticos proueniente: tunc diffiniendo ſic dico: qd eſt paſſio: ꝛ cui⁹ eſt: ꝛ propter quid ineſt: ꝛ quare ſoli lune cōuenit: ꝛ p hanc diffinitionē ſcitur paſſionē ineſſe ſubiecto: ideo h̄ certificant: ꝛ h̄ eſt principiū demonſtrationis. Et ſimiliter eſt in paſſionib⁹ anime. Si enim dicā ſic. ira eſt appetitus cōtrarij doloris ex accenſione ſanguinis circa cor proueniens. dico ꝛ quid eſt: ꝛ cuius eſt: ꝛ propter quid ineſt: qꝛ cordi ineſt: ꝛ propter hoc ꝙ ſanguis accenſus eſt ex moleſtia protendunt̄ ſpiritus ad repellendam iniuriā vel illatā vel opinatā: ꝛ ideo cōturbantur paſſione: ꝛ ideo ſiue ſubiectū diffiniat̄ ſiue paſſio: ꝛ p diffinitionē nō ſcitur ꝙ paſſio eſt propria paſſio: h̄ eſt cui ineſt: ꝛ quare ineſt: vel ex diffinitione: hec de facili cōiecturari nō poſſunt: Sic diffinitiones dāt̄ ex cōib⁹ eſſentialib⁹ ſubiecto vel paſſioni: que cōia ſunt per intētiones dyaleticas collecta: ꝛ ſunt vane eo ꝙ nō inducunt ad certitudinē verā demonſtrationis.

[illegible] Capitulum ſextū: ꝙ oportet tractantē de anima inquirere vtrū habeat aliquas opationes pprias aut nō.

d Ubitationē autē habet etiā paſſiones anime vtrū ſint oēs cōes ſibi ꝛ corpori vl' ſibi ꝛ habenti corpus: aut ſit aliqua paſſionū ſibi propria: que neqʒ cōicet corpori: neqʒ cōmunicet habenti corpus. h̄ enim neceſſariū eſt accipere ex doctrina anime ad ſciendū vtrū ipſa ſeparetur a corpore vel non: ſed tamē nō eſt leue. Ut autē melius intelligatur h̄ queſtio ſciendū: ꝙ aliud eſt cōicare corpori in actione vel paſſione anime: ꝛ aliud cōmunicare ei qd cōmunicat corpori. Cōmunicat enīʒ corpori in actione vel paſſione que non expletur neqʒ fit niſi inſtrumēto corporali per virtutē affixā organo: ſicut ambulatio vel viſus: que fiunt motu vel paſſione corporis: ꝛ per virtutes affixas ipſis membris: quoꝝ vnū motu explet operationē: alterū aūt paſſione: quia recipit ſpeciē coloris. Cōicare autē ei qd cōicat corpori ē ꝙ licet aliqua operatio nō fiat motu vel paſſione alicuius partis corporis: tamē non expletur ſine alia operatione que fit vel motu vel paſſione alicuius partis corporis: ſicut eſt intelligere ſenſibilia ꝛ mathematica. Quia licet intelligere nō expleatur motu vel paſſione alicuius mēbri corporalis: tamē non fit ſine acceptione forme ſenſibilis ꝛ imaginabilis per fantaſiā que cōmunicat corpori in h̄ ꝙ operatio ipſius nō explet̄ ſine motu ꝛ paſſione mēbri corporalis: qd eſt organū fantaſie. Oportet enīʒ formas imaginationis ꝛ fantaſie fieri per motū a ſenſu factū in ſpiritu animali deferente formas huiuſmodi: ꝛ recipi eaſdē oportet in parte cerebri: que eſt organum fantaſie virtutis: ꝛ ideo aliud eſſe diximus cōmunicare corpori: ꝛ aliud cōmunicare ei qd cōmunicat corpori in operatione. Poſſibile enim eſt ꝙ ſubſtantia incorporea exiſtens in corpore vt actus corporis cōmunicet corpori. Et poſſibile vt nō cōmunicet corpori: ſed cōmunicanti corpori. Et poſſibile eſt vt neqʒ iſto neqʒ illo modo cōmunicet: ſed habeat operationes que nullam ad corpus habeant dependentiā: ꝛ hoc inquirere de anima eſt neceſſariū valde ad ſciendū vtꝝ ſeparata eſt in agendo vel nō: ꝛ eſt iſta queſtio vna quā maxime deſiderant homines ſcire de anima. Videt̄ autem in pluribus ſuis paſſionibus ꝛ partib⁹ nihil omnino ſine corpore pati vel facere: neqʒ enim ſine motu ꝛ paſſione corporis iraſcitur: neqʒ confidit neqʒ deſiderat: neqʒ ſentit vniuerſaliter ſecundū oēm ſenſum. Ira enim eſt accenſio ſanguinis cū euaporatione fellis. Confidētia autē eſt ex protenſione ſpiritus ꝛ ſanguinis ex corde ad exteriora. Sentire autē fit recepta ſenſibili forma in organo ſenſus: que omnia dicūt motus ꝛ paſſiones corporeas. Sʒ maxime propriū ꝛ ſeparatū opus eſſe videtur intelligere eo ꝙ vniuerſale intelligitur qd eſt ſimplex ꝛ denudatū a materia ꝛ appendicijs materie. ꝛ ideo nō eſt forma impreſſa alicui mēbro corporali cuius motu expleatur intelligere: ſʒ potius eſt ſimplex conceptus mentis ſine hic ꝛ nunc ſʒ vbiqʒ ꝛ ſemper in eadē ratione manens. qd non eſt cōueniens alicui forme corporali. Si autē hoc ipſum intelligere qd eſt operatio poſſibilis intellectus quādo in actu fit eſt in fantaſia: aut nō ſine fantaſia: tunc neqʒ hoc op⁹ vtiqʒ contingit eſſe ſine corpore qd mouetur vel patitur in ipſa operatione: ꝛ tunc non erit ſeparatim conueniens anime ſm ſe. dico autē intelligere poſſibilis intellectus aliquādo eſſe fantaſiā: ꝛ aliquādo nō ſine fantaſia non ſimpliciter intelligens ꝙ intelligere vnꝗ ſit fantaſia: ſʒ qꝛ poſſibilis intellectus accipit formā que eſt ex fantaſmate: oportet ꝙ fantaſie motus ad intellectū terminetur. Sunt autē quidā homines ideote nō diſcernētes vniuerſale a particulari: ſed proſequunt̄ rationeʒ vniuerſalis in particulari permixtā ꝛ illoꝝ intelligere eſt fantaſia formalis: eo ꝙ immixtū eſt ei. Alij aūt diſtinctū accipiunt vniuerſale a particulari: qd eſt in fantaſia formali: ꝛ illoꝝ intelligere: eo ꝙ oritur a fantaſia: nō eſt ſine fantaſia formali. Fantaſia enim duplex eſt: qꝛ ꝛ ipſa virtus anime que fantaſmata recipit fantaſia eſt: dicimus ꝙ operatio intellectus poſſibilis eſt fantaſia vel nō ſine fantaſia. taliter autē diſtinguendo cōmu

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nicans corpori: ꝛ cōmunicans ei qđ cōmunicat corpo
ri euitabim⁹ errorē alex. qui dicebat in oib⁹ animā cō
municare corpori: ꝛ ideo nō eſſe ſeparabilē a corpore.
Nos enim oſtendem⁹ in ſequentib⁹ ꝙ id qđ cōmuni/
cat nō corpori ſed ei qđ eſt cōmunicans corpori: ẜm ſe
eſt ſeparatū: neq₃ corrumpit niſi ẜ₃ ſic ꝛ ſimpliciter nō
Tex. ꝛ cō. 13. vel niſi ẜm qđ ꝛ nō ſimpliciter. Si qđē igit eſt ali/
quid anime opeꝝ aut paſſionū propriū vtraq₃ cōmu/
nicatione excluſa: tunc cōtinget vtiq₃ animā eſſe ſepa
ratā nunc in opatione: ꝛ aliquādo ſeparari a corpore ꝛ
eſſe p ſe. Si vō nulla eſt ꝓpria ipſius: tunc nō cōtinget
ipſam ſeparari ẜm eſſe ꝛ ſubſtātiā: l₃ forte ẜm diffini/
tionē aliquā nō coexiſtens corpori ꝛ in corpore intelli
gat. Erit enim tunc de aīa ſicut de mathematicis q̄ nō
habent eſſe niſi in hac ſenſibili mā: ꝛ tamē accidūt eis
quedā nō in mā intellectis: ſed acceptis ẜm ſe ſepara/
tis: ſicut eſt videre ī recto: q₂ linee recte multa accidūt
que nō cōueniūt ei ẜm ꝙ eſt in mā ſenſibili: ſicut eſt ꝙ
ſpera enea tangit ipſum in puncto: q̄ tñ ſpera enea nūꝙ̄
tanget ipſum ſepatū in puncto ẜm actū: ſed potius tan
get ipſum ꝯiunctū cū mā ſenſibili nō in puncto ſ₃ ī ſup
ficie: ꝛ tñ ẜm intellectū acceptū rectū: ꝛ nō ī mā lignea
vel cuprea: vel alia mā ſenſibili: nō tanget a q̄cūq₃ ſpe
ra niſi ẜm punctū: ꝛ ſic erit de aīa. Si enim ī oib⁹ parti
bus ſuis: aut cōicat corpori: aut cōicat cōicantib⁹ cor/
pori: tunc pōt accipi ſeparata ẜm intellectū īquātū agit
opatione q̄ nō explet motu alicuius partis corporis: ſ₃
tñ ẜm eſſe ꝛ veritatē nature nūꝙ̄ erit ſeparata: q₂ ſemp
indiget vel exiget illius coopationē qđ corpi cōicat: ſic
ſpericū qđ ſepatū intelligit ꝛ diffinit: ſed tñ ẜm eſſe in
ſeparabile eſt a corpe ſenſibili. Et nos q̄dē in ſequētib⁹
oñdem⁹ ꝙ aīa humana multas h₃ opationes ſepatas:
ſed mō inducem⁹ rōnes quoꝝ̄dā ꝓbantes ꝙ h₃ cōicā
Tex. ꝛ cō. 14. tes. Uident enim aīe paſſiones oēs eſſe cū corpore
cōicātes: l₃ in vna ſit plus ꝙ̄ in alia cōicans: q₂ quedā
fiunt ſine motu locali partiū corporis ꝛ ſine phiſica al/
teratione: ſed tñ nō fiunt ſine receptione forme: vel in/
tentionis forme: q̄ eſt alteratio cōiter dicta. Cū motu
aūt ꝛ alteratione corpis fiunt deſideriū: māſuetudo: ti
mor: cōfidentia. Adhuc aūt gaudiū ꝛ amare ꝛ odire.
In oib⁹.n.his mouet cor ẜm dyaſtolē vel ſiſtolē: ꝛ cō/
patit aīe corp⁹. Hoc aūt indicat diuerſitas hoīum ī paſ
ſionib⁹ his. q̄dā eni ī duris ꝛ manifeſtis piculis paſſio
nū coincidētib⁹ in eos nihil ad irā ꝓuocant ꝓpter cō/
plexionē frigidā ꝛ ſtātē in eis: ꝛ aliq̄ eoꝝ nō timēt ī ta
lib⁹ ſicut hñtes multū ſanguinē: ꝛ corda calida. Aliqñ
aūt aliq̄ a paruis cauſis ꝛ infirmis piculoꝝ mouent ꝛ
ꝓuocant ad irā qñ corp⁹ iraſcibile ꝛ ita diſpoſitū eſt ac
ſi iraſcat: ſicut eſt in colericis calida hñtib⁹ corda ꝛ ſan
guinē leuē q̄ facile dirigit ſurſu₃. Adhuc aūt magis ma
nifeſtant h̄ in his q̄ timētes fiunt ex ſuis corpis diſpo/
ſitionib⁹ qñ nulla cā terroris eſt in paſſionib⁹: ſic acci/
dit multis viris q̄ ſicci ſunt: ꝛ frigidi pauci ſpiritus ꝛ
Tex. ꝛ cō. 15. pauci caloris in corde. Manifeſtū eſt ḡ ex dictis ꝙ
paſſiones ſunt rōnes q̄dā ꝛ intētiones q̄ in phiſica mā
ſunt mota ꝛ alterata phiſico motu ꝛ alteratione. Sen
ſus aūt ꝛ imaginatio: ꝛ cetere aīe ſenſitiue apprehēſio
nes nō fiūt ſine receptione formaꝝ in organis corpoꝝ
q̄ receptio q̄dā eſt alteratio: l₃ nō ſit alteratio phiſica.
Et ideo haꝝ paſſionū ſunt tales rōnes vt ſi dicat: ira/
ſci eſt mot⁹ huius corpis cuius ſanguis acceſus eſt: aut
partes hui⁹ ſicut cordis qđ mouet primo in ira ẜm ſi/
ſtolē quādo ꝯturbat: ꝛ poſt ẜm dyaſtolē qñ petit vin/
dictā: aut potētie q̄ cōiuncta eſt huic corpori: aut parti
corpis ꝛ ab nocumēto illato: ꝛ pp hoc malū inferēdū
in vindictā. Cū aūt oīa hec in phiſica mā ſcripta ſint:
phiſici erit cōſiderare de aīa aut omni ſi oīs aīa eſt ta/
lis: aut de aīa hmōi q̄ taliū eſt opeꝝ ꝛ paſſionum.

Capitulum ſeptimū: qualiter differenter conſiderat
phiſicus de eis q̄ hic querunt a dyaletico ꝛ mathema
tico ꝛ methaphiſico ꝛ mechanico ī q̄ ē digreſſio q̄dā.

Phiſicus autē ꝛ dyaleticus diffiniunt differen Tex. ꝛ cō. 16.
ter vnūquodq₃ iſtoꝝ q̄ dixim⁹ eſſe aīe opa ꝛ
paſſiones. Si enim querimus qđ eſt ira inten
dentes de diffinitione q̄rere dicet dyaleticus ꝙ eſt ap/
petitus cōtrarij doloris: aut aliquid huiuſmodi diffi/
niens p intentiones cōmunes formales que nō ſunt ve
ra cauſa rei ꝓpria: ſed intentiones cōmunes inuente in
plurib⁹ ꝛ nulli ꝓprie: ꝛ ideo diffinit p formā q̄ forma
de ſe cōmunis eſt ꝛ nō appropriat ad eſſe rei niſi p pro
priā materiā vniuſcuiuſq₃ rei. Phiſicus aūt dicet ꝙ ira
eſt accenſus vel aſcenſus ꝛ calefactio ſanguinis circa
cor tangens propriā cauſam efficientē q̄ eſt aſcenſus ꝛ
calefactio ſanguinis ꝛ ꝓpriā materia₃ que eſt ſanguis
cordis bulliens ꝛ ſubiectū qđ eſt cor. Et hoꝝ quide₃
alius reddit materiā ꝓpriā.ſ. phiſicus: alius aūt reddit
ſpeciē ꝛ intentionē forme ſimplicē ꝛ cōmunē que ē rei
ratio cōmunis. Hic eni₃ cōſiderat rationē ſiue intentio
nem cōmunē rei eo ꝙ nō deſcendit ad ꝓpria. Ille aute₃
cōſiderat principia realia que dant eſſe rei. Neceſſariū
autē eſt ꝙ iſta realia principia ſint in materia huiuſmo/
di que determinata ꝛ ꝓpria eſt ſi erunt ꝛ habent eē in
natura: ſicut etiā domus ratio differens eſt aſſignata ꝛ
cōſiderata a dyaletico ꝛ mechanico qui naturalē imi/
tatur: ſicut ars imitat naturā. Dicet enim dyaleticus ꝙ
domus eſt operimentū ſiue receptaculū ꝓhibens aeris
corruptiones: que ſunt excellētia frigoris ꝛ excellētia
caloris ꝛ corruptionis imbriū ꝛ caumatū. Mechani/
cus autē dicet ꝙ lapides ꝛ ligna ſic cōpaginata vel li/
gata. Alius vero ab vtroq₃ iſtoꝝ eſt qui in his mate/
rialib⁹ determinatis prebet in diffinitione ſua ſpeciem
que eſt intentio domus propter finē qui dictus eſt: h̄ eſt
vt prohibeat corruptiones. Queram⁹ igitur quis hoꝝ
diffinientiū ſit phiſicus: vtrū ille ſit phiſicus qui conſi/
derat materiā ꝛ ignorat rationē intentionis forme: aut
ille qui ſolū eſt circa rationē que eſt cōmunis rei inten/
tio ꝛ cōceptus: aut ille qui eſt ex vtriſq₃: quoniā ex in/
ducta differentia mechanici ad dyaleticū poſſum⁹ co/
gnoſcere eū qui perfectus eſt phiſicus: quoniā dixim⁹
ꝙ quidā illoꝝ quodāmodo vterq₃ eſt: q₂ ꝛ prebet for
mā rei propter determinatū finē inductā: ꝛ prebet ea₃
in hac determinata materia in qua habet eſſe ẜm rem.

Queramus etiā ꝙ ſi nos cōceſſerimus ꝙ phiſicus
perfectus vtrūq₃ facit: vtrū ipſe ſit circa alias formas
ꝙ̄ ſint forme que ſunt paſſiones materie determinate:
que nomine ſuo ꝛ diffinitione cōcernunt materiā cor/
poris mobilis vt mobile: ꝛ nō ſeparant ab ipſa per no
mē ꝛ diffinitionē ſiue rationē: ꝛ ipſe phiſicus conſide/
rat tales inq̄tū nō ſeparant: etiā ſi ẜm aliā aliquā ra/
tionē ſeparari poſſent. Uerbi gratia: quoniā phiſicus
eſt cōſiderans carnē: que nec nomine nec ratione ſepa/
ratur a phiſica materia: que eſt corpus trāſmutabile in
quātū eſt trāſmutabile: ꝛ ſi in alia materia carnis ꝛ no
mē ꝛ ſpecies eſſe ponat erit equiuocū nomē ꝛ ſpecies
carnis ẜm veritatē nō eſt in alia: ſed ẜm ſimilitudinē ſo
lam. Cōſiderat etiā mathematicus quantitatē q̄ nō eſt
forma ſequens trāſmutabile corpus inquātū tranſmu/
tabile: ſed potius ſequens corpus inquātū eſt corp⁹: ſ₃
phiſicus nō conſiderat ſic quātitatē: ſed potius ẜm qđ
nō ſeparat a trāſmutabili corpore īquātū eſt mutabile
quia cō

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quia cõſiderat quantitatẽ nõ ſm q̄ eſt quãtitas: ſed ſm
q̄ eſt terminus magnitudinis augmẽti vel diminutio/
nis. aut ſm q̄ eſt diſpoſitio mobilis loquit. Phiſic⁹
igitur circa oĩa illa eſt quecũq; ſunt phiſici corporis in
quãtũ eſt ſic trãſmutabile: ꝛ cõſiderat oĩa opera talis
materie ꝛ oẽs paſſiones ei⁹. Quecunq; aũt ſunt qui/
dẽ in phiſico corpore ꝛ nõ ſunt his ſimilia: q̄ ſilicz ſint
forme ꝛ opa ꝛ paſſiones ipſius phiſici corpis in eo q̄
eſt phicũ: ſed potius a volũtate ꝛ arte inducũtur i phi
ſica corpora illa ſũt alteri⁹ qui mechanicus dicit: ſicut
eſt mechanicus qui dicit: inſtructor ſiue architector q̄
ſtructuras: ſiue etiã medicus qui circa corp⁹ humanũ
facit cliſteriũ ꝛ embota ꝛ hmõi inſtrumẽta. Scire.n.
cãs corpis hũani phĩci ẽ ñ medici: ſz forme q̄ ſz eẽ nõ
ſũt ſeparabiles a phiſicis coporibus ſz ſemp ĩueniũtur
in eis: ꝛ tamẽ nõ ſequunt corpus phiſicũ inquãtuz phi
ſicũ eſt: eo q̄ nõ ſunt phiſici corporis inquãtuz mobile
eſt: ſed ſunt ſz rationẽ ante ipſum: ꝛ ſequũt corpus in/
q̃tũ eſt corpus: ꝛ iõ dicant eſſe phiſici corpis ex remo
tione: q2 ſunt eius quod abſtrahit a phiſico corpore.
Omne eniz phiſicuz corpus eſt corpus: ſed nõ conuer/
titur ꝛ ideo abſtrahit corpus a phiſico corpore. Que
cunq̄ igitur ſequũtur ad corpus ſm q̄ abſtrahit a phi
ſico corpore ſunt ante principia phiſica: ꝛ ideo de illis
erit alius philoſophus qui mathematicus vocat: cui⁹
tamen oĩa cõſiderata ſunt in phiſico corpore: ſed tamẽ
nõ trahunt rationez ab ipo: ꝛ ideo nõ concipiunt in no
minibus ſuis materiam ſenſibilez ꝛ mobilez: ſed intel/
lectualem magnitudinez tantum. Et huius ratio eſt: q2
nihil diffinit per ea que conſequũtur ipſuz ſm naturaz
ſed potius per ea que ipſuz ſm naturã antecedunt. Et
cum oĩa que ſunt tranſmutabilis corpis principia con/
ſequantur ſm naturam ea que ſunt principia corporis
ſimpliciter accepti: oportet neceſſario q̄ nihil coꝝ que
ſunt phiſici corpis vt eſt phiſicum concipiatur in ra/
tione eorum que ſunt corpis vt eſt corpus. Non ſunt
tamen illa ſeparata omnino: qm̃ concipiunt in rationi/
bus ſuis ſubiectuz intellectuale quod eſt magnitudo
que ſm naturaz antecedit corpus vt eſt corpus. Sicut
autem diximus q̄ corpus per naturaz antecedit phiſi/
cum corpus: ita ens ꝛ ſubſtantia ꝛ huiuſmodi per na/
turam antecedunt corp⁹ ꝛ magnitudinẽ: ꝛ ſunt iſta ſm
ſe ſeparata: ꝛ per accidens coniuncta: cũ materia cor/
poꝝ que ſunt quanta ꝛ mobilia: qm̃ iſta ſm ſe eſſe rea
liter inueniũtur ante h̃ in intelligentijs ꝛ ſubſtantijs ſe
paratis: ꝛ d̃ his ẽ primus philoſophus ſz q̄ i ꝓhemijs
dixim⁹ libri phiſicoꝝ. Dixim⁹ ẽt m̃lta d̃ his i ſcd̃o phi/
coꝝ: cũ certitudine ãt hñt in prima phĩa determinari.

DIGRESSIO

Dubitabit aũt fortaſſe aliquis an veruz ſit qd̃
diximus dyaletici diffinitionẽ per ſolã formã
eſſe datã cum forma pars ſit rei ꝛ non totius
videtur fortaſſe nõ predicari de toto: ſicut neq; dicere
poſſumus q̄ hõ eſt anima: predicantur aũt ea que ſunt
dyaletica de toto: nõ ergo videntur eſſe forme ſimpli/
ces que p̄dicant in logicis: ſed potius potẽtia ꝛ actus
cõiuncta videntur eſſe ꝑcipue cuz ſimplex de cõpoſito
vere nõ predicet. Adhuc aũt cũ potentia ꝛ actus ſint
principia cuiuſlibet generis: ſicut in phiſicis d̃claratũ ẽ
ꝛ ꝑcipue principia ſbe: ꝛ logicus ſumat predicata ge/
nera vel ſpẽs: videbũtur oĩa illa eſſe cõpoſita ex potẽ
tia ꝛ actu: ꝛ nõ eſſe ſolius forme ꝛ ſpẽi intẽtiones. Am
plius aũt oĩo diffinitio cõpoſita eſt: ꝛ nullũ ſimplex
diffinitur: cũ ſimplex ſit vnum ſolũ ꝛ oĩs diffinitio cõ/
tineat plura videbit forte alicui ex his ꝛ ſimilibus ve
rum non eſſe quod dictuz eſt: logicum ſolam formã cõ
ſiderare ꝛ ſpeciẽ. Similiter autẽ non videtur phiſicũ
cõſiderare materiã ſolaz: q2 materia principiũ cogno/
ſcẽdi rem nõ eſt: ꝛ ꝓbatum eſt in ſcd̃o phiſicoꝝ phiſi/
cum debere inducere omnes cauſas. Omnibus aũt
huiuſmodi rõnibus rñdentes dicimus q̄ forma rei du
pliciter põt cõſiderari ſicut dicit auič. vno.n. modo cõ
ſideratur vt eſt actus rei ꝛ ꝑs eſſe eius: ꝛ hoc mõ non
de re predicat. Alio aũt modo vt eſt intẽtio rei abſtra/
cta a re: ꝛ ſic predicat: q2 eſt intẽtio totius ꝛ nõ ptis: to
tũ eni ſignificat ſub q̃libet forma q̄ i ipſo ẽ ſiue ſit gñis
ſiue differẽtie ſiue ſpẽi ſiue ꝓprij ſiue accñtis: ꝛ ſz q̄ ſi
gnificat ſtãs ſub aliqua illaꝝ formaꝝ: ſic abſtrahit ab
ipſo vl'e: ꝛ eſt illud vl'e intentio totius ſui: ꝛ ideo pre/
dicatur de toto. Et has intẽtiones totius cõſiderat lo
gicus: ꝛ quedã eaꝝ ſunt accepte vt ſimplices: ꝛ que/
dam ſicut cõpoſite intẽtio accepta a toto ſm q̄ ſignifi
ficatur ſub forma generis vt genus eſt: ꝛ intẽtio acce/
pta de toto ſm q̄ ſignificat ſub forma differẽtie: ꝛ intẽ
tio accepta de toto ſm q̄ ſignificat ſub forma ꝓprij: ꝛ
intẽtio accepta ſiue abſtracta de toto ſm q̄ ſignificat
ſub forma accidẽtis ſimplices ſunt ꝛ intẽtiones ſunt to
tius: ꝛ ideo de toto ſicut dictũ eſt p̄dicantur. q2 ſicut di
ximus totũ põt optime ſignificari ſtans ſub forma que
eſt eſſentialis ꝛ accidẽtalis: ꝛ ſi eſt eſſentialis põt eſſe
pars dũmodo illa forma ſimpl'r ꝛ ſm totũ iſit ꝛ nõ ſm
partẽ: ſicut ſunt quedã accidẽtia que ſm ptez inſũt: vt
ethiops qui dicit eẽ albus dente: forma aũt ſpẽi cõpo
ſita eſt: ꝛ q2 diffinitio dicit quidditatẽ rei vel ſpẽi: iõ ꝛ
ipſa plura cõtinet: ſed nõ eſt cõpoſita ex materia ꝛ for/
ma: ſed potius ex genere ꝛ differẽtia quoꝝ genus ẽ lo
co mãe: ꝛ differẽtia loco forme: tñ illud qd̃ eſt loco ma
terie nõ eſt mã ſed eſt forma generalis abſtracta: nõ a
q̃libet mã: ſed a mã ꝓpria q̄ eſt ꝓportionata forme q̄ ẽ
differẽtia. Et ſi ꝓprie velimus loq̄ dicem⁹ q̄ eſt abſtra
cta: nõ a mã ſed a toto ſm q̄ ſignificat totum nõie ma/
terie ꝓxime: ſicut ſi dicã ſignificari hominẽ ſm q̄ ẽ ani
matũ ſenſibile corpus: ſic eni eſt mã ꝓxima homini: ꝛ
qd̃ abſtrahit ab eo ſm q̄ ſic ſignificat eſt forma gene/
ris que eſt aĩal. Sic igit p3 qualiter intẽtiones cõmu/
nes abſtracte a rebus: aliquãdo ſunt ſimplices ꝛ aliqñ
ſunt cõpoſite: ꝛ tamẽ ſemp predicant de toto: ꝛ quãdo
ſunt ꝯpoſite nõ ſunt ꝯpoſite niſi ex genere ꝛ differẽtia
ꝛ nõ ex mã ꝛ forma: quoꝝ genus eſt ſicut materia: dif/
ferẽtia v̄o vt actus: ꝛ hoc mõ intelligitur q̄ potentia
ꝛ actus ſunt principia generũ. Si aũt quis obijciat:
q̄ ſm hoc ſi potẽtia eſt genus ꝛ potentia eſt principiũ
generis: quo modo ergo erit principiũ generis: dicem⁹
q̄ potẽtia ſimplex nõ eſt genus: ſed potẽtia contracta
per differẽtiaz: ꝛ ſi illa differẽtia eſt intrinſeca ita q̄ fa
ciat ſummũ in vna ordinatione predicabiliũ: tunc facit
generaliſſimum eo q̄ ante illud nihil eſt quod vniuoce
predicetur. Sz ſi differẽtia eſt quaſi extra ꝛ ponit in p
tẽ p̄dicamẽtoꝝ vniuocoꝝ: tũc facit gen⁹ ſbalternũ vel
ſpẽz vbi gratia: ſic ſi dicã: ens p̄dicat vniuoce. Si ãt ad
dã differẽtiã q̄ nõ coartat in p̄dicabilib⁹ vniuoce: ſed
in his q̄ p̄dicant equoce ſz analogiã vt ſi dicã ens p ſe
exñs: tũc facio gen⁹ gñaliſſimũ vl' ſi dicã ens in alio ñ
p ſe: vt mẽſura entis p ſe: vl' vt diſpõ entis p ſe. Si aũt
dicãt ens p ſe aĩatũ: tũc facio gen⁹ ſbalternũ vl' ſpẽz ſb
alternã: ꝛ ſil'r eſt in alijs generibus accidẽtiũ. Dicimus
igit q̄ potẽtia ſimplex nõ d̃terminata p differẽtiã coar
tatẽ analogiã entis ẽ pĩcipiũ generis: ꝛ ſimplex eſt in
tentio. Que aũt coartat in genere predicabiliũ vniuo/
ce predicatoꝝ: illa nõ eſt in genere niſi ſicut actus i po

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tentia: ⁊ nō eſt principiū generis: niſi forte generis: qḋ
alia conſideratione eſt ſpēs. Ex his igiṫ patet qualiter
logicus ſolas cōſiderat formas intentionū cōmunes.
Sīliter aūt ex oppoſito phiſicus nō cōſiderat māṁ ſo
lam: ſed ſi cōſiderat māṁ illa erit huius phice forme
materia: ⁊ iō materia ſm ꝙ cōcipiṫ a forme noīe ⁊ ra/
tione erit principiū cognitiōis ⁊ nō per ſe: ſicut ⁊ me/
chanicoꝝ nullus ligna ⁊ lapides cōſiderat niſi ſꝫ ꝙ in
ducitur in eis forma domus: qꝛ aliter nō eſſet vnꝙ̄ ma
teria diffiniēs: neqꝫ aliqḋ principiū cognitiōis ſed quia
phiſicus cōſiderat formas trāſmutatiōis ſm eē: ⁊ eſſe
habēt trāſmutatiōis a phiſica mā: ⁊ ab his q̄ ſunt phi
ce materie: iō dicitur ꝙ phiſicus māṁ cōſiderat. Cōſi
derat tamē oēm cauſaꝫ ſm ꝙ referṫ ad eſſe qḋ hꝫ i mā
qḋ ſolū eſt eē nature ⁊ reale. Et ꝯſiderat mouētē ſiue
efficiētē ſm ꝙ mouet māṁ ⁊ formā ſm eſſe qḋ hꝫ in
mā: ⁊ finē ſꝫ ꝙ ē terminꝰ motꝰ quo moueṫ mā: ⁊ māṁ
ipſaꝫ ſm ꝙ eſt ſubiecta forme ſm eſſe qḋ hꝫ forma in
mā. Et ſic pꝫ ſolutio eoꝝ que in hac q̄ſtiōe generabāt
difficultatē. In logicis aūt de ipſis plane dictū eſt vel
Tex.⁊ cō.18. plenius. Sed nūc redeundū vnde noſtra rō erat pri
us. Dicebamꝰ aūt prius ꝙ paſſiōes aīe nō ſūt ſepara/
biles a phica mā aīatoꝝ ſm ꝙ ſūt hmōi timor deſide/
riū: quoꝝ diffinitiōes cōcernūt māṁ ſenſibilē: ⁊ nō ſūt
ſicut linea ⁊ planū que ſunt ꝑ nāṁ ante phicū corpꝰ ſic
diximꝰ eo ꝙ ſequūtur magnitudinē vt magnitudo ē: ⁊
Tex.⁊ cō.19. nō phicū corpus ſm ꝙ eſt phicū corpus. Sic ergo
phice ītēdētes de aīa determinare: neceſſariū eſt vt ſi/
mul cū his q̄ ītēdimꝰ dubitemꝰ de his de q̄bꝰ oꝫ dubi
tare bñ volētē tractare de aīa. Et h̄ eſt vt attēdamꝰ dili
gēter opinionē prioꝝ antiquoꝝ recitātes diuꝫ illoꝝ
ſentētias: quicūqꝫ de ipſa aliq̄d cōtulerūt: vt bñ q̄deꝫ
dicta accipiamꝰ. Si vō aliq̄d ab aliquo nō bene dictū
eſt: hoc vereamur ⁊ abnūciemus lꝫ ⁊ hoc ipm dignū
ſit narratōe: qꝛ nobis dat occaſiōeꝫ ⁊ abūdare nos faċ

Tractatus ſecūdus primi libri de aīa: in quo agiṫ ḋ
aīa ſm opiniōes alioꝝ. Caplm primū de his qui diffi
niebāt animā ꝑ hoc ꝙ ipſa eſt motiuū quoddā.

Rincipiū āt queſtionis eſt ſꝫ artē demōſtra/
q
tōis in poſteriorībꝰ analeticis determinatā ꝙ
apponātur in principio ea q̄ maxie cōuenire
videnṫ aīe ſm ſeipſaꝫ: qꝛ ex his manifeſtabunṫ nobis
ea q̄ ſūt poſteriꝰ: ⁊ ſm aliq̄d ꝯuenētia. Aīatū aūt dif/
fert ab iaīato i hoc ꝙ hꝫ aīaꝫ duo operātē in ipō q̄ ſūt
motus ꝓceſſiuus ſm locū ⁊ ſenſus: vegetatiua .n. a q̄/
buſdā nō dicūtur hēre aīaꝫ: ſed partē aīe: vt in libro de
plātis habebiṫ. Aīa aūt rōnalis nō videtur a q̄buſda
ſm eādē rōnē nomē aīe ꝑticipare cū alijs. Aīatū ergo
qḋ ꝑfectā hꝫ aīaꝫ: ⁊ q̄ vere aīa ē: differt ab eo qḋ nō ē
aīatū tali aīa: in eo ꝙ eſt motiuū ſm locū: ⁊ in eo ꝙ eſt
ſenſitiuū. Et h̄ duo dcā ḋ aīa a ꝓgenitoribꝰ noſtris q̄ pa
Tex.⁊ cō.20 tres noſtri i philoſophia fuerūt accepimꝰ. Dicūt.n.q̄
dā ⁊ maxie ꝙ̄tū ad cōitatē oīs aīe: ⁊ priō q̄dē ꝙ̄tū ad
ſubaliter icē oī aīe aīaꝫ.n.eē id qḋ mouet ſꝫ locū totū
corpꝰ ⁊ mēbra: nō q̄dē ſic nā mouet ad vnū ⁊ eodē mō
ſed ꝙ mouet ad plura ⁊ multis modis ſicut vege/
tatiua ad digerere: nutrire ⁊ augere egerere ⁊ gñare:
ſenſibilia āt ad plura q̄ patēt. Et h̄ dixerūt q̄ exiſtima
bāt ꝙ nihil mouet aliō qḋ ipꝫ in ſeipſo nō moueaṫ pu
tabāt.n. nō poſſe aliq̄d alij dare diſpōnē quā in ſeipo ñ
hꝫ: h̄ ē q̄ nō diſponiṫ. Et iō putabāt id qḋ nō moueṫ in
ſeipſo ñ poſſe mouere aliq̄d alterū: ⁊ qꝛ mouet aīa cor
pus arbitrati ſūt aīaꝫ eē aliq̄d de numero eoꝝ q̄ mo/
uenṫ a ſeipſis. Et qꝛ eoꝝ q̄ mouētur primi niſi caꝫ mā
lē ⁊ corꝑalē nō viderūt: oīno nihil diſtiguētes de cā ef/

ficiēte formali ⁊ finali: iō ponebāt ꝙ id qḋ maxie moti
uū eſt in coꝑoribꝰ eſt aīa. Eſt aūt hoc calor ⁊ ignis: ⁊
iō democritus aīam dixit eſſe ignē quēdā aut caloreꝫ.
Cū eni iſte ponat omniū p̄cipia eē athomos: que ſūt
infinitaꝝ figuraꝝ: ſicut diximꝰ in p̄io libro ꝑygeneſe
os: dicit illos athomos cōſtituere aīam: que ſunt ſpēi ſi
ue forme rotūde ⁊ figure. Et qꝛ aīaꝫ dicit eſſe ignē aut
calorē: eo ꝙ vidit calorē nālē eē inſtrumētū aīe: iō dicit
ꝙ ille athomi q̄ ſunt rotūde cōſtituūt ignē ⁊ calorē ⁊
aīam. Athomi āt ille ſūt ſicut deſciſſiōes minutiſſime
q̄ diſcurrūt in aere: que vidētur in radijs ſolis: q̄ igredi
untur ꝑ portas ⁊ feneſtras domoꝝ. Haꝝ eniꝫ deſciſſio
nū omne ſemē democritus dicit eē elemēta diuꝫ reruꝫ
nāliuṁ. Idē autē dixit collega democriti leucippus: ⁊
nos ipſoꝝ rōnes poſuimꝰ in p̄io libro ꝑygeneſeos.
Inter hec āt illa q̄ ſunt rotūde forme ⁊ figure dicūt eē
aīaꝫ ꝓꝑ id ꝙ hec figura oīno vel ꝑ oīa: vt aſſerūt: pōt
penetrare ꝓcipue qñ circūferētia eſt minima. Cuiꝰ ſunt
due cauſe ſimul iūcte. Una q̄dē: qꝛ id qḋ ſecūdū pūctū
tāgit ſm minimū tāgit ⁊ maxie penetrat. Circūferētia
aūt ſperici quocūqꝫ vertaṫ nō niſi ſecūdū pūctū tāgit:
ſiue tāgat planū ſiue ſpericū in eo ꝙ ē circūferētia. Fi/
gure āt alie ēt ſm pūctū q̄ ē in angulo ⁊ ſꝫ latus pñt tā
gē: ⁊ iō nō ſemꝑ maxie penetrāt. Alia āt cā iungenda
iſti ē ꝙ linea circularis citiꝰ obliquat ꝙ̄ aliq̄ linea recta
v̄ſus eādē ꝑtē ꝓtracta ad quā curuaṫ circūferētia: ⁊ iō
minꝰ reſiſtit penetratiōi: qꝛ igiṫ videbāt aīaꝫ vbiqꝫ ad/
eē corpori ponebāt ipaꝫ eē rotūdū idiuiſibile penetrāſ
ꝑ totū: ⁊ qꝛ rotūdū ē volubile de ſe: eo ꝙ nō ē ſtatꝰ ali
cuius ſuꝑ pūctū: cū pūctus nō ſit locus alicuiꝰ: ſꝫ ſuꝑfi
cies ⁊ rotūdū quocūqꝫ voluaṫ ſꝑ ē in vno pūcto tm̄:
⁊ iō ſuū nō ē ſtare: ſꝫ ꝑpetuo moueri: ponebāt arbitrā
tes aīaꝫ eē rotūdū ꝑpetuo mouēs ſeipꝫ: ⁊ iō potēs mo
uere oīa reliq̄: ⁊ h̄ dixerūt ſic diximꝰ qꝛ arbitrati ſūt ꝙ
aīa eſt id qḋ adhibet aīalibus motū localē in toto ⁊ in
mēbris. Propter qḋ dixerūt ꝙ terminꝰ ⁊ diſtinctio Tex.⁊ cō.21
vite ē ꝑ reſpirationē: qm̄ poſitio eoꝝ fuit ſic vitas ē ꝙ
oē aīal hꝫ cor vl' mēbrū aliud qḋ hꝫ i corꝑe vices cor
dis: ⁊ h̄ motu dyaſtoles ⁊ ſiſtoles exſufflat ex ſe ſpiri
tū vitalē. ex motu āt icēderet niſi eſſet ſpiritꝰ refrige
rās vel interiꝰ in corꝑe exñs vl' exteriꝰ. ſic i reſpirātibꝰ
tñ ſpiritū quocūqꝫ mō in corꝑe hois factū dicebāt eſſe
reſpirationē aīaꝫ hmōi ſpiritū eē dicētes. Dicebāt.n.ꝙ
nullū aliō auxiliū fit celeſti v̄tute ad vitā ꝑ quā aīa iſū
daṫ niſi ꝙ aer q̄ ꝯtinet corꝑa aīata attractꝰ in reſpiratio
ne ꝯducit ſecū figuras ſpericas ꝑ q̄s reprimit eas figu
ras q̄ iteriora penetrāt: ne exeāt q̄ ꝓbēt aīalibꝰ motuꝫ:
ſic p̄cipia ſꝑ ꝑ ſe mota eo ꝙ nunꝙ̄ ꝯtingit q̄eſcē ꝓꝑ ip
ſas ꝑ ſeipas motas vt dictū ē. Dicūt.n ꝙ ingredientibꝰ
in aīalia hmōi figuris in reſpirādo ꝓhibēt ille q̄ igre/
diūtur illas q̄ fuerūt diſgregari: ꝓhibēt āt h̄ coopera/
tes h̄ ē oꝑa ſua faciētes aerē ꝯducētē athomos rotūdaſ
⁊ ꝯdēſantē eas itus vt vndiqꝫ ipleāt: ⁊ penetrēt: ⁊ mo
ueāt. Dicūt āt vnūqḋqꝫ aīal viuē tā diu: quouſqꝫ h̄ ꝑ
ꝑficē. Videṫ āt ꝙ id qḋ iueniṫ a pitagoricis dictū de Tex.⁊ cō.22.
aīa eādē hēat itelligētiā quo ad h̄ ꝙ ponūt ſubale eſſe
motiuū aīe: ⁊ ꝙ ꝓꝑ illud hꝫ diffiniri. Et iō q̄dā pitago
rici ponētes p̄cipia p̄ia eē idiuiſibilia ſꝫ quātitatē: ali
qñ dixerāt ꝙ aīa erat athomi rotūde: ſic ⁊ democritꝰ
dicebat. Et huiꝰ cā fuit: qꝛ nō poterāt vidē ꝯpōnē ali/
quā in rebꝰ niſi eā q̄ ē quātitatis: ⁊ cū illā in principia
reſoluē vellēt: putabant ꝙ diuiſio ſtaret in athomis.
Alij autem poſteriores pithagorici ſubtilius aliquid
intelligentes viderunt vtrunqꝫ: quia idem indiuiſibile
non poterat eſſe mouens ⁊ motuꝫ: neqꝫ poterat eē qñ
multa

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multa mouētia vni⁹ figure rotūde haberēt quādā vnā mām cōmunē: q̄ moueret in oībus eis: ⁊ videbāt bene ꝙ hoc mouēs nō fuit figura: ⁊ figura est de cōsequētibus nām ⁊ eē ẜm rōnē lȝ cōcomitet ẜm tēpus: ⁊ ideo q̄si corrigētes dictū antiquoꝝ patrū suoꝝ: dixerūt ꝙ illud qđ est ꝑ se mouēs oēs athomos rotūdas est aīa: tn̄ dixerūt cōuenientes cū antiq̄s ꝙ prima mouētia mota sūt athomi: eo ꝙ cōtinue mouent etiā si sit trāquillitas nimia. Huius aūt cā phisica est: qm̄ athomi causant ex reliquijs vapoꝝ eleuatoꝝ dupl'r: qm̄ quādo eleuātur vapores sūt quedā minima min⁹ commiscibilia ꝓpter terrestreitatē ꝙ alia: ⁊ illa euadūt in aerē quādo cetere ptes vapoꝝ eleuātur. Siliter aūt qn̄ resoluūtur vapores: terrestria magis sicca separant ⁊ manēt in aere: ⁊ h̄ q̄ hn̄t in se calorē eleuātur a loco vbi eleuata sūt mouētur sursū: ⁊ ꝑ nām grauis q̄ est ex terrestreitate mouētur deorsū: ⁊ aliqn̄ ex motu ipso calesiūt: ⁊ tūc velocius reascēdunt sursū: ⁊ sic hn̄t motus incertos in aere In idē autē serūtur quo ad dicti cām oēs illi qui dicūt animā esse aliquid motiuū seipȝ mouēs. Oēs.n. isti cōuenerūt in h̄ ꝙ motiuū eē magis sit ꝓpriū ⁊ subali⁹ aie: ⁊ ꝙ oīa alia moueāt ꝑ aīaȝ ⁊ aīaȝ moueri ꝑ seipaȝ: eo ꝙ supponebāt ꝙ nihil mouet ꝑ se: nisi ⁊ ipȝ moueat: sic nihil calefacit ꝑ se: nisi ⁊ ipȝ sit calidū: ⁊ iō ponebant isti oīa corpa phīca eē plena aīabus mouētib⁹ ea ptinue Rō āt istoꝝ fuit q̄ posita est in octauo phicoꝝ. Uidebāt.n. oīa mota ⁊ mouētia reduci ad vnū mouēs seipȝ primū: ⁊ putabāt ꝙ esset in mouētib⁹: sicut in alijs causis formalib⁹ ⁊ efficiētib⁹. q̄ ꝑ se ⁊ vniuoce referūtur ad effectū. In oīb⁹.n. illis eadē ē forma in cā ⁊ effectu ẜm rōnē ⁊ spēm: ⁊ iō putabāt ꝙ mot⁹ quē largit primū mouēs ei qđ mouet esset ꝑ spēȝ ⁊ rōnē in forma mouētis: ⁊ iō dixerūt primū mouēs necessario moueri. Hoc āt nō ē necessariū in his q̄ ꝑ eēntiā suā totā mouētur: qm̄ in illa eēntia nihil ꝑt eē motū. Et ē sil'e hui⁹ ac si dicerem⁹ calorē simplicē eē calefaciētē: in ipo nihil eēt calidū: neq; disponeret ꝑ calorē: ⁊ h̄ illi discutere nesciuerūt: videbāt āt ꝙ mouēs seipsū nō ē nisi aīatū. ⁊ iō credebāt ꝙ aīa esset pricipiū mouēs seipȝ: ⁊ q̄ prio ponebāt numeros īter pitagoricos: quēadmodū fecit plato. q̄ dixit prīa ptinua ⁊ solida ꝓportionib⁹ numeroꝝ fieri: sicut pȝ in secūda pte thimei: dicebāt aīaȝ eē numeꝝ seipm mouēteȝ. Hec igit positio antiquoꝝ verissimā habuit cām dicti sui: lȝ falsa sit in eo qđ dicit: sicut patebit i sequētib⁹.

Tex. ⁊ cō. 23.

Silr āt ⁊ anaxa. aīaȝ dicit ꝑ se ⁊ eēntialiter eē mouētē oē qđ mouet: ⁊ cū anaxa. ꝯuenit q̄cūq̄ ali⁹ dixit ꝙ itellect⁹ agēs purus ⁊ imixt⁹ oē mouet qđ est in nā. Hec.n. positio ē anaxa. ⁊ est subtilior q̄ ꝑhabita: lȝ minus sit certificata ꝑ determiatiōnē dictoꝝ anaxa. Nō.n. dixit anaxa. aīam penitus idē eē cū itellectu: sicut dixit democritus. Democritus.n. dixit ideȝ oīno ⁊ penitus eē aīam oēm quod intellectū eo ꝙ ex eisdē athomis ꝯstituit. Cū eni intellectus sit virtus apprehendēs ⁊ distinguēs veꝝ ẜm ꝙ veꝝ est adequatio reꝝ ⁊ intellectū: dixit democritus verū esse quicquid videt ⁊ sentit. Et cū idē obiectū sit eiusdē virtutis: erit ẜm eū eadē virt⁹ sensus ⁊ intellectus. Et iō laudat Homerū: ⁊ verū dicit euȝ dicere in heroicis: vbi dixit ꝙ hector sapiēs iacet: qm̄ sicut dixit Aristoteles: in libro de ꝓblematib⁹. Hector patiebat aliqn̄ vsq; ad sensus amissionē ⁊ amētiā: ⁊ tūc q̄ caruit sensu caruit etiā intellectus vsu. Et hoc dixit democritus: Homerū ideo dicere: ꝙ sensus ⁊ intellectus essent omnino idē. Non eniȝ democrit⁹ vtebat intellectu tanq̄ potentia quadā que est circa veritates simplices reꝝ abstractas a materia ⁊ materie appendicijs: sed omnino idē dicit esse animā ⁊ itellectū.

Tex. ⁊ cō. 24.

Anaxagoras aūt minus certificat de dictis suis q̄ sit sua intētio. Multotiēs eni inuenit i dictis suis: ꝙ cām veritatis ⁊ mot⁹ bene ⁊ recte dicit intellectū simplicē: ⁊ alibi cōfūdit sensū dictoꝝ suoꝝ ⁊ dicit eē intellectū idē cuȝ anima sensibili: ⁊ h̄ sequit ex dicto suo vbi dicit: ꝙ intellect⁹ ē in oīb⁹ animalibus magnis ⁊ puis ⁊ honorabilib⁹ que discernūt itellectū vel honestū: ⁊ ihonorabilibus q̄ de honesto in morib⁹ nihil discernūt: ⁊ ratio fuit anaxa. q̄ vidit omnem multitudinē que est sub spē vna exire ex vna natura spēi: ⁊ oēm multitudinē que ē sub genere: exire ex vna nā generis: ⁊ ideo posuit omne mouēs per sciētiā ⁊ cognitionē exire ab vno mouēte primo ꝑ intellectuȝ ⁊ nō esse differētiā nisi tantū ẜm esse qđ hȝ in hoc ⁊ in illo: ⁊ ideo dicebat sensū in substātia idē esse cū intellectu: sȝ per eē differētē: ⁊ esse cā est adumbrationis ei⁹. Et peccabat iste: quia licet vna natura prima sit ex qua exit: tamē sunt differētie huic nature aduenientes: ⁊ alias essentias cōstituētes: q̄ nos videmus ꝙ intellectus qui denominat a prudētia: ⁊ iformat virtutib⁹ intellectualibus non videt oībus aīalibus inesse: ⁊ lȝ natura intellectualis pticipet ab oīb⁹ hoībus: tamē virtus intellectiua ad actū relata: nō equaliter ab oībus pticipatur: q̄ videmus vnū multo magis eē dispositū ad intelligēdū ꝙ aliū.

Tex. ⁊ cō. 25.

Hoc igit mō quicūq; antiquoꝝ cōsiderāt quidditatē anime per id qđ mouet: dicūt animaȝ esse aliquid quod maxime ⁊ primo ⁊ essentialius motum est: siue hoc sit athomus: siue numerus: siue intellectus: sicut diximus.

Capitulū.ij. de opinionibus eoꝝ qui animā per cognoscitiuū diffiniēdā eē dixerunt.

Quicūq; aūt dixerūt animā esse diffiniendaȝ penes cognoscere ⁊ sentire ea q̄ sunt: attribuendo cognoscitiuū eē velut magis essentiale ⁊ motiuū esse sicut potētiā que cōsequit essentiā anime: isti dicūt aīam esse principia reꝝ naturaliū mālia vel agētia: q̄ alia principia nō viderūt: ⁊ differūt: quia alij īter eos dixerūt ista principia eē plura: ⁊ alij dixerūt ea esse vnū. Empedocles.n. qui dixit sex eē principia: mālia q̄tuor: ⁊ duo agētia: dixit animā eē ex oībus his elemētis: ⁊ aīaȝ eē vnūq̄dq; istoꝝ. Et rō q̄dē inducēs istos fuit subtilis: videbāt.n. ꝙ nihil est qđ sit potētia omnia fieri: ⁊ nihil eoꝝ ẜm actū in nā: nisi mā prima: ⁊ cū hāc ꝓprietatē in cognoscitiua potētia anime īuenisset: ⁊ ꝑcipue i itellectu potētiali arguebāt cognoscitiuā potētiā ⁊ intellectū potētialē eē aliquid materie prime: sicut adhuc hodie multi errātes faciūt noym ⁊ mām idē arbitrātes. Cuius adhuc aliā inducūt rationē fortiorē dicētes nihil restrigere potētiā materie nisi formam: ꝓpter quod videm⁹ mām determinatā q̄titate ⁊ cōtrarietate eē paucioꝝ formaꝝ capacē: q̄ sit mā determinata q̄titate tm̄. Siliter aūt materia nō determinata q̄titate esset amplioris capacitatis formaꝝ: q̄ illa que q̄titate determiata est. Hoc aūt est: q̄ ex formis nō habet nisi formā primā: forma aūt prima est que cōstituit essentiā primā in ordine reꝝ nāliū: hoc āt est itellectualitas. sicut ꝓbabit in phīa prīa: hec igitur est potētia capiēs oēs formas iferiores ꝑ amplitudinē potētie mālis que est ipsa. Ampli⁹ āt vna potestas nature erit in omnibus in quib⁹ est ꝑ principiū vnū ⁊ idē. Sed potētia recipere formas: ⁊ actu nō habere quedā est ptās nāe: q̄ est in mā ⁊ in aīa: ierit ergo rōne vnius ⁊ eiusdē principij: hoc aūt principiū nō est nisi mā: ergo opȝ ꝙ materia prima faciat h̄ in aīa. Iste rōnes ⁊

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ſiles q̄ adhuc detinēt mltos īduxerūt primos phos ad
hoc ꝙ dixerūt ꝙ aīa ē ex pricipiȷs mālibꝰ nāe. Adhuc
āt ipi ſuppoſuerūt ꝙ cognitio nō exiſtit aīe niſi ꝑ aſſi/
milationē cognoſcētis ⁊ cogniti: ſicut ⁊ verū eſt. Ad/
huc aūt ponebāt aliā ꝓpōnē verā ꝙ nihil cognoſcit ni
ſi a pricipiȷs ſuis ſicut ēt ꝓbaᵗ in pricipio phicoꝝ: ꝙ in
tellige ⁊ ſcire circa oēs ſciētias nō ē niſi ex principiȷs
cauſis ⁊ elr̄is reꝝ. Et poſuerūt iteꝝ tertiū verū ꝙ aīa
cognoſcat oīa. Et ſyllogizabāt ꝙ cognoſcēs oīa ſile ē
in forma cū pricipiȷs oiūz nihil āt ē ſile cū pricipiȷs oi
um niſi qđ ē ipa pricipia pria vl' ex ipis pricipiȷs pri/
mis: igiᵗ aīa aut erit ipa pricipia pria: aut ex principiȷs
primis ꝯſtās: hec igiᵗ ſūt q̄ īduxerūt antiquos ad dicē
dū aīaz eē pricipia reꝝ vl' ex ipſis. Et ꝑꝑ paucitatē ex
ercitiȷ in ſtudio nō ſciuerūt ꝙ alia ē potētia cognitiōis
⁊ alia materie: qm̄ illa q̄ ē itellectꝰ poſſibilis ⁊ cogno/
ſcitiue potētie ꝓportionaᵗ vl'i ⁊ ꝑticulari qbꝰ ꝑficiᵗ ẜʒ
actū: potētia āt māe ꝓportionaᵗ formis ẜʒ eē qbꝰ ẜm
actū efficiᵗ ⁊ ꝑficiᵗ: ꝑꝑ qđ in aīa nō ē mā vl' itelligētia:
ſed potētia in aliquo materie ſil'is ⁊ in aliquo diſſil'is.
Silr̄ āt qm̄ antiq videbāt ꝙ cognitio nō exiſtit in aīa
niſi ꝑ aſſimilationē cognoſcētis ⁊ cogniti: ſi vidiſſent
ꝙ h̄ aſſimilatio fit ꝑ itētiōes reꝝ: ⁊ nō ꝑ eſſentias eaꝝ
eo ꝙ itētio lapidis ē in aīa: ⁊ nō ipe lapis nō erraſſent.
Sʒ neſciuerāt illud ⁊ poſuerūt aſſimilationē nō poſſe
fieri niſi ẜm formā eē ꝑficiētē ⁊ dātē: ⁊ iō in errorē idu
cti ſūt. Sʒ de oībꝰ his nobis iferiꝰ erit iquirēdū. Sed
ea q̄ h̄ dicta ſūt ad excuſationē antiquoꝝ ſūt dicta vt
ſciamꝰ qm̄ ſubtiles rōnes fuerūt q̄ eos iduxerūt. Sic
igiᵗ Empe. dixit aīe aſſimilationē fieri cū oībꝰ qꝛ ex pri
cipiȷs ē oiūz: ⁊ iō terra cognoſcit terrā: ⁊ ether quem
aerē eē voluit cognoſcit ethera: ⁊ aquā aq̄ ⁊ qꝛ ſpiritua
lioꝛ ē ignis iō dixit h̄ manifeſtū eē ꝙ aīa igne cognoſcit
ignē: ⁊ in efficiētibꝰ pricipiȷs idē dixit: qm̄ ꝯcordia co
gnoſcit ꝯcordiā: ⁊ diſcordia cognoſcit diſcordiā. Hec
Tex. 7. cō. 26. igiᵗ ē opinio empe. de aīa. Eodē āt mō h̄ ē ꝑ eādez
rōnē plato in thymeo aīaz dixit eē ex elr̄is non qđē ex
eiſdē q̄ dixit empe. ſʒ ex aliȷs q̄ plato oiūz poſuit el'a:
habuit. n. idē idicēs qđ habuit Empe. quātū ad ſilitu
dinē itellectꝰ poſſibilis cū mā. Et quātū ad h̄ qđ ē co/
gnitionē fieri ꝑ aſſimilationē cognoſcētis ⁊ cogniti ⁊
ꝙ nō ſit cognitio reꝝ niſi ꝑ pricipia reꝝ ⁊ iō dixit co/
gnoſci ſile ſili: ⁊ res eē ex eiſdē pricipiȷs ex qbꝰ ſūt co
gnite. Et verū in h̄ dixit plato: ſic pʒ ex p̄dictis. Sicut
āt dixit i thymeo ita ēt dtmiauit i dcis ſuis d phia pria
vbi loqᵗ d primis reꝝ pricipiȷs. Ibi. n. dixit ꝙ ipʒ aīal
qđ ē forma ſeparata ⁊ ē genꝰ ꝯtinēs i ſe ſpēs aīaliū exn̄s
aū h̄ ꝯſtituiᵗ ex ipa ydea vnitatis ⁊ pria lōgitudie ⁊ la
titudine ⁊ altitudine. Et alia q̄ ſūt in alia coordiatiōe
alterꝰ generis ꝯſtituūtur ſili mō ⁊ nō fuit platonis in
tellectꝰ irriſoꝛꝰ queadmodū multi crediderūt. In oibꝰ
eni vnitas ē a formaꝛ oʒ ꝙ in quolibet genē vno fuit
vna forma pria ẜʒ itētionē q̄ ē genꝰ illud. Et illa forma
reduplicata de potētia in actū ꝯſtituit ſpēs diuerſas ẜʒ
ꝙ reduplicaᵗ ad diuerſos actꝰ: hāc igiᵗ formā qꝛ ſepa/
tā poſuit plato. vocauit ydeā qđ latine ſonat forma: eo
ꝙ oīa ſequētia formaᵗ. Sepatā āt poſuit eo ꝙ ꝑ eſſen
tialia ſibi nō depēdet ab aliquo poſterioꝝ. Nullo eniz
aīali exn̄te in ſpē ⁊ idiuiduo adhuc remanet ſba aīata
ſenſibilis eo ꝙ nō trahit eſſentiā ab eis ſic iā dictū ē: qꝛ
āt yd'a ē ſbſtātie corporee: iō pria pricipia corpoꝝ po
ſuit cū ydea pria eē pricipiū aīalis: fluit āt pūctꝰ ex vni
tate ⁊ linea ex binario: ⁊ ſuꝑficies ex ternario ⁊ corpꝰ
ex q̄ternario. Qm̄ ſi ego accipiā primū idiuiſibile in h̄
ꝯueniet ⁊ pūctꝰ ⁊ vnitas ſi āt addidero dicēs primū in

diuiſib'le h̄ns pōnē in ꝯtinuo tūc genero pūctū: pūctū
igiᵗ addit ſupra vnitatis rōnē. Quādocunqʒ āt ſūt duo
in genere vno: quoꝝ vnū ſe hʒ ex additiōe ad alterū:
illud qđ ex additōe ē pricipiaᵗ a ſimplicioꝛi. Et hac rō
ne dixit plato pūctū pricipiari ex vnitate. Et hac rōne
diſcreta quātitas ē añ ꝯtinuationē: linea āt oꝛiᵗ a bina/
rio: qm̄ linea ꝯſtituiᵗ in eē ex fluxu pūcti in ꝯtinuū: flu/
xus āt oīs vniꝰ ⁊ eiſdē idiuiſibilis neceſſario ē ab vno
idiuiſibili pūcto in aliud idiuiſibile punctū: ⁊ ſic linea
duo idiuiſibilia pūcta hʒ actu quoꝝ vtrūqʒ oꝛiᵗ ab vni
tate: ſicut binariꝰ ē ꝑfectꝰ in duabꝰ vnitatibꝰ: h̄ igiᵗ rō
q̄re linea oꝛta ducaᵗ a binario: ſuꝑficies āt oꝛiᵗ a terna/
rio qꝛ tria pūcta poni ẜm actū nō poſſūt in ꝯtinuo in li
nea vna pria ſimplici. Dico āt lineā primā ſimplicē eē
rectā lineā: qm̄ curua ꝯpoſitionē hʒ in ꝑtibꝰ diuerſis ⁊
circularis hʒ ꝯpōnē in formis duabꝰ q̄ ſūt ꝯuexū ⁊ cō
cauū ſicut in phiſicis ⁊ in de. ce. ⁊. m. dcm̄ ē. Tria ergo
pūcta poſita a tribꝰ vnitatibꝰ oꝛta: ſi ẜm actū ſūt pōnē
habētia ñ ꝯtinuabit ea linea vna ſimplex quocūqʒ mō
ꝯtrahaᵗ. Sʒ primū ꝯtinuās ea ē ſuꝑficies: igiᵗ ſuꝑfi/
ciei ꝯtinuitas primū ē in tribꝰ pūctis ẜm actū poſitis
in ꝯtinuo. Si āt pūcta q̄tuoꝛ ponā: ita ꝙ q̄rtū differētiā
ponat a tribus opʒ ꝙ q̄rtū ſigā in ꝓfūdū ꝯtinui qm̄ ſi
ponā in latū nō faciet differētiā ad tertiū ⁊ ſi ponā in
lōgū nō faciet differētia ad ſecūdū. Si āt poſitis q̄tuoꝛ
pūctis nulla ſuꝑficies vna ꝯtinuabit ea: oʒ igiᵗ ꝙ corpꝰ
cōtinuet h̄ q̄tuoꝛ pūcta diſcreta a q̄tuoꝛ vnitatibꝰ exoꝛ
ta. Sicut āt dictū ē ꝙ vna forma ydealis eſt in oī vno
genere ſicut dixit pla. ⁊ verū dicebat ꝙ ē reſoluere oīa
genera ſubalterna ad generaliſſimū ⁊ illꝰ forma redu
plicata ꝑ differētias formaᵗ ⁊ ꝯſtituit oīa alia iferioꝛa
⁊ ꝯtingit generaliſſima reſoluere in ens ⁊ vnū q̄ ſūt oi
um pricipia: vnū āt nihil dixit addere ſupra ens ẜm rē
⁊ iō vnitatē ydealē primā dixit eē oiūz principiū for/
male: ſed magnitudinē ab vnitate ꝑ dimēſiones fluētē
dixit eē pricipiū māle: eo ꝙ phiſica mā eſt illa que tres
habet indeterminatas dimenſiones ſicut nos oſten/
dimus in fine primi phicorum: hoc igiᵗ mō dixit pla.
principiū oium ⁊ formale ⁊ māle eē numeros: ⁊ ſup/
ponebat rē cognoſci ex principiȷs ſuis: cognoſcit ergo
ex talibꝰ numeris qui ſūt eētialia reꝝ principia ⁊ cuz
aīa cognoſcat oīa: oʒ ꝙ aīa ſit ex primis numeris q̄ ſūt
eētialia reꝝ principia. Adhuc āt ꝓbabat hoc pla. Tex. 1 cō. 27.
ex ipſis v̄tutibus ꝑficiētibꝰ vires aīe qꝛ itellectꝰ q̄ ꝯcep
tio principioꝝ ē q̄ ſunt reꝝ ſimplices q̄dditates ſtat in
vno nō fluēs ex vno in aliud. Scia aūt q̄ ꝯcluſionū eſt
⁊ effectus ē dēmōſtratiōis: neceſſario ē duo qm̄ exit ab
habitudine extremoꝝ ad mediū in cōceptione cōclu/
ſionis: ⁊ ſic de ꝑfectiōe eius ſūt duo quoꝝ vnū efficiᵗ
ab altero: ⁊ eſt ſicut vnitas terminata vel ſicut pūctus
fluēs in ꝯtinuū ꝑ directū vel diſcretū: ⁊ iō ſingulariter
ſtat fluxꝰ eiꝰ in vno nō obliquatꝰ ad aliqđ qđ ſit extra
ſitū eiuſdē rectitudinis. Opinio āt ē eius: ſicut ſit plani
numerus qꝛ numeri plani primi ſiue ſuꝑficiei ē ternariꝰ
opinio āt cū ſit acceptio duplicis exit q̄dē ex vno ſed
nō ſtat ſingulariter in vno ſʒ dilataᵗ ad timorē ꝯdictoꝝ
riȷ cū certa rōne nō ſit ꝓbata ꝯclo. Sēſus āt firmiſſime
corporis eſt qm̄ acceptiuꝰ ē corpalis forme neqʒ h̄ fa/
cit ſenſus exterioꝛ tm̄: ſʒ ēt ſenſꝰ iteriores q̄ ꝑticulariū
formis iformant q̄ ab idiuiduātibꝰ nō ſūt ſepate. Cū
igiᵗ oīs acceptio ſiue ꝯceptio aīe: aut ſit vl'is aut ꝑticu
laris ⁊ ſiquidē vl'is tūc aut ſimplex aut ꝯplexa: ⁊ ſi eſt
cōplexa aut eſt certe ſtās in vno aut dilatata ad formi/
dinē oppoſiti ⁊ nō poſſūt eſſe plures: opʒ ꝙ oīa q̄ fiūt
in aīa ſint ꝑ hec q̄tuoꝛ. Cū aūt oīs cognitio ſit ꝑ ſilitu
dinem

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dinē cognoſcētis ⁊ cogniti ſicut dixim⁹: op3 ꝙ ip̄a aīa ſilitudinē habeat ad iſta q̄tuoꝛ. Cū igit̄ vnitas forme: ⁊ binarius: ⁊ trinarius ⁊ q̄ternari⁹ ſint ip̄e ſpēs ydeales que ſunt principia reꝝ ⁊ ſūt de numero elemētoꝝ pri/mo res elemētatiū op3 ꝙ aīa ſit rō elemētalis iſtoꝝ numeroꝝ eo ꝙ oēs res iudicant ⁊ cognoſcūt aut itellectu: aut ſcia: aut opiniōe aut ſenſu ſicut dictū eſt. Iſti.n. numeri ſūt forme prime ⁊ ſpēs ⁊ principia reꝝ. Et plato quidē in thymeo dicit aīa3 eē q̄ſi naturā mediā inter intelligētias ⁊ nām ⁊ ſi ſic ſit media op3 ꝙ ſit numerus ydealis ab itelligētia quidē ſm ordinē nature ꝓduct⁹ ⁊ ante naturam exiſtens. Hec igitur dicta ſint de platonis opinionibus.

Capitulū tertiū de opinione: que ⁊ motiuo ⁊ cognoſcitiuo anima3 dicit eſſe diffiniendā: in quo etia3 ē de opinionum collatione.

Tex. ⁊ co. 18. Habitis aūt his que mouerūt antiquos ad dicendū ꝙ aīa diffiniēda erat per motiuū. Itē ꝙ habitis eis ex quib⁹ alijs videbat̄ ꝙ eſſet diffiniēda per cognoſcitiuū fuerūt quidā vtrūq3 iſtoꝝ cōplectētes ⁊ diffiniētes aīas per vtrūq3: dicētes aīa3 eſſe numeꝝ ſeip̄m mouētē: dicebāt aūt ip̄a3 eſſe numerum ꝓpter platonis rōnes: q2 numeꝝ ponebāt eſſe pricipiū oīu3 reꝝ vt ex illo potētiā cognoſcitiuā oīu3 haberet: ⁊ per ſeip̄m mouentem dicebat vt ex illo mouerētur corpa per rōne3 ſuperius itroductā: ⁊ in hāc aīe diffinitōe3 plurimi ꝯſenſerūt antiquoꝝ ſtoicoꝝ q2 ex iſta videbat̄ eis ꝙ aīa3 probarēt imoꝛtalē eē ſicut infe/rius oñdemus: l3 aūt omnes cōueniāt in hoc ꝙ oīa ſūt ex pricipijs primis: tñ differūt i duob⁹: q̄ꝝ vnū ē q̄ ſint illa principia pria: ⁊ ſcdo3 quot ſint numero. Maxie āt differūt in hoc ꝙ dicūt quidā ex eis principia reꝝ eſſe corporea quidā aūt dicunt ea eſſe icorporea ⁊ miſcent principia ex his: ⁊ ad h̄ vtraq3 referēda dicūt eē prin/cipia: ⁊ in multitudine principioꝝ differūt qm̄ quida3 eoꝝ dicūt eē vnū ⁊ quidā plura his pricipijs q̄ ponūt tradunt aīa3 eē corporeā vl' icorporeā ⁊ vnū vl' plura.

Tex. ⁊ co. 19. Quod .n. dicūt ꝙ nā principioꝝ eſt motiua nō eſt irrationabile ſicut nos ſuperi⁹ oñdimus: ⁊ q2 quidā pu/tabāt ꝙ primū motiuū oīu3 ⁊ icorporeū eſt ignis: ideo dixerūt ꝙ aīa eſt ignis quidā: hoc.n.ē ſubtiliſſimū cor/poꝝ ſpē ſm ꝑtes ſuas: ⁊ iter oīa elemēta maxie eſt in/corpore⁹ ⁊ ſpiritualis: ⁊ mouet alia ſicut videt̄ cū ipſe ſit maxie mobilis.

Tex. ⁊ co. 20. Sed l3 democritus falſū poſue/rit tñ dulci⁹ ceteris dixit q2 expōne ſua cūcta cauit q̄ñ retulit ꝓpter quid eſt vnūquodq3 opu3 aīe generaliu3 dixit ei aīa3 quidē ⁊ itellecū idē eē ſicut ſuperius di/ximus: ⁊ cū intellect⁹ ſit eſſentia pria q̄ capacitate am/bit oēs alias: dixit ꝙ habet ex eo ꝙ athomi rotunde pria ſunt principia reꝝ ⁊ ſunt motiua ſicut aīa eo ꝙ habēt figurā q̄ oīb⁹ figuris mobilioꝛ eſt: ⁊ ꝓpter ꝑtes ſubtiliſſimas: figura aūt hec eſt forma rotūda: talē aūt di/cit eē itellectū ⁊ aīa3 eo ꝙ velociter trāſit ab vno i aliud: ⁊ ignē dicit eē eiuſdē ſpēi rotūde: ⁊ iō aīa3 eē ignē vl' ex igne.

Tex. ⁊ co. 21. Anaxago. aūt l3 meli⁹ poſuerit ꝙ democritus: tñ nō adeo dulciter ſm phiā dixit ꝙ min⁹ certificauit: alicubi.n. videt̄ q̄dē alteꝝ dicere aīa3 ⁊ itelle/ctū ſicut ſupius dixim⁹: alicubi āt videt̄ vtriſq3 vti ſic vna nā: ⁊ iō ⁊ itellectū poſuit oīu3 eē principiū maxie ⁊ ſolū eūdē dicit eē iter oīa q̄ ſunt ſimplicē ⁊ imixtū ⁊ purū: ⁊ nos iā oñdim⁹ q̄re dixit ip̄3 eē principiū qm̄.ſ. in eo ē oīu3 capacitas ſicut in pricipio prio māli. Simplicē aūt dixit eē eo ꝙ nō extēdit̄ corporeitate ⁊ ꝯrie/tate: imixtū āt eo ꝙ nō cōmixt⁹ eſt organo alicui⁹ cor/poris ꝑ ſuā opationē ſ3 remanet ſepat⁹ purus āt eſt eo

ꝙ capit eēntias puras reꝝ ⁊ nō eē ip̄aꝝ in mā: ⁊ māe appēdicijs: ⁊ hec poſitio in paucis peccat: ſ3 nō certificat: q2 dicit ꝙ ab eodē h3 ⁊ cognoſcere ⁊ mouere: eo ꝙ dicit itellectū oīa mouere: ⁊ hoc eē nō pōt: q2 idē eodē mō ſe hn̄s nō pōt eē māle ⁊ efficiēs: eſt āt mālis ⁊ paſſiua potētia cognoſcitiua ⁊ motiua: eoꝝ q̄ ſūt effi/ciēs. Ex antiquis āt phis ytalicis: de quib⁹ extat ꝑua reminiſcētia fuit meliſſus q̄ opinat⁹ ē aīa3 ꝑ motiuū eē diffiniēdā: q2 dixit magnetē hēre aīa3 ꝑ quā ferrū trahit: diogenes āt ſic ⁊ alteri q̄dā dixerūt aīa3 eē ae/rē quēdā eo ꝙ cognitiuo ⁊ motiuo dicebāt eā diffiniri: ⁊ aerē dixerūt pricipiū oīu3: ⁊ ita eē pricipiū cognitiōis in aīa: ⁊ eundē dixerūt eē ſubtiliſſimū ⁊ ita eē in aīa eūdē aerē principiū mot⁹ quo mouet aīa. Eraclit⁹ āt ciuis epheſius: oīu3 pricipiū dixit eſſe vaporē: ⁊ ex ip̄o ꝯſtitui oīa alia ⁊ eūdē dixit eē icorporaliſſimū ⁊ mobiliſſimū: eo ꝙ ſemꝑ fluat ⁊ dixit ꝙ nihil entiū ē ꝙ nō ꝯtinue moueat̄: ⁊ iō cū cognitio ſit ꝑ aſſimilatione3 eo ꝙ cognoſcēs oīa ſit mobiliſſimū: ⁊ iō ipſe ⁊ multi alij fumū cordis ⁊ vaporē dixerūt eē aīa3. Similē aūt his cā3 iducētē habuit almeō q̄ a q̄buſdā thales q̄ vn⁹ de ſeptē ſapiētib⁹ fuiſſe credit̄: hic.n. l3 nō diceret aīa3 eē vaporē vl' fumū: tñ dixit ꝙ ē q̄ddā diuinū q̄d mouetur ſp̄ mouēs ſeip̄3: ⁊ iō ēt imoꝛtalē dixit eē aīa3: q2 ſit pricipiū mouēs primū. Si.n. daret nō moueri: tūc ēt ñ moueret ſic dixerūt. Si āt primū nō mouet tūc nihil ſcdoꝝ mouet vl' mouet̄ ſic hitū ē in.viij.phicoꝝ ⁊ ſic ceſſat mot⁹ in tota nā q̄d ē icōueniēs: o3 igit̄ ꝙ ſe ſp̄ moueat. Eſt igit̄ imoꝛtalis. Hec āt rō ſcripta ē i phedrone platōis: ⁊ iō dixit thales aīa3 ꝯpari dijs celeſtib⁹ imoꝛtalib⁹: q̄ ſūt itelligētie mouētes q2 mouere inē aīe ſic intelligētijs imoꝛtalib⁹: q2 ex ſe mouent celeſtia ſic ⁊ aīalia. Moueri.n. vidit oīa diuina ꝯtinue ex ſeipis ſic ſolē lunā ⁊ aſtra ⁊ celū totū. Almeon āt talē dedit ō aīa phiā3 ꝑꝑ h̄ ꝙ vidit aīa3 mouere ꝑ itellectū: ſic ⁊ celū mouet̄: ⁊ iō aīa3 dixit eē pricipiū mot⁹ primū: ⁊ ñ poſſe nō moueri ⁊ ñ mouere: ſic n3 pria poſſūt a motu ceſſare: dixim⁹ āt rōnē hui⁹ in phicoꝝ libro vltio. Magis āt groſſi nō adeo efficaces rōnes habuerūt iducētes eos ad ponēdū. Hiſpus q̄dā vulgaris philoſoph⁹ dixit aīa3 eē humorē aqueū: ⁊ videt̄ ſibi ꝙ hoc pſuaſerit a ſemie gñatiōis q2 ſemē oīu3 generatoꝝ ē humidū aqueū ꝙ cito recipiat mēbroꝝ effigies: fuit āt cā dicti q2 vidit vtutē formatiuā eē in humido retētā ꝑ viſcoſitatē ſpmatis q̄ format mēbra oīa: ⁊ hāc putauit eē hu/midi nā3 in ſemie: ꝙ nullā cā3 ꝯſiderauit niſi māle: di/xit ḡ prio humorē formare in ſeip̄o organu3: ⁊ poſtea humorē ſemialē radicalit̄ illis organis ibibitū eē aīam aīaliū: ⁊ iō redarguit eos q̄ ſanguinē dixerūt eē aīam dicēs ꝙ humoꝛ ſpermatis nō ē ſanguis: ſpma āt gene/ratōis primā dicit eē aīa3: q̄ format oīa mēbra ⁊ iſūdit ſic pri⁹ dcm̄ ē. Adhuc āt alij groſſioreſ ſanguinē eē aīa3 dixerūt. Illa rōne iducti dixerūt ſentire magis eē ꝓprium aīe ⁊ ꝑ illō dixerūt aīa3 eē diffiniēdā queadmodū dixit Critias ⁊ cū videret corp⁹ ex angue ꝑꝑ frigidi/tatē obſtupeſcē in ſenſu ⁊ ad reditū ſanguis redire ſenſū putabāt v3 ſenſitiuā ſedē hēre in ſanguine: ⁊ eē ſan/guinē ⁊ q2 ſenſū ⁊ aīa3 dixerūt idē eē: iō dixerūt aīam eē ſanguinē. Et vt breuiter dicat̄ oīa el'a iudicata ſūt eē aīa ab aliq̄ antiquoꝝ ꝑter terrā: hāc.n. nulli retulerunt ſolā eē el'3 vl' aīa3 niſi forte aliq̄s diceret eā eē ex oīb⁹ el'tis aut oīa el'a queadmodū empe. hui⁹ āt cā fuit: quia cū duo ſint i q̄b⁹ ꝯualeſcit vita caloꝛ.ſ. ⁊ humoꝛ neutrū eſt in terra: ⁊ iō ēt a paucis el'3 eē terra ponebat̄ ſ3 dicebatur eē fex diſtillās ab oīb⁹ alijs el'tis ⁊ ſic ex alijs eē

Tex. ⁊ co. 32.

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compoſita. vnde etiā illi qui ſanguinez animā eſſe dicebant primas operationes anime vegetabilis ⁊ ſenſibilis in ſanguine vel humore eſſe quē loco ſanguinis eſſe dicebant vel videbāt. Eſt.n. vltimū nutrimētū ſanguis intra venas ex quo eſt cibus ⁊ augmentum ⁊ generatio ⁊ in anima ſenſibili ſenſus: qm̄ etiā ſpiritus animalis in quo deferūtur forme ad vires anime apprehenſiuas reſoluit a ſanguinis humore: ⁊ iō ſanguinez priorem eſſe dicebāt illo: ⁊ qm̄ tam ſanguis ꝙ ſperma operatiōes quas habēt in humido habēt: qd̄ formatur ad mēbra corporis: ſiue in generatione ſiue poſt ⁊ cauſas formales ⁊ efficiētes videre nō poterāt iō animaz primū humidū ⁊ omniū humidoꝝ principiū eē dicebant. Animaz.n. ꝑpter potentiā que eſt in ea ad omnia quodāmodo materiale ⁊ primū principiū eſſe credebant: ſicut ſuperius dictum eſt.

Capitulū quartū de tribꝰ in ſūma p̄ q̄ aīa ab antiqͥs diffiniebat: q̄ ſūt motiuū: cognoſcitiuū: ⁊ icorporeū.

Tex. ⁊. co..33. Vt aūt ad ſummā reducamus omnia ex quibus antiqui aīaz dixerūt eſſe ⁊ diffiniri: dicimus ꝙ tria ſūt que dixerūt ei ineē ſubſtātialiter: hoc eſt motū: ſenſū: ⁊ icorporeū. Et nos quidē iaz ante oſtēdimus rationes bonas ⁊ ſubtiles: que iduxerunt eos ad hoc ꝙ dixerūt ei ineē motuz: quo ſeipſaz mouet ⁊ ſenſuz qꝛ ſenſū in ea idē reputabant cū intellectu oēm virtutē apprehēſiuā ſiue cognitiuā ſenſū vocātes. Sed icorporeū ineē eidez dicebāt hac ratione qꝛ videbāt ꝙ oīs forma que determinat ⁊ ꝑficit materiā poſt corporeitatē h̄z nāz ſibi adueniēs diuiſibilis ⁊ corruptibilis ē. Aīaz āt videbāt idiuiſibilē ⁊ icorruptibilē ⁊ iō icorporeū dixerūt ei ineē per nāz. Amplius aūt nullū corpoꝝ mouet ſeipſū ſicut ꝓbatū eſt tam in phiſicis ꝙ in celo ⁊ mūdo: aīaz autē dixerūt mouere ſeipſaz. ⁊ iō dixerūt icorporeā. Amplius nulla potētia determinata corporeitate ē potētia vel omnia fieri: igitur neceſſario eſt incorporea: Adhuc quicqͥd ſm eē in corpore eſt quātitatē habet ꝑ ſe vel per accidēs: forme aūt que ſūt in aīa cognoſcēte ſimplices ſunt nullius omino quātitatis exiſtētes: igit anima nō pōt eſſe corporea. His igit rōnibus ⁊ ſilibus inducti dixerūt anime ineē per ſubſtātiā icorporeū ⁊ per ipſū aīaz diffiniri nihil icōueniēs i h dicētes. Sed in ſuppoſito icorporei multū errabāt ꝑpter nouitatē eoꝝ in phīa qm̄ incorporeū eſſe dicebāt raꝝ. quod tactui ⁊ viſui nō manifeſtat: ⁊ ſic iciderūt in errores diuerſos aerē vl' vaporē dicētes eſſe animā: hoꝝ autē triū que dicta ſunt quodlibet reduxerūt ad aliquod nature principiū eo ꝙ aīaz videbāt habere ꝓprietatē primi principij alicuius in mouēdo ⁊ quieſcēdo vl' cognoſcēdo ſicut ſupra manifeſtatū eſt: ⁊ iō illi qui aīaz incognoſcēdo dixerūt eē diffiniendā ponebāt aīaz eſſe aliquid materie: prime: etiā id qd̄ ipſi ſupponebāt eſſe materiā primā dicebāt eſſe aiam ⁊ iō dixerūt eā eſſe aut elemētū primū aut id qd̄ ꝓpria cōpoſitione cōponit ex primis elemētis: qm̄ ſicut dixi primū determinās potētiā materie prime eſt itellectualis. ⁊ cognoſcitiua natura: ⁊ in hoc ſiliter omnes ꝑter vnū dixerūt quo ad cāz dictū: lꝫ valde eſſent diſſimiles in determinādo ſuppoſitū eli qd̄ aīaz eē dixerunt. Cā aūt dicti fuit ꝙ ſile ſili cognoſcit: eo ꝙ omnis cognitio eſt per aſſimilationē: ⁊ qꝛ aīa cognoſcit oīa: ⁊ cognitio

Tex. ⁊. co. 34. reꝝ eſt per principia reꝝ: ideo dixerūt eā ꝯſtitui ex primis principijs reꝝ. Et qͨcūqꝫ iter eos dixerūt tantuz vnā eſſe cāz que materialis eſt entiū ſūt elemētū aliqͥd dicētes eſſe principiū vnū. Illi etiā aīaz vnū illud eſſe dixerūt vt ignē vel aerē vel aliqd̄ alioꝝ elemētoꝝ: plura vo dicētes cauſas ⁊ prīcipia mālia dicūt aīaz eē plura vel ꝓpria cōpoſitione cōponi ex pluribꝰ: ſicut ex ſuperius hītis facile pōt patere. Anax. aūt ſolus cōſiderās altiꝰ ipaſſibilē ⁊ imālē dicit itellectū ⁊ nihil hēre cōe in eſſe cū alijs elemētis corporalibus: voluit enim anaxagoras duo eſſe principia ⁊ cauſas quoꝝ vnū eēt efficiēs: reliquū mālē: ⁊ vnū quidē dicebat eē itellectū oīa agentē ſm formas quas h̄z apud ſe ⁊ diſtinguētē Reliquū aūt dicit eſſe chaos primū: ex quo intellectꝰ format ⁊ diſtinguit res: ⁊ lucē ſbſtātiatā ⁊ ſubſtātē huius intellectus dixit eſſe aīaz: ⁊ iō nō habere cōez materiā cūz alijs: ⁊ iō eſſe ipaſſibilē oīno ineē: ſed agere dixit eūz formas ſuaꝝ paſſionū vel apprehenſionū in his q̄ itelligit ſicut primꝰ itellectꝰ agit formas in rebꝰ ⁊ iſte ſbtilit dixit: pp qd̄ laudat ariſto. eū i multis locis qm̄ abſqꝫ dubio veritatē dixit de itellectu agēte: ſed tn̄ qꝛ nō perficit itelligere ⁊ cognoſcere in aīatis niſi ex intellectu poſſibili ⁊ cognitione ſenſibili iō nō ſufficiēter dixit: ⁊ cū intellectus imaterialis ſit: ⁊ nulli hēat aliqͥd cōe: qualiter cognoſcat res: ⁊ ꝑpter quā cām determinata ⁊ diſticta cognitō ſit in eo: cū ipe nō ſit niſi lux cōmunis itelligibiliū Anax. nō dixit nec ꝑſpicuū eſt ex his que dicta ſunt ab eo vel ab alijs. Quicūqꝫ āt in Tex. ⁊ cō. 35.

principijs ponūt eſſe ꝯrietates: eo ꝙ nō ſolā materiaz dixerūt eſſe principiū: ſed etiā ꝯtraria agētia dicebant illi ꝑpter eandē cauſaz quā diximꝰ cōſtitui dicūt aīam ex cōtrarijs. Quicūqꝫ aūt non dicūt duo cōtraria agētia ſed vnū primū eſſe agēs: ſiue illud dicāt calorē ſiue frigus: ſiue aliqͥd huiuſmodi de ꝯtrarijs primis: cōſequenter etiā dicūt aīaz eſſe illud vnū quod ponūt eſſe principiū ꝯriū: ⁊ videt ꝙ cōſequant hāc rōnez ex ipis noibus aie ⁊ operationū eius. Quidā.n. dicūt ipſaz eē calorē: qꝛ pp calorē nālē viuere eſt in viuētibus cū aīa ſit ſm ſuā ſubſtātiā principiū vite: ſicut in ſcdo huiꝰ ſcie oſidemꝰ. Alij āt dicūt eā eſſe frigus: eo ꝙ vident in reſpiratione attrahi frigus vt tēperet calor cordis in quo eſt ſedes vite. Et ſcias ꝙ ſubtiliores oibus fuerūt qui diffiniuerūt eā icorporeā ⁊ mouentē ſeipſaz: ⁊ dicebāt eaz eſſe cognoſcitiuā: hec nō diuiſiz: ſꝫ ſimul anime attribuētes: ⁊ de icorporeo quidē ⁊ cogniſcitiuo ſatis ad preſens pꝫ per āndicta. Mouēs aūt ſeipz qͥliter dixerūt iaz prius diximꝰ. Sed adiūgendū ꝙ hec tria phī dixerūt ex tribus que ſunt in aīa. Eſt eni in aīa qd̄ eſt ſilitudo lucis prime cauſe: ⁊ imago eius: ⁊ eſt in ea qd̄ eſt ſub ipſa in ordine tertio: qꝛ ſm ordinē nature inter animaz ⁊ primā cauſaz eſt intelligētia: ⁊ quo ad hoc ē aīa in potētia aliq. Eſt itē in ea ꝙ ipſa eſt forma ante corporeitatē ſm nāz exiſtēs: ⁊ hoc voluerūt dicere ſūmi phī: qm̄ dixerūt eā eſſe ante māz ⁊ poſt intelligētiā in orizōte eternitatis ⁊ tēporis: qm̄ tēpus accedit ad mutabilitatē ſubiecti: ⁊ materie nālis que determinata eſt quātitate. Eternitas aūt eſt in ipa cā prima ⁊ itelligētijs quātum ad ſtatuz imutabilitatis lꝫ iceperint per creationē intelligētie in momēto tēpis. Sciuerūt ergo ꝙ cū pria cā ſit primū mouēs: ꝙ imobile quidē eſt ꝑ ſubſtātiaz ſꝫ mouet ſe in omne qd̄ eſt per largitionē eē ⁊ bonitatuz ſuaꝝ: eo ꝙ ipm ꝓcedit in omne qd̄ eſt ſicut cā imobilis dicit in effectū ꝓcedere qn̄ largit ei eē ſile cāe: quātū pōt recipere ſm analogiā cuiuſlibet effectꝰ: ita itelligētia fluēs ab ipō largit ⁊ ꝓcedit vlius ⁊ minꝰ vlr ſm qd̄ eſt intelligētia altior ⁊ iterior. Et tertio aīa ſic mouet ſe in ſuū vniuerſū: qd̄ eſt corpus vnicuiqꝫ organo dādo de vita ⁊ bonitatibus eius quātū pōt recipere: ⁊ hoc dicebāt motū aīe quo mouet: ⁊ nō dicebāt ſibi cōuenire motꝰ phiſicos. Inquātū āt diſtat in tertio ordie

exiſtens

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exiſtēs eſt ipſa potētia quicqd eſt: ⁊ ſic ſit in ea poten/tia cognitionis oīuz ad modū mãe prime. Sed ex or dine ad tēpꝰ ⁊ ad phyſicā materiā corporis cuiꝰ ē ipſa pfectio eſt incorporea: ⁊ h̄ pcipue conuenit aīe rōnali cuiꝰ aīe cetere ſunt vmbre quedā: ſicut in ſequētibꝰ pa/tebit: hec āt ſnia pfecte colligit aīe diffinitionē: ſm ꝙ ipſa eſt exiēs a cā prima ad ſilitudinē accedēs mãe ⁊ reſpiciens corpꝰ ꝙ dicat eſſe motiuū ſuipſiꝰ ⁊ cognoſcitiuū ⁊ incorporeū. Hec qdē igit tradita ſunt ab antiquis de aīa: ⁊ ppter q̄s ſic dicant cauſas: dictū eſt ſuf/ficienter ſm pſentem intentionē.

Caplm. v. de ꝯdictiōe opinionū in cōi: que diffinie/bant animā per motiuū ſuipſius.

Tex. ⁊ cō. 36. In ꝯdicendo aūt iſtis opinionibꝰ qm̄ in veri/tate in multis errabāt primū cōſiderandū eſt de motu quo dicūt aīam eē diffiniēdam ⁊ nō obijciamꝰ ꝯtra hoc ꝙ ipſa dicit eē motiua: ſꝫ ꝯtra hoc ꝙ ipſa dicit moueri a ſeipſa: ⁊ hoc eē ei ſubſtantiale ⁊ intrās diffinitionē eius. hoc aūt ꝯſiderādū ideo eſt: qꝛ magis aīe videt repugnare ꝙ alia duo: qm̄ nō tm̄ for/taſſis falſum eſt moueri incē ſibi: ſicut ſubāle ineſt ei de cuiꝰ eſt ſuba: ſꝫ vnū etiā impoſſibiliū eſt ꝙ ipſa p ſe moueat: ſicut mobile de cuiꝰ eſſentia nō eſt motus. Si eniꝫ de eſſentia ſua eēt motꝰ ipſa in eē nō ſaluaret neqꝫ ꝯſtitueret niſi p motū ſicut ventus ſm diffinitionē qua diffinit ꝙ vētus eſt aer motꝰ a quo ſi auferat itellectꝰ motꝰ iam nō eēt vētus: ⁊ ſicut ꝓcella diffinit: ꝙ ꝓcella eſt aq̄ mota: tūc enim ſi intelligat auferri ab aq̄ motus iam nō erit ꝓcella. Siliter igit ſi aīa diffinit p motū in tellecto ꝙ motꝰ auferat ab aīa nō erit iam aīa: ſed hoc eſt irriſoriū: igit impoſſibile eſt aīam diffiniri p motū. Amp. motꝰ eſt actꝰ imꝑfectꝰ ⁊ imꝑfecti ſicut in phicis ꝓbatū eſt erit igit hoc maxime imꝑfectū in quo motꝰ iam nō eſt ſolū vt in ſubō: ſꝫ etiā intrat in eſſentiā ipſiꝰ ſicut diffinīēs intrat in eſſentiā diffiniti: eēt igit aīa im/perfectiſſima inter oēs res: ſi motꝰ eēt diffinitiuū eius: his igit rōnibꝰ ꝓbat aīam nō debere diffiniri p motū. Qō aūt dicūt neceſſariū eē oē mouēs p ſe moueri nos in. viij. phicoꝝ oñdimꝰ nō eē neceſſariū: qꝛ in quolibet ordine reꝝ. primū mouēs nō mouet: ⁊ ita etiā in moti bus aīaliū in q̄bꝰ inuenit mouēs motuꝫ: ⁊ inuenit mo/tuꝫ tm̄: ac pinde neceſſariū eſt in ordine inueniri id qō eſt mouēs tm̄. Motū eniꝫ mouēs eſt cor. ⁊ motuꝫ tm̄ forte manꝰ aut pes. Nullū aūt corpoꝝ aut pars corpo ris pōt eē mouēs tm̄ vt in phicis ꝓbatū eſt: ḡ non cor/poreū eſt id qō eſt mouēs tm̄: ⁊ h̄ eſt aīa. Nō igit ineſt

Tex. ⁊ cō. 37. ei motꝰ ſicut ſubō qm̄ id cui ineſt motus ſicut ſubō id mouet. Volumꝰ aūt oſtēdē ꝙ īpoſſibile eſt aīaꝫ mo ueri: oē enim qō mouet altero duoꝝ modoꝝ motus mouet vel vtroqꝫ: aut eniꝫ mouet ſm ſeipſum ⁊ p ſe: aut ſm alteꝝ: ſm aūt alteꝝ dicimꝰ moueri adhuc du/pliciter. Aliqd enim dicit moueri alteriꝰ motu eo ꝙ in eſt illi qō mouet: ſicut ꝯtētū in cōtinēte ſicut nauta na/uis motu mouet: aut ineſt ei ſicut pars eſt in toto: ſicut manꝰ mouet motu totiꝰ corporis: ⁊ vtrūqꝫ iſtoꝝ ſepa tū ab eo cui ineſt pōt moueri p ſe. Qō aūt nauta in na ui nō moueat ꝓprio motu ⁊ p ſe manifeſtū eſt: qꝛ nau/ta cū ſit hō nō hꝫ motū ꝯuenientē ſibi p ſe niſi motum pedū q̄ eſt ambulatio. Hoc aūt qm̄ eſt in naui ⁊ mouet motu nauis nō vtit: ſꝫ potiꝰ nauigatione. Nō ḡ tūc mo uetur p ſe. Scōm aūt alteꝝ etiā dicit moueri qō mo/uetur motu alteriꝰ: ⁊ cū ſepat ab eo nullo mō pōt mo

Tex. ⁊ cō. 38. ueri: ſicut mouet albedo ⁊ ſcia ſor. moto ſor. lꝫ ſm ſe nūqꝫ moueri poſſit. Cū aūt ſic duplr dicat aliqd moueri p ſe ⁊ p accidēs: nūc nō intendimꝰ inquirere ſi aīa mouet p accidēs: ſed potiꝰ ſi mouet p ſeipſam ⁊ ſi pticipat motū: ſicut intrantē diffinitionē ſuā: ⁊ iaꝫ pro bauimꝰ aīam nō pticipare motū ſicut diffinitū pticipat ſua diffiniētia. Reſtat ḡ vt probemꝰ aīaꝫ nō per ſe mo ueri. Cū aūt q̄tuor ſint motꝰ ſpēs: ſi ſm generales ter/minos numerent licꝫ tres tm̄ ſint ſm genera: ſicut oſtē dimꝰ in. v. phicoꝝ: hoc eſt loci mutatio: ⁊ alteratio: ⁊ augmentū: ⁊ diminutio: oꝫ cōcedere ꝙ ſi aīa mouet: ꝙ ipſa aut ſm vnā iſtaꝝ ſpecieꝝ motꝰ mouet: aut ſm plures coꝝ: aut ſm oēs. Si igit nō mouet aīa ſm acci dens: tūc oportet ꝙ nāliter ſit mobilis: ⁊ vt naturali ter inſit ei motꝰ: ḡ ⁊ locꝰ cōuenit ei p ſe: qꝛ oēs iſti mo tus ſunt in loco ſm aliquē modū: ⁊ hoc planuꝫ eſt de loci mutatōe recta: qꝛ illa de loco ad locū eſt. Simili/ter aūt planū eſt de augmēto ⁊ decremēto: qꝛ ibi incre mentū fit in locū maiorē ⁊ decrementū in locū mino/rē: ō alteratōe etiā phica palā eſt: qm̄ illa nō fit niſi q̄li tatibꝰ actiuis ⁊ paſſiuis trāſmutātibus corpora phica. Qualitates actiue ⁊ paſſiue diſſoluūt vel cōſtringunt ptes mãe q̄s mouēt: ⁊ hec diſſolutio ⁊ ꝯſtrictio nō fit ſine motu locali partiū q̄ ad inuicē accedūt in locū mi norē: qm̄ cōſtringunt ⁊ recedūt ab inuicē in locū maio rē qm̄ diſſoluūt. Aīa igit erit i loco circūſcripta: ita ꝙ principiū mediū ⁊ finem eſt ei aſſignare in loco: ḡ ipſa erit corpꝰ ⁊ ex hoc ſequit ꝙ nō ſit primū mouens: qm̄ oē corpꝰ eſt motū ab alio diſtincto ab eo p eēntiaꝫ tm̄: vel diſtincto ab eo p eēntiā ⁊ locū vt ꝓbatū eſt in. viij. phicoꝝ ⁊ in. vij. Sequit āt etiā ꝙ ipſa nō ſit cognoſci tiua omniū: qm̄ iā ꝓbauimꝰ ſuperiꝰ ꝙ potētia determi nata corporeitate nō pōt fieri oīa: ſequit etiā ꝙ ipā nō ſit icorporeū ſicut p ſe pꝫ: ⁊ ſic ex illa ſola pōnc oīa q̄ aīaꝫ diffiniūt ſunt deſtructa. Quare āt quilibet iſtoꝝ motuū ſit p ſe ⁊ p accñs in. v. phicoꝝ a nobis eſt oñſū

Si āt ſicut dicūt mouere ſeipſaꝫ eſt ſuba aīe: ſicut diffiniēs eſt ſuba diffiniti: tūc oꝫ ꝙ nō inſit ſm accñs vt diximꝰ albū vel tricubitū moueri: hec eni mouent ſm accñs vt diximꝰ ex eo ꝙ inſunt ei qō per ſe mouet qō eſt corpꝰ. Et iō nō ſequit ꝙ albedo vel mēſura tri cubiti per ſe ſit in loco: ſed h̄ ſequit de aīa q̄ ſm natu/rā ⁊ ſubam ponit participare motū: nō eni pōt dici ꝙ circulariter mouet qm̄ hoc mō aīma aīalium nō mo/uet corpus neqꝫ talis motus manifeſtatur in ipſa. Tex. ⁊ cō. 39.

Amplius oē qō mouet aliquo motu quodcunqꝫ ſit illud: moueri etiā pōt motu ſm locū. Queramus ḡ de aīa qm̄ ſi ipſa mouet naturaliter tūc etiā mouet violē ter ⁊ ecōuerſo ſi mouet violēter tūc etiā mouet natu/raliter. Eodē āt modo ſe habet de quiete. In quēcūqꝫ enī locū mouet naturaliter i eodē quieſcit naturaliter Et ad quēcūqꝫ locū mouet violēter in eodē quieſcit violenter: ſicut mōſtratū eſt in. v. phicoꝝ: ⁊ primo ce. ⁊ mū. In quibꝰ āt locis aīa habeat motꝰ nāles ⁊ natu/rales quietes: ⁊ in quibꝰ habeat motꝰ violētos ⁊ quie tes violentas nō erit facile aſſignare: etiā ſi licentiā ha beat fingendi: qꝛ neqꝫ ſimile aliquid poterit inuenire. Tex. ⁊ cō. 40.

Ampliꝰ ex quo locales habet motꝰ oē qō phiſice quo cūqꝫ motu p ſe mouet ⁊ ea ſunt eiuſdē nature quoꝝ motꝰ eſt ad locū vnū eūdē. Si dēt aīa ſurſum moueri ipſa erit ignis vel ignee nature. Si vō dēt deorſū mo ueri: ipſa erit terra vel terree nature: qm̄ iſti motꝰ ſunt iſtoꝝ corpoꝝ. Eodē aūt modo ſequit ꝙ aliqd ſit d̄ na tura medioꝝ elementoꝝ ſi dicatur ad loca medioꝝ elementorum moueri per naturam. Quoniā auteꝫ oē qō eſt primū mouēs ſeipſuꝫ mouet ſe ſm motū localē vt in phicis determinauimꝰ: ⁊ aīa ē primū mouēs ſeip ſuꝫ in ſuo ordine oꝫ ꝙ aīa moueat ſeipſā loci mutatōe

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Tex.ꝛ cō.41. Qm̄ aūt etiā dicit mouere corpus rōnale eſt ꝙ mo
ueat ipſum corpus ſpēbꝰ motuū qbꝰ ꝛ ipſa mouet qn̄
mouet ſeipſaꝫ. Si aūt hoc ↄcedat tūc ecōuerſo verū
eſt dicē ꝙ aīa mouet motibꝰ qbꝰ mouet corpus: ꝛ ex
hoc ſequit ꝙ aīa mouet in corpus ſicut in locū ꝛ non
ſicut in id cuiꝰ eſt ipſa ꝑfectio. Cū igit corpus moueat
de loco ad locū: oꝫ ꝙ aīe trāſitꝰ ꝛ motꝰ ſit de corpore
ad corpus ſicut de loco ad locū quo ad vegetabile ꝛ
ſenſitiuū ꝛ rōnale aut ad minꝰ ſꝫ ꝑtes illas trāſferat q̄
dicunt mouē ſeipſas. Si ḡ ſit trāſitꝰ de loco ad locum
etiā pōt redire qn̄ vult ad locū vn̄ exiuit primo: ḡ pōt
iteꝝ igredi corpus qd̄ mortuū fuit ex hoc ꝙ exiuit ab
eo aīa: ꝛ ſequit ex hoc ꝙ eadē corpora ſepe reſurgunt
Tex.ꝛ cō. 42. ꝛ ſepe moriunt qd̄ eſt abſurdū. Si aūt dicant ꝙ ſm
accidēs mouet de corpe in corpus ſicut dixit Pla. qn̄
dixit a cōpibꝰ ſtellis deprimi aīas in hec corpa: qn̄ aūt
de corpe ad corpus veniūt in ſcd̄a ꝛ tertia: ꝛ ſic dein/
ceps trāſcorporatiōe tūc depellunt violētia mali meri
ti qd̄ geſſerunt in corpe: ſicut aliqn̄ depellit aīal motu
impulſiōis violēter: tūc ſequit ꝙ nō nālīter inſit ei mo
tus: ꝛ ſic ꝑ motum diffiniri nō debuit. Cui eniꝫ nāliter
ineſt motꝰ ſicut diffiniēs ipſuꝫ: oꝫ ſm hūc motū nō ab
alio aut ſm accidēs moueri: ſꝫ ꝑ ſeipſuꝫ: ſicut neqꝫ di/
cimus qd̄ id qd̄ eſt ꝑ ſe bonū ꝛ ꝓpter ſe appetibile ſm
eādē bonitatē ꝛ appetitū: ſit ꝓpter aliud bonū aut ex
Tex.ꝛ cō.43. alia cā appetibile: q̄ ſit ſibi extrinſeca. Si aūt cōce/
dat aīa ab extrinſeco moueri aliquo hoc non erit ſicut
motꝰ impulſionis violētus: ſꝫ ſicut dicimꝰ cā moueri a
ſenſibilibꝰ ſm ꝙ obiecta ſūt mouētia ꝛ ſenſus patien/
tes: qꝛ ſentiūt intus ſuſcipiendo ſpēm ſenſibilē: de hoc
aūt motu nos in ſcd̄o huiꝰ ſciē libro determinabimus.
Amp. aūt ſi mouet aīa ſeipſaꝫ nāliter ꝛ ſubaliter: tunc
vtiqꝫ mouet a ſeipſa: oīs aūt motꝰ facit diſtare mobile
ab aliq̄ nā alicuiꝰ generis in quo eſt motꝰ ſm ꝙ ↄuenit
ſm generis diuerſitatē: aut eni facit diſtare ab vbi aut
a forma aut a ꝙtitate. Si igit aīe motꝰ eſt in ſuba eius
vt dicit aduerſariꝰ aīa ꝑ motū illū diſtabit a ſuba ipſiꝰ
in qua eſt ꝛ ꝑ quā ineſt ei motꝰ ſm ipſaꝫ aīaꝫ: hoc eniꝫ
abſqꝫ dubio ſequit niſi dicat ei motꝰ ſm accidēs ineē:
hoc aūt nō ponit ſꝫ potiꝰ ꝙ motꝰ ſit ſm ſubam ipſius.
Motꝰ aūt eſſentialr̄ eſt diſtantia eiꝰ qd̄ mouet: qꝛ cum
motꝰ ſit endelechia exn̄tis in potētia ſm ꝙ eſt in potē/
tia: oꝫ ꝙ omne qd̄ mouet diſtet ab eo in qd̄ mouet: ḡ ſi
motꝰ ineſt aīe: vt ſuba ipſius: oꝫ ꝙ aīa ſubalr̄ diſtet ab
aliquo ſubali ſuo: ꝛ hoc nō eſt veꝝ cū ipſa ſit actꝰ cor/
poris: hec aūt oīa ſequunt niſi dicat aīaꝫ mouē ſeipſaꝫ
ſm accidēs: tn̄ ꝛ ſi hoc ↄcedat adhuc nō ſequit ꝙ ipſa
per accidēs ſit in loco ſicut alia ꝑ accidēs ſunt in loco:
qꝛ ipſa nō eſt ps alicuiꝰ qd̄ ꝑ ſe eſt in loco: ꝑ quā ꝑteꝫ ꝛ
ꝑtes eiꝰ illud referat ad locū alr̄ totum. Eſt eniꝫ ps aīa
vel aīati eētialis ꝛ nō ꝙtitatiua cū dicit ꝙ ps ꝑ acci/
dēs eſt in loco intelligit de illa ꝑte q̄ per ſe pōt eē in lo
co. Cū āt dicit ꝙ albedo ꝑ accidēs eſt in loco: qꝛ albū
corpꝰ ꝑ ſe eſt in loco eſt albedo forma ſitualis in albo
ꝛ ꝙtitatiua quoꝝ eſt locꝰ ꝑ accidēs. Aīa aūt nō deter
minat ꝙtitate ꝑ accidēs: iō etiā neqꝫ hoc mō eſt in lo/
co: ſꝫ eſt in loco: qꝛ extra locū corporis ſui nō inuenit:
ꝛ h aūt vocat a qbuſdā diffiniri in loco ꝛ hoc mō per
accidēs pōt dici in loco. Hec igit ſūt que ꝓbāt aīaꝫ nō
moueri localr̄: vel alio motu ſm ſe. Sꝫ dicet forte ali/
qs ꝙ ſi nō eſt in loco ꝑ ſe neqꝫ ꝑ accidēs ꝓprie loquen
do: tūc forte videt etiā nō debere moueri ꝑ accidens
ſm locū ꝑcipue cū ea q̄ mouēt imobilia exiſtētia non
moueant ꝑ ſe neqꝫ ꝑ accidēs vt ꝓbatū eſt in. viij. phi.
ꝛ in ce. ꝛ mūdo. Sꝫ ſciēdū ꝙ ipſa mouetur ꝑ accidēs
motu corpis: qꝛ mouētibꝰ nobis mouent ꝛ oīa q̄ in no
bis ſūt: ꝛ iō corpe trāſlato: nec neceſſariū eſt cā trāſfer
ri: neqꝫ eſt ſilr̄ de motoribꝰ ſpaꝝ ꝛ aīabus aīaliū: quia
ſpa manet ſup idē cētrū: ꝛ motor q̄ nō eſt actꝰ alicuius
ꝑtis ſpe: nō mouet ſm locū neqꝫ eſt in loco: ſed corpa
aīaliū trāſeūt de loco ad locū: ꝛ ideo aīe diffinitiue in
loco corporum exiſtentes: motu corporuꝫ mouentur
per accidens de loco ad locum.

Cap. vj. ꝛ eſt digreſſio declarans difficultates: que oriuntur ex predictis de motu anime.

Sunt aūt q̄ ea q̄ dicta ſūt calūniant dicētes ꝙ
nō eſt neceſſariū ꝙ ſi aliqd mouet motum ꝙ
moueat eo motu quo ipſuꝫ mouet. Illud eni
qd̄ mouetur localr̄ pōt mouē alterando: ſicut ſol acce/
dens ꝛ recedens: ꝛ id qd̄ mouetur ſm alterationē pōt
mouē motu locali: ſicut fantaſia ꝛ ↄcupiſcentia altera/
tione delectabili vel triſtabili mouēte alr̄ motu ꝓceſſi/
uo: ꝛ illud eſt in alijs multis. Silr̄ aūt dicūt q̄dā ꝙ nō
ſūt tm̄ q̄ttuor genera motꝰ ſm q̄ aliqd mouetur ſꝫ mul
to plura: ꝛ iō dicūt nos forte nō ſufficiēter probaſſe ꝙ
nō mouet aīa cū moueat. Sꝫ ad oīa hec ſoluēda ſuffi
ciēs habet doctrina ex libro phicoꝝ vltimo: qm̄ in or
dine illo in quo diſtinguunt mouēs tm̄ ꝛ mouēs ꝛ mo
tū ꝛ motū tm̄ neceſſariū eſt ꝙ illud qd̄ eſt mouēs mo/
tū moueat eo motu quo ipſum mouet: ꝛ h fuit poſitio
coꝝ q̄ dixerūt aīaꝫ mouē motā: ꝛ hoc apparet ex rō/
nibꝰ coꝝ: in phedrone enim ponunt rōnes iſte: ꝙ mo/
uēs ꝑ ſe nō mouet niſi ſm ſubam ſuā. Eſt aūt aīa mo/
uēs ꝑ ſe: mouet igit ſm ſubam ſuā: ſꝫ de cuiꝰ ſuba illud
mouet: ḡ mouēs per ſe mouet. Nō aūt mouet ab alio
cū ſit mouēs ꝑ ſe: oꝫ igitur ꝙ moueat ſeipſuꝫ. Adhuc
nihil dat alij qd̄ nō hꝫ: ſed dat qd̄ hꝫ: dat aūt mouens
motū ei qd̄ mouetur: ḡ hꝫ motum in ſeipſo ꝛ cui ineſt
motꝰ illud mouetur: mouetur ḡ oē mouēs ꝑ ſeipſum.
Adhuc oīs forma q̄ eſt in alio ab alio priꝰ eſt in alio ꝑ
ſe qd̄ eſt cā q̄re forma illa exiſtat in alio ſicut calidum
qd̄ eſt in frigido ab alio oꝫ ꝙ priꝰ ſit in igne q̄ eſt cā ca/
loris in frigido. Silr̄ motꝰ eſt in cope: ſicut in recipiēte
formā motꝰ ab alio oꝫ igit ꝙ ſit in alio priꝰ ſicut in cā.
hec aūt ē aīa: ḡ aīe ineſt motꝰ. Cui aūt ineſt motꝰ illud
mouet: ḡ aīa mouet in eo qd̄ mouet ꝛ motu q̄ mouet.
Adhuc oīs cā motꝰ q̄ eſt inter primū mouēs ꝛ vltimū
motū: mouet mota: aīa eſt talis cā motꝰ: ḡ mouet mo/
ta. Adhuc motus eſt actꝰ mouētis ꝛ actꝰ mobilis: ḡ ſi/
cut motū eſt ſubm eiꝰ ꝛ mouet: ita ꝛ mouens eſt ſubm
eiꝰ ꝛ mouet. Adhuc aūt qcq̄d ex armonicis mouet nu
meris cōponit ex motore ꝛ mobili: aīa aūt mouet ex
armonicis numeris: ḡ cōponit ex motore ꝛ mobili: ſꝫ
qd̄ cōponit ex motore ꝛ mobili mouet motū: aīa igit
mouet mota. cōponit auteꝫ aīa ex armonicis numeris
queādmodū ſupra oñſuꝫ eſt. hec ꝛ his ſilīa in phedro
ne colligunt vbi pla. h dicit ſpſiꝫ nō ꝑ vba: ſꝫ ꝑ ſenſuꝫ
quoꝝ q̄dā Macrobiꝰ ponit ſup ſomniū ſcipionis ꝛ q
dā dimittit. Et ſūt ad ſoluēdū facilima ſi qs bn̄ in me/
moria hēat q̄ diximꝰ in libro phicoꝝ. Ibi eniꝫ diximꝰ
ꝙ qcq̄d mouet motū ꝑ ſe eſt corpus: ꝛ ꝙ mouens pri/
mū in ordine motꝰ eſt imobile ꝛ ab ipſo eſt motꝰ ꝛ nō
in ipſo: ꝛ hoc iō ꝙ ipſuꝫ ꝑ eſſentiā ſuā q̄ nō eſt motus
mouet efficiēter ꝛ nō formaliter: ꝛ hoc ignorabat pla.
vn̄ lꝫ aīa ſit inter primā cāꝫ mouentē ꝛ vltimū motuꝫ
quo ad ꝓductionē in eē: cū ipſa in ordine motꝰ corpis
eſt primū mouēs ꝛ nō ordinat ad illud qd̄ vltimo mo
uet in corpe aīato. Et cū pla. dicit ꝙ ignis eſt cā calidi
nō ſumit ipſe niſi cāꝫ cōpoſitā: ſꝫ calor eſt prima cā ca
loris ꝑ ſubam ſuā formalē: ꝛ ſilr̄ aīa eſt cā motꝰ: nō q̄/
dē for

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dē formalis sʒ efficiens: ⁊ iō haud q̄ꝙ mouet ex h ꝙ mouet. Et si obijciat Macrobi⁹ si corp⁹ mouet ꝓpter aīaʒ: ğ aīa magis mouet qm̄ ꝓpter vnūquodqʒ tale est illud ē magis tale: est irrisoriū qm̄ illud nō ē in efficiē/tib⁹ ⁊ effectiuis sʒ in ꝑ'cipātib⁹ ꝭm eādē formā. Sed hoc solū qđ dicit de armonicis numeris mouet pl⁹ ꝭm pla. ꝙ aliqđ alioꝝ: qꝛ ꝯstat ꝙ ꝭm armoniā aptat corpi ⁊ ꝭm armoniā ē ipsa mouēs ⁊ cognoscēs ea q̄ cogno/scit. Qm̄ nō nisi sibi ꝓportionatū mouet: ⁊ nō nisi sibi ꝓportionatū cognoscit: ꝓportio āt primū in numeris est: ⁊ ita videt eē ꝭm armonicos numeros istituta aīa: ⁊ ꝭm illos hʒ in se plura: q̄ꝝ vnum est mouēs ⁊ alteꝝ motū: ⁊ sic videt eē mouēs mota: plura enī vt moue tia tm̄: ad idem ꝯstituēdū nō ꝯueniūt: neqʒ ēt plura vt mota tm̄. Si ğ plura ꝯueniūt ad eiusdē rei ꝯstōneʒ oʒ ꝙ quoddā istoꝝ sit mouēs: ⁊ quoddā motū. Sʒ dicē dū ex armonicis numeris formalib⁹ nō ꝯstitui aīaʒ: sʒ ex armonicis numeratis: siue numeris mālib⁹. hec āt hn̄t ꝓportioneʒ sicut est ꝓportio ptātis scđe ad ptes ⁊ subiecta ⁊ ad ptātē ꝑcedētē in ordine nāe: sic enī ꝓpoꝛ tionat aīa itelligētie vt recipiēs illuminatiōes ei⁹: ⁊ ꝓ portionat virib⁹ suis vt ptib⁹ suis ptātiuis: vel sic ptāti uis: ⁊ ꝓportionat corpi ⁊ organis corpis sicut subis ptāti sue. In tali āt ꝓportiōe mouet qđē aīa ab intelli/gētia ⁊ cā prima: sʒ isto motu nō mouet corpus: ⁊ mo uet vna ptās aliā qn̄ supioꝛ mouet inferiorē: sʒ hoc est per impiū ⁊ nō sicut aīa mouet corp⁹: sʒ ꝯpādo eā ad corp⁹ oēs ptes ei⁹ mouēt corp⁹ organicū ⁊ ptes ei⁹ ad ꝯsequēda desiderata ⁊ fugiēda ea q̄ ꝯstant: ⁊ hoc mō nō mouet: fuat tn̄ in oib⁹ illis ꝓportio sicut in sequēti bus isti⁹ libri manifestabit. Sʒ hec ꝓportio nō est in ar monicis numeris: sʒ pot⁹ in his q̄ armonice sūt cōpo/sita ⁊ numerata. Et si dicat aliqs ꝓportionata in nume ro numerato eē ordinata a ꝓportione q̄ est in numero numerāte: ⁊ sic oʒ adhuc iuxta sniaʒ plōnis principia aīe: ⁊ alioꝝ principia eē numeros formales ⁊ ꝓportio nē q̄ est in istis: dicem⁹ ꝙ nō sūt principia reꝝ ꝭm ꝙ nu merata sūt ⁊ sub ꝓportiōe numeri existūt: sʒ pot⁹ ꝭm ꝙ ꝯnalia sūt vnicuiqʒ generi qđ ꝯstituūt: ⁊ iō nā ⁊ for ma nō ꝯstituūt sbam ꝭm ꝙ numerata sūt aut in ꝓpoꝛ tione numeri existūt: sʒ pot⁹ ꝭm ꝙ sūt prima pricipia ꝯnālia sube: ⁊ silr̄ est de ꝯstituētib⁹ q̄titatem ⁊ qđlibet gen⁹. Et his accidit nūerari: ⁊ in ꝓportiōe numeri eē. Et hoc platonē decepit: qꝛ etiā sapiētes decipiunt ꝭm accn̄s: ꝙ ineuitabilr̄ sequit numeros eē prima pricipia reꝝ si posset fieri ꝙ principia reꝝ ꝯstituerēt eas: sʒ ꝙ in ꝓportiōe numerali existūt: ⁊ h qđē mō dictū multū valet ad itellectū oīuʒ sequētiū vbi aget de opinioni/bus plōnis. Si āt aliqs nobis obijciat ꝙ nos ipi supe rius ꝯcessisse videmur aīaʒ mouē se: qn̄ agit se in vni/uersuʒ corp⁹: dicem⁹ nō eē illud ꝓprie mouē seipsaʒ: ⁊ iō revera sic mouit se aīa ⁊ alij motores p effect⁹ rōne effectuū q̄ ab ipsis sūt ⁊ tn̄ simplr̄ manēt immobiles. Et hoc etiā mō prim⁹ motoꝛ in q̄libet ordine inducit motū in mobile: qꝛ mot⁹ est act⁹ mouētis vt a q̄ est mo tus: ⁊ nō vt in q̄ est: sicut in subo ⁊ ē act⁹ mobilis sicut in q̄ est sicut in subo. Et iō motoꝛ nō mouet: sʒ mobile qn̄ inest ei mot⁹ tūc mouet: lʒ igit multi sint modi qb⁹ aliqđ mouet p accn̄s in q̄libet genē ꝑdicamētī: tn̄ mo/tus p se nō est nisi in trib⁹ generib⁹: ⁊ qꝛ in q̄titate non est ꝯrietas nisi ꝭm ꝙ q̄titas est termin⁹ phicoꝝ corpo rū in q̄ ꝯuenit ei pfectū ⁊ impfectū eē: iō duos oʒ esse mot⁹ in q̄titate ⁊ in vtroqʒ alioꝝ generuʒ tm̄ vnū ꝭm gen⁹: ⁊ ita sūt q̄ttuor gn̄ales mot⁹: ⁊ oēs illos ab aīa: per rōnes necessarias seclusimus: sicut pʒ ex ꝑdictis.

Est igit necessario ꝓcedēdū aīaʒ phico motu p se vel per accn̄s ꝓprie neqʒ moueri: ⁊ sic manifesta est solo oīuʒ coꝝ q̄ iducta sūt ex plōnis opinionib⁹. Sʒ id ꝙ oīno destruē disputationē istā videt est ꝙ ab ātiq̄ ter/megisto ⁊ a socrate: ⁊ nūc a diuinis ⁊ icātatorib⁹ ꝯue nīēter asserit q. s. in corpe exn̄tes q̄s āgelos vl' demo/nes vocant ⁊ aīe exute a corpib⁹ moueant de loco ad locū: cui⁹ ēt vitatē nos ipsi sum⁹ expti in magicis. Sʒ de his nos disputabim⁹ in scia de nā deoꝝ q̄ phie prie ps q̄dā est ⁊ ab aristotile edita. Qꝛ si tales sube mo/uent mot⁹ erit oīno equoc⁹ ad motū phicū: tales enim sube nō sūt ꝓportiōales spacio p qđ est mot⁹ p aliquā q̄titatē vl' indiuisibile q̄titatis qđ sit in eis. Et iō neqʒ mēsura mot⁹ ipsaꝝ: neqʒ mot⁹ ipse ex principijs phicis causari pōt: h āt de phicis loqmur tm̄ ondentes phice imobilē eē aīaʒ ꝯ eos q̄ ex pricipijs q̄ ipsi phica eē di/cebant: causare voluerūt motū anime: ⁊ dixerūt aīam mouere seipsam.

Cap. vij. de disputatōe ꝯ opiniōes democriti ⁊ plō nis de motib⁹ aīe: qb⁹ mouet i corpe ⁊ mouet corpus. Tex. ⁊ cō. 44

q
Uidā āt coꝝ q̄ diffiniūt aīaʒ p motū esse: di cūt eā mouē corp⁹ in q̄ est localr̄ in eo ꝙ ipsa localr̄ mouet: vt democrit⁹ q̄ dicit silem cām eē mot⁹ aīati corpis q̄lē dixit philipp⁹ q̄dā didaschal⁹ siue doctoꝛ comediaꝝ: dicebat enī comicos ꝯuocare in villis hoīes ad carmīa audiēda: p h ꝙ fierēt imagi/nes deoꝝ mobiles ꝓpter q̄ꝝ spectaculū hoīes ꝯflue/rēt: referēs dedalū ātiq̄⁹ fecisse ligneā imaginē miner ue: mobilē in oib⁹ mēbris ita ꝙ videbat cātare p mo/tū lingue ⁊ tripudiare. Cā āt mot⁹ fuit qꝛ in ꝯcauo ima ginis fuerūt infixa organa in argēto viuo ⁊ ad motuʒ illi⁹ moueri videbāt sicut adhuc in sellis ⁊ imaginib⁹: pedes ēt stabant sup rotulas puulas: in qb⁹ arc⁹ cōcaui fuerūt ⁊ distincti p celulas: ⁊ cū argētū viuū descēde/bat in anriori arcu p celulas: tūc posterioꝛ arc⁹ eleua/bat ⁊ ꝯuertebat tota: ⁊ tūc imago mouebatur de loco ad locū: qꝛ necesse habuit ꝙ ad eādē ptē moueret ad quā mouebat fusile siue argētū viuū. Et silr̄ cāʒ mo/tus aīalīū ponit democritus: dicit enī ꝙ indiuisibiles spe in se mouent: eo ꝙ apte nate sūt nō manē siue quie scere ꝓpter cām supi⁹ inductā: ⁊ cū sic mouent spe ille tūc trahūt secū ⁊ mouēt totū corpus in eādē ptem ad quā ipse mouent: ⁊ hoc leue est destruē: primo enim q̄ rem⁹ a democrito q̄ sit cā ꝙ q̄escūt aīalia qn̄ volūt: hu ius enī cā nō est spa indiuisibilis q̄ nūq̄ q̄escere pōt. Cōstat āt ꝙ idē est cā ꝓcessiui mot⁹ ⁊ q̄etis in aīalib⁹. Qualr̄ enī indiuisibilis spa faciat q̄etē vel difficile vl' ipossibile est dicē democrito: difficile q̄dē si fingat cō strictionē athomoꝝ facē q̄etē qn̄ sūt in pleno: ipossibi le āt si nūc velit adoptare cām: democritus enī in ple/no dixit has spas q̄escē: ⁊ in vacuo moueri. Ultr̄ āt lo quēdo ex his q̄ apparēt ad sensuʒ: nō ex tali cā causat aliū mot⁹ ꝓcessiu⁹ q̄si sit ex necessitate alicu⁹ qđ q̄escē nō pōt: sʒ pot⁹ ex volūtate libera ⁊ intellectu causat que nō necessario mouēt sʒ qn̄ volūt. Tex. ⁊ cō. 45 Eodē āt mō ⁊ thime⁹ philosogizat: volēs reddē cām nālēʒ q̄re aīa mouet corp⁹: ⁊ ondit cām ex necessitate mouētē ⁊ nō ex volūtate: dic enī ꝙ in eo mouet corp⁹ in q̄ ipsa i se ipsa mouet. Ipsam āt in seipsa dic necessario moueri. Mouet āt corp⁹ qꝛ cōplexa ad ipm sicut forma icoꝛ/porata corpi ⁊ ꝯnexa eidē ꝭm oēs vires suas: dic enī pla. ꝙ aīa ꝯstituit ex armonicis numeris: ⁊ dispartit p numeros in ptes corpis: q̄s numeros vocat plato ele/mēta: ⁊ iō dicit eā cōponi ex elemētis siue ꝯstitui: hoc est ex primis numeris elemētaliū. Cōstituit aūt sic ex

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elemētis: q̄ten⁹ hēat ſenſuꝫ ⁊ potētiā cognoſcitiuā oi/
um ex numeris armonialr̄ cōponētib⁹ eā: qꝛ ſicut dixi
mus ſupi⁹ niſi cōponeret ex numeris primordialibus
nō cognoſceret oīa: qꝛ nō eēt in potētia reſpectu oiuꝫ:
niſi talē hēret armoniā ꝙ eēt tertij ordis: qꝛ tūc ex illu
minatiōe fluēte ꝑcipit cām primā ⁊ itelligētias q̄ ꝓce/
dunt eā ex ordine nāe: ⁊ ſequētia ꝑcipit ex capacitate
potētie q̄ eſt añ formā corꝑalē: ⁊ ꝑ hos nūeros fert to
tū mūdū q̄ſi in ſeipſa: eo ꝙ hꝫ mot⁹ ꝯſonātes ad pͥci
pales ꝑtes mūdi. Dixit. n. pl'o ꝙ de⁹ deoꝝ opifex deo
rū oiuꝫ primo fecit orbē rectū qñ ded. t ei nām ignis q̄
eſt rectaꝝ dimēſionū ⁊ recti mot⁹ ſicut dixim⁹ in ſcdo
ce. ⁊ mū. ⁊ in primo. Deinde vt ordinate ⁊ eq̄lr̄ acce/
deret ⁊ recederet cauſando gñationē ⁊ corruptionem
reflexit rectitudinē dimēſionū ei⁹ i circulū: eo ꝙ rectū
cū ſit vni⁹ ſimplicis forme principiū eſt linee circularis
que eſt duaꝝ formaꝝ: quaꝝ vna eſt ꝯcauitas ⁊ alia cō
uexitas: hita āt figura ⁊ motu circularib⁹: nō fuit ſuffi
ciētia in motu circulari q̄ eſt ſuꝑ polos mūdi ab oriēte
in occidētē: ⁊ ꝑ occidēs regirādo in oriēs: qñ vno mō
ſe habēs nō accedit ⁊ recedit ſꝫ orit ⁊ occidit ſuꝑ eaſ
dē ꝑtes eodē mō: ſic in diuerſis locis nō diuerſa cauſa
rent: ꝓpter qḋ dixit pl'o ꝙ circulū vnū de⁹ deoꝝ dñs:
diuiſit in duos circulos duplr̄ coordinatos: quoꝝ vn⁹
eſt eq̄noctialis q̄ mouet ſuꝑ polos mūdi faciēs motū
diurnū q̄ eſt mot⁹ orbis primi: ſcḋs āt eſt circul⁹ ſigno/
rū q̄ hꝫ polos ꝓprios mobiles in duob⁹ ꝑalellis: quo/
rū vn⁹ eſt aq̄lonaris poli: ⁊ alter meridionalis: ſuꝑ cu/
ius polos oēs ſtelle mouent: ⁊ iſti circuli ſūt reꝝ coor
dinati: qꝛ vn⁹ facit lōgitudinē in oib⁹ hiis q̄ generantur
ab orbe: alter āt latitudinē: ⁊ mot⁹ q̄ eſt ſuꝑ polos ei⁹
eſt a meridie in aq̄lonē: ⁊ ecōuerſo inter duos ſolſticia
les circulos. Alteꝝ āt illoꝝ circuloꝝ q̄ eſt circulus ſi
gnoruꝫ diuiſit in. vij. circulos planetaꝝ: hoc ē ſaturni
iouis: martis: ſolis: mercurij: veneris: ⁊ lune: quorum
oiuꝫ motus eſt a meridie in ſeptētrionē ſuꝑ polos or/
bis ſignoꝝ: ⁊ hos motus dixit ⁊ bñ: principia omniū
motuū nāliū: aīaꝫ āt poſuit ſicut ſuꝑius diximus in cō
finio eternitatis ⁊ tꝑis: ⁊ ꝑcipue aīam mūdi: cuius ꝑti
culares aīe ſūt tāq̄ imagines: ⁊ iō dixit etiā in aīa ſm
nām eē aſpectū rectū: eo ꝙ cognoſcēdo egredit dire/
cte ſuꝑ reꝝ rōnes ⁊ nūeros: q̄b⁹ ipſe res ꝯſtituūt. Hūc
aūt aſpectū reflexit in motib⁹ aīe in circulū: qꝛ aīa a ſe
incipit vt dicebat habēs in ſe oiuꝫ reꝝ rōnes: ⁊ q̄ exci
tate a reb⁹ extra efficiunt principiū ſcie: ⁊ iō dixit pl'o:
ꝙ cum aīa ꝓgredit recte in res extra: reflectit cognitio
reꝝ in ſeipſa: qm̄ in ſe cognoſcit eoꝝ q̄ ſūt rōnes ⁊ re/
cordat. Dicit eniꝫ Boeti⁹ in cōſolatiōe phie: ꝙ ſi pl'o
nis muſa ꝑſonat veꝝ: qḋ q̄ſq̄ dixit īmemor recordat:
⁊ ſic ꝑ reflexionē recti in circuluꝫ cauſat in aīa vitatis
intellect⁹. In ſuꝑioribus āt ſūt duo ordines motuū ⁊
motoꝝ in genē. Un⁹ q̄dē prim⁹ mot⁹ ⁊ motor q̄ ē apla
nes vocat⁹: q̄ſi ſine errore exiſtēs ⁊ rect⁹: q̄ eſt motus
diurn⁹. Alter āt motus eſt ſiue ordo intelligentie ſcḋi
ordinis ⁊ motus latitudinis zodiaci: q̄ dicit mot⁹ pla/
nes q̄ſi erraticus: qꝛ in eo ſūt digreſſiōes multe diuer/
ſoꝝ planetaꝝ: ⁊ ſic etiā eſt in aīa in q̄ mouet ſꝑ intelle
ctus recte ⁊ ſine errore. Fātaſia āt ⁊ cōcupiſcētia ⁊ re
cte ⁊ nō recte: ſicut ꝓbabit in ſequētib⁹: ⁊ iō in aīa di/
xit eē duos primos circulos ſicut in celo: ⁊ duos pri/
mos mot⁹. Alteꝝ āt dixit in. vij. diuidi q̄ eſt ſub fātaſ/
matibus: ⁊ mole carnis ꝑgrauat: vnde dicit animā in
ſꝑa ſaturni accipe memoriā lōgā: ⁊ in ſꝑa iouis accipe
rōcinationē ꝓbabiliū ſiue opinionū: in ſꝑa aūt martis
iraſcibilē: ⁊ in ſꝑa ſolis ſenſibiliū illuſtrationē: in ſpera
āt mercurij eſtimationē nociui ⁊ ꝯuenietis: ⁊ in ſꝑa ve
neris cōcupiſcibilitatē: ⁊ in ſꝑa lune motus q̄s mouet
in ſequēdo nām corꝑis: vt attrahēdo: nutriēdo: augē
do ⁊ generādo: oēs eniꝫ iſti. vij. girouagi q̄ſi ſūt mot⁹
aliq̄n recti: aliq̄n non recti: ⁊ oēs in circulū reflectunt
incipiēdo ab aīa ⁊ in aīam terminari: qm̄ pl'o dixit: ꝙ
oium ſpēs ſunt in aīa: ⁊ ꝙ nō niſi excitat a reb⁹ extra.
Dicebat etiam aīas ab initio factas in generalib⁹ ⁊ in
cōparib⁹ ſtellis: ⁊ qñ deſcēdūt tūc ꝑ incorporeū deſcē
dūt: ⁊ in orbe q̄dē ſūt rectoꝝ motuū: ⁊ in deſcēſu ꝑ or
bes planetaꝝ accipiūt vires: ⁊ mot⁹ q̄s dixim⁹: ⁊ pau
lati vſq̄ ad on⁹ carnis ꝯprimūt: ⁊ ibi inebriate crathe
re lacteo q̄ eſt dulcedo carnis q̄ſi carnales efficiunt ⁊
obliuiſcunt ſuꝑioris armonie: cui⁹ tñ ſilitudinē ⁊ ſpēs
in ſe hñt. Qñ āt excitate redeūt in corꝑe ad ꝓpriū bo
nū ⁊ inatū ſibi ſm ſcias ⁊ v̓tutes: tūc reaſcēdūt ꝑ ge/
minas ad ſtellas cōꝑes. Si āt ſunt mali meriti in ſcḋa
trāſcorꝑatiōe efficiunt fere: vel beſtie alie morib⁹ eo/
rū ꝯgruentes: ⁊ de hoc alibi in numeris noſtris locuti
ſum⁹. Dicebat āt oīa hec pl'o: tāq̄ celi motus eēnt aīe
mot⁹ ⁊ ecōuerſo. Nos āt diſputantes ꝯ hec q̄ dicta Tex. 2
ſūt: primo dicim⁹ ꝙ nō bñ ꝯtingit dicē ꝙ aīa ſit magni cō. 46.
tudo vel virt⁹ in corꝑe q̄ magnitudinē hꝫ exñs: ⁊ hoc
tñ ſequit ex dictis pl'onis vbi dicit: ꝙ aīa ſm armonia
cos numeros aptata eſt corꝑi. Si eni ꝯnālis eſt corꝑi
ſicut viſus oculo: vel q̄titas magnitudini oꝫ ꝙ aut ſit
magnitudo vel virt⁹ aliq̄ in magnitudine exñs. dico āt
ꝙ hoc nō bñ dicit ⁊ tñ dicit: pl'o eni vult ꝙ aīa huius
ois mūdi talis ſit: ſicut eſt aīa illa q̄ aliq̄n hoc eſt in q̄/
buſdā vocat itellect⁹: dixit eniꝫ aīam mūdi eē intelle/
ctualē. Cā āt q̄re hoc a pl'one dicat eſt: qꝛ intellectua/
lis aīa nō eſt vt aīa ſenſibilis vl' deſideratiua: ⁊ nō pñt
eis aliq̄liter aptari ꝓprietates circuli: qꝛ non reuertunt
ſupra ſe: ſicut intellectualis aīa q̄ incipit a ſe querēdo
de intelligibili ⁊ reflectit ſupra ſe qñ nō inuenit ipſuꝫ:
nec eſt aīa ſicut hec ſenſibilis terra q̄ nō hꝫ niſi motuꝫ
rectū ꝑ diſtātiā ſui a celo. Sꝫ aīa itellectualis eſt ima/
go eternitatis: ⁊ quodāmō cā tꝑis: ⁊ iō ſuꝑioꝝ mot⁹ i
ueniunt poti⁹ in ea q̄ in alia: qꝛ ipſa eſt q̄ſi quoddā pri
cipiuꝫ nāe: ⁊ iō mot⁹ primi in nā: in ea inueniunt. Sꝫ ꝯ
hoc obuiātes dicim⁹ ꝙ ſi tales ſūt mot⁹ intellect⁹: tunc
ſūt mot⁹ intellect⁹ corꝑales: ⁊ ſequit ꝙ ipſe intellectus
aut ſit corꝑ⁹ aut virt⁹ in corꝑe q̄ nō explet motus ſuos
niſi ꝑ corꝑ⁹: qꝛ circulatio forma eſt corꝑalis act⁹: ⁊ ac/
tus corꝑalis eſt alicui⁹ oꝑantis virtutis corꝑee. Di/ Tex. 2
cam⁹ igit ꝙ ſi intellect⁹ oꝫ hēre cōtinuitatē ꝙ rōnabile cō. 47.
eſt ꝙ hēat ꝯtinuitatē talē q̄lē hꝫ oꝑatio ei⁹: q̄ vocat in
telligētia ſiue intelligē. Silr̄ āt ⁊ ipſa actio intellect⁹ ſi
ue intelligē rōnale eſt ꝙ hēat formā eoꝝ q̄ intelligunt
que vocant intelligētia ſiue intellectiua vel intellecta:
eo ꝙ actus ſūt ꝑuij potētijs ſm rōnē ⁊ obiecta actib⁹.
Sunt āt itellecta ꝯñter ⁊ nō ꝯtinua: ⁊ ſunt magis ſilia
nūero q̄ ꝯtinuo: ḡ itellect⁹ nō eſt ſic ꝯtinu⁹ vt circulus:
ſꝫ oꝫ: aut ſit imꝑtibile: aut nō ꝯtinuū: ſicut magnitudo
ſiue q̄titas eſt ꝯtinua. Si eni det ꝙ itellect⁹ eſt magni
tudo q̄dā ꝯtinua: tūc q̄rat a pl'one q̄lr̄ poſſit itelligere
magnitudinē mathematicā: vl' aliā q̄cūq̄ q̄titatē ꝯti/
nuā: aut eniꝫ itelligit eā accipiēdo totā ſimul: aut acci/
piēdo ꝑtes: ⁊ ſi intelligit accipiēdo ꝑtes: aut hoc ē ita
ꝙ accipiat ꝑtes indiuiſibiles q̄ ſūt pūcta: ſi tñ pūcta oꝫ
ꝑtes vocare: qꝛ de hoc nō facim⁹ mō mētionē aliquā:
eo ꝙ ab aduerſarijs ſupponit pūcta ꝑtes eē ex q̄b⁹ cō/
ponit magnitudo: qꝛ hoc ipſi aſſerebāt: aut accipit par
tes diuiſibiles q̄ ſūt vere ꝑtes magnitudinis. Quocū
q̄ āt iſtoꝝ modoꝝ fiat acceptio itellect⁹ nō eſt niſi ta/
ctus q̄dā

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ctus qdã quo magnitudo q̃ eſt intellect⁹ tãgit magni/
tudinẽ q̃ intelligit qñ ſimul ſũt in vltimis. Et ſi qdẽ in
tellect⁹ accipiẽdo magnitudinẽ intellectã tãgit puncta
ipſi⁹: cũ pũcta ſint infinita in qlibet magnitudine: ꝛ in
finita tãgẽdo quodlibet nõ ꝯtingat ptrãſire tangentẽ:
ſequit ꝙ intellect⁹ nunq̃ finiet ꝙ tũcũqꝫ paruã magni
tudinẽ intelligẽdo quã ſcim⁹ eẽ finitã. Si ãt tangit ẽm
ptes que magnitudinẽ habẽt: hoc dupliciter põt fieri:
aut eniꝫ ille ſũt aliquote ptes q̃ numerãt totũ: vt decẽ
decime: vel due medie: vel q̃tuoꝛ q̃rte: ꝛ ſic de aliis:
aut nõ ſunt aliquote: ꝛ ſic nõ numerãt totũ: ꝛ ſi tangit
aliquotas intelligẽdo magnitudinẽ: tũc multotiẽs in/
telligẽdo tãgit idẽ. Si ãt intelligẽdo tãgit eas que nõ
ſunt aliquote: cũ tales infinite ſint in qlibet magnitudi
ne: oꝫ intellectũ intelligẽdo infinities tãgere idẽ: licet
enim tãgat diuerſas ptes in numero: ipſe tñ omnes ſũt
idẽ rõne ꝛ intellectu: qꝛ oẽs ſunt vni⁹ ſpẽi ꝛ forme ẽm
ꝙ ſũt ptes cõtinui. Hec aũt oĩa falſa eẽ expimur in in/
tellectib⁹ noſtris: qꝛ videm⁹ ꝙ qñ intellect⁹ noſter intel
ligit magnitudinẽ aliquã: intellect⁹ noſter nõ tãgit eaꝫ
prout itelligit niſi ſemel. Si aũt dicat aliqs: ꝙ qꝛ oẽs
ptes magnitudinis intellecte ſũt vni⁹ rõnis: ideo ſuffi/
ciens eſt vnãquãqꝫ tãgere ptẽ ꝛ non oꝫ ipſaꝫ tangere
alias: qꝛ oẽs intelligit per illã ꝙ cũqꝫ tãgit: tũc quera/
mus q̃re ẽm hoc oꝫ ipſum eẽ ſicut circulũ: aut etiã oĩ
no ſiue etiaꝫ vlr eẽ alicuius magnitudinis: qꝛ ſi forma
circuli bene tãgeret ptem illã: ꝛ ſine magnitudine exi
ſtens: bene eſſet acceptiu⁹ ſpẽi magnitudinis: ſicut ꝛ in
vitate nõ eſt. Redeam⁹ aũt ad ptes prime diuiſio/
Tex. ꝛ cõ. 48. nis: ꝛ dicam⁹ ꝙ circularis intellect⁹ nõ tãgit intellectã
magnitudinẽ ẽm ptes: ſꝫ neceſſariũ eſt vt tot⁹ totũ tan
gat: ꝛ cũ totũ nõ ſit extra ptes ſuas ẽm ꝙ tãgitur non
põt tãgi totũ: niſi ẽm ptes ꝛ in ptib⁹ ſuis oĩb⁹: ꝛ tunc
q̃ramus ſicut prius: q̃ erit priũ tact⁹ qñ ſicut totũ tan
git intelligẽdo circularis noſter intellect⁹. Si aũt for/
te dicat qs ꝙ itellectus noſter nõ eſt circulus neqꝫ cir/
cularis forme: ꝯtra hoc eſt: qꝛ in vitate oꝫ ꝙ intellect⁹
ſit h circulus de quo dixim⁹. Iaꝫ eniꝫ ſcitũ eſt ꝙ actio
ꝛ mot⁹ intellect⁹ eſt intelligẽtia ſiue intelligere: ꝛ intel
ligentia eſt circulatio: vt dicit plato ſiue mot⁹ circuli: ğ
oꝫ ꝙ itellect⁹ ſit circul⁹: mot⁹ enim circuli circulatio ẽ:
ꝛ mot⁹ intellect⁹ intelligẽtia eſt. Sicut igit ſe hꝫ mot⁹
ad motũ: ita mobile ad mobile: ſꝫ dicit plato intelligẽ
tiã eẽ circulationẽ: ğ neceſſe hꝫ dicere intellectũ eẽ cir
culũ. Si aũt hoc ꝯcedat: ꝓ oꝫ ꝙ intelligẽtia intellect⁹
ſp aliqd intelligat idẽ: ꝛ ꝯtinue reflectat ſuper illud: ꝛ
hoc oꝫ ꝓpter illud ꝙ noſter intellect⁹ dicit eẽ ſicut per
petua circulatio q̃ ſp in idẽ reuertit. Et hoc quidẽ fal/
ſiſſimũ eſt: qꝛ nulla eſt intelligẽtia circularis. Si enim
eẽt aliqua circularis opoꝛteret ꝙ eẽt aut practica q̃ eſt
ſicut artes mechanice q̃ rõcinant de opib⁹: aut ſpecu/
latiue quarũ finis eſt vitas ſcita: ꝛ nos videm⁹ ꝙ oẽs
practice directe vadũt ad finẽ ſuũ q̃ eſt id qd operatũ
ꝛ ꝯſtitutũ eſt p artẽ: ſicut domus aut lectus: ꝛ nõ reuer
tuntur. Speculatiue vo terminant rationib⁹ diffinitio
num q̃ ſunt principia in ipſis: ꝛ ꝓcedũt directe ad con
cluſionẽ. Ratio enim oĩs q̃ certa eſt: aut eſt incõplexi
aut cõplexi: ꝛ ſi eſt quidẽ incõplexi per ipſaꝫ habem⁹
ſciam q̃dditatis reꝝ que vocat ſcia qd: ꝛ illa eſt diffi/
nitio. Si aũt eſt cõplexi per ipſam acq̃rimus ſciam ꝓ/
pter qd aliqd eſt in ſubiecto: ꝛ h eſt demõſtratio: ꝛ in
ſcientiis intellectiuis nõ habem⁹ aliud: qꝛ probabiliꝫ
eſt opinio: ꝛ nõ intellectus: demõſtrationes aũt ſũt fi/
nite: qꝛ ſunt a principio qd eſt cauſa dicẽs ꝓpter quid:
que eſt medius terminus in eis: ꝛ finẽ habet determi/
natũ ad quẽ procedũt: q̃ eſt aut ꝯcluſio aut ſillogiſm⁹.
Si enim ꝯcludant vltime ꝯcluſiones tũc eſt ſtatus in
eis. ſi aũt nõ ꝯcludant ille: tũc ꝯcluſio ſumet in alio ſil
logiſmo pro ꝓpone: ꝛ adiũget aliud mediũ ꝛ alia ma
ioꝛ extremitas: ꝛ ꝯcludet alia ꝯcluſio: ꝛ ideo nõ reuer
tuntur in idem circa: a quo inceperũt: ſicut facit circu/
latio circuli. Accipiũt enim ſp mediũ aliud: ꝛ vltimã
extremitatẽ aliã: ꝛ ꝓcedunt ad finẽ determinatũ. Ul/
timũ aũt eſt extremitas: qꝛ extremũ ꝛ vltimũ ſunt idẽ
ꝛ ſic ab hoc ꝓcedit in finẽ in quo erit ſtatus. Circula/
tio aũt reflectit ſe in principiũ vnde incepit. Diffinitio
nes aũt oẽs qbus nos ſcimus qd eſt res ſunt finite: qꝛ
diffinientia in generib⁹ primis ſtant: eo ꝙ extra genus
primũ nihil vniuocũ inuenit: qd in diffinitione poſſit
poni: ğ intellectus nõ eſt circulus. Amplius cũ circu/
latio ſit circuli reuolutio que multotiẽs fit ſicut reuo/
lutio celi: tũc multotiẽs intelligit idem: ꝛ deueniet ab
eodẽ in idẽ intelligẽdo. Cũ aũt id a quo ꝓcedit intelle
ctus ſit motũ per ſe: id aũt in quod ꝓcedit nõ ſit motũ
per ſe erit idẽ motũ per ſe: ꝛ nõ motũ per ſe: ꝛ ſic ꝯtra
dictoria de eodẽ verificant. Si aũt forte aliqs dixerit
ꝙ plato nõ loquit ẽm veritatẽ ſed ẽm methaphoꝛã: ꝛ
aſſimilauit intellectũ motui circuli: eſt qdẽ hoc pecca
tum in ꝓblematibus: qꝛ ꝯtra methaphoꝛas nõ ꝯtingit
vti rõnibus obuiantis: tñ ſi neqꝫ fiat vis hoc mõ pec/
catum adhuc eſt: qꝛ intellectus magis aſſimilat quieti
ꝙ motui: ꝛ ſimiliter eſt de ſillogiſmo: dixim⁹ in .v. phi
coꝝ: ꝙ ſi nos ꝯſideremus id in quo deſcit: tunc id eſt
forma que intendit per motũ totũ: ꝛ eſt pfecta: cũ mo
tus ſit actus impfectus. Intelligere aũt nõ eſt imperfe
ctus actus ſꝫ pfectus: ꝛ ſimiliter ſillogiſm⁹: ꝛ ideo ei
in quo deſcitur a motu magis aſſimilat. Nihil enim p
fectius eſt in aĩa ꝙ intelligere ẽm actũ: ꝛ cõſiderare p
ſillogiſmũ: qm hoc eſt pfectius ꝙ potẽtia intelligens:
ꝛ ꝙ habitu intelligẽs: ꝛ ideo illa opatio beatitudinis
pars eſt: ꝛ optimũ aĩe itellectiue admirabiles habẽs
delectatiões: qb⁹ nihil eſt ꝯꝛiũ. Et ideo etiã dixim⁹ in
.vii. phicoꝝ: ꝙ in ſedẽdo ꝛ qeſcẽdo fit aĩa ſciẽs ꝛ pru
dẽs. Si aũt forte aliqs dicat: ꝙ intellect⁹ eſt nume/
rus cõplexus coꝛpori ꝛ nõ coꝛpus: tũc ſequit ad mi/ Tex. ꝛ cõ. 49.
nus ꝙ ſit virtus operãs in coꝛpe: ſicut viſus in oculo:
qꝛ oĩs virtus cõplexa ad coꝛpus ꝛ ꝓpoꝛtionata eſt ſic
coꝛpori: imixta ꝙ nõ operat ſine ipſo: eo ꝙ ipſa virt⁹
eſt act⁹ coꝛporis vel ptis eius: ꝛ tũc intelligere non eſt
beatũ ꝛ felicitas: qꝛ id nõ eſt leue: ſꝫ eſt qſi motum ex
obligatione coꝛporis in quo nõ eſt aliqd beatitudinis.
Nature aũt eſt intelligere intellect⁹ ſi eſt virt⁹ cõplexa
ad coꝛp⁹. Si eniꝫ mot⁹ ei⁹ q̃ eſt intelligẽtia vel intelli/
gere eſt extra nãm intellect⁹: ꝛ eſt a coꝛpe in quo eſt:
tũc laboꝛioſa eſt actio: ſicut videre ꝛ audire: ꝛ opatio
nes q̃ in oꝛganis ſunt coꝛpalib⁹. Laboꝛioſum enim eſt
cõmiſceri coꝛpori in operãdo: neqꝫ poſſe habere ope
rationẽ a coꝛpore abſolutã. Adhuc aũt cũ aĩa intelle/
ctualis ẽm pla. deſcẽdat p capricoꝛnũ a compe ſtella:
ꝛ ſit in deſiderio eius incoꝛpari vt dicit: opoꝛteret in/
tellectũ fugere incoꝛpatione. Melius enim eſt intelle
ctui nõ eẽ cũ coꝛpe ita ꝙ ſit imixtus ei: ꝛ nõ ſeparataꝫ
hẽat actionẽ: ꝙ eẽ cũ coꝛpe ꝛ incoꝛpatũ ꝛ immixtũ ꝛ
in tm̃ ꝙ nõ agat ſine ipſo: ꝛ h qdẽ ſic eẽ ꝯſuetũ eſt dici
ꝛ multis videt: qꝛ etiã notũ eſt ꝙ intellect⁹ nulli⁹ coꝛ/
poꝛis eſt act⁹: ꝛ hꝫ operationẽ a coꝛpore liberrimam. Tex. ꝛ cõ. 50.

Peccauit aũt plato adhuc: qꝛ cũ diceret celũ circu/
lariter moueri: nõ dedit huius cãm manifeſtã: ꝓcipue
cũ poneret celũ eẽ nature ignis: cuius eſt recte moue/
ri: niſi reflectat in circulũ iuſſu dei deoꝝ: ꝛ tũc accidit

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ei circulariter moueri: ⁊ nõ ꝯuenit ei ꝑ ſe: neqꝫ etiã aie
ẜm ꝑlonẽ ſub alr ꝯuenit circulariter ferri: ſꝫ ẜꝫ accidẽs
ſic mouet inquãtũ aſpectꝰ eiꝰ qui nã eſt rectꝰ in circulũ
eſt reflexꝰ. Nec põt dici ꝙ cã motuũ aie ſit corpus: qꝛ
aĩa ponit mouere ⁊ magis cauſare motuꝫ in corpe ꝙ
ecõtrario: igit videt ex oibꝰ his q̃ dicta ſũt aĩam male
dici eẽ mouẽtẽ ſe circulariter: ⁊ ꝑ hoc mouere corpꝰ.
Adhuc plo non aſſignauit aliquã cãm: q̃re meliꝰ dicit
⁊ magis ꝯgruit deũ deoꝝ aĩam ſic feciſſe vt moueret
ꝙ vt qeſceret. Nec aſſignauit cãm q̃re meliꝰ eſt ipſam
circulariter mouere ſeipſam: ꝙ alio motu locali: ⁊ iõ
dictũ ſuũ ſine cã eſt: ⁊ ſine ꝯſideratione phĩe: qꝛ phoꝝ
Tex. ⁊ cõ. 51. eſt cauſas oſtẽdere eoꝝ q̃ dicũt. Qm̃ aũt hec inten
tio qua q̃rimus: q̃liter aĩa a deo deoꝝ exiuit in eẽ: ⁊ q̃/
lis ſit in ſeipſa: vtrũ qeſcens vel mota: magis ꝓpria eſt
alteris rõnibꝰ q̃s in prima phĩa inducemꝰ. Dimittamꝰ
eã nũc ⁊ q̃ramꝰ phicas opiniões circa iſtas paſſiones
aie ⁊ cãs. Dicamꝰ igit ⁊ huic opinioni ⁊ pluribꝰ alio/
rũ opinionibꝰ accidere vnũ cõe incõueniens: ⁊ hoc eſt
ꝙ oẽs ꝯueniũt in hoc ꝙ aĩa copulat corpi ſicut motor
⁊ actꝰ eiꝰ ⁊ nihil determinãt de corpe ꝓpter quã. ſ. cãm
⁊ qualiũ diſpoſitionũ corporis ſit aĩa motor ⁊ actus.
Tex. ⁊ cõ. 52. Et tñ abſqꝫ oi dubio videt hoc eẽ neceſſariũ: qꝛ nõ
quodlibet agens agit in hoc patiẽs: neqꝫ hoc agens in
quodlibet patiẽs: ⁊ ſilr nõ q̃libet motor mouet quod/
cũqꝫ mobile: ſꝫ ꝓpter cõicationẽ q̃ eſt ⁊ ꝓportionẽ in/
ter hoc agens ⁊ hoc patiens: illud agit: ⁊ hoc patit: ⁊
hoc mouet: ⁊ illud mouet: lꝫ ãt mã ⁊ forma nõ cõicẽt
in aliq̃ alia forma: vel in aliq̃ alia mã q̃ ſit media inter
ea: eo ꝙ nõ ꝑ mediũ forma iungit mãe: tñ h mã ꝓpter
appropriatã priuationẽ q̃ eſt in ea efficit ꝓpria mã hu/
ius forme: ⁊ ſilr h motor ꝓpriꝰ efficit huiꝰ moti ⁊ hec
priuatio in eẽntia eſt idẽ forme: lꝫ ẜm eẽ ſit differẽs: ⁊
in ſubo eſt idẽ mãe: lꝫ in eẽntia ſit differẽs. Et hoꝝ ex
planationeꝫ ꝑfecimꝰ in primo phicoꝝ: circa finẽ. Silr
ãt dicimꝰ aiaꝫ nõ ꝑ mediũ vniri corpi: ⁊ hoc pꝫ in ve/
getabili. Sꝫ vegetabilis non eſt mediũ quo ſenſibilis
aĩa corpi vniat: qꝛ ſi eſſet mediũ: eẽt diſpoſitio mãe: ⁊
adhuc ſequeret neceſſario ipm eẽ accidens in aĩalibꝰ:
⁊ hoc nõ eſt veꝝ: ſꝫ dicimꝰ eſſentiã aie ſenſibilis ime/
diate eẽ ꝯiũctã corpori aĩalis: ſꝫ h eſſentia hꝫ de ſe ma
nantes v̾tutes plurimas: quaꝝ q̃dã ſunt vegetatiue: ⁊
q̃dã ſenſibiles: ⁊ iõ vegetatiuũ eſt in ſenſitiuo ſicut po
tentia ⁊ ps ptãtis eiꝰ: ⁊ nõ ꝓcedit ipꝫ ſicut diſpoſitio.
Eodẽ ãt mõ penitꝰ eſt de vegetatiuo ⁊ ſenſitiuo ꝑ cõ/
paratiõnẽ ad intellectualẽ aĩam in hoĩe: ⁊ h in ſequẽti
bus demõſtrabunt ꝑ rõnes neceſſarias ⁊ phicas: h ãt
ſupponamꝰ cõicationẽ eẽ huiꝰ aie ẜm ſpẽm ad hoc cor
pus ⁊ nõ ad aliud ẜm ſpẽm: ⁊ huiꝰ aie ẜm indiuiduuꝫ
ad hoc corpꝰ ⁊ nõ ad aliud ẜm indiuiduũ. Et iõ ſi eẽt
ꝯiũctio aie ad corpus: vel agẽtis ad patiẽs ꝯtingẽs: ⁊
nõ eẽnt diſpoſitiões determinãtes vnũ aliĩ: nõ eẽt cõi
Tex. ⁊ cõ. 53. catio inter vnũ ⁊ aliud. Et iõ vident q̃dã loqui de
aĩa ac ſi ſit eq̃liter aptatũ ei quodlibet corpꝰ. Dñt enim
tm̃ in cõi quid ſit aĩa: ꝙ videlꝫ ſit aut ſpa indiuiſibilis:
aut numerꝰ mouẽs ſe: ac ſi oĩs aĩa oĩ aie ſit eiuſdẽ nãe
⁊ eiuſdẽ ſpẽi ⁊ nihil dicũt de nã corpis qõ ſuſceptibi/
le eſt aie q̃re hoc hẽat figurã eq̃nã: ⁊ hoc humanam.
Et iſtã differentiã quã videmus in figura ⁊ ſitu orga
noꝝ ⁊ mẽbroꝝ diuerſificari in omni aĩali: ac ſi ipſi ar
bitrent fabulas pitagore in legibꝰ ſuis dictas eẽ veras.
Uolens enim pitagoras facere ciues colere pietatẽ ⁊
iuſticiã fabulatus eſt aĩas maloꝝ ciuium exire de vno
corpore in aliud deterioris ꝯditiõis: ita ꝙ aĩa hoĩs in
grediebat corpꝰ leonis vel aſini: qõ nullo modo fieri
põt ẜm naturã: qm̃ nõ eſt diuerſitas in figuris ⁊ orga/
nis corporis: niſi ꝓpter diuerſitatẽ aiaꝝ: qꝛ diuerſitas
materie eſt ꝓpter diuerſitatẽ forme. Sicut enim vide/
mus in artibus mechanicis: ꝙ q̃libet q̃rit ſua ꝓpria in
ſtrumẽta ꝑ q̃ expleat ſuas opationes: ⁊ nõ põt exple/
re ꝑ alia: ita eſt de aĩabꝰ diuerſis in ſpecie ⁊ in numero.
Architectonica enim q̃ ſtruit domos q̃rit ſecurim ⁊
dolabrã: ⁊ non põt ꝑficere opus ſuũ ꝑ fiſtulã: vel alia
inſtrumẽta alterius artis: ita eſt etiã ꝙ aĩa leonis q̃rit
mẽbra leonis ſibi: ꝑ q̃ ⁊ nõ ꝑ alia põt explere opatio/
nes ſuas. Determinatũ igit eſt de corpe cuiuſlibet aie
ſi debeat ſciri bene de aiaꝝ diuerſitate: ⁊ qui nõ deter
minat de aĩa prout exigit hoc corpus: vel illud: facit
ac ſi aliq̃s in artibus putet ꝙ tectonica que eſt ꝯſtructi
ua domus inſtruat ſibi inſtrumentũ tibicinũ ſicut fiſtu
las ⁊ folles: ⁊ per illas faciat opus domus.

Capl'm. viij. de improbatione opinionis que dixit
animã eſſe armoniã corporis cõmixti.

a Lia aũt quedã opinio tradit de aĩa: q̃ ⁊ ipſa Tex. ⁊ cõ. 54.
ꝯuenit cũ aliĩs ꝓbabitis in aliquo: ⁊ illa mul
tis fuit credibilis: neqꝫ hꝫ minorem ꝓbabili/
tatẽ ꝙ aliqua dictaꝝ opinionũ: qꝛ rões directe phiſi/
cas ꝓbet inter oẽs opiniones: qm̃ rões oium opinio/
nũ ꝯferunt in cõi. Dicunt aũt iſti ꝙ ꝯtria que ꝯueniunt
dupliciter ſe cõplectunt: aliq̃n enĩ cõplectunt ſe non
ſaluatis q̃litatibꝰ coꝝ que cõplectunt ſicut faciunt mi/
ſcibilia in mixto: ⁊ hec vocat mixtio ſicut diximus in
fine libri pigeneos: aliq̃n aũt cõplectunt: ita ꝙ ſaluant
ſpẽs ⁊ q̃litates cõplexoꝝ ſicut homogenea ꝯueniunt
ad etherogeneoꝝ ꝯſtõneꝫ: ſicut os caro neruꝰ ⁊ hmõi
in ꝯſtõnẽ manꝰ. Dicebant igit iſti ꝙ armonia ⁊ ꝓpor/
tio ⁊ tẽperamẽtũ cõmixtionis ⁊ cõpoſitionis eẽt aĩa:
eo ꝙ videbãt oĩa cõmiſceri ⁊ cõponi ẜm medietatem
geometricã: ſicut alibi diximꝰ: ⁊ hãc medietatẽ rõneꝫ
ſiue ꝓportionẽ tẽperamenti ⁊ cõpoſitionis ⁊ mixture
aĩam eẽ dicebãt. Cuius ſnĩe empedocles fuit defenſor
primus: q̃ nullã oĩno formã in entibꝰ eẽ dicebat. Et Tex. ⁊ cõ. 55.
licet ita dicat tñ de facili improbat: qꝛ armonia nõ hꝫ
in ſe niſi duo: aut enim armonia dicit ipſa rõ ꝓportio/
nis qua cõmiſcent ⁊ cõponunt cõmixta ⁊ compoſita:
aut etiã ipſa mixtio vel cõpoſitio vocat armonia: aĩa
aũt neutrũ iſtoꝝ eſt: qõ de facili pꝫ cũ aĩa hẽat opatio
nes que nõ ſũt ẜm numeꝝ alicuius cõmiſcibilium vel
cõpoſitoꝝ. Mixtio aũt ⁊ cõpoſitio nõ hñt virtutem
agẽdi aliq̃d qõ nõ reducat ad miſcibilia vel cõpoſita
in cõi vel in ſpãli. Adhuc mixtio aũt ⁊ cõpoſitio non
agũt aliq̃d niſi vnũ qõ eſt ẜm actũ in quẽ mixta ſũt vel
cõpoſita: aĩa aũt oĩs agit multa. Amplius aũt mouere
localiter nõ eſt armonie: qꝛ aliter oĩa mixta ad armo/
niam hẽrent motũ localem: quo ipſa ſeipſa mouerent.
Animã aũt maxime ſenſibilem videmꝰ eẽ motiuã ẜm
ꝓceſſiuũ motũ: ⁊ ideo oẽs fere antiqui dixerũt animã
eſſe diffiniendã ꝑ motiuũ eſſe: qꝛ viderũt plantas nõ
habere aĩam: ſed ptẽ ptis aie: aĩaliũ aũt videbãt eſſe
aĩas ꝑfectas. Cõuenit aũt magis de ſanitate dicere Tex. ⁊ cõ. 56.
ꝙ ſit armonia ꝙ aĩa: ⁊ vniuerſaliter de virtutibꝰ ⁊ po
tentiĩs ſiue habitibꝰ corporeis: qui ſic ſunt in corpore
ẜm ꝙ ipſum mixtũ eſt ex cõtrariĩs vel cõpoſitum. Illi
enim ſunt in corpore diffuſi ẜm q̃titatẽ corpoꝝ ⁊ ẜm
cõponentiuꝫ q̃litates ⁊ q̃titates eſt vnus ſanior alio:
hoc aũt modo nõ ineſt aliq̃ aĩa corpori: ꝙ vna ſit ani/
mantior alio ẜm qualitatẽ ⁊ q̃titatẽ mixtoꝝ vel cõpo
ſitoꝝ: qꝛ licet aĩa vegetabilis ⁊ ſenſibilis ſint virtutes
operantes in corpe ⁊ nõ explentes opationes ſuas: ni
ſi in corporis aliqua parte: tamẽ nõ ſunt corporee vir/
tutes

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tutes per modū qui dictus eſt: ⁊ ideo habitus corpo/
ralis virtus corporea eſt vel qualitas. Anima autē ve
getabilis ⁊ ſenſibilis ſm vires ſuas ſunt qdē virtutes
incorporee: ſʒ nō corporee. Intellectus nec virtus eſt
corporea: nec virtus incorporee: ſʒ ſepata: ſicut nos in
multis locis oſtendimus in phicis libris phicoꝝ ce. ⁊
mun. Hoc aūt facile manifeſtat ei qui temptat reddere
cauſas operationū ⁊ paſſionū aīe: quare vna ſit viſiua
⁊ altera auditiua: ⁊ tertia imaginatiua: ⁊ quarta intel/
lectiua: cauſe ille armonie nō cōueniūt: qꝛ nō poſſum⁹
dicere ꝙ ex abūdantia flegmatis ſup colerā oculi cō/
poſitio hēat viſum: ⁊ ꝙ abūdantia colere ſup ſangui/
nez in aure ſit auditus: ⁊ ſic de alijs diuerſis armonijs
mixtoꝝ ⁊ cōpoſitoꝝ. Non enim differt imaginatio a
reminiſcētia in hoc ꝙ plus habeat oſſis ꝙ̄ carnis vel
Tex.t co.57 ecōuerſo. Amplius aūt nos ſciemus armoniā non
eſſe animā ſi diuidimus armoniā in duo: cōſiderantes
primo maxime ea que ſūt ꝓpria armonie: ⁊ hoc eſt vt
videamus ꝓpria magnitudinū que habent motū ⁊ po
ſitionē ſiue ſitū: ⁊ ꝯſideremus cōpoſitionē ipſi⁹ armo/
nie que eſt ex talib⁹: qꝛ ille tales magnitudines ſic cō/
cōpoſite ꝯſonant: ideo nō ꝯtingit accipe aliqd mixto/
rum vel cōpoſitoꝝ proximū: qꝛ in tali cōpoſitione nō
eſt ignis iuxta ignē proximus: ita ꝙ nō ſit aliquid me/
dium: qꝛ plurimū cuiuſlibet elemēti cuʒ plurimo alte/
rius eſt: ⁊ ideo vbicunqʒ ignis eſt iuxta aquā ⁊ cetera
elementa: ⁊ ecōuerſo quodlibet cū quolibet: ⁊ hec eſt
vna intentio armonie: ⁊ eſt ꝓpria. Ab alia autez parte
dicit armonia ꝓportio que eſt in reb⁹ miſcibilib⁹ ⁊ cō/
ponibilibus anteꝙ̄ miſceant: oportet enim ꝙ ꝓportio
nata ſit q̄libet cuilibet: qꝛ aliter: neqʒ miſceri: neqʒ cō/
poni poſſent ad aliqd vnū ꝯſtituendū: ⁊ h armonia eſt
in vnoquoqʒ miſcibiliū ⁊ cōponibiliuʒ reſpectu alte/
rius: ⁊ nō eſt omniū ſimul mixtoꝝ ⁊ cōpoſitoꝝ: ⁊ iō
nō ita proprie dicit armonia ſicut priori modo dicta:
ſed neutro iſtoꝝ modoꝝ rōnabile eſt animā dicere ar
moniā eſſe. Mixtura enim ⁊ cōpoſitio corporis mul
tū facile inueſtigat qualis ſit in quolibet mēbro ſimili
vel diſſimili. Multe enim diuerſe ſunt diuerſaꝝ ptiū
corporis cōpoſitiones: ⁊ inſunt: qꝛ in oſſe ſcim⁹ plus
eſſe terreſtreitatis: in carne autē plus eſſe ſanguinis: ⁊
ſic de alijs. Querat ergo cuius membri cōmixtio vel
cōpoſitio eſt intellect⁹ ⁊ cuius modi alia cōmixtio vel
cōpoſitio ſit ſenſitiua potētia: ⁊ cuius ſit appetitiua: ⁊
Tex.t co.58 nō erit aſſignare. Siliter aūt ex iſta opinione ſequi/
tur ꝙ incōueniens eſt animā dicere eſſe rōnē ⁊ propor
tionē cōtemperamēti vel mixture. Nō enim vna ⁊ ea/
dem ratio eſt armonie cōtēperamenti ſm quā eſt os ⁊
ſm quā eſt caro. Cum ergo multe ⁊ diuerſe ſint hmōi
ꝯtemperamēti rōnes in vno corpore aīato: multotiēs
ſequit multas ineſſe animas in corpore eodē: ponit ſi
quidē anima eſſe ratio ⁊ armonia cōtemperamēti: cor
pus aūt organicū in partibus ꝯſimilibus: multas ha
bet tales armonias. Hec igit cōmuniter dicta ſint con
Tex.t co.59 tra eos qui armoniā dicebāt eſſe animā. Sed ſpāli
ter ab Empedoclea opiniōe inueſtigabit aliqs que ar
monia ſpāliter aīa ſit. Dicit enim Empedocles quod
libet corpoꝝ mixtoꝝ rōnem ⁊ armoniā eē quādā ſm
formā. Queram⁹ igit ab eo vtrū aīa ſit illa ꝓportio ſi
ue rō ꝯtēperamēti q̄ eſt in ſingulis mēbris corpis: vel
ſit aīa i mixtis corpib⁹ ⁊ mēbris ex tali mixtura cū tn̄
alteꝝ ſit aliqd a mixtura ⁊ ꝓportio. Si.n. ſit mixtura
ſingloꝝ mēbroꝝ: tūc ineuitabilr ſeqt multas eē aīas ī
vno ⁊ eodē corpe. Si āt ſit alteꝝ aliqd cātū a mixtu
ra ad min⁹ ab empe. dicia ōbuit aſſignari. Amp. āt ſi di
cat empe. aīaʒ nō eē mixturā ipſaʒ: ſʒ cāri ab ea in mē
bris: tūc qrem⁹ ab eo vtꝝ ꝯcordis mixtura cuiuſlibet mē
bri ē cā aīe aut ſimplr aliq̄ q̄ eſt ſʒ quādā rōnē ⁊ ꝓpor
tionē: ⁊ ſi cōcedat ꝙ cōcordis mixtura q̄libet eſt cā aīe:
tūc adhuc ſequit in vno corpore eſſe multas aīas. Si
āt aliq ſpālis eſt cā: tūc debuit illa aſſignari ab Empe/
docle. Ampli⁹ āt ſi aīa dicat eſſe alteꝝ a mixtura mē/
broꝝ: tūc queram⁹ de ipſa aīa vtꝝ ipſa ſit rō quedā ⁊
ꝓportio mixtionis cuiuſdā cāta a mixtura mēbroꝝ: ⁊
aut eſt aliqd alteꝝ extra rōnē armonie: ⁊ ſi qdē dicat
ꝙ eſt mixtura ⁊ rō cōtēpamenti cāta ab armonia cor/
porali mēbroꝝ tūc eſt ꝯñs cōpōnē corporis ſm nāz ⁊
ſm eſſe: ⁊ hoc nō cōuenit qꝛ aīa eſt agēs ⁊ mouens ⁊
cōtinens. Corp⁹ āt eſt patiēs ⁊ motū ⁊ rectū. Agēs āt
⁊ mouēs ⁊ regēs in oīb⁹ eſt añ patiēs ⁊ motū ⁊ rectū
Si aūt dicat ꝙ eſt alteꝝ extra rōnē mēbroꝝ armonie
exiſtēs: tūc ſibiipſi ꝯdicet: ⁊ pter hoc debuiſſet aſſi/
gnare quale qd eſt illud. Hec igit opinio tales qua Tex.t co.60
les dicte ſūt hʒ ꝯ ſe oppoſitiōes paruas aūt ⁊ paucas
habent rōnes q̄ induxerūt Empe. ꝙ credidit aīaʒ eē
armoniā: quaꝝ vna eſt ꝙ videbat Empedo. mirū ꝙ ſi
aīa nō eſt armonia carnis ⁊ oſſis ⁊ hmōi: qre p ſubtra
ctionē carnis ⁊ oſſis aīa deficit in aīali. Adhuc āt ſi di
cat aīa nō eſſe in q̄libet pte: ita ꝙ quelibet partiū hēat
aīaʒ eo ꝙ aīa nō eſt rō ⁊ ꝓportio cōpoſitionis vel mi
xture q̄ eſt igit cā ꝙ iſta mēbra corrumpunt qñ deficit
aīa ⁊ expirat: he āt rōnes indigne ſunt vt ſoluāt: qm̄
aīa iō defic ſubtracta carne: aut aliq tali pte: qꝛ ꝺſtruit
organū ei⁹ ⁊ ꝓpria mā i q̄ ē: ⁊ iō forma q̄ ē aīa ſaluari
haud pōt pter intellectualē aīaʒ q̄ hʒ aliqd pter corp⁹
ſaluās ipſaʒ ſic infra patebit. Corrūpit aūt ⁊ ſoluit ar
monia corporis egrediēte aīa: iō qꝛ aīa cōtinet corp⁹
⁊ mixturā ei⁹: ⁊ ideo cōtinēte ablato neceſſe eſt ſolui
armoniā cōmixtionis ⁊ cōpoſitionis. Qd quidez Tex.t co.61
igit nō eſt poſſibile aīam eſſe armoniā: ⁊ ꝙ nō pōt cir
culariter moueri eſt manifeſtuʒ ex his q̄ inducta ſunt.
Scōm accñs āt ſic dictū eſt ſup⁹ ꝯtingit aīaʒ moueri
⁊ mouere qdāmō ſeipſaʒ. Mouet eni corp⁹ in q̄ ē aīa
⁊ h corp⁹ mouet ab aīa: ⁊ ita mouēdo corpus mouet
aīa qdāmō ſeipſaʒ: qꝛ mouētib⁹ nobis neceſſe ē moue
ri ea q̄ in nobis ſunt: h āt qdā dicūt dubitationē habē
de intellectu: ſed de hoc inferius diſputabimus.

Cap. ix. de ſolutōe obiectōis qua videt ex alteran/
tib⁹ ꝓbari: ꝙ aīa mouet p ſe ⁊ phice: ⁊ in illo eſt bona
demōſtratio de intellectualis aīe imortalitate.

R Ationabili⁹ aūt aliqs accipiet dubitatōnē an Tex.t co.62
mouet ꝯſiderās ea q̄ nūc inducūt: ex illis. n.
aīa ſʒ ſeipſaʒ moueri fortevidebit alicui mo
tu phico q̄ eſt alteratio ⁊ q̄ ēt eſt in aliquib⁹ cū motu lo
cali: dicim⁹ eni aīaʒ triſtari gaudere cōfidere ſperare ⁊
timē: ampli⁹ āt iraſci ⁊ ſentire. Hec āt oīa mot⁹ dicē vi
dent ⁊ cū h inſunt aīe ⁊ ſm ipſa forte videbat alicui
moueri aīaʒ. Sūt eni oīa iſta paſſiones ſiue paſſibiles
q̄litates illate ⁊ ſm iſtas dixim⁹ alterari phice in. vij.
phicoꝝ. Sʒ abſqʒ dubio nō neceſſario ſeqt ex his Tex.t co.63
ꝙ alteret aīa ſm ſe: qꝛ h nō ſunt in aīa: ſed poti⁹ ab aīa
in corpe vel in corpis aliq̄ pte q̄ mouet iſtis paſſioni/
bus q̄ inducte ſunt. Sit eni inter alia ꝙ maxie gaudē
dolere aut intelligē poſſibili ītellectu q̄ venit ꝺ ignorā
tia in ſciaʒ ſūt mot⁹ phici tūc magis ꝯtigit moueri vnū
qdqʒ mēbꝝ ꝙ aīaʒ ſm ſe. Sʒ moueri ſic ab aīa ē ſicut
iraſci aut timere ex eo ꝙ ex aliq cā aīa cor ſic vl' aliter
moueat. Qñ eni iraſcit primo mouet aīa cor ſm ſiſto
lē ꝓpter cōturbatōnē: ⁊ ſcdo ſm diaſtolē pp nocumē
tū repellendū. Qñ aūt timet tūc mouet ſm ſiſtolē con

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tinue. Intelligere autez ſm intellectũ poſſibilē forſitã
aut eſt huiuſmodi ꝙ nõ ſine motu cuiuſdã partis coꝛ/
poꝛis explet: aut forſitan eſt alteꝝ quoddã: qm̃ ſm ꝙ
coīcat ei coīcat coꝛpoꝛi nõ fit ſine motu cuiuſdaꝫ par/
tis coꝛpoꝛis. Scd̃m aũt quod eſt in ſe virt⁹ nõ coīcãs
fit ſine motu coꝛpoꝛis ſicut in pte ſupꝛa dixim⁹: ⁊ ad/
huc in pte inferi⁹ in ſequẽtib⁹ tertĳ libꝛi hui⁹ ſcie dice/
mus. Eoꝝ ãt que fiunt cũ motu coꝛpoꝛis: quedã qui/
dẽ fiunt in eo qḋ ſm locũ mouet: vt qꝛ ſiſtoles ⁊ diaſto/
les fiũt in eo ꝙ coꝛ i loco mouet cõſtringẽdo ſe ⁊ ape
riẽdo. Quedã aũt fiunt ſꝫ alteratione: ſicut mot⁹ q̇ eſt
in ipſis paſſionibus calefacto ſanguine vel ifrigidato
Tex.⁊ cõ.64. Dicere ãt ꝙ ipſa aīa ſm ſeipſam moueat iraſcẽdo:
ſil'e eſt ac ſiquis dicat aīam ſm ſe moueri texendo vel
edificãdo. Cũ enī aliqs texit vel edificat ē ab aīa mo
tus: ⁊ id qḋ ſubĳcit motui: ⁊ id qḋ mouet eſt man⁹ vl'
pes: vel aliquod alioꝝ mẽbꝛoꝝ exterioꝝ: ⁊ ſil'r quan
do iraſcit vel timet vel gaudet: eſt ab aīa mot⁹. Et qḋ
ſubĳcit motui eſt coꝛ vel alterũ mẽbꝛũ interi⁹ qḋ mo/
uet. Et ideo nõ facit pl⁹ aīa q̃ꝫ illud: qꝛ iſta nõ differũt
niſi in h ꝙ in iſtis mouet mẽbꝛũ intrinſecũ occultũ: ⁊
ideo vulg⁹ credit ꝙ in iſtis moueat aīa. In illis aũt vi
dent moueri mẽbꝛa exterioꝛa: ⁊ ideo dicũt in talibus
moueri coꝛp⁹ vel ꝯiũctũ ex coꝛpe ⁊ aīa. Meli⁹ ãt di/
cit ſine dubio aīaꝫ miſereri aut addiſcere aut intelligẽ
ſꝫ hoīem totũ p aīaꝫ: qꝛ mot⁹ ⁊ actões ꝓpꝛie ꝯiũctoꝝ
ſunt ſm potẽtias ⁊ p potẽtias nãles que inſunt aliqñ
aīe: aliqñ coꝛpoꝛi. Qḋ ãt dico hoīem moueri in aīa vl'
p aīam nõ ſignificat rei motũ eſſe in aīa vel p animam
tãq̃ꝫ mot⁹ in aīa exiſtat tanq̃ꝫ in ſubiecto qḋ mouet: ſꝫ
fiunt mot⁹ illi dupl'r. Aliqñ enī ptingũt ab exterioꝛib⁹
vſqꝫ ad ipſaꝫ: aliqñ ãt ſunt ab ipſa vt ſenſus q̇ ē mot⁹
ſenſibiliũ ſpecieꝝ eſt ptingens ab exterioꝛib⁹ vſqꝫ ad
aīam. Reminiſcẽtia ãt ⁊ memoꝛia incipiũt ab aīa ⁊ ve
niũt vſqꝫ ad mot⁹ ſenſibiliũ ſpẽꝝ q̇ ſũt i oꝛganis ſẽſuũ
⁊ vſqꝫ ad qetes ſẽſuũ: eo ꝙ ſẽſus nõ ſp mouẽt ſꝫ actũ
Tex.⁊ cõ.65. Sꝫ intellect⁹ poſſibilis quo eſt oīa intelligibilia fie
ri eſt ſuba q̃dã ſeparata: ⁊ videt nõ coꝛrumpi aliq̃ mõ
coꝛpoꝛis coꝛruptõe. Qḋ ſic demõſtratõne ꝓbat: acci/
piat enī a p̄habitis intellectũ eſſe potẽtiã intellectuali
foꝛma determinatã ad ens in nã qḋ eſt añ coꝛpoꝛeita/
tẽ. Oīs enī potẽtia q̇ eſt aliquid fieri ſi debeat eſſe ali/
quid in nã neceſſe eſt ꝙ ſit p foꝛmã datẽ eſſe illi rei na
turali diſtincta ⁊ determinata: ⁊ hui⁹ ꝓbationis veri/
tas eſt in oīb⁹ abſqꝫ ꝯdictõe ⁊ inſtantia. Intellect⁹ autẽ
poſſibilis eſt potẽtia q̇ eſt oīa fieri ſm intellectũ: ſicut
in tertio hui⁹ ſcie libꝛo ꝓbabit. Cũ ergo ſit in nã iſta po
tẽtia: ipſa foꝛma q̃ ē intellectualitas determinata ⁊ di
ſtincta: g̊ eſt ſuba quedã ſeparata: qꝛ oē ſeparatũ in ge
nere ſube hñs potentiã ⁊ actũ in ſeipſo eſt ſuba: habet
ãt per p̄habita ꝙ ipſa eſt incoꝛpoꝛea añ quãtitatẽ coꝛ
poꝛis ⁊ ꝯrietatẽ ſm nãm exiſtens: licꝫ nõ p̄cedat iꝑm
tpe. Inde arguit ſic: nihil coꝝ que ſm nãm ſunt p̄rece
dẽtia q̃dã alia coꝛrũpunt coꝛruptiõe coꝝ q̃ ſequuntur
ipſuꝫ. Intellectus ãt ſiue aīa intellectualis ſic ſe hꝫ ad
coꝛp⁹ phĩcũ: g̊ impoſſibile eſt eã coꝛrũpi coꝛpoꝛis phi
ſici coꝛruptõe. Attendendũ ãt eſt ꝙ Plato ꝓpter iſtã
demonſtrationẽ dixit aīaꝫ añ coꝛpoꝛa ſm temp⁹ fuiſſe
⁊ ſecut⁹ eſt eũ in hoc Gregoꝛi⁹ nicen⁹: hoc ãt min⁹ eſt
ꝯcedẽdũ: ſꝫ inferi⁹ h iꝑꝛobabit. Eſt ãt pſuaſio q̃ poſt
demonſtrationẽ inducit: qꝛ ſi intellect⁹ poſſibilis coꝛ/
rũperet coꝛpoꝛis coꝛruptõe: oꝫ etiã ꝙ alteraret coꝛpo
ris alteratõe: ſicut videm⁹ alterari viſuꝫ ⁊ auditum: ⁊
oẽs virtutes quaꝝ eſt coīcatio cũ coꝛpoꝛe: licꝫ hoc p
accidẽs cõueniat ipſis virtutib⁹: p ſe ãt cõuenit oꝛga/
nis ipſaꝝ. Si ãt ſic alteraret intellect⁹: hoc eſſet maxi
me a debilitate q̇ eſt a deſtructõe coꝛruptionis ſm nãꝫ
⁊ hoc eſt debilitas ſenĳ. In illa ãt debilitant virtutes
aīe: ſed debilitas illa nõ per ſe accidit virtutib⁹ q̃ ope
rant in oꝛganis: ſed oꝛganis ipſis ſicut dixim⁹ qm̃ ſi ſe
nex accipiat p medicinã vel aliã cõpoſitionẽ oculum
huiuſmõi q̇ eſt clar⁹ ⁊ pur⁹ ipſe videbit ſicut iuuenis:
g̊ hec debilitas que nõ redũdat ad virtutẽ aīe niſi per
oꝛganũ nullo mõ attingit virtutẽ incoꝛpoꝛeã cui⁹ nul/
lũ eſt oꝛganũ oīno: talis aũt virt⁹ eſt intellect⁹ poſſibi/
lis ſicut ſupꝛa pꝛobatũ eſt. Seniũ enī nõ eſt in ſuſtinen
do aliq̇d aīaꝫ: ſed in ſubſtinẽdo aliquid coꝛp⁹ in quo ē
aīa: ſicut ⁊ ebꝛietas ⁊ quedã alie infirmitates que opi
lant rõnẽ nõ faciũt h niſi p alteratões que alterãt coꝛ/
pus ſicut ſpm̃ aīalẽ ⁊ cerebꝛũ ⁊ hmõi ptes alias a q̇/
bus accipit intellect⁹ ſpẽs intelligibiles. Et hoc ē ſim/
pliciter cã ꝙ mox quidã delirant ex inoꝛdinatõe ⁊ diſ
ſolutõe coꝛpoꝛis in q̇ eſt fantaſia a q̃ accidit intellect⁹:
qm̃ ſicut dixim⁹ ſuperi⁹ tã ⁊ ſi intellect⁹ nõ coīcet cum
coꝛpe: cõmunicat tñ cũ eo qḋ coīcat coꝛpoꝛi: ⁊ qꝛ ſic
intellect⁹ ē ſeparat⁹: ideo dixerũt quidã ꝙ ipſe nõ mo
uet p accidẽs motu coꝛpis. Qḋ nos veꝝ nõ eẽ diiudi
cam⁹ qm̃ vnã ſubam dicim⁹ eſſe aīam intellectualẽ: ex
q̃ fluũt quedã potentie q̇ ſunt virtutes in coꝛpe ⁊ cõ/
municãtes coꝛpoꝛi: quedã ãt nõ ſunt virtutes in coꝛ/
poꝛe q̃ ſunt ſepate: ꝓpter qḋ eſt in coꝛpoꝛe aīa intelle/
ctualis: ſicut determinata ⁊ diſtincta in ipſo nõ quideꝫ
ſicut locatũ in loco: ſed ſicut foꝛma eſt in ſua mã: ⁊ mo
toꝛ in ſuo moto qḋ mouet cui⁹ nihil ē extra id qḋ mo/
uet: ⁊ ideo mouet motu coꝛpoꝛis. Iſti⁹ tamẽ intel Tex.⁊ cõ.66.
lect⁹ poſſibilis intelligere cõſumit in ſenio ⁊ in moꝛte
debilitat: ſicut dixim⁹ de deliratõe ſenũ: alio quodam
qḋ nõ eſt ſuũ oꝛganũ coꝛrupto vel debilitato: ⁊ hoc ē
oꝛganũ fantaſie ⁊ imaginationis cũ quib⁹ coīcãt intel
lect⁹ poſſibilis ſm actũ intelligẽdo. Ipſum ãt intelle/
ctiuũ ſm ſe ipaſſibile eſt ſic ꝓbatũ eſt pꝛi⁹. Intelligere
aũt ſm actũ ⁊ amare qḋ eſt paſſio cõcupiſcibilis cui⁹
ꝯriũ eſt odire: nõ ſunt paſſiones aut opera intellectus
ſm ſe ſũpti: ⁊ ſi ei ſine intellectu nõ ſint: tñ ſunt paſſio
nes aliaꝝ viriũ aīe q̃ habent intellect⁹ oꝛdinẽ ⁊ ſũt in
ipſis ſm ꝙ pticipant aliqualiter intellectu: ⁊ ideo ſunt
huiuſmodi vel illi⁹ ſenſibilis virtutis habẽtis intelle/
ctũ ſm reſultationẽ ſm ꝙ habent ipſuꝫ: qꝛ aliter ama/
re ⁊ odire ⁊ cõſidere: ⁊ alia q̃ ſupꝛa inducta ſunt non
eſſent oꝛdinabilia ad honeſtũ ⁊ turpe in moꝛib⁹: pꝛo/
pter qḋ dicit Ariſto. in fine pꝛimi Ethicoꝝ: qḋ rõnale
eſt duplex: qḋ ſcꝫ p eſſentiã eſt rõnale: ⁊ qḋ participat
aliqualiter rõne: vt obediẽs ⁊ ſuaſibile a rõne exiſtẽs:
⁊ ideo coꝛruptis his virib⁹ ꝓpter coꝛruptionẽ oꝛgani
ſui neqꝫ reminiſcit aliqs neqꝫ amat. Iſte enī paſſiones
⁊ operatões nõ erãt intellect⁹ ſm ſe: ſed erant coīs aīe
cũ coꝛpe que ſunt vires coīcãtes coꝛpoꝛi vt p̄dictum
eſt. Intellect⁹ ãt ſm ſe foꝛſitã eſt diuinũ aliquid ⁊ ipaſ
ſibile qḋ ſeparat a coꝛpoꝛe: ⁊ tũc habebit alteri⁹ modi
intelligere ⁊ alias delectatões q̇b⁹ nihil eſt ꝯriũ: ſꝫ de
hoc hic loqui nõ poſſum⁹: altioꝛis enī eget inquiſitio/
nis quã deo volẽte pꝛima in phĩa ꝑficiem⁹. Redeũtes
autẽ ad id vnde rõ noſtra eſt dicim⁹ ex omnibus indu
ctis manifeſtũ eſſe ꝙ aīa nullo modo mot⁹ per ſe mo/
uet ⁊ phĩce. Si aũt aīa penitus nõ mouet tunc mani/
feſtũ eſt quoniã neqꝫ a ſeipſa moueri poteſt.

Cap. x. de impꝛobatiõe opinionis q̃ dicit animã eſſe
numeꝝ ſeipſuꝫ mouentẽ.

m Ultũ aũt his opinionib⁹ q̃ dicte ſunt irrõna/ Tex.⁊ cõ.67.
bili⁹ eſt ſiue videt dicere ꝙ anima eſt nũerus
mouens

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mouens ſeipſum. Ad hanc enim poſitionē ſequūtur impoſſibilia coīa ex parte illa cōtingētia q̄ dicūt aīam mouere ſeipſā: ⁊ ex alia pte ſequūt ad eā impoſſibilia ꝓpria ⁊ ſpecialia q̄ cōtingūt ex hoc ꝙ dicūt eā eē numerū: ⁊ nō oꝫ nos reiterare impoſſibilia coīa q̄ ſequūt ex hoc ꝙ dicūt aīam mouere ſeipſā: qꝛ plurima dicta ſunt in p̄miſſis. Qualiter aūt aīa nō ſit numerus mouens ſeipſum nūc oſtendimꝰ. Quō aūt cōgruat intelligere vnitatē moueri primo q̄ramꝰ. Nihil eni mouet niſi ꝙ hꝫ ſitū ſicut ꝓbauimꝰ in phicis. Si igit vnitas mouet habebit vnitas ſitū: ⁊ ſic erit vnitas aliqd i ↄtinuo ⁊ nō aliqd i diſcreto. Adhuc āt cū oē qd mouet neceſſe ſit ab aliquo moueri qd differt ab eo: aut eēntialiter tm̄: aut eēntialiter ⁊ localiter ſicut ꝓbauimꝰ in .vij. phicoꝝ: q̄ramꝰ ab iſtis quō intelligi pōt ꝙ vnitas moueat ab aliq differēte ab ipſa p ſubam ⁊ locū: aut per ſubam ſolū: ⁊ tm̄ ipſa vnitas manet indiuiſibilis ⁊ indifferēs exiſtēs per ſubam ⁊ locū: h eni nō eſt intelligere. Quia ſi ponat ſeipſā mouēs: tūc erit motiua ſuipſiꝰ: ⁊ mobilis a ſeipſa ⁊ mota: ⁊ tūc oꝫ p p̄dicta ꝙ differat a ſeipſa ſubaliter ſic per ſubam diuiſibilis eſt vnitas ⁊ hoc ↄ̄ diffinitōnē ⁊ intellectū vnitatis.

Tex. ⁊ cō. 68. Amplꝰ āt apud mathematicos cōe dictū eſt ꝙ motus pūcti facit lineā: ⁊ motꝰ linee facit planā ſupficiē. Cōſtat āt in his q̄ nos in phicis diximus: ꝙ oē qd mouet ſm locū ſitū hꝫ. Cū igit ponāt vnitatē moueri oꝫ vnitas ſitū habeat: g̊ erit idē cū puncto qꝛ indiuiſibile vnū habēs ſitū eſt pūctꝰ. Jā āt habitū eſt ex ꝓpria doctrina mathematicoꝝ ꝙ fluxꝰ pūcti facit lineā ⁊ non nūeꝝ: g̊ ⁊ vnitas mota q̄ eſt ſitū habens: ⁊ idē puncto motu ſuo facit lineā: ⁊ nō numeꝝ. Nō igit debent dicere ꝙ aīa ſit numerꝰ mouēs ſeipſā: ſꝫ qd ſit linea mouēs ſeipſam vel ſupficies. Jā eni cōceſſerūt ꝙ numerus ille quē dicūt eſſe aīā eſt vbi: ſiue in loco ꝙ hꝫ poſitionē: qꝛ hoc neceſſe fuit eos cōcedere ꝓpter motū quē attribuebāt ei: ⁊ tūc neceſſario ſequūtur q̄ inducta ſunt. Amplꝰ āt ſi quis auferat a nūero vnitatē vel numeꝝ relinquit alia numeri ſpēs: ⁊ hoc eſt iō qꝛ numerꝰ eſt multitudo nūerata p vnū: ⁊ ſic eſſe nūerū eſt a diſcretōe. Spēs aūt numeri eſt a mēſura determināte multitudinē quā pcipue determinat vltima numeri vnitas: ⁊ iō cū auferē aliquid vel apponit: relinquitur quidē cā generis nūeri q̄ eſt diſcretio: ſed non relinquitur eadē ſpēs: qꝛ ſpēs datur ab vnitate vltima ſm ꝙ finit ⁊ determinat multitudinē. Jn cōtinuis āt nō ſic eſt: qꝛ nō ex appōne vel demptōe cauſant ſed potiꝰ a cōtinuitate: ⁊ h cōtinuitas neq͡ʒ apponit p aliquid appoſitū: neq͡ʒ tollit p aliqd demptū: ꝓpter qd diuiſio linee nō facit aliā ſpeciē: ſꝫ tm̄ aliā lineā in numero. Siliter āt in his aīatis q̄ hn̄t corpora multū ſimilia ⁊ non diuerſificata p diuerſe figure organa: vel paꝝ hn̄t diuerſitatis in organis corpoꝝ ſuoꝝ ſicut plāte ⁊ q̄dā aīalia q̄ ſunt ſicut lūbrici terre ⁊ ſerpentes ⁊ anguille q̄n diuidunt magis ſequūt diuiſiones aīaꝝ ſuaꝝ modū diuiſiōis ↄtinui q̄ modū diuiſiōis diſcreti: qꝛ in vtraq͡ʒ pte diuiſa relinquit aīa eiuſdē ſpēi ⁊ h nō fuit in numeris: g̊ aīa magis deberet dici pūctus vel linea vel alia ſpēs cōtinue q̄titatis q̄ ꝙ dicit nūerꝰ. Mouet āt fortaſſis aliquē ꝙ diximꝰ vnitatē motā nō differre a puncto: vnitatis eni origo a pūcto differt eēntialiter: ⁊ ſic videt vnitas nūq̄ poſſe fieri pūctꝰ ſiue mota ponat eē vnitas ſiue nō mota. Si eni nos imaginemur māā primā nudā ab oī forma ſubali ⁊ accidētali ipſa eſt vnū ſolū ⁊ indiuiſibilis nō hn̄s ptē extra ptē ſicut oñdimꝰ in p̄io phicoꝝ: hꝫ āt ptē ⁊ ptē: ⁊ ptē iuxta ptē in potētia ſolū ⁊ nō i actu. Cū āt imaginamur formā ſubalē ſolū ⁊ nō a mā pticipatā: ipſa etiā erit vna ſola nō hn̄s in ſe aliquā multitudinē: ⁊ cū mā ſit ſuſceptibilis tam forme accidētalis q̄ ſubalis: ↄſtat ꝙ ipſa nō eſt ſuſceptibilis forme accidētalis niſi p formā ſubalē: ⁊ ſi ipſa eſt ſuſceptibilis duaꝝ formaꝝ ſubaliū nō recipiet eas ſm vnā ⁊ indiuiſam māā q̄ ſit in vtraq͡ʒ: ponamus igit ꝙ ſuſcipiat formā ſubalē ſm actū: hoc neceſſario diuidet māā ab oībꝰ aliꝭ ⁊ faciet in ſeipſā indiuiſam que ſub eadē forma cōtinet: g̊ forma ſic pticipata ⁊ terminās māā cā eſt vnitatis ⁊ diuerſitas terminatiōis q̄ eſt a forma diuerſimode pticipata cā eſt multitudinis: ⁊ ſic vnitatis origo ⁊ numeri eſt a forma. Suſcipiat etiā mā prima primū accidēs qd q̄titas eſt illius āt nō erit ſuſceptiua ex pte forme: qꝛ forme nō eſt hēre ptem ſitualiter iuxta ptē: g̊ accidit q̄titas ex pte materie: ⁊ accidit ſm pricipiū ſuū qd eſt pūctꝰ: pūctꝰ igit ex pte materie eſt: ⁊ ſic origo vnitatis eſt a forma ⁊ origo pūcti a mā q̄liter igit pōt dici ꝙ vnitas eſt pūcꝰ. Sꝫ intelligēdū eſt ꝙ nos nō dicimꝰ ꝙ vnitas ſit pūctꝰ: vel ꝙ ipa fiat eſſentialr: ſꝫ ꝙ ſubm eiꝰ ⁊ ſubm vtriuſq͡ʒ efficitur vnū p hoc ꝙ vnitas dicit moueri: eo ꝙ nihil mouetur niſi qd hꝫ ſitū: ⁊ iō lꝫ vnitas ſit ex pte forme ⁊ punctꝰ ex pte māe: tm̄ vnū indiuiſibile erit vtrūq͡ʒ ſi vnitas ſitū hēre ponat: qꝛ punctꝰ nihil aliud eſt niſi indiuiſibile habēs ſitū.

Redeūtes igit ad ꝓpoſitū dicimꝰ adhuc ꝙ taliter dicēs aīam eē vnitates ſe mouētes nihil differret ab eo q̄ dicit aīam eē corpa pua: ⁊ huius q̄dē cā eſt: qꝛ ſi ponamꝰ ſpas indiuiſibiles q̄s dicit democritꝰ eē aīā ⁊ eē pūcta: ita ꝙ nō remaneat in eis q̄litas aliq ſꝫ q̄titas ſola in genere adhuc oꝫ ꝙ in eis differat mouens ab eo qd mouet eſſentialr ſicut patet p audicta: ⁊ hoc accidit in magnitudine mota que eſt diuiſibilis. Non eniꝫ ſequit q̄titatē eē mobilē ex hoc qd eſt magna vel pua: ſꝫ ex h ꝙ eſt q̄titas: qꝛ ſic eſt diuiſibilis. Oē āt motū oñdimꝰ eē diuiſibile in .vj. phicoꝝ. Si igitur vnitas vel pūctꝰ ponat moueri oꝫ ꝙ vtrūq͡ʒ ſit q̄tū: ⁊ ſic vnitas vel pūctꝰ dicent eē corpa parua ſicut dixit democritus. Eſt āt adhuc neceſſariū aliud eē mouens a moto eſſentialiter. Si igit vnitates ſunt mote: oꝫ ꝙ aliqd p eſſentiā diſtinctū ab eis ſit motiuū vnitatū. Si g̊ aīa diffiniat eēntialr p eē motiuū aīaliū aīa p eſſentiā alia erit ab vnitatibꝰ: g̊ nō erit mota: ſed mouens tm̄ nō g̊ erit numerꝰ ſeipſuꝫ mouēs. Tex. ⁊ cō. 69.

Adhuc āt ſi aīa dicat vnitates vel numerꝰ: oꝫ ꝙ vnitas ſit q̄dā mālis ⁊ quodāmodo ⁊ nō ſimplr vnitas formalis: oꝫ enim ꝙ vnitates q̄ ſūt aīa habeant aliquā differētiā ad alias vnitates q̄ ſūt alie res: formalis āt vnitas nō differt ab alia formali vnitate: neq͡ʒ numerꝰ a numero: decem enim canes ⁊ decē eq nō differūt p denariū: ſꝫ potius p māā: qꝛ iſti ſūt canes ⁊ iſti ſūt eq. Cū igit vnitates ↄſtituētes aīā differāt ab aliꝭ vnitatibꝰ ↄſtituentibus alias res oꝫ ꝙ nō ſint formales vnitates: pūcti āt ſolitarij hoc eſt ſm ſe accepti q̄ vtiq͡ʒ erit differētia ab vnitate niſi potētia ſola ſicut ſupius diximus. Cū igit aīa nō ſit vnitates formales ſꝫ vnitates māles ⁊ vnitates tales nō differāt a pūctis: aīa erit vnitates q̄ ſūt pūcta. Si q̄dē igit dicat ꝙ altere vnitates ſūt in corpe ⁊ alia pūcta q̄ ↄſtituūt corpa q̄ ille vnitates ⁊ puncta que ↄſtituūt aīam oꝫ tm̄ ꝙ ſint in eodē loco iſte ⁊ ille. Quelibet eniꝫ taliū vnitatū obtinebit locū puncti per hoc ꝙ ponunt mote vnitates anime. Habet enim tunc neceſſario ſitū ſicut ⁊ corporis vnitates: vtraq͡ʒ g̊ erūt indiuiſibilia habentia ſitum: ⁊ ſic ſequitur eſſe ipſa in loco pūcti vnius. Quid enim ꝓhibet in eodē loco eē Tex. ⁊ cō. 70

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duas vnitates habētes ſitū: ſi enī vna ſupponat alteri
nō faciet aliā quātitatē cū ipſa ⁊ ſimiliter eſt ſi etiā in/
finite ſibi ſupponant: ergo vnitates aīe ⁊ corpis diffe
rentiam nō habent: quia quoꝝ locus eſt indiuiſibilis
⁊ ipſa ⁊ q̄ ſunt in vno loco ⁊ ſunt indiuiſibilia poſita
eiuſdē rōnis ſunt poſita ⁊ h̄ ꝯuenit vt diximꝰ tā pūctis
ꝯſtituentibꝰ aīam ꝙ etiā pūctis cōſtituentibꝰ corpus.
Tex. ⁊ cō. 71. Si āt hoc cōcedat ꝙ ſcʒ pūcta q̄ ſunt in corpe ꝯſti
tuētia corpꝰ ſunt numerꝰ aīe ꝗ cōſtituit aīas. Nūerꝰ enī
ꝗ eſt aīa ex pūctis eſt q̄ ſunt in corpe ſicut iā diximus.
Nūc q̄ramꝰ ab iſtis q̄re nō oīa corpa hn̄t aīas cū oīa
corpa habeāt hmōi corpa ſe cōſtituētia ſicut illi dicūt
pūcta enī vt illi dicūt ſunt in oībꝰ corpibꝰ qꝛ ponūt qd
libet corpꝰ cōſtitui ex pūctis infinitis. Amplīꝰ āt ex h̄
ſequit ꝙ nullū aīatū morit ex ſepatiōe aīe a corpe: ſʒ
tm̄ ex reſolutōe cōtinui in pūcta igit aīe aīatoꝝ nūꝙ̄
a corpibꝰ abſoluūt: qꝛ iā ꝓbauimꝰ in. vj. phicoꝝ: ⁊ in
libello de lineis indiuiſibilibꝰ: ꝙ linee ⁊ alia continua
nō reſoluūt in pūcta: ⁊ ſi ī īfinitū diuidāt remanētibꝰ
āt pūctis in cōtinuo aīe remanēt in ipſis qꝛ pūcta ſunt
aīe ſicut cogunt dicere ex ſua poſitōne. Si āt ꝓpter h̄
diceret ꝙ ē vnitates māles: q̄ formalē cōſtituūt nūeꝝ
quo nūerat quicqd eſt tūc ſequit ꝙ nūerꝰ habeat aīaʒ
Tex. ⁊ cō. 72. ⁊ ſit aīal qd eſt abſurdū. Accidit etiā huic poſitiōi
ſicut diximꝰ impoſſibile ſeu incōueniēs cōe qd accidit
dn̄tibꝰ ꝙ aīa eſt corpꝰ indiuiſibile ⁊ ab alia pte accidit
incōueniēs ꝓpriū qd accidit democrito inq̄tū qualis
dicta eſt ponit cām q̄ moueri eſt ab aīa. Si enī aīa ſup
ponat eſſe corpꝰ cōſtitutū ex pūctis ſicut dictū eſt: cō/
tingit icōueniēs qd ꝯtigit illis ꝗ dicūt eā eē corpꝰ ſub/
tile ⁊ h̄ eſt ꝙ duo corpa ſint in eodē loco. Cū enīʒ aīa
ſenſibili. ſit in toto eo ꝙ ſentit ⁊ ē ꝑ ptes in ptibꝰ ⁊ to
ta in toto vbiq̄ʒ penetrabit corpꝰ aīatū ſenſibile: ⁊ erit
q̄libet pars in loco ptis corpis ⁊ ipſa tota erit in eodē
loco cū corpe ꝙ aīat: ⁊ ſic duo corpa erūt in eodē lo/
co. Hoc āt idē incōueniēs accidit dicētibꝰ eā eē nume/
rū motū vel vnitates motas. Nūeꝝ enī motū neceſſe
eſt habē ſitū ⁊ eē idē pūctis: ſequit igit ꝙ pūctꝰ ꝗ ē aīe
pars q̄dā ſit in eodē loco cū puncto ꝗ eſt corpis pars
q̄dā: ⁊ ſic in vno pūcto loci oʒ eē multa ⁊ multoꝝ pū
cta. Sicut āt ſe hʒ locꝰ ptis ad ptē ſic ſe hʒ locꝰ totius
ad totū: ⁊ iō ſicut duo pūcta quoꝝ vnū eſt aīe ⁊ alteꝝ
corpis ſunt in eodē loco: ita tota aīa ex ſitualibꝰ pūctiſ
cōſtituta in eodē loco erit cū toto corpe ex ſitualibus
pūctis ꝯſtituto: ḡ duo corpa erūt in eodē loco. Aut oʒ
ꝯcedere ꝙ nō ſit aīa in corpe aliq̄ niſi pūcta q̄ ꝯſtituūt
ipſum corpꝰ: ſʒ ex h̄ ſequit ꝙ oē corpꝰ ſit aīatū ⁊ hēat
aīaʒ: qꝛ oē corpꝰ cōſtituit ex pūctis: niſi q̄dē nūerꝰ dif/
ferēs eē ponat ⁊ alīꝰ ꝗ ſit aīa ab eo nūero ꝗ eſt pūctoꝝ
corpꝰ cōſtituentiū. Sʒ tūc ſequit ſicut iā diximus duo
corpa eſſe in eodē loco: hoc igit eſt incōueniēs cōe qd
accidit ſil' dicentibꝰ aīam eſſe corpꝰ ſubtile: ⁊ aīaʒ eſſe
Tex. ⁊ cō. 73. numeꝝ qui mouet. Propriū āt incōueniēs qd ac/
cidit Democrito: accidit etiā iſtis ſicut diximꝰ accidit
ei iſtis nō eē aliquā cāʒ motꝰ corporis aīati niſi nūerū
motū: ⁊ h̄ ē ſilis cā ſicut poſuit Democritꝰ. Quid enī
eſt differētie ꝙ tū ad cām motꝰ corpoꝝ aīatoꝝ dicere
ſperas ꝑuas motu ſuo mouere aīal ⁊ dicere magnifica
tas ꝑ ſiuū vnitates: aut vl'iter vnitates motu ſuo mouē
corpa aīata: vtrobiq̄ʒ enī neceſſe ē moueri aīal in eo ꝙ
illa mouent: ⁊ ſic nō erit volūtarīꝰ motꝰ aīaliū neq̄ʒ ha
bēt in facultate q̄ſcere ſed moueri tm̄ ſicut etiā ſupra
Tex. ⁊ cō. 74. diximꝰ. Iſta ſunt igit impoſſibilia ⁊ multa alia ſilia
his q̄ accidūt illis ꝗ in vnū cōplectūt nūeꝝ. Nō enīʒ
ſolū diffinitionē aīe impoſſibile eſt hmōi eſſe: ſʒ etiam
accidētia ꝓpria q̄ ſunt aīe paſſiones ⁊ ꝓprietates nāles
īpoſſibile eſt attribuere nūero: hoc āt facile manifeſtū
eſt ei ꝗ arguta mēte tēptauerit aſſignare cāſ ꝓpriaruʒ
paſſionū ⁊ opationū eiꝰ vt aſſignet in eis cāſ cogniti/
onū ⁊ ſenſuū: ⁊ leticiaꝝ ⁊ triſticiaꝝ: ⁊ alioꝝ q̄ ſūt his
ſilia. Si enī numerꝰ cōſtituit aīaʒ: tūc diuerſitas nume
roꝝ ꝯſtituet vires aīe diuerſas ⁊ opa ⁊ paſſiones. Si
cut āt ſuperīꝰ deridēdo diximꝰ etiā ſicut licētia diuinā/
di cōcedet de tali vnitatū ⁊ nūeroꝝ diuerſitate nō erit
ei facile in tali diuerſitate numeros fingere.

Cap. xi. de īprobatōe opinionis coꝝ: ꝗ diffinierunt
animā per cognoſcitiuū dicētiū ſimile ſimili cognoſci:
⁊ ideo aīam eſſe principiū omniū.

t Ribꝰ āt traditis ſm̄ q̄ coiter diffiniūt animā Tex. ⁊ cō. 75.
antiq̄. Aliȷ̄ enī maxime cōtulerūt in diffiniti/
ne aīe ꝙ eſt mouens ſeipſaʒ: aliȷ̄ āt corpꝰ ſub
tiliſſimū aut incorpaliſſimū inter alia. Qui āt diffinie
rūt ꝑ mouens ſeipſuʒ tā iſti ꝙ illi fuerūt. Sʒ corpꝰ ſub
tile ⁊ incorpale ponentes aīam ꝓpter tria diuerſificati
ſunt q̄dā enī nō dixerūt eā eē corpꝰ: ſed tn̄ eaʒ eē cor/
pus ſequebat ex dictis coꝝ: ſicut fuerūt illi q̄ dixerūt
eā eſſe numeꝝ vel vnitates motas: qꝛ vnitates mote
neceſſario hn̄t ſitū: ⁊ iō ipſas ſequit eē corpa vel aliq̄d
corporis. Secūdi āt fuerūt dicētes eā eſſe ſperas indi
uiſibiles. Tertiȷ̄ āt fuerūt dicentes eā eſſe armoniam
corpis: ⁊ hi tn̄ nō directe dicūt eā eſſe corpꝰ: ſed cor/
poreā formā. Hec āt oīa quas habeāt cōtra ſe obiecti
ones dubitationū: ⁊ quas habeāt ſubcōtrarietates iā
fere ꝑteriuimꝰ ſiue executi ſumꝰ: ſubcōtrarietates aūt
voco q̄n abſq̄ʒ dubio rōnes inducentes pro ſe habue
rūt veras: licʒ poſitio coꝝ erronea fuerit: ⁊ iō etiā ꝑ/
tereūdo ⁊ abiȷ̄ciēdo tetigimꝰ que dicta ſunt ab eis fe/
re niſi forte colligamꝰ ea quibꝰ diffiniūt aīaʒ nō oīa po
nētes q̄ ipſi dixerūt. Scimꝰ enī aīam eſſe motiuā: ſed
nō eſt motiua ita ꝙ ſit mota: ⁊ ſcimꝰ ꝙ eſt incorporea:
nō tn̄ ita eſt incorporea ꝙ ſit corpꝰ ſubtile: ſed potiꝰ
nō eſt corpꝰ neq̄ʒ forma corpalis: eſt etiā cognitiua: ſʒ
nō ex illa cā ꝙ ipſa ſit cōpoſita ex principiȷ̄s entiū. Re
linquit āt vt modo cōſideremꝰ quō aīa dicit eē ex ele
mentis. Quidā āt antiquoꝝ dixerūt ꝙ aīa ideo dicit
eſſe ex elemētis oīuʒ quatenꝰ ſentiat oīa ⁊ cognoſcat
vnūq̄dq̄ʒ entiū ꝑ h̄ ꝙ eſt ſilis illi ſicut diximꝰ ſuperius.
Neceſſariū āt eſt ꝙ ad hāc poſitionē multa ſequan Tex. ⁊ cō. 76.
tur īpoſſibilia: ponūt enī iſti ꝙ aīa cognoſcit ſimile ſibi
taꝙ̄ ponētes in aīa res ſiles exterioribꝰ rebꝰ quas co/
gnoſcit. Scimꝰ aūt ꝙ nō ſola ſunt in reꝝ nā q̄ vocamꝰ
elemēta vel principia reꝝ: ſed ſunt multa altera ab hiſ
Magis aūt fortaſſe ſunt infinita ad minꝰ in potētia et
ſucceſſione q̄ fiūt ex elemētis quoꝝ vnūq̄dq̄ʒ aīa co/
gnoſcit ⁊ ꝓpriā cognitionē habēs de coꝝ quolibet.
Et ſi igit aīa cognoſcat ⁊ ſentiat elemēta ex quibꝰ Tex. ⁊ cō. 77.
eſt vnūq̄dq̄ʒ coꝝ q̄ fiunt ex eis. Quō tn̄ cognoſcet ⁊
ſentiet ꝓpter hoc cōpoſitū ex illis: vt quis deꝰ iuppi/
ter vel ſol: aut q̄d ē hō aut quid caro aut quid os. Si/
militer āt q̄libet alioꝝ cōpoſitoꝝ. Nō enī ſufficit co
gnoſcere ex quibꝰ eſt cōpoſitū vt cognoſcat cōpoſitū
ſed oportet ſcire ⁊ ex quibꝰ ⁊ qualibꝰ eſt: hoc eſt in q̄
ꝓportione cōponant: ⁊ que ſit rō cōpoſitionis coꝝ in
hoc ⁊ in illo. Nō enī quolibet modo ſe habētia elemē
ta cōponūt hoꝝ cōpoſitoꝝ vnūq̄dq̄ʒ: ſed determina/
ta rōne ꝓportōis: ⁊ determinata cōpoſitōe q̄ diuerſi/
ficāt ſm̄ vnūq̄dq̄ʒ: ſicut ⁊ Empe. dixit: ꝙ os cōponit
ex q̄tuor elemētis: ita ꝙ etiē ipſuʒ humꝰ ſiue terra co/
aptata aliȷ̄s elemētis in amplis poris q̄ vocat diffuſio
nes ipſiꝰ. Amplos aūt dicit poros ſiue vaſa quia terra
groſſa

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groſſa eſt & nõ niſi in amplis poris capi põt & amplio rib⁹ poris indiget quib⁹ coaptet̃ φ cetera elementa: ta lis at̃ eſt ſm Emped. ꝓportio cõpoſitiõis ei⁹ φ duas ex octo partib⁹ habet terre cuius ꝓpria eſt nigredo: & quatuor ex octo dedit vulcano ſiue igni: q̃ eſt res ſicca calida vt dixit Empe. & iõ vincẽtib⁹ ꝓprietatib⁹ ignis ſup ꝓprietates terre oſſa ſunt facta ſicca & dura: vnaꝫ at̃ ꝓprietatẽ ex octo dedit aq̃ & vnã aeri. Si igit̃ vnũ/ q̃dq; alioꝝ ſilr̃ habet determinatã ꝓportionẽ & cõpo ſitionẽ ex q̃ oportet ipſuꝫ cognoſci ſi p ſuũ ſile cognoſ cidebeat: tũc nihil ꝑfecto eſt dicere elemẽta eſſe i aĩa niſi rõnes ꝓportionũ quib⁹ cõponũt̃ res ineſſe dicant & niſi etiã realiter in aĩa eſſe ponat̃ ipſa reꝝ cõpoſitio & hoꝝ ideo q̃ȝ dicunt φ aĩa cognoſcit vnũq̃dq; qd̃ eſt ſibi ſile ſm rem & nãm. Os igit̃ & hoĩem nõ cognoſcet niſi & hec ineſſe dicant. Qd̃ at̃ ipoſſibile eſt oĩa entia ſimplicia & cõpoſita eſſe in aĩa nõ oportet nos hic di/ cere p rõnẽ & ſilogiſmũ cuꝫ h̃ per ſe manifeſtũ ſit cui/ libet. Quis enim vel idiota vel inſan⁹ dubitabit vnq̃ ſi eſt in anima aut lapis aut homo ſm eſſentiã lapidis aut hominis. Similiter autem eſt de bono & non bo/ no: & de viuo & non viuo & vnoquoq; alioꝝ.

Tex. & co. 78 Ampli⁹ at̃ cũ ens dicat̃ multipliciter. Significat ali ud q̃dẽ ſubam ſiue hoc aliq̃d ſm diuerſitatẽ p̃dicamẽ toꝝ. Queram⁹ igit̃ vtrũ ex oĩb⁹ illis erit aĩa aut non. Qd̃ at̃ nõ ſit ex oĩb⁹ videt̃ ex hoc φ aĩa ponit̃ eſſe ex elemẽtis: & nõ ſunt aliqua elemẽta q̃ ſint cõiter oĩum p̃dicamentoꝝ. Queram⁹ igit̃ vtrũ ex his ſolis ẽ que/ cũq; ſunt elementa ſubaꝝ: & ſi h̃ det̃ tũc queram⁹ q̃mo cognoſcit quidditatẽ alioꝝ geneꝝ & vniuſcuiuſq; q̃d eſt in generib⁹ illis: cũ dicãt φ nõ cognoſcet niſi ſimile ſibi ſili: tũc eni nihil in ſe habet qd̃ ſit ſile his q̃ ſunt in aliꝭ generib⁹: oꝫ igit̃ φ aut dicant aĩaꝫ nõ cognoſce/ re res alioꝝ geneꝝ: aut φ dicant φ ſunt diuerſa princi pia & elemẽta vniuſcuiuſq; generis: & φ aĩa conſtat & cõponit̃ ex oĩb⁹ illis: erit igit̃ aĩa ſm hoc in parte qua/ litas & in pte quãtitas & in parte ſuba & ſic de aliꝭ p̃di camẽtis: & erit ẽentialiter q̃lĩbet p̃dicamẽtũ & nõ ac/ cidẽtaliter φ nõ eſt p̃dicatio accidẽtalis quãdo quanti tas vel qualitas p̃dicat̃ de aliquo qd̃ cõſtitutũ eſt ex pricipꝭs quãtitatis vel q̃litatis: ſic q̃n dicit̃ de linea φ eſt quãtitas vel de colore φ eſt q̃litas. Sꝫ ipoſſibile ẽ aĩaꝫ quãtitatẽ vel q̃litatẽ eſſe: q̃ȝ ab oĩb⁹ ſupponit̃ fere φ aĩa eſt ſuba: & ipoſſibile eſt φ id qd̃ eſt ſuba ꝯſtituat̃ ab elemẽtis q̃litatis vl' quãtitatis q̃n poti⁹ quãtitas cõ ſtituit̃ ab elementis quãtitatis & q̃litas ab elemẽtis q̃li tatis: neq; aliq̃d fit vnũ ẽentialiter ab elemẽtis ſube ſi mul: & ex elemẽtis alioꝝ p̃dicamẽtoꝝ. Accidẽs eni ẽ in ſuba nõ ſicut q̃dã pars q̃dditatis ei⁹: ſed ſicut q̃daꝫ diſpoſitio q̃ põt ineſſe & nõ ineſſe: hec ĝ & huiuſmodi altera incõueniẽtia ſunt q̃ cõtingũt his qui dicunt ani/ mã eſſe ex omnibus entibus.

Caplm. xij. vtrũ cognoſcat̃ ſimile ſimili ſicut dixit Empedocles.

Tex. & co. 76 Iſti at̃ duo cõceſſerũt q̃ ſunt incõpoſſibilia: dixerũt eni φ ipoſſibile ẽ ſile a ſimili pati in nã: ſed poti⁹ contrariũ pati a ꝯrio ſp: & cũ h̃ dicũt φ nõ cognoſcit aĩa niſi ſibi ſile: cũ tñ ipſi ponant ſicut & rei veritas ſe hꝫ φ ſentire eſt pati aliq̃d & etiaꝫ moueri: oẽ eni ſentire eſt recipe ſpẽꝫ ſenſibilẽ: & paſſio dicit̃ a pati grece qd̃ eſt recipe. Si eni ſentire quoddã pati eſt: & ſentire ẽ ſimile ſili: patit̃ ĝ quoddã a ſuo ſili: nõ igit̃ ipoſſibile eſt pati a ſuo ſili: ſed a ꝯrio ſp. Cũ at̃ multas habeat dubitatõnes & difficultates ita dicere ſicut eſt dictũ Empe. φ ſi oĩa q̃ cognoſcũt p corporea elemẽta cognoſcãt q̃ ſũt pricipia oĩuꝫ: & ad ſile cog̃ſcit oẽ qd̃ cognoſcit vnũ qd̃ nũc dictũ ẽ: teſtatur φ ſi ꝯria ſibi ipſis dicũt: teſtat̃ eni φ hoc ambigue & nõ ſm ex/ preſſaꝫ veritatẽ dictũ eſt. Quecũq; at̃ mẽbra ſunt ſim pla terrea in aĩaliũ corporib⁹ fere nihil ſentiũt ſicut oſſa fere nihil ſentiũt q̃m nullũ eoꝝ ſentit niſi dẽtes q̃ quã/ dã hñt medietatẽ in tactu: nerui at̃ lꝫ ſentiãt: tñ magni nerui q̃ ſunt ligamẽta oſſiũ adinuicẽ nihil ſentiũt q̃ ſũt magis terreſtres: pili aũt vlterius nihil ſentiũt: & ſimili/ ter vngues: & tamen talia conueniret ſentire ſi vera di ceret Empedo. φ terram ſentim⁹ terra. Ampli⁹ cuꝫ oẽ principiũ quãto fuerit vniuerſali⁹ & pri⁹ tãto plura debeãt ſciri p ipſuꝫ ſequit̃ ſm Empe. totũ ꝯrũ ſi ele/ mẽta ſunt principia ſciendi: q̃ȝ ſequit̃ φ ex vno elemẽ to in aĩa nõ ſcit̃ niſi vnũ cui ipſuꝫ eſt ſimile. Ad oĩa at̃ alia magis eſt cã ignorãtie ꝓpter diſſimilitudinẽ: ergo vnũq̃dq; principioꝝ ſm Empedo. magis erit cã igno rãtie φ ſciẽ: ĝ elemẽta nõ ſunt prima principia ad ſciẽ dũ. Sequit̃ at̃ adhuc ſm Empeđ. φ celũ qd̃ ipſe dixit eẽ deũ ſit inſipientiſſimũ: q̃ȝ ipſe dixit φ celũ nõ cõpo nit̃ niſi ex qu nq; hoc eſt ex igne aere aq̃ terra & cõcor dia: & iõ q̃ȝ ex diſcordia nõ cõponit̃ ideo ſilitudinẽ ad diſcordiã nõ habet: & ignorat diſcordiã. Mortalia at̃ oĩa cognoſcũt ex eo φ ex ſex principꝭs q̃ ſunt elemẽ/ ta oĩa cõponunt̃. Ex quinq; nanq; ſupradictis & diſ/ cordia compoſita ſunt oĩa mortalia vt aſſerit Empe. Tex. & co. 80

Vniuerſaliter at̃ querendũ eſt ab Empe. q̃re nõ oĩa habẽt aĩam tã ſimplicia φ cõpoſita. Si eni elemẽtum eſt cã cognitionis in alio qd̃ cõpoſitũ eſt: tũc m̃lto ma gis erit cognoſcitiuũ in ſeipſo. Cũ igit̃ oĩa corpora ſꝫ Empe. aut ſint elemẽtũ aut ex elemẽto: & ſi ex elemẽ/ to ſunt: aut ſunt ex vno aut ex plurib⁹ aut ex oĩb⁹ vide tur φ oĩa corpora ſint cognoſcitiua aut vni⁹ aut quo/ rũdã aut omniũ corpoꝝ: oĩa igit̃ habere vident̃ aĩas. Tex. & co. 81.

Dubitabit aũt aliq̃s adhuc ſm Empeđ. q̃d eſt qd̃ vnit & in vnitate tenet elementa in eo corpore qd̃ dici/ mus aĩatũ: ipſa eni elemẽta mixta vel ſimplicia cõpa/ rant̃ materie: nõ at̃ cõuenit vnire materie ſꝫ poti⁹ for/ me. Quecũq; ĝ eſt forma aĩatoꝝ illa vnit corpa aĩata & illa forma eſt nobili⁹ & meli⁹ qd̃ deſiderat a materia ſed oẽs qui ponũt aĩam eſſe dicũt φ nihil eſt nobili⁹ & antiqui⁹ φ aĩa. Nobili⁹ quidẽ ex eo φ ipſa eſt diuinuꝫ quoddã & optimũ qd̃ deſiderat a mã. Antiqui⁹ at̃ q̃m ipſa prior eſt diffinitiõe & intẽtiõe efficiẽtis: & hec preci pue cõueniũt intellectuali aĩe q̃ eſt ſuba diuina ens añ oẽm corporeitatẽ & ꝯrietatẽ ſm ordinẽ nãe ſicut ſupra ꝓ batũ ẽ. Et hui⁹ cã eſt: q̃ȝ aĩa hꝫ eẽ & nobiliſſimũ & rõna biliſſimũ ſm nãꝫ. Rõnabiliſſimũ q̃dẽ eo φ in ſe conti net rõnes reꝝ ex quib⁹ cognoſcit ea q̃ ſunt & dat rõnẽ & eſſe corpori. Nobiliſſimũ at̃ eo φ ipſa eſt forma vl/ tima ſm ordinẽ nature ad quã ſunt elemẽta & oẽs ele/ mẽtoꝝ mixtiones & cõplexiones & cõpoſitiões: pro/ priũ aũt eſt eo φ incorporeũ: & nõ eſt vis in corpore aĩa intellectiua ſed ſepata in ꝓprio eſſe conſiſtẽs. Cuꝫ ĝ ſit talis aĩa & ꝓprie ſiue p̃cipue intellectualis: & ele/ mẽta dicãt̃ eſſe ante ea q̃ ſunt ex ipſis: & illa nõ poſſint eſſe rõnabilia vel nobilia vel in ꝓprio eſſe ꝯſtituta: ſꝫ poti⁹ ab aĩa ſunt accipiẽtia rõnẽ & nobilitatẽ: & ꝓprꝭ eẽ diſtinctio nõ põt eẽ aĩa & p̃cipue intellectualis ex ele/ mentis. Reprehenduntur at̃ oẽs iſti q̃ dicũt ex elemẽ tis eſſe aĩam ex eo φ cognoſcat & ſentiat ea q̃ ſunt en/ tia i nã. Et ſilr̃ illi q̃ dicũt eã diffiniri magis p motũ ẽ eẽ de eo qd̃ inſufficiẽter locuti ſũt đ aĩa: nõ eni oĩa ſen ſitiua mouet̃ ſm locũ ꝓcedẽdo đ vno loco ad aliũ: licꝫ forte moueant̃ motu dilatatiõis & ꝯſtrictiõis oĩa que Tex. & co. 82 Tex. & co. 83.

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habẽt animã ſenſibilẽ: hoc enim motu nullũ illoꝝ ca/
ret q̃ ſenſum tact⁹ habẽt: ⁊ ille ſolus eſt qui ſufficit ad
ↄſtõnẽ aĩalis ſenſibilẽ aĩam habentis. Silr̃ aũt nõ oĩa
motiua ſui ipſoꝝ ſm locũ ſũt ſciã: q2 ſcire eſt habẽtiũ
intellectũ. Multa aũt mouent ſm locũ q̃ ſciam ⁊ in/
tellectũ nõ habẽt: aĩatoꝝ aũt oẽ eſſe motiuũ ſm locũ
eſt ⁊ qñ aĩa diffinit̃ p motiuũ in loco: tũc de motu lo/
cali pceſſiuo intelligit̃: q2 hoc ſolo motu videt̃ aĩa mo
uere corpus: alteratiõe enim mouet̃ a q̃litatib⁹ primis:
augmẽti aũt ⁊ decremẽti cã eſt cib⁹ q̃ igredit̃ ⁊ nõ aĩa
ſola. Silr̃ aũt etiã q̃cũq3 dicũt intellectũ ⁊ ſenſuz eſſe
ex elemẽtis: nõ de oĩ dicũt aĩa: ⁊ hoc p3 q2 plante vi/
dent̃ viuere ⁊ nõ pticipare loci mutationẽ neq3 ſenſuz
pcipue ſm q ſenſus eſt cognitio ſenſibiliũ: q̃uis enim
dicat yſaac in libro de elemẽtis plãtas habere ſenſuz:
ipſe tñ dicit q ille ſenſus nõ eſt niſi nãlis tact⁹: ⁊ tact⁹
elemẽti eſt ſine cognitiõe. Et nõ veꝝ forte dicit yſaac:
qm̃ nõ eſt tm̃ guſt⁹ tact⁹ ⁊ tact⁹ alimenti: ſ3 eſt nutritiua
ſepata a ſenſibili tãgit nutrimentũ p hoc q vltimũ ra/
dicis eſt infixũ in nutrimẽto: ⁊ trahit ipſuz ex vi nutri
tiue caloriſq3 q̃ ſũt in radice: hoc tñ q2 ſine appetitu nã
li nõ fit: ⁊ q2 radices ſũt ori ſiles in trahẽdo nutrimen
tũ: mouet yſaac ad hoc q dicit plãtas hẽre duos ſen/
ſus nãles q̃ ſũt guſt⁹ ⁊ tact⁹. Adhuc aũt illi etiã q̃ ſen/
ſum ⁊ intellectũ dicũt cauſari ex eiſdẽ elemẽtis: dimi/
Tex. ⁊ co. 84. nute dicũt de aĩa: q2 videm⁹ q multa ſũt aĩaliũ ſenſum
q̃dẽ habẽtia ⁊ nõ intelligẽtia. Si aũt aliq̃s ĩtellectũ
⁊ ſenſum ſegregauerit: ita q ſint diuerſe ptes aĩe eiuſ/
dem ⁊ ↄceſſerit q iſta aĩa intelligẽs ⁊ ſentiens h3 ſuũ
intelligere ⁊ ſuũ ſentire ex elemẽtis ex q̃b⁹ eſt: non eſt
adhuc ſmo pfect⁹. iſte eniz ſmo nõ eſt de oĩ aĩa: q2 nõ
eſt de vegetatiua neq3 eſt de tota aĩa: q2 nõ eſt de mo/
bilib⁹ ſm locũ qõ eſt oĩs aĩe habẽtis intelligẽtiã ⁊ ſen
ſum: neq3 eſt de vna aĩa q̃cũq3 ſit illa: q2 nulla talis eſt
aĩa q̃ tm̃ intelligat ⁊ ſentiat: ⁊ nihil aliud operet̃. Hãc
aũt eandẽ reprehẽſionẽ ſuſtinet opinio q̃ tãgit̃ in car/
minib⁹ q̃ facit Orphe⁹: is enim dixit q totũ id qõ nos
ↄtinet hoc eſt aer qõ eſt plenũ diis quos vocauit aĩas
que ingrediunt̃ ⁊ afferunt̃ ad nos reſpirãtib⁹ ventis p
anhelitũ: dulciorẽ tñ eẽ aĩam zephiri q̃ alioꝝ ventoꝝ
eo q nubes tollat ⁊ molliat aurã: is enim nõ de oĩ aĩa
dixit ſicut neq3 aliĩ q2 nõ eſt poſſibile hoc accidẽ plan
tis q afferãt ſic aĩam neq3 etiã multis aĩalib⁹ q̃ nõ re/
Tex. ⁊ co. 85. ſpirãt: q2 nõ reſpirat niſi aĩal ambulãs multũ hñs ſan
guinẽ. Hoc aũt latuit ſic opinantes. Silr̃ aũt ab alia
pte reprehẽdunt̃ de ſupfluitate: ſicut eniz diminuti ſũt
in doctrina aĩe: ſic in cauſis q̃s ponebãt ſũt ſupflui: di/
xerũt enim cãm cognitiõis oĩum eẽ: q2 aĩa eſt ex ele/
mẽtis oĩb⁹ habẽs in ſe oĩum q̃litates elemẽtoꝝ ⁊ hoc
eſt ſupfluũ: q2 etiã ſi ↄcedat̃ q o3 dicere aĩaz eẽ ex ele
mẽtis: nõ o3 tñ q ↄſtitui ex oĩb⁹ dicat̃ elemẽtis: q2 cuz
ↄ̃ria reducant̃ in priuationez ⁊ habitũ ſm cãm vt nos
dixim⁹ in libro phicoꝝ ſufficiẽs eſt altera pars ↄ̃ieta/
tis q̃ ſc3 eſt p modũ habit⁹ ad diiudicãdũ ⁊ cognoſcẽ/
dũ ſeipſam: ⁊ oppõſitũ qõ eſt p modũ priuationis. Et
hoc in ſili nos videre poſſum⁹: q2 nos in geometricis
per recti diffinitionẽ ſcim⁹ ⁊ ipſum: q̃d eſt rectuz ⁊ q̃d
obliquũ. Canõ eñi qõ regulã ſonat ẽ id p qõ habet iu
diciũ de vtroq3: obliquũ aũt cũ ſit priuatio recti neq3
eſt principiũ ſiue iudex ſuiipſi⁹ cognitiõis: neq3 alteri⁹
qõ ſibi opponit̃ p modũ habitus. Et ſilr̃ eſt in qualita
Tex. ⁊ co. 86. tibus elemẽtoꝝ ſicut in antehabitis libris determina/
tũ eſt. Sũt aũt quidã philoſophoꝝ qui dicũt aĩam
miſceri in toto vniuerſo tã in elemẽtis eã eẽ ponentes
q̃ in elemẽtatis. Ex qua poſitiõe etiã philoſoph⁹ ita/
lus q̃ de italia fuit empe. noĩe cãm ſũpſit ſue opiniõis
dicẽs oĩa eẽ plena diis eo q idẽ dicebat eẽ deũ ⁊ noyz
⁊ vniuerſoꝝ mã3. hi aũt habẽt quaſdã ſpãles cõtra ſe
dubitatiões quaꝝ prima eſt q queram⁹ ab eis quã ob
cãm aĩa cũ ſit in elemento ſimplici qõ eſt ignis vel aer
nõ facit ipſuz aĩal cognoſcẽs ⁊ ſentiẽs: hoc enim mi⁊
videt̃ cũ videat̃ ſimpliciozis corporis qõ eſt cã alioꝝ
corpoꝝ eſſe debere nobilioꝛ ⁊ melioꝛ aĩa. Quereret
eni3 aliq̃s rõnabilr̃ ab his qui illi dicũt mot⁹ q̃re aĩa q̃
eſt in elemẽtis ſm eos eſt melioꝛ ⁊ imoꝛtalioꝛ cũ non
ↄſtituat aĩal q̃ ea q̃ eſt in aĩalib⁹ q̃ aĩal cõprehẽdẽs ⁊
ſentiẽs ↄſtituit. Accidit aũt vtrobiq3 incõueniẽs ⁊ Tex. ⁊ co. 87.
irrõnabile in reprehẽſione iſtaꝝ qõnũ: ⁊ nãq3 dicẽ q
aĩal ſit ignis vel aer eſt maxime irrõnabiliũ hoĩuz: q2
dictũ iſtoꝝ eſt ſile fatuoꝝ dicto: ⁊ dicẽ q nõ ſint aĩa/
lia cũ inſint eis aĩe incõueniens eſt oĩno: q2 ſm h nulla
erit differentia inter eſſe aĩam in aliquo corpore ⁊ nõ
eſſe aĩam in ipſo in ↄſtitutione animalis.

Caplm̃. xiij. de cã illius opiniõis: q̃ dixit aĩaz eẽ: ex
elemẽtis: ⁊ ſpãliter ex aere. ⁊ eſt digreſſio in eo decla
rans diuerſas cauſas: ⁊ tres opiniones circa hoc.

Cauſa aũt hui⁹ opinionis ptiz tacta eſt ab ari Tex. ⁊ co. 88.
ſtotele ⁊ ptiz tãget a nobis. dicit eniz ariſto/
teles q cã q̃re opinabant̃ aĩam eẽ in elemen/
tis nobiliozẽ ⁊ imoꝛtaliozẽ q̃ ſit in his q̃ ↄſtituunt ex
elemẽtis: fuit hec q viderũt totũ ⁊ partem in ſimplici
corpore eẽ ſilis ſpẽi ⁊ forme ⁊ tñ ex hoc ſequit̃ q ne
ceſſariũ ſit q etiã ipſi dicant q aĩa totalis eſt ſilis ſpẽi
⁊ ptis cũ aĩa ptis. Eſt autẽ opinio coꝝ de pte q opi/
nantur q aĩata ſint mixta corpora ppter hoc q aliq̃d
ↄtinẽtis ⁊ circũdãtis aeris p anhelitũ recipit̃ intra cor
pora eoꝝ: ⁊ cũ ps int⁹ recepta ſit eiuſdẽ ſpẽi cũ ea q̃ re
manet extra de aere ⁊ ↄcedunt q int⁹ recepta eſt aĩata
⁊ aĩatũ corpus dicũt pñs eẽ q tot⁹ aer extra manẽs ſit
aĩat⁹. Et ↄ̃ hoc dicit ariſtoteles q ſi aer diſtrict⁹ vel di
ſcerpt⁹ cuius q̃dã ps eſt intra ⁊ aliud totũ eſt extra: eſt
ſilis ſpẽi tũc pñs eſt vt etiã aĩa toti⁹ aeris extra ⁊ ptis
int⁹ ſit ſilis ſpẽi. Si g̃ exterioꝛis aeris aĩa eſt imoꝛtalis
vtpote q̃ ſp viuificabit ⁊ viuificat viua: pñs eſt aĩaz q̃
eſt in aere q̃ int⁹ eſt recept⁹ eẽ imoꝛtalẽ: ⁊ hoc ipſi nõ di
xerũt: ſicut eni3 ſe h3 ſuſcipiẽs aĩa ad ſuſcipiẽs: ita aĩa
ad aĩaz ⁊ ecõuerſo. Si aũt aer dicat̃ eẽ ſpẽi ſilis ſicut
dixim⁹: ⁊ aĩa dicat̃ eſſe diſſilis tũc ſequit̃ neceſſario q
nõ ambe ptes aeris ſuſceptibiles erũt aĩe ſ3 vna pars
põt eẽ aĩe ſuſceptibilis: ⁊ alia pars nõ erit eo q ſuſci/
piẽs ppriũ nõ h3. Sequit̃ igit̃ alteꝝ de duob⁹ q aut. ſ.
aer ſit ſilis ptis: ⁊ aĩa ſilr̃: aut ſi ipſa eſt diſſilis ⁊ aer ſi
miliũ ptiũ tũc ſequit̃ q aĩa nõ ſit in q̃libet pte toti⁹ ae/
ris. Hec aũt incõueniẽtia ſũt ſm ipſos. Manifeſtũ eſt
igit̃ ex his q̃ dicta ſũt q neq3 cognoſcere ineſt aĩe pro
pter hoc q ex elemẽtis ſit neq3 mouẽ ponit̃ bene vel
vẽ ex cauſis q̃s aſſignauerũt phi. Scias aũt circa ma
teriã iſtã eẽ tres opiniones quaꝝ vna antiquiſſima eſt
quã pſecuti ſum⁹: q. ſ. aĩa ſit in oĩbus elemẽtis pcipue
corpoꝛeis. ſ. igne ⁊ aere eo q illa ſũt que vident̃ aĩare
corpora p calorẽ nãlẽ ⁊ reſpirationẽ ⁊ ſpũm ſicut dixi
mus ſupius. Et dicebãt iſta elemẽta nõ aĩare corpora
cõpoſita niſi ppter hoc q ipſa in ſe aĩata ſũt ponentes
mã3 ſubiectã eis eẽ diuinũ eo q videbãt eẽ ingenera/
bilem ⁊ incorruptibilẽ: ⁊ p h diuinũ dicebãt q aĩabat
corpa vnũ q̃dẽ pfozando ⁊ faciẽdo vias p corpus qõ
eſt caloꝛ: alteꝝ aũt qõ diſcurrit in fozaminib⁹ corpoꝛũ
aĩatoꝝ qõ eſt ſpũs aeris vel aereus: ⁊ ideo aerẽ prin/
cipaliozẽ dicebãt in aĩando: ⁊ hec fuit rõ ophei ⁊ alio
rũ. videbãt etiã ſpũm eẽ vehiculũ virtutis in corpoꝛe
per modũ

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per modū illum quo radius ⁊ lumen eſt virtutuꝫ cele/
ſtium vehiculū in mūdo: ⁊ qꝛ ſic diſcurrit per corpus
⁊ vehit virtutē ⁊ opatur naturales operationes ⁊ vi/
tales ⁊ aīales: naturales quidē in epate ꝑ attractiuā di
geſtiuā nutritiuā ⁊ expulſiuā: vitales autē in corde per
arterias pulſas in arterijs viuoꝝ: ⁊ aīales in cerebro
per ſenſuꝫ ⁊ imaginationē: ⁊ ceteras opationes aīales
dicebāt ſpiritū eſſe animā. Eſt aūt adhuc qḋ induxit
eos ꝙ ſpiritus incluſus in viſcoſitate ſeminis aīatoruꝫ
operari videt organa corpoꝝ ⁊ figurare corpora: ⁊ iō
qꝛ viderūt opari ſpiritū vt animā dixerunt ſpiritū eſſe
animā. Nō aūt fit aīa aer ꝓpter hoc ꝙ eſt intus cū nō
accipiat aliquid a corꝑe: ſed poti⁹ det refrigeriū quod
ſecū attulit: ⁊ ideo oportuit eū prius fuiſſe animā aut
animatū ⁊ cū ſit eiuſdē rōnis in ſpecie cū toto aere di/
xerūt totū aerē eſſe animatū: ⁊ hec fuit vera ratio que
īduxit iſtos. Et cōtra hoc fecit cōſtaben luce librū ad
iſtum errorē elidēduꝫ qm̄ ſine dubio ſpiritus ille corp⁹
eſt: anima aūt nō eſt corpus. Siliter autē ſpiritus īſtru
mētū anime eſt quo mouet totū corpus ⁊ aīa nō ē in/
ſtrumētuꝫ anime. Spiritus. n. eſt corpus aereū luciduꝫ
a vapore cibi: vel per anhelitū inductū: mediāte quo
anima mouet corpus: ⁊ ꝙ eſt vehiculū virtutū quas
anima īfluit corpori: qḋ q̄dē aīe opera ꝑficit: ſicut īſtru
mētū artificis inducit formā quaꝫ hꝫ in mēte artifex:
nō quidē vt eſt ferrū vel lignū: ſed ꝓut eſt ab anima di
rectū ⁊ motū. Siliter ſpiritus ille quādo digeſt⁹ ⁊ pu
rificatus eſt ab aīa: ⁊ directus ab ipſa: cum oēs aīe pfi/
cere pōt opationes quas aīa hꝫ in corpore. Hic aūt ſpi
ritus abūdantior ē in corde ⁊ in pulmone: ⁊ in arterijs
ſꝫ paucior eſt in alijs: eſt tn̄ in oībus: qḋ oñdit ipſa alio
rū ſpumoſitas q̄ eſt in ſanguine ⁊ ſemine ⁊ cibo: ⁊ alijs
hūiditatib⁹ q̄ profecto ſpumoſitas nō eſt niſi ex ſpiri/
tu incluſo in eis. Hic ēt portat formas ꝑ cellulas capi/
tis que ſūt tres: anterior ⁊ media ⁊ vltīa diſtincte: ſicut
dici hꝫ in libro de aīali. Secūda aūt opinio ē dicē/
tiū ꝙ elemēta quidē nō ſunt aīata extra cōpoſitiōeꝫ: ſꝫ
tn̄ cōpoſitio ⁊ cōmixtio elemētoꝝ in ſe hꝫ primā aīe ꝑ
fectionē ⁊ eſſentiā: ⁊ vocāt primā aīe ꝑfectionē ⁊ eēn
tiam inchoationē aīe eo mō quo inchoatur aliqua alia
forma in ſua ꝓpria mā quādo eſt in potētia hītuali ad
illā formā ꝓxima in illa: dicūt. n. illi ꝙ aīa ē ꝑfectio cor
poris commixti phyſici perfectio autem omnis cor/
poris phiſici in ipſo eſt ſm potentia formalem ante/
ꝙ ſit in actu in eo: phyſicū aūt corp⁹ eſt cōmixtum ex
elemētis: aīa igit ſm ſuā primā īchoationē ꝑcipue: ſm
vegetari ⁊ ſentire eſt in elemētis cōmixtis. Adhuc aūt
vegetatiuū ⁊ ſenſitiuū nunꝙ opantur niſi ꝑ corpus ex
pleant ſuas opatiōes. ſicut aūt ſe hꝫ opatio ad organū:
ita ſe hꝫ ſuba cuius ē illa opatio ad ſubaꝫ: ſic ſuba ē vi
ta in corꝑe ſicut ⁊ opatio explet per corp⁹: ſuba aūt q̄
dat eſſe corpori: ⁊ eſt ſuba ipſius vel ꝑfectio prio for/
mali potētia eſt in ſemine corꝑis: ⁊ videt ꝙ ſit in cōmi
xtione elemētoꝝ aīa: lꝫ ante cōmixtionē elemēta haud
aīata ſint. Et hoc q̄deꝫ dixit alexāder grecus ꝑypate
Ter. ⁊ vlti. ticus. Sed hoc nō eē verū pꝫ ex hoc ꝙ aīa nō ē armo
nia ſicut ſupra ꝓbatū eſt. Et vlteri⁹ etiā hoc addimus
ꝙ etiā nō eſt aliquid ſequēs armoniā: qꝛ cū armonia ſit
corꝑalis ꝯtēperātia elemētoꝝ nō pōt aliq̄d ſequi armo
niā: vt eſſentialiter cauſatū ab armonia niſi forma cor/
poralis. Aīa āt nullo mō ē forma corꝑalis: ergo aīa nō
ē, ⁊ ſic in cōmixtiōe elemētoꝝ. Adhuc āt ſi aīa ſm ſui
inchoationē ⁊ potētiā formalē eſſet in elemētis: vel ex
eētis: oporteret etiā ꝙ aīa ꝑfecta vltima ꝑfectione eēt
ex elemētis: qꝛ ſicut dixim⁹ in fine primi phyſicoꝝ ta/
lis potētia eadē eſt in eſſentia cū actu: lꝫ ſm eſſe ſit dif/
ferēs: hoc. n. cē nominat potentiā ⁊ actū. Si autē hoc
eſſet verū non haberet aīa operationē niſi forme cor/
poralis q̄ ſequitur mixtionē: oīs autēꝫ talis forma hꝫ
vnicā operationē: ⁊ ſic aīa nō haberet niſi vnicā ope/
rationē: ⁊ hoc falſuꝫ eſt cū vegetabilis ⁊ ſenſibilis ⁊ ī
tellectualis aīa multas ħeat operationes: ⁊ iō iſta opi
nio ſane falſa intelligit aut cōuincit: vnde lꝫ aīa potē/
tia ſit in ſemine cōmixto: nō tamē eſt in ſemine cauſata
a cōmixtis ipſis vel a cōmixtione ſed potius eſt cauſa
ta ab aīa decidēte ſemen: ſicut infra dicem⁹: vel etiā ab
intelligētia mouēte ſtellas: ſicut in his q̄ ex putrefactio
ne generātur. Quod aūt quādo ꝑfecta ſunt vegetatiua
⁊ ſenſitiua nō operent niſi in corꝑe: hoc nō ideo eſt: ꝙ
ſint cauſate a cōmixtiōe: ſed poti⁹ ideo qꝛ ſunt virtutes
in corꝑe: nō a corꝑe cauſate: nec a cōmixtiōe corpora/
li ꝙ uis cauſant in ipſo qḋ corꝑaliter cōmixtū eſt. Hui⁹
aūt expreſſa ratio inferius oſtēdetur. Tertia vera opi
nio eſt quorūdā noſtroꝝ ſocioꝝ dicentiū aīas vegeta
biliū ⁊ brutoꝝ aīaliū eē ex traductione. Dicūt. n. illi ꝙ
qn̄ ſemen deciditur a corꝑe aut ꝑte corꝑis decidit etiā
pars aīe ab aīa: ⁊ ex illo qḋ ab aīa decidit fit ⁊ genera
tur aīa generati. Huius aūt ſignū eē dicūt ꝙ cōpertuꝫ
eſt embrionē per cotilidones adherere matricibus ⁊
habere cutariā ꝯtra arteriā matricis ⁊ venā ꝯtra venā
⁊ ſic de alijs: vt ⁊ ſic ſpiritū ⁊ ſanguinē trahāt a matri
ce: qḋ nō eſſet vt dicūt: niſi traduceret aīa embriōis ab
aīa matris. Adhuc aūt dicūt nō eē ꝯpletā alr̄ ꝓpinq̄ta
tē iter parentē ⁊ ꝓlem: niſi aliq̄d aīe traheret a parēte
in ꝓlē vt dicūt. Sed h̄ mirꝝ eē videt q̄liter aīa pōt de
cidi ab aīa cū aīa ſit īdiuiſibilis ⁊ nihil ab ipſa decidi
poſſit. Adhuc aūt nō fit generatio ex eo qḋ eſt actu ps
ſed poti⁹ ex eo qḋ eſt potētia ꝑs corꝑis qḋ eſt ſuꝑflui
tas digeſtiōis: ⁊ h̄ nō eſt adhuc aīatū aīa parentū ſm
actū ⁊ iō nihil aīe decidit ipſo deciſo: h̄ aūt magis per
tinēt ad tractandū in libro de aīalibus vbi aget de ani
maliū generatiōe. Sed qḋ hic ſufficit eſt qḋ dicim⁹ ſe/
mē eē ex quo eſt generatio: vel id qḋ eſt ſicut ſemē cō/
ſequēs mām: vt pꝫ in his q̄ ex putrefactiōe generantur
vel ex alia quacūq; eloꝝ cōmixtione ꝑ virtutes ſtella
rum in ſpecies plantaꝝ vel aīaliuꝫ ꝓducta. In oībus
enī talib⁹ ꝑter cōmixta elemēta eſt reſultatio virtutis
aīe vel intelligētie: que reſultatio eſt forma inchoans
animā vel eſſentiā anime. Sicut enī videm⁹ in operi/
bus artis ꝙ dolabrū de virtute anguli hꝫ ſcindere li/
gna vel lapides: ſed ad formā dom⁹ nō deducit ea que
ſcindit niſi per operationē ⁊ formā artis que ē in ītel/
lectu practico artificis: ⁊ ſic dicimus arteꝫ facere arteꝫ
quia forma artis in aīa artificis exiſtēs educit illaꝫ que
eſt in lignis ⁊ in lapidibus ⁊ hoc nō eſt potētia in lapi
dibus ⁊ lignis ſm ꝙ lapides ſunt aut ligna: ſed potius
ſm ꝙ ſubijciunt inſtrumētis artis ⁊ ipſi forme artis q̄
eſt in artificis mēte. Sic etiā dicimus ꝙ omne ſemē ex
quo fit generatio ſiue ſit in matrice alicui⁹ aīalis ſiue
nō ſit hꝫ in ſe virtutē formatiuā que abſq; dubio vir/
tus eſt in ſemine non ex elementis: ſed ſicut artificis
forma eſt operans ſuper ligna vt fiat artificiatū. Sed
tamen eſt differētia in h̄ ꝙ virtus formatiua eſt in ſemi
ne forma autē artis in arte operās eſt in anima. Hec au
tem virtus formatiua datur ab anima vel ab eo quod
eſt ſimile anime. Ab anima quidē quādo ſemē matura
tur in corpore animato ⁊ potētia educit ab ipo. Ab eo
autem qḋ eſt loco anime: quādo ſemen maturat extra
corpus aīatum a lumine ⁊ virtutibus. In corpore au/
tem animato fit duobus modis. In vegetabilibus fit

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per maturationẽ que eſt in fructu qꝛ vegetabilia vbiqꝫ
in ſe virtutez habẽt generatiuã diſperſaz ⁊ ideo vbiqꝫ
adherẽtia ſibi ſemina maturant ⁊ virtutem recipiunt
formatiuã in animalibus aũt fit ꝑ mẽbrũ determinatũ
ad generationẽ: ſemen.n.in nulla parte corpis efficitur
vere ſemen: h eſt potens ꝓducere ſile in ſpecie ei cuiꝰ
eſt ſemẽ niſi maturatũ in mẽbro ad generationẽ ordina
to hoc eſt in teſticulis vel in eo mẽbro quod eſt teſticu
lorum loco: in qbus virtus aĩe generatiua hꝫ ſitũ. Si/
ue autẽ fiat in corpore aĩato ſiue extra opꝫ obſeruare
q̃liter fiat ⁊ hoc bñ conſideratũ ſoluit totã antiquorũ
cõtradictionẽ iſtaz. Sciẽdũ igiť ꝙ oẽ agens ĩcorpo
reum quod iprimit ſpẽm ſuã in rez corporeã ⁊ ꝑ cor/
poreũ inſtrumẽtũ opꝫ ꝙ agat aliquãdo ſic ꝙ ſpẽs quã
iprimit ſequiť magis ſubaz cui iprimit ⁊ aliquãdo ma
gis aſſimilať ſpẽi agẽtis ⁊ aliquãdo aſſimilat ſꝫm quid
vtriqꝫ ⁊ h fit ꝓpter diuerſitatẽ eius qȯ ſuſcipit ſuã im
preſſionẽ ſiue formã in quã ĩducit. Eſt aũt motor pri/
mus oĩno ĩcorporeũ agens qȯ tamẽ agit in mãm que ẽ
ex cõtrarijs ⁊ cõmixta ex elemẽtis ⁊ q̃litatibus eloꝝ
⁊ agit per inſtrumẽtũ corporeũ q̃druplicĩter: quorum
vnũ eſt virtus que eſt in corpibus celeſtibꝰ aliud autẽ
virtus que ẽ in lumine celeſti deſcẽdẽte: ⁊ tertiũ motus
celeſtis: ⁊ q̃rtuz eſt qualitates prime q̃ ſunt in elemẽtis
⁊ iõ in quibuſdã que tm̃ cõmixta ſũt mãliter nõ ĩducit
niſi formã corporeã: ſicut in lapidibꝰ ⁊ metallis ⁊ h ẽ
differẽs corporaliter ſꝫm oẽm diuerſitatẽ lapidũ ⁊ me/
talloꝝ. In qbuſdã autez que eq̃litati celi magis appro
pinquãt ⁊ ab excellẽtia cõtrarioꝝ elemẽtaliũ multuz
elõgãtur: multũ reſultat de lumĩe ſuo ſicut in ĩtellectua
li aĩa que tota eſt extra corporeitatem ⁊ mãm cõtrarie
tatis: ſicut ſuperiꝰ diximꝰ ⁊ eſt ſilĩtudo quedã agentis
primi ꝓpter qȯ dixerũt pħi quidã mediãte intelligẽtia
aĩam cauſari qꝛ ſilĩtudo eſt ſolius intellectualis nature
prime cauſe que ſimilitudinẽ ſuã in tali ⁊ nõ ex tali mã
ꝓducit ꝓpter qȯ etiã intellectualis aĩa nõ ex mã dicit
ꝓduci: ſed potiꝰ ab extrinſeco ĩgredi eo ꝙ nullũ eloꝝ
diuiſiz neqꝫ etiã eloꝝ cõmixtio potẽtiã hꝫ cõiuncti q̃
ſit radix eẽalis talis aĩe: ſed tm̃ lumẽ intelligẽtie agẽtis
eſt radix eius ita ꝙ aliqñ a pħis vocať reſultatio ĩtel/
lectus diuini in corpe pħico potẽtia vitã habẽte: ⁊ ali/
quãdo vocať vmbra ĩtellectus diuini eo ꝙ lux illa q̃
cauſať ab intellectu agẽte in naturis aliquãtulũ obum
brať ex ĩclinatione ad mãm corpis pħici cuiꝰ ſignũ eſt
ꝙ aĩa intellectiua ĩquiſitiua ẽ ⁊ accipit cũ ꝯtinuo ⁊ tpe
cũ intellectꝰ qui ſepatus eſt oĩno ſit ſine inq̃ſitiõe apud
quẽ ſunt ſimplices forme ⁊ q̃dditates reꝝ. Quod aũt
ſic cauſeť pars ⁊ aĩa intellectualis: ⁊ nõ ex mã educať
neqꝫ in mã ſit radix eius: ex h ꝓbať quod ſupra dictuz
eſt intellectũ eſſe añ corporeitatẽ ⁊ ꝯ̃rietatẽ ſꝫm nãm ⁊
ꝙ hĩtuz eſt intellectũ eſſe antiquiorẽ mã corpali ſꝫ na
turã: hẽtur aũt etiã ex hoc ꝙ ſi radicaret in aliqua mã
vel virtute corpali: indigeret in opatione ſua mã illa ⁊
virtute corpali ⁊ nõ eſſet ſepata aĩa ĩtellectualis. Nos
in tertio huius doctrine libro oñdemus eum eſſe ſepa
ratum in ſubſtãtia ⁊ opatione. Nullus igiť aliꝰ modus
ꝓductionis incẽ põt etiã intellectualis aĩe niſi qui di/
ctus eſt: ⁊ nullo modo reducať in elemẽtis neqꝫ ex ele
mẽtis educiť: ꝓpter quod elegãter dicit ariſtoteles in
xvj. animaliũ ſoluz intellectũ ab extrinſeco nõ ex ele/
mẽtis ingredi in eſſe ⁊ ꝓduci. Anima aũt vegetabilis
⁊ ſenſibilis ꝓducunť ex materia: ⁊ radicẽ habẽt in ma
teria: ſed virtute agẽtis ĩcorporei ſiue h ſit intellectus
mouẽs ſtellas ſiue ſit virtus formatiua in ſemine aĩato
rum corpoꝝ ſed tamen radix iſtarum animaꝝ non eſt
forma elemẽtalis: neqꝫ aliquid ſequẽs cõmixtionez ele
mentorum: ſed potius forma impreſſa ab aĩa deciden/
te ſemen vel impreſſa a motore orbiuz: ſed educta in/
ſtrumẽtis corpalibus que ſunt lumen ⁊ virtus ⁊ motꝰ
celoꝝ ⁊ ſtellaꝝ ⁊ qualitates elementales in ſe haben
tes celi ⁊ anime virtutes: ⁊ iõ tales anime ſunt quidẽ
virtutes in corpore exñtes: ⁊ ſine eo nõ explentes ope
rationes ſuas: ſed tamẽ radix eaꝝ ⁊ inchoatio eſt for/
ma ĩpreſſa ſemini a virtute ĩcorporea vt dictũ ẽ: ď his
autẽ que generant ex putrefactiõe in quarto methau/
rorum fecimꝰ mẽtionẽ ⁊ aſſignauimꝰ cãz. Hec aũt om
nia que h diximꝰ apertius in libro animaliũ dicentur
vbi de operatiõe ſpermatis ꝓpriuz nos opꝫ facere tra
ctatum. Sed ea que h dicta ſunt breuiter ad intellectũ
opinionũ inductarum ſunt ĩducta.

Capitulum. xiij. ⁊ eſt diſgreſſio declarãs cãm dicti an
tiquorum quo dixerũt ſile ſili cognoſci.

St autẽ adhuc inquirendũ vtꝝ ſimile ſimili
e cognoſcať: ⁊ quia h dixerũt illi qui animã co
gnitiuum oĩum diffiniendã eſſe cenſuerũt. Ui
debatur enĩ hoc oĩbus fere antiquis: qm̃ vt inquiunt
aut anima aliquid ſimile apud ſe hꝫ vnde rez cogno/
ſcat aut non habꝫ. Si autẽ habet aliquid ſimile apud
ſe: tunc habeť ꝓpoſituz ꝙ ſimili qȯ habet apud ſe co/
gnoſcit quicquid cognoſcit. Si aũt apud ſe ſimile rei
cognite nõ habet cognitiua: ergo rẽ ſe cognoſcere ne/
ſcit: qꝛ non habet aliq̃d ad quod cognitionẽ rei exami
net. Cũ eniz querit rẽ ⁊ inuenit ſcit ſe inueniſſe. Aliq̃d
autẽ eſt principiũ apud ſe quod regit eaz in inquirẽdo
qꝛ aliter per incerta quereret ⁊ hoc nõ eſt verũ: opor/
tet igiť ꝙ principio aliquo formali regať in inquirẽdo:
⁊ hec eſt aliq̃ rei ſimilitudo opꝫ igitur ꝙ ſimilitudo ſit
apud aĩam ex qua cognoſcat aĩa: adhuc autẽ cũ inue/
nit rem ⁊ ſcit ꝙ h eſt res quã inuenit poſt inquiſitionẽ
aliquid iterum hꝫ quod certificat eaz eſſe rez quã in/
uenit: qꝛ aliter quereret in infinitũ. Conſtat autẽ ꝙ hoc
iteꝝ eſt aliqua reꝝ ſimilitudo: ⁊ ideo opꝫ in anima eẽ
ſimilitudines reꝝ ⁊ ita cognoſcit ſimile ſimili: adhuc
aũt nihil appetit ⁊ querit niſi qȯ eſt ſibi ſimile ⁊ nihil
mouetur ad aliq̃d vt dicit boetius. niſi per hoc quod
eſt ſimile illi. Nec enĩ vnq̃ materia vel potẽtia mate/
rialis moueť ad aliquã formã cuius apud ſe nõ habet
aliquã ſimilitudinẽ. Eſt autẽ cognitiua potẽtia nãlis ⁊
mota ad reꝝ ſpẽs qȯdãmõ: oꝫ igiť ipꝫ cũ eis hẽre ſili
tudinẽ. Adhuc ãt agẽs ſp ẽ nobiliꝰ pãtiẽte ⁊ ꝑficiẽs ꝑ
fecto. Nihil ãt exterioꝝ reꝝ nobiliꝰ aĩa: videť igiť ꝙ
nulla reꝝ exterioꝝ ei iprimat ſuã ſpẽz nec ad cogno
ſcẽ ꝑficit ipaz: cũ ãt cognoſcat oꝫ ꝙ ꝑ aſſimilationẽ co
gnoſcat: oꝫ igiť vt apud ſe reꝝ hẽat ſilĩtudines ⁊ nõ ac
q̃rat ab extra. Oẽs ãt dicte rõnes platonis ſũt ⁊ augu.
⁊ boecij platonicoꝝ qui dixerũt platonis muſaz in h
veꝝ ꝑſonare qȯ dicebat qȯ quiſqꝫ diſcit ĩmemor recor
datur: ⁊ ꝙ oĩuz ſcĩa ⁊ cognitio eſt nãliter apud aĩaz: ſꝫ
occupata ſenſibus ⁊ grauata carne haud põt mox redi
re ad ſe vt ſtatuat oculũ cõſideratõis in ſeipſa ⁊ vide/
at ea que hꝫ apud ſeipſaz: per ſtudiũ ãt eleuatur ſupra
molẽ carnis ⁊ per ſpẽm rei extra vel per auditũ exci/
tatur ad vidẽdũ hoc qȯ in ſe hꝫ: ⁊ ꝑ hoc venit in remi
niſcẽtiã eoꝝ q̃ hꝫ apud ſe. Et huius dicũt eſſe ſile ĩ eo
q̃ lõgo tpe eſt oblitus rei alicuius ⁊ ſubito occurrit ei
ſile ſili: tũc.n.ad vſuz illiꝰ venit in memoriã priꝰ obliti
⁊ ita dicũt fieri de oĩ reꝝ ſcĩa. Huiꝰ aũt ſignũ eſt ꝙ di/
cũt in pueris q̃ prĩo res nõ diſtiguũt oẽm virũ vocan/
tes patrẽ: ⁊ oẽz feminã matrẽ: poſtea ãt excitati ꝑ viſũ
⁊ auditũ frequẽter diſcernũt ex ſeipſis vnũ ab alio qñ
ad ſe

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ad ſe redire poſſunt. Menõ autẽ pithagoꝛicus ⁊ vľr omnes platonici: ⁊ multi ſtoicoꝝ iſtaȝ opinionẽ ſemper defenderũt. Hec igit fuit rõ qua antiqui īducti ſunt ad hoc qꝺ dixerũt ſimile ſimili cognoſci ⁊ in hoc oẽs cõuenerunt. Cauſas aũt huius volẽtes aſſignare diuerſas in vias diuerterũt ⁊ alij quidẽ cãm huius aſſignãtes animã ex elemẽtis eẽ dixerũt: eo ꝙ putabant ſpẽs omniũ eſſe ſpẽs elemẽtoꝝ ſic vel aliter ꝯmixtoꝝ ⁊ mixtum nullã oĩno habere ſpẽm pꝛeter eã que eſt elemẽtaliũ ſpẽꝝ cõgregatio quedã. Alij autẽ dixerũt animã eſſe imaginẽ ſeparataꝝ intelligẽtiaꝝ ⁊ eſſe plenã foꝛmis ⁊ rõnibus reꝝ ⁊ ſub illis foꝛmis hẽre reꝝ ſciam neqȝ exigebat ſm eos ad ſciam: niſi ꝙ habite foꝛme in anima ad res determinarent: ⁊ alij dixerũt ꝙ aĩa ẽ mã pꝛima in qua ſunt oẽs foꝛme per aliquẽ modũ latẽtes tamẽ: ſed cũ additur ſuper potẽtiaȝ aĩe lux intelligẽtie agẽtis: tũc videt eas in ſe. Materie aũt coꝛpoꝛali eo ꝙ nõ addit talis reſplẽdẽtia lucis ſupꝛa eã nõ põt eas in ſe videre: ⁊ iſte fuit anaxagoꝛas ⁊ quidã alij. Sed hec oĩa melius infra determinabunt quãdo de ĩtellectu poſſibili ⁊ agẽte habebit tractatus: ſed quãtum ħ ſufficit ſciẽdũ eſt ꝙ ſicut in mã ſunt oẽs foꝛme ꝑ ĩchoationẽ ⁊ nõ per coadunatũ hitũ quaꝝ illa potẽtia ſuſceptibilis eſt: ⁊ iõ poteſtate illa hituali impfecta oẽs hẽt ⁊ actu diſtincto ⁊ determinato nullã hȝ oĩno: ⁊ hec eſt cauſa qꝺ querit: qꝛ ĩperfectũ aliquid tamẽ hȝ vnde oꝛdinetur ad perfectionẽ querit. Sed id quod nullũ hẽt in ſe hitualiter oꝛdinãs ad ꝑfectionẽ nullã oĩno querit ꝑfectionẽ qꝛ nõ hȝ vnde ꝑcipiat eã: potẽtia.n. nata fieri aliquid nõ fit illud niſi per pꝛiuationem: qꝛ ſubijcitur motui ad illud: ⁊ qꝛ iã inchoatũ eſt in ipſa potẽtia que ꝑficitur ideo ſcit ſe inueniſſe qꝺ querit: quãdo videt illud in ſe reduci ad actũ determinatũ ⁊ diſtictũ ⁊ agẽs in illa reductione eſt ſpẽs cognita a rebꝰ extra accepta per illud etiã hȝ ſimilitudinẽ incõpletã ad illud ad qꝺ mouet quãdo querit. Si.n. haberet ſimilitudinẽ cõpletam iã nõ quereret vlterius ſȝ quieſceret in ſimilitudie illa: ⁊ ſic intelligit id qꝺ phi dixerũt qꝺ nõ mouetur aliquid ad aliqͩd: niſi ꝑ hoc qꝺ eſt ſimile illi. Quid autẽ ſit faciẽs pueros diſtinctã reꝝ habere cognitionẽ determinauimus in pꝛincipio phicoꝝ noſtroꝝ: per dicta ergo ſatis pȝ qualiter falſũ eſt ſciam reꝝ eſſe apud nos ⁊ reꝝ omniũ ſimilitudines ⁊ oſtẽſa ẽ erroꝛis cauſa antiquoꝝ. Relinquit aũt determinare vtrũ poſſibilitas materie eadem ſitꝰ cũ poſſibilitate cognoſcentis aĩe eo ꝙ vtraqȝ eſt potẽtia oĩa ⁊ actu nihil: ſed nõ põt determinari niſi pꝛius ſciatur poſſibilis intellectus ⁊ ideo vſqȝ illuc differatur.

Capitulũ. xv. vtrũ anima diuerſa agat ꝑ vnã ſubam ⁊ diuerſas potẽtias: vel per plures ſubas ⁊ plures potẽtias in quo ẽt hẽtur vtrũ vegetabilis ⁊ ſenſibilis ⁊ rationalis vna ſit ſuba in homine.

Tex. ⁊ co. 89. b

Is aũt habitis ſatis ſm antiquos pȝ qualiter de ſuba anime determinauerũt: diximꝰ autẽ in pꝛincipio ꝓhemij ꝙ nõ ſolũ querẽda ẽ anime ſuba: ſed etiã de ꝑtibus anime opȝ hẽre queſtionẽ ⁊ ideo dubitationes antiquoꝝ de ꝑtibus ħ ſubinferimus dicẽtes ꝙ ea que ſunt in aĩa tanꝙ ꝑtes antiq ad q̃tuoꝛ reduxerũt: viderũt.n. quidqͩd eſt vniꝰ generis ab aliqua nã vna pꝛincipiũ ſumere. Et omne qꝺ cognituȝ eſt in aĩa ad vnũ pꝛimũ pꝛincipiũ cognitionis reduxerũt: ⁊ illi pꝛio pꝛincipio dederũt cognoſcere ꝑ intellectũ ⁊ ſentire ⁊ opinari eo ꝙ quodlibet illoꝝ ſicut diximus cõmunicat ⁊ ꝑticipat cognitiuũ aliqͩd per nãm ⁊ hȝ potentiã paſſiuã ad ea que cognoſcit. Adhuc aũt in anima viderũt eẽ cõcupiſcere ꝑ ſenſum rei cõuenientis vel diſcõuenientis ⁊ deliberare per rõnem regẽtẽ voluntatẽ: ⁊ oĩno ⁊ vľiter appetitũ qui cõis eſt ⁊ vegetabili ⁊ ſenſibili ⁊ rõnali anime: ⁊ cũ cõceſſerint iſta eſſe ſm motũ factũ ab aĩa ⁊ ſic ineẽ ſm potẽtiã actiuã vel foꝛmalẽ: ⁊ ideo ad pꝛincipiũ cognitionis nõ poſſe reduci: ⁊ iõ iſta ineẽ anime ſm diuerſas naturas ⁊ pꝛincipia videbãtur. Adhuc etiã viderũt ꝙ motus ſm locũ eſt ab anima in aĩalibus ⁊ cõiecerũt ĩter oĩa mouẽtia ꝑfectiꝰ eſſe id qꝺ mouet ſm locũ. Appetitũ autẽ eẽ ĩperfectũ inꝙtum appetit: ⁊ iõ exiſtimauerũt motiuũ ſm locuȝ ſm eãdẽ nãm cõuenire aĩe ꝑ quã cõuenit ei eẽ cognitiuũ vel appetitiuũ: ⁊ iõ hec tria ſm tres naturas aĩe dixerũt ineẽ. Ulterius autẽ ꝓcedẽtes ĩuenerũt in aĩa augmẽtatiuũ ⁊ iuuẽtutẽ ⁊ ſenectutẽ ⁊ decremẽtũ ⁊ hoc ſempꝛ agere ꝑ caloꝛẽ nãleȝ qui ẽ virtus coꝛpoꝛea: ⁊ in ħ differre a phicis: ⁊ ideo iteꝝ hoc exiſtimauerũt cauſari ab aliquo ſpãli pꝛĩcipio. Et iõ querẽdũ vtrũ toti aĩe ĩſit ſm vnã ⁊ eãdẽ naturã ⁊ eſſentiã vnũquodqȝ iſtoꝝ ita ꝙ eodẽ aliquo oĩa hec ꝑdicta facimus ⁊ oĩbus ꝑdictis ſi vna nã ⁊ eſſentia ſunt: ⁊ intelligimꝰ ⁊ ſentimꝰ ⁊ facimꝰ ⁊ patimur alioꝝ vnũquodqȝ ita ꝙ poſſumꝰ dicere ꝙ vegetatiuo ĩtelligimꝰ: ⁊ mouemur ſm locuȝ ⁊ alia facimꝰ: ⁊ intellectu augemur ⁊ mouemur ſm locũ ⁊ ſentimꝰ ⁊ reliq̃ facimꝰ eo ꝙ oĩa ħ vnũ ⁊ idẽ ſunt ⁊ ħ eſt q̃rere vtrũ diuerſis eſſentijs ⁊ diuerſis potẽtijs facimꝰ illa diuerſa q̃ dicta ſũt ſicut dixit plato. Eſt aũt intellectiuũ ĩter duo ꝙ vna eẽtia ⁊ diuerſis potẽtijs ħ fiũt vel vna potẽtia ⁊ diuerſis eẽtijs. ſȝ nõ põt eſſe ħ vltimũ mẽbꝛũ qꝛ nunꝙ eſt vna potẽtia diuerſaꝝ eẽntiaꝝ. Remanet igit vnũ ſolũ mediũ qꝺ eſt vna eẽntia facẽ ħ oĩa ꝑ diuerſas potẽtias nãles q̃ ſũt in illa vnita eẽntia. Pꝛimũ aũt hoꝝ mẽbꝛoꝝ ẽt abijciemꝰ eo ꝙ impoſſibile ẽ vna eẽntia ⁊ eadẽ potẽtia plura facẽ: qꝛ ſcimus ꝙ idẽ eodẽ mõ ſe hñs nõ facit ꝑ ſe diuerſa. Scimus aũt ꝙ aĩa oĩa q̃ ſuperius enumerata ſũt ꝑ ſe facit ⁊ nõ ꝑ accñs. Queramꝰ igit de duobꝰ relictis mẽbꝛis ſolis vtrũ. ſ. faciat ea q̃ dicta ſunt multis naturiſ ⁊ potẽtijs vel vna nã ⁊ multis potẽtijs. Si ãt pluribꝰ facit eſſentijs ea q̃ dicta ſũt: tũc queramꝰ vtrũ iſte actꝰ q̃ ẽ viuere ꝯueniat aĩe ſm aliqꝺ vnũ ꝑhabitoꝝ aut ſȝ plura ex eis: aut ſȝ oĩa q̃tuoꝛ enumerata aut ẽt ꝯueniat eiſ ex Tex. ⁊ cõ. 90. aliq̃ alia cã q̃cũqȝ ſit illa. Dicũt ãt q̃dã ⁊ ꝑtibilẽ ⁊ ꝑtitã eẽ aĩaȝ ꝑ eẽntiã ⁊ locũ ⁊ ꝓcedũt ꝙ alio quodã intelligit ⁊ alio cõcupiſcit cognitiuã ꝑtẽ ſm ſuas differẽtias ponẽtes in cerebꝛo ꝯcupiſcibilẽ v̇o ponẽtes in epate: vegetabilẽ ãt ꝑcipue ponẽtes in vaſis ⁊ mẽbꝛis genitalibꝰ ⁊ motiuã ſm locũ attribuẽtes poſterioꝛi ꝑti cerebꝛi ⁊ nuci: q̃ deſcẽdit ꝑ doꝛſi ſpõdiles a q̃bꝰ oꝛiunt nerui motiui. Uiuere ãt q̃dã attribuit ſm vnã iſtaꝝ ꝑtiũ q̃ ẽ vegetabilis ſic dionyſius phs diffiniẽs vitã dixit ꝙ ẽ motꝰ generis nutribilis nãȝ aſſequẽs. Alij ã t vt pľo dixit viuẽ eẽ ſȝ aliã cãȝ q̃ ſita ẽ in coꝛde ⁊ ĩfluit vitã coꝛpi ꝑ arterias ſup ſpiritũ q̃ vehit vitã. Alij ãt cõiter dixerũt vitã ineẽ ſm quãlibet ſupꝛadictaꝝ potẽtiarũ. Illi ãt q̃ dixerũt aĩaȝ in eodẽ coꝛpe eẽ ꝑtitã ꝑ diuerſas eẽntias rões hẽant vľ habebãt: qꝛ q̃cũqȝ ſepata inueniũtur loco ⁊ ſubo aliq̃ñ ſm nãm ⁊ eẽntiã diuerſa ſũt ẽt q̃ñ in eodẽ ꝯtinẽte ea ĩueniunt. Inuenimꝰ ãt vegetatiuũ ſine ſenſitiuo ⁊ motiuũ ſm locũ ⁊ ſine ꝯcupiſcẽtia ſicut in plãtis: in q̃buſdã ãt ĩuenimꝰ ſenſitiuũ ſine motiuo ſm locũ vt in ſpõgia ⁊ oſtreis ⁊ ꝯchilibꝰ q̃buſdã. Aliter ãt ĩuenimꝰ motiuũ ſȝ locũ abſqȝ ſenſu ſic in ĩtelligẽtijs in q̃bꝰ ẽt nõ ẽ ꝯcupiſcẽtia ⁊ deliberatio ⁊ appetitꝰ eo ꝙ nullius egẽt ſm nãȝ. Cũ igit iſta ſint ſepata

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per locū ⁊ ſubiectū cōſtare videt̄ qđ ſupra dictū eſt: ꝙ
ſūt diuerſe eēntie ⁊ nature. Ampli⁹ aūt qm̄ q̄ in corpe
ſūt ſm diuerſas differētias tpis ſūt diuerſa in eēntia ⁊
nā. Eſt aūt prio ſm tpˢ vegetari ⁊ alimēto vti ꝙ cōcu
piſcere ⁊ ſentire ⁊ mouere ſm locū: ⁊ prius eſt cōcupi
ſcere quā mouere ſm locū motu ꝓcedēte de loco ad lo
cū ⁊ prius eſt iſta ꝙ itelligere: ergo iſta oīa differētiaꝫ
vidētur hēre in eē ⁊ nā. Ampli⁹ quecūqꝫ in diuerſis ⁊
diuerſaꝝ cōmixtionū corpib⁹ ſbiecta ſua querūt: diuer
ſa ſūt in eē ⁊ nā: qm̄ ſicut ſe hꝫ ſuſceptibile ad ſuſcepti/
bilē: ita ſe hꝫ ꝑfectio ſuſcepta vnius ad ꝑfectionē ſuſce
ptā ab altero. Sic aūt ſe habēt ſuperius iducte aīe: eo
ꝙ vna in cerebro altera in epate: ⁊ tertia in alteri⁹ mōi
eē mixtiōis ⁊ cōpoſitiōis membro hꝫ ſuſcipi: igit̄ ipſe
ſunt diuerſe in eē ⁊ ſuba ⁊ nā. Hec āt q̄ dicta ſunt idu/
xit primū pithagoras: ⁊ in tantū ꝑbuit eis aſſenſum ꝙ
diuerſa aīalia dixit eē ꝯgregata in vno aīali: ita ꝙ dixit
epar eē aīal ⁊ matricē aliud aīal: ⁊ cor aliud aīal prici/
pale iter illa: ⁊ cerebrū obtinere locū ſublimis celeſtis
aīalis. Et poſtea veniēs plato correxit errores in ꝑte
⁊ nō in toto: dixit eni hec oīa diuerſas eē ſubas ſm ſi
tū ⁊ eē: ſꝫ tn̄ vnā aīaꝫ: ⁊ iō ꝯſtituē vnū aīal: eo ꝙ ꝯue/
niāt oīa i animādo. Aīatū. n. aīa ꝑfecta dicit̄ hēre ⁊ co
gnitionē ⁊ appetitū ⁊ motū ⁊ vegetationē ꝓpter qđ
dixit plo ꝙ niſi h̄ diuidunt̄ lꝫ ſint ſubſtātie diuerſe: tn̄
nō ſūt niſi ꝑs aīe qꝛ nō aīant rē ſm ꝑfectū modū aīatio
nis qui ē vt ipſe dixit ex h̄ ꝙ alicui ꝯueniāt oīa illa q̄/
bus aīatū differt ab aīato. Et hūc errorē hūc vſqꝫ in
diē ſequūtur qdā latinoꝝ phoꝝ. ꝑcipue in ſenſibili ve
getabili ⁊ rōnabili qui dicūt eē diuerſas ſubſtātias ⁊
vnā aīaꝫ in corpe hoīs: adducētes ꝙ ariſto. videt̄ dice
re in ſextodecimo libroꝝ ſuoꝝ de aīalibus: vbi dicit
ꝙ nō eſt viuū ⁊ aīal ſimul: neqꝫ ē viuū ⁊ hō ſimul: ⁊ ꝙ
cibatiua aīa pri⁹ inē ꝙ ſenſitiua ⁊ alia hmōi. Adducūt
aūt ſile ꝑ qđ ſuadere volūt diuerſas ſubſtātias habere
vnā rōnē aīe in animādo. Dicūt. n. diuerſe nāe eē lumi
naria celi: ⁊ in diuerſis locis: ⁊ tn̄ radios ⁊ lumia eoꝝ
vniri ad vnā mūdi illuminationē: q̄ vniuerſa mā gene
rabiliū ⁊ corruptibiliū mouet̄. Idē aūt aſſerūt in lumi
nib⁹ diuerſaꝝ cādelaꝝ in lumiatōe dom⁹. Silr̄ āt alia
quedā iducūt ꝓbabilitatē hn̄tia in ſupꝑficie apud iperi
tū ⁊ iſanū vulgus: ſꝫ fortiora q̄ h̄ efficē videtur ſūt q̄
nos h̄ iduxim⁹. Faciam⁹ aūt q̄ſtionē cōtra oēs iſtos do
ctores. Cōſtat. n. ꝙ hō vnū ē in nā: ⁊ vna ſuba ꝯpoſita
in quo tn̄ oīa ſūt q̄ ſupi⁹ iduxim⁹: h̄ aūt intellectus ⁊
ſenſus ⁊ appetitus ⁊ motiuū ſꝫ locū ē ⁊ augmētatiuū.
Sic aūt ⁊ aſin⁹ ē vnū ⁊ h̄ aliqđ in nā in quo ſūt oīa ꝑ/
dicta ꝑter itellectū: vnū āt qđ ē h̄ aliqđ natura fit vnū
a plurib⁹ vt plura ſūt: opꝫ ergo ꝙ illa ſint vnita. Que
ram⁹ ergo ab iſtis q̄s ꝯtinet ⁊ vnit aīaꝫ: ſi ipſa ḋ nā ſua
apta nata ē eē ꝑtibilis ⁊ ꝑtita vt vnū faciat: ⁊ nō pōt di
ci ꝙ vniēs illa ſit corpus: qꝛ corp⁹ nō ꝯtinet ⁊ vnit ani
mā: ſꝫ ecōuerſo aīa ē q̄ vnit ⁊ h̄ cōtinet corp⁹: cuius ſi/
gnū eſt: qꝛ aīa egrediēte ꝑ mortē de corpe: corp⁹ ſtatiꝫ
incipit ꝺpdere vnionē ⁊ ꝯtinuitatē ſuā tūc. n. prio expi
rat ex ipa calidū qđ ſecū ad ſupꝑficiē educit ꝯtinuās hu
midū ſic marceſcit ⁊ diſſoluit corp⁹ ſicut dixim⁹ in q̄r
to methauroꝝ: igit̄ nō vnit vt faciāt vnū ex h̄ ꝙ ꝯtinē
tur in corpore duo: ſꝫ poti⁹ vnū aliqđ erit qđ cōtinet
corpus: vniunt̄ igit̄ in aliq̄ icorporeo. Queram⁹ vtruꝫ
illud ſit accidēs: aut ſuba: ⁊ ſi ipꝫ ē accn̄s ſiue forma ac
cidētalis tūc accn̄s vnit ſubaꝫ ⁊ h̄ ē maximū icōueni/
ens: qꝛ nulla multitudo ſubaꝝ refertur ad accn̄s: ſed
oīs accidētiū multitudo refert̄ ad ſbaꝫ: ſicut ad vniēs.
Adhuc aūt illud accidēs aut erit cōiter accn̄s: aut erit
accidēs inſeparabile: ⁊ ſiquidē cōiter accidēs tūc pote
rūt eē ſine illo. ponam⁹ igit̄ ꝙ ſint ſine illo: ⁊ nihil acci
dit incōueniēs: qn̄ aūt ſūt ſine illo: tūc ſūt plura vt plu
ra: igit̄ plura vt plura ꝯſtituūt vnū in nā ⁊ h̄ nō eſt itel
ligibile. Si aūt accidēs inſeparabile ab eis: tūc nunꝙ
cōtinget ea ſeparari qđ ad ſenſū eſt falſū: qꝛ ſepe iſta in
diuerſis iueniūtur ſubiectis. Adhuc ſi vnū ſint in acci
dēte tūc cā faciēs vnū aliqđ ꝙ ē hō vl̄ leo ē accn̄s: hō
igit̄ ⁊ leo ⁊ cetera aīalia nō ſūt vnū ſubſtātialiter: ſꝫ ac
cidētaliter qđ ridiculo dignū ē. Si aūt dc̄t vt ariſto. Tex. co. 9.
placet: ꝙ vniēs ea q̄ ſūt in vno corpe ſit forma ſubſtā/
tialis q̄ ſit altera a ſuba ipſoꝝ: tūc ſequit̄ illud vniens
magis eē aīaꝫ ꝙ iſta: qꝛ in h̄ ſolo differt aīa ab alia for
ma nāli ꝙ ipſa vna in ſe exn̄s ꝑ diuerſas potētias agit
diuerſa in eo cuius ipſa eſt ꝑfectio. Itaqꝫ illoꝝ quodli
bet agit ꝑ ſe. Cetere aūt forme nāles eſſentialiter ⁊ ꝑ
ſe nō faciūt niſi vnū: ſicut calor calefacit ⁊ frigus frige
facit. De illo āt vniēte ea q̄ ſupra ꝯmemorata ſūt q̄re
m⁹ iterū vtrū ſit mltaꝝ ꝑtiū n̄ vnitaꝝ aut ſimplr̄ ſuba
vna ⁊ ſiquidē eſt diuerſaꝝ ꝑtiuꝫ oportebit ⁊ ipm hēre
vniēs aliqđ: ⁊ de illo iterū querem⁹ vt pri⁹ ⁊ ꝓcedet h̄
in ifinitū niſi ſtet̄ in aliq̄ vno qđ nō ē diuerſaꝝ ꝑtiū. Si
āt ſtat̄ in aliquo vno tali tūc neceſſe ē dicē ꝙ mox ſine
altero aliquo vniēte vna ē ſuba q̄ ē aīa q̄ vnit in ſe di/
uerſas potētias q̄ ſūt ſupra ꝯmemorate: qꝛ meli⁹ ē mox
fieri ꝑ vnū ꝙ ꝑ aliud: ꝑterea ſuba magis vnit ꝓprieta
tes ꝙ aliqđ aliud poſterius ſuba ſūptū. Adhuc aūt qꝛ
tales potētie q̄ ſūt q̄ſi ꝓprietates aīe q̄b⁹ ꝑparat̄ ad agē
dū ⁊ patiēdū fiūt imediate de ipſis eſſentialib⁹: ⁊ idō
iſtis tribus de cauſis opꝫ dicere ꝙ mox ipſa ſuba vniū
tur: ⁊ nō aliquo alio. Illud āt vniēſ cū nō poſſit eē mul
tipartiū vt hītū ē oꝫ eē vnū ſm ſubaꝫ: vna igit̄ ē ſuba
in qua vniūtur oīa h̄ ſicut ꝓprietates nāles q̄ potentie
nāles vocāt̄. Et ſm h̄ facile rn̄det̄ his q̄ ꝑ ſe iduxerūt
pithagorici. Qm̄ aīa triplr̄ pōt ꝯſiderari: vno qdē mō
vt gen⁹: alio vt aīa: ⁊ tertio vt nālis potētia aīe. Si. n.
aīa accipiat̄ vt gen⁹ ꝑdicabilis eſt de aīab⁹ ꝑticularib⁹
q̄ ſūt vegetatiua plātaꝝ ſenſitiua brutoꝝ ⁊ rōnalis aīa
hominū. Si aūt accipiat̄ vt aīa tūc ꝑfectō erit aīati cor
poris ⁊ tūc ſm differētiā in ſpē vl̄ in genere vel idiui/
duo ipſoꝝ aīatoꝝ differt ab aīa ſpē vl̄ genere vl̄ idiui
duo: ⁊ iō tota hoīs aīa ſpē differt ab aīa bruti: ⁊ nulla
potētia ē vni⁹ q̄ nō ſpē differat a potētia alteri⁹: viſus
eni hoīs ⁊ viſus aſini ſpē differūt: nō qdē ſpē ipſi⁹ viſi
bilis: qꝛ h̄ idē eē pōt: ſꝫ ſpē pupille ⁊ virtutiſ viſiue ꝑfi
ciētis viſū: ⁊ ſic ē de aliīs: virib⁹. Et h̄ ꝓbat̄ neceſſario
ex h̄: qꝛ ſic ē in tota aīa ad totū corp⁹ ita ē in ꝑtib⁹ aīe
cōparate ad ꝑtes corpis: tota āt aīa ē ſpēs ⁊ forma di
uerſū eē ſpē ⁊ rōne dās hoī ab aīa bruti: ſic igit̄ erit in
oīb⁹ ꝑtib⁹ ei⁹. Ampli⁹ a differētib⁹ ſpē ſbalib⁹ ipoſſi/
bile ē potētias nāles eiuſdē ſpēi cauſari. Sūt āt differē
tia ſpē ſbalia in hoīe ⁊ bruto ꝓprietates igit̄ fluētes ab
ipſis ſpē erūt diuerſe: ⁊ h̄ qdē ē neceſſariū. Sed multi
circa h̄ errāt ⁊ eoꝝ occaſio ꝙ vidēt obiecta eē eadē: ⁊
hꝫ iferre paſſiōes potētiīs diuerſoꝝ aīaliū ſpē. Que āt
nata ſūt iferre paſſiōes cū ſint eadē: ſūt ſua paſſiua ea/
dē ſpē: ſꝫ ſua paſſiua ſūt oculi: vl̄ aures aīaliū ſpē diffe
rētiū: vident̄ ḡ potētie diuerſoꝝ aīaliū ſpē eē eadē ſpē.
Iſti āt tales nō ſufficiēter ꝑſuaſi ſūt ſigno. Qm̄ nos vi
dem⁹ ꝙ idē nūero calidū ignis infert paſſiōes diuerſis
gn̄e ⁊ ſpē ſic lapidi ligno ⁊ aīali: ⁊ tn̄ nō ꝑꝑ h̄ illa ſunt
eadē genere ⁊ ſpē. Tales. n. paſſiōes iferūt nō ſꝫ ꝯue
niētiā vl̄ differētiā in ſpē ⁊ genere q̄ differētie ſunt ſm
formā ſꝫ poti⁹ ſm cōicationē in mā ꝙ ea q̄ cōicationē
hn̄t in mā trāſmutabili adiuicē agūt ⁊ patiunt̄ adiuicē:
⁊ ab eiſdem

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⁊ ab eiſdē actiuis: h̄ āt cōlocatio nihil oīno facit ad ꝯue
niētiā vel differētiā in genere vel ſpē vl' numero vl' ꝯm
formā ſꝫ potiꝰ ꝯm māꝫ: ⁊ iō q2 bos idē viſibile ſuſcipit
qō ſuſcipit hō: h iō eſt: q2 oculus bouis ꝯponit ex aq̄
lucida pura tenēte formas ſicut oculus hoīs: ⁊ nō opꝫ
pp h q̄ idē ſit mediū cōmixtōis oculi vel eiuſdē ſpēi
virtus viſiua. Sic ḡ ꝯſiderat aīa vt aīa. Huiꝰ āt adhuc
ſūt due rōnes efficaciter h ꝓbātes quaꝝ vna ē q̄ ſci-
mus organicū corpꝰ eē pfectū ab aīa vt in ſequētibus
patebit: ⁊ nos videmꝰ diuerſitatē figuraꝝ in oībꝰ orga
nis diuerſoꝝ aīatoꝝ in ſpē ⁊ genere: ergo ēt ipe vires
erūt diuerſe in ſpē: q2 eadē virtus in ſpē ⁊ genere que-
rit organū eiuſdē figure quo ſuā exerceat operationeꝫ
in ſpē ⁊ genere: ⁊ inducēdo h ꝓbat tā in artibꝰ q̄ ſunt
virtutes mechanice q̄ ēt in nālibꝰ: alteriꝰ āt figure ſūt
organa architecti q̄ pannificis: ⁊ alteriꝰ figure ſūt au-
res aſini q̄ hoīs: ⁊ alteriꝰ organa plāte q̄ aīalis: ⁊ idō
dicētes eē vires diuerſaꝝ ſpēꝝ eiuſdē ſpēi ſunt icidē-
tes in errorē pithagoricoꝝ dicētiū oēs aīas poſſe igre
di corpꝰ quodlibet ſicͭ ſi tectonica iſtrumēta tibicines
ſibi coaptarēt ad fiſtulādū. Secūda rō eſt ab effectu
ſūpta: qm̄ nutritiua in ligno nutrimētū alterat ad nām
ligni: ⁊ nutritiua in bruto ad carnem bruti ⁊ in hoīe ad
ſpēm carnis hoīs. Cū iſta igit differāt ſpē ⁊ genere q̄
ſic pficiūt opꝫ ⁊ ipſas virtutes ſpē ⁊ genere differre.
Hec igit dicta ſint ad cōfutationē erroris quorūdā no
ſtroꝝ ſocioꝝ qui ſe dicūt naturas ſcire ⁊ abſq; dubio
neſciūt opiniōes ⁊ rōnes perypateticoꝝ ſꝫ detinētur
erroribꝰ pithagore ⁊ platonis. Tertia vō aīe ꝯſidera
tio ē put ꝯpatur ad ſuas ptātes nāles quas ipa in eo
q̄ ꝯm ptātē ꝯpletā ⁊ actū aīe hꝫ vitā ab ipa: ⁊ ꝯm h
vna ē in hoīe aīa in ſuba ⁊ diuerſa virtutibꝰ cognitiuiſ
⁊ appetitiuis ⁊ motiuis ꝯm locū ⁊ vegetātibꝰ corpus
⁊ iō falſū ē q̄ illud qō ē potētia vegetatiua in vno per
locū ⁊ ſubaꝫ ſepatur ab ipſo. Sꝫ id qō ē aīa vegetati-
ua q̄ vt aīa nō eſt niſi in plātis: ſepatur ꝯm eē ⁊ locū ab
eo qō eſt aīa ſenſitiua q̄ eſt in brutis: ⁊ iō q̄rit diuerſuꝫ
genere corpꝰ in quo ſit: qm̄ diuerſe in genere ⁊ ſpē for-
me diuerſoꝝ ſūt in genere ⁊ ſpē corpoꝝ formatoꝝ: nū
q̄.n. aīa vegetabilis ē ps aīe ſenſibilis: ſꝫ potētia vege
tabilis pōt eē ps aīe ſenſibilis: ſic ⁊ ſenſibilis ps ē itel
lectualis aīe. Que āt vna numero ⁊ ſuba ē aīa diuer-
ſas hꝫ ptātes ſicut ſupius diximꝰ: qm̄ in h differt aīa a
forma q̄ tm̄ ē forma nālis corpea q̄ aīa ptātibꝰ pluri-
bus plura agit p ſe ita q̄ nullū eoꝝ p accn̄s ⁊ nō agit
ꝯm ptātē nature corpee: ſꝫ vltra terminū nature eleua
tur in agēdo eo q̄ aīa agit in nām: ⁊ itelligētia in aīam
ſicͭ ſupra diximꝰ: ⁊ illaꝝ ptātū q̄dā viciniores ſūt nāe
ſicͭ ptātes vegetabil': ⁊ q̄dā ſūt magis eleuate ſup nāꝫ ſi
cut ptātes ſenſibilis: q̄dā āt oīno ſūt ſicͭ reſultatio lu-
minis itelligētie ſicͭ ptātes rōnalis: ⁊ iō ꝯm diuerſitatē
tpis manifeſtat in corpe qn̄ formatͭ: qm̄ priꝰ manifeſtā
tur q̄dā opa vegetabilis ⁊ poſtea q̄dā opa ſenſibilis:
⁊ ad manifeſtationē itellectꝰ q̄ ꝯm prudētiā dicit exigi
tur exprimētū ⁊ tpus. Aīa tn̄ vna ē ꝯm ſubaꝫ in oībus
iſtis ptātibꝰ: lꝫ nō ꝯm quālibet ptātē ſimul tpe ſit actus
primꝰ vl' ſecūdus: q2 actꝰ primꝰ ē q̄ pōt agē: nec pōt ipe
diri qn̄ voluerit: ſicͭ hītꝰ ſcie ꝯſiderat qn̄ voluerit. Et
iō dicit phs q̄ nō ē viuū ⁊ aīal ſimul itelligēs ꝯꝫ q̄ eſt
actꝰ ꝯpletꝰ organi: tūc.n. aīa ineē vt artifex: ⁊ nō ſicͭ actꝰ
Aīaꝫ.n. ineē ſicͭ artificē ē ineē aīaꝫ ꝯm q̄d ⁊ nō ſimplr:
h ē ꝯꝫ vtutē ⁊ rectitudinē formatiue vtutis q̄ format
organa: ſicͭ ſi itelligamꝰ ſpēꝫ domꝰ q̄ ē in mēte archite-
cti egredi de ipo ⁊ itrare ligna ⁊ lapides ⁊ ſic formare
domū ſine manibꝰ architecti. Sic.n. adhuc figura do-
mus iducta ꝯm eē differt a ſpē formāte lapides in do-
mū eo q̄ ſpēs formās ſimplex ē ⁊ nulliꝰ figure: figura
aūt iducta nō ē ſimplex cū dicemꝰ ſpēꝫ domꝰ eē in la-
pidibꝰ ⁊ lignis q̄ i domꝰ figurā cōuertunt. Et ſic phi-
loſophꝰ vult q̄ ſpēs aīe ſit in ſemie formās ⁊ figurās
organa q̄ vtus formatiua vocat: ⁊ h ē aīaꝫ ineē ꝯm q̄d
h ē ꝯꝫ ſpēꝫ ⁊ vtutē aīe q̄ formatiua vocat: ſꝫ nō inē ꝯꝫ
q̄ eſt actus ⁊ ſuba q̄dā aīati corpis niſi in corpe organi
co cōpleto. Iſte ē igit itellectꝰ ariſto. ⁊ nos determina-
bimꝰ h in libro de aīalibꝰ: q2 p hūc modū ibi ariſto. ex
planat ſeipꝫ ⁊ ſui ꝯmentatores ſicͭ dictū eſt exponunt
eū: p h igit pꝫ q̄liter aīe vires adueniūt ꝯꝫ tēporis di-
uerſitatē. Si āt dicamꝰ ptē vegetabilē ꝯm ſubaꝫ alte-
ram eē a ſenſibili ꝓpter h q̄ diuerſo tēpore iducit vt ē
actus organi: tūc etiā opꝫ nos dicere motiuā ꝯm locū
eſſe diuerſaꝫ in ſuba a ſenſibili quia motiua ꝯm locum
diuerſo tēpore pficit vt actus primꝰ vel ſecūdus. Ad-
huc aūt ⁊ gen eratiuā dicemꝰ alterā a nutritiua ⁊ aug-
mētatiua eo q̄ lōgo tpe poſt pficit ad actū. Quod aūt
obiciūt de diuerſa ꝯplexiōe organoꝝ platonis doctri-
na eſt ſꝫ erroneū: qm̄ lꝫ oīa mēbra ſint diuerſaꝝ ꝯple-
xionū: tn̄ oīa dirigunt ⁊ cōuertūtur ad vnū qō eſt cor
vel id qō eſt cordis loco: ⁊ iō tota corpis diuerſitas
refert ad vnū vniēs oīa alia: ⁊ ſicut ſe hꝫ ad ſuas ptes
corpus: ita ſe hꝫ pfectio corpis ad ſuas pticulares ptā
tes: ⁊ iō ſuba vna eſt aīe cuius actꝰ eſt vita cordis: ⁊ p
ticulares ptātes exercet in aliis mēbris. Sic igit dice-
mus totā partium anime diuerſitatem in vno corpore
eſſe vnitā aliquo quod eſt anima.

Ca. xviij. de dubitatōe q̄ mouet de eo qō vnit potētias
aīe vtrū rō cōis vl' ſuba realis cuiꝰ vires aīe ſūt ptes. Tex. cō. 92.

e T adhuc dubitabit aliqs quā poteſtatē hꝫ q̄
libet partiū aīe in corpe: ⁊ h ē q̄rere vtrū ha-
beat ptātē ptis ptātiue q̄ ē q̄ſi ps itegralis aīe
ptātiue ita q̄ vniēs ptātes pticulares ſit vna ſuba aīe
ꝯm eſſe: aut ita ſit q̄ q̄libet pars aīe ptātem hēat totius
aīe ⁊ vniēs eas nō ſit niſi quedā rō cōis ⁊ ꝯm rē queli
bet ps ſit quedā aīa totū illud habēs qō hēt aīa. Et ſi-
q̄dē dicat q̄ ptiū vnaqueq; nō hꝫ niſi pticularē ptāteꝫ
tūc oꝫ q̄ ſicͭ aīa ꝯtinet totū corpꝰ: q̄ ſic q̄libet ps ptā-
tis eius aliquā ꝯtineat ptē corpis ⁊ exerceat in illa ſuā
operationē: ⁊ hoc iō ꝯueniēs eſt: q2 aīa tota dicit for-
ma ꝯtinēs corpꝰ: ⁊ tūc ipa nō colligit niſi ex ptātibus
pticularibꝰ ptes corpis cōtinentibꝰ: ⁊ ſi h ꝯcedat vide
tur ſeq̄ aliud ipoſſibile: q2 q̄lē ptē aut quomō itellectꝰ
cōtineat graue ē fingere volēti aſſignare eo q̄ nos ſci-
mus oēm potētiā affixā organo corpali nō eē niſi cir-
ca ea q̄ ſūt de ꝯplexiōe organi illius ſicͭ oculi circa co-
lores: ⁊ auris circa ſonos. Intellectꝰ aūt vlr eſt circa
oīa: neq; accipit ea corpaliter ſꝫ ſimplr denudata ab oī
mā ſenſibili ⁊ corpali: ⁊ iō nullius ptis ipſe pōt eē actꝰ
nō igit vniuerſū totiꝰ ptātis aīe cōtinētis corpꝰ colli-
git ex talibꝰ pticularibꝰ ptātibꝰ q̄rū q̄libet ꝯtineat p-
tes corpis: ⁊ per ꝯñs nō ē talis ꝯpatio ptiū aīe ad ptes
corporis q̄lis ē ꝯpatio ipſius aīe ad totū corpꝰ: cū ipa cō
tineat totū corpꝰ nō q̄libet ptiū eius ptē corpis ꝯtine-
at. Quod aūt oīs aīa ad totū corpus ſicͭ cōtinēs ipm̄
cōparet: ꝓbat ex hoc qō ſupetiꝰ iduximꝰ: q̄ neq; omni
aīa egrediēte de corpore corpꝰ expirat ⁊ marceſcit. Tex. cō. 93.
Si aūt ꝓpter hoc dicat aliqs q̄ vniēs iſta pticulares
ptātes eſt vna rō cōis eaꝝ quā hn̄t vt ſunt aīe ⁊ q̄ q̄-
libet iſtaꝝ eſt aīa habēs in facultate oīa opera aīe faci
endi lꝫ quedā operet in vno organo ⁊ quedā in alio.
Ille pro ſe hꝫ q̄ plāte vident viuere ⁊ vbiq; hēre oēꝫ
facultatē aīe vegetatiue: ⁊ lꝫ in radice ſola trahat cibū

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tū virtutē ⁊ facultatē trahētē cibū hȝ in ramis: ⁊ hoc patet quādo diuiditur ⁊ figitur terre: tūc enī in ramo trahit ſicut in radice: ſiliter eſt in his aīalibus que annuloſa vel rugoſa dicūtur que ſi diuidant vtraqȝ pars retinet animā ſenſibilē ⁊ motiuā ſm locū: ⁊ ſunt iſte anime eedē ſpecie lȝ ſint numero diuerſe. ⁊ videtur ꝙ vtraqȝ pars etiā hēat virtutem guſtatiuā ⁊ cibi receptiuā. Si autē nō perficiūt tactuȝ cibi nullū eſt in/
Tex. ⁊ cō. 94. conueniēs: qm̄ hoc cōtingit per accidēs. Non eſt hoc ex defectu virtutis aīe quam non hȝ vtraqȝ pars: ſȝ qꝛ deficit ei organum corporale quod in plāta vbiqȝ aptatur ꝓpter omogeneitatē plantaꝝ: ſed non ſic vbiqȝ pōt aptari in aīali ꝓpter ſuaꝝ partiuȝ etherogeneitatē: vñ licet nō hēant inſtrumēta qbus ſaluent in natura: tamē aīa perfecta ſm omnes vires videt vtriqȝ parti ineſſe ⁊ ſiles ſpē ſunt anime partiū adinuicē: ⁊ etiā toti ſunt anime diuiſe ſiles: qꝛ nō habuit plus tota ſimul ꝙ ps alterius diuidēs ipam: tota ergo anteꝙ eſſet ſepata: ⁊ anime partiū ſunt ſiles adinuicē ⁊ hoc ē ac ſi tota quādo corpus ſimul non diuiſum eſſet diuiſibile p ſpēs. Quod aūt eſt diuiſibile per ſpēs eſt rō cōis vna ergo diuiſio anime in partes eſt diuiſio in ſpēs: ſicut ſi diuideret aīal in hominē ⁊ aſinū: ⁊ nō eſt ſicut diuiſio ſubiecti in potētias ⁊ ꝓprietates nāles: ſicut diuidit ignis in calidū ⁊ rarū ⁊ lucidū vel pomū in odorē ⁊ colorē ⁊ ſaporē. Si aūt quis diceret ꝙ in plātis in quibꝰ maxime ſit hmōi diuiſio nō eſt anima palā eſt falſū eē qm̄ in plātis videt ad ſenſū ineſſe quoddā principiū formale quod nō eſt forma corpea agens tantū vnuȝ: ſed virtus incorpea tantū in corpe agēs diuerſa: ⁊ hec aīa vegetabilis qua ſola cōicant ſimul aīalia ⁊ plāte: ⁊ ipa quidē vegetabilis ſepatur ſm eē aliquādo a ſenſibili primo mō qm̄ eſt in plātis ſine ſenſu: ſȝ ſenſibile nō ſeparatur ab ipſa qꝛ nihil eſt quod hēat ſenſum quin etiā hēat vegetabileȝ: hac igit via incedendū eſt ad inquirēdum de aīe partibus. Queſtiōes aūt in hoc vltīo capitulo mote lȝ nō eſſent ſoluēde hic ſȝ potiꝰ in libris de vegetabilibꝰ ⁊ aīalibus in qbus aget de corpoꝝ aīatorū diuerſitate: tū ꝓpter doctrine bonitatē ⁊ facilitateȝ dicimꝰ eē pro veriſſimo tenēdū ꝙ vna ſm ſubaȝ eſt aīa in corpore vno ⁊ ꝙ illa ptātibus aliquibꝰ affigit corpi ⁊ nō eſt neceſſe ꝙ ſm oēs corpi affigat: qm̄ aīa illa que ſimilior ē itelligētie agēti: ⁊ magis eleuata ē ſupra nāȝ quaſdā hȝ ꝓprietates affixas corpi: ⁊ quaſdā cōiunctas corpori hȝ: ⁊ hec eſt aīa rōnalis. Siliter aūt corpora aīata ſunt aliquādo valde ſilia: ⁊ hñt organa nō ex diuerſis: nō in forma ꝯpoſita ſȝ q̄ſi omogenea ſicut plāte: ⁊ hec diuiſa ꝯualeſcūt: qꝛ quelibet pars pōt eſſe os ⁊ organū ſaluās naturā in talibus. Que aūt ſunt ſimilia quidē ſed nō oīno ſicut quoꝝ corpus ꝯponit totū quaſi ex quibuſdā circulis ſiue anulis ſicut ſerpētes ⁊ lūbrici lacerte ⁊ anguille ⁊ hmōi: hec oīa virtutes ſuas motiuas habēt maxime in anulis ſicut in libro de motibus animaliū eſt determinatū: ⁊ ideo diuiſa p trāſuerſū in vtraqȝ parte retinent ⁊ ſenſum ⁊ motū. Si āt per totā lōgitudinē corpoꝝ ſuoꝝ in duo diuidātur: diuidetur quilibet circuloꝝ ī duos ſemicirculos: ⁊ qꝛ circulis illis vtebant pro mēbris officialibꝰ in ſenſu ⁊ motu: iō tali diuiſione in eis facta ſtatiȝ moriunt ⁊ iacent īmobilia eo ꝙ nullum habēt organū in quo fiat operatio ſenſus vel motus. Quedā autē ſunt valde diuerſe cōpoſitionis in organis corporis: ⁊ illoꝝ ptātes animales ſunt valde diuerſe: ⁊ ideo diuiſis illorum corporibus ſtatiȝ moriunt: qꝛ anima expirat ⁊ nō pōt ſaluari cum inueniat in vna parte totam diuerſitatem organorum quam requirit ꝓpter ſuaꝝ poteſtatum differētiaȝ. Sed hominū genus ſpecialeȝ habet in hoc proprietatē eo ꝙ ſicut diximꝰ ſupra anima eius que ſibi eſt ꝓpria ſeparata eſt ⁊ non cōicat corpori per ſeipſaȝ: ſed per aliaȝ potētiaȝ corpori cōicantē ꝓpter quod etiam nō diuiditur anima hoīs diuiſo corpore: ſed abſtrahit cum nō habet in quo operetur. Sic autē diuiſis vt dictum eſt plātis ⁊ anuloſis corporibus que per ſe diuiſibilia ſunt aīa que vna numero fuit in toto efficit due numero per diuiſionē eo ꝙ eſt diuiſibilis per accidēs diuiſo corpore: qꝛ tamē anima nō eſt forma corporea que diſtendatur quantitate corporis ſicut albedo vel alia forma ſitualis in corpore: iō putabat plato ꝙ anima nō poſſet etiā diuidi per accidēs ſicut diuiditur albedo: ⁊ iō dixit in toto integro fuiſſe multas animas vnitas in rōne quaꝝ multitudo manifeſtat per diuiſionem. Sed hoc eſt incōueniēs: qꝛ nō eſſet ratio quare vnius corporis perfectibilis eſſent plures anime vel ꝑfectiones cū vna ſufficiat: natura. n. nō abundat ſuperfluis. Et iō dicendū ꝙ ad diuiſionē corporis ſequit diuiſio anime: ⁊ ideo quod diuidit per accidens eſt duplex. ſ. quod hȝ quantitateȝ per accidēs ſm quam diuiditur: ⁊ eſt minus in minori: ⁊ maiꝰ in maiori: ſicut forme corporee diuidunt per accidens que ſunt vt calidū frigidum ⁊ humidū ⁊ ſiccū ⁊ huiuſmodi: ⁊ eſt diuiſibile per accidens quod lȝ n ſe ſit diuiſibile nō habens q̄titatem: tamē ſm ſuaȝ totam facultatē ineſt diuerſis partibus corporis: ⁊ iō diuiſis corporis particulis ſm totam facultateȝ ſuaȝ remanet in illis diuiſis: ⁊ ſic anima eſt diuiſibilis per accidens: ⁊ ſimile eſt ſicut ſi ſignauero punctum in linea media. Nō enīȝ indiuiſibile eſt ⁊ tamē ſi diuiſero lineaȝ in puncto illo remanet punctū integrum in vtraqȝ linea: ⁊ erunt duo puncta. Hoc aūt plato ignorauit. Quidam autem etiā hoc ignorantes conuertunt ſe ad magis īpoſſibile dicentes ꝙ in vtraqȝ parte diuiſa remanet vna anima numero ſed illi neſciunt ꝙ idē numero eſt in quo nō inuenit in numerando diuerſitas. In partibus autē diuiſis diuerſitas in numerando inuenit. Adhuc autem quod diuidit ab aliquo loco ⁊ ſubiecto neceſſe eſt numero differre ab ipſo: partes autem diuiſe ⁊ loco ⁊ ſubō ſunt diuiſe: nō igitur eſt in eis vna anima numero.

Explicit liber de aīa primus. Incipit ſecūdus qui eſt de anima ſm ſubſtantiā ⁊ partes eius que ſunt vegetabilis ſenſibilis ⁊ rōnalis. Tractatus primus de ſbſtantia aīe ſm ſe. Capl'ȝ primū que ſit libri itētio: ⁊ q̄lr diffinitionē anime venari cōtingit.

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Ec igit q̄ dicta ſūt tradita ſūt a prioribus phīs de aīa in quibus quia nihil ē ꝯueniēs ſbe aīe vl' eiꝰ ptibꝰ opȝ nos oīa ea vt oſtēdimꝰ abycere. Tex. ⁊ cō. 1.
Redeamus āt iteꝝ tanq̄ ex principio qd ſupra nobis prefiximꝰ ad iquirēdū prio: de ſubā ⁊ poſtea de ptibꝰ ⁊ opibꝰ ⁊ accidētibꝰ eius: ⁊ queramꝰ determiare qd ē aīa rōn e cōi ⁊ figurali ſiue ſupficiali: ⁊ ēt q̄ vtiqȝ ſit ipſius eēntialis et ꝓpria diffinitio q̄ nō dic tantū qd ē aīa ſȝ ēt dicit cāȝ pp qd vnūquoqȝ opeꝝ ⁊ accidētiū ineſt: qꝛ ſicut diximus ſupꝰ in ꝓhemijs ſi p diffinitionē nō ꝯiecturat facile de accidentibus dialetica erit ⁊ vana venantes autem diffinitionē prio q̄ tm̄ qd ē aīa dic dicamꝰ ꝙ nos ñ diſputamꝰ vtꝝ aīa ſit in gn̄ibꝰ accn̄tiū: qm̄ ſcitū ē ab oībꝰ accn̄s ptē ſbe ñ eē nȝ pfice ſbaȝ. Aīa āt ꝯpoſiti ex

aīa ⁊

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aīa ⁊ corpe p̄s eēntialis ⁊ dignioꝛ ē: ⁊ pficit aīata coꝛ poꝛa. ⁊ iō ſupponim⁹ aīam in generalitate ſube cōtine ri. Dicamus igit̄ vnū eē genus entis qḋ eſt ſuba: hu ius aūt generis aliud quidē eſt ſicut materia q̄ ſm ſe ac cepta nō eſt hoc aliqd qḋ eſt cōpoſitū indiuiduū ſube eo ꝙ nō dat ei nomē neqꝫ eē: ſed ſubſtare ab ipſa pꝛio eſt. Alterū aūt in eodē genere ſube acceptū eſt foꝛma ⁊ ſpēs ſm quā dicitur iā foꝛmata res nature hoc aliqd eo ꝙ foꝛmādo ipm̄ ⁊ ſpecificādo dat ei eē ⁊ rōnē diffi nitiuā. Et tertiū i genere eodē eſt ex iſtis cōpoſitū duo bus qḋ eſt res in nā pꝛoducta: quā ipſa nā intendit. hec aūt materia quedā eſt potētia q̄ ſubijcitur generationi ⁊ foꝛme. Spēs aūt eſt endilichia: hoc aūt latine ſonat actus vel perfectio q̄ dat eſſe ſpecificū ſubale ſꝫ ꝙ hō vel aſinus dicit̄ aliquid: ⁊ hoc eſt duplex quoꝝ vnū ſe quitur alteꝝ: vnū eſt. n. actus pꝛimus q̄ eſt eſſe: ⁊ aliud eſt actus ſecūdus q̄ eſt actio eſſentialis ſm illud eē: ſic ſi dicerē ꝙ lux lucentis eſt eſſe ⁊ actus pꝛimus: ⁊ luce re eſt actus eſſentialis ei⁹ ſecundus: eo ꝙ hec eſt actio eius q̄ ſue foꝛme diffuſio quedā eſt eſſentialis. oīs enī eſſentia ꝓpꝛiā ⁊ eſſentialē hꝫ operationē qua nunꝙ d̄ ſtituitur qn̄ eſt eſſentialis: ſicut lux nō deſtituit̄ a lucere qḋ eſt eius actio. huius aūt exēplum in accidētalibus ē ſcīa in ſciente q̄ dat ei eſſe ſcientis ſꝫ ꝙ ſciens eſt: ⁊ hu ius actio eſſentialis ſm ſciam eſt cōſiderare ſcita q̄ ſcit p ſciam. Ita. n. eſt in omni foꝛma naturali ꝙ ipſa in ha bitu habita eſt actus pꝛimus dans eſſe materie in qua eſt ⁊ compoſito: qꝛ aūt ipſa eſt pꝛincipium eſſentialiū ⁊ naturaliū ſibi actionū: iō etiā non per aliqd aliud ſi bi acquiſitū eſt actus ſecūdus. ſicut. n. ſciens nihil vl terius acquirit quo cōſideret: ſed ipſa foꝛma q̄ eſt ſcien tia in eo eſt pꝛincipiū cōſiderationis per ſeipſam: ita ēt eſt de omni foꝛma naturali ⁊ ſubſtātiali ꝙ eſt pꝛincipiū ipſa ſuarū operationū eſſentialiū p ſeipſam: ⁊ nō p ali ud ſibi additū. Mouet aūt foꝛtaſſis aliquē ꝙ dici mus ſubaꝫ eſſe genus cōtinēs materiā ⁊ foꝛmā cū ſint pꝛincipia ſubſtātie: ⁊ pꝛincipia generis nō ſint in gene re: ſed āte ipſum. Adhuc aūt foꝛte mirabit̄ aliquiſ quo mō diuidimus ſubam per tria q̄ nō equaliter reſpiciūt rōnē ⁊ nomē ſube: ⁊ iter q̄ nō ē oppoſitio: cū duo pꝛia ſint ptes tertij qḋ dicit̄ ſuba ꝯpoſita. Sꝫ de his deter miarihꝫ i pꝛia philoſophia: ſꝫ ꝙtū ad hoc negociū at tinet ſciēdū ē ꝙ cōe qḋ vocam⁹ ſubaꝫ hic tria cōtinētē ē cōe ſꝫ analogiā put diſtiguit̄ i. viij. phie pꝛie: ⁊ iō pꝛi mo ꝯuenit vni: ⁊ alijs ꝯuenit p illō. Adhuc āt ſuba du plr̄ accipit̄: vno. n. mō accipit̄ ſm ꝙ ſubſtat accidētib⁹: ⁊ eſt ipſoꝝ accidentiū vniuerſale ſbm̄ in quo ipſa acci dentia hn̄t eē. ⁊ ſic nō accipimus eā hic: qꝛ hoc mō ca dit in coordinatione pꝛedicabiliū. Alio aūt mō accipi tur ipſa nā ſbe ſm ꝙ opponit̄ accidētali nature: ⁊ ſic ē in ꝓpoſito ⁊ dicit̄ ſba res p ſe exn̄s: ⁊ accidēs res non p ſe exn̄s ⁊ qn̄ ſic dicitur tūc cōtinet ſub ſe materiaꝫ ⁊ foꝛmā ⁊ cōpoſitū. ⁊ pꝛincipalr̄ quidē hoc mō ſuba eſt foꝛma q̄ exiſtit qcqd p ſe exiſtit. ⁊ ſecūdo mō dicit̄ cō poſitū: tertio aūt materia q̄ nō hꝫ p ſe exiſtere in natu ra niſi p foꝛmā. ⁊ iſti modi ſunt tres penes quos diuidi tur ſba i tria. neqꝫ oꝫ ꝙ taliſ diuiſio ſit oppoſita cū n̄ ſit diuiſio analogi niſi explicatio modoꝝ quibus analo gū ſub ſe cōtinet quedā. Iā igit̄ patet qualiter diuidi mus hic ſbam. inter ea aūt que ſunt ſbe p ſe exiſtentes nulla ita videtur eſſe ſbe ſicut coꝛpoꝛea. lꝫ. n. ſbe ſepa rate verius ſint ſbe: tn̄ nō ita vident̄ ad ſenſuꝫ. Oēs. n. cognoſcimus ad ſenſū ꝙ coꝛpoꝛa ſunt res p ſe exn̄tes. Inter coꝛpoꝛa aūt adhuc magis videtur eſſe ſbe phiſi ca coꝛpoꝛa ꝙ̄ artificialia: qꝛ nos videm⁹ ꝙ phiſica coꝛ poꝛa ſunt pꝛincipia artificialiū coꝛpoꝛū. Figura. n. quā inducit ars accidēs eſt qḋ nō eſſet niſi phiſicū coꝛp⁹ ſu ſtineret ipſaꝫ: ſicut pꝫ in ligno i quo ē foꝛma lecti q̄ nō eſſet niſi lignū eēt: ⁊ ſic ad p ſe exiſtēdū pꝛincipiat̄ arti ficiale a phiſico: Eſt igitur phiſicū coꝛpus qḋ phiſica foꝛma ad aliquā ſpēm phiſici coꝛpoꝛis eſt determina tū magiſ ſubſtātiale ꝙ artificiale. Inter phiſica aūt coꝛ poꝛa quedā hn̄t vitā ⁊ quedā nō hn̄t vitā: ſed alia foꝛ ma determinātur ad ſpēm phiſicā ſicut elemēta vel ēt cōmixta tm̄ vt lapides ⁊ metalla ſm ſua genera. vitā. n. dicimus ſm pꝛincipiū alendi ⁊ augēdi ⁊ diminuēdi: qꝛ iſta ſunt ſm que pꝛio manifeſtat̄ vita ſic inferi⁹ ꝓba bimus. Erit igit̄ oē coꝛpus phiſicū pticipās vitā eēnti aliter ſba i illo mō ſube quo diximus ſbaꝫ eē cōpoſitū.

Quia vō tale coꝛpus phiſicū hꝫ vitā: ⁊ hn̄s vitam coꝛpus: nec ē ipſa vita. nec eā vite nō pōt eē ꝙ coꝛpus phiſicū ſit aīa: eo ꝙ coꝛpus cū ſit hn̄s aīam ⁊ vitā per aīam nō ē i alio a ſe: ſicut in ſbo eo mō quo dicim⁹ ſba lē foꝛmā eē in ſubiecto nō quidē ſicut accidēs qḋ cū ſit in aliquo nō eſt in eo velut quedā pars: qꝛ aīa ē potiſſi ma pars ipſi⁹ qḋ eſt eſſe cōpoſiti. Magis āt coꝛp⁹ phi ſicū eſt ſbm̄ in illo mō quo dixim⁹ māꝫ ⁊ yle eē gene rationis ſbm̄ pꝛimū in libꝛo pꝛimo perigeneſeos. Con ſtat aūt ꝙ etiā aīa nō eſt cōpoſitū ex aīa ⁊ coꝛpoꝛe: oꝫ igit̄ ꝙ aīa ſit ſba ſicut ſpēm ⁊ foꝛmā diximus eſſe ſbaꝫ coꝛpis phiſici vitā pticipātis potētia habituali: hoc ē foꝛma q̄ foꝛma pōt agere opatiōes vite ſecūdas. Cū. n. potētia ſit duplex: vna quidē mālis q̄ eſt q̄ pōt aliqd fieri: ⁊ eſt iperfecta nō eſt aīa pfectio coꝛpoꝛis phiſici vitā p talē modū potētis hēre a coꝛpoꝛe: qꝛ tale coꝛp⁹ vitā nō hꝫ neqꝫ participat vitā: lꝫ vitā hēre ⁊ partici pare poſſit p ſui trāſmutationē: ſicut quelibet mā tranſ mutat̄ ad ſuā foꝛmā p generationē: ſed aīa eſt perfectō eius qḋ hꝫ vitā ſic ꝙ actiōes vite exercere pōt: ⁊ iō ſꝫ aliū modū potētie hꝫ vitā qui eſt modus potētie foꝛ malis: ſicut dicimus ſcientē eſſe potēteꝫ cōſiderare cū voluerit: ⁊ ignoꝛantē conſiderādi hēre ipotētiā: ſic igi tur hēmus ea q̄ exigūtur ad illā aīe diffinitionē q̄ ſim pliciter ⁊ vniuerſaliter dicit qd ē aīa. Eſt. n. aīa ſubſtan tia que eſt foꝛma coꝛpis nō artificialis ſꝫ phyſici: ⁊. nō cuiuſlibꝫ phiſici: ſꝫ potētia habituali vitā habentis. Tex.t cō. 4.

Capitulum ſecundū de vniuerſali anime diffinitiōe que dicit quid eſt anima vniuerſaliter.

Ex his aūt que dicta ſunt poſſumus intellige re ꝙ aīa eſt ſuba que eſt actus: nō tn̄ quilibꝫ actus nālis: ſed eſt hmōi actus quo aīatū pōt agere vite actiōes: hic āt actus dicit̄ duplr̄ ſic ⁊ in ante habitis dictū eſt. Alius quidē. n. eſt foꝛma dās eē ſim plr̄ p modū habitus quieſcētis in ſuo ſubiecto: ⁊ ille ē ſicut ſcīa quieſcens in ſciēte. Alius aūt eſt ſicut opatio eſſentialis ꝓcedens ab hmōi actu ſicut actio vite ꝓce dit ab aīa: ⁊ ille eſt ſic cōſiderare qḋ ē actio ſcientis in actu cōſiderātis: ⁊ manifeſtū ē ꝙ aīa eſt act⁹ pꝛimus ſi cut ſcīa ē actus ſciētis: hec. n. ambo q̄ vocam⁹ actū pꝛi mū ⁊ actū ſcōm aīe cōueniūt. qꝛ in eo ꝙ aīa eſt act⁹ ē i qbuſdā ſimilis ſōno: ⁊ i qbuſdā ſimilis vigilātie. Sō nus. n. ē qes aīe ab exterioꝛi ope ſēſuū ⁊ q̄ ad ſēſū: ꝙ̄ n̄ pōt dici ꝙ ipſa ſp exerceat opatiōes ſuas. Vigilātia āt ē expāſio qdā aīe i exterioꝛa opa ſenſuū: ⁊ iō ſi dicere m⁹ aīaꝫ vlr̄ eē ſcōꝫ actū: ⁊ ꝙ hoc eēt eēntia ei⁹ ꝯtigeret aīalia doꝛmiētia n̄ hēre aīaꝫ: ⁊ vlr̄ qcqd nō ageret actō nes aīe nō hēret aīaꝫ: ⁊ hoc ē falſuꝫ. In ſenſibili igitur aīa nos videmus aliquādo qḋ eſt ſimile ſōno: ⁊ aliquā do quod ē ſimile vigilie: vigilia. n. ſimilis eſt cōſidera tioni que eſt exercitiuꝫ ⁊ actus anime vel ſcientie: ſed Tex.t cō. 5.

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ſomnus eſt ſimile aliquid ſcientiam habenti ⁊ non vtē ti ea in opere. In anima autem vegetatiua videmus ipſam eſſe magis ſimilem vigilie continue: q2 ipſa quantum ad nutritiue opera ſemper agit operationes vite ⁊ nunꝙ quieſcit ab eis ꝙ diu aīa inē corpori: ſemper enī vel trahit nutrimētū de mēbro ad mēbruʒ vel diſſoluit ipʒ ⁊ alterat ⁊ vnit mēbro: ⁊ ideo quātuʒ ad hunc motū vite ſemꝑ agit vite actiones quāuis.n.quedam animalia quieſcāt aliquādo ab inquiſitione alimēti exteri⁹ ſicut vrſi ⁊ irūdines ⁊ ciconie ⁊ glires quidā ⁊ forte mulieres alique ⁊ q̄dam alia que calorē habent digeſtiuū debilē: ⁊ eſt ipſoꝝ viſcoſa humiditas ⁊ ſpiſſa valde pellis ⁊ nō poroſū corpus tamē ideʒ calor in eodē tēpore quādo cibuʒ extra nō querūt diſſoluit nutrimētum ⁊ humidū quod eſt circa locū digeſtionis ⁊ alterat ipſum ⁊ cōuertit ⁊ attrahit ad mēbra: talia eniʒ aīalia voracia ſunt in eſtate quādo confortat calor aliquantulū: q2 multi cibi appetitus cauſat a frigiditate ⁊ ideo q2 calor eoꝝ parū ⁊ quaſi nihil cōſumit: ſʒ tantū cōuertit modica alteratione cibuʒ ⁊ remanet in eis multa ⁊ indigeſta humiditas: ⁊ pinguedo magna operiēs interiora omnia viſceꝝ eoꝝ ⁊ ſunt in talibus vene ⁊ cetera vaſa ſtricta multū ꝓpter debilitatē caloris penetrātis ⁊ perforātis. Et iō quādo venit frigus extrinſecū hyemis obturant pauci pori qui ſūt in corporibus eoꝝ: ⁊ tūc modicus calor nō habēs quo euaporet cū fumo humido redūdat ad iteriora ad locū digeſtionis ⁊ generat in eis flegma abundās ⁊ obſtruēs vias nutrimēti: ⁊ ſic ceſſat in eis appetitus ⁊ quieſcūt ab exteriori inquiſitione nutrimēti: ⁊ humiditas groſſa euaporās ad cerebra eoꝝ facit ea quaſi ebria ⁊ ſomnolētia: ⁊ ideo iacent imobilia ⁊ ſagacitate nature ꝓuidēt ſibi de cauernis ⁊ hui⁹ ſignū eſt: q2 egrediētia de cauernis inueniūtur macilēta eo ꝙ ꝯſumpta eſt in eis humiditas ipinguās ea. Sed de his tractabit in libro de aīalibus hic aūt hec dixiſſe ſufficiat: ꝙ cū vlēm anime queram⁹ diffinitionē opʒ ipaʒ dicere in quibuſdā actū primū ⁊ in quibuſdaʒ actū ſecūduʒ ꝓpter cām que dicta eſt. Tex. ⁊ cō. 6. Sed ſm viā generationis ſciētia eſt ante cōſiderationē: ⁊ prior ea: q2 prius eſt habere habitum ꝙ vti ipſo in actione ⁊ exercitio: ⁊ ꝙuis forte aliq̄ forma ab actiōe ſua nūquā deſtituat: ſicut lux a lucēdo: tn̄ pri⁹ eſt ſm viā generatiōis actus prim⁹ ꝙ actus ſecūdus. Sic etiā prius in via generatiōis ē hēre aīaʒ ſm ptātē vite ꝙ agere actionē vite: vita.n.que ē ipm viuere eſt actio aīe in corpus ⁊ eſt ſibi eſſentialis ⁊ nunꝙ ab ea deſtituitur ſicut inferius dicem⁹: tamen ſm generationis modū prius habetur anima ꝙ vita: ⁊ ideo anima eſſentialiter eſt actus primus ⁊ nō ſecūdus: diffinitio igitur dicēs quid eſt anima eſt ꝙ eſt actus prim⁹ corporis phici potentia vitā habentis.

Capl'm tertium de date diffinitiōis explanatione ⁊ eſt digreſſio quedam.

Quia aūt animā diximus eſſe actum nō cuiuſlibet phici corporis ſed potius eius tantum quod in ptāte pfecta hʒ vnde exerceat actiones vite oʒ nos ad explanationē dicte diffinitionis determinare quale ſit illud corpus quod dicimus in tali ptāte habere vitā. In ſuperiorib⁹ āt primi libri iſtius ſcientie diximus formas naturales vlr eſſe duplices: vna eni eſt que magis ſequit naturas corporis naturalis in quo eſt forma nō eleuata ſupra ipm ⁊ potentias eius ſicut eſt illa que eſt armonia mixtoꝝ vel armoniā ꝯñs ⁊ talis forma natura ꝓprie vocatur ⁊ non agit niſi vnum ſicut determinatū eſt in ſecundi phicoꝝ noſtroꝝ principio: de omnibus mixtis taleʒ formā habentibus iam tractauimus in ſcientia de lapidibus ⁊ mineralibus. Eſt autē alia magis vicina cauſe vl'i agēti prime que agit omnes formas ⁊ hec eſt eſſentia incorporea mouens ⁊ perficiens corpus que hʒ imprimere in naturam totam eo ꝙ ordine nature ſupra nām eſt oīs forme corporee ⁊ hec vocatur aīa ⁊ q2 ptātem non trahit agendi a corpore ſed ex prima cā cuius naturam ſequitur: iō nō agit tantū vnū ſed multa ⁊ quodlibet illoꝝ opm ē ei ꝓpriū ⁊ eēntiale ⁊ talis forma vocatur aīa. Actiones aūt ſuas eſſentialeſ agit in corpore ⁊ circa corpus q̄ actiones nō ſunt ſine inſtrumētis corporalibus. ⁊ iō omne corpus qd̄ in ptāte habituali hʒ vnde operet actiones vite opʒ eſſe organicū hoc ē ex organis figura ⁊ ſitu driītibus cōpoſitū. organa.n.voco mēbra officialia q̄bus actiones vite ab aīa exercent ſicut p corporū fluxus ſpūs vitalis: p ſtomachū aūt cibi coctio: p epar aūt digeſtio ⁊ ſic de alijs hmōi. hoc āt rationabiliter fit. forma.n.q̄ nā ſimplex eſt: cū vnā tātū hēat eſſentialē operationē ſortit corpus ſimplex nō organicum vnius rōnis exn̄s in toto ⁊ partibus oīb⁹ ei⁹ ſicut ⁊ forma ignis: aut lapidis ⁊ metalli. forma aūt q̄ ſua incorporeitate altior ē ꝙ forma naturalis ⁊ magis ſupra māʒ eleuata. plura opatur eēntialiter. ⁊ ideo opʒ ſuū corpus in quo exercet opa illa eē etherogeneū ex diuerſis in figura ⁊ mixtura cōpoſitū. huius aūt exemplum eſt in oībus poteſtatibus incorporeis. Ars.n.architectonica cū ſit vna: nō vna ſimplici operatiōe facit domū: ſed potius ſecando: dolādo: pforādo: ꝯplanando: ⁊ leuādo: ⁊ cōpaginādo pp qd̄ diuerſa in figura q̄rit inſtrumēta ſicut ſecurim ad ſecandū: dolabrū ad dolandū: ⁊ terebrū ad pforandū: rūcinā aūt ad planādū: ⁊ in alijs actionibus ſuis aptat alia hmōi: vnit āt ea ad vnū manus artificis q̄ mouet oīa hec. Sic ⁊ aīa habēs in ſe ptātes operādi opa vite multas querit corpus ſic hn̄s diuerſa organa in figura ⁊ mixtura ⁊ compōe in q̄bus diuerſis agit vite actiōes vniens oīa hec ad vnū. ſ. ad cor a quo influit vite actiones oībus eis. organa āt plantarum partes ſunt: ⁊ hoc quidē ſatis manifeſtū eſt in corporibus aīaliū ⁊ maxime hoīm cū etiā in corporibus plantarū verū eſt q2 plantaꝝ partes ſunt organa ſpecialia officia hn̄tia vite: lʒ ſint partes ſimplices h genere ſimplicitatis quo dicit ſimplex qd̄ ptes hʒ omogeneas: foliū.n.in planta ē ad cooperiendū corticē fructuum: ne ledatur caumate vel frigore. fructus aūt hʒ corticem in quo operit ſemē vt efficiatur pepanuʒ in vaſe debito maturatū. Radices vō hʒ ori in aīalibus ſimiles quo ad offm̄: q2 ⁊ oris ⁊ radicis officiū eſt trahere nutrimentū. Medullā aūt hʒ q̄ſi loco cordis: lʒ quelʒ iſtaꝝ partiū in ſe ſit cōpoſita ex ſimilibus: tn̄ iſte parteſ diuerſa hn̄t vite officia. Tex. cō. 7 Patet igit ex dictis ꝙ ſi opʒ aliquā cōem diffinitionē dare aīe: tūc vtiqꝫ erit actus primus corporis phiſici organici q2 hoc cōuenit tā aīe plante ꝙ brutoꝝ ⁊ cōuenit etiā aīe humane quā in organis operari videmus. ⁊ q2 actus in oībus eſſentialr diſtinguitur ab eo cuius ē actus: ⁊ precipue in animatiſ in quibus oſtēſum eſt aīam corporeā formā nō eſſe: iō nō opʒ querere ſi vnū ſit aīa ⁊ corpus. Forma.n.cū mā nunꝙ coicidit in eādem rem ſicut in artificialibus apparet: vbi tn̄ forma vicinior eſt materie ꝙ in alijs. Nō enim querimus ſi figura eſt idem cū cera in ſigillo. neqꝫ vniuerſaliter vnꝙ dubitamus ſi idē ſit actus: ⁊ id cui⁹ eſt actus ſicut materie. Cū enim hoc ipſum vnū ⁊ ens multipliciter per analogiam dicuntur de ſubſtantia ⁊ accidente erit ſubſtantia principaliter ⁊ per ſe

ens ⁊

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ens:ꝛ accidens eſt ens:q2 eſt aliqua diſpoſitio eius qđ vere eſt. Cū ſubſtantia diuidat̃ in tria ſicut ſupius dixi mus mām.ſ.formā ꝛ cōpoſitū qđ inter iſta tria ꝓprie ꝛ primo eſt ens eſt forma:q2 mā nō hꝫ actu eſſe niſi a for ma:ꝛ cōpoſitū ſimiliter. ꝛ iđ mā nō eſt ꝓpter eſſe dan/ dū:ſed potius tm̄ ad hoc ꝙ ſubſtet:ꝛ pticulizet ꝛ indi uiduet eē quoꝝ nullū eſt eē ꝓpter qđ īpoſſibile ē vnꝗ formā eſſe mām.ꝛ ſic eadē īpoſſibilitate īpoſſibile eſt
Tex.t co.8. aīam eſſe corpus. Uniuerſali igit̃ diffinitione dictuꝫ eſt qđ ſit aīa:q2 eſt ſubſtantia ꝓm ꝙ rō rei ſubſtantia ꝛ forma eſt:ꝛ hec ſubſtātia eſt qđ erat eſſe hoc eſt quid ditas eſſentialis hmōi corpis q̄le determinatū eſt. ꝛ iđ corpus amittit nomē ꝛ rōnē ſuā quādo expirat ab eo aīa:ſicut ſi dicerem⁹ aliqđ inſtrumētoꝝ artificialiū eſſe alias a nā pfectū. ſicut ſi dolabra eſſet aīal ꝛ corp⁹ phi ſicū.tūc.n.id qđ eſt ſubſtātia ipſi⁹ formalis eſt eſſe ſuū q2 eſſe nihil aliud eſt niſi diffuſio forme in ſubiecta ſi/ bi mā:ꝛ tale eſt phiſici corpori eſſe aīa in cōi rōne acce pta.ꝛ ſi poſitione priori retenta ꝙ ſi dolabra ſit corp⁹ phiſicū corpus dolabrale qđ eſt ferrū ſepetur a forma dolabre.iā nō habebit nec rōnē nec nomē dolabre niſi forte equiuoce:neq3 ferrū habebit rōnē ferri:ſed ꝙ fer rū adhuc eſt ferrū ſepata ab ipſo figura dolabre apud vſum loquēdi:iđ eſt q2 dolabra eſt organū artis.ꝛ nō phiſicū:ꝛ corpoꝝ artificialiū ſupius dixim⁹ eſſe prin/ cipia corpa phiſica q̄ formas phiſicas retinent in eis. Hoꝝ.n.accńs eſt forma artis.ꝛ iđ talis corpis nō ē eē ꝛ rō aīa.ſꝫ poti⁹ phiſici talis qđ habet in ſeipſo princi/ piū quo mouet̃ motu vite ꝛ ꝓm locū:ꝛ qđ in ſe habet poſſe quieſcēdi qñ voluerit. Et iđ ſepata aīa ab hmōi corpe corp⁹ iā nō erit habens eſſe ꝛ nomē.ꝛ iđ mortu⁹ hō nō eſt hō:neq3 caro ei⁹ eſt vera caro:ſed poti⁹ corru
Tex.t co.9. ptū a carne hoīs. Cōſiderare aūt oꝫ in partib⁹ aīati corpis qđ nunc dictū eſt qm̄ ſi nos ponam⁹ oculū p im poſſibile eſſe ſepatū ꝛ eſſe aīal.tunc abſq3 dubio viſus ꝛ potētia viſiua erit aīa eius q2 hec potentia agit in eo vite actionē ꝓm nām oculi ꝛ cōplexionē.viſus igit̃ erit ſubſtātia formalis oculi dans ei rōnē oculi ꝛ nomē:ip ſe aūt ocul⁹ qui pupilla vel corp⁹ oculi vocat̃ eſt mā vi ſus.ꝛ ideo deficiente viſu in oculo iā nō eſt oculus ſed equiuoce:neq3 pupilla vocat̃ neq3 eſt:niſi equiuoce ſicͣ lapideus vel depictus. Qđ aūt accidit ī pte vna orga/ nica aīalis oꝫ accipe accidere in toto corpe viuēte:q2 oīno ſilr̄ eſt.ſicut.n.vna poteſtas pticularis aīe ſenſibi lis ſe habet ad vnā organicā ptē corpis in eo ꝙ dat ei eſſe ꝛ rōnē:ita totus ſenſus ſiue ſubſtātialis aīa ſe ha/ bet ad totū viuens corpus qđ dat ei eſſe ꝛ rōne taleꝫ q̄ eſt ſenſitiui corpis.pꝫ igit̃ ex dictis qualiter aīa ſit act⁹
Tex.t co.10. aīati corpis poteſtatē hn̄tis agēdi vite actiones. Et ideo tale corp⁹ nō pōt eſſe abīciens aīam qđ ita eſt in potētia:ꝛ in ea eſt ei viuere:ſed poti⁹ eſt aīam habens: ꝓpter qđ dixim⁹ ſuperius ꝙ cū dicit̃ in diffinitione aſſi gnata potētia vitā habētis ꝙ de poteſtate habituali ꝛ pfecta intelligit̃ que potens eſt agere vite actiones:hoc autē haud eſt ſepatū ab aīa vt abīciens eā ſed potius in rōne ſua cōcipiens eā ꝛ hn̄s eā:q2 neq3 nomē cor/ poris organici habet neq3 rōnē ſine ipſa. Semē auteꝫ animaliū ꝛ fruct⁹ plantaꝝ nō ſunt hmōi corpa organi ca niſi in potētia incōpleta.ꝛ ideo taliū nō eſt aīa ende lichia:neq3 aīa eſt in eis niſi ſicut artifex in artificiato qđ eſt in fieri ꝛ nō in eē:ꝛ hoc nō eſt ineſſe aīam niſi ꝓꝫ qđ ſicut ſupra dixim⁹. vn̄ pꝫ ex dictis ꝙ vigilantia eſt actio aīe q̄ eſt exercitiū actionis vite ſicut in artificiali bus inciſio:ꝛ in phiſicis viſus ſiue videre ꝓm actū ꝛ ð viſus ꝓm actionē q̄ eſt vti viſu:ꝛ ſilr̄ potētia hītua/ lis organi ad vidēdū qđ ē viſum hēre:ꝛ nō vti ē aīa:q2 ſicut dixim⁹ ipſa eſt act⁹ prim⁹ ꝛ act⁹ ſecundus:neq3 tm̄ iđ eſt duo:q2 act⁹ ſecundus ſupponit primū:ꝛ fluit ex ipſo eſſentialit̃. Corp⁹ aūt ꝛ mā oculi eſt qđ eſt potētia vtens ꝛ habēs viſum:ꝛ nō potētia icōpleta:ſꝫ ptāte ꝑ fecta ſicut dixim⁹:ꝛ ſicut oculus eſt pupilla ꝛ viſus cō poſitus:ita aīa ꝛ corpus eſt aīal totū cōpoſitū cui⁹ to/ ta ratio ꝛ ſubſtantia eſt anima.

Capitulū quartū in quo ex predictis demonſtratur que aīa ſeparabilis eſt:ꝛ que nō.

Ex dictis aūt in ꝑdicta diffinitione aīe facile determinat̃ q̄ſtio q̄ q̄rit̃.ſi aīa ſit ſepabilis a corpe vel nō. Nō.n.imanifeſtū ē ꝙ aīa nō vl'r ſepabilis ē a corpe.ꝛ ſilr̄ ꝙ pars q̄dā ipſius nō ſepat̃ a corpe. Quecūq3.n.forma eſſentialiter ē ps corpis aut act⁹ nullā vite actionē agēs niſi ī pte corpis aliq̄ nō pōt ſepari ꝓm eſſe a corpe:q2 ſi ſeparet̃ ſequeret̃ ꝙ ſepata nullā hēret vite actionē:ꝛ hoc eē nō pōt.tales aūt ſūt aīa vegetabilis ī plātis:ꝛ aīa ſenſibilis ī brutis:h.n.du plex aīa eſt act⁹ ꝛ pfectio quarūdā corpis ptiū ſine qb⁹ nullā oīo hꝫ vite actionē. Nō.n.itelligi pōt nutritiua ꝛ augmētatiua ꝛ generatiua agē ſine cibo ꝛ ſemine cor pali:ꝛ iđ a corpe ī iſtis actionib⁹ nō ſepat̃. Silr̄ aūt vi/ dere ꝛ audire ꝛ vl'r ſentire nō agit̃ ſine iſtrumētis cor poralib⁹ ꝛ corpalib⁹ formis:ꝛ imaginari nō fit ſine q̄ti tate corpis ꝓpter qđ nihil iſtoꝝ ſepat̃:neq3 ipſa aīa ſe/ parari pōt q̄ ſic ē ī toto corpe.ſicut iſte ptātes ſunt ī pti bus corpis. At vō quādā aīam ꝛ ꝓm quaſdā ptes ni/ hil ꝓhibet ſepari ꝓpter hoc ꝙ ille nullius corpis ſunt act⁹ in quo vite exerceāt actiones ſicͣ in organo:ſicͣ ma niſeſtū erit in ſequētib⁹ de itellectu tā agēte ꝙ poſſibi/ li:ꝛ in pte ī ꝓmiſſis habitū eſt. Ampli⁹ aūt manifeſtū ē nō ſolū de ipſa pte intellectiua ꝙ ſepat̃:ſed de ipſa aīa tota itellectiua ꝙ ſeparet̃ eſt manifeſtū:cui⁹ cā neceſſa/ ria ē:q2 cū ptes aīe ſint nāles ptātes ei⁹ ab ipſa fluētes īpoſſibile ē ꝙ ab eſſentia ꝯiuncta cū corpe fluat ptās ſe parata. Sed ecōuerſo poſſibile ē ꝙ ab eo qđ eſſentiali ter ē ſepatū fluant potētie opātes in corpe:q2 oīs ptās ſupior pōt q̄cq̄d pōt virtus īferior:ꝛ nō ꝯuertit̃. cuius ꝓbatio ē ꝙ nos videm⁹ ꝙ a pmo motore ſimplici qui maxīe ſubſtātia ſepata eſt īter eſſentias oēs. fluit virt⁹ motiua primi mobilis q̄ nullo mō explet opationē ſuā ſine corpe eo ꝙ nihil eſt localiter mobile niſi corpus. Silr̄ aūt ars q̄libet ſepata eſt ꝓut eſt ī aīa artificis:ꝛ tm̄ potētias ſuas nō explet ſine corpis inſtrumētis. pꝫ igit̃ ꝙ ab eo cui⁹ eſſentia ſepata eſt. fluūt potētie opātes in corpe. Sed ab eo qđ eſſentialit̃ ſubdit̃ corpi:ꝛ eſt vir/ tus in corpe exn̄s nulla fluit potētia q̄ ſit ſepata:q2 po tentia nālis ꝛ opatio ſequit̃ eſſentiā:ꝛ iđ ipſa potentia mixta corpi magis erit mixta ꝙ ipſa eſſentia a q̄ fluit. Adhuc aūt nālis potētia eſt ꝓprietas eſſentie. Eſt aūt ſubiectū principiū paſſionis:ꝛ cadit ī diffinitione eius. Qualr̄ igit̃ poſſet eſſe ꝙ eſſentia cōiuncta corpi cāret potētiā nālē ſepatā. Ex his igit̃ pꝫ ꝙ ſi itellect⁹ ē potē/ tia ſepata tūc oꝫ ꝙ nā ꝛ eſſentia intellectiue aīe ſit ſepa ta:ꝛ cū hoc habebit plurimas potētias corpi ꝯiūctas. Amplius autē manifeſtat̃ hoc ſi dicat̃ aīa intellectiua ſiue rationalis mouere corp⁹ ꝛ eſſe actus eius:ſicͣ nau/ ta eſt actus ꝛ motor nauis. Nauta.n.mouet nauim per ſpeciē intellectiuā que eſt ſcientia gubernādi:ꝛ cū nul/ lam operationē habet nauta in naui que nō expleatur motu ꝛ inſtrumēto corporeo:ſicut a themone vel cla/ uo vel velo:aut gubernaculo vel remo:ꝛ ſeparatur tamen totus gubernator a naui. Et ſimiliter ſi ani ma ſic mouet corpus totum intellectu gubernante

Tex.t co.11.

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aut impante ipſa ſeꝑať tota eſſentialiter a corpe lꝫ hēat
multas vires ⁊ opationes ſenſus ⁊ vegetationis q̄ nō
explentur ſine inſtrumētis corporeis. Hec autē omnia
cōſtabunt poſtq̄ determinatū fuerit de nā aīe intellecti
ue in tertio huius ſcīe libro. figuraliter quidē igiť hoc
eſt ſuperficialiter ⁊ vniuerſaliter ſic determinať ⁊ de/
ſcribiť aīa diffinitiōe vlī ſolū q̄d eſt aīa dicente.

Capitulū quintū i quo ꝓbať q̄ oportet querere aliā
adhuc diffinitionē q̄ dic̄ cauſam ſupius habitam.

Q Uoniā autē in ꝓhemijs diximꝰ q̄ diffinitiōes
vlēs ex quibꝰ nō ꝯtingit cauſas accñtiū ſub/
iecti cognoſcere neq̄ꝫ coniecturari de ipſis faci
le ſunt dialetice ⁊ vane oēs: ⁊ nos iā diffinitionē q̄ ſo/
lū dicit q̄d eſt aīa aſſignauimꝰ nō ſumus ꝯtenti in ea: qꝛ
oportet nos cognoſcere nō ſolū quid eſt aīa in ſe: ſꝫ et
partes aīe cognoſcere ⁊ cauſas accidētiū ꝑ ſe ipſis ꝑti
bus demonſtrare. Accidentia ꝑ ſe ⁊ opera aīe maxime
ſm̄ partes ei attribuunť ⁊ iō oportet nos aliā inueſtiga
re q̄ in ꝑtibꝰ aīe ꝓpriā nām ⁊ eſſe demonſtret: qm̄ nos
in ꝓhemijs iam innuimꝰ q̄ ſm̄ vnāquāq̄ꝫ partē aīe al/
tera ⁊ altera eſt rō anime: ⁊ nō eſt diffinibilis aīa vna
rōne vlī que applicet omnibꝰ partibꝰ eius hoc autēꝫ in
dicta ſuperius diffinitione cōtingit in qua etiā ſi diffi/
nientia animā vniuoce ſumerent nō ſufficerent ad na/
turā anime in ꝓprio partiū eſſe cognoſcendā. Nunc aūt
nō vniuoce ſunt ſumpta: qm̄ nō vna ⁊ eadē rōne actus
eſt intellectiua anima cū ſenſitiua cū vna ſit ſeparata ⁊
altera ſit virtus in corpore. Neq̄ꝫ i vna ⁊ eadē ratione
actus corporis phiſici eſt ſenſitiua cū vegetatiua: cū vi
deamus ſenſitiuā eſſe cognitiuā ⁊ acceptiuā ſpūalium
ſpecierꝫ a ſenſibus: ⁊ vegetatiua nihil ſpūaliter accipit
vel opatur. Hac igiť neceſſitate oportet iteratā face
Tex. ⁊ cō. 12. re inueſtigationē de aīe diffinitione: qm̄ in tali via quā
do agitur de ꝑtibꝰ ſit aliquādo certū id qd̄ eſt ſm̄ natu
rā ⁊ rōnē notius ex his que incerta ſunt ſm̄ rōnē ⁊ na
turā certis tamē quo ad nos: tentādū eſt nobis iterūꝫ
ſic per viā iſtā aggredi de aīa: qꝛ aīa talis eſt ſubſtātia
q̄ multū elongata eſt a ſenſibꝰ noſtris: ⁊ nō ſubijciť ſen
ſibꝰ niſi quo ad opa ⁊ opa ſunt ꝑtiū eiꝰ: ⁊ ideo quo ad
nos ſunt notiores ꝑtes q̄ ipſa ſm̄ ſe aīa. Sic. n. diximꝰ
diffinitiuā rōnē nō ſolū oſtendere qd̄ q̄d eſt: ſꝫ oꝫ etiā
q̄ oñdat cām q̄re inſunt ei ꝑ ſe accidentia. q̄ ꝑcipue aīe
ſm̄ partes inſunt. Rōnes aūt terminoꝝ diffinientiū q̄s
nūc in ꝑcedentibꝰ adduximꝰ: ſunt ſicut ꝯcluſio demon
ſtrata ꝑ aliud principiū. Quedā. n. rō nō dicens niſi q̄d
eſt per aliud ſcita: ſic̄ ꝯcluſio q̄ ad hoc vt ſciať alio indi
get principio qd̄ eſt medius terminꝰ. Rō aūt dicens ſi
mul ꝓpter q̄d ⁊ q̄d illa eſt. ſicut demonſtratio ꝑ ſe ſcita
⁊ ꝑ quā ſciť ꝯcluſio. Eſt aūt de hoc in ſecundo poſte/
rioꝝ dictū. Si. n. querať q̄d eſt tetragoniſmus ſiue qua
dratū cui accidit ꝑ ſe equale eē quadrangulo altera ꝑ/
te longiori. dupliciter diffiniri pōt. ⁊ vna diffinitio non
dicet niſi q̄d eſt qd̄ ſubſtat paſſioni. Altera autēꝫ dicet
cām: quare ineſt ei talis paſſio. Si. n. diffiniať ſic: tetra
goniſmus eſt ortogonū eq̄laterale. quattuor lineis cō/
tentū equale q̄drāgulo altera parte longiori. non dicet
niſi q̄d eſt abſolute qd̄ ſubſtat paſſioni. Si aūt diffiniať
ſic. tetragoniſmus eſt inuentio media rei hoc eſt inuen
tio ꝓportionis q̄titatū ex quibus fit tetragoniſmus: ⁊
altera parte longius quadrangulū dicet cām q̄re ineſt
ei talis paſſio qd̄ eſt. ſ. equalis tetragoniſmꝰ altera par/
te longiori q̄drato. Ad hoc autē intelligendū ꝓpter
doctrine bonitatē oꝫ de geometrie q̄nto libro aliq̄d in
terponere. Sciēdū igiť q̄ ex oībꝰ tribꝰ q̄titatibꝰ q̄ ſunt
cōtinue ꝓportiones ſit neceſſario tetragoniſmꝰ ⁊ qua/
drangulus altera ꝑte longius. neq̄ꝫ poſſunt he due fi/
gure fieri ex pluribꝰ q̄ntitatibꝰ: neq̄ꝫ ex paucioribus.
Sicut. n. accipiť ex ſecundo euclidis. q̄dratū equilate/
rū ⁊ equiangulū ſub vna linea diciť cōtineri: qm̄ ſit ex
vna ⁊ eadē linea in ſe ꝓducta: ⁊ equale in q̄ntitatibus
cauſať ab vnitate q̄titatis. Manifeſtū autē eſt qd̄ diciť
in numeris. ſi enim quecunq̄ꝫ numerꝝ in ſeipſum duxe/
ro quadratū ꝑficio ſicut bis duo vel quater quattuor:
⁊ ſic deinceps. Quadratū igiť ex vnita prouenit quā/
titate. Quadrangulū autē altera ꝑte longius ſub dua/
bus neceſſario lineis ⁊ nō pluribꝰ continetur. habet. n.
hec figura duo oppoſita latera equalia: ⁊ duo quelibet
que ſibi inuicē in angulo applicantur habet inequalia.
Sunt ergo ibi due equalitates diuerſe ⁊ due inequali
tates. Sicut igitur vna per totū equalitas ab vna ſur/
git q̄ntitate: ita neceſſe eſt q̄ due inequalitates duabꝰ
intercepte inequalitatibꝰ a duabꝰ ſurgant q̄ntitatibus:
⁊ ſic neceſſe eſt ipſum ſub duabꝰ lineis ꝯtineri. hoc aūt
eſt manifeſtū in linearibꝰ numeris. binarius enim ⁊ ter
narius due ſunt inequales q̄ntitates: ⁊ ſi duxero vnū
in aliū perficimus quadrangulū altera parte longius:
vt ſi dicā bis tria vel ter duo longius enim eſt q̄ ſit la/
tū bis tria: ⁊ latius q̄ ſit longū ter duo. igiť ꝓbatū ē
quadratū ⁊ altera parte longius quadrangulū ex tri/
bus q̄ntitatibꝰ fieri: ⁊ neq̄ꝫ ex pluribus neq̄ꝫ ex pau/
cioribus. Quotienſcunq̄ꝫ autē vniuntur tres q̄ntita/
tes cōtinue ꝓportionis: tunc ex illis fiunt quadrata ⁊
altera parte longius equales omnino. Cōtinuā autem
voco proportionē quādo in vna ⁊ eadē proportione.
in qua ſe prima habet ad mediā. habet ſe media ad ter
tiā: ⁊ hoc in numeris eſt manifeſtūꝫ. accipiať enim. xij.
. vi. iij. In his. n. primus eſt duplus ad mediū: ⁊ mediꝰ
duplus ad tertiū. ducamꝰ autē mediū in ſeipſum facien
do tetragoniſmuum: dicendo ſexties ſex fiunt triginta
ſex. ⁊ ducamꝰ primū in tertiū faciendo altera parte lon
gius quadrāgulū dicendo duodecies tria. vel ter duo
decim ⁊ fiunt ſimiliter. xxxvi. Equale igiť eſt quadra/
tū medie ꝓportionis ad altera parte longius ad q̄drā/
gulū extremaꝝ proportionū. Ideꝫ oīno euenit ſi acce
pero in alia ꝓportione cōtinua tres q̄ntitates: ſicut ſi
veliꝫ accipere ſexquialteras: ſicut. ix. vi. iiij. primus. n.
cōtinet ſecundū totū ⁊ alterā eius partē. ⁊ ſimiliter me
dius cōtinet tertiū ⁊ alterā partē eiuſdē. igiť ꝯtinue ſex
quialtera eſt in eiſdē ꝓportio. Conſtituamꝰ igitur qua/
dratū ducēdo mediū in ſeipſum: dicēdo ſexties ſex: ⁊
fiunt. xxxvi. vt prius. ⁊ ſi ducamꝰ extremos in ſe inui
cem ita q̄ vnū in aliū. dicēdo nonies quattuor vel qua
ter nouē perficiemꝰ tantūdē hoc eſt. xxxvi. Idē eſt oīo
in ſexquitertijs ſicut ſi accipiamꝰ. xvi. xij. ix. oēs. n. iſti
in cōtinua ſunt ſexquitertia ꝓportione: ⁊ ꝑ oīa fiať vt
prius. Sūma. n. ꝓueniens ex duodecies. xij. eſt. cxliiij.
⁊ tantūdē valet ſūma ꝓueniens ex nonies. xvi. vel ecō
uerſo ex ſexdecies. ix. pꝫ igiť q̄ diffiniēs quadratū qd̄
eſt tetragoniſmꝰ: ⁊ dicens q̄ ē ortogonū eq̄lateꝝ qua/
drilateꝝ eq̄le altera parte longiori quadrāgulo. non di
cet niſi q̄d eſt. dicens autē q̄ eſt in continue ꝓportionis
tribus q̄ntitatibus medie ꝓportionis inuentio. diciť
propter q̄d tetragoniſmus eſt equale altera parte lon/
giori quadrato ⁊ prima quidē diffinitio cū nō dicať ni
ſi quia ineſt paſſio ſubiecto. eſt concluſio demonſtratio
nis: qꝛ ad hoc induciť demonſtratio vt paſſio ꝓbeť in/
eſſe ſubiecto. Scdā aūt eſt mediū qd̄ eſt principiū de/
monſtrationis: qꝛ ꝑ ipſum ꝓbať paſſio ineſſe ſubiecto:
ſicut oīs figura ꝓducta a media ꝓportione ꝯtinua in ſe
ducta. q̄ tm̄ vinciť tertiā. quātū vinciť a prima equalis
eſt ei que

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eſt ei q̄ ſit ex ductu prime ꝓportionis in tertiā.tetrago
niſmus aūt eſt figura cōſurgens a media cōtinua pro
portione ducta in ſeipſam.que tantū vincit tertiā.ꝙ tū
vincitur a prima:ergo eſt equalis quadrangulo altera
parte longiori.qđ ſit ex ductu prime in tertiā.ꝛ ſic pa
tet ꝙ medie cōtinue ꝓportionis inuentio dicit cauſam
equalis quadrati ab altera parte longius quadrāgulū.
Sic igitur eſt in diffinitionib⁹ aliaꝝ reꝝ:oportet enim
ꝙ id qđ cōiter rei attribuitur.ſicut anime attribuit ꝙ
ſit actus corporis phiſici per cauſam ꝓpriā ineſſe ꝓbe
tur:ꝛ hoc nō pōt fieri niſi tali diffinitione aīe inuenta q̄
dicat cām quare aīa ſit actus corporis:hoc autē erit ſi
acceperim⁹ ſm quālibet partē anime ꝙ ipſa eſt princi
piū ꝛ cā huius vite que exercetur in corpore phiſico:
tunc enim habebitur propoſitū. Cū enim habuerim⁹
ꝙ qcq̄d eſſentialiter eſt ē principiū ꝛ cauſa huius vite
que exercetur in corpe phiſico organico.eſt actus phi
ſici corporis organici:ꝛ coniunxerimus iſtā ꝙ anima
eſſentialiter ē principiū ꝛ cā huius vite que exercetur
in corpore phiſico organico:cōcludemus demonſtra
tiue ꝙ anima eſt actus primus phiſici organici corpo
ris:ꝛ ſic cōcludemus ſuperius inductā diffinitionē per
eā que dicit cauſam eius ſicut diximus in exēplo geo
metrico iam inducto.

Capitulū.vi.de diffinitione anime dicente pp quid.

Dicamus igitur principiū accipientes hui⁹ in
tentionis ad inueſtigandā diffinitionē dicen
tem propter quid vt determinemus ꝛ diſtin
guamus animatū ab inanimato in viuendo:qꝛ viuere
eſt eſſentialis actus anime omnē animā cōſequens:vi
uere enim dicitur multipliciter:eo ꝙ multa ſunt princi
pia viuendi quoꝝ ſi vnū ſolū inſit viuere dicim⁹. Di
citur.n.viuere intellectus ꝛ ſenſus ꝛ motus ꝛ ſtat⁹ ſm
locū.Adhuc autē motus alimenti ꝛ ſm augmentū ꝛ
decrementū.Quodcunqꝫ.n.hoꝝ ineſſe dicatur vitaꝫ
ineſſe dicimus. Propter qđ ꝛ vegetabilia oīno vi
uere dicunt eo ꝙ in ſeipſis habent talē potentiā habi
tualē ꝛ perfectā qu principiū eſte vite ſm actū per qđ
principiū vite augmentū ꝛ decrementū ſuſcipiunt non
mouente aliqua forma elementali. Illa enim eſſet aut
corporis leuis:aut corporis grauis.ꝛ ſi eſſet leuis tūc
moueretur tm̄ ſurſum.ſi autē eſſet grauis tunc mouere
tur tantū deorſum:ꝛ hoc faceret ſiue eſſet corpis ſim
plicis ſiue cōpoſiti. Corpus.n.ſimplex habet motum
ſimplicē:ꝛ corpus compoſitū inſequit motū ſimplicis
in ipſo dn̄antis ſicut dictū eſt in celo ꝛ mundo. Nunc
autē alimentū ꝛ augmentū vel decrementū mouetur
ſm cōtrarios locos.ſ.ſurſum ꝛ deorſuꝫ:ꝛ ante ꝛ retro
ꝛ dextrorſum ꝛ ſiniſtrorſum qđ haud poſſet eſſe niſi
mouens eſſet forma q̄ eſt altior ꝙ illa que attingit na
turā corpis:hoc autē eſt anima. Motus ergo illi ſunt
ab anima. Nō.n.ſurſum augent tantū corpora deorſuꝫ
autē nō.ſed equaliter in vtroqꝫ loco:ꝛ vniuerſaliter vi
uere dicunt quecūqꝫ aluntur. Illa.n.tā diu viuūt ꝙ diu
poſſunt accipere alimentū. Huius aūt principium vite
vegetabilis eſt aīa. Et hoc quidē ab alijs poſſibile ē
ſeparari loco ꝛ ſubiecto:ſed alia principia vite q̄ ſunt
ſm locū motiuū ꝛ ſenſitiuū ꝛ intellectiuū impoſſibile
eſt ſeparari ab iſto in genere mortaliū. In immortalib⁹
enim ſicut in corporib⁹ celeſtibus ſm peripateticoruꝫ
opinionē eſt vita intellectiua ſeparata a ſenſu ꝛ nutri
tiua ꝛ vegetatiua. Hoc autē manifeſtū eſt in his q̄ ve
getantur que vegetabilia vocamus.ſicut plantas quia
illis nec vnā aliā anime potentiā videmus ineſſe niſi
tres q̄ ſunt pricipia vegetabilis q̄ ſunt nutritiua augmē
tatiua ꝛ generatiua. Igitur viuere in his q̄ viuunt ſo Tex.ꝛ cō.16.
lum ineſt ꝓpter hoc principiū qđ vocamus aīam vege
tabilē. Aīal autē habet vitā ꝑ primū ſenſum q̄ animal
facit animal. Primus aūt ſenſus eſt poſito quo ineſſe
quocunqꝫ alio.ipſe ineſſe neceſſario ponit. Huius autē
ratio eſt qꝛ etiā illa que nō mouentur de loco ad locū
ſed manent vni loco adherentia ſi ſenſum habeāt.dici
mus ipſa eſſe aīalia:ꝛ nō ſolūmodo viuentia. Multa
enim aīalia ſunt immobilia ſm locū ſicut ſpongea ma
rina ꝛ q̄dā oſtrea cōchilia q̄ habent ſenſuꝫ:ꝛ tñ ſm lo
cū nō mouentur. Senſus autē primus ꝓpter quem Tex.ꝛ cō.17.
aīal eſt aīal.eſt ſenſus tactus. Hoc enim poſito nō ne
ceſſe eſt aliquē alioꝝ ineſſe:ſed alijs ſenſib⁹ exiſtētib⁹
in aliquo neceſſe eſt ꝛ hunc ineſſe ſicut ſe habet vege
tatiuū ad ſenſitiuū. Uegetatiuū.n.dicim⁹ eſſe huiuſmo
di principiū vite ꝛ aīam qua vegetabilia participant.
Sed aīalia oīa adminus habent ſenſum tactus:ꝓpter
qđ tactus nō tantū eſt vnus de numero quinqꝫ ſenſuū
particulariū:ſed etiā differentia ꝛ forma cōſtituens ꝛ
faciens aīal. Propter quā autē cauſam vtrūqꝫ iſto Tex.ꝛ cō.18.
rū accidit ꝙ ſcilicet vegetatiuū ſeparatur a ſenſitiuo ꝛ
tactus a reliquis ſenſibus:poſterius in hoc eodē libro
dicemus. Nunc autē hoc dixiſſe ſufficiat ꝙ aīa omniū
modoꝝ vite ſit principiuꝫ:ꝛ diuiſa eſt ꝛ determinata
his.ſ.vegetatiuo ſenſitiuo ꝛ intellectiuo ꝛ motiuo ſm
locū. Iſta autē pro tanto vident determinare aīam
qꝛ ſunt principia viuendi que aliquādo ſeparata ab in
uicē in diuerſis inueniunt. Quedā enim ſunt vegetati
ua tantū.ꝛ quedā vegetatiua ꝛ ſenſitiua.ꝛ quedā cuꝫ
his mouentur ſm locū. Et quedā cū his habent intel
lectū. Eſt autē hic ſciendū ꝙ viuere eſt actus eſſentia
lis anime.qui ſupponit vt fundamētū in omni ope ſuo
ꝛ hoc patet quia omnis anima actū hunc effluit in cor
pus qđ animat:ꝛ a principaliori mēbro corporis hoc
eſt a corde vel ab eo qđ eſt loco cordis influit ipſum:ꝛ
ideo viuere viuentibus eſt eſſe:qꝛ aūt aīa vt forma dat
eſſe ei cuius eſt aīa nō dat niſi per vitā.ꝛ hoc duplici
ter pōt cōſiderari.ſ.prout eſt ab anima.ꝛ prout eſt in
corpore.ꝛ put eſt ab aīa ſic eſt eſſentialis actus eiuſdē
prout aūt eſt in corpore:ſic eſt formaliter adherēs cor
pori:ab eo dicitur caro viua ꝛ corpus viuū:ſic de qua
libet parte qꝛ omnis pars alimentū accipiens viuit:ſꝫ
nō omnis pars formaliter ſentit:qꝛ oſſa nō ſentiunt ꝛ
tamē viuunt. Anima autē etiā in ſe dicit viuere cauſa
liter:qꝛ eſt cā vite ꝛ viua in ſeipſa.ſicut lux dicit lumi
noſa ꝛ cā luminis:ꝛ pp hoc ēt ſuperiora dicunt viuere
nobiliori vita:qꝛ nihil ē i ea ex pte motoris vel mobi
lis qđ ſit vite ꝯriū:vel differenter ꝑticipans vitā:ſicut
eſt in mortalib⁹ in q̄bus multa vite ſunt ꝯria differenter
ꝑticipantia vitā:ſicut ſunt oſſa nerui caro pili.q̄ vitaꝫ
diuerſis actib⁹ aīe ꝑticipant. Eſt.n.actus aīe vite cōti
nuus.ꝛ eē dans corpi viuo:ſic.n.eſſe gn̄aliter eſt actus
eſſentie in eo ꝙ vere ꝛ ſm actū ē.ita viuere eſt act⁹ aīe
in eo qđ aīatū ē pp qđ pctm̄ eſt in diffinitione vite dio
nyſij phi qui vitā dixit eē motū generis nutribilis nāꝫ
aſſequens. Nō.n.generis nutribilis tm̄ eſt:ſꝫ oīs aīe in
corpus aīatū ꝛ a principali mēbro qđ eſt cor.vel id qđ
eſt loco cordis in oīb⁹ viuis:ꝛ qꝛ cōtinu⁹ fluxus eſt:pp
hoc dixerūt q̄dā qđ eſt poti⁹ in fieri ꝙ in eſſe q̄to.gm̄
ſicut lumen:qđ eſt actus ꝑſpicui.ꝯtinue influit ei a ſole
qn̄ eſt dies.ita dicunt ꝙ cōtinuus fluxus eſt vite ab aīa
in viuū.ꝛ figuratur ille ꝯtinuus motus inſtrumēto vi
te ſm dyaſtolē ꝛ ſiſtolē.ꝛ videmus mortificari mēbra
ad que nō fluit ſpiritus vite a corde. Hec igitur de vita
que eſt cōtinuus actus anime in corpus dicta ſint.

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Capitulũ ſeptimum vtrum quelibet viriũ anime ſit
anima ⁊ vtrũ ſit tota in toto.

Tex. ⁊ cõ. 19. Trũ autẽ vnũquodqꝫ dictoꝝ principioꝝ ſit
v anima per ſe diuiſa per eſſentiã ab alia aut eſt
pars anime: nõ per eſſentiã diuiſa ab ipſa: ⁊ ſi
eſt pars vtrũ ſeparabilis a ſuo toto qȯ eſt anima ſoluꝫ
ratione differens aut ſit ſeparabilis ꝑ eſſentiã ⁊ locuꝫ
ab ipſa: ſicut dixit plato. ⁊ mentionẽ huius fecimus in
libro precedenti in fine. de qbuſdã quidẽ haꝝ facile ẽ
Tex ⁊ cõ. 20. videre: ſed q̃dã ſunt in qbus hꝫ dubitationẽ. Satis
enim planũ eſt determinare de his que ſunt actus cor/
poꝝ: ſic ꝙ nõ operant niſi in ipſis: ⁊ diuiſis eis diuidũ
tur ⁊ vnitis eis vniunt quoniã nõ ſunt niſi actus corpo
ris phici organici potentia vitã habẽtis: ⁊ ideo planuꝫ
eſt de illis ꝙ ſunt anime: ſed nõ eſt adeo planũ vtrũ qȯ
libet ſit anima in talibꝰ: aut ſit partes eiuſdẽ vt in plan
tis: q̃ cõualeſcunt diuiſe: ⁊ in qbuſdã annuloſis diuiſis
in qbꝰ quelibet pars videt omnes anime opationes ha
bere: ⁊ ſic etiã ante diuiſionẽ videbat anima ſm quãli/
bet ſuã operationẽ ⁊ poteſtatẽ eſſe in qualibet ꝑte ſicut
in fine ſecundi libri phiſicoꝝ diximus: vtraqꝫ pars hꝫ
ſenſum ⁊ motũ: ⁊ ſi hꝫ ſenſum: tunc oportet ꝙ habeat
voluptatẽ ⁊ triſticiã. quoniã ſenſus cõueniens ingerit
voluptatẽ ⁊ ſenſus incõueniens ingerit triſtitiaꝫ. ⁊ ſic
vtriqꝫ parti ineſt appetitus Hec aũt ſine fantaſia eẽ nõ
poſſunt: quoniã motus a ſenſu factus: ẽ fantaſia: ⁊ nul/
lo modo appetunt niſi ꝑ motũ a ſenſu factũ. Cũ er/
go iſta inſint partibꝰ diuiſis videt ꝙ etiã ante inerãt ꝑti
bus cõiunctis: ⁊ ſic aĩa ſm oẽm ſuã poteſtatẽ fuit in oĩ
bus partibꝰ. Sed vna ⁊ eadẽ aĩa ſm quãlibet poteſta
tẽ ſuaꝝ operationũ nõ põt eſſe in qualibet parte. opor
tuit igit ꝙ eſſent plures ⁊ ſic ea q̃ operant in diuerſis
partibꝰ vnius corporis: nõ ſunt partes vnius ſed ſunt
aĩe plures. ⁊ iſta eſt ratio cui multũ innitebat plato. ⁊
redit ad h̄ vt queramꝰ vtrũ aĩa vegetabilis ⁊ ſenſibilis
ſint in toto corpore tote vel nõ. videt ꝙ in toto tota ſit
aĩa: qꝛ ibi eſt vbi operat ſed operat in talibꝰ in toto. er/
go eſt in toto. ita ꝙ ĩ omnibꝰ partibꝰ. Cũ igit anima ſit
indiuiſibilis oportet ꝙ tota ſit in toto. Amplꝰ cõſtat ꝙ
quelibet vis ſua eſſentie anime eſt ĩmediata. g̊ tota aĩa
cũ ſit indiuiſibilis adeſt cuilibet virtuti: ſꝫ virtutes dif/
fuſe ſunt ꝑ totũ corpus. g̊ ipſa eſt in toto corpore tota.
Sed contrariũ huic videt eſſe: qꝛ ex hoc ſequit ꝙ ſit ĩ
oculo tota: ⁊ ſi extrahat oculus videbit tunc extrahi
tota aĩa. qȯ nõ eſt veꝝ. ⁊ hec oĩa mouerunt platonem
ad dicendũ ꝙ in vno corpore ſunt multe anime. Sed
dicendũ ꝙ in vno corpore nõ eſt niſi aĩa vna: ⁊ vires
eius. ſunt partes eius. ſicut potentia naturalis eſt pars
poteſtatis eius qȯ operat per eã. Id aũt qȯ inducitur
de animaliũ ⁊ plantaꝝ diuiſione. ſolutũ eſt in prehabi/
tis. ⁊ cũ queritur vtrũ anima que eſt in animato corpo
re ⁊ precipue in tali corpore qȯ eſt ſimile in partibus:
ſicut ſunt corpora plantaꝝ ⁊ animaliũ anuloſoꝝ. ſit in
toto tota: dicimꝰ ꝙ ſicut aĩa eſt vna ⁊ hꝫ partes organi
cas que oẽs continuationẽ hñt ad vnã que ẽ cor ⁊ tũc
dicendũ ꝙ aĩa eſt in corde ⁊ inde ĩfluit poteſtates ſuas
in totũ corpus: ⁊ ſic nõ eſt in toto tota. ita ꝙ ĩ qualibet
parte ſit tota: ſed in qualibet parte eſt ſm aliquã ſuaruꝫ
potentiaꝝ: ⁊ que ꝑtes ſunt ſimiles in cõplexione ⁊ cõ/
poſitione in illis eſt ꝑ ſimiles potẽtias ⁊ opationes: ⁊
lꝫ eſſentia eius adſit cuilibet virtuti eius: nõ tñ virtute
ſeparata ſeparat neceſſaria eſſentia eius. qꝛ virtus illa
affixa eſt illi organo ⁊ nõ eſſentia anime: ſed potiꝰ illa
eſt in corde qȯ eſt organũ eſſentie anime deputatum. ⁊
ideo nõ ſeparatur a corde eſſentia niſi ſm hanc opera/
tionẽ quã hꝫ in mẽbro ſeparato ⁊ nõ ſimpliciter. Dixi
mus enim ſuperius ꝙ diuiſo corpore neceſſe eſt animã
quoddãmõ ꝑ accidẽs diuidi lꝫ nõ diuidat ſicut forma
ſitualiter in corpore diſtenſa ⁊ hec eſt ꝑypateticoꝝ ſen
tentia. fuerunt tamẽ ⁊ ſunt quidã adhuc qui dixerunt
ꝙ aĩa eſt tota in toto corpore. qȯ nõ tamen fuit opinio
alicuius phi. ⁊ dixerunt ꝙ nõ extrahitur tota in oculo
qꝛ dicunt ꝙ manet in alia parte principaliori ſm vite
opationẽ. ⁊ ideo corpus animatũ remanet adhuc ani/
matũ ⁊ viuũ. Nõ enim tota dicebat in oculo: niſi ſm
ꝙ tota ſubſtat virtuti viſiue: hoc autẽ eſt ſm qȯ ꝑ ipaꝫ
operatur viſus ⁊ hoc modo cõcedunt eã ſeparari totã
quia de ea poſtea viſuꝫ opatur. Ego autẽ multas dicta
rũ opinionũ nõ intelligens dicendũ puto eſſe cũ pery/
pateticis ꝙ anima totalitatẽ nõ hꝫ niſi ſuaꝝ viriũ: ſicut
⁊ corpus totalitatẽ nõ hꝫ niſi ſuoꝝ organoꝝ ⁊ ideo ĩ
vno corꝑe nõ eſt niſi ſm vnã partẽ. ⁊ illo ſeparato nõ
ſeparatur niſi ſm partẽ. ⁊ remanet ĩ alijs poteſtatibus
ſuis. adhuc operans in corpore. vniens auteꝫ oẽs has
poteſtates eſt ſubſtantia que eſt in corde. ⁊ poteſtates
oẽs anime diriguntur ad cor. ⁊ ſic ſubſtantie anime ad
iacent tãꝙ ad eã directe. ſicut organa corporis omnia
cõnectuntur cordi: ⁊ hec opinio magis intelligibilis ẽ.
⁊ veritati magis aſſimilatur ĩter dictas opiniones. Sic
ergo patet ſolutio vnius q̃ſtionis vtrũ ſcilicet oẽs iſte
poteſtates ſint anime per ſe: vel ſint partes anime vniꝰ
quãdo ſunt in vno ⁊ eodẽ corpore. Utrũ autẽ ſint
anime: vel partes anime vel nõ: adhuc habet dubita/
tionem ⁊ ideo querendũ h̄ eſt.

Capitulum. viij. qualiter intellectus eſt alteꝝ genus
anime ⁊ ſeparabilis. ⁊ qualiter eſt vmbra intelligentie
⁊ ſenſibilis eſt vmbra intellectus etiaꝫ vegetabilis eſt
vmbra ſenſibilis.

E intellectu autẽ ⁊ potentia perſpectiua que Tex ⁊ cõ. 21.
d eſt perſpectiuus intellectus aut ſpeculatiuus
non eſt manifeſtũ vtrum ſit anima aliqua: aut
pars anime eo ꝙ ſicut diximus nõ eſt alicuius ꝑtis cor
poris ⁊ ideo videtur alteꝝ genꝰ eſſe aĩe. Hoc. n. ſolum
ꝯtingit ſepari a corꝑe ſicut perpetuũ a corporali. Qm̃
iam certificatũ eſt ꝙ incorruptionis cã eſt eſſe ꝑ natu/
rã ante corporeitatẽ ⁊ contrarietatẽ ⁊ ꝙ intellectꝰ eſt
ſubſtantia ante vtrũqꝫ ꝑ nãm exiſtens: ⁊ ideo hꝫ eſſe
perpetuũ ⁊ incorruptibile ⁊ aliã vitã neceſſe eſt ſubſtã
tiã iſtam habere poſt mortẽ: ⁊ ideo falſum eſt qȯ dixe
runt epicurei intellectũ extingui corpore extincto eo
ꝙ incipit eſſe cũ corpore qm̃ etiã ſi cõcedatur incipere
eſſe cũ corpore: tamẽ nõ accipit eſſe a corpore: aut ab
aliqua eius cõmixtione: ſicut habitũ eſt in phicis ⁊ qȯ
nõ dependet ad corpus ſm ſuũ eſſe nõ oportet ꝙ cor/
rumpatur ꝓpter hoc corrupto corꝑe ꝓpter qȯ etiã vt
diximus alterũ genus vite eſt aut anime qm̃ hꝫ q̃ſdaꝫ
poteſtates vite in corpore ⁊ quaſdã ſine corpore ani/
ma intellectualis: ⁊ eſt in orizonte eternitatis ⁊ tempo
ris ſupra nãm exiſtens ⁊ infra intelligentiã ꝓpter qȯ
eleganter dixit iſaac animã rationalẽ eſſe creatã in vm
bra intelligentie volens dicere ꝙ anima ipſa ĩtellectua
lis intelligentia eſt obumbrata ꝑ hoc ꝙ eſt anima cor/
poris mortalis quia ex hoc lux intelligentie obumbra
tur eius anime. ⁊ qȯ intelligentia habet in ſimplici reꝝ
quidditate anima habet per inclinationẽ ad continuũ
imaginabile ⁊ corpus qȯ eſt materie mobilis ⁊ trãſmu
tabilis. Et ideo intellectus humanus cũ ꝯtinuo ⁊ tꝑe
intelligit qȯ ĩtelligit de ꝯceptionibꝰ reꝝ. Sicut aũt aĩa
hoĩs eſt reſultatio intelligentie obũbrata ſic etiã ſenſi/
bilis eſt obũbraculũ quoddã aĩe rõnalis. ⁊ ideo obſcu
ratur

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ratur amplius ⁊ amittat cognitionē intellectualem ⁊
inquiſitionē de reꝝ veritatibꝰ ⁊ diſcretionē amittit tur
pis ⁊ honeſti ⁊ verecūdi ⁊ inuerecūdi: ⁊ ideo eſt hoc
ꝙ nullam habet potentiā que nō ſit infixa in carne: ⁊
ideo ꝯceptiones deputate ad veritatis intuitū nō ſūt
ea que ſolū hūt ſenſibilē animē. Magis aūt corpi im
mergit vegetabilis que nullā aīe formā ſepat a mā: ſ3
ſup materiā reruz per qlitates corporeas operat ſicut
digerendo cibū per calorē ⁊ ſimiliter alias ꝑficit opa
tiones. Corpus aūt ꝓximū huic ſube eſt corpus celi:
⁊ hoc ideo dicit eſſe vmbra vegetabilis ab iſaac: ⁊ ſic
patet qliter aīa rōnalis eſt creata in vmbra intelligen
tie ⁊ eſt imago quedā eternitatis ⁊ ſupra tps exñs: ⁊
aīa ſenſibilis eſt vmbra aīe rōnalis ꝓpter quod poteſt
ſup ipſius aīa rōnalis ⁊ operat in ipſam aliquas ſuaꝝ
opationū aut ꝯceptionū ſicut intelligētia imprimit in
animā rōnalem. Uegetabilis aūt eſt in vmbra ſenſibi
lis ⁊ operat in eā: ⁊ ideo vegetabilis cū ſenſibili cō
iuncta facit ad organū ſenſus ꝯueniens ⁊ nō ad orga
num vite tñ qm̄ vegetabilis eſt vt inſtrumentū ſenſi
bilis aīe ſicut ⁊ ſenſibilis vt inſtrumētū aīe rōnalis in
attrahēdo formas ⁊ deſcendūt iſte aīe in diuerſa cor
pora ⁊ ignobilitant ſm ꝙ magis ⁊ minus immergunt
corpori: ſicut ſi imaginemur formā ſigilli vnius recipi
in diuerſis materijs nobilioribꝰ ⁊ ignobilioribꝰ. Nul
la enim iſtaꝝ habet formā ſm ꝙ eſt in ſigillo ⁊ tamen
qlibet illaꝝ reſultatio eſt quedā ipſius ſigilli magis ⁊
minus obſcura ſm materie diuerſitatē ⁊ hec fuit cau
ſa qre qdā dicebāt vnā numero eſſe aīam in oī corpe
ſed tñ mole materie eſſe impeditā ne in qbuſdā agat
opationes vite ſicut in lapidibꝰ ⁊ in quibuſdaz plures
ageret opationes vite ꝙ̄ in alijs eo ꝙ tēperātia ipſoꝝ
magis eſt reducta ad equalitatē ⁊ magis ſepata ab ex
cellentijs ꝯrioꝝ ⁊ vbi ſit receſſio a ꝯrioꝝ excellentijs
ꝙ equalitas incipit ꝯformari celeſtibꝰ ſicut in hoībꝰ in
illis habet oēs opationes ſuas ⁊ dant exēplū de igne
qui inflāmatus in lignis cremabilibꝰ agit opationes lu
cis ⁊ in male cremabilibꝰ facit flāmā rubeā obſcurā in
alijs aūt fumat tm̄: ⁊ in alijs nō facit niſi calorē ⁊ vide
bat iſta ātiqſſima ſtoicoꝝ de ſcola ſocratis opinio eē
ſicut apparet ex dictis que ſcribunt in eoꝝ libris.

Caplm. ix. ꝙ formaliter ⁊ nō mãliter vnit aīa: ⁊ ꝙ
ipſa eſt primus actus huius corporis ⁊ nō cuiuſlibet.

Tex. ⁊ cō. 22. r Elique aūt ptes aīe ꝑter intellectū ⁊ que cō
iuncte ſunt intellectui ſicut ratio ⁊ voluntas
⁊ deliberatiua ⁊ electiua vel eligētia: manife
ſtum eſt ꝙ nō ſunt ſepabiles a corpe: tñ ab inuicē diffe
runt rōne ⁊ diffinitione ⁊ ſimiliter differūt a corpore.
Neceſſariū aūt ꝙ ſenſitiua ⁊ opinatiua differāt rōne
cū actus iſtaꝝ viriū eſſentiales differētes ſint ſicut ſen
tire ⁊ opinari. Siliter aūt eſt de qualibet aliaꝝ poten
Tex. ⁊ cō. 23. tiarū que dicte ſunt. Quod aūt in qbuſdā aīalū in
ſint oēs potentie dicte: quedā enim nō habēt niſi quaſ
dam: ⁊ quedā vnā ſolam ſcilicet vegetatiuā: ⁊ in hoc
eſt differentia animatoꝝ ab inuicē: per hoc enim dici
mus ea que animata ſunt ab inuicē differre: ⁊ propter
quā cauſam hoc ꝯtingat poſterius dicemus vbi deter
minabimus de ꝑfectis ⁊ imꝑfectis aīalibꝰ. Similiter
Tex. ⁊ cō. 24. aūt manifeſtū eſt ꝙ aīaliū quedā habent oēs ſenſus:
quedā vō vnū ſolum habent. ſ. tactū. Sed hoc qui
dem hic dicendū eſt ꝙ in omnibꝰ potentijs quibꝰ exer
centur opationes vite ſemꝑ quo viuimus dicitur du
pliciter: ſicut etiam dupliciter quo ſcimus ⁊ quo ſana
mur. Dicimus enim interrogati quo ſcimus qm̄ ani
ma ſcimus: ⁊ aliquando dicimus qm̄ ſcientia ſcimus
vtroqꝫ enim iſtoꝝ dicimus nos ſcire. Similiter autē
interrogati quo ſanamur: dicimus qm̄ ſanamur ſanita
te: ⁊ ꝙ ſanamur oculo vel pectore: ſed quādo dicimꝰ
ꝙ ſcimus ſcientia vel ſanamur ſanitate: ſignificamꝰ for
mā ⁊ actū primū: ⁊ id quod eſt ratio ſcientie vel ſani
tatis in eo ꝙ ſuſcipit ſcientiā vel ſanitatem. Actiuarū
enim formaꝝ actus eſt in patiente. hoc eſt ſuſcipiente
⁊ diſpoſitio ipſius: ⁊ ideo omne qḋ eſt actus forme cu
iuſlibet eſt in eo qḋ diſponit ⁊ format per formā illaz
cuius actus ꝓprius eſt eſſe qḋ eſt ab ipſa forma. Cum
aūt dicimus ꝙ ſanamur pectore vel ſcimus aīa. ſigni
ficamus id quod diſponit ſcientia vel ſanitate in quo
eſt actus illaꝝ formaꝝ: ſed tñ oportet ꝙ tale ſit ſuſci
piens ꝙ ſit agēs operationē cuius principiū eſt forma
ſicut inſtrumentū agit. Et ſiliter cū dicimus ꝙ aīa vi
uimus: anima eſt actus ⁊ forma ⁊ ratio vite ⁊ viuētis
corporis ſm oia principia ſupius enumerata. Simili
ter ipſa eſt quo ſentimus ⁊ intelligimus: erit igitur aīa
ſpecies ⁊ ratio ⁊ forma corporis ⁊ nō corpus aliqḋ:
cū forma nunꝙ̄ poſſit eſſe mā ſicut in ſecūdo phicoꝝ Tex. ⁊
probatū eſt. Cuz enim tripliciter dicat ſuba ſicut in cō. 25.
pꝛehabitis diſtinctū: ⁊ h quidez eſt ſpecies ⁊ actus ⁊
corpus ⁊ mā ⁊ animatuz qḋ eſt ex his: ⁊ ideo corpus
nō pōt eſſe actus anime vel animati: ſed potius aīa eſt
actus corporis. Et ꝓpter hoc bene opinant phi illi Tex. ⁊
qbus videt ꝙ anima nō ſit ſine corpore neqꝫ tamen ſit cō. 26.
corpus: qꝛ in veritate ipſa nō eſt corpus: ſed eſt aliqḋ
corporis: qꝛ eſt actus eius: ⁊ ideo eſt in corpore deter
minato ſibi per ꝯuenientiā: ⁊ nō eſt ſicut priores pita
gorici aptabāt eam nihil determinātes in quo ⁊ quali
phico corpore eſſet qlibet anima. Nos enim videmꝰ
ꝙ nō qlibet anima accipit quodlibet corpus quodcū
qꝫ ꝯtingenter ⁊ differenter: ſed ſibi aptat propriū: eo
enim ꝙ eſt alicuius actus: debet ei nō qcunqꝫ materia
⁊ ſuſceptiuū quodlibet: ſed propriū ⁊ determinatum:
hoc enim eſt rōnale: eo ꝙ actus actiuoꝝ ſunt in ſuſce
ptiuis proprijs in qbus natiui ſunt fieri ex cōicatione
actus ſuſceptiui. Manifeſtū eſt igit ꝙ aīa eſt actus q
dam ⁊ ratio corpis cuiuſdā qḋ potentia vitam hbeat.

Caplm. x. de enumeratione potentiaꝝ principaliū
que ſunt potentie anime.

v Olentes aūt nunc de potētijs particularibus Tex. ⁊
determinare quas ſupius diximus eſſe quat cō. 27.
tuor que ſūt principia vite: oportet primo rei
terare quod diximus ꝙ. ſ. quibuſdā animatis ille oēs
inſunt: alijs vō nō inſunt: niſi quedā illaꝝ: ⁊ quibuſdā
nō ineſt niſi vna ſola: potentias enim vocamꝰ aīe ptes
magis principales que ſunt vegetatiuū ſenſitiuū mo
tiuū ſm locū: ⁊ intellectiuū: plantis aūt de his poten
tijs vite nō ineſt niſi vegetatiuū. Alteris aūt ſicut aīali
bus ineſt hoc ⁊ ſenſitiuū ⁊ appetitiuū: qm̄ aliquis ap
petitus ineſt his que habēt ſenſuz. Appetitus eniz eſt
deſideriū quoddā ex quo ꝯſequit ſicut ex cauſa volu
ptas ⁊ ira. Aīalia enim ad minus habent vnū ſenſum
qui eſt tactus: ⁊ ſicut diximus qbuſcunqꝫ ineſt ſenſus
tactus: illa tactu ſentiūt ꝯueniens ⁊ incōueniens: ex q
bus cauſat leticia que eſt ſenſus cōuenientis ⁊ triſtitia
que eſt ſenſus diſcōuenientis: qbuſcūqꝫ aūt ineſt leti
cia aut triſticia in illis eſt cupiditas ſiue deſideriū. Cu
piditas enim nihil aliud eſt niſi appetitus eius qḋ eſt
dulce: ſm naturā: dulce enim iudicat qḋ eſt delectabi
le ſm naturā. Adhuc aūt ante oia indigētia reſtau Tex. ⁊
rare deꝑditū in mā corpis oportet accipe alimēti ſen cō. 28.
ſum qui eſt tactꝰ. Oportet eniz ꝙ eiſdē oia nutriantur
ex quibus ſunt: ſicut diximus in libro perygeneſeos.

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Sunt aũt ex calido ⁊ frigido humido ⁊ ſicco: igitur ſenſus alimenti eſt ſenſus per quẽ ſentiuntur dicte alimenti qualitates ⁊ differẽtie: ſenſus aũt tactus eſt ſentiens iſtas differẽtias. Oportet igitur ꝙ ſenſum tactũ habeãt omnia animalia: quia in illis propter molliciẽ partiũ de facili fit multa deperditio que nõ fit in plantis propter partiũ duriciã ⁊ caloris naturalis debilitatem: qui quaſi nihil cõſumit in eis: ſed diuidit tantũ ⁊ penetrat vt ingreſſũ accipiat nutrimentũ: propter qđ deficiente alimento fameſcũt ⁊ ſitiũt animalia naturaliter omnia: quoniã alimentũ nõ fit niſi calido penetrãte: ⁊ iuuante digeſtiuã ⁊ alteratiuã cibi ⁊ ſicco quod deperditur addit loco deperditi: ⁊ ideo fames eſt deſideriũ calidi ⁊ ſicci cibi: quia aũt ſiccũ non per ſe fluit ad mẽbra: neqꝫ per ſe impreſſibilis eſt forme membri: ideo oportet habere humidũ quod ſit quaſi cibi vehiculũ: ⁊ deferat ipſum: ⁊ faciat ipſum figurabile ſpecie membri quod alitur. Si aũt hoc humidũ eſſet cũ calido: tũc calidũ conſũmaret partem humidi: ⁊ diminueretur adiumentũ vehendi cibũ: ⁊ ideo ſitis appetit naturaliter frigidũ ⁊ humidũ in potũ: fames ergo ⁊ ſitis due ſunt partes naturalis appetitus: ſiccis enĩ ⁊ humidis: ⁊ cũ omnia fameſcãt animalia ⁊ ſitiant oĩa animalia habẽt appetitũ naturalem eoꝝ que alũt: que ſunt calidũ ⁊ humidũ ⁊ frigidũ ⁊ ſiccum: ⁊ conſtat ꝙ hoꝝ non eſt aliquis ſenſus preter tactus: omnia igitur animalia habent tactũ ⁊ talem appetitũ naturalẽ: ſenſus aũt alius non eſt alimenti niſi per accidens: ſm ꝙ ſonus vel color iudicat alimentũ eſſe prope vel lõge: ⁊ ideo nullũ alterius ſenſus obiectũ alit niſi obiectũ tactus: odor enĩ eſt ſpirituale ⁊ nõ incorporatur ſicut dicemus in libro de ſenſu ⁊ ſenſato. Sed humor qui latine ſapor dicit: greci enĩ humores ſapores vocãt: ille eſt aliquid tactus: quia ſapor proxima ſequela eſt cõplexionati ex qualitatibus primis: nõ tamen ſapor vt ſapor alit: ſed potius humidũ: ⁊ ſiccum: ⁊ calidũ ⁊ frigidũ ſicut diximus: ⁊ huius cauſa eſt: quia nihil alit: niſi quod põt aſſimilari ei quod alitur. Nihil autẽ aſſimilat ei: niſi quod ſimiliter cõpoſitũ eſt ex elementis ⁊ ex calido frigido humido ⁊ ſicco: eo ꝙ oĩs complexio vt peritiores medicoꝝ dicũt ꝙ diu eſt in bona habitudine ſm naturam: appetit ſibi ſimile. Corrupta aũt aliquãdo appetit cõtrariũ: ſicut febre eſtuãs appetit aquã vt extinguat ſitiũ: patet igit ꝙ animalia habẽt tactũ neceſſario: ⁊ appetitũ naturalẽ eoꝝ que mixta ſunt ex qualitatibꝰ tactꝰ: ⁊ hoc oſtendit per famẽ ⁊ ſitim.

Tex. ⁊ cõ. 29. De omnibꝰ aũt his ſigillatim certificandũ eſt poſteriꝰ. Nũc aũt intantũ dictũ ſit ſufficienter ꝙ omnibus animalibꝰ ſenſum tactꝰ habentibꝰ: etiam appetitꝰ ineſt neceſſario. De fantaſia aũt ⁊ arte practici intellectus: ⁊ imaginatione nũc quidẽ nõ eſt manifeſte aliqđ dictũ: ſed de his omnibꝰ in ſequentibꝰ proſequemur. Quibuſdã autẽ cũ ſenſu ineſt principiũ vite: quod eſt motiuũ ſm locũ: ⁊ hec ſunt illa quoꝝ cibus a terra nõ ſufficienter preparat: ⁊ habẽt os ſm figurã. Alia enĩ immobilia exiſtẽtia figurã oris non habẽt: eo ꝙ radices quibꝰ terre infigunt ori habẽt ſimiles ſicut plante: ⁊ ideo cibꝰ eoꝝ ſufficienter in terra preparat propter talia etiã ventres nõ habẽt: neqꝫ loca per que emittat egeſtio impuri cibi. Quibuſdã aũt cũ dictis potentijs ineſt etiã intellectiuũ ſicut hominibꝰ: ⁊ ſi forte appareat aliquod genus huiuſmodi animaliũ alterum aut honorabilius ꝙ homo in mortaliũ natura. Et hoc dictum eſt propter quoſdã dicentes quedã intellectualia animalia eſſe demones regionẽ lucis in aere habitantes ſicut dixerũt platonici: qui tamẽ veritatem non habent: ſed hic de his nõ intendimus: ⁊ ideo ſub dubio dicimꝰ ſi quid appareat homine honorabiliꝰ. Sꝫ quod hic nos habemus determinare hoc eſt de partibus anime: ⁊ quam habent adinuicẽ ⁊ ad animã comparationem.

Capłm. xj. ex quibꝰ partibꝰ componitur anima: ⁊ eadem eſt ratio anime ⁊ figure.

Oportet aũt ſcire ꝙ ptes eius quod eſt ſpirituale ⁊ eius qđ eſt corporale differũt quoniã ptes corporee rei cõponũt aut ſuã eſſentiã aut ſuã ꝗtitatẽ: ⁊ ſi componũt ſuã eſſentiã tunc ſunt ſicut materia ⁊ forma: aut ſicut mixta in eo qđ mixtum vocamus. Si aũt cõponũt ſuã ꝗtitatem: tũc ſunt tertie vel medie vel quarte: ⁊ ſic de alijs ꝗtitatiuis partibus. Et has vocare cõſueuimꝰ integrales: primas aũt eſſentiales. In ſpiritualibꝰ aũt dicimus: quoniã ſpiritualia potentie quedã ſunt ⁊ habẽt ſuas partes nãles poteſtates: ex qbus conſtituit quoddã vniuerſum ſue poteſtatis: ſicut apparet in vrbanitatibꝰ. Cũ enĩ dico regnũ: poteſtatẽ quandã dico: quã cõponũt multe poteſtates pticulares: que tamen oẽs fluũt ex regno. Si enim diffiniẽs regnũ dicã ꝙ regnũ eſt monarchia cuius poteſtates leges ⁊ ordines viuendi omnibꝰ diſtribuunt: erit quedã eius particularis poteſtas potentia preſidis qui terre principat. Alia aũt procõſulis: cõſilio cuius ⁊ nutu determinant iudicia ⁊ ſententie dant. Alia aũt tribuni ⁊ alia ducis exercitus: ⁊ alia cẽturionis cohortis vnius: ⁊ adhuc alia decani: ⁊ alia ꝑfecti qui preficit ad paucos in lege iuſticie ꝯſtituẽdos: ⁊ ſic diuerſe poteſtates iũcte ſimul efficiũt vniuerſũ quoddam quod vocat regnũ: ⁊ ſic eſt in oĩbꝰ ſpũalibꝰ potẽtijs. In oĩbus aũt poteſtatibꝰ ſp ꝗcqđ poteſt potentia inferior: põt ⁊ ſupior: ſed nõ cõuertit: ⁊ ideo inferior eſt ſp in ſupiori ſm oẽs ſuas operationes: ſed nobilitantur opationes inferioris qñ ſunt in ſuperiori. Similiter aũt eſt in poteſtatibꝰ cauſaꝝ naturaliũ. Quedam enim illaꝝ ſunt ſemper: ⁊ quedã frequenter ⁊ quedã raro ſicut diximꝰ in ſcđo phiſicoꝝ: ⁊ quicquid eſt poteſtatis in eo qđ eſt raro exercet ab eo qđ eſt frequẽter: ⁊ ab eo quod eſt ſemp ſed nõ cõuertitur. Habet tamẽ ſemp aliquid impotẽtie: ⁊ defectus: inferior poteſtas: quod nõ põt referri ad ſuperiorẽ poteſtatẽ: ⁊ ideo diximus ꝙ nobilius exercent opationes inferioris poteſtatis a ſupiori: ꝙ ab iferiori poteſtate. Eſt aũt adhuc notandũ in iſtis poteſtatibꝰ ꝙ ſi ſuperior poteſtas non vniret in ſe poteſtatẽ inferiorẽ: nõ dicerent omnia hec vnũ regnũ: niſi ſicut aceruus lapidũ: ⁊ iccirco quanto poteſtas ſuperior eſt ſimplicior: erit ⁊ vniuerſalior ad multa exercẽda: que ſub illa poteſtate cõtinent. Dico aũt eodem modo eſt in anima que eſt in potentia vite in qua omnis potẽtia exercendi opera vite cõtinetur: ⁊ ideo particulares poteſtates ſicut vegetatiuũ ⁊ ſenſitiuũ: ſunt quidem potentie naturales ab ipſa fluẽtes que dicunt proprietates: ſed tamẽ inferioris poteſtatis opus ⁊ potentia in ſupiori nobilius eſt ꝙ in ſeipſa: vnde ſenſitiua nobilius terminat opera vegetatiue ꝙ ipſa vegetatiua ſola. Nutritiua enim que facit carnem nobilius operat ꝙ illa que facit lignũ. Similiter autẽ eſt in generatiua: ſimiliter aũt eſt in ſenſitiua ⁊ intellectiua anima ꝙ oẽs ſuas operationes nobilius participat: ⁊ patet ex hoc iam ꝙ in homine neqꝫ tres anime ſunt: neqꝫ tres ſubſtãtie: ſed vna ſubſtantia ſimplicior ⁊ nobilior alijs: ⁊ ideo plures ⁊ nobiliores ab ea ꝙ ab alijs fluũt poteſtates: ⁊ eedem poteſtates que ſunt

inferioꝝ

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inferiorum: nobilius ſunt in ipſa ꝙ in eis: neqꝫ ſunt iſte potentie nõ vnite. quia ſic eſſet verum quod dixit plato ꝙ ſcilicet quedã collectio diuerſa operaret: vniuntur enim ſemper inferiores in ſuperiori per modũ iam aſſignatũ: ⁊ ideo particulares poteſtates non ſunt partes eſſentialiter cõponentes animã: ſed potius que determinant totam ſuã poteſtatẽ ad opera vite diſtributam per potentias: ſicut ⁊ regnuꝫ diſtribuit per poteſtates particulares ad diſtribuendã vitã: vel cõtinendam ⁊ exercendã: que vocat ciuilis: ⁊ ideo dixerunt antiqui ſapientes ꝙ anima eſt in corpore: ſicut rex in regno: ⁊ oculus eſt in ipſa ſicut aliquis prefectus in poteſtate ſibi iuncta.

Tex.⁊ co.30. Ex his iam patet quoniã eodem modo iam erit vna ratio diffinitiua anime ⁊ figure. In figuris enim ſic eſt ꝙ nulla rectilinea inuenit preter triangulum: ⁊ eas que ipſum ſequunt in ſpecie figurarũ: ⁊ ſimiliter eſt in animabus ꝙ nulla eſt anima preter vegetatiuã: ⁊ q̃ ſunt poſt ipſam in ordine animarũ: quia ſicut figure habent ordinẽ ꝙ vna eſt ante ⁊ alia poſt: ita etiam anima vel anime. Simplicior enĩ linearum eſt recta: eo ꝙ eſt vnius forme tm̃: ſicut ſepe diximus: ⁊ ſimplicior figurarum eſt triangulus ꝭm formã figurationis: quia ⁊ in lineis eſt vnite forme ⁊ in ſuperficie: qꝛ ꝭm formã non diuiditur in figuram aliam: quia triangulus nõ diuiditur in aliam figuram ꝙ in trianguluꝫ. Circulus aũt duarum formarum eſt in cõuexa ⁊ in concaua: ſicut ſepe dixim⁹ in antehabitis libris noſtris. Alie aũt figure rectilinee vt tetragonus pentagonus ſic deinceps diuidunt in diuerſas figuras. In figuris igit̃ eſt ratio quedaꝫ cõmunis que omnibus conuenit ex qua tamen nõ ſcit quelibet figura in ſpecie: ⁊ qualiter vna ſe habet ad aliam: ⁊ hoc eſt ita ꝙ figura eſt q̃titas linea vel lineis terminata: vel ꝙ figura eſt terminatio q̃ti: ſi cõſenſerimus ꝙ figura eſt qualitas ⁊ non q̃titas: hoc enim omni figure cõuenit: ex hac tamen nõ ſcitur qualiter triangulus eſt in tetragono ꝭm poteſtatẽ ⁊ in alijs figuris: ⁊ ideo ex illa nõ perfecte ſcitur trianguli natura: ſed oportet querere trianguli propriã rationẽ: neqꝫ propria dicit perfecte figurationis rationẽ: ⁊ ideo neceſſaria eſt cõmunis. Si enim diffiniens trianguluꝫ dicã triangulus eſt figura prima elementalis ad oẽm figurã rectilineã: in qua diuiditur omnis figura rectilinea: ex illa diffinitione nõ cognoſcã eſſe figurationis in triangulo: licet cognoſcã poſſe trianguli ad alias figuras: ⁊ ideo in ſcientia figuraruꝫ duas diffinitiones oportet inquirere: vnã cõmunem ⁊ alteram propriaꝫ ⁊ neutra ſine altera ſufficit: ⁊ ſimiliter eſt in anime ratione ꝙ cõmunis ratio eſt que omnibus conuenit animab⁹ que eſt endelechia corporis phiſici potentia vitam habentis: tamẽ quia vite potentia non eſt vna in omnib⁹ animab⁹: ſed alia ⁊ alia: ideo oportet querere ꝭm q̃libet vite potentiam aliam ⁊ aliam rationem: ⁊ ideo excludendus eſt qui dicit ſufficere cõmunẽ rationem in his ⁊ in alijs ſimilib⁹ que nullius erit ꝓpria ratio: ⁊ iterũ non debemus eſſe in propria ratione neglecta ratione cõmuni.

Tex.⁊ co.31. Eſt aũt ⁊ adhuc alia ſimilitudo inter figuras ⁊ animas: ſicut enim trigonũ eſt in tetragono ⁊ in omnib⁹ alijs figuris que ſunt cõmuniter poſt triangulum ꝭm potentiam: ita eſt vegetatiuũ in ſenſitiuo: ſenſitiuũ in intellectiuo: trigonũ autem eſt in tetragono potentia nõ ꝭm ſe: ſed ſi diſtribuat tetragonum in ea que poteſt: poteſt tunc in operationẽ trigoni ⁊ plus. Quoniaꝫ ſi diuidat lineis diagonalibus duabus: faciet quattuor triangulos: ⁊ ſimiliter quecũq̃ figura eſt rectilinea in tot triangulos diuidit quot habet angulos lineis a quolibet angulorum ad centrũ figure deductis. Similiter aũt quoniã ſenſitiuũ diſtribuitur in poteſtates ſuas: tũc poterit in opera vegetatiui ⁊ amplius ⁊ eodem modo intellectiuũ poterit in opera vegetatiui ⁊ ſenſitiui: tamen quia ſicut trigonũ non eſt in tetragono ꝭm actũ trigoni ſed tetragoni: ita neqꝫ vegetatiuũ eſt in ſenſitiuo ꝭm actũ vegetatiuuꝫ: ſed ſenſitiuuꝫ: quod eſt ſuperior poteſtas ad ipſum: ⁊ ideo ex ſe potens in poteſtatẽ inferioris potẽtie ad ipſum vt diximus ſuperius: propter quod etiã ſoluitur dubiũ quorũdam vtrũ ſcilicet ſenſitiuũ ſit compoſitũ ex vegetatiuo ⁊ quodã alio: ꝯſtat enim ꝙ nõ: ſed ſenſitiuũ eſt vnũ ſimplex amplioris poteſtatis: ⁊ ideo ex ſua ſimplici forma exercere poteſt nobilius opera vegetatiui ꝙ ipſum vegetatiuũ per ſe ſolũ. Si enim ex illo ⁊ alio cõponeretur: qualiter eſſet forma ſimplex perficiens animal. Similiter autem eſt de intellectiuo. Neqꝫ enim in figuris figura tetragoni eſt compoſita: ſed ſimplex: que tamẽ diſtributa in ea que põt: poteſt in tetragonũ ⁊ amplius. Similiter aũt eſt in oib⁹ formis ꝯſequenter ordinatis ſicut cauſa primaria ⁊ ſecũdaria: ſicut dicit in libro de cauſis de eſſe: viuere: ſentire ⁊ intelligere. Quelibet enim illarũ eſt ſimplex vna eſſentia: ⁊ tamẽ ſemp cõſequens habet potentiã ꝑcedentis vel precedentiũ omniũ: ⁊ nõ influit ſecũda niſi cũ cauſalitate antecedentiũ: qꝛ vita nulli dat vitã ſine eſſe: neqꝫ ſenſus alicui dat ſenſum ſine vita ⁊ eſſe. Sic ⁊ intellect⁹ nulli dat intelligere ſine eſſe viuere ⁊ ſentire in genere mortaliũ. In celeſtib⁹ enim intelligere forte eſt ſine ſentire: erit tamẽ de h determinandũ in prima philoſophia. Si aũt hoc queritur vnde hẽat ꝯſequens forma ꝙ poteſt omniũ precedentiũ formarum poteſtates operari: dicendũ videtur ꝙ habet a tribus quorum vnum eſt ipſa conſequentia ordinis: non enim eſt cõſequẽs niſi quia exiuit a precedente: ⁊ ideo poteſtas precedentis poteſt in ea. Alia cauſa eſt: quia licet ſit conſequens intellectum: tamen eſt vicinior ꝭm ꝭm eſſe prime cauſe. Intellect⁹ eniꝫ vicinior eſt prime cauſe ꝙ ſit ſenſus: ⁊ ſic habet in ſe plures bonitates ⁊ nobilitates q̃bus accedit ad cõformitatẽ prime cauſe ⁊ per illas bonitates plura põt ꝙ aliqua alia eſſentia vel forma. Tertia cauſa eſt qꝛ eſt imaterialior ⁊ ſimplicior ⁊ ſeparatior ſemp cõſequens ꝙ ꝑcedens: ⁊ ideo in plura põt ꝙ antecedens ipſam: dico autẽ ſimplicior ꝭm eſſe ⁊ non ꝭm rationẽ: quoniã ꝭm rationẽ forte eſt ecõuerſo: qꝛ precedentes forme cadũt in eius diffinitione: ideo ꝭm rationẽ ſunt ante eã ⁊ ſimpliciores ea: ⁊ hec tria ſimul iũcta dicũt verã cauſam: qꝛ vnica exiſtens ſequẽs in plura põt ꝙ antecedẽs. Et ſi forte aliquis obijciat ꝙ diffiniens ⁊ rõne prius eſt diffinito: ⁊ ſimplicius ꝭm eſſe ⁊ naturã: dicendũ ꝙ hoc eſt veruꝫ ꝭm cõmunẽ naturã que inuenit in plurib⁹: ſed nos hic vocamus ꝭm eſſe ſimplicius ⁊ prius: quod in eſſe ſimplicius eſt ⁊ prius: ⁊ nõ dubitamus qn intellectus ꝭm eẽ ſimplicior ſit ꝙ ſenſus licet cõmunior natura ſit ſenſus ꝙ intellectus: hec igit̃ eſt cauſa ꝙ nulla iſtarum formarũ cõpoſita eſt: ⁊ tamen in plura poteſt vna ꝙ alia. Si aũt dicatur ꝙ habet potentias naturales in ſeipſa ſic componit ex ſeipſis: dicimus ꝙ hanc ſolam habet cõpoſitionem: ſed illa nõ repugnat ſimplicitati forme. Rectũ enim formã dicit in mathematicis: ⁊ recto cuꝫ multa accidũt vt proprie paſſiones ipſius ⁊ potentie naturales eius: ⁊ tamẽ ſimplicitati ſue nõ preiudicãt: quia ſunt poſt ſuã eſſentiam: ⁊ fluunt ab ipſa ita ⁊ iſta poſt eſſe anime ſunt ⁊ fluũt ab ipſa: ⁊ ideo nõ tollunt

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eius ſimplicitatē. Ex dictis igit̃ patet ꝙ nō ſufficit aſſignaſſe cōmunē anime diffinitionē niſi propriā ſm quālibet eius poteſtatē aſſignemus: per quā ſciant ea que accidunt ei ſm poteſtates illas. Oportet igit̃ ſcire que ſit vniuſcuiuſq3 anima vt que hoīs: que beſtie: ⁊ que plante: quia ſicut diximus ſenſitiuū nō eſt ſine vegetatiuo: licet econuerſo vegetatiuū a ſenſitiuo ſepetur vt in plantis apparet. Itē aūt ſine tactu non habetur aliquis aliorū ſenſuū: tactus aūt ab alijs ſepatur: q2 multa de numero animaliū neq3 viſum neq3 auditū neq3 odoratū ſenſum habēt: ſed tactū ſolum: ⁊ guſtū: ſm ꝙ eſt quidā tactus: ⁊ cū ſenſitiuo principio vite.

Tex. ⁊ cō. 32. Quedam etiam habent ſm locū motū ⁊ quedā nō habent ipſum vltimū aūt qḋ eſt finis ⁊ paucorū animaliū habent quedā intellectū: ⁊ multa nō habent. Homo eniʒ ſolus habet in genere mortaliū: niſi ſm platonicos inueniatur aliquod intellectiuū mortale hoīe dignius: ⁊ quibuſcūq3 ineſt intellectus inſunt ⁊ antecedentia oīa: ſed nō cōuertitur. Quibuſdā enim ineſt ſolus ſenſus ⁊ quidam cū h habent imaginationē ⁊ quedā cum his memoriā: ⁊ quedā cū his experimentū ⁊ arteʒ ſicut homines: de ſpeculatiuo aūt intellectu altera ratio eſt: q2 ſepatus eſt ⁊ magis proprie ſepatorū ꝙ mortaliū. Sʒ tamē in tertio huius ſciē libro de ipſo erit tractandum ⁊ videndū quid ⁊ quorū ſit. Sed ex dictis manifeſtū eſt ꝙ propriſſima erit ratio anime qua cognoſcit̃ quid eſt horum vnūquodq3.

Tractatus ſecundus ſecundi libri de anima in quo agitur de potentijs anime vegetabilis ſigillatim ⁊ primum de ordine procedendi ⁊ quot ſint ⁊ que potētie anime vegetabilis.

Tex. ⁊ cō. 33. Neceſſariū aūt eſt ei qui debet determinationē facere de iſtis vt accipiat primū quid eſt vnūquodq3 eorū que dicta ſūt. Sed anteꝙ hoc fiat oportet vt adhuc queramus vtrū ſenſitiuū intellectiuū ⁊ vegetatiuū ſint vna ſubſtātia in hoīe vel plures. Uidetur enim ꝙ plures q2 corruptibilis ⁊ incorruptibilis nō eſt ſubſtantia vna. Intellectiuū aūt eſt incorruptibile: ⁊ ſenſitiuū ⁊ vegetatiuū ſunt corruptibilia: ergo ipſorū non eſt ſubſtātia vna. Adhuc aūt ſeparabilis ⁊ inſepabilis nō eſt ſubſtātia vna: ergo cū intellectus ſit ſepabilis ⁊ ſenſus ⁊ vegetatiuū nō ſint ſepabilia ipſorū nō eſt vna ⁊ eadē ſubſtātia. Adhuc aūt quorū actus eſſentiales differētes ſunt: ipſorū ſunt eſſentie differentes: ſʒ ſic differūt actus iſti vegetare ſentire ⁊ intelligere: ergo vegetabilis ſenſibilis ⁊ intellectualis non ſunt vnius ⁊ eiuſdē ſubſtātie. Hāc aūt queſtionē pluribus iam vicib' tetigimus ⁊ determinauimus: ⁊ ideo adhuc dicimus ꝙ hec tria in hoīe ſunt vnius ſubſtātie: que q2 eleuatior eſt ꝙ alie: ꝑpter hoc plura opat̃: ⁊ plura habet principia vite ad exercenda opa vite: ⁊ ideo iſte tres potētie ſunt vnius ſubſtantie in homine: ⁊ ꝙ dicit̃ ꝙ corruptibile ⁊ incorruptibile nō ſunt vni' ſubſtātie: h eſt verū ſi corruptibile ⁊ incorruptibile eſt aliqḋ ſm ſubſtantiā. Si aūt corruptibile ⁊ incorruptibile dicunt̃ ſm operationē: tūc nihil prohibet ab eadē ſubſtātia fluere potētias duas quarū vna eſt corruptibilis: ⁊ altera incorruptibilis: eo ꝙ vna ē cōiuncta corpori: ⁊ altera nō: ſicut ab vna ſubſtātia ſepata dixim' ſuperius fluere potentiā cōiunctā cū corpore ⁊ nō ꝯiunctam. Superior eniʒ eſſentia eo ꝙ eſt ſuperior poteſt in omnē operationē inferioris: ⁊ per hoc patet determinatio obiectorū. Dicam' igit̃ ſicut ſuperius incepimus dicere: ꝙ ei qui debet facere determinationē certaʒ de premiſſis ꝙ neceſſariū eſt ei accipere quid vnūquodq3 iſtorū eſt per rationē diffinitiuā: ⁊ poſtea per rationem illam oportet eū determinare de habitis qui ꝯſequunt̃ ſicut accidentia per ſe: ſicut eſt ſepabile eſſe: vel nō eſſe ſepabile a corpore: ⁊ huiuſmodi que accidunt potētijs anime: ⁊ de alijs quecūq3 ſunt determinādā: ex ipſis aūt cōgruit dicere quid vnūquodq3 iſtorū eſt per diffinitiuā rationē: anteꝙ ſciam' de toto eo ꝙ partes priores ſunt quo ad nos: tūc eadē rōne prius oportet determinare de actib' iſtarū potentiarū: eo ꝙ actus preuij ſunt potētijs quo ad nos ſm rationē: lʒ ſimpliciter ⁊ ſm eſſe potētie ſint priores actib': per eandē aūt rationē adhuc de obiectis prius eſt determinandū: q2 obiecta magis accedūt ad noſtrā noticiā ꝙ actus vel potentie: obiecta enim ſunt que inferūt potētijs paſſiones ⁊ potētie informant̃ per ſpecies obiectorū: ⁊ ideo obiecta ſunt ſpeciem prebentia actib': ⁊ per actus dāt ſpeciē potentijs: ⁊ propter hoc prior ſpeculatio eſt de obiectis quo ad nos: ſecūda de actib' ⁊ tertia de potētijs quo ad nos: prius igit̃ dicendū de ſenſibili ⁊ intelligibili ⁊ poſtea de intellectu ⁊ ſenſu.

Tex. ⁊ cō. 34. Inter autem oēs potentias prius de alimento ⁊ generatione dicendum eſt: vegetatiuū enim cōmunius ineſt animatis ꝙ ſenſitiuū ⁊ intellectiuuʒ: ⁊ cōmune etiam quo ad nos prius eſt queadmodū diximus in principio phiſicorū: vegetatiuū enim eſt potētia ſm quā omnib' ineſt viuere: ⁊ illius opa ſunt alimēto vti ⁊ generare. Tria eniʒ habet in ſe potētia vegetatiua hoc eſt nutritiuā ⁊ augmentatiuā ⁊ generatiuaʒ. Cuius h eſt ratio: qm̄ omne quod generat̃ propter paucitatē materie ex qua generatur: prius eſt imperfectū ſm ꝙtitatē: ⁊ virtus deducens ipſum ad perfectū eſt augmentatiua cui cōtraria eſt diminutiua que ſurgit ab impfectiōe ⁊ potētia eſt. Debet aūt omne quod eſt ex cōtrarijs ſaluari in eſſe: ⁊ hoc fit per virtutē nutritiuā. Et indiget diuino eſſe participare in ſimili ſm ſpeciē: ⁊ hoc fit per generatiuam: ⁊ ideo tres virtutes neceſſario habet potētia vegetabilis: dicunt tamē duo iſtorū opera generare ⁊ alimento vti: q2 iſta duo ſunt ad ſubſtantiā ſaluandā. Alimentū quidē ſm materiā ⁊ indiuiduū: generare auteʒ ſm ſpeciē ⁊ formā. Generatiua enim oīb' ineſt viuentibus quecūq3 ſunt de numero naturaliū ⁊ nō eternarū ſubſtantiarū: ⁊ que ſunt pfecta ⁊ nō impfecta: quia imperfectū in ꝙtitate ꝑpter hoc ꝙ multū neceſſe habet ponere in ſubſtātia: nihil pōt ponere in ſemine: ⁊ ideo generare infantes ⁊ pueri nō poſſunt: ⁊ hāc generationem habere per ſe ⁊ variā eſt facere tale alterū in indiuiduo: ⁊ idē in ſpecie quale eſt ipſuʒ generans: ⁊ facit h qḋ eſt perfectū vt diximus ⁊ nō occaſionatum ſicut mōſtra ſunt: ⁊ quecūq3 nō caſu generantur: vt peccata nature que ſūt mōſtra ſicut dixim' in ſecūdo phicorū. Habēt aūt generationē variā precipue ea quorū vltimū poſſe generatio eſt ſicut vegetatiua: q2 generāt ex ſe radices ⁊ virgas ⁊ ramos ⁊ folia. In hac autē varia generatione: ſp̄ generans facit tale alterū quale eſt ipſuʒ: vt virga quidē virgā: animal aūt animal. Cauſa aūt eſt quatenus diuino eſſe participent ꝙtū poſſunt: qḋ eſt ſempiternū eſſe: omnia enim illud perpetuū eſſe optāt: ⁊ illius cauſa agūt: quicquid agunt ſm naturaʒ. Sicut enim dixim' in celo ⁊ mūdo ſimilitudinē diuini eſſe quedā participant ſine motu: ⁊ quedā cū motu: ⁊ eorū que mouent: quedam reiterant eodem numero: quedam eadē ſpecie: ⁊ ſic dixim' in fine de generatione ⁊ corruptione. Quedā aūt reiterant eadem ſpecie nō numero: ſicut generabilia ⁊ corruptibilia.

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Tex.t co.35. Id aũt quod eſt cauſa finalis cuius cauſa fit id qḋ fit: dupliciter dicitur: h quidem cuius cauſa fit quicqd fit ad illud. Aliud autẽ eſt quo res eſt id quod eſt: ⁊ h eſt cauſa formalis: vnde eſſe perpetuũ cauſa finalis eſt generationis: ſicut eius cauſa fit tota ſucceſſio generationis: ⁊ quẽ nõ conſequit natura vna generatione: ſꝫ per totaꝫ ⁊ infinitam generationis ſucceſſionẽ: ⁊ ideo hoc eſt tantũ cuius cauſa fit quicquid fit ſm naturam: forma aũt dans eſſe generato eſt finis quẽ cõſequitur natura per vnicam generationẽ: ⁊ hoc eſt finis in quo quieſcit actus vni⁹ particularis generãtis: ſicut in quo eſt eſſe eius qḋ generat: quia forma dat eſſe generato. Et qꝛ generabilia cõmunicare nõ poſſunt eſſe diuinũ: qḋ eſt perpetuitas eſſe in ſeipſis: eo ꝙ nihil corruptibilium continue poteſt manere: cõmunicant tamen ꝙ tũ poſſunt vt ſaltẽ remaneãt eadem ſpecie: ⁊ tunc remanent quidem non vnũ ſed vt vnũ. Numero enim non vnũ permanent ſed ſpecie vnuꝫ: ⁊ ideo ſicut prediximus eſſe diuinũ quedã participant plus ⁊ quedã minus vnũquodqꝫ ſicut poteſt.

Capl'm ſecundũ qualiter anima eſt viuentis corporis cauſa ⁊ principiũ.

Tex.t co.36. Est aũt anima viuẽtis corporis cauſa ⁊ principium. Cauſa aũt ⁊ principiũ tripliciter dicuntur: anima autẽ eſt viuentis corpis cauſa ⁊ principiũ ſm tres modos determinatos in ſecundo phiſicoꝝ. Eſt enim anima cauſa efficiẽs vnde eſt motus corporis: ⁊ ipſa eſt etiã cauſa finalis propter quã eſt corpus: ⁊ eſt cauſa formalis ſicut ſubſtãtia dãs eſſe animato corpori. Tex.t co.37 Quod eniꝫ ſit cauſa formalis ſicut ſubſtãtia animati corporis manifeſtum eſt: viuere enim viuentibus eſt eſſe: qꝛ viuere eſt actus aĩe in corpus cõtinuus ſicut ſupra diximus. Cauſa aũt formalis ⁊ principiũ viuentiũ in eo ꝙ viuũt eſt anima: cũ animatũ ab inanimato determinet in viuẽdo ſicut ſuperius patuit. Amplius aũt ei⁹ ꝙ potentia eſt viuẽs hoc eſt qḋ poteſtatẽ habet exercendi opera vite actus eſt ratio. Act⁹ enim qui eſt cõplementũ eſt rationẽ ⁊ eſſe dãs ei quod poteſt operari opera vite: ſicut ſupra probatũ eſt in prima diffinitione anime. Cõſtat aũt ꝙ actus potentia vitã habentis eſt anima: ergo ratio ei⁹ eſt ⁊ forma: ex iſtis igit duab⁹ rationib⁹ probat eſſe principium ⁊ cauſa corporis ſicut forma ⁊ ſubſtãtia eius. Manifeſtũ eſt aũt ꝙ ipſa eſt etiã cauſa finalis que eſt cauſa propter quã eſt quicquid eſt: ⁊ propter quaꝫ fit qcqd fit. Sicut enim intellectus practicus in mechanicis eſt propter finẽ determinatũ propter quem mouet materiã vt inducat formã artis quod eſt bonuꝫ artis illius: eo ꝙ omnis ars alicui⁹ boni eſt operatrix: ſicut faber facit qḋ facit propter cultellũ: ⁊ operatuꝫ opus illud eſt finis ei⁹. Eodẽ modo etiam natura operatur propter finem determinatũ quẽ intendit ſicut probatum eſt in ſecũdo phiſicoꝝ: ⁊ hic eſt finis nature propter quẽ operat. Huius etiam finis in animalib⁹ eſt aĩa ſm naturã eniꝫ oĩa phiſica corpora aĩata ⁊ organizata ꝓpter animã ⁊ diuerſitas eoꝝ eſt ꝓpter aĩe diuerſitatẽ: ⁊ hoc eſt tã in animalib⁹ ꝙ in plãtis: ſicut ⁊ oĩa inſtrumẽta artis ſunt ꝓpter artis finẽ. Sicut aũt ſupra diximus ꝙ cui⁹ cauſa fit dupliciter dicit. ſ. ꝙ eſt cui⁹ cauſa fit totũ qḋ fit: ⁊ qḋ eſt quo res eſt id qḋ eſt: ⁊ hoꝝ exẽpla ſubiecim⁹ ſuperi⁹. Eſſe eniꝫ diuinũ eſt vnũ cui⁹ cã fit qcqd fit: ſed nõ quo res eſt id qḋ eſt: forma autẽ eſt cui⁹ cauſa fit ⁊ quo res eſt id qḋ eſt: ⁊ talis finis eſt aĩa aĩati corporis. Sic ergo probatũ eſt ꝙ aĩa eſt cauſa finalis. At vo ipſa eſt etiã efficiẽs cauſa vnde eſt mot⁹ corporis aĩati. Nihil eniꝫ mouet ex ſe ſm locum niſi ab aĩa. Si aũt aliqs dicat ꝙ non omnib⁹ viuentib⁹ cõuenit iſte mot⁹: dicem⁹ ꝙ etiam alteratio ⁊ augmentũ ſunt mot⁹ ab aĩa in corpore vno exiſtẽtes: ſenſus enim quedã alteratio eſſe videt: ⁊ nihil ſentit niſi qḋ habet animã. Siliter aũt omni viuo ꝯuenit augeri ⁊ minui. Nihil aũt auget proprie niſi qḋ alit ꝓprie: ⁊ nihil alit ꝓprie qḋ nõ participat animã: g ad min⁹ vnde eſt motus augmẽti in omni corpore viuo eſt aĩa: qḋ qdẽ corpus participat animaꝫ. Erit igit aĩa tripliciter cã aĩati corporis: eo ꝙ tres dicte cauſe in vnã rẽ cõcidũt ſicut in ſecũdo phiſicoꝝ probatũ eſt. Materialis autẽ eſſe nõ poteſt: quia materia nunꝙ concidit in eandem rem cum alijs cauſis.

Capl'm tertiũ de improbatiõe erroris empedoclis circa motũ ⁊ cauſam nutrimenti. Tex.t co.38.

Empedocles aũt loquẽs de motu nutrimẽti ad ꝑtes ⁊ mẽbra eius qḋ alit non bene dixit: addẽs dictis ſuis augmẽtũ accidere plantis: deorſuꝫ qdẽ propter id qḋ terra ſic fert naturaliter deorſuꝫ: ſurſuꝫ aũt ꝓpter ignẽ qui mouet ſurſum. Et fuerũt rõnes inducẽtes Empedoclẽ precipue tres quarũ vna eſt: qꝛ videbat motũ nutrimẽti eẽ naturaleꝫ: ⁊ nãlem habere finẽ determinatũ in nã: tractũ auteꝫ eſſe motũ violentũ ſicut manifeſtũ eſt ex. vij. phicoꝝ. Et ideo ne diceret nutrimentũ trahi ad mẽbra ꝑ virtuteꝫ mẽbroꝝ: dixit ꝙ nãliter mouet ad illa per nãlẽ motuꝫ elemẽtoꝝ que cõmixta ſunt in alimẽto. Alia vo ratio eſt: qꝛ videm⁹ elemẽta per aliquem ſuũ actũ remanere immixta: ⁊ ideo dicebat ꝙ etiã ſuos mot⁹ nãles retinebãt. Tertia ratio fuit: qꝛ in omni aĩato: videbat membra inferiora habere nutrimẽtũ groſſuꝫ ⁊ terreſtre: ſuperiora aũt habere alimẽtũ ſubtile ⁊ calidũ. Similiter aũt in ſenib⁹ in qb⁹ deficit calor videbat inferiora mẽbra plus nutriri ꝙ ſupiora: ⁊ in iuuenib⁹ in qb⁹ eſt multũ calidũ mẽbra ſupiora plus nutriri ꝙ inferiora: qꝛ in eis calor ignis multã ad ſe trahit maꝫ: ⁊ illa multiplicata multũ eleuat ſurſuꝫ ⁊ paꝝ deorſum. Eadem aũt cã eſt ꝙ in mulierib⁹ mẽbra inferiora multum augent ſicut crura: ⁊ nates: ⁊ mẽbra ſupiora habẽt gracilia ſicut brachia ⁊ humeros: qꝛ frigiditas vincens in eis ingroſſat nutrimẽtũ qḋ põderoſitate ſua trahit inferi⁹: videbat nihilomin⁹ in oĩ nutrimẽto dñari aquaꝫ ⁊ terrã: ⁊ ideo putabat hec nõ moueri ſurſuꝫ: niſi prius eẽnt ꝯuerſa in ignẽ vel ignita. Hec igit ſũt que induxerũt empe. Errabat ãt empe. dupl'r: vno qdẽ mõ ꝙ nõ bene accepit intẽtionẽ ei⁹ qḋ eſt ſupi⁹: ⁊ intentionẽ ei⁹ qḋ eſt inferi⁹: qꝛ nõ idẽ eſt ſurſuꝫ ⁊ deorſuꝫ aĩati corporis ⁊ mũdi: qꝛ in mũdo ſurſuꝫ ⁊ deorſuꝫ differũt ⁊ opponunt ſitu tm̃: ſꝫ in corporib⁹ aĩatis differũt figura mẽbroꝝ ⁊ officio. In oĩ enim aĩato dicim⁹ ꝙ caput eſt ſupi⁹ corporis ei⁹: ⁊ tñ videm⁹ ꝙ beſtiaꝝ caput eſt pronũ in terrã ⁊ nõ rectũ niſi ſoli⁹ hoĩs: ſicut ouidi⁹ dixit de deo ꝙ os homini ſublime dedit celũ ꝙ videre iuſſit ⁊ erectos ad ſydera tollere vult⁹. Si g ſic figura ⁊ officijs in corpib⁹ aĩatis diſtinguunt ſurſuꝫ ⁊ deorſuꝫ: tũc cũ plãta radices hẽat ori aĩaliũ ꝑ officiũ ſimiles: radix erit in plãtis ſurſum: ⁊ rami deorſum: qꝛ nõ idẽ erit ſurſuꝫ ⁊ deorſuꝫ qḋ in mũdo eſt ſurſum ⁊ deorſuꝫ: qꝛ ſicut dixim⁹ poſitiões iſte in corpib⁹ aĩatorũ dicunt eedẽ vel ſ l'es diuerſe ſm cpa ⁊ nõ ſm ſituꝫ mundi. Tex.t co.39. Adhuc etiã ſi ꝯceſſerim⁹ empe. ꝙ idem ſit mũdo ſuperi⁹ ⁊ corpib⁹ aĩatis: nos videm⁹ ꝙ quelibet pars nutrimẽti fert in ꝯria loca: qꝛ fert ſurſuꝫ ⁊ deorſum vbicũqꝫ ſunt mẽbra: talis eniꝫ mot⁹ nõ põt eſſe a

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virtute elemẽtali. Si enim illa ſint ſimplicia habebũt mot⁹ ſimplices. Si aũt cõpoſita ꝑualebit mot⁹ dn̄antis in mixto: oꝫ igit ꝙ mot⁹ iſte ſit ab alia virtute q̄ nõ eſt elemẽtalis neqꝫ ꝯñs cõmixtionẽ elementi: hãc aũt virtutẽ vocam⁹ aĩam ergo erit ab aĩa. Aliter eniꝫ euellerent a ſe inuicẽ que in ꝯ̄ria loca ferunt ⁊ ꝑualeret dn̄ans elementũ: vniuerſalr̄ aũt nunq̄ euellunt quando diu viuit plãta vel aĩatũ: continens igitur ea nõ eſt elemẽtalis virtus ⁊ hãc vt diximꝰ vocam⁹ aĩam. Rationes aũt mouẽtes empe. nõ ſunt difficiles ad ſoluendũ. Oſtẽdimus eniꝫ in. vij. phiſicoꝝ duplicẽ eẽ tractũ vnũ q̄dẽ in quo trahens per virtutẽ que oĩno extrinſeca eſt: trahit id qð trahit ⁊ tractus iſte eſt violent⁹. Alius aũt eſt quãdo trahens aliq̄d ſue virtutis generat in tracto que virt⁹ innata in tracto facit ipſum moueri ad trahẽs ſicut trahit ferrũ a magnete ⁊ h̄ tract⁹ eſt nãlis ſic trahit cibus ad mẽbra eo ꝙ virtus mẽbri generat in cibo: que agente in ſe mẽbro ꝯtinue reducit ad actũ: ⁊ per illã alimentũ mouet ad mẽbrũ ſicut ad locũ ſue forme ⁊ ſpeciei in qua complementũ accipit illius virtutis que generata eſt in ipſo per actionẽ aĩe que eſt act⁹ mẽbroꝝ. Cũ aũt hec virtus nõ ſit elemẽtalis: ſed aĩe que eſt actus mẽbroꝝ: cõſtat ꝙ naturaliter mouet vel potius ſi ita liceat loqui aĩaliter mouet ad mẽbra ⁊ nõ per virtutẽ aliquã elementalẽ. Et ꝙ dicit elementa aliqualiter remanere in mixto cibo: nõ iuuat ad ſue opiniõis aſſertionẽ: q2 elemẽta materialia efficiunt: ⁊ virtus anime alimentũ aſſimilãs efficitur formalis ⁊ mouẽs. Quod aũt dicit groſſius ⁊ tereſtrius eſſe nutrimentũ inferioꝝ mẽbroꝝ non generaliter eſt veruꝫ. Mẽbroꝝ enim terreſtriũ ſicut ſunt oſſa nutrimentũ eſt terreſtre: ⁊ mẽbroꝝ aquaticoꝝ ſicut eſt cerebrũ: nutrimentũ eſt aquaticũ: ⁊ oſſa ſunt ſuperius ⁊ inferius corpore: cerebrũ tm̄ ſuperius. Sed verũ eſt ꝙ in ſenib⁹ ⁊ in mulierib⁹ frigidis: plus nutriunt inferiora mẽbra q̄ ſuperiora: propter caloris defectuꝫ: q2 calor eſt inſtrumentũ anime: ⁊ deficiẽte inſtrumento: aut nulle fiũt operationes artis aut nõ bene fiunt: ſed ex hoc nõ probat ꝙ fiat nutrimentũ virtute elemẽtali ſed potius virtute anime cũ aliquo defectu inſtrumẽti quia ẜm empe. nihil deberet de nutrimento in talibus ferri ſurſum ſed totũ deorſum. Sic igit patet ꝙ nõ vere dixit empedocles.

Caplm. iiij. de improbatione erroris eoꝝ qui dicũt augmentũ ⁊ alimentũ fieri per virtutẽ ignis.

Tex. t cõ. 40. S Unt aũt quidam qui non omniũ elementoꝝ virtute fieri dicebant alimentum: ſed virtute ignis tantũ: ⁊ ſimiliter augmentũ cuius aſſignabant rationẽ: quia ignis ſolus inter omnia corpora ⁊ alitur virtute propria ⁊ augmentat. Alitur enim inquantũ educit ſubtile humidũ de calefactis ⁊ cõualeſcit ⁊ ſuſtentat in ipſo: auget aũt inquãtũ incrementum accipit ſue q̄titatis per appoſitionẽ cremabiliuꝫ: ⁊ propter hoc dicũt ꝙ ignis etiã hec duo in omnibus operat animatis. Et hi q̄dem adhuc alijs duabus rationib⁹ ſunt inducti quaꝝ vnã eſſe dicebant: q2 videbant ignẽ non nutritũ perire per continuã ſue materie perditionẽ. Euolant eniꝫ aſcendendo ſemꝑ materiales partes ignis: ⁊ contendũt ſuperius. Cũ igit ſic cõtinue deperdat: indiget deperditi reſtauratione. Non aũt deperditum reſtaurat niſi per nutrimentũ: oportet igit ꝙ ignis nutriat. Si q̄s aũt eis dixit ꝙ ignis naturaliter mouet ſurſum: ⁊ ideo partes ſue mãles euolãt ex ipſo nãliter: dicebãt hoc eſſe non poſſe ꝑpter hoc ꝙ nihil corrũpit ſeipſuꝫ: nec nãliter intendit ſuiipſius corruptionẽ: ignis autẽ corrũpitur per hoc ⁊ deſtruit ꝙ paulatim euolãt ex ipſo partes mãles ſue: ergo nõ nãliter emittit eas: ſed per aliq̄d corrũpens: erit igitur etiam nãle nutrimentũ ipſum ſaluans ⁊ deperditũ reſtituens. Alia aũt ratio iſtoꝝ fuit: q2 dicebant augmẽtum fieri per hoc ꝙ addit aliud corpus intrãs in poros eius qð auget ⁊ nihil eſſe ita poroſum ſicut igneꝫ ꝓpterea ꝙ ſicciſſim⁹ eſt ⁊ perſpicu⁹: ex ſiccitate etiam cõtinet poros: ꝑſpicuitas aũt multitudinẽ oſtendit poroꝝ. Hec aũt nõ ſunt vera in toto: veꝝ q̄dẽ enim eſt nõ fieri alimẽtũ ſine calore ignis: ſꝫ calor ille inſtrumẽtalis eſt ⁊ nõ primũ efficiens: ⁊ ideo eſt cõcauſa ⁊ nõ cã principalis. Opat eniꝫ in alimẽtũ nõ ſpẽs ignis ſed ſpẽs viui corpis ⁊ virtutis aĩe: ſicut ſupi⁹ diximꝰ: ⁊ ideo nõ alterat ad ſpẽꝫ ignis: ſed carnis vel oſſis: q̄ ſunt ſpẽs organoꝝ aĩe. Cui⁹ ſignũ eſt: quia augmentũ ignis in q̄titate interminatũ eſt: tm̄ eniꝫ auget: q̄tũ eſt cremabile appoſitũ igni. Sꝫ oĩuꝫ aĩatoꝝ q̄ ꝯſtãt in figura ⁊ q̄titate certa eſt q̄titas in qua ſaluatur forma illi⁹ ſpeciei: ⁊ eſt ratio magnitudinis in maximo ⁊ in minimo in qua ſtat: ⁊ extra quã nõ ſaluat ſpẽs: ⁊ augmentũ h̄ꝫ terminũ qð eſt q̄titas organoꝝ: que ſufficit opationib⁹ virtutũ ⁊ potentiaꝝ: g̃ aliud eſt principiuꝫ augmẽti in aĩatis q̄ ſit virt⁹ ignis: hãc aũt vocam⁹ animã que talẽ ponit augmẽto ſuo terminũ: h̄ eniꝫ magis ſunt rõnis hoc eſt forme q̄ dat eſſe ⁊ rationẽ: q̄ materie hoc eſt q̄ alicui⁹ virtutis mãlis vel corporee ſicut eſt calor ignis. Alia autẽ ratio qua auicẽna improbat ſniam iſtaꝫ eſt: ꝙ ignis quãdo nutrit ⁊ auget: nõ nutrit ⁊ auget niſi ſeipſum: aĩa autẽ vegetabilis: neqꝫ nutrit: neqꝫ auget ſeipſaꝫ: ſꝫ poti⁹ corp⁹. Rõnes aũt quas inducũt nõ difficile eſt ſoluere: dicim⁹ eniꝫ ꝙ ignis nõ ꝓprie nutrit neqꝫ auget. Id eniꝫ qð ꝯuertit in ignẽ: non ingredit in ignẽ: neqꝫ ingredit in ipſum vt cuilibet pti addat ⁊ vniat ſꝫ diffundit ignis ꝑ generationẽ forme ignis in mã aliena. Et qð dicũt ꝙ attrahit ſubtile humidũ ex cremabilib⁹ ⁊ ꝙ illo cibat: dicendũ ꝙ nõ ad hoc attrahit vt illo cibet: ſꝫ poti⁹ vt in illo generetur tanq̄ in prima mã. Nõ eniꝫ attrahit niſi q2 calefacit ⁊ ſubtiliꝫat: ⁊ tũc calor facit ipſuꝫ ebulire ad ſuperficiẽ corpis: cui⁹ illud fuerat humidũ: ⁊ ibi fumat ⁊ fit flãma: deberet aũt attrahi in oẽs ptes ignis anteq̄ inflãmaret ſi eẽt nutrimentũ ignis: pꝫ igit ꝙ illud eſt ꝓprie generatio ignis ⁊ nõ nutrimẽtũ. Qð aũt dicũt in igne fieri deꝑditionẽ ẜm mãꝫ: dicẽdũ ꝙ accidit igni inquãtũ eſt in loco alieno: ꝑ hoc eniꝫ materie ptes plus igniſẽs euolãt intendẽtes ire ad locũ propriũ: ſed extinguunt ab aere circũſtante: ⁊ ſic fit ꝯtinua ignis deperditio: neqꝫ intendit per hoc ſuã corruptionẽ: ſꝫ potius melius ſaluari ⁊ cõualeſcere in loco ꝓprio: ⁊ ſic fieret ſi nõ impediret: ⁊ ideo nõ intendit ignis ẜm naturam reſtaurare illud deperditũ: ſed potius per inflãmationem multiplicare ſuã ſpeciẽ in materia aliena ſicut diximus. Quod aũt obijciũt de poris ⁊ vacuo oſtendimus nihil eſſe in primo de generatione ⁊ corruptiõe. Excluſis aũt ſic falſis opinionib⁹ ⁊ erroꝛib⁹ antiquorũ: loquemur de qualibet potẽtia vegetabilis anime: oſtendentes que ſit quelibet ipſarum: ⁊ quã habẽt ad inuicem: ⁊ ad animã vegetabilẽ cõparationem.

Caplm quintũ de alimento quod eſt obiectũ nutritiue ⁊ vegetatiue.

Tex. t cõ. 42. Q Uoniam aũt hec potentia anime quã vocamus nutritiuã eſt vegetatiua indiuidui generatiua per multiplicationẽ indiuiduorum in ſpecie: oportet nos ẜm predictã doctrinã prius loqui de nutri/

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de nutrimēto. Opꝫ enim qd̄ eſt alimēti opus determi/natio ſit circa alias potētias aīe vegetabilis: eo ꝙ augmētatiua ꝛ generatiua opationē quādā alimenti recipiūt. Eſt igit̄ alimentū q̄ſi obiectū vnū trib⁹ potentijs aīe vegetabilis ꝑuiū.

Tex.ꝛ cō.43. Primū āt qd̄ de alimēto q̄rēdū occurrit eſt: vtrū alat̄ ꝯ̄riū ꝯ̄rio: vel ſil'e ſili. Uidet̄ eniꝫ q̄buſdā ꝙ ꝯ̄riū alat̄ ꝯ̄rio: ſꝫ nō oē ꝯ̄riū alit̄ a quocūqꝫ ꝯ̄rio: ſꝫ ſolū illo ꝯ̄rio alit̄ aliq̄d ꝯ̄riū: qn̄ ꝯ̄ria non ſolū generari poſſibile eſt ex alterutris: ſꝫ etiā augmētari vnū ex alio. Multa eniꝫ generant̄ ꝯ̄rioꝝ ex alterutris: nō tn̄ oīa ꝯ̄ria fiūt ex oib⁹ ſicut dixim⁹ in .j. libro phicoꝝ: ꝛ eoꝝ q̄ generant̄ ex inuicē nō oīa augent ſe inuicē: ſicut qn̄ ſanū generat̄ ex laborāte: nō auget neꝙ alit̄ vnū ex alio: ꝛ vt vniuerſal'r dicat̄, cū ꝯ̄ria ſint q̄ ſūt potētia ꝛ act⁹ ad inuicē in generib⁹ oib⁹: ea q̄ ſunt vni⁹ generis ꝯ̄ria generant̄ ad inuicē: ſꝫ nō auget neqꝫ alit̄ vnū ex alio niſi ſint ꝯ̄ria in genere ſubſtātie tm̄ accepta. In illis eniꝫ vnū ſubal'r pōt ꝯuerti in ſubaꝫ alterius: ꝛ ideo vnū pōt alere ꝛ augere alteꝝ. Sꝫ adhuc obſeruādū eſt: ꝙ neqꝫ illa eodē mō ſe habēt ad inuicē ꝙ ſcꝫ vtrūqꝫ alat reliquū ꝛ econuerſo: ꝛ hoc ſcim⁹ ex dictis antiquoꝝ: q̄ dixerūt de ſimplicib⁹ corpib⁹ ꝙ aq̄ alit ignē: ꝛ nō ecōuerſo ignis alit aquā: ꝛ lꝫ falſa ſit eorū ſuppō tn̄ viſſima rōne fuerūt inducti. Uiderūt eni ꝙ nihil aliud alit: niſi qd̄ recipit ſpēm ꝛ formā ei⁹: qd̄ alit̄ ab ipſo. Humidū āt inter oīa prima ſolū videbāt facile recipe formas ꝛ ſpēs alioꝝ corpoꝝ q̄ ei imprimunt̄: ꝛ ideo dixerūt hoc ſolū eē alimētū. Et hec rō cogit ꝙ oē alimētū oꝫ humidū eē ſm actū: lꝫ forte potētia ſit alteri⁹ q̄litatis. Uiderūt ēt ꝙ oē qd̄ alit̄: ſpēꝫ ꝛ formā ſuā īprimit ei qd̄ alit ipm. Nihil āt adeo pōt eē ſigillatiuū forme ſue: ſic̄ calidū ꝛ ſiccū: qꝛ calidū penetrat: ꝛ ſiccū retinet acumē qd̄ dat ei calidū: ꝛ iō ſoluꝫ ignē nutriri dixerūt: pꝫ igit̄ ꝙ lꝫ nō veꝝ dixerint in h ꝙ aq̄ alat ignē: tn̄ cā ꝑpter quā illud dixerūt eſt viſſima: ꝛ ex vītate q̄ eſt in dicto eoꝝ iſto: accipit̄ ꝙ nō eq̄liter ſe hn̄t ꝯ̄ria ad inuiceꝫ: q̄ꝝ vnū alit: ꝛ alteꝝ alit̄: ꝙ vtrūqꝫ .ſ. ab altero ꝛ ali poſſit ꝛ alē reliquū. Alēs .n. ī eo ꝙ ē alēs oꝫ ꝙ ſit ī actu humidū ſuſceptibile forme ꝛ ſpēi ei⁹ qd̄ alit̄. Id āt qd̄ alit̄ ē hn̄s vtutē q̄ formā corporis qd̄ alit ꝛ mēbroꝝ ei⁹ ſigillat ī ipſo: ꝛ iō īdiget īſtrumēto qd̄ ē calor nālis: ꝛ alijs vtutib⁹ ſibi ſubſeruiētib⁹: de q̄b⁹ īfra dicem⁹. Diſtinctio āt q̄ eſt iter alēs ꝛ id qd̄ alit̄ iter corpa aīata: in ſolis ſimplicib⁹ dep̄hēdit̄: ſicut dixim⁹ ꝙ ignis alit ꝛ aq̄ alit̄: ꝛ nō ita videt̄ in cōpoſitis: ꝑpter qd̄ cōpoſita ab excellētijs primaꝝ q̄litatū ſūt remota: ꝛ ita nō vident̄ eſſe in actu humida: neqꝫ in actu adeo ſicca ꝙ poſſint ita euidēter hēre ꝓprietates alētis ꝛ aliti: quemadmodū ſimplicia.

Tex.ꝛ cō.44. Hec āt que dixim⁹ hn̄t dubitationē eo ꝙ q̄dā vidētes alimentū vniri ei qd̄ alit̄: nihil aūt vniri alij: niſi qd̄ ſilitudinē hꝫ in forma ad ipſuꝫ: dicūt nō augeri vl' ali ꝯ̄riū cōtrario: ſed poti⁹ ſil'e ſimili. Alij āt de q̄b⁹ ꝑdixim⁹ videbat̄ ali ꝯ̄riū ꝯ̄rio: tāqꝫ īpoſſibile ſit ali ſil'e ſimili. Et ꝑ ſe īducūt rōne: ꝙ oē alimētū mutat̄ ꝛ decoquit̄ decoctiōe calidi. ꝛ humidi: ſic alimētū oē mutat̄. Mutatio āt oīs: aut eſt de ꝯ̄rio in ꝯ̄riū: aut de ꝯ̄rio in mediū: qd̄ cōparatū ꝯ̄rio eſt ꝯ̄riū: g̃ nō alit̄ niſi ꝯ̄riū ꝯ̄rio.

Tex.ꝛ cō.45. Adhuc āt oē alimētū patit̄ ab eo qd̄ alit̄: ꝛ nō ecōuerſo: ꝯ̄ria āt ſūt q̄ patiunt̄ ab inuicē: patit̄ eniꝫ decoctionē ꝛ aſſimilationē: cū oīs decoctio ſit cōplexio a nāli ꝛ ꝑprio calore ex ꝯ̄iacētib⁹ q̄litatib⁹ aut paſſionibus ſicut habitū eſt in quarto methauroꝝ. Tex.ꝛ cō.42 Nō tn̄ patitur id qd̄ alit̄ ab alimēto: ſicut neqꝫ īſtrumētoꝝ domus aliq̄d patit̄ a mā ex q̄ fit dom⁹: ſꝫ poti⁹ mā patit̄ ꝛ trāſmutat̄ ab ipſo in domus formā. Ita ꝛ alimentū trāſmutat̄ in formā eius quod alitur ꝛ non ecōuerſo. Inſtructor aūt domus nō habet mutationē niſi illam que eſt ex ocio ad agere ſiue actus primi ad ſecundū: ſicut ſcientē dicim⁹ mutari qn̄ actu fit conſiderans: ita etiā aīe virt⁹ q̄ nutritiua vocat̄ mutat̄ qn̄ de nutriente ſm potentiā efficit̄ nutriens in effectu: ꝛ forte h nūꝙ eſt: quia in talib⁹ virtutib⁹ ſuperi⁹ dixim⁹ aīam magis fore actū ſecūdū ꝙ primū: ꝛ poti⁹ aſſimilari vigilie ꝙ ſomno: forte eni ſemꝑ nutrit: ꝛ ſi nō ſemꝑ nutrimentū ab extrinſeco q̄rat: qꝛ ſemꝑ aliquid agit circa nutrimētū: aut diſſoluendo: aut alterādo: aut attrahendo: aut vniendo mēbris. In determinādo aūt iſtā queſtioneꝫ magnā habet differētiā: vtrū nutrimentuꝫ ſit qd̄ vltimo eſt qn̄ vnit̄ mēbris aut qd̄ primo querit vt nutriat anteꝙ alteret̄ ꝛ aſſimilet̄: aut vtrūqꝫ: qn̄ ſi cōſideremus nutrimentū ſm actū: h eſt ꝙ pōt perficere nutrimenti operationē p hoc ꝙ mouet̄ ad mēbra ꝛ vnitur mēbris: ſine dubio tunc id qd̄ aſſil'atū eſt membris eſt nutrimentū. Si āt nutrimentū accipiat̄ ſm potentiaꝫ: ꝙ ſcꝫ pōt per ſuā ſubam fieri nutrimētū tūc nutrit̄ cōtrariū cōtrario: ꝛ ideo nō coctū adhuc eſt cōtrarium: coctū aūt ſimile: ꝛ ita vtrūqꝫ predictoꝝ cōtingit dicere: ꝛ ꝙ cōtrariū cōtrario: ꝛ ꝙ ſimile ſimili alit̄ur: ꝛ iō manifeſtū ē ꝙ vtriqꝫ quodāmō recte ꝛ nō recte dicūt

Quoniā āt ſicut ſupra oñdimus: nihil alitur ꝓprie qd̄ non habet aīam: oportet aīatū eſſe corp⁹ quod alitur: ꝛ aīe potētia in alimentū agere: ꝛ non virtute elementali ſimplici. Alimentū igit̄ aīati corporis p ſe eſt ꝛ nō ſm accidens virtutibus aūt elemētalibus nō attribuit̄ niſi p accn̄s: h eſt inquātū ſunt inſtrumēta aīe: ꝛ ſic qualitates elementales ſunt cōcauſe ꝛ non cauſe alimenti: ſicut ſupra oſtendimus. Tex.ꝛ cō.46.

Cap. vj. de officijs nutritiue ꝛ augmentatiue.

His āt habitis de alimēto: ꝛ de ipſis potētijs eſt determinandū. Eſt āt potētia nutritiua q̄ de nutrimento reſtaurat deperditū in corpore aīato vt ſaluet in eſſe diuino. Augmētatiua aūt eſt illa que de nutrimēto addit ꝙtitati mēbroꝝ vt ad debitam longitudinem ꝛ quantitatem deducantur.

Et ex hoc accipitur ꝙ licꝫ idē ſubm ſit alimento ꝛ augmētatiuo: hoc eſt ei qd̄ auget: tn̄ eſſe coꝝ ſm rōeꝫ diffinitiuā eſt alteꝝ ꝛ alteꝝ. Aīatū eni ſm ꝙ quātū ē alimentū augmentatiuū q̄rit: ſed nō nutrit niſi ſm qd̄ eſt h aliquid: ꝛ ſuba potens recipere formā mēbroruꝫ ꝛ ſubſtantiā. Nutrimentū eni non ſaluat niſi ſubſtātiā ꝛ ideo ꝙ diu pōt nutriri: tādiu ſaluat̄ ī indiuiduo. Sꝫ augmentatiua nō agit p totā vitā: ꝛ ideo ipſa non eſt ſaluatiua ſube: ſed potius pfectiua quātitatis. Et ſunt quatuor differētie inter nutritiuā ꝛ augmentatiuā: quarū vna eſt ꝛ principalis: ꝙ nutritiua nō accipit alimentū niſi inquātū eſt potentia ſuba membroꝝ: ꝛ non curat de quātitate. Augmentatiua aūt accipit ipſum inquātū potentia addit̄ quātitati mēbroꝝ: inquātū mēbroꝝ quātitas extendit̄ ipſo addito mēbris. Secūda aūt eſt: quia nutritiua addit ſubam cibi ſube mēbroꝝ equalē ſm tres corporis diametros: longitudinis ꝛ latitudinis ꝛ ꝓfunditatis: in oib⁹ his equaliter perditū reſtaurās: augmentatiua aūt precipue addit lōgitudini: ꝛ ideo indiget ꝙ calor ſuus ſit fortior ꝛ mēbra in q̄b⁹ eſt ſint mollia que extendi poſſint: h aūt ſic probat̄: longitudo eni nō fit maior niſi oſſib⁹ extenſis: ꝛ hec dura ſunt ꝛ nō niſi forti calore faciente diſcurrere nutrimentū p ipſa fieri pōt. Sil'r aūt non fit extenſio ſicci indurati: ſed potius ei⁹ qd̄ eſt humidū flexibile: Tex.ꝛ cō.47.

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⁊ ideo non fit augmentũ niſi in iuuentute anteꝙ̃ adueniat ſiccitas nimia que prohibet extenſionem: ⁊ h̄ eſt cauſarũ vna quare non ſemper augentur corpora: ſed ſemper nutriũtur. Nutritiua enĩ licet ſm̃ omnẽ dimenſionẽ vt diximus nutriat: tamẽ ſm̃ latitudinẽ maxime nutrit: quia ad illius incremẽtũ nõ exigitur niſi aſſimilatio nutrimenti ⁊ additio: ⁊ nõ extenſio in ampliorẽ quantitatẽ niſi quãtũ extenditur in addito: ⁊ hoc frequẽter fit in ſolis mẽbris mollibus que ſunt caro ⁊ huiuſmodi: preter h̄ ꝙ oſſa extendantur: ⁊ hoc fit calore debili magis ꝙ̃ forti. Tertia differentia eſt: ꝙ nutritiua ebetiori vt dictũ eſt inſtrumento operat̃: augmentatiua aũt acutiori. Cũ enĩ calor naturalis vtriuſqȝ ſit inſtrumentũ: ebes calor eſt qui ſolũ cõuertit nutrimentũ ⁊ aſſimilat. Acutus autẽ qui facit ipſum diſcurrere per mẽbra dura que mollificat infundẽdo ea acuto humore nutrimentali: ⁊ tunc extendit ea: ⁊ cauſa hui⁹ eſt quia cuȝ quelibet virt⁹ plus poſſit in materia propria ꝙ̃ aliena ebetat̃ calor: quãto plus de aliena materia ingeritur. Quod vt melius intelligatur oportet ſcire ꝙ duplici humido indiget omne quod nutritur: vnũ quidẽ eſt ſeminale: quod eſt aliquid ſubſtantie ſeminis: ⁊ illud eſt propriũ ſubiectũ caloris naturalis. Aliud ãt eſt nutrimentale quod accipitur de nutrimento qḋ ſemper retinet aliquid de natura cibi: ⁊ ideo ſemper aliquid habet de extraneo: propter quod non adeo efficax eſt in eo calor naturalis: ſicut in primo humido ⁊ quãto plus ingeritur de nutrimentali humido qḋ additur radicali ſiue ſeminali: ex quo formantur mẽbra radicalia ⁊ quod eſt infuſum eis: tanto plus inſpiſſantur ⁊ indurãtur: ⁊ calor plus in eo debilitatur: ⁊ ideo calor qui primo fecit duas operationes alimenti. ſ. ⁊ extenſionis: tandẽ propter ſui debilitatẽ ⁊ membroꝶ duritiã nõ poteſt perficere niſi vnam que eſt nutrire: ⁊ ideo tunc ſtat augmentũ. Eſt aũt circa hoc adhuc notandũ ꝙ tempus incrementi etiã ſm̃ Galienũ ⁊ Auicẽnã eſt tempus etatis puerilis qui ſunt calidi ⁊ humidi propter vicinitatẽ quã habent ad ſuã originẽ q̃ eſt ex calido ⁊ humido. Humidũ aũt ⁊ calidũȝ ſimul cõiuncta faciunt diffuſionẽ ⁊ extenſionẽ: procedente aũt tẽpore exſiccat̃ paulatim humidũ in tempore iuuentutis ⁊ indurantur mẽbra: ⁊ licȝ acutius in iuuenibus ſit calidũ: tamen nõ eſt maius in iuuenibus ꝙ̃ in pueris. Et de hoc dat exemplũ conueniens Galienus: quia ſi aliqua caliditas determinate virtutis penetrat in aquã ⁊ eadẽ in eſſentia caliditas penetrat in materiã ſiccaȝ: acutior erit caliditas in ſicco ꝙ̃ in humido: ſed nõ maior. Et ſic eſt de calore pueroꝶ ⁊ iuuenũ qui equalis eſt licȝ acutior ſit in iuuenibus ꝙ̃ in pueris: ⁊ ideo in pueris plus de cremẽto operat̃ ꝓpter molliciẽ membroꝶ: ⁊ in iuuenib⁹ minus ꝓpter eorũdẽ duriciẽ: licȝ calor ſit equalis: ⁊ hui⁹ ſignũ ẽ ꝙ pueri circa ſeptimuȝ annũ vt in plurib⁹ pluſ ꝙ̃ dimidiũ perficiũt ſue quantitatis. Hec igit̃ eſt tertia differẽtia. Quarta ãt eſt penes finẽ vtriuſqȝ accepta: qr aĩa ſicut ⁊ natura nõ ẽ infinite ⁊ indeterminate intentionis: ⁊ ideo habita debita quãtitate in qua exercere põt ſuas operationes: nõ auget vltra augmẽtatiua aĩa: etiã ſi poſſet bñ vltra augere: qr nõ abũdat ſuperfluis nã: ſicut etiam nõ deficit in neceſſarijs: finis ãt nutritiue eſt ſaluare indiuiduũ ꝑ deperditi reſtaurationẽ: ⁊ h̄ neceſſariũ eſt in toto tp̄e: ⁊ iõ per totã periodũ continue operat̃. Reliqua autẽ que de augmento ⁊ nutrimento dicenda ſunt in primo de generatione ⁊ corruptiõe requirantur.

Cap. vij. de officijs virtutis generatiue.

Idem autẽ nutrimentũ per virtutẽ generatiuã eſt factiuũ generationis: non tamen generat id quod alitur: ſed poti⁹ generat id quod eſt: vt id quod alitur in ſpecie: cuius probatio eſt: quia nihil generat ſeipſuȝ: oporteret enĩ ꝙ idem eſſet ⁊ nõ eſſet ſimul. Omne eniȝ generans actu eſt: id aũt quod generatur actu non eſt ens: eſſet igitur idem ⁊ nõ eſſet ſm̃ ſubſtãtiã: ⁊ ideo ſicut alimento ⁊ augmento aliud ⁊ aliud eſt eſſe ſm̃ idẽ ſubm̃: ita alimẽto ⁊ generatiuo neceſſariũ eſt aliud eſſe ſm̃ diffinitiuam rationẽ. Propter quod notandũ eſt nutritiuã ſaluare indiuiduȝ ꝑ diſtributionẽ nutrimenti ad membra: ⁊ quod ſuperfluit membris: hoc ſequeſtrat ad membra genitalia q̃ trahunt ipſum ſicut ventoſa trahit ſanguinem. Membra aũt ſeminaria ſunt organũ virtutis generatiue: ſicut cerebrũ eſt organũ virtutis animalis: ⁊ cor virtutis vitalis: ⁊ virtus generatiua ſita in mẽbris genitalib⁹ imprimit in alimento ſuperfluo virtuteȝ formatiuã: que in ſeminis viſcoſitate retenta: quando fuerit in debito loco format ſemẽ in organicũ corpus: ſicut enim nutritiua cibo influit ſpẽm mẽbroꝶ ꝑ quã tendit ad mẽbra ita genitalia influũt ei virtutẽ formatiuaȝ qua format̃ ſemen in mẽbra corporis organici: ⁊ hoc quidẽ ſemen a toto corpore decidit ⁊ maxime a cerebro: ⁊ ꝑ ſpongioſitatẽ membroꝶ attractiua virtute teſticuloꝶ trahit̃ ad vaſa ſeminaria: ⁊ ibi informat̃ predicta virtute Et ideo virt⁹ generatiua in veritate eſt duplex. Una quidẽ in generãte q̃ deſcindit ſemẽ attrahendo: ⁊ hec operat̃ trib⁹: calore ſcȝ q̇ ſpumoſuȝ facit ſemẽ vt ſpumoſuȝ ſit ſpũ deferente formatiuã virtutẽ: ⁊ h̄ ſpirit⁹ extendit mẽbra genitalia: ⁊ eodẽ calore cõſumit ſuperfluũ humidi ſeminis vt efficiat̃ globoſuȝ ⁊ q̃ſi glãduloſuȝ ꝙ magis retinere poſſit virtutes ſibi impr̄ſſas: ⁊ meli⁹ retineat figuras mẽbroꝶ in ſe effigiatas. Operat̃ ãt ſeipſa virt⁹ generatiua influendo virtutẽ formatiuã que eſt in ſemine: ſicut ars eſt in artificiati mã: ⁊ operat̃ humido cibali: ſicut materia etiã operat̃: ⁊ operat̃ ventoſitate ſicut inſtrumẽto extendente mẽbra genitalia ad actũ coitus: ⁊ eijciendo ſemẽ a maſculo in feminã: ventoſitas enĩ ꝓpellit ſemen ad locũ debitũ. Alia aũt virt⁹ generatiua eſt in ſemine: que eſt virt⁹ formatiua: duo habens inſtrumenta: ⁊ duas materias: ⁊ duo opera: vnũ quidẽ ſuoꝶ inſtrumẽtoꝶ eſt calor ſeminis q̇ triplici virtute eſt informat⁹: quaꝶ vnã habet a ſubſtãtia inq̈tũ eſt calor: ⁊ ille eſt virt⁹ ſolutiua aut diſſolutiua ⁊ ſubtiliatiua ⁊ alteratiua ſeminis. Secũda aũt eſt virt⁹ celeſtis: que virtute operat̃ ad vitã ex potẽtia motionis celi: ſicut dixim⁹ in alijs locis. Tertia ẽ virtus aĩe: cui⁹ ipſe calor eſt inſtrumẽtũ virtute q̃ inducit formas organoꝶ phiſici corporis potẽtia exercentis opa vite. Habet etiã ſpm̃ infra ſpumã ſeminis contentũ ꝓ inſtrumẽto ꝑ quẽ vehit in oẽs partes ſeminis ſuas virtutes. Duo ãt humida ſunt materie in quibus h̄ operat̃: vnũ quidẽ eſt qḋ eſt in ſuba ſeminũ: ⁊ h̄ ẽ principale. Aliud ãt eſt attractũ vt addat̃ illi: h̄ eſt humidũ ſanguinis mẽſtrui loco cui⁹ infans querit cibũ cũ a matrice ſeparat̃ ⁊ h̄ humidũ eſt ſupplementũ qḋ additur humido ſeminali vt ſufficiat formationi mẽbrorũ. Duo ãt opera ſunt: vnũ quidẽ mẽbroꝶ formatio: alteꝶ aũt eſt qḋ attribuit̃ mẽbris: ſicut nũer⁹ mẽbroꝶ ⁊ ordo: ⁊ ſit⁹ ⁊ aſperitas ⁊ lenitas: ⁊ cetera hm̃oĩ q̃ mẽbris attribuũt̃. Hec igit̃ ſũt opa generatiue ⁊ h̄ q̇dẽ fit ex nutrimẽto. Fuerũt ãt q̇dã cõtẽdẽtes: nõ ex nutrimẽto: ſȝ ex aliq̇ qḋ actu eſt ꝑs aĩati: fieri gñatõeȝ dicẽtes eã fieri ex carne: ñ ex ſupfluo nutrimẽti. Sȝ error eoꝶ

coꝝ cõuincitur quattuoꝛ rationib⁹. Quaꝝ pꝛima eſt:
ꝙ caro vel aliud qḋ eſt pars coꝛpoꝛis animati: non eſt
potētia coꝛpus animatū: niſi pꝛius a ſua foꝛma coꝛrū/
patur: ſemē autē eſt potentia totū coꝛpus. Scḋa ratio
eſt: ꝙ illud qḋ eſt actu pars nō decidit ab aĩato: niſi cū
magno doloꝛe: ſemē aūt ſeparat̄ cū delectatione. Ter
tia ratio eſt: q2 actu pars nō decidit a toto coꝛpe: ſemē
aūt decidit a toto coꝛpoꝛe. Quarta ratio eſt: q2 vide/
mus oculis noſtris ſemina plantaꝝ: neq3 lignum eſſe:
neq3 folia: neq3 radicē3: ſ3 ſemina maturata: ⁊ videm⁹
ſemina animaliū nō eſſe carnē: neq3 os: ſed humoꝛem
albū: falſum igitur eſt qḋ dicūt: ⁊ rationib⁹ inductis ⁊
multis alijs manifeſtat̄ erroꝛ eoꝝ. Querūt āt iſti qua/
liter tūc fit generatio vniuoca: vt ex plāta plāta: ⁊ ex
hoīe homo. Sed ad hoc nos dicim⁹ ꝙ generatio dici
tur equiuoca vel vniuoca q̄tū ad generās pꝛimū effe
ctiue qḋ decidit a ſe ſemē: h̄ enim dat virtutē foꝛmati/
uam ſemini: ⁊ ſic fit ex plāta planta: ⁊ ex hoīe homo:
Cap. x co. 48. ⁊ ſic de alijs. Ex oīb⁹ aūt pꝛemiſſis ꝯſtat ꝙ huiuſ/
modi pꝛincipiū quod vocam⁹ animā nutritiuā eſt eius
qḋ pōt ſaluare ſeipſu3: ⁊ ſuſcipere tale pꝛincipium ſm
qḋ eſt in tali diſpoſitiōe. Ad h̄ eni3 habet eā vt ſaluet
in aliq̄b⁹ ſuis diſpoſitionib⁹: licet in omnib⁹ ſaluari nō
poſſit: q2 in q̄buſdam ꝯtinue mutat̄. Alia aūt ſunt que
nō indigēt tali pꝛincipio: eo ꝙ in oīb⁹ ſuis diſpoſitionī
bus ſp̄ vno modo ꝯſeruantur: ſicut coꝛpoꝛa celeſtia: ⁊
ideo illa hn̄t alias virtutes q̄ moꝛtalia. Nō eni3 indi/
gent nutritiua ⁊ augmētatiua ⁊ generatiua: queadmo
dum diximus in alijs.

Cap. viij. ⁊ eſt diſgreſſio declarans quattuoꝛ v rtu/
tes materiales dictis trib⁹ virtutib⁹ deſeruientes.

Opoꝛtet aūt ſcire ꝙ cū vnū ⁊ idē ſit ſubiectū
circa qḋ dicte virtutes tres opant̄. Habēt tn̄
in hoc ipſo virtutes multas ſubſeruiētes ſibi
quaꝝ tn̄ multitudo ad q̄ttuoꝛ eſt reducta: q̄ ſunt attra/
ctiua: digeſtiua: expulſiua: ⁊ ante has tres appetitiua.
Appetitiua eni3 appetit cibu3 appetitu nāli: pꝛout eſt
aie vegetabilis virt⁹. Appetit aūt ex vacuitate replen
tis nutrimenti ⁊ ex defectu qui puenit ex diſſolutione
dꝑditi a ſuba vegetabilis: h̄ tn̄ appetit⁹ cū ſenſu eſt in
his q̄ habēt animā ſenſibilē ⁊ vegetabilē: ⁊ vocat̄ fa/
mes ⁊ ſitis: ⁊ puenit ex ſenſu euacuatiōis. Attractiua
aūt in plātis q̄dē eſt ex calido qḋ eſt in radice ⁊ cete/
ris ꝑtib⁹ plāte: cuius virtute eſt ſuccio humidi nutrien
tis qḋ tāgit radices plātaꝝ. In animalib⁹ aute3 eſt per
motū villoꝝ: qui ſunt ſm longitudinē in ſtomacho ⁊
inteſtinis aīaliū. Sed digeſtio eſt ex ꝓpꝛio ⁊ naturali
caloꝛe digerēte: ⁊ ſepante purū ab impuro: ⁊ terminā/
te ipſu3 ad ſpeciē eius quod nutrit̄ inquantū eſt inſtru
mentū anime. Scias tn̄ trib⁹ pꝛecipue iuuari attractio
nem. ſ. ſilr̄itudine: vacuitate ⁊ caloꝛe: ſilr̄itudine quide3
ſicut magnes attrahit ferrū: ⁊ hoc fit in aīa vegetabili
qn̄ cib⁹ accipit mēbꝛi ſimilitudinē: ⁊ per illā mouet̄ ad
ipſu3: ſicut ſupius dixim⁹. Uacuitate aūt qn̄ membꝛa
vacua ſunt ⁊ poꝛi mēbꝛoꝝ ꝓpter multā factā in eis
dꝑditionē ⁊ ꝯſumptionē. Caloꝛe aūt trahente: q2 ca/
loꝛ nālis ſugit cibū: ſicut ignis ſugit oleū in lampade:
⁊ hi tres modi perficiūt attractionē in omni habente
nutritiuā virtutē aut potēiā. In animalibus aūt inſu/
per ſunt villi per longitudinē ſtomachi: ⁊ quoꝛundam
inteſtinoꝝ oꝛdinati: qui motu ſuo ingerunt ⁊ attrahūt
cibū in locū digeſtionis vt ibi digerat̄. Retentiua autē
operatur adhuc: vt cib⁹: ita diu ſtet in loco vno donec
debitā accipiat alteratiōe3. Et hoc q̄dē generalr̄ iuuat̄
tribus: ⁊ quartū ſpecialiter h3 in animalib⁹ perfectis.
Pꝛimu3 autem trium eſt diſſimilitudo quam habet
ad membꝛa: ⁊ partes diuerſas eius quod nutritur:
per illam enim impeditur nutritio ad partes nutriti.
Secundū aūt iuuans eſt ſiccitas retinentis: cui⁹ actus
in tenendo confoꝛtatur ipſa ſiccitate. Et tertiū eſt fri/
giditas: lic3 frigiditas ad illud operetur per accidens
⁊ non per ſe: per accidens autē dico frigiditatem ope/
rari: quia frigiditas tenet id quod eſt nutriens in eſſen
tia ſua ⁊ figura: ne caloꝛe diſſoluatur ⁊ euaneſcat vir/
tus eius eo modo quo etiā conſeruat aliquando a pu
tredine: per ſe aūt nō opat̄ frigiditas ad aliq̄ opavite:
ſed poti⁹ impedit eo ꝙ eſt qualitas moꝛtificatiua. Id
autē quod ſpecialiter habet in animalibus perfectioꝛi
bus ſunt villi ex trāſuerſo in inteſtinis ⁊ ſtomacho po
ſiti: qui compꝛimendo retinent cibum ne de loco mo
ueatur. Digeſtiua autē vt diximus in omnibus iuuat̄
calido ⁊ humido: eo ꝙ calidū alterat ⁊ terminat. Hu/
midū autem facile influit membꝛū: ⁊ recipit eoꝝ foꝛ/
mas ⁊ figuras. Habet tamen tres operatōnes: hoc eſt
alterationem cibi ex qualitatibus contraiacentibus vt
diximus in quarto methauroꝝ: ⁊ maturationem que
eſt per eductionem humidi ſuperflui: ⁊ hec quidem a
quibuſdā vocatur digeſtio: que fit per aſſimilationem
nutrimenti ad membꝛa: ꝓpter quod etiam quattuoꝛ
digeſtiones eſſe dicuntur. Quarū vna fit ſtatim in oꝛe
Superficies enim oꝛis continua eſt ſtomacho: ⁊ ope
ratur in cibū alterationem: ⁊ hoc patet quia triticum
maſticatū a maſticatione accipit virtutem maturatio/
nū apoſtematū: quā non habet contuſum. Et alia ē in
ſtomacho vbi groſſum a ſubtili ſeparatur: ⁊ h̄ a qui/
buſdam vocatur pꝛima tunica: cū illa quā dixim⁹ fieri
in oꝛe: ⁊ hec eſt vera ſententia: quoniā pꝛima digeſtio
in oꝛe incipit: ⁊ in ſtomacho perficitur. Secunda aūt
eſt in epate vbi maſſa que vocatur ptiſſanaria hoc eſt
ſuccus de cibo eliquatus trahitur per venas que meſ/
saraice dicuntur ad epar: ⁊ ibi rubeū ſanguinis accipit
coloꝛem: ⁊ dirigit ad venas: ⁊ in extremitatibus illa/
rū tertiā accipit digeſtionem: ⁊ in albedinē mutatur: ⁊
ſeparatur ab eo nimia aquoſitas que eſt in ipſo per co
latoꝛia vrine quibuſdā in animalibus que vrinam ha
bent. In alijs autē que non habent: remanet cum fece
ſtercoꝝ immixta. Et quarta digeſtio fit in ſingulis mē/
bꝛis ad ꝓpꝛiā ſimilitudinē membꝛoꝝ. In plantis āt
quia terreſtres ſunt non eſt ſtomachus: ſed eſt eis ter/
ra pꝛo ſtomacho: quia in terra ſub radicibus eliquat̄
humidū permixtū: ⁊ ſubtile quidem ſugunt radices:
⁊ groſſum dimittunt: ⁊ ideo ventre non indigent. Ex
pulſiua aūt expellit quod ſuperfluū eſt: ſiue ſit purum
ſiue impurū. Et iuuatur in hoc opere multis: ſed pꝛe/
cipue quatuoꝛ ſunt que eam iuuant. Iuuat enim calidi
tas vias per quas fit expulſio: aperiendo ⁊ acuendo
id quod expellendū eſt. Iuuat etiā humiditas aliquā
do vias per q̄s fit expulſio lubꝛicando ⁊ mobilitate3
ei quod expellendū eſt conferendo. Iuuat etiam frigi
ditas per accidens ventoſitatē que eſt in eijcienda ſu/
perfluitate: continendo ne euapoꝛet ⁊ etiā ingroſſan/
do que cū foꝛtis eſt cum magno impetu eijcit ſupfluū.
Iuuant etia3 frigiditas ⁊ ſiccitas per quas ei debet cō
trahendo: ⁊ tunc quaſi expꝛimendo expellitur ſuper/
fluū. Similiter autē caliditas incidit viſcoſitatē ⁊ ſe/
parat: ⁊ tunc facili⁹ educit̄. In omnib⁹ aūt his virtuti
bus eſt manifeſtū quoniā frigiditas nō iuuat niſi per
accidens: ⁊ hoc ideo fit: q2 virtutes iſte p̄cipue motu

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perficiunt: ⁊ quedã ſunt opera vite: frigiditas ⁊ imo/
bilitat ⁊ mortificat. He ãt q̃tuor virtutes nãles vocãt
eo ꝙ vt natura per inſtrumenta corporalia operantur
Scias autẽ ꝙ in his omnibus ſemper virtutis inſtru/
mentũ ⁊ vehiculum eſt ſpiritus: ⁊ frigiditas ſpiritum
a motu ſuo impellit vel impedit: ⁊ ideo ad opera vir/
tutũ per ſe officit: ſed proficit ꝑ accidens.

Cap. ix. de comparatõne triũ virtutũ anime vege/
tabilis adinuicẽ ⁊ ad ſeipſam animam vegetabilem

Tex. ⁊ Uoniam autem tria ſunt neceſſaria: ſcilicet
cō. 49. q quod alitur: ⁊ quo alitur: ⁊ alens effectiue.
Alens quidem primum ⁊ cui eſſentialis eſt
actus alendi ẽ anima vegetabilis ꝑ nutritiuã. Quod
võ alitur eſt corpus quod habet animaꝫ ⁊ non aliud:
ſicut oſtendimus ſuperius: quo võ materialiter alitur
eſt alimentũ. Et in his eſt aduertere ꝙ virtus nutriti/
ua eſt deſeruiẽs augmẽtatiue ⁊ generatiue: qm̃ vtriqꝫ
per dictas quattuor virtutes preparat materiã. Nutri
tiua enĩ ſeparat quod eſt ſuperfluũ nutrimento: ⁊ ex/
pellit ipſuꝫ ad membra generatiõis: vt in virtute for/
matiua ſigilletur. Augmẽtatiua autẽꝫ deſeruit genera
tiue generãs in quantitate ⁊ figura pficiendo vt gene/
rare poſſit: ⁊ ideo conſtat fineꝫ in his virtutibus eſſe
generatiuã. A fine auteꝫ qui eſt quo res ẽ id quod eſt:
hoc eſt a forma: omne quod nomẽ accipit debet deno
minari: finis auteꝫ eſt generare alterꝝ vt ipſũ vtiqꝫ tũc
erit principale in anima vegetatiua generare alterꝝ vt
ipſuꝫ: ideo in vegetabilibus id quod ẽ ſubſtãtialis for
ma abſqꝫ dubio eſt generatiua. Et ideo corpus ſm
omnẽ partem informat vbi anima vegetabilis ẽ tota
perfectio corporis animati ſicut in plantis ⁊ in eis ẽ va/
ria generatio qꝛ vbiqꝫ plãta generat ramos ⁊ virgas
⁊ folia ⁊ fructus ⁊ ſemina ⁊ vbicũqꝫ abſcidat conua
leſcit vtraqꝫ pars ipſiꝰ. Sicut enĩ tactus in anima ſen/
ſibili eſt ſenſus pticularis ⁊ forma ſubſtãtialis eius qȯ
habet ſenſus ⁊ ideo ipſuꝫ brutũ vbiqꝫ determinat: ita
de generatiua eſt in plãtis: ꝓpter quod etiã non nullis
videbatur nutritiuã: ⁊ augmentatiuaꝫ eandeꝫ virtutẽ
eſſe: ſed primo cum fortis calor ⁊ mollia membra ha/
bere operationes duas: cũ auteꝫ calor debilior ẽ ⁊ du
riora ⁊ ſicciora mẽbra tũc retinere tantũ operatione
vnã licet non veram caꝫ dicant. Quoniam etiaꝫ ſi po
natur nõ hebetari calor: ⁊ non indurari corpus nihilo
minus ſtabit tamẽ augmentatiua in termino ſm natu/
rã vt ſupra diximus. Qualitercũqꝫ autẽ dicatur con/
ſtat ꝙ in his generatiua eſt finis: ⁊ ideo inter has tres
vires que ſuper nutrimentũ operãtur: prima natura/
liter eſt nutritiua ⁊ ſecunda augmentatiua ſicut ſubſtã
tia eſt ante quantitatẽ: ⁊ illa que finis eſt generatiua q̃
non ſeruat eſſe ſm materiã ⁊ indiuiduũ: ſed eſſe diui/
nũ in ſpecie attingit propter quod agitur quicquid agi
tur ſm naturã. Oportet autẽ ſcire ꝙ anima vegetabi/
lis eſt que vnit in ſe iſtas vires que quidem ſpecie dif
ferunt ſm ꝙ ⁊ vegetabilia differunt. Eſt enĩ vna pal/
mifica ⁊ altera oliuifica ⁊ ſic de alijs: ⁊ actus illiꝰ ani/
me eſt vita ſicut diximus ſuperius. Eſt autẽ adhuc ſci
endũ ꝙ ſi comparatio fiat anime vegetabilis ad ſenſi
bilem ⁊ rationalem: tunc vires anime vegetabilis di/
cuntur naturales: eo ꝙ nõ niſi per inſtrumenta primo/
rũ corporꝝ naturaliũ operantur ⁊ ad naturã in indiui
duo vel in ſpecie conſeruandã ſicut patet ex dictis: ta/
mẽ eſt perfectio organici corporis ſicut ⁊ alie: ⁊ ideo
licꝫ nutritiua ſit diffuſa in toto corpore ꝓpter hoc ꝙ
vbiqꝫ ſaluat indiuiduũ ⁊ ſimiliter augmentatiua: eo
ꝙ omnibus diametris ⁊ precipue longitudini princi/
paliter addit ⁊ generatiua in plantis tamen in anima/
libus perfectiſſimis he virtutes ſedes habent determi
natas a quibus influũt ſuas operationes in corpus ⁊
ſedes quidẽ nutritiue precipue eſt epar cũ calore ſuo
alterans ⁊ ad membra dirigens cibũ. Sedes autẽ ge
neratiue eſt in teſticulis maſculorꝝ ⁊ feminarũ. Sicut
autẽ diximus ꝙ nihil nutritur proprie niſi quod ẽ ani
matũ: ita etiam nihil generat proprie ad ſpeciei ſalutẽ
niſi quod eſt animatũ. Generare autem ad ſaluandum
ſe in ſpecie eſt generare ex eo quod diſcindit a ſeipſo
⁊ cui a ſeipſo influitur virtus conuertens id in ſimile
ſm ſpeciem: ⁊ ſic non generãt inanimata: ſed potius ꝑ
actiones ſuas generãt formas ſuas in materia aliena:
cuiꝰ cauſa eſt quia talia inanimata non habent aliquid
quod potentia ſit totum ſed quicquid corporis ipſorꝝ
eſt hoc eſt actu pars ⁊ nõ potentia totũ: ex eo aũt ꝙ ẽ
actu pars ⁊ non potentia totum fieri generatio nulla/
tenus poteſt ſicut diximus ſuperius.

Caplm. x. de duplici motore nutrimenti.

Eſt autẽ quo alitur dupliciter: ſicut ⁊ quo gu Tex. ⁊ cō. 50.
e bernatur eſt mouens imobile ⁊ hec eſt ma/
nus vel virtus que eſt in manu. themon autẽ
ſiue gubernaculũ eſt quo gubernat ſicut mouẽte ⁊ mo
to eo ꝙ eſt inſtrumentũ gubernandi: ⁊ h ideo eſt quia
omne alimẽtũ eſt neceſſariũ vt poſſit decoqui: ⁊ ideo
oportet eſſe calorem decoquentẽ ⁊ tunc calor effecti/
ue alit vt mouens motũ ⁊ potẽtia anime eſt vt mouẽs
tm̃. Si aũt quiſpiã obijciat ꝙ mouẽs corporeũ quod
eſt mouẽs motũ non oportet ante ſe habere aliud mo
uens imobile motu locali tm̃: ſicut oſtẽſum eſt in. viij.
phicorꝝ: in alteratione autẽ non eſt neceſſe ꝙ corpus
alterans habeat ante ſe aliud mouens ipſuꝫ: ⁊ ſic di/
cat hic non oportere eſſe mouenteꝫ animã ante calo/
rem: dicendũ ꝙ neceſſariũ eſt in motibus vite: ſed in
motibus alijs naturalibus non eſt neceſſariũ: neceſſi/
tas autẽ explanata eſt ſuperius vbi oſtendimus ꝙ vir
tus elementalis ſufficienter ad nutrimẽtũ mouere nõ
poteſt. Sic igitur figuraliter ſiue ſuperficialiter quid
ſit alimentũ dictũ eſt: certificandũ autem erit de ipſo
in proprijs rationibus de nutrimento: nutrimenti enĩ
ratio plene non determinatur ex vnius libri principijs
quoniã de motu ipſo nutrimenti ⁊ augmenti ⁊ gene/
rationis que ſunt de nutrimento iaꝫ determinauimus
in libris de generatione ⁊ corruptione ⁊ de modo de
coctionis in quarto methaurorꝝ: hoc iam aũt de mo/
toribꝰ vniuerſalibꝰ: de proprijs aũt motoribꝰ quo ad
ſingula aĩalia quo ad ſingula mẽbra in ſciẽtia de plã/
tis ⁊ de animalibus erit manifeſtum: de ipſo autem nu
trimento dicendũ erit in libello quem faciemus de nu
trimento deo volente.

Tractatus. iij. ſecundi libri de anima de ſenſibus.

Capitulũ primũ in quo genere potentie ſit potentia
ſenſitiua.

Eterminatis his aũt virtutibus anime ve Tex. ⁊ cō. 51.
d getabilis que ſunt actiones ſm quas ani/
ma operatur in genere dicamus verba cõ
munia de omni ſenſu: qꝛ ſm ſentire quod
eſt potentia paſſiua operatur anima ſenſitiua: eo ꝙ ſm
tales potentias nõ ſemper agit: cõmune enim eſt quo
ad nos prius ſicut dictũ eſt in primo phiſicorũ: primũ
autẽ ꝙ de ſenſu in cõmuni eſt cõſiderandũ hoc eſt cuꝫ
in genere

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in genere ſit potentie vtrū ſit in genere potentie paſſi/
ue: aut in genere potentie actiue: ⁊ dicendū ꝙ eſt in ge
nere potentie paſſiue: eo ꝙ ſenſus ſm actuꝫ accidit in
ipſo moueri organū ⁊ pati a ſenſibili obiecto qđ for/
mā ſuā agit in organo ſenſus: omne enim recipiens eſt
patiens ⁊ cū ſenſus nō ſentiat niſi recipiens formā ſen
ſibilis: oportet ꝙ potentiua ſenſitiua ſit in genere po/
tentie paſſiue: alteratio enim quedā videt̃ eſſe quādo
ſenſus recipit formā eius quod ſentitur ſm actū: licet
proprie loquēdo nō ſit alteratio ſicut inferius oſtende
mus: ponūt aūt quidam philoſophoꝝ antiquoꝝ non
fieri paſſionē niſi ſimilis a ſimili ⁊ aliȷ̄ dicunt non fieri
paſſionē niſi quando cōtrariū patitur a contrario: quo
modo autē ambo iſta dicta ſunt poſſibilia ⁊ impoſſibi
lia dictum eſt in primo de generatione ⁊ corruptione
vbi propoſuimus rationes naturales de ipſo agere ⁊
pati: in predicamentis vō logicas quaſdā ⁊ cōmunes
poſuimus rationes: ⁊ ideo ibi nō inquiſiuimus quali/
ter ſimile ſimili: vel contrarium a contrario patiatur.

Tex. ⁊ cō. 52. Quod aūt ſenſus ſit virtus paſſiua ſciemus ſi que
ſtionē moueamus querentē quare ſenſuū non ſunt ſen
ſus: ita ꝙ ſenſus ſentiret ſeipſuꝫ: ⁊ quare ſenſus nō ſen
tit ſeipſo ſine ſenſibili extra mouente ſenſuꝫ cū vnitus
ſit ſibi ignis ⁊ terra ⁊ alia elemēta que ſentiunt̃: attri/
buitur enim cuilibet ſenſui aliquod elementū ſm pla/
tonem quod dominatur in ſua cōpoſitōe ſicut in viſu
ignis vt dicit plato: quia eniꝫ dicit ꝙ ſenſus eſt vis ac/
tiua ⁊ fit ſenſus extramittendo non poteſt diſſoluere
queſtionē: vis enim actiua ex ſe perfecta eſt ad agen/
dum ⁊ nō indiget aliquo extrinſeco: ⁊ ſic deberet ſen/
ſus ſentire ſine indigentia alicuius extra: ⁊ ſi forte di/
cant auctores illius ſecte que dicit ꝙ ſentimus extra/
mittentes actiōes ſenſuū ⁊ nō intus ſuſcipientes ſpēs
ſenſibiliū ꝙ non ſit actio agētis niſi ſenſibili ⁊ paſſiuo
preſente: ſicut ignis non calefacit niſi ſit preſens aliqđ
calefactibile non ſoluūt: quia ſenſus eſt ſibi preſens ⁊
elementa cōpoſita organa ſenſus non deſunt ſenſibus
⁊ tunc deberet ad minus ſentire ſeipſum ⁊ ignē ⁊ ter/
ram ⁊ cetera que ſunt preſentia ſenſui: ⁊ tamen nō ſen
tiuntur iſta: ⁊ ideo non cōuenit: aut contingit vnꝗ̄ ſol/
uere hanc queſtionē ei qui dicit ꝙ ſenſus eſt vis acti/
ua: nulla autēꝫ eſt ſolutio iſtius queſtionis vera niſi ea
ſola ꝙ ſenſus cuꝫ ſit potentia paſſiua non eſt actu ſine
preſentia ſenſibilis extra: ideoqꝫ ſicut cōbuſtibile nun
ꝗ̄ actu comburitur niſi per ſpeciē combuſtiui genera/
tam in ipſo: ⁊ ideo ipſuꝫ combuſtibile ſm ſe ſine com
buſtiuo acceptū nō comburetur: ſi enim ſine illo com/
bureret̃ in actu oporteret ꝙ cōbureret ſeipſum: ⁊ hoc
eſſet ac ſi ligna compoſita facerent per ſe ignem ſine
aliquo igne incēdente ea in actu ⁊ hoc eſt impoſſibile
⁊ ſiīr ſenſus non pōt pfici: ſm ſentire in actu ſine pſen
tia ſenſibilis qđ agit in ipſo formā ſuā vt illam ſentiat
Tex. ⁊ cō. 53. in actu. Sicut aūt oē potens potentia paſſiua dicit̃
duplr̄: ita ⁊ ſentire dicitur dupliciter. ſi eni ſm potētiā
ante actū attribuatur ei agere hoc erit potentia ⁊ non
actu: ⁊ hoc modo dicimus ſentire eum qui forte dor/
mit qui licꝫ ſenſuꝫ habeat in habitu: habet tamen liga
tū eo ꝙ ſomnus eſt vinculū ſenſuū ⁊ ideo remotioreꝫ
ab actu habet potētiam videndi dormiens ꝗ̄ ille qui
eſt in obſcuro: ⁊ ideo ſicut dupliciter dicitur vidēs ⁊
audiēs: ita dupliciter dicitur vniuerſaliter ſentiēs hoc
eſt viſuꝫ habens ⁊ nō vtens vel auditū habens ⁊ nō
vtens: aut iā operās viſu ⁊ auditu quando habet ſpe
ciem viſibilis ⁊ audibilis: ⁊ ſic vniuerſaliter dicit̃ ſen/
tiēs ſenſuꝫ habens, in habitu cōpleto: nō tamē habēs
ſpēm ſenſibilis ſm actū: ⁊ dicit̃ ſentiēs habens ſpēm
ſenſibilis ⁊ hoc eſt vtens ſenſu ⁊ operans ſm ipſuꝫ.

Dicamus igitur in diſcernendo ſenſuꝫ an ſit de ge/ Tex. ⁊ cō. 54.
nere virtutum actiuarum vel paſſiuarū ⁊ ſi ſit idē nu
mero moueri ⁊ pati ⁊ agere ⁊ mouere: conſtat enī ꝙ
h̄ magnaꝫ habent differentiā: conſtat enī ꝙ motus eſt
in eo quod mouetur ⁊ patit̃: ſicut diximus in. iiȷ̄. phi/
coꝝ: ⁊ eſt in eo actus quidem ſed imperfectus: eo ꝙ
eſt imperfecti actus in potentia ſm ꝙ eſt in potentia:
omnia autēꝫ quecūqꝫ patiuntur ⁊ mouētur: ab actiuo
patiuntur ⁊ mouentur cuꝫ ipſuꝫ actiuū actu ſit: ⁊ ideo
mouere ⁊ agere ſuū eſt perfectio ſeu perfecti actio: ⁊
hec eſt magna differentia: vnde etiā ipſuꝫ paſſiuū ali/
quando eſt ſimile: ⁊ aliquando diſſimile agenti: quo/
niā in principio paſſionis eſt cōtrariū: ſed cū abȷ̄icitur
forma eius ⁊ inducitur forma agētis in fine paſſionis
tunc fit ſimile: ⁊ h̄ eſt quando iam paſſum ⁊ motū eſt
ſicut diximus alibi: ⁊ hec differētia oſtendit vtrū ſen
ſus ſit potentia paſſiua vel actiua: quia nos inuenimus
ipſuꝫ pati ⁊ moueri: ⁊ aliquādo ſimilem: ⁊ aliquādo
diſſimilē actiuo: q̄ nō accidūt niſi virtuti paſſiue: hec
autem doctrina tenēda eſt pro principio magno ad de
ſtruendam totam ſentētiā eoꝝ qui dicunt ſenſitiuas ⁊
intellectiuas virtutes eſſe actiuas ⁊ non paſſiuas: ha/
bent aūt quaſdam rationes quas pro ſe inducunt que
in cōmuni de ſenſu quatuor ſunt potiores: quaruꝫ pri/
ma eſt quia dicunt ꝙ quando duo ſic ſe habent ad in/
uicem ꝙ vnū eſt inferius ⁊ alterū eſt ſuperius in ordi
ne nature: ſi inferius ſm omnes ſuas potētias eſt acti/
uū: oportet etiam ꝙ ſuperius ſit actiuū: quia ſuperio/
ris eſt agere potius ꝗ̄ inferioris: cum igitur in ordine
nature anima ſenſibilis ſuperior ſit ꝗ̄ anima vegeta bi
lis: ⁊ vegetabilis non habeat niſi potentias actiuas:
non poteſt habere ſenſibilis niſi potentias actiuas: ⁊
hec ratio logica eſt ⁊ parū poteſt. Secundo autēꝫ cui
maxime nitunt̃ eſt ꝙ inferioris quod eſt materiale eſt
non agere in ſuperius quod eſt formale magis: eſt aūt
ſenſibiliū forma materialis: ⁊ inferior anima ſenſibili.
Senſibilis autē eſt in corpore ⁊ formalior ꝗ̄ ſint for/
me corpoꝝ: non ergo vt dicunt forme corporuꝫ poſ/
ſunt agere in potentias anime ſenſibilis: ⁊ ſic oportet
ꝙ potentie anime ſenſibilis ſint actiue ⁊ non paſſiue.
Tertiū aūt eſt quia vident ſenſum iudicare de ſenſibi
li ⁊ non decipi in ipſo: iudicare aūt certa actio quedā
eſt perfectiſſima: ⁊ cū illa ſit ſenſus dicunt ſenſum po
tentiā eſſe actiuam. Adhuc aūt inducunt quarto loco
experimenta: quia vident oculos menſtruatarū infice
re aerem ⁊ ſpecula ⁊ aliquādo oculos etiam intuētiū
eas: ⁊ oculos baſiliſci ſpargere venenū eo ꝙ vt dicūt
viſu interficit ſerpens qui baſiliſcus vocatur. hoc aūt
vt dicunt non fit niſi agendo in aerem ⁊ in obiectū: ⁊
ita dicunt ſenſum eſſe potentiā actiuaꝫ: ſed hec omnia
⁊ ſimilia friuola ſunt: quoniā demonſtratiue probatū
eſt in prehabitis ſenſum eſſe potentiam paſſiuā ⁊ non
actiuā. His autēꝫ que iſti inducunt facile eſt reſponde
re: quod enim prius inducunt de comparatione ſenſi/
bilis ad vegetabilem dici debet in veritate digniorēꝫ
formā eſſe ſenſibilem ꝗ̄ vegetabilem: ſed non ordinā
tur penes agere ⁊ pati: quia pati ſenſibilis non eſt ita
ꝙ patiatur a vegetabili anima: ſed potius econuerſo:
vnde cū alteri⁹ rōnis ſit iſtud pati ⁊ illud agere penes
hoc nō ordinant̃ ſm nāe grad⁹ vegetabilis ⁊ ſenſibi/
lis: ſed poti⁹ penes hoc ꝙ vbicūqꝫ ē vegetatiuū in ſen

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ſitiuo ꝙ vegetatiuū eſt ſicut inſtrumentū ⁊ ſenſitiuū ſi
cut principalis motor ⁊ formator: ⁊ h pȝ qꝛ nutritiua
in aīalibꝰ cōuertit cibū in carnē q̄ mediū eſt in tactu q̄
eſt aīe ſenſibilis ⁊ generatiua format organa ad ſenſꝰ
apta potiꝰ ꝙ vegetabili deputata. Qđ āt dicūt inferiꝰ
⁊ mālē nō debere agere in ſuperiꝰ ⁊ formale friuolū ē
qꝛ ſenſibilia nō agūt in aīaȝ: ſed potiꝰ in organa corpo
rū: ⁊ in illa pñt agere: organa āt ſunt aīata ⁊ ita ꝓuenit
motꝰ ſenſibiliū vſqȝ ad aīaȝ. Qđ āt dicūt ꝺ iudicio ſen
ſuū dicendū ꝙ nulla eſt adeo paſſiua quin ꝑ formā ſui
actiui exiſtentē in ipſa poſſit agere: ⁊ ſic eſt de ſenſu q̄
efficit in actu ꝑ formā ſenſibilis in ipſo exiſtentē: ⁊ iō
tunc agere pōt ſicut ſciēs pōt cōſiderare. Qđ āt indu
cunt vltimo eſt oīno ſtultū: qꝛ talis actio non eſt oculi
inꝙ̄tū eſt ſenſus in ipſo: ſed potiꝰ ꝓut eſt pars corpo
ris euaporātis: vapor eñi reſolutꝰ ab oculo eſt ille qui
inficit ⁊ nō viſus q̄ eſt in oculo: ſed tñ vapor ille eo ꝙ
ſubtilis eſt ⁊ acutꝰ magis penetrat in corpa clara ſicut
in ſpecula ⁊ oculos qui ſunt quaſi ſpecula animata ꝙ̄
penetrat in alia corpora: ⁊ h eſt cā etiā q̄re oculi citius
ꝙ̄ alia mēbra ledūt in taliū aſpectu.

Cap. ſecūdū de diſtinctionibꝰ potētie paſſiue in ap
prehendendo.

b Is igit ⁊ ſic habitis ꝙ ſentire eſt ꝺm poten
tiā paſſiuā diuidenduȝ eſt de potentia ⁊ actu
qñ vtrūqȝ dicit dupl'r: nūc eñi ſimpl'r ⁊ vni
Tex. ⁊ cō.55. uerſaliter volumꝰ aliqđ dicere de ipſis qꝛ certificatiue
de eis dicere eſt primi phi: dicimꝰ igit ꝙ potentia dicit
duobꝰ modis hoc eſt diſpoſita ⁊ indiſpoſita pfectōne
prima: dicimꝰ eñi aliqñ hoīeȝ ſcientē in potentia: qꝛ cū
eſt indiſpoſitꝰ ⁊ nihil hȝ niſi nāam ad ſciam ordinatā: ſi
cut ideo qꝛ hō eſt aīal diſciplinabile: dicimꝰ hoīem po
tentia ſcientē: ⁊ h potentia q̄ eſt añ pfectōnē primā ſi
ue añ habitū hȝ gradꝰ duos: pōt eñi eſſe remota ⁊ ꝓ
pinqua: remota q̄dē ſicut dicimꝰ puerꝝ potentia ſciētē
ꝓpinqua ſicut dicimꝰ potentia ſcientē eū q̄ iā nouit in
ſtrumenta ⁊ principia quibꝰ accipit ſciētia q̄ diſcens a
doctore nō accipit ſicut ꝙ de quolibet ꝯtingit affirma
ri vel negari ⁊ de nullo ſil': ⁊ ꝙ oē totū maiꝰ ſua pte ē
⁊ ꝙ vni ⁊ eidē eq̄lia inter ſe ſunt equalia ⁊ hmōi: qbꝰ
ſcitis nō ꝓpter hoc ſcit ars: ſed eis ignoratis non pōt
ars ſciri: ⁊ in practicis q̄dē eſt idē: ſicut dicimꝰ infantē
potentia eſſe ſcriptorē: ⁊ dicimꝰ potentia eſſe ſcripto
rē eū q̄ nouit pennā ⁊ calamariū ⁊ tēperaturā incau
ſtri ⁊ hmōi alia ſcripture inſtrumēta: alio mō dicimus
potētia ſcientē eū q̄ iā hȝ habitū ſcie: q̄ habitꝰ ſcie vel
potentie ſil'is eſt ⁊ ſomno in eo ꝙ nō agit ſicut dicimꝰ
ſcientē ⁊ nō cōſiderantē eſſe potētia ſciētē: ⁊ h eſt qui
potētiā hȝ cōpletā ꝑ actū primū q̄ ſomno ſil'is eſt: ſed
nō eſt idē modꝰ quo vtrīqȝ iſtoꝝ eſt poſſibilis ſiue in
potētia exñs: ille eñi invtroqȝ gradu potētie dicit po
tētia ſciens grāmaticā vel aliā ſciaȝ ꝺm potētiā mālē ȝ
adhuc ipfectā: q̄ tñ ꝺm genꝰ eſt primū ſubm ſcie vel
alteriꝰ habitꝰ ad quē ordinata eſt potētia: ille āt q̄ ha
bet potētiā potētie pfectōnē ad modū ſomni: dicitur
ſic potēs qꝛ pōt agere ꝺm habitū qñ voluerit: habitus
eñi eſt quo qs agit aliqđ qñ voluerit ſi nihil eū exteriꝰ
⁊ ꝑ accñs ꝓhibeat. Sil'r āt ⁊ actꝰ dupl'r dicit ꝺm actū
primū ⁊ ꝺm actū ſecūdū vt diximꝰ ſuperius: ⁊ iō hñs
habitū dicit actu ſciens. Iā aūt cōſiderās cū actu
ſit q̄ eſt ꝑ modū vigilie ꝓprie ꝺm actū ſciens vocatur
Tex. ⁊ cō.56 Di aūt vtiqȝ q̄ primo mō ſciētes ſunt ambo ꝺm poten
tiā ſciētes vocant: ſed differēter qñ nō hñs habitū hȝ
potētiā ſciendi mālē ⁊ ipfectā nō dicit ſciens niſi qñ
per doctrinā eſt alteratꝰ ⁊ mlt'otiēs eſt mutatꝰ ex ꝯrio
in habitū ſcie: oȝ eñi multotiēs diſcētē mutari nō ex
ignorātia in diſpoſitionē: modo ex diſpoſitōe in diſpo
ſitionē añꝙ̄ ſit in habitu cōpleto: diximꝰ eñi ꝙ poten
tia mālis hȝ gradꝰ: q̄ licȝ in genere ſunt duo tñ in nūe
ro multi ſunt. Qđ āt dicimꝰ ꝙ talis ex cōtrario venit
in habitū: iō dicimꝰ ꝙ licȝ diſpoſitio ꝺm id qđ eſt non
ſit ꝯria habitui: tñ ꝑ modū eſt ꝯria: qꝛ facile eſt mobi
lis cū habitꝰ ſit q̄litas ſtans ⁊ cōpleta ⁊ imobilis: igno
rātia etiā largo mō eſt ꝯria habitui: aliꝰ āt q̄ iā hȝ ha
bitū ⁊ ſic nō dicit potētia ſciens: ſȝ potiꝰ eo ꝙ ſimilis
dormiēti ⁊ nō agenti: h eñi hȝ habitū faciēdi vel ſciē
di grāmaticā vel aliud: ſed nō operat in agēdo ꝺm il
lū modū actionis q̄ dicit ex habitu. Et iō etiā talis
mutatio ex habitu in opationē nō eſt aliqđ pati vł re Tex. ⁊ cō.57.
cipere: ſed mutatio illa q̄ eſt ex ꝯrio eſt ꝺm paſſionē ⁊
corruptionē ꝯrij habitꝰ ſiue diſpoſitionis ꝺm ꝙ i vna
quaqȝ alteratōe multe ſunt corruptōes ꝯrij illiꝰ quod
abijcit: qꝛ ſicut diximꝰ in. vij. phicoꝝ: motꝰ alterationis
eſt generatio forme poſt formā ꝙ̄tū ad formam ꝯrij q̄
abijcit ꝑ motū. Sȝ hñs iā habitū nō corrūpit ꝺm ali
quid ꝙ in ipſo ſit qñ venit ad opationē: ſed potiꝰ venit
ad id qđ eſt ſaluās habitū: qꝛ habitꝰ ꝑ opatōes ſaluāt
opatio eñi eſt ſil'is tali potētie habituali eo mō q̄ ſe hȝ
talis hītualis potētia ad actū: hñs eñi ſciaȝ ⁊ ꝺm ſciaȝ
illā ſic ſpeculās ⁊ operās: aut in veritate nō ē alterari
aut ſi alteratio dicit dicet alteꝝ genꝰ eſſe alterationis
in eo ꝙ nihil ī eo abijcit vel generat: ſȝ potiꝰ hītꝰ q̄ iaȝ
ineſt cōfirmat ⁊ ſaluat: eo ꝙ ſpeculatio nihil aliud eſt
niſi habitꝰ q̄ inducit in ſeipſuȝ: h eſt in ea quoꝝ ſpēs iā
inſunt: ⁊ ex his venit in actū q̄ eſt opatio: ſicut eſt vi
dere in exēplo architecti: q̄ hȝ habitū edificādi ⁊ con
ducit habitū in ſeipſuȝ: h eſt cōuertēdo ſe ad ea q̄ ſunt
in habitu: vt fundamētū ⁊ lapides ⁊ ligna: ⁊ ordinat
ea ⁊ ipetū facit ad opꝰ: tūc nihil noui acq̄rit: ſed idem
habitꝰ cōfirmat: cum igit alteratio ſit alicuiꝰ noue for
me inductio iſte non eſt alteratꝰ vel aliud genꝰ ſit alte
rationis q̄ alterari dicit quocūqȝ mō nūc al'r ſe hñs ꝙ̄
priꝰ. Unde nō bñ ſe hȝ dicere ſapientē cū ꝺm ope Tex. ⁊ cō.58.
rationē ſapiat alterari: ſicut nec edificatorē bñ dicimꝰ
alterari: qñ ꝺm actū edificat in actū eñi ſe ducēs q̄ ope
rationē facit ex habitu elicitā nō eſt iuſtū ꝙ h dicatur
doctrina ſiue doctrinatio h ē doctrine acceptio: ſȝ oȝ
ꝙ habeat aliā denoīationē: ſed potiꝰ qñ ſit mutatio ex
eo qđ eſt potētia māli ſciēs ⁊ eſt ſciam accipiēs a didaſ
calo ſiue doctore q̄ actu hȝ eā h eſt pati ⁊ alterari: oȝ
igit ꝙ iſti duo aut nō dicunt alterari ambo ſimpl'r: aut
ſi ambo alterari dicunt: tūc oȝ ꝙ nō ſit vnꝰ modꝰ alte
rationis invtroqȝ: ſed vnꝰ alterat in priuatiuas diſpoſi
tiōes ⁊ in habitū ex ignorātia ſicut diximꝰ ⁊ alteratur
qꝛ nō vno mō ſe hȝ cōſiderās ⁊ nō cōſiderās ꝺm ha
bitū quē hȝ abſqȝ eo ꝙ aliqđ noui generet in ipſo: vł
aliqđ eoꝝ q̄ inſunt abijciat. Scias tñ ꝙ oīa iſta q̄ di
cta ſunt de alteratōe h dicta ſunt large accipiēdo alte
rationē: qm in. vij. phicoꝝ ꝓbauimꝰ ꝺm habitū ⁊ diſ
poſitionē nō eſſe alterationē aliquā: nec aīam ꝺm intel
lectū moueri poſſe: ſed ea q̄ h dicta ſunt exēpli grā di
cta ſunt: ⁊ adhuc ſufficit quidā modꝰ alterationis: licȝ
nō vere ſit alteratio: nō eñi fit alteratio phīca: niſi ꝺm
illā ſpēm q̄litatis q̄ dicit paſſio vel paſſibilis q̄litas: ⁊
ideo quecūqȝ in. vij. phicoꝝ ſubtiliter diſputata ſunt
his que dicta ſunt non cōtrariantur.

Cap'm. iij. de aptatōe dicte diſtinctionis potentie
ad potentiam ſenſitiuam.

Uolentes

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Tex. ⁊ cõ. 59. Volentes aũt adaptare ea q̃ dicta sunt ad potẽtiã sensitiuã dicendũ ꝙ mutatio potẽtie sensitiue ad primã ꝑfectionẽ ipsius est a generãte potẽtiarũ enĩ apprehẽsiuarũ q̃dã cõplent primã ꝑfectione a nã vel nã: ⁊ q̃dã p experimentũ ⁊ studiũ: a nã q̃dẽ sicut potẽtia sensitiua ad sentire: p experimentũ aũt ⁊ temp⁹ sicut intellectiua: ab ipsa enĩ gñatione gñãte ⁊ dãte formã sensitiuã dat̃ etiã act⁹ prim⁹ sensus q̃ sensus sentire põt: qñ voluerit qñ nihil est extra ꝓhibẽs: dico aũt extra ꝓhibẽs nihil qꝫ mediũ aliq̃ dispõ ipedire põt sensuꝫ ⁊ absentia sensibilis: sicut ⁊ scie habens habitũ: cõsiderare poterit qñ voluerit qñ nihil est extra ꝓhibens: cũ igit̃ generatũ est cõplete sentiens: tũc iã habet habitũ ꝑficientẽ sensuꝫ prima ꝑfectiõe: q̃ est sicut scia q̃ est prim⁹ act⁹ in intellectu: sentire aũt hꝫ actũ q̃ est secũda ꝑfectio qd est qñ recipit̃ spẽs sensibilis in sensu est sicut cõsiderare se hꝫ ad sciaꝫ: sed in h est differẽtia: qꝫ actiua ⁊ motiua ad opationẽ sensus sunt extra: sic visibile ⁊ audibile: eo ꝙ spẽs sensibiliũ nõ mouẽt sine pñtia mãe: ⁊ qꝫ mãe pñtiã necesse ẽ esse extra iõ sensibilia mouẽtia sensuꝫ ad sentire hꝫ actũ necesse

Tex. ⁊ cõ. 60. est eẽ extra in oib⁹ sensibilib⁹. Hui⁹ aũt cã est: qꝫ sicut iam tetigim⁹ singulariũ ħm actũ est sensus: h ẽ sensus ħm actũ ħm quẽ est sentire est singulariũ: q̃ singularia sunt p mãm indiuiduata: sine cui⁹ pñtia forma sensibilis nullo mõ apprehẽdit̃. Scia aũt est eoꝝ que actu vlia sunt ⁊ hec sunt abstracta nõ solũ a mãe pñtia: sed ab omnib⁹ q̃ accidũt forme ħm ꝙ est in mã indiuiduata sicut est figura ⁊ vbi ⁊ qñ ⁊ cetera hmõi: hec autẽ vlia sic separata quodãmodo sunt in ipsa aia: qꝫ imagines sunt in aia: ⁊ ab ipsis abstrahit̃ vle qd mouet intellectũ possibilẽ: ⁊ iõ nõ simplr̃ sed quodãmõ sunt in aia: in fantasmate aũt vlia nõ sunt ħm actũ vlia sed potentia q̃ p abstractionẽ intellect⁹ fiũt vlia simplicia: ⁊ qꝫ vle in fantasmate est int⁹ in aia ⁊ nõ extra: nec exigit mãe pñtiã: ideo est in potestate aie intelligere cum velit. Sentire aũt nõ est in potestate ei⁹ cũ velit: qꝫ mouens sensuꝫ exigit mãe pñtiã que nõ est pñs in aia: ad sentire enĩ necessariũ est sensibile mouens sensum ħm

[Tex.] ⁊ [cõ. 5]8. mãe pñtiã: sicut aũt dixim⁹ de sensu qd exigit mãe presentiã: ita se hꝫ de scia sensibiliũ ħm ꝙ sensibilia sũt: cã enĩ ipsa sciendi ⁊ sentiendi est spẽs mouẽs sensum ħm materie presentiã: sicut causa intelligendi est vniuersale in fantasmatib⁹ mouens intellectũ: causa aũt ꝙ oportet esse sensibile extra est quia sensibilia sunt singularium q̃ sunt in mã: ⁊ hec sunt exteriora. Sꝫ qꝫ de his

Tex. ⁊ cõ. 61. q̃ ad intellectũ ꝑtinent h certificare nõ possum⁹ tẽpus fiet in quo accipiem⁹ principiũ loquendi de ipsis in sequẽtib⁹ hui⁹ libri. Nunc aũt tm̃ sit determinatũ ꝙ nõ simplr̃ siue vno modo dicit̃ id qd in potentia dicit̃ aliq̃d sed aliud q̃dẽ dicit̃ potẽtia mãli ⁊ iperfectũ: sicut dicim⁹ pueꝝ posse militare: aliud aũt sicut dicim⁹ posse militare eũ q̃ hꝫ etatẽ ⁊ hꝫ habitũ militie: non militat aũt in opere: ⁊ sic simil'r dicit̃ duplr̃ sensitiuũ sicut diximus: sicut si dicam⁹ iꝑfectũ ħm organa sensus posse

Tex. ⁊ cõ. 62. sentire: ⁊ sic dicim⁹ posse sentire ꝑfectũ ħm organa sensus. Et qꝫ hoꝝ sic in potẽtia existũ differẽtia vsualiter nõ est noiata: ideo oportuit nos determinare: qꝫ sic differũt ⁊ quõ differũt ne potẽtia actiua semp ꝑfecta esse credat̃: ⁊ qꝫ noia ꝓpria nõ habem⁹: vti nos oꝫ nomĩe alterationis ⁊ passionis in istis tãq̃ ꝓprijs nominib⁹ cũ tñ nõ nisi extenso noĩe eis cõueniat: sicut supra dixim⁹ sensitiuũ potẽtia est aial sensibile vt sensibile in actu sit: ⁊ nõ tñ ipsuꝫ sensibile: qꝫ forma sensibilis extra ꝓut est in ipso sensibili nõ recipit̃ in sensu: sed intẽtio ei⁹: ⁊ si reciperet̃ in sensu ħm esse qd hꝫ in re: tũc haberet duo eẽ: ⁊ oporteret dicere ꝙ ocul⁹ aliqñ esset alb⁹ aliquãdo niger aliqñ alteri⁹ coloris qd nõ est verũ. Est igit̃ id qd est in sensu nec sensibile qꝫ est intẽtio sensibilis: ⁊ nõ est ipsuꝫ sensibile: qꝫ nõ cõfert illud eẽ sensui qd cõfert rei q̃ extra sentit̃. Sed forte obijciet aliq̃s ꝙ cũ sensatoꝝ spẽs nõ moueãt sensuꝫ ħm eẽ materiale qd hñt in sensibili re extra: sed poti⁹ ħm ꝙ ẽ intẽtio spũalis in sensu accepta: oꝫ ꝙ habeant motoreꝫ vnũ q̃ in oib⁹ cã est esse illi⁹ spũalis sicut etiã intellectiua hñt motorẽ vnũ: q̃ in omnib⁹ causat formã simplicis intelligibilis: nec cõueniẽter dici põt: ꝙ esse spũale habeat intẽtões sensibilis ex hoc ꝙ recipiunt in subiecto spũali: quia magis est rõnabile causaꝫ diuersitatis esse spiritualis ⁊ materialis ipsorum sensibilium esse ex diuersitate motoris q̃ ex diuersitate subiecti: quia subim nõ diuersificat mouẽtia: sed poti⁹ ecõuerso: intẽtiones aũt spũales sensibiliũ sunt mouẽtes: hec aũt dubitatio magna indiget cõsideratõe: ⁊ in sequẽti capitulo ħm facultatẽ nostrã determinabit̃.

Cap. iiij. ⁊ est digressio declarãs grad⁹ ⁊ abstractionis ⁊ modum.

Necq̃ nos loq̄mur d̃ sensibilib⁹ singulariter: oꝫ nos loqui de sensibili generaliter: qꝫ sicut dixim⁹ obiecta priora sunt actib⁹: ⁊ act⁹ potentijs ħm rõnẽ: qꝫ de cõmunib⁹ etiã quo ad nos prior est speculatio in phisicis: eo ꝙ in illis cõia cõfusa sunt in singularib⁹: ⁊ priora quo ad nos debem⁹ pri⁹ loqui de sensibili in coĩ. Sed ad faciliorẽ intellectuꝫ eoꝝ q̃ dicturi sum⁹ faciem⁹ caplm breue de mõ apprehensionis potẽtiaꝝ apprehẽsiuaꝝ diuꝫ: hoc enim ꝓutile erit ad omniũ sequẽtiũ noticiã faciliorẽ. Dicim⁹ igit̃ ꝙ oẽ apprehẽdere est accipe formã apprehẽsi: nõ ħm eẽ qd hꝫ in eo qd apprehẽdit̃: sed ħm ꝙ est intẽtio ipsius ⁊ spẽs sub q̃ aliqua sensibilis vel intelligibilis noticia apꝑhẽsi habet̃: hec aũt apprehẽsio vt vlr̃ loquẽdo q̃tuor hꝫ grad⁹: quaꝝ prim⁹ ⁊ infim⁹ ẽ ꝙ abstrahit̃ ⁊ sepat̃ forma a mã: sed nõ ab ei⁹ pñtia nec ab ei⁹ appẽditijs: ⁊ h facit vis apprehẽsiua de foris q̃ est sensus. Secũd⁹ aũt grad⁹ est ꝙ sepet̃ a mã ⁊ a pñtia mãe: sed nõ ab appenditijs mãe siue cõditionib⁹ mãe: ⁊ hãc apprehẽsioneꝫ facit imaginatiua potẽtia q̃ etiã singularib⁹ nõ presentibus retinet formas sensibiliũ: sꝫ nõ denudat eas a materie appẽditijs: dico appẽdicias mãe conditões ⁊ ꝓprietates quas hꝫ subm forme qd est in tali vl' tali mã verbigrã talis mẽbroꝝ sit⁹: vel talis color faciei: vel talis etas: vel talis figura capitis: vel talis loc⁹ generationis: hec enĩ sunt quedã indiuiduãtia forma q̃ sic sunt in vno indiuiduo vni⁹ spẽi ꝙ nõ sunt in alio: ⁊ hac apprehẽsione sepe nõ pñtẽ imaginamur crispũ: ⁊ albũ ⁊ senẽ vel iuuenẽ: ⁊ cũ longis digitis vel breuibus quoꝝ nullũ accidit ei inq̃tũ est hõ: hec igit̃ est secũda apprehẽsio. Terti⁹ aũt grad⁹ apprehẽsionis est quo accipim⁹ nõ tm̃ sensibilia sed quasdã intẽtões q̃ nõ imprimunt sensib⁹: sed tñ sine sensib⁹ nũq̃ nobis inotescũt: sic est eẽ socialẽ ⁊ amicũ ⁊ delectabilẽ in cõuictu: ⁊ affabilẽ ⁊ his cõtraria que q̃dẽ cũ sensib⁹ accepimus: ⁊ tñ eoꝝ nullũ sensib⁹ imprimit̃: ⁊ tale est ꝙ accepimus hunc esse filiũ leonis: ⁊ esse agnũ vel hoiem: alium aũt esse lupũ vel leonẽ ħm ꝙ substãtiales forme mediantib⁹ sensibus: ⁊ nõ sepate ab ipsis apprehẽdunt̃: ⁊ iste gradus ꝓpinquus est cognitioni: ⁊ nũq̃ est sine estimatione ⁊ collatõe. Quartus aũt ⁊ vltim⁹ gradus est qui apprehẽdit reꝝ quidditates denudatas ab oib⁹ appẽdicijs materie: nec accipit ipsas cũ sensibiliũ intentio/

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niſbus ſed potius ſimplices ⁊ ſeparatas ab eis: ⁊ iſta apprehēſio ſoliꝰ eſt intellectus: ſicut eſt intellectꝰ hoīs per hoc ꝙ cōuenit omni homini: vel intellectiue ſubſtātie: vt vniuerſaliter dicat̄ intellectꝰ quidditatis vniuerſalis oīs rei ſm ꝙ eſt quidditas ipſiꝰ: ⁊ non ꝑ hoc ꝙ cōuenit iſti ⁊ nō alij ꝓpriū eſt ⁊ ſingulare: ⁊ eſt aliquid de mālibus ⁊ indiuiduantibꝰ. Quecūq; aūt ſunt coīa ⁊ ita vni ſicut alij: ⁊ eodē modo cōuenientia abſq; dubio ſunt ip̄a vl'ia que ſolꝰ accipit intellectꝰ: ſm autē hos gradꝰ abſtractōis ſiue ſeparationis diſtinguentur inferiꝰ vires apprehēſiue. Adhuc āt notādū eſt ꝙ differūt forma rei ⁊ intētio rei: forma eni eſt ꝓprie q̄ informādo dat eē actu māc ⁊ cōpoſito ex mā ⁊ forma. Intētio aūt vocat̄ id ꝑ qd̄ ſignificat̄ res indiuidualiter ſiue vl'r ſm diuerſos gradꝰ abſtractionis: ⁊ hec nō dat eſſe alicui: nec ſenſui qn̄ eſt in ipo: nec etiā intellectui qn̄ eſt in ipſo: ſed ſignū facit de re ⁊ noticiā: ⁊ iō intētio nō eſt pars rei ſicut forma: ſed potiꝰ eſt ſpēs totius noticie rei: ⁊ ideo intētio q2 abſtrahit̄ de tota re: ſignificatio totiꝰ de re ꝑdicat̄: intētio eni colorati q̄ eſt in oculo totā rē ſignificat vel notificat: ſicut ⁊ intētio que eſt in imagine particulari nō ꝑñte. ⁊ hoc eſt quod dicit egregie Ariſto. in ſecūdo libro ſuo de aīa ꝙ ſenſus ſunt particulariū: ⁊ nō dicit ꝙ forme alicuius tm̄ ſed totius particularis: ſicut ⁊ intellectꝰ eſt vniuerſaliū ꝙ nō eſt noticia ⁊ ſpēs partis ſed totiꝰ: ⁊ ideo noticiā facit de toto. Nō eni ꝑ viſuȝ accipit noticia coloris tm̄ ſed colorati: ⁊ ſpēs eiꝰ in viſu ſpēs eſt colorati: ſȝ ꝙ coloratū ē: ⁊ iudiciū fit de colorato ſm ꝙ coloratū eſt: ⁊ ſic de alijs intētiōibꝰ in quocūq; gradu abſtractōnis accipiat̄. Silr aūt eſt quādo dicit ꝙ abſtractio fit a mā: intelligit̄ ꝙ eſt quodā particulare quod particularitatē hȝ a mā: hoc eniȝ eſt primū ſubiectū forme ⁊ per ipſuȝ ſubſtat particulare ⁊ nature coi q̄ abſtrahit vniuerſaliter ab intellectu ⁊ indiuiduantibus formis: quaꝝ intētiōes ab alijs gradibꝰ abſtrahunt̄ apprehenſionis. Sicut aūt in principio phicoꝝ dictū eſt cōmunis nā aliqn̄ accipit̄ vt cōfuſa in ꝑticularibꝰ ⁊ non ſeparata ab eis: ⁊ tūc ſciā talis eſt ſingulariū: ⁊ exigit ſingulare ſicut ⁊ ſenſus: ſic in ꝑhabito caplo diximus

Cap. v. de ſenſatis in coī que ſunt per ſe ⁊ ꝓprie ⁊ ſm ſe: ⁊ cōe ⁊ per accidens.

Tex t co. 63.

h Is igit̄ ꝑlibatis dicēdū eſt de obiectis vniuſcuiuſq; ſenſus primo in cōmuni q2 de cōmunibꝰ ꝓprie eſt ſpeculatio: dicit̄ aūt in coī ſenſibile tripliciter: duo quidē dicimꝰ ꝑ ſe ſentiri: vnū aūt ſm accidens: qn̄ aūt dicimꝰ ꝑ ſe ſentiri aliqd̄ ſenſibile: volumꝰ intelligere ꝑ ſe quādo ſubiectū eſt cauſa predicati: hoc eſt ꝙ per ꝓpriā nām ⁊ eſſentiā cā eſt immutatōis ſenſus eo ꝙ ipſuȝ eſt qd̄ hȝ inferre paſſionē ſenſui: diximus eni ꝙ ſenſus generaliter eſt potētia paſſiua: ⁊ ſentire generaliter pati: diximꝰ eni ſepe in libris nālibus prehabitis: ꝙ nō quodcūq; agens infert paſſionē cuilibet patiēti: ſed oȝ eſſe cōmunicationē nature inter ꝓpriū agens ⁊ ꝓpriū patiens: ⁊ tunc dicemꝰ ꝙ illud eſt eſſentiale ſenſibile qd̄ ſuā ꝓpriā eſſentiā vel intentionē eſſentie deprehēdet in ſenſus organo: hec āt ſunt duo: cū eni oēs forme ſenſibiles ſint etiā forme ſitu ales ⁊ que hñt quātitatē ꝑ accidens: ſtatim ipendit ꝙ color in oculo nō recipit ſine quātitate ⁊ his q̄ ſunt quātitati ānexa eēntialiter: ⁊ ideo ſenſatū ꝑ ſe diuiditur in duo: quoꝝ vnū quidē ꝓpriū eſt qd̄ ſic conuenit vni ſenſui qd̄ nō ꝯuenit alij: ſicut coloratū inquātū coloratū in nullū agit ſenſū niſi in viſuȝ: ſonꝰ āt in auditū ⁊ nō in aliū ſenſum: aliud aūt eſt ſenſatū qd̄ ideo ꝑ ſe ſentiri dicit̄: q2 ſua intentio in ſenſu imprimit̄ ꝯiūcta ſenſibili ꝓprio: ⁊ hoc eſt ꝓpriū ⁊ ꝓximū ſubm ſenſate ſpeciei qd̄ eſt magnitudo in qua vt in ſubo proprio eſt oīs q̄litas ſenſibilis. Et ꝓpriū q̄dē ſubm ſenſibile duo hȝ in ſe que faciūt ipſuȝ ꝓpriū: vnū q̄dē dictū eſt ꝙ. ſ. nō cōuenit ipſum altero ſenſu ſentiri: niſi illo cuius eſt ꝓpriū actiuū inferens ei paſſionē: ⁊ cū nō agat in ſenſum niſi intentionē ꝓprie forme: ſequit̄ ꝙ ſenſum non cōuenit errare circa ꝓpriū ſenſatū: dicit̄ aūt ſenſatum ꝓpriū duobꝰ modis: vno q̄dē mō ſm ꝙ eſt in re ſenſata in qua eſt ſm eē māle: alio aūt modo ſm ꝙ eſt receptū in organo ſenſus: ſcōm eniȝ ꝙ eſt in re nō ſꝑ iudicatur de ipſa: q2 etiā ꝑ hoc eſſe nō hȝ agere in ſenſum: ſicut nos inferiꝰ oſtēdemus: ſȝ ponamꝰ per eē qd̄ hȝ in abſtractiōe ſm qd̄ eſſe primū eſt in medio: ⁊ poſtea in ſenſus organo: ⁊ multe variationes pñt fieri circa eſſe ſuū qd̄ hȝ in abſtractione tam in medio q̄ȝ in organo: qm̄ ſi ꝯtingat aerē qui eſt medium in viſu eē humiduȝ multū forte videbit̄ albū eē ꝑfuſuȝ rubore vel croceitate: ⁊ ſi forte pupilla ſit infirma ex humore in oculuȝ defluēte alterabit eē coloris qd̄ hȝ in abſtractione: ſicut diximꝰ in tertio methauroꝝ in tractatu de iride: ⁊ hec nō ſūt error ſenſus in ſenſibili ꝓprio: qm̄ ſenſibile ꝓpriū reuera tale eē hȝ in abſtractiōe: lȝ nō hēat tale eē in ſubo in quo eſt ſm eē māle qd̄ habet in mā: patet igit̄ ſenſum circa ſenſibilia ꝓpria nō errare: ſic enim eſt viſus coloris ⁊ auditꝰ ſoni: ⁊ guſtꝰ ſaporis q̄ humor a grecis vocat̄ eo ꝙ in humido ſꝑ ſentit̄: tactꝰ autē plures hȝ differētias q̄ nō ad vnū ꝓprie rōnis genꝰ reducunt̄: tñ in vnaquaq; iudicat de illis ⁊ non decipit̄. In cōpoſitiōe tñ ſenſibiliū magna frequēter eſt deceptio: ſicut q̄dē eſt qd̄ eſt coloratū vt crocū ſit mel: aut colera citrina: aut vbi eſt coloratū: aut q̄d eſt qd̄ ſonat aut vbi ſonat: ⁊ ſic de alijs ⁊ huius cā vt infra dicemꝰ eſt: q2 ſenſus ꝓprius nō habet cōponere: ſȝ aliq̄ ſuperior potentia: ⁊ illius eſt error: hec igitur ſūt ſenſata propria.

Cōmunia aūt ſicut diximꝰ quoꝝ eſſentie vel eſſe ſm intētiones ſuas vere ſenſibꝰ imprimunt̄: ⁊ ille ſunt ſicut magnitudo in qua ſūt ſenſibilia ⁊ cū magnitudo ſit terminꝰ nālis corpis ⁊ terminata q̄ȝtitas ſit figura: oȝ etiā figurā eē ſenſatū cōmune: trigonū eniȝ vel q̄dratū eſt qd̄ imprimit̄ in oculo in vidēdo ⁊ tactui in tāgēdo: q2 aūt numeꝝ cognoſcimꝰ diuiſiōe ꝯtinui: ⁊ cōtinui eſt eēntialr diuidi: iō oȝ numeꝝ etiā eē ſenſatum cōe: magnitudo aūt nō diuidit̄ ſolū ꝑ eſſentiā: ſȝ etiaȝ per motū eo ꝙ motꝰ nō hȝ an̄ ⁊ poſt niſi ꝑ ante ⁊ poſt in ꝑtibꝰ magnitudinis: ⁊ iō oȝ etiā motū eē ſenſatū cōmune. Et q2 oppoſita ſūt eiuſdē potētie: iō etiā eſt ſenſatū cōmune: ⁊ ſic igit̄ ſūt q̄nq; cōmunia motꝰ q̄es numerꝰ figura ⁊ magnitudo: nec dicunt̄ iſta cōmunia eo ꝙ quodlibet eoꝝ equalr ab omni ſenſu ꝑcipiat̄: ſȝ q2 quodlibet iſtoꝝ ꝓbat̄ ꝑcipi pluribꝰ ſenſibꝰ ⁊ non vno ſolo ſenſu: qm̄ in vitate motꝰ ⁊ q̄es ⁊ numerꝰ oibꝰ ſenſibꝰ ꝑcipiunt̄: ſȝ q̄ȝtitas ⁊ figura tactu ⁊ viſu. Iſta autē ſenſata cōmunia dicunt̄ ꝑ ſe ſenſata ſm ꝙ ꝑ ſe opponitur ad id qd̄ eſt ꝑ accidēs: ⁊ nō ſic ſm ꝙ ꝑ ſe opponit̄ ei qd̄ eſt nō primo. Impoſſibile enim eſt ꝙ idē paſſiuū numero hēat actiua diuerſa ſm genus. Cōſtat autē ꝙ color ⁊ magnitudo diuerſa ſunt genere: ⁊ iō ſenſatuȝ ꝓpriū eſt qd̄ agit in ꝓprio ſenſu: ⁊ huiuſmodi ſenſatū magnitudinē hȝ ⁊ figurā ⁊c. ideo recipiunt etiam illa nō per accidēs: ſed ꝓprie eoꝝ intentiones imprimunt̄ in organo ſenſus. Tex t cō. 64. Sed ſm accidēs ſenſibile eſt qd̄ ꝓpriā eſſentiā in ſenſuȝ nō imprimit: nec primo: nec ſecundo: ſȝ cū ſenſibili ꝓprio ⁊ cōmuni accipit̄ ⁊ nō ſine extimatiōe

Tex t cō. 65.

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extimatione vel cogitatione: ſicut ſunt intētiones de q̄bus in tertio gradu abſtractionis dixim⁹: ſicut ꝙ hoc albū eſt diarij filius: vel hoc nigrū eſt amicus vel hō vel aīal: ſicut videt ouis ꝙ hoc piloſuz eſt lup⁹: ⁊ hoc piloſuz eſt canis: ⁊ vnū extimat amicū ⁊ alteꝝ inimicum: ſm aūt hāc doctrinā cognoſcit diſtinctio ſenſibilium que ſm quorūdā malā doctrinā valde eſt ⁊ manifeſta: ſed errores taliū trāſiuim⁹ breuitatis cā cui ſtudem⁹: in hoc enim qḋ tale eſt ꝙ ſm ſe nihil de intētione ſue eſſentie īprimit in ſenſum: ſm ſe ſentiri nihil poteſt: ſed ſentiri per accidēs: q2 albo accidit ꝙ ſit ei cōiunctū: ⁊ ideo organū ſenſus a tali ſenſibili nihil patitur oīno: q2 nā hoīs nō eſt ſenſibilis per ꝓpriā eſſentiam: ſed intelligibilis: ſm ſe aūt ſentiunt que intentiones proprias imprimunt in ſenſum: ⁊ hec ſunt ad que ipſa organa ſunt vel habent apta nata ex primis ſuis componentibus.

Capitulum ſextum ⁊ eſt digreſſio declarans vtruz ſit aliquod mouens vnum in ſenſibilibus: ⁊ eſt de duplici eē ſenſibilis quod fit in materia ⁊ in abſtractione.

n Unc aūt redeundū eſt ad queſtionē quā ſuperius reliquim⁹ vtrū exteriora ſenſibilia habeant vnū ⁊ eundē aliquē motorez qui agat in eis ꝙ efficiant intentiones ſenſibiles: ſicut intellecta habent vnū ⁊ eundē motorē qui eſt intellect⁹ agēs qui agit in eis intentionē intellectualē: hoc enim ꝯſideratione dignū eſt: ⁊ eſt q̄ſtio quā tangit auerrois: ⁊ dimittit inſolutā. Fuerūt aūt q̄dā modernoꝝ magne auctoritatis qui hec ꝯceſſerūt ꝓpter preinductā rationē aſſerentes ꝙ omne ſenſibile qḋ inuenit in oīb⁹ ſenſib⁹ eſt vnū in eo ꝙ eſt intētionale ⁊ ſpirituale ⁊ nō mālē: vnū aūt in multis participatū neceſſe eſt ab vno cauſari: hoc aūt caſu illud mouet ad aliud vel illud: oportet igit aliquē eſſe motorē qui mouet ad hoc eſſe in oīb⁹ ſenſib⁹. Adhuc aūt manifeſtū eſt formā ſenſibilez ſm eſſe mālē eſſe in re ſenſata extra animā: ⁊ rem: ⁊ ibi rē
c.2 4. afficit ſua q̄litate: ſm aūt hoc eſſe: nō eſt in medio: nec etiā in anima: q2 ſi color eſſet in aere ſicut in colorato oporteret ꝙ viderem⁹ aerē eſſe coloratū: ⁊ oculuz eē coloratū colore quē recipit: ⁊ huius cōtrariū videm⁹ ergo ſm aliud eſt in abſtractione ꝙ̄ in mā propria: aliquid igit ꝯfert ei eſſe illud: ⁊ illud erit mouēs ipſum: qm̄ in re nō eſt abſtractū ſenſibile niſi potētia: ⁊ id qḋ eſt in potētia nō educit ſeipſum ad actū: ſicut ante diximus de viſibili ſicut eſt de alijs ſenſibilib⁹: oportet igitur ipſum habere vnū aliq̄d mouens. Adhuc aūt fantaſmata ſunt maioris ſimplicitatis ꝙ̄ ſpēs ſenſibilis in mā: ⁊ tñ oportet fantaſmata habere mouēs ad hoc ꝙ efficiant in intellectu poſſibili: oportebit igit etiā ipſa ſenſibilia habere aliq̄d mouēs ad hoc ꝙ abſtracta efficiant in ſenſu. Iſte igit ⁊ ſimiles rōnes ſunt que induxerūt multos de noſtris doctorib⁹ ꝙ dixerūt vnū eſſe mouēs in oīb⁹ ſenſib⁹: ſ3 cū debuerūt ſpecificare quid eſt id diuerterūt duas in vias: q̄dam eniz dixerūt hoc eſſe lucē: ꝓpter q̄nq3 rōnes potiſſimas quaꝝ eſt vna: q2 cū mouēs in oīb⁹ ſenſib⁹ debeat eſſe vnū ⁊ idem: ⁊ videt lumē eē motiuū in ſenſu viſus: dicūt ipſuz oportere eē motiuū in omnib⁹ ſenſib⁹. Alia aūt ratio eſt: q2 dicūt lumē a luminoſo corpore piramidaliter ⁊ circulariter diffundi: circularē aūt multitudinē videt in oībus ſenſib⁹: q2 intētiones ſenſibiles circa rem ſenſataz ad equalē diſtantiā circulariter vbiq3 generant: ⁊ talē
tex.? .66 motum in inferiorib⁹ nō dicūt eē niſi luminis. Tertia aūt eſt: q2 vident ꝙ nulla q̄litas inferioꝝ corporꝝ agit vniuerſalr̄ ſed particulariter vnū ⁊ nō aliud: niſi forte per accidens: lumē aūt qḋ eſt forma celi qḋ eſt corpus vniuerſalr̄ oīa inferiora mouēs dicūt oportere eē cām vniuerſalis actionis in intētionib⁹ ſenſibilib⁹. Quarta aūt eſt: q2 videt lumē eē in mālib⁹ ⁊ ſpūalib⁹ vt formā ⁊ ideo dicūt ſuū eē propriū ꝙ ꝯferat forme materiali ꝙ fiat intētio ſpūalis. Quinta aūt eſt que ⁊ ꝑcipua eſt cui innitunt: q2 videt ſenſibiliū eē mālē: cauſari a q̄litatibus elemētoꝝ: ⁊ ideo nullā eē q̄litatē elemēti q̄ agat in ipſo intētionē ſpūalē: nec pōt dici ꝙ ſit a ſubo ī quo generat illa intētio. ſ. ꝙ ſit ſubm nō ſit aptū natū ipſam recipe niſi in eē ſpūali: q2 ſicut ſupra dixim⁹ diuerſitas ſubi poti⁹ eſt a diuerſitate agētis ⁊ forme ꝙ̄ ecōuerſo: oportet igit ꝙ ſit ab aliq̄ forma agēte corpis ſuperioris: ⁊ corpus celeſte nō agit in inferiora niſi ꝑ lumē: igitur lumē eſt qḋ in oīb⁹ ſenſibilib⁹ agit intētiones ſpūales.

Alij aūt antiq̄ores his dixerūt ꝙ virtus aīe eſt agens eas intētiones ſpūales: ⁊ iſti ſunt q̄ dixerūt potiſſimā virtutē ſenſus eē actiuā ⁊ non paſſiuā: quoꝝ rōnes in pte ſupra poſuim⁹: de hoc aūt qḋ h̄ dicūt q̄ttuor aſſignāt rōnes aliq̄d ꝓbabilitatis hn̄tes: ſm ꝙ in eoꝝ dictis pōt deprehēdi qua tāgit auicēna phs: ⁊ alpharabius ⁊ q̄dā alij: dixerūt eniz iſti nō eē intētionē niſi ei qḋ iudicat de intētionib⁹: h̄ aūt eē aīam: ⁊ ideo neceſſariū eē aliq̄d aīe eē qḋ ꝯferat forme ſenſibili eē intentionis: ⁊ ideo dixerūt aīaz habere ordinē ad oē id qḋ inſtrumētalr̄ obſequit ei: ⁊ cū mediū in ſenſu ſit ꝓpter ſenſuz: dicūt aīaz hēre virtutē agendi in mediū: ⁊ talr̄ fit ſm eos illud ꝙ virt⁹ ſenſibilis egredit ſpūalr̄ ⁊ ſupponit ſe ſenſibili ⁊ cōfert ei eē q̄ſi incorporeū ⁊ quaſi ſpūale quo in aīa effici poſſit. Scda vō ratio eoꝝ eſt ꝙ in oīb⁹ cōmunicātiā hn̄t agēs ⁊ patiēs: incorporeuz aūt patiēs cū corporeo agēte nullā oīno h3 cōmunicationē: ⁊ ideo cū aīa ſit ſenſibile ſuſcipiēs: dicūt ēt oportere ꝙ aliq̄ virtus aīe ſit ipſuz agēs. Tertiā inducunt rōnē dicētes aīaz eē magis actiuā ꝙ̄ aliquā formā corporeā: ⁊ cū forma corpis agat imprimēdo ſpēz ſuā in mā ſibi ꝯiūctā: multo forti⁹ erit veꝝ virtutes aīe ſenſibilis quaſdā eē actiuas: qua aliq̄d de ſpecie aīe influūt obiectis aīe: vt poſſint effici in ſenſib⁹: dātq3 ſilē huiuſmodi ꝙ virtutes vegetabilis aīe nunꝙ̄ adunūt de cibo corpi cui primo nō influxerunt aliq̄d de ſpē aīe per quā vniri poſſit corpi: nec eē min⁹ actiuā dicūt ſenſibilem ꝙ̄ vegetabilē: ſ3 multo magis. Quartā aūt ponūt rationē: q2 dicūt ſentire ⁊ iudicare de ſenſib⁹ eē operationē quādā vite: hec aūt opatio non pōt fieri ab aliq̄ forma corpali: ſ3 ab aīa ipſa. Cū igit ſenſibilia ſm eſſe intētionale ſint ſpecificātia illas opatiōes ⁊ formalia in ipſis ⁊ agētia: oꝫ ꝙ illud eē egerit in ipſis aliq̄d aīe que eſt principiū ⁊ cā vite. Nos aūt ſimplr̄ nālib⁹ inſiſtētes hec oīa falſa reputam⁹: ⁊ tā illud falſum dicim⁹ in quo ambe ſecte ꝯueniūt: ꝙ illud in quo differūt: dicimus eniz nullo mō fore neceſſariū vnā eē cāz multitudinis q̄ eſt in multis q̄ ſm vnā rationē nō eſt in eis: ſ3 ſm rōnes equiuocas: eē aūt intētionale ⁊ ſpūale nō vna rōne eſt in ſenſib⁹: q2 vnuz eſt multo ſpūali⁹ alio: q2 vnū afficit ⁊ mediū ⁊ organū ſm eē mālē agens in ipſuz: ſicut eſt in obiectis tact⁹: ⁊ ea q̄ habēt idem mediū ſicut viſibilia ⁊ audibilia ⁊ odorabilia nō habent illud mediū ſm vnā ⁊ eandē nām medij: ſ3 ſm diuerſas ſicut inferi⁹ oſtēdem⁹: ⁊ nō vni⁹ rōnis eſt eē qḋ habēt in ipſo medio: q2 ſpūalius eē eſt coloris in medio ꝙ̄ ſoni: ⁊ iteꝝ ſpūalius eē eſt ſoni in medio ꝙ̄ odoris: ⁊ ideo vētus nō aufert vel affert colores ſ3 ottundit auferēdo ſonos in pte ⁊ nō in toto: odores āt ⁊ affert ⁊ aufert in toto ſicut dicit auicēna: ⁊ vitas pro expta

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atteſtat̃: ꝓcedendū aūt eē videt̃ ꝙ aliqñ ⁊ in q̃buſdã ſenſib⁹ qui.ſ.ſunt per mediū extrinſecum ſenſibile ſm aliud eē eſt in re ſenſata: ⁊ ſm aliud in medio ⁊ in organo: ſʒ hoc eē in nullis plurib⁹ ſenſib⁹ eſt vni⁹ rõnis. Et ſi q̃rit̃ qd ꝯferat ei hoc eē: videt̃ mihi ſtulta q̃ſtio: qꝛ nos ſupi⁹ oſtẽdim⁹ oēm virtutē actiuā eē per ſe pfectā ad agendū ſine aliquo motiuo extrinſeco: ⁊ iõ dico ꝙ forma ſenſati per ſeipſaʒ generat ſe in medio ſenſus ſm eē ſenſibile cuius neceſſaria demõſtratio eſt ꝙ ab oib⁹ phis ⁊ ab ipſa veritate ꝯuincit̃ per ſe ſenſibile eē qđ in ſecūdo mõ dicẽdi per eſſentiā ſuā eſt cā ſui eē ſenſibilis: ⁊ ideo fruſtra q̃rit̃ qd ꝯferat ei illud: ſicut ſi q̃rit̃ qd cõferat luci lucere ſm actū: ⁊ qđ dicit̃ ꝙ id qđ eſt in potẽtia nõ educit̃ in actū niſi ab eo qđ eſt in actu nõ eſt dictū niſi de eo qđ eſt in potẽtia eſſe mãlis: ⁊ nõ de eo qđ eſt in potẽtia eē formalis ⁊ effectẽtis: eē eniʒ ſpūale generat̃ a re generãte tm̃ ſm formā de qua actione in hui⁹ capl'i ſequẽtib⁹ ꝓſequemur: ⁊ bene ꝯcedimus ꝙ nõ eſt ꝯgruū ꝙ dicat̃ eē a ſubō ſpūaliter: qꝛ eē intẽtionale qđ eſt in medio: eſt multo ſpūalius q̃ ipſe aer ſit vel q̃ ſit ipſuʒ celū. Hoc aūt qđ inducūt pro ſili de fantaſmatib⁹ mouẽtib⁹ intellectū oĩno diſſimile eſt: qꝛ q̃ eſt in fantaſmate nõ põt dare eſſe intellectuale eo ꝙ eſt multo ſimplicius q̃ ipſa: ⁊ ideo indiget motore ad hoc eē abÿciẽdū. Forma aūt corpalis per ſe agens nihil ſupra ſe ꝯfert qñ ꝯfert eē intẽtionale ſicut inferi⁹ oſtẽdem⁹. Opinio aūt q̃ dicit hoc eē lumē oĩno ridiculoſa eſt: qꝛ q̃ dicit lumen eē in tenebris indiget ſenſu: ⁊ tm̃ ſcimus multa ſenſibilia equaliter diffundi in tenebris ⁊ in lumine. In oib⁹ aūt ſuis rõnib⁹ hec opinio ſere ſillogizat ex puris affirmatiuis in ſcđa figura. Qđ aūt iſti dicūt ꝙ lumē moueat colorē: ⁊ ꝯferat ei eē ſpirituale oſtẽdem⁹ falſum eē inferi⁹ vbi de viſu loq̃mur: ibi eniʒ oñdem⁹ ꝙ color p ſe ē motiu⁹ viſus: ⁊ ꝙ lumē nõ exigit̃ ꝓpter colorē: ſed ꝓpter mediū: ⁊ ꝙ ſenſibile circulariter generat̃: dicendū ꝙ accidit ei per accidens eo ꝙ mediū recipiẽs ipſum circulariter circūſtat: qđ ſi nõ circulariter circūſtaret nõ diffunderet circulariter. Qđ aūt dicūt nullā formā inferiorē vl'r agere: falſum eſt oĩno: qꝛ oīs forma inferior vl'r ⁊ nõ particulariter agit ⁊ multiplicat ſeipſam: ſic forme ſenſibil'iuʒ ſe vl'r agūt: ⁊ nihil vnū ⁊ idē agit oēs. Ad hoc aūt qđ dicūt in mãlib⁹ eē aliqđ qđ ꝯfert forme eē intẽtionale: dicendum ꝙ forma que eſt in re aliqñ agit per q̃litates materie in qua eſt: ⁊ tunc agit mãliter. Aliqñ aūt agit per ſe ſolā: ⁊ tũc agit imãliter: qꝛ ⁊ ipſa eſt eſſentia imãlis per ſeipſam: ⁊ nõ indiget in iſta ſcđa actione niſi ſe ſola. In prima aūt indiget alia q̃ ſeipſa. Et ideo oĩno oppoſitū eius eſt: qđ ſupponit ratio illa ab illis inducta: qđ aūt vlteri⁹ inducūt eē ſpūale nulla elemẽtoꝝ qualitate cauſari veriſſimū eſt: ſed nos oſtẽdim⁹ vñ cauſat̃. Opinio aūt ſcđa multo ꝓbabilior: lʒ modernoꝝ pauci teneāt cā erat enim illa platonis ⁊ etiā auguſtini: ⁊ multoꝝ alioꝝ magnoꝝ viroꝝ: tm̃ ſine preiudicio aut ego nõ intelligo eos: aut ipſi falſuʒ dixerūt. Qđ enim dicūt virtutē ſenſibilē egredi ⁊ ſupponere ſe ſenſibus ꝓpter vniuerſalē ordinē quē hʒ ad ipſaʒ: intelligi non põt niſi ſicut egredit̃ virt⁹ a magnete ad ferrū: ⁊ in veritate ita dixerūt: ⁊ pro ſe induxit plato oculos faſcinationis vbi virtus egredit̃ ab vno faſcinãdo ipſum: ſed hoc falſum eſt: qꝛ virtus illa nõ egredit̃ niſi in ſuo vehiculo qđ eſt ſpũs: multotiens aūt ſpũs nõ poſſent extẽdi vſq; ad ſenſibile qđ multū diſtat aliqñ ⁊ precipue in viſu ⁊ odoratu quorūdā animaliū: ꝓterea etiaʒ ſicut dixit auicẽna ſpũs egreſſus a corpore diſſoluitur ſtatim ⁊ cõtinuat̃ aeri: diſſoluit̃ igit̃ etiā virtus ⁊ peribit. Quod aūt dicūt ꝙ cõmunicantiā habẽt ⁊ agẽs ⁊ patiẽs veꝝ qđē eſt: ſed nõ oporteret ꝙ habeāt cõmunicantiā: ita ꝙ ſint eiuſdē nature ⁊ eſſentie: ſʒ ꝙ habeant proportionē adinuicē ſicut ꝓpria mā ad ꝓpriā formā: ⁊ ꝓpriū agẽs ad ꝓpriū patiẽs: ⁊ ſic cõmunicantiā habent forma ſenſibilis agẽs ⁊ ſenſus patiẽs: in eo ꝙ ſicut ſenſus ſpūaliter patit̃: ita etiā forma ſenſibilis ſpiritualiter agit in ipſuʒ. Et ꝙ dicūt aiam ſenſibileʒ eſſe actiuā ſupra oſtẽdim⁹ eſſe falſum: nec oʒ aliquo modo illud fore veꝝ ꝙ lʒ agẽs honorabilius patiẽte ꝙ hoc agẽs ꝓpter hoc ſit honorabilius hoc patiẽte: ⁊ ꝙ dicūt de aīa vegetabili ſupius eſt determinatuʒ. Quod aūt dicūt ſentire eē opus vite: ⁊ in illo eē formalē ſpeciem ſenſibilem: dicendū ꝙ ſentire eſt opus vite ſm ꝙ egredit̃ ab aīa ⁊ nõ ſm ꝙ ſpecificat̃ a forma ſenſibili: nõ enim ſpecificat̃ ab ipſa forma ſenſibili in ſpeciē vite: ſʒ potius ad noticiā rei exterioris habendam. His habitis oʒ nos determinare q̃liter a ſenſibili fiat huiuſmodi actio: qꝛ aliter in incerto dimitterem⁹. Dicimus igit̃ ſequẽdo directe peripateticoꝝ ſniam qui dicunt cõmuniter ꝙ cū dicit̃ ſenſibile eſſe per ſe ſicut color ⁊ odor ⁊ ſonus huiuſmodi ꝙ h̄ eſt ſm ſecūdū modū dicẽdi per ſe in primo poſterioꝝ determinatum: ⁊ hoc eſt qñ ſubm̃ eſt cā p̃dicati: ſicut qñ dicit̃ hõ riſibilis vel diſciplinabilis: oʒ igit̃ ꝙ color ⁊ odor ⁊ ſonus ⁊ cetera ſenſibilia per ꝓprias oꝑationes aut eſſentias cā ſint ſenſibilitatis ⁊ ſenſus ſm actū facti: nõ ergo adhuc hñt motiuū aliqđ extrinſecū: dicim⁹ aūt aliud eē agẽs formā in mā: ⁊ aliud agẽs formas tm̃: agẽs eniʒ formā in mā in qua ipſa ligata cū mā hʒ eſſe mãle eſt agẽs qđ trãſmutat mãʒ ſicut calidū frigidū humidū ⁊ ſiccū: agẽs aūt formā tm̃ nõ eſt agẽs mãle: ſed ꝓpotius ipſa forma: ⁊ ſic agit ſe per hoc ꝙ ipſa eſt eſſentia ſimplex ſuipſius multiplicatiua: ⁊ ſic oīs forma multiplicat intentionē ſuā: ⁊ cū forma ſit eſſentia ſimplicior oī corpore nõ põt inueniri aliq̃ forma corpalis q̃ poſſet ei eē intentionale ꝯferre: ⁊ qꝛ q̃dā ignorarūt ꝙ forma in eo ꝙ forma ſic multiplicat̃ ſe: dixerunt ꝙ oporteret eā habere agẽs p̃ter ipſam. Et q̃dā exiſtimabant propter hoc ꝙ forma ſimplex: ⁊ ſic agẽdo ſe quaſi efficit̃ vbiq; eſtimabant ꝙ nõ multiplicat ſe ſʒ eſt vbiq; per eſſentiā: ⁊ de hac opinione qꝛ ſubtilis eſt multum non poſſum⁹ facere mẽtionē niſi in tertio libro: ⁊ hoc ꝙ h̄ determinam⁹ hoc eſt ꝙ forma ſenſibilis ſe multiplicat in eē ſenſibili aut ſpūali: ⁊ ſufficit ſibi ad hoc: ⁊ ſic oīs forma in ꝓpria ⁊ eſſentiali actiõe ſibi ſufficit: hec autē ſnia q̃ſi pro fundamẽto poni oʒ in hac ſcīa: qꝛ ex ipſa infiniti circa opa ⁊ paſſiones aīe elidunt̃ errores. Jam aūt patet ꝙ duplex eē hʒ forma vnū ſimplex ⁊ ſpirituale qđ hʒ in abſtractione qđ fit a ſimplici agente qđ eſt forma rei: alterū autē materiale in re in qua eſt per agens generans nõ ſimplex quod agit eam educendo de materia per generationem.

Caplm. vÿ. de viſibili quod eſt color: q̃liter ſm actum lucidi mouet viſum.

His aūt habitis dicamus ſigillatim de oibus ſenſib⁹ ⁊ primo de viſu eo ꝙ ipſe plurium eſt differentiaꝝ: cõprehẽdit enim ⁊ corruptibilia ⁊ incorruptibilia ⁊ apprehẽdit ſuū ſenſatum nõ in vna mediÿ diſpoſitione ſed in plurib⁹: colorata enim accipit in medio actu lucido ⁊ lucida accipit in tenebroſo ⁊ que ſit huius cā infra dicemus. Dicamus igit̃ ꝙ obiectū cuius dicit̃ eſſe viſus vt ꝓpria cā inferens ſibi paſſionē hoc cõmuni noīe dicit̃ viſibile: viſibile aūt

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bile aũt eſt quidẽ color ⁊ nõ ſolũ color ſ. etiã hoc qḋ
cõmuni rõne nois eſt dicere viſibile ſicut lucentia non
ſub colore ſed ſub lumine videntur in tenebris: ⁊ ideo
vnũ cõmune nomẽ nõ habem⁹ qḋ dicat cõmuniter oẽ
viſibile ꝓpriũ qḋ viſui ſua ex forma inferat paſſio/
nem: viſibile aũt per ſe manifeſtũ erit magis qñ ingre
diemur melius in diſtinctionẽ ⁊ tractũ per ſe viſibiliũ:
ꝯſtat tamen ꝙ vnũ viſibiliũ eſt color: ⁊ ꝙ color eſt de
numero eoꝝ que per ſeipſa ſunt viſibilia: nõ qḋẽ illo
modo ſm ſe ſiue per ſe: quo predicatũ eſt in rõne ſub/
iecti: qui modus dicẽdi per ſe eſt primus: ſʒ illo modo
quo ſubm eſt cauſa predicati: qui modus dicẽdi per ſe
vel ſm ſe eſt ſecũdus: ⁊ ideo oportet ꝙ color ꝑ nihil
extrinſecũ ſed per ſuã eſſentiã ſit agens in viſum: ⁊ ſit
tx.t 107. viſibilis. Et qꝛ hec eſt ſua eſſentia: tũc diffiniat ꝙ
color eſt motiuũ viſus ſm actũ lucidi: hoc eſt traſpa/
rens in actu luminis cõpleto: hoc enim conuenit omni
⁊ ſoli colori: qꝛ ſicut diximus lucentia nõ videt in eo
qḋ eſt actu lucidũ ſed potius in eo ꝙ eſt actu tenebro/
ſum: color aũt ſine luminis actu ꝑficiente diafanũ non
videt: ſed potius oĩs color videt in lumine: ⁊ ideo oꝫ
nos etiã prius tractare de lumine. Sed nos prius que
remus cũ color non immutet niſi diafano illuminato:
vtrũ lumen illuminans exigat ad viſum ꝓpter colorẽ
vel ꝓpter mediũ: hͤ eſt qrere vtrũ color nõ poſſit gene
rare intentionẽ in medio niſi ſit ipſe color actu illumi/
natus vel ipſe color ſine lumine ſufficiat generare in/
tentionẽ ſuã: ſed mediũ nõ ſit aptũ natũ ipſam inten/
tionem ſuſcipere niſi ſit actu illuminatũ. Uident auteꝫ
precipui viri in philoſophia auic. ⁊ auẽpace cõſentire
in hoc ꝙ color mediũ viſum immutare nõ poſſit: niſi
recipiat actũ luminis prehabitũ: hͦ aũt tribus probant
rõnibus. Una aũt ſuaꝝ rationũ eſt ex coloris diffini/
tione que ponitur in libro de ſenſu ⁊ ſenſato: que eſt ꝙ
color eſt extremitas ꝑſpicui in corpore terminato: ſm
illam eniꝫ ꝑſpicuũ eſt aliquid coloris cũ perſpicuũ nõ
ſit in actu ꝑſpicuũ niſi per actũ luminis vel habitũ ſm
actũ: ⁊ ideo dixerũt illi ꝙ colores in tenebris nõ ſunt
niſi in potentia ⁊ nõ in actu: ⁊ ideo tũc mouere mediũ
⁊ viſum nõ pñt per ſuas intẽtiones. Scõa rõ eſt ꝙ cũ
color ſit extremitas ꝑſpicui terminati: ꝑſpicuũ etiã nõ
terminatũ quando eſt illuminatũ habebit aliqḋ colo/
ris: ⁊ ideo lumẽ eſt color diafani nõ terminati: qḋ co/
lorat ipſum in ſupficie ⁊ in ꝓfundo: perſpicuũ ergo qḋ
eſt cõpletũ per lumẽ habet colorẽ: ſed nihil eſt ſuſce/
ptibile alicu us per modũ per quẽ habet illud: cum ḡ
perſpicuũ actu illuminatũ habeat colorẽ: nõ eſt ſuſce/
ptibile coloris ſm ꝙ huiuſmodi: ſed potius ſm ꝙ nõ
habet eũ: ergo nõ inquãtũ eſt illuminatũ recipit colo/
rem: ſed inquãtũ caret lumine: lumẽ igit nõ exigit ꝓ
pter diafanũ quod eſt mediũ in viſu: ſed ꝓpter colorẽ.
Tertia ratio eoꝝ eſt que ⁊ magis q̃ alie mouet ꝙ oĩa
obiecta vnius ſenſus neceſſe eſt reduci ad vnũ genus
ſiue ad vnã cõmunẽ naturã: ꝓpter quod etiã tact⁹ non
oĩno eſt vnus ſenſus: eo ꝙ tactibilia non reducunt ad
vnã naturã cõmunẽ: nec ad genus vnũ: cũ igitur viſus
ſit ſenſus vnus viſibilia neceſſe eſt eſſe vnũ aliquod in
cõmuni: ſunt aũt viſibilia ⁊ lumẽ ⁊ color: ergo neceſ/
ſe eſt ꝙ aut vnũ eoꝝ reducat ad aliud: aut ꝙ ambo re
ducant ad vnã naturã cõmunẽ: in qua vniant: non aũt
reducunt ambo ad aliqḋ tertiũ quod eſt añ ea vniens
tx.t 66. ea: oportet igit ꝙ vnũ ad aliud reducat: cũ aũt lumen
nõ diffiniat per colorẽ: ſed color per lumẽ: oportet ꝙ
lumẽ ſit natura cõmunis que facit viſibile eſſe viſibile:
⁊ ſic color nõ eſt viſibilis niſi per habitũ luminis ſibi
influxũ. Experimentũ aũt eſt: qꝛ nos videmus ꝙ vi/
dente exiſtente in tenebris ⁊ aere tenebroſo iuxta vi/
dentem ⁊ tñ colore illuminato ſit viſio. Si aũt econ/
uerſo fiat color in tenebris ⁊ videns in lumine ſtet ⁊
aer ſit illuminatus nõ fiet viſio. Similiter aũt ſpeculo
poſito ꝯtra lumẽ ⁊ facie in tenebris nõ reſultabit ima/
go in ſpeculo. Si aũt ecõuerſo fiat ſtatim in ſpeculo vi
debit facies: iſta igit ſũt que mouerũt iſtos ⁊ qḋã alia
his ſĩlia. Ecõuerſo aũt alexãder ⁊ auerrois intentes
vel intẽdẽtes dictis ariſto. dicũt colorẽ eẽ ꝑ ſe viſibile:
ergo erit tota cã viſionis ꝑ eſſentiã ſuã ꝓpriã: non igit
per admixtionẽ luminis. Sĩliter eniꝫ dicũt eẽ in colo
re ⁊ in alijs ſenſibilib⁹ q̃ per ſe mouẽt ſenſus. Dicunt
etiã hoc nõ eẽ qḋ in ſcõa rõne ꝑdicti viri inducũt: ibi
eniꝫ ſupponit ꝙ lumẽ ſit color: qꝛ ſi eẽt color: tunc aer
nõ reciperet colorem q̃ diu hẽret in ſe lumẽ: ⁊ hoc nõ
eſt veꝝ qꝛ videm⁹ parietes colorari colore plãtarum
qñ nubes mouent ⁊ radij ſolis in nubib⁹ ⁊ poſtea per
plãtas dirigunt ad parietes. Sĩliter aũt qñ radius trã
ſit ꝑ vitrũ coloratũ quocũqꝫ colore fit in aere ⁊ in pa/
riete oppoſito: ⁊ tñ prius habuit lumẽ ⁊ etiã tũc reti/
net lumẽ qḋ nõ faceret ſi lumẽ eẽt color: nõ eniꝫ aliqḋ
ſm idẽ recipit duos colores ſimul. Nos aũt q̃tũ intel
ligere poſſum⁹ vtroſqꝫ ſm aliquã partẽ veꝝ dicere ar
bitramur: ⁊ vt hoc intelligat videt dicẽdũ ꝙ color hꝫ
duplex eẽ. ſ. mãle ⁊ formale: mãle autẽ dicim⁹ qḋ fit ꝑ
qlitates trãſmutãtes mãꝫ q̃ ſunt calidũ frigidũ humi/
dũ ⁊ ſiccũ: hͤ eniꝫ diuerſimode variãtia ſupficiẽ corpo
ris terminati diuerſos inducũt ⁊ cauſant colores: licet
veꝝ ſit aliqḋ de eſſentia coloris: ⁊ ſm hoc eẽ coloris
actu ſũt in tenebris ſʒ nõ mouẽt diafanũ: qꝛ ſicut ſupi⁹
dixim⁹ ſenſibile nõ agit niſi ſm ſimplicẽ formã qñ mul
tiplicat ſe ad mediũ ⁊ ad ſenſuꝫ: hꝫ aũt aliud eſſe for/
male ⁊ hoc eſt a lumine: qꝛ ſicut optime dicit phs: lu/
men eſt coloꝝ ipoſtaſis ⁊ hoc cauſat ab hoc ꝙ lumen
influit extremitati ꝑſpicui: terminatiõe eniꝫ corpus eſt
ꝑſpicuũ: ſʒ duplex eſt ꝑſpicuũ: quoddã eniꝫ eſt perſpi
cuũ totũ qḋ nõ terminat: ſʒ ꝑ ſe trãſducit viſum ſicut
aer ⁊ ignis ⁊ aq̃ ⁊ vitrũ ⁊ criſtall⁹ ⁊ qḋã alia ſimilia:
quoddã aũt eſt ꝑſpicuũ terminatũ ⁊ hoc nõ in toto ſʒ
in ſua ſupficie eſt ꝑſpicuũ: ⁊ nõ terminat ⁊ nõ tranſdu/
cit viſuꝫ: ⁊ ſm ꝙ corpus eſt ꝑſpicuũ: ita recipit luminis
habitũ: qḋ eniꝫ in toto eſt ꝑſpicuũ: recipit lumẽ in ſup
ficie ⁊ in ꝓfundo: qḋ aũt nõ in toto ſʒ in ſupficie tm̃ eſt
ꝑſpicuũ: nõ recipit lumẽ niſi in ſupficie: ⁊ ibi lumẽ per
mixtũ opacitati corpis cauſat colorem. Et hec fuit cã
q̃re pitagorici colorẽ vocabãt epifanũ: qꝛ videbãt eũ
eẽ diffuſionẽ luminis in ſupficie corpis terminati: epifa
nũ enim eſt ſupficieten⁹ opans: vñ pꝫ lumẽ eẽ de ſuba
coloris ⁊ nõ calidũ ⁊ frigidũ ⁊ ceteras qlitates q̃ cau
ſant ipſuꝫ mãliter in ſubo: ⁊ nõ igrediunt eẽntiã ipſi⁹
⁊ ideo qñ dicit color eſt motiu⁹ viſus ſm actũ lucidi:
⁊ hoc eẽ ſubam ei⁹: erit hoc intellectũ de eo qḋ eſt ve
ra ſuba coloris ſm eẽ formale: ⁊ ſm hoc eẽ nõ eſt ac/
tu color niſi in lumine: ⁊ ideo non videt niſi in lumine
ſicut dictũ eſt. Qḋ aũt dicit de eo qḋ videt color me/
dio tenebroſo exiſtẽte videt: dicẽdũ ꝙ ſi mediũ eſt oĩ
no tenebroſuꝫ: tũc nõ videbit color: ſʒ oꝫ ꝙ ſit illumi
natũ iuxta colorẽ ad min⁹ ad hoc ꝙ generet intẽtionẽ
ſuã in medio: ⁊ huius qḋẽ cã eſt qꝛ color lumen eſt li/
gatũ materie: ⁊ ideo mouere nõ põt mediũ niſi ſit ac/
tu illuminatũ: qꝛ per hoc magis ad coloris ſĩlitudineꝫ
recipiẽdã diſponit: ⁊ ideo propriũ mediuꝫ coloris eſt
diafanũ illuminatũ: ⁊ ideo act⁹ lucidi in viſu exigitur
ꝓpter mediũ: ⁊ color per ſuã eſſentiã mouet ꝑ ſubaꝫ

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dico que eſt in eo formalis ⁊ eſſentialis: ſm illaꝫ eniꝫ nõ eſt in tenebris niſi in potẽtia tm̃. Lucẽtia aũt q̃ habent lumẽ calcatũ ⁊ nõ obligatũ materie: mouent diafanũ tenebroſum: ⁊ ideo vident in tenebra ſicut ignis ⁊ ſtelle ⁊ huiuſmodi de die aũt iuuat lumẽ coꝝ fortiꝰ lumine ſolis: ⁊ tunc manifeſtatur color coꝝ de his tñ inferius prolixius loquemur.

Capitulũ octauũ de natura diafani ⁊ qualiter lumẽ eſt actus eius.

Tex. ⁊ cõ. 68. E x quo aũt dicendũ eſt de lumine ſicut ſuperius diximꝰ oportet primo manifeſtare proprĩũ eius ſubm dicimꝰ igiꝰ ꝙ id qđ eſt lucidũ eſt aliquid: corpus enim eſt ⁊ corpus tranſparens ſiue puiũ qđ greci diafanũ vocãt: ⁊ h̄ diafanũ eſt viſibile: quãdo eſt actu lucidũ. Uidemꝰ enim lumẽ nõ ſm ſe ſꝫ in aliquo ſubiecto ⁊ hoc eſt diafanũ: diafanũ eniꝫ ſm ſe nõ eſt viſibile: eo ꝙ nullũ hꝫ colorẽ: ⁊ qꝛ nulluꝫ habet: ideo oĩa põt recipe: ⁊ ſic mediũ põt eſſe in viſu: videt ergo ꝓpter extraneũ colorẽ ſemp: hoc eſt extraneũ colorẽ qui in ipſo ſit in eſſe ſpũali ⁊ intẽtionali: ſicut ſupius diximꝰ: tale aũt diafanũ ꝙ ſic recipit oẽm colorẽ extraneũ: eſt aer ⁊ aqua ⁊ ignis ⁊ celum: nõ tñ eſt diafanũ aer ſm ꝙ aer hoc eſt per naturã per quam eſt aer: qꝛ ſi ſic eſſet diafanũ: tũc aqua nõ eſſet diafana nec aliqđ aliud corpus: ſꝫ potius per vnã naturã cõeꝫ in qua inferiora ſimplicia vel cõpoſita pſpicua cõicant cũ ſupiori celeſti: ⁊ ꝑpetuo corpe: licet eniꝫ pſpicuitas que recipit lumẽ ſit in ſuperioribꝰ ⁊ in inferioribꝰ tñ ꝑ prius: ⁊ ſicut in cã: eſt in ſupiori corpe: ⁊ ꝑ poſteriꝰ in inferioribus: ⁊ mediante hac nã cõi efficiunt corpora puia ꝓpria ſuba luminis. Corpora enim ſuperiora oĩa ſunt pſpicua ꝑter ſtellas ſicut diximꝰ in libro ce. ⁊ mũ. ⁊ que ſunt actu luminoſa ſunt ſpiſſa tegẽtia ea que ſũt poſt ipſa. Sed tñ ſcias ꝙ raritas ſola nõ facit pſpicuitatem: qꝛ tũc terra rara eẽt pſpicua ⁊ h̄ nõ eſt veꝝ: ſed oportet cũ raritate eẽ ſubtilitatẽ ⁊ formalitatẽ ſiue ſpiritualitatẽ quãdã partiũ: ⁊ tũc talia rara ſũt puia: ⁊ ꝙtomagis hñt de huiuſmodi nã formali ⁊ ſpũali: tanto magis erũt puia: ⁊ ſi aliqs obȷciat dicẽs corpa ſupiora nõ eſſe oſtẽdimꝰ taliũ ſolutiones in libro ce. ⁊ mũ. iſta igiꝰ talia ſunt luminis ſubiecta. Differũt luminare lux lumẽ ⁊ ſplẽdor: luminare enim eſt corpus qđ in ſe vt formã hꝫ lucẽ: ſicut ſol ⁊ luna ⁊ ſtelle. Lux autẽ dicitur forma luminis in luminari ſiue in eo qđ eſt fons luminis primꝰ vel ſicut in eo qđ eſt forma luminis primi. Lumẽ aũt eſt qđ receptũ eſt in alio corpe illuminato.

Tex. ⁊ cõ. 69. Et ideo lumen eſt receptꝰ habitꝰ in nã diafani: ⁊ lumẽ eſt actꝰ eiꝰ ⁊ pfectio eius ſm ꝙ eſt diafanũ: potẽtia aũt lucidũ eſt id ſubm qđ eſt ſuſceptibile luminis ⁊ tenebraꝝ ⁊ ſicut lumẽ eſt color lucidi terminati: ita ſe hꝫ lumẽ ad lucidũ puiũ: qꝛ ſicut color eſt diffuſio luminis in corpore terminato: ita lumen eſt diffuſio que fit in ſupficie ⁊ in pfũdo diafani nõ terminati: ⁊ ideo lumen eſt actꝰ lucidi puiȷ quãdo actu luminoſuꝫ eſt ſicut color eſt actus colorati: qñ actu coloratũ eſt: huiꝰ autẽ nã pficiẽs diafanũ eſt ab his que actu lucẽt ſicut ignis aut corpus celeſte: qđ corpus celeſte etiã vnũ ⁊ idem ẽ in diafaneitate cũ diafanis inferioribꝰ ſicut diximꝰ ⁊ etiã eſt vnũ ⁊ idẽ: qꝛ nõ variãt de lumine in tenebra in lumẽ ſicut variant inferiora: ſꝫ ſp ſm actũ eſt lucidum eo ꝙ ſibi ꝯiũcta ſunt ea que ſp ipſuꝫ illuminãt: ⁊ ipſuꝫ eſt de nã lucis etiã qñ nõ lucet. Lucẽs enim corpus nõ eſt ex alio lucens: niſi qꝛ ꝯueniũt in eo multe ptes nobiles formales diafani: ⁊ in illis lumen generatum tenetur non amiſſum. Sic igitur patet ꝙ lumen eſt perfectio lucidi quando ſm actum lucidum.

Capitulũ nonũ de improbatione opinionis democriti qui dixit lumen eſſe defluxũ corporis.

O Portet aũt ſubtiliꝰ intrare ad inquirendũ de lumine ⁊ accipe ſnĩas quecũqꝫ dicte ſunt de ipſo vt verius ſciat nã eius: ſnĩe aũt de lumine valde differẽtes ⁊ multe ſunt: ⁊ reducunt ad q̃nqꝫ quaꝝ vna antiq̃ democriti fuit qui de omnibꝰ curã habuit qui dixit lumẽ eſſe corpus puiũ qđ defluit ꝯtinue a corpe luminoſo. Alia aũt ſnĩa eſt que dicit lumẽ eſſe formã ſubalẽ que ſubſtãtificat q̃cq̃d ſubſtãtificatur in generabilibꝰ ⁊ corruptibilibꝰ. Tertia aũt dixit lumen eſſe ſubam ſpũalem nõ corporalẽ: que q̃ſi mediũ eſt inter ſubam corporeã ⁊ incorporeã. Quarta autẽ dixit lumẽ omnino nihil eſſe ſm ſe: ſed potius aliq̃d cõitas coloratũ: dixit enim lumẽ nõ eſſe niſi coloris euidentiam in eo ꝙ eſt coloratum. Has aũt oẽs opiniones oꝫ nos tractare: anteꝙ veritatẽ de lumine ſm noſtraꝫ intentionẽ determinare valeamꝰ. Illi aũt qui lumẽ corpus eſſe dixerũt duas in ſectas ſe diuiſerũt. Democriti enim ſchola tenuit ꝙ lumẽ eẽt corpora minutiſſima que cõtinue defluũt a corpore luminoſo in corpa trãſparẽtia ⁊ cõiuncta vbiqꝫ eoꝝ partibꝰ illuminant ea ⁊ cadẽtia ſup corpora terminata faciũt colores eoꝝ diuerſos. Dixerũt aliȷ colorẽ oĩno nihil eſſe: ſed potius athomi cadẽtes ſup talia corpora ex diuerſo ſitu ordine ⁊ figura apparẽt colores diuerſi: ſicut in columbe collo: qđ ex vna aſpiciẽti apparet album ⁊ ex alia pte apparet quaſi forte ſaphirini coloris ⁊ ex tertia coloris aurei. Noſtro aũt tempore ſurrexit ſecta tenens ꝙ lux ⁊ lumen eſt corpus vnuꝫ qđ ⁊ ſitualiter expandit aliquãdo: ⁊ aliquãdo in ſeipſum colligit ita ꝙ efficit indiuiſibile. Snĩa auteꝫ democriti rõnes habuit quas Auic. philoſophus ponit: vꝫ qꝛ videbat lumen moueri de loco ad locũ ⁊ radiũ deſcendere a luminoſo corpore ⁊ intrare per feneſtras ⁊ exire: hec aũt oĩa nõ niſi corpoꝝ ſunt: ⁊ ideo lumẽ ⁊ lucẽ corpus eẽ dicebat: ecõtra aũt dixit Ariſto. in ſcđo de aĩa: ꝙ nec ignis eſt nec oĩno corpus nec defluxus aliqs corporis: eo ꝙ defluens a corpore eſt corpus: ⁊ ſi eẽt corpus: aut ignis: aut aliq̃d de corpore ſuperiori: cuiꝰ pñtia in perſpicuo faceret ipſuꝫ actu eẽ perſpicuũ: ⁊ ſi ſic eẽt, tũc corpora illa defluẽtia penetrarẽt perſpicuũ perſpicuo vbiqꝫ nõ cedente: cũ igiꝰ vtrũqꝫ taꝫ perſpicuũ ꝙ lumẽ impleãt totũ ſpaciũ emiſperiȷ oportet ꝙ duo corpora eſſent in eodẽ loco ⁊ hoc incõueniẽs eſſe eſt oſtẽſum in phiſicis. Si aũt diceret ꝙ perſpicuũ cedit ei: tũc oporteret ꝙ in toto emiſperio nihil remaneret de aere quãdo ſol oritur qđ nimis eſt incredibile: cũ nos ſentiamus aerẽ in flatu venti ⁊ multis aliȷs expimentis. Amplius aũt obȷcit ꝯtra hoc Auic. ſupponẽs ꝙ veꝝ eſt ꝙ oẽ corpus de ſe luminoſum eſt denſum nõ trãſparens ſed tegens omne qđ eſt poſt ipſum ſicut apparet in ſole luna ⁊ ſtellis: ⁊ in flãma ignis que tegit ea que ſunt poſt flãmam in tantũ ꝙ ſi vna candela ante aliam ponatur iuxta parietẽ flãma illius que vicinior eſt parieti facit vmbram in pariete: qꝛ tegit parieteꝫ a lumine candele anterioris: h̄ autẽ ſic ſuppoſito obȷcit Auicẽ. quia illa corpora minuta defluẽtia aut ſunt luminoſa aut trãſparentia ſi luminoſa ergo ſunt tegẽtia ſe inuicẽ: ergo ꝙtomagis denſant in aere tantomagis impediũt lumen quod aperte falſũ ẽ: qꝛ ſi lumẽ eſt aliq̃d quod denſari poſſet ꝙtomagis denſaret tantomagis illuminaret: ſi aũt dicitur ꝙ illa corpora ſunt tranſparentia: tũc actu nõ illuminarẽt: ſꝫ potius ab aliquo alio illuminarent: ⁊ ſi diceret

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⁊ ſi diceret ꝙ illuminarent ab aliquo deſcendente in
ipſa: tūc eſſet eadē q̄ſtio de illis ⁊ abiret ħ in infinitū.
Si aūt fingēs aliq̄d qḋ in reꝝ natura nunꝙ̄ fuit dicat
ꝙ ſunt ſilr̄ lucētia ⁊ ꝑuia: adhuc ſequit̄ ꝙ quātoma
gis denſant̄ tanto obſcuriora eſſe vident̄ vel efficiunt̄
ſicut videmus ꝑtes criſtalli cōminuti eſſe ꝑuias ⁊ ali/
quātulū lucētes: ⁊ quādo ex eis multe ꝯiungunt̄ plꝰ
obſcurant̄. Et ꝙ dicūt iſti de motu ⁊ deſcēſu ⁊ introi/
tu ⁊ exitu radij nihil oīno eſt: q2 iſta verba ſunt tran/
ſumpta ⁊ nō ꝓprie dicta nō enim habet motū lumē
niſi q2 illuminatio eſt finis motꝰ localis eiꝰ qḋ eſt lumi
noſum corpus qḋ luminare vocat̄ ſicut alibi dictū eſt.
Adhuc aūt ſi ꝓpter motū localē lumen eſſe corpus di
cūt debēt ⁊ vmbrā corpus eſſe dicere: que etiā localr̄
moueri videt̄: huiuſmodi eni3 ſi habent motum loca/
lem cū omnis motus ſit in tēpore erit motus iſtoꝝ in
tēpore: ⁊ ħ eſt falſum q2 luminis apparitio ad magnā
diſtantiā ⁊ ad paruā eſt in eodē indiuiſibili nunc: quia
ſi eſſet in tēpore oporteret ꝙ longius eſſet tēpus quo
mouetur ad longā diſtantia3 ꝙ̄ quo mouetur ad par/
uam ⁊ oporteret tēpus illud perceptibile eſſe: q2 licet
ſit imperceptibile tēpus quo mouet̄ ad tres cubitos:
tamen cū multiplicant̄ tricubita ſpacia ab oriēte in oc/
cidēs neceſſario erit tēpus ꝑceptibile. Adhuc corpo/
ra ſic defluētia nō ſunt velociora ꝙ̄ corpora a quibus
defluūt: quia illoꝝ motus velociſſimus eſſe probatus
eſt in phicis: motus aūt corpoꝝ celeſtium in quolibet
ſpacio vnius gradus eſt in tēpore ꝑceptibili: ergo mul
tomagis motus illoꝝ corpoꝝ erit in tp̄e perceptibili.
Adhuc aūt q̄ratur ab illis: quo deueniūt huiuſmodi
corpora tēpore obnubilationis orizōtis: aut enim cor
rumpunt̄: aut alterant̄ amittēdo lucē: aut retrahunt̄ ſu
pra nubes obnubilantes ⁊ quodlibet iſtoꝝ eſt impoſ/
ſibile: cōſtat aūt ꝙ aer non deſtruit ea: nubes autē non
contangūt ea cū illa ſint ſubtus ⁊ nubes ſuperiꝰ: ⁊ eiſ
dem rationibꝰ probat̄ ꝙ non alterant̄. Quod aūt retra
hantur ad ſuperiora minus eſt credibile: ſi enim emit/
tuntur a corpore luminoſo per neceſſitatē nature cor
poris luminoſi: ⁊ tūc nō poſſunt retrahi: q2 retrahens
vnū habēt. Amplius iſta corpora mouent̄ ad omnem
partē: nullus aūt motus naturalis eſt ad omnē parte3
corporis: ergo iſta corpora nō nāliter mouent̄: aut er/
go violenter: aut volūtarie: ſi violenter tūc non durat
diu: nec frequenter eſt motus eoꝝ: ſicut in libro celi ⁊
mun. oſtenſum eſt: ſi autem mouentur voluntarie tunc
ſunt animalia: ⁊ tūc oporteret ꝙ natura dederit eis in
ſtrumenta pedum vel alarum quibꝰ perficiant motu3
illu3: quod omnino abuſiuū eſt: propter quod omnes
peripatetici abhorruerunt opinionē iſtam dicentes lu
cem ⁊ lumen non moueri: ſed potius cū ad generatio/
nem in ꝑuio non exigatur niſi preſentia luminoſi: non
ad omnem diametrū per circuitū ſubito generat̄: ſicut
enim in phicis probauimꝰ generatio omnis forme eſt
in materia que tota ⁊ equaliter eſt p̄parata ad forme
ſuſceptionem: ⁊ ſic preparatū eſt ꝑuiū in ſuperficie ⁊
in profundo: terminatum autem in ſuperficie tantum:
⁊ ideo ſtatim orto preſentiatur luminari generatur lu
men in omni diſtantia equaliter longe ⁊ prope: ad quā
diametri luminoſi corporis poſſunt educi: ⁊ cum vi/
detur moueri de loco ad locum: hoc non eſt niſi reno/
uatio ſubita huiuſmodi generationis eius.

Cap. x. ⁊ eſt digreſſio declarans errorē eoꝝ qui di
cunt lumē eſſe corpus indiuiſibile.

Ed ſcita coꝝ q̄ ſe noſtro tēpore erexerūt in
ſententia de lumine plura continet figmenta
⁊ plures errores: iſti enim dicunt lumen eſſe corpus
cuiꝰ eſſe eſt cōtinue generari ⁊ fieri ⁊ dicūt eſſe corpꝰ
formale ⁊ ſpirituale: cuius dicūt eſſe cōuenientiā tam
cū corpore ꝙ̄ cu3 incorporeo ſpiritu: cū corpore qui/
dē cōuenit vt dicūt: q2 ſitualiter implet mūdū cum in
corporeo aūt q2 eſt īdiuiſibile vt melius intelligat̄ etiā
ſubijciūt exēplū dicētes mām primā eſſentiales hēre
ꝑtes que ſūt ſubſtātie: quas nō ꝯfert ei quātitas ſ3 h3
eas ante quātitatē ſed quātitas addita materie diſcin/
dit ꝑtes inuētas in mā: ⁊ dat eis ſitū ita ꝙ vna eſt iu/
xta aliā in ſitu ⁊ vna ante aliā ⁊ vna ſubtus ⁊ alia ſu/
pra quoꝝ nihil habuerūt ꝑtes materie añ quātitate3
ſed tūc habuit vnā partē quaſi ſub alia ⁊ nō iuxta aliā
ita dicūt quātitate3 ꝑſpicui ſiue ꝑſpicui corpis ſe hē/
re ad ſubſtātiā q̄ eſt lux vel lumē q̄ quidē ſuba corpo
rea eſt vt dicūt: ſed ſitū ⁊ quātitatē non accipit niſi ex
eo in qḋ deſcēdit: in ſe aūt ſubſtātia īdiuiſibilis eſt. Si
aūt obijcitur iſtis ꝙ corpꝰ eſt qḋ h3 tres dimēſiones ſi
cut dicit Euclides dicūt ꝙ hoc ē corpꝰ in genere quā/
titatis ſed añ illud eſt corpꝰ in genere ſubſtātie de quo
etiā diximꝰ in libro phicoꝝ qḋ eſt ſubiectū in phicis
qḋ non habet dimēſiones terminatas: ſed pōt habere
quaſcūq3 ⁊ in genere corpis nālis primū ſm̄ eſſe: lic3
ſm̄ rōnē nō ſit primū eſt lux ⁊ lumē vt dicūt iſti: ⁊ q2
ſic ſimplex corpꝰ eſt dicūt ꝙ cū quolibet alio corpore
pōt eſſe: ⁊ eſt in eodē loco per ſuā formalitatem. Et ſi
querat̄ ab his que ſit neceſſitas huiꝰ corporis in natu/
ris dicūt ꝙ neceſſariū eſt eſſe in naturis vnū primū qḋ
mouet̄ tm̄ quod eſt materia prima que nō mouet ali/
quid ſed mouet̄ ab omnibꝰ que mouēt in natura: ſicut
in neceſſariū eſt eſſe vnū corpꝰ mouens ⁊ ħ eſt celeſte
corpus: cū aūt ſm̄ ſe non tangat materiā: oportet ab
ipſo fieri corpꝰ progrediens ex ipſo continue qḋ agat
in materiā tangendo eā ⁊ cū mouēs ⁊ mobile ſint di/
uerſe eſſentie: o3 ꝙ iſtud corpus diuerſe ſit eſſentie ab
oī materia generabiliū ⁊ corruptibiliū: ⁊ hac ratione
dicunt lucē primū eſſe in genere ſubſtantie ⁊ eſſe cor/
pus ſimpliciſſimū quēadmodū forma cū quolibet cor
pore eſt in eodē loco. Addūt aūt adhuc dicentes cor
pus nō effici niſi a corpore ⁊ cū ſuppoſitū ſit lucē eſſe
mouentē ad generationē corporū dicūt oportere ipſā
eſſe corporeā ſubam: quia aliter corpus cauſaret̄ a nō
corpore qḋ eſt incōueniēs in phiſicis. Adhuc āt dicūt
nihil ſm̄ eſſe figurari niſi corpus: videmꝰ aūt figurari
lucē in figura ſpere. Ampliꝰ radij egrediētes a corpo/
re luminoſo diſtincti vident̄: nihil āt diſtinctū cernitur
in natura niſi corpꝰ. Adhuc aūt quod ꝓcedit a corpe
aut eſt corpꝰ aut nō eſt corpꝰ: ſi eſt corpꝰ habeo ꝓpoſi/
tū: ſi vō nō eſt corpꝰ tunc oportet ꝙ ſit forma corporiſ
aut ergo forma accidentalis: aut ſubſtātialis: ⁊ ſi dice
ret̄ forma ſubalis eſſe: tūc ſequeret̄ formā ſuſtantialē
egredi extra ſuā ꝓpriā materiā: qḋ eſt abſurditas. Si
āt accidentalis forma: aut eſt accñs ꝑ ſe vel accñs per
accñs ⁊ ſi eſt accñs ꝑ ſe tūc eſt inſeꝑabile a ſuo ſubie/
cto: ⁊ ħ nō videmꝰ qm̄ nos inuenimꝰ in pluribꝰ ſubie/
ctis. Si vō ſit accidens ꝑ accidens tunc oportet ad ħ
ꝙ reducatur ad aliquod qḋ eſt ꝑ ſe ſubiectū: quia ac/
cidens ꝑ accidens reducit̄ ad accidens ꝑ ſe: ⁊ tunc ſe/
quit̄ id quod prius. Preterea accidēs ſm̄ hoc moue/
bit ad eſſe omniū que generant̄: quod eſt valde abſur
dū: ergo relinquit̄ ꝙ ſit corpꝰ. Hec ⁊ huiuſmodi indu
cere conſueuerūt quidam lucem eſſe corpus dicentes
Adhuc autē dicunt lucem multiplicatam diuaricare
⁊ diſgregare aerem ⁊ caleſacere ⁊ ignire ſicut in ſpe/
culis apparet que omnia non niſi corpus efficere pōt.

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Nos aūt iſtā opinionē plenā eē erroꝛibꝰ reputamus: nec fuit inuenta ꝓpter veritatē rei ſ₃ potiꝰ ꝓpter amorē defendendi quoſdā antiquos q̄ radios corpa eē dixerūt. In cōtrariū aūt huiꝰ opinionis eſt qȯ dicūt lucē eſſe corpꝰ ſimplex: ⁊ tūc oꝫ ꝙ ſit aliqȯ ſimpliciū: ⁊ quodcūq₃ eſt illiꝰ motū habebit: ⁊ hoc nō eſt veꝝ cū videamꝰ ipſu₃ nec circulariter moueri: ſ₃ recte ad diametrū diffundi: ⁊ cū mouet̄ recte mouet̄ in oēm partē ad quā recta linea trahi pōt a luminari primo quod nō facit aliqȯ ſimpliciū q̄ hn̄t motū rectum: niſi forte velit fingere ꝙ ſex ſunt coꝛpoꝛa ſimplicia. Adhuc āt fabuloſu₃ eſt qȯ dicūt h̄ coꝛpꝰ eſſe indiuiſibile: aut eni eſt indiuiſibile habēs ſitū: aut nō habēs ſitū: ⁊ ſi hab₃ ſitū nulla eſt differentia ſui ad punctū: indiuiſibile eni mobile neceſſario h₃ ſitū: ⁊ h̄ neceſſario eſt pūctū ſicut ſupꝛa ⁊ in phicis ꝓpoſitū eſt: ſi āt nō h₃ ſitū: tunc nec coꝛpꝰ eſt nec coꝛpoꝛis aliq̄d: q₂ omne illud qȯ eſt coꝛpꝰ vel aliquid coꝛpoꝛis ſitū h₃: adhuc aūt vnde venit ei quātitas q̄ diffundit̄ per totū emiſperiū: ſi dicat̄ ꝙ ab aere tūc nō h₃ quantitatē niſi alienā: ſicut h₃ foꝛma ſitualis quātitatē ſui ſubiecti: ⁊ tūc ꝑ hoc nō ꝓbat̄ ꝙ ſit coꝛpꝰ: ſicut nec albedo coꝛpꝰ eſt habēs longitudinē ⁊ latitudinē ꝑ accidens in ſubiecto. Si āt habet quātitatē potētia reducit̄ in actū qn̄ implet emiſperiū tūc q̄rat̄ quid educat cā de potētia ad actū: illud enim aliud erit ab ipſo: ⁊ ſi fingēdi detur licētia nō erit fingere q̄d ſit educens. Adhuc aūt cū lumē habēs quātitatē implentē emiſperiū iteꝝ indiuiſibile colligit̄: querat̄ ⁊ quo agēte ſit iſtud: nō eni emittit quātitatē qua₃ habuit niſi aliquo redigēte ipſu₃ ad indiuiſibilitatem: iſti etiā dicūt lumē eſſe coꝛpꝰ qȯ partē habet ſub parte ⁊ ptē in parte: ⁊ nō partē iuxta partē ⁊ h̄ figmentū nō eſt intelligibile: q₂ cū dicit ꝙ h₃ partē ſub parte ꝑpoſitio notat ſitū vniꝰ partis ſub alia: ⁊ ſi habet ſitū nō eſt indiuiſibile: ⁊ h̄ ꝯtra ypoteſim: dicere aūt ꝙ h₃ partē in parte nihil oīo eſt: q₂ pars nō pōt intelligi eſſe ī pte niſi ꝑ idētitatē eēntie vniꝰ cū alia: ſic idē erit in ſeipſo qȯ ī nulla re itelligi pōt vl' eē pōt: ſic ꝓbatū ē ī. iiij. phicoꝝ. Adhuc tota lux ē īdiuiſibilis: ⁊ ꝑs ē mioꝛ toto: ergo aliq̄d eſt minꝰ indiuiſibili: ⁊ ſic īdiuiſibile erit diuiſibile neceſſario: viſus aūt teſtat̄ erroꝛē iſtiꝰ nō opinionis: ſed fatuitatis: eo ꝙ nos videmꝰ lumē implere totū emiſperiū: ⁊ hoc eſt oīno cōcedendū: iſta autē ſtulticia multa reputat nō eſſe incōueniētia: q̄ in tota phia īpoſſibilia ſunt: ſicut ꝙ duo coꝛpoꝛa ſint in eodē loco: ⁊ ꝙ aliqȯ ſit īdiuiſibile: ⁊ ꝙ totū ſit eēntiale parti: ⁊ multa alia irrationalia q̄ ab iſtis aſſerunt̄. Qȯ āt iſti dicunt de mā iam nos determinaſſe meminimus in primo phicoꝝ vbi diximꝰ ꝙ mā ante quātitatē nulla₃ h₃ partē niſi in potētia: neq₃ h₃ partē in pte: nec partē iuxta partē: ⁊ qȯ dicūt de primo mouēte ridiculoſum eſt. Primū eni mouēs mām generabiliū ⁊ coꝛruptibiliū eſt celū: cuiꝰ lumen eſt qualitas inſtrumētalis: ⁊ ſicut ſuperiꝰ diximꝰ de caloꝛe nāli: ꝙ ꝓut eſt inſtrumētū aīe vegetabilis: h₃ multas virtutes ex aīa quas nō h₃ ex ꝓpꝛia natura: ita dicimꝰ ꝙ lumē multas h₃ virtutes inq̄tū eſt inſtrumētū coꝛpoꝛis celeſtis moti per intelligentiā: ⁊ iō in talibꝰ virtutibꝰ exiſtēs efficit coꝛpa generabilia ⁊ coꝛruptibilia: ⁊ ſic coꝛpꝰ nō efficit̄ a nō coꝛpoꝛe: ſed a coꝛpe celeſti ꝑ inſtrumentū qȯ nō eſt coꝛpꝰ ſed h₃ in ſe virtutē coꝛpis ⁊ intelligētie q̄ mouet coꝛpus. Et ꝙ dicūt lucē figurari ſpice: dicēdū ꝙ h̄ ē veꝝ: q₂ qȯ generat a ſperico: neceſſe eſt in foꝛma ſperica generari: ſicut etiā diximꝰ in. iij. methauroꝝ: lumē autem egredit̄ a coꝛpe luminoſo ſperico ⁊ a quolibet pūcto eiꝰ: ⁊ ideo h₃ ſui generātis foꝛmā: h₃ tn̄ eā in perſpicuo cui innitat̄ ⁊ nō in ꝓpꝛia eſſentia. Et ꝙ dicūt radios eſſe diſtinctos ſm̄ foꝛmā vel viſum dicendū ꝙ radius māliter eſt rectitudo illuminata q̄ eſt ꝑ ꝑſpicui ꝑs quedā vnde illud ꝑſpicuū ſup qȯ manat lumē dicitur radiꝰ: ⁊ ſi radiꝰ vocat̄ linea viſualis q̄ eſt aer cū luīe: tūc coꝛpꝰ eſt: ſed nō eſt coꝛpꝰ qȯ ſit habēs mām diſtinctā a materia ꝑſpicui: h̄ eni poſitio fere ſumit ſemꝑ aliquid incōueniētiꝰ ad ꝓbandū illud qȯ pꝛobare intendit. Aliud āt qȯ dicūt ꝙ illud qȯ ꝓcedit a coꝛpe: aut eſt coꝛpꝰ aut nō coꝛpꝰ: dicimꝰ ꝙ lumē nō eſt coꝛpus ſ₃ eſt foꝛma ⁊ qualitas coꝛpis: ⁊ eſt compabile h̄ ad duo ſubiecta: quoꝝ vnū eſt ſubiectū eiꝰ ⁊ cā: ⁊ in illo ſemꝑ eſt: ⁊ hoc eſt coꝛpꝰ luminoſu₃: aliud aūt eſt ſubiectum eiꝰ tm̄: ⁊ h̄ eſt ꝑuiū: ⁊ ideo illud aliq̄n eſt ſine lumie: ſicut calidū comparat̄ ad ignē ſicut ad ſubiectum ⁊ ad cām: ⁊ alia calida ſicut ad ſubiectū tm̄. Et qȯ dicūt de diuaricatōe ſiue diſgregatōe ridiculoſu₃ eſt: q₂ etiā coloꝛ diuaricat ⁊ diſgregat: ⁊ tn̄ nō eſt coꝛpꝰ: per quā āt nām lumē eliciat caloꝛē diximꝰ in li. de ce. ⁊ mun. Iſta igit̄ ſufficiāt ad huiuſmodi fatuitatis cōfutationem.

Cap. xi. ⁊ eſt digreſſio dicens defectū aliaꝝ quatuoꝛ opinionū ſuperiꝰ enumerataꝝ de luce ⁊ lumie.

q Ui aūt dicūt lumē eſſe foꝛmā ſubālē ex qua ſubſtantificat̄ oē qȯ generat̄: habent debiles ꝓ ſe rōnes: viſum eni eſt eis ꝙ lux ſit foꝛma ſubſtātialis pꝛimi coꝛpis luminoſi: cū hoc ſit mouens videt̄ ꝙ per foꝛmā ſibi ꝓpꝛiā mouēs ſit: ⁊ h̄ eſt eſſentialis foꝛma. Adhuc āt ſi eſſet accidētalis: tūc haberet an̄ ſe aliā ſubſtātialē: ⁊ non eſſet foꝛma pꝛima mouens. Adhuc āt accidēs nō eſt foꝛma ſube: ſed potiuſ ecōuerſo: multe āt ſube fiūt per lucē. Silr̄ autē ⁊ illa opinio q̄ dicit lucē eſſe ſubam ſpūalē in multis conſentit illi opinioni q̄ dicit ipſam eſſe coꝛpꝰ ſpūale: qȯ cum quolibet alio coꝛpoꝛe eſt in eodē loco: ⁊ in multis rōnibus inductis ꝓ illa opinione innitit̄. Cā aūt ſpūalis q̄re ſic iſti dicūt eſt: q₂ vident viſu₃ eſſe cōtinuū vt dicūt vſq₃ ad celū: in quo ſpacio ſunt coꝛpoꝛa diuerſa: oꝫ igit̄ ꝙ aliquid ſit cōtinuās inter ea: h̄ aūt dicūt eſſe ſubam ſpūalem ſuperioꝛis coꝛpoꝛis q̄ nō eſt alteriꝰ nature q̄ꝙ ſit lux: iſti idē dicunt naturā diafani que eſt in aere ⁊ in aqua: ⁊ in celeſti coꝛpoꝛe eē quoddā de nā ſuperioꝛis coꝛpoꝛis: ⁊ quo ad h̄ dicūt ꝙ celū eſt coꝛpus qȯ penetrat oē in coꝛpꝰ: ⁊ ꝯtinuat iter ea. Dicūt aūt h̄ foꝛe Ariſ. ſniā₃: q̄ dicit ꝙ nā diafani ē ī igne ⁊ in aere ⁊ in aq̄ ex coīcatiōe cū ꝑpetuo ſupioꝛi coꝛpoꝛe: eo ꝙ nō poſſet habere coīcationē cū coꝛpoꝛe celeſti aliqȯ infērioꝝ coꝛpoꝝ: niſi aliq̄d ſupioꝛis eēt in īferioꝛibꝰ eo ꝙ ꝓbatū ē celeſtis coꝛpis: nec eē vnā mā₃ neq₃ vnā foꝛmā neq₃ vnū motū: cū igit̄ coīcēt cū eo īferioꝛa: oꝫ vt īquiūt ⁊ ſic coīcare ꝙ aliq̄d ſuperioꝛis coꝛpis ſit in inferioꝛi: de h̄ eni ſupioꝛi dicit Ariſt. ꝙ vnū ⁊ idē eſt in nā perſpicui cū inferioꝛibꝰ: cū āt iſti dicāt de lumie ꝙ ſit ſuba ſpūalis: dicūt tn̄ ꝙ eſt in genere coꝛpis: ſed ꝓpter h̄ dicūt ꝙ ē ſpūalis ſuba: q₂ ꝓpꝛietatē ⁊ nā₃ h₃ in coꝛpoꝛe ſube in h̄ ꝙ penetrat ꝑ coꝛpoꝛa: ⁊ coꝛpa nō cedunt ei: huiꝰ aūt cām eſſe dicūt: ꝙ depꝛehenſu₃ eſt nihil eſſe lucē per eſſentia₃: niſi nobilioꝛes ꝑtes diafani cōgregatas: diafanū aūt eſt ſuba ſpūalis in genere coꝛpoꝛis: ⁊ iō etiā lucē talē ſubam foꝛe opoꝛtet. Hec igitur opinio ⁊ ſi verbis differat ab illa que ſecūdo inducta eſt: in re tn̄ pꝛoꝛſus eſt eadē: in tm̄ aūt iam iſti extēderūt dicta ſua: ꝙ dicūt ſpūs ꝑcipue aīales qui ſunt in animalibꝰ eſſe de ipſa natura coꝛpoꝛis celeſtis: quēadmodū ⁊ lumē eo ꝙ mouent̄ in omnē coꝛpis ꝑtē: ſicut

lumina

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lumina in mūdo: dicūt eniꝫ iſti ꝙ media ſenſuū habēt
duas opatiões: opationē .ſ. nature: ſicut qñ aer cōmo/
tus ſcindit ligna: ⁊ opatōnē aīe qñ ſpūalr recipit ſenſi
biliuꝫ formas: ⁊ immutat organa ſenſuū ad ſentire: ⁊
hāc opationē ſpūalē in omni medio ſenſuū attribuūt
ſubſtātie ſpūali: q̄ eſt lux orbis īmixta elemētis: huius
aūt rationē eſſe dicūt: qr ſenſibilia circulariter fiunt ſi/
cut ſpera luminis: ⁊ qr eē nō pōt ꝙ due differētes opa
tiones elemēti alicuꝰ ad vnū principiū reducant: opa
tiones aūt ſenſibiliū ſpūales nō pōt aliq̄s reducere ad
q̄litates primas actiuas ⁊ paſſiuas: que ſūt in elemen/
tis: ⁊ ideo vt aiūt, oꝫ eas reduci ad aliq̄d orbis qḋ eſt
in eis inquātū ſunt media ſenſuū. Adhuc dicūt huius
aliquā eē cām ⁊ rationē: qr .ſ. nulla q̄litas elementalis
agit niſi ad eſſe māle forme: ⁊ agit vnū per ſe tm̄: me/
diū aūt hꝫ formas ſenſibiliū ẜm eſſe ſpūale: ⁊ non hꝫ
vnā tm̄ ſꝫ oēs: oꝫ igit ꝙ agēs hoc ſit ſuba corporis nā
lis ⁊ ſpūalis: que multa agit ⁊ ẜm eſſe ſpūale vt dicūt.
Quarta vō opinio que magnoꝝ fuit .ſ. auēpace ⁊ ſuo
rum ſequaciuꝫ: ⁊ que penitus his ꝯria eſt: ꝙ lux nihil
oino eſſet ẜm eſſe: ſꝫ eēt q̄dā color formalior ⁊ nobi/
lior inter colores: ⁊ ideo vocauit ipſaꝫ eē coloris eui/
dentiā: ſiue coloris manifeſtationē: cā aūt dicti fuit: ꝙ
vnius ſenſus q̄ vere vnus eſt: vnū oꝫ eſſe ſenſibile ẜm
genus propriū vel ꝓximū: hoc aūt genꝰ ē color in vi/
ſu: oꝫ igit lumē eſſe colorē vel aliq̄d colorē ꝯcomitās:
⁊ in tm̄ ꝓceſſerūt iſti ꝙ dixerūt ſolem eſſe coloratū: ⁊
colorē ſuū tāte eſſe euidētie ⁊ manifeſtationis ꝙ vin/
cit viſum: ⁊ ſimiliter lumē eē colorē diafani nō termi/
nati. Adhuc aūt in diafano nō terminato lumē eē co/
loris oſtēſionē nō q̄dē in cōparatione ad viſum tm̄: qr
ſic lumē nō hēret eſſe niſi cōparationis: ſꝫ etiā ſimplr.
Ex his aūt que nos ſuperius diximꝰ ſatis improbant
opiniones ħ recitate: ⁊ p̄cipue ex his que diximus in
caplis de ſenſibilibꝰ in cōmuni inductis. Ultima autē
opinio que dicit lumē eē coloris manifeſtationē ⁊ eſſe
aliq̄d coloris improbat per hoc ꝙ ſi eſt aliq̄d coloris:
aut erit coloris in ſpecie: aut in genere: ⁊ ſi eſt aliq̄d co
loris in ſpecie: tūc hꝫ ꝯtrariū: qr oīs color in ſpecie hꝫ
ꝯtrariū: ⁊ ꝯcomitās vnū colorē in ſpecie: eſſentialiter
eſt ꝯtrariū ei qḋ ꝯcomitat alium colorē in ſpecie: ſicut
ꝯcomitat albū diſgregare viſum: ⁊ ħ eſt ꝯtrariū ad cō
gregare viſum: qḋ ꝯcomitat nigrū: ſi aūt eſt aliq̄d co/
loris in genere cū color in genere ẜm eſſe nō differat a
colore in ſpecie: color eniꝫ genus in albedine eſt albe/
do ⁊ in nigredine eſt nigredo: oꝫ ꝙ lux eēt ẜm eſſe co
lor in ſpecie: ⁊ tūc ſequeret id qḋ prius. Adhuc auteꝫ
alia eſt manifeſtatio albedinis: ⁊ alia nigredinis: ergo
alia ⁊ alia lux vt videt. Hec igit ⁊ ſimilia ſunt que de
luce ab anteceſſoribus noſtris dicta ſunt.

Caplm. xij. ⁊ eſt digreſſio declarans verā ſententiā
de luce ⁊ de lumine ⁊ de natura.

Os aūt ſequētes dicta peripateticoꝝ quoꝝ
princeps fuit ariſtoteles: dicimus luceꝫ ⁊ lu
men eē qualitatē luminoſi corporis: ẜm ꝙ eſt
luminoſuꝫ que ab ipſo ꝓcedit generata format tam in
diafanū puiuꝫ ꝙ̄ in diafanū terminatū: ⁊ receptum in
diafano puio eſt actus eius perficiēs ipſum: non in eē
eſſentiali: ſed in eſſe accidētali quo ipſum eſt ꝑſpicuū:
procedens autē in id quod eſt terminatū eſt actus co/
lorum ſicut ſuperius diximus: eſt igitur ſic actus per/
ſpicui ẜm ꝙ eſt perſpicuū ꝙ nequaꝙ̄ eſt natura ſupe/
rioris corporis immixta in inferioribus: quia ſic natu
ra corporis ſuperioris eſſet corruptibilis: mutat enim
aliquando perſpicuū in nō perſpicuū: quando de igne
vel aere fit terra: vel aliquod corpus opacū: corpus
āt celeſte ẜm ſubām in aliud mutari dicere demētis ē:
⁊ idō ꝑſpicuū ignis eſt de nā ignis: ꝑſpicuū aque eſt de
nā aque: ⁊ ꝑſpicuū celi eſt de nā celi: habēt tm̄ iſtā nām
inferiora ex ħ ꝙ cōueniūt in ꝑpetuo corpore: ſed iſtā
cōuenientia nō eſt niſi in actu ꝑſpicuitatis ⁊ nā ꝑſpicui
q̄ ꝑ anologiā eſt in illis: ſicut diximꝰ ſupra. Qḋ dicit ḋ vi
ſus cōtinuitate vł ꝯcauitate dictū eſt ac ſi videamꝰ ꝑ li
neas emiſſas de ocul: ⁊ ħ nos nō cōcedimꝰ: ⁊ īproba
bimus in li. de ſenſu ⁊ ſenſato: ſed īmutatio ſenſibiliū
fit cōtinue de ꝑſpicuo in ꝑſpicuū: ꝙ̄ diu ꝑſpicua ſe cō/
tingūt: nullo corpe opaco terminato interpoſito inter
primū viſibile ⁊ viſuꝫ. Lumē aūt ſicut dictū eſt gene/
ratū a luminoſo corpe in ꝑſpicuo habet ſe ad luceꝫ q̄
eſt forma corpis luminoſi: ſicut ſe hꝫ intentio coloris
generata in ꝑſpicuo ad formā coloris q̄ eſt in corpore
colorato. Et ideo ſatis cōuenienter dicūt q̄daꝫ: ꝙ lumē
eſt itētio ſpūale eē hñs in ꝑſpicuo: quēadmodū color
eſt habēs eſſe intētionale in medio: ſed in ħ differunt:
eo ꝙ lux eſt forma nobilior ⁊ ſimplicior ꝙ̄ ſit color: ⁊
ideo ꝑficit ꝑſpicuū: ⁊ facit ipſuꝫ eē actu ⁊ hoc nō pōt
facere color. Siłiter āt dat actu eē coloribꝰ: ⁊ ħ iteꝝ
nō pōt facere color. Eſt āt hec forma q̄ vocat lumē vi
uificatiua viuoꝝ: ⁊ calefactiua: ⁊ motiua ad eſſe gene
rabiliū inq̄tū eſt inſtrumentū intelligētie que ꝑ motū
luminariū luie emiſſo mouet ad eſſe oē qḋ in nā eſt: ſi
cut etiā ſupra diximꝰ: ⁊ ideo etiā lumē ē ypoſtaſis co
loꝝ ẜm eſſe formale qḋ eſt eſſe ſimplr coloꝝ: ſicut ſu
pra diximꝰ. Hāc igit verā putamꝰ eſſe ſentētiā de luce
⁊ lumie. Scias aūt oīa illa eſſe lucētia in quibꝰ ſpiſſa
te ⁊ q̄ſi calcate cōtinuant partes nobiliores diafani: ⁊
idō luceꝫ ignis qñ eſt ſpiſſus: ſicut apparet in flāma que
ſpiſſa eſt: ⁊ ſubtilioꝝ ⁊ nobilioꝝ partiū: non aūt lucet
carbo: qr eſt terreſtris: ſi āt ẜm aliqua cōpoſita ex igni
tis terreſtribꝰ efficiunt etiā lucentia: ſicut carbo ignitꝰ
⁊ talia ſunt quedā aliqñ ex ipſa generatōe: ⁊ aliqñ ex
putrefactōe ex ipſa generatōe qñ cōponunt ex parti/
bus ignitis: qr ignis ex mixtura excellentiā amittit ca
lidi adurētis: ⁊ ex ſubtilitate partiū retinet lucē: ſicut
videmꝰ q̄dā capita ⁊ ſquamas piſciū lucere: ⁊ videmꝰ
quedā aīalia lucētia in vere: ⁊ viderūt q̄dā iā ouū gal
line lucēs: ⁊ q̄dā gallos tales ⁊ cicadas: ⁊ huiuſmodi
aīalia: ⁊ oculi lupoꝝ ⁊ gattaꝝ ſic lucēt ex iſta cā .ſ. qr
in omnibꝰ talibꝰ nā perſpicui que nulliꝰ elemēti eſt pro
pria: ſicut diximꝰ in cōmixtōe elementoꝝ amittit ex/
cellētias q̄litatū actiuaꝝ ⁊ paſſiuaꝝ: ⁊ retinet ſibi lu/
mē cōnaturale: ⁊ cū illo ꝑmiſcet talibꝰ corporibꝰ vin/
cens in extremitatibꝰ corpoꝝ illoꝝ: ⁊ ideo cū ſpiſſata
ſit ibi lucet: ⁊ huiꝰ argumentū ſunt lapides p̄cioſi: qui
qñ lucent ꝑſpicui ſunt: huiꝰ etiā eſt argumentū ⁊ ſignū
ꝙ aqua licꝫ ſit minꝰ ꝑſpicua ꝙ̄ aer: tm̄ licꝫ ꝓpter ſpiſſi/
tudinē plꝰ habet lumis: ⁊ retinet ipſuꝫ fortiꝰ: ⁊ idō ſi ta
liū aliq̄d nitens ſicut argentuꝫ ponat in vaſe in loco ſub
obſcuro: ita ꝙ in aere videri nō poſſit: videbit aq̄ lim
pida ſuꝑfuſa: ⁊ ideo veriſſimū eſt ꝑſpicuū cōdenſatū
in ꝑtibꝰ: ⁊ lumē valēs tenere fortiꝰ ⁊ aliq̄d lumis in ſe
habet: ⁊ ꝑ illud micāt huiuſmodi corpora: quercꝰ aūt
putrefacta partes igneas habet in ſuꝑficie partiū ſua
rū: eo ꝙ calor in putrefactis ad ſuperficieꝫ egreditur:
⁊ ibi partes incendit: ⁊ tūc perſpicuū ignis aliquid re
tinens luminis eis adheret: ⁊ ꝑ illud micāt: hec g̊ eſt
cā in oculis quorūdā aīaliū ⁊ oſſibꝰ quorūdā piſciū:
terreſtria eni aduſta cōmixtā ſibi hñt ꝑſpicui naturā:
⁊ ħ quia leuior eſt in ſuꝑficie ē: ⁊ micant ꝓpter illud.
Sūt aūt q̄dā qui capita lauātes cū aqua calida ⁊ acu

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ta siue lisciuio: ⁊ radētes pilos capitis: ⁊ cũ extergunt capita sua pāno aspero euolāt de capite scintille q̄ ꝑfecto sunt ptes terre in quib⁹ ignis nā est micans ꝑ modũ dictũ: hui⁹ aũt cā est quare est scintillās etiā aq̄ maris fortiter mota: q̄ scʒ ptes salis cōbuste multe sunt in ea in quaꝝ supficie est ignis micans. Hec igit dicta sunt de lumīe ⁊ de luce: differētia eni luminis ⁊ lucis ⁊ radij scit ex pbabitis pri⁹. Splendor aũt est diuaricatio lumis super corpus politũ ⁊ tersuʒ. Redeamus ergo nũc ad ꝓpositũ: ⁊ que restant de visu ꝓseq̄mur.

Cap. xiij. de medio visus ⁊ quot modis dicat visibile in quo etiā est de his qui aspiciūt lumen.

Tex. ⁊ co. 70. Videt aũt forte alicui ꝙ lumen sit cōtrariũ tenebre: qd̄ tñ nō est absolute veꝝ: q̄ ꝯ̄ria sūt due forme cōtrarie: tenebra aũt nō ē forma: sʒ poti⁹ priuatō lumis ex lucido: cũ eni pspicuũ nō hʒ habitũ lumis: tũc sūt tenebre: hui⁹ aũt habitus pñtia in pspicuo est lumē. ⁊ ideo Empe. ⁊ quicũqʒ ali⁹ dixit vt ipse nō recte dixit: ꝙ scʒ ferat lumē motu locali de celo in terrā: ⁊ tũc p motũ localē ⁊ reflexiones extendat in emisperio toto: qd̄ est inter terrā ⁊ cōtinēs celũ ⁊ nos lateat mot⁹ ille ꝓpter velocitatē: h eni oino extra rōnē est: q̄ si etiā cōcesserim⁹ ꝙ ferat lumen: ⁊ sit corp⁹ queādmodũ dicebat Empe. nō admittat rō tradita in phicis de velocissimis mobilib⁹ ꝙ ferant in tēpore impceptibili per tantũ spaciũ cũ corp⁹ primũ nō ferat p vnicũ gradũ nisi in tēpore satis pceptibili. Est aũt etiā h cōtra ea q̄ vident oculis: q̄ bñ videmus ꝙ aliqd est cui⁹ motus in paruo spacio est in tēpore pceptibili. Sed magna qd̄ est apud nos si aliqd possit moueri in tēpore impceptibili ab oriente in occidētē: sicut superi⁹ ostendim⁹: ⁊ ideo ꝓ certo radi⁹ ⁊ lumen nō sunt nisi forme: ⁊ nō corpora q̄ nō nisi methaforice ⁊ per accidens moueri dicunt sicut ⁊ tenebra ⁊ vmbra q̄ lumis sunt priuatōnes: ⁊ de qb⁹ ꝯstat ꝙ nō sunt

Tex. ⁊ co. 71. corpora. Hoc āt lucidũ ꝺm ꝙ est actu illuminatũ est coloris susceptiuũ: ꝺm ꝙ superi⁹ dixim⁹ ꝫ ꝙ nullũ hʒ actu colorē: q̄ sicut superi⁹ dixim⁹ lumē nō est color: sed poti⁹ actus pspicui ꝺm ꝙ est susceptiuũ coloris: ⁊ ideo nō color actu quare qd̄ priuatũ est colore ē susceptiuũ coloris sicut soni susceptiuũ est absonū priuatũ scʒ sono: ideo diaphanũ pōt recipere oēm colorē q̄ nullũ hʒ actu: sed oēs potentia: ⁊ quia proxima potentia est ad colores ⁊ ad lumē: ideo vtrũqʒ suscipit subiecto sicut supra dixim⁹: nō color tñ est qd̄ priuatũ colore dupl'r dicit lucidũ eni siue pspicuũ: aliqñ dicit priuatũ colore eo ꝙ nullũ actu sed potētia habet oēs. Dicit āt etiā priuatũ colore siue nō color: eo ꝙ ē per se inuisibile: ⁊ h dicit multipl'r. s. ꝙ nullo modo videt p se sicut tenebra: aut ꝙ vix videt sicut athomi discurrētes in radijs q̄ nō vident cũ aliqs oculos i radio ipso teneat: eo ꝙ tũc radius diuaricat visuʒ ⁊ superat ipsuʒ ꝙ nō pōt adunare virtutē suā vt minima perspiciat. Aliqñ āt dicit inuisibile siue priuatũ colore qd̄ nō nisi cũ corruptōne visus videt: sicut lux solis in spera solis est inuisibilis. Et hui⁹ cā est: q̄ lux solis fortissima sup oculũ spericũ ⁊ politũ multas facit radioꝝ reflexiones ad mediũ oculi: vbi est humor glacialis: in quo sigillant forme visibiliũ: ⁊ reflexio illa calefacit ⁊ dissoluit humorē illũ: ⁊ forte cōsumit: vel forte fluere facit humidũ alienũ dissolutũ circa oculũ infra miringas ⁊ tunicas oculi: ⁊ tũc generat maculā in oculo vel aliud īpedimētum visus inducit: ⁊ h est cā q̄re lachrymant oculi qñ excellēs lucidũ viderit aliqs: ⁊ iō dicit hoc īuisibile. Herodi⁹ aũt de quo dicit ꝙ respicit lucē in rota solis: nō pōt h habere ex sui oculi puritate: vt q̄dā estimāt: q̄ ex hac sola causaret velox oculi corruptio: sicut pʒ ex rōne inducta: sed hʒ hoc ex visus coadunatōe. Coadunātia āt visuʒ nō sunt nisi duo vnũ per se aliud p accñs: p se quidē nigrũ qd̄ nō sinit ipsuʒ disgregari. Et ideo terrestre nigrũ circũpositũ humori glaciali adunat ipsuʒ: frigiditas eni ipsius humoris nālis cōstringit ⁊ non sinit dissolui: ⁊ h duo in oculis auis illi⁹ maiora sunt: ⁊ ideo lucē in rota solis intuet. nō tñ puto ꝙ diu hoc possit facere: signũ autē hui⁹ est: ꝙ nā oculos in oībus habētib⁹ visuʒ ꝓfundat q̄si clausos in vase: ⁊ circũponit nigredinē palpebraꝝ ⁊ supcilioꝝ: vt ex obscuro fronte ⁊ nigredine supercilioꝝ visus coadunet ⁊ fortificet. Adhuc āt huius signũ est: ꝙ si hō cristallũ sup argentũ viuũ feruens ponat: ⁊ diu motũ argēti viui sub cristallo vel vitro intueatur multũ ledit visus ei⁹ ⁊ forte excecabit ꝓpter visus diuaricationē: sil'r āt si inspiciat auꝝ politũ: vl' aliquid aliud fulgens qd̄ est vel sit ignitũ: ⁊ h totũ fit q̄ humor glacialis ⁊ niualis ex talib⁹ dissoluit ⁊ fluit ⁊ amittit ꝓprie cōplexionis habitudinē.

Cap. xiiij. q̄liter color in lumine videt ⁊ nō sine lumine ⁊ de q̄titate visorum.

Licet āt color visualis sit in lumīe vt dixim⁹ tñ nō oīa in lumīe sunt visibilia q̄ vident: sʒ illud qd̄ videt in lumīe hoc solũ est vniuscuiusqʒ ꝓpri⁹ color. Tex. ⁊ co. 72. Quedā eni in lumīe nō vident: in tenebra āt vident: ⁊ h nō est dictũ ideo ꝙ tenebra aliqd faciat ad visibilitatē eoꝝ cũ sit priuatio pura: sicut iā añ dictũ est: sed lucētia cũ habeant lucē in ꝓpria luce vident: eo ꝙ q̄cq̄d videt: videt ꝺm actũ lucidi: sed q̄dā q̄ nō hñt lucē in sua ꝓpria cōpositōe: vident in luce aliena sibi cōiūcta: sicut colores: q̄ aũt in tenebra faciūt sensuʒ sunt sicut illa q̄ sunt ignea ⁊ alia lucētia: ⁊ h cũ sint multis modis pticipātia lucē: non hñt vnuʒ nomē cōe: sicut querc⁹ putrefacta: ⁊ q̄dā cornua ⁊ ossa ⁊ capita quorūdā pisciũ: ⁊ squame ⁊ oculi aīalium quorũdā: ⁊ vermiculi q̄ vocant nocticuluca. Sʒ habēt magnā differentiā: qm̄ q̄dā eoꝝ faciūt lucidā totā pspicui māʒ sicut sol: ⁊ q̄dā nō ita sicut luna q̄ nō facit lumē sub tectis: ⁊ ignis min⁹ lucet q̄ luna: ⁊ ea q̄ noiata sunt supueniēte lumīe nō vident sub lucis actu: sed sub forma coloratoꝝ: ⁊ h generale est ꝙ sp mai⁹ lumē supueniēs opprimit min⁹: ⁊ ideo nocticuluca totũ lumē amittit in die: ⁊ retinet colorē albũ ꝓpter quā cām āt hec in tenebris visibilia sunt: alia rō est q̄ superi⁹ ē expedita: ⁊ in libro de animalibus ꝓlixius tractanda.

Nũc aũt h manifestũ est ꝙ in luīe videt color: ⁊ ꝙ Tex. ⁊ co. 73. sine luīe nō videt: dixim⁹ eni superi⁹ ꝙ h erat eē ⁊ diffinitio coloris ꝙ mouet visuʒ ꝺm actũ lucidi: pfectio āt lucidi siue pspicui lumē ē: ⁊ sine h color non videt. Hui⁹ āt signũ ē: q̄ si qs pōat id qd̄ coloratũ ē sup oculũ ñ videbit ipʒ: ⁊ hui⁹ cā ē: q̄ coloratũ hʒ tactũ ñ agit in aliqd nisi actōe phica: q̄ ē p principia nālia ipsi⁹: color āt nō fit in visu p actōnē phicā sʒ p actionē formalē ⁊ spūalē: sicut dixim⁹ superi⁹: ⁊ iō indiget corpe in q̄ pri⁹ efficiat spūalis añq̄ in oculo generet: ⁊ h est necessitas q̄re oʒ mediũ eē in sensu visus: oʒ igit ꝙ color ꝺm actũ moueat pri⁹ lucidũ qd̄ actu lucidũ est: ⁊ h q̄n ꝯtinuũ est vsqʒ ad vidētē interposito terminato corpe mouet ocul⁹ quo sentit coloratũ. Sʒ tũc est dubiũ: q̄ ꝺm h nō debet aliqd visuʒ maius q̄titate actei oculi videri: q̄ illud qd̄ ip̄rimit oculo ō colore nō pōt esse mai⁹ suo subo: nũq̄ igit ppendet motuũ magnitudo. Adhuc āt videt ꝙ oīs res iuersa videri oʒ: q̄ anteri⁹

forme

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forme viſibilis venit ad oculũ: ⁊ id qđ eſt interi⁹ in co
lorato eſt exteri⁹ in oculo. Adhuc aũt oĩa res dupla vi
deri dʒ: q2 vna forma viſibilis in vno ſigillat oculo: ⁊
alia in alio: ⁊ due forme in oculis duob⁹ duo debẽt ap
parere viſibilia. Adhuc aũt dextra dʒ videri ſiniſtra ⁊
ecõuerſo: q2 dextra rei viſe eſt ꝯ ſiniſtrã partẽ oculi ⁊
ecõuerſo: ꝗ dextrũ ſigillat in ſiniſtra oculi pte ecõuer
ſo. Sed ad oĩa h rñdẽtes ſupponim⁹ viſuʒ eẽ intus ſu
ſcipiẽdo ⁊ nõ extra mittẽdo: tñ hoc ꝓbabit in ſcia li.
de ſenſu ⁊ ſenſato: licet aũt dicam⁹ ꝙ videm⁹ intus ſuſci
pientes ⁊ nihil extramittẽtes: tñ dicim⁹ ꝙ lux abſtra/
hit colores: ⁊ facit eos fieri in lucido ſm̃ rectas line/
as: ita ꝙ ꝓceſſus coloꝝ ad viſuʒ eſt: ſicut ꝓcedens ab/
ſtrahit eos lux: ⁊ ideo niſi color directe in oculos pro
cedat nõ videt̃ lʒ enĩʒ color ſperice in circuitu genere
tur in lucido: tñ color qui eſt poſt nos non videt̃ eo ꝙ
lux que eſt poſt nos ⁊ abſtrahit eũ: nõ ꝓcedit in ocu/
los: ⁊ per ꝯñs ipſe color nõ procedit ad oculos: ſʒ ab
oculis: vnde licet color directe ſit ante nos in aere: tñ
nõ fit in oculis ex dicta cauſa. Cuius tñ ⁊ altera eſt cã
q2 ſi licet color nõ mouet viſum ſine pñtia materie:
⁊ mã per directã lineã nõ eſt pñs oculis: qñ aũt dire
cte ꝓcedit in oculos: tũc fit ꝓceſſus eius ſub duob⁹ ra/
dijs luminis quoꝝ vnus vnũ fineʒ colorati attingit: ⁊
alter alteꝝ: ita ꝙ figurat̃ triangulus vel piramis: cuius
baſis eſt res viſa: ⁊ angulus ꝯcludit viſus oculuʒ: ſicut
vides h depictũ. Sit enim res viſa. a. b. ⁊ ducã vnã li
neam ab. a. in. c. ⁊ aliã. a. b. in. c. ⁊ ponã. c. oculũ eſſe:
⁊ oculũ propinquiorẽ rei viſe ponã eſſe. d. ⁊ ducaʒ li/
neas radiales luminis. a. d. ⁊. b. d. ⁊ adhuc ꝓpinquius
ponã eſſe oculũ. g. ducãq3 lineas. a. g. ⁊. b. g. ⁊ dico tũc
ꝙ imutatio oculi fit in pũcto in quo ꝯcludunt̃ linee ra
diales: ⁊ generatio coloris eſt ſperice per triãgulos ta
les vel piramides in circuitu rei viſibilis: ⁊ ideo nõ eſt
aliq̃ q̃ſtio de q̃titate forme colorati in oculo: q2 illud
quod ſigillat̃ in pũcto eſt indiuiſibile ſm̃ ꝙ huiuſmo/
di: nec h eſt incõueniẽs: cũ in oculo ⁊ in medio ſit pri⁹
rei intentio q̃ res: ſicut dixim⁹ ſupra: iudicitũ aũt q̃ti/
tatis rei viſe fit per q̃titatẽ anguli eius qui cõcludit̃ in
oculo: ⁊ iſte q̃to eſt propinq̃or rei viſe eſt maior: ⁊ q̃/
to remotior eſt minor: ⁊ ideo eadẽ res ꝓpe viſa videt̃
maioris q̃titatis: ⁊ lõge viſa videt̃ q̃titatis minoris:
⁊ q2 linee radiales q̃to plus ꝓcedũt a re viſa: tãto ma
gis coeũt ſi ꝯtingat ꝙ ꝯcludantur anteq̃ ꝑueniant ad
oculũ res oĩno nõ videbit̃: ⁊ hec eſt cã ꝙ tm̃ poteſt di
ſtare res ꝙ oĩno non videbit̃. Nihil aũt eſt qđ obijcit̃
de inuerſione rei: q2 iam oſtẽdim⁹ ꝙ intentio non gene
ratur niſi a forma rei ſm̃ ꝙ forma: ⁊ illa nõ habet an/
terius ⁊ interius ſʒ ſuã intentionẽ generabit in oculo.
Similiter aũt de dextro ⁊ ſiniſtro dicendũ eſt: ꝙ intẽ
tio nõ mouet viſum ſine rei pñtia: ⁊ ideo licet dextruʒ
viſus ſit ꝯtra ſiniſtrũ intuẽtis: nõ tñ ꝑuerſum fit iudi/
cium: eo ꝙ ad rem terminat̃: ſine cuius pñtia nullo m̃/
põt mouere viſum: cũ enĩʒ oculus ſit ſicut ſpeculũ ani
matũ ꝯuexũ oĩno neceſſariũ eſt ꝙ dextrum rei in ſe ſit
in ſiniſtra parte oculi: ⁊ ecõuerſo: ⁊ h apparet qñ duo
hoĩes inſpiciũt oculos ſuos ad inuicẽ: tũc enim videt̃
ſuas imagines ſtare in oculis: ⁊ dextrã eſſe ſiniſtraʒ ⁊
ecõuerſo: ⁊ non impedit ſenſum veꝝ propter materie
pñtiã ſicut dixim⁹. Quod aũt videt̃ probari ꝙ vna
res debeat videri due ſoluit bene Auic. dicẽs virtutẽ
viſiuã eſſe in neruo qui vocat̃ opticus: h eſt viſiu⁹ in/
fra quẽ diſcurrit ſpũs viſiu⁹ accipiẽs formas in oculis
depictas: eſt aũt iſte neru⁹ cãcellat⁹ in anteriori pte ce/
rebri: ⁊ facit quaſi triangulũ: ⁊ in pũcto illo vniuntur
forme oculoꝝ: ⁊ ibi fit iudiciũ de re viſa: ⁊ q2 ibi ꝯue/
niunt: ideo vnũ videt̃ qđ eſt vnũ: ⁊ duo que ſũt duo.
Signũ aũt huius eſt: q2 ſi aliqs exprimat paruper per
oculũ digituʒ ſupponẽs oculo neru⁹ collimitat⁹ oculo
recedit a neruo qui alteri oculo collimitat: ⁊ tũc vnũ
duo videbit ab habẽte duos oculos: ⁊ nõ a monocu/
lo: forme tñ duplices in oculis aliquãtulũ impediunt
rectitudinẽ viſus ad rẽ: ⁊ ideo illi q̃ recte dirigunt ſa/
gittas: alteꝝ oculoꝝ claudũt. Siĩter faciũt qui recti/
tudinẽ alicu⁹ rei volũt deprehẽdere: hec aũt oĩa liqui
de ꝯſtabũt qñ modus vidẽdi demõſtrabit̃ in libro de
ſenſu ⁊ ſenſato. Scias aũt oculũ componi ꝑcipue ex
humorib⁹ aqueis diuerſis: ad hoc ꝙ bene recipiat ſpe
cies viſibiliũ: ⁊ etiã retineat: ⁊ ideo humores illi ſunt
puri ⁊ ſpiſſi: ⁊ ideo qñ aliqñ humor eſt mult⁹ in ocu/
lis vident̃ in eis forme moueri qñ mouet̃ humor: ⁊ ꝓ
longari ſicut etiã de ſtellis videt̃ ⁊ formis in aqua qñ
aqua fuerit mota: ⁊ h ꝑcipue ꝯtingit homini euigilanti
poſt ſomnũ: digeſtione nõ adhuc cõpleta poſt ebrieta
tem vel crapulã: tũc humidũ fluens ab anteriori parte
cerebri ad h fluit ad oculos qđ mouet calidũ digeſti/
uũ: ⁊ ideo moueri videt̃ ei qcq̃d videt: ⁊ habere for/
mas longas motas nõ ſtantes. Similiter autẽ ⁊ ille q̃
diu vectus eſt in naui vel in alio vehiculo in humido
oculi retinet ſpẽs motus quod nõ fuit vnũ de ſenſatis
per ſe ſed cõmune: ⁊ vident̃ ei ea que videt moueri.
Sũt aũt q̃dam nõ videntes eminus ſed de ꝓpe iuxta
oculũ clare videt̃: ⁊ ideo ſitus oculi humoꝝ peccat ⁊
nõ oculi cõpoſitio: habẽt enim illi glacialẽ oculi mul/
tũ in interiori pte verſus neruũ obticũ ⁊ ꝓpter mirin/
gas q̃ ſunt ſpiſſe ante oculi ſpeculũ nõ penetrat viſibi
le ad ſpeculũ niſi ſint ꝓpe: ⁊ a longe nõ vident niſi indi
ſtincta ⁊ cõfuſa viſione: ⁊ hoc fit ꝓpter cãm quã dixi/
mus: q2 in exteriori polito oculi debiliter ſigillat̃ for/
ma que vſq3 ad interiora nõ ꝑuenit niſi ꝯfuſa. Ecõtra
aũt q̃dã nõ videt niſi eminus: ⁊ ſi ꝓpe ſit viſibile iux/
ta oculũ nõ videt: ⁊ iſti debilẽ habẽt viſum ⁊ ſunt ꝑci
pue ſenes. Cõtingit aũt hoc ideo: q2 diximus ſupra ꝙ
lux incorpea ſm̃ actũ eſt color: ⁊ h qñ prope eſt vincit
oculũ debilẽ ⁊ intus diſpgit ipſuʒ: ⁊ iõ tũc ocul⁹ nõ vi
det niſi ꝯfuſe: qñ aũt emin⁹ eſt res viſa: tũc ꝓportionat̃
virtuti oculi: ⁊ nõ diſpgit ipſuʒ: ⁊ tunc videt diſtincte.
Oĩno eadẽ eſt cã quare q̃dã in clara die nõ videt ⁊ in
crepuſculo vł in lumĩe lune clari⁹ ⁊ diſtincti⁹ videt: di/
xim⁹ enĩʒ ſupra ꝙ lumẽ forti⁹ ꝯfũdit ⁊ ſupat min⁹ for/
te: hi aũt q̃ lippiẽtes hñt oculos nõ videt aliq̃d niſi ſub
rubore ob humorẽ influẽtẽ in pupillã cui cũ admiſcet̃
lumẽ facit ruborẽ: ⁊ hoc in tertio methauroꝝ habitũ
eſt. De oĩb⁹ aũt iſtis diuerſitatib⁹ oculoꝝ magis ĩ libro
de aĩalib⁹ erit dicẽdũ. Scias aũt ꝙ oĩno eadẽ cã eſt q̃re
q̃dã aĩalia venanẽ in nocte cibũ ſequẽtia viſuʒ ⁊ q̃dã
de die: dico ſequẽtia viſuʒ: q2 forte ſequunt̃ aliqñ odo
ratũ. Eſt aũt ⁊ aliud mirabile de viſu ꝙ. ſ. qñ aliquis in
nocte iuxta terrã eſt deponẽs oculos ſuos longius vi
det q̃ ſtans erectus. Cuius cã eſt: q2 diafanũ termina/
tũ lʒ minus capiat de lumĩe q̃ nõ terminatũ: tñ fortius
tenet ⁊ ad modicã diſtãtiã aliquãtulũ illuminat lumi/
ne debili: ⁊ cũ talia ſint iuxta terrã iuuãt viſuʒ aliquã
tulũ in nocte. Hui⁹ aũt ⁊ alia cã eſt: q2 lumẽ modicũ qđ
tũc eſt in aere ex ſtellis reflectit̃ reflexiõe debili a cor
pore ſolido iuxta terrã ⁊ multiplicat: ⁊ iõ aliq̃d iuuat
viſuʒ. Et tertia cã eſt: q2 vapores eleuati obſcurãtes
aerẽ natãt nõ iuxta terrã ſʒ in aere: ⁊ iõ in are ĩpediũt
pl⁹ viſuʒ q̃ iuxta terrã. Ex his oĩb⁹ ꝯſtat ꝙ dʒ ẽ me/
diũ viſum eẽ: ⁊ ſine medio nihil videri omnino.

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Caplm.xv.ꝙ per vacuū non poteſt videri ⁊ de vi
ſu in ſpeculo.

Tex. ⁊ cō. 74. Ex his aūt q̄ dicta ſūt pȝ ꝙ nō bene dixit de/
mocrit⁹ ⁊ q̄cūq; ſecuti ſūt eū. Opinat⁹ eſt eni
ꝙ ſi vacuū eēt ſpaciū īter celū ⁊ terrā: etiā ſi
formica in celo moueret: certiſſime aſpiceret: ⁊ hoc iō
dixit: q2 putabat mediū īpedire viſuȝ nec fieri ꝑ diafa
nū viſuȝ: niſi ꝑ multos poros vacuos q̄ ſunt in ipſo: di
xitq; viſum fieri extramittēdo tāq̄ ſi eſſet vis actiua:
nos āt oſtēdim⁹ ꝙ nō fit viſus niſi aliq̄d patiēte ⁊ ſu/
ſcipiēte viſu: oſtēdim⁹ etiā ꝙ a re māli viſa: nō poteſt
īmediate pati viſus: ḡ relinquit ꝙ mediū patit a re vi
ſa ⁊ viſus a medio ſpūalr hūte ſpēs viſibiliū. ⁊ iō nō
ſolum certe: ſȝ etiā null⁹ oīno fieret viſus in vacuo: q2
non eēt mediū agēs in oculū: ob quā igit cām ⁊ q̄liter
neceſſe eſt colorē in lumine qd̄ eſt act⁹ lucidi vidē: ſuffi
cienter q̄tū ad hāc intentionē dictū eſt. Scias āt ꝙ ſi/
cut ſpēs viſibilis fit in oculo: ita fit in ſpeculo: quod eſt
terſuȝ politū recipiēs formā ⁊ repreſentās iterato ſi/
cut eſt res: ⁊ hoc facit ꝑ duas nās q̄ ſūt in ipſo: quaruȝ
vna eſt ꝑſpicui politi: altera eſt opaci terminātis ipſuȝ
in altera ſupficie: tūc eniȝ politū ꝑſpicuum recipit for
mā: ⁊ opacū adunat eā: ⁊ ita faceret aer ſi ſic eēt cōpo
ſita: ⁊ recolēda ſunt que in tertio methauroꝝ in ſmo/
ne de iride dicta ſūt: ꝙ aliq̄ in aere ſpiſſo ⁊ humido ali
qn̄ vidēt facies ſuas an̄ ſe: ⁊ ꝑ illā eādē nāȝ repreſen/
tat ſpeculū formā: ⁊ reflectit lumē qd̄ portabat forma
in ſpeculū: ⁊ facit reflexio ꝓcedē ipſuȝ in oculū a ſpe/
culo: ⁊ iō forma etiā ꝓcedit a ſpeculo ad viſum: ⁊ qn̄
cōuexū eſt ſpeculū: tūc fit ſicut oculus: ⁊ in pūcto tan
git a lumine ⁊ forma: ſicut oē ſpericū tāgit in pūcto a
recto tāgēte ipſuȝ: diximꝰ eniȝ ſupra ꝙ radij ſunt ſicut
linea viſualis: ⁊ ꝓpter politionē ⁊ terſionē ipſi⁹ diuari
cat lumē ſup ſpeculum qn̄ recte obijcit ei: ⁊ tūc forma
in ſpeculo: aut nō videt: aut ꝯfuſe videt: ſȝ qn̄ res vi/
ſa eſt in lumine ⁊ ſupficies ſpeculi in obſcuro: tūc bene
videt: q2 de lumine tūc nō plus ꝓcedit in ſpeculū niſi
ꝙ actu facit viſibilē colorē: qn̄ āt ſpeculū eſt planum:
tūc ad totā ſupficiē eq̄liter fit ꝓceſſus luminis: ⁊ iō in
illa forma totā q̄titatē repreſentat: ⁊ videt forma tan
ta eē q̄ta eſt res: ⁊ q2 lumē ꝓcedit ad totā illā ſupficiē
ab inferiori ⁊ lateribus eq̄liter: iō res apparet in illo
ſpeculo in oī ſitu ad quē duci pōt recta linea a ſpeculo
qd̄ nō fit in eo qd̄ eſt ꝯuexū: ibi eniȝ oȝ ꝯſeruari locuȝ
determinatū: eo ꝙ linee multe ꝯtingunt ſpericū: ⁊ ille
trāſeūt ⁊ nō reflectunt ab ipſo: ſicut linea ꝯtingēs cir/
culū non ſecat eū: in ꝯcauis āt ſpeculis forma ſigillata
vno latere ſigillat ⁊ in altero: ⁊ q2 ſupi⁹ rei pl⁹ hn̄s lu/
minis pri⁹ nā ꝓcedit in ſpeculū: iō ſtatiȝ illud a ſupiori
pte ꝓducit in inferiorē: ⁊ ſic ꝯtinue fit de forma rei vi
ſe: ⁊ iō oīa q̄ in talib⁹ ſpeculis apparēt vident inuerſa:
⁊ qn̄ aſpicit ibi hō videt mētū ſupi⁹ ⁊ frōs inferi⁹. Si
āt in vna planicie ꝯtinue eēt ꝯcauū ⁊ ꝯuexū: ⁊ hō aſpi
ceret in ptes vbi ꝯiūgunt ſupficies: apparēt ibi imagi/
nes due: ⁊ eēnt ꝯiūcte ꝑ mētū: ⁊ hoc iō fit: q2 vna irra
diat ſup aliā formā quā recipit: ⁊ ſupi⁹ forme vni⁹ ꝓij/
cit ſup inferius ſupficiei alterius ad quā fit irradiatio:
⁊ tot modis pn̄t multiplicari ꝙ multe facies apparēt.
De his āt oībus tractādū eſt in ꝑſpectiuis: q2 ⁊ cā eo
rū in geometricis ſciri nō pōt: ⁊ iō q̄ h̄ dicta ſunt: pro/
pter exēplarē explanationē dicta ſunt: ⁊ nō ideo: quia
hic ſunt intenta: ſed ex eis omnibus conſtat viſum me
dio indigere quod ſit in actu lucidum: per quod tales
poſſunt fieri irradiationes ⁊ ꝙ colores non niſi in tali
modo videntur.

Caplm.xvj.de viſu lucentium.

Ignis āt ⁊ alia lucētia in vtriſq; vident in lu
cido. ſ. ⁊ in tenebra. In tenebra q̄dē non iō ꝙ
aliq̄d ꝯferat tenebra ad viſuȝ: ſȝ poti⁹ q2 ꝑ
ſpicuū ſub tali lumine qn̄ forte eſt: efficit luminoſum:
ſicut ſupi⁹ dixim⁹: ſȝ qn̄ eſt debile tūc tegit a lumīe for
tiori: ⁊ iō ſtelle in die nō vident ſȝ in nocte. Cū aūt lu
mē ſolis ſit ſup ſtellas irradiās eas in nocte ſicut etiaȝ
in die: nō īpedit lumē viſum ſtellaꝝ: niſi ex h̄ ꝙ diuari
cat viſuȝ: ⁊ mult⁹ aer multū luminis affert oculis: pro
pter qd̄ ſtelle formas ſuas aeri nō imprimūt: ⁊ iō nō ꝑ
ueniūt ad viſuȝ. Si āt aer ad magnū ſpaciū ſit obſcu/
rus: circa videntē coadunat viſus: ⁊ tūc videt ſtellas.
Et ſcias ſicut dixim⁹ ſupi⁹ lumē ſi non ꝓcedat in ocu/
los q̄uis ſit p̄ſens in aere nō videt: ſicut pȝ qn̄ ſol oc/
cidit ad q̄titatē vni⁹ ſigni ab orizōte: tūc enim adhuc
eſt lumē: q2 ptes he orizōtis neceſſario ſūt illuminate:
qd̄ lumē nos nō videm⁹: q2 nō ꝓcedit ad nos ſed ſup
nos: niſi forte fuerit mōs altus in quo lumē reflectat:
ſic redeat ad nos: ſicut de q̄buſdā mōtib⁹ dixim⁹ in li/
bro methauroꝝ. Lucētia āt qn̄ debilia ſunt ⁊ ꝑmixta
opacitati lumine fortiori oīno regunt: ⁊ iō tūc non vi
dent niſi ſub ſpē coloris ſicut ſupi⁹ dixim⁹: ⁊ qn̄ nō fu
erint adeo debilia: tūc tn̄ pallent in lumine fortiori: ⁊
amittūt virtutē irradiationis: ⁊ iō luna nō ſplendet in
die: ſȝ videt pallida. Et quia dixim⁹ lumē coloꝝ fore
ypoſtaſim ⁊ p̄cipue lumē claꝝ ⁊ purū eē lumē ſolis:
iō qn̄ accidit eclipſis: tūc palleſcūt ea q̄ alba ſūt: ⁊ qn̄
luna ſplēdet ſup ea: tūc etiā palleſcūt: ad lumē āt cāde
larū ⁊ ignis palleſcunt ⁊ aliquantulū obūbrant ⁊ alij
colores ꝓportionabilr amittūt ſuas euidētias ⁊ mani Tex. ⁊ cō. 75.
feſtatiōes. Sicut āt dixim⁹ de viſu ꝙ vult habere
mediū in quo ſit viſibile ſm eē intentionale ⁊ ſpūale:
eadē ratio oīno eſt de ſono ⁊ odore: q2 fiūt ꝑ medium
extrinſecū: lȝ in illo medio ſon⁹ aliquātulū meli⁹ ſit q̄
color: cui⁹ ſignū eſt ꝙ vēt⁹ frequēter affert ſonos: nūq̄
āt affert colores: vn̄ in trib⁹ his ſenſib⁹ a ſenſibili pri/
mo media mouent: ⁊ ab intētionib⁹ ſenſibiliū q̄ ſūt in
medio mouent ſenſus: ⁊ cū aliq̄s ponat ſup ipſum or
ganū odorās primū: aut ſonās primū: nō fit aliq̄s ſen
ſus ſm opationē ſentiēdi: ob quā āt cāȝ ſupra dixim⁹
de tactu āt ⁊ guſtu ſilr ſe hȝ quo ad h̄ ꝙ ſūt ꝑ mediuȝ:
ſȝ tn̄ h̄ nō videt oīno: q2 mediū ipſoꝝ intrinſecū eſt: ⁊
ꝓpter quā cām h̄ ſit: poſteri⁹ dicet. Eſt āt ꝯſiderandū
q̄ten⁹ nō lateat ꝙ ſicut dictū eſt ꝑſpicuuȝ recipit colo/
ris intētionē ꝓut eſt nō coloratū: ⁊ ideo qn̄ hȝ colorē:
tūc nō videt aliq̄d in ipſo: niſi q̄ſi tectū illo colore: ſi/
cut pȝ qn̄ radi⁹ trāſit ꝑ vitrū coloratū: tūc eni ꝓpter h̄
ꝙ vitrū eſt ꝑſpicuū: totū ꝑſpicuū lucidū q̄ſi tingit illo
colore: ⁊ corꝑa ſup que radi⁹ cadit nō imprimūt colo
res ꝓprios in aerē: ſȝ vident hēre colorē vitri q̄ eſt in
aere. Silr āt eſt qn̄ in trāſitu nubiū colores plātarum
ꝓijciunt ſup parietes: ⁊ idē eſt qn̄ ſub iride videntur
corꝑa hēre colores iridis. Diuȝ āt hoꝝ eſt ratio vna.
Quare āt lapis q̄ vocat iris in radio facit colores iri
dis alibi dictū eſt. De figuris āt radioꝝ ſub q̄bus fit
viſus piramidalib⁹ ⁊ triāgularib⁹: ⁊ de cauſis figura/
rū ptim in libro de ſenſu ⁊ ſenſato: ptim in ꝑſpectiuis
dicet. Hic āt dicēdū eſt ꝙ lȝ tres ſenſus ſint ꝑ me Tex. ⁊ cō. 76.
diū extrinſecū: tn̄ ſon⁹ nō pōt fieri niſi in aere: odor āt
in aere ⁊ aq̄: ſȝ nā ꝑ quā hec duo elemēta ſunt mediū
odoris eſt innoīata: tn̄ q̄dā nā eſt in his elementis ad
odorē habēs: ſicut lucidū ad colorē: ſȝ lucidū perſpi/
cuū differēter in q̄ttuor ſimplicib⁹ corꝑib⁹ inuenit. ſ. ce
lo ⁊ igne ⁊ aere ⁊ aq̄: odor āt in duob⁹ tm̄ q̄ ſunt aqua
⁊ aer.

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7 aer. Alalia aũt aquatica videtur expreſſe hẽre odo/ris ſenſuz:ſic īferi⁹ oñdem⁹:ſʒ ea q̃ odorãt differẽter odorãt:q̃cũqꜫ.n.ambulãtia ſũt pedib⁹ 7 ñ repũt ſic ſerpẽtes 7 vermes:illa nõ odorãt nõ reſpirãtia: 7 huius cãm inferius dicemus qñ de odoratu agetur.

Capitulũ.xvij.de auditu: 7 p̄io d̃ bñ ſonãtib⁹ 7 male.

Tex. 7 co. 77. n Unc ãt de ſono p̄imũ: 7 poſtea d̃ olfatu dicim⁹. Primũ ãt ſciẽdũ ꝙ ſon⁹ dupl'r dicit̃ potẽtia.ſ. 7 actu potẽtia q̃dẽ ſm ꝙ dicim⁹ q̃dã nõ hẽre ſonũ eo ꝙ īpoſſibilia ſunt ſonare:vel eo ꝙ nõ faciũt ſonũ niſi valde debilẽ ſicut ſpõgia 7 pili 7 lane 7 hmõi. Quedaz aũt dicim⁹ hẽre ſonũ nõ ꝙ actu ſonẽt ſed qm̃ ſunt potẽtia ſonũ facere ſicut es aurũ 7 argentum 7 quecũqꜫ ſunt plana 7 lenia 7 ſolida nõ ꝙ ſonent ſm actũ:ſʒ q2 poſſunt ſonos facere q̃ ſunt in medio aere,7 auditu. Cauſa aũt generalis q̃re quedã nõ ſonãt ẽ: q2 ſunt mollia aerẽ apud ſe retinẽtia poti⁹ q̃ expellẽtia:ſicut ſpõgia q̃ quaſi ībibendo aerẽ retinet īpm 7 nõ expellit:ſilr̃ faciũt pili 7 lana:q2 rara ſunt 7 diſcõtinua: 7 iõ infra ſe recipiẽtia aerẽ nõ ſinũt īpm expelli,ꝑpter quod talia īſonabilia ſũt. Mollia aũt cõtinua male ſonãt eo ꝙ nõ expellũt fortiter: 7 hoc ẽ iõ q2 ictui cedũt citiuſq̃ expellãt aerẽ: 7 iõ hec ñ multũ ſonãt niſi aliq̇s vehemẽter ꝑcutiat. Solida aũt plana multũ aerem habẽtia:fortiter ſonãt:q2 ex hoc ꝙ ſũt ſolida non cedũt 7 fortiter ꝑcutiũtur:ex hoc aũt ꝙ ſunt plana 7 lenia eq̃lium ſupficiez᷑ vndiqꜫ ſimul aerẽ a ſe expellũt 7 ex hoc ꝙ multũ habẽt aerez magnã miniſtrãt ſono mãm in q̃ generet̃: 7 ide eſt ꝙ eramẽta p̄c oĩbus corpibus ſonora ſunt 7 ꝑcipue auz᷑ 7 argentũ 7 cuprũ: hec eni ꝯmixta ſunt meli⁹ ceteris metallis ex ſubtili aqueo 7 ſubtili terreo: 7 terreũ eoz᷑ eſt ſulfur cui ablata ẽ vẽtoſitas:ſubtilitas aũt miſcibiliũ,fieri nõ potuit ſine mĩto admixto aereo: qm̃ ſicut in fine tertij methauroz᷑ dictũ eſt hec ex vapoꝛib⁹ miſcent̃:vapor aũt oĩs multũ habet aeris: 7 iſta ſonora ſũt vehemẽter: 7 diu retinẽt ſonũ eo ꝙ aere plena ſunt q̃ tremẽtia ex ictu forti cõtinue a ſe expellũt 7 nõ ita ſonãt ſtagnũ 7 plũbum: eo ꝙ magis aque hẽant: 7 iõ q̃ſi ſuffocatũ 7 extinctum hñt ſonũ,ꝑpter ꝙ cãpanas 7 organa faciẽtes acumẽ ſoni qõ ex cupro eſt tẽpant 7 grauãt admiſcẽtes ſtagnuz ꝓportionatũ. Ferrũ aũt quaſi mediuz eſt:quia ex eo ꝙ multum hʒ de terreſtri ſcabroſo 7 īpuro obũbratũ hʒ ſonũ ex hoc aũt ꝙ ſiccius ẽ ſtagno 7 plũbo acuti⁹ hic ſonat:lapidũ etiã quicũqꜫ meli⁹ cõmixti 7 ſolidiores ſunt meli⁹ ſonãt:ſilr̃ aũt 7 ligna quecũqꜫ magis aerea ſunt 7 ſicciora 7 ſolidiora magis ſonãt: 7 quecũqꜫ his cõtraria ſunt tãto etiã minus ſonãt cui⁹ ſignũ ẽ lignuz fagmeũ qõ aereũ eſt: 7 iõ multũ cremabile 7 ſolidum eſt: 7 ſonat fortiter 7 magis q̃ bux⁹ eo ꝙ buxus magis terreſtris ẽ:abies ãt lʒ ſit aeree nãe multũ:tñ q2 ſolida nõ eſt nõ ita ſonat ſicut fagus: 7 quãdo fagmeuz lignũ eſt latũ 7 longũ: 7 ſiunt in eo foramina multa ex trãſuerſo: 7 ſupficies ei⁹ bñ plana deſup percutit̃ ſonat ad maximã diſtãtiã ſicut cãpana:his.n. greci ꝓ cãpanis vtunt̃.

Tex. 7 co. 78. Fit aũt ſonus ſm actũ qñ ẽ alicui⁹ vberationis ad aliq̇d percuſſũ: 7 in aliquo in quo ſonus generetur:nihil eni facit ſonũ niſi ꝑcuſſio: 7 iõ īpoſſibile eſt vno ſolo exñte fieri ſonũ:alterũ.n.verberãs actiue faciẽs ſonũ: 7 alterũ eſt qõ verberat̃. 7 hec duo ad min⁹ exigũtur in oĩ ſono:freq̃ter aũt opʒ adeſſe tertiuz in quo fit ꝑcuſſio:in ſono.n.oĩ opʒ ꝙ aliq̇d tangat̃: 7 cum ictu vehemẽti aliq̇d tetigerit ſonus ſm actũ fit: 7 ideo ſonus nunq̃ fit ſine locali motu:cauſa ei⁹ eſt: q2 ſonuz eſt eſſe in cõtinuo fieri: 7 cũ generãs īpm ſit mot⁹ violentus qui eſt ictus ꝑcutientis ſolidũ planuz:opʒ ꝙ aliquid generantis īpm ſemp in ipſo remaneat q2 alr̃ non fieret cõtinue ſonus:q̃lr̃ autẽ mouẽs violẽter fit cũ motu violẽto dixim⁹ 7 in fine octaui phicoz᷑: 7 in libro de ce. 7 mũ. Sicut aũt dixim⁹:nõ quorũlibet cõtingẽtiũ ictus facit ſonũ:q2 piloz᷑ 7 acutoz᷑ aut nõ eſt ſon⁹ aut debilis:ſʒ poti⁹ quecũqꜫ ſũt ſolida plana ſonãt ſicut iã dictũ eſt:cõcaua aũt aerẽ expulſuz cõtinẽt: 7 exire nõ ꝑmittũt: 7 iõ tumultuãs aer intus in eis retẽtus horribiliter ſonat eo ꝙ īpotẽs ſit exire hui⁹ aũt 7 alia ẽ cauſa:cõcauũ.n.percuſſũ plures facit ictus:percuſſuz eniz in vno latere ꝑpter cõtinuitatẽ tremit in alio latere: 7 ibi etiam percutit: 7 ille tremitus diu tenet ſonũ: 7 hui⁹ ſignũ eſt q2 ſi percutiat cõcauuz aliquid latũ quod multas ſimul partes tãgit circuli cõcaui ſiue in cõuexo ſiue in cõcauo illud aufert motũ partiuz:eo ꝙ ſimul ꝑcutit 7 tenet ne tremat: 7 hoc minorẽ facit ſonuz q̃ tangẽs īpm in vna parte tm̃ 7 ideo baculi cãpanaruz ꝑcipiuntur bene rotundi fieri inferius vbi tangũt cãpanas :huius etiã ſignũ eſt:q2 ſi aliq̇s manu teneat campanã quãdo percutitur quaſi extinguit̃ ſonus eo ꝙ impediũtur partes circũferẽtie a motu tremitus 7 forte frãgitur cãpana quãdo ſic tenetur eo ꝙ partes nõ poſſunt habere liberã ceſſionẽ 7 motũ per tremitũ quẽ impedit tenẽs cãpanã:iſte igit̃ ſũt cõditiones ſonãtiuz 7 nõ ſonãtium.

Capitulum decimũ octauũ qualiter ſon us generatur in aere 7 aqua.

a Mplius autez auditus fit in aere 7 in aqua licet minus fit in aq̃ q̃ in aere:ſed nõ eſt ſon⁹ iſtoz᷑ elementoz᷑ ꝓꝓrie ita ꝙ nihil exigatur amplius ad eius generationem:opʒ.n. ſolidoz᷑ planoz᷑ eẽ ꝑcuſſionẽ adiuicez ad h̓ ꝙ fiat audit⁹:hec.n. ſolida plana ꝑcutiẽtia adiuicẽ ꝑcutiũt etiã aerẽ: ꝑpter quod etiã aer ꝑ ſe vel aqua nõ eſt ꝓꝓriũ ſubiectũ ſoni:ſʒ potius aer ꝑcuſſus 7 expulſus a ſupficie ꝑcuſſi ſolidi plani primũ eſt ſubm ſoni: 7 ideo diuerſitates ſpẽz᷑ in acuto 7 graui recipit ex diuerſitate percuſſoz᷑ videmus.n.ꝙ aliter ſonat metallũ 7 aliter lignũ quas differẽtias ſonus nõ hẽret ſi eſſet aer ſolus ſubiectũ eius ob qõ opʒ imaginari duas percuſſiones in quolibet ſono fore neceſſarias a quarum ſecũda fiunt adhuc alie due ꝑcuſſiones vna eſt percuſſio p̄imi ꝑcutientis:ſecũda autẽ eſt repercuſſio percuſſi ſolidi plani: 7 ex illa percutitur aer:aer autez percuſſus 7 expulſus alium percutit : 7 dum percutit eſt neceſſariuz vt aliqua ꝑs aeris ītra ꝑcutiẽs 7 ꝑcuſſũ cõſtrigatur: 7 ille faciũt ſonũ:fit ãt ſonus ī aere ſic ꝑcuſſo qñ manet ꝑcuſſus aer ꝯtinu⁹ 7 vn⁹ īdiuiſus 7 nõ ſoluit̃:eſt.n.aer valde diuiſibilis: 7 ſi paulatim īpellatur diuidit̃ 7 ſoluit̃: 7 nõ manet vnus 7 cõtinu⁹: 7 iõ tũc nõ ſonat:cũ autẽ velociter ꝑcutit̃ reſiſtit 7 repellit ꝑcutiẽs 7 cõſtringit aliq̇d eius ītra ꝑcutiẽs 7 aerẽ reſiſtẽtez: 7 tũc ſonat:hoc aũt in aqua magis apparet eo ꝙ aqua corpalior eſt aere:ſiquis.n.baculũ paulatim ducat ꝑ aquã nõ reſiſtit ei aq̃ ſʒ diuidit̃: fortiter aũt 7 velociter ducẽs eãdẽ aquã videbit fortiter reſiſtere 7 moueri: 7 idẽ eſt in aere leuiter 7 fortiter ꝑcuſſo:vnde ſi velociter 7 fortiter ꝑcutiat̃ ſonat:opʒ.n.motũ recipiẽtis 7 ꝑcutiẽtis ꝑtingẽ aerẽ cõtinuũ 7 vnũ: 7 nõ ſolũ anteq̃ diuidatur ſi dẽt fieri ſonus :hoc aũt pʒ: q2 ſi etiã male ſonãtia aliq̇s fortiter ꝑcutiat ſonabũt.ſic qñ ꝑcutitur cumulus arene in quo ſunt multi lapilli q̃ ī ſe quidẽ denſi ſũt tñ velociter ꝑcuſſi ꝑtingũtur anteq̃ ſeparent̃ 7 tũc faciũt ſonũ:ſilr̃ aũt fit qñ aliq̇s ꝑcuſſerit ſolũ aerẽ velociter:tũc.n.conſtringit̃ ꝑs eius inter ꝑcutiẽs 7 ꝑcuſſum aerez reſiſtẽtez: 7 ſonat fortiſ ſic au

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Tex 7 co. 79.

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ditur qñ aurige ꝑcutiũt fortiter aerẽ flagellis vl' flagris ⁊ taureis: ꝯtingit aũt hoc qñ aer ipulſus ꝑcutit aerẽ ſic̃ eſt ſonus in vẽtis. Fuerũt aũt quidã antiquoꝝ q̃ oĩno ſonũ eẽ negabãt ꝑut eſt i medio dicẽtes ſonũ nõ eẽ niſi ipaꝫ aeris generationẽ ⁊ nihil aliud q̃ leui rõne ꝯuicũtur: qm̃ oñdimus ſupra illud fore ſenſatũ ꝓpriũ quod vno tantũ ſenſu ſentit: cõmotio ãt multis ſentitur ſenſibus: ⁊ iõ cõmotio ꝓpriũ ſenſatũ ſenſus eẽ nõ põt: ⁊ ad hoc dixerũt ꝙ ſonus nihil eſt in medio ſꝫ tm̃ in aure: ſonus enĩ nihil aliud ẽ niſi ꝑceptũ per auditũ ex aere cõmoto: ⁊ qñ nõ eſt in auditu tũc dicũt ſonũ nõ eſſe niſi ipſaꝫ aeris cõmotionẽ q̃ potẽtialiter ꝑcipit ſonus qñ pertũdit vel percutit auris tĩpanũ: ſꝫ hoc citiꝰ refellit ſi ad memoriã reuocet ꝙ audiẽs ſonũ percipit ex q̃ parte ſoni ad ipm̃ deueniãt: ꝑcipimꝰ enĩ vtrũ ſonet ãñ vel retro vel a dextris vel a ſiniſtris: ⁊ hoc nõ fieret ſi ſonus tm̃ in aure generaret: ſi aũt dicũt hoc fieri nõ ꝓpter ſonũ ſꝫ ꝓpter cõmotionẽ ab illa vel illa ꝑte ad aurẽ venientẽ: hoc iõ falſũ eſt: qꝛ vt frequẽtiꝰ ſentimus ſonũ nihil oĩno ꝑcipiẽtes de cõmotione: lꝫ.n. ſonꝰ nõ ſit ſine cõmotiõe eo ꝙ eiꝰ eẽ eſt in fieri: ⁊ opꝫ aliq̃d generãtis ſecũ hẽre ad hoc ꝙ ſit: tñ ſonꝰ eſt primũ ſenſibile auris: ⁊ iõ ipſuꝫ ſic afficit timpanũ auris ꝙ afficit ſine ſenſu cõmotionis: afficit enĩ ſm̃ eẽ ſpirituale ꝑ formã ſimplicẽ ſoni ſine eẽ mãli qḋ hꝫ: pꝫ igit falſitas iſtius ſentẽtie. Scias ãt ꝙ cũ ſonus ſit in aere ⁊ in aq̃ eſt tñ magis in aere q̃ in aq̃: qm̃ in aq̃ nõ ẽ niſi ſic̃ i medio per qḋ venit ad auditũ ſm̃ eẽ ſpirituale qḋ agit a ſimplici forma ſonãtis ſm̃ ꝙ eſt ſonãs: ⁊ iõ audit ſb aq̃ ſꝫ in aere eſt ſicut in mã ⁊ ſicut in medio in mã q̃dẽ ſic̃ in aere cõmoto ⁊ percuſſo: in medio ãt qñ ipe ſonus intẽtionẽ ſuã ſolã facit in aere ſicut ⁊ coloratũ lꝫ nõ oĩno ſit ita ſpirituale ſenſibile ĩtẽtio ſoni ſicut ĩtẽtio coloris vt ſupra diximꝰ. Qñ autẽ ſonus fit in aq̃ ita ꝙ generatur in ipſa opꝫ ꝙ aer ſit tangẽs aut ꝑcutiẽs aut percuſſum aut vtrũqꝫ: audimꝰ enĩ ſonũ de ſub aq̃ vt ſiq̃s ĩmiſſo aliquo ferrato ligno fortiter tetigerit fũdũ aque durũ ꝓpter hoc ꝙ ꝑcutiẽs tãgit aerẽ ⁊ ſecũ hꝫ aliq̃d aeris qḋ ſignificãt ampulle eleuate in ſupſicie aq̃ ſil'iter aũt ſonãt naues qñ fũdo tãgũt arenas vel lapillos ſub aqua: eo ꝙ tũc fũdus aq̃ ꝑcutit fũdũ nauis qui tãgit aerem: ⁊ iõ aq̃ nõ eſt ꝓpria mã ſoni ſꝫ potiꝰ mediũ tantũ in quo ſonus eſt ſicut in via ⁊ nõ ſicut in ſubiecto ĩ quo hꝫ generari cuius ſignũ eſt ꝙ piſces ſub aq̃ aquã natãdo ꝑcutiẽtes ⁊ ꝑmulis mouẽtes nullũ oĩno faciũt ſonũ: ſtatiꝫ autẽ quãdo percutiũt in ſuperficie aq̃ ſonant: ſicut igit vnũquodqꝫ ſenſibiliũ hꝫ materiã vnã in qua generat: ſicut hꝫ ſonus aerẽ ꝑcuſſum ſm̃ ꝙ ſupradicto mõ percuſſus eſt: ⁊ ſicut vnũquodqꝫ ſenſibile ꝑter materiã hꝫ mediũ qḋ eſt via eius ad ſenſũ: ⁊ ſic hꝫ ſonus ⁊ aerem ⁊ aquam per quandam naturam communem vtriqꝫ de qua infra dicemus.

Capitulũ decimũnonũ de echon q̃ ẽ ſonꝰ reflexus.

Tex. ⁊ cõ. 80. e Echon autẽ fit cũ aere vno ⁊ cõtinuo fracto per vas vel ſil'e vaſi determinãs ⁊ ꝓhibẽs ꝓceſſum eiꝰ ſm̃ durationẽ vel dilationẽ iterum idẽ aer repellit ſicut pila reꝑcutitur ad parietẽ ꝓiecta. Ad hoc autẽ intelligendũ ſciendũ eſt ꝙ ſicut oẽ ſenſibile ita ꝑcipue ſonus generatur circulariter ⁊ eſt ſimile de ſono ⁊ de lapide ꝓiecto in aquã q̃ vbi cadit q̃ſi centrũ eſt ⁊ cõmouet aqua in circuitu circulariter ⁊ dilatãtur circuli plus ⁊ plus diſtãtes q̃ diu durat ipetus lapidis qui prio ꝑcuſſit aquã ⁊ ſi aliq̃d ꝓhiberet generationẽ ⁊ ꝓceſſuꝫ circuloꝝ rediret circulatio verſus centrũ vbi cecidit lapis: ⁊ ſimiliter generat ſonus in aere ⁊ eſt primũ ſonãs ſicut locus centri ⁊ inũdat ſonus ſuper circulos aeris: ⁊ ſi ſit paries ſolidus ⁊ cõcauus aliq̃tum ⁊ altus obuiãs circulationibꝰ illis reflectet ad primũ ſonãs ⁊ ſonus in eis: ⁊ hoc vocat echon. ſ. reflexus ſonus tinnitus a ũt ab auic. vocat echon: ſꝫ ſm̃ idioma latinũ differunt tremitus vel tinnitus ⁊ echon: qm̃ tinnitus eſt ꝓprie metalloꝝ reflexus ſonus ſic̃ eſt in cimbalis ⁊ cãpanis: quãdo ibi in vaſe cõtinetur ⁊ ꝓhibetur exire: ⁊ de pariete in parietẽ reflectitur: ⁊ ob hoc talia tinniũt: ⁊ ꝓpter hoc qḋ ſupra diximꝰ ꝙ ſcilicet aere plena ſũt: ⁊ iõ percuſſa ⁊ tremẽtia diu ſonum emittũt. Si igit ſicut dictũ eſt echon eſt talis reflexio ſoni videtur ſemꝑ fieri echon lꝫ nõ manifeſtus: nõ eniꝫ eſt manifeſtus: niſi qñ reflectitur ideꝫ aer primo percuſſus ab aliquo obuiãte ſolido ⁊ aliquãtuluꝫ cõcauo diximus aũt ſupra ꝙ etiã aer reſiſtit aeri quãdo fortiter ⁊ velociter percutit ab vno aere: ꝙ tũc etiã neceſſe eſt fieri reflexionẽ: hoc autẽ oĩno in ſono fit: opꝫ igitur echon omnino in ſono fieri lꝫ nõ manifeſte percipiat. Quod auteꝫ idẽ numero aer reflectatur: ex hoc pꝫ ꝙ quãdo vox litterata ⁊ articulata clamatur ꝑ eaſdẽ litterationes ⁊ articulatiões reflectitur: ⁊ in tales figuras aer nõ põt reflecti a reflectẽte: opꝫ igitur ꝙ primus aer percuſſus idẽ numero reflectatur: lꝫ igit nõ percipiatur vt diximus: tamẽ ſemꝑ fit aliq̃ ſoni reflexio eo ꝙ accidit in ſono ſic̃ in lumine hic in domũ ſi lumẽ ñ reflecteretur nõ viderẽmꝰ nec illuminaret aer ſub pariete vbi nõ incidit radius: ſi nõ illuc reflecteret lumẽ: ſꝫ tamẽ reflexio que eſt ab aere nõ eſt manifeſta: q̃ auteꝫ eſt a ſolido plano manifeſta eſt: ⁊ ideo quãdo aliq̃s latitudinẽ manus ponit in radiũ multo plus reflectit lumẽ q̃ prius. Si autẽ in ipꝫ ponat politũ ⁊ terſũ tũc reflectit ꝑ irradiationẽ ſplẽdoris: ⁊ hoc pꝫ: qꝛ ab aq̃ lꝫ ſit peruia multo magis repercutit lumẽ q̃ ab aere: nec tãtum ab aere ſicut ab aliquo alio corꝑe leni ⁊ plano in ſuperficie qḋ obiectũ lumini tenebrã põt facere: hoc ẽ quod ſupra vocauimus corpus terminatũ quod q̃dã philoſophi diafanũ terminatũ vocarũt: ſic enĩ lumẽ reflexũ eſt actus perſpicui ſm̃ ꝙ diffiniuimꝰ ipm̃ ſuperiꝰ cũ de viſu loqueremur. Cũ autẽ talis ſoni inundatõ ⁊ reflexio fiat in aere inuiſibili ⁊ intãgibili quidã recte dixerũt vacuũ eſſe ꝓpriũ audiendi: vacuũ eniꝫ vocauerũt aerẽ ſubtilẽ ad hoc ꝙ verberaret bene aptũ: talis enĩ aer eſt faciẽs audire ſm̃ actum quãdo ſupradicto mõ mouet cõtinuus ⁊ vnus exiſtẽs ⁊ ſaluatus: ſed tamẽ ꝓpter id ꝙ frãgibilis eſt ⁊ diuiſibilis multuꝫ nõ ſonat niſi lene ⁊ ſolidũ ſit qḋ percutit: tũc enĩ fit ſimul a ſupſicie percuſſi expulſio aeris ꝓpter ſupficiei planiciem: vniformis enĩ eſt planicies eius qḋ eſt lene ⁊ ſolidũ corpus: ⁊ ideo ſi fuerit aſpera ſupficies tunc percuſſa vna ꝑte nõ percutit altera: qꝛ ꝑtes nõ ſunt in ſuperficie vna ſꝫ in multis ⁊ ĩter aſperitates ipſiꝰ continet nõ expulſus aer: lene autẽ percuſſuꝫ ſonat vehemẽter ſi habuerit ꝯditiões ſupra determinatas: ⁊ precipue ſi fuerint multa nõ cõtinua ipm̃ aerẽ ꝑcuſſuꝫ quaſi reꝑcutiẽtia: ⁊ iõ ſilue ⁊ mõtes lapidei mirabiliter ſonora ſunt loca ⁊ cauerne bene celate: ⁊ ſi ſonãs ſit ſuꝑ cõcauum tũc ad ſonãs continue redit ſonus eius: ⁊ generabitur armonia: ⁊ iõ muſica inſtrumẽta fere oĩa ſonant ſuper cõcauuꝫ: ⁊ qꝛ aer ſubtilis magis ſonat: ⁊ iõ pluuie ⁊ frigus inſpiſſantia aerẽ obſcurant ſonos auditus enĩ vt diximꝰ fit in aere qui q̃ſi vacuum nõ ipediens ſonoꝝ generationẽ ⁊ iundationẽ.

Tex. ⁊ cõ. 81.

Sonatiuũ.n. motiuum ẽ vnius aeris ꝯtinui vſqꝫ ad auditũ ⁊ ſi ſit aliquid intercipiẽs ſonũ in aere nõ audit ſonus: ⁊ ideo

Tex. ⁊ cõ. 82.

ſonans

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ſonans longe non audit: q2 aerem vſq3 ad auditu3 mo
uere nō pōt: ⁊ diximus ſupra ꝙ ceſſante motu ceſſa//
bit ſonus. Sed dubitabit aliquis de duobus ſonis
ſibi obuiātibus in aere: ſicut ſi dicamus ſpaciū ab infra
ꝙ vnu3 ſonās ſit in.a. ⁊ aliud in.b. ⁊.c. ſit mediū vbi ſo
ni ſibi obuiāt aut eni3 equales ſunt ſoni: ⁊ tūc vterq3 d
bet ſiſtere reliquū: aut alter eſt fortior ⁊ tūc ille preua/
lebit ⁊ alter nō audiet: ⁊ hoc falſu3 eſt q2 vterq3 audit
clare ⁊ diſtincte q2 aliter nō audirētur duo loquentes
ita ꝙ vnus ſtet cōtra alteꝝ. Adhuc eni eſt incōueniens
ſolutio quorūda3 dicentiū ſonu3 fieri ſm circulū: circu
lationē autē vna3 nō eſſe cōtraria3 alteri circulatiōi. ⁊
ideo vnū non conſtringere alteꝝ: hoc eni ideo falſum
eſt: q2 circuli aque ex oppoſito veniētes ſe collidunt ⁊
cōſtringūt ſicut experta docet l3 eni circulus cōtrari⁹
nō ſit circulo: tamē impetus vnius cōtrariat alteri⁹ im/
petui ⁊ vna numero aqua non eſt figurabilis ſimul ⁊
ſemel in duos circulos ex oppoſito venientes: ⁊ ſiliter
videtur hoc eē in aere: ⁊ iō dicendu3 nobis videt: ꝙ
circuli lati ex oppoſito venientes ſe tāgunt in parte q̄
eſt quaſi pūctus ⁊ ibide3 vnus cōſtringit aliu3 ſed ar/
cus in alijs ptibus ſe nec tāgunt nec cōſtringūt: ⁊ in il/
lis eſt ſoni figuratio: ⁊ ab illis iteꝝ ſic i aere vicino vbi
obuiante oppoſito circulo cōfractus fuit fit aer nō per
iterationem ſonās: ſed p reflexionē vt ſupra diximus
eſt eni facilis generatio ſoni eo ꝙ in aere aliquo nō eſt
niſi per itētionē ſicut ſupra dixim⁹: duo autē ſoni poſ/
ſent in adeo paruo aere figurari qō ſeinuicē corrūpe/
rent ⁊ generaret cōfuſus ſonus ⁊ ideo duo ſoni in au/
re venientes propter paucitatem aeris in aure confu//
ſe audiuntur.

Capitulum vigeſimum qualiter ſonus venit ad au/
ditum auris ⁊ qualiter auris cōnaturalitatem babe//
at ad audiendum.

a Uditus autē ſonoꝝ fit in aere per eandē cā3
que dicta eſt aer enim quidā cōnaturaliter te
netur in aure ⁊ connaturalis eſt auris timpa/
no: timpanū aute3 auris voco neruū audientē qui ex/
pāditur in iteriori auris: qui quādo pulſat ab aere: qui
eſt in aure fit auditus: aer eni qui eſt in aure cōtinu⁹ eſt
aeri qui eſt extra: ⁊ ideo ab exteriori moto aere moue
tur interior auris ⁊ ille mouet neruū auditiuu3: ⁊ facit
natura latera auris dura vt bñ percutiāt percuſſa ⁊ ex
teriora auris facit lata vt vbiq3 hauriāt ſonū ⁊ facit fo
ramina tortuoſa vt phibeat aer exire: ⁊ purgationē ca
pitis que eſt colere purgatio facit deſcēdere per aures
vt ex calido ſicco auris timpanū ⁊ latera ſicca ⁊ dura
ꝯſeruentur ſicut pellis timpani ſicca bene ſonat ⁊ emol
lita ſonū perdit: ſiliter aūt faciunt chorde muſicoꝝ: q2
hec cōnaturalitas ad ſoni ſubm nō eſt penitus in toto
corpore animalis, ꝓpter hoc nō ſm totu3 corpus audit
alias ſm omnia mēbra: q2 etia3 nō penitus ſm oīa mē
bra trāſit aer ad interiora nerui auditiui: pars.n. moue
da ad auditū nō pene in oībus membris cōnaturalem
in ſe h3 aerē nec ipſu3 animatū in omnibus mēbris h3
cōnaturalitatē ad percipiēdos ſonos in aere generatos
Tex. ⁊ cō.83. Aer igitur ſm ſe eſt nullū omnino babēs ſonū: vt
omnes ſuſcipere poſſit: cū aute3 ꝓhibetur diuidi ve/
hemētia verberātis remanet cōtinuus ⁊ vnus reſiſtēs
per modū ſupra dictū: tūc motus talis eſt vera cā ſo/
ni: aer aūt qui eſt in auribus aīaliu3 edificatur a natura
circūponente: latera tortuoſa auris vt ſit imobilis qua
tenus certe ⁊ nō confuſe ſentire poſſit oēs ſoni differē
tias quod eſſe nō poſſet ſi motus eſſet aer qui eſt in au
re: q2 tunc motus exteriores nō reciperet: niſi confuſe:

⁊ hec eſt cauſa ꝙ quando aliquis caput mergit ſub aq
adhuc audit ſonos qui fiunt ſuper aquam: ꝙ diu manet
ei auris plena aere: q2 tūc ſoni intētio per aquam vt p
mediū delata venit ad aerem qui eſt in aure ⁊ tūc per/
cutit tīpanū auris ⁊ fit audit⁹: ⁊ hoc ſum⁹ experti. S3
tamen aqua percutiēs aerē qui eſt in aure multū cōfū/
dit ſonū auditu3 ſub aqua. Si vō contingit euolare to
tum aerē de aure ⁊ ſubintrare aquā in eius locum: tunc
nō fit auditus aliquo mō q̄ diu hoc durat: ⁊ ex hoc ap
paret nō aquam ſed aerē eſſe ꝓprium ſoni ſubiectum
ſicut diximus ſupra. ſicut etiā deſtruitur viſus quando
pellis alba: vel aliqua alia occaſio texerit oculi pupil/
lam. Signū autē quod fiat ſic auditus ſicut dictū eſt Tex. ⁊ cō.84.
⁊ nō fiat audit⁹ ſi hoc deſtruatur ē ꝙ actu ſemp ſonat:
ſicut q̄do aliquiſ cornu applicat ad aurē audit trepidā
tem aerem in aure ⁊ hoc facit aer eo ꝙ calor auris mo
uet eum: ⁊ tunc ꝑcutiuntur latera auris: iſte tamē tremi
tus aeris in aure nō tantus eſt ꝙ impediat alios mo//
tus exterioris aeris aer eni ꝓprio quoda3 motu ſem/
per mouetur in auribus: ſed tamē ſonus nō eſt ex mo/
tu ꝓprio aeris ſed poti⁹ ex motu alieno: ⁊ quo ad hoc
bene dixerūt antiqui ꝙ auditus ſit in vacuo exteriori
⁊ in ſonāti interius: q2 nos audimus in aere determina
to in aure ſemp tremēte ⁊ trepidāte ⁊ in aere exteriori
vacuo ⁊ libero p motū quo ſupra dicto mō ꝯmouet.

Capitulum vigeſimum primu3 de differētijs ſonoꝝ
que nō fiūt niſi in ſono ſm actū facto. Tex. ⁊ cō.85.

q Uerendū autē eſt vtrū ſonat id quod verbe/
ratur: aut id qō verberat aut vtruq3: ⁊ dice/
mus ꝙ vtruq3 illoꝝ ſonat: hoc eſt facit ſonu3
altero ⁊ altero mō: verberās eni facit eu3 ſicut percu/
tiens primū: verberatu3 aūt facit eū ſicut verberatū ⁊
expellens aerē a ſe mō quo ſupra dictu3 eſt. Sonus.n.
eſt ex motu eius qō tali modo mouet ⁊ poſſibile ē mo
ueri quo a leuibus ſuperficieb⁹ mouet aer cū aliq ip
ſas percuſſerit ſicut dictū eſt ſuperius: igit ſicut dictū
eſt: nō omne ſonat qō verberatur ſicut ſi pūctus acus
pūcto alicuius alterius acus obiciat ſed op3 ſupficie3
ꝑcuſſi corpis regulariter planā eſſe ⁊ ſolidā. Sed for/
te ex hoc credet aliquis ſonū nō eſſe naturale ſenſibile
in natura cū a violēta excitet percuſſione: ſ3 nō ē igno
randū qō determinatū eſt ante finē. viij. phicorum ⁊ in
tertio ⁊ quarto de ce. ⁊ mū. dictū ē.n. ibi ꝙ motus vio
lentus ſm aliquid naturalis eſt aeri ⁊ aque l3 ſi ſm mo/
uens ſit violētus: ⁊ ſic eſt hic ꝙ ſonus generationē h3
a violētia: ⁊ in aere eſt nāliter: ⁊ tamē nō diu durat ſic
nālia eo qō ſecū aliquid vult habere de ipetu violētie
⁊ ſiliter eſt de igne excuſſo ex lapide cuius oīa gene/
rantia violēta ſunt: ⁊ tamē generatū illi materie nāle ē
in qua generat. Licet aūt ſicut ſuperius dixim⁹ dif/ Tex. ⁊ cō.86.
ferētie ſonoꝝ ſequant ſonātia percuſſa maxime: he ta/
mē differentie ſunt in ſono ſm actū ſoni ⁊ ſm mot⁹ ei⁹
ſicut eni nō vident colores ſine lumine ⁊ ſic nec acutū
nec graue ⁊ huiuſmodi differētie percipiunt ſine ſono
ſm actum facto: acutum eni ⁊ graue ſm methaforam
de differētijs ſoni dicūtur ⁊ tranſſumptio ab acuto ⁊
graui fit in angulis tangibilibus: in angulis eni dicitur
acutum quod mouet ſenſu3 in multū penetrādo in pau
co tempore: graue aute3 quod mouet ſenſu3 ſm paru3
penetrando in multo tēpore: ⁊ tamē nō ꝓprie dicit ve
lox acutū: ⁊ graue ſiue hebes tardū: q2 ſicut dixim⁹ he
ſunt ꝓprietates motus ⁊ acutū ⁊ graue ſiue hebes nō
ſunt motus ſed attribuitur acuto velox ꝓpter veloci
tatē hmōi motus qui eſt in penetrādo hoc qō tāgit: ⁊
alij graui ſiue hebeti attribuitur tardū: ſicut hebeti pp

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tarditatem huius motus qui ē in penetrādo in tactu ⁊ quo ad hoc ⁊ graue ⁊ acutū videt habere ſimilitudinem cū acuto: ⁊ graui ſiue hebeti in angulis tangibilibus: acutum.n.ſonū vocamus vbi q̄ſi pungat multum velociter penetrādo in auditū: grauis aūt ſonus ē vbi quaſi pellit ſicut ſi laſſatuꝫ ſit acutum ergo penetrat in pauco ad audituꝫ graue autē in ſonis pungit vix i multo: ⁊ ideo accidit acuto eſſe velox: graui autem accidit tardum: ⁊ acutū in veritate eſt ſonās ⁊ quaſi cōſtricto aere fortiter: ⁊ ideo etiaꝫ acutū penetrando ledit aditū graue autē eſt multo aere quaſi lēte pulſo: ⁊ ideo nō ledit auditum: huius autē ꝓbatio eſt in fiſtulis in quibus ſtationes acute maxime aut grauiſſime ſonāt: de ſono igit quantū ad hanc ſpectat intentioneꝫ ſic determinatum ſit: de differentijs enim ſonoꝝ in libro de ſenſu ⁊ ſenſato dicemus.

Capl'm vigeſimūſecundū de voce q̄liter fiat.

Tex. ⁊ cō. 87.

Vox autem eſt ſonus nō quilibet ſed animati anima ſenſibili: ſonuſ enī ianimatoꝝ nullā hꝫ vocem niſi equiuoce ſm ſimilitudinē ſicut tibia ⁊ lira ⁊ alia muſica multa vocare dicūtur. Similitudo enī eſt in eo q̄ ꝓportio ſonoꝝ in eis ad imitationem in eis muſicoꝝ ab aliquo animato pficitur q̄ neceſſe eſt per imaginē illaꝫ perficere ⁊ taliter vocāt quecunqꝫ extenſa ſm ꝓportiones muſicas nō habēt ſimul ⁊ melodiaꝫ ⁊ locutionē: organa.n. illa melos quidem habēt: ſed locutionē in qua ſit melos nō habēt. vox .n. in ſubſtantia hec duo habere videt neceſſario: ⁊ ideo vbicūqꝫ hec duo nō ſunt vox nō erit: melos enī quod eſt in voce ꝓportionatū eſt in breui lōgo ⁊ acuto ⁊ graui accentu ſignificatū que eſt in loquēdo: ⁊ ideo in omni locutione melos ē accentus tēporis in ꝓnunciando ⁊ ideo multa animaliū nō habēt voceꝫ: vt que ſunt ſine ſanguine ⁊ piſces hi.n. non tm̄ carēt voce ſed ſono etiā qui in eis formet: ⁊ hoc eſt rationabile ſiquidē ſm predicta aeris quidā motus eſt cauſa ſoni ⁊ qꝛ aer taliter ſonās nō eſt niſi in ſpirātibus: ſanguinē autē nō habētia vt piſces nō reſpirant iō rationale eſt ea nō ſonare: ⁊ quādo ſonāt nō ſonāt in aere reſpirato: ſed potiꝰ in aere exteriori offendēti ad alas eoꝝ ⁊ ad reliquas ptes corporis: ⁊ ad diafragma: ſicut in libro de aīalibꝰ expreſſe dicitur: inueniunt etiā hmōi ſerpētia: ⁊ cauſantia ſicut grilli ⁊ cicade ⁊ locuſte: ſed quādo hoc faciunt tūc fit magnus motus circa diafragma eoꝝ ⁊ ideo ſonus ille fit vt credit effundēte exteriori aere ad diafragma: ſi.n. eſſet per reſpirationeꝫ tūc emitteretur per caput vox: nos autē experimēto ꝓbauimꝰ q̄ grilli cātant per magnū tēpus adhuc capitibꝰ amputatis ⁊ nō cātant in parte vbi eſt caput ſed in pte vbi eſt diafragma qd̄ a quibuſdā vocatur ſuccitoriū: lꝫ.n. multa ſint n̄ reſpirātia: tamē nulla ſunt viua ſine ſpiritu: ⁊ iō tali ſpiritu pulſante in eis ſonāt ⁊ faciūt quandā cantus melodiam: piſces aūt nihil hoꝝ habēt: ⁊ iō non ſonāt ⁊ q̄ dicitur q̄ piſces qui ſunt in fluuio qui vocat acheolus ſonāt fit hoc nō ſpiritu ſed bracchijs i ſuperficie fluminis pcutientibus aerē: vel forte naſo eo q̄ ſpiritu in cerebro generato exſufflatur ab eis ſupfluitas q̄ eſt in cerebro ſicut ab hoīe fit in ſternutatione: nō ergo hoc faciunt ſpiritu ſed vel naſo vel bracchijs vel aliquo alio hmōi mēbro.

Tex. ⁊ cō. 88.

Vox autē eſt ſonus aīalis ⁊ nō in qualibet pte: ſed in pte que verberat aerē ⁊ ad aliq̄d ⁊ in aliquo ſicut ſuperius diximus de ſono: ⁊ iō opꝫ habere pulmoneꝫ qui aerē exſufflet ſicut follis ⁊ canaꝫ duraꝫ que vocatur arteria vocatiua: ad quā verberet aer ⁊ linguam que figuret ⁊ verberet aerē: ⁊ qꝛ inaere neceſſe eſt fieri hmōi verberationes: ideo rationale eſt q̄ illa ſola vocēt que aereꝫ attingūt per hmōi membra reſpirando: reſpiranti.n. congruit nā per quaꝫ reſpirāt in duo opa ſicut lingua cōgruit in duo quoꝝ alteruꝫ neceſſarium eſt ad eē ⁊ ſaluari quod eſt guſtus: alterū autem eſt ad bene eſſe qd̄ eſt locutio que fit per linguā: guſtus enī eſt ad eſſe ſine quo non ſaluatur natura animalis: ⁊ ideo guſtus pluribus animalibus ineſt etiā nō reſpirātibus: interpretatio autē eſt ꝓpter bene eſſe: ⁊ ſic eſt de natura reſpirandi: ſpiritus.n. reſpirans in omnibus ambulātibus ⁊ ſanguinē habentibus eſt ad eſſe ſine quo nō ſaluatur reſpirās ⁊ eſt ad calorē cordis ⁊ interioꝝ mitigandū ⁊ refrigerandū in vocātibus auteꝫ eſt ad bene eſſe vt fiat interpretatio que autē ſit cauſa reſpirādi vel ſpiritus reſpirati in alijs locis dicetur qn̄ agetur de reſpiratione in libro quē dereſpiratione fauete deo imortali faciemus: ſed hic dixiſſe ſufficit q̄ id quod de ſpiritu attrahit ad voceꝫ nō eſt ad eē ſed ad bene eſſe ſicut diximus.

Tex. ⁊ cō. 89.

Organum auteꝫ reſpirationis eſt arteria vocalis que cāna vocatur ⁊ duris annulis cōponitur ⁊ pulmoni ſicut cōtinue continenti aerem ⁊ quaſi folli continuat: ⁊ in ipſo radicat: cauſa autem quare per hāc fit reſpiratio eſt qꝛ hec pars ſuperiora attingit ⁊ in cōpoſitione ē gutturis ⁊ ad illa precipue pertingit calor cordis: ⁊ ideo indiget vt per illa attrahatur calor refrigerās: locus.n. primus qui indiget reſpiratione eſt circa cor: ⁊ ideo neceſſe eſt q̄ interius reſpiratus aer igrediatur.

Tex. ⁊ cō. 90.

Cōcluditur igit vocis diffinitio q̄ vox eſt percuſſio reſpirati aeris ad arteriaꝫ vocatiuā ab anima per imaginationē aliquaꝫ eaꝫ formātem que eſt in partibus illis que ad reſpirationē cōgruunt non igitur omnis animalis ſonus vox eſt: ſicut diximus: cōtingit.n. aliquando linguā ſonare ſono quē non format imaginatio: ſicut ſonāt tuſſientes: opꝫ.n. in voce ⁊ animatuꝫ eſſe verberās ⁊ q̄ cuꝫ imagine ſignificandi aliquid per vocē verberet ⁊ figuret: vox enim eſt ſonus aliquid ſignificās ⁊ vox nō eſt ſonus ſimplr reſpirati aeris ſicut eſt tuſſis: ⁊ cuꝫ duo ſint in anima affectus.ſ. doloris vel gaudij: ⁊ conceptus cordis de rebus nō eſt vox ſignificās affectū: ſed potius cōceptū: conceptus.n. cordis interpretatiuꝰ ſonus vox eſt: ⁊ iō vox nō eſt niſi habētis intellectū cōcipienteꝫ intētiones rex: ⁊ iō ad exprimēdum conceptuꝫ format voceſ cetera autē animalia affectus habētia ſonos ſuos affectus indicātes emitūt: ⁊ ideo nō vocant: ⁊ quecunqꝫ illoꝝ pluriū ſunt affectus neqꝫ ſunt etiā pluriū ſonorum ⁊ que leuioris ſunt cōplexionis: ⁊ ideo aues plurium ſunt garrituuꝫ q̄ greſſibilia: ⁊ ille q̄ iter aues ſūt latioris lingue ⁊ melioris memorie: magis imitantur locutiōes ⁊ ceteros ſonos quos audiunt: lꝫ.n. bruta habeāt imaginē ſicut ſuperius oſtendimus tamē non mouētur ab ipſis imaginatis ſm rationē imaginatoꝝ ſed a nā: ⁊ ideo omnia ſiliter operātur: vna enī hirundo facit nidū ſicut ⁊ alia: ⁊ hec imitatio eſt nature potiuſq̄ artis: ideo imaginatiua in eis n̄ regit naturā: nec agit eā ad opera ſm diuerſa imaginata ſicut facit hō: ſꝫ potius regitur a natura ⁊ agitur ad opera ab ipſa: ⁊ iō fit q̄ lꝫ apud ſe habeāt imaginata tamē ad exprimēdum illa nō formāt voces: affectus autē leticiaꝝ ⁊ triſtitiaꝝ magis ꝓfundantur in natura q̄ in anima: ⁊ idō illos exprimūt ſonis ⁊ garritibus. Forte autē dubitabit aliquis cū duo ſint in voce.ſ. ſignificatio dictionis ⁊ ſignificatū quid faciat in ipſa ſignificatū. Et ad h aliquādo aliqui dixerūt: q̄ cōceptus qui eſt ex parte intellectus deſcēdit in imaginationē ⁊ organū illius ē in anteriori

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In anteriori pte capitis ad quã peruenit respiratus aer
in quo vox figuratur ⁊ ibi generat vis imaginatiua in/
tentionẽ rei in voce. Sed hoc absurdũ esse videtur q2
⁊ sic vox esset ex duobus cõposita ⁊ h nõ est vox ad/
huc aũt talis generatio vocis posset esse in qualibet so
nante voce: ⁊ sic loquẽs intelligeret quacũq3 voce lo
queret: quod falſũ est: q2 sicut generaret in voce inten/
tio rei: ita per eadẽ rationẽ generaret illã intentione3
in audiẽte: ⁊ ideo dicendũ esse videt ꝙ vox est sonus
formatiuꝰ in signũ quod ad placitũ significat ⁊ iõ de re
facit noticiã sicut signũ ⁊ iõ non pcipit illã voce3 qui
nescit institutionẽ signi ꝑpter quod de diuersis ydio/
matibus loquẽtes nõ se intelligũt: op3 igit ꝙ anima
imaginãs ⁊ intẽdens significare cõceptu3 verberet ae
rem in arteria extñte3 ad arteriã ipsa3: ⁊ in necessitate
pulso aere ad arteriã fit sonus qui est materia vocis: s3
figura ipsius soni in dictiones est per linguã ⁊ dẽtes ⁊
palatu3 ⁊ cetera interpretationis organa: signũ aũt ve
ritatis eoru3 que dicta sunt est ꝙ ille qui respirat vł in
spirat respirãdo non põt formare voces sed potiꝰ op3
tenere spiritũ sonãte3 in quo format voces: ⁊ iõ diu lo
quẽtes dum respirãt op3 interrũpere voces q2 mouent
per organa vocis locutionẽ du3 retinẽt spiritũ ⁊ q2 nu
mero taliũ motuũ formant sillabe ⁊ dictiones ꝑpter h
mẽsurantur diu: vel breui tẽpore ⁊ incidũt in genꝰ quã
titatis: ⁊ q2 singule formationes elemẽtoꝝ ⁊ sillabaꝝ
distĩcte sunt nec aliquo mõ cõtinuat: ideo sunt de nume
ro discretoꝝ ⁊ nõ cõtinuoꝝ: ⁊ q2 tamẽ cõtinuo tẽpore
mẽsurãtur: iõ non sunt numerus: ⁊ q2 sunt in motu l3
motus non sint sicut superiꝰ oñdimꝰ: ⁊ motus perma/
nentia3 in ptibus nõ habẽt iõ permanẽtiã in suis ptibꝰ
Tex. ⁊ cõ.91. nullã habẽt. Et q2 nõ fit vox nisi in aere respirato re
tento manifestũ est ꝙ h est etiã vna causa quare pisces
sunt sine voce nõ.n. habẽt guttur de cuius cõpositiõe ẽ
cãna radicata in pulmone: partẽ aũt hãc nõ habẽt: quia
nõ indigent recipere aere3 per respirationẽ: ꝑpter quã
autẽ cãm sit hoc alia ratio est q̃ ad scia3 de nã aĩaliũ ꝑ
tinet ⁊ ibi explicabitur.

Capitulum.xxiiij.ꝙ homo non bene odorat: sed be/
ne tangit ⁊ ideo prudens.

Tex. ⁊ cõ.92. [D]E odore aũt ⁊ de olfatu minus bñ determia
bile est ꝙ de supradictis sensibus l3.n. hõ ha
beat ingeniũ per qõ possit excitare odores ⁊
cõferre de differẽtijs eoꝝ plusꝙ aliud aĩalium: tamen
in organo odoratus nõ bene sentit odores: ⁊ iõ non est
manifestũ homini p sensu3 q̃le quid sit odor sicut ma/
nifestũ est quale quid sit sonus: ⁊ quale q̃d color: causa
aũt huius ad sciam libri de aĩalibus ptinet: sed tamen
propter doctrine bonitatẽ etiam h aliquid dicet. Est
enĩ causa huius ꝙ hõ inter cetera aĩalia maius h3 cere
brum ⁊ maius caput ꝑportione sui corpis: cerebrum
aũt humidũ ⁊ frigidũ est: id aũt ꝙ cõnaturale est odo/
ri siccũ ⁊ calidũ esse op3: ꝙ aũt cerebrũ hois sit frigi/
dum ⁊ humidũ respectu alioꝝ aĩaliu3 indicat lõgitu/
do dormitionis hois diutius.n. ⁊ sepius dormit hõ ce
teris aĩalibus ita ꝙ quasi medietas vite hois somno ꝯ
putat: ⁊ iõ nõ per accidẽs ꝑpter defluxũ reumata vt
quidã dicũt hõ male odorat sed nãliter ex ipsa cerebri
q̃titate ⁊ cõplexione ꝑpter qõ animalia sicca habẽtia
cerebra sicut canes qui breues habẽt nasos: ⁊ vultures
⁊ tigrides bene odorãt: causa igit ꝙ odor nõ bene de/
terminabilis est quale quid sit est: q2 sensu3 odoratus
h3 homo incertiorẽ aĩalibus alijs ⁊ alijs sensibꝰ ⁊ h3
eum alijs aĩalibus multis deteriorẽ: praue enĩ siue de/
biliter hõ odorat cuius signũ est: q2 differentias quas
ad sapores nõ refert nõ discernit in odore subtiliter: s3
excellentias tñ percipit quaꝝ vna est cũ leticia que ẽ
redolẽs siue bene odorãs: alia autẽ cũ tristicia que est
fetẽs siue male odorans. medias aũt nõ ꝯsiderat diffe/
rẽtias sicut nõ extñte sibi certo eo quo sicut agẽte senti/
mus in h sensu. Rationale aũt est ⁊ sic eẽ hominẽ Tex. ⁊ cõ.93.
odorante3: sicut sunt quedã aĩalia vidẽtia: aĩalia.n. aq̃/
tica duros oculos habẽtia nõ sentiunt bene colores ⁊
differẽtie coloꝝ medioꝝ nõ sunt his manifeste valde:
sed excellẽtias sentiunt: que cũ terrore sunt ⁊ nõ terro
re qm̃ excellentia visibilis cũ terrore ĩmutat oculũ ꝑ/
cipue multũ humidũ humiditate aliena: qm̃ h humidi
tas mouet: ⁊ discurrit in oculo ⁊ foramina lucis vel al
bedinis intense receptiua diffũdit ⁊ diuaricat ⁊ sic fa/
cit magne ⁊ mõstruose quãtitate3: ⁊ ideo cũ terrore vi
det quod videt: hanc aũt humiditatẽ habẽt in oculis
aq̃tica magnos ⁊ duros oculos: hñtia ĩdicat aũt id h
qõ accidit in homine: si.n. hõ indigesta humiditate in
oculis discurrẽte post sõnũ subito cãdele lumẽ videat
videbit lumẽ esse magne choruscationis vel incẽdij ⁊
terretur ad visu3 alia autẽ his opposita vidẽt talia ani
malia sine terrore ꝑpter maliciã sui visus. Sic aute3 ⁊
hominũ genus sentit odores quo ad hoc ꝙ nõ valde
manifeste sunt sibi odoꝝ medie differẽtie: sed tamẽ dif
ferentias quas in natura odoꝝ nõ permanifeste sentit
ingenio adiutus potius q̃ olfatu ẜm analogiã ad sa/
pores gustus distinguit ⁊ accipit per sĩilitudine3 spẽs
sapoꝝ: cu3 speciebus illis q̃ sunt odoꝝ. Hoc enĩ mõ Tex. ⁊ cõ.94.
iuuatur optime in odoꝝ differẽtijs cognoscẽdis: quia
gustus est quidã tactus vt infra dicemus: tactũ autẽ h3
homo certissimũ inter oẽs sensus ⁊ inter oĩa animalia
in alijs.n. sensibus multu3 deficit ab alijs animalibꝰ s3
tactũ aũt multu3 differt in bonitate sensus ab alijs ani
malibus: ꝑpter quod ⁊ hõ prudentissimũ est alioꝝ ani
malium: cã aute3 huius est q2 tangibiles qualitates mi
xtione sua cõplexione3 faciunt: que cõplexio cũ magis
ab excellentijs recedit tũc medietati ⁊ equalitati est vi
cinior: ⁊ ideo celo similior in quo nulla est oino cõtra
rietas: ⁊ q2 ẜm merita materie dãtur forme sicut dixit
plato ⁊ vnicuiq3 cõplexioni ꝓpria respõdet forma: iõ
equaliori cõplexioni debetur anima nobilissima q̃ est
intellectiua ẜm prudentiã dicto intellecto: inter hoĩes
aũt quicũq3 equaliorẽ habẽt ꝯplexione3 habẽt ea3 in
hoc ꝙ magis recedunt ab excellentijs: ⁊ ideo illi opti
mum habent intellectum alias tactu3 ⁊ aptiores sunt
ẜm industria3 intellectus ita forte: ꝙ tantũ ad equali/
tatem reducetur cõplexio ꝙ videbuntur esse quidam
dij terrestres: oĩa quasi per seipsos intelligentes: ⁊ hi
omnes sunt mollis ⁊ nõ laxe carnis qm̃ mollities ꝓ/
uenit ex sicco bene cõmixto cu3 humido: ⁊ hoc est spu
mosum subtiles generãs spiritꝰ laxitas aute3 carnis
ꝓuenit ex multo humido frigido: sed caro debet esse
terminata tẽperamẽto calido quod ꝓportiõabiliter mo
ueat spiritus ⁊ non cõmisceat operationes suas sicut fa
cit superfluum calidu3: signũ autem huius complexio
nis est tenuitas vnguiu3 ⁊ subtilitas capilloꝝ: hec enĩ
indicant lucidos ⁊ subtiles esse spiritus cordis qui ad
cerebrũ venientes optime deseruiunt virtutibus aĩali/
bus ⁊ inde ꝓueniunt sapientie ⁊ industrie: ⁊ quibꝰ pru
dẽs ⁊ ingeniosus efficit hõ q̃ tũ ẽ de natura ⁊ ad actũ
prudẽtie venit nisi p inertiã nature destruat aptitudinẽ
hec igit ẽ vera cã prudẽtie: ⁊ nunq̃ errãtes dicũt eẽ bo
nitatẽ imaginatõis bonitas.n. imaginãdi ex frigida ⁊
sicca ꝓuenit ꝯplexiõe ⁊ h ĩdicat vł facit ĩdustriã ⁊ in
genium: hec aũt oĩa dicta sunt vt sciat ꝙ certificatione

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ſunt ambe differētie odoꝝ cognite per ſapoꝝ diffe/
rētias eo ꝙ ſapores melius ſcim⁹ cuꝫ guſtus ſit tactus
quidā ex dictis aūt opꝫ accipere falſuꝫ eſſe vel dictuꝫ
antiquoꝝ quoꝝūdaꝫ dicentiū ꝙ aranea cuncta anima/
lia excellit tactu: hoc. n. dicētes nō ſufficiēter credide/
runt ſigno: videbāt. n. araneaꝫ ſentire vermiculos tan/
gentes fila ſui rethis ad magnā diſtantiā ⁊ hoc ob bo
nitatē ſenſus tactuſ fore credebāt qḋ pro certo minime
veꝝ eſt: nihil. n. ſpiſſe pellis ⁊ frigide cōplexionis ⁊ vi
ſcoſam habēs humiditatē ꝑcellit in tactu: ſed hꝫ ta/
ctum quaſi ſtupidū: cuius ſignū eſt qꝛ aranea etiā cum
tangitur cū igne lēte ⁊ nō cito ſentit: ⁊ iō ꝑceptio ver/
miculoꝝ tangentiuꝫ rethe eſt ꝓpter motū rethis. quia
ꝯtinuū eſt: mota. n. vna parte ꝯtinui mouet totū ꝯtinuū

Capl'm. xxiiij. qualiter odoꝝ differētie per analogiā ad differētias ſapoꝝ accipiunt.

Determinātes igit ſpecies odoꝝ ⁊ ꝑ analogiā ad ſapores rationabiliter determinabim⁹ eas qꝛ odor ſequela eſt ſaporis vt frequēter exce
pto hoc ſolo qꝛ odor ſicci eſt ⁊ ſapor humidi termina/
ti ⁊ cōplexionalis. Unde ſicut ſapor alius eſt dulcis
Tex. ⁊ cō. 95. ⁊ alius amarus: ita odor alius eſt dulcis ali⁹ amarus: ⁊
plerunqꝫ eſt dulcis odor reſolutus a dulci ſapore: ⁊ ab
amaro ſapore plerūqꝫ reſoluit amarus odor: quedam
ꝓportionabiliter habēt odorē ⁊ saporē: verbigratia
dulcē habēs ſaporē dulcē hꝫ odoreꝫ: alia autē non ita:
ſed cōtrarie habēt ſapores ⁊ odores ⁊ hoc cōuenit ꝑ
accidēs: eſt. n. aliqḋ dulceꝫ habēs ſaporē quod cū exſic
catur a calido adurēte faciēte ipſuꝫ euaporare odoreꝫ
accipit amaꝝ odoreꝫ ⁊ fit hoc multis modis: aliquā/
do. n. ipm calidū cōplexione terminādo ⁊ digerendo
humidū facit dulceꝫ ſaporē: ⁊ qꝛ non pōt termiare hu
midū niſi alquid de terreſtri cōburat: iō eſt in eo quod
dā reſperſuꝫ amaꝝ quod qꝛ ſiccius ⁊ calidius eſt vin
cit odorē ſpargēdo aliud: ⁊ ideo dulcē habēs ſaporeꝫ
amarū hēbit odorē: aliquādo aūt fit ecōuerſo: ꝙ dulcē
habēs odorē acrē hꝫ ſaporē: hoc aūt cōtingit ex ca/
liditate ineqliter terminante humidū cōplexionale: tūc
eni in exterioribus vbi calidū a ſole: ⁊ calore loci ſuf/
ficiēter terminat ⁊ interiorib⁹ adhuc eſt in eo cruditaſ
ꝓpter frigidū ⁊ qꝛ exterius calidus eſt magis reſpgit
odorē ⁊ eſt dulcis odor qñ tamē guſtat ꝓpter multitu
dinē acredinis īterioris videt totū acre. Sic ergo ex
cauſis ⁊ multis alis nō ꝓportionales ſūt odores ſapo
ribus. Sicut aūt diximus de amaro ⁊ dulci ſaporibus
⁊ odorib⁹ ita eſt ēt acer ſapor ⁊ odor ⁊ acutus ſapor ⁊
odor: ⁊ auſterus ⁊ pinguis. Acer āt cauſat a frigido ex
pellēte calidū tūc. n. remanēt ptes quedā ītēſe q̄ acredi
nē faciūt: vnde acredo eſt ex cruditate auſterus āt eſt q̄
ꝑuenit ex maiori caliditate quā acer. Acut⁹ āt eſt ex ca
liditate oio vicēte. Pinguis aūt ex caliditate termiā
te ⁊ digerēte ſꝫ magis ꝯuertēte q̄ cōſumēte: in illa eni
vicit humiditas acrea ſpumoſa q̄ facit piguedinē. Hec
aūt hic ſupficialiter dicta ſūt: ſꝫ in de ſenſu ⁊ ſenſato ſb
tiliter di cent. Acceperūt aūt odores noia a ſaporibus
eo ꝙ nō multū in ꝓprio genere permanifeſti ſūt odo/
res ſicut ꝑmanifeſti ſūt ſapores ḃm reꝝ ſaporoſaꝝ ſi/
militudinē: dulcis. n. ſapor eſt in melle ⁊ in croco: ⁊ ab
his eſt ēt dulcis odor. Alter aūt ſapor eſt in herba q̄ di
citur thim⁹ ⁊ in ea q̄ dicit opthius ⁊ ab his eſt etiā al
ter odor qui fere ſimilis ē ſapori ⁊ odori ſerpilli in alijſ
aūt plerūqꝫ ſimilis eſt. Forte aūt alicui videbit ſapor
⁊ odor inductaꝝ herbarū magis eē acutus: ſed ea q̄ h̄
dicūt exēpli gratia dicūtur. Sibiter aūt acutus ſapor ē
in alio: ⁊ in illo ſilr eſt acutus odor cui⁹ cā iam dicta ē

qꝛ ſicut ſapor ſequela eſt ꝯplexionis ſicce vel humide
cōbuſte vel frigide vel ḃm alios modos: quib⁹ caliduꝫ
ī cōplexiōe vicere vl' vinci pōt ſic gnāt pepana vl' ob
ſetica vl' optetica vl' oppoſitis īdigeſtionib⁹ īdigeſta: ⁊
ex h̄ cōſtituunt ſapores. Sed odores ſunt ex allatiōe
taliter vel alio mō digeſti vel crudi: ⁊ iō ſicut ſapores
ſequntur complexiones: ita odores ſequūtur ſapores.
Ex h̄ auteꝫ pꝫ ꝙ in ſimplicibus corporib⁹ q̄ vere ſim
plicia ſunt: nec ſapor nec odor eſſe pōt: qꝛ in eis ſunt q̄/
litates prime nō cōtrarie: ⁊ ideo per ſuas excellētias
ſunt in ipſis. In plātis aūt precipue ſunt eo ꝙ in plantiſ
ꝑcipua ſunt agētia qlitates prime: cū nō habeāt niſi ꝑ
tem ptis aie. In aialibus aūt nō ita qꝛ ibi magis agitur
ad opationes aie ⁊ iō nō ita manifeſtant in eis prima/
rū qualitatū actiones elemētales. Hec autē plenius ſci
entur in libro de vegetabilibus.

Capl'm. vigeſimūquintū qualiter odor ſe hꝫ ad olfactū ⁊ ad mediū ⁊ vtrūqꝫ ſit euaporatio fumalis.

Sicut aūt eſſe dixim⁹ audituꝫ ꝑparatū ad ſuū ſenſibile ſic eſt quilibet ſenſus ſe habēs ad ſui ſenſibilis primas differētias: auditus eni ē au Tex. ⁊ cō. 96.
dibilis ⁊ ñ audibilis: viſus viſibilis ⁊ nō viſibilis. ⁊ ſi
militer ēt olfactus eſt odorabilis ⁊ nō odorabilis: nō
odorabile aūt ſiue inodorabile dicit tripl'r. ſ. quod im
poſſibile eſt hēre odorē ꝙ ſentiat odoris priuatiōe ſi/
cut ſimplicia: ⁊ dicitur nō odorabile: quod ꝑuum hēt
odorē vix cōprehēſibilē per bonū olfactū: ⁊ dicit in/
odorabile qḋ hꝫ odorē paruū: aut qꝛ fetidū ē: aut quia
corrūpēs eſt: ſicut ſūt odores quoꝝūdā venenoꝝ ⁊ ca/
daueꝝ corrūpentiū his aūt modis ⁊ inguſtabile dicit.
Silr aūt olfatus eſt per mediū diſtās qḋ eſt aer vel Tex. ⁊ cō. 97.
aq̄: ſicut ⁊ duo ſenſus: de q̄bus iā ſupra determinatū ē:
aqtica eni aialia ꝓpter eādē cām vidētur hēre odoris
ſenſū ſicut ⁊ aialtū ſanguinē habētia: in oibus eni his
vnū ſignū eſt ꝙ olfactū hēant: eo ꝙ a lōge currūt ad ali
mētū cū nō moueant niſi ab odore: ꝓpter etiā falſum
eſt qḋ dicit plato ꝙ. ſ. odor ſit fumalis euaporatio rei
odorabilis: ⁊ hāc platonis opinionē ponit ⁊ iprobat
ariſt. in libro de ſenſu ⁊ ſenſato: ⁊ ibi ēt nos eādē ipro
bam⁹ vl' iprobabim⁹. Sꝫ h̄ mirādū eſt qḋ qdā ānceſ/
ſorū noſtroꝝ dicūt ariſ. ſentire ꝙ odor ſit fumalis eua
poratio: cū oino ariſ. illud iprobet: vn̄ nō eſt dubiū il/
los ariſtotelē non intellexiſſe. Signū aūt ꝙ odor non
ſit euaporatio fumalis eſt ꝙ fumus eſt qdā ps ſbalis:
ſubtilis fumātis corꝑis reſoluta ex ipſo: pp qḋ fumās
leui⁹ efficit qñ multū fumauerit: mae. n. generabiliū ma
ior extenſio ⁊ raritas quā pōt hēre eſt in forma ignis:
dicamus igitur ꝙ ex vno pugillo terre fiāt ꝑ rarefactio
nem mille pugilli ignis: eo ꝙ corpus rarius maiorē hꝫ
quātitatē: pars aūt que fumat ⁊ in fumū reſoluit ex ali
quo odorifero nō eſt quantitas pugilli: nec fum⁹ eſt ita
attenuat⁹ ſicut ſuba ignis: dixim⁹ aūt ꝙ ſenſata ſperice
in circuitu generant: diffūdit aūt odor alicuius in cir/
cuitu ꝑ quingētas leucas ad min⁹: cum aūt a cētro rei
odorifere diſtet odor diffuſus ꝑ quingētas leucas: tūc
diametri ſperice odoris ſūt mille leucaꝝ in circuitu: ⁊
replet odor ſperice diffuſus totū ſpatiū illud ſi igit eēt
fumalis euaporatio: oporꝫet ꝙ fumoſa ps rareſieret
ſpatio mille leucaꝝ nō linealiter ſed ſperice in longuꝫ
latū ⁊ ꝓfundū: tanta autē materia non hꝫ tantam ex/
tenſionē: nec etiā ſub forma ignis: ergo fumoſa pars in
cōparabiliter rarior eſſet igne quod eſt impoſſibile: falſū
eſt igit ꝙ odor ſit fumaliſ euaporatio. Quod āt ad ſpa
tium aliqñ extendat experimēto ꝯſtat cede. n. grādi fa
cta in terra grecoꝝ aduenerūt ad cadauera vultures ⁊
tigrides ab

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tigrides ab odore tracti: q nunq̃ añ in terra illa viſi fue
rant: ⁊ locus ꝓpinquior vbi aña fuerant viſi a loco ce
dis: diſtabat ſpacio quingentaꝝ leucarum. aliud autē
experimentū eſt ꝙ in aqua miſſa parua parte canfore:
inficit aqua multo longius q̃ canfora p fumū poſſet ex
tendi: ſicut igit diximus ꝙ oēs ſpecies ſenſibilis p eſſe
ſpūale ⁊ intētionale ſe multiplicāt i medio: ita ⁊ odor.
⁊ iō ſine omni materia rei odorabilis diffundit in me
dio ſola qlitas odoris. Si.n. in fumo diffunderet tunc
materia veniret ad ſenſum ⁊ non eſſet neceſſariū me
diū ad ſenſum: ſed eſſet pp bene eſſe: ⁊ hoc nos ſupra
improbauimus ſenſus enim ſm hoc non eſſet ſuſcepti
uus ſpeciei tantū: ſm ꝙ eſt ſpecies: ſed poti⁹ ſz hoc eē
qđ habet in materia: ⁊ h nos inferius oino oſtendem⁹
fore falſum. Adhuc autem non eſſet ſenſibile p ſe mo
tiuū ſenſus: ſed per aliđ ſue materie quod omnino fal
ſum eſt: ſicut ſupra eſt probatū: ⁊ hec mouerunt ariſto
tilem ad hoc qđ dixit odorē non eſſe fumalem euapo
rationem. Auicē. aūt ſequens platonem dicit odorem
non ſine euaporatione diffundi: ⁊ concedit mediū ſen
ſus non eſſe neceſſarium ad hoc ꝙ ſit ſenſus ſm actū:
ſed ad bene eſſe ipſius: ⁊ iō dicit ꝙ ſi aliquod ſenſibi
le cōiungi poſſet ſenſui ſm eſſe ſpirituale ſine medio:
tunc non exigeret mediū: ⁊ tale dicit eſſe euaporatio
nem: q2 illa eſt ſpiritualis: ⁊ odor in ipſa eſt ſm eſſe ſpi
rituale. ad experimenta aūt dicit: ꝙ per geometriā in
ſcia viſus ſcitur ꝙ viſus extenditur ad loca lōgiora q̃
do exaltatur oculus videns. aues aūt vultures ⁊ tigri
des aues que ſunt aqle varie altiſſime ſup eminentias
montiū volant ⁊ ideo longiſſime vidēt. Adhuc autē
poterat eſſe ꝙ venti validi illuc detulerūt odores: cū
euaporatione fumali. ſignū aūt ponit ei⁹ qđ dicit ꝙ po
mū qđ diu odorat per exſuccionem odoris leuis effici
tur: ⁊ citius corrūpitur: ſimiliter aūt ꝙ odores veneno
ſi necant hoīes ⁊ aīalia qđ minus facerent: ſi ſole ⁊ ſim
plices eſſent qualitatum intentiōes. Quidam aūt vtri
uſq̃ volentes ſatiſfacere opinionibus dicūt: ꝙ duplex
eſt euaporatio: quedā ſpiritualis ⁊ quedā materialis:
⁊ ꝙ odor eſt euaporatio ſpiritualis ⁊ non materialis:
⁊ iſti ignorant dicta ſua: quia ſi vocāt ſpiritualē euapo
rationē corpus rarum ⁊ tenue ſicut eſt aer: tūc oīs eua
poratio ſpiritualis eſt. Si aūt vocant euaporationem
ſpiritualem alterationem mediꝭ q̃ fit ſola ⁊ ſimplici q̃
litate odoris: tunc nō ſaluāt platonē ꝙ ipſe negat hoc:
⁊ inſup improprie loquuntur q2 ſpūs in phica corpus
eſt ſubtile ⁊ aereū. Et ideo nobis videtur ariſtotili ⁊
auerroi fore conſentiendū non pp experimenta ſed pp
rationes inductas. ⁊ ꝙ plato ⁊ Auicē. in hac parte nō
bene dixerunt. Quod aūt odores corrūpunt aliquan
do hoc ſine dubio ē iō: q2 ingrediuntur p poros occul
tos ⁊ apertos ad interiora aīalium cū euaporatiōe cor
poris venenoſi, ⁊ euaporatio illa confortat odorē: ſed
non ipſa tantū agit eum ſed potius mediꝭ alteratio que
eſt a qualitate odoris ſimplicis: qm̄ aūt euaporatio eſt
ſpūalis ſicut ⁊ medium: ideo aliquando eſt in loco me
diꝭ: ⁊ defertur ad inſtrumentum odorandi in odoratu:
materia enim odoris non eſt fumalis euaporatio niſi i
medio ⁊ non in odorifero: cū aūt venit ad olfactū nō
agit in ipſum per eſſe materiale ſed per ē intentionale
quod habet in eo in quantum eſt medium: ⁊ non ſubie
ctum eius ſm eſſe materiale.

Capitulum viceſimūſextū: qualiter olfactus eſt i re
ſpirantibus: ⁊ non reſpirantibus.

Tex. ⁊ cō. 98. Ex predictis autem oritur dubiū: vtrū oīa ol
facientia ſimiliter odorant omnes differentias
q̃ ſub odore ſunt: hō. n. nō odorat niſi ſpirās ſiue attra
hēs ſpm̄: ⁊ ſi qđ nō iſpirat: ſz aut expirat emittēdo ſpm̄
aut retineat ſpm̄ n̄ odorat: ſiue odorabile ſit ꝓpe: ſiue lō
ge ſi. n. odorabile infra naſum ſupra organū odoratus
ponatur: tunc hō non odorat: medio. n. indiget ſenſus:
nō pp bene eſſe ſenſus: ſed oino pp eē ſenſū ſm actū:
ſicut ſepi⁹ diximus: hoc. n. oibus ſenſibus cōe eſt: odo
rabile aūt vocamus primū odorās: ſicut corpus mixtū
a quo reſoluitur odor. nō euaporationem ab ipſo reſo
lutam que iā hz formā ⁊ naturā mediꝭ in eſſe ſpūali: ⁊
ideo ipſe imutat ſenſum tāgens organū intus ſz ſi non
reſpirant non ſentiunt: naz ſentire propriū eſt hominū
hoc aūt manifeſtū eſt temptantibus in ſe ipſis p expe
rimenta. dico aūt propriū qđ qdē ꝯuenit hoī omni. ſed
nō ſoli ſed aliꝭ etiā aīalibus ſpirātibus pluribus: cā āt
huius eſt q2 organa ſenſus ſunt due papule admodum
papularū que ſunt in mamillis in anteriori parte cere
bri conſtitute: porrecte directe contra oſſa triangularia
naſi: ⁊ ſunt cooperte pelle tenui ne occaſiones ꝯtingāt
eis ex aere attracto: nec habent motū ex ſeipſis pelles
ille: ſed vento inſpirate exſufflante: eleuant. ⁊ odores
tunc ſimul cū aere veniētes imutant eas. huius autē ſi
gnum eſt quando ſtrictiſſimū habentes naſum pp clau
ſuram foraminū que per oſſa triangularia aſcēdūt: aut
non odorant oino aut valde paꝝ odorant. hoc aūt in
anotomia libri animaliū ſcietur plenius. Ea aūt aīa Tex. ⁊
lia que ſanguinē non hn̄t non reſpirāt: eo ꝙ frigida ha cō. 99.
bent corda: ⁊ nō indigent euentatione refrigerāte. ⁊ iō
quidam talia dixerūt habere aliū ſenſum preter eos q̃
dicti ſunt quo participant odorē. hoc tn̄ īpoſſibile ē: q2
olfactus eſt ille qui patit ab odore: ⁊ iō ſiue fiat inſpi
rando ſiue non: ſemper vnius rōnis eſt ſenſus ſm ꝙ ē
potentia paſſiua a tali actione qđ eſt odor. olfactus. n.
eſt ſenſus odorabilis ⁊ differentiarū odorabilis q̃ ſunt
ea que ſunt boni odoramenti: ⁊ talia ſentiunt ⁊ ſpiran
tia ⁊ non reſpirantia. Amp. autem non reſpirantia cor
rumpuntur aliquando a malis odoribus. vt ſulfure ⁊
huiuſmodi ex quibus etiam corrumpitur homo. Sul
fur enim in lacunis proiectum odore interficit piſces:
oportet igitur talia olfactum habere: ſed non per mo
dū illum quo habet ipſum hō ⁊ animalia reſpirantia.
talibus enim occurrunt odores in medio ſine attractio
ne aeris. Et hoc eſt ideo quia inſtrumenta odoratus diſ
cooperta ſunt eis: ad que liberum habent ingreſſum p
medium per quod eſt odoratus. Videtur autē hic Tex. ⁊
ſenſus prout eſt in hominibus ⁊ aliꝭ reſpirantibus ad cō. 100.
eundem: prout eſt in non reſpirātibus differre: ſicut dif
fert viſus aīaliū habētiū duros oculos ad viſum eorū
q̃ molles hn̄t oculos. Molles. n. oculos hn̄tia: hn̄t ve
lamina q̃ ſunt lachrymalia ⁊ palpebras ſup oculos: q̃s
aliqs nō mouēs: nec cōcutiēs nō videt. Aīalia aūt du
ros hn̄tia oculos ⁊ nō velatos hn̄t oculos: ⁊ mox vi
dent ſine īpedimēto q̃ apparent in pſpicuo ſm actū lu
cido. Et ſimil'r organū olfactus qbuſdā eſt nō cooptū
q̃ ſcʒ nō reſpirāt: ⁊ ideo occurrūt eis mox odores que
ſunt in aere. Aliꝭ āt q̃ attrahūt ſpūm ineſt h inſtrumē
tū cooptū qđ tn̄ diſcoopitur qn̄ reſpirāt attrahētia ſpi
ritū: eo ꝙ tūc āpliātur vene odoratus ex ſpū: ⁊ pori q̃
ſunt foramina naſi ⁊ eleuātur in ſpūs velamina organo
rū olfact⁹. Et pp h quecūq̃ inſpirādo odorāt: nō odo
rāt i aq̄ lz aq̄ mediū ſit odoris ſic ⁊ aer: ⁊ h iō eſt q2 ta
lia olfactū ſm actū nō hn̄t niſi qn̄ iſpirāt: iſpiratio āt i
aq̄ eē nō pōt. ⁊ iō talia i aq̄ odorare ē īpoſſibile. Cōpa
ratōeʒ āt quā fecim⁹ īter odoratū ⁊ viſū: nō fecim⁹ niſi
q̃ ad ſimilitudinē illā q̃ ē habere velamina: ⁊ nō pp ne

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ceſſitatem vtriuſq; ſenſus: ſed ꝓpter bn̄ eſſe vtriuſq;. Nō velatos enim hn̄tia oculos peius vident: ⁊ nō velatū habentia olfactū melius odorāt: ⁊ huius cā eſt ſupra dicta. Sed hō praue odorat: ⁊ nō diſcernit odores rerū nec odorabilia diſcernit ꝑ odores: ſicut faciūt multa aīalia alia. que res eiuſdē ſpeciei īdiuiduales ꝑ odores diſcernūt: ſicut canes qui diſcernūt veſtigia vnius cerui a veſtigiīs alterius cerui ⁊ inueniūt ceruū ꝑ modū odoris qd̄ adherent veſtigio. Et diſcernūt veſtigium vni⁹ hoīs a veſtigiīs alteri⁹ hoīs ſicut pꝫ in canibus q̄ inueniūt fures. Hoc aūt multo meli⁹ facerēt nō reſpirantia ſi eſſent ita diſciplinabilia ſicut canes. Pauca.n. aut nulla aīalia ſanguinē nō habentia diſciplinabilia ſunt. ⁊ hoꝝ oīum cām in libris aīaliū determinabimus. Eſt aūt ſicut a principio diximus odor ſicci alicuius ſicut ſapor eſt humidi cōplexionalis. Organū olfactus potentia eſt oīs odor ⁊ actu nullus: qꝛ aliter non oēs reciperet odores ſicut dictū eſt ſuperi⁹: hec igiꝛ de olfactu ſufficialiter ſint dicta. Adhuc.n. de odore ſubtiliter tractabimus in de ſenſu ⁊ ſenſato.

Capitulū vigeſimūſeptimū de guſtu ſm q̄ eſt ī medio ſm eſſe materiale ipſius.

GUſtum aūt eo q̄ eſt potentia paſſiua ſicut alios ſenſus ꝑ ſuū obiectū determinabim⁹. Dicamus igiꝛ q̄ guſtabile quoddā eſt de nume-
Tex. ⁊ cō. 101. ro tāgibiliū. Et hac de cā non fit guſtus guſtabilis per mediū corpus extrinſecū: ſed intrinſecū qd̄ tn̄ eſt a guſtante diſtinctū: ita q̄ nō eſt actu pars eius: ſed duciꝛ eo tanquā inſtrumento mediali in quo percipiat ſapores. Eſt aūt huius corpus humor ſaliualis in ore ⁊ lingua. Cū.n. guſtabile ſit tāgibile ſicut tactus nō pōt eſſe medium ꝑ extrinſecū ita nec guſtus. Guſtabile eſt aūt corpus in quo eſt actu humiditas: eo q̄ guſtabile eſt ī humido: ſicut in ꝓpria materia ⁊ in medio humidū autē de numero tangibiliū. Propter qd̄ etiā guſtus formalr̄ differt a tactu. qꝛ humidum in guſtu materiale tantū ē: ⁊ ſapor in eo eſt forma agens in guſtū: ⁊ iō guſtus non eſt pars tactus: ſed ſpēs quedam ſenſus ſicut ⁊ tactus. Si.n. guſtus formaliter acceptus pars eſſet tactus: tūc nō eſſent quinq; ſenſus: ſed quattuor quoꝝ vnus haberet plures partes. Et iō cū dicitur guſtus eſſe quidā tactus: intelligitur quidā tactus qui nō ſimpliciter ē tactus: ſed quodam mō. qꝛ ſcilicet id qd̄ eſt materiale in guſtu eſt tangibile. Et qꝛ humidū eſt ꝓpria materia ſaporis in qua diffunditur ⁊ eſt ſm eſſe materiale ipſi⁹: ⁊ ideo ſi in aqua eē poſſemus: ⁊ permiſcereꝛ dulce aliquid cū aqua: non guſtaremus dulcedinē ab aqua ſeparatam: ſicut accipimus ſpēm coloris. ſed potius guſtaremus dulce aque permixtū ſimul in humido aque extraneū lingua tangente. Et ideo tūc ſenſus dulcis non eſſet nobis tūc per aquā ſicut per mediū tantum: qꝛ in eo qd̄ eſt mediū tantū non eſt ſenſibile. niſi ſm eſſe ſpirituale ⁊ intentionale: dulce aūt iſtud eſſet in humido aque ſicut in materia cui corporaliter permiſceꝛ: ſic guſtamus etiam ſapores in potu: qꝛ in humido vini ſunt ⁊ cū humido guſtū īmutāt: ⁊ nō ab humido ſic a medio ſm eſſe intentionale accipiūtur. Color autem non ſic videtur q̄ miſceatur medio ſm eſſe materiale nec videtur ſic q̄ aliquid de partibus materialibus colorati defluat ad viſum ſed ſic q̄ in medio videtur ſm eſſe intentionale tantū. ⁊ h̄ eſt potius a medio accipere ſenſibile q̄ in medio. Et vt hoc melius intelligatur: opꝫ ſcire q̄ guſtus nō accipit ſpeciē ſaporis denudatā a corpore ſaporoſo: ſicut faciūt tres ſenſus de quibus dictū eſt ſed accipit eā in defluxu partium corporis ſaporoſi ad ipſum: ⁊ iō hoc qd̄ guſtatur non qualitas vel intentio eſt: ſed corpus qd̄ venit ad linguā ꝓpter qd̄ veriſſime guſtus quidā tactus eſt: ⁊ indiget medio intrinſeco qd̄ eſt pars aīalis. Eſt aūt hoc medium nō humor ſaliualis eo q̄ ille humor nō eſt pars aīalis: ſed potius ligue vel faucium extremitas in qua diffuſi ſunt nerui guſtatiui. Humor aūt ſaliualis eſt mediū ad bene eſſe guſt⁹. ⁊ non ad eſſe. qꝛ partes corporis ſaporoſi permixte humido ſaliuali ſubtiliātur ⁊ fluide efficiunꝛ vt poſſint penetrare per ſeipſas ad guſtū: ⁊ ex hoc patet q̄ odor nō eſt fumalis euaporatio: qꝛ cum omnis fumus corp⁹ ſit: ſꝫ ſi odor nō niſi in fumo pertingeret ad olfactum: olfactus eſſet quidam tactus: ſicut ⁊ guſtus. Si autem aliquis queſiuerit qualr̄ guſtus diuiditur a tactu. dicendum ſicut prius. quoniam ſapor in humido ſm actum tangit tantum humidum inquantū humidū guſtuꝫ inquantum guſtus eſt: non īmutat: ſed potius ſapidū: inquantum eſt ſapidū: ꝓpter qd̄ guſtus in eo q̄ guſtus iudicium ſaporis eſt: ⁊ ſic a tactu diſcernitur ⁊ nō eſt pars quedam tactus. Et in hac ſentētia auctores tres cōcor-
dāt ſcdm̄ ariſt. ⁊ auicē. ⁊ auerois. Et ſic dicendo pꝫ Tex. ⁊ cō. 102.
q̄ guſtus nullū mediū eſt extrinſecū: ſed tn̄ ſicut color eſt viſibilis ⁊ proprie agit in ſenſuꝫ viſum ſic ſapor eſt guſtabilis ⁊ ꝑ ſe agit in guſtū: ſed nō agit ⁊ ꝑficit ſenſum ſaporis in guſtu ſine humiditate actuali ſicut diximus: ſicut experiri pōt cū ſalſum agit in guſtū. illud.n. non agit ſine humiditate qꝛ ſalſum eſt bene liq̄dum ⁊ tactu humido diſſoluiꝛ ⁊ liquafacit linguā ⁊ ꝯmixtuꝫ incorporatur illi humido ⁊ agit in guſtū ⁊ non aliter.

Capitulū viceſimūoctauū qualiter ſaporis differentie ſe habent ad guſtum ⁊ econuerſo.

SIcut autem viſus eſt viſibilis ⁊ inuiſibilis: tenebra.n. eſt inuiſibilis: ⁊ viſus iudicat tenebrā lucidū ⁊ coloratū. Adhuc aūt viſus eſt inuiſibilis qd̄ eſt valde ſplendidū: qd̄ non eſt ex ſe: ſed ex ipotentia viſus diciꝛ inuiſibile. ⁊ iō alio mō dicitur inuiſibile q̄ tenebra. Similiter aūt ſicut auditus eſt ſoni ⁊ ſilentiȷ̄ qd̄ dicitur inaudibile ⁊ eſt magni ⁊ excellentis ſoni qui etiā dicitur inaudibile: ſed aliter q̄ ſilentiū: dicitur.n. inaudibile ſicut valde ſplendidū diciꝛ inuiſibile ſicut.n. paruus ſonus ⁊ debilis diciꝛ inaudibilis quodāmodo: eo q̄ nō mouet auditū: ita ⁊ magnus ⁊ violentus ſonus eſt inaudibilis eo q̄ corrūpit auditū. Inuiſibile.n. ⁊ inaudibile dicitur multipliciter: aliud.n. dicitur oīno inuiſibile a quo priuatur vniuerſaliter per ſe viſus: aliud aūt diciꝛ inuiſibile: qd̄ ⁊ ſi de ſe aptum natum ſit videri: cum non habet viſum: aut prauum habet ⁊ corruptum vel debilem: ſicut ⁊ ingreſſibile dicitur illud quidē quod omnino priuatur greſſu: aut qd̄ non habet prout debet habere: ſed habet debilem ⁊ prauum. Similiter quilibet ſenſus ſe habet ad ſui ſenſibilis differentias. Unde etiam ſic guſtus eſt guſtabilis ⁊ non guſtabilis ⁊ non guſtabile multipliciter dicitur ſcilicet quod habet priuationem omnimodam ad guſtum: ſicut inſipidum aut quod habet paruum aut prauum ⁊ corrumpentem guſtum. In omnibus autem his principium materiale ſaporum eſſe videtur potabile: ⁊ non potabile: dico autem potabile quod eſt humidum non ſimplex ſꝫ aliquid paſſum a ſicco: h̄ enim ſubiectum eſt ſaporum quos influere facit in guſtum: ſicut in potu eſt: ⁊ imporabile dicitur multipliciter ſicut ⁊ non guſtabile: vnde cum guſtus ſit potabilis ⁊ non potabilis: tamen guſtus eſt potabilis: ⁊ ita potabile facit aut non guſtum aut debilem: aut prauum guſtum: potabile autem eſt guſtus ſecundum naturam.

Potabile

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Potabile tamen ⁊ non potabile ſunt cōia tactus ⁊ guſtus ſed ſimplex eſt tactus. ⁊ ſic ꝓprie vocat humidū: nō ſimplex aūt ſed aliqd paſſum aſſicco eſt guſtus: ⁊ ſic vocat proprie potabile. Et qm̄ humidū ſic potabi/

Tex.⁊ co.104. le eſt guſtabile: a quo paſſiuo accipit guſtus: oꝫ ꝙ organū quo ſentimus ſit tale ꝙ nō ſit humidū tali potabili actu: ⁊ ꝙ nō ſit ipꝫ ipoſſibile fieri a tali potabili humidū. Sic.n. actu nullū ſaporē habebit: ⁊ potentia hēbit oēs. Guſt⁹.n. cū ſit paſſiua potētia ſicut ⁊ ceteri ſenſus patit aliqd ⁊ imutatur a guſtabili ſm ꝙ guſtabile ⁊ ñ tāgibile eſt. In tali aūt paſſione neceſſe eſt ꝙ organū fiat humidū humido potabili: qꝛ ſicut dictū eſt ſupra: ſaporoſi partes nō pertingūt ad organū guſtus niſi fluētes ꝯmixte humido potabili. Si aūt in tali paſſiōe fiat humidū: ⁊ tūc opꝫ ꝙ fuerit tale ꝙ poſſibile fuerit fieri humidū: ⁊ tñ in ſe ſaluatum ſit ab humido potabili: qꝛ aliter non oē taliter agens potabile recipet. Guſtatiuū enīꝫ organū quo ſentimus nō eſt actu eſſentialiter humidū: ſed poti⁹ ſaluatū ab ipſo. Huius aūt ſignū eſt ꝙ duo ipediunt ſenſuꝫ ſaporꝫ in lingua: ſi.n. ſit multū ſicca ⁊ qſi aduſta ſicut ē in febricitātibus in acuta nō ſentit lingua ſapores. Adhuc aūt ſi ſit multū humida lauātur ab ipſa ſapores: ſicut fit in his q̄ aqueū fleuma multum hñt deſcendēs in linguā. eo ꝙ multū talē humorē in ſtomacho hñt nō bene ſentiūt ſapores: qꝛ oīa videntur eis inſipida. ſic aq̄ vel ſicut albumē oui. In ligua.n. ſicut diximus tactus ſit primi humidi qḋ ſubijcit ſaporibus: hec aūt duo ipedimēta pcipimus: qꝛ ſicut qñ aliqs guſtat forte ſaporē alicuis viſcoſi humidi ſicut mellis ⁊ poſtea guſtet alterꝫ: videbitur ſecūdus ipedit⁹ ꝑ primū: ⁊ ſic eſt qui multū humidū ⁊ ſuperfluū hñt in lingua: ſemper ipediti ſunt a diſcretione certa ſaporū.

Secundū aūt ipedimentū eſt ſicut in infirmis laborātibus ex colera adurente oīa amara eſſe videtur: eo ꝙ talis ſapor eſt in lingua eorꝫ ſicca ⁊ aduſta: ad h igit ꝙ bene guſtet lingua: opꝫ ipſam eē ſaluatam a ſupflua humiditate: ⁊ non ipoſſibilē ad humoris receptioneꝫ. Ex oībus aūt his patet perypateticorum ſniam eſſe ꝙ mediū in guſtu extremitas eſt lingue: tangens ſaporoſa q̄ ſunt actu pars guſtantis. Humidū aūt ſaliuale ſaluat in eſſe mediū ad cōuenienter tangendū id qḋ ē medium in guſtu. organū aūt eſt neruus guſtatiuus q̄ diffunditur ex maxima parte ſuper lingue latitudinem ⁊ in aliqua parte in ſuperficie ꝯcaua faucium.

Capitulum vigeſimumnonū de differentijs ſaporum ſm ſpeciem ⁊ qualiter ſe hñt ad guſtum.

Tex.⁊ co.105. Licet aūt in libro de ſenſu ⁊ ſenſato propriuꝫ eſt dicere de generatione ſaporum tñ pp doctrine bonitatē aliquid hic dicemus: dicimus aūt ꝙ ſpēs ſaporꝫ ſicut ⁊ in coloribus ⁊ in alijs ſenſib⁹ prime quidē ⁊ extreme ſunt ſimplices ⁊ cōtrarie ⁊ he dulce ⁊ amarꝫ. conſequentes aūt ⁊ pxime medijs que propinquiores ſunt extremis: ſunt pinguis q̄ proxim⁹ eſt dulci: ⁊ ſalſus qui proxim⁹ eſt amaro. q̄ aūt magis diſtant ab extremis verſus medium per eque diſtantiā ſumptū. ſunt ſicut acer ⁊ auſterus: ⁊ ponticus ⁊ acetoſus ⁊ acutus. Iſte enim fere vident ſaporū oēs differētie: ⁊ eſt in eis magna diuerſitas inter auctores: qm̄ in rei veritate galienus ⁊ auice. volūt ꝙ cā ſaporū ſit calidū ⁊ frigidū diuerſimode vincētia humidū a ſicco paſſum: ⁊ ſi calidū ⁊ frigidū eſſent cā contrariorū ⁊ mediorū ſaporꝫ: tūc opꝫ ꝙ maxima contrarietas in ſaporibus oriret a calido ⁊ frigido: ⁊ nos videmus ꝙ hoc non eſt verū: qꝛ calidū ⁊ frigidū cauſant in diuerſis ſaporem eūdem. amarū enim cauſat aliquando a calido terreſtri combuſto: ⁊ tūc cā eius eſt calidū. aliquando aūt cauſat a frigido: ſicut in ſaporibus plantarū que cū pepane ſunt dulceſcūt. illarū enim omnium fructus vt multū in principio eſt amarus: ⁊ ſimiliter licet dulce frequenter cauſet a calido in humido ſubtili bene admixto cū ſicco ſubtili: tamen poteſt etiam cauſari aliquando a frigido: ſicut in plantarū fructibus que cū pepane ſunt fiūt amari. illi enim a principio ſunt dulces vel inſipidi. conſtat igit ꝙ calidū ⁊ frigidū: nec eſſentialiter nec generaliter cauſant contrarios ⁊ extraneos ſapores. Et adhuc etiam hoc conſtat alia ratione. quoniaꝫ multa ſunt calida complexioni hominis: que inter omnes eſt equalior: que tamen non neceſſario ſunt in ſe ⁊ ſimpliciter calida: vel etiam alij complexioni calida: ſicut aliquid calidum homini frigidū eſt leoni: qui calidior homine eſt: Et ideo ſi forte Galienus ⁊ auicē. experimentis probant amarū vniuerſaliter operari calorem in homine: non eſt propter hoc probatū ꝙ amarꝫ in ſe ⁊ ſimpliciter ſit calidū: vel cuilibet ſit calidū. ⁊ ſi omnia hec non curemus: tamen conſtat ꝙ agens de generatione ſenſibilis: cauſas dare debet que ſunt eſſentiales: vt forme quedam in illo ſenſibili de quo agit: ⁊ ideo ſm proprietatem iſtius ſententie dicimus nos ꝙ extremi ſimplices ſunt ſapores: dulcis ⁊ amarus: ⁊ qꝛ duplex eſt mediū. ſ. per eque diſtantiam: ⁊ per vicinitatem ad vnum contrariorū ſumptū: dicimus ꝙ dulcis propinquiorem iuxta ſe habet ſalſum. aliū aūt quinqꝫ ſunt magis remoti: ⁊ videt ꝙ omnes illi ſint verſus amarum qui ſunt acer: ⁊ acutus ⁊ acetoſus: ⁊ alij qui ſunt auſterus qui idem vocatur ſtipticus ⁊ pōticus videntur eſſe magis verſus dulcem. iſti auteꝫ medij ſunt cauſati ex diuerſis vijs quibus mouetur dulce in amarum vel econuerſo. licet enim plura media habeant aliqua contraria: tamen non ſemper per illa omnia mouētur quando fit motus de contrario in contrariū. quando enim mouetur album in nigrum vel econuerſo non ſemper prius venit in colorem extremum: ſed aliquando in illū: aliquando in raropō: ⁊ aliquando in viridē: aliquando autem in croceum: ſm diuerſitatem eius qḋ alteratur. ita eſt etiā in ſaporibus: ꝙ alteratio que ē de dulci in amarum: aliquando eſt per pingue ⁊ ponticū: aliqñ per acre ⁊ acutū ſm diuerſitatem nature eius: ⁊ ſic qḋ alteratur: ⁊ cū i omni motu ſint multa facta ſicut in phiſicis eſt determinatum: vbicūqꝫ timetur mot⁹ anterꝫ ſit in extremo ſimplici. ibi conſtituet mediū compoſitum ex vtroqꝫ extremorꝫ. ⁊ hec generatio mediorum eſt pꝓpria ⁊ formalis: cum nos iam in tertio phicorum oſtendimus ꝙ motus alterationis nō eſt niſi forma poſt formam ſm continuum fluxum potentie ad actum. De numero autem ſaporum ⁊ certa ſm ſpeciem generatione dicemus in libro de ſenſu ⁊ ſenſato. organum autem guſtatiuum eſt potentia quelibet differentia ſaporis: ⁊ ſapor qui eſt guſtabilis eſt illud qḋ facit guſtū actu huiuſmodi eſſe qualis eſt ſapor.

Capitulum trigeſimum de tactu: vtrum ſit vnus an plures.

De eo autem quod poteſt tangi ⁊ de tactu eadem ratio eſt que dicta eſt de alijs ſenſibus: Tex.⁊ cō.106. quo ad hoc ꝙ tactus virtus paſſiua eſt que ad actum ducitur per ſpecies tangibilium qualitatum: ⁊ cum communicatio ſit inter agens ⁊ patiens ſi agentia in actu ſunt plura genere: quorum nullum agit per aliud: oꝫ ꝙ tact⁹ ſint plures vtutes diuerſas hñtes cōicatiōes ad diuerſitatē generis agētiū. Unde ſi tact⁹ nō eſt vnus: tunc neceſſarium eſt ꝙ ea que tanguntur ſint

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genere plura: ⁊ ecõuerſo: ſi ea que tanguntur ſint genere plura: neceſſarium eſt tactum plures virtutes eſſe.

Adhuc aũt hꝫ dubitationẽ magnã: vtruꝫ tactus ſit plures virtutes aut nõ. Adhuc aũt hꝫ dubitationeꝫ
Tex. ⁊ cõ. 107. q̃d eſt quo vt iſtrumẽto ⁊ vt medio ſentimus ĩ tactu: ⁊ ſi aliquo vt medio ſentimus ĩ ipſo. hoc. n. multi negauerũt. Dubitat. n. mox ſenſibili occurrẽs. caro ſit q̃ ſic̃ inſtrumẽto ſentimus: ⁊ in his q̃ nõ hñt carnẽ ſit mẽbꝛũ ſimile carni: quo ſentiũt aliã carnẽ ⁊ ſanguinẽ nõ habentia: an nõ ſit hoc organũ quo ſentim⁹: ſed poti⁹ caro vł ſimile carni ſit mediũ ꝑ qḋ reddit ſenſus: ⁊ organũ ſit aliud aliq̃d intrinſecus: qḋ eſt primũ ⁊ principale q̃ ſentimus in tactu. h. n. ambo hñt dubitationẽ. Qḋ. n. nõ ſit vnus ſenſus ſed plures videt ꝓbari ex hoc ꝙ ſic̃ ſepe diximus: oĩs ſenſus vnus: vnius cõtrarietatis eẽ vide ſicut viſus albi ⁊ nigri: auditus grauis ⁊ acuti in ſonis. guſtus aũt amari ⁊ dulcis. in eo aũt qḋ põt tãgi qḋ ſpẽꝫ ſuã generat in tactu multe inſunt cõtrarietates: quarũ nulla ſentitur ꝑ alterã: ſic̃ calidũ ⁊ frigidũ: ⁊ humiduꝫ ⁊ ſiccũ: quaꝝ neutra ꝑ alterã ſentitur. Eſt aũt talis graue ⁊ leue: q̃ tactu ſentimus: ⁊ ꝑ aliã aliquaꝫ ꝯtrarietatẽ: ⁊ q̃dã poſuũt duꝝ ⁊ molle: aſpeꝝ ⁊ lene: ſed hec nõ ſunt adeo pꝛia ſenſibilia: ſic̃ ea q̃ dicta ſunt: qꝛ durum qḋ reſiſtit tangenti eſt aliquo mõ ſiccũ: ⁊ molle eſt qḋ cedit tãgẽti ⁊ ẽ aliquo mõ humidũ. Similiter aũt aſperũ qḋ in pluribus partib⁹ ſue ſupficiei tãgẽti reſiſtit eſt aliq̃d ſicci: ſicut ⁊ lene cuius partes in vnã ſupficiẽ cõfluentes: ẽ aliq̃d humidi. Sed primo enumerataꝝ contrarietatũ nulla oĩno ſentit ꝑ aliã. Eſt aũt etiaꝫ tactus quorundã alioꝝ quecũqꝫ ſũt huiuſmõi ꝙ tãgẽtia imutant ad ſpẽm ſuã per tactũ: ⁊ nõ ꝑ aliquã aliã priorẽ naturã ſentiũtur: ⁊ talia ſunt ſicut diſſolutõ cõtinuitatis ĩ corpore: q̃ eſt ex verbere vel vulnere: vel aliquo alio. Et ſicut oppoſitũ eius qḋ eſt cõſolidatio cõtinuitatis. Diſſolutõ. n. ñ ſentit: nec ex calido: nec ex frigido: nec ex humido vel ſicco: nec ex graui vel leui. Similr̃ aũt eſt de ꝯſolidatione. Corruptio q̃dẽ ꝯplexiõis ſentit ex aliqua primaꝝ q̃litatũ corrũpente ꝯplexionẽ: ſed diſſolutio nõ eſt contraria ꝯplexioni: ſed poti⁹ ꝯpoſitiõi: ⁊ inter ꝯplexionẽ ⁊ ꝯpoſitionẽ ſuperius diſtinxim⁹. Tale aũt ſenſibile tactus eſt: etiã delectatio q̃ eſt in venereis: ſed nõ ea q̃ eſt in potu ⁊ cibo: qꝛ illa ẽ calidi ⁊ ſicci ꝓut reſpõdet fami: ſed illa ẽ frigidi ⁊ humidi ꝓut reſpõdet ſiti. Hec aũt oĩa tãgibilia plurium generũ ſunt nõ ſubalternatiꝫ poſitoꝝ: ⁊ iõ videt paſſiuũ his actiuiſ reſpõdens plures eẽ ſenſus: ⁊ non vnus ſpẽ vel numero vel genere. nõ. n. ſufficit ꝙ hec oĩa ĩ vno ſint genere ge
Tex. ⁊ cõ. 108. neraliſſimo: qꝛ ſic oĩa ſẽſibilia eẽnt vn⁹ ſenſus. Hꝫ aũt ſolutionẽ ſophiſticã ad hãc inductã dubitationẽ: eo ꝙ aliquis forte inſtabit ⁊ dicet: ꝙ ꝓbatio quã induxim⁹ ꝙ oĩs ſenſus vnus: vnius ſit cõtrarietatis ſit falſa: qm̃ etiã in alijs ſenſibus plures videnť ineſſe ꝯtrarietates ſic̃ in voce nõ ſolũ eſt vna cõtrarietas q̃ ẽ acutio ⁊ grauitas: ſed ẽt magnitudo ⁊ paruitas vocis: ⁊ lenitas ⁊ aſperitas eius: ⁊ his ſimilia ꝯtraria q̃ circa vocẽ inueniri poſſunt. Sũt aũt ⁊ circa colores huiuſmodi plures differẽtie cõtrarie: ſed cãliter ſoluẽti inductã dubitationẽ etiã ſi cõcedamus plures ꝯtrarietates quas dicit tñ oẽs has eſſe videmus circa ſubiectũ vnũ cõe: qḋ eſt ꝓximũ genus eaꝝ. prime. n. oẽs ſunt in voce: ⁊ ſecunde oẽs in colore. In tãgibilibus aũt non inuenimus aliqḋ ſm̃ ꝓximũ qḋ ſit genus cotrarietatum ſuperius inductarum. Et iõ adhuc remanet dubium: vtruꝫ tactus ſit ſenſus vnus vel plures: inducte etiã differentie non dicunt cõtraria vltima: qꝛ vltima cõtraria in quolibet genere ſunt ſimplicia ſed magnitudo ⁊ ꝑuitas: ⁊ lenitaſ ⁊ aſperitas non ſunt vltima in voce: ſed drĩe ſunt vocuꝫ mediaꝝ: ſicut in li. de ſenſu ⁊ ſenſato oſtendemus. Similiter aũt eſt de his que ſunt in colore. Quod aũt in ſenſibus tactus non ſit genus vnum patet: qꝛ ſi ꝯſideramus ea ſm̃ eſſe prout phĩcus iſta conſiderat: tunc calidum frigidum ⁊ humidum ⁊ ſiccum ſunt in qualitate: ⁊ leue ⁊ graue: que cauſantur a raro ⁊ denſo ſunt ĩ ſubſtantia eo ꝙ ſuper ſubſtãtiam non addunt niſi ſitũ quẽdam qui eſt in partibus materie. oſtenſum eſt igitur demõſtratiue ꝙ ſenſus tactus eſt plures virtutes tactiue: ⁊ ſic determinata ẽ vna ſupius inductarũ dubitationũ.

Capitulum trigeſimumprimum: ꝙ caro nõ eſt organum tactus.

Tex. ⁊ cõ. 109. r Remanet aũt querenda hec queſtio: vtrum organum quo ſentimus intus ſit. an nõ. Qḋ autem organũ tactiuũ exteriuſ ſit. ⁊ ſit caro que mox occurrit tãgibilibus ſicut quidam dixerunt: illud eſt ſignũ qḋ inducunt ad hoc probandum. ꝙ ſtatim fit ſenſus ſm̃ actum quãdo tãgunt carnẽ tãgibilia. hec fuit cauſa ꝙ dixerunt carnẽ eſſe organũ tactus. viderunt eniꝫ ĩ alijs ſenſibus ꝙ non fit ſenſus ſm̃ actũ: niſi quando ſpẽs ſenſibilis eſt in actu vel in ſenſu: ⁊ arguebãt ex hoc ꝙ cum ſenſus ſit ſm̃ actũ: ꝙ tunc habet ſpecieꝫ ſenſibilem in organo: ſed tactus carnis ad tãgibilia mox eſt ſenſus tactus ſm̃ actũ. mox igitur ſpecies tangibiliſ recepta eſt in organo tactus. caro igitur organum eſt. ⁊ non medium. Amplius autem prius tempore ſenſibile eſt in medio q̃ꝫ in organo: quoniã organũ accipit qḋ redditur a medio: ⁊ mediuꝫ accipit ab obiecto ſicut cõſtat ex predictis. ſi igitur medium eſſet caro priuſ eſſet qualitas tangibilis in carne q̃ꝫ in organo: ſed nõ eſt ſm̃ actum ſenſus: niſi quãdo immutatum eſt organũ: ergo qualitate ſenſibili exñte in carne: non eſſet adhuc ſm̃ actum ſenſus: ⁊ h̃ nos experimur fore fłm: ⁊ propter iſtas rationes magni viri de perypateticoruꝫ ſecta dixerunt carnẽ neruoſam eſſe organum tangendi alexander. ſ. ⁊ themiſtius ⁊ poſterior eis auicẽ. Sed qꝛ ariſ. opinio his non concordat: dicimus nos nullum eſſe ſignum quod induxerunt ad probandũ ꝙ caro mox ſenſibilibus occurrens ſit organũ ſenſus. cuius probatio eſt ꝙ ſi aliquis nunc circa carnẽ ſuam extenderit aliq̃d tenue ſicut pellẽ vel membranam ⁊ faciat ſenſum per tactum tangibilium ſimiliter ſicut prius mox vt tetigerit tangibile ſignificabit ſe ſenſui. ⁊ non eſt qualitas tãgibilis prius tempore in membrana vel pelle q̃ꝫ ſentiatur in corpore: ⁊ tamen cõſtat ꝙ mẽbrana nõ eſt organum ſenſus. Si autem aliquis dicat ꝙ nõ eſt ſimile: qꝛ mẽbrana ſupinducta carni eſt extranea: ⁊ caro eſt cõnaturalis ⁊ mẽbrum aĩati corporis: dicem⁹ ꝙ ẽ ſimile q̃ꝫ tuꝫ ad hoc ꝙ nõ intercidit aliqḋ tp̃s inter ſentire ⁊ eẽ qualitatẽ ſenſibilẽ in pelle: ſed in hoc ẽ diſſimile: qꝛ caro eo ꝙ naturalis eſt: certificat ⁊ demõſtrat certius ſenſibile q̃ꝫ pellis: eo ꝙ ſicut diximus ipſa eſt pars ſentiẽ
Tex. ⁊ cõ. 110. tis: ſignũ igitur qḋ induxerũt fallax eſt. Caro aũt ad tãgibilia videt ſic ſe hẽre: ſicut ſi circulariter nobis aptatus eẽt aer ſicut ꝑs actualis aĩalis ſentiẽtis exñs tũc enim ꝑ vnam ꝑteꝫ noſtrã videremur ſentire: ⁊ ſonũ: ⁊ odorẽ: ⁊ colorẽ: ⁊ ab vnitate illi⁹ ꝑtis qua ſentiremus videret eſſe vnus quidã ſenſuſ auditus ⁊ viſus ⁊ olfactus. nunc autẽ quoniã determinatum ⁊ diſtinctũ eſt a nobis mediũ per quod ſentimus tria ſenſata inducta qꝛ determinata ſunt organa ipſoꝝ ſenſuũ: iõ manifeſtũ eſt ꝙ predicti ſenſus plures ſunt ⁊ nõ vnus. Medium autem forma cõiunctum nobis vel determinatum non facit ſenſuꝫ.

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facit ſenſuʒ vnū vel plures:ſed poti⁹ vna ꝓportio paſ
ſiui ⁊ actiui facit vnā: ⁊ plures ꝓportiones faciūt plu/
Tex. ⁊ co. liii. res. In tactu aūt eſt hoc imanifeſtū ⁊ latēs:eo ꝙ me
diū in ipſo nō pōt eſſe a nobis diſtinctū.cuius cā eſt ꝙ
animata corpora ſentientia omnia componuntur ex tā
gibilibus ꝑ eſſentiā corporis: ⁊ ideo oportuit ꝙ nō ꝑ
ſpecies ſuas tantū:ſed etiā ꝑ ſuas eſſentias corporib⁹
aīatis ꝯiūgerent i ſenſu: ⁊ iō oportuit ꝙ actu ps eēt aīa
ti mediū ꝑ qḋ talia ſentit. Nec pōt eē ſimplex corp⁹ ex
q̄ ꝯponit corp⁹ aīatū trib⁹ de cauſis. Quaꝝ vna ē ſm
hāc intētionē principalis:q2 ſic dixim⁹ ſupra:medium
nullā actu dʒ hēre q̄litatē illi⁹ ſenſibilis cui⁹ ē mediū.
Et hoc nō pōt niſi altero duoꝝ modoꝝ. Quoꝝ vnus
eſt:ꝙ ſit oīno priuatū:ſic abſonū ⁊ nō coloratū ad ſo/
nū ⁊ colorē ſe hʒ. Alter aūt ē ꝙ ſit tēperamētū ad eq̄li
tatē: ⁊ receſſerit ab excellētijs q̄litatū ſenſibiliū: ⁊ hoc
opʒ in tactu eē mediū eo ꝙ ſentiēs nō pōt oīno dſtitui
q̄litatibus primis:cū ex illis ꝯponat. Cū igit iſte q̄lita
tes ſm excellētiā ſint in ſimplicib⁹:ſimplex corp⁹ nō po
tuit eē mediū ad eas:nec ex ipſo pōt fieri corp⁹ aīatū.
Scḋa rō ē:q2 ſi eēt ex his nō ē ſuſceptibile diuerſitatis
organoꝝ.hoc aūt reqrit oīs aīa terrena:vt ſupra dixi/
mus Tertia vō rō ē:q2 dʒ aliqḋ firmū eē aīatū corp⁹
ꝯmixtū ex aq̄ maxie ⁊ terra vt poſſint i eo fieri opatio
nes vite ⁊ ſpūs. Si.n.foret ſimplex aereū vel aqueū:
tūc oī corpori ꝯtinuaret qḋ tāgeret ipʒ.ſi āt eēt ex ter
ra:tunc nō hēret aptitudinē ad vitā pp frigus ⁊ ſiccita
tem q̄ ſunt due q̄litates mortificatiue.relinquit igit aīa
tū corp⁹ eē mixtū ex aq̄ ⁊ terra: ⁊ ex alijs: ⁊ dʒ vt me
diū ſibi habeat coaptatū:vt vndiq3 tāgat nocētia ⁊ cō
uenietia: ⁊ recedat a nocētib⁹ ⁊ ꝯuenietib⁹ ꝑ ſuā eſſen
tiā ꝯiūgat.neceſſariū ḡ ē ꝙ i eo qḋ pōt tāgere: ⁊ hʒ po
tētiā tactiuā ſit aliqḋ corp⁹ mediū ſic mixtū ꝑ qḋ fiunt
oēs ſenſus tangēdi:cū ſic habitū eſt ſint plures:h aūt ē
caro q̄ mox occurrit tāgētib⁹. Et ēt iō.q2 nl'la ps hoīs
vel alterius ſentiētis ita ad eq̄litatē medīj ſit mixta ſic
caro.neruus.n. ⁊ vene ⁊ alia:nō ita ad mediū ſunt tem
pata ſic caro: ⁊ iō nō icōueniēter ſunt media. Et ſi for
te aliqs inferat ex h ꝙ tact⁹ ē vnus ſenſus ab vnitate
medīj:nō valet illatio.qm̄ ſic dixim⁹ ab vnitate medīj
nō ꝓbat vnus fore ſenſus:ſʒ potius ab vnitate organi
x. ⁊ paſſiui ſm rōnē ⁊ ꝓportionē ad ſuū agēs. Hoc autē
qḋ demōſtrat ꝙ tactus ē plures ⁊ nō vnus ē ꝑcipue ta
ctus q̄ ē i lingua.ille.n.tact⁹ tāgit oīa q̄ tāgi poſſunt: ⁊
inſup tāgit ſaporoſa ſic dixim⁹ ſm eādē ptē lingue i q̄
eſt tactus. ⁊ ſi q̄dē ita eēt in toto corpe ſenſibili ꝙ etiā
alia ps q̄libet ſentiret saporē cū tāgibilibus:tūc vl'r vi
deret eē vnus nūero ⁊ ſpē ſenſus guſtus ⁊ tact⁹: ⁊ hoc
idē videret ſi lingua eēt aīal. Nūc aūt diſcernūtur tact⁹
⁊ guſtus eo ꝙ nō ſm q̄libet ptē ꝯuertūtur. qcquid.n.
guſtat ſapores ſm idē diſcernit tāgibilia:ſed nō ꝯuertit
tur ꝙ qcqd ſētit tāgibilia ꝙ ſʒ id iudicet ſapores. Que
aūt ſubiecto ſepata ſunt eſſentialr' ſunt diuerſa: ⁊ iō gu
x. ⁊ ſtus ⁊ tact⁹ eēntialiter ſūt diuerſi ſenſus. lʒ āt ipſi tact⁹
ſubiecto nō diuerſificētur:tū formalr' pp cāʒ prius in/
ductam neceſſe eſt tactiuas virtutes diuerſas eſſe

Capitulū trigeſimum ſecundum:vtrum actus indige
at aliquo medio extrinſeco.

b Is aūt ſic ꝯueniēter demōſtratis q̄ramus an
mediū qḋ ē i tactu actualis ps tāgētis imute
tur ſemp ꝑ tactū corpis cui⁹ accipit q̄litates:
an ēt idiget medio exteriori.hoc.n videt.ſcimus.n.ta/
ctiuā vtutē hñtia:nō habitare niſi i aere vel i aq̄.ſcim⁹
etiā ꝙ nihil tāgit in aq̄ niſi ſm ſupficiē humidā vel hu
mefactiuā eē.humidā aūt vel humefactiuā hñs ſupfi
ciē hʒ aliqḋ corpis humidi ſibi i ſupficie adherentis.
Sʒ oē corp⁹ hʒ ꝓfunditatē:cū ꝓfunditas ſit tertia ma
gnitudo ſiue dimēſio corpis.ḡ iter q̄libet ſe tāgētia in
aq̄ intercidit mediū ꝓfundū hñs in q̄ q̄litas tāgētis pri
us eſt ꝙ in ſenſu tactus ⁊ ſic cū oīum habitātiū in aq̄s
vltima repleta ⁊ īfuſa ſint aq̄ oīa tāgētia i aq̄ medio ex
trinſeco vtūtur in aq̄ ꝑ qḋ fit tactus ipſoꝝ.eadē aūt ne
ceſſitate ſequit hoc i aere q2 aer ēt humidus ē: ⁊ replet
⁊ infundit vltimas ſupficies ſe tāgētiū.fit igit tact⁹ nō
tm̄ ꝑ mediū intrinſecū ſed ēt ꝑ mediū extrinſecū.h aūt
eſt ꝯ rōnē tactus:q2 illa ſe ꝯtingūt quoꝝ vltima ſunt ſi
mul:nō intercidēte aliquo alio corpore.ſic igit verus
tactus nō pōt eē habitātiū in aq̄ vel in aere : lʒ in aere
magis lateat ꝙ in aq̄:eo ꝙ nihil ē aer:ſic etiā aīalia ha
bitātia in aq̄ vt piſces:magis nos latēt ꝙ in aere habi/
tātia:eo ꝙ aer eſt magis purus: ⁊ minus tegit ea q̄ ſunt
in ipſo. Ex his igit dubiū orit:vtꝝ oīum ſenſibiliū Tex. ⁊ cō. liiii.
ſm vnā ſimilitudinē ſit ſenſus ꝑ mediū extrinſecū an
quoꝝundā ſenſuū ſit aliter ꝙ in alijs:ſic guſtus ⁊ tact⁹
videtur accipe ſua ſenſata in eo ꝙ tāgūt ſua ſenſibilia
corpali tactu ſm ſua vltima. Si.n.oīs ſenſus eſt ꝑ me/
diū extrinſecū lʒ q̄dā cū hoc tāgūt ſua ſenſata: ⁊ q̄daʒ
nō:ſed ſunt lōge diſtātia ab ipſis: ⁊ reddūtur eis a me
dijs:q̄ primo a ſenſibus imutata ſūt:tūc oīa ſenſata ſen
timus ꝑ altera a nobis ⁊ extrinſeca media: ⁊ tūc ꝑ me
diū extrinſecū ſentimus duꝝ ⁊ molle ⁊ alia tāgibilia:
ſicut ⁊ ſonabile: ⁊ viſibile: ⁊ odorabile: ⁊ nō erit diffe
rentia in hñdo mediū extrinſecū iſtoꝝ quiq3 ſenſuuʒ:
ſed poti⁹ in ſentiēdo ꝑ mediū extrinſecū lōge vel ꝑpe.
⁊ ꝓpinq̄tas ſentiēdi ꝑ mediū extrinſecū erit cā q̄re la/
tet ꝙ q̄dā hñt mediū extrinſecū cū tñ hēant:ſed qḋ la
tet nō erit cā nō eſſendi media. Qm̄ aūt ſuperius dixi
mus:ſi ponamus nos ſentire ꝑ pellē mēbrane nobis ſu
pinductā:q̄ ſit adeo tenuis ꝙ lateat nos oīno:q2 ꝓhi/
bet ſenſum:eo ꝙ ꝑcipi nō pōt ſi prius ſit q̄litas ſenſata
in pelle: ⁊ ꝑ pellē in carne:lʒ ſic lateat:tñ proculdubio
pellis eſt media ꝑ quā ſentimus: ⁊ eſt mediū extrinſe
cū:ſicut diximus de aq̄ ⁊ de aere. Uidemus.n.nūc tan
gere oīa q̄ tāgi poſſunt: ⁊ nihil in ſenſu tactus videt eē
ꝑ mediū:cū tñ inter vltima tāgētiū intercidat humidū
aeris ⁊ aque:quo repleta ſunt vltima tāgentiū:ſicut di
ximus ſupra.videtur igit mediū extrinſecū hēre ſen/
ſus tactus. Sed ad hec oīa dicimus ſoluentes:ꝙ in ve
ritate ita eſt ꝙ in humido aq̄ vel aeris ſe tāgentia hñt
inter ſuas ſupficies intercidēs aliqḋ humidū corp⁹:ſʒ
tñ hoc nō eſt mediū neceſſariū ad ſenſuʒ:ſʒ accidit. Et
in veritate eſt adeo tenue ⁊ ita adherēs ſe tāgentibus
ꝙ vno tactu numero tāgit illud mediū ⁊ imutat ſenſū:
⁊ iō tāgit ꝑ illud:nō ſicut ꝑ mediū:ſed ſicut ꝑ aliqḋ ac
cidētaliter ſibi circūpoſitū. Et iō differt hoc mediū Tex. ⁊ cō. lv.
a medio qḋ eſt in ſpeculatiuis ſm viſuʒ ⁊ in ſonatiuis
ſʒ auditū:qm̄ in viſu:in auditu: ⁊ olfactu fit ſenſus:ita
ꝙ nos in eis facimus nobiſ mediū aliquid qḋ agat i or
ganū: ⁊ ab obiecto agat in ipʒ. Et iō in illis ſenſibilib⁹
mediū aliquomō ſm itētionē ſenſibilis agit in nos ſen
ſibile qḋ in ipʒ egit forma ſenſibilis. Non q̄dē tēporis
prioritate:q2 in momento precipue in viſu imutat ⁊
mediū a viſibili: ⁊ viſus a medio:ſed tñ eſt ibi priori/
tas cauſe:qm̄ ſenſus nō imutatur:niſi cauſalr' imutatū
ſit mediū: ⁊ hoc mediū neceſſariū eſt ad ſenſuʒ. Sʒ q̄
ſentiūtur vel ſentiri poſſunt in guſtu ⁊ tactu:nō reqrūt
mediū extrinſecū pp eſſe ſenſus:ſed ꝑ accidēs vel ad
bene eſſe ſenſus.ad bene eſſe quidē guſtus ſic dixim⁹
ꝑ accidēs aūt tactus pp infuſionem vltimorum ab hu
mido aque vel aeris. Et ideo tangibilia nō ſentiuntur

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a medio:ſicut fit in ſenſibus viſus ⁊ auditus ⁊ odora/
tus:ſed potiuſ ſentiūtur ſimul cū medio qđ infundit vl
tima. Et hoc ſimile eſt clypeato q̄ percutitur:nō.n. ſic
ꝑcutitur clypeus ꝙ clypeus percuſſus vlterius percu
tiat hominem: ⁊ reddat ſibi ꝑcuſſionē:ſ; potius ſimul
vno ictu percutiꝭ clypeus ⁊ clypeatus:⁊ ita ē in his q̄
ſe tangūt in humido aque vel aeris. Hec igiꝭ q̄ hic di/
cta ſunt:ſnīa eſt ariſtotelis ſm veꝝ ⁊ ſubtilioꝛē intelle
ctum eoꝝ que dicit in ſecūdo de aīa de tactu.

Capitulū trigeſimūtertiū: ⁊ eſt digreſſio dicens inten
tiones alexādri:themiſtij:auerrois:⁊ auicenne.

SEd alexāder ⁊ themiſtius hic diuerterunt a
veritate ⁊ errauerūt. Opinati ſunt.n.ariſ. di/
xiſſe nō eſſe tactum habitātiū in aere ⁊ aqua
niſi ꝑ mediū aerē vel aquā:tanꝙ tactus īdigeat medio
extrinſeco:⁊ tūc negāt h̄ de rōne dicti ariſ:opponētes
ꝙ tactus aīatoꝝ in aere ⁊ aqua ſentit q̄litates aeris ⁊
aque ſine medio:⁊ ita nō foꝛe mediū neceſſariū ſemꝑ
in his q̄ ſe tangūt in aere vel in aqua:⁊ intellectū hūc
etiā multi modernoꝝ vel latinoꝝ habuerūt ante hec
tēpora ſequētes alexādri ⁊ themiſtij erroꝛē. Sed con
tra iſtos eſt ſnīa auerrois dicētiſ:ꝙ locus ⁊ locatū ſiſia
ſunt ſm nām ⁊ iō habitātia in aqua:nō ſentire diꝭ q̄li/
tates aque ſm ꝙ eſt locus cōnaturalis talibus aīalibꝰ.
⁊ idē dicit de q̄litatibus aeris ⁊ in aere habitātibꝰ.cu;
aūt intēdūtur q̄litates iſtoꝝ elemētoꝝ:⁊ efficiūtur diſ
ſimiles aīaliū q̄litatibus q̄ habitāt in eis hoc nō fit niſi
vt dicit ꝑ admixtionē coꝛpoꝝ calidoꝝ vel frigidoꝛu;
cū ipſis. Et in tm̄ ꝑducit ſuū ſermonē ꝙ dicit aquā nō
calefieri niſi ꝑ admixtionē coꝛpoꝝ calidoꝝ:⁊ ē rō ſua:
qꝛ frigiditas eſt naturalis ꝓꝓꝛietas aque ſiē caliditas
ignis:⁊ iō manēs aqua pura nō deſerit frigiditatē vt di
cit. Nos aūt nullatenus hoc credimus. foꝛe veꝝ:qꝛ
nos videmus oculis aquā calefactā ꝑ ſeipſa; redire ad
frigiditatē:⁊ hoc nō faceret niſi in nā ſua frigida eēt:⁊
cū nihil videamus ſeparari ab ea nō o; redire ad frigi
ditatē ꝙ diu eſt ꝯmixta coꝛpoꝛibꝰ illis calidis. Adhuc
aūt ſm eū nunꝙ alteratio fit in ſimplicibuſ elemētis:q̄
mutatio eſt ſm ſolā qualitatē:que oīa abſurda ſunt ꝑꝑ
qđ dictū ſuū nō credimus eſſe veꝝ. Bene.n. dixerunt
alexan.themi. ⁊ auiē. opinātes q̄litates aeris ⁊ aq̄ ſen/
tiri ſine medio extrinſeco:ſed nō ſubtilr ariſ. dicta ītel
lexerunt:qm̄ opinati ſunt ariſ. intellexiſſe tactū medio
extrinſeco indigere. Quid aūt ſit mediū in tactu:poſte
rius diceꝭ. Quod aūt dicit auerrois ꝙ ſimilia ꝑ tactu;
nō ſentiātur:⁊ ꝙ locus ⁊ locatū ſimiles hn̄t q̄litates ī
parte eſt veꝝ:⁊ in parte falſum. cū aūt oīs paſſio pꝛīo
ſit diſſimiliū:poſtea facta mutatione fit ſimilium:⁊ ſen
ſus eſt paſſio quedā:o; ꝙ oīs ſenſus pꝛimo diſſimilis
ſit:⁊ tūc ſuā ſentit per obiectū īmutationē. facta aūt ī/
mutatiōe:tūc ſenſus eſt ſimilis rei ſenſate in ſpē ſenſibi
li:⁊ tunc nō ſentit ſe īmutari:ſed iā perfectius iudicat
de ſenſibili:cuius apud ſe ſpēm h;:⁊ ita eſt de tactu.ꝙ
diu ei q̄litates tactiue q̄litatibus aīalis tangentis diſſi/
miles ſunt:tunc ſentiꝭ hoc qđ tangiꝭ. ſi aūt ꝑnetraue/
rint ⁊ infoꝛmauerint carnē ⁊ cetera mēbꝛa tāgētia: tūc
nō ſentiūtur āplius. Et huius ſignū eſt ꝙ febꝛicitantes
ſentiūt caloꝛē innālē:eo ꝙ excedit caloꝛem ꝯplexiōis:
ſed ethicus q̄ maioꝛē ꝙ febꝛicitās h; caloꝛem nō ſen/
tit eū:qꝛ infoꝛmat mēbꝛa ⁊ factuſ eſt quaſi naturalis:⁊
ſic eſt in omni paſſione ⁊ in omni ſenſu. Qđ āt dicit lo
cū ⁊ locatum ſimiles habere q̄litates:nō oīno veꝝ ē:
qꝛ loci q̄litates ſunt q̄litates ſimplices:⁊ locati q̄litateſ
ſunt ꝯpoſite. Pꝛobatū aūt eſt in li. perigeneſeos:ꝙ q̄li
tates mixtoꝝ ſunt reducte ad mediū:⁊ qualitates ſim
pliciū ſun in excellētia. Et ſi dicatur ꝙ ſimplicia in lo
cis generatoꝝ cōpoſitoꝝ nō ſunt ſimplicia ſed ꝑmixta
videꝭ hoc eſſe nō oīno veꝝ:qꝛ l; permixta ſint: nō tm̄
habēt talē permixtionē q̄ miſcibilia ducat ad mediu;:
ſed potius in q̄ vnū elemētum ſuis in qualitatibus ſal/
uatum eſt:ſed nō eſt oīno depuratum ab altero qđ eua
poꝛabiliter eleuatur in ipſo.

Capitulum trigeſimūquartum:de medio tactus qđ
ſit:⁊ quot modis dicatur.

OMnino aūt videtur caro ⁊ extremitas in lin Tex. co. 116.
gua in guſtu:⁊ ſic ꝑ oīa ſe hēre in mediādo:ſi
cut ſe hn̄t aer ⁊ aqua in viſu ⁊ auditu ⁊ olfa
ctu. in oībus.n.ſenſibus generaliter videꝭ cōuenire:ꝙ
illius nullus ſit ſenſus:quo ſicut inſtrumēto ſentimus:
qm̄ ſine medio tangiꝭ a ſenſibili pꝛimo:vt ſi quis ponat
coꝛpus albu; in oculi vltimū quo videmus ſicut īſtru
mento qui eſt humoꝛ criſtallinus ſiue glacialis. manife
ſtum eſt igiꝭ ex hoc qđ poſſibile tangi qđ eſt inſtrumen
tum tactus eſt intus ſub carne:⁊ tm̄ nō eſt caro ipſa:qꝛ
ſic neceſſe eſt accidere in tactu:ſicut in alijs ſenſibꝰ ſen
ſibilia.n.appoſita ſine medio ſunt id quo ſentiūt aīalia
ſicut inſtrumēto nō ſentiūt:ſed tāgibilia poſita ſuꝑ car/
ne; ſentiūt. ergo caro erit mediū in tactu ⁊ non inſtru/
mentū. cā aūt quare non ſentiunt inſtrumēta niſi a me/
dio h̄ eſt:qꝛ in inſtrumēto eſt vis ſenſitiua ⁊ hec nō ac
cipit niſi ſpēm in omni ſenſu:⁊ iō op; ꝙ in oꝛgano non
ſit niſi ſpēs:⁊ iō nō pōt fieri tactus coꝛpoꝛis ſm natu/
ram ſenſus:ſed o; ꝙ ſpēs ſit in medio:⁊ a medio fiat in
inſtrumēto ſed h̄ videꝭ foꝛte mirabile:cū omni tēptan
ti ꝑ experimentū ꝯſtet neruos foꝛe magis ſenſibiles ꝙ
do tāgunt a ſenſibus ꝙ ipſam carnē qđ eſt ꝯ predicta.
Adhuc aūt per anothomiā ꝓbatū eſt qm̄ caro nō ha/
bet ſenſum niſi ſibi miniſtratū a neruo. ⁊ iō videꝭ ſnīa
inducta eē falſa nec ſolū in carne ſit ſenſus:ſed in oſſi/
bus quibuſdam ſicut in dentibus ſicut experimēto pro
batur. ⁊ iō Auicē. ⁊ multi alij hāc ſnīam ariſtoteliſ imi
tari contēpſerūt ⁊ dixerūt carnē neruoſam eſſe oꝛga/
nū tactus ⁊ nō eſſe in tactu ſicut in ceteris ſenſibuſ:qm̄
tactus non tantū eſt vis quedā ⁊ potētia ſenſitiua aīe:
ſed eſt foꝛma que facit alias eſſe:qm̄ nullū animal ē ſi/
ne tactu. ⁊ oē quod h; tactū eſt aīal:⁊ iō tactus nō eſt
in vno mēbꝛo ſed eſt in multis ſicut oīs foꝛma ſubſtan
tialis actu; quē h; eſſentialē operaꭍ in tota materia ⁊
nō in vna eius parte tantū. ⁊ iō dicūt tactū nō hēre me
dium aliqđ cꝰ adhuc inducūt rōnē:qꝛ.ſ. animal ſentiēs
ex tangibilibus cōponitur ⁊ ex illis ſaluaꭍ ⁊ coꝛrūpiꭍ:
⁊ ideo o; ꝙ ſine medio eiſdē coniūgatur:nos aūt veri
tatem ſaluare cupiētes ⁊ reuerētiā exhibere ariſto. pꝛi
cipi phoꝝ dicamus carnē eſſe mediū tactus:ſed carnē
generaliter vocamus id qđ vere caro eſt:vel id qđ eſt
ſimile carni. ſimile aūt carni dicimus tripliciter accipi.
vno quidē mō mēbꝛū qđ loco carnis eſt in aīalibꝰ ſan
guinē non habētibus. alio aūt mō dicitur caro vel ſiīe
carni id qđ vicinatur medietati ⁊ equalitati cōplexio/
nis q̄ eſt in carne:ſicut dētes. ⁊ iō dentes creſcūt in his
in quibus alia oſſa non creſcunt ⁊ experimentū huius
eſt ꝙ ei qui dentes ſuperioꝛes vel inferioꝛes habēt ex
tractos ille videbit dentes illis oppoſitos ſuper alios
pꝛolongari:⁊ hoc non eſſet niſi creſcerent per nutrimē
tum. videmus.n. in ſenibus quibuſdā dētes extractos
creſcere:qđ nō fieret niſi eſſent vicini carnis cōplexiōi
qm̄ caro ſola ē q̄ influit ⁊ effluit ꝑ nutrimētu; reſtaura
ta ꝑ totā vitā aīalis. ⁊ ideo dixit Galienus ⁊ Auiē. ꝙ
dentes hn̄t mediū in tactu ſicut ⁊ caro ꝑꝑ qđ etiā mē/
bꝛa mollia quoꝝ ꝯplexio ad eq̄litatē carnis nō accedit
non ſentiunt.

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nō ſentiūt ſicut epar ⁊ cerebrū ⁊ hmōi: ⁊ ſi aliquando
in eis ſentit dolor h eſt in pānniculis q̄ ſunt circa ſubas
coꝝ. Tertio āt mō dicit ſile carni qḋ carni ē cōmixtū
ſicut nerui: nō eniꝫ pōt eſſe ꝙ nerui multū īmixti carni
nō multū ſūt ſiles carni cū ex corde vel eodē trahant
nutrimētū: cuiꝰ ſignū eſt: qꝛ nerui in vtroqꝫ fine ꝯiuncti
oſſibꝰ ſicut nerui q̄ vocant funes ſiue ligamētū oſſium
ꝓpter ſilitudinē quā hñt ad oſſa nō ſentiūt: dicimꝰ igit
neruos ſenſitiuos in loco vbi ſenſum habuerūt nō ſen
tire ſi ſine medio tāgunt a ſenſibili: ⁊ h eſt in loco vbi
a cerebri anteriori pte oriunt: illi enim cōplexionē car
nis nō hñt: ſꝫ potiꝰ cerebri vn̄ orit ſenſus: alibi āt vbi
carni immixti ſunt ⁊ medietati carnis vicini ſenſuꝫ ha
bent: quia illi ſunt plus habentes rationem mediȷ̄ in ta
ctuꝰ ꝙ organi rationem.

Cap. xxxv. qualiter ſe habet tactus ad tangibilia.

Tex. ⁊ cō. 117. Sunt āt ea q̄ tāgi pñt q̄ tāgibilia vocamꝰ dif/
ferētie corpis phici ḃm ꝙ eſt corpꝰ phicū: di/
co āt illas eē differētias tales q̄les eas q̄lita/
tes q̄ elemēta ad inuicē diſtinguūt ⁊ determināt. ſ. cali
dū ⁊ frigidū ⁊ humidū ⁊ ſiccū de qbꝰ priꝰ in ſcḋo peri
geneſeos diximꝰ vbi tractatū eſt de elemētis: id āt quo
ſentimꝰ ſicut organo in quo ſitꝰ eſt ſenſus qui vocat ta/
ctus: primo eſt potēt a hmōi pars: poſt alterationeꝫ āt
Tex. ⁊ cō. 118. a ſenſibili factā eſt actu hmōi. Sentire eſt eni qḋdā
pati: ⁊ iō faciēs ⁊ agēs ſenſuꝫ ad ſilitudinē ſue ſpēi eſt
actu ⁊ patiēs eſt potentia habens formā agentis: ⁊ cū
oporteat oēs ptes aīati corpis eē mixtas ex tangibili/
bus differētijs: neceſſe eſt ꝙ organū ⁊ mediū in tactu:
aliquo mō habeāt iſtas q̄litates ⁊ ḃm ꝙ hꝫ eas nō ſu/
ſcepit eas: qꝛ nihil ſuſcipit id qḋ iam hꝫ: cū igit hꝫ eas
ad equalitatē mediȷ̄ reductas: h mō non ſuſcipit eas: ⁊
iō nullꝰ oīno tactꝰ ſentit q̄litates ſibi ꝑ oīa ſiles: ſed ta/
ctus priuatꝰ eſt excellētia illaꝝ q̄litatū: ideoqꝫ in potē
tia eſt ad illas excellentias ⁊ illis īmutat a tāgibilibꝰ:
⁊ iō tactꝰ ſile ſibi calidū ⁊ frigidū ⁊ durum ⁊ molle ⁊
reliq̄ nō ſentit: ſed excellētias tanq̄ ipſe ſenſus exiſtat
in medietate q̄dā cōplexiōis inter ſenſibiles ꝯrietates
⁊ iō nō diſcernit ſenſibilia tactꝰ: qꝛ mediū neutruꝫ eſt
extremoꝝ ⁊ cū priuatū ſit vtroqꝫ mō potētia eſt vtrū
qꝫ: ⁊ iō diſcretiuū eſt ipſoꝝ: ad vtrūqꝫ enim ipſoꝝ cō/
paratū eſt ſicut alteꝝ: qꝛ mediū cōparatū extremo eſt
extremū etiā: cū extremo ſit priuatio q̄ pōt immutari
ad ſuū oppoſitū h mō ꝯſideratū id quo tāgimꝰ pōt im
Tex. ⁊ cō. 119. mutari ad ſenſum ab extremoꝝ vtroqꝫ. Et oꝫ eē
in tactu ſicut eſt in viſu. Id eniꝫ quo ſentimꝰ in viſu al
buꝫ ⁊ nigrū: nec albū nec nigrū eſt in actu: ſed vtrūqꝫ
potentia: ⁊ ſilr eſt in oībꝰ aliȷ̄s ſenſibꝰ: ⁊ ita eſt in tactu
ꝙ id quo ſentimꝰ nec frigidū nec calidū eſt excellēter:
ſed mediū quod eſt in potentia vtrūqꝫ ⁊ actu neutrū.
Tex. ⁊ cō. 120. Amplius āt ſicut viſibilis ⁊ inuiſibilis erat viſus
nō quodā diuerſo: ſic facit in oībꝰ ſenſibꝰ ſicut deter/
minatū eſt: ita etiā tāgibilis ⁊ nō tāgibilis eſt tactꝰ: nō
tāgibile āt dicit multiplr qḋ. ſ. hꝫ puā differētiā ⁊ mi/
norem ꝙ ſenſum mouere poſſit ſicut paſſus eſt aer: qꝛ
nō ſentit tactū: dicit etiā nō tāgibile excellēs qḋ corrū
pit tactum: ſicut ignis: non tangibile autem ꝙ nullam
hꝫ tactꝰ differētiā nullū oīno eſt corpꝰ: qꝛ ſicut diximꝰ
tactꝰ differētie corpa phica determināt: qꝛ ex ſolis q̄li/
tatibꝰ tactꝰ corpꝰ aīatū ꝯſtituit: iō ſola illa ꝑ ſe corpori
aīato ꝯueniunt: vel ꝯriant: ⁊ iō ſenſibilis delectatio ⁊
ſenſibilis triſticia nō eſt niſi in tactu: in aliȷ̄s āt ſūt inq̄
tū viciniꝰ vel diſtātiꝰ tactꝰ iudicāt delectatiōes: h āt i li
bro de ſenſu ⁊ ſenſato certificabit: ſic igit dictū ſit figu
raliter h eſt ſufficienterꝰ de vnoquoqꝫ ꝓprioꝝ ſenſuū.

Tractatꝰ. iiȷ̄. ſcḋi libri q̄ eſt de cōibꝰ ſenſuū. Cap. j.
ꝙ oīs ſenſus ſuſceptiuꝰ eſt ſpecieꝝ ſenſibiliū.

Communiter āt cōuenientia ſenſibꝰ ⁊ oñſen Tex. ⁊ cō. 121.
ſu cōi dicēdū eſt pꝰ h: primū āt qḋ cōit
conuenit oī ſenſui ḃm ꝙ eſt ſenſus eſt: ꝙ
oīs eſt in gradu illo appꝛehēſiōis qḋ ac
cipit ſpēꝫ ſenſibilē ſine mā: mā tñ pñte ſi
cut cera accipit figurā ſigilli ſolā: abſqꝫ eo ꝙ aliq̄d de
mā ſigilli ꝯfluat in cerā accipit figurā anulli ſiue ſigilli
aurei vel ferrei: ſine auro vel ferro: ⁊ tñ accipit aureā
ſiue ferreā figurā: h eſt eā q̄ ḃm eē materie fuerit ⁊ eſt
auri vel ferri ⁊ nō alteriꝰ nihil accipit tñ de auro ⁊ fer
ro: ⁊ ſilr ſenſus accipit vniuſcuiuſqꝫ ſenſibilis ſpēꝫ: co
lorē. ſ. ⁊ saporē ⁊ ſonū: patit qꝫ ab hmōi ſenſibilibꝰ ſpe
ciebꝰ: nō inq̄tum vnaqueqꝫ ſenſibiliū eſt vnūquodqꝫ
ſenſibiliū ḃm eſſe materiale: ſꝫ inq̄tū vnūqḋqꝫ illoꝝ
eſt in eē intētionali ⁊ ḃm rōnē ſicut priꝰ in antecedentibꝰ
diximꝰ: videtur āt fortaſſis h de tactu ⁊ guſtu nō fore
veꝝ ḃm priꝰ determinata: qꝛ diximꝰ ſenſibilia eoꝝ ḃm
eē mālē fieri in ſentiētibꝰ. Sꝫ ad hoc itelligēdū eſt ꝙ
nos vocamꝰ h ſenſuꝫ vtutē ſenſibilē in primo organo
ſenſitiuo ſitā: illi eniꝫ a medio nō reddit niſi ſpēs ſola
ſenſibilis ḃm ꝙ vnaqueqꝫ vtutū ſenſibiliū iudex q̄dā
eſt differētiaꝝ ſenſibiliū q̄ ſibi obȷ̄ciunt: ⁊ h modo oī
ſenſui cōuenit ipm eē ſuſceptiuū ſenſibiliū ſpecieꝝ: ſi/
ne oī mā ⁊ eē māli: mā tñ pñte. Id āt qḋ primū eſt Tex. ⁊ cō. 122.
quo ſentimꝰ eſt id in quo ſenſibilium ſpēs ſole ſine mā
potētia ſūt primo: ⁊ poſt in actu: qñ iā hꝫ eas: ⁊ ſequit
ex iſto ꝙ primū ſentiēs cū eſt in actu: eſt tale q̄le q̄dam
ipm ſenſibile: ſꝫ alteꝝ eſt eſſe ciꝰ hinc: ⁊ inde ḃm ꝙ eſt
in eē intētionali actꝰ ſenſus: ⁊ ḃm ꝙ eſt in eē māli ma/
gnitudo q̄dā: ſiue corpꝰ ſubm ſenſibꝰ: magnitudo eniꝫ
mālis ſubiecta ſenſibꝰ: nō eſt id qḋ ſentit ḃm ꝙ ſenſa/
tū actꝰ eſt ſenſus: ſꝫ qꝛ eē ſenſitiuū qḋ eſt eē intētiona/
le. Silr āt nec ipſe ſenſus ḃm actū factus eſt magnitu/
do: ſꝫ eſt rō q̄daꝫ intētionalis ipſiꝰ ſenſibilis ⁊ ſenſus
habēs talem intētionē in potētia ſenſibilis q̄ iudex eſt
ipſiꝰ: oīs eniꝫ potētia alicuꝰ ⁊ rō hꝫ ꝓportionē ad ipꝫ
recipiēdū: q̄ ꝓportio ſi ſoluat nō erit ampliꝰ potentia: oꝫ
eniꝫ potētias ꝓximas ꝑ aliq̄d eē ꝓximas: ⁊ ꝓcipue po
tētias hitualēs q̄ ſūt ſicut eē primū armoniā habētes
ad actꝰ ſecūdos q̄ eliciunt ex ipſis: diximꝰ āt ſupius ꝙ
ſenſitiui primi ꝑfectio eſt a generāte ⁊ ſpēs ſenſibiliuꝫ
ſūt in ipſis: ſicut actꝰ ſcḋi armonice q̄ potētia ſenſitiua
ꝓportionat ſenſibili qḋ accipit. Et iō ex illo mani Tex. ⁊ cō. 123.
feſtū eſt ꝓpter q̄d excellētie ſenſibiliū corrūpūt ſenſū:
qm̄ excellētie excedūt armoniā: ⁊ ſoluit tunc ꝓportio
quo ad ſenſibile cōpoſitū fuit organū ſentiēdi: ſicut in
ſimphonia qñ armonice extēſe ſūt chorde: ſi q̄s fortiꝰ
ꝙ armonia ꝑmittat ꝑcuſſerit chordas: corrūpit armo
niā. Ulteriꝰ āt ex dictis manifeſtū eſt: qꝛ plante nō Tex. ⁊ cō. 124.
hñt ſenſum: lꝫ eniꝫ patiant a tāgibilibꝰ q̄ agūt actione
materie ⁊ nō tm̄ actiōe ſpēi: ⁊ lꝫ hēant quādā ptē aīe:
tñ qꝛ organa plātaꝝ nō ſūt armonice ꝓportionata ad
ſolas ſenſibiliū ſpēs recipiēdas: nō pñt ſentire plante:
carēt āt hmōi armonia in organis ꝓpterea quod terre
ſtres ſunt: ⁊ ideo actiones eaꝝ ab actionibus materia
libus eleuari nō poſſunt: ſed patiuntur paſſione mate/
riali non formali ſicut diximus: ideo dicentes plantas
habere duos ſenſus guſtuꝫ ſcꝫ ⁊ tactum abſqꝫ dubio
errant: quia licet trahant nutrimentū ⁊ alterentur tan/
gibilibus: tamen non iudicant ſaporē: nec alteran/
tur alteratione ſpeciei tantum: ſed alteratione materie:
hoc eſt igitur quod conuenit ſenſui omni inquantum
eſt ſenſus.

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Capitulū ſecundū vtrū aliquid non habens ſenſuʒ patiatur a ſenſibus.

Tex.t cō.125. Dubitabit aūt fortaſſe aliqͥs ſi aliqͣd patiatur ab odore: hoc eſt ab odoris ſimplici ſpē: qͦd ī poſſibile eſt hēre olfactū: aut a colore ſiue a coloris ſimplicis ſpē qͦd videre nō pōt: ſilr aūt eadē rō dubitatiōis eſt in alijs: ſi enim qͦd eſt olfact⁹ actiuū ad actū eſt odor ⁊ relatiue dicunt ad inuicē ꝓpriū actiuū ⁊ ꝓpriū paſſiuū: tūc poſito vno ponit alterꝝ: ⁊ deſtructo vno neceſſe eſt alterꝝ deſtrui: igit in quo eſt odor ſicut in ꝓprio paſſiuo neceſſe eſt hēre olfactuʒ ſicut ſeqͥ videt ꝙ nihil habēs olfactū mō ꝑdicto patiat ab odore: eadē aūt eſt rō in alijs ſenſib⁹: qꝛ ſicut ſepe diximus nō qͣlibet paſſiua vel paſſibilia recipiūt actus actiuoꝝ quorūlibet: ſʒ act⁹ ſenſibiliū recipiunt qͣdā paſſiua ſꝫm ꝙ armonice ſūt ſenſitiua corꝑ.

Tex.t cō.126. Silr aūt h̄ idē manifeſtū eſt etiā: ſicut lumē enī tenebra odor ſon⁹ ⁊ alie ſimplices ſpēs ſenſibiles ſꝫm ꝙ hmōi: nihil oino agūt in corꝑa nō hn̄tia ſenſus actiōe ſpēi tm̄: ſʒ ſi agūt ī ipa h̄ eſt actiōe nō ſpeciei ſʒ materie: ſicut qn̄ dicit ꝙ tonitruus ſcindit lignū nō agit ad ſciſſurā ligni vʒ ſoni ſpecies ſimplex: ſʒ poti⁹ aer ꝑ motū quo mouet qui eſt cā ſonādi ⁊ ꝑ cām eādē multū ſonantia ſcindūt turres ⁊ muros: qꝛ aer ꝯtinu⁹ vſqʒ ad auditū mouet: qn̄ defert ſonū ⁊ cū eſt in muris cōmouet muros ⁊ iō ēt acuti ſoni dētes ledūt cōmouēdo eoſdē: lʒ aūt ita ſit de ſpēb⁹ ſenſuū q̄ ſūt ꝑ mediū diſtās tn̄ tāgibilia ⁊ ſapores vident agere alterādo in ea q̄ nullū hn̄t ſenſuʒ ⁊ q̄ ſunt inaīata. Si enī illa dicerent nō agere q̄ ſūt inaīata: tūc nō pn̄t aliqua inueniri a qͥb⁹ inaīata ⁊ aīata alterentur.

Tex.t cō.127. Si aūt ꝯceditur ꝙ a ſenſib⁹ tact⁹ ⁊ guſt⁹ patiuntur inaīata qͣrām⁹ vtrū ne etiā a ſenſib⁹ alioꝝ ſenſuū triuʒ patiant inaīata. Sed dicēdū vtiqʒ ꝙ nō oē paſſiuū eſt ab odore ſuo ⁊ colore: ſꝫm ꝙ ſūt intētiones ſenſibiles: qꝛ etiā ſi media eoꝝ patiant ab intētionib⁹ ſenſibilib⁹ tn̄ media ſūt indeterminata: ⁊ nō manēt in eis tāqͣ forme ꝑmanētes iſte intētiones: ⁊ iō nō vere ⁊ phice patiunt ab eis: ſʒ trāſeūt ꝑ ea ad ſenſus ⁊ ferunt ꝑ ea ſicut aliqͣd patiētia ſꝫm qͣd ⁊ nō ſimplr. Sed tūc qͥrit qꝛ ſi odorare eſt etiā pati aliquid a ſpē tūc vna rōne patit mediū qͦd eſt corpus inaīatū ⁊ ſenſus a ſpē ſenſibilis ⁊ tūc ſꝫm eādē patiunt ⁊ alterant aīata ⁊ inaīata. Cuius ꝯriū in li. de ce. ⁊ mū. nos determinauim⁹: ⁊ ad hec dicim⁹ ꝙ odorare nō eſt abſolute pati aliqͣd a ſenſibili ꝑcepto: ſʒ poti⁹ odorare eſt ſentire ⁊ iudicare odorē qͦ eſt ſcōa ſenſus ꝑfectio: ⁊ non eſt tm̄ pati ſʒ opari aliqͣd ⁊ hoc mō ſenſibile ad operationē ſenſus nō agit in id qͦ eſt inaīatuʒ: eſt igit toti⁹ hui⁹ qōnis ſolutio ſiue determinatio ꝙ ſenſibile duplr accipit formalr. ſ. ⁊ mālr h̄ eſt ſenſibile in eo ꝙ eſt ſenſibile: ⁊ hoc eſt qͦ agit ad opationē ſenſus ⁊ ſꝫm h̄ nō agit niſi corꝑ⁹ aīatū aīa ſenſibili: ſic ſenſus ⁊ ſenſatū ſūt correlatiua: que poſita ſe ponūt ⁊ ꝑempta ſe ꝑimūt: ſi aūt accipiat id qͦ eſt ſenſibile in quocūqʒ ſenſu: tūc illud agit alterādo etiā corpora nō animata: ⁊ hoc modo ſenſus ⁊ ſenſatū correlationem ad inuicem nō habent ⁊ hoc modo quecūqʒ alterant animata: alterant etiam inanimata.

Capitulū tertiū in quo eſt probatio ꝙ nō eſt ſenſus preter quinqʒ per naturam mediorum.

Tex.t cō.128. Quoniā aūt nullus eſt ſenſus ꝓpri⁹ ꝑter qͥnqʒ qui ſunt viſus audit⁹ guſt⁹ tact⁹ ⁊ olfactus ex his q̄ nūc dicem⁹ accipe pōt aliqͥs fidē: ſi eniʒ nos oia ſenſibilia ꝑ mediū nobis ꝯiūctū ⁊ oia ſenſibilia ꝑ mediū diſtās ſentim⁹ iſtis qͥnqʒ ſenſib⁹ quos habemus: tunc nullus nobis dʒ deeſſe ſenſus: qn̄ ſenſus nō habet niſi ꝑ ſenſibiliū cognitionē q̄ ꝑ mediū ꝯiunctū vel ꝑ mediū diſtās ſentiunt. Qͦd aūt his qͥnqʒ oia talia ſufficiēter ſentiant inducēdo mōſtrat ſic: in phiſicis eniʒ oſtenſum eſt ꝙ oīs aīalis cui⁹ eſt aliqͥs ſenſus ille eſt tact⁹: ſʒ nō ꝯuertit: hūc aūt ſenſum q̄ tact⁹ dicit ⁊ eſt ꝑ mediū ꝯiūctū nobis: ſufficiēter habem⁹ cū ſint plures. Qͦd aūt ſufficiēter tactū hēam⁹: pʒ qꝛ oēs differētias poſſibiles tāgi ꝑ hos tact⁹ quos hēm⁹ ſufficiēter ſentim⁹: ſi eniʒ deeſſet nobis aliqͥs illoꝝ ſenſuū deeſſet nobis etiā organū ⁊ mediū illi⁹ ſenſus. Tex.t cō.129.

Quecūqʒ aūt tāgentes ſentim⁹ illa ſūt ſenſibilia obiecta tactu: ⁊ illa habētes in ſenſu tactu ꝯtingim⁹: ſilr autē eſt de guſtabilib⁹ que ſufficiēter ſentim⁹ ꝑ extremū lingue tāgētes: igit nō ſūt plures ſenſus ad ſentienda ea q̄ tactu ſentiri debēt: ſiue vlr: ſiue ꝑticulariter ſꝫm ꝙ guſt⁹ eſt qͣdā: nō ḡ nobis deeſt aliqͥs illoꝝ ſenſuū q̄ ſunt per mediū intrinſecū: ſimilr aūt ꝓbauim⁹ ꝙ nō deeſt nobis aliqͥs illoꝝ q̄ ſūt ꝑ mediū extrinſecū: qcūqʒ eniʒ ſentimus ꝑ media ⁊ nō ipſi tāgētes iam ſentim⁹ ꝑ ſenſuʒ intentionalr ꝑ diſtātias ſimpliciū corpoꝝ q̄ ſūt aer ⁊ aqͣ que ſūt media triū ſenſuū: illa eniʒ ſic ſe hn̄t ꝙ ſūt mediantia diſtāter ad ſenſus: ⁊ iō ſi plura ſenſibilia poſſent ſentiri ꝑ organum vnū: tūc hn̄s illud organū ꝑ qͦ ſentiret ſufficiēter illa plura ſenſibilia: ſufficiēter hēret plures ſenſus: qn̄ nō deeſſet ei ſenſibiliū cognitio: ſicut ſi dicerem⁹ ꝙ organū ſenſitiuū eēt ex aere ⁊ ꝙ aer eſt mediū ſoni ⁊ coloris: ille q̄ hēret hui⁹ organū ſufficiēter ſentiret ꝑ organū vnū duo ſenſata differētia genere. Silr aūt ſi plura organa ⁊ media ſūt eiuſdē ſenſati ſicut aer ⁊ aqͣ que ſūt media coloris inqͣtū lucida ſūt: tūc habēs illa plura organa iterꝝ ſufficiēter ſentiret illud ſenſatū ⁊ non deeſſet ei aliqͣd in ſenſibiliū cognitiōe. Ex oib⁹ aūt hmōi arguo ꝙ habēs organa ſufficiēter oia ſenſibilia ſentiētia ꝑ mediū ꝯiūctū ⁊ ꝑ mediū remotū nō hʒ defectū alicui⁹ ſenſus: aīal āt habēs qͥnqʒ ſenſus: hʒ organa ſufficiēter oia ſenſibilia tā per mediū ꝯiūctū qͣ ꝑ mediū remotū accipiētia: ḡ nō deeſt aliqͥs ſenſus hn̄ti qͥnqʒ ſenſus ꝑdictos: ⁊ hec rō eſt penes media ſenſuū accepta: mediū eniʒ ad oēm ſenſuʒ eſſentialr exigit: ſʒ mediū aut eſt cōiunctū aut diſtās: ⁊ ſi ꝯiunctū eſt aut eſt ꝑ h̄ mediū qͦ eſt eqͣlitas inter ſua ſenſibilia: aut priuatū eis oino: medium aūt qͦ eſt eqͣlitas eſt in tactu: qn̄ oino nō potuit priuari tāgibilib⁹ eo ꝙ ex talib⁹ ꝯſiſtit compoſitio eſſentialis aīati corꝑis: ſi aūt eſt mediū ꝑ priuationē ſenſibiliū ꝯiūctū: tūc eſt guſt⁹: ille eniʒ eſt ꝑ ꝯiunctū mediū eo ꝙ ipſe eſt qͣdā tact⁹ ⁊ ſuū mediū priuatū ē ſenſibili: eo ꝙ ex illo nō cōponit ſentiēs: ſʒ poti⁹ ſuū ſenſibile eſt indicans h̄ qͦ eſt maxime ꝯueniēs cōpoſitioni eſſentiali: ⁊ h̄ ē ſapor q̄ iō ꝙ ſeqͥla eſt cōplexiōis īdicat nutrimētū quo ſaluat cōpoſitū aīatū. Si aūt eſt mediū diſtās nō pōt eē terminatū corꝑ⁹: qꝛ ꝑ illud nō poſſet eē trāſit⁹ ſenſibiliū: oʒ igit ꝙ ſit ꝑuium: h̄ aūt eſt ſꝫm duplicē nāqʒ: aut eniʒ eſt ſꝫm eā q̄ eſt a ſupiori corpe: ⁊ ſic eſt mediū viſus: ⁊ h̄ eſt in qͣttuor corꝑib⁹ ꝑuijs: aut ſꝫm nām alicui⁹ elemēti in ſeipſo: ⁊ h̄ eſt duplr: aut eniʒ eſt cū motu generāte ſenſibile ipm: aut ſꝫm generationē a ſolo ſenſibili factā: ⁊ primo qͥdē mō eſt mediū ſoni: ⁊ h̄ eſt aer ꝙ aer qͣ aqͣ nobilior eſt: magis eſt in aere qͣ in aqͣ. Scōo aūt mō mediū eſt odoris qͦ eſt etiā plus in aere qͣ in aqͣ: qꝛ lʒ humidior ſit qͣ aqͣ: tn̄ ꝓpter ſpūalitatē ſui humidi calido ſicco min⁹ ꝯriat qͣ aqͣ q̄ īcorporatū hʒ humidū: ⁊ iō plus diffundunt odores in aere qͣ in aqua. Eſt aūt ſciēdū ſenſibiliū ꝑ media ſua nō eē motū localem: ſʒ poti⁹ ſicut dixim⁹ ſupra ſenſibile formaliter generat

generat

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nerat intentionē ſuā in oī ꝑte medij̄ ꝑ circulū ⁊ ſperaꝫ
in circuitu:nec eſt vna numero ītētio ſenſibilis q̄libet
in ꝑte medij̄ ſꝫ diuerſe:ſicut etiā ſupius diximus de ſo
ni generatiōe:⁊ h̄ magis eſt alteratio ꝙ̄ mot⁹ localis:
nō tn̄ vere eſt alteratio:iō ꝙ nō res ſꝫ poti⁹ ītētio rei
eſt generata in medio:que ītētio nō eſt res ſeꝑata vel
rata in eſſe:ſꝫ poti⁹ ratę rei ſil̄itudo ſpūalis. Si aūt ali
ꝗs obijciat ꝙ ſi mot⁹ localis nō eſt ītētionū ſenſibiliū
in medio ꝙ tūc diſtātia nō oꝫ īpedire ſenſum ⁊ debe/
mus eq̄liter cito ſentire remotū ⁊ ꝓpinquū. Adhuc āt
ſi eſt alteratio ⁊ oīs alteratio eſt cū trāſmutatiōe ſubi:
⁊ ita videt̄ media d̄bē trāſmutari:dicim⁹ ad h̄ qm̄ oīs
virt⁹ agēs efficatioꝛ eſt in ꝓpinquū agere ꝙ̄ in remotū
ſicut dicit ph̄s alpetrās:⁊ iō ſenſibilia in ꝓpinquo ꝓ/
portionatas ſuas generāt formas:⁊ nō in remotis q̊ꝝ
diſtātia extra poſſit eē generatio:⁊ lꝫ ꝯcedatur media
ſ̄m aliq̄d poſſe trāſmutari nō tn̄ ſimplr̄ trāſmutant̄ eo
ꝙ iſta nō res ſūt velut dixim⁹:ſꝫ reꝝ ītētiōes q̄dā ⁊
ꝑcipue in viſu:in auditu āt ſon⁹ eē māle hꝫ in aere ⁊ ꝑ
reflexionē hꝫ eē ſpūale:odoꝛ āt hꝫ ītētionale eſſe in
remoto ⁊ in ꝓpinquo aliq̄d hꝫ de eſſe māli:guſtabilia
āt ⁊ tāgibilia ꝑ māꝫ ꝯiungunt̄ medijs:ſꝫ tn̄ mediū nō
agit in organū niſi eē ītētionale:⁊ iō videt̄ ꝙ ſicut in
alijs ſenſib⁹ ſenſibilia ad mediū ſe hn̄t:ita in guſtu ⁊ ta
ctu ſe habent media ad ſenſum:hec igit̄ eſt ratio ꝑ me
dia ſenſuum probans nullum in aliquo animali ꝑfecto
deeſſe ſenſum.

Capitulū quartū in quo probatur non eſſe niſi q̄nqꝫ
ſenſus per naturā organoꝝ.

Tex.⁊ cō.130. i Nducem⁹ āt h̄ aliā rōnē ex ꝑte organoꝝ ſen
ſus acceptā dicētes ꝙ organa q̄b⁹ ſentiūt aīa/
lia nō ꝑnt eē cōmixta:niſi ſic ꝙ ſint ex duob⁹
elemētis medijs q̄ ſūt aer ⁊ aq̄ dn̄antib⁹ in eis ſicut pu
pilla cui⁹ ꝑfectio eſt viſus eſt ex aqua:⁊ aer cōnālis eſt
auri ꝑ quā eſt audit⁹ ⁊ olfact⁹ etiaꝫ ex altero illoꝝ eſt:
qm̄ in ſpirātib⁹ fit ꝑ aerē:in aq̄ticis āt fit ꝑ aquā addu/
centē odorē:ſilr̄ in aīalib⁹ nō hn̄tib⁹ ſanguinē ⁊ nō ſpi/
rantib⁹ q̄ in aere habitāt ſicut ſūt apes:fit eniꝫ in aere
in quo eiſdē odores occurrūt vel ꝯcurrūt:ſicut ſupius
eſt determinatū:ignis āt ꝑ ſeipſum q̄dē nulli⁹ eſt:eo ꝙ
eſt ꝯſumēs ⁊ intermināſ oē aīatū:ſꝫ ꝑ proprietatē ſui
caloris incōplexionat⁹ tūc eſt in oīb⁹ ſenſib⁹ oꝑatio ei⁹
qꝛ caloꝛ facit vigiliā ⁊ expādit ſpūs aīaliū ad organa
ſenſuū:⁊ ſic organa oīa ſoluit ad oꝑationē:ſicut frigi/
ditas ad interiora ꝓpellēs ſpūs īmobilitat ⁊ ſtupefa/
cit oīa organa ſenſuū ſicut in ſomno ⁊ vigilia termina
bitur. Terra āt cū ſit frigida ⁊ ſicca ⁊ ex vtraqꝫ q̄lita
te ſit terminatū corpus ⁊ nō receptibile ſenſibiliū:nec
reddibile eorūdē ſꝫ poti⁹ h̄ qd̄ tarde recipit fortiter in
ſeipſa tenet:nō pōt eſſe dn̄ans in organo alicui⁹ ſenſus
nec adiumētū ꝓbē ad act⁹ ⁊ oꝑatiōes ſenſibiles:qꝛ v̊o
organicū corp⁹ terminatū ⁊ figuratū eſt:⁊ nō tenet ni/
ſi terra:iō ꝑmixta alijs magis dn̄at̄ in tactu:qꝛ in oīb⁹
aīatis magis terra dn̄at̄ ꝓpter ſoliditatē ⁊ firmitatē q̄
oꝫ eē ſ̄m nāꝫ in corpib⁹ aīatis:eo ꝙ aliter diſtinctionē
⁊ figuras mēbroꝝ corp⁹ aīatū non retineret:vn̄ ex di
ctis relinquit̄ nullū organū eē ī q̄ dn̄et̄ aliqd̄ ſimpliciū
niſi aer ⁊ aq̄:⁊ hui⁹ ſignū eſt ꝙ ſi ocul⁹ pūgat̄ nō egre/
dit̄ ex ipſo niſi aq̄:lꝫ āt ꝑſpicuū qd̄ eſt mediuꝫ viſus ſit
pl⁹ in aere ⁊ igne ⁊ celo ꝙ̄ in aq̄:tn̄ illa nō pl⁹ dn̄ant̄ in
viſu:lux enī celi vl' ignis ſi in oculo dn̄aret̄:ſic dic̄ plō
⁊ calcidi⁹ nō adunarent̄ in oculo forme:ſꝫ poti⁹ diuari
carent̄ ſic̄ expſſe deprehēdit̄ in ſpeculo luci oppoſito
in q̄ aut nulle apparēt forme:aut apparēt valde obſcu/
re ⁊ ꝯfuſe:⁊ iō ſagax ſollicitaqꝫ nā ſapiēter obūbrauit
oculuꝫ fouea ⁊ lachꝛyma ⁊ ſuꝑcilijs ⁊ humore nigro
circa aerē ocl'i poſito vt forma adunata certi⁹ dn̄at viſibile ⁊ luce vndiqꝫ circūfuſa nō diuaricetur viſibile.
Adhuc āt ſi ignis abūdaret in oculo rar⁹ eēt nimis ad
tenēdas formas nec repꝛeſentaret ſꝫ traduceret:orga
nū āt tenē ⁊ repꝛeſentare oꝫ formas:oportuit igit̄ ꝙ fi
eret ex aq̄ frigida glaciali q̄ puritate ſua ⁊ ꝑuietate ⁊
humiditate reciperet:⁊ frigiditate ⁊ ſpiſſitudine teneret
⁊ repꝛeſentaret:in aurib⁹ āt nō ē eadē cā qꝛ ſon⁹ eſt cū
motu:ſic̄ ſupꝛa demōſtratū ē:⁊ mot⁹ nō pōt eē perma/
nēs in ſpiſſo:ſꝫ in tenui ꝙ h̄ ē ſ̄m aliq̄d leue ⁊ graue:ſi
cut in de ce.⁊ mū.determinauim⁹:h̄ ḡ cā eſt q̄re in or/
ganis h̄ duo elemēta dn̄ant̄ ⁊ nō alia. Qd̄ āt diximus
odoratū fieri vtroqꝫ illoꝝ nō oꝫ ītelligi ꝙ organū ip/
ſum hēat dn̄iū vtriuſqꝫ illoꝝ elemētoꝝ:qꝛ organū ol
fact⁹ in anterioꝛi ꝑte cerebꝛi collocat̄:⁊ iō oꝫ eē frigi/
dū ⁊ humidū nō tn̄ fluidū ſꝫ cōmixtū cū terra:ſꝫ act⁹
odorat⁹ fit ꝑ tactū aeris in q̄buſdā ⁊ ꝑ tactū aq̄ in qui
buſdā ſicut dixim⁹. Cū igit̄ organa ſentiēdi aliter Tex.⁊ cō.131.
cōponi nō poſſint:niſi ex his q̄ dixim⁹ ⁊ aīalia ꝑfecta
oēs hēant iſtas organoꝝ ꝑfectiones:aīalia ꝑfecta oēs
hn̄t ſenſus:oēs eniꝫ ſenſus habent̄ a ꝑfectis aīalib⁹ ⁊
nō ab impfectis ſicut in tertio hui⁹ ſcīe libꝛo oſ̄dem⁹:
nā enī ſollers ⁊ ſollicita nihil negat neceſſarioꝝ ⁊ nō
dat ſuꝑfluū aliq̄d ⁊ h̄ ꝓpēdere poſſumus in h̄ ꝙ talpe
dedit oculos ⁊ cooꝑuit eos pelle qꝛ illud aīal cibum
ſub terra venat̄:⁊ ibi oculis nō īdiget:raro āt ē extra
terrā ⁊ ꝓpter ꝯſuetā opacitatē terre ⁊ tenebꝛā ſuſtine/
re lumē nō poſſet niſi oculos tectos pelle haberet ob
quod in loco oculoꝝ exterius pilos non habet pellis
eius vt magis ſit ſpiſſa.

Capitulū quintū in quo probat̄ ꝙ nullus deeſt ſen/
ſus ipſis ſenſibilibus.

Dhuc āt ⁊ tertiā īducem⁹ rōnē ſūptā a ſenſi Tex.⁊ cō.132.
a bus ꝑ quā nullū deeſſe ſenſuꝫ aīalib⁹ ꝑfectis
oſ̄dem⁹:h̄ enī efficatioꝛ eſt ad ꝓbādū ꝙ nu/
merus ꝓprioꝝ paſſiuoꝝ ex numero ꝓprioꝝ actiuoꝝ
ꝯuenīētiſſime ꝓbat̄. Nō enī alteꝝ aliqd̄ corp⁹ ſenſibi
le eſt ⁊ alia paſſio ſiue q̄litas ſenſibilis que nulli ſenſui
eſt ꝓpꝛia:ꝙ̄ ille q̄ dicte ſūt:ḡ null⁹ deeſt aīalib⁹ ꝑfectis
ſenſus:nullū āt aliud ſenſibile eſt ab his q̄ dcā ſunt ſic̄
ꝓbabim⁹. Si eniꝫ eēt aliud aliqd̄ ſenſibile ſenſus illi⁹
ab aliq̄ aīali hēret̄:ſꝫ aīal ꝑfectiſſimū eſt hō:ḡ ſenſus
illi⁹ hēret̄ ab hoīe:nos āt videm⁹ hoīeꝫ nō hēre plu
riū ſenſibiliū ſenſus:ꝙ̄ q̄ dicti ſunt:qm̄ ſenſibilia iudi/
cāt ꝯueniētia ⁊ incōueniētia aīalib⁹ q̊ꝝ ſūt ſenſus:iudi
ciū āt ꝯueniētis ⁊ incōuenientis pōt accipi ꝑ illud qd̄
ſubalr̄ ꝯuenit aut nocet aut ꝑ ſignū illi⁹:⁊ ſiq̄dē eſt de
eo qd̄ ſubalr̄ ꝯuenit:tūc oꝫ ꝙ ſenſibile īnoteſcat per ſe
ipm̄:⁊ aliq̄d qd̄ ē ꝑs aīalis:qꝛ ad h̄ ꝙ aliq̄d ſubalr̄ cō/
ueniat oꝫ iſta duo ꝯcurrē.ſ.ꝙ ſuba ſenſibilis ꝑ ſeipſam
ꝯueniat:qꝛ ſpēs ḡnata ab ipſo nō ꝯſtituit ſubaꝫ corpo
reā:⁊ oꝫ vt ſubſtātie ꝯueniat ſentientis:⁊ ſic ſenſibile
neceſſe ē ꝯiūgi ꝑ ſubaꝫ ſentiēti:⁊ ex h̄ ꝯuincit̄ eē tact⁹:
⁊ ſufficient̄ habet̄ qm̄ oīa ꝯtāgibilia nobis ſubalr̄ ꝑ ta
ctū ſentim⁹. Si āt ꝑ ſignū īnoteſcit:aut illud ſignū eſt
ꝓpinquū aut remotū:aut medio mō ſe hn̄s:⁊ ſiq̄dē ē
ꝓpinquū:tūc erit ſeq̄la cōmixtiōis:⁊ ſic erit ſapoꝛ per
ſubam ꝯiunct⁹ guſtui:⁊ ſi eſt medio mō ſe hn̄s:tūc eſt
odoꝛ q̄ cauſat̄ a ſapoꝛe. Si āt eſt remotū:tūc ſignificat
per ipſaꝫ rei formā:aut ꝑ illud qd̄ ē ei⁹ ſignū ⁊ nō res
ipſe:⁊ ſic eſt ſon⁹. Eſt āt numeꝝ hūc aliter accipe:qm̄
ſenſus eſt ad notitiā ordinat⁹ ⁊ ad cibū ꝯueniētē ⁊ ad
ſubaꝫ:his enī trib⁹ ꝑficit̄ aīal ꝑfectū:ſuba enī dat eſſe:
cib⁹ āt cōſeruationē in eē:diſciplina āt eſt de ꝑfectione

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aīe ⁊ ꝑcipue humane. Si ǧ ſenſibile ſit magis diſcipli
nabile tūc erit aut ex ipſa rei forma deſeruiēs inuētio
ni: ⁊ tunc eſt ſenſus viſus: ⁊ iō delectatio viſus maxie
ſignū eſt ꝙ hō nālr ſcire deſiderat: aut eſt ꝑ ſignū intē/
tionis rei: ⁊ ſic eſt auditus deſeruiēs doctrine: qꝛ āt oē
qȯ ꝗſqꝫ ſcit: aut addiſcēs ab alio: aut inueniēs ꝑ ſeipm
nouit: iō iſti duo modi ſufficiūt ad diſciplinā. Si autē
ſenſus ſit magis ad cibū ꝓſequendū: cū cibꝰ nō ſit niſi
aliqͩd cōmixtū: oꝫ ꝙ ſpēs ſenſibilis ſit alicuiꝰ cōmixti
ſpēs: ſpēs igit̄ iſta ꝯſequit̄ ꝓxime mixturā: ita ꝙ eſt ꝓ/
ximꝰ effectꝰ eiꝰ: ⁊ ſic eſt ſapor: aut eſt effectꝰ eiꝰ nō ꝓxi/
mus: ⁊ ſic eſt odor q̄ ſaporē ſequit̄. Si āt eſt de his q̄
ordināt ad ſubaꝫ tūc ē ſpēs tāgibiliū. Et ex his pꝫ q̄
re hoīes viſuꝫ ⁊ auditū hn̄tes optime diſciplinabiles
ſūt: ⁊ ſi carēt odoratu viſu ⁊ auditu nūꝗ diſciplinant̄
ꝑfecte. Sūt tn̄ oēs ſenſus aliq̄ mō ⁊ ſm̄ qͩd diſciplina
biles: ⁊ iō dicit̄ ꝙ deſtructo ꝗlibet ſenſu perit ſcia ſen/
ſibilis eiꝰ: ⁊ ſūt aliq̄ mō iudicātes cibū: ſꝫ tūc aut iudi
cant ꝑ intētionē pure ſpūalē: aut medio mō ſe hn̄tē: ⁊
primo ꝗdē mō iudicat viſus a remotiſſimo: ſcdo autē
mō: aut eſt ſubalr cibās: aut ꝓxime iudicās ꝯueniēs ⁊
incōueniēs in ipſo: ⁊ primo ꝗdē mō eſt tactꝰ: ſcdo aūt
mō eſt guſtꝰ. Si āt hꝫ ſe medio mō aut plꝰ eſt mãle ꝙ
ſpūale: aut ecōuerſo: ⁊ primo ꝗdē mō eſt odor q̄ mix/
ti corꝑis eſt: ⁊ ſcdo mō eſt ſonꝰ: q̄ eē ſpūale hꝫ in me/
dio: nō tn̄ ſicut viſus: he āt ſunt rōnes ab ariſtotele in
.ij. de aīa ꝯfuſe ⁊ breuiter poſite ꝓpter qȯ auicēna ꝓfeſ
ſus eſt ſe ariſtotelē illo in loco nō intellexiſſe.

Cap. vj. ꝙ ſenſatoꝝ omnium nō poteſt eſſe aliquis
ſenſus a predicatis.

Tex. ⁊ co. 133. **F**orte āt aliqͥs dicet ꝙ organū aliqȯ ꝓpriuꝫ q̄
ſentimꝰ eſt eoꝝ ſenſibiliū q̄ ſupra vocamꝰ ſen
ſata cōia: ⁊ ſic ille ſenſus q̄ eſt illiꝰ organi erit
ſextꝰ ſenſus primꝰ ita ꝙ ſenſata cōia ſūt ſibi ꝓpria. Sꝫ
ſi hoc eēt veꝝ tūc ſenſata cōia ſentiremꝰ vnoqꝗꝫ ſenſu
ſm̄ accidēs ⁊ nō eēntialr: id qȯ ſentimꝰ ꝑ accidēs dicit̄
duplr ꝗꝝ vnū eſt qȯ accidit huic ſenſui inꝗ̄tū eſt h: lꝫ
nō accidat ſenſui inꝗ̄tū eſt ſenſus: ſicut nos viſu ſenti/
mus dulce: h eni accidit viſui inꝗ̄tū ꝯiūctū eſt ſuū ſen
ſibile cū ſenſibili guſtꝰ tn̄ dulce nō accidit ſenſui inꝗ̄tū
eſt ſenſus: qꝛ tūc a nullo ſenſu ꝑciperet̄ ſiue ſentiretur:
aliud āt ē qȯ accidit huic ſenſui inꝗ̄tū ē h ſenſus: ⁊ ēt
ſenſui inquātū eſt ſenſus: ſicut dicimꝰ ꝙ videmꝰ filium
dionis: ⁊ de illo diximꝰ ſupra qȯ eſt ſenſatū ꝑ accidēs:
primo ǧ mō ꝑ accidēs ſentit̄ ab aliq̄ ſenſu h qȯ ab alio
ſenſu ſentit̄ ꝑ ſe: ſi ǧ ſenſata cōia ſentirent̄ ab aliq̄ ꝓprio
ſenſu ꝑ ſe tūc abſqꝫ dubio nō ſentirent̄ ab alijs niſi per
accidēs: ita ꝙ forma eoꝝ nullo mō depingeret̄ in ſen/
ſu alio: ſicut nec forma dulcis deſcribit̄ in viſu: cōia āt
ſūt ꝗnqꝫ q̄ ſupra diximꝰ: q̄ ſūt motꝰ ſtatꝰ figura magni
tudo numerꝰ: ⁊ vnū tn̄ qȯ ad numeꝝ reducit̄: ⁊ ſi aliq̄
alia inueniant̄ q̄ a pluribꝰ ſenſibꝰ eſſentialr ſentiunt̄: ad
iſta reducunt̄ ſicut ſitus q̄ eſt dimēſio: ⁊ magnitudo q̄/
dā: ⁊ ſicut ꝓpinquitas ⁊ remotio q̄ ſūt etiā reducta ad
magnitudinē: ⁊ ſicut aſꝑitas ⁊ lenitas ⁊ rectū ⁊ curuū
que vident̄ ⁊ tangunt̄ q̄ ſub figura vident̄ collocari: ⁊
q̄cūqꝫ alia talia pn̄t inueniri: ⁊ iō auicē. in ſuo ſexto nā
lium: ſilr āt ⁊ auicebron ⁊ hebuchā plura ꝙ ꝗnqꝫ po
nūt ſenſata. Qȯ āt oīa iſta a ꝗcūqꝫ ꝑdictoꝝ ꝗnqꝫ ſen/
ſuū eēntialr ⁊ nō accidētalr ſentiant̄ ꝓbat̄ ꝑ h: ꝙ oīa h
que ſentimꝰ motu ꝗdā q̄ eſt a ſenſibili ī ſenſuꝫ ſentimꝰ.
In illo āt motu forma ſenſibilis vt paſſio ꝗdā efficit̄ ī
ſenſu: tali eni motu ſentimꝰ magnitudinē: ⁊ iō magnitu
do ſenſibilis in ſenſu efficit̄: ⁊ qꝛ magnitudinē ſentimꝰ
motu oꝫ ꝙ ēt figurā ſentiamꝰ tali motu: qꝛ figura ma/
gnitudo eſt ꝗdā ſic vel aliter terminata: ⁊ qꝛ oppoſito
rū eſt idē ſenſus eēntialis: iō ꝗeſcēs ſentimꝰ in eo ꝙ nō
mouet̄ ſiue priuatū eſt motu: numeꝝ āt ſentimꝰ nega/
tione ꝯtinui: ⁊ ꝑ numeꝝ ꝓprietates: iaꝫ āt ꝓbatū eſt ꝙ
ꝯtinuū qȯ eſt magnitudo ꝗdā eſſentialr ſentit̄: ⁊ iō oꝫ
ꝙ eiꝰ priuatio q̄ eſt numerꝰ eēntialr ſentiat̄ ⁊ vlr dicat̄
ꝗcqͩd ſentit̄ motu q̄ ſit a ſenſibili in ſenſuꝫ: ⁊ paſſio eſt
ſenſus: ⁊ ſic ꝑfecta ab agēte ſenſibili a pluribꝰ ſenſibꝰ:
illud ſentit̄ eſſentialr cū talis motꝰ ſit factꝰ ꝑ ſe ſenſibili
forma: motꝰ eniꝫ ille eſt forma poſt formā: qꝛ qȯ a ſen
ſibili patit̄ ꝑ mediū: h patit̄ a medio organū ſenſus: cō
munia āt oīa tali motu ſentiunt̄ a pluribꝰ ſenſibꝰ: nihil
igit̄ eoꝝ ſentit̄ ꝑ accidēs ſꝫ vnūquodqꝫ eoꝝ ſentit̄ eēn
tialr: ⁊ h nō poſſet eē ſicut diximꝰ ſi ſenſata cōia ꝓpria
eēnt alicuiꝰ ſenſus ꝑticularis: qꝛ vnuſꝗſqꝫ ꝓprioꝝ vnū
ſentit tm̄ primo ſm̄ nāꝫ: ſicut viſus q̄ primo nō accipit
niſi colorē: ⁊ ſub ipſo coloꝝ differētias: eſt enim viſus
primo coloris: ⁊ poſtea differētiaꝝ coloris ſm̄ ꝙ ꝓba
uimꝰ in pͥcipio phicoꝝ: ꝙ vle priꝰ eſt ꝑticulari ī ſenſu:
ſilr aūt eſt in ꝗlibet alio ſenſu. Cū igit̄ iſta cōia ſint Tex. ⁊
plura ſub vna vli nā nō ꝯtēta: nō erit ipſa alicuius ſen/ co. 134
ſus ſenſata ꝓpria: ſi āt diceret̄ ab aliq̄ ꝙ eēt ꝓpria alicu
iua ſenſus tūc ſequeret̄ ꝙ ab alijs ſenſibꝰ proprijs iſta
nō cōprehēderent̄: niſi ꝑ accidēs: ⁊ ſic motꝰ ſentiret̄ ꝑ
viſuꝫ ꝑ accidēs: qꝛ ille motꝰ ſentiret̄ a viſu ſicut nec ſen
timus dulce ꝑ viſuꝫ: h enim ita ꝯtingit: qꝛ nos hēmus
vtriuſqꝫ. ſ. tā albi ꝙ dulcis ꝓpriū ſenſuꝫ ſm̄ ꝙ eēntialr
⁊ ſubalr vtrūqꝫ cognoſcimꝰ: ſꝫ albū viſu ⁊ dulce gu/
ſtu: ⁊ iō accidit nobis vidē albū qn̄ iudiciuꝫ guſtꝰ priꝰ
fuit de dulci in h albo: ⁊ iō non videmꝰ dulce in eo qȯ
dulce: ſꝫ videmꝰ h qȯ eſt dulce ſm̄ māꝫ: ⁊ ſi diceret̄ ꝙ
nō h mō videmꝰ dulce ꝑ accidēs ꝙ. ſ. accidit huic ſen/
ſui inꝗ̄tū eſt ſenſus h: tūc oporteret ꝙ videremꝰ ipꝫ ꝑ
accidēs oīno ita ꝙ accideret ſenſui inꝗ̄tū eſt ſenſus ſi
cut videmꝰ filiū dionis nō inꝗ̄tū eſt dionis filius acce
ptus ꝑ aliquē aliū ſenſuꝫ: ſed inꝗ̄tū eſt albꝰ cui accidit
dionis filiū eē cuiꝰ forma neꝗ̄ꝙ in viſu deſcribit̄: ſꝫ ab
alia altioris ſenſus cōprehēſiōe cū viſibili accipit̄: nos
āt iā an̄ ꝓbauimꝰ ꝙ nos hēmꝰ ſenſuꝫ cōeꝫ a pluribꝰ ſen
ſibꝰ eoꝝ q̄ ſunt ſenſata cōia nō ſm̄ accidēs: ſꝫ ꝑ ſe: non
igit̄ eſt de ipſis aliqͥs ꝓpriꝰ neꝗ̄ꝙ ſentiremꝰ ipſa eēntia/
liter a pluribꝰ cōit̄ ſꝫ tm̄ ſm̄ accidēs ſicut ſentit̄ filiꝰ dio
nis: ꝓpria eni ſenſibilia ſentiūt ꝓprij ſenſus adinuiceꝫ:
ita ꝙ vnꝰ ſentit ſenſibile alteriꝰ: nō ꝗdeꝫ ſm̄ ꝙ ipſi ſunt
eēntialr diſtincti: ad h ſenſibile vl ad aliud: ſꝫ potiꝰ ſm̄
ꝙ ſenſus pluriū ſenſibiliū eſt vnꝰ in ſubo nō inꝗ̄tū ſen
ſus: ſꝫ potiꝰ ſm̄ ꝙ ſenſibilia pluriū vnū ſūt in ſubo ſi/
cut citrinū ⁊ amaꝝ in colera: tūc eni dicimꝰ nos vidē
amaꝝ qn̄ videmꝰ citrinū ⁊ nō pōt dici ꝙ h ſit alterius
ꝓpriū cuiuſcūqꝫ duoꝝ: viſus. ſ. vel guſtꝰ qȯ dicat ꝙ h
duo vnū ſūt: qm̄ h dicē eſt alicuiꝰ ꝩtutis q̄ cōꝑat ſꝫ di
uiſionē ⁊ cōponē ſenſata pluriuꝫ ſenſuū: ⁊ h nō pōt eē
ꝓpriū alicuiꝰ eoꝝ: qꝛ q̄cūqꝫ ꝩtꝰ cōꝑat īter ſenſata plu/
riū ſoꝫ ꝙ accipiat ſenſata pluriū: ⁊ h nō pōt facē aliqͥs
ſenſus ꝓpriꝰ: ⁊ qꝛ h nō eſt ꝓpriū alicuiꝰ ſenſus ꝑticula/
ris: iō frequēs fit deceptio circa h cū ſupra oñderimꝰ
ꝓpriū ſenſum in ſenſibili ꝓprio nullatenꝰ decipi: dece/
ptio eni eſt eiꝰ ꝩtutis q̄ cōponit ⁊ diuidit inter ſenſata:
qꝛ ſepe cū accidit citrinū h ipm putat eſſe amaꝝ: ⁊ ita
mel aliqn̄ opinat̄ fore fel: cuiꝰ āt potētie ſit īter ſenſata
cōponē ⁊ diuidē poſteriꝰ dicet̄. Inqͥret āt aliqͥs cuiꝰ Tex. ⁊
cā nā dat nob ſenſus ꝑlēs: ita ꝙ plura ſēſata ſentimꝰ, ⁊ co. 135
nō dat nobis nā vnū ſolū ſenſuꝫ ꝑ quē oīa ſenſata ſen/
tiremꝰ. Ad h dicendū eſt ꝙ h facit nā q̄tenꝰ nos nō la/
teāt cōia ſenſata q̄ ꝯueniēt ſentimꝰ poſt ſenſata ꝓpria
illa eni

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illa eniȝ neſcirem⁹ eē cōia ſi oīa ꝓpria ſentirem⁹ p vnū ⁊ eūdē ſenſuȝ: q̄ ſūt mot⁹ ⁊ magnitudo: ⁊ alia q̄ ſupra dicta ſūt. Si eniȝ ſol⁹ viſus p quē ſentirem⁹ p oē ſenſatū ⁊ viſus eēt albi ⁊ alioꝝ ꝓprioꝝ: tūc laterent magis cōia eē cōia q̄ mō faciāt: videnſ enī oīa cōia eadeȝ eē cū ꝓprijs eo q̄ nō ꝯſequerent niſi ad ſenſibilia eiuſdeȝ ſenſus: ⁊ videret colo2 eē magnitudo: nūc āt q2 eadeȝ cōia etiaȝ in altero ſenſu ſentiunt: facit manifeſtū eē q̄ cōia altera ſūt a ꝓprijs: qcq̄d eniȝ aliqñ ſequit ad vnū aliqñ ad alteꝝ diuerſuȝ eſt ab vtroq̄ȝ: ⁊ cū cōia vniant in ſe ꝓpria ſi cōia nō bñ eēnt diſtincta a ꝓprijs o3 q̄ totū iudiciū ſenſibiliū eēt erro2e iplicitū: ⁊ nihil eēt certū in iudicio ſenſibiliū: h igiť dcā ſūt ad h q̄ nō ſit ſextus aliqs ſenſus ꝓprius p̄ter quinq̄ȝ determinatos.

Capitulū ſeptimū ⁊ eſt digreſſio declarans .v. vires anime ſenſibilis interio2es.

Volētes āt nūc inq̄rere de virtutib⁹ aīe ſenſibilis interio2ib⁹ ꝓpter facilio2ē itellectū p2imo enumerabim⁹ eas: ⁊ poſtea ſigillatiȝ exequemur de ipſis: dicam⁹ igiť q̄ in oī nā q̄ plurib⁹ cōis ē o3 eē vnū fōtē ex q̄ illa cōitas o2iať: ſenſibilis āt cognitio eſt cōicata q̄nq̄ȝ ſenſib⁹: ⁊ iō o3 eē vnū fōtem ex q̄ oīs ſenſus o2iať: ⁊ ad quē oīs mot⁹ ſenſibiliū referať ſicut ad vltimū finē: ⁊ h fons vocať ſenſus cōis q̄ q̄dā h3 iq̄tū ſenſus eſt: ⁊ q̄dā h3 inq̄tū ſenſus cōis eſt: inq̄tū eniȝ ſenſus eſt h3 q̄ recipit reꝝ ſpēs ſine mā: ⁊ tū pſente mā qō ꝓpriū eſt oīs ſenſus: inq̄tū āt cōis eſt h3 duo ſine qb⁹ ſenſibilis cognitio nō pficiť q̄ꝝ vnū ē iudiciū ſenſibilis opatiōis ſicut nos apphēdim⁹ vidē qñ videmus: ⁊ audire qñ audim⁹: ⁊ ſic de alijs. Si eniȝ h iudiciū nō eēt in aīalib⁹ nō eēt ſatis vtile vidē ⁊ audire: ⁊ ſm alios ſenſus apphēdē. Scdm āt eſt cōpare ſenſata diuerſoꝝ ſenſuū p h q̄ inuenit ea in vno cōi ſenſato ꝯiūcta vľ diſtincta: h eniȝ nō pōt facē aliqs ſenſus ꝓprioꝝ: q2 cōpatio inter plura eſt: ⁊ o3 cōpantē plura ſimul hēre apud ſe: ⁊ iō ſenſus cōis cōpat ſenſata dicendo citrinū eē dulce ⁊ vnū dulci⁹ alio p h q̄ ad ipm referunť oīuȝ ꝓprioꝝ ſenſuū ſenſata: h igiť coguni ponē ſenſuȝ cōeȝ: nos āt pcipim⁹ in nobis eē cognitionē ſenſibiliū fo2maꝝ ēt qñ res nō eſt pñs: ⁊ h cognitio eſt altio2is abſtractiōis q̄ cognitio ſenſibilis ſicut ſupi⁹ determinauim⁹: ſcim⁹ enim q̄ altera eſt virt⁹ q̄ bñ tenet: ⁊ altera eſt virt⁹ q̄ bñ recipit: qm bñ tenēs pficiť ſicco frigido: ⁊ bene recipiēs pficiť humido: ⁊ cū ſenſibilis bñ recipiat ⁊ nō teneat re abñte: ſcim⁹ ſenſibilē virtutē vľr nā eē illam q̄ tenet imagines reꝝ apud nos qñ res ipſe nō ſūt pñtes: nos āt in nobis circa ſenſibiles fo2mas triplicē expimur in genē cognitionē q̄ꝝ vna eſt q̄ eſt circa fo2mas acceptas p ſenſuȝ h mō q̄ ſenſate ſūt: alia āt q̄ eſt circa intētiōes q̄ nūq̄ in ſenſu fuerūt: ſȝ tñ a ſenſibiliū ꝯditionib⁹ nō ſūt ſepate: ſicut eē ꝯueniens vľ incōueniēs ⁊ amicū vľ inimicū ⁊ eē filiū ⁊ nō filiū matrē ⁊ nō matrē ſicut ouis noſcit filiū: ⁊ illi ⁊ nō alij po2rigit vbera lactādo: ⁊ fugit lupū vt inimicū ⁊ canē ſequiť vt cuſtodē: ⁊ vtraq̄ iſtaꝝ cognitionū eſt de his que ſūt apud nos re nō pñte. Eſt aūt ⁊ q̄dā tertia que agit tā in fo2mis ſenſatis q̄ in intētionib⁹ cōponēdo ⁊ diuidēdo q̄ eſt q̄ſi cōis virt⁹ ad quā referunt tā fo2me ſenſate q̄ intētiones elicite ſicut ſenſata pticularia ad ſenſuȝ cōeȝ. Reſumam⁹ igiť duo principia p q̄ diſtinguunt vires iſte dicētes q̄ actiuū qō eſt fo2male nō pficiť eodē q̄ pficiť paſſiuū qō eſt recipiēs ⁊ tenēs: cum igiť q̄dā virt⁹ ſit q̄ tenet ⁊ recipit fo2mas p2i⁹ ſenſatas: illa erit paſſiua pfecta frigido ſicco in cōplexiōe o2gani cui⁹ ipſa eſt act⁹. Cū āt in nobis expiamur eē cognitionē intētionū elicitaꝝ ex ſenſibilib⁹ fo2mis o3 eē aliq̄d qō eliciat ⁊ agat illas intētiones: ⁊ illi⁹ erit q̄ſi potētia actiua agēs intētiones illas ex ſenſib⁹ cuius pfectio in cōplexione ſui o2gani eſt calidū ſpūale ⁊ fo2male valde reſeruato2iū: ḡ fo2maꝝ ſenſataꝝ vocauerūt pipatetici imaginē alias imaginationē: ⁊ q̄buſdam placuit q̄ vocitet virt⁹ fo2malis eo q̄ ſuat apud nos fo2mas: actiuū āt ⁊ elicitiuū intētionū vocarūt extimationē: q2 vō etiā expimur apud nos iteꝝ teneri intētiones elicitas ſicut tenenť fo2me ſenſate: ⁊ nō eſt eb eadē potētia tenē ⁊ agere ſicut dictū eſt: nec idē tenēs eſt qō tenet fo2mas ſenſatas ⁊ intētiōes elicitas ex eis eo q̄ altio2 grad⁹ abſtractiōis eſt intētio q̄ fo2ma ſicut ſupradiximus: iō coacti ſūt inuenire virtutē aīe q̄ tenet intentiōes elicitas ab eſtimatiua virtute: ⁊ hāc vocarūt memo2iā. Adhuc āt nos expimur nos vti cōponēdo ⁊ diuidēdo tā fo2mis q̄ intētionib⁹: facim⁹ eniȝ hoieȝ cū duob⁹ capitib⁹: ⁊ aliq̄d cōpoſitū ex multiplici fo2ma ſenſata ⁊ cōponim⁹ h cū intētionib⁹ q̄s elicitas habem⁹ apud nos: ⁊ o3 q̄ faciēs illud ſit aliq̄d cōe ad qō tā fo2me q̄ intētiones referunť ſicut ad q̄ddā cōe: ⁊ h vocarūt fātaſiā q̄ exiſtēs inter memo2iā in q̄ ſūt intentiones: ⁊ imaginatiuā in q̄ ſūt fo2me accepte p ſenſum vtiť vtriſq̄ȝ cōponēdo ⁊ diuidēdo: ⁊ h opať i ſomnijs: ſicut ⁊ in vigilia: fātaſia āt ab apparitiōe dicta eſt: qm illa eſt maio2 cognitio quā hēat aīa ſenſibilis: ⁊ ē vltimū virtutis ei⁹: ⁊ h a vulgo in hoīb⁹ vocať cogitatiua: cū tñ ꝓp2ie cogitare rōnis ſit ꝓpriū: h āt fātaſia plurimū ꝯfert ei⁹ reco2dationi qō oblitū eſt p h q̄ mouet intētiōes ad fo2mas: ⁊ fo2mas ad intētionē: p h enim venit in ſilē aliq̄d ei⁹ qō p2i⁹ ſcitū fuit: ⁊ p illud venit in oblitū ſicut nos in libro de memo2ia ⁊ reminiſcentia oñdem⁹: h etiā eſt illa q̄ intellectualia aſſimilat co2po2alib⁹. Intellectuales eniȝ diuiſiones vni⁹ in multa aſſimilat diuiſioni arbo2is multos in ramos ſic id qō facim⁹ in arbo2e po2phirij de diuiſiōe p̄dicabiliū ⁊ reſultatiōe quā facit ipſe intellect⁹ poſterio2is in p2imis aſſimilat ſcbalis ſicut eſt id qō tradidit pitago2as de ſchala aurea: ſm ꝯgruētiā āt opeꝝ pipatetici tradiderūt iſtis virib⁹ ſitū: oēs eniȝ o2ganicas eſſe tradiderūt eo q̄ ſūt circa pticularia tm: oīs eniȝ fo2ma pticularis in mā aliq̄ eſt: qm fo2ma ſine oī mā accepta eſt vľis circa quā opať itellect⁹: ſenſuȝ igiť cōem in anterio2i pte cereb2i poſuerūt in loco vbi ꝯcurrūt nerui ſenſitiui q̄nq̄ȝ ſenſuū ſic in q̄dā cētro q̄ locus medulloſus eſt ⁊ humid⁹ poſt quē locū ē duricies maio2 ex frigiditate cereb2i ꝓueniēs: ⁊ illū dixerūt theſaurū fo2maꝝ in q̄ retinent fo2me ⁊ imobilitanť q̄ theſaur⁹ imaginatiua vľ fo2mal vocať. In p2ia āt pte medie celle cereb2i vľ cellule q̄ calida ē ex motu multi ſpūs ad ipſam poſuerūt extimatiuā q̄ elicitiua ⁊ actiua ē itētionū: theſaurū āt ei⁹ reſuātē itētiōes q̄ mēo2ia vocať i poſterio2i pte cereb2i poſuerūt q̄ loc⁹ ē ſicc⁹ pp neruos motiuos q̄ o2iūtur ab ipſo: cui⁹ ſignū ē: q2 leſa illa pte pdiť vľ leditur mēo2ia i oīb⁹ aīalib⁹. fātaſiā āt q̄ ꝯuertit ſe tā ſup intētiōes q̄ ſup fo2mas poſuerūt i medio medie celle tanq̄ cētrū iter imaginatiuā ⁊ mēo2iā: hui⁹ ſignū ē: q2 leſa media cella nō habet ab aliq̄ aīali o2dinatū regimē vite eo q̄ non pōt vti ſenſatis fo2mis ⁊ intentionib⁹ ſm q̄ opo2tet: ⁊ tūc efficiūtur animalia furioſa ⁊ rabida: hec igitur ſunt que p2elibare volumus de iſtis virtutibus ⁊ modo p2olixius determinabimus de vnoquoq̄ȝ iſtorum ⁊ p2imo de ſenſu cōmuni.

Capľm .viij. de eo quod ſenſu cōmuni nos ſentim⁹ videre ⁊ audire ⁊ ſm alios operari.

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Tex.⁊ cō.136. d Icamꝰ igiť ꝙ q̄ꝛ nos ſentimꝰ: qꝛ videmꝰ qñ videmꝰ ⁊ ſentimꝰ: oꝫ ꝙ v̓tus q̄ h̄ ſentimꝰ ſit aliq̄ v̓tꝰ aīe ſenſibil̓. Querãmꝰ igiť vtruꝫ viſus ſit illa v̓tꝰ q̄ videmꝰ nos vidē aut altera a viſu. Silr̄ aũt q̄rit de v̓tute q̄ ſentimꝰ nos audire ⁊ olfacē: ⁊ ſic ď alijs vtrū fiat h̄ ꝑ ſenſū ꝓpꝛiū cuiꝰ ē opatio illa aut ꝑ aliquã aliã v̓tutē. Si aũt dcť ꝙ ſenſus q̄ ſentimꝰ nos vidē qñ videmꝰ ſit alter a viſu: tūc oꝫ ꝙ ille ſenſus ſit viſus eo ꝙ illo videmꝰ nos vidē: ⁊ oꝫ ꝙ ille ēt ſit coloꝛis q̄ ſubijcit viſui: qꝛ nō videmꝰ nos vidē: niſi ꝑ hoc ꝙ videmꝰ nos in viſu ſpēꝫ coloꝛis hēre: ⁊ q̄ videt ſpēm coloꝛis in viſu videt coloꝛē: ⁊ ex h̄ ſeq̄ť ꝙ duo ſenſus eiuſdeꝫ ſint ſubī ſiue obiecti. ſ. viſus: ⁊ ille q̄ videmꝰ nos vidē qđ ē īpoſſibile: qꝛ nō multiplicať ꝓpꝛiū patiēs ex eiuſdē ſpēi agēte. Si aũt daret ꝙ ē idē viſꝰ q̄ videmꝰ coloꝛē: ⁊ q̄ videmꝰ nos vidē coloꝛē: tc̄ viſꝰ erit ſuiipſiꝰ ſic̄ obiecti: ⁊ cū obiectū ſit agēs: ſenſus patiēs: ſequereť eūdē ſenſuꝫ eē agēs ⁊ patiēs qđ iteꝝ ē īpoſſibile. Si aũt ꝓpꝫ h̄ iteꝝ diceret ꝙ eēt ſenſus alr̄: tūc q̄ramꝰ de illo altero vtrū videat ſe videre an nō: ⁊ ſi nō tūc cognitio ſui ſenſibilis ē īcerta ꝯphēſio: qm̄ qñ videt nō ꝯphēdit ſe vidē: tūc eadē rōne alio ſenſu videt ſe vidē ſic̄ ⁊ ī pꝛincipio: ⁊ tūc iteꝝ de illo q̄reť: ⁊ ꝓcedet h̄ in īfinitū: aut oꝫ dicē ꝙ ille aliꝰ ſit ſuiipſiꝰ iudex: cū aũt eodē ſenſu videat ſe vidē: ⁊ videat viſibile: ⁊ h̄ in pꝛio dicēdū fieri eo ꝙ nā nūꝙ abūdat ſupfluis: ſꝫ explet opa ſua ꝑ neceſſaria: ꝗ relinq̄ť ꝙ eodē ſenſu videamꝰ viſibilia: ⁊ videamꝰ nos vidē.

Tex.⁊ cō.137. Hoc tñ adhuc dubitationē hꝫ: cōſtat enī ex p̄miſſis ꝙ nihil ē vidē ſm actū niſi viſu ſentire coloꝛē ſm actū qm̄ nos ſupꝛa ꝓbauimꝰ ꝙ ſpēs obiecti qñ ē in ſenſu ꝑficit ipſuꝫ ſcđa ꝑfectiōe q̄ ē agē: oꝫ igiť vt videť ex h̄ ſeq̄ ꝙ vidēs ſe vidē: nihil aliđ ſit niſi vidēs coloꝛē: aut viſum hēre coloꝛē: ⁊ ita pꝛimū vidēs q̄ videmꝰ nos vidē hēbit coloꝛē ſic̄ ⁊ pupilla: pꝛimū aũt vidēs dicimꝰ qđ īfluit oculo viſū: illo enī videmus nos vidē ſic̄ diximꝰ ſupꝛa. Si aũt h̄ dcť tūc ſequiť ꝙ qñ videmꝰ nos vidē ꝙ videre ſit coloꝛ vl̓ coloꝛatū qđ ē valde inopinabile.

Tex.⁊ cō.138. Dicamꝰ igiť ſoluētes hãc q̄ōnē ꝙ manifeſtū ē ꝙ nō oīno ē vnū ⁊ vno mō dictuꝫ ſentire ꝑ viſuꝫ: ⁊ huiꝰ ſignū q̄dē ē: qꝛ ēt qñ videmꝰ res exterioꝛes nō videmꝰ vno mō: nec vno mō iudicamꝰ per viſū diſcernēdo tenebꝛas ⁊ lumē: ⁊ ſilr̄ poſſumꝰ dicere ꝙ viſus ſit diuerſoꝝ ſic̄ coloꝛati ē aut obiecti ⁊ ē opatiōis alr̄ ꝙ obiecti: ⁊ tunc nō ſeq̄ť ꝙ vidē ſit aliq̄d coloꝛatū vl̓ coloꝛ. Ampliꝰ aũt ſoluētes inductã dubitationē aliq̄lr̄ poſſumꝰ aliq̄ mō ꝯcedē ꝯclōnē ꝙ. ſ. vidē videntis ſm actū ſit tãꝙ coloꝛatū: lꝫ nō ſic ſimplr̄ ſit coloꝛatū. Id enī q̄ ſentimꝰ ē ſuſceptiuū ſenſibil̓ foꝛme: ⁊ infoꝛmať ea ſꝫ ſuſcipit eã ſine mã vt ſupꝛadiximꝰ: cuiꝰ ſignū ē: qꝛ ēt abeūtibꝰ ſenſibilibꝰ rebꝰ a p̄ñtia ſentiētium adhuc inſūt ſenſus. i. foꝛme ſenſibiles ⁊ fãtaſie q̄bꝰ ſenſibilr̄ opanť aīalia qñ imaginanť ⁊ rememoꝛanť ſic̄ ſupꝛadiximꝰ: actꝰ enī ſiue ꝑfectio rei q̄ ſentiť ⁊ ſenſus hꝫ actū factꝰ ē vnꝰ: qꝛ vna foꝛma ꝑfectio ē vtriuſq̄ꝫ: ſꝫ alteꝝ ē eē eiꝰ in ſenſibili: ⁊ alteꝝ in ſenſu: qꝛ eē ſpūale ⁊ ītētionale hꝫ in ſenſu: mãle aũt ⁊ nãle hꝫ in re ſenſata: h̄ aũt dico de ſenſu ⁊ ſenſibili ſm actū acceptis: vt qñ accipiť ſonꝰ ſm actū ⁊ auditꝰ ſm actū: tūc enī in vniꝰ foꝛme actu ſūt ſonãs ⁊ auditꝰ: que foꝛma ē ſonꝰ alterū eē hñs in ſonãte ⁊ alteꝝ in auditu. Cōtingit enī aliqñ ꝙ id qđ hꝫ auditū nō audit ſm actū: ⁊ ꝯtigit ꝙ id qđ hꝫ ſonū in potētia nō ſonat ſm actū: ⁊ tūc non ſūt in vniꝰ foꝛme actu audiēs ⁊ ſonãs: cū aũt id qđ poſſibile ē audire opeť ⁊ actu alr̄ audiat: ⁊ cū id qđ pōt ſonare actu alr̄ ſonat: tūc ſm actū audiēs: ⁊ ſm actū ſonãs ſunt ſimul in vna foꝛma ſm actū: ſꝫ ꝓut ē in audiēte vocať auditio: ⁊ ꝓut ē in ſonãte vocať ſonatio ꝓpꝫ diuerſū eē qđ hꝫ in auditu ⁊ ſonante ſic̄ diximꝰ: ⁊ ſilr̄ ē de viſu ⁊ ceteris ſenſibꝰ: ſicut igiť auditio ē ſoni q̄dã ꝑfectio ſm auditū: ita viſio ē coloꝛis aliq̄ mō: ꝓpꝫ qđ vidēs ſe vidē iudex ē eiꝰ qđ ē circa coloꝛis actū in viſu. Eſt igiť determinatio q̄ōnis huiꝰ totiꝰ ꝙ videmꝰ nos vidē ⁊ ſentimꝰ nos audire ⁊ ſm quēlibet ſenſū opari ſenſu cōi q̄ aliq̄ mō ē idē cū ꝑticulari ⁊ aliq̄ mō diuerſus. Sūt oēs ſenſus vnū in foꝛma v̓tutis ſenſitiue: q̄ fōs ē v̓tutū ſenſuū ꝑticulariū: ⁊ ipſi ꝑticulares ſenſus ſūt ſic̄ riui ex cōi fōte deriuati: ⁊ h̄ ſenſu cōi ē iudiciū circa ꝑticulares actiōes q̄ ſūt ſenſuū ꝑticulariū: ⁊ h̄ mō reflectiť v̓tꝰ ſenſitiua ſup ſe qñ iudicat de ſeipſa: ſenſus enī cōis q̄ foꝛmalis ē reflectiť ſup ꝑticularē iudicãdo ſenſibilr̄ de actiōe ⁊ opatōe eiꝰ ⁊ h̄ mō nihil ꝓhibet q̄n idē ſit actiuū ⁊ paſſiuū: agē enī q̄ddã ē iudicare ⁊ cōpare ꝯponēdo ⁊ diuidēdo: ⁊ h̄ ē cōis ſenſꝰ, q̄ ē foꝛmal̓: recipe aũt ⁊ habere foꝛmas ſenſibiles ē pati: ⁊ h̄ ē ſenſuū ꝑticulariū: nos tñ ad hãc q̄ōnē inferiꝰ in ſequēti caplo redibimus ſubtilius de eadem diſceptantes.

Capitulū. ix. q̄liter ſenſitiuū ſenſibileq̄ꝫ ideꝫ in actu ſunt ⁊ diuerſa in eſſe ⁊ qualiter coꝛꝛelatiua.

Ic aũt iã dcm̄ ē ꝙ ſenſꝰ ſm actū ⁊ ſenſibile ſm actū ſūt ſil̓ ⁊ idē ī actu ⁊ diuerſa ī eē. Hoc aũt ſic ꝓbať: oīs enī motꝰ q̄ ē exitꝰ ď potētia ad actū: ⁊ ſilr̄ oīs actio hꝫ ꝙ ē actio ab agēte ī patiēs: ⁊ ſilr̄ paſſio q̄ abijciť aliq̄d ab eo ī qđ agiť ⁊ qđ moueť ſūt ī eo qđ agiť ſiue patiť hꝫ rē: ſic̄ oñdimꝰ ī phicis: qꝛ aũt oīs ſenſꝰ patiť ab obiecto ſic̄ auditꝰ a ſono: oꝫ nc̄cīo ſonū ſm actū in q̄ ē ſonꝰ pꝛio ſm potētiã ī eē: actꝰ. n. oīs ē ī eo qđ de potētia exiuit ī actū ⁊ h̄ ē patiēs ⁊ motū: actiui. n. ⁊ motiui actꝰ fit ī patiēte gnãlr̄ ⁊ ñ ecōuerſo: ⁊ iđ nō gnãlr̄ ē veꝝ ꝙ oē mouēs moueať: nō: n: ē veꝝ niſi ī phicis q̄ꝝ mã ē vnica ꝑ ꝯtrietatē mouēs ⁊ mota ſic̄ determinatū ē ī phicis ⁊ ī libꝛo ꝑigeneſeos: ī alijs aũt īuenit aliq̄d agēs nō actū: ⁊ aliq̄d mouēs nō motū ſic̄ ē ī ſpūalibꝰ ī q̄bꝰ ſenſibile ē mouēs ⁊ nō motū: ⁊ mediuꝫ mouēs motū ⁊ ſenſꝰ motū ⁊ nō mouēs: cū igiť ſic ē tc̄ oꝫ nc̄cīo ꝙ ſonãtis actꝰ qui ē ſonatio ſit ī potēte ſonare: ⁊ h̄ ē ſolidū planū cū aere ſibi ꝯiūcto: ſilr̄ aũt potentia hñs ſonū ē ſenſꝰ auditꝰ: actꝰ ꝗ ſoni fit ēt ī auditu: igitur ſonãtis ⁊ auditꝰ ē idē actꝰ ſm eē differēs ſm oꝛiam ſm ꝙ ē ī diuerſis potētia ſonū hñtibꝰ ſoꝛtiť noīa diuerſa. Qñ. n. ē ī potētia ſonãte tūc vocať ſonatio ⁊ qñ ē ī potētia audiēte: tūc vocať auditio. Diciť. n. ſonꝰ duplr̄ ſm actū ⁊ potētiã ſic̄ ⁊ duplr̄ diciť auditꝰ ſm actuꝫ ⁊ potētiã.

Eadē aũt oīno rō ē ⁊ ī alijs ſenſibꝰ ⁊ ſenſibilibꝰ: ſic̄ enī actio ē aliq̄ mō ī agēte ⁊ aliq̄ mō ī patiente: qꝛ ē ī agēte ſm ꝙ ꝑ ipſaꝫ denoīať qñ dicitur agēs: ⁊ ſm ꝙ ipſe potēs ē agē: qñ ē ī ocio: ⁊ exit ī actualr̄ agē qñ agit poſt ociū. In patiēte aũt ē ipſa foꝛma q̄ īfluiť ab agēte. Silr̄ ē de ſenſibili ⁊ ſentiēte: qñ enī ſenſibile nō agit in ſenſū: tūc ē q̄ſi in ocio: hñs tñ foꝛmã q̄ ꝑfectū ē ad agē: qñ aũt actu agit in ſenſū: tūc ē actꝰ ſenſus in ipſo a q̄ denoīať: ⁊ ē eadē foꝛma ꝓfluēs ab ipſo: ⁊ ē in ſenſu qui potētia hūit eã: nō ſic̄ mutatio de actiōe in actū: ſꝫ potiꝰ ſic̄ in patiēte qđ recipit foꝛmã agētis: ⁊ ſic actiui ⁊ paſſiui eſt idē actꝰ. Potētis enī agē ⁊ potētis actionē agētis recipe idē actꝰ eſt: diuerſus ſm eſſe potētialr̄ agētis ⁊ potētialr̄ patiētis. Sed in q̄buſdã ſenſibꝰ ſm diuerſuꝫ eē hꝫ duo noīa: in q̄buſdã ſm alteꝝ eſt īnoīatū: ſic̄ diximꝰ de potētia audiēte ⁊ potētia ſonãte: ꝙ actus vniꝰ eſt auditio: ⁊ actꝰ alteriꝰ ſonatio. In viſu aũt actus potētie videntis diciť viſio: ille aũt q̄ eſt eius qđ de ocio exit

Tex.⁊ cō.139. (margin, beside "Ic aũt iã dcm̄ ē")

Tex.⁊ cō.140. (margin, beside "Eadē aũt oīno rō")

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ocio exit in actū: qñ vt actiuū ꝑficit visum ꝙ est actio coloris: nō ē noīata nisi ꝑ circūlocutiōez exprimat: dicēdo ꝙ ē actio coloris in visū ꝫm actū factū. Silr aūt in potētia gustāte actio gust⁹ vel gustatio vocat: sapo/ris āt actio inoīata ē.

Tex. ⁊ co. 41. Qm̄ āt sic vn⁹ ē act⁹ sensibil' ⁊ sensitiui: qñ vtrūqꝫ ꝫm actū ē: necesse ē tūc ea sic dcā sil' corrūpi ⁊ saluari: q2 sic correlatiua sūt que posita se ponūt: ⁊ ꝑēpta se ꝑimūt: ⁊ sic sil' sūt ⁊ corrūpunt auditio ⁊ son⁹ ⁊ gustatio ⁊ saporis actio: ⁊ sic de aliꝫ. Qñ āt vtrūqꝫ ꝫm potentiā dicit: ⁊ nō ꝫm actū: tūc nō sunt correlatiua: ⁊ tūc nō necessariū ē ꝙ sil' corrūpant ⁊ saluent.

Tex. ⁊ co. 42. Sȝ ātiq phisiologi nō bñ dicebāt qñ opina/ti sūt sensibile ⁊ sensū q̄cūqꝫ mō accepta esse correlatiua: dicētes nihil eē album vl' nigrū nisi qñ est visus de ipso: ⁊ nihil eē saporē nisi ꝓut est in gustu: ⁊ sic de aliꝫ sensibilib⁹ ⁊ sensib⁹: h enī vno mō recte dicebat: ⁊ alio mō nō recte: sensibili enī ⁊ sensu dictis dupl'r: his q̄dē ꝫm potētiā: illis vō ꝫm actū: de ꝫm actū dictis recte dixerūt ātiq: de dictis āt ꝫm potētiā: nō recte dicebant. Peccāt igit in h ꝙ simpl'r sine distinctiōe correlatiua dixerūt ea q̄ nō simpl'r ⁊ sine distinctiōe correlatiua dicunt.

Tex. ⁊ co. 43. Ex isto āt vlteri⁹ elicit: q2 excellētie q̄dā corrūpūt sensū: Est enī vox ⁊ son⁹ ꝓut mouēt sensū: sim/phonia q̄dā ⁊ ꝯsonātia siue ꝓportio ⁊ cōtēperatio agē/tis ad patiēs: vox āt siue son⁹ sūt q̄dāmō vnū ⁊ idē: sic dixim⁹: tūc oꝫ ꝙ ēt audit⁹ sit simphonia q̄dā ⁊ ꝓpor/tio ad eūdē actū ad quē ꝓportionat sonās: ⁊ q2 excel/lēs pl⁹ mouet ꝙ mobil' sit sensus: iō excellent acutū ⁊ graue corrūpūt auditū: ⁊ silr excellētie saporꝫ corrū/pūt gustū: ⁊ in colorib⁹ siue visibilib⁹ excellent fulgi/dū siue excellent opacū corrūpūt visum: ⁊ h de fulgi/do ꝯstat. Opacū āt etiā corrūpit: lȝ nō ita cito sicut fulgidū: cui⁹ signū est ꝙ in carcerib⁹ tenebrosis diu inclu/si: lumē nō p̄nt respicē qñ egrediunt ad lumē: cā āt est: quia spirit⁹ visiu⁹ qui in neruo obtico fluit ab oculis: auertitur ⁊ repellitur per tenebras: ⁊ quia spirit⁹ cali/dus est: cum auertitur tunc frigiditas obdurat porum oculi ⁊ excecatur oculus. Similiter autē excellentie odorū corrūpunt olfactū: eo ꝙ sensus in cōpositione organi ratio quedā cōtemperantie ⁊ proportiōis est: ⁊ ideo ipsa sensibilia sunt dulcia sensui quando parua adducunt ad sensuȝ sine excellentiꝫ: ⁊ quādo mixta sunt proportionabiliter sicut acutū proportionatuȝ: ⁊ dulce salsū: proportionabiliter enim ista ad sensuȝ ducta: delectabilia sunt: eo ꝙ organū quasi mediū est sensibiliū ꝫm proportionē mediꝫ cōpositūȝ: vniuersaliter aūt simphonia ⁊ ꝯsonantia siue proportio: magis est mixta ꝙ acutū ⁊ graue excellentia: similiter aūt ⁊ ta/ctus est medium infrigidabile ⁊ calefactibile proportionat: sensus eniȝ semꝑ est ꝓportio ⁊ cōtemperatio: ab excellentiꝫ autem tristat ⁊ corrūpit.

Caplm. x. de probatione sensus cōis per hoc ꝙ cō/ponit ⁊ diuidit inter sensata diuersoꝝ sensuū.

Tex. ⁊ co. 44. SEd nūc volentes redire ad inquirendū sub/tiliter de sensu cōmuni premittim⁹ ea que de/terminada sunt: ꝙ vnusquisqꝫ sensus ꝓprius est sibi subiecti sensibilis qui sensus sicut in organo est in eo quo organice sentiūt aīalia ꝫm ꝙ sentiunt ꝫm ac/tum: ⁊ ille sensus discernit sibi subiecti sensibilis differentias sicut dicim⁹ albū q̄dē ⁊ nigrū esse visus dulce vō ⁊ amaꝝ dicim⁹ eē gustus: silr autē se hoc habet in aliꝫ.

Tex. ⁊ co. 45. Qm̄ aūt nō solū sic sentim⁹ sensibilia: sȝ ēt sentimus: q2 differūt vel cōueniunt album ⁊ dulce: sic de vnoquoqꝫ sensibiliuȝ: in omnibus enim ponimus ꝯueniētias ⁊ differētias cōpando ⁊ cōponēdo ⁊ diuidēdo sensata diuersoꝝ sensuū necesse ē vt vnoquoqꝫ sensu h faciam⁹. Nō enī alia vtute supiori q̄ nō sit sensus h facere possum⁹. Quia oē iudiciū qd ē circa sensilia: re sēsibili p̄nte ē iudiciū sens⁹. Judiciū āt q̄ dicim⁹ albū eē dulce: vel nō eē albū dulce ē circa sensibilia ⁊ sensibil'r: ⁊ iō virt⁹ cui⁹ est h iudiciū: necessario est sen/sus. Hoc āt iudiciū nō possum⁹ facere aliq̄ sensibiliū ꝑprioꝝ. Si enī aliq̄ fieri posset: tūc videret h debē fieri ꝑ tactū q2 tact⁹ plures est: sicus superi⁹ diximus.

Siue āt caro siue aliud dicat eē istrumētū tact⁹: manifestū est ꝙ illud instrumētū tact⁹ nō est vltimū ad qd referūt sensibilia diuersoꝝ sensuū: si enī sic eēt tūc oꝫ ꝙ qñ discernēs discernit albū eē vel nō eē dulce: tāgeret illa albū ⁊ dulce q2 supra ondim⁹ ꝙ tact⁹ nō dis/cernit aliqd sensibile: nisi tactu sub ali tāgibilis: h āt videm⁹ fore falsuȝ q2 albū eē vel nō eē dulce discernim⁹ nō tāgētes ipm. Nec pōt dici ꝙ duob⁹ sensib⁹ fiat iudiciū illud: q2 in sepatis ꝑ organa ⁊ ꝑ formas vtutib⁹ nō ꝯtingit discernere albū eē vel nō esse dulce: sȝ oꝫ vna q̄dā vtute vtrāqꝫ manifestā eē q̄ dicit albū eē vel nō esse dulce: ⁊ alteꝝ eē dulce ab albo. Si enī duo sens⁹ h dicerēt: h eēt sile ei qd ego sentirē albū ⁊ tu dulce: ꝑ h āt neuter nostꝝ sciret dare cōuenietiā vl' differētiaȝ inter albū ⁊ dulce. Duo enī sensus ꝑticulares forma ⁊ subo differūt: q2 subā coꝝ sunt duo organa: ⁊ forme sūt sic visus ⁊ audit⁹: sic duo hoīes differūt suis for/mis ⁊ suis subis: ⁊ nō est ꝙ vniēdo vel diuidēdo cō/paret vnū alteri: qd tñ necessariū est qñ dicit albū alterū vel idē eē dulci. Oȝ igit ꝙ alicui vni manifestū sit: qm̄ altera vl' eadē adinuicē sunt albū ⁊ dulce: oȝ igit ꝙ vnū nūero sit qd ponit alteritatē vel idētitatē inter ea: ⁊ dicat qñ altera vel eadē sunt: ⁊ q̄dāmō altera vl' eadē: qñ eadē sunt aliqñ subo: ⁊ altera formis sensibilib⁹. Id ḡ qd dic sic iudicādo d albo ⁊ dulci ē idē: ⁊ sicut dicit vnū solū iudiciū qd est alteritas vel idētitas duoꝝ sensibiliū: ita oȝ ꝙ sit in intellectu nō cōponēte vel diuidēte duo sensata: q̄ habeat aliq̄ modo vtrūqꝫ. Patet igit ex dictis ꝙ nō est possibile iudicare sepata sensibilia sepatis sensib⁹ ꝑticularib⁹: sȝ oȝ ꝙ vnico cōmuni sensu fiat. Ex isto āt seqtur ⁊ qd adhibitū est ei ꝙ nō sit iudiciū illud in sepato tpe: sicut enī idē est qd dicit alteꝝ esse bonū vel malū vel album ⁊ dulce: ita etiā idē momentū est qñ dicit sic iudicādo. Quecūqꝫ enī cōponūt vel diuidunt vl' cōparant: ⁊ h pȝ quia in eodē momēto sunt cōposita vel diuisa ꝫm rē. Judiciū āt est ꝫm ꝙ res est. Oȝ igit ꝙ iudiciū sit in eodē mo/mēto ⁊ nō ita ꝙ pri⁹ sentiat vnū ⁊ iudicet de illo ⁊ postea alterū ⁊ tūc de illo ponat iudiciū: est igit idem ⁊ in eodē momento iudicās qm̄ alterū ⁊ alteꝝ bonū ⁊ malū: vel albū ⁊ dulce: qñ ipa ꝫm rē altera sunt. Nec volo dicere ꝙ idē sit momētū ꝫm accñs. s. ꝙ est idem ꝯtinuū tps qd hȝ ꝑtes priores ⁊ posteriores: h enim nō ē idē nisi ꝑ accñs. s. q2 adicim⁹ vni motui ꝯtinuo: sȝ volo dicē ꝙ in vno īdiuisibili momēto ponit alteritas īter duo qñ altera sūt: vl' idētitas qñ eadē sūt. Est enī alteritas ⁊ idētitas relatio q̄ ē sil' i īdiuisibili momēto duoꝝ ꝫm rē. Et iudiciū aīe ad rē refert. Intendit ḡ in vno momēto facere iudiciū: dico igit alteꝝ eē bonū a malo: vel albū a dulci vt nūc: dico enī qñ vnū alterū ē ab alio: ⁊ nō dico ꝙ alteꝝ sit nūc in quo est alteritas vni⁹ ad alteꝝ ⁊ alteꝝ in q̄ est alteritas reliq̄ ad istud. Sed poti⁹ aīa dicit sic altera ⁊ in eodem nūc dicit ea altera esse: igitur vtriusqꝫ ad alteꝝ simul est. Oportet igit ꝙ dicēs illud sit vnita ⁊ indiuisibilis virt⁹ ⁊ dicat

Tex. ⁊ co. 146

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iudiciū in vno ⁊ indiuiſibili tp̄e. Iſtud āt qd̓ dictū eſt verū eſt de intellectu ⁊ fātaſia ⁊ ſenſu cōi ⁊ de oī potētia anime cōponēte ⁊ diuidēte ⁊ cōparāte diuerſa.

Cap. xi. in quo declaratꝛ qualiter ſenſus cōmunis ē vnus ⁊ indiuiſibilis ⁊ qualiter diuerſus.

Tex. ⁊ cō. 147 a Et vo obijciet forte aliqs ꝙ ea q̄ dicta ſunt eē vera nō p̄nt: qꝛ idē nūero in vno indiuiſibili tp̄e nō pōt ſimꝰ moueri ꝯrijs motibꝰ: conſtat āt ꝙ iudicās de ſenſibꝰ oꝫ moueri ab ipſis ſenſibꝰ: iudicans igiꝛ de albo ⁊ dulci: vel de albo ⁊ nigro qm̄ eadē vel altera ſūt: oꝫ ꝙ ſiꝰ moueatꝛ motu forme vtriuſqꝫ: hoc āt ipoſſibile videꝛ: ſi enī dulce ſit hoc eſt ꝓm ꝓprietatē forme ſue mouit ſenſuꝫ ⁊ intelligentiā: amarū mouebit vtroqꝫ mō vel motu ꝯrio ⁊ albū ⁊ iteruꝫ mouet ꝓm aliā: formatōis āt diuerſitas oꝛiꝛ a formaꝝ cōtrarietate: ⁊ ſic idē numero ⁊ indiuiſibile mouet in tp̄e indiuiſibili motibꝰ ꝯriaꝝ formaꝝ qd̓ eſt ipoſſibile. Et licꝫ hoc vno verbo ſoluere poſſumꝰ dicētes ꝙ forme nō h̄nt ꝯrietatē niſi ꝓut ſunt in mā p eſſe mālē: ⁊ intētōes ꝯrioꝝ in aīa accepte nō ſunt ꝯrie: ⁊ ideo in eodē eē p̄nt: tn̄ qꝛ intendimꝰ ad plenū declarare q̄liter ſenſus cōis vnꝰ ⁊ nō vnꝰ ſit: aliter ſoluimꝰ inductā dubitationē: ⁊ primo volumꝰ dare ſolutionē ad hominē poſtea āt ſolutionē verā q̄ demōſtrat veritatē nāe ſenſus cōis. Dicimꝰ igiꝛ p̄io ꝙ ſenſus cōis eſt qd̓dā iſeparatū ⁊ indiuiſibile eſt iudiciū eiꝰ ⁊ in tp̄e indiuiſibili ꝓm ſuū ſubm̄: eē ā. ſuū eſt diuiſuꝫ ⁊ ſ. paratū. Cōtingit igiꝛ dicere ꝙ q̄dāmō inſeparatū ⁊ indiuiſibile ſentit diuerſa ⁊ ſepata: ⁊ cōtingit dicere ꝙ diuiſuꝫ ⁊ ſepatū q̄dāmō alio mō eſt illud qd̓ ſentit diuiſa ⁊ ſepata: dicimus enī ꝙ nulliꝰ ſenſibilis iudiciū pficiꝛ in organo ꝓprij ſenſus q̄ recipit illud ſenſibile: ſed oēs pticulares nerui q̄ ad organa ꝓprioꝝ ſenſuū dirigūt: ⁊ ꝯcaui ſūt vt in eis diſcurrat ſpūs q̄ eſt vehiculū v̄tutis ſenſitiue dirigunt ad anteriorē cerebri ptē q̄ medietas q̄dā eſt ⁊ ſimphoniace cōpoſita ad oīa ſenſata ꝓpria: ⁊ nulluꝫ hꝫ ſenſuꝫ potētē oēs ſuſcipere ⁊ ibi eſt organū ſenſus cōis: ⁊ ab illiꝰ vnitate ſenſibilis virtꝰ q̄ eſt ſenſus ꝓprij eo ꝙ eſt finis ſenſuū eſt vna loco ⁊ ſubo: ſꝫ pluralitate formaꝝ pticulariū ſenſuū ē pꝉes. Oēs enī ꝓprij ſenſꝰ emanāt ex ipo.

Tex. ⁊ cō. 148. Et dicemꝰ tūc ſoluētes iductā dubitationē ꝙ non eſt incōueniēs: ꝙ id qd̓ eſt vno mō vnū ⁊ alio mō plura ſentiat diuerſa ⁊ ꝯria. Iſta āt ſolutio licꝫ ipediat obiectionē q̄ ad hoieꝫ nō tn̄ ſoluit inductā dubitationē q̄ ad māꝫ ſenſus cōis. Idē enī ſubo ⁊ indiuiſibile eſt potētia h̄ns ꝯtraria: ⁊ ſi intelligatꝛ diuiſuꝫ p ſubm̄: adhuc potētia hꝫ ꝯtraria: ⁊ iō ꝯria potētia inſunt ei qd̓ indiuiſuꝫ ſubo ⁊ ei qd̓ eſt diuiſum: ſꝫ eē eiꝰ qd̓ actu hꝫ ꝯria nō pōt eſſe indiuiſuꝫ ſubo: ſꝫ oꝫ ꝙ diuiſū ſubo ſit. Cōtraria enī actu nō p̄nt in ſubo eodē eſſe: ⁊ iō in eo ꝙ agit aliq̄d p formas ꝯrioꝝ: oꝫ ꝙ ſit diuiſuꝫ: igiꝛ ipoſſibile eſt albū ⁊ nigrū eē ſiꝰ in eodē ſubo: ḡ nō pōt aliq̄d pati p receptionē ſpeciei eoꝝ actu vnū ⁊ indiuiſibile ſubo: ſꝫ ꝓm p̄iꝰ habitā ſolutionē ſic ſe h̄nt ſenſus cōis ⁊ intelligentia: qm̄ vel qn̄ h̄nt ſpēs ꝯrioꝝ ⁊ diuerſoꝝ: dictū eſt enī ꝙ ſūt vnū ſubo: ⁊ plures ꝓm formas deriuatas ab ipis: nō ḡ cōueniens fuit dicta ſolutio. Cōuertemꝰ ḡ ꝓmonē ⁊ dicemus qm̄ ſenſus cōis eſt ſicꝰ terminꝰ ſenſuū pticulariū ⁊ qꝛ terminus eſt forma app̄heſio enī diuerſoꝝ ſenſatoꝝ eſt ad h̄ finaliter vt diſcernatꝛ ꝯueniētia ⁊ differētia q̄ ē inter ea: ⁊ qꝛ terminꝰ talis ⁊ finis eſt forma: iō dicemꝰ ſenſū coēm eēntialiter ⁊ formaliter vnū ⁊ indiuiſibilē eē: ⁊ per ſuba particularia ad q̄ dirigiꝛ virtꝰ eiꝰ eē plures.

Tex. ⁊ cō. 149 Eo mō q̄ mathematici q̄dā dicūt pūctū in circulo q̄ dicitꝛ eē cētꝝ vnū in ſuba ⁊ forma: nō inq̄tū duo ſūt qꝛ ſic in ſe indiuiſibile eſt ⁊ nō ex diuerſis cōpoſitū ⁊ h̄ mō nō diſcernit niſi vnū ꝙ eſt mediū circuli: p h̄ aūt ꝙ ipſuꝫ ſubaliter eſt mediū circuli ē ip̄m p̄cipiū eq̄litatis lineaꝝ ꝓtractaꝝ ab ipo ad circūferētiā ſic vno ⁊ vnū ⁊ multa diſcernūt. Oꝫ enī vnū eē p ſubaꝫ ⁊ formā p qd̓ iudicatꝛ in oībꝰ eq̄litas: ⁊ oꝫ ipſuꝫ eē plura p h̄ ꝙ eſt pluriū q̄bꝰ ſua medietas dat eq̄litatē: ⁊ ſic diuiditꝛ q̄dāmō p attributionē ⁊ influētiā: ⁊ nō p ſubam ⁊ formā qm̄ ſuba vna ē: ⁊ forma mediās q̄ eſt cā eq̄litatis vna eſt: ꝓm tn̄ ꝙ diuiditꝛ n̄ vnū eſt: qꝛ ⁊ ſic bis vtiꝛ eodē ſigno: h̄ eniꝫ mō ſignificat diuiſionē diametri in pūcto qd̓ eſt cētrū ⁊ ē attribuēs vni ſemidiametro eq̄litatē p h̄ qd̓ eſt eiꝰ p̄cipiū ⁊ eq̄litatē attribuit alteri p h̄ ꝙ eſt eiꝰ finis: ⁊ inq̄tū ſic vno termino vt duobꝰ vtitur: iudicat enī duo qꝛ iudex ē eq̄litatis duaꝝ ſemidiametroꝝ ⁊ ſic ſepata ſūt: vt q̄dā ſepato diiudicata. Inq̄tū vo eſt vnū in forma ⁊ ſuba mediatōis: fit iudiciū vniꝰ ⁊ mltoꝝ vnitoꝝ vno q̄dā ⁊ ſiꝰ. Uniꝰ enī totiꝰ circulatōis iudiciū eſt vnū cētrū: ⁊ mltaꝝ lineaꝝ eq̄liuꝫ ē iudiciū p vnicā cētri mediatōeꝫ: eo ꝙ illa cā vlis eſt oīs eq̄litatis q̄ eſt in lineis ab eodē cētro ad circūferētiā ꝓtractis. Sic oī eodē mō dicimꝰ ſenſum cōeꝫ formaliter p̄cipiū oīuꝫ ſenſuū pticulariū: ⁊ eē forma a q̄ ē influētia in oībꝰ ꝓprijs ſenſibilibꝰ: ⁊ eē vnū i ſuba ⁊ forma ſenſibilitatis: ſꝫ diſtinctū p h̄ ꝙ influit particularibꝰ organis pticulares ſenſus: ⁊ ꝓut dirigit ſenſū huic vel illi ꝓprio organo: ⁊ ſic iudiciū diuerſoꝝ ſenſibiliū p h̄ qd̓ dicit ea eē altera vel eadē adinuicē eſt p vnū in forma ⁊ ſuba: ⁊ p diuerſa p h̄ ꝙ illud vnū aliq̄d attribuit diuerſis ⁊ influētiā hꝫ ſup diuerſa: ⁊ h̄ nō dicitur diuerſum niſi per hoc ꝙ eſt diuerſoꝝ: ſimpliciter tamen vnū ⁊ indiuiſuꝫ eſt.

Cap. xij. ⁊ eſt digreſſio declarans qualiter ſenſus cōmunis eſt medietas omniū ſenſuū:

f Orſitā āt obijciet aliqs ꝯ ea q̄ dicta ſūt dicēs ꝙ oē mouēs formale eſt ad id qd̓ mouet ab ipo: mouet āt ſenſus ꝓpriꝰ cōeꝫ eo mō q̄ ipe mouetꝛ a ſenſibili: nō enī eēt iudiciū ſēſatoꝝ ꝓprioꝝ i ſenſu coī dicēte ea altera eē vel eadē niſi ad ipſū traſirēt a ſēſu ꝓprio cui p̄iꝰ occurrūt: videtꝛ igiꝛ ſenſꝰ cōis eē mālioꝛ q̄ ꝓpriꝰ. Oē enī recipiēs recipit ꝓm potētiā mālē: ſic in an̄hitis ſepe determinatū ē: oꝫ āt ꝙ ſenſus cōis recipiat eadē q̄bꝰ diſcernit ⁊ iudicat: recipit āt ſecūda receptōe: videtꝛ igiꝛ mālioꝛ eē q̄ ſenſus ꝓpriꝰ: q̄ p̄ima recipit receptōe. Adhuc āt ſi ſenſꝰ cōis oīuꝫ ꝓprioꝝ ſēſuū recipit ſēſata ⁊ nihil recipit niſi qd̓ hꝫ aliquā coīcātiā cū recepto: ſic viſus q̄ nō recipit niſi colorē ꝓpter coīcātiā quā hꝫ cū ipo: ⁊ nō recipit ſonuꝫ eo ꝙ nullā hꝫ cōpationē coīcātie ⁊ ꝓportōis ad ſonū tūc videtꝛ ſenſus cōis eē ꝯpoſitū q̄d ex oībꝰ armonijs ſenſuū ꝓprioꝝ: ē ḡ mālioꝛ qꝛ ꝯpoſitioꝛ cū oī ſenſu pticulari: ⁊ ſic videtꝛ iteꝝ nō eē vera p̄iꝰ inducta ſolutio Nō enī pōt dici ꝙ ſēſus cōis ſit cōis p modū p̄dicati coiter ō oī ſenſu ꝓprio: qꝛ ⁊ ſic eēt ſenſus cōis aliq̄d ō rōe ſenſꝰ ꝓprij: nec poſſet diffiniri ſenſꝰ ꝓpriꝰ niſi i diffinitiōe ſua poneretꝛ ſenſꝰ cōis: ſicꝰ hoīs diffinitio in ſe hꝫ aīal qd̓ eſt p̄dicatū cōe ō hoīe: h̄ āt nō ē veꝝ ſicꝰ p ſe pꝫ cuilibet: Propter h̄ dicimꝰ ad h̄ ⁊ his ſiꝉia oīa ꝙ ſenſꝰ cōis ē vna nūero forma q̄ eſt vlis nō vt p̄dicabile: ſꝫ ſicꝰ cā formalꝛ p̄bēs ea q̄ oriūtꝛ ex ipā: ſicut architectonica prebet formā domus. Sicut enim a principio diximꝰ anima eſt ſuper naturā totam corporis: ⁊ ideo imprimit ⁊ influit in totam naturaꝫ corporis ſuas impreſſiones ⁊ ſuas vires abſqꝫ eo ꝙ imprimatur ſibi aliq̄d

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ſibi aliqd a nā: ⁊ iō nā nō agit in nāȝ: niſi etiam agat ⁊ patiat ab ea. Oē eni mouēs phīce mouet eo ꝙ in ordine vnū phicū nō ſupponit alteri phico: ſȝ aīa cū ſit incorporea agit in nāȝ ⁊ nō patit ab ipſa nā: ſicut etiā dixim⁹ ſupra: ⁊ iō primū augēs qđ eſt virt⁹ aīe: nō auget nec alterat augmēto: ⁊ ſilr eſt in oīb⁹ ſicut de primo digerēte. Silr āt primū ſentiēs nō qđe in tpe ſȝ nā: h eſt in q̄ pri⁹ ſaluat tota virt⁹ ſenſitiua: eſt ſenſus cōis q̄ eſt origo ſenſuū ꝓprioꝝ: ita ꝙ ab ipſo deriuant ſenſus ꝓprij: ita ꝙ nō ecōuerſo ꝯſtituit ab eis: nec aliqd ſui eſſe hȝ ab eis. Et ꝙ dicit ꝙ ſenſus ꝓprij mouēt ipȝ falſum eſt oīno: oȝ eni ꝙ ſenſibile ꝓpriū ſpūali⁹ ⁊ ſimplici⁹ fiat in ſenſu cōi: q̄ in ꝓprio: ⁊ hāc maiorē ſimplicitatem nō dat ei ſenſus ꝓpri⁹: ſȝ poti⁹ cōis. In ipſo eni ē ſpūs lucid⁹ q̄ eſt vehiculū ⁊ iſtrumētū ipſi⁹: ⁊ ille ꝓut eſt inſtrumētū ſenſus cōis ꝯfert ei maiorē ſimplicitatē: ſicut lux colorib⁹: ⁊ in tali actu ⁊ forma facta ſenſibilia propria pertingūt ad organū ſenſus cōis: ⁊ tūc iudicat de eis. Nec pōt dici ꝙ aliqd corpeū oīno cōferat eis agē in organuȝ ſenſus cōis: eo ꝙ forme corpales ſunt ipſa ſenſata: nō ſepate ab appēdicijs materie: ⁊ iō corpale agēs: qđ tñ eſt inſtrumentū ei⁹ qđ eſt incorporeū: hȝ ꝙ dat eis agē in organū ſenſus cōis: qđ formali⁹ eſt q̄ organa ſenſuū ꝓprioꝝ: ⁊ h eſt qđ intēdit dicē Augu. qui dicit ꝙ corpales forme nō mouēt aīam: ſȝ poti⁹ talib⁹ formis factis in corpe: aīa luce ſua facit eas in ſeipſa. In tali āt ordine mouētiū ⁊ motoꝝ: id qđ vltimo mouet formaliſſimū eſt oīuȝ: ⁊ primū moues oīuȝ mālſſimū: ⁊ h iō eſt: qꝛ in tali ordine ſcōm mouēs nō accipit virtutē motiuā a primo mouēte: ſȝ ab alio qđ eſt aliqđ eius qđ mouet: ſȝ in his in qb⁹ ſcōm mouēs accipit virtutē motiuā a priori mouēte: veꝝ eſt ꝙ vltimū motū eſt mālſſimū oīuȝ: ⁊ min⁹ hñs dignitatis ⁊ ſimplicitatis: cū āt aīa rōnalis ſit ſupra nāȝ ⁊ infra intelligētiam: erit aīa ſenſibilis infra rōnē ⁊ ſupra nāȝ: ſicut aīa vegetabilis infra ſenſibilē ⁊ ſupra nāȝ: ⁊ iō ipſa ē ſuba ⁊ forma q̄dā: hñs vires multas: q̄ꝝ qdeȝ ipſa ſenſibilis vis eſt potētia a generatiōe ꝑfecta: hītu cōnāli ſibi: qui hīt⁹ eſt incohatio q̄dā ⁊ armonia oīuȝ ſenſibilium formaꝝ: ſicut in genē eſt icohatio ⁊ armonia oīuȝ differētiaꝝ illi⁹ generis: ⁊ illa potētia ſic hītu ꝯnāli ꝑfecta oīa ſenſibilia hȝ ꝑtāte ⁊ actu nullū añq̄ diſtinguat ab eis: ⁊ in h ſenſu dicit a phō ꝙ ſenſus eſt ſpēs ſenſibiliū: ⁊ intelligēs ſpēs itelligibiliū. Talis āt forma vna ſimplex ꝑhabens ꝑtāte ea q̄ꝝ ipſa eſt cā: ⁊ hȝ ea actu qñ diſtinguit ab aliq̄ illoꝝ: ⁊ ꝑ h pȝ ſolutio oīuȝ inductaꝝ dubitationū. Et h eſt cā q̄re auicebron dixit ſpēs ſenſibiles eē in aīa: ⁊ nō acceptas ab extra. Hac etiā de cā dixerūt q̄dā virtutē ſenſibilē ꝑ ſe eē actiuā: ⁊ nulli⁹ ſpēi eē receptiuā: qꝛ nō recte recipit eas: ſȝ vna ſpēs q̄ eſt hīt⁹ potētie ſenſitiue: diſtinguit ad ſenſibilia q̄ ſunt in organis: ſicut diſtinguit virt⁹ vlis ad ꝑticulare in qđ agit: ⁊ circa qđ opat. De principio igit ⁊ virtute ſm quā dicim⁹ aīal hēre ſenſuȝ ⁊ poſſe ſentire: ſit hoc mō determinatum: de alijs āt virtutib⁹ quas ſupra detegimus ſub alterius libri principio inquiremus.

Explicit liber ſecūdus.

Incipit tertius de anima qui eſt de apprehēſiuis viribus de intus. Tractatus primus de viribus aīe ſenſibilis. Caplm primū ⁊ eſt digreſſio declarans libri intentionem ⁊ de imaginatione.

i N hoc āt tertio libro de aīa intēdimus certificare de alijs potētijs aīe q̄ reſtāt: q̄ꝝ prima diuiſio ē in apphēſiuas ⁊ motiuas q̄ differūt ꝑ rōnē potētie actiue ⁊ paſſiue: q̄ꝝ potētiaꝝ nos ſupi⁹ aſſignauim⁹ differētiā: qm̄ potētia actiua ſꝑ ſibi ſilis eſt: eo ꝙ ipa eſt act⁹: ⁊ ſꝑ cōpleta ad agēdū: ⁊ ſi aliqñ nō agit: h eſt ꝓpter defectū eius in qđ agit: ⁊ nō ꝓpter h ꝙ ipa indigeat acq̄rere aliqd ꝑ qđ ad agēdū ꝑficiat. Paſſiua āt diſſilis eſt ſibi: qꝛ aliqñ hȝ formā: ⁊ aliqñ nō hȝ eā: ſȝ cū acq̄rit eā ꝑ alteratiōnē: tūc pōt agere actiōnē: cui⁹ pricipiū eſt forma q̄ eſt acq̄ſita ꝑ alteratiōnē in ipa. Hec tñ forma aliqñ dat ei a gnātōe ſicut ſuperi⁹ dixim⁹ ð potētia ſenſitiua: aliqñ āt req̄rit ꝑ alteratiōnē: ſic eſt de ſcīa q̄ eſt ꝑfectio intellect⁹. Potētie igit apphēſiue gnāliter potētie ſūt paſſiue nec hñt principia agēdi niſi ꝑ formā quā ꝑ apphēſiōnē acq̄rūt ꝓpter qđ etiā apphēſiue dicūt. Tales āt nō gnāliter ſūt oīs aīe: ſȝ ſenſitiue ⁊ intellectiue tm̄. Et eaꝝ q̄daȝ ſūt apphēſiue de foris exn̄tib⁹ ſuis agētib⁹: q̄dā āt ſūt apphēſiue ita ꝙ ſua agētia ꝓxima ſūt ⁊ int⁹ ⁊ ille que hñt ſua agētia de foris ſūt ſenſus de qb⁹ iā ſm ꝙ ſunt vires aīe expeditū eſt: de his āt q̄ ſūt apphēſiue deintus nūc determinabim⁹. Oēs eni has ſiue ſint ꝑtes aīe ſenſibilis ſiue ſint rōnalis ꝯiūgem⁹: eo ꝙ antiq̄ꝝ q̄dā oēs illas q̄ndā ꝑtē itellect⁹ fore dicebāt: ſic i ſequētib⁹ oñdet. Ad faciliorē āt intellectū antiq̄ꝝ ſnīe de h volum⁹ loq̄ de trib⁹ v̄tutib⁹ q̄s ſupra enumerauim⁹. ſ. de imaginatiua: ⁊ eſtimatiua ⁊ fātaſtica. Dicim⁹ igit imaginatiuā eē in q̄ imagines ſenſibiliū reb⁹ ſenſibilib⁹ abſentib⁹ reſeruāt. Hec āt imaginatiua pl⁹ abſtrahit q̄ ſēſus: qm̄ ſenſus nō accipit formā niſi re p̄nte: iſta āt reſeruat eā etiā re abſente ꝓpter qđ ēt ſm Auicē. ⁊ Algazelē: alia potētia ē a ſenſu cōi. Bonitas āt hui⁹ organice v̄tutis alia eſt a bonitate ſenſus: qꝛ bonitas ſenſus eſt in recipiēdo: ⁊ bonitas hui⁹ in retinēdo ē: ⁊ pure reꝑſentādo: ꝓpter qđ ⁊ plures videm⁹ eē ſubtiles i diſcretōe ſenſibiliū ⁊ nō bñ imaginātes. Bñ āt imaginātes ad duo diſponūt: q̄ꝝ vnū eſt i mathematicis: qꝛ tales bñ diſtribuūt figuras: cui⁹ ē cā ꝙ lȝ in organo imaginatiōis oīa diſtribuāt tñ ſenſibilia diſtribuūt in ipo ꝓut ſūt vnita ſuis ſubiectis: ⁊ iō nō ē imaginabil ſon⁹ ꝓut ē act⁹ ſonātis: ⁊ color ꝓut eſt q̄litas colorati: ⁊ ſic de alijs: ⁊ iō qđ prinpalr in eo diſtribuit ē quātitas ⁊ figura ꝓpter qđ hñtes hmōi organum puꝝ ⁊ bñ cōpoſitū optime efficiūt imaginatiui: ⁊ qñ cū h ſubtilis ſūt itellect⁹ cū bonitate imaginatōis ꝑficiūt multuȝ in mathematicis diſciplis. Si āt hmōi hoīes abſtrahāt a motib⁹ ſenſuū ⁊ ſunt ſꝑ ſolitarij ⁊ abſtrahant a cura carnis ⁊ delitijs corpis efficiūt ꝓphete. Mot⁹ enim mult⁹ ſenſibiliū ſuo tumultu ipedit manifeſtari in eis effect⁹ celeſtiū. Silr āt cura carnis ⁊ delicie ⁊ ſolicitudines ⁊ act⁹ multi mūdani occupāt aīaȝ: ita ꝙ nō pōt ꝑcipe ipreſſiōes celeſtiū: qꝛ aīa ꝑter vnionē ſuaꝝ potētiaꝝ i ſua ſuba: talē hȝ colligationē viriū ſuaꝝ ꝙ qñ intendit opatio ei⁹ ſm vnāquāq̄ potentiā tūc abſtrahit ab intētōe circa alias. Cui⁹ ſignū eſt ꝙ intēte cogitās aliqd nō aduertit ea q̄ habet p̄ oculis: ⁊ ſimilr fit ꝙ anima occupata circa exteriora nō aduertit motus ⁊ impſſiōes celeſtiū que fiūt in ſuo corpore: abſtracta ab his aūt ſentit talia ⁊ parat eis imagines: quia cōnaturale eſt ſibi ſub imaginib⁹ corporalib⁹ cognoſcere q̄cq̄d ipſa cognoſcit: ⁊ in talib⁹ ipreſſionib⁹ celeſtiū radicant illa ſōnia q̄ aliqd ſignāt ð futuris. Qualiter āt

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impreſſiones tā motuū celeſtiū ꝙ̄ intelligētiaꝝ q̄ ſunt
motores veniāt ad aīas aīaliū: in prima phīa oſtēdet.
Sed ꝙ ħ ſufficit ē ꝙ organū imaginatōis nō oꝫ oīno
idē eſſe cū organo ſenſus cōis: ſʒ ſm eē differens: licʒ
forte in ſuba ſit idē: ⁊ ħ magis inferꝰ erit manifeſtū.

Ca. ij. ⁊ ē digreſſio d̉clarās ea q̄ ꝯueniūt ex eſtimatōe

A āt potētia q̄ eſtimatiua dicit̄ ab imagina/
e tōe differt i ip̄a ſpecie q̄ ꝯꝓhēdit: qm̄ ſicut
i plātis ē determinatū: ita elicit intētōes q̄ in
ſenſu nō ſunt ſcripte: nec pōt dici ꝙ ħ ſit ſenſus officiū
ſm ꝙ determinauimꝰ ſenſatū ꝑ accidēs in ſupioribus
qm̄ nūꝙ̄ ꝯtingit cognoſcē ꝙ iſte eſt filiꝰ dionis niſi ha
beat noticia filiatōis ſm qd̉ ē in iſto: nec vnꝙ̄ lupꝰ mi/
ſeret nato ſuo niſi habeat cognitōnē ⁊ huiꝰ indiuidui:
⁊ ꝙ ħ indiuiduū eſt natꝰ eiꝰ: oꝫ ḡ aliquā eſſe v̇tutē aīe
elicētē hmōi intētōes: ⁊ ꝙ nō pōt eſſe imaginatio nec
penitꝰ ſeꝑata ab ea. Q̄d̉ eni non ſit imaginatio pʒ: qm̄
ad imaginē rei ſolā nō ſequit̄ motꝰ vl̄ effectꝰ: vel mīe
vel triſticie: vel fuga: vel inſecutio: ad eſtimationē aūt
mox ſeq̄t iſtoꝝ qd̉dā: vel qd̉libet: ſeꝑata āt ab ip̄a pe
nitꝰ eē nō pōt: qm̄ hmōi intētōes nō accipit ſm rōnes
cōes ⁊ vl̄es: ſʒ potiꝰ in hac imagine vel illa nihil cōti/
nēs de cōi: oꝫ igit̄ ꝙ ſicut intellectꝰ practicus ſe hʒ ad
ſpeculatiuū: ita ſe hʒ eſtimatiua ad imaginationē: ⁊ id̉
ħ virtꝰ nō penitꝰ appꝓhēſiua eſt ſed ⁊ motiua eſt ꝑ ħ ꝙ
determinat ad q̄d moue oꝫ aīal: ⁊ q̄ fugere: ꝓpter qd̉
q̄dā phoꝝ hāc opiōnē eē dicebāt: qd̉ tn̄ nō ꝯgruit: qꝛ
opīo rōnalis aīe q̄dē habitꝰ ē. eſtimatio āt diuʒ ē q̄rū
eſt ſenſus: ſic iā oñdimꝰ: ſupiꝰ eni diximꝰ oīa q̄ hn̄t ſen
ſuʒ habere motū dilatatōis ⁊ cōſtrictōis ad minus: ⁊
cū iſta aliq̄ mō motꝰ moueant ad cibū: oꝫ imaginatio/
nē cibi eē apud eā: ſʒ imaginatio ſola nō mouet vt di/
ctū ē: oꝫ igit̄ iſta talia oīa habē eſtimatōnē q̄ moueat̄.
Tres ḡ iſtos inferiores ſenſus: ſenſuʒ cōem. ſ. ⁊ ima/
ginationē ⁊ eſtimatiuā hʒ oē aīal: qd̉ aliquē vel aliq̄s
hʒ de ſenſibꝰ exterioribꝰ: ꝓpter qd̉ ſupra diximꝰ ꝙ oē
hn̄s ſenſum hʒ deſideriū cibi qd̉ eſt fames: ⁊ oē hn̄s
deſideriū: hʒ imaginationē ⁊ eſtimatōnē q̄ nō ſuba ſʒ
ſm eē differt ab imaginatōe: ſic iā diximꝰ: ē āt eſtima/
tiua magis actiua ꝙ̄ imaginatiua: qm̄ elicere intētōes
eſt aliq̄d agere: ⁊ magis ꝑfectū eſt ꝙ̄ ſpeculari imagi/
nes ſolas: ſic ſi ſpeculū aīatū imagines ſibi īpreſſas di
ceremꝰ ſpeculari: oēs tn̄ vires aīe aliq̄ mō actiue ſunt:
eo ꝙ oēs agūt aliqd̉ opꝰ vite: ſic ſupiꝰ diximꝰ: cū d̉ diſ
finitōe aīe ſm ſuā ſubaʒ loq̄remur: lʒ āt plꝰ actōis ha
beat eſtimatiua ꝙ̄ imaginatiua: tn̄ ꝓprietatem paſſiue
potētie hʒ in ħ ꝙ nō agit ꝑ ſe: ſʒ ꝑ intētionē quā elicit
a forma acq̄ſita. Eſt āt adhuc aduertendū ꝙ iſta virtꝰ
aīe in hoīe ſic ⁊ cetere aliq̄n cōiūgit rōni: ⁊ tūc iuuat
a rōe: ⁊ ſuadet ad imitādū qd̉ eſtimat vl̄ fugiendū: ⁊
ob hāc ſil'itudinē ſui in hoīe ad opiōnē phoꝝ q̄dā ſic
plato eā opiōnē quādā aſſerebāt: ⁊ nō differre i hoīe
⁊ in brutis: niſi ꝑ magis eē obūbratā in brutis: ⁊ minꝰ
in hoībꝰ: ſʒ falſuʒ ē qd̉ dicūt: qꝛ opīo eſt de cōi ꝓut eſt
in pluribꝰ: eſtimatio āt ſm ꝙ hmōi nō recedit ab ħ in/
diuiduo ſm ꝙ ħ eſt: ⁊ id̉ in hoīe adiuta rōne nō iuuat
niſi ꝓut ē circa ħ vel illud: ⁊ tūc dicit̄ ꝓprio noīe eſti/
matio: ſi āt cōpoſitio al's opīo ſilis de pluribꝰ ꝑticula/
ribꝰ ſm vnā intētionē in eis iuētā accepta: iā ħ non eſt
eſtimatōis: ſʒ cognitōis expimētalis q̄ rōnis ē: ſed tn̄
ip̄a miniſtrat ſibi ſenſus ⁊ eſtimatio: qꝛ āt iſta virtꝰ ſic
cōiūcta eſt imaginatiōi: id̉ organū eiꝰ etiā aut idē ē cū
organo imaginatiōis: aut ꝓpinquū eſt vnū alteri ſub/
ſtantialiter idem exiſtens: ⁊ ſm eſſe diſpoſitiōis diffe
rens ſicut ſupra diximus.

Cap. iij. ⁊ eſt digreſſio declarās nām fantaſie.

E fantaſia poſt ħ determinātes dicimꝰ ip̄am
eē potētiā cōponētē imagines cū intētiōibꝰ:
⁊ ītētōes cū imaginibꝰ: ⁊ imagies ⁊ ītētiōes
cū intētiōibꝰ ad duplicē finē q̄ eſt in ꝑticularibꝰ: vnꝰ āt
finis ē cognitio ꝑticulariū maior ꝙ̄ in ſenſibili aīa ha/
beri pōt: ⁊ illius finis ē ſentētia de ħ ꝙ ſit id ⁊ de alio
ꝙ ſit aliud: ⁊ ſic de omni eo de quo ſententia ꝓfertur
per modū affirmatōnis vel negationis. Secūdꝰ autem
finis eſt opꝰ quod intēdit ex huiuſmodi particularibꝰ
ſicut opꝰ in hn̄tibꝰ rōnē ē finis artis: ⁊ qꝛ talis cognitio
in pluribꝰ aīalibꝰ exꝑſſe apparet: eo ꝙ videmꝰ ea q̄dā
eligere: ⁊ alia q̄dā q̄ſi refutare: ad electionē āt ⁊ refu/
tationē ꝑexigit ſnīa ⁊ decretū: ⁊ id̉ mlti dixerūt ꝙ fā
taſia ē aliq̄d rōnis: nō āt eſt intētio noſtra verā eē ele/
ctionē aīe ſenſibilis: ſed aliq̄d ſil'e electōi: qd̉ expreſſe
videt̄ q̄buſdā in brutis: ⁊ i vno plꝰ ⁊ alio minꝰ: nos āt
videmꝰ ea ꝑ modū artis facere caſas: ⁊ ꝓuidere cibū
in lōgū tēpꝰ: cuiuſmōi opeꝝ oꝫ eē pͥcipiū aīe ſenſibi
lis potētiā aliquā: ħ āt eē nō pōt: niſi illa virtꝰ q̄ cōpo
nit ⁊ diuidit imagines ⁊ ītētōes mō ſupradicto: ħ etiā
oꝑa nō in oībꝰ videmꝰ in q̄bꝰ ē imaginatio ⁊ eſtimatio
ſʒ in q̄buſdā q̄ ꝑfectiora ſūt. Oꝫ igit̄ fātaſiā ſm aliq̄d
eē differētē ab imaginatōe ⁊ eſtimatiua: lʒ eni oēs iſte
potētie paſſiue aīe ſint ⁊ patiāt̄ a formis indiuidui: q̄
ſūt pͥcipia cognitōis ſēſibilis: q̄ forme eedē eē videt̄
tn̄ motꝰ paſſionis nō ē idē: ſʒ eſt ſm differētē gradum
abſtractōis: ꝓpter qd̉ ⁊ ip̄e potētie nō penitꝰ ſūt eedē
ſʒ ſic ſupiꝰ diximꝰ de ſenſu cōi: videt̄ tota formalitas
ſenſibilis v̇tutis eē fantaſia: ⁊ ħ mālit̄ differētiaʒ hʒ
ſm ꝙ inchoat ab organo vniꝰ motꝰ eiꝰ: vel ab organo
alteriꝰ: ⁊ ħ modo vident̄ omnes iſte vires anime ſen
ſibilis eſſe interiores in vna eſſentialitate cōmuni ⁊
ſubſtantia: differētes autē ſm eē materiale in diuerſis
ꝑtibꝰ cerebri: in q̄ organizāt̄ iſte potētie: q̄ oēs ſūt or/
ganice: ⁊ ħ eſt cā q̄re Ariſto. pleriſq; in locis vtit̄ iſtis
v̇tutibꝰ tāꝙ̄ eiſdē: ⁊ eq̄uoce ponit nomen vniꝰ ꝓ alte/
riꝰ noīe: ſʒ ſi tn̄ ſubtiliter diſtinguāt̄ vt ħ ſūt diſtincte:
ſic hn̄t diſtingui. Oꝫ āt nō latere ꝙ qn̄ he potētie ꝯiū
cte ſunt rōni ſicut ſunt in hoīe: accipiūt ordinē agendi
⁊ oꝑandi ⁊ regimē a rōe: ⁊ qꝛ rō diuerſificat̄ ſʒ diuer
ſitatē eorūdē de q̄bꝰ rōcinatio fit: id̉ oꝑatōes etiā fan/
taſie multiplicāt̄ valde: qn̄ āt ſunt nō cū rōe tunc ip̄ſe
regūt ad inſtinctū nāe ſolū: ⁊ qꝛ nā vno mō eſt in habē
tibꝰ ſpēʒ vnā: id̉ oꝑa fantaſie in oībꝰ hn̄tibꝰ ſpēm vnā
in irrationabilibꝰ ſūt vno mō: ⁊ ideo oīs hyrūdo vno
mō facit nidū: ⁊ oīs formica vno mō ꝓuidet cibū: ⁊
ſic de alijs ſm viſa fantaſie ad inſtinctū nāe oꝑantibꝰ:
hō āt nō ſic oꝑat ꝓpter diuerſa principia oꝑis d̉ q̄bꝰ
inq̄rit ꝑ rōnē. ⁊ ħ eſt qd̉ dixerūt phi q̄dā in phīa nāli
ad modū excellētes: ꝙ iſte v̇tutes in brutis potiꝰ agūt
a nā ꝙ̄ agāt: in hoīe āt potiꝰ agūt ꝙ̄ agāt: qꝛ i hoīe nā
inſtrumētaliter tm̄ ſubſeruit eis: in brutis āt ſm aliq̄d
mouet eas potiꝰ ꝙ̄ moueāt ab eis: ita etiā vis ē q̄ mul
tū īpedit ītellectū eo ꝙ nimis occupat aīaʒ cōpoſitōe
⁊ diuiſiōe imaginationū ⁊ intētionū: quaꝝ magna co
pia eſt apud eā: ⁊ nō tm̄ pōt cōponere accepta a ſenſi
bus: ſed etiā fingere his ſimilia: ⁊ qꝛ intellectus con/
ceptiones vt frequenter ſunt ſimiles imaginatiōibꝰ ⁊
fictionibꝰ fantaſie: ideo quādo miſcet cōcepta imagi/
nibꝰ ⁊ intētionibꝰ plerūq; gnāt deceptionē ⁊ errorem
Maxime aūt qn̄ aliq̄d de celeſtibus ⁊ diuinis intelle
ctui īprimit̄: ⁊ ħ eſt cā ꝙ ſomnia q̄ ſūt ꝓphetie futuro
rū: plerūq; applicata ad imagines fiūt illuſiōes: ⁊ dā
nationes. Sʒ qn̄ applicat ꝯceptibꝰ intellectꝰ: imagina
tiones ⁊

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tiones ⁊ intētiōes ↄgruas: tūc adhuc indigēt interpretationib⁹ propter cōpōnes imaginationū ⁊ intētionū: eo ꝙ nō ↄueniūt ↄceptib⁹ diuinis ⁊ celeſtib⁹ imagines ſenſibiliū ⁊ intentiones: niſi ſcḋm methaphorā. De his aūt in ſciā de ſomno ⁊ vigilia dicem⁹. Multa v̇o ſunt aīaliū hāc potētiā nō habētiū: cui⁹ cā eſt cerebri defectus in talib⁹ aīalib⁹ vel diminutio. Totū eniꝫ cerebrū talium parūper differt a medulosa nā fluida: in qua eſt ſenſus ⁊ tenuis imaginatio: ⁊ ideo ſpiritus iſtoꝝ non depurantur: ⁊ cerebrū coꝝ nō confortat ad huiuſmodi operationes animales perfectas.

Cap. iiij. ⁊ eſt digreſſio ꝑdeclarans ꝙ oēs vires aīe ſunt organice, ⁊ agunt mediante corpore

Omnes aūt dicte vires aīe ſenſibilis organice ſunt: ⁊ ꝑ iſtrumēta corꝑalia ſuas oꝑatiōes ꝑficiūt: ⁊ h̄ q̇dē de ſenſib⁹ q̇ apprehendūt de foris: oſtēdere nō eſt difficile: qm̄ iam h̄itū eſt ꝙ lli nō apprehēdūt niſi ꝑ rei ſenſibilis p̄ntiā: ſenſibilia autem corꝑa ſūt: corpus aūt nō eſt pn̄s niſi corꝑi: ad virtuteꝫ enim incorporeā nō exigitur p̄ntia ſcḋm ſitū ⁊ locū: nec oꝑat in ipſa aliq̇d ꝓpinq̇tas localis vel remotio: ſicut apparet in intellectu ⁊ intelligibilib⁹: ſic ḡ ↄſtat ꝙ etiā virtutes ſenſibiles ſūt in coꝑe: cui etiā res ſenſibilis ꝑ̄ſentialr̄ in ſitu ⁊ loco opponit: de virtutib⁹ aūt interiorib⁹ q̇ ſunt imaginatio eſtimatio: ⁊ fantaſia: idē cōſtat: qm̄ in oīb⁹ illis eſt apprehēſio forme ſingularis ſcḋm ſitū ꝑtiū ei⁹: ⁊ liniamēta: ⁊ q̄ titatē: cui⁹ deſcriptio ⁊ pictura nō pōt eē niſi inſtrumento corꝑeo: qḋ ſic probat. Imaginemur eniꝫ q̄dratū. a. b. c. d. ⁊ adiūgam⁹ eidem. duo q̄drata ꝑ oīa illi eq̄lia ⁊ oīno ſiīlia: quoꝝ vnuꝫ ſit. e. f. g. h. adiūctū ei in angulo: a. q̇ ſit angulus dexter q̄drati pri⁹ imaginati: ⁊ alteꝝ ſit. i. k. l. m. adiūctū primo q̄drato in angulo. b. q̇ ſit angul⁹ ſiniſter: ⁊ ſtatuam⁹ iſta tria q̄drata in imaginatiōe noſtra ſicut h̄ vides ea foꝛe depicta: q̄ro q̄lr̄ apph̄ēdit vnū hoꝝ eē a dextris: ⁊ alteꝝ a ſiniſtris: ⁊ tertiū fore mediū: cui duo adiūgūt: aut enī h̄ ē ex ſubō in q̇ diſtribuunt: aut ex ipſis q̄dratis: aut ex ↄꝑatiōe q̄dratoꝝ ad aliq̇d extra. nō āt pōt dici ꝙ ſit ex ↄꝑatione q̄dratoꝝ ad aliq̇d extra: q꜡ ſepe imaginamur h̄ qḋ nō ↄꝑat ad aliq̇d extra: ſic chimerā ⁊ ſligātē ⁊ trigelaphū: ⁊ alia multa mōſtra q̄ imaginātes fingim⁹. Si āt dicat eē ex ipſis q̄dratis: aut erit h̄ ex eēntia ⁊ figura q̄dratoꝝ: aut ex aliq̇ accidēte: nō āt pōt eē ex ipſis q̄dratis: q꜡ illa ſūt vni⁹ rōnis ⁊ eq̄lia ꝑ oīa ⁊ ſiīlia: ita ꝙ nulla iq̄tū talia cadit īter ea diuerſitas. Si āt dicat eē ex aliq̇ accidente qḋ accidit eis: aut h̄ erit accidēs īſeꝑabile: aut ſeꝑabile: nō āt pōt eſſe ex accidēte īſeꝑabili: qm̄ accidēs īſeꝑabile cauſat ex eēntialib⁹ ſui ſubī ⁊ q̄ꝝ eēntialia eadē ſūt: hoꝝ accn̄s inſeꝑabile ē idē: eēntialia āt triū q̄dratoꝝ ꝑ oīa ſunt eadē: ⁊ ſic ꝑꝑ accn̄s iſeꝑabile nō pōt eē dcā q̄dratoꝝ imaginata diuerſitas. Si āt dicat ꝙ h̄ ē accn̄s ſeꝑabile: tūc īntelligat illud nō īneē: ⁊ cū illud ſit cā diuerſitatis ī magnitudīe: tūc iā nō imaginabimur vnū fore dextruꝫ: ⁊ alteꝝ ſiniſtrū: qḋ oīno fl̄m ē: q꜡ adhuc ſtat imaginatio ſic pri⁹: q̄diu dcā q̄drata ſic ponunt eē ↄiūcta. Remanet igit ꝙ h̄ ſit ꝓpterea ꝙ tali mō diſtribuunt ī organo imaginatiōis: qḋ ē cerebrū. In q̄cūq꜡ āt forma ſub differētijs ſit⁹ depingit illud ē corpus: ḡ organū imaginatiōis ē corp⁹: ſi āt forte aliq̇s dicat: ꝙ iſta ſitus diuerſitas ꝑ dextrū ⁊ ſiniſtrū: ⁊ mediū ex intellectu eſt attribuēte eis rōnē dextri ⁊ ſiniſtri ⁊ medij: h̄ ↄſtat eſſe falſum: quia intellectus dextri ⁊ ſiniſtri vniuerſalis eſt: ⁊ nō attribuit huic vel illi: niſi per ſitū particulareꝫ: quo illud eſt dextrū: ⁊ illud ſiniſtrū: ⁊ tertiū eſt medium: ⁊ tūc redibit eadē q̄ſtio: vnde cauſet h̄mōi ſit⁹: oꝫ igit ꝙ illud cauſet ex imaginatōe: ſicut ⁊ in ↄtinuo in quo diſtribuūt tria q̄drata modo ꝑdicto: q꜡ in cōtinuo nō efficit vnū dextꝝ ⁊ alteꝝ ſiniſtrū: ⁊ tertiū mediū: niſi ꝑ hoc ꝙ diſtribuit vnū in dextra ꝑte ſpacij: ⁊ alteꝝ in ſiniſtra: ⁊ tertiū in medio. Ita ḡ eſt in imaginatōne: ꝙ vnū in vna ꝑte organi eſt: ⁊ alteꝝ in altera: ⁊ tertiū in tertia: virt⁹ āt imaginatiōis cōſiderat ipſuꝫ ſic diſtributū: ⁊ ꝑ hoc ꝙ ſic diſtribuit in organo ḡ ipa oꝑat in organo: ⁊ eſt organica. Ampli⁹ āt nos imaginamur figuram ⁊ imaginem hoīs eiuſdē maiorē ⁊ minorem: ⁊ h̄ cauſari nō pōt ex re: q꜡ illa eſt vno modo: nec cauſat a forma: q꜡ forma nō cauſat ſui diuerſitatē ꝓpter maioritatē ⁊ minoritatē: ḡ ſit hoc ex ſubō in q̇ diſtribuit: in quo oñdit pl⁹ ⁊ min⁹: nō āt deſcribit pl⁹ ⁊ min⁹ niſi in corpore: ḡ organū imaginatiue eſt corp⁹ ⁊ ipſa virtus organica: q̇ tali in corꝑe operat: idē āt eſt de eſtimatiua ⁊ fantaſia: qm̄ ⁊ ille intētōes ab imaginib⁹ apprehēſis nō ſeparāt: oēs igit dicte v̇tutes organice ſunt corpore indigētes ad ſuas oꝑatōes: ⁊ ꝑ iſta intelligimus differentiā intellectus ab huiuſmodi virtutibus: quia ille oīno incorporeus eſt.

Cap. v. de impꝛobatōe erroris antiquoꝝ qui dixerūt ꝙ intelligere ⁊ ſentire ſunt idem.

Quoniā āt ſicut diximꝰ ſuperi⁹ duab⁹ differē- *Tex. ⁊ cō. 150.*
tijs q̇b⁹ aīatū differt ab inaīato antiq̇ ꝑ̄cipue diffiniūt aīam motiuo ſcḋm locū ſcꝫ ⁊ in eo ꝙ ipſa diſcernit ⁊ intelligit ⁊ ſentit: videt eis ꝙ intelligē ⁊ ſape: qḋ tn̄ ſimpliciſſimū intelligere eſt ſit corporalib⁹ inſtrumētis ꝑfectū: ſicut qḋdā ſentire: dicebāt enī ꝙ intelligere eſt ſcḋm fantaſiā re nō p̄nte oꝑari: ⁊ ſillogizabāt hoc ex duab⁹ affirmatiuis in ſecūda figura dicētes: ꝙ ſenſui interiori cōuenit iudicare ⁊ diſcernere aliq̇d entiū: cui⁹ forma eſt apud ipſuꝫ: ⁊ intellectui cōuenit idē: ḡ intelligere eſt qḋdaꝫ ſentire: ⁊ in h̄ errore fuit Empe. q̇ dixit voluntatē ⁊ appetitū augeri vl' minui ad pn̄s delectabile: tā in homib⁹ q̄ꝫ in aīalib⁹ alijs: volūtas āt ⁊ appetit⁹ nō ſunt niſi de aliquo apprehenſo: cui⁹ habet iā noticia. Id ḡ qḋ auget p̄ntialiter volūtatē ⁊ mutat eā: ē id qḋ ſꝑ ſapere altera ⁊ altera ꝑ̄ſtat pn̄s ḡ ꝑ̄ſtat ſape ⁊ ītelligere: p̄ntia āt ē ſcḋm formā corporalē: ſic̄ iā an̄ oñdim⁹: ḡ intelligere ⁊ ſape eſt ſcḋm ꝑ̄ſentiā corꝑalē: ſicut ⁊ ſenſus: idē āt vult ⁊ illud dictuꝫ qḋ Homer⁹ dixit: q̇ dixit ꝙ talis eſt intellect⁹ in terrenis hoīb⁹ q̄lē in die ducit ſiue ↄducit pater deoꝝ ⁊ viroꝝ: pater enī deoꝝ celeſtiū. i. planetaꝝ eſt ſol: eo ꝙ attribuit eis lumē ⁊ motū: ſicut in ce. ⁊ mū. oñdim⁹: ⁊ idē eſt pater viroꝝ: q꜡ hō gn̄āt hoīem ex m̄ā: ⁊ ſol in die āt ꝑ lucē cōducit ſol calorē ab interiorib⁹ ad organa ſenſuū exteriora: ⁊ ꝑficit oꝑationes ſenſibiles: ⁊ ſi talis eſt ītellect⁹ tūc ītellect⁹ ē virt⁹ corꝑea: ſic̄ ⁊ ſenſ⁹

Un̄ oēs hi opinant ꝙ intelligere ſit ꝑfectiuū orga- *Tex. ⁊ cō. 151.*
no corporeo ſicut ⁊ ſentire: ⁊ iſti ſūt q̇ dicūt ꝙ nō contingit ſentire nec intelligere: niſi ſil'e ſil'i: ſicut declarauim⁹ in p̄rio li. vbi poſuim⁹ p̄ricipia rōnū diſputatiōis iſti⁹ de aīe nā: ⁊ h̄ miꝝ fuit de āti q̇s: q꜡ licꝫ dicerēt cāꝫ q̄re res ſentit ⁊ ſcit: nō dixerūt deceptōis cāꝫ ⁊ ignorātie ⁊ h̄ nō fecerūt: cū tn̄ error ⁊ ignorātia magis ſit ꝓpria aīalib⁹: cū plurib⁹ aīalib⁹ cōueniat q̄ꝫ ſcīa: ⁊ aīa pl⁹ tꝑis ꝑficit ī errore q̄ꝫ in ſcīa: q꜡ infātia ⁊ pueritia ⁊ ſeniū in errore ꝑficiunt: ⁊ a paucis q̄dā ꝑs vite parua adhibet ſcie: q̄dā āt videtes non cauſari ſcire niſi per hoc ꝙ dixerūt ſil'e ſil'i ſentiri ⁊ intelligi: ⁊ cōcedentes aīaꝫ eē cōpoſitā ex oīb⁹ q̇ ſunt: dixerūt errorē ⁊ ignorātiā oīno nihil eē: ſed oīa q̇ videt alicui eſſe vera. In

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q̃ opiõe fuerũt plurimi phoꝝ in tm̃ ꝙ dixerũt ꝯ̃ria ⁊ ꝯ̃dictoria ſimul eſſe vera qñ vnũt diuerſis: ⁊ h̃ oportuit eos dicē aut ꝓcedere ꝙ deceptio ⁊ ignorãtia cauſabant ex tactu corpali diſſilis alicui⁹ ad aiaz: ⁊ tũc ſequebat aiaz nõ ex oib⁹ cõponi: ſed ex q̃buſdã: ⁊ qñ illa ex quoꝝ ſilib⁹ erat cõpoſita tãgebat eã: tũc habuit diſcretionē ſenſus ⁊ intellect⁹ de reb⁹ illis: ⁊ qñ tetigit eã aliq̃d cui⁹ nõ erat ſilitudo apud eã: tunc generabat deceptio ⁊ ignorãtia: q2 h̃ ꝯ̃riũ eſt illi dicto coꝝ q̃ dicũt: ꝙ ſile ſili cognoſcit: ꝯ̃ria ãt cauſant a ꝯ̃trarijs ƀm iſtos: ⁊ iõ ſilitudo tãgentis ad tactũ cauſat ſciaz: ⁊ diſſimilitudo eiuſdē tact⁹ cauſauit ignorãtiã ⁊ deceptionē: error ãt dicti iſti⁹ inde dep̄hendit: q2 expreſſum in oib⁹ videt ꝙ tã ſcia ꝙ̃ deceptio ſũt ꝯ̃trarioꝝ eadē: ⁊ ſic falſuz dicũt: ꝙ ſilis ſit ſcia ⁊ diſſilis ignorãtia ⁊ deceptio.

Tex. ⁊ cõ. 152. Qḋ aũt falſuz dicãt etiã in h̃ ꝙ idē dicunt ſentire ⁊ ſape: manifeſtũ eſt ex his q̃ nũc īducem⁹: ſentire eni eſt in oib⁹ aliq̃ modo aialib⁹: intelligere aũt in paucis de nũero aialiũ: ſed nec etiã intelligere coiter acceptũ: ꝙ eſt q̃cũq3 act⁹ rõnis in q̃ eſt intelligere recte ⁊ nõ recte: recte eni intelligere eſt ƀm virtutes intellectuales: q̃ ſunt ſapia ⁊ prudētia ⁊ ſcia: ⁊ opinio vera: nõ recte ãt intelligere ſiue nõ vere intelligere: eſt ƀm habit⁹ cõtrarios iſtis habitibus: ⁊ h̃ intelligere coiter dictũ nõ eſt idē cũ ſentire: ſenſus eni ꝓprioꝝ ſenſatoꝝ ſemꝑ eſt ver⁹ ⁊ ineſt oib⁹ aialib⁹: intelligi ãt ſicut iã dixim⁹ cõuenit ⁊ falſo: ⁊ nulli ineſt aiali niſi cui ineſt rõ.

Cap. vj. ꝙ imaginatio vel fantaſia: neq3 ſenſus ſunt neq3 opinio cum ſenſu.

Tex. ⁊ cõ. 153. Similiter aũt imaginatio large accepta prout ambit imaginationē ⁊ fantaſiã q̃ vtit imaginib⁹: altera eſt a ſenſu ⁊ ab intellectu: h̃ enim imaginatio q̃dē nũq̃ fit ſine ſenſu: h̃ eſt nõ fit niſi in habēte ſenſuz ⁊ ſine imaginatõe nõ fit extimatio: nec ēt opio: q2 licz opinio ſit q̃dã acceptio rõnis ꝑ ꝓbabilia tñ q2 incerta eſt: oz ꝙ imixta ſit fantaſijs. Simplices eni cõceptões intellect⁹ nõ ſũt incerte ſed ꝓpere. Qḋ ãt intelligētia ⁊ opio nõ ſint eedē imaginatõi de q̃ dixim⁹ manifeſtũ ē ex his q̃ dicent nũc: imaginari eni ē paſſio q̃dã q̃ eſt in ꝑtãte noſtra qñ voluerim⁹: poſſumus eni fingere in nobis ydolũ: ſic̃ ſi corã oculis qñcũq3 voluerim⁹: ſicut faciũt illi q̃ poſiti ſũt in ope recordatõis. Illi eni ex h̃ qḋ repoſitũ eſt apud aiaz: veniũt in his vel in id qḋ fuit ꝑ oculis prius: ⁊ referunt idolũ ad rem in ꝑterito acceptã: ⁊ ſilr poſſumus nos fingere idolũ: nõ referēdo ad rē ⁊ tũc imaginari: ſ3 nõ eſt in nobis opinari vel intelligere: q2 oz habere rõnē q̃ faciat credere: ⁊ hãc a re ⁊ a nã: ⁊ nõ alibi oz accipere. Similiter aũt eſt de eſtimatione: quia in his tribus oportet aliquid falſuz vel veruz dicere ⁊ diſcernere: ſicut ex ſententia: ⁊ hoc non eſt in nobis: ſed potius a re de qua ſententia veri vel falſi profertur.

Tex. ⁊ cõ. 154. Ampli⁹ ãt cũ opinamur vel eſtimam⁹ aliq̃d difficile vel terribile: ſtati ſequit in effectu cõpaſſio timoris vl' triſticie: ⁊ h̃ eſt iõ q2 opinio ⁊ eſtimatio ſũt ƀm intētiões rexꝝ vel ſñie q̃dã de reb⁹. Silr ãt fit ſi opinamur vel extimationē habem⁹ de aliq̃ de q̃ eſt cõſidedũ: ſic̃ de cõuenietũ: ſtati eni ſequit in affectu gaudiũ vl' ſpes hmõi opiõnē vel extimationē: qñ ãt ƀm fantaſiaz vel imaginationē fugim⁹ aliqḋ terribile: vel de q̃ eſſet cõſidedũ nõ ſequit aliq̃ cõpaſſio in affectu: ſ3 habem⁹ nos ad talia ydola: ſicut ad ea q̃ nõ ſunt in re neceſſario: ſ3 ſicut videm⁹ in piete res pictas q̃ nõ ſũt in re: ⁊ iõ nemo timet leonē pictũ: vel lupũ pictũ. Imaginatio aũt ⁊ fantaſia adhuc min⁹ h3 d̃ rei veritate ꝙ̃ ī pariete: ſic̃ fictũ min⁹ h3 de veritate rei ꝙ̃ depictũ. Ampli⁹ ãt ſcia ⁊ opio ⁊ prudētia: ⁊ cetere v̄tutes intellectuales: ſic̃ ⁊ extimatio in ſenſibilib⁹ ſunt ꝑtes acceptõis: nõ accipit ãt qḋ nõ acceptat ꝑ vero: imaginatio ãt ⁊ fantaſia fingēs ydola a nullo tãq̃ vera acceptat: igit nõ eſt ꝑs acceptõis: g̃ imaginatio ⁊ fantaſia nõ ſunt opinio vel eſtimatio. De v̄tutib⁹ ãt intellectualib⁹ q̃ ꝑtes acceptionis ſũt: ⁊ q̃b⁹ ꝯſentit vt veris diſſerere altera ē rõ: h̃ eni ad. vj. ethicoꝝ ꝑtinet libꝝ: in q̃ de intellectualib⁹ virtutib⁹ determinari h3: ꝑ iſta igit cõſtat ꝙ imaginatio ⁊ fantaſia vt ē cũ imaginib⁹ nõ ē opio vl' eſtimatio

Cap. vij. ꝙ imaginatio vel fantaſia: neq3 ſenſus ſũt neq3 opinio cũ ſenſu.

Sed nũc aliter oz ꝓcedere ob antiq̃ꝝ q̃rũdã dicta. Habitũ eſt eni de eo qḋ eſt intelligere: qm̃ alteꝝ eſt ab eo qḋ eſt ſentire. Tex. ⁊ cõ. 155. Dicebãt ãt antiq̃ ꝙ q̃dã ꝑs ei⁹ qḋ eſt intelligere eſt fantaſia: q̃daz ãt opinio ⁊ ſcia: ⁊ illi dixerũt ꝙ fantaſia ⁊ imaginatio ſunt intelligē qḋdã: l3 nõ oē intelligere ſit imaginatio vl' fantaſia: hãc ãt diſputatõnē ſic inchoam⁹: q2 eni iã q̃dã de fantaſia determinauim⁹ in q̃b⁹ oñdim⁹ ipſã nõ eē opiõnē vel eſtimationē: oz nos nũc loq̃ d̃ altero qḋ iſti dicũt: vtꝝ fantaſia ſit intelligē qḋdã: ⁊ accipiem⁹ mõ fantaſiã gnãliter ꝑ imaginatõe ⁊ fãtaſia: vocãtes totã illã aie potētiã ƀm quã nobis fit fantaſma: vl' idolũ re nõ p̄nte: ſic eni accipit fantaſia ꝓpe: qñ non dicet ƀm methaforã: methaforice eni aliq̃n dicit fantaſia intellect⁹ q̃ eſt cũ fantaſmate: ƀm iſtos g̃ q̃ dicũt fantaſiã fore intelligē qḋdã: oz ꝙ fantaſia potētia ſit habitual' ƀm quã ꝯtingit veꝝ dicere de re ipſa: he ãt potētie ⁊ ſi mil'e ſint: tñ ad p̄ns ſufficiũt q̃tuor q̃ ſunt ſenſus cois: opio: ⁊ ſcia: ⁊ intellect⁹. Ars eni ⁊ prudētia q̃ ſũt etiã v̄tutes itellectuales: ſilr ãt ⁊ ſapia ƀm q̃s ꝯtingit veꝝ dicere: nihil hñt ſilitudinis cũ fantaſia: q2 ſapia de altiſſimis ⁊ primis ⁊ diuinis ē: q̃ nõ imagines hñt: ars ãt eſt pricipiũ factiuũ cũ rõne dirigēte factionē ⁊ facturã: prudētia ãt eſt principiũ actiuũ cũ rõe: ⁊ dirigit in opabilib⁹ ꝑ nos. Imaginatio ãt nihil oĩo dirigit: ſed poti⁹ ipedit oēm directionē: ſic̃ ſupra oñdim⁹. Silr ãt ꝓbabim⁹ ꝙ nõ eſt aliq̃s habit⁹ iſtaꝝ virtutũ q̃s enũerauim⁹. Si eni eſt ſenſus vel aliq̃ ꝑs ei⁹ qḋ eſt intelligere: ſicut illi dicũt: tũc oz ꝙ ſit habit⁹ vel potētia habitualis ƀm quã diſcernim⁹ ſñiando: vel ƀm quã verũ vel falſuz dicim⁹ affirmãdo vel negãdo: ⁊ tũc erit aliq̃s habituũ ꝑnotatoꝝ. Qḋ igit nõ ſit ſenſ⁹ manife Tex. ⁊ cõ. 156.
ſtũ eſt ex his q̃ dicũt. Sēſus eni ſic̃ ex ſupradictis ꝑ3 duplex eſt. ſ. dict⁹ ƀm potētiã: ſicut eſt ſenſus in habēte ſenſum etiã quando dormit: ⁊ ſenſibus non vtit: ⁊ dictus ƀm actum: ſicut eſt ſenſus in vtente ſenſu: ⁊ ſicut eſt viſus potentia ſenſus: ⁊ ſicut eſt viſio actu ſenſus: licz aũt imaginatio nũq̃ fit niſi in aliquo q̃ habet ſenſus: tñ ipſa nõ eentialiter ē ſenſus: q2 ſi ipſa eēt eentialiter ſenſus: nũq̃ eēt ſine ſenſu in potētia vel actu accepta: ſ3 aliq̃ ſenſu nõ actu exñte apparēt idola ƀm fantaſiã: ſicut in excecato q̃ ſõniat vel imaginat colores q̃s aliq̃n vidit: poſtea adducim⁹ etiã h̃ ꝙ ſenſus q̃dem ſꝑ eſt ei⁹ qḋ p̄ntialiter adeſt: nõ ãt fantaſia vel imaginatio: ſunt enim re nõ p̄nte. Adhuc ãt ſi actu ⁊ eentialr idē eēt ſenſus ⁊ fantaſia h̃ mõ dicta: tũc q̃buſcũq3 ineſſet ſenſus: ineſſet ⁊ fantaſia oi mõ dicta: ⁊ ƀm qualibet ſuã opationē: ⁊ h̃ mõ nõ ē veꝝ: q2 v̄mes q̃ ſunt lũbrici terre ⁊ muſcas ⁊ cimices ⁊ pediculos ⁊ hmõi incõpleta aialia nihil videm⁹ ad fantaſiã opari: eo mõ q̃ ſupra determinauim⁹ opa fantaſie: ineſt tñ talib⁹ imaginatio aliq̃ ⁊ eſtimatio: ſuperi⁹ enim hoc eſt ꝓbatum.

Uidetur

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Videtur tñ ariſ: dicere formicas ⁊ apes nõ hẽre fan taſiã: qð oino fl̃m ẽ: cũ talia aialia artificioſe operẽt caſas: ⁊ puideãt i futuꝝ ſibi: ⁊ operẽt in cõe: puto ãt hoc nõ ex vicio eẽ ph̃i: ſed ex vicio trãſlationis: qꝛ trãſlatoꝛ nõ intellexit nullũ aialiũ q̃ dixit ariſ. fantaſiã nõ hẽre: ⁊ loco coꝝ trãſtulit formicas ⁊ apes: ⁊ corrũpit veritatẽ mala ex trãſlatione. Preterea ſenſus qdã qui ſũt ppꝛioꝝ ſp ſunt veri. fantaſie aũt ⁊ imaginatiões vt in pluribꝰ ſũt falſe: nõ qdẽ veꝝ dicẽtes vel falſũ: qm̃ hitũ eſt ꝙ ñ diſcernũt affirmãdo vel negãdo: ſ; h̃ mõ fl̃m q̃ ens fictũ dicit falſum: cũ nõ ſit in rei veritate ſic̃ fingit. Amp. aũt qñ opamur ſenſibil'r circa rẽ: nõ dicimꝰ ꝙ videtur nobis hõ: aut aliqd aliud qð nõ ſit ẜm rẽ: ſ; potius dicimus ꝙ hoc eſt hõ in re: eo ꝙ ſenſus iudicat rez p̃ñtẽ. cũ aũt aliqd non ex ope reali ſentimus: ſed fingimus ip̃m: re nõ exñte: tũc dicimus ꝙ eſſe videt ⁊ non ꝙ ita ſit in re: ⁊ tũc talis ſenſibilis cognitio aliqñ ẽ vera: ⁊ aliqñ falſa: qꝛ qñ fingit vt ẽ i re: tũc ẽ vã: ⁊ qñ alit tũc ẽ falſa. aliqñ. n. ſic pꝛiꝰ diximꝰ viſiões appent doꝛmiẽtibꝰ: ⁊ de his nõ dicimꝰ ꝙ ſũt: ſ; ꝙ vident ⁊ nõ ſũt.

Tex. ⁊ co. 157. At vero nec ipa imaginatio ſiue fantaſia nõ ẽ aliqua virtus q̃ ſit de eaꝝ numero q̃ ſemp vera dicũt: ſic̃ itellectus ⁊ ſcia ⁊ ſapia. fantaſia ei; ⁊ imaginatio ſunt frequẽter falſe. itellectus ãt ⁊ ſcia ⁊ ſapia ⁊ vtutes ſunt ſp vere: ſic̃ in vi. ethicoꝝ h; oſtẽdi. Relinquit ğ videre ſi ſit opio eo ꝙ opio eſt itelligere quoddã: vt ãtiq dixerũt: ⁊ opio ẽ aliqñ vera ⁊ aliqñ falſa: ſed opioni q̃ ẽ intelligere quoddã iheret fides ꝯcluſiõis. nõ. n. põt eẽ ꝙ opinãs nõ hẽat fidẽ de his de qbus h; opinionẽ. cũ ei; dubitatio idetermiatus motꝰ ſit rõis ad vtrãq; ꝯdictiõis ptẽ. ãbiguitas aũt ãbit vtrãq; ptẽ rõnis p rões eq̃liter fortes: opinio ſtat i vna pte: ⁊ credit illi p rões q̃s h; ad illã: ⁊ nõ ad aliã: ſ; tñ formidat adhuc alterã ꝯdictiõis ptẽ: pp hoc ꝙ ſue rões q̃s h; ad alterã nõ ſũt demõſtratiue: ſed pbabiles. ⁊ ex hoc p; ꝙ ois opinãs opione q̃ ẽ intellectꝰ h; fidẽ eiꝰ de q̃ h; opionẽ nulli ãt beſtiaꝝ talis inheret fides: l; multe beſtiaꝝ hẽant fantaſiã. l;. n. beſtie acqeſcãt ſuis eſtimatiõibꝰ. tñ nõ hñt fidẽ ⁊ credulitatẽ: qꝛ ſic̃ ſcia effectꝰ ẽ demõſtratiõis: ita fides ⁊ credulitas effectꝰ ẽ ſilogiſmi pbabil'. Amp. ſi oẽm opionẽ ꝯſequit fides qcũq; opinat h; fidẽ. ſic ãt fidẽ ſequit pſuaſum eẽ. eo ꝙ nullus ẽ pſuaſus: niſi q̃ h; fidẽ pſuaſum aũt eẽ ꝯſequit rõ: eo ꝙ nulli pſuadet niſi p rõnẽ. beſtiaꝝ aũt qbuſdã põt fantaſia ineẽ ſic̃ õ oñdimus: l; non oibus inſit: ſ; rõ nulli ineſt beſtie: ğ fantaſia ñ ẽ rõ: nec opio p ꝯñs.

Tex. ⁊ co. 156.
Tex. ⁊ co. 158. Ex iſtis ãt vlteriꝰ maifeſtũ ẽ ꝙ imaginatio ẽt nõ ẽ opio ſiue eſtimatio coniũcta cũ ſenſu: ſic̃ qdã dixerũt: nec ẽ opinio q̃ ſit p ſenſu; ſibi cõiunctũ: nec ẽ ꝯplexio ⁊ ꝯpõ opionis ⁊ ſenſus ſiue eſtimatõis ⁊ ſenſus: qꝛ ſi eẽt opio cũ ſenſu fantaſia: tũc nõ eẽt fantaſia niſi eiꝰ cuiꝰ ẽ ſenſus ẜm actũ vel potẽtiã: ⁊ h̃ oñdimꝰ ſupiꝰ eẽ fl̃m. Idẽ ãt ſeqret ſi fãtaſia eẽt opio fcã p ſenſũ. Si ãt eẽt ꝯplexio ſiue ꝯpõ opionis ⁊ ſẽſus tũc o; ꝙ aliq̃ mõ hẽret pprietates ſẽſus ⁊ pprietates opionis: qm̃ ꝯponẽtia ẜm aliquẽ modũ dicunt de ꝯpoſito: ⁊ pprietates coꝝ aliquo mõ ꝯueniunt ei. nihil aũt hoꝝ ꝯuenit fantaſie. ẽ ãt manifeſtũ nõ eẽ fantaſiã ſiue imaginationẽ opionẽ cũ ſenſu: pp id qð dicunt ꝙ vere opio nõ eſt aliud ab eo cuiꝰ vere ẽ ſenſus. dico ãt ac ſi dicat ꝙ fantaſia ẽ reſultãs ex albi opione: cuiꝰ albi ẽt ẽ vere ſenſus ⁊ p ſe: nõ ei; vt dicũt fantaſia eſt ex albi q̃dẽ opiniõe: ex ſenſu aũt boni: qm̃ tũc fantaſia eẽt opio: ⁊ ſenſus eiuſdẽ ſolũ p accidẽs. apparet igit ex eoꝝ dictis ꝙ fantaſia ẽ aliqd opinari: qð ẽt ſentit nõ ẜ; accñs ſed p ſe ⁊ eſſentialr.

Tex. ⁊ co. 159. Sed ꝯ iſtos ẽ qð nos frequẽter videmꝰ ẜm ſenſu; res falſas: de quibꝰ tñ cũ ſenſu falſo hẽmus verã acceptionẽ opionis vel ſcie. ſol. n. ẜm ſenſu; viſus videt eẽ vniꝰ pedis in q̃titate dyametri: ⁊ tñ credimꝰ ip; eẽ maioꝛẽ hitatõe terre tota p opionẽ vel p ſcia; ſi ğ fantaſia eſt opio ⁊ ſenſus vel ꝯpõ vtriuſq;: aut hõ abijcit opionẽ talẽ ⁊ retinet ſenſu;: aut retinet vtrũq;. ſ. ſenſũ fl̃m ⁊ opionẽ verã. Si aũt abijcit opionẽ pp ſenſũ: tũc abijcit acceptio vã de re aliq̃ q̃ eſt ſaluata in eadẽ vitate: ⁊ talẽ acceptionẽ ꝯtingit abijcere eũ q̃ nõ eſt latẽs: nec diſcredẽs: ꝯtingit ğ idẽ ſaluatũ diſcredere ⁊ credere ⁊ nõ credere ſimul. qꝛ ſaluſ rei fac credere: ⁊ abiectio acceptõis facit ñ credere: ⁊ h̃ ẽ ipoſſibile: qꝛ ſic̃ diximꝰ nõ põt dici ꝙ lateat cũ nihil mutationis factũ ſit in opinãte vel i re de q̃ ẽ opio: aut ſi retinet opionẽ ⁊ nõ abijcit eã ⁊ fãtaſia ẽ talꝰ ꝯplexio opinionis ⁊ ſenſus: tũc fãtaſia erit ſilꝰ vã ⁊ falſa. ſ; hoc ſtare nõ põt: qꝛ opio vel acceptio alia falſa fcã ẽ qñ mutata re: mutatio ipſa latet diſcredentẽ: hic ãt nulla eſt fca mutatio oino. nõ ğ põt dici ꝙ fantaſia ſit aliqð vnũ ſupꝛanumeratoꝝ: vel ſit ex illis compoſitũ quid.

Capitulum. viij. quid ſit fantaſia ẜm veritatem pꝛout cõiter agitur de imaginatione fantaſie.

Tex. ⁊ co. 160. SI aũt volumus ſcire ẜ; veritatẽ qd ẽ fantaſia put cõiter accipit p imaginatione i q̃ diſtribuuntur imagies ⁊ p fantaſia q̃ vtit ipſis ẜm ſupius determinatũ modũ: ſciẽdũ ẽ ꝙ i oibꝰ q̃ ſic ſe hñt ꝙ aliqd ẽ motũ ad formã pꝛimi mouẽtiſ ſic̃ ſẽſus ẜ;ꝰ actũ factꝰ motus eſt ad formã ſenſibilis: neceſſario ẽt mouet ad ꝯſequẽs ip; ⁊ ppoꝛtionat ſibi ẜm cõionẽ mouẽtis ⁊ moti. o; igit ꝙ ſenſus ẜ; actũ factꝰ ⁊ hñs formã ſenſibil': mouet vtutes app̃hẽſiuas iteriores ſibi pxias ad ſpẽm ſenſibilẽ quã h;. videmꝰ aũt fantaſiã eẽ motã ſic̃ ad formã igit fantaſia erit motꝰ qdã: ⁊ qñ fantaſia nũꝙ eſt niſi i eo ſbo i q̃ ẽ ⁊ ſenſus: ⁊ nõ ẽ vnꝙ i aliq̃ niſi i q̃ eſt ẽt ſenſus: ⁊ eſt tm̃ de his quoꝝ ẽ ſenſus: ſit aũt motꝰ mouẽtis non a ſenſu i potẽtia: ſ; potiꝰ ab actu ſenſus: qm̃ mouet ẜ; formã ſenſibil' q̃ fac ip; actu.

Tex. ⁊ co. 161. Motus aũt talis quẽ fac ſenſus ẜm actũ neceſſe ẽ eẽ ſile; i forma ſenſus ẜ; actũ fcõ: igit fantaſia ẜm vitatẽ ẽ potẽtia i q̃ ẽ motꝰ ſenſus ẜm actũ ſil: nõ aũt h̃ vocamꝰ motu; ipa; motꝰ ſucceſſionẽ: ſed potiꝰ cũ i motu ſint duo: vnũ qð eſt ipſa ſucceſſio ẜ; fieri. alteꝝ aũt qð ẽ forma facta poſt formã: vocamꝰ h̃ motũ formã factã poſt formã: qꝛ forma q̃ ẽ i fantaſia fit poſt illã q̃ ẽ i ſenſu cõi ⁊ ppꝛio. ⁊ qñ dicimꝰ ꝙ eſt motꝰ a ſenſu: itelligimus h̃ ꝙ ſenſus ẽ effectiuꝰ huiꝰ motꝰ: ⁊ nõ terminus a q̃ ſit motus: qꝛ ille abijcit i motu. Si aũt fantaſia dicat motꝰ a ſenſu factꝰ. ⁊ ñ potẽtia i q̃ ſiue i quã fit hmõi motꝰ: erit deſcriptio potẽtie p ſuũ ppꝛiũ actũ: ſic̃ hñt deſcribi potẽtie paſſiue put ſupꝛa determinatũ eſt. Ex q̃ aũt fantaſia eſt talꝰ motꝰ ꝯſtat: ꝙ nõ ẽ ꝯtingẽs ſine ſenſu q̃ aliqñ fuerit: l; forte cũ ipſa ſenſu; eẽ nõ ſit neceſſariũ. ⁊ iõ fãtaſia nũꝙ ꝯtingit i his q̃ nõ ſunt ſenſibilia ſic̃ plãte: ſ; illud qð h; eã multa ꝯtingit ẜm ipam facere ⁊ pati: ⁊ hmõi cã; ſupiꝰ aſſignauimꝰ: vbi ſigillatim de iterioꝛibꝰ viribꝰ aie ſenſibil' egimꝰ. ⁊ ꝯuenit ipa; eẽ aliqñ verã: aliqñ flã;. hmõi aũt cãꝰ oꝛit ex diuerſitate ſenſibiliũ q̃ ſunt tripl'r dcã: ſic̃ i ſupioꝛi libro determinauimus. ⁊ ſenſus p ſe ⁊ ppꝛioꝝ ſenſatoꝝ: ſp eſt verus: ⁊ ſi h; falſu; h̃ eſt puiſſimũ: qꝛ nõ ꝯuenit ei falſu; ex ſe: ſed potiꝰ ex ſẽtiẽte vel ex mediĳ diuerſitate: vel ex ſenſibil' diſtãtia: ſic̃ ſupius oſtẽdimꝰ: ⁊ voco diuerſitatẽ ſentiẽtis qñ ꝯtingit p ĩfirmitatẽ male diſponĩſ organũ ſentiẽs: diuerſitatẽ aũt mediĳ qñ ip; nõ i ſincera ⁊ pura nãa mediĳ mediat: ſ; h; aliqd ſibi imixtũ. diſtãtia ãt ſenſibilis ipedi

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vires ſenſibilis agētis i ſenſū: eo ꝙ vis oīs agētis ī alīd
ē ꝓportiōata ad ōterminatā diſtātiā. aliter āt n̄ poſſet er
rare ſenſus ꝓprꝰ circa ſenſibile ꝓpriū qm̄ ſic̄ ſupra ꝓ
batū eſt ſenſibile ꝓpriū ē ꝑ ſe actiuū i ſenſum: ⁊ ꝑ ſe a/
ctiuū nō iprimit in paſſiuū: niſi tātū formā ꝓpriā: ⁊ cū
illā recipit ſenſus: n̄ pōt eē error circa id qḋ ſic recipit:
⁊ q̄ ad h̄ motꝰ a ſenſu factꝰ ē verus eadē v̇itate q̄ ſen/
ſus ē verus niſi aliqd aliud ipediat. ē aūt aliud ſenſibi
le vt h̄ iduidua demōſtrata accidāt ſenſui qḋ vocamꝰ
ſenſibile ꝑ accn̄ſ: ⁊ i illo icidit medīū i ſenſuz: qꝛ illud ē
ꝑ ꝯpōnē ⁊ diōnē ſenſibil̄ ꝑ ſe: ad aliud qḋ nō accipit ſē
ſus ⁊ aliqn̄ ꝯpōit v̇c. aliqn̄ f̄le: Uiſus. n. albi n̄ mētit̄ ꝙ
albū ſit i ꝙ tū āt albū dic̄ eē h̄ vl̄ illḋ ꝑ affirmationē vl̄
negationē ſepe mētit̄. Tertiū āt ſēſibile eſt cōe ſenſibi
le: ⁊ h̄ ē ꝯſequēs ꝓpria ſenſata: ꝓpria. n. ſenſata inſunt
cōibꝰ. cōia. n. ſunt i magnitudīe ⁊ figura. ⁊ iō iteꝝ hoc
ꝯponit ⁊ didit: ⁊ iō circa illa maxīa fit deceptio ẜʒ ſen
ſum: ⁊ iō ſenſus īterior q̄ eſt fantaſia factus ab actu ſen
ſus exterioris qui ē ab his tribꝰ ſenſibꝰ. ⁊ iō duas hʒ
cās falſitatis q̄rū vna eſt diſtātia a re. qꝛ accidit re non
p̄ñte: ⁊ nō dirigit formā ſenſibilis. quā hʒ ad rē ſic̄ fac̄
ſenſus: ⁊ iō frequētes ſunt illuſiōes i ipſa fantaſia: ⁊ in
ſenſibus ꝓpriȷ̄s. Alia aūt cā falſitatis eſt quā hʒ a ſenſi
bili ꝑ accn̄s ⁊ a ſēſibili cōi i q̄rū ꝯpōne ⁊ dione freq̄ns
eſt deceptio. vn̄ lʒ exterior ſenſus p̄ñtis aliqn̄ ſit verꝰ:
tn̄ alteri īteriores ſenſus q̄ ſunt p̄ſentis ⁊ abſ̄ñtis erunt
vtiqꝫ frequēter falſi: ⁊ tūc maxīe cū ꝓcul ſit qḋ ſentimꝰ
ẜm rē. Si igit̄ ea q̄ dcā ſunt nulli alȷ̄ ꝯueniūt ꝙ̄ fanta/
ſie i cōi accepte: ⁊ ꝯueniūt ipſi fantaſie ſic̄ iā oñdimus
tunc abſqꝫ dubio fantaſia erit motus a ſenſu ẜm actum
facto. ſicut diximus ſupra.

Capitulū. ix de rōne nōis fantaſie ⁊ vtilitate eius.

Tex. ⁊ cō. 162. Q Uoniā aūt viſus īter oēs ſenſus maxīe ē ſen
ſus eo ꝙ magis hʒ ſenſibilis cognitionis: ꝑꝑ
qḋ ēt diſciplinabilis ē maxīe: ⁊ maxīe forma
lis i q̄ eſt opatio ſenſibilis aīe: ⁊ q̄ſi nihil opatiōis nāc:
quā etiā ab cāz īter ſenſus prius ē: ⁊ iō lum̄ ēt a luce ac
cipit. qm̄ oculi luminaria dicunt̄ ⁊ viſus lumē lumina/
riū illoꝝ: ⁊ hoc ē iō qꝛ ſine lūīe nō pōt videre: iō fanta
ſia determinatū vel deriuatū nomē a viſu hʒ qꝛ fanta/
ſia dicit̄ viſio vel aptio latīe: ⁊ huiꝰ cā eſt etiā: qm̄ ſen/
ſibilia viſus maxīe ꝑmanēt ⁊ fingūtur i fantaſia: ⁊ alia
minus: ⁊ minime ſenſibilia olfactus: ⁊ iō rariſſime ſō/
niat q̄s ō odoribꝰ: ⁊ huiꝰ cā eſt: qꝛ debil̄r hēmꝰ hūc ſen
ſum. tactū aūt maxime hēmus: tn̄ ſeruat q̄litates i cor
pore magis ꝙ̄ ītētiones q̄litatū in aīa: ⁊ iō raro ſōniat
aliquis frigus vel calorē: niſi frigeſcat vel caleſcat inte
rius corpus: ſed colores ⁊ figuras frequētiſſime ſōni
at ⁊ ſonos: eo ꝙ magis ſunt illa hn̄tia de ꝓprietate in/
tentionū ſp̄ualiū: ⁊ iō ō facili trāſeūt ad fantaſiā: qꝛ āt
fantaſmata ſunt ſiīa ſenſibus fit ecōuerſo adeo ſic̄ ad
ſenſibilia: qm̄ nō eſt aduertēs rō vel eſtimatiua cogni/
tio: ⁊ iō multa ꝑ fantaſiaz opant̄ aīalia ſic̄ ſupius dixi/
mus. alia quidē qꝛ intellectū nō hn̄t: ſicut bruta: alia vō
ex h̄ ꝙ hn̄t intellectū velatū ob aliquā amentiā melan
colie vel ebrietatis vel egritudīs cerebri: aut ꝑꝑ ſōnū
qui lʒ ꝑ ſe ſit ligamentū ſenſuū: tn̄ etiā ligat intellectū
ꝑ accn̄s: ſic̄ quidā hoīes ſunt: ⁊ ibi opant̄ ꝑ ſolā fanta
ſiam. Sic igit̄ ſicut ſunt. v. ſenſus exteriores: viſus au/
ditus olfactus guſtus ⁊ tactus: ita ſunt quinqꝫ ſp̄ūs in
teriores ſenſus cōis. imaginatio eſtimatiua fantaſia ⁊
memoria: fantaſia ꝯmuniter accepta claudit in ſe imagi
nationē ⁊ fantaſiā ꝓprie dictā. de fantaſia quidē igitur
⁊ ceteris interioribꝰ ſenſibus quid ⁊ propter quid ſint
in tantum a nobis dictum ſit.

Tractatus ſecundus tertȷ̄ libri de aīa in quo agitur
de parte rōnali. Capitulū primum quī tractatus ē qua/
liter intellectus poſſibilis eſt.

E parte aīe aūt rōnalis qua ipſa aīa co/ Tex. ⁊ cō. 1.
gnoſcit diſtinguēdo ⁊ formādo agibilia
⁊ factibilia: q̄ pars intellectus actiuus ar
te ⁊ prudentia ꝑfectus vocat̄. ⁊ de parte
aīe qua aīa ſapit pria ⁊ vera: ⁊ ea q̄ ꝑ pri
ma ⁊ vera accipiūt fidem q̄ pars ſapīa ⁊ intellectu pri
cipioꝝ ꝑficit̄ ⁊ ſcīa: ⁊ vocat̄ intellectus cōtēplatiuus:
q̄rere intēdimus in hoc ſcḋo tractatu huius tertȷ̄ libri
de aīa. Queramus autem principal̄r ō iſta parte tertia.
ſ. vtrū ſepata ſit hec pars a ſenſitiuo ⁊ vegetatiuo ẜm
magnitudinē h̄ eſt ſbm organi ⁊ locū ſicut dixit plato
qui dedit ei locū ⁊ ſbm organū qḋ eſt media pars cere
bri: ꝑꝑ hoc ꝙ eſt ẜm ipm ſedes rōnis cellā ſylogiſticā
appellauit vt altitudo ſitus organi ſui altitudinē rōnis
ſuꝑ alias virtutes demonſtraret. q̄remus igit̄ vtrū iſta
pars ſic ab alȷ̄s differat ꝑ ſbʒ corporale: qḋ eſt magni/
tudo quedā loco a ꝙ̄titatibꝰ organoꝝ alioꝝ diuiſa: aut
nō differat ſbo corporali ſed rōne tantū: q̄ rō ſumitur
in aīe partibꝰ q̄ vnite ſunt in ſbo vno qḋ eſt ipſa aīe ſub
ſtantia: ⁊ ad illā q̄ōnem reducit̄ alia. Si. n. ſupponamꝰ
ꝙ pars iſta q̄ vocat̄ rōnalis vel intellectualis ꝑtinet cū
alȷ̄s viribus aīe ad vnā aīe ſbaz: tūc oʒ certificare quā
hʒ driām ab eis. q̄ etiā ꝑtes eiuſdē aīe ſunt ⁊ dicūtur.
Et q̄ramus tūc forte quomō ꝯtingat intelligere ipī aīe
hoc eſt q̄rere ꝑ q̄ principia q̄ ſunt ꝑtes aīe vel nō: ⁊ q̄
liter intellectiua ⁊ ſpeculatiua cū aīa vniātur ⁊ ꝯtinuē/
tur ⁊ hoc oīum ad ſciendū grauiſſimū. Queramus Tex. ⁊ cō. 2.
etiā vtꝝ intelligere ſit oīo ſimile ei qḋ eſt ſentire ita ꝙ
ſit ꝑ potentiā paſſiuā ab aliquo obiecto: ſicut habitum
eſt de ſentire: aut ipm ſit paſſionis genus aliqḋ ab itelli
gibili in aīa factū alteꝝ ꝙ̄ ſentire: aut ſit aliqḋ hmōi ſi/
mile paſſioni ſenſus: alteꝝ tn̄ ab ipſo. In his aūt deter
minandis q̄ōnibus procedere nō poſſumus ordine eo
dē quo enumerate ſunt: qm̄ ſicut ſupra diximus opatio
nes ſunt priores: ⁊ ꝑuie potentȷ̄s ẜm nos: ⁊ iō ab vlti
ma ſumemus initiū. ⁊ qꝛ res difficillimas ⁊ cognitione
o gniſſimas: iō volo primo totā aris. ſn̄iam pro noſtris
viribus explanare: ⁊ tunc alioꝝ peripateticoꝝ induce
re opiōnes. ⁊ poſt h̄ de pl̄onis opiōnibus videre: ⁊ tūc
demū noſtrā ponere opiōnē: qm̄ in iſtaꝝ q̄ōnuz deter/
minatione oīno abhorremus doctoꝝ latinoꝝ verba:
eo ꝙ nobis videt̄: ꝙ etiā in coꝝ verbis non mō quieſ/
cat aīa: ꝑꝑ qḋ ſn̄iaz veritatis nec oſtendūt nec verbis
ꝓpriȷ̄s attingūt. Rogo āt ⁊ repetens iterū iterūqꝫ ro
go ſocios noſtros vt dubitationes q̄ hic inducūtur di
ligenter aīaduertant: ⁊ ſi inuenerint eaꝝ ſolutionē per
fectā: deo imortali gratias agant imortales. Si aūt mi
nus inuenerint h̄ ad minus lucri reportabūt: ꝙ ſciēt du
bitare de rebus mirabilibus ⁊ altis: ⁊ annotatione di/
gniſſimis: ⁊ ad ſciam diuinā multū proficiētibus. Cuʒ
eniʒ ſcīa de aīa ſicut a principio diximus libri de aīa: ſit
de mirabilibus id qḋ h̄ q̄rendū eſt in ea admirabiliꝰ q̄/
dem ceteris ⁊ altius: ⁊ eſt id qḋ hō ꝑ ſeipſum ſcire de
ſiderat: accipiamus ḡ aris. verba prout in tertio de aīa
iacent. Dicit aūt aris. ꝙ partē q̄ ſupra dicto mō co/
gnoſcit ⁊ ſapit oʒ eē īpaſſibile quiddā: qꝛ oē paſſibile Te[x.] cō. 3.
eſt corpus vel virtus in corꝑe: ⁊ oē tale trāſmutabile ē
aut ẜm ſe: ſi corpꝰ ē paſſiōi ſbm: aut ꝑ alterius trāſmu/
tationē: ſi eſt v̇tus in corꝑe: ſic̄ ē viſus i oculo q̄ trāſmu
tat̄ ⁊ patit̄ paſſiōibꝰ oculi ſic̄ ſupra oſtēdimus: vbi di/
ximus ꝙ h̄ nō ē ꝑꝑ trāſmutationē v̇tutis viſus: ſʒ ꝓpī
trāſmutationē pupille: neutrū aūt hoꝝ potētie ꝯuenit
intellectiue

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intellectiue:ſicut in ſequentibus oſtẽdemus.lꝫ aũt iſto mõ ſit ipaſſibilis potẽtia intellectiua:oꝫ tñ eã eẽ ſuſſceptiuã ſpẽꝝ:qꝛ alr̃ de potẽtia agẽte nõ efficeret actu intelligẽs.ꝛ oꝫ ꝙ ipſa ſit potẽtia ſpẽs ille tal' aũt potentia nõ ẽ h aliqd dmõſtratũ ꝛ idiuiduatũ in nã:qꝛ ſi eẽt aut hec mã aut hec forma aut hoc ꝯpoſitũ:tũc eẽt hoc aliqd demõſtratũ.mã aũt.nõ eſt hec mã niſi ꝑ hãc formã:facientẽ eã eſſe mãꝫ hui⁹:ꝛ iõ hec mã nõ eſt potentia q̃libꝫ forma ꝙ vl'itas ꝓportionis ei⁹ ad oẽm formã ipedit ꝑ hoc ꝙ ẽ mã huiuſ. verbigratia:mã.n.carnis ñ potẽtia hꝫ oẽs formas:ſꝫ tm̃ potẽtia mãe pꝛie q̃ nõ hꝫ formã aliq̃.nihil.n.ẽ potẽtia,id ꝙ iã hꝫ:hec aũt mã potẽtia hꝫ formã.ꝛ iõ nõ ẽ potẽtia forma illa nec aliq̃ formaꝝ q̃ eſt de itellectu ſue forme hite.ꝛ illi⁹ exẽplũ ẽ. ꝙ mã ſortis nec potẽtia eſt for.nec potẽtia eſt aial. nec corp⁹ aiatũ.nec corp⁹:nec ſba qꝛ oia illa iã actu hꝫ.Intellectus aũt potẽtia ſuſcipit oms ſpẽs:ḡ actu nullã hꝫ ḡ nõ eſt hoc aliqd ſic h mã.Et ꝑ iſtã eãdẽ rõnẽ oſtẽdetur ꝙ nõ eſt h aliqd ſic hoc ꝯpoſitũ:nec hoc aliqd ſicut hec forma.hoc.n.pꝫ ꝑ ſe.qꝛ forma nõ ẽ potẽtia ſuſceptiua alicui⁹.ſm ꝙ eſt forma:ḡ pars aĩe q̃ ẽ itellect⁹ poſſibilis:nõ ẽ hoc aliqd ꝑ hoc ꝙ ẽ itellect⁹ poſſibil'.lꝫ ãt ſit ſecũ mõ ipaſſibil' ꝛ itranſmutabilis:tñ ꝯtingit ei ꝑ hoc ꝙ ẽ poſſibil':ꝙ ſimilr̃ ſe hꝫ itellectiua ps q̃ vocat̃ poſſibilis itellect⁹:ad itelligibilia ſicut ſe hꝫ ſenſus ad ſenſibilia.ſenſus.n.ſe hꝫ ad ſenſibilia ſic medietas ꝛ ꝓportio formalis armonice:media exiſtẽs ſenſibiliũ:pp qđ oia ſuſcipit quodãmõ.ꝛ ſic oſtẽdemus ꝙ itellect⁹ qui vocat̃ poſſibil':medietas eſt intelligibiliũ oium:ꝛ ꝑ hoc ſuſcipit ea:lꝫ alia rõ ſit medietatiſ i ſenſu:ꝛ alia i intellectu.hꝫ ḡ ſolũ hoc genus potẽtie paſſiue: ꝙ ſm aliquẽ modũ recipit ſpẽs intelligibiles:ꝛ ſimplr̃ nõ eſt paſſibil':hec aũt in ſequẽtibus apparebunt euidentius.

Capitulũ.ij.q̃liter intellectus poſſibil' ſit natura quedam imixta receptibilis oium eoꝝ que ſunt.

Tex. ꝛ cõ.4.

Vlterius aũt de itellectu poſſibili loquẽs aris. dicit ꝙ iõ:qm̃ oia intelligit appꝛhẽdendo formas oium:neceſſe eſt ꝙ ſit imixtus.hoc ẽ nõ mixtus cũ corpe ſicut forma corporis aut ſicut forma q̃ eſt virt' i corpe.Forma.n.corpis duplex eſt ſimplicis .ſ.ꝛ ꝯpoſiti:ſimpliciũ aũt forme.v.ſunt q̃ multiplicant̃ ſm numeꝝ ꝯpoſitoꝝ corpoꝝ:ex elemẽtis q̃ ſunt pꝛia ſimplicia.forma aũt q̃ eſt vtus in corpe eſt virtus organica aĩe vegetabil' vel ſenſibil'.ꝛ iõ laudãdus ẽ anaxa. qui verã dedit cãꝫ hui⁹ ꝙ itellect⁹ poſſibil' ſit imixt⁹: qñ dixit ꝙ imixt⁹ eſt vt iperet tãq̃ ſupior oibus:ꝛ h ẽ vt cognoſcat oẽ deſpectũ ab ipſo.deſpectũ.n.vocat id cuius forma nõ iformat̃:has.n.formaſ oẽs diſpicit itellectus tãq̃ idignas ſibi:qſi ꝓhibẽtes ipꝫ itelligere.Si eiꝫ eẽt aliq̃ forma informatus:ad h ꝙ eẽt h aliqd:tũc h ipm ꝓhiberet:nec appereret ei i cognoſcẽdo alienũ ꝛ ꝯriũ ab ipſa forma.ꝛ ipediret oia rei ꝯgnitionẽ q̃ abijcit ei:qꝛ ꝯriũ ꝛ diuerſuꝫ ab illa forma recipi i eo nõ poſſꝫ eo ꝙ nec ꝯria nec diſpata pñt eẽ i eodẽ.ꝛ id qđ icẽt ei: nõ hẽret i potẽtia.ꝛ iõ ſi eẽt aliq̃ forma mixta ipediret ne potẽtia itelligeret oia materialia.Sic igit̃ eo ꝙ ẽ imixtus eſt imaterialis ꝛ ipaſſibilis eo ꝙ põt itelligere aliq̃ vel oia ẽ aliq̃ mõ de genere vtutũ paſſiuaꝝ.Id.n. qđ ẽ receptiuũ alicui⁹ nõ hꝫ illud qđ natũ ẽ recipere in ſpẽ:lꝫ poſſit hẽre formã i genere cũ his q̃ recipit ꝯueniẽtẽ.Dixim⁹.n.ſupius de organo tact⁹ ꝙ recipit excellẽs ſe tãgibile:cũ tñ hẽat media in ſe tangibiliũ.mediũ.n.ab extremo differt ſpẽ:ꝛ ꝯuenit genere:ita ẽt nõ eſt icõueniẽs intellectũ poſſibilẽ hẽre qdẽ aliq̃ formã q̃ efficit vnũ d entib⁹ mũdi i genere nãe icorpee:lꝫ nullã hẽat formã eoꝝ q̃ intelligũtur ab ipſo:eo ꝙ illa forma q̃ determinat̃ in ens i genere nãe incorpee:cũ intellectis ab ipſa ꝯuenit in genere:ꝛ differt ſpẽ ab eis oib⁹: ſic nos infra oſtẽdem⁹ iſta.n.ꝓpõ q̃ dicit̃ ꝙ recipiẽs denudatũ ẽ a formis eoꝝ q̃ recipe ẽ natũ:neceſſaria ẽ in oibus recipiẽtib⁹:ſic ꝓbatur tã i mã ꝙ in potẽtijs oiũꝫ ſenſuũ:ꝛ ex iſto neceſſario ꝓbat̃ ꝙ itellectus poſſibil' ẽ in genere potẽtiaꝝ paſſiuaꝝ ꝛ imixt⁹ oino:eo ꝙ nulla eſt formaꝝ q̃ recipiũtur i ipſo:q̃ ſunt aut forme corpoꝝ:aut forme q̃ lꝫ nõ ſint corpoꝝ:tñ ſunt organice i corpe.ꝛ ꝑ h ꝯcludit vlterius ꝙ nõ eſt paſſibil' nec trãſmutabil':qꝛ nihil ẽ paſſibile ꝛ trãſmutabile niſi mixtũ.

Quia aũt ẽ de genere virtutũ paſſiuaꝝ neceſſe ẽ ꝙ ipẽ ſit mot⁹ ab aliq̃ qđ eſt actu:ſic videm⁹ potẽtias ſenſuũ moueri:qm̃ iõ ꝙ ſenſibilia ſunt in actu:iõ mouẽt ſẽſus q̃ ſunt in potẽtia.forme ãt vl'es ꝓut ſunt in multis ꝛ nõ ſunt diuiſe ab illis:nõ ſunt niſi ipotẽtia vl'es ꝛ itellecte ſicut colores in potẽtia ſunt in tenebris:tales ãt forme nõ mouere pñt intellectũ.ꝛ iõ cogemur inferius inueſtigare aliũ intellectũ agentẽ:q̃ formas faciat actu ſeparatas ꝛ vl'es vt mouere poſſint intellectũ poſſibilẽ: q̃ faciat in formis reꝝ particularib⁹ qđ lux facit i coloribus Tex ꝛ cõ.5.

Ex oibus aũt his ꝯcludit aris.ꝙ intellect⁹ poſſibil' nõ ẽ nã aliq̃ ſpecificata ꝑ formã:qꝛ id qđ ẽ potẽtia oia:nõ põt eẽ ſpecificatũ.ſic nec pꝛia mã ſpecificata eſt ꝑ aliq̃ formã:ſꝫ ad h tm̃ ẽ natura ei⁹ poſita potẽtial' vt ſit vocatus intellect⁹ poſſibil'.Et in hec duo diuidit̃ q̃ruꝫ vnũ eſt qđ eſt intellect⁹:ꝛ alteꝝ qđ ẽ poſſibilis .ꝛ ꝑ h ꝙ ẽ intellectus determinat̃ in ens quoddã icorpee nãe:ꝑ hoc aũt ꝙ ẽ poſſibil' reſpectu oium:oꝫ ꝙ priuet̃ oium formis q̃ potẽtia ſunt in ipſo.vtrũ aũt intellectualitaſ ſua ſpecificãdo eũ in ens nãe icorpee:claudat ꝛ diminuat potẽtialitatẽ ſuã ad itelligibilia:iqrem⁹ poſteri⁹ hũc ãt poſſibilẽ itellectũ vocam⁹ intellectũ generalr̃ ꝑ quẽ aĩa diſtincte opinat̃ res ꝓbabilr̃ ꝛ intelligibilr̃ diſtinguẽdo vnũ ab alio:ꝛ cogitat cũ rõne:ꝛ nihil ẽ actu eoꝝ q̃ ſic diuerſimode iudicat:anteq̃ actu intelligat ꝛ diſtinguat ea:ſic oẽs potẽtie paſſiue nihil eoꝝ ſunt a q̃bus mouent̃ añ hitũ formaꝝ ſuoꝝ motoꝝ.ad hoc.n. mouẽt ꝙ dent eis ſuas formas.ꝛ poſt motũ illuꝫ ea q̃ mouent̃ hñt eas in actu:hoc tñ in itellectu poſſibili alr̃ eſt q̃ in alijs potẽtijs paſſiuis:ſic in ſequẽtib⁹ declarabitur. Ecce hec ẽ intẽtio aris de natura poſſibil' itellectus quẽ poſteriores eo ꝑipatetici hãcvſqꝫ in diẽ exponũt:ꝛ nullus ad plenũ intellexit ob dubioꝝ difficultatem q̃ ſunt in dictis iſtis.

Ca.iij.ꝛ eſt digreſſio declarans dubia,que conſequũtur ex dictis de itellectu poſſibili.

Expedire aũt nobis videt̃:dubia prius tãgere ꝛ poſtea videre ſolutiões ꝑipateticoꝝ poſterioꝝ i ſolutiõe eoꝝ:qꝛ tũc ꝯgruẽti⁹ ondet̃ qđ nobis veꝝ eẽ videt̃:dubia ãt q̃ oriunt̃ ex dictis iſtis vl' in dictis iſurgũt ex q̃ttuor q̃ aris.dic̃ de itellect⁹ poſſibil' nã:ex q̃b⁹ dmõſtrat talẽ:q̃lis dcã ẽ fore:nãꝫ ei⁹.Et in his q̃ttuor neceſſe ẽ vt ois hõ ꝯcordet:q̃ nõ aduerſ⁹ vitatẽ vult ꝯtrauire.vnũ ãt de q̃ttuor ẽ ꝙ itellect⁹ poſſibil' imixt⁹ ẽ:h ẽ nõ mixt⁹ corpi alicui:ſcđꝫ ãt ẽ ꝙ ipẽ eſt ſepat⁹:tertiũ ãt ꝙ ẽ ipaſſibil':lꝫ ſit receptiu⁹ itelligibiliũ.q̃rtũ ãt ꝙ nõ ẽ h aliqd.q̃re ãt ſit imixt⁹ iã dictũ ẽ ſatis q̃tũ ſpectat ad hãc itẽtionẽ.Sepat⁹ ãt ẽ ab itelligibilib⁹:ꝛ i ſeipſo:ab itelligibilib⁹ q̃dẽ vt ſit ſuſceptiuũ oium eoꝝ:qđ nõ eẽt ſi eẽt alicui eoꝝ vel pl'ib⁹ ꝯiũct⁹ ſic pꝫ ex dictis.ꝛ iõ ex his duob⁹ ꝯcludit ꝙ ipẽ ẽ potẽtia oia itelligibilia tãq̃ oiuꝫ ſuſceptibil':qđ ãt ſuſceptile ẽ oiuꝫ nihil hñs eoꝝ:h aliqd nõ ẽ ſpecificatũ i nã in

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aliqđ ẽns mũdi: ⁊ ſic ex his tribꝰ ſeq̄tur ꝙ nõ ẽ h aliqđ
nec aliq̃ nã: niſi illa q̃ ẽ ſil'is mãe pᷓíe: q̃ vocat potẽtia
oĩa q̃ ſũt: ⁊ nihil coꝝ ẽ actu anq̃ actual'r illđ itelligat.
Accipiamꝰ igit dubia q̃ ſequũt ex pᷓio: ſi.n.ẽ imixtꝰ ⁊
ipaſſibil' ⁊ itrãſmutabil': tũc videt nũq̃ fieri coꝝ al'qđ
q̃ ſũt ſ3 eẽ h mõ eternũ q̃ intrãſmutabile ẽ eternũ: ğ ñ
ſit aliqđ intelligibile: ⁊ ſic intellectꝰ ſpeculatiuꝰ in eo ñ
eſt factꝰ. Amp: in q̃ oĩno nihil fit: illđ ñ ẽ potẽtia q̃ p̄ce
dat actũ. ẽ ãt tal' oĩno intrãſmutabil' intellectꝰ poſſibil':
igit oĩno nihil fit nec ẽ fcm̃ aliqđ in ipõ: ⁊ ſic intellectꝰ
ſpeculatiuꝰ oĩno nõ ẽ factꝰ. adhuc ãt agẽs intellectꝰ ma
gis ẽ intrãſmutabil' ꝙ poſſibil'. ⁊ ſic vterq̧ intellectꝰ tã
agẽs. ſ. ꝙ poſſibil': ſũt h mõ eterni: ſic ſũt eterna nccr̃ia
⁊ itrãſmutabilia. qñcũq̧ ãt agẽs ẽ nccr̃iũ ⁊ nõ factũ a-
gẽs: ſ3 ſp agẽs ⁊ paſſiuũ ẽ nccr̃iũ ⁊ intrãſmutabile: tũc
etiã fcm̃ ab agẽte in eo qđ patit eſt ſp intrãſmutabile: ğ
ſpeculatiuꝰ intellectꝰ q̃ fit ab agẽte intellectu: i eo q̃ vo
cat poſſibilis: ſp ẽ ⁊ nũq̃ factꝰ: ⁊ videt tali factõe q̃ ſit
terminꝰ eiꝰ: qđ ẽ fieri: ⁊ quã p̄cedat potẽtia ſ3 gnãtõez
⁊ tp̄us. ⁊ has dubitatiões de h v̄bo eliciũt theophra-
ſtus ⁊ themiſtiꝰ. ſepatꝰ ãt potẽtia ab oĩbꝰ ꝑipateticis i
tellectꝰ poſſibil': ſ3 ꝙ ſepatũ duo iportat: q̃ꝝ vnũ ẽ. ſic
ſepatũ dicimꝰ denudatũ eẽ a ſpecificãtibꝰ ⁊ indiuiduã
tibꝰ: ſic pᷓima vl'ia dicimꝰ foꝛe ſepata. ſcđ3 ãt ẽ ſic dici
mus ſepatũ id qđ ẽ potẽtia aliqđ anq̃ hẽat illđ: ꝑl'o ãt
tertiũ modũ ſepati poſuit: ſ3 quẽ ſepata dicimꝰ q̃ ſunt
diuiſa ſbo ⁊ loco: ⁊ h mõ intellectiuã aĩaz ſepabat a ſẽ
ſitiua ⁊ motiua ſ3 locũ ⁊ vegetatiua: ſ3 h mõ minꝰ cu
rarũt loq̄ đ ſepato ꝑipatetici: ꝙ certũ fuit apđ eos aĩaz
eẽ ſbal'r vnã ⁊ diuerſificatã i eẽ ſ3 vires. rõ ãt demrãti
ua q̃ induxit aris. ꝙ intellectũ poſſibilẽ poſuit ſepatuz
pᷓio mõ ſepatiõis: fũdat ſup duo nccr̃ia: q̃ꝝ vnũ eſt: ꝙ
oĩs cognitio aĩe ſ3 ꝯgruẽtiã aliq̃ exiſtit ei. ⁊ iđ ꝯgruẽ-
tiã armonicã opoꝛtuit eẽ ſenſus ad ſẽſibile: ⁊ imagina
tiõis ad imaginabile: ⁊ ſic ğ cognitio vl'is erit ſ3 ꝯgruẽ
tiã aliq̃ aĩe: ſpecificatũ ãt ⁊ indiuiduatũ ñ h3 aliq̃ ꝯgruẽ
tiã ad vl'e ſ3 potiꝰ oppõnẽ i mõ. cũ ğ ꝯgnitiõ vl'is ſit ſm
poſſibilẽ itellectũ: oz ip3 foꝛe ſepatũ h mõ q̃ vl'e ẽ ſepa
tũ. Scđa ãt ꝓpõ ẽ ꝙ certũ ẽ vl'e ſ3 ꝙ vl'e ẽ nõ eẽ i re:
q2 q̄cq̄đ ẽ i re ſ3 eẽ i ipſa ẽ: ⁊ h ẽ diuiſũ ⁊ ꝑticulare ⁊ ñ
vl'e: niſi ſ3 potẽtiã. nõ ğ ẽ vl'e niſi ꝓut ẽ i aĩa: ꝑ eẽ ğ q̃ ẽ
in aĩa: oz ip3 eẽ vl'e: h ãt eẽ hẽre nõ põt in ꝯiũcto ſbo:
ſ3 ſepato tm̃: ğ erit eiꝰ ſbm ſepatũ. huic ãt adhuc duas
adiũxit rões: vnã q̄dẽ auerrois: ⁊ alterã auic. auerro.
q̄dẽ ẽ iſta: qm̃ ſi itellcũs poſſibil' nõ eẽt ſepatꝰ a mã ⁊
appẽdicijs mãe: tũc eẽt aut foꝛma coꝛꝑis: aut foꝛma o-
ꝑans oꝛganice i coꝛꝑe: ⁊ q̄cũq̧ mõ diceret: ſeq̄tur ꝙ id
qđ foꝛet i ipõ: ididuaret ꝑ ip3: ſic q̄lib3 foꝛma ididuat
ꝑ ſuũ ſb3 idiuiduũ: ⁊ ſic vl'e nõ eẽt i ipſo ſ3 ꝑticl'are: ꝑti
culare ãt nõ niſi ſm potẽtiã ẽ itelligibile: ſeq̄ret ğ ꝙ ac
tu itellectũ ab ipõ nõ eẽt: niſi ſ3 potẽtiã itellectũ qđ ẽ i
poſſibile: ğ ipoſſibl'e ẽ itellectũ poſſibilẽ ñ eẽ đnudatũ
a mã ⁊ appẽdicijs mãe: auicẽ. ãt foꝛtiꝰ id conat ꝓbare
dicẽs ꝙ id qđ ẽ vl'e: oz ꝙ ſit alicuiꝰ ⁊ i aliq̊: dico: ãt ali
cuiꝰ qm̃ ẽ illiꝰ de q̊ p̄dicat ⁊ ẽ i aliq̊: qm̃ ẽ i itellectu: aut
igit qđ ẽ vl'e h3 ab ipſa re cuiꝰ ẽ vl'e: aut h3 ab eo i q̊ ẽ:
ſi ãt h3 ab eo cuiꝰ ẽ h ẽ a re: ğ vl'e ꝓut eſt ab ipſa re ſũp
tũ: actu ẽ vl'e: ſ3 actu eẽ aliqđ ñ idiget agẽte vt agat vl'e
ſibi ꝓut ẽ rei vl'e đ q̃ p̄dicat: ꝑ ſeip3 põt agere ⁊ moue
re intellectũ poſſibilẽ. ⁊ ꝑficere ip3: ğ ad h ꝙ agat ñ in
diget itellectu agẽte qđ ꝯ oẽs ꝑipateticos ẽ: q2 oẽs illi
poſuerũt itellectũ agentẽ ꝯcoꝛditer: l3 eoꝝ q̄dã nega-
rũt itellectũ poſſibilẽ: ſic patebit i ſequẽtibꝰ. ñ ğ vl'e ꝙ
vl'e ſit ab ipa re h3 đ q̃ p̄dicat. Adhuc ãt vl'e ꝓut ẽ i re
nõ eſt niſi potẽtia vl'e. ſi ğ a re ipſa h3 ꝙ eẽt actu vl'e: oz
ꝙ idẽ ꝑ ſe eẽt i potẽtia ⁊ i actu: qđ ipoſſibile eſt: qm̃ id
qđ ẽ i potẽtia: nõ ſit in actu: niſi ꝑ id qđ ẽ i actu. reliquit
ğ ꝙ hẽat eẽ vl'e i actu ꝑ itellectũ i q̊ ẽ: ⁊ iđ oz itellectũ
eẽ ſepatũ ⁊ vl'ez: q2 al'r ididuaret id qđ ẽ in ipõ. ſepa
tũ igit dicit ſic dixımꝰ pᷓiꝰ: ſic potẽtia ab actu qñ nihil
coꝝ ẽ: q̃ aptus ẽ itelligere. ⁊ h ſepatio ſil'is ẽ ſepatiõi q̃
dicimꝰ tabellã raſã ⁊ bñ planata ⁊ p̄paratã eẽ ſepatã
ab his oĩbꝰ q̃ ꝑigi i ipſa ⁊ ſcribi pñt: ⁊ iđ habilẽ ad oĩs
ſcripture ⁊ picture receptionẽ. Iſtos duos mõs ſepatõ
nis oẽs ꝑipatetici ꝯcoꝛditer itellectui poſſibili ⁊ aĩe rõ
nali attribuerũt. Stoicoꝝ ãt phia via ac nõ iceſſit: ſ3 đ
hac minus curamꝰ: q2 nõ q̃rimꝰ h dicere niſi tm̃ ꝑipate
ticoꝝ opĩonẽ. de alijs ãt đo gl'oſo fauẽte pᷓia i phia diſ
ceptabimꝰ. Iſtis ğ rõnibꝰ ⁊ cauſis poſſibilis vocatꝰ in
tellectꝰ: ipaſſibil' ⁊ imixtꝰ ⁊ ſepatꝰ vocatꝰ ẽ. Ex his ãt
ſeq̄tur q̃rtũ qđ ei attribuit ꝙ. ſ. nõ ſit h aliqđ vnũ: ſic de
terminatũ ẽ: ⁊ vnũ ens i nã: qđ. n. ẽ h aliqđ nl'lo mõ põt
eẽ ſepatũ: cũ ip3 in ſua ꝯpõne iã hẽat mãz ꝑ quã ꝑticu
larizat ⁊ ididuat foꝛma eiꝰ: ⁊ h3 foꝛmã ⁊ ẽ h aliqđ: ⁊
nõ põt eẽ ab illa foꝛma ſepatũ. h igit. iiij. ſũt q̃ itellecũt
poſſibili attribuũtur. ⁊ videt ſeq̄ ex iſto: ꝙ itellectꝰ poſ
ſibilis ẽ vnꝰ nũero i oĩbꝰ hoĩbꝰ: q̃ ſũt: q̃ fuerũt: ⁊ erũt.
ſepatũ. n. p̄dicto mõ nõ h3 aliqđ i ſe: ꝑ qđ efficiat iſtiuſ
vel illiꝰ: cũ ſepatũ nõ ididuat: đnudat ãt a mã ⁊ indi
uiduãtibꝰ ſic ſepatũ ⁊ itellectꝰ poſſibil' ſ3 id qđ ẽ: ⁊ ſic
ğ ſepatus: erit ğ vnicus in oĩbꝰ q̃ꝝ dicit eẽ intellectus.
Adhuc ãt id qđ in nã ſua cõe ẽ: nõ efficit ꝓpᷓiũ niſi ꝑ a
liqđ ꝓpᷓiũ ſibi adiũctũ: ſ3 ſimpl'r ſepato nihil eſt adiũ
ctũ đ ꝓpᷓijs: ğ ſimpl'r đnudatũ nũq̃ efficit ꝓpᷓiũ ẽ ãt
intellectꝰ poſſibilis ſ3 id qđ ẽ ſimpl'r đnudatũ q̄đ. nũq̃
igit efficit ꝓpᷓiꝰ: erit ğ vnꝰ cõis oĩbꝰ: ⁊ nulli đ ſe ꝓpᷓiꝰ:
h ãt delirãmẽto videt eẽ ſil'e: qm̃ qđ ẽ vnũ in oĩbꝰ: vni
cã h3 ꝑfectionẽ ſcia ãt ꝑfectio ẽ intellectꝰ poſſibil'. in q̊
cũq̧ ğ accipiat ſciaz in oĩbꝰ hẽbit eã: ⁊ ſic ſequit ꝙ me
acq̄rẽte ſciaz aliq̃: oĩs hõ hẽbit ⁊ acq̄ret eãdẽ: qđ expi
mento falſũ eſſe ꝓbat: ꝙ phia hita a m̃ltis nõ ob h aliȷ̃
ſciuerũt eãdẽ. Eſt ãt adhuc dubiũ in his dictis: q2 ſi
ſepatꝰ eẽ dicat itellectꝰ poſſibil': ſic potẽtia ab actu ſic p̄
ꝑata tabl'a a picturis: tũc. n. videt hẽre relatõez ⁊ ꝓpoꝛ
tõez ad itelligibl'ia niſi ſic mã ad foꝛmas q̃ꝝ ãt vna ẽ rõ
⁊ ꝓpoꝛtio potẽtie paſſiue ⁊ receptiue: ipa ſũt eađ: ⁊ ſic
igit videt ñ eẽ drĩa aliq̃ inter pᷓiaz mãz ⁊ itellecm̃ poſ
ſibilẽ. ⁊ h ẽ obiectiõ theophraſti ꝯ ariſ. põnez. Redeũt
igit oĩa iſta dubia difficillia ad. iij. ꝓbleata q̃ꝝ pᷓimũ ẽ
q̄l'r hic ſil' v̄ificet đ itellectu poſſibili: ꝙ ſit ipaſſibil': ⁊
itrãſmutabil' ⁊ tñ ſit i potẽtia ſuſceptiua ꝑfectiõis: ⁊ ſu
ſcipiat eã ab agẽte mouẽte ip3. Scđ3 ãt ẽ q̄l'r h ſtẽt ſil':
ꝙ ipſe ſit ab oĩ ididuitate oĩno đnudatꝰ: ⁊ tñ vnꝰ q̄ſq̧
hõ hẽat ſuũ itellectũ ꝓpᷓiũ. ⁊ tertiũ q̄l'r h ſil' v̄ificẽt ꝙ
ipẽ ſit id qđ eſt: ⁊ ſic vocat poſſibil' ad oĩa q̃ ſũt: ⁊ tñ ñ
ſit mã pᷓima. his ãt dubijs pᷓimo volumꝰ aptare rñſio
nẽ phoꝝ q̊rũdã ⁊ poſtea adiũgere qđ nob videt dicen
dũ đ his: ꝯueniũt ãt oẽs ꝑipatetici in h ꝙ aris. veꝝ di-
xit: q2 dñt ꝙ nã hũc hoĩez poſuit q̄ſi regulã v̄itatiſ in q̊
ſũmã intellectꝰ hũani ꝑfectõez đmõſtrauit: ſ3 exponũt
eũ diuerſimode pꝛout congruit vnicuiq̧ intentioni.

Capitulum quartum ⁊ eſt digreſſio declarans opi-
nionem alexandri ⁊ eius impꝛobationem.

a Lexãder ãt q̃ inter diſcipl'os ariſtoteliſ aliq̃n
ſũmus hitꝰ eſt. dic̃ intellectũ poſſibilẽ foꝛmã
coꝛꝑis ⁊ v̄tutẽ cãtã ab eĩis ẽ quã irradiat in-
telligẽtia agẽs q̃ ñ ẽ ꝑs aĩe hoĩs: ſ3 ſepata. dic̃. n. ꝙ foꝛ
ma hita mãe pᷓime magnã in ſimplicibꝰ opat diuerſita
tẽ. fac̃. n. vnũ ignẽ ⁊ alteꝝ aquã ⁊ tertiũ aerẽ ⁊ q̃rtũ ter
rã. qñ ãt nõ ſolũ vnica foꝛma opatur tũc fac̃ mirabilio
res diuer

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res diuersitates. in ꝯpositis aūt remanēt ƒꝫ aliquē mōꝫ forme eľales: ⁊ insup adÿciūtur eis forme ꝯpositoꝝ: ⁊ iō qñ eľa p mixturā ab excellētÿs recedūt: tūc in nā mi rabilioꝛa opant: ⁊ prim⁹ qdā recessus fac mineralia ⁊ lapides q̄ꝝ sūt forme nāles scđus āt recessus aīata pfi cit: q̄ꝝ ē potētioꝛ forma q̄ mineraliū. ⁊ ita p grad⁹ ma ioris ⁊ mioꝛis tēperātie ⁊ eq̄litatis eľa venētia ad me diū ƒm mixturā: tādē pficiūt formā q̄ vocat itellectus possibilis: q̄ potētia est oīa intelligibilia ⁊ actu nullū. ħ aūt intellectus ē in corpe hoīs vt dić: sić ⁊ rasura ⁊ pla natio in tabula: ⁊ nō sić ipsa tabula: ſꝫ poti⁹ corp⁹ ē sić tabula ⁊ intellectus sić pparatio table ad scripturā: nec dicit eē sepatus a corpe: ſꝫ poti⁹ ab intelligibilibus: sić priuatio q̄ dić habilitatē ad recipiēdū: sepata ē ab his q̄ recipit: sić ēt rasurā ⁊ planatio sepata sūt a scriptura ⁊ sić q̄libet priuatio māe: nō tñ ipe act⁹. ⁊ ħ dić aristotelē sentire qñ dić itellectū possibilē eē sepatū. hꝫ āt adhuc rōes duas: vnā q̄dē quā sumit ex aristoteľ vbis vbi di cit aīaꝫ ƒm sbaꝫ vľr eē corpis organici endelichiā. Si. n. ħ ē veꝝ: tūc vniuoce oēs aīe ptes sūt endelichie cor pis: oꝫ igiť itellectū eē corpis endelichiā sić formā cor paleꝫ: ⁊ sic erit cāta forma ex eľoꝝ mixtura. Amp. aūt potētia māe corpaľ ⁊ phice nō pficit nisi p formā q̄ ē i ipsa potētialr: ⁊ educit de ipa p motū ⁊ mutatōeꝫ. ſtat aūt q̄ aīa rōnalis q̄ ē intellectiua: ē pfectio corpis hoīs qđ est mā corpoꝛea: oꝫ igiť q̄ potētialr sit in ipso semie corpis ⁊ educat de ipso p motū ⁊ mutatiōeꝫ: igit intel lectus q̄ ē pfectio hoīs: ē forma corpoꝛis opans i cor/ pore sić alie forme nāles: ſꝫ illđ qđ magis irrationabi/ le ē i dicto isto ē ħ qđ iste poīt q̄ pria pfectio q̄ ē ppara tio ad ƒam hoc ē ad intelligibilia suscipiēda: sit fcā ex ꝯplexiōe eľoꝝ: qꝛ apud pipateticos oēs: ē ab antiq̄ vul gatū: q̄ intellectus ē ingrediēs ab extrinseco: ⁊ ñ fact⁹ ex eľis: nec potētialr exñs in eis. nō. n. aliq̄ mō ꝓbabile vel intelligibile ē: q̄lr vtus incoꝛpea q̄ discernit res di/ no incoꝛpeas ⁊ imāles: educat ex elemētis. Adhuc āt ex isto videt sequi q̄ mā ƒm se ꝯpōnis varietate faciat oēs formas: absq̄ eo q̄ nccrie sūt alie cāe: sić dixerunt hi q̄ casū ⁊ fortunā mouētia eē dixerūt: ⁊ negarūt cās p se agētes qđ tñ alex: dicere nō intendit q̄ alibi poni cās agētes. Jd āt qđ demōstratiue destruit dictū alex. est q̄ oē qđ recipit in eo qđ ē i corpe sić forma corpis ē pticulare ⁊ indiuiduū: sić ꝓbat p oīa q̄ sūt in vtutib⁹ aīe sensibilis: si ḡ intellectus possibilis eēt hmōi forma: re ceptū in ipso eēt pticulare. ⁊ sic nō eēt intellect⁹ accepti uus vlis. Adhuc āt in phica doctrina paꝝ faceret ari/ stoteles si doceret nos ppatiōeꝫ tm ad itelligibilia: ⁊ ñ dterminaret nob ſbꝫ illi⁹ ppatiōis. nō ē ḡ intētio aristo telis vocare itellectū possibilē solā ppatiōeꝫ ad intelli gibilia suscipiēda: ſꝫ poti⁹ id qđ subÿcit tali pparatiōi vocat intellectū possibilē. Et he rōes auerrois ꝯ alexā drū tenēde: qꝛ absq̄ dubio alex. ⁊ si in multis bñ dixe rit: tñ i mā hac pei⁹ oīb⁹ determinauit: ⁊ sequtur ex dcō eius aīaꝫ cū corpe pire ⁊ aīam alterari altāto corpe: ⁊ mlta alia: q̄ absurdissima sūt: ⁊ claro phō min⁹ digna. q̄ ob cāꝫ abÿciēda ē penit⁹ snīa ista ⁊ extra gen⁹ hoiꝫ exterminādā tāq̄ erroꝛ pessim⁹ ex q̄ toti⁹ nobilitatis ⁊ ppetuitatis aīe intellectiue sequtur destructio. rōes q̄s i ducit sup ſlas ꝓpōnes fūdauit. Qđ āt dić aristo. dicere q̄ aīa ē pfectio corpis organici ⁊ q̄ pfectō ƒꝫ vnā ⁊ eā dē rōne dicit de vegetabili ⁊ sensibili ⁊ rōali: oīno ſlm est qñmo dić aristo. sić ex supioꝛib⁹ pꝫ q̄ intlľcs nulli⁹ corpis ē act⁹: ⁊ ħ nō ē repetere nccriū cū de hīs ex supi oꝛib⁹ satis ꝯstet. Silr āt qđ dić q̄ intellectualis aīa edu cat de seie: falsissimum ē oīno: ſꝫ poti⁹ ipa ē ingrediēs ab extrinseco a datoꝛe formaꝝ i māꝫ: ⁊ ē silitudo dato ris formaꝝ q̄ ē itelligētia pria: ⁊ ñ mixta corpi sić ꝯmi scet vt⁹ vel forma corpis. ⁊ iō ħ ēt ē ƒlm veꝝ ē tñ q̄ ipa ē finis generatiōis: ſꝫ iste finis nō efficit in māvtute q̄li tatū primaꝝ trāsmutātiū māꝫ: ſꝫ poti⁹ intelligētia dat qñ mā ē disposita p principia nālia. ⁊ de ħ in libro đ aīa libus vbi đgeneratiōe tractabitur erit agendū. in tantū igitur dictū sit de opinione alexandri.

Capi. v. ⁊ est digressio declarans opinionem theo/ phrasti ⁊ themistÿ ⁊ improbationem eiusdem.

Theofrastus aūt ⁊ themistius viri in secta pipa teticoꝝ clarissimi: aliā secuti sūt viā dicētes i aīa nō eē nisi intlľcꝫ agētē: ⁊ nullū itlľcꝫ possi bilē in rōe possibiľ: q̄ sit ps aīe rōaľ. dicebāt āt ħ p vnā pcipue rōnē: q̄ ē ista q̄. s. in oib⁹ in q̄b⁹ ē pria pfectō ⁊ scđa: ita se hñt ad inuicē q̄ si pria ē itrāsmutabiľ ⁊ eter na: q̄ scđa ē itrāsmutabiľ ⁊ eterna. pria āt pfectio hoīs est illľcs. scđa ē intelligere ⁊ iō si intlľcs est imixt⁹ sepa tus ⁊ ipassibiľ ⁊ eternus: ⁊ itelligere erit silr intrāsmu tabile ⁊ eternū. ꝯstat āt q̄ intlľcs agēs ē eternus ħ mō q̄ dicimus eternū eē intrāsmutabile. agēte āt vno mō se habente erit id inquo agit vno modo se habens q̄ al ter agens esset ociosum: ⁊ sic id qđ vocat intellectus possibiľ ē eternū ⁊ actū ē eternū. Sic. n. ꝓbatū ē i octa uo phicoꝝ q̄ motoꝛe exñte eterno ⁊ moto: motus ne cessario ē etern⁹. Silr āt isti viri videtur dicere q̄ actū ab agente ē speculatiu⁹ intellectus. ⁊ itelligere nihil ali ud ē q̄ đnudare formas: ⁊ ħ ē opus intellect⁹ agētis. ſꝫ ħ oīno stare nō pōt: qꝛ factū ƒꝫ suū nomē ostēdit q̄ ipꝫ nō est sp nec eternū nec nccriū: speculatiuus āt fact⁹ ē igit nō pōt eē eternus ⁊ nccrius. Jn alio āt loco isti viri dicūt q̄ intellect⁹ mālis ē ps aīe: ſꝫ nō pficit nisi ab agē te ⁊ nō ab intelligibili. ⁊ iō cū tā agēs q̄ possibilis sint intrāsmutabiles: factū p ꝯpōeꝫ ex vtroq̄ erit intrāsmu tabile ⁊ eternū pp qđ negāt ēt intellectū possibilē esse vt possibilē añ actū: ſꝫ ꝯcedāt eū eē i aīa ꝓut ē ſbꝫ lūis agētis. Si āt q̄rat ab ipsis de dictis aristotelis q̄lr intel ligant q̄ dić de nā possibilis intellectus dicūt q̄ intelli gūtur de eo qđ ē ſbm agētis lūis: ⁊ illud lumē hitū ab ipso ē speculatiuus intellect⁹. Cū āt dicit q̄ potētia est oīa intelligibilia ⁊ actu nullū: dicūt q̄ ħ sic ē qꝛ lumen ei⁹ aliqñ ē sup itelligibilia: ⁊ tūc ipsa denudatio ē actu intelligere: qđ vocat speculatiu⁹ intellect⁹: q̄ dicit ade ptus. illi. n. ponūt q̄druplicē intellectū in aīa agētē. s. q̄ đ nudat formas. ⁊ possibilē q̄ recipit lum agētis ⁊ tertiū ꝯpositū ex vtroq̄: sić diafanū lucidū quē vocāt specu/ latiuū: ⁊ q̄rtū q̄ fit splēdoꝛe lūis hiti sup intelligibilia: quē vocāt adeptū: ⁊ ħ opio mltū rōnabilioꝛ ē q̄ alex. ⁊ alioꝝ pipateticoꝝ q̄rūdā. Si āt q̄rat ab eisdē đ ħ qđ dić aristo. intellectū sic se hēre ad itelligibile sić sensus ad sensibile se hꝫ: ⁊ ita cū sēsus sit susceptiu⁹ speꝝ sen sibiliū: erit ⁊ itellect⁹ susceptiu⁹ speꝝ itelligibiliū: ⁊ sic intelligere nō ē solū denudare: ſꝫ ēt itelligibilia recipe. Amp. p se agēs sine possibili pōt đnudare. Si ḡ ħ suf ficit ad itelligere: nō oꝫ ponere aliquē intellectū possi/ bilē vel speculatiuū: ſꝫ tm agētē ⁊ speculatiuū adeptū. Sꝫ ad ħ illi rñdēt agētē absolutū nullū eē in aīa: qm̄ i telligētia absolute agēs nō pōt eē ps aīe ſꝫ lumē agētis in possibili agētē vocari vel vocāt. ⁊ qñ distinguit itel lectus in agētē ⁊ possibilē ⁊ speculatiuū: ē taľ diuisio: sić ſba diuidit in māꝫ ⁊ formā ⁊ ꝯpositū: nō fit ħ iō q̄ for ma diuisū esse hēat a ꝯposito: vel a māꝫ: ſꝫ vt ōndat cō ponētia eē diuersaꝝ nāꝝ: ⁊ a ꝯposito differre p modū simplicitatis eoꝝ. ħ āt opio ponit aīaꝫ rōnalē ƒꝫ nullā sui ptē eē ſbm itelligibiliū: ⁊ nō eē spēs intelligibiles i

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aīa:niſi ſic̄ i'agēte eas:ſic̄ coloreſ actu exn̄tes ſūt i luce
que eſt ypoſtaſis eoꝝ. Et eēt ſil'e:ꝙ ſi a viſu ꝓcederet
lumē dās eē formale colorībꝰ:⁊ h eēt videre:ſic volūt
dicere ꝙ lumē agētis i poſſibili intellectu ⁊ itellectuali
tatis formā dās intelligibilibꝰ ſit itelligere.⁊ h ſit eē in
telligibilia in aīa.⁊ ſi vellemꝰ recedere a dictis ariſto.
nō eēt iſta via abijciēda.nūc āt qꝛ expſſe dic̄ ariſto.ꝙ
ſic̄ ſēſitiuū ſe hꝫ ad ſenſibile:ſic itellecm̄ ſe hꝫ ad itelli
gibile:ſic̄ diximꝰ:nō videt h opio cū vbis ariſto.ꝯſona
re. Mouit āt theophraſtū p̄cipue h:ꝙ ſi eēt poſſibil' i
aīa intellectꝰ ſepatꝰ:⁊ nō h aliqd diſtinctū:ꝙ ille a mā
pria nō differret:qm̄ vtrūqꝫ potētia ē oīa ⁊ nihil actu:
⁊ iō mā pria deberet ꝯgnoſcere ſil'r formas ſibi aduen
entes:ſic̄ intellectꝰ poſſibil':qō oīno ē abſurdū:nō igit
tal'r poſſibil' vocatꝰ itellectꝰ ē ſic̄ in aīa. Adhuc āt tal'r
poſſibil' intellectꝰ nō fit intelligibilia ſine trāſmutatōe
⁊ tp̄e.ḡ iſte intellectꝰ poſſibil' ē ⁊ trāſmutabil' ⁊ mixtꝰ
intellcūs in aīa ſic̄ ex ſ̄dictis eſt manifeſtū.ḡ in aīa nō
eſt tal'r poſſibil' vocatꝰ intellcūs:⁊ iō iſta opio dubita
uit in qōne illa q̄ q̄rit:ql'r ꝯtingit poſſibilē eē intellcm̄
⁊ recipere intelligibilia:qm̄ ſupponit eſſe impaſſibilis
⁊ intranſmutabilis ⁊ immixtus.

Capi.vi.⁊ eſt digreſſio declarans opiniōem auēpa
ce ⁊ abubacher ⁊ improbationem eiuſdem.

a Bubacher āt magnus apud arabes ⁊ auēpa
ce aliā viā elegerūt ꝑꝑ ſuperiꝰ.n.inductas rō
nes ⁊ ꝑꝑ q̄ſdā q̄ adhuc inducent ꝯſenſerūt ꝙ
in hoībꝰ oībꝰ p̄ntibus p̄teritis ⁊ futuris vnꝰ ⁊ vnicus
nūero ⁊ ſpē ē intellcūs. Et q̄rētes ql'r ille ꝯtiuaret hoī
cuilibet nō ꝯtinuationē illā viderūt ⁊ vnionē cāri ex ꝑ
te itellcūs poſſibil' vel agētis cū ābo ſint ſepati ⁊ imix
ti ⁊ nulli hn̄tes aliqd cōe:ſicut dixit veriſſime anaxa.
viderūt aūt ab alia pte ꝙ id qō ē vnū ſpē ⁊ nūero apō
oēs vnā numero ⁊ ſpē hēre ꝑfectionē:⁊ ſic deberet ſe
qui ꝙ vno hoīe accipiente ſciam q̄libet hō hēret ſciaꝫ
eādem qō viderūt minime fore veꝝ ⁊ iō dixerūt i aīa
rōnali nō eē intellectū ſepatū niſi agentē poſſibilē āt in
tellectū eſſe ꝯiūctū corꝑi:eo ꝙ h nihil aliud ē ꝙ fanta
ſia.fantaſmata.n.ſūt potētia intellectus ⁊ efficiūtur vt
dicunt actu intellectuſ qm̄ ſeperant ab intellectu agēte.
⁊ qꝛ fantaſia nō eſt vna apud oēs per fantaſiā ꝯtinuan/
tur ⁊ vniunt intellectū ⁊ intellectus cū particulari q̄li/
bet hoīe. Et vt coꝝ melius intelligat opio dixerūt iſti
ꝙ nō eſt aliqs poſſibil' intellectus in hoīe q ſit ſb̄m in/
telligibiliū ſ m ꝙ intelligibilia ſunt qꝛ dicūt forme ſpe/
culationis de ſui ſb̄o in q̄ ſit in luce agentis intellectus
denudata ē itellcūs ⁊ h nō pōt hēre ſbꝫ in q̄ ſit qm̄ vl'is
eſt ⁊ iō eſt vbiqꝫ ⁊ ſp:ſi āt hēret ſbꝫ indiduaret nc̄c̄rio
qm̄ oīs forma ꝑ ſuū ſb̄m indiduat ⁊ terminat:⁊ iō di/
xerūt iſti ꝙ vocat id poſſibil' ſiue potētia intellectꝰ qō
eſt potētia ſpeculatiuꝰ intellectꝰ ⁊ h ē fantaſma in fan/
taſia:⁊ ſic vident in ptē ꝯuenire cū theofraſto ⁊ themi
ſtio in pte vident ill' ꝯ̄dicere qm̄ in h ꝯueniūt ꝙ dicūt i
telligere aīe nihil aliud eē ꝙ formas d̄nudatas in luce
agentis ⁊ ꝙ nō ē aliq̄ aīe rōnalis ꝑs q̄ ſit ſb̄m intelligi/
biliū.diſſentiūt āt ab illis in eo ꝙ theofraſtus ⁊ themi
ſtius dicūt intellectū poſſibilē eē aīe rōalis ptē:ſꝫ nūq̄
eſſe in potētia ꝙ ſemꝑ hꝫ in ſe lumē agētis vel ipꝫ agē
tem ꝓut lumē eſt ſic̄ diafanū illuminatū hꝫ in ſe actuꝫ
lucis. Iſti āt duo viri oīno nullū h mō poſſibilē intelle
ctū eſſe in aīa dicūt h āt qō dicūt eſſe intentionē ariſto
telis in tertio de aīa:dicūt qm̄ ſicut inferius oſtendemꝰ
dic̄ ariſtotelis ꝙ ſi forme denudate eſſent in rebꝰ extra
aīam res eſſent intelligētes.dicūt igit ꝙ ipſa forma de
nudata eſt intellectus in actu ⁊ ꝑmixta particulari ē in
tellectus in potētia ⁊ qꝛ nō ſubijcit forme itellcūſ agēs
q pars aīe eſt iō eſt imixtus ⁊ intrāſmutabilis ⁊ imā/
lis:nec efficit hoc aliquid per ſeipꝫ:qm̄ nō ſubijcit ei.
⁊ hoc mō ſoluūt dubia ſupra inducta. Sed oīno vide
tur mirabile de viris iſtis q multa ſubtiliter intellexe/
rūt ꝙ nō viderūt ariſtotelis eſſe ſniam ꝙ fantaſma mo
uet intellectū mouens āt nō eſt motū opꝫ igitur ꝙ mo
tum a fantaſmate nō ſit fantaſia vel fantaſma.ꝯſtat aūt
potentiā nunq̄ mouē actū q educit de ipſa.ḡ fantaſma
nō pōt dici mouēs ipſum ſpeculatiuū intellectū:oꝫ igi
tur oīno ꝙ aliquis intellectus qui ſit pars aīe rōnal' ſit
motus a fantaſmate:⁊ iſta rō cogit ariſto.ponere intel
lectū poſſibilē. Rō āt q decep.abubachē ⁊ auēpace fu
it iſta ꝙ mouēs ⁊ motus debent hēre cōicationē ſicut
agēs ⁊ patiens cōicāt in ſb̄o.ſi igit fantaſma eſt moueſ
oꝫ ꝙ id qō mouet cōicatōeꝫ hēat cū ipō i ſb̄o eodē ſic
cū fantaſma ſit particulare.oꝫ ꝙ motū ab ipſo ſit parti
culare. Amp̄.mouēs ſpēm ſuā dat ei qō mouet ab ipō
qm̄ fuerit mouēs vniuocū in aīa aūt nō eſt mouēs niſi
vniuoce ſ̄m formā igit motū a fantaſmate oꝫ hēre fan
taſiā formalē.formalis h āt fantaſia eſt ſenſibil':⁊ par/
ticularis forma talē āt nō hꝫ ꝑs aīe ſepate nō eſt igitur
aliq̄ ꝑs aīe ſepate q̄ moueat vt ſb̄m a fantaſmate. his
aūt r̄ndere nō graue eſt qm̄ nos oſtendemus inferiꝰ ꝙ
cōicantia q̄ eſt inter agēs ⁊ patiens ⁊ mouēs ⁊ motum
phice nō eſt inter intellectū poſſibilē ⁊ id qō mouet ip
ſum ad formā intelligibil' ⁊ h quidē dicit ariſto.ſed nō
ꝓbabimus ⁊ mō ſupponamus lꝫ āt fantaſia ſit ꝑticula
re ⁊ ſenſibile nō tn̄ mouet intellectū ſepatū poſſibilem
exn̄s in actu particularis ſenſibil' ſed potius in actu de
nudationis ⁊ abſtractionis quā accipit a luīe intellectꝰ
agentis:ſ c̄ etiā colores eſſe mā'le hn̄t in corꝑibuſ colo
ratis nō tn̄ per h mouent ipm̄:ſed eſſe formale qō acci
piūt a luīe corruptibili:totū aūt qō fugiūt ⁊ iſti ⁊ illi ō
quibus prius hitū eſt oēs preter alex.h eſt ne cogātur
dicere intellectum poſſibilem aliqd eſſe prime māe ſi/
cut ſupra patuit ex theofraſti dubitatione.

Capi.vij.⁊ eſt digreſſio declarans opinionē auerro
ys ⁊ improbationem eiuſdem.

p Oſt oēs aūt iſtos venit auerroys qui gloriat
ꝙ ipſe ſolus ſatiſfecerit oībꝰ dubijs eo ꝙ ipe
oīa q̄ dicit ariſto.de intellectu poſſibili viſus
eſt ſaluare ꝓcedit.n.ꝙ ſicut ſenſus ſe hꝫ ad ſenſibilia ⁊
ſic intellectus ſe habet ad intelligibilia recipiendo ea:
ſed dicit ꝙ non eſt oīno ſimile licet in aliquo ſit ſimile
ſicut ⁊ ariſto.dicit non eſſe impaſſibilitatem ſenſus eā
dem cū ipaſſibilitate intellectus.dicit.n.vl'e qō intelli/
gitur hēre duplex ſb̄m vnū quidem quo eſt veꝝ:⁊ al/
teꝝ quo eſt vnū entiū mūdi ⁊ vocat ſubiectū quo eſt
vnū particulare ſ̄m rem eo ꝙ in eo ꝙ res eſt vel nō eſt
noticia aīe vera eſt vel f'lā cū veritas intellectus ſit ad
equatio rerum ⁊ intellectuum. ⁊ quo ad hoc ſb̄m eſt
vniuerſale in potentia vniuerſale quia confuſum eſt in
particulari ⁊ eſt in aliquo ſenſibilium potentiarum ⁊ h
modo vniuerſale non eſt vnum entium mundi qō vo/
camus vniuerſale qꝛ vniuerſale prout eſt vnū entium
mundi qō vocamus vniuerſale qō diuiditur contra ꝑ/
ticulare ſ̄m eum ⁊ ſ̄m veritatem eſt in ſolis nudis ⁊ pu
ris intellectibus ⁊ nō in rebus extra aīam ⁊ de hoc ta
men alibi tempus erit inquirendi. Sed que hic dicimꝰ
tantum ad ſue intentionis manifeſtationem inducun/
tur:dicitur igitur ꝙ cum vniuerſale habeat duplex ſbꝫ
ꝙ non habet tranſmutationem niſi ex ſubiecto quo eſt
vnū qꝛ ex illo educit potētia ad actū ſic indiget fieri ⁊
tp̄e aliquo ⁊ ex illo etiā inducit laſſitudo ꝑ frequēs in
intelligere

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intelligere: ex ſubo aūt quo efficitur ens in mūdo non hʒ trāſmutationē ſʒ recipit in eo ſine trāſmutatione aliqua ſicut determinās ꝛ diſtinguēs a determinato ꝛ diſtincto. Sic.n.ſupra dixim⁹ ꝙ ſenſus nō eſt mā ſenſibiliū ſed ſpēs q̄ qꝛ media ē ſenſibiliū diſtinguit ꝛ determiat ad ipa ſic ēt itellect⁹ ꝛ multo ampli⁹ ē ſpēs itelligibiliū q̄ eſt priuatio ad ipa ſicut mediū ꝛ nō ſicut mā ex q̄ educātur de potētia ad actū ſicut iferi⁹ oñdet ꝛ iō ſic ſubiciȷ̄tur eis ſicut determinatum ſubiciȷ̄tur determinanti ꝛ ideo non efficitur vnum de intellectu poſſibili ꝛ itelligibili: ſicut ſūt vnū materia ꝛ forma vel ſic ſubiectū ꝛ accidēs ſʒ poti⁹ ſicut pfectio determinās eſt in determiato ꝛ pfecto: ꝓpter qȯ ēt formalis itellect⁹ q̄ eſt forma ſpeculatiua nō hʒ trāſmutatiouē ex itellectu poſſibili ſʒ ex fātaſmate in quo eſt ſicut dixim⁹ ꝛ ſic ſatiſfacit theofraſto q̄rēti q̄liter eē poſſit ꝙ itellect⁹ poſſibilis ſit ſepat⁹ ꝛ itrāſmutabilis ꝛ ſilr agēs ꝛ tñ ſpeculatiu⁹ ſit trāſmutabilis ꝛ tēpalis ſicut id qȯ exit de potētia ad actū. Et in v̄itate in iſta ſolutiōe bñ ſatiſfacit ꝛ verū dicit auerroys. Iſte āt ꝓpter ſupi⁹ iductas rōnes ſicut fere oēs aliȷ̄ cōcedūt vnicū poſſibilē eē itellectuʒ in oib⁹ hominib⁹ ꝛ ꝙ ad h̄ ſequit v̄lia eē eadē apd oēs ex qb⁹ ē ſcia oiʒ coꝝ q̄ ſciunt: ꝛ qȯ q̄rit q̄liter tūc itellect⁹ ꝛ iſta ſcia vni vniant ꝛ nō aliȷ̄ ſoluit ſic aliȷ̄ dicūt itellectū nihil itell:gē ſiñ fātaſmate ꝛ ñ ē idē apud oēs ꝛ iā nec ſciaʒ elicitā eē eadē apud oēs ꝛ h̄ ſenſiſſe ari. vbi dicit ꝙ itellect⁹ ſepat⁹ a corpe nō reminiſcit ꝙ ſine fātaſmate nō itelligit ꝛ h̄ nō retinet apud ſe qñ abſoluitur: ꝛ iteꝝ in h̄ ē qȯ dicit ariſ. ꝙ itellect⁹ corrūpit alio quodā iteri⁹ corrupto h̄.n. de ſpeculatio ē dictū q̄ corruptionē nō hʒ ex poſſibili in quo ē ſic dixim⁹ ſʒ poti⁹ ex fātaſmate qȯ oʒ eē mouēs. iſte āt ꝯcedit oēʒ eē vnicū itellectū poſſibilē ſic aliȷ̄ ꝛ h̄uc fore imortalē: ꝛ iō ſpēʒ hois eē vnicā ꝛ icorruptibilē dicit q̄ nō corrūpit ex differētia q̄ ꝯſtituit ſpēm ſʒ poti⁹ ſi corrūpit h̄ hʒ ex genere qꝛ hāc ſpēʒ cū ſua pfectiōe q̄ eſt ſcia phie ſemp dicit manere vnicā aliquib⁹ hominib⁹ qñ dicit dicunt aſtronomi ꝛ ariſto. loca mūdi viciſſitudinalr efficiūtur hitabilia ꝛ ihabitabilia ꝛ nō deſtruit habitatio quartarū mūdi cito vel ſubito: ſed cū nō ē habitata vna q̄rta: tunc habitat alia ꝛ phia qñ nō ē in vna q̄rta tūc eſt in alia ꝛ h̄ totū dic vt ſciat qm̄ itellect⁹ ſpeculatiu⁹ ex poſſibili itellectu nō hʒ trāſmutationē. Adhuc āt cū ōtur nō eē vn⁹ in oib⁹ cū ex dictis neceſſario ꝓbatū ſit eē icorruptibilē tūc manēt poſt mortē ꝛ tūc ſm nāʒ ſoret ocioſus cū ſit motiu⁹ corpis ꝛ ñ moueret tūc ad corpus niſi dicerem⁹ ꝙ ipē trāſiret de vno corpe in aliud corpus ſicut dixit plato ſʒ h̄ ē abſurdū qꝛ tūc nō multiplicarēt hoīes i diuerſo nūero ſʒ opoꝛtēt ꝙ tm̄ tot eēnt hoīes quot itellect⁹ ſeq̄ret ſic ꝙ nunq̄ naſceret aliquis hō niſi aliquo hie mortuo qȯ ē ad ſenſuʒ falſū ꝛ abſurdū ꝓpter qȯ auerroys dicit q̄liter ideficiēter vn⁹ exñs ſemp mouet aliqȯ corp⁹ ꝛ nunq̄ ē ſine corpe ꝛ ſñ ſcia. Probat aūt dictū ſuū ꝑ duo q̄ vident ſibi eē neceſſaria quoꝝ vnū eſt: qꝛ oē qȯ numerat diuidit ex vno aliquo cū diuiſio ſit numeri cā: nō āt diuidit hʒ nāʒ niſi mā corpalis qȯ igit ē oīno ſine mā idiuiſibile ē ꝛ vnicū poſſibilis aūt itellect⁹ ſine mā ē oīno igit vnicus ꝛ idiuiſibilis in oibus. Inducit ēt ariſto. h̄ ſentiētē in libro de ce. ꝛ mū. vbi ꝓbat vnicū eē mūdū qm̄ ſi eēnt pl'es mūdi opoꝛteret ꝙ pl'es eēnt celi primi ꝛ hi mouerent a diuerſis motorib⁹: ꝛ ſic motores primi eēnt diuerſi ꝛ numeratiōe āt numeratū hʒ māʒ erūt igit mālr motores primi ex quo vult hēre ꝙ ſm ariſto. numeratū numerat ꝑ ſuā māʒ diuiſaʒ ꝛ differētia numero ſūt differētia per māʒ nō aūt differētia mālis iuenit q̄ numeret itellect⁹ poſſibilis: manʒ igit vnic⁹ in oib⁹ hominib⁹: aliud autē deducēs ad īpoſſibile qꝛ ſi dicat ꝙ itellect⁹ poſſibilis ē vnū aliqd tūc receptū in ipo ē ſic indiuiduatū receptū ꝛ ſic nō erit v̄le in ipo. oēs.n. ꝯcorditer ꝯueniūt in h̄ ꝙ v̄le ē v̄le ab v̄litate itellect⁹ in quo ē ꝛ ꝙ nō vnit huic ꝛ illi niſi ꝑ fātaſma mouēs in vno aliter q̄ in alio. Sʒ h̄ videt oīno mihi delirамēto ſilē ꝛ inducā ad h̄ q̄tuor rōnes fortiſſimas quaꝝ vna ē ꝙ nos ſcim⁹ ꝙ oē cōpoſitū efficit h̄ aliqd ꝑ vnā forma ſubalē q̄ ē ſua pfectio pria ſicut pleriſqʒ in locis dicit ariſto. ꝯſtat āt ꝙ q̄libet idiuidu⁹ hō ē h̄ aliqd ergo ſua forma eſt vnica q̄ ē pficiens ipm ſicut pria pfectio h̄ āt ē aīa rōlis quā illi vocāt itellectū poſſibilē ergo ipē ē vn⁹ in vno ali⁹ in alio Scda ē qm̄ ariſto. dicit pria in phia ꝯ platonē loquēs ꝙ pricipia reꝝ pticularū ſūt pticularia potiſſimū autē pricipioꝝ ē forma: ergo ipa ē pticularis i h̄ pāticulari ꝛ ſic cū aīa rōnalis q̄ potiſſimū ē itellect⁹ poſſibilis ſit pricipiū hmōi pticularis ipa erit pticularis: tertia āt ē ꝙ nullus motoꝛ vn⁹ ſpē ꝛ numero in eodē tpe vnit duobus motis ab ipo: qm̄ nos videm⁹ ꝙ nullus motoꝛuʒ celeſtiū hʒ dua corpa q̄ moueat cū ſm numeꝝ mobilium ariſto. ꝓbat eē numeꝝ motoꝝ ꝛ ſilr in artib⁹ videmus ꝙ nullus nauta duab⁹ nauib⁹ ſil' vtit in vna naui gatōe nec textoꝛ duob⁹ iſtrumētis in vno ope ꝛ ſic eſt in aliȷ̄s: ſi ergo dcē vn⁹ numero eē poſſibilis itellectus cū ꝯſtet eū eē idiuiduato corpi attributū vteꝛ ille multis motis ab ipo corpib⁹: qȯ oīno ē ꝯ rōnē ꝛ ꝯ ōīmia/ta in phia: q̄rta ē ſi eēt vn⁹ numero itellect⁹ q̄ ē ſubalis forma hois ꝯtigeret ꝙ pl'es hoīes vnā in numero hērēt formā ꝛ nō vnā aīalitatē qm̄ hō ē al' ex ſenſitiua ꝛ h̄ idiuiduat: ꝛ hō ē ex itellectu q̄ nō idiuiduat ꝛ ſic cōtigeret ꝙ nā generis i diuiduaret ꝛ differētia maneret v̄lis nō idiuiduata ꝛ cū ſpēs hʒ eē cōponat ex vtraqʒ nā ꝯtigeret ꝙ idē idiuiduatū ſic ſpēs eſſet ꝯpoſitū ex idiuiduato hʒ eē: ꝛ ex ñ idiuiduato: ꝛ ex corruptibili q̄ oīa ſūt abſurdiſſima icōueniēs āt ꝙ illi conant euadē min⁹ euadūt. ſ. q̄lr vno itellectu exñte in oib⁹ non oēs accipiūt ſciaʒ vno ſolo ſciaʒ accipiēte qm̄ lʒ fantaſma moueat itellectū poſſibilē tñ itellect⁹ poſſibilis ſolus hʒ ſciaʒ ſpeculatiuā ꝛ hʒ eā ꝑut ē cōis oiʒ ꝛ nō pōt dici ꝙ ſm ptē hēat ꝛ ſm ptē nō hēat qm̄ idiuiſibilis ſbā ē itellect⁹ g̃ neceſſario videt ſeq̄ ꝙ oēs hēant eā quoꝝ eſt itellectus ꝛ ſic redit ſup eos icōueniēs ꝓpter quod euadēdū ꝯfinxerūt fere oīa que dixerūt.

Ca. viȷ̄. ꝛ ē digreſſio ōclarās opinionē coꝝ q̄ dixerūt nullā ptē aīe eē itellectualē ꝛ errorē eorū dē.

Q Uerūt aūt nō nulli anax. ſequētes quos i aliquo videt ſeq̄ algazel ꝛ in aliqb⁹ dictis ſuis auic. q̄ ꝑꝑ dictas dubitatiōes dixerūt nullā ꝑtē aīe eē itellectū: dixerūt āt ꝙ oīs nā itellectiua ē ſepata ꝛ nulli hʒ aliqd cōe ꝛ iō ñ ē itellectualis nature hō ſʒ itellectiue ſʒ itelligētie tm̄ ꝛ has ponūt in. x. ordib⁹ cuilibʒ celo quos nouē eē dicūt attribuētes vnū ordinē: dcimū āt toti ſpe actiuoꝝ ꝛ paſſiuoꝝ q̄ mouet oīa illa ad formas ꝛ oib⁹ generalib⁹ ꝛ corruptibilib⁹ formis attribuit ſm modū quo pñt illas recipe: dicūt aūt iſti ꝑ ſplēdorē itelligētiaꝝ dari formas ꝛ iō qꝛ aīa hoīs nobilioꝛ ē aliȷ̄s: ideo plus ſplēdoris itelligētie reſultat in ea q̄ in aliȷ̄s ſicut plus ſplēdoris lucis reſultat in claro colore q̄ in obſcuro ꝛ hunc ſplendoreʒ intellectuʒ eē in nobis dicūt ꝛ ꝙ itellect⁹ i nobis ſit idē ꝙ ſplēdoꝛ alicui⁹ itelligētie ſepate in nobis: h̄ āt ꝯfirmāt ꝑ duas rōnes q̄ꝝ vna ē qm̄ ea quoꝝ operatio ſubſtantialis eſt eadē ſunt eadē in natura: operatio āt intelligentie in no

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bis ⁊ oꝑatio intelligentiaꝝ ſeꝑataꝝ ē vna ⁊ eadē q̄ eſt
dare formas ſpeculatōis ⁊ diuidē eas: ergo qđ ē in ho
mīe de nā ītellectuali eſt aliq̄d ītelligētie ſeꝑate. Alia
autem eſt ea que iam ſepius inducta eſt qm̄ ītelligen/
tie non ſunt niſi vt moueant ſubiecta ſibi ⁊ nō vt mo
ueant ab ipſis ⁊ ideo dicunt ꝙ ītellectus moueri non
pōt a fātaſmate ſ; ipſemet h; formas ⁊ dat eaſ ſic ītelli
gētie ſeꝑate. Sic igit abſoluūt oīa q̄ ſūt īducta. Facile
āt iſtud refellit qm̄ ſm̄ h̄ hō diffiniri nō pōt ītellectua/
li ⁊ rōnali cū nihil ſit ō ēentia ſua ſ; h̄ ēt vane ⁊ falſo
vocauit ariſ. ꝑtē aīe q̄ cognoſcit ⁊ ſapit ſ; h̄ ēt aīatū ab
aīato nō differret tribꝰ vegetatiuo. ſ. ſenſitiuo ⁊ rōali ⁊
ſm̄ h̄ in rōnali nō eēt ſenſitiuū ſic trigonū in tetragono
q̄ oīa ſūt abſurda ſm̄ h̄ iteꝝ nō eēt vnq̄ aliqs ſ; ītelle
ctū potētia ſciēs ſ; ſp̄ actu ſciēs ⁊ h̄ nllo mō ē veꝝ nec
ſm̄ ſtoicos: nec ſm̄ ꝑipateticos: ſtoici āt q̄ꝝ pater ⁊ pri
ceps fuit plato: eo ꝙ viderūt ſ; ſupiꝰ īductas rōes poſ
ſibilē ītellectū eē ſeꝑatū ⁊ īpaſſibilē dixerūt ip̄; n̄ poſ
ſe ꝑfici aliquo corruptibili ⁊ iō dixerūt vl'ia eē īcorru/
ptibilia ⁊ ſp̄ eē apud eū. Peripatetici āt hominē in po
tētia ſciētē eē dixerūt dupl'r potētia. ſ. remota ⁊ potētia
ꝓpinq̄ potētia remota ꝑꝑ priuationē ꝑparatōis ad ſciē
dū qn̄. ſ. nō h; hītū aliq̄ mō: potētia ꝓpinq̄ qn̄ h; hītū
ſ; q̄ ītellectꝰ ē in potētia in fātaſmate ſic diximꝰ dixe/
rūt potētia ſciētē q̄ nō h; fanta'ma actualiter in luce
agētis ītellectꝰ mouēs ſnīa. n. coꝝ ē ītellectū nūq̄ eē in
actu nec an̄ ſciā; nec poſt niſi ſit fantaſma mouēs ⁊ in
h̄ ſcđo nō ꝯſentit auic. nec algazel q̄ dicūt ꝙ ſic via nō
ē ampliꝰ neceſſaria qn̄ ē ꝑuētū ad domū in q̄ manēdū
ē: ⁊ ſic ſcale nō ſūt neceſſarie ei q̄ iā exaltatꝰ ē in ſolio
ita fātaſma n̄ ē neceſſariū ei q̄ iā h; hītū ſcie ⁊ iō ſepe
ītelligimꝰ nihil oīno de ꝑticulari curātes vel remiſcē/
tes iſta ⁊ q̄ īcōuenietētia vndiq; videt ſeq̄: videt mihi
fore parduū v̄itatē attigē ⁊ difficultatē in his eē expla
nat nob̄ tā clariſſimoꝝ viroꝝ tāta diuerſitatis diſſētio

Capl'm nonum ⁊ eſt diſgreſſio declarās opinionem
auicebrō ⁊ errorē eiuſdem.

a Boibꝰ ſuperiꝰ īductis diſſentit auicebron in
libro quē fōtē vite appellauit: queſtionē eni;
theofraſti nō valēs diſſoluere cū ītellectꝰ poſſi
bilis ſit quo ē oīa fieri ⁊ mā pria ſil'r q̄ ē oīa fieri ꝯſentit
ꝙ mā pria ⁊ ītellectꝰ poſſibiliſ ſint eiuſdē nāe Dic. n. ꝙ
⁊ veꝝ ē ꝙ mā ē potētia hn̄s formas oēs ⁊ reꝝ corꝑea
rū ⁊ īcorꝑeaꝝ ⁊ ꝑ qualib; formā ſuſceptā claudit cōi
tas potētie eiꝰ ⁊ coartat. Eſt āt pria forma quā ſuſcipit
ītelligētie forma q̄ dicit ītellectualitas: ⁊ iō potētia ītel
lectꝰ poſſibilis nō ē in potētia ad ītellectualitatē ſ; re/
manet in potētia ad oīa alia. Poſtea āt cū ſuſcipit cor/
poreitatē ampliꝰ coartat potētia eiꝰ tn̄ illa ē in potētia
ad oēs corꝑales formas ſ; ſpēs corꝑoꝝ differētes ⁊
cū ſuſcipit corꝑeitatē cū ꝯrietate: iā nō ē in potētia niſi
ad phicoꝝ corꝑoꝝ formas ⁊ ſic reſtringit potētia eiꝰ
ꝑ formaꝝ ſuſceptōes vſq; ad īdiuiduā mā; q̄ ē in hoc
vl' in illo cuiꝰ potētia nō ē cōis. Sic igit ītēdit dicē aui
cebrō: ꝙ potētia ītellectꝰ poſſibilis cōis ē ſic ⁊ māe ⁊
iō ſeꝑata ē a determiatōe formaꝝ q̄s potētia ⁊ nō ī ac
tu h;. Et qm̄ ſic vl'is ē potētia eiꝰ iō vl'e ē qđ h̄ mō ē in
ip̄a. Quod āt ita ſit vti ſenſerit īducit rōnē potiſſime
vnam: dicit. n. ꝙ ſubſtare ⁊ in potentia ſuſceptiua eſſe
māe pric q̄dē ꝓprietates exiſtūt. In quocūq; igit iſta ī
ueniunt: oz ꝙ in illo cauſent a mā. Inueniunt. n. in nā
poſſibile ītellectꝰ: oz igitur nā; māe h̄ ꝯferre ītellectui
poſſibili. Nō. n. pōt eē ꝙ idē ꝑticipatū a multis nō cau
ſet ab vno ꝙ eſt primū in genē illo: ſuſcipē āt formaſ ⁊
eē in potētia ad illas ⁊ ꝑfici ꝑ ipſas ē ꝑticipatū a mul/
tis: qm̄ ab ītellectu poſſibili ⁊ a mā corꝑea ⁊ a mā phi
ca: op; igit ꝙ h̄ cauſet ab eo qđ ē primū in genere illo/
rum: hoc aūt eſt mā pria ⁊ ſic op; vt inquit auicebrōn
ꝙ per nām māe prime ītellectꝰ poſſibilis ſuſceptiuꝰ ſit
ſpērum intelligibiliū ꝑ nām ⁊ potētiā materie prie que
eſt in ip̄o. Si aūt q̄rit q̄liter h̄ cōtingit ꝙ poſſibilis ī
tellectus diſcernit formas ⁊ nō mā pria: dicit h̄ eē ꝑꝑ
formā poſſibilis ītellectꝰ q̄ ē ītellectualitas: h̄. n. nā fa/
cit ip̄m eē imaginē lucis ītelligētiaꝝ ⁊ iō forme q̄ ſunt
in ip̄o ſūt illuſtrate ⁊ nō in mā pria vel in mā corꝑoꝝ:
⁊ iō ē ꝙ diſcernit ea q̄ in ip̄o ſūt ⁊ nō mā alia q̄ talē nō
h; formā: ⁊ ſi dicit ꝙ potētia ītellectꝰ ab ariſ. dicit eē
abſoluta ſimpl'r ⁊ nō d̄terminata ꝑ aliquā formā eo ꝙ
ipſe nō ē h̄ aliq̄d determiatū in nā h̄ dicit eē dictū ō for
mis cōicātibꝰ ambitū ⁊ cōitatē potētie ītellectꝰ ſ; ītel
lectualitas nō ē niſi illuſtrās ⁊ nō coartās. Hec igit eſt
ſentētia auicebrō: ſic pōt ītelligi ex eiꝰ v̄bis. Hec āt ſnīa
nequaq̄ ſtare pōt: nō. n. pōt dici ꝙ id qđ abſolute ē for
ma: ꝙ h̄ ſit aliquomō mā: aīa āt rōnalis in ſe ⁊ oēs po/
tētie eiꝰ ſūt abſolute forme ⁊ oibꝰ nālibꝰ formis nobi
liores: nō igit pōt dici ꝙ ſit mā aliquo mō: ꝙ ſic in .ij.
phicoꝝ ꝓbatū ē mā ⁊ forma nūq̄ īcidūt vnā in rē. Am
pliꝰ forme d̄terminātes mā; ſūt ordinate ita ꝙ prima
remanet in ſcđa: ⁊ ſcđa in tertia ſi igit ītellectualitas eſt
pria forma determinās mā; illi oz addi tertia q̄ ē cor/
poreitas ⁊ q̄rta q̄ ē ꝯrietas: ⁊ ſic vlteriꝰ: h̄ āt videmꝰ n̄
eē veꝝ Ampliꝰ āt dictū illud nō fulcit rōne ſufficiēti
qm̄ idē ens in multis nō cauſat ab vno qđ primū ē in
illis niſi vniuoce ſit vnū in multis ſubſtare āt ⁊ eē ī po
tētia ad formas nō vniuoce ē in ītellectu ⁊ in mā: ſicut
ariſ. dicit ⁊ nos īferiꝰ d̄mōſtrabimꝰ: ⁊ iō auicebrō nō ꝓ
cedit. Adhuc āt nō ꝯcordat dictū ſuū cū ſentētia ariſ.
qm̄ ariſ. dicit ꝙ ſi forme vl'es ſ; actū eēnt in rebꝰ extra
aīa; res ip̄e q̄ꝝ ſūt forme ītelligūt eas. Intellectū igit
nō facit ītellectualitas ſ; ip̄a formaꝝ ſimplicitas denu
datioq; ſm̄ ariſ. cā āt dicti ariſ. īfra aſſignabit vbi ⁊ di
ctū eiꝰ ꝓbat fore veriſſimū. Ampliꝰ āt nō ꝓdeſt ad ī
tellectū ⁊ diſcretōē; reꝝ eiꝰ dictū: ꝯſtat. n. ꝙ res in po
tētia ens ītellecta īꝑfectā generat ſcia; ō re: forme āt n̄
ſ; actū ſūt in mā. ſ; ī potētia ꝯfuſa ⁊ īdetermiata: ſi igi
tur cognoſcant ꝓut ab ītellectu ꝯfuſe ⁊ īdetmiate co/
gnoſcunt ⁊ n̄ ꝓut ſūt diſtīcte ⁊ determinate talis āt co
gnitio reꝝ oīno eſt inutilis ad ſcia; rei ⁊ ſic dictū aui/
cebron nullā facit ītelligēdo vtilitatē. Ampliꝰ āt ſi ſo
lū h̄ ſufficit ad intelligere ꝙ ē eē formas ſ; potētiam
in ītellectu cū potētia ſp̄ ſit in ītellectu ſp̄ oīm formas
ītelligemꝰ. Adhuc āt ſm̄ h̄ nō fātaſmate īdigemꝰ mo/
uēte ītellectū: nec ſenſu accipiēte formas ſenſibiliū: ex
q̄bꝰ vl'e elicit. Adhuc āt ſ; h̄ ex ītellectu ⁊ ītelligibili
efficeret vnū ſic ex mā ⁊ forma ē vnū igit ꝑ ītelligibile
ſpecificaret ītellectꝰ ⁊ d̄termiaret ad ens nāe ⁊ ſic ali/
qn̄ eēt lapis: aliqn̄ lignū qđ ē admodū abſurdū. Et iō
dcm̄ auicebrō dubia ō ītellectu īducta ſoluē n̄ pōt: nec
hois mēs eiꝰ dictis acquieſcere pōt.

Capl'm. x. ⁊ eſt diſgreſſio declarās opinionē platōis
⁊ gregorij niceni ⁊ eius errorē.

g Regorius āt nicenꝰ ⁊ grecoꝝ ſapiētū q̄ pl'es
platōis phia ībuti vidētes ex īductis rōnibꝰ
neceſſario ſeq̄ aīa; rōnalē eē ſeꝑatā ⁊ nō cō
iūctā corꝑi vt actū corꝑis dixerūt eē cā; aīe eternitatē
ſm̄ ſubā;: eo ꝙ nō īcipit cū corꝑe vt dicūt ſ; potiꝰ in ce
lo exn̄tes a cōparibꝰ ſibi ſtellis d̄ſcēdūt ⁊ īcorꝑantur
⁊ iō corꝑi vniri nō pn̄t ita ꝙ ſint corꝑm actꝰ ⁊ q̄ ſic ſūt
ſeꝑate cū tn̄ in ſe ſint īdiuidue ē ēt ꝑs aīe q̄ ē ītellectꝰ ſic
ſeparata. vniuerſale autem quod ē obiectum ītellectus
aliquādo

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aliquando eē habet in aīa ⁊ aliquando eſſe extra aīaʒ Eſt.n.vl'e vt dicit icorruptibile aliqñ in re exñs aliqñ in aīa:aliqñ in vtroqʒ ⁊ h non ē icōueniēs: qm̄ ē vbiqʒ ⁊ ſp:⁊ iō cū aīa ſit loc⁹ ei⁹eo ꝙ ē in potētia ad ipʒ ē in ea ⁊ cū res extra ſit loc⁹ ei⁹:ēt ē in re ſʒ veri⁹ ē in vbi ƀm formā ē tm̄ ꝙ vbi ē ƀm eē mālē qd̄ accidit forme:⁊ iō vl'ia veri⁹ dicit eē extra rē ꝙ in reb⁹. Dicit.n.ꝙ oīs forma p h qd̄ ē cā ē añ rē cui⁹ ē cā:nō ſolū ƀm rōnē ſed ēt ƀm eē formale ⁊ ƀm h ƥhabʒ oīa in ſe in qb⁹ multiplicat poſtea ƀm eē ⁊ h forma ſic exñs ē obiectū ipſi⁹ itellect⁹ qñ itelligit. Hui⁹ āt cā ē qm̄ ſcia ē ex neceſſarijs. In reb⁹ āt mutabilib⁹ nihil ē pmanēs neceſſarium oʒ igit qd̄ neceſſariū p qd̄ ē ſcia ipſoꝝ ſit extra res ipſas. Adhuc āt itellect⁹ ē quoddā pmanēs ⁊ neceſſariū qd̄ āt ē in ipo ē in eo ƀʒ ptatē ⁊ nām illi⁹ in quo ē qꝛ h gnāliter ē veꝝ de oī eo qd̄ ē in aliquo ꝙ.ſ.ſp ē in eo in quo ē ƀm ptatē ei⁹ in quo ē ⁊ nō ƀm nāʒ ⁊ ptatē ei⁹ qd̄ inē:oʒ igit ꝙ id qd̄ ē in itellectu ſit pmanēs ⁊ neceſſarium. Iſtis igit de cauſis ⁊ ſilib⁹ poſuit plato itellectum ſepatū ⁊ vl'e ſic ſepatū ⁊ cū vl'e ƀm ipʒ nunꝗ ſit in potētia ſʒ ſp ē in actu ſepatū ⁊ h ſufficit ad itellectū:dixit ñ eē vl'e collectū ex plurib⁹ memorijs ⁊ expimētis ſʒ oium ſcias ex intellectu ſʒ nō ꝯſiderare aīaʒ ea q̄ ſūt in ipa eo ꝙ occupatōe corpis ⁊ delectatiōe abſtrahit ne cōuertat oculū ad ea q̄ ſp ſūt in ea:p ſtudiū āt nihil fieri de ſcia in hoīe:ſʒ poti⁹ reordinari aīaʒ ad ꝯtuēdū ea q̄ ſūt in ea vt reminiſcat eoꝝ q̄ delectatiōe carnis ⁊ occupatōe ſenſibiliū obliuiōi tradiderat:⁊ h tāgit boeti⁹ in libro quē de ꝯſolatōe phie edidit dicēs ꝙ ſi platōis muſa ꝑſonat veꝝ ꝙ qſqʒ diſcit imemor recordat:ſʒ de his in ſcia de itelligibili erit q̄rēdū. Nūc āt dictū ē opinionē ſtoicoꝝ fuiſſe itellectū nō ſic eē ſepatū ꝙ non ſit ens h aliqd ſʒ poti⁹ ſic ꝙ nō ſit forma corpalis vl' act⁹ corpis:⁊ nō eē cū potētia ſuſceptibilē itelligibiliū ſʒ actu ſp hēre vl'ia ſecū:q̄ tñ ñ tm̄ ſūt in ipo ſʒ ēt extra aīaʒ ⁊ añ res pticulares. Hui⁹ āt ē abſurditas maxīa ⁊ error peſſim⁹:qm̄ ƀm h vna aīa diuerſa recipe pōt corpa qꝛ q̄ rōne deſcēdit in vnū a ſtella ꝓpe recedēs eadē rōne pōt itrare aliō poſt receſſū ab eo in quo ē:⁊ h plato eē veꝝ aſſeruit h āt in prio hui⁹ ſcie libro ſufficiēter ē iprobatū. Dictū āt platōis nō curat morbū illū quē induxim⁹:qm̄ ponit itellect⁹ eē in ſe quoddā idiuiduū ⁊ tā ſupi⁹ ꝯcluſim⁹ ꝙ qcqd ē idiuiduū nō recipit in ſe aliqd niſi ƀm eē idiuiduet illud ⁊ ſic id qd̄ ē in itellectu ñ ē vl'e:ſʒ itētio pticularis ⁊ h nō ē pricipiū artis ⁊ ſcie ƀm phoꝝ traditōes ⁊ ƀʒ ipaʒ vitatē. Adhuc āt ƀʒ iſtā ſniaʒ ſenſus ⁊ fātaſie nō erūt niſi ipedimēta ſcie ⁊ tunc eſt mirū ꝙ aīa eligeret tale corp⁹ ꝙ eā a pfectōe ipediret. Ampli⁹ ſi dij icorporāt aīas vt dixit plato: ſequit maliuolos ⁊ iſipiētes eē oēs celeſtes deos in tale corpus detrudētes ſiles ſibi itellectuales aīas in qb⁹ p maximos labores vix pñt vnꝗ attigere ꝯtuitū pulcritudinis quā hñt in ſeipis. Rō āt ēt q̄re h dixit gregori⁹ platonē ſequēs nulla ē oīno. Fugit.n.icōueniēs ne forte cogat ꝯcedē aīaʒ corrūpi cū corpe ſi ꝯceſſerit ꝙ icipit cū corpe ⁊ illi⁹ nulla ē neceſſitas qm̄ nō ſequit ꝙ ſi aliqd icipit cū aliquo ꝙ ꝯtinuo corrūpat corrupto illo qm̄ ñ icipit cū ipo vt ſit aliq̄ ps ei⁹ vl' aliq̄ forma q̄ nō hēat eē niſi in ipo ⁊ h nos i ſequētib⁹ oñdem⁹. Adhuc āt abſurdū eſt ꝙ aīa celeſtis fiat terreſtris qꝛ equoce hñt nomē aīe celeſtes ⁊ terreſtres:aīa āt ꝯpis ſtelle:ſtelle ē ꝓporciōata ⁊ ē celeſtis:h igit ad iferiora nō deſcēdit vt terreſtris fiat. hoc.n.ñ mō eēt retoricā tibitiēſ idui:ſʒ iā terrā idui ṽtute celeſti ⁊ forma qd̄ oīno abſurdū ē. Et iō h ſtoicoꝝ opinio aut methaforice dicta ē aut ē oīno falſa:qm̄ plato ſic ⁊ alij antiq oīa p methaphoricas ſimilitudines tradiderūt:q̄ de phicis itellexerūt cui⁹ cā fuit qꝛ p ꝓpria exprimere q̄ ſenſerūt neſciuerūt.

Capl'm.xj.⁊ eſt digreſſio declarās opinionem latinoꝝ ⁊ errorem eorundeʒ.

Latinoꝝ āt phoꝝ plurimi cū opiniōe platōis in multis ꝯſentire vident dicūt.n.aīaʒ rōnalē eē idiuiduā duplici idiuiduitate: qm̄ dicūt eā in ſe eē h aliqd p māʒ icorporeā ⁊ ſpūalē q̄ ē ſbʒ forme ei⁹ ⁊ ex forma hētur ēt idiuiduās extra nāʒ ei⁹ qd̄ eſt corp⁹ cui⁹ ipa ē act⁹. Cōcedūt ēt p h ꝙ ē in ipa ƀm eē ē idiuiduata forma. Dicūt.n.ꝙ itētiōes q̄ ſūt in itellectu poſſibili dupl'r ꝯſiderant.ſ.put ſūt abſtracte ⁊ put hñt eē in abſtrahēdo ⁊ prio qdē mō ſūt forme vl'es liberate a mā ⁊ appēdicijs māe:ſcdo āt mō hñt eē idiuiduatū in itellectu poſſibili ⁊ prio qdē mō eē vl'ia pricipia itelligēdi:ſcdo āt mō nō ꝯuertit ad ea itellect⁹:⁊ iō nō ipedit ſciaʒ talis idiuiduatio formaꝝ. Intellectū āt dicūt eē abſtractū ⁊ imixtū ⁊ nō eē h tali rōne qꝛ imixt⁹ ē qꝛ nō act⁹ corpis ⁊ qꝛ nō ē aliqd itelligibiliū actu ſʒ potētia tm̄ ⁊ nō ē h:qꝛ ñ ſenſus ē:lʒ ſit ſic ſenſus. dicūt eñi ariſ. nō dicē ꝙ itellect⁹ ſimpl'r nō ē h ſʒ pmiſit d ſilitudīe potētie ſenſus ⁊ potētie itellect⁹ ⁊ ſubiūxit qd̄ ē vt ſenſus ⁊ nō ē idē ꝙ ſenſus. Sʒ iſti abſqʒ dubio nūꝗ hñ itētionē ariſ itellexerūt qm̄ ex duob⁹ his ꝯceſſis ꝙ nʒ ē imixt⁹ ⁊ ſepat⁹ ſequit neceſſario ipʒ nō eē h:⁊ iō nihil ē ꝙ dicūt iſti. Adhuc āt aīaʒ ſic dicūt eē ꝯpoſitaʒ ⁊ idiuiduā nulla oīno ꝓbāt rōne niſi ꝙ dicūt boetiū dicē ꝙ in oī qd̄ ē citra primū ē h ⁊ h ⁊ ſic in aīa ꝓcedunt eē h ⁊ h nō ꝯtinuo iferri pt h⁊ h eē māʒ ⁊ formā: qm̄ ēt oēs pipatetici dicūt in aīa rōnali eē itellectū agēteʒ ⁊ poſſibilē:⁊ tñ nō ob h ꝯcedūt in ea eē māʒ ⁊ formā. Et iō qdā vidētes hui⁹ rōis dbilitatē aliō iducūt ꝓbōe dicētes nihil oīno eē ſbʒ accidētiū:niſi qd̄ ē ꝯpoſitū:cū forma accidētalis ſit ꝯponi ꝯtigēs:māe.n. ſimplici ſine forma nihil accidit oīno:forma āt ƀʒ ſe ſbʒ eē nō pt:cū igit aīe accidāt ſcie itellectuales ⁊ multe ṽtutes itellectuales videbit ipa eē idiuiduata ſba ⁊ ꝯpoſita. Nos āt in hac rōne nō cē neceſſitatē oñdim⁹ ſupi⁹:qm̄ ſcia q̄ ē in aīa ⁊ alie ṽtutes itellectuales nō hñt eē reale ⁊ ratū in nā:ſʒ in aīa tm̄:⁊ h ē eē debile:⁊ poti⁹ ē entis aliqd ꝙ ens ⁊ talib⁹ entib⁹ rōnib⁹ hñ ſubijcit id qd̄ in ſe ñ ē idiuiduū ſʒ forma. Adhuc aūt h opinio ſupponit ꝙ vl'e ſit in aīa ſic in ſbo ⁊ forte h nō ē verū:h āt in libro de itelligibilib⁹ hʒ dclarari. Eſt āt ⁊ h opīo oīno ꝯria dictis pipateticoꝝ:qm̄ ſic ſenſitiua potētia primā pfectōeʒ hʒ a gnātōe vt ſupi⁹ oñdim⁹ ⁊ ſecūdā q̄ ē ſentire hʒ a ſenſibili forma:ita ēt itellect⁹ pria pfectio ē ſibi cognata:⁊ ſecūdā q̄ ē itelligere hʒ ab itelligibili:aliter.n. nunꝗ itelligeret aliqd niſi poſt hitū ſcie ⁊ h oīno ē falſū:ꝯtuit⁹.n. itelligibiliū vn⁹ ⁊ idiuiſibil' ē añ ſciaʒ ſic ⁊ poſt Eſt igit itelligē itelligibilis ſpēʒ i itellectu hēre per eē ergo qd̄ itelligibilia hñt in itellectu itelligūtur hoc āt eſt eē idiuiduū vt dicūt:ergo p itētionē idiuiduā res vl'es itelligūt vl' vl'r:⁊ h itelligi nō pt. Adhuc āt obijcit auerrois:qꝛ ſi forma in itellectu poſſibili hʒ eē idiuiduū ⁊ pticulare:tñ oē idiuiduū in ſe potentia claudat vl'e:erit illud potētia itelligibile ⁊ non actu ⁊ ſic itelligibile vni⁹ erit aliud itelligibile ⁊ de eē illi⁹ itelligibilis q̄reret ⁊ ibit h in ifinitū. Ampli⁹ āt ex ſupi⁹ dmōſtratis ꝯſtat per rōnē auic. ⁊ ariſ. ⁊ auerois ꝙ nulla neceſſitas ē ꝙ itellect⁹ ponit ſepat⁹ ⁊ imixt⁹:niſi qꝛ vl'e cui ſubijcit i tali ē ſepatiōe:ergo oīno falſū ē ꝙ p eē idiuiduatū vl'e ſit in ipo. Adhuc āt ƀm h nō erit mouēs itellectū meū idē cū eo ꝙ ē in itellectu tuo:⁊ ſic cū dicit for

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tes currere h̄ dictū erit cōe ad id qđ ē in ītellectu meo
⁊ in ītellectu alteriꝰ: ⁊ ſic oīa dicta q̄ ſūt reꝝ ſignifica/
ta erūt cōia: ſm ꝙ exprimit ītellectꝰ reꝝ q̄ ſūt in aīa qđ
eſt oīno abſurdū cū ipa res ſit ſingularis. Adhuc autē
ſm h̄ ſcīa q̄ eſt in aīa doctoris nō eadē efficit in diſci//
pulo ſꝫ generat alia: ſicut ſi ignis generaret ab igne qđ
eſt abſurdū cū ſcie nō differāt niſi ꝑ ſubiecta ī qbꝰ ſūt
ſcīa aūt doctoris: ⁊ ſcīa diſcipuli ſꝑ ſūt de ſubō eodem
⁊ iſte due vltime obiectiones ſunt auerrois in com//
mēto libri de anima.

Caplm̄. xij. ⁊ eſt diſgreſſio declarās: verā ſnīam de
oībus inductis dubijs ꝑipateticoꝝ.

OMnibꝰ āt his hītis videt eē dicēdū cū ꝑipa
teticis ꝙ intellectꝰ poſſibilis eſt īmixtus ⁊ ſe
patꝰ ⁊ ipaſſibiliſ ⁊ nō h̄ aliqd ſꝫ qlr h̄ ſit vt
meliꝰ ītelligat auic̄. dicta accipiamꝰ q̄ ari. plus ꝯcordāt
qm̄ aīa rōnalis nō ē ītellectꝰ poſſibilis ſꝫ ītellectꝰ poſſi
bilis vna eiꝰ ꝑs ē: ⁊ h̄ ſenſit ariſto. qn̄ dixit: de ꝑte autē
aīe q̄ cognoſcit ⁊ ſapit aīa ⁊ vocauit ītellectū ꝑtē aīe ⁊
nō totā aīaꝫ rōnalē: q̄les āt ꝑtes hēat aīa ſupra expedi
tū eſt in ſcđo libro huiꝰ ſcīe: dicimꝰ igit aīaꝫ illā q̄ ꝑfe/
ctio hoīs ē ⁊ rōlis vocat eē totū quoddā ⁊ eē quādā
eēntiā icorporeā in aīe ꝑtāte ꝯpletā: ⁊ iō hꝫ in ſe ꝑtātē
vite ſenſitiuā ⁊ ꝑtātē vite vegetatiuā ⁊ ꝑtātē vite agē
di opa ītellectiue ⁊ ipa eſt vna in ſbā vniens in ſe oēs
iſtas ꝑtātes nāles ſibi ⁊ h̄ lꝫ ſupra ꝓbatū ſit: tn̄ adhuc
volumꝰ h̄ īferiꝰ certiꝰ ⁊ fortiꝰ oñdere eo ꝙ ſuꝑ multa
de ſolutione dubioꝝ itroductoꝝ nobis vident eē fū/
data: hec igit ſubā hꝫ q̄dā v̄tutes ex ipa fluētes q̄ ſūt
v̄tutes icorpee ⁊ h̄ ꝯuenit ei ex h̄ ꝙ ipa ē īter oēs nā/
les formas ꝓpinqor ⁊ ſimilior ītelligētie: ⁊ iō multas
hꝫ v̄tutes ītelligētie ſeꝑate ꝯueniētes: ⁊ hmōi ſil'e vide
mus oībꝰ in formis q̄ ꝑꝑ nobilitatē ſue mā̄e: q̄ſi poſſe
totū ſumūt agētis: ignis. n. ſi īuenit māꝫ ſubtilē aridā
⁊ aeree humiditatiſ multū hñteꝫ opat in ea ꝓprietates
ignis plurimas. ſ. lucē ⁊ calorē ⁊ alia. In materijs autē
magis diſſilibꝰ ſibi: negligit lucis pure opationē: ⁊ opa
tur flāmā fumoſaꝫ ⁊ calorē ⁊ in quibuſdā nihil de flā
ma ſꝫ calorē tm̄ ⁊ fumū. Silr ē ī aīa quā opat agēs ꝑri
mū aīe ī corpe hūano: ꝙ maxie recedit ab excellētia ꝯ
riorū: ⁊ appropinq̄t eq̄litati celi: agēs primū ſimilimā ſi
bi formā opat q̄ ñ tota imixta ꝑt eē mā̄e ſꝫ multas hē
bit v̄tutes nō īmixtas ⁊ in hoc ꝯſentimꝰ alexādro ſed
differimꝰ ab ipſo in h̄ ꝙ ipe ponit aīaꝫ generari ex ele/
mētoꝝ mixtura: nos āt dari ⁊ ꝓduci ab agēte extrinſe
co: ſic̄ vulgatū ē apud ꝑipateticos oēſ: ꝙ aīa rōnalis ſo
la īter formas nāles ex mā nō educat: ſꝫ det ab extrin
ſeco: ⁊ q2 ſilitudo ſeꝑate ſubſtantie ē q̄ agit eā: iō ex
maxīa ſua ꝑtāte ſeparata ē: ⁊ nullo mō iūcta ⁊ vmbra/
ta mā corpis: lꝫ āt ſic dicamꝰ ītellectū eē ſeꝑatū: tn̄ aīa
eſt cōiūcta ꝑ alias virtutes ſuas: q̄ ſūt nāles ſibi inquā
tū eſt corpis ꝑfectio: ⁊ iō lꝫ ītellectꝰ ſm ſe ſit ſeꝑatꝰ: tn̄
ītellectus eſt potētia ꝯiūcti: qm̄ ē ꝑtās aīe q̄ ſm potēti/
as q̄ſdā cōiūgit corpi oē aūt tale qđ ē ꝯiūcti: ⁊ nō eſt
eiꝰ ſm ꝙ ē cōiunctū lꝫ nō cōicꝫ corpi tn̄ cōicat cōicāti
corpi: ⁊ h̄ eſt qđ ſupra dixīmꝰ ꝙ ītellectꝰ cōicat nō cor
pori: ſꝫ ꝑtāti q̄ cōicat corpi. ſ. fātaſie ⁊ imaginatōi ⁊ ſen
ſui ⁊ iō hꝫ v̄itatē aīa ē vna numero: ⁊ efficit vna nume
ro: q2 ꝑ nāles ꝑtātes cōicat corpi: q2 tn̄ in eēntia ſua ⁊
ꝑfectiori ꝑtāte nō cōicat corpi: iō hꝫ ꝑtātes abſolutas
a corpe h̄ āt ē vidē in oī eēntia nobili ⁊ in formis cor/
poralibꝰ. Sol. n. vnꝰ ē numero ꝑ māꝫ ſuā ⁊ tn̄ lux ſua
nō eſt determiata ad vnū numero coꝝ aliqđ q̄ agit: eſt
eñi ſolis virtus īdetermiata ⁊ vl'is in agēdo vitā in oī
bus ⁊ generationē: ⁊ ōtermiat ꝯiūcta huic particulari

agēti: vl' illi ⁊ ſic eſt in oī ſubā nobili: ⁊ h̄ ē cā dicti phi
ꝙ oīs aīa tres nobiles hꝫ opatōes diuinā ⁊ ītelligētie
opationē ⁊ illa q̄ ē aīe ꝓpria: hac āt via electa de oībꝰ
vijs ꝓbabilioribꝰ dictis omnia dubia ſoluūtur: q2 qñ
dicit ꝙ ītellectū poſſibilē oꝫ eē abſolutū duplici abſo
lutione dicimꝰ nos ꝙ nō ꝑt eē abſolutꝰ ab oī eo qđ eſt
q2 ⁊ ſic nihil eſſet oīno niſi potētia pura ⁊ illa ī reꝝ nā
nihil eſt: ītellectū ergo poſſibilē ſm h̄ in reꝝ nā nihil eē
cōfiteremur qđ ē oīno abſurdū ⁊ ꝯſentio auicebrō in
h̄ ꝙ ſua potētia ꝑ formā ītellectualis nāe terminat ad
ens vnū in mūdo ⁊ in nā ē ōtermiata ſꝫ diſſentio in h̄
ꝙ nō videt mihi ſua potētia eē mā̄e potētia: ⁊ ſua nā
eē mā̄e nā: ſꝫ equoca ad ipaꝫ. Intellectꝰ āt illius ꝓba/
tiōis q̄ īducta ē ꝙ id qđ ē in potētia oīa fieri oꝫ abſolu
tū eē ē q2 oꝫ eū abſolutū eē a formis coꝝ q̄ ſūt: lꝫ. n. in
telligat ſeipm: tn̄ īferiꝰ oñdemꝰ ꝙ nō opꝫ eū eē abſolu
tū a nā ſua ꝓpria: q̄ ōtermiat eū in ens vnū in numero
entiū mūdi ſi igit ītellectꝰ eſt ⁊ vnꝰ coꝝ q̄ ſūt ꝑ ſubāꝫ
aīe in q̄ ē q̄ īdiuiduat ad corpꝰ ꝑ ſuas potētias cōicātes
corpi ⁊ determiatur in ꝑtāte ab alijs aīe ꝑtātibꝰ diuiſa
ꝑ ītellectualitatē ꝑ quā alia vite opa ꝑagit ꝙ alie potē/
tētie ⁊ remanet vl'is ⁊ īmixtꝰ ⁊ nō determiatꝰ ad h̄ al
qd ꝑ ꝯpationē ītelligibiliū. Et ī h̄ bonū ſil'e ponit aue
rois de medio in tactu ꝙ priuatū ē excellētijs tāgibi/
liū ⁊ ſeꝑatū ab eis eo ꝙ potētia ē oīa illa: ⁊ tn̄ nō abſo
lutū ē ita ꝙ nullo mō ſint in ipo forme tāgibiles: q2 ſū
in ipo ꝓut ad mediū ſūt reducte. In hac āt ſnīa nobi/
ſcū ꝯueniūt ⁊ auerrois ⁊ auic̄. ⁊ pl'es alij ꝑipateticoꝝ
ſic igit ītellectꝰ poſſibilis dicit eē ſeꝑatꝰ īmixtꝰ āt eo
ꝙ nō ē mixtꝰ corpi ſic̄ forma corpis: aut ſicut v̄tꝰ orga
nica opans in organo corpis: ſicut. n. iā diximꝰ ītellectꝰ
eſt v̄tꝰ ſube diuine exītus q̄ ē aīa rōnalis: q̄ lꝫ ſit non
ꝑmixta corpori ꝑdictis duobꝰ modis: tn̄ ē hñs v̄tutes
q̄ſdā ꝑmixtas corpi ſꝫ ītellectꝰ ē v̄tꝰ eiꝰ nō ſꝫ ꝙ ꝯmi/
ſcet corpi ſꝫ potiꝰ ſm ꝙ ipa ē imago ītellectꝰ primi agē
tis ⁊ datis aīaꝫ rōnalē: ⁊ iō īpoſſibile ē ꝙ ītellectus ſit
corpi ꝑmixtꝰ: ⁊ iō ēt agē nō ꝑt īſtrumēto corpeo. Iſte
āt duplices v̄tutes ſūt nāles aīe rōli: ſm ꝙ ipa eſt me/
dia eternitatis ⁊ tpis ī orizōte ꝯſtituta ſicut diximꝰ ſu/ Tex. 1 co. 6.
pra. Et iō dicit Iſa: phs ꝙ eſt creata in vmbra ītelligē
tie: eſt. n. ipa vmbra ⁊ veſt giū qđdā ⁊ reſultatio ītelli/
gētie ſeꝑate: ꝑꝑ qđ q̄dā phi dixerūt ꝙ creata eēt ab in
telligētijs: ſꝫ de h̄ inferiꝰ ōtmiabimꝰ poſtq̄ ī ꝑtibꝰ aīe
exeq̄mur. Iā igit pꝫ ītellectꝰ hoꝝ triū que attribuūt in
tellectui poſſibili ꝙ. ſ. eſt ſeparatꝰ ⁊ īmixtuſ ⁊ non hoc
aliqd determinatū: quartū aūt eſt ꝙ dicit eſſe īpaſſibi/
lis ⁊ hoc dubitationē hꝫ ex eo ꝙ dicimꝰ intellectū eē
de numero virtutū paſſiuaꝝ ⁊ aliqñ eē in actu. aliquā/
do eē in potētia ſed ad hoc nos dicimꝰ ꝙ intellectꝰ ſpe
culatiuꝰ qui eſt forma ſpeculatiua in intellectu poſſibi/
li in duplici eſt potētia quaꝝ vna eſt ſm ꝯparationem
eius ꝙ intelligit ad ꝑticulare in quo ipm nō eſt niſi in
potētia q2 ꝑticulare nō niſi ſm potētiā hꝫ in ſe vl'e ⁊ ſꝫ
exitū illius potētie ad actū hꝫ vires ⁊ tēpus intellectꝰ
⁊ trāſmutationē ⁊ quo ad hoc paſſibilis: alio autē mō
in potētia ē ſm cōparationē ad intellectū poſſibilem in
quo eſt vl'e in actu intellectū: ⁊ in iſto nō eſt niſi ſub ac
tu ⁊ forma intelligibilitatis: ⁊ hāc hꝫ a luce ꝑpetui in/
tellectus qui eſt agēs: ſicut colores eē formale quo mo
uēt viſu habēt a luce corpali: ⁊ quādo ſub luce iſtius in
tellectus vnitur vl'e ītellectui poſſibili: nō vnit ei ſicut
organo ſicut ſit in formis ſenſibilibꝰ ſed vnit ei ſicut de
terminās vnit determinato: q2 hītus cōnālis ītellectui
poſſibili qui eſt ipſa ītellectualitas: qua poſſibilis ītelle
ctus vocat ⁊ eſt nā intellectualis eiuſdē nature eſt cau
ſa intel

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ſa intelligibilibꝰ inquãtũ ſunt itelligibilia:ſꝫ ſua intelle
ctualitas eſt ꝯfuſa ⁊ ĩdeterminata: determinat aũt ſic̃
potẽtia per actũ ⁊ ſicut ꝑficit ĩdeterminatũ per deter/
miatũ ⁊ iõ intelligibile cũ ĩtellectu poſſibili nõ ſit vnuꝫ
ſicut ſubm ⁊ accidẽs ſunt vnũ. quod accidẽs nõ eſt ꝑfe
ctio ſubiecti. nec etiã eſt vnũ ſicut mã ⁊ forma ſunt vnũ
qꝛ forma nõ ꝑficit mãm niſi ẜm eẽ ⁊ diſtincta ⁊ diuiſa
vl'e aũt eſt ĩdiſtinctũ ⁊ ĩdiuiſuꝫ ⁊ nõ ꝑficit eſſe. ſꝫ poti
us eſt principiũ cognitionis coꝝ q̃ ſunt: alioqui oporte
ret nos dicere ꝙ intellectꝰ eſſet lapis quãdo ĩtelligit la
pidẽ ⁊ aſinus qñ ĩtelligit aſinũ: ⁊ in hac ſentẽtia cõue/
nit nobiſcũ auerois in cõmẽto de aĩa ⁊ ſic vl'e cõparat
intellectui iõ ſpeculatiuꝰ intellectus ex ſubiecto qõ ẽ in
tellectꝰ poſſibilis nõ bꝫ aliquã trãſmutationẽ nec paſſi
onẽ verã: ⁊ ſic ſoluta eſt pꝛia q̃ſtio de tribus inductis q̃
ſtionibus. ſ. quomõ põt eſſe ꝙ agẽs eſt ſuba ſtãs: ⁊ ſilr
poſſibilis: ⁊ tñ ſpeculatiuꝰ ſit factus ⁊ mutabilis: ⁊ ex
iſto intelligit ꝙ vere dictũ eſt ꝙ ſicut ſe bꝫ ſenſus ad ſẽ
ſibilia ita ĩtellectꝰ ad ĩtelligibilia: nõ quidẽ quo ad or/
ganũ ſenſus: qꝛ organũ vnit forme ſenſibili ſicut ſubm
accidẽti ſi tñ vere accñs dici oꝫ ĩtẽtio ſenſibilis q̃ ẽ ĩ or
gano: qm̃ ẜm veritatẽ nõ ẽ ens: ſꝫ eſt aliqͩ entis nõ ẜm
eẽ entis nãe ſꝫ ẜm eẽ abſtractiõis: ſicut pꝫ ex ſupra de/
termiatis ſꝫ ẽ ſil'itudo iter ſenſũ ꝯpatũ ad ſenſibilia ⁊ ĩ
tellectũ ꝯpatũ ad ĩtelligibilia quo ad ipaꝫ v̇tutẽ ſenſus
ſine organo ꝯſideratã ⁊ ad ſenſibilia ꝯpatã. ſupꝰ. n. di
ximꝰ ꝙ pꝛia ⁊ pꝛĩcipalis forma ſenſitiua q̃ ẽ ſenſus cõ
munis ꝯpat ad iſta: ſicut determiata ad ipa ⁊ ſic ẽ ꝯpa
tio ĩtellectualitatis poſſibilis ad vl'ia ſic̃ ad q̃ determia
tur eiꝰ formalis ĩtellectualitas: ⁊ iõ diximꝰ in vij. phi/
coꝝ in ĩtellectualibꝰ nullã eẽ alterationẽ: ſꝫ potiꝰ ꝑfe/
ctionẽ ĩdetermiatã mãꝫ finiẽtẽ: vl'e aũt ſic ad duo ſubie
cta ꝯpatũ duplex bꝫ eẽ: ẜm eni ꝙ ꝯpat ad ſbm in quo
ẽ potẽtia ⁊ a quo abſtrahit facit ĩtellectũ verũ: qꝛ v̇itaſ
eſt adeq̃tio reꝝ ⁊ ĩtellectuũ ẜꝫ aũt ꝙ ꝯpat ad ĩtellectũ
poſſibilẽ in quo ẽ ſic̃ determinãs in determiato ⁊ actꝰ
in potẽtia ſic̃ bꝫ eẽ vnũ entiũ in mũdo qꝛ vl'e vt vl'e nõ
bꝫ eẽ extra aĩaꝫ cũ ãt dicit a phiſ ꝙ vl'e ẽ actꝰ ĩtellectꝰ
⁊ ĩtellectꝰ poſſibilis ẽ in potẽtia. nõ p̃t ex ħ ĩferri ꝙ in
tellectꝰ poſſibilis ſit mã ⁊ vl'e ſit forma: qm̃ ſupra oñdi
mus ex ariſ. ſnĩa ꝙ forma ſenſus cõis ĩdetermiata: for/
malioꝛ ẽ d̃termiantibꝰ ipaꝫ ⁊ ẽ vna ẜm formã ⁊ pl'es
ẜm mãꝫ. ⁊ ſilr ẽ ĩtellectꝰ ſpeculatiuꝰ: oẽs eni vnũ ſunt
ẜm formã ĩtellectualitatis: ⁊ multi ſunt ẜm deimĩatia
qꝛ vl'e ñ d̃termiat niſi ẜꝫ ꝯpationẽ ad id cuius ẽ vl'e ⁊ a
quo abſtrahit ꝑ intellectũ: vniẽs ãt multa in actu ñ ſꝑ
ẽ magis formale vnitis ⁊ ex ħ vlteriꝰ pꝫ ĩtellectꝰ v̇bi
ĩ quo ꝯueniũt ꝓbatiores ꝑipatetici: ꝙ. ſ. ſpeculatiui ſũt
vnũ ẜm ꝙ ĩtellectꝰ ſũt ⁊ nõ multiplicatur niſi ẜm ꝯpa
tionẽ ad ea q̊ꝝ ſũt ĩtellectꝰ tm̃ igit ſit dictũ in d̃termia
tione dicti anaxa. ꝙ intellectus eſt ſeparatus ⁊ ĩmixtꝰ
⁊ nõ ħ aliquid ⁊ impaſſibilis.

Caplm. xiij. ⁊ eſt digreſſio declarãs ſolutionẽ duaꝝ
queſtionũ difficiliũ relictaꝝ ex p̃dictis.

Unc ãt duas q̃ſtiões q̃ remanẽt q̃tũ poſſumꝰ
n determiẽmꝰ vna ãt illaꝝ ẽ q̃ ꝯtingit ex ħ ꝙ in
tellectũ ponimꝰ eẽ ſeꝑatũ ⁊ ſilr vl'e ſeꝑatũ ab
ĩdiuiduãtibꝰ ⁊ ꝙ ſeꝑatũ ẽ idẽ apud oẽs: ⁊ ita videt ad
minꝰ de ĩtellectu ſpeculatiuo ꝙ idẽ ſit apud oẽs ⁊ ſic
me accipiẽte ſciaꝫ ẽt aliꝰ accipit eã qõ ẽ oĩo falſũ. Alte
ra aũt ꝯtigit ex ħ ꝙ ĩtellectꝰ poſſibilis potẽtia ẽ oĩa: ⁊
ſilr mã pꝛia ⁊ ex ħ videt ĩtellectũ foꝛe idẽ cũ mã pꝛia
⁊ mã pꝛia deberet ĩtelligẽ formas q̃ ſũt in ipa ſic̃ ⁊ ĩtel
lectus. Sꝫ iſtas q̃ſtiões determiare ẜm ĩductã opinio
nẽ nõ ẽ difficile. Iã. n. ꝯceſſimꝰ ꝙ ĩtellectꝰ ẽ ſeꝑatꝰ ẜꝫ ſe
⁊ ꝯiũctꝰ ꝙ ꝑ ħ ꝙ in eadẽ ſba exñs cõicat ei qõ cõicat
corpi ꝑ ſe: ſic̃ ſũt fãtaſia ⁊ ſenſus: ⁊ ſic ĩtellectꝰ ẽ ħ ali/
qͩ lꝫ nõ ſit aliqͩ ĩtelligibiliũ niſi qñ ĩtelligit ſeipꝫ ⁊ d̃
hoc ĩferiꝰ ex ariſ. dictis rõnẽ reddemꝰ: ⁊ iõ ꝯcedẽdũ eſt
ꝙ ſbm ĩtelligibiliũ nõ ẽ vnũ numero in oibꝰ ⁊ in ħ diſ
cordamꝰ ab auerroi ⁊ ꝯcordamꝰ cũ auic̃. ⁊ algazele ⁊
cũ ariſ. vt videt vbi vocat ĩtellectũ quo cognoſcit aĩa
⁊ ſapit ꝑtẽ aĩe: q̃ q̃dẽ aĩa ẽ ꝑfectio corpis organici ⁊ nõ
p̃t eẽ eadẽ numero in diuerſis: ſꝫ vl'is eſt ĩtellectꝰ ẜꝫ ſe
⁊ iõ qõ eſt in ipo ẜm ſe ẽ ẽt ẜm actũ vl'e ⁊ ħ oꝫ ẜꝫ ꝑipa
teticos ꝯcedi eẽ cõe apud oẽs ⁊ idẽ ĩtellectũ vl'e in aĩa
mea ⁊ in aĩa tua: aliter oporteret dicẽ ꝙ hoieꝫ ſedẽ ⁊
hmõi ẽ quoddã cõe ad id qõ ẽ in aĩa mea ⁊ in aĩa tua.
Licet. n. ĩtellectꝰ meꝰ ſit ĩdiuiduꝰ ⁊ ſeꝑatꝰ ab ĩtellectu
tuo: tñ ẜm ꝙ ẽ ĩdiuiduꝰ nõ bꝫ vl'e in ipo ⁊ iõ nõ ĩdiui/
duat id qõ ẽ ĩ ĩtellectu: ſic̃ nec colores ĩdiuiduant a lu
ce abſtrahẽte eos: ſꝫ potiꝰ a mã ⁊ appẽdicijs mãe q̃ ſũt
ſitus ⁊ figura ⁊ hmõi. Sic igit vl'e vt vl'e ẽ vbiqꝫ ⁊ ſꝑ
idẽ oĩno ⁊ idẽ ĩ aĩabꝰ oĩm ñ recipiẽs ĩdiuiduationẽ ab
aĩa: nõ tñ ſcia viriꝰ ẽ ſcia alteriꝰ vl' ſpeculatũ ab vno ẽ
ſpeculatũ ab altero: qm̃ ſpeculatio ꝑficit ex motu fã/
taſmatis. Silr ãt ſcia ex vl'ibꝰ ẽ q̃ fiũt ex multis memo
rijs ⁊ expiẽtijs q̃ ñ ſũt eedẽ oiꝫ ⁊ ħ ẽ qõ ſupra diximꝰ
ꝙ ſpeculatiui ĩtellectꝰ ſũt vnꝰ in eo ꝙ ſpeculatiui ĩtelle
ctus ſũt ſꝫ ſũt multi ẜꝫ ꝙ illoꝝ vl' illoꝝ ſũt ⁊ hac ĩ de
termiatõe ꝯuenit nobiſcũ auerrois: lꝫ in mõ abſtractio
nis intellectꝰ parũꝑ differat a nobis. Queſtionẽ ãt illã
quã theofraſtꝰ volẽſ euitare dixit ĩtellectũ poſſibilẽ nũ
q̃ eẽ in potẽtia ⁊ ſpeculatiuũ dixit ꝑpetuũ faciliimũ ẜꝫ
determiata ſoluere eſt qm̃ forme nullo mõ ſil'es ſũt in
mã pꝛia ⁊ in ĩtellectu poſſibili ⁊ ẽ differẽtia q̃druplex
Una q̃dẽ ⁊ pꝛĩcipaliter qꝛ forme ĩtelligibiles ſũt in in
tellectu poſſibili: ſic̃ in magis formali ꝑ ipas d̃termiã/
to: forme ãt ſũt in mã pꝛia ſic in mãli in quo ſubſiſtere
hñt: ⁊ ħ differẽtia pꝫ ex dcis. Secũda ẽ: ꝙ forme vl'eſ
ſimplices ſũt ꝯpate ad ĩtellectũ poſſibilẽ: forme ãt di/
uiſe ẜm eẽ ꝑticulare ⁊ ħ ⁊ nũc exñtes ſũt ꝯpate ad ma
teriã: ⁊ iõ nõ ĩtelligit eas mã ſic̃ ĩtellectꝰ oẽ. n. ad qõ cõ
ꝑant forme ſicut vl'es ⁊ ſimplices ⁊ d̃nudate bꝫ d ſcre
tionẽ formaꝝ ꝯpataꝝ ad ſe: vt in ſequẽtibꝰ oñdemꝰ: ⁊
oẽ id ad qõ cõꝑant vt ĩdiuidue ⁊ diuiſe bꝫ eẽ in actu
ab illis: ⁊ nulliꝰ eaꝝ diſcretionẽ ⁊ ĩtellectũ ⁊ hac diffe
rẽtia ꝯuenit nobiſcũ auerrois. Tertia ãt differẽtia eſt:
qꝛ potẽtia mãe nõ eſt determiata ad ens intellectualis
nãe ẜm ꝙ ẽ pꝛime mãe: potẽtia ãt ĩtellectꝰ poſſibilis de
termiata ẽ ad ens ĩtellectualis nãe: ⁊ iõ nã mãe nõ illu
ſtrat ſua luce ſuꝑ formas q̃ ſũt in ipa: ſꝫ remanet in te/
nebꝛa priuatõis ois forme: nã aũt poſſibilis ĩtellectꝰ ſu
ꝑ formas q̃ ſũt in ipa illuſtrat: ⁊ iõ oẽs eas diſcernit: ⁊
in hac differẽtia ꝯuenimꝰ cũ auicebrõ in li. fontis vite.
Quarta differẽtia ẽ: qm̃ forme q̃ ſũt ĩ ĩtellectu poſſibi
li ſunt in eo non indiuiduate eo ꝙ non omnino vniun
tur ſibi ſicut ſubiecto: nec ſicut materie: ⁊ ideo intellec
ctus poſſibilis non obligat alicui eaꝝ. ſic̃ materia ⁊ in
ſtrumẽtũ in quo ⁊ ꝑ qõ forma ſuas exerceat opatões:
ſꝫ remanet liber potẽs opari circa eas: mã ãt formas
quas recipit ſic̃ ſbꝫ recipit: ⁊ iõ diuidit in ꝑtes ꝑ for//
mas: ⁊ efficit ꝑ ꝑtes obligata cuilibet forme: ⁊ illa ex/
ercet opatões ſuas in ea ſicut iſtrumẽto ⁊ ſbo: ſi ãt iſta
ſubtiliꝰ ꝯſiderant ſatis pꝫ eq̃uoce dici potẽtiã paſſiuã
de mã ⁊ ĩtellectu poſſibili: ⁊ tũc deſtructũ ẽ fũdamẽtũ
ſuꝑ qõ auicebrõ in li. fõtis vite: totam ſuã fũdat ĩtẽtio
nẽ: vtrũ aũt aĩa rõnalis ꝯpoſita ſit ex potẽtia ⁊ actu po
ſteriꝰ inq̃remꝰ. Hec igit dicta ſint ad q̃ſtiões ſoluẽdas
a ꝑipateticis de ĩtellectu poſſibili ĩductas.

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Capl'm.xiiij.⁊ eſt diſgreſſio declarās ꝓpter qd itel/
lectus eſt ſeparatus,⁊ imixtus.

Q Uoniā aūt in oībus his opinionibꝰ ſupponi
tur intellectū poſſibilē eē ſepatum ⁊ imixtuʒ
lʒ ħ iā ꝓbauerimꝰ per demōſtrationē:volumꝰ
tamē in hoc capitulo breuiter inducere decē ex quibus
ħ ꝓbauerūt pipatetici:⁊ ṗcipue auic.in.vj. natur aliuʒ
ſuoꝶ:decē autē coꝶ q̄ inducemꝰ ſūt ſigna ⁊ nō cauſe:
tria autē erunt cauſe per q̄ demōſtratur itellectū nō eē
mixtum corpi:ſʒ eſſe ſepatuʒ:quedā autē coꝶ colligū
tur ex iā ħitis quedā aūt ex habēdis:ſed hic breuiter
volumus ea enarrare. Primū aūt eſt ꝙ oīs virtus
organica debilitatur ⁊ deſtruit p ſe ſine quodā alio de
ſtructo:vel debilitat qñ aliq̄ occaſio īfirmitatis vel de
ſtructiōis accidit organo ſuo.ſicut pʒ in ſenſibꝰ īterio/
ribus ⁊ exterioribꝰ:⁊ alijs virtutibꝰ organicis: intelle
ctus aūt nec debilitat nec deſtruit per ſe ſine alio ex de
bilitate vl' alicuius organi ex deſtructiōe:ergo itellectꝰ
nō eſt virtus organica:ſi aūt deſtruit vel debilitat opa
tio eius ħ eſt quodā alio corrupto interiꝰ ſicut iaʒ añ de
terminauimꝰ. Secūduʒ aūt eſt:qm̄ nulla virtutū or
ganicaꝶ apprehēdit ſe vel inſtrumētū ſuuʒ:qm̄ imagi/
natio nec ſe nec iſtrumētuʒ ſuū imaginat:⁊ ſic eſt de oī
bus alijs organicis,⁊ huiꝰ cām diximꝰ eſſe ſuperiꝰ:qr
forma ꝓut eſt cōiuncta materie ſue p eſſe mãle:nō mo/
uet aliquā virtutē aīe ⁊ qr figure organorum ⁊ vires
aīe que ſunt ſubāles forme organoꝶ cōiungunt aīe p
eſſe mãle ⁊ nãle : ideo ea nullo mō apprehēdere pñt:
intellectus aūt apprehēdit ſeipʒ ⁊ omne iſtrumētū cor
poreū:ſicut nos inferius oñdemꝰ. Tertiū eſt:ꝙ vir
tus organica q̄litatē pfecte aſſimilatā q̄litatibꝰ ſui orga
ni:⁊ etiā q̄litates ſui organi nullo mō diſcernit vl' ap/
prehēdit:qd pʒ in tactu qui nō apprehēdit ſibi ſīle ca/
lidū:nec ēt calidū ꝯplexionale:⁊ ſi eſſet calor ſibi aſſi/
milatus:ſicut ꝯplexionalis:ꝙuis eſſet cōplexionē de/
ſtruēs nō ſentiret eū ſicut ethicus ſuū calorē nō ſentit:
intellectus aūt oēʒ q̄litatē ⁊ ſuā ⁊ alioꝶ diſcernit ⁊ ap
prehēdit:diſcernit eñi ſuā intellectualitatē q̄ eſt ſua di/
ſpoſitio nãlis ⁊ cōſiderat ſciaʒ que in habitu eſt ꝯuer/
ſa in ipſo:igitur ipe non eſt organicus. Et hoc eſt ſignū
euidentiſſimum ⁊ conuertibile ſicut cauſa que eſt me/
dium in demonſtratione Quartum eſt:ꝙ nulla vir/
tutum organicarum apprehendit ſeipſam ſine alio
quodā agēte inſtrumētaliter:ſicut eſt ſpiritus vl' calor
intellectualē aūt nãm ꝓbauimꝰ iā ſeipſaʒ apprehēdere
qm̄ in ipſa eſt agēs ſepatuʒ ⁊ poſſibile ſepatū ⁊ factū:
qd eſt ſpeculatiuꝰ intellectꝰ:eſt ēt ſepatuʒ: ⁊ ita nō in/
diget ſpiritu,vl' calore vl' aliquo alio iſtrumēto corpco:
Quītū eſt ꝙ inferiꝰ ad demōſtrationē reducemꝰ:lʒ ħ
eo ſigno vtamur:qr virtus corpea poſt forte obiectū ñ
apprehēdit debile:ſʒ intellectꝰ ex forti itelligibili me/
lius apprehēdit minꝰ itelligibile ꝙ añ illud. Sextū
ſignū eſt ꝙ oīs virtꝰ corpea nobis cōis eſt cū alijs aīa
libus brutis:bruta aūt quedā hñt oēs ſenſus ⁊ virtu/
tes que determinātur in tribus cellullis capitis:aīa āt
rōnalis cū ſuis viribus ſolis hoībus inē:in quoꝶ capi
tibus nō determinātur niſi tres celle : ergo aīa rōnalis
cū ſuis viribꝰ nō eſt virtꝰ corpea. Septimū āt eſt:ꝙ
actiones organicaꝶ virtutū poſt lx.annos in pluribus
debilitātur:⁊ in illa etate ſapiētia ⁊ ſcia veniūt ad pfe
ctionis ſtatuʒ ⁊ cōfortātur ſm intellectū. Octauū āt
eſt demōſtratio certa ducēs ad ipoſſibile:ſi.n.intellectꝰ
eſſet virtus opans vl' mixta corpi:tūc ñ itelligeret for
mā niſi receptā a corpe:qd aūt recipit in corpe aut reci
pitur in pūcto ex quo a quibuſdā dicebat cōponi cor/
pus aut recipit in ipā corpis ꝙtitate diuiſibili:ſi aūt re
cipiet in pūcto:tūc oʒ ꝙ pūctū actu ſepatuʒ eſſet a cor
pore:qr nō pōt eſſe ſubm forme niſi actu eius:⁊ ħ ē fal/
ſum. Si aūt diceret ꝙ recipet in puncto ꝓut eſt in cō/
poſitiōe corpis:ħ eſt ſm potentiā exñdi pūctuʒ:tūc cū
infinita ſint pūcta:opʒ ꝙ eſſet ex infinitis: qd abſurdū
eſt. Si aūt recipit in ipſo corpe ꝙto:tūc efficit diuiſi/
bile:⁊ ſic forma intelligibilis diuiſibilis eſſet p accñs
ſicut albedo q̄ diuidit diuiſiōe corpis:cōſtat aūt ħ eſſe
falſū:qm̄ ſunt cōceptus quidā itellectus oīno idiuiſibi
les:ſicut cōceptꝰ entis ⁊ vniꝰ ⁊ alioꝶ primoꝶ. Si aūt
quedā in rebus ſunt diuiſibilia:ſicut denariꝰ ⁊ alij nu/
meri:nō tamē rō coꝶ que eſt in itellectu eſt diuiſibilis
ſilr' aūt lʒ diffinitio diuiſibilis ſit:tamē diffiniētia idi
uiſibilia ſūt:⁊ nō pōt dici ꝙ nō ſit in vna pte itellectus
⁊ alteꝶ in alia:qr tūc neutrū pfecte intelligeret. Adħ
autē quecūq; pars in ſe hēret alteꝶ diffinientiū ila ite/
rum foret diuiſibilis:⁊ tūc opʒ non ſolū diffinitioneʒ
eſſe diuiſibilē:verū etiā quodlibet diffiniētiuʒ in īfinitū
Adħ autē cum diffinitio diuidit nec ſic diuidit ſicut ꝙ
tum in media ⁊ medietatis media:ſʒ diuidit penes ea
que exigunt ad pfectuʒ eſſe alicuius qd diffinit:itelle/
ctus ergo nullo mō eſt corpe vtēs. Nonū etiā eſt de
mōſtratio certa per cām que facit intelligibile eſſe in/
telligibile:qm̄ denudās ipm a mēſura ſitu ⁊ figura ⁊
alijs cōditionibus materie corpalis facit ipm itelligi/
bile:ħ autē eſſe nō pōt corpeū vel corpe opans:qm̄ oē
corpus hʒ mēſurā ⁊ ꝙtitatē ⁊ figurā ⁊ ſitū:cū igit in/
tellectus hmōi ſit denudās formas intelligibiles itel/
lectus nō pōt eſſe vtēs corpe. Decimū eſt quo oēs
pipatetici cōcordāter ꝓbāt eum eſſe ſepatuʒ ⁊ icorpo
reum:qm̄ nihil vtēs forma infinita ⁊ indeterminata eſt
niſi icorporeū:cū omne corporeū vtat forma finita ⁊
determinata:vl'e aūt eſt infinitū potentia multitudinis
⁊ indeterminatā habēs cōitatē ⁊ nō finitā ꝙtitatē:cuʒ
ergo itellectus intelligēdo tali vtat forma:ipſe eſt in/
corporeus ſeparatus ⁊ imixtus.

Capitulum.xv.quo probatur ꝙ intellectus non eſt
mixtus corpori per hoc ꝙ ſua paſſibilitas non ē ſimi/ Tex.1
lis paſſibilitati ſenſus. co.o.

R Edeūtes ergo ad ꝓpoſitū ſm ariſto.itrodu/
ctionē dicimꝰ ꝙ ex oībus que dicta ſunt nō ē
rōnale intellectū poſſibilē dicere eē mixtum
cum corpe:opʒ.n.ꝙ ſi eſſet mixtus cū corpe:ꝙ duoꝶ
alteꝶ fieret. Si.n.eſſet virtus cū corpe ħ eſt corporea
tūc eſſet cōplexionalis:⁊ tunc eſſet qualitas corpalis
aut ſimplex q̄ eſt calor vl' frigus:aut alia que ſequit ex
mixtione illaꝶ:aut eſſet virtus addita cōplexioni: ſi/
cut anima organica:⁊ tūc opʒ ꝙ vteret corpore: ſicut
faciūt virtutes anime ſenſibilis. Nūc autē ex pdictis
pʒ ꝙ neutrū illoꝶ eſt:⁊ iō antiqui ſapiētes quo ad hoc
bene dixerūt ꝙ aīa nō eſt mã ſed locus ſpecieꝶ: preter
hoc ſolū ꝙ nō tota eſt locus:qr ſenſibilis q̄ eſt virtus
cum corpe trāſmutat:⁊ hoc nō eſt loci : ſilr' ipſa eſt
ſubm forme:⁊ hoc iteꝶ loco nō ꝯuenit: ſed ſm itelle/
ctū eſt ipſa locus ſpecieꝶ:qr ſm itellectū nō eſſentiali/
ter ſed per accidēs ex ſpēbus tranſmutat ex ſpeciebꝰ
ſicut diximꝰ ſupra:⁊ hoc eſt ſm id qd extra intellectū
eſt:⁊ ħ eſt fātaſma a quo elicit vl'e:⁊ nō ſm ipm intel/
lectū poſſibilē:⁊ iō ſi eſſet aliquis intellectꝰ q̄ nihil ex
tra ſe itelligeret:is oīno eſſet itrāſmutabilis:ſicut ē in/
tellectus ſubaꝶ ſepataꝶ:⁊ precipue intellectꝰ cauſe pri
me:ſed de his in pria phia erit determinādū:aliud āt
ī quo loco aſſimilat:qr ſpēbꝰ ñ ſubijcit ſic ſbʒ eaꝶ:ſʒ
potius formare ſe hʒ ad ipſos:ſic pʒ ex prius habitis.
In his

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In his ergo duobus similis est intellectus loco ⁊ spe/
cies locato: tamen intellectus nō ē ipsa species in actu
Tex. ⁊ cō. 7. sed in potētia sola qñ ē possibilis itellectus. Quōm āt
nō sit silis īpassibilitas sensui ⁊ itellectui manifestū est
ex organis ⁊ sensu ꝯm actū: diximꝰ.n. supra īpassibilē
eē sensū a formis sensibilibꝰ eo ꝙ est circa ipsas sic for
ma vna terminata ad ea sicut ad quinqȝ mālia.: ⁊ siliter
est itellectus circa itelligibilia: formale aūt nō est passi
bile a māli: ⁊ iō īpassibilis est sensus ⁊ īpassibilis est in
tellectꝰ: verūtñ nō sili īpassibilitate: ⁊ h̄ cōuenit eo ꝙ
sensus est vtus in organo: intellectꝰ aūt nō: ⁊ h̄ euidē/
ter ōnditur signo ꝙ supra diximꝰ: sensus.n. post valde
sensibile sicut post itēsaȝ ⁊ lucidā albedinē minꝰ sensi/
bile siue minꝰ coloratū sicut virorē vel aliqd aliud nō
pōt videre. Et huiꝰ cā ē: qꝛ forma fortis sensibilis red
dita organo tenet ab ipo aliq̄ñ diu: ⁊ tūc sub forma illi/
us primi sensati sentit secūdū: ⁊ iō vidēs aliq̄ñ diu iten/
sam ⁊ clarā albedinē: ⁊ mox ꝯuertēs se ad virorē vi//
det viride: sicut tectū pāno albo tenui: siliter aūt de eo
est ⁊ eadē de cā qui post magnū sonū audiuit debilio/
rē: ⁊ iō illis qui diu hītarunt in molēdino multaꝝ rota
rū: videt ēt postq̄ inde recedūt nō recedē sonū molē/
dinoꝝ in aurībꝰ: ⁊ iō nō facile audiūt suauiter loquē/
tes: silr est de his q̄ hñt linguā īfectā sapore forti. sicut
amaritudie vl' dulcedie mellis: postea alios sapores sē
tiūt q̄si mixtos illi: ⁊ iō vina nō sapiūt post gustū mel/
lis: ⁊ īfirmis oia amara videnť: h̄ āt nō est ita mirabile
in gustu sicut in alijs tribꝰ sensibꝰ q̄ sūt p mediū extrin
secū: qꝛ gustabile p subaȝ ꝯiūgit gustui: ⁊ alia sensata
cōiūgunt p spēm suā tm̄. Idē aūt est in odoribꝰ: sȝ in in
tellectu totū est ꝯrīū: qꝛ post valde intelligibile: sic sūt
diuina ⁊ pricipia dēmostrationū nō minꝰ itelligit minꝰ
itelligibile: sicut sūt ꝯclones: sȝ etiā magis itelligit ex
illo qꝛ valde itelligibile pricipiū ē ad minꝰ itelligibile:
⁊ h̄ eē ñ posset nisi iō ꝙ itellectꝰ est virtus nō organica
⁊ iō forme reꝝ māliter nullo mō ꝯiūgunt ei: ꝓpter qō
Tex. ⁊ cō. 8. receptio vniꝰ cū simplex sit ⁊ depurata ab eē māli: nō
īpedit receptionē alteriꝰ: sensitiuū.n. nō ē sine corpe or
ganico: itellectiuū aūt est sepatū. Cū āt possibilis in
Tex. ⁊ cō. tellectꝰ fiat speculatiuꝰ ⁊ sciat vnūqq̄ itellectiuū ꝯm
actū: tūc talis itellectꝰ ꝯm actū factꝰ dicit sciēs: fit eniȝ
itellectꝰ possibilis ipȝ itellectū: sic fit potētia actꝰ qñ ad
actū mutat sȝ h̄ potissimū ē in itellectu: eo ꝙ itellectus
⁊ itellectū sūt idē formaliter sic pȝ ex dictis: h̄ aūt tūc
accidit qñ pōt opari p se: ita ꝙ nō īdigeat aliquo mo/
tore. ⁊ h̄ ē qñ iā hȝ formā: ⁊ hūc itellectū q̄dā vocant
adeptū: ⁊ tūc silr ē in potētia quodā mō: sic dicimꝰ in
potētia eē hñtē hītū: ⁊ nō ꝯsiderātē q̄ nō īdiget mutari
nisi de ocio ad agere: ⁊ nō īdiget ꝙ recipiat aliqd: ⁊ iō
dissimilis modꝰ potētie ē iste ⁊ ille q̄ in potētia eē dice
bať añ addiscere vl' īuenire. Istis.n. duobꝰ modis adipi
scit scia ꝙ oē qō q̄s scit aut discēs aut īueniēs nouit: ⁊
tūc ēt p se pōt itelligē: qꝛ oīs potētia receptiua pōt opa
ri qñ reducta fuerit ad actū: ⁊ tūc etiā itelligit seipȝ: sic
eni sentimꝰ nos vidē ⁊ audire vna potētia q̄ ē sensus:
ita itelligimꝰ nos itelligere eadē potētia q̄ ē itellectus
in oībꝰ cū itelligibilibꝰ ꝯm actū itellectꝰ itelligit seip
sum: qꝛ itelligit ea eē in seipo: h̄ eni est itelligere specu/
lari ea.s. in seipso: qō nō eē pōt si seipȝ nō speculeť ꝓut
ē subm itelligibiliū: ⁊ itellectꝰ illi q̄ nihil itelligūt extra
seipsos illis eētiale ē magis itelligē ꝙ hoībꝰ: ⁊ h̄ ma
xie ē in itellectu prio. Quod āt h̄ dicimꝰ itellectū esse
subȝ itelligibiliū: nō ita oȝ accipi ꝙ sit ve sbm: qꝛ sic cō
uersio etꝰ in seipȝ nō eēt ve itelligere: sȝ ē subȝ forma/
le sic cōe ⁊ īdetermiatū subȝ dtermiātis ipȝ: ⁊ iō di/
ximꝰ supꝰ ꝙ forma itellectꝰ nō opať aliqd in itellectu
nisi determinatōeȝ: sȝ potꝰ econtrario itellectus opatur
circa formā itellectā discretionē ⁊ iudiciū ⁊ resolutio/
nē ⁊ alias multas opationes: ob qō etiam pȝ ꝙ nō est
spēs itelligibilis in itellectu sicut forma in mā: ⁊ in h̄ er
rauit auicebrō ⁊ multi alij ꝓcipue latinoꝝ errāt ī illo.

Caplm. xvj. ꝙ vnus intellectus est qui distinguit in
ter sensibile ⁊ intelligibile.

Sicut aūt diximꝰ supius ꝙ opȝ ꝙ cōpans duo
adinuicē distinguēdo vl' ꝯponendo sit idē in
sensibilibꝰ ꝙ est sensus cōis: ita etiā ē in itelli
gibilibꝰ: cōpans.n. itelligibile ad sensibile: vl' vnū itel/
ligibile ad alteꝝ: ⁊ dicēs qō est alteꝝ vl' idē affirmādo
vl' negādo: oȝ ꝙ nō sit duo sȝ vnū p rōnē eādē quā in Tex. ⁊ cō. 9.
duximꝰ supra ad ꝓbādū ꝙ primū sensitiuū opans iter
sensata ē vnū ⁊ idē. Uidemꝰ.n. in itelligibilibꝰ hāc
opationē fieri: qm̄ scimꝰ ꝙ aliō ē magnitudo ipa ī vli:
⁊ aliud eē magnitudinis ꝯȝ māȝ ⁊ in pticulari apō nāȝ
Silr aūt videmꝰ ꝙ aliō est aq̄: ⁊ aliō aq̄ eē ꝯȝ nāȝ ⁊ p/
ticulare: ⁊ sic est in multis alteris: qꝛ in oībꝰ his in q̄bꝰ
est ꝯpō q̄ ex nā cōi forme: ⁊ ex nā māe pticularis ⁊ in
diuiduātis formā cōeȝ. Sȝ h̄ nō ē in oībꝰ ꝙ pticulare
ꝯm ꝙ pticulare nō hȝ aliud pticulare: nec cōe ꝯȝ ꝙ cōe
hȝ aliud cōe: aliter.n. ꝓcederet in īfinitū h̄: ⁊ iō ī q̄bus
dā idē ē h̄ ⁊ eē eiꝰ: qꝛ cōe ꝯȝ ꝙ cōe idē ē h̄ ⁊ eē suū: qꝛ
nō hȝ eē nisi cōis: ⁊ silr pticulare in eo ꝙ pticulare idē
ē h̄ ⁊ eē suū: qꝛ nō hȝ eē nisi pticularis: sicut vbigratia
idē est h̄ caro ⁊ eē eiꝰ: sȝ.n. ab hac carne possit extrahi
vle: qꝛ aliter nō eēt scia de carne: tñ caro h̄ ⁊ eē huius
carnis est idē: ⁊ exēplū pticularis ⁊ sensibilis ꝯueniēti
us ponit in carne q̄ in alio: qꝛ caro noiat māȝ vltimā ⁊
ꝓpriā q̄ nullo mō hȝ cōitatē: qō nō facit magnitudo q̄
vniuoce ē in oī nā: ⁊ iō cōe q̄dē ē magnitudo. Silr aūt
⁊ aq̄ principiū ē oīȝ ꝯpositoꝝ ex elīs: ⁊ iō cōe ē: sȝ ca/
ro dic vltio mixtū qō mime cōitatis hȝ: hāc āt distin/
ctionē hȝ ponere itellectꝰ ⁊ dicē: qm̄ ista altera sūt ad/
inuicē alteꝝ.s. magnitudo ⁊ magnitudinis eē: ⁊ alteꝝ
aq̄ ⁊ aq̄ eē: ⁊ alteruȝ caro in vli ⁊ alteꝝ in pticulari: ⁊
ꝙ alteꝝ est magnitudo caro ⁊ aq̄ alteꝝ ab vtroqȝ isto
rum p rōnē cōitatis. Dicamꝰ igit ꝙ vle ⁊ pticulare aīa
aut alio ⁊ alio: aut eodē aliter se hñte discernit: ⁊ q̄dȝ
discernēdo sensibile p se ⁊ itelligibile p se absqȝ dubio
alio ⁊ alio discernit: qm̄ vnū discernit sensu: ⁊ alteꝝ in
tellectu: ponēdo aūt ꝯpationē per cōuenientiaȝ ⁊ diffe
rentiā iter ea absqȝ dubio eodē vtrūqȝ discernit: aliter
tñ se hñte: cū.n. discernit carnē: cū rō carnis concipiat
māȝ sensibilē: eo ꝙ dicit formā q̄ nō ē nisi in hac mā: si
cut simū cōcipit nasū in sua diffinitōe ⁊ extra māȝ illā
nō dicit caro nisi equoce: oȝ ꝙ itellectꝰ iuueť sensitiuo. Tex. ⁊ cō. 10.
Sensitiuo.n. discernit mixtū calidū ⁊ fri. hu. ⁊ siccū
⁊ illoꝝ rō quedā est ꝓportio tēpamēti mediās in ta//
ctu ē caro: caro igit in rōne sua q̄ ꝯcipit vl' itelligit cō/
cipit māȝ sensibilē extra quā nō pōt itelligi: ⁊ sic carnis
itellectū oȝ eē reflexū ad sensibile qō ē aīa: ⁊ qō ꝯcipit
rō carnis in se qñ diffinit caro: ⁊ dicit ꝙ mediās in ta/
ctu ꝓportionabilr cōmixtū ex cal. fri. hu. ⁊ sicco ē caro
itellectꝰ aūt in eo ꝙ sepatū ē a tali mā ⁊ nō ꝯcipit eā in
diffinitiōe sua sic ē itellectꝰ sube in eo ꝙ sbā alio mō in
telligit: rōnē eiȝ illiꝰ itellectiuā accipiēs nō īdiget refle
cti ad sensibile aliqd: ⁊ iō cū extēsa ad sensibile carnis
eē p rōnē diffinitiuā discernit hȝ se sic circūflexa ad se
ipsaȝ: qꝛ prio egredit a se ad sensibilē māȝ in q̄ est esse
carnis ⁊ regirat in seipsaȝ trahēs vleȝ rōnē ex itellectu
cōi carnis: h̄ āt nō oportuit eā facē si sepatū īuenit p ꝓ
priā rōnē itellectū qō itellexit. Licet āt nō sit adeo

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Tex.⁊ cō.xi. magna reflexio in ſepatis q̄buſdā ſic̄ ē in cōceptis cum
mā ſenſibili:itellect⁹ tñ i his reflexio ē q̄ mathematica
⁊ in abſtractiōe ſūt ƀʒ rōnē. Rectū eni ſicut ois paſſio
mathematicoꝝ diffinit̄ q̄ eē ſuū ſit i ſbo q̄dā:ſic̄ ſumi
tur h in h:ſʒ m h ē differētia:q2 ſimū eſt eo q̄ ē naſus
qō eſt phicū cū mā ſenſibili ꝯceptū:rectū āt ꝯcipit ſbʒ
imaginabile:qō ē ꝯtinua lōgitudo rectū igit̄ nō itelligi
tur niſi in h:⁊ ſic oʒ eē reflexionē in ſuo itellectu:⁊ idō
qn̄cūqʒ itellect⁹ alicui⁹ ē alteri⁹ qō ē ei⁹ pricipiū: ſicut
caro pricipiat̄ a calido ⁊ fri.⁊.hu. ⁊ ſicco: ⁊ rectū qō
pricipiatur a ꝯtinuo:ſic̄ ois ꝓpria paſſio principiat̄ a
ſuo ſubo:tūc oʒ itellectū prio egredi ad pricipiū: ſiue
illud ſit ſenſibile:ſiue imaginabile:ſiue ēt itelligibile:⁊
tūc reflectit̄ ad itellectū ei⁹ qō itelligit:ſic̄ in itellectu
recti prio venit in ꝯtinuū hn̄s pricipiū mediū ⁊ finē:⁊
tūc venit in itellectu recti p h q̄ videt mediū nō exire
ab extremis:ſic āt nō idiget egredi in itellectu magni/
tudinis:qm̄ lʒ aliud hēat eē:⁊ aliud ſit ipa:eē tñ ſuum
qō hʒ in mā eſt de itellectu ei⁹:⁊ ideo in itellectu ipſi⁹
nō egredit̄ itellect⁹ in aliud quoddā. Silr̄ āt eſt de aq̄:
q2 illa ſimplex ⁊ primū ē:⁊ nō hʒ ſeſe pricipiās aliq̄d
ad qō egredi oporteat itellectū qn̄ accipit nāʒ aq̄ itelli
gēdo:qn̄cūqʒ igit̄ diffinitio dicit̄ q̄ q̄d erat eē ē alioꝝ
quorūdā pricipiatiū id qō itelligit̄:ſic̄ recti eē ē quorū
dā alioꝝ:⁊ carnis eē ē quorūdā alioꝝ:tūc fit q̄dā dua
litas itellectoꝝ ⁊ tūc oʒ q̄ aut altero:aut eodē aliter ſe
hn̄te talia diſcernat:⁊ ſi ea q̄ pricipiāt ſenſibilia ſint vl̄
imaginabilia:tūc p ſe altero diſcernunt̄: qm̄ diſcernūt̄
potētia aie ſenſibilis:qn̄ aūt ꝯpant tūc diſcernūtur eo/
dē aliter ſe hn̄te:q2 diſcernunt̄ itellectu reflexo ad ſeip
ſuʒ poſtq̄ fuerat rexflex⁹ ad ſenſibile vl̄ imaginabile:
⁊ vl̄r loquēdo p modū quo res itellecte in ſuis diffini
tionib⁹ ſunt ſepate vel cōcepte cū mā:ita etiā oʒ q̄ dif
ferēter itellect⁹ ſit de ipis:ſʒ aliqn̄ diuerſitas h ē in ſo/
lis itelligibilib⁹:aliqn̄ iter itellecta ⁊ imaginata:⁊ ali/
qn̄ iter itellecta ⁊ ſenſata:ſi.n.itelligi q̄rant̄ paſſiōes di
uine:ſic̄ itelligētiaꝝ ⁊ entis vl̄ ſube:ƀʒ q̄ ſuba erit aliō
eē:⁊ aliud qō ipa ſūt:q2 alioꝝ ſūt in q̄b⁹ hn̄t eē:⁊ tamē
ibi itellect⁹ nō egredit̄ extra ſe:ſʒ in ſuis itelligibilib⁹
regirat ab vno in alteꝝ:ſʒ ſepata oino in quoꝝ itelle/
ctu nihil accipit̄ ſic̄ pria pricipia itelligit intellect⁹ ſtās
in ſeipo:pria.n.cōiſſima pricipia hʒ apud ſeipʒ:⁊ alia
accipit ab imaginatōe ⁊ cū ipa ⁊ alia a ſenſu ⁊ cū ipo:
ſic̄ pʒ ex iductis exēplis:⁊ inde ē q̄ cogitatiua idiget i
tellect⁹ q̄ dicit̄ ſic:q2 cogitat pticularia ad eliciēdū ea q̄
ſūt in ipa:⁊ illa nō ē ſine rōne:ſʒ rō in ea egredit̄ ⁊ iu/
uat̄ ſenſibilib⁹ potētijs:⁊ iō laſſitudo ꝯtigit excogitā/
do q̄ nunq̄ accideret itellectui ſi ſolus ſtaret in ſeipo:
⁊ nō egrederet̄ extra ſeipʒ:ſic̄ pʒ ex iā iductis:oē igit̄
qō itelligit itellect⁹ poſſibilis:aut itelligit intelligētia
ſimplici:ſic̄ ea q̄ ſūt aliō qō ipa ſūt:⁊ aliud eē eoꝝ:⁊ il
lius cā ē:q̄ illa itellectū ſuū nulli debēt:q2 ſūt pria:ſiue
ſint nālia:ſiue mathematica:ſiue diuia: aut itelligit itel
ligētia circūflexa:ſic̄ ea q̄ idē ſūt ⁊ eē ipoꝝ:q2 itellectū
ſuū debēt alq̄s:⁊ h triplr̄ variat̄:q2 qn̄qʒ debēt itellectū
ſuū ſenſib⁹:⁊ qn̄qʒ imaginationib⁹:⁊ qn̄qʒ itelligibili
b⁹: ⁊ iō triplicē oʒ eē itellect⁹ egreſſū ⁊ i ſeipʒ reflexio
nē:⁊ egreſſ⁹ q̄dē vocat̄ extēſio:reflexio āt circūflexio
vocat̄:q2 terminat̄ itellectu a quo icipit pria extēſio.

Caplm.xvij.qualiter itellectus eſt ſubm receptiōis
⁊ nō traſmutatōis:⁊ q̄liter itelligit ſe.

Tex.⁊ cō.12. D Ubitabit aūt fortaſſis aliq̄s de dtermiatis a
nobis in phabitis:ſi.n. itellect⁹ poſſibilis eſt
ſimplex ⁊ ipaſſibilis:⁊ nulli hʒ oino aliquid
cōe:eo q̄ ipe nō ē h.ſic̄ optie dixit anaxa.quō pōt cū h
dici q̄ itelligat aliq̄d cū itelligere ſit recipe aliq̄d ⁊ pati
aliq̄d:cū ꝓbatū ſit q̄ ois agētis ⁊ patiētis ē cōe aliq̄d
qō ē ſubm ⁊ mā:p cui⁹ cōitatē illud agit ⁊ aliud patit̄:
ſic̄ in prio phicoꝝ ē dterminatū:videbit̄ ergo q̄ itelle
ctus poſſibilis itelligē ſit recipe ⁊ pati aliq̄d:cū ꝓbatū
ſit q̄ ois agētis ⁊ patiētis ē cōe aliq̄d qō eſt ſbm ⁊ mā
p cuius cōitatē illud agit ⁊ aliud patit̄:ſic̄ in p:io phico
rū ē dterminatū:videbit̄ ergo q̄ itellect⁹ poſſibilis cū
itelligibilib⁹ q̄ agūt in ipʒ ꝯueniat in ſubo:⁊ ſic hʒ ali/
qd cōe cū entib⁹ q̄ itelligit:⁊ ſic falſū ē qō dicit anaxa.

Anteq̄ aūt illā ſoluam⁹ dubitationē aliā mouebim⁹ Tex.⁊ cō.13.
q̄ram⁹ igit̄ ſi ipe poſſibilis itellect⁹ ē vnū de numero
itelligibiliū:aut nō:⁊ nō pōt dici q̄ nō ſit vnū de itelli
gibilib⁹:q2 ſupra oñſū ē q̄ itelligit ſe:⁊ iō ē potētia ſe
pata. Si aūt itelligit ſe aut itelligit alia ſic̄ ſeipʒ:aut in
telligit ſe ſic̄ alia itelligibilia:oʒ.n.dare iſtoꝝ alteꝝ:q2
oē itelligibile in eo q̄ ē itelligibile ē ſpē itelligibilitatis
vnū ⁊ idē:ſic̄ oē viſibile ē idē cū alia ſpē q̄ viſibile eſt:
ſi āt dicat̄ q̄ itelligit alia ſic̄ ſeipʒ:ꝯſtat āt ex his oibus
q̄ ſuperi⁹ iducta ſūt:q̄ ipe itelligit ſe ſic̄ actu ſepatū a
mā ⁊ a mãe appēdicijs:igit̄ ⁊ alia ſic ſepata itelligit:er
go forme ſepate ſm actū iſunt reb⁹ forme āt ſepate pri
cipia ſunt itellect⁹:⁊ nō eē nãe.ergo pricipia itellectus
iſūt reb⁹ ſʒ cū nā nō dficiat i neceſſarijs:cui pia iſūt pri
cipia res itelligēdi.illi inē vt⁹ itelligēdi:ergo itellect⁹
inē oib⁹ reb⁹:h āt videm⁹ eē falſū ergo nō pōt dici
q̄ itelligat alia ſic̄ ſeipʒ. Si āt ecōuerſo dicat̄ q̄ itelli/
git ſe ſic̄ alia:alia āt itelligit actu mixta cū mā:⁊ ſeparat
a mā ⁊ idiuiduātib⁹:ergo ēt itelligit ſe mixtū cū mā:⁊
ſepabit ſe ab ipa ⁊ idiuiduātib⁹ ergo ipe ē mixt⁹ mãe:⁊
patit̄ p cōmunicationē mãe cū reb⁹ q̄ agūt in ipʒ:⁊ ſic
falſū videt̄ qō dixit anaxa. ⁊ totū q̄ ſupius iductū eſt. Tex.⁊ cō.14.

Dicem⁹ āt ſoluēdo primā q̄ſtionē:q̄ pati phicū qō
ē cū motu:ſp ē ſm cōe aliq̄d agēti ⁊ patiēti qō ē ſubm
vñ ⁊ prius dixim⁹ qm̄ itellect⁹ nō ē ſimplr̄ potētia paſ
ſiua itelligibiliū ſʒ quodāmō ē potētia:ē.n.potētia re/
ceptiua tm̄:⁊ nō ꝓprie paſſiua:ē eni potētia itelligibi/
lia:⁊ añq̄ itelligat nihil ē oino itelligibiliū niſi priuſq̄
itelligit actu ea:qō q̄liter ſit oʒ ad memoriā reuocare
q̄ dicta ſūt in fine primi phicoꝝ. Ex his.n. itelligit̄ q̄
duplex ē potētia paſſiua:q̄dā.n.ex ſua potētialitate nō
ē niſi ſubʒ ⁊ cā receptiōis ſimplicis:q̄dā aūt ex ſua po
tētialitate ē cā ⁊ ſbʒ:⁊ receptōis ⁊ trāſmutatōis:potē
tia.n.mãe q̄ vna ē ꝯrioꝝ ē ſbʒ ⁊ cā receptōis ⁊ trāſmu
tatiōis:ꝓpter duo.n.ē ſubʒ trāſmutationis:⁊ pp vnū
tm̄ ē ipa ſubʒ receptōis:q2.n.ꝯriū inē ſibi:oʒ h abijci
p trāſmutationē:⁊ q2 icboatio forme inē ei añ pfectio
nē ſm actū:opʒ illā icboationē ꝓcedē ad actū p trāſ/
mutatōeʒ q̄ ē forma poſt formā:⁊ eo q̄ ꝯtinue fluit po
tētia ei⁹ in actū. His.n.duab⁹ de cauſis opʒ ipſaʒ māʒ
prius tpē ſubijci trāſmutationi q̄ receptōi. Receptiōi
eni ſubijcit̄ p id q̄ receptio ē finis trāſmutationis:⁊ iō
receptio ē in idiuiſibili tpis:⁊ trāſmutatio in tpē: h āt
oia manifeſte ꝓbata ſūt in phicis: Sʒ potētia cui nō in
eſt ꝯriū:nec icboatio receptibilis:illa nō pōt eē ſubm
mot⁹ ſʒ erit ſubʒ receptōis ſimplicis:⁊ illi⁹ exēplar ē
qō tñ nō p oia ſile ē tabula raſa ⁊ planata ⁊ polita:in q̄
ſcriptura nec ſm actū ē:nec ꝯriū ſcripture:nec icboatio
ſcripture p diſpōnē mediā iter actū ⁊ potētiā:q̄ p mo/
tū educat̄ in actū:ſʒ tm̄ ē ſufficiēter ꝓparata ad recipiē
dā ſcripturā:⁊ iō recipit eā ſine motu:⁊ nihil abijcit a
tabula:nec aliq̄d illi ipfectū ꝓcedit in actū:ſʒ quālibet
litterā recipit vt actū ſine motu adeptū ad quē nō eſt
in potētia:niſi receptiua ſolū ⁊ ſic oʒ accipē de itelle/
ctu poſſibili q̄ ſit i potētia receptia tm̄ cui itelligibilia
prima

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pꝛima actu nō īſunt: nec ꝑ diſpōnē mediā īter actum ⁊
potētiā inſūt ei: q tūc opoꝛteret eū eē mālē ⁊ trāſmuta
bilē ad actū: ſꝫ tm̄ hꝫ recipe ea ⁊ melioꝛi mō q̄ tabula
qꝛ ſupꝛa diximꝰ q ipē ē quodāmō foꝛmalis ad ea: qḋ
nō tabula circa ſcripturā ē: ⁊ ē opatiuꝰ circa ītelligibi/
lia: qḋ iteꝝ tabula minꝰ facit circa ſcripturā: tm̄ tabula
exēplū couenietius ē qḋ in rebꝰ coꝛpalibꝰ poterat iue
niri ad īcoꝛpeaꝝ reꝝ potētiā demōſtrādā. Opꝫ āt hic
cauere alex. erroꝛē. Ille. n. dicit q ītellectꝰ poſſibilis n̄
hꝫ ſilitudinē cū tabula: ſꝫ cū ꝑparatōe ⁊ raſura ⁊ poli
tiōe tabule: ⁊ cā ꝓpter quā h dicit ē. qꝛ dixit ītellectum
poſſibilē eē foꝛmā coꝛpis: ſic ſupꝛꝰ diximꝰ: nos āt dici
mus ītellectū eē vnā rē ꝑfectā in entibꝰ ⁊ incoꝛpeā: ⁊
iō dicimꝰ ītellectū eē ſic tabulā: ⁊ potētialitatē eiꝰ ſic ra
ſurā ⁊ ꝑparationē. Sic igit cū ſit receptibilis ītellectꝰ
ſine paſſione ⁊ motu ſuſcipit ⁊ ſine tpe quodlibet ītel
ligibile: ⁊ iō īdiget agēte duplici. ſ. qḋ ꝯferat foꝛmā mo
uēti ⁊ mouēte: ītellectꝰ. n. agēs ꝯfert foꝛmā ītellectuali
tatis ⁊ ītelligibili ⁊ poſſibili ītellectui: ſicut vnū lumē
⁊ ꝑficit diafanū: ⁊ facit actu eē coloꝛē: ſꝫ ītelligibile mo
uet ipꝫ diſtiguēdo eū: ſic coloꝛ viſū: ⁊ h ſilr ē: ſic ſi dice
remꝰ q littere ſcriberēt ſeipas in tabula: talis āt potētia
receptiua ſoli ꝯuenit ītellectui poſſibili: ita q nō ſenſui
qm̄ q̄dā māles diſpōnes ad ſenſibile recipiēdū ꝑcedūt
in ſenſu: ſic caloꝛ vl frigus vl hmōi aliqd: in intellectu
āt oīno nihil ꝑcedit. ſꝫ pure receptibilitati acqrit rece/
ptū ſm actū: ⁊ in iſtū ſenſū ꝯcoꝛdāt nobiſcū auerrois:
themiſtiꝰ: ⁊ theophꝛaſtus: ⁊ nicolaꝰ ꝑipateticꝰ: Et per
iſtud nūc ꝑfecte pꝫ q̄liter diſtinguit ītellectꝰ poſſibilis
a mā pꝛia: ⁊ q paſſio ⁊ receptio ⁊ potētia: ⁊ oīa talia
equocce dicunt de ītellectu poſſibili: ⁊ alijs potētijs re
Tex.⁊ co.15. ceptiuis. His aūt ſic dtermiatis ſoluemꝰ q̄ſtionē ſe/
cūdā: dicētes q ipē ītellectꝰ ꝑ ītētionē ſuā ē ītelligibi/
lis: ſic ⁊ alia ītellecta: ſꝫ ē differētia: qꝛ iō ītellectꝰ ē ītē/
tio ꝑ quā ītelligit nō āt ē ītētio q̄ ītelligit alia res qꝛ ip
ſe ē intellectꝰ ⁊ nō lapis vl alia res: nihil. n. oīno ītelli/
gi pōt niſi ꝑ ſuā vlēꝫ ⁊ foꝛmalē ītētionē: nec oꝫ ob h di
cere q ītellectꝰ nō ſit ītellectꝰ qꝛ ītelligit ſe ⁊ añq in/
telligat nihil ē ītelligibiliū: ſꝫ purā ⁊ ſimplicē hꝫ ad ta
lia potētiā receptiuā qꝛ cū ītelligit ipē ē ſepatꝰ: ⁊ ſua in
tētio ꝑ quā ītelligit ſe eē ſepata ītētio q̄ āt ſic ſepata in
ītellectu ſūt ⁊ ſine mā in talibꝰ idē ē ītellectꝰ ⁊ qḋ ītelli
git: Scia nāqꝫ ſpeculatiua ſui ⁊ qḋ ſpeculatū ē idē ē oī
no qꝛ cū ſit ſepatus ſibiipſi ꝑſens ē ꝑ ītētionē: ⁊ iō ab/
ſtractione nō īdiget. Si āt in alijs ſilr oīno eſſet tūc ſp
eēt idē ſcia ⁊ res ſcita ⁊ h ē īpoſſibile. Sed ad hac
Tex.⁊ co.16. queſtionē plene ſoluēdā oꝫ q̄rere q̄re ītellectꝰ nō ſp in
telligit ſm actū alia ītelligibilia: ⁊ ſeipꝫ ſi. n. det q oē
qḋ ītelligit: ītelligit ꝑ ītētionē a ſe abſtractā: tūc opꝫ q
ītellectꝰ ſeipm ītelligat ꝑ hmōi abſtractionē: abſtractū
aūt nō recipit in eo a quo abſtrahit: ſꝫ in alio quodā: g
ſi ſe ſic ītelligit ītellectꝰ poſſibilis ipſe ad ītelligēdū ſe
īndiget aliquo alio ītellectu recipiēte ſuā ītētionē: ⁊ h
abibit in īfinitū: ſi ītelligit ſe ⁊ alia nō ꝑ abſtractioneꝫ:
tūc alijs ierit ītellectꝰ ſpeculatiuꝰ: ⁊ ſic alia erit ītelligē
tia ſicut pꝫ ꝑ ſupꝛa īductā rōnē: cū igit vtrūqꝫ iſtoꝝ ſit
īpoſſibile oꝫ dici q ītellectꝰ ītelligit ſe: ⁊ ſic alia ⁊ nō ſi
cut alia: ſic alia q̇dē: qm̄ ītelligit ſe ꝑ ītētionē ſuā ⁊ ſic
ītelligit alia: nō aūt ſic ſe alia ītelligit qm̄ ipſe ſe nō ab/
ſtrahēdo ītelligit cū ſit ſepatꝰ: alia āt ītelligit ſepando
⁊ abſtrahēdo ſic in ꝑmiſſis dictū ē: ⁊ qꝛ illa q̄ abſtra//
hit añ abſtractionē ſūt in potētia intelligibilia: iō nō ſp
ꝑntia ſūt in aīa ⁊ iō intellectꝰ nō ſemper eſt de illis q
ītellectꝰ nō eſt taliū ītellectoꝝ niſi qn̄ ſūt ſine mā nō āt
ſemp ſunt ſine mā: illi āt ītellectui. ſ. poſſibili ꝯuenit ſp

intelligibile eē eo q ſemꝑ denudatus ē ⁊ pn̄s ſibi: ⁊ qꝛ
immālis eſt hꝫ intelligere ſeipꝫ: ſic ergo ꝑfecte ſatiſfa/
ctum ē de queſtiōibus duabus.

Caplm̄ decimūoctauū de nā intellectus agentis ⁊
qualiter anima eſt compoſita.

Q uoniā aūt in omni genere entiū ſm nām in q̄ Tex.⁊
bus eſt aliqd ſicut mā opꝫ eē aliqd aliud in co.17.
quolibet genere qm̄ mā eſt potētia oīa illa q̄
ſunt generis illiꝰ ſpēs: ⁊ illud nō pōt ꝑ ſeipſuꝫ fieri ac
tus de potētia ⁊ iō alteꝝ neceſſe ē eē in eodē genere
qḋ ſit pꝛincipale ⁊ efficiēs q oīa facit q̄ ſūt in eo vel fi
unt in eo qḋ eſt potētia oīa illa q̄ ſunt in genere ſuo: ⁊ h
q̇dē in ꝑhabitis planū ē ex oībꝰ q̄ in phica diximus in
ſenſibꝰ etiā pꝫ qm̄ potētia coloꝛ nō fit actu coloꝛ niſi
ab aliquo agente h aūt in oībus eſt in ſemine. n. oꝛdina
uit nā agēs qḋ eſt foꝛmās ad ſpēm ⁊ id qḋ foꝛmat ad
ſpēm poſuit in mā ſeminis. Silr eſt in oībus: plura enī
ad ſpēm vnā foꝛmata neceſſe eſt q hēant agēs vnicum
qḋ foꝛmet ea ad ſpēm illā eſt aūt oīum ītelligibiliū ſm
q ītelligibilia ſūt ſicut ē etiā oīum viſibiliū ſm q viſi/
bilia ſunt ſpēs vna q̄ viſibilia ſūt: opꝫ igit q ipſoꝝ ſit
agēs vnū ad ſpēm illā foꝛmādā in eis: hoc auteꝫ agēs
duo facit in oībus in qbꝰ eſt, quoꝝ pꝛimū ē q de ſe fa/
cit foꝛmas īductas ⁊ quo ad h eſt ſilr arti factuoſe que
nō accipit foꝛmas artificiatoꝝ aliunde ſꝫ faciat eas de
ſe ⁊ īducit eas in mām: ſꝫ in aīa nō ē niſi facere foꝛmas
ītelligibiles ſm q ītelligibiles ſūt: ⁊ cōpoſitio eaꝝ nō
eſt in aīa ad res ſꝫ potiꝰ ad intellectū poſſibilē: ⁊ quo
ad hoc ītellectꝰ agēs in aīa aſſimilat arti ⁊ ītellectꝰ poſ
ſibilis aſſimilat māe: ſꝫ qꝛ foꝛma ītelligibilis ꝓut cōpa
rat ad aliud cuiꝰ ē foꝛma in foꝛmādo mouet ⁊ diſtiguit
intellectū poſſibilē ⁊ nō mouet niſi ꝓut in actu ē. Nō
aūt de ſe in actu ē ſꝫ in potētia iō etiā ītellectꝰ agēs cō
paratur lumini q̄ potētia coloꝛes facit actu coloꝛes q̄
ſm actū lucidi mouēt viſū ⁊ quo ad h ītellectꝰ poſſibi
lis als agēs aſſimilat viſui vl lumini: hec. n. duo ē ne//
ceſſe q ſint in oī eo qḋ eſt agēs vliter cōferēs vnde mo
ueat actū ab ipſo: agēs. n. facit foꝛmas ⁊ cū facit eas ꝑ
ſuas ītētiones: tūc eſt factū pꝛincipiū foꝛmaꝝ ſicut ars
⁊ cū dat eis vn̄ moueāt tūc eſt faciēs: ſicut lux facit co
loꝛes: ⁊ ꝑ hūc modū in aīa rōnali neceſſe eſt eē has dif
ferētias. Ita q vnꝰ ītellectꝰ ſit in ea in quo aīa facit Tex.⁊
ītellecta q̄ foꝛmat ⁊ diſtinguit ab ītellectis: ⁊ aliꝰ ſit q̄ co.18.
oīa ītellecta facit ⁊ ꝯfert eis foꝛmas vn̄ mouē poſſint
ītellectū poſſibilē ⁊ ille ē nō q̇dē hītus q̄ ſit accidēs q
nō eſt ps aīe: ſꝫ hꝫ ſilitudinē hītus in h q ꝑ ipꝫ agit aīa
qn̄ vult ⁊ nō īdiget aliquo ad h extrīſeco ꝑficiēte vel
opante ⁊ ſicut hītus de ſe faciēs foꝛmas ſepatas ītelli
gibiles: q̄ ꝓut ſunt intelligibiles nō hn̄t de ſe foꝛme eē
ꝓut ſunt in rebꝰ quaꝝ ſūt foꝛme: ⁊ ē ſicut lumē: lumen
enī ſm quēdā modū eē foꝛmalis coloꝝ facit potentia
coloꝛes eē actu coloꝛes ſicut diximꝰ ſupꝛa: ⁊ ſic ille in/
tellectus potētia ītelligibilia facit actu ītelligibilia per
hoc q ſeparet ea a mā: ⁊ a ꝯditionibꝰ māe reſplēdēdo
ſuper ea: ſicut lumē reſplēdēdo ſuꝑ coloꝛes facit eos re
ſultare in lucido. Hic aūt ītellectus eſt etiaꝫ ſepatus
⁊ īmixtus ⁊ oīno īpaſſibilis ⁊ eſt ſuba que eſt actu: ⁊ Tex.⁊
ideo in h q eſt ſepatus ⁊ immixtus couenit cū intelle co.19.
ctu poſſibili: in hoc aūt q eſt oīno impaſſibilis: poſſi/
bilis aūt intellectꝰ patit quodāmō ⁊ differt ſm aliqd
ab ipſo in h aūt q agēs actu ē: ⁊ poſſibilis nō hꝫ nām
niſi qua vocat ⁊ ē poſſibilis intellectꝰ differt ab eo ſim
pliciter: ⁊ h ſic eſſe opꝫ qꝛ ſemꝑ in omni nā in q̄ ē agēs
⁊ patiēs: opꝫ q honoꝛabilius ſit agēs q̄ patiēs ⁊ illud
qḋ eſt pꝛincipiatū ꝑ ſuā foꝛmalē actionē honoꝛabiliꝰ ē

ꝙ materia in qua principiatur hoc quod principiatur:
differt autem hic intellectus a poſſibili qm̄ cum ſuum
intelligere nihil aliud ſit niſi ꝙ ſuuꝫ intellectuale lumē
imbuitur intellectis ſpeciebus: ⁊ reſplendet in eis non
egreditur ſuuꝫ intelligere extra ſeipm̄: nō enꝫ eſt diffe
rentia inter intelligens ⁊ intellectum in eo niſi ſicut lu/
minis in ſe: ⁊ luminis quo ibuti ſunt colores ad actuꝫ:
⁊ ideo ſm actū ſua ſciētia eſt res ſcita ꝓut eſt ſcita: ſed
intellectus poſſibilis quādo intelligit ea que nō ſunt ip
ſemet intellectus: tūc ſua ſcientia ⁊ ſuuꝫ ſcitū non ſunt
idem. Sic ergo in duobus differūt ſimpl'r intellectus
agens ⁊ intellectus poſſibilis: ⁊ in tertio ſm aliqđ dif
ferunt ⁊ in duobus cōueniunt: ⁊ q2 lumen intellectus
agentis nō egreditur extra ſe lꝫ ad aliud terminetur ⁊
hoc eſt ꝓprium intelligentiaꝝ ſeparataꝝ: ⁊ maxime in
telligentie prime ⁊ cauſe pri̅c ⁊ ideo quidā crediderūt
eum nō eſſe partez anime ſed eſſe ſpendorē reſultantē
in anima ab intelligētia ſeparata ⁊ h incōueniens eſt q2
ſm hoc in natura aīe nō eſſent iſta duo pri̅cipia agēs .ſ.
⁊ patiēs ⁊ cum illa ſint in omni natura ⁊ vl'i ⁊ ꝑticula/
ri: virtutes .n. celeſtes ſunt agentes: ⁊ elemētales ſūt ꝑa
tientes ⁊ in ſemine ⁊ in oībus generatis eſt virtus for/
matiua faciēs ⁊ mā patiēs: ⁊ impoſſibile eſt iſta ad ean
dem nām reduci ⁊ ideo manifeſte errāt qui dicunt iſta
duo ꝙ ſm ideꝫ ſint in anima ſed differūt in hoc ꝙ ea/
dem forma ſm ꝙ eſt ſeparata ſit agēs ⁊ ſm ꝙ eſt īcor
porata ſit patiēs qm̄ nos oñdimus ſupra ꝙ anima non
hꝫ intellectū poſſibilē niſi inq̄tum eſt ſeparata ⁊ h cō/
corditer dicunt phi omnes. Amplius autem in ītelligē
tijs ſeparatis ſūt iſte due differētie ſicut dixit auerroys
⁊ omnes alij phi: q2 nec aliter nec numerari poſſūt: nec
ītelligibilia habere ⁊ nō excipit ab his duabus differē
tijs niſi ſola prima cauſa q̄ nihil oīno intelligit extra ſe
ipſam: dicendū igitur ꝙ iſta ſuꝑ duo radicant in anima
quorum vnum eſt ſicut forma ⁊ alteꝝ ſicut mā: ⁊ pla
cet nobis h multum dictū auerroys in queſtionis theo
fraſti ſolutione q̄ queſiuit q̄liter differrent potētie mate
rie: ⁊ potentia intellectus poſſibilis ⁊ dixit ꝙ neceſſe ē
alia eſſe principia rerum corporeaꝝ ⁊ īcorporearum.
Corporee enim habent mām ⁊ formā: incorporee au/
tem omnino ſunt forme habent tamē in ſe id quod eſt
vniuerſaliter agens ⁊ id qđ eſt poſſibile ⁊ h cōuenit in
telligentijs ſeparatis oībus ⁊ ideo ꝯuenit eis reflecte/
re lumen intellectꝰ ſui ſupra ſe qđ nō poſſet eſſe ſi eſſet
tm̄ intellectꝰ agens in eis q2 ille nō niſi ſpargit ad ītelli/
gibiles formas ⁊ reflectit in ſeipſū: ⁊ iō omne quod hꝫ
lumē intellectꝰ in ſe reflexuꝫ eſt ꝯpoſitū ex his princi/
pijs ⁊ ſic anima rōnalis ⁊ eſt h aliquid ⁊ nō eſt h aliqđ
q2 eſt h aliqđ eo qđ eſt ſubſtātia perfecta formali ⁊ poſ
ſibili patiente ſm quid ⁊ non ſimpliciter. Non eſt autē
h aliquid q2 non eſt h perfectum ex mā ⁊ forma ⁊ eſt
ſeparata a formis intellectoꝝ: cum enim anima ſit re/
ſultatio quedā lucis intelligētie ſeꝑate erunt in ipa duo
neceſſaria: quorum vnū eſt forma lucis ⁊ alteꝝ eſt id ī
quo lux recipitur ⁊ ſtat vt fiat ens aliquod mūdi: ⁊ ab
h eſſe anime fluunt due virtutes quaꝝ vna eſt intelle/
ctus agens qui cauſatur a luce recepta ⁊ alius eſt intel/
lectus poſſibilis qui cauſatur ab eo in quo lux recipit
⁊ in his duobus perfecta ſubſtātia exiſtēs ſeparata ani
ma eſt ſubſtantia permanēs ſemꝑ ⁊ nō corrupta ꝑ mor
tem corporis: ſicut nos inferius oñdemus: cum autem
ſeꝑatus ⁊ imixtus dicitur intellectus agēs ⁊ poſſibilis
ſimiliter h erit eodē mō in vtroqꝫ q2 neuter eoꝝ eſt vir
tus in corpore: ⁊ ideo īmixtus eſt vterqꝫ coꝝ: ſimiliter
autem vterqꝫ ſeparatus eſt a formis intelligibilium: ⁊
iō agēs vl'is eſt ad agēdū ⁊ poſſibilis vl'is eſt ad re/
cipiendū qđ nō poſſet eē aliquo mō ſi ſpecificarent vt
eēt ens aliqđ: q2 illud ageret formā ſuā tm̄: ⁊ ñ ad oīa
Ex his igit pꝫ que ſit nā ⁊ q̄ agētis ītellectꝰ ꝓprietates

Capitulum vigeſimum de cōparatione intellectus
poſſibilis ⁊ agentis ⁊ ſpeculatiui.

c Ex his autem facile aduerti poteſt ꝙ duo ſunt
opera agentis quoꝝ vnum eſt abſtrahere for
mas intelligibiles qđ nihil aliud eſt niſi facere
eas ſimplices ⁊ vl'es: ſecundum eſt illuminare poſſibi/
lem intellectum ſicut lumē ſe hꝫ ad diafanuꝫ ꝙ opꝫ ꝙ
ſpecies vl'is q̄ diu eſt vl'is ſemper ſit in lumine agentis
⁊ ideo quādo recipitur in poſſibili intellectu opꝫ ꝙ in
lumine agentis recipiat: ⁊ ideo oꝫ poſſibilē illuminari
lumine intellectus agētis: ſimiliter aūt poſſibilis dupli
citer hꝫ cōparationē: cōparatur .n. ad agentē ſicut ꝯple
tus lumine ſuo ⁊ cōparatur ad formas ex fātaſijs elicī
tas ſicut motus ⁊ formatus ab eis q̄ forme ſic ſpecula/
te ab intellectu poſſibili vocātur intellectus ſpeculati/
uus: ſpeculatiuꝰ autēꝫ etiā duo h habet eſſe: vnuꝫ qui
dem in lumine agentis quo efficit ſpeculatiuꝰ: alterum
autem ex cōparatione reꝝ quaruꝫ ip'e eſt ſpēs: ⁊ quo
ad hoc multiplicat ⁊ variatur ſm potentiā ⁊ actū. Ex
primo autem eſſe nō hꝫ per mutationē ſicut diximꝰ ſu
pra. Et ideo quando cōparamus iſtos ītellectꝰ ad ſe Tex. ⁊ cō. 20.
inuicē: tūc ītellectus qui eſt ſm potētiaꝫ dictus tēpore
prior eſt in īdiuiduo quolibet: qm̄ prius intelligimꝰ in
potētia ⁊ nō tm̄ operatur intellectus agēs adhuc in no
bis aliquas intelligētias ſpeculatiuas: poſtea autē cre/
ſcentibus experimēto ⁊ tēpore incipit in nobis maniſe
ſtari operatio intellectꝰ agētis per ſeparationē intelligi
bilium: ſed vl'iter ſm ſubam cōparando poſſibilē intel
lectum ad agentē tunc nō ꝓcedit tēpore qm̄ ſi cōparen
tur iſti ītellectus nō ꝓut manifeſtantur in nobis: ſꝫ ſm
ſuas ſubſtantias tūc agens prior eſt acto ⁊ informās in
formato: ſed ſm hanc cōparationeꝫ non pōt dici ꝙ poſ
ſibilis aliquando intelligat ⁊ aliquādo non intelligat:
ſed potius ſemper intelligit q2 ſm hanc cōparationem
nō cōiungitur niſi intellectui agentis cuius ītelligere ē
ſemꝑ eo ꝙ nō egreditur extra ſeipm̄ ſicut diximus ſu/
perius: ſeparatus .n. ſic intellectus tā poſſibilis q̄ agēs
q̄ etiam ꝯpoſitus ex vtroqꝫ ſolūmodo eſt ꝙ vere eſt ⁊
eternum eſt ⁊ nō ꝙ aliquando eſt intellectus ⁊ aliquā
do non eſt ſicut eſt ſpeculatio de rebus ꝑticularibus: ⁊
iſte ſic ſeparatus ſolus eſt ⁊ īmortalis ⁊ perpetuus per
manens apud aīam etiam quando fuerit exuta a corpo
re: qm̄ quod modo intelligit aliquando ⁊ aliquando
non h ideo eſt q2 mouetur a fantaſmatibus que ſunt in
potentia intelligibilia ⁊ ideo nō ſemꝑ actu mouent: ⁊
ideo diximus ſupra ꝙ non ſemꝑ permanet taliuꝫ intel
lectus: ⁊ ideo etiaꝫ quando talis eſt in toto ſeparatꝰ in
tellectus qui eſt cōuerſio intellectus poſſibilis ad agē
tē qui totū intelligere ſuū hꝫ intra ſeipm̄: tūc no remi/
niſcimur ꝙ reminiſcētia fit per cōuerſionē ad ꝑticula/
ria q̄ ſunt in fātaſmatibus ⁊ fit mediāte cogitatiua q̄ ē
actus rōnis cōferētis de ꝑticularibꝰ ⁊ h nō hꝫ ītelle/
ctus poſſibilis ꝑ cōuerſionē ad agētē: ſꝫ potiꝰ ꝑ ꝯuer/
ſionē ad fātaſmata ⁊ ex illa ꝑte ē vere paſſibil' ītellectꝰ
ſicut oñdimꝰ ſupius ⁊ ſm h corruptibilis ē lꝫ in ſe ſit
ſba ꝑpetua: ſine h tñ fātaſmate ⁊ corruptibili ītellectu
cogitatio de ꝑticularibꝰ nihil oīno determinatū ītelligit
in ꝑticularibꝰ: ⁊ iō qñ ꝯtingit ipm̄ ſeꝑari ab actibꝰ viri
um ſenſibilis aīe: tūc nec reminiſcit nec imaginat: lꝫ .n.
ſuba ipſa rōnalis tota ſeparet a corpe: tñ ſm quaſdam
vires nō operat niſi in corpe: ⁊ iō cū nō eſt in corpore
tunc nullam

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tunc nullā h3 opatione intellect⁹ ẜm ɔuersiōes ad illas ẜm nām. Amplius aūt adhuc aliud est ɔsideratiōe dignū de istis intellectib⁹ qm̄ in veritate qn̄ intellect⁹ possibilis ꝓcedit de potētia ad actū: tūc vtit reminiscētia ⁊ sensu ⁊ imaginatione ⁊ fantasia: qm̄ ex sensu accipit experiētiā: ⁊ experiētijs memoriā: ⁊ ex memorijs vl'e cū aūt iā h3 sciam vocat intellect⁹ adept⁹ ⁊ tūc nō idiget amplius virtutib⁹ sensibilis aīe sicut ꝗ querit vehiculū vt dicit auicē. ad vehēdū se ad patriā cū ꝓuenerit ad patriā nō idiget amplius vehiculo: possum⁹ igit dicere ꝙ sic sepatus intellect⁹ ꝗ h3 iā intelligibilia ⁊ nō ɔuertit nisi ad agētē ⁊ ad seip3 est tm̄ qō est vere q2 verissime est qō ē denudatū a mā ⁊ a mãe appēditijs: mā enī ꝓpt priuationē ⁊ mutationē turbat veꝝ esse ⁊ tūc ille adept⁹ intellect⁹ ꝗ in simplici ɔsistit intellectu ī mortalis ⁊ ꝑpetuus est. ⁊ ī illo nō reminiscimur nec vtimur aliq̄ vtute sensibili q2 intellect⁹ ꝗ vtit reminiscētia ⁊ cogitatiōe est passibilis ⁊ mutabilis: ⁊ q2 passiuus ē corruptibilis ē eo ꝙ cōicat corruptibili: ⁊ corrūpit illo iterius corrupto cū sit in se sba incorruptibilis. Sine hoc enī talis passiuus intellect⁹ nihil oīno itelligit eo ꝙ ois nostra scia orit ex sensib⁹ ⁊ iō intelligere intellect⁹ possibilis post mortē est equocū ad intelligē in vita qn̄ vtitur sensib⁹: ⁊ intelligē p⁹ hitū scie ẜm solā ɔuersiōe3 ad agētē est equocū ad intelligēdū accipiēdo sciam p experimētū ⁊ memoriā. Sic igit p3 ꝙ intellect⁹ agēs est forma possibilis: ⁊ sunt isti duo vnū sicut cōpositū: sed opatiōib⁹ sūt diuersi sicut patet ex oīb⁹ prius habitis.

Tractatus tertius de anima de actionibus intellectus possibilis.

Cap. primū de itellectu īdiuisibiliū diuersimode dcōꝝ

b Js aūt sic ꝑtractatis de nā itellectuū aīe rōnalis videam⁹ de actib⁹ itellect⁹ possibilis q2 sic meli⁹ adhuc declarabit de nā ei⁹: ⁊ q2 prior est act⁹ intellect⁹ sup īdiuisibilia ꝙ sup cōposita ob hoc prio de actib⁹ intellect⁹ sup indiuisibilia est ꝑscrutandū. oē .n. qō intelligit vt vnū intelligit q2 scire plura possum⁹ sil'r ⁊ semel s3 itelligē mime. oē ḡ qō itelligit itell'r vnū. est aūt vnū qō dicit indiuisū qn̄ ɔpōi opponit: ⁊ illud est incōplexū. est ēt vnū qō multitudini diuidentiū oppositū est ⁊ illud est ɔtinuū ⁊ est vnū sicut rōe vnū et hoc est vnū forma ⁊ est vnū qō simpl'r est vnū qō ē impartibile ẜm rē ⁊ illud priuatōe ptiū est vnū: intellect⁹ āt vnus act⁹ cū sit vnū de oīb⁹ istis vn⁹ est. (Tex. ⁊ cō. 21.) Indiuisibiliū ꝗdē igit ꝗ sūt incōplexa intelligētia siue intelligere qō est act⁹ intelligēdi in oīb⁹ his est circa ꝗ n̄ est fīm eo ꝙ sic inferi⁹ ostēdem⁹ nūꝗ accidit error intelligibiliū in intellectu: h āt intellect⁹ vocat apud arabes isformatio eo qō intelligere talia est informari intellectum possibile3 naturis formalib⁹ eoꝝ. intellect⁹ aūt cōplexorū ꝗ est enuntiatōis vel cōpōis vocat fides p assensū intellect⁹ ad talia: Jn ꝗb⁹ igit intellectib⁹ iā falsū est ⁊ verū q2 enūtiatiōe alicui⁹ de aliquo iā necessariū est eē cōpōem alicu⁹ de aliquo q2 vnū incōplexū cū altero cōponit ⁊ aliud affirmat de ipso vel negat ab eo. talis .n. intellect⁹ sunt de eo qō inest ẜm ꝙ inest p̄dicatu3 sbō. vm .n. ⁊ falsū nō sūt nisi in respectu cōpōis alicui⁹ cū alio vel diuisiōis alicui⁹ ab aliquo. Est āt prior itellect⁹ incōplexoꝝ ꝙ cōpōis ⁊ quodāmō cā ei⁹ ꝗ cōpōnis est queadmodū ⁊ empe. dixit de nā indens ꝙ capita ẜm nā3 germinauerūt ⁊ ẜ3 germinoꝝ nā3 ⁊ sibi cōgruentiū fuerūt prio sine ceruice: ꝗ postea p amiciciam suis germanis ceruicib⁹ associata sūt: qn̄ amicicia ɔmisit res germanas sibi in generationē reꝝ. Sic .n. ⁊ hec sepata ⁊ incōplexa intelligunt: ⁊ postea germana suis germāis cōponunt p intellectū. ⁊ ab his ꝗ nō sūt germana diuidunt p negationē h⁹ ab h vbigratia incōplexū qō est assimetros ⁊ incōplexū qō est diametros cōiungūt cū dicit qō diameter est assimeter. ⁊ hoꝝ cōpositoꝝ est ēt intellect⁹ vn⁹ qm̄ nō simpl'r accipiūt vt pl'a sic dic enūtiādo: s3 vt vnū in altero vel vnū ab altero. Et hec nō sūt enūciata vt pl'a sic dic enūciādo ita itelligit. Jn his ꝗ sūt incōplexa cū intelligunt nullū cōtingitur tps vel differētia tpis. Oīm .n. taliū intellect⁹ est p rei simplicē spēm ꝗ denudata est a ɔditiōib⁹ mãe quarū vna est mot⁹ ⁊ altera tps: ⁊ iō taliū intellect⁹ abstrahit ab oī dria tpis. Cū autē p ɔpōe3 vnū de altero signet licet in re nō sit cōpō s3 vnio vni⁹ cū alio nisi ẜm modū cuiusdā eē qō h3 vnū in alio ⁊ h eē significat p vbū notās cōpōe3: ⁊ q2 signat in actōe eē iō op3 ꝙ figuret driā aliquā eē .n. tale mēsurat tps. (Tex. ⁊ cō. 22.) Et iō intellect⁹ intelligēs factor fuit siue p̄teritoꝝ ⁊ futuroꝝ fi3 eēt vt si nō albū albo cōponit veꝝ āt qn̄ cōponit cū eo qō h3 vitatē est albū ⁊ h ɔtingit ẜ3 qual3 driam tpis. Nō .n. solū falsū ⁊ verū est ẜm pn̄s tps vt si dicat qm̄ cleon est alb⁹ vel nō est alb⁹: s3 ēt q2 erat alb⁹ ⁊ q2 erit alb⁹ vel nō erat alb⁹. in oīb⁹ āt his ɔpōnibus l3 verū ⁊ falsū a re causet: tm̄ ɔpō p certo in aīa est cōponēte. q2 tria sūt in ɔpōe. s. sbm ⁊ p̄dicatū ⁊ ɔpō media: ⁊ tm̄ due sunt in re res videl3 cui aliqd inest ⁊ qō iest ⁊ vnū inest alteri sine medio. ⁊ iō nihil in re rn̄det cōpōi nisi ipsa vnitas duoꝝ vnitoꝝ s3 cōpō est in aīa vniente ꝗ accipit prio diuisa ⁊ postea ɔponit ẜm eē verū cū sint relati oēs vniuscuiusq3 relatiuoꝝ. ⁊ iō sūt in re sic ī cā efficiēte: in aīa āt sūt sic in sbo. in aīa āt dico eē qō est in ɔpōe quā facit aīa in voce āt sunt sicut in signo. Quicquid āt de his sit sciēdū est hic ꝙ ꝗcūq3 cōtingit dicere in cōponēdo ɔtingit ēt dicere in diuidēdo: s3 cū cōponit aīa tūc cōponit diuisa ⁊ cū diuidit tūc diuidit cōposita: ⁊ iō an̄ oēm aīe ɔpōe3 est diuisio ⁊ an̄ oēm diuisionē est cōpō. Est āt in diuisiōe cōpositio ꝗ diuisio notat qn̄ vnū negat ab altero ⁊ sic ⁊ diuisio ⁊ ɔpō aduenīēs cōposita ⁊ diuisa referunt: ⁊ in illo vt vnū vel vnita intelligūt: ⁊ inde vnū cōpositū fac intellect⁹ cōponēs in vnoquoq3 diuersoꝝ pri⁹ ⁊ postea cōpositoru3. Indiuisū aūt vnūquodq3 aliqn̄ vocat indiuisibile sic ɔtinuū est vnū: eo ꝙ est indiuisū. (Tex. ⁊ cō. 23) Indiuisū .n. dupl'r dicit potētia videl3 ⁊ actu indiuisū .n. actu est ɔtinuū l3 potētia sit diuisū ⁊ h tale itelligibile nihil ꝓhibet vna simplici actiōe intellect⁹ intelligi: sic idiuisibile: ⁊ h qn̄ intelligit lōgitudinē ⁊ illi⁹ cā est qm̄ nō intelligit lōgitudinē p ptes ꝗ potētia sūt ī ipsa accipiēdo cā l3 poti⁹ p vnā simplicē spē3 lōgitudinis ꝗ ē forma vni⁹ ꝗ vnit oēs ptes lōgitudinis faciēdo eas vnū in eē ī actu. actu aliter .n. vna lōgitudo indiuisibilis est: ⁊ iō in tpe vno vel in momēto totā p spē3 lōgitudinis intelligit ꝙ sil'r est in itellectu ɔtinuoꝝ sic tpis ⁊ alioꝝ: q2 tps sil'r est ī diuisibile actu ⁊ potētia diuisibile est: sic ɔtinua lōgitudo. vn̄ l3 vtrāq3 ptē habeāt an̄ ⁊ post: tm̄ q2 intellect⁹ nō accipit ɔtinuū p ptes s3 p spē3 toti⁹: ꝗ nec ptiū ꝗdā est nec ptes oēs: s3 ꝗditas vni⁹ in actu diuisi existentis iō vna ⁊ simplici actiōe intellect⁹ intelligit. Nō .n. ɔtingit dicere ꝙ p vtrūq3 istoꝝ intelligit p mediū q2 id qō intelligit p mediū sui sic p ptē h est diuisū in actu. nō .n. h3 mediū actu nisi diuisū in actu s3 illud ɔtinuū nō est diuisū: ita ꝙ ptes ei⁹ seꝗstrate sint seorsū nisi potentia. res aūt p qō ē in potētia nō intelligit: s3 p id qō est ī actu. Si āt intellect⁹ est vtrūq3 intelligēs seorsū h est per ptē extra ptē tūc ēt tps intelligēdi vnū diuidit a tpe in

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tellige̅di alteꝝ. Q̅m q̅n itelligit parte̅ vna̅ tu̅c in eode̅ mome̅to no̅ intelligit alteꝝ. tu̅c.n. intelligere eſt in tp̅e q̄ ē ſicut intellect⁹ ē: in lo̅gitudine āt diuiſa diuiſū eſt intellige̅: ḡ in tp̅e diuerſo p̄ſice̅ ⁊ intellige̅ ē vn⁹ ⁊ alterius ptīs. Si au̅t intelligit lo̅gitudinē ſicut vnū in actu qđ ē ex vtriſq̄ ptib⁹ q̄ ſu̅t in ea pote̅tia ſolū: tu̅c ēt itelligere ē in vnico tp̄e qđ ꝓportionat̄ intellectui lo̅gitudinis ex vtriuſq̄ ptib⁹ co̅poſito. ⁊ hoc ē vnicū ⁊ indiuiſū tp̄s intellige̅di.

Tex. ⁊ cō.24. Quia vo̅ no̅ ſolū ē aliq̄d indiuiſū q̄titate q̄ actu ē q̄titas vna: ſʒ aliq̄d dicit̄ ſpecie indiuiſū: qđ formal'r ē vnū ſic caro ⁊ lignū: lʒ ſit indiuiſibile no̅ pote̅tia ⁊ p ſe ſic q̄tū: ſʒ p acc̄ns eo q̄ ē forma ei⁹ qđ idiuiſibile ē p ſe: ⁊ illo diuiſo accidit illud diuidi: ſic diuiſo ligno ſpēs ⁊ forma diuidit̄ p acc̄ns: tn̄ illud qđ p acc̄ns ſic diuiſibile ē ſpēs ⁊ forma idiuiſibile ē ſʒ q̄ ipſum indiuiſibile ſic vnica intellect⁹ actiōe itelligit ⁊ in ſpē idiuiſibili ⁊ vnica. Hāc āt vnicā itellect⁹ actōeʒ q̄dā vocāt idiuiſibilē aīaʒ: eo q̄ in tali: vt ita dicā itellectōe aīe p diuerſos act⁹ no̅ diuidu̅t talia: cū ſint diuiſibilia p acc̄ns diuiſiōe ſui ſbi ⁊ no̅ ſ̄q̄tū ſu̅t h̄ q̄ ſu̅t p formas ſuas ſic q̄ ſu̅t q̄ditates ſbiectoꝝ taliū: h̄ igit̄ qđ itelligit ſbm ē diuiſibile: ⁊ ſi diuidat̄: tu̅c ēt tp̄s itellectiue diuidit̄: q2 in plib⁹ tp̄ib⁹ itelligit ptita ⁊ diuiſa ſʒ actū: ſʒ no̅ itelligit ea ſic: ſʒ poti⁹ inq̄tū forma ⁊ ſpēs: h̄ tn̄ no̅ ē ſepabile ab eis: q2 tales ſpēs phice ſʒ rōeʒ no̅ ſepant̄ ab eis cū māʒ in ſua rōne ɔcipiāt ⁊ h̄ idiuiſibile facit talia vnū: ⁊ itellectū eoꝝ facit vnicū ⁊ idiuiſū: ⁊ tale idiuiſibile qđ ē forma facit in lo̅gitudinē vnā lʒ ſit diuiſibilis potentia. tale.n. vniēs qđ ē forma ⁊ ſpēs ſm ſilitudinē vnā ē in oī ɔtinuo ſiue illō poſitiōeʒ hēat i ptib⁹ vt lo̅gitudo: ſiue no̅ hēat poſitiōeʒ in ptib⁹ ſic tp̄s: lʒ au̅t talis forma ſm eē no̅ ſit ſepabil'a mā quā vnit: ⁊ ſit idiuiſibilis p acc̄ns diuiſiōe ſubi tn̄ ſimpl'r ɔcept⁹ ei⁹ ē vl'is: nec ē diuiſibil' nec ſepabil'a mā. oē.n. qđ itelligit denudatū ē a mā ſʒ q̄ ipa ē idiuiduāſ: ſic oē vl'e ſepat̄ a pticulari: poſt tn̄ rō diffinitiua eē i ſe ɔcipiēſ māʒ: ſʒ illa no̅ erit idiuiduāſ: ſʒ erit q̄ſi oria ɔſtituēſ ipaʒ formā: q2 no̅ ē ſolū mā ſʒ poti⁹ cā ei⁹ ſicut q̄n diffiniēs carnē dico q̄ ē mediū in tactu ex ca. ⁊ fri. ⁊ hu. ⁊ ſic: ⁊ ſic ꝓportionabilit̄ noīando co̅mixtū ca. ⁊ fri. ⁊ hu. ⁊ ſiccū non dico ſimplicē māʒ ſʒ ēt caʒ effectiuā co̅mixtiōis carnis: multitudinē ḡ itelligit co̅ponibiliū. itellect⁹ vn⁹ vniuoce co̅pōis ⁊ ml'titudinē pote̅tialē accipit intellect⁹ vnic⁹ vniuoce act⁹ ⁊ ml'titudinē ptiū māe ⁊ ſibi accidit vnic⁹ itellect⁹ vniuoce ſpēi ⁊ forme.

Tex. ⁊ cō.25. Id āt qđ ſimpl'r idiuiſū ē ſic pūct⁹ ⁊ vnitas. oīs.n. pūct⁹ diuiſio ē: ⁊ no̅ diuiſibile: diuiſio.n. ſp̄ fit i pūcto: ⁊ tn̄ nu̅q̄ diuidit̄: oē āt hmōi idiuiſibile ſm q̄ ē idiuiſibile: noīe priuatio mo̅ſtrat̄ eſſe idiuiſibile: ſic dicim⁹ q̄ pūct⁹ ē cui⁹ ps no̅ ē: ⁊ ſic ē i oīb⁹ alijs ſimpl'r idiuiſibilib⁹: ſic vnitas ē: ⁊ ſic ē nu̅c. Q̄n enī illa ſumu̅t vt priuatio ſuaꝝ q̄titatū tu̅c no̅ accipiu̅t in ſe: ſʒ in ſuis q̄titatib⁹ q̄s pticipāt ſic pūct⁹ ē termin⁹ linee: ⁊ vnitas in aggregatiōe nu̅eri: ⁊ nu̅c in ɔtinuatione p̄teriti ⁊ futuri: ⁊ tu̅c no̅ noſceret̄ noīe rōne priuata q̄n au̅t ſm ſe accipiu̅t priuatiōis noīe monſtrant̄: ⁊ tu̅c ēt vt priuatiōes p ſuos habit⁹ oppoītos intelligunt̄: ⁊ hec ſu̅t intelligibilia q̄ſi reflexa ⁊ vna ⁊ ſilis rō ē in itellectu oīuʒ illaꝝ priuationū: niſi enī ita diceremus: quō poſſemus dicē q̄ intellect⁹ cognoſcat maluʒ: qđ priuatio eſt: ⁊ ignorātiā q̄ ē priuatio ſicut alibi mo̅ſtratū eſt. In oīb⁹ intelligibilib⁹ oʒ intellectū pote̅tia primū eſſe cognoſcētē: ⁊ cognoſcibile poſtea eſſe in ipō ſm actuʒ ipō intellectu eodē remanēte. Q̄m ſicut. ſ. oñdim⁹ itellect⁹ poſſibil' diuerſificat̄ p intelligibilia: ſicut mā diuerſificat̄ p formas. Et iō accipiēdo cognoſcibile accipit aliq̄d extra ſeipm. Si au̅t alicuius itellect⁹ nullū hʒ oīno ɔtrariū: ſʒ intelligibilia oʒ q̄ ille p aliqđ cognoſcat qđ no̅ hʒ ɔtrariū: ⁊ h̄ intellect⁹ ille q̄ rō ⁊ cā eſt intelligibiliū: ⁊ ille cognoſcit ſeipm ⁊ cognoſcēdo ſe cognoſcit alia ⁊ illud intelligere nullo mō egredit̄ extra ſe ⁊ cū ſit ratio oīum ſicut ars artificiatoꝝ oʒ ipʒ eſſe ſeparatū ab oībus: ⁊ erit ſemp in actu ⁊ nu̅q̄ in pote̅tia: eo q̄ intelligere ſuū nu̅q̄ egredit̄ extra ſe: ſibi.n. ſemp eſt pn̄s: ⁊ h̄ eſt intellectus intelligibiliū ſubaꝝ ſeparatoꝝ ⁊ maxime intellectus cauſe prime.

Capitulū ſecundū ⁊ quis intellect⁹ eſt ſemp verus ⁊ q̄s aliq̄n verus aliq̄n falſus: ⁊ q̄ actus ſenſus ⁊ intellectus ſunt actus perfectus ⁊ motus ſimplices.

a Amplius au̅t intelligibilia inuenimus diuerſificata: quoniā quedā ſunt compoſita: q2 aliud dicit̄ de aliquo quā compoſitionē in eis facit intellectus: lʒ faciat eā ſm rei congruētiā: ⁊ quādo aliquid dicit̄ de aliquo ſicut affirmatio vel diuidit vnum ab alio ſicut negatio: oportet q̄ oīs talis co̅poſitio ſit vera aut falſa: ſed no̅ oīs intellectus eſt verus aut falſus: q2 ſicut ſenſum inuenimus variari circa ſenſibilia: ita intellectū circa intelligibilia: ſenſus enim q̄n eſt ſenſibilis p ſe: q̄ de natura ſua facit ſenſum: ⁊ eſt cauſa ſenſibilitatis: aliter eſt q̄ q̄n eſt ſenſibilis p accidens q̄ de natura ſua no̅ facit ſenſibilitatē: ita etiā de intellectu intelligibiliū: intellectus.n. ſpeculatiuus q̄ de natura ſua ſpeculatiuus eſt aliter ſe hʒ q̄ ille q̄ eſt intellectus p accidēs: vl'e aute ſimpliciter de natura ſua eſt intellectus ſpeculatiuus: quoniā hoc eſt motiuū intellectus poſſibilis: ſicut ſenſibile propriū eſt motiuū ſenſus. Co̅poſitio au̅t intelligibiliū accidit ex co̅uenientia rerū: ⁊ hoc no̅ mouet intellectū ſm q̄ huius eſt: ⁊ ideo intellectus q̄ ſimplex ɔceptus eſt: eſt eiuſdē qđ eſt res ⁊ forma ſubſtātialis qua aliq̄d erat eſſe: hoc ē quo erat eſſe ſemper ⁊ perpetuo eſſe aliquid: q2 per formā ſubſtantialē omne qđ eſt aliq̄d: aliq̄d ⁊ ſubſtantialiter eſt. Et hic intellectus q̄ ꝓprie ⁊ per ſe intellectus eſt: ſemper eſt verus veritate rei: ſm q̄ verū dicimus id qđ vere eſt: ⁊ vera habet eſſentialitatē: ⁊ no̅ decipit intellectus circa id: ⁊ hic intellectus no̅ eſt aliquid de aliquo ſed ſimplex rei conceptus per formā ſuā. Sicut enim videt̄ q̄ propriū obiectū viſus ſemper eſt verū ⁊ no̅ decipit viſus circa id: ſed no̅ ſemper verū eſt quādo viſibile componit cū aliquo: ſicut fit in viſibili per accidens vel cōi. no̅ enim ſemper eſt verū q̄ albū quod videt̄ ſit homo: vel non ſit homo: quādo viſus dicit albū eſſe hominē: vel quādo dicit no̅ eſſe hominē. Similiter eſt de intellectu q̄n intellectus qui nihil habet niſi ſimplicē conceptū mentis: ſemper verus eſt: componēs au̅t non ſemper eſt verus: quādo accidit intellectui intelligibile per accidēs: ſicut ſenſui ſenſibile per accidēs: ⁊ ideo in illo falſificatur intellectus ipſaꝝ. Quecu̅q̄ au̅t ſine materia ſu̅t: ſicut ſbe ſeparate: intelligunt res per ſimplices rerū q̄dditates: ⁊ ideo no̅ falſificat̄ intellectus ipſaꝝ. Quecu̅q̄ au̅t vnū realiter in eſſe aliquādo accipiunt̄: no̅ oportet q̄ hoc fiat p acceptionē reꝝ ⁊ differētiaꝝ ⁊ ɔueniētiā ipaꝝ vl' eoꝝ particulariū. Et hoc accidit itellectui p extēſionē ſui ad ſenſitiuas v̄tutes: ⁊ i tali co̅pōe ⁊ diuiſiōe freque̅s icidit medaciū.

Tex. ⁊ cō.27. In talib⁹ āt ſepatis q̄ no̅ habe̅t ɔtrariū in ſuis intelligibilib⁹ eo q̄ itelligibile nullū extra ſe recipiu̅t idē ē ſʒ actū ſcia eoꝝ cū re ſcita: ⁊ h̄ maxīe in itellectu cauſe prime ē veꝝ q̄ illa oīno ſimplex eſt ⁊ ſuū intelligere ⁊ ſuū intelligibile cū ſuo intellectu ſunt idē oīno: in alijs aute̅ intelligentijs que ſunt inferioris ordinis etiam verum eſt: ſed plus differentie

rentie

Tex. ⁊ cō.26.

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rentie inter ſuũ intelligere ⁊ ſuũ intelligibile ad ſuũ in
tellectũ: hec ãt differẽtia in pte ſuperiꝰ poſita eſt: ſ3 ad
plenũ etiã ſubtiliter h3 dici in ſciã diuina: ſcia aũt no/
ſtri intellectꝰ eſt priꝰ in potẽtia ꝙ̃ in actu: ⁊ ſicut diximꝰ
ſuperiꝰ ꝙ in indiuiduo ꝗlibet prior eſt potẽtia ꝙ̃ actus
vlr ãt loquẽdo ⁊ ſimplr: tũc prior eſt ſcia in actu ꝙ̃ in
potẽtia ⁊ tpe: ſicut ſuperiꝰ diximꝰ ꝙ eſt in potẽtia nũꝙ̃
ſit in actu niſi ex eo qđ eſt ĩ actu: ⁊ iđ in intellectu mor
taliũ etiã prior eſt intellectꝰ agẽs ⁊ habitꝰ primoꝝ pri
cipioꝝ ꝗ̃ ſcimꝰ per nãʒ nũꝙ̃ tñ terminos cognoſcimus
hec eñi principia ſũt ꝗ̃ſi inſtrumẽta qbꝰ intellectꝰ agẽs
educit poſſibilẽ de potẽtia ad actũ. Et h̃ inſtrumenta
determinata ex determinatõe ſenſibiliũ oriũt exprimẽ
tis ⁊ memorijs mouentibꝰ poſſibilẽ intellectũ: ⁊ ſic ac
ꝗrit hãc ſciam ⁊ illã: in tali ãt motu intellectꝰ ꝗ eſt ſim
plex receptio intelligibiliũ: ſine motu ⁊ trãſmutatõne
ꝯſideratõe dignũ ẽ ꝗliter differt ab alijs motibꝰ phicis

Tex.⁊ cõ.28. In ſenſu eñi expreſſe videt ꝙ ſenſibile eſt agẽs in
ſenſitiuũ ex potẽtia exiſtẽte in h̃ ꝙ ſit actu ens: ⁊ vide
mus ꝙ id quod eſt ſic agens in actu ipſuʒ ſenſibile ni/
hil patit oĩno etiã qñ recipit a ſenſu nõ abijcit aliqđ a
ſenſu nec progredit de forma in formã fluendo queãd
modũ forma generata ĩ mã. In motu ãt phico ⁊ agẽs
patit aliqđ a patiẽte: ⁊ qñ patiẽs recipit eã qđ agẽs cõ
tinue fluit de forma in formã quouſqȝ venit ad pfecti/
onẽ pfectio motꝰ: ⁊ iđ diximꝰ in phicis ꝙ motꝰ phicꝰ ẽ
iperfectꝰ actꝰ exiſtẽtis in potẽtia ẜm ꝙ ẽ in potẽtia: vñ
qñ ſenſibile mouet ſenſuʒ oʒ ꝙ alia ſit hec ſpẽs motꝰ a
motu phico: cũ duo ſint in diffinitõe motꝰ phici cũ di/
cit actꝰ impfectꝰ: alteꝝ eoꝝ accidit motui ⁊ non eſt de
eẽntia ſua ꝙ videlicʒ eſt iperfecti: ex ſui ãt nã cõuenit
ei eſſe actũ: ⁊ ideo qñ nõ eſt iperfecti tũc eſt actꝰ perfe
ctꝰ. Sic ãt eſt qñ eſt actꝰ ſenſitiui a receptõe ſenſibilis.
Ille eñi eſt actꝰ ſimplex ⁊ iđ nõ fluens de forma in for
mã: ⁊ iđ eſt actꝰ pfectꝰ: ⁊ nullo mõ vlterius ad aliqđ in
potẽtia exiſtẽs: multo magis aũt hoc in intellectu: qm̃
ſupra oñdimꝰ: qm̃ impaſſibilitas intellectꝰ in receptõe
intelligibiliũ maior eſt ꝙ̃ impaſſibilitas ſenſus in rece
ptione ſenſibiliũ. Et ideo ſentire ⁊ intelligere ſimile ẽ
actui ꝗ eſt dicere ſolũ ſiue aliqđ enũctiare verbis qꝛ in
actiõe ꝗ eſt dicere ſtatim eſt actio cõpleta abſqȝ eo ꝙ
pcedat ipſuʒ actio diminuta: ſicut fit in motu phiſico
in ꝗ diminutꝰ actꝰ continue precedit cõpletuʒ quouſqȝ
compleat totus motꝰ: dicens aũt exprimit dictũ ſim/
plici actione: ⁊ ſic eſt ſentire ⁊ intelligere plus ꝙ̃ ſenti
re: ⁊ hoc precipue eſt verũ de motu ſimplicis. Simpli
cẽ aũt ſenſum ⁊ intellectũ voco ſenſum ſenſibilis p ſe:
⁊ intellectũ per ſe: ⁊ nõ ẜm accidẽs intelligibile.

Cap.iij. ꝙ eſt idẽ intellectꝰ cõponẽs ⁊ diuidẽs intel
ligibilia: ſicut eſt idẽ ſenſus cõis.

C Um ãt determinatũ eſt aliqđ eſſe cõferẽs ſi/
ue letũ aut aliquid eſſe incõueniens ſiue tri/
ſte tunc eſt ſenſus per accidẽs aut intellectus
per accidens: quia tũc aliqđ firmat aut negat cõponẽ/
do vnũ cũ altero vel diuidendo vnũ ab altero: ⁊ tunc
aut mutatur per appetitum ⁊ motum ſi determinant
aliquid letũ: aut fugit propter appetitũ ⁊ motũ: ſi de/
terminant aliquid triſte: ꝯferentia aũt facientia leticiã
ex.⁊ 27. ⁊ inconueniẽtia facientia triſticiã ſunt cõmunia: ⁊ ſũt
Tex.⁊ cõ.29. circa ſenſibilia tm̃. Et ideo oʒ ꝙ due paſſiones aĩe
ẜm quas eſt letari ⁊ triſtari ſit quoddã agere appetitꝰ
⁊ motus quidã appetitꝰ aĩe qui motus fit ſenſibili me
diante qđ ſit aut bonũ aut malũ: aut aliqđ hmõi cõue
niens vel incõueniẽs ad leticiã vel ad triſticiã: que eſt
ẜm ſenſibilem animã: ⁊ ideo Plato dixit ꝙ oĩs dele/
ctatio ⁊ triſticia ſunt generationes facte in ſenſibilem
animã: ⁊ verũ eſt quod dicit de delectatione habente
contrariũ. Si aũt eſt aliqua delectatio in cõtẽplatio/
ne eius quod diameter eſt aſſimeter coſte: illa non ha/
bet contrariũ: ⁊ non eſt anime ſenſibilis. Et de illis in
ethicis erit querendũ. Sed hoc qđ hic eſt ſciendũ eſt
ꝙ leticia ⁊ triſticia in ſenſibilibus ſequitur fuga ⁊ ap/
petitus: ⁊ per appetitũ motũ: fuga aũt ⁊ appetitꝰ ideo
ſunt in prima radice ſua ẜm actũ: qm̃ vna pars que eſt
appetitiua ſiue motiua pars agitat: vna enim pars aĩe
eſt que preſens delectabile appetit ⁊ triſtabile preſens
fugit: preſens autem eſt appetitus vniuerſalis fuga ẜm
actũ: quia contraria ſunt eiuſdẽ potentie: ⁊ ideo idem
eſt fugere ⁊ perſeqꝫ: ⁊ nõ alterũ appetitiuũ ⁊ fugitiuũ:
neqȝ ab inuicẽ oĩa iſta ſunt altera nec a ſenſitiuo. Qđ
autẽ idem eſt eſſe appetitiuũ ⁊ fugitiuũ: dico in cõmu
ni: quia vtrũqȝ appetitiue anime ⁊ vtrũqȝ eſt pars ani
me ſenſibilis. Sed eſſe iſtarũ virtũ aliquãdo differẽs
eſt: ſicut differunt partes appetitꝰ que ſunt iraſcibilis ⁊
cõcupiſcibilis de quibꝰ nos inferius proſequemur: cuʒ
de motiuis partibus anime tractabimꝰ. Sed hoc Tex.⁊ cõ.30.
quidẽ notandũ eſt ꝙ anime intellectiue ſunt fantaſma
ta mouentia intellectũ: ſicut ſenſibilia mouent ſenſum.
Cũ aũt ſe extendit cogitans intellectꝰ: ⁊ determinat
affirmãdo vel negãdo bonũ vel malũ: tunc ſequit fu/
ga vel perſecutio: intellectꝰ aũt appetibile determinãs
ſe habet in rõne vtentibꝰ ſicut extimatiua in nonvten/
tibꝰ rõne. Ex hoc apparet ꝙ in talibꝰ nequaꝙ̃ anima
intelligit rõnalis ſine fantaſmate ex quo vniuerſale eli
citur: ⁊ eſt vnus intellectus cõparans ⁊ diiudicãs oẽ
quod mouet cũ fantaſmatibus. Sicut eñi diximꝰ
ſuperiꝰ: ꝙ aer imutatus a medio huiꝰ fecit pupillã agẽ Tex.⁊ cõ.31.
do in eã ſpẽm ſenſibilem quã recipit a re ipſa: ⁊ pupil/
la alterũ eſt ab aere a quo mouet. Et ſilr auditꝰ habet
ſuũ motiuũ: ⁊ ſimiliter oĩs ſenſus: ſed alterũ ſenſitiuũ
quod vltimũ dicit: qꝛ vltimo venit ad ipſum: primuʒ
aũt dicitur eo ꝙ ibi eſt fons ⁊ origo ſenſibilis virtutis
eſt vnũ formale ad quod terminat ſenſus particularis
⁊ ꝙ vnũ ſenſitiuũ eſt vna medietas omniũ ſenſibiliũ:
ſicut etiã oſtendimꝰ ſuperius: ſed plura eſt ẜm eẽ parti
cularũ ſenſuũ qui ad ipſum terminantur: prius eñi di
ctũ eſt ꝙ vno ⁊ eodẽ diſcernit: ⁊ quid eſt illud qđ diſ
cernit: ⁊ quid differt dulce ⁊ calidũ. Sed nũc dicẽdũ
eſt quia eſt vnũ aliquid quod eſt primũ ⁊ vltimũ ſenſi
tiuũ quod eſt ſic vnũ: ſicut terminus ad quem diuerſa
terminãtur eſt vnũ: ſicut punctũ centri eſt vnũ ad qđ
linee terminantur a circũferentia venientes. Et ſimili/
ter intellectus eſt vnus ad quẽ omnis motꝰ fantaſma/
tũ terminatur: ⁊ eſt formalis reſpectu fantaſie: ſicut et
fantaſia formalis eſt reſpectu ſenſus cõmunis: ⁊ ſen/
ſus cõmunis reſpectu ſenſuũ particulariũ: hec autem
vera ſunt de intellectu: ſiue fantaſmata ipſa moueant:
ſiue moueant intentiones boni vel mali ex fantaſma/
tibus elicite.

Ca. ꝑm. iiij. ꝙ eadem eſt analogia fantaſmatũ ad in/
tellectum que eſt ſenſibilium ad ſenſitiuũ.

E St ãt eadẽ prorſus analogia ⁊ idẽ nũerꝰ ſen
ſibiliũ pluriũ cõparatoꝝ ad ſenſitiuũ vnuʒ qđ Tex.⁊ cõ.32.
facit inter ea cõparationẽ ⁊ fantaſmatũ pluriũ
ad intellectũ vnũ qđ facit inter ipſa p rõnes cõparatõnẽ
nihil eñi oĩno differt opponere ab aliq̃ dicẽte ⁊ ꝗrẽte
ꝗliter iudicat ea ꝗ ſunt ſilia gñe al's diſſimilia: ſicut ea
ꝗ ſunt vniꝰ generis ⁊ potẽtie quõ idẽ iudicat album ⁊
nigrũ: dicemꝰ ꝙ iudicat ea ſicut vltima virtꝰ: ad quaʒ

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terminat mot⁹ albi ⁊ nigri. Et sil'r si q̄rat aliq̄s quō idē ē iudicās id qđ est ex fātasmate albi: ⁊ ex fātasmate nigri: dicem⁹ sil'r sic vn⁹ ⁊ idē termin⁹ ad quē vltimi ꝓueniūt mot⁹ vtriusq̄: qm̄ sic se hn̄t res sensibiles ad sensitiuū vltimū: ita se hn̄t diuersa fātasmata ad intellectū vnū vltimū. Si eni. d. sit dulce ⁊. c. amarū quo ad hoc ꝙ sit silitudo ⁊ spēs dulcis ⁊ amari. c. in fantasia. a. aūt sit res sensibilis alba: ⁊. b. sit res possibilis nigra: ⁊. c. in fātasmate se hȝ ad. d. ⁊. a. aut ad. b. tūc oȝ ꝙ cum sit fantasma amari ⁊. d. ꝙ sic. a. c. ⁊. d. dulcis. a. ⁊. b. se hn̄t mouendo sensitiuū vltimū vnū: ita. c. ⁊. d. se habeāt ꝙ moueāt intellectū idē ⁊ ꝯmutabiliter: sic ē ⁊ q̄dāmō q̄ ad h ꝙ sicut se hn̄t spēs in fantasmate mouētes intellectū ita se hn̄t sensibilia mouētia sensū. Et adhuc sicut se hn̄t spēs quoꝝdā sensibiliū ad ipsa ⁊ ecōuerso: ⁊ h cōtingit ꝓpter h ꝙ fantasia est mot⁹ a sensibili f̄m actū fact⁹: ⁊ iō oȝ ꝙ in fantasmatib⁹ sic sit sicut in sensibilibus ⁊ ecōuerso. Si eni sunt sensibilia eadē in genē vel diuersa: ita erūt etiā fantasmata mouētia intellectū: si ḡ. c. ⁊. d. q̄ sunt fantasmata cōposita sūt eiusdē generis ⁊ eiusdē sensus: sic se hn̄t mouēdo intellectū sicut. a. ⁊. b. mouēdo eūdē sensuȝ: ⁊ tūc oȝ ꝙ sint vnū ⁊ idē quo ad h ⁊ ab eadē virtute apphendunt: licȝ eē virtutis illi⁹ f̄m ꝙ refert ad h fantasma ⁊ illud: nō sit idē etiā sic diximꝰ ꝙ est primi sensitiui nō est idē qm̄ couertitur ad vnū sensibile ⁊ aliud: sicut diximꝰ ꝙ esse cētri nō ē idē f̄m ꝙ refert ad vnā lineā ⁊ ad aliā: h āt mō pȝ silitudinē esse vnā in oib⁹ fantasmatib⁹ ⁊ in sensibilib⁹: ⁊ in nūero ⁊ in analogia. Eadē aūt rō est si accipiant sensibilia ⁊ fantasmata diuersoꝝ geneꝝ: diuersoꝝ āt generū sunt sicut supra oñdimꝰ in secūdo q̄ sunt diuersoruȝ sensuū: si. a. q̄dē sit dulce. b. vō sit albū: ḡ ex his apparet ꝙ intellectū intelligit ⁊ accipit spēs q̄ sunt in fātasmatib⁹. Hoc āt nō tm̄mō veꝝ est de fantasmatib⁹ q̄
Tex.⁊ cō.33. a sensu sunt accepta: sȝ etiā de intētionib⁹ ꝯuenientis ⁊ icōueniētis q̄ cū sensibilib⁹ accipiūt q̄ nata sunt mouē appetitū: sicut eni in fantasmatib⁹ determinat de ꝯueniēti ⁊ incōueniēti p rōne: sic decernitur imitabile vel sensibile. Et iō hō extra sensuȝ f̄m actū exiēs qm̄ videlicȝ sensibile nō sit p̄ns cū sit in fātasmatū motib⁹: tūc mouet p terrorē vel gaudiū: nō tm̄ sōniādo sȝ etiā vigilādo aliqn̄: ⁊ h signū est ꝙ qn̄ aliq̄s ē sentiēs f̄ȝ rerū p̄ntiā qđ est fugiēdū: verbigrā ꝙ videlȝ q2 ignis ē incēdēs edificia in q̄b⁹ hitat: h ei vt fugiēdū cog̃scit cōiter ois hō vidēs illud: q2 ois vidēs illud fugit: ꝓpter hoc qđ dicit in oratio: nā tua res agit paries dū ꝓximꝰ ardet: h eni incꝑtū vidēs mouet ad fugā. Sil'r āt q̄cūq̄ videt hostes ⁊ sentit qm̄ ꝑlia sūt siue resistēdo siue fugiēdo mouet: etiā sicut se hȝ in sensibilib⁹ ⁊ sensu: sic se hȝ in fātasmatib⁹ ⁊ intellectu in hoie vel in fātasia rōcinat tāq̄ videt ea corā oculis suis: ⁊ deliberādo determinat futura bona vel mala ad p̄ntia fātasmata: sic p̄cipue faciūt melācolici ⁊ dormiētes in sōnis: sic eniȝ in sōnis ad imagines mulieꝝ mouēt mēbra ad coitū: ⁊ ꝑficit delectatio ac si eēt res p̄ns: ꝓpter quā spēs tales iprimant in corpa: qn̄cūq̄ eni in fātasia est cōueniens forma vel discōueniēs corpi: statim virtutes q̄ sūt affixe mēbris mouēt corp⁹ ad inducēdū illā. Et iō
Tex.⁊ cō.34. aliq̄ facti sūt leprosi ⁊ aliis infirmitatib⁹ detēti ꝙ imaginatōib⁹ lepre frequēter detinēt vl' alteri⁹ isirmitatis cū in fātasmatib⁹ dicat determinādo aia aliqđ esse tāq̄ letū vel tanq̄ triste: ⁊ si nō sit f̄m esse: tn̄ fugit tūc a tristi aut imitat letū: ⁊ vl'r sic est in oi actōe: ⁊ actionē voco qđ actuale pōt agi p nos sic sunt oia q̄ ad delectatiōes vel tristicias ꝑtinēt: vel ad cōicationē vite aialiū inter se. Si āt veꝝ ⁊ falsuȝ accipiat sicut actu: ita ꝙ nō sint accepta in reb⁹ actualib⁹ p nos: q̄ dicunt ꝑterita: tūc adhuc sunt in eodē genē: qm̄ sunt cognitiōes in fātasmatib⁹ accepte: sicut ⁊ bonū ⁊ malū actibilia ⁊ ꝑterita: sȝ in eo qđ simpl'r est veꝝ ⁊ falsuȝ differt a bono ⁊ malo q̄ ad gen⁹ cogitationis: qm̄ simpl'r veꝝ non est in his q̄ sp ⁊ vbiq̄ sunt vera q̄ sunt vl'ia: ⁊ h nō sunt in fantastica cogitatōe vel cognitōe sȝ intellectuali potētia. Sil'r āt de ꝯrio qđ simpl'r est falsuȝ: q2 h est qđ vbiq̄ ⁊ sp ē falsuȝ sine hic ⁊ nūc: differūt āt veꝝ ⁊ falsuȝ a bono ⁊ malo q̄ in q̄dā sunt ꝙ sit agibile per nos: erit q̄dē verū ⁊ falsuȝ in fantastica cognitōne sȝ nō bonū ⁊ malū: pȝ igit ꝙ in oib⁹ quoꝝ spēs est in fantasmatib⁹: sic in phisicis ⁊ ethicis analogia est inter sensibilia ⁊ sensum ⁊ fantasmata ad intellectū fātasticū cōparata.

Cap. v. de intellectu mathematicoꝝ ⁊ diuinoꝝ.

Sed de his q̄ sunt abstractōe dicta sic mathematica q̄ in diffinitōe sua nō ꝯcipiūt mām sensibilē: videt fortasse alicui ꝙ nō sit talis analogia. Tex.⁊ cō.35. Sȝ sciendū ꝙ oia talia intelligit ⁊ accipit intellectus per sensum. Sicut enim accipit intellectus in hac mā sensibili q̄ est caro nasi: eo ꝙ coniūcta est per eē ⁊ diffinitionē cū mā sensibili: ita accipit sepata mathematica in fātasmate: eo ꝙ p eē ꝯiūcta sūt māe sensibili: licȝ p abstractōnē vel diffinitionem sint abstracta. Cū eni intelligit simū qđ in sua diffinitōe carnē nasi cōcipit: oȝ ꝙ illud nō sepatū accipiat p diffinitionē. Inq̄tū āt accipit gen⁹ suū qđ est curuū in sua rōe nō accipit carnē nasi: eo ꝙ f̄m vnā rōnē saluat in q̄libet mā tūc intelligit h sine intellectu carnis. Et q̄ ad h intelligit mathematica q̄ f̄m esse nō sunt sepata tāq̄ sint sepata Tex.⁊ cō.36. q2 sunt suis diffinitōnib⁹ abstrahētia ab oi sensibili mā nō ḡ accipit ea sepata extra mā existētia: q2 in reb⁹ sp sunt cōiūcta: ⁊ sic receptio ipsoꝝ est ex fātasmate. Sȝ cū accepit intellect⁹ aliqđ eoꝝ qđ ꝓfundat circa illud: ⁊ ꝑcipiēs nō eē de intellectu alicui⁹ eoꝝ mā sensibilē abstrahēdo a mā sensibili diffinit illud: talis ḡ est intellect⁹ mathematicoꝝ ꝙ accipit ex fantasiis sicut ⁊ alioꝝ intellect⁹ q̄ sunt nālia ⁊ actualia. In oib⁹ his videt ꝙ ois noster intellect⁹ ex fātasmatib⁹ oriat. Que āt sic ex fantasmatib⁹ accipit intellect⁹ intelligit cū ipe sit separat⁹: oȝ ꝙ sint sepata ea q̄ intelligit: ⁊ cū oib⁹ his ē in potētia: postea āt in actu. Que āt f̄m actū sūt in intellectu tripl'r sunt in ipo: quoꝝ vnū est f̄m actū scire ⁊ agere sciaȝ: sicut ꝙ ois hō est aial: qm̄ actual'r ordinat p̄dicatū ad subm: secūd⁹ āt est scire in hitu ⁊ nō cōsiderare: terti⁹ āt est habē inchoationē sciē: sicut qn̄ de aliq̄ interrogati incōtinēti r̄ndere nō possum⁹ certissime tn̄ sciētes q̄dē in ꝓximo r̄ndebim⁹: talē eni sciaȝ in potētia nō habem⁹ tm̄: q2 sic oȝ dicere al' discere ante r̄nsionē qđ nō est veꝝ: sil'r nec in actu: q2 nō actualiter ꝯsideram⁹: neq̄ etiā ꝑfectiōe in hitu: q2 si hērem⁹ ꝑfecte habitū ꝓpinquū possem⁹ r̄ndere cū vellemus. Et prim⁹ q̄dē mot⁹ assilat thesauro q̄ in visu apprehēdit: secūd⁹ āt thesauro reposito in terra: terti⁹ āt thesauro recondito qui q̄dē habetur sed est reclusus ⁊ clauis in ꝓmptu nō habetur vel inuenitur.

Cap. vj. qualiter intelligunt diuina q̄ sunt separata in quo est digressio declarans h quod dixit Alexander ⁊ improbationē eiusdē erroris.

His aūt habitis sciendū ꝙ illud est res intelligēs p suā essentiā solū. qđ est intellect⁹ oino ⁊ vl'iter est intellect⁹ in actu semp exn̄s: ⁊ h ē intellectus ⁊ intelligentia oino sepata. ⁊ iō nequaq̄ in potētia exn̄s: sed semp in actu nō solū bn̄s: sed etiā faciens de

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ciens ꝺ ſe oīa intelligibilia. ⁊ nihil coꝝ querit extra ſe ipſum ſꝫm ꝙ intellectus eſt. Sed ē qd de noſtro intellectu q̄ ꝯiunctus eſt magnitudini ſenſibiliū ſicut dictū ē: eo ꝙ non accipit niſi formas abſtractas magnitudine: vtrū nūꝗ ꝯtingat ipſum intelligere aliqd ſic ſeparatorū a magnitudine vel nō. Si.n. ꝯtingit ipm intelligere ſeparata: tūc nō ſemꝑ accipit a fantaſmatibus ⁊ a magnitudine: ſed ꝯiungit intelligētie ſeparate: dāti ſibi formas intelligibiles. qd duobus modis eē pōt ꝙ videlꝫ ꝯiungatur ei ſicut efficiēti tm̄ formas intelligibiles in nobis aut ꝯiungat ei ſicut efficiēti ⁊ forme. ⁊ ſi iſto ſcdo mō eſſet ꝯiunctus mālis noſter intellectus agēti intelligētias ſeparate: tunc h̄ eēt maior felicitas ⁊ diuinitas quedā ꝗ intellectus humanus ꝯſequi poſſet. h̄ qd eſt grauiſſima inter oēs qōnes q̄ ſunt de aīa. Et ariſtoteles ꝓmittit ſe de iſta qōne ꝯſideratione hēre poſteriꝰ: ⁊ nos nō inuenimꝰ cū ꝯſideraſſe de his in aliq̄ ꝑte libri ſui ꝺ aīa niſi forte h̄ exciderit a libris ſuis q̄ ad nos nōdū ꝑuenerunt. Si āt obſcure pōt hēri de libris eius tūc ſic dicit alfarabius ad incoatū hētur ab eo ſolutū vbi vt videt hoc eē qd dicit ꝺ felicitate ꝯtēplatiua. Nos aūt ꝑꝑ doctrine bonitatē ꝗ tū deus his donare dignabitur: hic volumus ꝑſcrutari vt oēs ſimul determinemꝰ opationes intellectꝰ. ſed volumꝰ prio oſtēdere dicta ꝑipateticoꝝ in hac qōne: ⁊ poſtea ſniam noſtrā: ⁊ oſtēdemꝰ in q̄ ꝯuenit: ⁊ in q̄ differt a dictis alioꝝ ꝑipateticoꝝ: ⁊ q2 inter ꝑipateticos q̄ ꝑſecuti ſūt ariſ. p̄cipuus vt multi dixerūt fuit alex. referamus igit prio q̄lr ipſe iſtā qōnē ꝺterminauit. dixit.n. itellectū poſſibilē eē generabilē cū corꝑe hois ⁊ corruptibilē eo ꝙ eēt forma ⁊ v̄tus i corpore ſic ſupiꝰ diximus q̄ intellectus ſꝫ eū nō ē aliud ꝗ ꝑparatio ad itelligibilia ſuſcipiēda ⁊ aptāda: ſic raſura tabule: ⁊ plana ē aptitudo ad recipiēdū picturā. ⁊ nō ē ſb̄a in ſe ens ſic ē tabula ſꝫ ē tm̄ aptitudo ad itelligibilia ꝯñs ꝯcluſionē eoꝝ iter oēs ꝯplexiōes magis eq̄lē: ⁊ ad eq̄litatē celeſtē magis ꝑ ſilitudinē vicinātē. In hac aūt aptitudie fac formas prio itellectꝰ agēs q̄ ſꝫ iſtū ē intelligētia ſeparata ⁊ nō ꝑs aie exn̄s ⁊ ꝗdiu tm̄ fac eē i actu educēdo eā de potētia ad actū nō ꝯiūgit itellectui poſſibili niſi ſic efficiēs: ⁊ fac ſic ineē itellectū ſpeculatiuū quē ēt dicit generabilē ⁊ corruptibilē in nobis qn̄ ꝑficit ad plenū itellectꝰ poſſibil: ⁊ hꝫ intellectū ſpeculatiuū: tūc demū ꝯiūgit ⁊ itellectꝰ agēs ſic forma: ⁊ hūc q̄dē nūꝗ itelligit intellectꝰ poſſibil: ſꝫ cū poſt oīa itellecta ꝯiūgit nobis vt forma: tūc nos ꝑ ipꝫ itelligimus oīa alia ſeparata ⁊ hēmꝰ ſciaꝫ ipſoꝝ. Redit g̊ dictū iſtiꝰ hois ad h̄ ꝙ ex fantaſmatibꝰ acceptꝰ ꝯtinuat ⁊ vnit nobis intellectꝰ ſpeculatiuꝰ ⁊ m̄lto lūine ſpeculatoꝝ qd lumē largit eiꝰ intellectꝰ agēs vt agēs. ⁊ diſpōit ꝯtinue meliꝰ ⁊ meliꝰ intellectꝰ poſſibil. Et ſic ꝯtinue ſpeculādo tādē vnit ei vt forma: ⁊ intellectꝰ agēs q̄ ē vt ſb̄a ſeparata dicta nobis vnita. ⁊ q2 ſb̄a ſeparata intelligit alia ſeparata: iō tūc ꝑ agētē vnitū nobis intelligimꝰ alia ſeparata. Adhuc āt iduxit rōnē q̄ nō ē demōſtratiua. dixit.n. ꝙ due ſūt opatiōes intellectꝰ: q̄ꝝ vna ē facere ⁊ q̄ſi creare formas actu itellectas ex potētia itelligibilibus ⁊ h̄ nihil aliud ē niſi denudare eas ⁊ facere ſimplices a mā ⁊ ceteris indīduātibꝰ eā. alia aūt ē itelligere: ⁊ prima iſtaꝝ opationū ē ꝑꝑ ſcdaꝫ. Et iō cū ꝑfecte ſint iſte due opatiōes i nobis: tūc ꝑfectus ē intellectꝰ noſter. Eſt āt ꝑfecta opatio pria qn̄ intelligibilia oīa fcā ſūt ſꝫ actū: opatio āt ſcda ꝑfecta ē qn̄ pōt oīa itelligere ꝑ id qd hꝫ in ſe hō q̄ſi formaret: h̄ aūt fit mō p̄dicto: ⁊ erit ꝯtinuatio ⁊ ꝯiūctio nobiſcū intellectꝰ agētis: ⁊ ꝑ eū alioꝝ ſeparatoꝝ: ⁊ huius dedit exēplū in potētia ābulādi: qm̄ dicit ꝑfecta in ābulātibꝰ qn̄ fuerit ꝯfortata ad ꝗlibꝫ ambulationē ꝑficiēdā ſꝫ actū: ⁊ h̄ fit ſucceſſiue ꝑ organorū ꝯfortationē ⁊ ābulatiōis vſum. Silr āt dixit eē ꝙ itellectus ꝯtinue ꝯfortat ⁊ diſponit ad maiꝰ lumē recipiēdū ꝑ itelligibilia: ⁊ ſic ꝯfortatꝰ ꝑficit ſeparatū agētēꝫ vt formā. ⁊ hūc modū vocauit intellectū adeptū q̄ eſt vltimꝰ gradꝰ itellectiue potētie. ꝑ adeptū aūt itelligit ſeparata. Ecce h̄ ē qd alexādri ſꝫ ꝙ pōt itelligi ex v̄bis eiꝰ in libro ſuo de aīa: ⁊ in libro ſuo de intellectu ⁊ itellecto: ⁊ h̄ ē opīo erroribus plena: ⁊ ad ipſā plura ſequūt icōueniētia. ⁊ hoꝝ q̄dā ponit auerrois ꝯ̄ eū ⁊ q̄dā nos inducemus. auerrois v̄o ſupponit ꝗdā ſuppōnē eē verā: ⁊ h̄ ē ꝙ intellectꝰ oībus modis efficit itellectꝰ: ⁊ h̄ p̄cipue in rebꝰ ſeparatis a mā: q̄ ſi nō ſit prius itellecta ⁊ v̄ificata nō itelligerētur rōnes eiꝰ. Eſt āt ſic v̄ificāda: qm̄ ſic ſupiꝰ diximꝰ vel oſtēdimꝰ itellectꝰ oīs ē forma q̄ medietas ē itellectoꝝ: ſic medietas i tactu mediū ē tāgibiliū. ⁊ iō ſic qn̄ tāgibile ſꝫ actū imutat tactū efficit q̄litas tāgibilis ⁊ tactiue v̄tutis vna ꝓpter h̄ diſtinguit tactꝰ ⁊ determinat ꝑ q̄litatē rei tacte ita ē ꝙ vna efficit itellectualitas rei itellecte. ⁊ iō diximꝰ ſupius ꝙ itellectꝰ tactus ⁊ itellectus rei ſūt vnū: nō ſic ſb̄m ⁊ accidēs: nec ſic mā ⁊ forma: ſꝫ ſic ea q̄ aliq̄ mō ſūt eiuſdē forme ſic determinās ⁊ determinatū: ſic ſe hꝫ oīs forma māe: qn̄ vnit ad extrema: ⁊ accipit actū eiꝰ. q2 mediū ē aliq̄d extremi: hac āt hita ꝓpōne obijcit ꝯ̄ illud: dicēs ꝙ itellectꝰ agēs ponat eē nō ꝑs ſꝫ ſb̄a ſeparata ⁊ icorruptibilis: ⁊ ſpecl'ata ponāt generabilia ⁊ corruptibilia: q2 itelligūt a nobis ꝑ agētē itellectū qn̄ fuerit nob vt forma tūc oportebit ꝙ cū itll'ctu agēte fiat vnū ⁊ ſic icorruptibile fiat corruptibile qd ē abſurdū ⁊ n̄ itelligibile. ē aūt incōueniēs oīno dicere icorruptibile ⁊ ſeparatū fieri formā corruptibil' ⁊ ſeparati corꝑei. pōit.n. iſte intell'cm̄ poſſibilē eē corꝑeū ⁊ ꝯiūctū ⁊ corruptibilē ⁊ agētē eē icorruptibilē ⁊ ſeparatū ⁊ icorꝑeā ſb̄aꝫ: ⁊ mō p̄dicto igredi eā i nos: ⁊ h̄ eē qd dic ariſto. ꝙ igredit ab extrinſeco m̄lta ſūt ipoſſibilia q̄ ſequūt ad h̄ ꝙ dic intell'cm̄ poſſibilē eē formā corꝑis vt i ſuꝑioribꝰ induximꝰ. pꝫ āt facile ex dictis ꝙ iſte nullā verā cāꝫ aſſignare pōt qōis iducte q̄ ſoluat eā: q2 nullo mō videt vniri poſſe icorruptibile incorꝑeū ⁊ ſeparatū cū corꝑe ſeparato corruptibili ⁊ ꝯiūcto: q2 oīno redit dictuꝫ ſuū ad h̄ ꝙ aut recipit de nouo aut nō recipit: ſi recipit tūc oꝫ ꝙ fiat imutatio aut recipiētis aut recepti aut vtriuſqꝫ. ꝯſtat aūt ꝙ alexāder n̄ pōt dicere ꝙ ſit i recepto: q2 h̄ ſꝫ eū eſt ipermutabile ⁊ necc̄riū. ⁊ ex h̄ etiā pꝫ ꝙ n̄ ſit trāſmutatio in vtroqꝫ. ſi āt ē trāſmutatio in recipiēte: tūc oꝫ ꝙ recipiēs fiat ſb̄a q̄dā q̄ inerat priꝰ qn̄ vnit ei ſic forma māe ⁊ tūc q̄rit ab eo q̄d ē cā huiꝰ trāſmutatiōis ⁊ receptiōis: ⁊ n̄ poterit aſſignare. ſi āt dicat aliq̄s ꝙ alexāder intelligit ꝙ itellectꝰ agēs ſꝑ ē i nobis: tūc ſequit incōueniēs maiꝰ cū ſꝑ agat itellectꝰ v̄lr agēs ſtati i fātaſmatibꝰ p̄ntibꝰ aget itellectꝰ ſpecl'atiuꝰ. ⁊ ſic hēbimus oēs ſcias ſpecl'atiuas ſine ſtudio ⁊ ſine doctore: ⁊ erit vnꝰ modꝰ itellectꝰ agētis i nob ⁊ an̄ ſpecl'ationē: ⁊ h̄ ꝯcipimꝰ eē fl'ſ: iſta v̄o ꝯſecutio ipoſſibilis videtur eſſe necc̄ria ꝑ h̄ ꝙ ad itll'cm̄ ſpecl'atiuū nihil amꝑ. exigit niſi p̄ntia agētis ⁊ p̄ntia fātaſmatis ⁊ ſꝫ itellectus poſſibil. hec ſunt q̄ dixit alexander ⁊ que ꝯ̄ eū inducunt.

Capitulū. vij. ⁊ eſt digreſſio declarās opinionē themiſtij ⁊ theophraſti in ſolone queſtionis inducte.

t hemiſtij aūt ⁊ theophraſti dictuꝫ ad h̄ redit ꝙ intellectus agēs ē forma: ⁊ intellectus poſſibilis vt ſupius diximus: ⁊ intelligere i nob non eſt ꝑ receptionē intelligibiliū: ſed intelligere nihil

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aliud eſt ꝙ denudare ꝑ intellectū itelligibilia eo ꝙ lux agentis eſt circa ipſa ⁊ circa lucē agētis: tūc circa ipſa eſt intelligere ea. hi aūt q̄ dicūt intellectū poſſibilē eē ſepatū ſicut agentē ⁊ incorruptibilē vtrūq3 eē dicūt ꝙ nihil incōueniēs eſt ꝙ incorruptibil' fiat forma icorruptibilis: ⁊ iō rephendēdo ale. dicūt ꝙ ipē dixit incōpoſſibilia. dixit.n.ſpeculatiuū ꝯtinue generari ⁊ corrūpi q̄ etiā vocatur intellect⁹ in habitu: ⁊ tñ iſtū informari ab intellectu agente incorruptibili ſic informat' ſba ex ſua forma. Sic.n.eſſet corruptibile mā incorruptibil' qđ ē incōueniēs. ⁊ ſi hoc mō intellectus vniret' nobis indigeret intellectus agēs corruptibili ad ſuā actionē ꝑficiendā q̄ eſt intelligere q̄ oīa ſtare nō pñt: ⁊ iō dictū alexādri iſti duo viri nullo mō ſeq̄ voluerūt. Dicunt etiā iſti ꝓbationē alexandri nō valere qñ ver₂ eſt ꝙ virtus ꝑficitur ꝯfortatione ⁊ exercitio qñ eſt virtus generata in ꝯplemento.n.generari accipit etiā ꝯplementū virtutum generatū: ſed non ꝓp hoc ꝑuenit ad virtutē q̄ nō eſt generari ſ3 ꝙ ē generatū. Cū.n.alex.dicat intell'cm̄ potentialē eſſe generatū: ⁊ intell'cm̄ q̄ eſt in habitu ſilr eſſe generatū: ⁊ finis ꝯplementū generari eſt generatū tunc ꝑ hec duo nō venit ad ꝯtinuationē ⁊ vnionē intellectus agentis q̄ eſt non generatus ꝓp qđ iſti fuerūt primi qui ꝯtēpſerunt dictū alexandri: ⁊ dixerūt ⁊ poſſibilem eſſe nō generatū ⁊ agentē ⁊ ſpeculatiuū qui ſit ab vtroq3 ſicut ſuperi⁹ diximus. dicūt aūt intell'cm̄ noſtr₂ ꝯpoſitū ex potētiali ⁊ agenti eſſe ꝯiunctū nobis ꝑ itelligibilia ad fantaſiā mouentē relata ⁊ ſic ꝯpoſitū intellectū nobis ꝯiunctū ꝑ ſe ſufficientē eſſe ad intelligēdū ſepata: ⁊ huius vnicā rōne3 aſſignāt q̄ a minori eſt ducta: ⁊ eſt rō topica ꝓbabilis vno mō ⁊ non neceſſaria. dicunt.n.ꝙ minus videt' ꝙ intellectus ꝯpoſitus ex duobus ſeparatis ſit de intelligibili ꝯcipiente mām ꝙ ð intelligibili qđ eſt ſil'e ſibi. ⁊ eſt tñ de intelligibili ꝯiūcto cū magnitudine: g̃ multo magis eſt de intelligibili ſepato: ⁊ hec rō quā inducūt nullo mō ꝯcluderet ſi diceret intell'cm̄ poſſibilē non eſſe ſeparatū: ſicut dixit alexander: qñ in oībus virtutibus corporeis ſic eſt aliq̄d qđ in ſe valde actiuū eſt nec percipit' quo ad nos eo ꝙ expellit armoniā virtutis: ſicut ſol qui ē valde viſibilis ñ videtur a nobiſ. ⁊ ſilr poſſet eſſe ꝙ ſeparata q̄ ſ3 ſe ſūt valde intelligibilia nō intelligūtur a nobis: ſicut et̄ ar. videt' dicere ꝙ diſpoſitio noſtri intellectus ad maniſeſtationē nāe eſt ſicut diſpō oculo₂ veſptilionis ad lumen ſol'. Cū aūt ponūt intell'cm̄ eſſe virtutē ſepatā: tūc rō eo₂ eſt ꝓbabil'. Sed ipſam cā3 aſſignare nō poſſūt q2 intellectus agens quādoq3 agit in nobis ⁊ qñq3 nō agit: cū ſ3m eos ꝯtinuetur nobis. Adhuc autē ſ3m iſtos non eſt in nobis aliq̄d recipiens intell'cm̄: ⁊ ſic intellectus ⁊ intelligere non ſit vnū qđ eſt cōtra poſitiōes ſapientum. Quedā aūt alia contra hanc opinionē inducta ſunt in precedentibus.

Capitulū. viij. ⁊ eſt digreſſio de ſolutione queſtiōis auēpace ⁊ alfarabij in quo errauerunt.

a

Uempace aūt qui tota vita ſua ſolit⁹ fuit ſoluere iſtā queſtionē poſuit intellectu3 materialem eſſe corruptibilē ⁊ generabilē: ⁊ nō eſſe aīe rōnalis partē: q2 dixit ⁊ hūc eſſe fantaſiā ſ3m ꝙ eſt in hoīe que cōiuncta eſt cum cogitatione potētia ſic̄ ſuperius diximus: ⁊ ante diximus. Soluebāt aūt iſtam queſtionē ſicut ⁊ alfarabius ⁊ poſt eu3 albubachel ꝙ intellectus agens eſt nā hoīs ⁊ eſt ſeparatus: ⁊ iō quādo per intelligibilia perficeret operationem ſuā que ē creare ⁊ facere intellectus ſpeculatiōis: ⁊ tūc quaſi liberatus intelligit ꝑ ſeipſum ea q̄ ſunt ſepata. Auempace autem poſt hos veniens addidit ꝙ hō ſ3m intell'cm̄ habet duas vires: vnā humanā quā habet inquantum colligat' fantaſmatibus: alterā aūt diuinā quā h3 ſ3m ꝙ eſt veſtigiū intelligentie ſepate ꝑ humanā intelligit cōcepta cū mā per diuinā aūt ſeparata. Oēs aūt iſti tres vnā habent rōnem: ſed dupliciter arguūt ex illa primo qđ mō vno ſic. ſupponūt.n.ꝙ oīa ſpeculatiua que ſunt in anima facta ſunt ſpeculatiua poſtꝙ potētia facta ſūt ſpeculatiua. deinde ſupponunt aliā propoſitionē q̄ veriſſima eſt: ꝙ videlicet omne factū ſpeculatiuū habet quidditatē. ⁊ tertio iter₂ ſupponūt aliā verā propoſitionē ꝙ videlicet intellectus eſt qui facit oēs quidditates potentia intellectas eſſe actu intellectas. ⁊ ex ill' cōcludūt ꝙ intellectus innatus eſt extrahere formas intellectiuo₂ ⁊ quidditates eo₂: oportet igit' ꝙ virtutē illam habeat per naturā ſeparatā. Hanc aūt rationem etiam aliter inducūt ſic. Supponūt enim primo ꝙ oīs quidditas ſuppoſiti ⁊ ſingularis cū potentia eſt potentia ſeparabilis ab ipſo. Secūdo aūt ꝙ quādo ſit actu ꝙ tunc facta eſt quidditas pura ab intellectu agente: ⁊ querunt ꝙ ſit ſpeculatiuū aut cōpoſitum ex quidditate ⁊ alio: aut eſt ſimpliciter q̄dditas: aut nō eſt hñs q̄dditatem ita ꝙ ſit priuatio pura. ⁊ ſi dicat' ꝙ eſt cōpoſitū ex q̄dditate ⁊ quodā alio: tūc cum ab omni cōpoſito intellectus ſit aptus ſepare quidditatē intellectuſ ſepat ab intellecto illo quidditatē illam: ⁊ de illa quidditate erit eadem queſtio: ⁊ ibit h̄ in infinitū: ⁊ quia infinitu3 fugit omnis intellectus ſtandū eſt in primo intellecto: ⁊ dicendu3 eſt ꝙ illa eſt quidditas pura. Si aūt dat' ꝙ nō eſſet q̄dditas ſ3 eſſet priuatio pura: nō eſt pura: tūc nihil eſſet itellectū ſpeculatiuū. nulla etiā eſſet ſcia ſpeculatiua oīno: quod ſl'm eſt. Remanet ergo ꝙ ſit ſeparata ⁊ abſoluta quidditas. Adhuc autem alfarabius rationē inducit ⁊ ſic. ſupponit enim ꝙ intellectus equi inquantū eſt equus ſiue per ſimplicē quidditatē ipſius non eſt plures intellectus ſed vnicus. ⁊ ſimiliter eſt de intellectu hoīs: ⁊ vniuerſaliter eſt de omni intellectu quidditatis. Si ergo efficitur plures intellectus oportet ꝙ aliquid ſit cauſa pluralitatis: hoc aūt non eſt niſi quod diuidit' ⁊ differre facit quidditatē ſ3m eſſe ⁊ numerū: ⁊ hoc nō eſt niſi forma corporalis ⁊ indiuidualis in fantaſia vel in ſenſu. Quia igit' intellectus ſpeculatiuus q̄dditatis eſt alius apud me: alius apud te: hoc eſt ꝙ forma imaginata in ſpiritu corporeo cum quo cōponitur quidditas intellecta eſt alia apud me ⁊ alia apud te: ⁊ ſic per imaginationē cōponitur ⁊ ꝯiungit' nobis intellectus ſpeculatiu⁹ q̄ de ſe v'lis eſt: q2 ſuperi⁹ ē oſtēſu3 ꝙ intellectū ſ3m ꝙ intellectū nō eſt indiuiduū. Cū igit' intellectus ſic ſepatur lūie agētis ꝑfectus eodē lūie: ⁊ ꝑ gradus aſcendēs ꝯiungit' intellectui ſepato ⁊ ſit intellectus ſpeculatiuus q̄ſi diſpō media ꝯiunctōis iſtius: ⁊ h̄ fere eſt idē ac ſi dicat' ꝙ agēs h3 prio lumen debile: qđ nō valet niſi ſpeculari ⁊ valet intelligere ſepata: ⁊ poſtea acq̄rit lumē forte ꝑ qđ intelligit ſepata. ⁊ ꝙ idē eſt intelligēs q̄dditates q̄s a mā ſepatas h3: ⁊ q̄dditates ſepato₂: ſ3 vnicuiq3 pōt ð facili patere ꝙ h̄ rō nō valet niſi nos ꝯcedamus ꝙ vnicuiq3 ſunt q̄dditates ſepato₂ ꝑ ſe ⁊ q̄dditates eo₂ q̄ ſepant ab itellectu a mā i q̄ ſūt. Si.n.h̄ eēt ver₂ tūc eī⁹ v̄tutis eēt ꝯphēdere vtroſq3. Si āt equoce tūc nihil valet rō iducta: ⁊ ſi dicat' neq3 eē equoce neq3 penit⁹ vniuoce: tūc o3 ē vtutē itellectiuā variari: ſuppoſito h̄ ꝙ dīc ariſ. i. vij. ethi. ꝙ oīſ cognitio ē i aīa ſ3 ꝯgruētiā ꝯgnoſcētis ⁊ cogniti niſi h̄ eēt ver₂ tūc q̄libet v̄tus accipet qđcūq3: ⁊ ſic intellectus acciperet ſenſibile ⁊ alicui⁹ ſenſus intelligibile

quod oīno

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qđ oīno eſſe nō pōt. Si aūt darent quidditates vtraqʒ eēt vnitas: tūc adhuc mlte remanerēt dubitatiōes. Si aūt dicat intellectꝰ poſſibilꝭ eſſe corruptibilis: tūc qre tur ſm pdicta qualr corruptibile vnit incorruptibili. ⁊ qđ ē tā in poſſibili ꝙ i ſpeculatiuo: qꝛ vterqʒ ponit cor ruptibilꝭ ab auēpace. Si āt poſſibilꝭ dicat eē incorrupti bilis ⁊ ſepatꝰ tūc relinqͭtur ꝙ qͥliter intelligit aliqͩ de nouo: qꝛ aliqͩ incorruptibile ſm ſbam non poteſt fieri nouum ſm formā eo ꝙ ex mā ⁊ forma fit vnū nouū. Adhuc aūt cū neqʒ ſit ſeparatꝰ quare mō intelligit ⁊ nō ante cū p ſe ſit vno mō qđ eſt ſeparatū. Adhuc relinqͥ tur qđ ſm iſtos: qͬe de ſepatis ſm ſe nō ſunt ſcie ſpecu latiue: ſicͭ ſunt de ꝯiunctis. Si.n. vtrūqʒ eſt in ptāte no ſtri intellectus: tunc ſpeculabimur de ſeparatis per ſe/ parata ſicͭ ſpeculamur de ꝯiūctis: h āt nō eſt verꝫ: qm̄ ſi quid parꝫ aliqñ ſpeculamur de ſepatis h facimus p cō iuncta cū mā: ſicͭ p motū accipimus motorē: ⁊ neſcimꝰ ſpeculari paſſiones ſbe ipſiꝰ: niſi q̄ relate ſunt ad motū ⁊ ad corpora. Si.n. eſt aliq̄ huius cā iſta: qꝛ hēmus in tellectū ꝯnālem nobis ad talia ſpeculāda tūc oʒ ꝙ oēs deficiamus in ſcia ſpeculatiua ſepatoꝝ: aut ꝓpterea ꝙ principia illius ſcie nō ſunt inuēta: ſicut deficimus i al/ chimia: aut pp hoc ꝙ non ſumus exercitati ſufficiēter: ⁊ vtrūqʒ eoꝝ eſt iprobabile: qꝛ talis defectus eēt gene ralis apud oēs hoīes. Si aūt diceret aliqͥs ꝙ aliqͥ hñt ⁊ aliqui nō hñt potētiā huius ſpeculatiui: tunc nos qꝛ non hēmus hmōi potentiā equiuoce diceremur hoīes ad eos qui hñt hmōi potentiaʒ. Conſtat.n. ſūmā hoīs potentiā eſſe pfectionem in ꝯtemplatione ſeparatorū.

Captrulū. ix. ⁊ eſt digreſſio qualiter auicēna ⁊ aga/ zel ſoluunt inductam queſtionem: ⁊ queſtio dubitatio nis eſt in dictis eorum.

Huic etiā qōni ſatiſfacere intēdit auicē. ⁊ inſe cutor eius algazel dicētes ꝙ in veritate intel lectus poſſibilꝭ eſt in nobis pͥo ſicͭ tabula ra ſa ⁊ planata queādmodū ſupiꝰ ē dictū: qꝛ cū addiſcit hō acqͥrit formas intellectas p h ꝙ agēs denudat eas ⁊ cōiungit eas intellectui poſſibili: ⁊ cū qͥlibet illaruʒ formaꝝ intellectualitatis accipit ab agēte oʒ ꝙ poſſibi lis in qͥlibet conuertat ad agentē: ⁊ cū pfecta fuerit cō uerſio eius ad agentē tūc coniūgit intellectui agenti vt forme: ⁊ tūc p ipſum intelligit ſepata. ⁊ iō addiſcere ni hil aliud eſt niſi acqͥrere perfectā habitudinē q̄ mālis ad agentē ꝯuertatur: quā cū acqͥrit tūc oīa ſcit actu ex h ꝙ ꝯuertitur ad agentē largientē ei formas itellectas: qꝛ ex ipſa emanāt in aīam oēs forme intellecte. dicūt. n. iſti ꝙ cū forme intellectus ſpeculatiui ſunt in aīa qͣs hō intelligit qñ vult: aut ſunt in aīa ſicͭ in theſauro: aut ſunt ita in aīa ꝙ lʒ nō ſint in ipſa ſicut in ſbo: hʒ tñ eas qñ vult. Si aūt eſſent in ea ſicut in theſauro tūc opor/ teret ꝙ aīa rōnalis hēret memoriā ⁊ reminiſcentiā in omni actuali ꝯſideratione qđ fſm ē. qꝛ ea q̄ ſunt in aīa ſunt abſtracta a tpe. ⁊ oīs memorās memorat ſub oīa tēporis determinatꝰ. Adhuc aūt theſaurus pficitur in tenēdo: q̄ ſit aūt nā aīe rōnalis q̄ teneat formas nō pōt etiā dici ab eo qui dicere velit. Nō ğ ſic res ſeruat in aīa. Si āt dicatur ꝙ ſunt in aīa ſicut actus in potētia: h eſſe nō pōt: qꝛ nihil aliud eſt intelligere ⁊ ꝯſiderare ſʒ actū niſi hēre intellecta in aīa ſm actū. aliqñ āt nō ꝯſi/ deramus quoꝝ tñ hēmus ſciam. videtꝛ autem ꝙ opor teat dici ꝙ nihil hēat aīa plus q̄ ante diſcere hūit: aut oʒ ꝙ ſint forme ſpeculate intellectu agēte. ꝯſtat aūt ꝙ poſteriori mō dici nō pōt: qꝛ tūc eodē mō ad intelligē/ dū eſſet diſpoſitus ⁊ añ ſciaʒ ⁊ poſt: ⁊ eēt ſp ipoſſibilꝭ ad ſciendū. Relinquit ğ ꝙ forme intellecte ſūt in intel lectu agēte: ⁊ ꝙ p addiſcere acqͥrit aīa aptitudinē ꝯuer tendi ſe ad intelligibilia vel intelligētiaʒ q̄ larga ē i dā dis ſpēbus intelligibilibꝰ. ⁊ quotieſcūqʒ ꝯuertit ad eā emanāt ex ea in aīam intellectꝰ multi. ⁊ hec eſt cōiun/ ctio noſtra ad intelligētiā ſeparatā: ⁊ p illā ad oēs alias ſeparatas. ⁊ iō dicūt iſti ꝙ etiā verꝫ eſt ſm aliquē mo/ dū etiā poſt addiſcere ⁊ ſcire intellectꝰ eſt in potentia ad cōſiderare: ſed hec eſt potētia ꝓpinq̄. Eſt aūt potē/ tia iſta in hoc ꝙ poſſibilis nō hʒ in ſe intelligere qꝛ ſta tim vt ꝯuertit ad agētē hēbit illū. Cōtra aūt dcm̄ iſtud ſunt preciſe qͣtuor rōnes. qͣꝝ prima eſt: qꝛ adhuc qͥſi ē vt prius. Qualr poſſibilꝭ p intellecta nō remanētia in ipſo acquirat aptitudinē ſe ꝯiungēdi agenti: de hoc. n. nullā aſſignant cām. Scōa aūt eſt: qꝛ ſm hoc imediate agēs ꝯtinuatur poſſibili poſt ſciam ⁊ cū ſit incorporeꝰ ⁊ ſeparatus videt ꝙ eadē rōne ꝯtinuat ei etiā añ ſciaʒ ⁊ ſic ſemp ꝯtinuat ei vt videt. Tertia aūt eſt ſi ſolū a/ gens largit formas intellectas: cū ipſe differat genere ⁊ ſpē oʒ aſſignare auicē. que eſt cā diuͤ. Quarta aūt ē: qꝛ cū ꝯuertit poſſibilis ad agentē tūc fluūt forme intel lecte ad ipſuʒ poſſibilē. cū ergo agēs hʒ ſe vno mō. for me fluētes ab ipſo recepte in māli erunt vno mō: ⁊ h eſt fſm: qꝛ mō fluūt forme quedā. ⁊ cras alie. ſic etiā d̄ aliijs: hec igitur ſunt ad q̄ reducūtur dicta peripatetico rū. ⁊ ſunt in eis plurime dubitationes. ſicut cuilibet de his cogitanti patet.

Capitulum. x. ⁊ eſt digreſſio declarans quorundam modernorum ſolutionem.

Diſtā aūt dicit aliqͥs ꝯſequens dicta antiquo rū doctoꝝ q̄ pipateticos nō imitant ꝙ intelli gibilia ſunt in nobis in habitu cū acquiſita ē ſcia. ridiculū. n. videt ꝙ intellecta nō ſunt in aīa cū ha/ bitus ſit qͣlitas ⁊ qualitas ſit ſm quā quales nos eē di cimur. Separata aūt ſunt in aīa p hoc ꝙ abſtrahūtur a fantaſmate qđ eſt eoꝝ p accñs. cū. n. acceperimus i ſen ſu motū ꝯgnoſcimus motorē p hoc ꝙ circa motū pro fundatur aīa ⁊ rōcinatur de motore ⁊ ſba ipſius. Eſt aūt duplex ſcia ex fantaſmate: q̄ dā. n. eſt ex fantaſma/ te ita ꝙ ipſa forma intellecta eſt forma hñs eſſe in pti/ culari: quedā aūt ſic ꝙ forma intellecta nō eſt ſm eſſe in particulari: ſʒ in ſenſibili manifeſtant opa eius: ⁊ per opa ſicut p effectū venit in cām p intellcm: ⁊ ſic ꝯgno ſcimus ſepata: hec ē via quā fere ſequūtur oēs moder noꝝ latinoꝝ. ſed iſti in principijs nō cōueniunt cū peri pateticis. ſi. n. ſcia ſit qͣlitas in aīa: tūc ſcia nō eſt vlē id qđ eſt intellectu qđ eſt vbiqʒ ⁊ ſemp. pipatetici ꝯcordi ter dixerūt ꝙ vlē ſm actū nō eſt niſi in aīa: ⁊ ꝙ vlē ꝯti nuatur i itellectu ſepato. Et hec eſt obiectio auicēne in quā oēs ꝯcordauerūt: Ampͥ. ſit ꝙ quocūqʒ mō aīa ve niat in ꝯiunctione ſbaꝝ ſepataꝝ: ſemp hoc verꝫ eſt ꝙ in fine congnoſcit illas ſbas: oʒ ğ per aliqͩ hēat vir tutem ꝯgnoſcendi eas: ꝯſtat ꝙ nō hʒ intellectū p ꝯiūctū cū ꝯtinuo ⁊ tpe virtutē tales ſbas ꝯgnoſcendi: ğ hēbit hanc virtutē per aliquē aliū intellectū: ⁊ tunc remanet qđ vt priꝰ: ⁊ quid ſit ille ⁊ qͥliter copuletur cū aīa. Ad huc ſi p addiſcere dicta acquireret aīa facilē aptitudi/ nem ꝯuertendi ſe ad intellectū agentem quā aptitudi/ neʒ nō habuit ante addiſcere: tūc ſcia in habitu erit ſci re. cum hō voluerit ex aptitudine talis cōuerſionis p ſtudiū. acquiſita: ⁊ hoc quidē dicit auicēna. Sunt tñ ⁊ alia ex quibus eſt ſcia in aīa: ſed hec emanant ab intel/ lectu agente intellectum poſſibilem quotieſcūqʒ vo/ luerit ille qui habet habitum ſciendi: ⁊ ſic vniuerſalia ſunt quedam apud omnem intelligentē eadē: ⁊ tamen non ſunt per ſeipſa ſicut res exteriores. Adhuc autem

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potētia bñ tenēdi ⁊ potētia bñ ſuſcipiēdi ñ cānt ab eis dē principijs ſicͬ ſupiꝰ oſtēſuʒ ē Si ergo iſte due potētie ponāt ī ītellectu poſſibili qñ ponit ſuſcipe itelligibilia ſpeculata ⁊ tenere ea: tūc videt ītellectū eē ꝯpoſitū ex pͥcipijs cauſantibꝰ potētias illas: ⁊ h̄ ē abſurdū: ⁊ iō antiqui dixerūt philoſophi ꝯcorditer oēs ꝙ intellectus poſſibilis nō eſt tenere ſpēs intelligibiles: ſed ſuſcipere tm̄: intellectus quidē faciens eas de ſeipſo ē intellectus agens: ⁊ cū facit eas tunc reſultant in intellectu poſſibili ſicut forma obiecta ſpeculo reſultat in ſpeculo. ⁊ ex oibus his pʒ ꝙ difficillima qō eſt ea q̄ eſt ſuperius inducta: ⁊ latini quidē vſqꝫ huc neglexerūt qōnem illā. ⁊ huius cā eſt qꝛ non ꝯuenerūt in poſitionibꝰ ſuis: ⁊ in dictis ꝑipateticoꝝ. ſʒ diuerterūt in vnā q̄dā alterā viā: ⁊ īduxerūt alia pͥcipia ⁊ alias poſitiones.

Capitulū. xi. ⁊ eſt digreſſio declarās verā cāʒ ⁊ modum coniunctionis intellectus agentis nobiſcum.

n Os aūt diſſentimus in paucis ab auerroi q̄ inducit iſtā qōnē in cōmento ſup librum de aīa cum oibus. n. alijs fere phis conuenit auerroys in hoc qō dicit intellectū agentē eſſe ſeparatū ⁊ non cōiunctū aīe ⁊ tūc ſupponit iſtā ꝓpoſitionē q̄ etiā neceſſaria eſt ꝙ oē qō eſt ſeparatū ⁊ efficit ꝯiunctū hʒ aliquā cām ſue coniunctionis: ⁊ tūc q̄ritur q̄ ſit illa cā coniunctionis per quā intelligentia agens formalr̄ cōiungitur poſſibili vt ſic aīa efficiatur intelligens ſubas ſeparatas. Nos aūt in dictis iſtis nihil mutamus niſi h̄ qō etiā ariſtoteles mutaſſe videtur: qm̄ dixit ꝙ ſicut in omni nā in q̄ eſt patiens eſt etiā agens: ⁊ ita opʒ in aīa eſſe has differentias. ꝑ hoc. n. videt nobis: nec de hoc dubitamus quin intellectus agens ſit ps ⁊ potētia aīe. Sed tūc dicentes eū eſſe partē: erit quidē aīe ſemp cōiunctus ſicut pars: ſed lumē eius quo operat intellecta lʒ h̄ nō ſemp actu coniūctuʒ eſt intellectui poſſibili: qꝛ etiā eſt ſeparatus vt dictū eſt ſuperius. Cōuenimus. n. cū oibus peripateticis ꝙ intellectus agēs magis eſt ſeparatus q̄ꝫ poſſibilis. Itē cōuenimus cū eis ꝙ ſeparatum nō coniūgitur niſi cām hēat ſue coniunctionis. Et his duobus ſuppoſitis accipimus alia duo ab alfarabio quoꝝ vnū dicit in libro ſuo de aīa: ⁊ alteꝝ in. x. nicomachie ſue q̄ eſt ethica nichomatica dicta apō nos. idē āt qō dicit in libro de aīa eſt ꝙ cā intellectus duas hʒ operationes quaꝝ vna eſt facere intellecta denudādo ea a mā ⁊ altera intellecta intelligere ⁊ diſcernere magis differri hʒ ꝑ primā iſtaꝝ operationū q̄ꝫ per ſecundā: qm̄ primā hʒ per ſeipʒ ſolus: ⁊ ſecūdā hʒ cōeʒ cū ceteris potentijs paſſiuis. Id aūt qō dicit in. x. ethice eſt ꝙ fiducia philoſophātis eſt non cōiungi agenti intellectum vt efficiēti ſed etiā ſicͬ forme: ⁊ explanat hoc dicēs ꝙ intellectus agens cū agit ⁊ creat intellectuʒ in nobis eſt efficiēs ꝯiūctus nobis tm̄: eo ꝙ tūc agit opatione ſibi ſubāli ꝑ quā diffinit: ⁊ agit ſine nobis coagētibus: lʒ agat in nobis intellecta q̄ facit ſed intelligere noſtrū opus per intellectū nobis cōiunctū. Et ſi fiducia phantis felicis eſt ꝯiūgi intellectū ſicut forme tunc coniunget ei ita ꝙ ipſuʒ intelligat hō felix in actu felicitatis. forma. n. eſt per quā operamur h̄ opus qō noſtrū eſt inquātū hoīes ſumus. Et ſi forte diceretur ꝙ h̄ coniunctio ſecūda eſt īpoſſibilis refellit hoc ꝑ hoc ꝙ nos videmus aīas felicium ſicut quādo ꝑficiūtur aīe eorū ſ̄m optimū ſtatum ſapīe qñ videlicet ſapiunt diuina q̄ ſapit deus: ⁊ hn̄t delectationē in his ꝑ effectū: igit probatur ꝙ hec cōiūctio erit hic in multis: ⁊ eſt poſſibilis. Sed nobis adhuc deeſt modus ⁊ cā cōiūctionis. ī cā aūt quā inducemus ⁊ mō cōueniemus in toto cū auerroi ⁊ cū auēpace in parte cū alfarabio dicentes ꝙ ītellecta ſpeculata duplr̄ fiunt in nobis. Quedā. n. fiunt in nobis per nām ita ꝙ non accipimus ea ꝑ aliqō vel ab aliquo doctore: nec ꝑ inquiſitionē inuenimꝰ ea ſicut ſūt dignitates demōſtrationū ꝓprie q̄liter ſunt pͥa ⁊ vera ante q̄ oīno nulla ſunt q̄ nō ſcimus ex ſenſu niſi inq̄ꝫtū terminos ꝯgnoſcimus notitia aūt terminoꝝ nō fac̄ notitiā principioꝝ niſi ꝑ accñs. Quedā āt ſpeculata fiūt ī nobis ꝑ volūtatē: qꝛ videlʒ ſtudemꝰ inueniēdo ⁊ audiendo a doctore. ⁊ h̄ oīa fiūt ītellectu agēte influēte eis intellectualitatē: ⁊ faciēdo hec intellecta eē ītellecta hʒ actū intellectus agēs coniūgit nobis vt efficiēs. ⁊ qꝛ ī oibus his influit intellectualitateʒ ⁊ denudationē ſunt oīa ſibi ſilīa in h̄ ꝙ ſepata ſunt ⁊ nuda. ⁊ iō in oibꝰ his accipit ꝯtinue intellectus poſſibil̄ lumē agētis: ⁊ efficitur ſibi ſimilior de die in diē: ⁊ hoc vocat a phis moueri ad ꝯtinuitatē ⁊ ꝯiūctionē cū agēte intellectu. ⁊ ſic cū acceperit oīa intellecta hʒ lumē agētis in formā ſibi adherentē: ⁊ cū ipſe ſit lumē ſuū eo ꝙ lumē ſuū eēntia ſua eſt: ⁊ nō extra ipm tūc adheret intellectꝰ agens poſſibili ſicͬ forma: ⁊ h̄ ſic ꝯpoſitū vocat a ꝑipateticis intellectꝰ adeptꝰ ⁊ diuus ⁊ tūc hō ꝑfectꝰ eſt ad opandū opus illud qō eſt opꝰ ſuū inq̄ꝫtū eſt hō: ⁊ h̄ ē opus qō opat deus: ⁊ h̄ eſt ꝑfecte ꝑ ſeipʒ ꝯtemplari ⁊ intelligere ſeparata: ⁊ iſte modꝰ ⁊ iſta ꝯiūctionis opatio concordat cū ariſtotele in. x. ethice ſue vbi fere dicit iſta ⁊ ꝑ̄cipue cōcordat cū euſtracio ⁊ michaele effeſio q̄ fere in hūc ſenſum exponūt ariſ. ibidē. Colligit. n. ex his ꝙ intellectus agēs tribus modis ꝯiungit nobis lʒ in ſe ⁊ ſ̄m eſſentiā ſuā ſit ſepatus. a nā. n. cōiungit vt potētia ⁊ virtus quedā aīe. ſed faciēdo intellecta ſpeculata ꝯiungitur vt efficiens ⁊ ex his duabus ꝯiunctionibus non eſt hō ꝑfectus vt operet opus diuinū: tandē cōiungit vt forma ⁊ cā coniūctionis eius eſt intellectus ſpeculatiuus. ⁊ iō oportet eē ſpeculatiuū ante adeptū: ⁊ tunc hō perfectus ⁊ diuinus effectus eſt ad ſuū opus inquātum hō ⁊ nō inquātum animal eſt ꝑficiendum: ⁊ ſunt gradus ī ītellectu ſpeculatiuo quibus quaſi aſcenditur ad intellectū adeptuʒ ſicut ꝑ ſe patet cuilibet. In h̄ aūt mō prior eſt potētia intellectus q̄ꝫ actu intellectus: ⁊ h̄ eſt qō ſepe ſuperius diximus ꝙ poſſibilis prior eſt tēpore in vnoquoqꝫ indiuiduo qō hēt vtrūqꝫ intellectū: ſed actu autem dictus intellectꝰ eſt ſimplr̄ prior. ⁊ hoc vſu patet ꝙ intellectus agēs prout eſt adeptus vt forma ingredit ab extrinſeco in hoīe vt dicit aris. in. xvj. li. animaliū. Ex his facile patet oiuʒ dubitationū ſolo. ꝙ. n. timuerūt quidā in hac ſciētia ꝙ videlicet ex corruptibili ⁊ generabili ſ̄m dicta fieret vnū: cuʒ ex agente ⁊ ſpeculatiuo ⁊ poſſibili fiat vnū ſicut dicto mō ſicut ex mā ⁊ forma. nos vero nō in totū verum eē dicimus ꝙ poſſibilis ſit corruptibil̄: ſed potius ſeparatū ⁊ icorruptibilē: ſicut ſeparatus ⁊ incorruptibilis ē intellectꝰ agēs ſicut patuit ex prius habitis: lʒ āt ſpeculatiuus ſit generatus ex potentia: attamē ſicͬ ſuperiꝰ diximus ex ſubiecto eo ꝙ poſſibilis intellectꝰ nō habet aliquā trāſmutationem: nec oīno fit vnum ſicut ex tribus ſicut ex mā. ſed ſolus poſſibilis intellectus eſt nō quidem materia ſed vt mā quedā. ad ipſum aūt vnitur agens ſicut lumen ad diafanum: ⁊ ſpeculatiuus vnit ⁊ cōparatur ad poſſibilē ſicut inſtrumentum. cōparat aūt ad agētem ſicut minus formale recipiens actum ⁊ virtutē a magis formali. qñcūqꝫ. n. duo cōparant ad vnū ſicͬ ad materiā vnū illoꝝ eſt forma ſimplr̄: ⁊ alteꝝ eſt quaſi inſtrm̄ ⁊ īperfectum ꝑꝑ h̄ eſt deductus in rōnē alicuiꝰ mālis. ⁊ iō cum tā agens q̄ꝫ ſpeculatiuus intellectus cōparant ad

poſſibilem

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poſſibilē intellectū: agens erit ſimplr̄ forma: ⁊ ſpeculatiuus erit nō ſimplr̄ forma ſed vt inſtrumētū: niſi enim ita ponamꝰ nō euademꝰ obiectionē inductā ꝯ auicē. qꝛ cū agēs ſit vna ⁊ ſimplex eſſentia nō pōt eē cā diſtinctaꝝ ſpecieꝝ in ſpeculādo: ⁊ iō ſpeculatiuꝰ eſt inſtrumentū eiꝰ ad diſtinguēdū intellectū poſſibilē: lꝫ āt corruptibile non ſit vere mā eius qḋ eſt incorruptibile eo ꝙ ſequeret̄ ꝙ corruptibile efficeret̄ incorruptibile: tñ factū eſſe pōt māle ſicut inſtrumentū eſt corruptibile: ſicut virtutū celeſtiū ſunt inſtrumentū virtutes elemētales corruptibiles: pꝫ igit̄ ſolutio q̄ōnis ⁊ oīum dubioꝝ: mirabilis aūt ⁊ optimꝰ eſt iſte ſtatꝰ intellectꝰ adepti: ſic per eū enim homo fit ſilis quodāmō deo eo ꝙ pōt opari ſic diuina ⁊ largiri ſibi ⁊ aliis intellectus diuinos ⁊ accipe oīa intellecta quodāmō: hec igit̄ dicta ſunt ad pn̄s de ſolutione iſtiꝰ q̄ōnis Ariſto. aūt diſtulit eā vſqꝫ ad .x. ethice ſue ad ſoluēdū. Eſt aūt ſciēduꝫ ꝙ ille ſolus in veritate modus eſt quo oēs homīes nāliter ſcire deſiderant: qꝛ iſto ſolo mō hō eſt hō ⁊ opat̄ que ſunt hoīs: vide enim eos qui ſic intellectū nō ſunt adepti: ſi dicas aliq̄d de contēplabilibꝰ nō intelligunt plus ꝙ̄ beſtie que in ſingulariū ſp̄ remanēt cognitiōe. Quod aūt q̄rit̄ vtrū intellecta maneant apud intellectū qñ actu illa nō ꝯſiderat ſicut dicit auicē. per rōnes ſupius inductas nos iudicamꝰ eē veꝝ: qꝛ cū mediū cōiūctionis poſſibilis ad agētē ſint ſpeculata oꝫ ipſa manere: aut extrema diuident̄: nō tñ ꝯcedimus ꝙ ipſa nō eſt diffinita per tenere: ⁊ neqꝫ etiā pcipe ſicut virtutes corpales: ſed potiꝰ cū aīa intellectualis ſit vt locꝰ ſpecieꝝ vl'iū remanēt vl'ia ſpeculata apud intellectū ſicut in loco ſue generationis. Qḋ āt obiicit ꝙ nihil exigit̄ ad ſpeculari ꝯm actū niſi formā actu eſſe intellectā: dicendū videt̄ ꝙ magis libera eſt anima rōnalis ꝙ̄ ſenſibilis: in ſenſibili autem extimatiua ⁊ fantaſia libera eſt imaginari cū voluerit: etiaꝫ qñ imago eſt apud nos: ⁊ ideo lꝫ ſpēs ſint ſicut in loco ī intellectu: auertit̄ tñ ab eis qñ vult ⁊ ꝯuertit ad eas qñ voluerit: cū aūt hec ſit ꝯiūctio intellectꝰ adepti cū hoīe oꝫ ſcire ꝙ q̄dā nobilioris aīe exiſtētes q̄ſi oīa q̄rēda de phīa q̄ſi ꝑ ſeipſos facile intelligunt ſicut dicebat̄ de hypocrate: ⁊ hoꝝ eſt intellectꝰ ſanctꝰ vocatꝰ a phis eo ꝙ plurimū poſſibilis eoꝝ intellectꝰ accedit ad intellectū veꝝ q̄ eſt agēs: hec āt aptitudo vera vocatur ſubtilitas ex adepto vō ſubita inuētio medii termini qḋ eſt cā q̄ſiti vocat̄ ſolertia q̄ vna eſt virtutū intellectualiū: qñ āt adeptꝰ q̄ſi totus eſt pfectio luminis agētis ita ꝙ ꝑ ſe facit intellecta tūc ille ꝓximꝰ eſt ad cognoſcēdū futura ex pn̄tibꝰ etiā illi frequēter efficiunt̄ ꝓphete: qñ eni duo extrema habēt ꝯiūgi ꝑ gradū: tūc multi gradꝰ tā ex aptitudine nature ꝙ̄ ex ſpeculatione medii inueniunt: ⁊ ꝯm eoꝝ diuerſitatē ⁊ nobiliꝰ ⁊ minus nobilr̄ ꝯiūgunt extrema.

Cap. xii. q̄ō anima eſt oīa quodāmodo que ſunt.

Tex. ⁊ cō. 37.

NUnc āt ad ꝓpoſitū reuertētes dicamꝰ recapitulādo dicta de aīa quo ad potētias cognitiuas: ꝙ ex his q̄ dicta ſunt: ſequit̄ ꝙ aīa quodāmō eſt oīa dico quodāmō: qm̄ ipſa nō eſt oīa ꝯm eē māle: ſed ꝯm eē intētionale ſpecieꝝ. Spēs enim reruꝫ vniunt̄ aīe: ſicut receptū vnit̄ recipienti: lꝫ hec vnitas neqꝫ ſit ꝓprie ſubiecti ⁊ accidētis: neqꝫ materie ⁊ forme: large tñ accepto ſubiecto ꝙ ſubiectuꝫ dicat̄ id qḋ quocūqꝫ modo recipit aliud: a quo nō hꝫ eſſe māle: ſꝫ quo pficit̄ ad agere ꝯm potentiā nālem: ꝙ aīa etiā intētiones que ſunt in ea: ſunt vnū cū ſubiecto. Qḋ aūt ſic eſt oīa: patet ꝑ diuiſionē: qm̄ oīa que ſunt: aut ſunt ſenſibilia que ſunt ꝯiūcta cū mā: aut ſūt intelligibilia ſicut ſepata a mā: ⁊ aīa ꝯm ſenſum efficit̄ idē cū ſenſibilibꝰ: ⁊ ꝯm intellectū efficit̄ idē cū intelligibilibꝰ: eo modo quo eadē actu dicunt̄: quoꝝ idē eſt actus: lꝫ eē ſit differens. Oportet āt q̄rere ad hec demōſtrationeꝫ: qm̄ ꝑ ptes diuiſionis inductā ꝓbatio nō eſt ſufficiens. Tex. ⁊ cō. 38.

Accipiamꝰ igit̄ iſtā ꝓpōnē ꝙ quoꝝ diuiſio eſt in eodē ipſa ſunt eadē: res āt ⁊ aīa ſunt eiuſdē diuiſionis: ergo aīa eſt quodāmō oīs res: ſecat̄ enim ſcīa intellectiua ⁊ ſenſus in ea que ſunt res quodāmō: qm̄ id qḋ eſt dans eſſe ⁊ eſſentiā totaꝫ: eſt forma vl'is vel pticularis: mā enim nō aſſumit̄ ad eſſe ꝯferēdū: ſed potius vt ſit ſubiectū eē ⁊ eſſentie: ⁊ ſi ſine ſubo tali ſubſiſtere poſſet: nō q̄reret̄ mā a nā: qm̄ eē magis ignobilitatur a mā: ꝙ aliq̄d recipiat ab ipſa: eē āt reꝝ eſt potētia vel actu ⁊ ſepatū a ſenſibilibꝰ: vel non ſepatū: ⁊ hec eadē ſunt in ſenſu ⁊ intellectu: qñ hec duo aīe. ſ. ſenſitiuum: ⁊ ſcire potēs: ſunt hec potētia primo: ⁊ poſtea ſunt hec actu: qm̄ ſenſus primo eſt: ⁊ poſtea oīa ſenſibilia: ⁊ huiꝰ eſt maxime ſenſitiuū primū qḋ eſt ſenſus cōis: id autē qḋ ſcire ponit̄ poſt intellectū: eſt potentia oīa ſcire: ⁊ poſt adeptū intellectū ꝯm actū ſunt ſcita oīa: ſicut diximus ſupius: cū āt ſenſitiuū ⁊ intellectiuū ſint ſicut potentia oīa: hoc eſt neceſſe fieri altero duoꝝ modoꝝ: aut eni ſunt potētia ⁊ actu ipſe res extra aīaꝫ: ꝯm eē māle: ꝯm qḋ dixerūt multi phi: de q̄bꝰ in primo libro fecimꝰ mētionē: aut ſunt potētia ⁊ actu ſpēs reꝝ: nō āt pōt eē: ꝙ ſint ipſe res: nō eniꝫ h̄ lapis demōſtratꝰ in eē māli extra aīam: eſt in aīa: ſed ſpēs lapidis eſt in aīa ⁊ aīa eſt ſpēs eiꝰ: ſicut diximꝰ eē ſenſum ſpēm ſenſibiliū: ⁊ intellectū eē potētia ſpēm intellectoꝝ: aīa igit̄ ꝯm ſenſuꝫ ⁊ intellectū: eſt ſicut manꝰ q̄dā q̄ eſt in aliis organis corporis: manꝰ eniꝫ nō eſt organū vni officio tm̄: ſꝫ iuuat quodlibet organū ad officiū ſuū: porrigit enim ori cibū: ⁊ expedit pedē: ⁊ purgat ⁊ deobturat aureꝫ: ⁊ ſic de aliis actibꝰ ipſiꝰ: ⁊ ideo manꝰ eſt organū organoꝝ: hn̄s figurā ⁊ cōpoſitionē q̄ſi actiuā ad oē organum: ⁊ ita eſt ſenſus potētia ſpēs ſenſibiliū: ⁊ intellectꝰ potentia ſpēs intelligibiliū: ꝑ quē modū hoc ſit: ſupius diximus: qm̄ ſicut neceſſe eſt ꝙ manꝰ ſit formalior organis ita neceſſe eſt ꝙ primū ſenſitiuū ſit formaliꝰ ꝙ̄ ſenſibilia: ⁊ primo intellectꝰ ſit formalior ſpēbꝰ intelligibilibus: hec āt ſufficiēter ꝓbata ſunt in an̄bitis.

Tex. ⁊ cō. 39.

Q̄m nulla oīno ſūt ſenſibilia q̄ ſūt ſepata a magnitudīe corpoꝝ: qꝛ oēs forme ſenſibiles: ſūt forme ſibi ſitū in corporibꝰ determinātes: ⁊ in maioribꝰ maiores: ⁊ in minoribꝰ minores: ⁊ qꝛ ſpēs intelligibiles ſūt in ſenſibilibus quocūqꝫ mō: ſiue ſint abſtractiue dicta: ſicut mathematica: ſiue hitꝰ ⁊ forme ⁊ paſſiones ⁊ ꝓprietates ipſoꝝ ſenſibiliū: ſicut nālia ⁊ moralia: ideo ꝯtingit ꝙ nihil oīno ſentiēs: nūꝙ̄ aliq̄d pōt addiſcere vel ſcire: qm̄ ſicut diximꝰ an̄ adeptū intellectū: eſt acceptio ſciē ex fātaſmatibꝰ: fātaſmata āt nō hꝫ: nihil oīo accipiēs per ſenſuꝫ: ⁊ ſi in toto piret aliq̄s ſenſuū: piret in toto ſcīa q̄ de ſenſibili illiꝰ ſenſus deberet elici: cū eniꝫ quis ſpeculet̄ accipiēdo ſciaꝫ: tūc neceſſe eſt ſimul in eo eē fātaſma: eo ꝙ fātaſmata intellectuū: ſūt ſicut ſenſibilia ſenſuū: excepto h̄ ſolo ꝙ fātaſmata abſtracta a pn̄tia materie ſūt: ſꝫ ſenſibilia exigūt māꝫ eē pn̄tē. Eſt āt fātaſia ꝯm quā fātaſma in nobis fit: ⁊ differt ab affirmatione ⁊ negatiōe: qm̄ nature affirmatiōis eſt: ⁊ nature negatiōis eſt intellectꝰ cōplectēs intelligibilia: ⁊ h̄ cōplexio eſt: aut vā: aut falſa: ⁊ iō forte q̄reret aliq̄s q̄d differt illud qḋ primū eſt intellectꝰ cōplectēs pticularia ꝑ cogitationē ab eē nūc fātaſmate in aīa: principiū enim intellectꝰ in nobis eſt cogitatiuꝰ: nūq̄d enim ipſa

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fātaſmata ſūt nō alia ab intellectu: ꝯſtat āt ꝙ nō: ſed lꝫ nō ſint fātaſmata idē cū cogitatiuo intellectu: tñ itellectus cogitatiuꝰ nō eſt ſine fātaſmate: ⁊ iō etiā in dubiū venit ſicut ſupiꝰ diximꝰ vtrū intellectꝰ ſm ꝙ eſt in nobis ꝯiūctꝰ imaginatiōi ⁊ ſenſui poſſet aliqd ſepatū intelligere: intellectꝰ eniꝫ poſt mortē ꝯſtat ꝙ intelligit ſeparata: ⁊ nos diximꝰ in illa qōne qđ nobis videbatur: qm̄ nobis videt ꝙ in hac vita ꝯtinuat cū agēte formaliter: ⁊ tūc p agētem intelligit ſepata qꝛ aliter felicitas ꝯtēplatiua nō attingeret ab hoīe in hac vita: ⁊ h eſt ꝯ oēs pipateticos: q̄ dicūt ꝙ fiducia ꝯtēplatiua ē vt formā attingeret intellectū agēte: eſt eniꝫ ſicut diximꝰ ſuperiꝰ reſpectu ſtatꝰ noſtri intellectꝰ .ſ. in potētia ⁊ in pſectione potētie ad actū: ⁊ in adeptiōe: in potētia āt exiſtēs nullo mō attingit agētē ſicut formā: ſꝫ dū pficitur tūc mouet ad ꝯiūctionē cū adepto: ⁊ tūc ꝙtū hꝫ de itellectu tm̄ eſt ꝯiūctꝰ: ⁊ ꝙtū caret tm̄ nō eſt ꝯiūctꝰ: habitis āt oibꝰ intellectibꝰ: tūc eſt ꝯiūctꝰ ⁊ vocat adeptꝰ ⁊ ſic ſūt differētie intellectꝰ noſtri qttuor: q̄ꝝ primꝰ eſt poſſibilis vocatꝰ intellectꝰ: ſcđs āt vl'r agēs: ⁊ tertius ſpeculatiuꝰ: ⁊ qrtꝰ adeptus: acceſſus āt ex nāe habitudine ad adeptū: vocat ſubtilitas: ⁊ expeditꝰ vſus adepti in actu: vocat ſolertia: ſubtilitas āt cauſat ex ſplendore itelligētie ſup poſſibilē ex nā: ſolertia āt eſt bona diſpoſitio velociter inueniendi cauſas multas.

Cap. xiij. ⁊ eſt digreſſio declarans ꝙ anima nō moritur morte corporis: ⁊ ꝙ non fuit ante corpus.

His āt oibꝰ hitis de facili pbat aīaꝫ rōnalē eē imortalē ⁊ ꝙ manet āia ſepata a corpe ⁊ eſt rō demōſtratiua: qꝛ oē eſſentialr ſepatū a corpore ⁊ ꝙ nō cōicat corpe p ſe ſꝫ p aliū manet ſepatū a corpe: aīa āt rōnalis ſic ſepata eſt vt patuit ex dictis: ḡ ipſa non deſtruit morte corpis. Ampliꝰ āt ois eſſentia vel ſuba a qua fluūt potētie nāles ſepate ſm ſeipſas ⁊ ſuas opatiōes ē ſuba ſepata cuiꝰ pbatio: qꝛ ſi p ſubam eēt cōmixta corpi tūc potētia eiꝰ eēt potētia cōmixti ⁊ tūc nō eſſet ſepata ſuba: aīa āt eſt hmōi ſuba cuiꝰ ptes potētiales ſūt intellectꝰ poſſibilis ⁊ agētis q̄ ſunt ptes per ſeipſas ſepate: ḡ ⁊ ipſa eſt ſepata: ſepatū āt in ſuba ⁊ actiōe nō deſtruit deſtructo corpe: aīa ḡ rōnalis deſtructo corpe deſtrui nō pōt. Supiꝰ etiā induximus in primo libro Ariſto. ꝙ id qđ eſt ex potētia p itellectualem nāꝫ determinatū ad eē eſt aliqd in nā ⁊ in entibus mūdi: intellectualis āt aīa ⁊ intellectꝰ de ſe eſt determinatū qđ ad eē ⁊ eſt aliqd p ſe exñs in nā ⁊ incorruptibile tā ex potētia ꝙ ex forma intellectuali q̄ ad eſſe in nā declarat vel determinat: h āt facile pꝫ ex oibꝰ q̄ de ſepatiōe intellectꝰ dicta ſūt. Auicēna āt ſic pbat ⁊ dicit ſi eniꝫ aīa dicat corrūpi: aut dicet corrūpi p ſe aut corruptione alteriꝰ ex q̄ pēdet ſm eē: ſi āt corrūpat p ſe: ⁊ tūc anꝙ corrūpat hꝫ potētiā nō pmanēdi in eē. Conſtat āt ꝙ hꝫ eſſendi actū: aut ḡ hꝫ actū exñdi: ⁊ potentiā nō eēndi ſm idē ⁊ in eadē radice: aut nō ſm idē ſꝫ in alia ⁊ alia: ſi dicat ꝙ hꝫ ſm idē vtrūqꝫ: ſ. potentiaꝫ eēndi ⁊ nō eēndi: tūc ab eodē erit actꝰ eēndi ⁊ no eēndi potētia: ſꝫ potētia nō eēndi in oibꝰ hñtibꝰ potentiā illā eſt a priuatiōe q̄ eſt in mā per quā mā efficit ſubm trāſmutatiōis: ḡ actꝰ eēndi erit ab eadē priuatione qđ eſt impoſſibile qm̄ actꝰ eſſendi erit a diuino ⁊ optimo qđ eſt forma eius qđ vere eſt: ſi āt hꝫ a diuerſis: tūc oꝫ ꝙ aīa ſit cōpoſita ex diuerſis q̄ꝝ vnū ſit mā hñs in ſe priuationē ⁊ alteꝝ forma: oē āt qđ talē hꝫ māꝫ hꝫ eā tpe an̄ ſe: ḡ mā ex qua ſūt aīe eſt an̄ aīas ſicut mā corpoꝝ phicoꝝ eſt an̄ ea ⁊ oꝫ generationē ⁊ corruptōeꝫ aīaꝝ eē adinuicē ſicut corpoꝝ qđ eſt abſurditas maxima. Ex h āt pꝫ ꝙ h qđ in fine primi celi ⁊ mūdi diximus ꝙ impoſſibile eſt ꝙ generabile ⁊ corruptibile habeat vtutē ſp eēndi cū hēat vtutē aliqñ nō eſſendi debeat intelligi de hmōi generato ⁊ corrupto qđ eſt cōpoſitū: nos eniꝫ ꝯcedimꝰ aīaꝫ quodāmō generari ſi generari dicat qđ incipit eē poſt nō eē ⁊ cū dicimꝰ ꝙ hꝫ vtutē ſp eēndi. Si āt dicat ꝙ aīa corrūpit corruptiōe corpis ſicut pēdēs ex ipſo: tūc diuidemꝰ ſic dicētes ꝙ aut pēdet ex ipſo ſicut ſimul exñs cū ipſo: aut ſicut ex priori: aut ſicut ex poſteriori: ſi āt ſimul exñs: tūc h nō pōt eē niſi altero duoꝝ modoꝝ: ꝙ vꝫ ipſa ſimultas ſit eēntialis vtriqꝫ: ⁊ de rōne aīe ⁊ corpis: aut qđ ſit accidētalis eis: ſꝫ ſi ſit eēntialis tāꝙ ens de rōne eoꝝ: tūc aīa ⁊ corpus eēntialr ⁊ ſm ſuas diffinitiōes referunt adinuicē: ḡ ſūt eēntialr relata qđ falſum eſt: ſi āt eſt accidētalis vtriqꝫ vel alteri: tūc poſito in ipſo nō eē non erūt dependētia adinuicē ⁊ nihil ſequit impoſſibile: ḡ ex h nō corrūpet aīa corruptiōe corpis. Si āt pendet tāꝙ ex poſteriori: aut ſicut ex priori dicto ſm cāꝫ: aut depēdet ex eo ſicut ex priori tpe: tūc erit corpus ante aīaꝫ ſicut nā ꝓpria: ⁊ potētia a qua eē ⁊ corrūpi hꝫ: ḡ aīa rōnalis eſt forma organica ⁊ actꝰ corpis qđ multipliciter in phitis improbatū eſt. Si āt dicat eē mā corporis ſicut ex qua ſit aīa h eſt abſurdū: qꝛ ſic aīa eſſet ex mā corpali qđ etiā improbatū eſt. Nos āt loqmur de aīa rōnali tm̄: ſi āt dicat ꝙ pēdet ex eo ſicut ex priori ſm cām: tūc aut erit cā efficiēs aut formalis aut mālis aut finalis: qꝛ iam oſtēſuꝫ eſt ꝙ nō eſt cā mālis: ſi āt pēdet ex eo ſicut ex cā efficiēte h nō pōt eē qm̄ a corpore nō efficit niſi virtꝰ corporea eo ꝙ nō agit inꝙtuꝫ eſt corpus: ſꝫ p q̄litates actiuas ⁊ paſſiuas q̄ ſūt i ipſa pbatū eſt āt aīam rōnalē nō eē virtutē in corpe nec aliqd ꝯñs corpis cōplexionē vel actionē corpalium q̄litatū: ḡ nō pēdet ex eo ſicut ex efficiēte: ſꝫ neqꝫ pēdet ex eo ſicut ex forma: qꝛ ſupra multiplr pbatuꝫ eſt in ſcđo libro de aīa ꝙ aīa eſt ſuba ⁊ forma corpis ⁊ nō ecōuerſo. Nec pōt dici ꝙ pendet ex eo ſicut ex fine: qꝛ ſic eēt corpus ꝓpter aīaꝫ ⁊ nō ecōuerſo qđ falſuꝫ eſt ſicut ex ſupius hitis ꝯſtat. Si āt dicat ꝙ aīa pēdet ex eo ſicut ex poſteriori: tūc qremꝰ vtrū pēdet ex eo ſicut ex poſteriori ſm ordinē q̄ eſt inter cām ⁊ cauſatū Et ſi priori mō ex eo pēdē dicit tūc nō deſtruit deſtructiōe eiꝰ qm̄ diuiſa in tpe non deſtruunt ſic ꝙ vnū deſtruat neceſſario deſtructiōe alteriꝰ. Et ſi ꝯtingat aliqñ vnū eoꝝ deſtrui cū alio h eſt caſu. Si āt pēdet ex corpe ſicut ex poſteriori ſm ordinē cāe: tunc ſequit ꝙ nō deſtruit deſtructione eiꝰ neceſſario: qꝛ deſtructo poſteriori nō neceſſario deſtruit id qđ priꝰ eſt. Et ſi ꝯtingat aliqñ h caſu accidit. Nos āt nō talē cām qrimꝰ deſtructiōis: lꝫ āt h ſufficiēter pbatū ſit aīaꝫ nō deſtrui morte corpis: ſꝫ poſt mortē nobiliꝰ eē accipere qm̄ tūc tota ꝯuerti hꝫ ad intellectū agēte ſicut ad formā ⁊ p eū intelligē ſepata a mā qđ eſt ſūmū felicitatis eiꝰ ſm nāꝫ tñ ponimꝰ ipſaꝫ in corpe incipiente corpe: ⁊ h pbat ex hoc: qꝛ ois motor ſuo mobili aptat ſicut pꝫ ex priꝰ hitis: aīa āt motor eſt corpis: ſicut eni nulla naui exñte nullꝰ ordinat nauta ita corpe ꝓprio nō exñte nō pōt ſm ordinē eē nāe aīa. Demōſtrat huiꝰ rōnes in pncipio. viij. phicoꝝ: ⁊ ad iſtud pbādū optime ⁊ pcioſe qm̄ ibi demōſtratū eſt ꝙ motor nō pōt eē an̄ mobile neqꝫ poſt ipꝫ neqꝫ cū ipſo: ita ꝙ nō moueat ⁊ neceſſe eſt h eē: ita in minori mūdo ſicut in maiori: ſicut ibidē dictū eſt. Conſtat āt p oīa ādicta ꝙ aīe ſubale eſt: ita ꝙ p illud diffinit ꝙ ipſa ſit motor corpis: ⁊ ſi eſſet ipſa cū corpe ⁊ nō an̄ ipꝫ neqꝫ poſt ipm facta: ⁊ ſic ſimul de/

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mul demōſtratiōe ꝓbatū eſt ꝓpoſitū ⁊ deſtructꝰ eſt er/
roꝛ pl'onis ꝙ dixit aīas añ coꝛpꝰ fuiſſe ab eterno in cō/
paribꝰ ſtellis: huiꝰ āt modꝰ ql'r aīa incipit cū coꝛpe ⁊ n̄
deſtruit cū ipſo habef ex añhitis. Cōſtat āt ꝙ ſūt gra
dus in entibꝰ ⁊ q̄dā ſunt nobilia ⁊ q̄dā minꝰ nobilia ⁊
ꝙ nobiliꝰ īter oīa ē aīa rōnalis: oꝫ igif ꝙ ipſa maxime
ſit eleuata ſup mām ⁊ ſil'ima cāis ſepatis: oꝫ igif ꝙ ipa
ſit imago cāe ſepate ꝑ eēntiā ⁊ potētias q̄ſdā ſic ſupe
rius diximꝰ. Suba āt talis lꝫ īcipiat eē in coꝛpe: qꝛ tn̄
pēdet eē eiꝰ ex cāis nullo mō pōt interire cū coꝛpe: ſꝫ
hūc oꝛdinē eſſentialē nō poſſum exponere intelligibi/
liter niſi in ſcīa diuina: vſqꝫ illuc ergo differamus.

Cap. xiiij. ⁊ eſt digreſſio declarās erroꝛē eoꝝ ꝗ di/
cūt de oībꝰ aīabꝰ tm̄ vnā remanere poſt moꝛtē.

Uerūt āt ꝗdā ꝗ vidētes aīaꝫ ſubal'r eē ſepa/
f tā dixerūt eā nō indiuiduari niſi ꝑ coꝛpus ⁊
ad coꝛpꝰ: ⁊ iō deſtructo coꝛpe ex oībꝰ aīali/
bus nō remanē niſi vnicā ſubaꝫ ſepatā ⁊ hoꝝ nos te/
tigimꝰ ſupꝛa erroꝛē cū loq̄remur de nā intellectꝰ poſſi
bilis. Sꝫ qꝛ deliramētū h̄ eē putamꝰ ⁊ fuerūt viri ma
gni in phia ꝗ hunc abhoꝛruerūt erroꝛē bonū nobis vi
def ponē foꝛtes rōnes ⁊ demōſtratiuas ꝯ illos. Dici/
mus āt ꝙ ſi vna aīa ſit ex oībꝰ aīabꝰ rōnabilibꝰ: aut h̄
ſit ſic ꝙ ex aīabꝰ ſubal'r multis fiat vna aut iō qꝛ acci/
dētal'r multe ſūt ⁊ ſubal'r remanet vna ex multis vel
oībꝰ poſt moꝛtē coꝛpis. Si āt pꝛimo mō dicūt h̄ ē ab/
ſurditas magna: qꝛ cū oīs aīa rōnalis ſit eiuſdē ſpeciei
cū alia nō remaneret vnū niſi collectiōe ex oībꝰ ſicut
exercitꝰ ⁊ turba ⁊ ppl's: h̄ āt ſimpl'r ſūt multe aīe ⁊ ꝟm
ꝗd vnū: viri āt ſapiētioꝛes fuerūt ꝙ̄ vt dixerūt h̄ ſed
abſqꝫ dubio ſcdo mō dixerūt dicētes aīas nō eē mul/
tas niſi ex reſpectu ad coꝛpꝰ ⁊ ꝯ h̄ foꝛtiſſimas q̄tuoꝛ
ſupꝛꝰ induximꝰ rōnes vel demōſtratiōes: h̄ āt diximꝰ
ꝙ illud accidēs qꝺ fecit multas aīas: aut ē accidens ꝙ
eſt in aīa aut nō ē in aīa. Si enim ē in aīa cū aīa ſit ſim/
plex: tunc oꝫ ꝙ ſit in tota aīa: ⁊ ſic indiuiduatio aīe ad
vnū erit indiuiduatio ad aliū: ⁊ ſic aīe ꝑ illud accidēs
nō erūt multiplicate ꝑ numerū ⁊ ē ꝯ eos. Adhuc autē
ꝗcꝗd accidit ſimplici toti ſimplici accidit. Illud ḡ acci
dēs toti accideret aīe: accideret ḡ ei ꝟm ꝙ ē in oībꝰ: ⁊
ſic nō multiplicarent ꝑ illud accidens. Si āt accideret
aīe tūc nō indiuiduaret aīaꝫ. Adhuc āt hitū ē ꝙ ſpe/
culatiuꝰ ineſt aīe ꝟm ipſaꝫ: ⁊ ſic ſpeculatiuꝰ intellectus
eēt idē apud oēs qꝺ oīno falſum ē: qꝛ ſic vno hoīe exi
ſtēte ſapiēte oīs hō ſapiēs eēt qꝺ falſum ē. Adhuc aūt
cū aīa rōnalis ſit ſimplex ipſa ē tota in oī coꝛpe in quo
eſt ḡ cū tota aīa ꝟm iſtos eēt in vno ⁊ tota in alio ⁊ to
ta in quolibet: ⁊ h̄ nō eſt intelligibile: qꝛ ex h̄ ſequif ꝙ
tota eēt in quolibet ⁊ tota extra quodlibet qꝺ ē abſur
dū. Si āt dicaf eē nō in coꝛpe ſꝫ reſpicē ipſuꝫ: q̄raf ꝗs
ſit modꝰ illiꝰ reſpectꝰ ⁊ dicūt ꝙ h̄ ē reſpectꝰ opatiōis ⁊
h̄ ſtare nō pōt: qm̄ cū opatio egrediaf a potētia ⁊ po/
tētia ſit in eēntia oꝫ eā eſſential'r eē vbi opaf ⁊ opaf in
coꝛpe: ḡ ē in coꝛpe. Adhuc āt ſuba q̄ ē dās eē ⁊ rōneꝫ
eſt in eo cui dat eē ⁊ rōnē: aīa āt rōnalis dat eē ⁊ rōnē
coꝛpi ḡ ē in ipſo. Cōſtat āt falſuꝫ eē ꝙ iſti dicūt: ſi āt q̄
raf modꝰ ꝯiūctiōis aīe ad coꝛpꝰ ⁊ indiuiduatiōis ſupe
rius a nobis h̄ ē aſſignatꝰ cū oñderemꝰ ql'r ītellectꝰ poſ
ſibilis ē ſepatꝰ ⁊ ꝯiūctꝰ in aīa intellectuali ſil'r nec oꝫ h̄
reiterare: dicit āt auicē. ꝙ aīa hꝫ indiuiduans ꝓpꝛiū lꝫ
nāꝫ eius ⁊ nomē ignoꝛemꝰ. Sed cū oē indiuiduās ſit
mā oꝫ ꝙ illud indiuiduās eēt mā incoꝛpea in aīa exi/
ſtēs: ⁊ ꝑ foꝛmā q̄ nō ē coꝛpoꝛis ꝑfectio: ⁊ h̄ cōcedunt
plerīqꝫ inter noſtros ſocios. Sꝫ nos eis in nullo ꝯdi/
cere volētes ꝓbabile reputamꝰ qꝺ nos ſupꝛꝰ diximꝰ ꝙ
id ꝓbari poteſt ex his que inſunt aīe: iſtud aūt nō eſt ꝓ
batū: ſed ratione magis cōfictum.

Tractatus q̄rtus tertij de aīa in quo agif de moti/
uis viribus. Capitulū pꝛimū que pars aīe ſit motiua. Tex. ⁊ cō. 40

Uoniā āt ſicut ab initio diximus aīa ꝟm
duas diffinita ē potētias: qbꝰ aīatū vide
b tur differre ab inaīato: dico āt aīam que
aīaliū ē: qꝛ plante hn̄t ptē ptis aīe potiꝰ
ꝙ̄ aīaꝫ: nā in plātis neutra ē illaꝝ poten
tiaꝝ qbꝰ aīatū ab inaīato differre videf: due āt poten/
tie ſūt diſcretiuū ⁊ motiuū ꝟm locū: diſcretio āt in cōi
dicta ē opus tā intelligētie ꝙ̄ ſenſus: ⁊ de vtroqꝫ iſtoꝝ
iam hitū ē: de mouēte āt ſpeculādū ē nūc: ꝗd ſit aīe: ⁊
hoc ē q̄rere vtrū mouēs in aīalibꝰ ſit vna q̄dā ps aīe:
que ſepabilis ſit ab alijs partibꝰ: magnitudine: ⁊ ſubo
ſui oꝛgani: ſicut viſus ſeparaf ab auditu: ſicut dixit pl'o
aīaꝫ in vires diuidi: aut tm̄ ſepaf ab illis rōne potētie
⁊ vtutis: ⁊ ꝯueniat cū eis in ſubo: aut etiā ipm ſit tota
aīa ⁊ nō aliq̄ ps alicuiꝰ aīe: ſicut dixerūt quidā: ꝙ ſicut
vegetabilis ē vna tota aīa: ⁊ ſicut ſenſibilis ē vna to
ta aīa: ita motiuū ꝟm locū ſit vna tota aīa ꝑficiēs illud
qꝺ mouetur ꝟm locū. Quia āt ex oībꝰ diuiſionibꝰ his
ps vā ē ꝙ ſit pars potētialis aīe: ſicut pꝫ ex p̄hitis: iō
ſuppoſito illo q̄rēdū ē vtrū ſit ꝓpꝛia q̄dā ps ſepata ab
his q̄ ꝯſueta ſūt dici ptes aīe. Et q̄ dicta ſūt: ⁊ deter/
minata ſūt a nobis: aut ē haꝝ aliq̄ q̄ ſūt determinate. Tex. ⁊ cō. 41.

In hac āt qōne res q̄ſita mox ingerit dubitationē
ꝟm quē modū opoꝛteat dicē aīe ptes: ⁊ quot numero:
nō enīꝫ ſūt integrales neqꝫ eēntialis ſicut in p̄hitis eſt
determinatū: ſꝫ ſūt actuales ſiue potētie ptes: in qbꝰ in
ferioꝛ ſp in ſuo ſupioꝛi ſaluaf. Quot ēt oꝫ dicere ptes
multū ē dubitabile: mō enīꝫ quodā infinite videntur.
Et ſi enīꝫ vellemꝰ vocare ptes qbꝰ ſpēs motoꝝ infe/
rūt paſſiones infinite eē videnf: qꝛ tūc multiplicabunf
potētie paſſiue ꝟm foꝛmas ſuoꝝ actiuoꝝ. Et ꝟm hoc
tot erūt appetitꝰ quot ſūt appetibilia: ⁊ tot ſūt ſenſus
quot ſūt ſenſibilia ſpē ⁊ foꝛma differētia: ⁊ h̄ ꝓcedit in
infinitū numerū. Et ꝟm hūc modū q̄dā phoꝝ deter/
mināt ⁊ diuidūt aīam in rōnatiuā: ⁊ eā q̄ ab animoſi/
tate vocaf aīatiua: quā q̄dā vocāt iraſcibilē: ⁊ eā q̄ vo
caf a qbuſdā appetitiua: quā pl'onici ꝯcupiſcibilē eſſe
dixerūt: hāc enīꝫ diuiſionē ꝟm ſolas ſpēs obiectoꝝ di
uidūt pl'onici: ⁊ nō ꝟm differētias coꝛpoꝝ animatoꝝ.
Si āt ſufficiēter diuidūt aīam vt iā dictū ē: tūc q̄libet
ſpēs obiecti faciet ptē aīe ſpūalē vel ſpālē: ⁊ tūc erunt
ptes infinite: penes enim ſpēs obiectoꝝ inueniunf ibi
alie ptes q̄ magis differūt ꝙ̄ tres inducte differentes:
ſicut in genē boni actualis: ⁊ nos poſſumꝰ inuenire foꝛ
mas obiectoꝝ in diuerſis generibꝰ exñtes: h̄ āt euidē/
ter oñdif ꝑ h̄ ꝙ diuidif aīa ab iſtis in rōnalē ⁊ irrōna/
lem ⁊ iraſcibilē ⁊ ꝯcupiſcibilē ⁊ ē inſufficiens diuiſio.
Q꞉ ptes aīe pꝛincipales: ſūpte ſūt ꝟm diuerſionē ge/
neris aīatoꝝ: ⁊ ille ſūt vegetabilis ⁊ ſenſibilis: ⁊ lꝫ ve
getabilis aliquo mō dici poſſit irrōnalis: tn̄ ſenſibilis
neqꝫ rōnalis neqꝫ irrōnalis dici pōt: qꝛ ſicut dicef in fi
ne pꝛimi ethicoꝝ: rōnalis nō ē ꝑ eſſentiā: neqꝫ irrōna/
lis ē: qm̄ ꝑticipat aliquo mō rōne: eo qꝺ ꝑſuadef ei rō
ne ⁊ ſubiacet oꝛdini rōnis. Idē āt ē de fātaſia q̄ ab oī/
bus dicta altera ē: qm̄ rōnalis nec iraſcibilis: nec ꝯcu/
piſcibilis eē videf: hec āt ſequētia demōſtrabūt. Si āt
rōnalis in animoſitatē: ſiue iraſcibilē appetitū ſiue cō/
cupiſcibilē diuidat penes obiectoꝝ differētias: tūc ꝟꝫ
hitā rōnē infinite ptes aīe videnf eē: ⁊ h̄ ēt eſt incōue/ Tex. ⁊
niēs. Hꝫ igif magnā qōnē cui haꝝ vtutū fātaſia ⁊ cō. 42.
ſenſitiua eadeꝫ ſit: vel a q̄ eaꝝ ſit altera: ⁊ ꝑcipue ſi ꝗs

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ponit aīe ptes ſepatas in loco ⁊ diffinitiōe: ⁊ nō ponit vnā in aliā virtualr: ſicut inferioꝛ ptās ꝯtinet in ſupio ri. Adhuc āt appetitiua ē vna eaꝝ q̄ ſm plonē: ſm ra tionē ⁊ potētiā relatā ad actū: altera videt eē a rōnali: cū tñ incōueniēs eē videat hāc ſequeſtrare ab vtraqꝫ: vel ab altera: eo ꝙ in vtraqꝫ videt ꝯtineri: ⁊ ꝙ conti neat in rōcinatiua pꝫ: qꝛ volūtas non fit niſi in rōnali: eo ꝙ oīs volūtas ē rōnatiue potētie: ⁊ volūtas eſt ap petit⁹ qdā. Silr āt nō ſequeſtrat ab irrōnali: qꝛ in irrō nali fit ꝯſideriū: ⁊ aīus ab aīoſitate dict⁹ qui iraſcibi lis vocat: ⁊ vtrūqꝫ ipſoꝝ ē appetit⁹ qdā ꝯcupiſcibilis ꝯcupiſcibilis enī appetit delectabile ſm ſenſuꝫ: ⁊ ira ſcibilis appetit arduū in quo ē glīa: ſicut vindictā vel glīaꝫ vel victoriā: aut aliqd hmōi: qnimo ſi aīa eſt illa tria q̄ dixit plo: videbit eē in vnoquoqꝫ dictoꝝ triuꝫ: qꝛ rō ēt appetit diſcernē id qd appetēdū ē ſm rōnē re ctā: ſicut eſt honeſtū ⁊ ptes ei⁹. De his āt qōnib⁹ hic nō ē intentio: foꝛſitan enī de his alibi determinabim⁹ in ſequētib⁹ iſti⁹ tractat⁹.

Tex. ⁊ cō. 43. Sꝫ de quo nūc rō extitit ad qrēdū h̄ ē qd ſit mouēs ſm locū aīal ꝙ hꝫ motum ſm locū. Scdm enī augmētū ⁊ decremētū qd mouet mutat aliq mō locū: qꝛ augmētū creſcit in locū maioꝛē ⁊ decremētū decreſcit in locū minoꝛē. Sꝫ motoꝛ hu ius mot⁹: in oīb⁹ ē aīatis: eo ꝙ augmētū ⁊ decremētū inſūt oīb⁹ aīatis: ⁊ iō ꝯſtat motoꝛē in h̄ motu eē vege tatiōi p cibū: ⁊ generatiōi ſicut dixim⁹ in. ij. iſti⁹ volu minis libꝛo: de ſpiratiōe āt ⁊ inſpiratione q̄ ēt motu q̄ dā pte coꝛpis ſm locū pficiunt: ſilr āt de ſomno ⁊ vigi lia: in quib⁹ fit mot⁹ ſenſus ⁊ ſpirituū ab exterioꝛib⁹ ad interioꝛa: ſicut in ſomno q̄ nō ſūt ſiue motu locali: poſt hūc libꝛū in ꝓpꝛijs locis dicem⁹. Nos enī h̄ nō queri mus de oī motu locali aīati coꝛpis: ſꝫ de motoꝛe iſti⁹ motus tm̄ quo aīal ꝓcedit de loco ad locū: ⁊ hoc ꝑ oꝛgana ⁊ hec a natura foꝛmata.

Cap. ij. ꝙ vegetatiuū ſm ſe ⁊ ſenſitiuum ſm ſe: non ſunt motiua ſm locum.

Tex. ⁊ cō. 44. De motu āt ſm locū qd vꝫ ſit aīal mouēs ſm ꝓceſſiuū motū de loco ad locū: nūc ꝯſiderā dū ſit: ꝙ qdē igit vegetabile ſm ſe non ē aīal mouēs ſm motū ꝓceſſiuū: erit manifeſtū ex his q̄ idu cent nūc. Mot⁹ enī q̄ dicit mot⁹ ꝓceſſiu⁹ eſt ſp ꝓpter aliqd: qd eſt ſp extra aīal motū: ⁊ diſtat ab ipſo: ꝓpter qd dicūt vulgares ꝙ h̄ mot⁹ ꝓpter indigētiā ē: ⁊ iō oꝫ ꝙ fiat cū fātaſia q̄ imaginat delectabile abſens: aut cū appetitu ⁊ ſenſu: q̄ appꝛehēdit delectabile extra ſe pre ſens: ⁊ ꝓbat ex h̄ ꝙ nihil qd nō ē appetēs delectabile: vl fugiēs triſtabile mouet de loco ad locū: ⁊ ſi mouet mouet tūc violēter ſicut cū trāſplātatū ē lignū: vege tabile āt de ſe ſūptū neqꝫ fātaſiā hꝫ neqꝫ appetitū ſen ſibilē: ⁊ iō vegetatiuū p ſe ſūptū nō mouet ſm locum: qꝛ tūc oē vegetabile ſm locū moueret: plante igit ſm locū mouerent. Et ſi h̄ ꝯcederet tūc oꝫ ꝯcedē ꝙ hērēt mēbꝛa oꝛganica ſicut pedes vel alas: qb⁹ explerēt hu iuſmodi motiua: ⁊ h̄ nō eſt veꝝ: vegetatiuū enī ſm ſe nō mouet ſm locum.

Tex. ⁊ cō. 45. Silr āt nec id qd ſentire pōt qd vocat ſenſitiuū ſm ꝙ huius eſt ꝓxima ⁊ pfecta cā: hāc enim cām mouētē qrim⁹ ſolā ⁊ nō cām q̄ remota eſt cā mot⁹: ſi enī ſenſitiuū in eo ꝙ hmōi: eēt ſufficiēs ⁊ pfecta cā hui⁹ mot⁹ ꝓceſſiui: oē ſenſitiuū moueretur ſm locū: ſꝫ h̄ falſum ē: cū multa aīalia ſenſuꝫ hn̄tia: vi deam⁹ eē manētia in vno loco imobilia vſqꝫ in finē vi te ſue. Quāuis enī dilatent ⁊ ꝯſtringant p quē motū aīalia cognoſcunt: tñ nō ꝓcedūt de loco ad locū: qꝛ ſicut iā audixim⁹: nos nō loqmur de motu q̄ qſi creſcit aīa tū in locū maioꝛē vel reſtringit in minoꝛē: ſꝫ de illo tm̄ quo aīal ꝓcedit de vno loco: ⁊ mouet totū in aliū lo cum: nec pōt aliqs dicē ꝙ hmōi aīalia ſint impfecta: ſi cut impfecta dicunt q̄ diminuunt p īpedimenta nature in aliq qd eſt ſpēi ſue debitū ſm naturā: ſicut mōſtra q̄ peccata ſūt nature: ſicut dixim⁹ in. ij. phicoꝝ: talia enī aīalia pfecta ſūt pfectiōe debita ſue ſpēi: ⁊ generāt ſibi ſilia ſm ſpēꝫ: h̄ enī mōſtra nō faciūt: ſi enī mōſtra pec cent in principalib⁹ mēbꝛis cito moꝛiunt. Et ſi pecca tū ſit nō in pꝛincipalib⁹ ſicut in manib⁹ vel in pedib⁹ nō generāt ſilē mōſtro: ſꝫ ſilē ſpēi vt frequēter: h̄ igit aīa lia cū ꝓducūt ſibi ſilia pfecta ſūt ſpēꝝ ſuaꝝ pfectiōe: ⁊ recipiūt augmētū ⁊ decremētū p cibū. Si ḡ illa hn̄t motiuas vtutes ſm locū: nā dediſſet eis oꝛgana qb⁹ ꝑ ficerent motū localē: qꝛ nā nō deficit in neceſſarijs: nec abūdat ſupfluis. Si enī deficeret in neceſſarijs: tunc motoꝛ q̄ nō hēret oꝛganū eēt ſupflu⁹: qꝛ nūq̄ pficeret motū cuius ipſe eēt principium ⁊ cā. Si aūt abūdaret ſuperfluis: tunc iteꝝ fruſtra eſſet vltra neceſſariū: cum per paucioꝛa eadem opera poſſet perficere.

Cap. iij. ꝙ nec intellectiu⁹ nec opatiu⁹ ſm ſe ſunt cā motus ſm locum: ſed duo hoꝝ vel tria ſimul.

Sed neqꝫ rōnatiuū. ſ. ps aīe q̄ rōcinat ⁊ deli berat de opabilib⁹: nec ēt vis q̄ vocat intelle ctus ſpeculatiu⁹: ſūt ſm ſe cā efficiens huius mot⁹: quē vocam⁹ ꝓceſſiuū: h̄ āt de ſpeculatiuo intelle ctu facile ꝓbat: qm̄ ſpeculatiu⁹ intellect⁹ eſt qui accipit foꝛmas denudatas a materijs: ⁊ iō nihil intelligit ac tuale p nos: qꝛ oīs noſtra actio eſt in ſenſibilib⁹ ⁊ mali bus: ⁊ iō nihil decernit fugiēdo vel pſequēdo. Sp āt mot⁹ ꝓceſſiu⁹ oīs aīalis: aut eſt actus fugiētis nociuū: aut pſequētis ſiue imitātis delectabile: ſiue ꝯueniens. Cū enī intellect⁹ ſpeculatiu⁹ eſt de pꝛacticis: qrens in eis rōnē veri nō ꝯſiderat ea: ꝓut ſūt pꝛactica: ſꝫ pꝛout ſūt ſpeculatiua: ſicut eſt in ſcīa ethicoꝝ doctrinali: tūc accidit ꝙ intellect⁹ multotiēs intelligit id qd timendū eſt ſm ratiōnē: ſꝫ nō eodē mō intelligat quo timendū eſt: ſꝫ ꝯſiderat paſſiones ei⁹: differētias ⁊ accidentia p ſe ſcīa doctrinali: ſicut ꝯſiderat in alijs ſpeculatiuis. Et ſilr ꝯſiderat aliqn̄ id qd eſt letū ⁊ delectabile ſm rē: ſi cut qn̄ rōcinat de delectatiōe venereoꝝ q̄ ē ſm tactū: ⁊ nō ſm viſuꝫ: ⁊ ꝙ ipſa eſt ꝓpter appetitū coit⁹ ad ge neratiōnē oꝛdinata: hec enī oīa ſpeculatiua ſūt: ⁊ tūc nō iubet intellect⁹ timere vel delectari: ſꝫ poti⁹ oſtēdit vnū doctrinale: altas delectabile qd eſt in venereis: ꝓp rē tñ que mouet ꝯcupiſcētiā: aliqn̄ coꝛ mouet: vl aliud mēbꝛoꝝ: ſicut genitalia in qb⁹ delectatio talis vel ti moꝛ oſtēdit: ſꝫ h̄ nō ꝑcipit intellect⁹: ſꝫ poti⁹ auertit ab illo: ſꝫ ꝓnitas rei adiūcta facit hmōi mot⁹ mēbꝛoꝝ: ⁊ iō nō ſequit mot⁹ ꝓceſſiu⁹ ad rē illā: q̄ nō eſt ꝯſiderata vt circa q̄ ſit opus: ſꝫ vt ea circa q̄ eſt ſpeculatio intel lectus ſimplicis.

Tex. ⁊ cō. 47. Ampli⁹ āt cū intellect⁹ extēdit ſe ad pticulare opabile ⁊ decernit: ⁊ ꝑcipit fugē aliquid aut pſeq ſiue imitari: tūc adhuc nō eſt ſufficiēs cā mo tus: qꝛ ſepe tale decretū intellect⁹ pꝛactici circa opabi lia p nos: nullus ſequit mot⁹ ꝓceſſiu⁹ aīalis: poſſibile enim eſt vt in ethicis oſtēdet: ꝙ aliqs ſanū hēat intel lectū: ⁊ coꝛruptū hēat appetitū ⁊ deſideriū: ⁊ illi bene ꝑcipit intellect⁹ de fugiendo turpi ⁊ imitando bono ⁊ honeſto: ille tñ vict⁹ paſſione turpis: agit ⁊ mouet ſm deſideriū: ⁊ non mouet ſm intellectū: ⁊ talis vocat in ethicis qdā incōtinēs: pōt āt vocari inabſtinēs: eo ꝙ nō abſtinet ab his a qb⁹ intellect⁹ ꝑcipit abſtinere: hoc āt ⁊ argumēto ⁊ ſili videm⁹: qm̄ videm⁹ ꝙ hn̄s arteꝫ medicine infirm⁹ aliqn̄ nō ſanat: ⁊ hoc eſt ideo: qꝛ non mouet ⁊ opat ſm medicine ꝑcepta: ⁊ h̄ oſtēdit ꝙ alte rius ꝙ

Tex. ⁊ cō. 46.

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ꝛius ꝙ intellectus ⁊ ſcientie magis proprium ſit agere
⁊ mouere ſm ſciaꝫ ⁊ nō ſcie: qꝛ ēt qñ īfirmꝰ curat ma/
gis ꝓpriū mouēs hꝫ ꝙ ſciaꝫ hꝫ: lꝫ ſm ſciaꝫ nō mouea
tur. ⁊ ſilr ē ī itellectu ⁊ ſcia practica: q̄ ſilr ſe hꝫ ad opa
moꝝ ſicut ſcia ad regimē corpis: ⁊ ideo dn̄t morales
ꝙ ſcia paꝝ ꝓdeſt ad opa: ſꝫ velle opari itellectū mul/
Tex.2 co.48 tū ꝓdeſt. Ex hoc aūt forte aliq̄s crederet ꝙ appe/
titus moueret. Et nos eodē mō oñdimꝰ ꝙ nec appeti/
tus ē ſufficiēs cā motus nec ſenſus cū appetitu. Sunt
enī q̄dā vt ī ethicis ꝓbat: q̄ ꝯtinētes vel abſtinētes di/
cunt: ſicut religioſi ⁊ heremite: q̄ ſentiūt motꝰ paſſio/
nū: ⁊ tñ nō ꝯſequūt ī ope: pp qḋ ꝯcedūt remanere ī re
gimine ꝟo ⁊ honeſto ſm ꝙ ꝑcipit itellectꝰ: ⁊ tales ſūt
appetētes ⁊ ꝯcupiſcētes turpes delectatiōes: ⁊ tñ non
ſūt operātes ea quoꝝ habēt appetitū ⁊ ꝯcupiſcētiā: ſꝫ
ſequunt itellectū: lꝫ ḡ qḋlibet iſtoꝝ ſit īꝑfecta cā motꝰ
tñ nullū iſtoꝝ vl'is ē ⁊ ſufficiēs cā motꝰ aīaliū: q̄ voca
tur ꝓceſſiuus: oꝫ igit ꝙ ſufficiēs ⁊ vl'is cā motꝰ ſit cō/
gregata ex duobꝰ vel tribꝰ quoꝝ vnū diſcernat ⁊ ꝑci
piat motū: ⁊ alteꝝ exequat. Et hec duo ſūt ī hoīe ap/
petitꝰ ⁊ ītellectiua: ītellectiua enī opatiua ſeu practica
[...].2 [...]6. diſcernit ⁊ ꝑcipit ad q̄d mouēdū ē ⁊ pp q̄d ⁊ qualiter
⁊ vbi ⁊ qñ ⁊ q̄tū ⁊ cetera hmōi appetitꝰ aūt ſequitur
⁊ ꝑficit hoc qḋ ꝑceptū ē ab ītellectiua. Sic ḡ duo ī ge
nere ſūt mouētia in hoīe. Si aūt dicunt tria mouētia:
tūc erūt illa tria ſic ordinata ꝙ duo ſūt ſicut vnū hec āt
tria ſūt itellectus practicus ⁊ appetitꝰ ⁊ fantaſia q̄ eſt
ſicut intellectus qm̄ ipſa diſcernit motū ⁊ ꝑcipit ſicut
ītellectus ⁊ hoc dici oꝫ qꝛ multa aīalia ꝑter ſciaꝫ itelle
ctualē de ꝑticularibꝰ opabilibꝰ ſequunt in motibꝰ fan/
taſias. In aliīs enī aīalibꝰ ꝑter hoīem aut nō eſt itelle
ctiua aut ſi ꝗbuſiue dicat eſſe in eis illius nō erit vt ra/
tiocinās quaſi ex ſylogiſmo ſꝫ erit vt rectꝰ a nā ſicut di
ximus in ſcḋo huiꝰ voluminis ⁊ ideo oīa ſimilia ſpecie
ſilr operant hec igit ſequunt fantaſiaꝫ. Dicamꝰ igit ꝙ
vtraqꝫ hec ſunt mouētia ſm locū intellectus videlꝫ ⁊
appetitꝰ vel loco intellectꝰ fantaſia. Quotiēſcūqꝫ igit
ītellectui vel fantaſie appetitꝰ ꝯſenſerit motū ꝑcipiēti/
bus tūc erit motꝰ ⁊ erit talis motꝰ qualis ē ꝯſenſus ap
petitus ad itellectū vel fantaſiē: ꝯſenſus aūt huius ad
fantaſiā eſt vno mō ⁊ ad ītellectū duobꝰ modis: fanta
ſia aūt cū ſit diſcretiua ꝑticulariū ſenſibiliū non ꝑcipit
motū niſi circa delectabile vt nūc pn̄s. Et iō videmus
cetera aīalia nō eſſe ꝯtinētia ⁊ abſtinētia a delectabili/
bus in ſenſu q̄ ſūt vt nūc delectabilia: itellectꝰ aūt pra/
cticus nō ex ꝯuerſiōe ad oculū: ſꝫ ex ſylogiſmo ꝑcipit
opabile: ⁊ iō cū ſylogiſmis nō peccat tūc eſt motꝰ abſti
nētis ⁊ ꝯtinētis verbigratia cū dicat ītellectꝰ omne tur
pe ē fugiēdū ⁊ accipiat fornicari cuꝫ helena eſſe turpe
eo ꝙ eſt alieni thori violatio appetitꝰ exequēs hmōi
Tex.2 co.47. motū ē ꝯtinēs alias ꝯtinētis: aliqñ aūt ſylogiſmus h
in minori ꝓpoſitiōe obūbrat alias obnubilat ex nimio
eſtu ꝯcupiſcētie: ⁊ lꝫ tūc bene vl'r ꝑcipiat ītellectus: tñ
vis ꝯcupiſcētie nō ſinit ꝑ beneplacitū videre ꝑticula/
re qḋ ſub vl'i accipiēdū erat: ⁊ ſi videt illud non videt
niſi ſpeculatiue: oꝫ aūt in opabilibꝰ ꝑ beneplacitū vi/
dere qꝛ viſio hec mixta ē effectui q̄ ē circa qḋ ꝑcipitur
opandū eſſe. Et in hac ꝓpoſitiōe oīs malus incōtinēs
ob dictā cām ignorās: ⁊ dicit in minore ꝓpoſitiōe ſic
accepta nō ꝯſentit appetitus ſub vl'i ⁊ ideo ſequit ꝑuer
ſus motus mouēs aūt ītellectꝰ ē in vniuerſali ꝓpoſitio
ne. In minori aūt ꝑmixtus ē fantaſie q̄ tacta ē ꝑ affectū
⁊ hec ē cā ꝙ ītellectꝰ dicit ſemp rectꝰ ⁊ fantaſia aliquan
do recta aliqñ nō recta. itellectꝰ aūt qꝛ in hoīe ex ſylo/
giſmo ⁊ rōne mouet iō ſequunt opa hoīs verecūdia ⁊
gloria qꝛ turpe ē abicere regnū digníoꝝ ⁊ ſeq̄ regimen
eius: qḋ cōe habemus cū beſtīs ⁊ h ē cā ꝙ peccatū ⁊
pena ſequant hoīs opa: ſilr aūt laus ⁊ hec nō ſequunt
opa alioꝝ aīaliū: hec etiā cā ē ꝙ opa honeſta dicunt eē
ſm nām hoīs inquātū hō ē opa aūt turpia ⁊ inhoneſta
dicunt eſſe ꝯtra nām hoīs inquātū eſt homo.

Caplm̄ q̄rtū ḋ differētīs ītellectꝰ practici ⁊ ſpeclatiui.

Intellectꝰ q̄ ſemp ratiocinat ꝓpt aliq̄d: qḋ eſt Tex.2 co.49.
extra ipm ⁊ vocat practicus qḋ idē ſonat qḋ
opatiuus: opatiuū aūt cōit voco ſiue ſit opa/
bile qḋ vocat actuale ſiue factibile: actuale aūt in ethi/
cis vocat qḋ ꝑtinet ad opa: q̄ ſūt circa paſſiōes delecta
biles ⁊ triſtabiles: ⁊ circa opa cōicatiōis iuſticie: ⁊ hec
ſūt opa moris ⁊ huiꝰ itellectꝰ ad illa ꝑfectio ē pruden
tia: factibile aūt vocat: qḋ in mechanica opa fit manua
li ⁊ itellectꝰ ad ipm ꝑfectio ē ars mechanica ſicut ī ethi
cis hꝫ determinari. Hic aūt cōiter vocamꝰ practicū in/
tellectū q̄ ē tēpatiuus in his: ⁊ in alīs: ⁊ huiꝰ ad ītelle/
ctū ſpeculatiuū ꝓpter doctrine bonitatē volumus inue
nire differētias quattuor: quaꝝ prima ē ꝙ fine differūt
eo ꝙ finis oīs ītellectꝰ practici ē extra ipm ſiue ſit opꝰ
ſiue opatū: opꝰ q̄dē ī artibꝰ ē finis ſicut in muſicis ī q̄/
bus cantus ⁊ melos vltimꝰ finis ē: q̄ exercet ī arte: age
re ī alīs vlterius terminis nō ē opus ſꝫ opatū. faber. n.
nō ītēdit fabricare ꝓpter fabricare: ſꝫ ꝓpter gladiū vel
aliud vas qḋ ſuū ꝓpriū opatū ē finis ſue artis. In actu
alibꝰ aūt finis ē opatio q̄ ē felicitas ciuilis eo ꝙ hec eſt
diuiniſſima: ⁊ optima eſt inter opatiōes virtutū. Quili
bet aūt iſtoꝝ finiū ē extra opantē ⁊ ideo motu acquiri
tur: itellectiua aūt ſpeculatiua finē ſuū ſemp iter ſemet
ipſam hꝫ: hꝫ. n. veꝝ ſpeculatū ī theorematibꝰ qḋ finis
eius eſt. hoc. n. ēt ē finis ſui īſtrumēti: qḋ demonſtratio
ē ⁊ vocat: nec extra illud aliq̄d acq̄rit: qꝛ veꝝ ē de his
q̄ ꝓpter ſe volumus in ſpeculatiuis: q̄ eſſentialit ſūt de
ꝑhia. hec. n. nō ſūt dialetica qꝛ nō ſūt de mera ꝑhia: nec
ſūt ethica qꝛ veꝝ taliū querimꝰ ꝓpter opus: ſꝫ ſūt natu
ralia mathematica vel diuina: ꝓpter qḋ ꝯtemplatiuus
intellectus habēs in ſe finē: ꝑfectior ⁊ nobilior eſt pra
ctico: ⁊ ideo penes ipſum cōſiſtit felicitas ⁊ beatitudo
ſpeculatiua: ꝑcipue qñ fuerit adeptꝰ agētē formā: ꝓut
diximꝰ in tractatu ꝑhito libri iſtius. Scḋa aūt dr̄ia ē in
forma quā apprehēdūt tā ſpeculatiuus ꝙ intellectꝰ pra
cticus: practicꝰ. n. accipit formā ꝓut ē pricipiū opis: cui
neceſſario pp hec tria accidūt: quoꝝ vnū ē: ꝙ ipſe de
currit ab vl'i ad ꝑticulare: eo ꝙ oīs noſtra opatio circa
ꝑticulare ē ſcḋa aūt ē qꝛ ipaꝫ formā cōponit: eo ꝙ oīs
practicus formā ītēdit cōponē cū ope vel cū opato: vt
pꝫ per inductiōeꝫ tā in moribꝰ ꝙ in artibꝰ: forma. n. do
mus exn̄s in mēte artificis perfecta: cōponit cū lapidi/
bꝰ ⁊ lignis: forma aūt ꝯtēplatiōis ex rebꝰ extra ſepara
ta per ꝯtinuā abſtractiōem maiorē ⁊ minorē: cōponit
cū aīa: ⁊ iō vocat forma abſtractiōis ſiue ſeparatiōis.
Et ex hoc accidit tertiū: ꝙ forma practici intellectꝰ eſt
forma ad rē extra aīaꝫ ꝓueniēs: forma ꝟo ꝯtēplatiōis
vocat a re: ⁊ nō ad rē: q̄ ꝓuenit a rebꝰ extra ad ītellectū
tertia dr̄ia eſt in hoc ꝙ in oībꝰ hn̄tibꝰ aīam in terrenis
intellectus practicus in acq̄rēdo formā nō vtit corpo/
re: ſꝫ potius hꝫ eā apud ſeipaꝫ: ſꝫ vtit corporeo īſtru/
mēto qñ educit eā formā in māꝫ extra ſe exiſtētē. Sed
in intellectu ꝯtēplatiuo eſt ecōuerſo: qꝛ ipſe vtit viribꝰ
⁊ inſtrumētis corporalibus in acq̄rēdo formā: qꝛ medi
antibus viribus ⁊ organis corporalibꝰ perficit abſtra
ctio: ⁊ in vſu ꝯſideratiōis nō vtit corpore aliquo: ⁊ ex
hoc eſt ꝙ dicit intellectus practicus ſe extēdēs extra
ſe ad particularia: ⁊ ad inſtrumēta corporū. Sꝫ ītelle/

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ctus ꝯtēplatiuus dicit̄ se colligēs inter seipsum. Et relictis corporeis viribꝰ ⁊ instrumentis colliget se ad vl'e qđ est inter seipm: ⁊ magis est intellectꝰ aīe ꝯtēplatiuꝰ ꝙ practicus: ⁊ nobilius aīe bonū est ꝯtēplatio ꝙ actio vt in decimo ethicoꝝ ꝓbat̄. Quarta vō ⁊ vltima dr̄ia est: ꝙ intellectꝰ practicus esse cā rei q̄ sibi subicit̄: sicut p3 tā in actualibꝰ ꝙ in factualibꝰ. Intellectꝰ aūt ꝯtēplatiuus causat̄ a re q̄ subicit̄ eidē eo ꝙ accipit formā cōtēplatiōis a re subiecta: ⁊ ꝯsiderat cā ſm ꝙ est nā rei: ⁊ ideo qz intellectꝰ prime cāe ⁊ intelligētiaꝝ separatarū: sūt cā rei: ⁊ nūꝙ causat̄ a re: potius assimilat̄ intellectꝰ eorū practico intellectui: ꝙ speculatiuo: de his aūt in prima phīa ꝑquirēdū erit. Sufficit aūt nobis ad p̄ntē speculationē ꝙ sciamꝰ: ꝙ intellectꝰ practicus sp̄ est ꝓpter aliqđ esse: ⁊ ideo nō q̄dē sbo differt a speculatiuo: sz differt ſm esse ⁊ finē. Esse aūt ꝙ h3 ex forma qđ est hītꝰ practicus de quibꝰ est in ethicis practici nomē accipit.

Capitulū. v. qualiter vnum specie sunt mouentia ⁊ plura ſm subiectum.

s Jcut aūt intellectꝰ est ꝓpter aliqđ ita oīs appetitꝰ est ꝓpter aliqđ qđ nō h3 appetēs: vel si appetit qđ h3 appetit illud ſm qđ nō h3 sicut appetit̄ delectabile hitū aliqñ nō ſm qđ est hitū sed vt ꝯtinuet vel vt alio mō habeat̄: eo ꝙ ꝯtingat pluribus modis haberi idē: ⁊ iste appetitꝰ q̄ appetiuꝰ ſm actu3 nō practici intellectꝰ est: vt potētia ex qua eliciat̄ appetere: sz potius est id qđ est vltimū in ordine mouētiū: ⁊ ꝓximū motui: hoc est principiū motꝰ ⁊ actiōis: ⁊ iō appetitiua est potētia distincta ab itellectu: ⁊ est illa q̄ pꝰ intellectꝰ vel fantasie motū ⁊ actiōe3 sequit̄: mouendo lacertos ⁊ musculos ad motū ꝑficiēdū. Et ideo cū ad motū aīalē q̄ sic fit p intētionē: nō exigant nisi hec duo decernēs. s. ⁊ ꝯsequēs rōnabilr̄ vident̄ hec duo mouētia appetitꝰ v3 ⁊ intelligētia practica in hoīe. Appetitiuū eni p spēm appetibilis mouet sicut vltimū motus principiū. Et intelligētia mouet ꝓpter appetibile: quia intelligētia ſm ꝙ est cognitio q̄dā: nō mouet: sz potius p hoc ꝙ principiū primū intelligibile mouēs est appetitiuū. Si aūt nō apphēderet appetibile: ⁊ nō traheret ab appetitu: intelligētia nō moueret sz potius decerneret nō esse fugiēdū: aut insequēdū vt appetibile. Similiter aūt ē in his in qbꝰ fantasia mouet: qz aīalia bruta intellectꝰ practici fantasia vtunt̄: q̄ practica dicit̄ sicut intellectꝰ: qz videt ꝓpter aliqđ qđ est extra ⁊ qz apphēdit spēm vt opabile vel appetibile: ⁊ qz est forma operatiua: ⁊ qz causa rei etiā: que de formis practicis iā ante determinauimꝰ. Hec igit̄ fantasia nō mouet sine specie appetibilis ſm qđ ē appetibile: appetibile aūt in eo qđ appetibile trahit ⁊ inclinat appetitū: ergo etiā fantasia sicut ⁊ intellectꝰ: mouet̄ p hoc ꝙ miscet̄ appetitiue: ⁊ sic possumus dicere ꝙ vnū specie motiuu3 est: ⁊ hoc est appetitiuu3. Quocūqz eni est modo fantasia decernēs est motū ꝓpter appetitū: appetitus aūt mouēs est ꝓpter appetibile: specie igit̄ sūt vnū ⁊ duo in subiectis Silr̄ aūt qñ intellectus cū appetitu mouet: ⁊ ideo etiā est vnus specie motus: ⁊ nō duo nec vnus cōpositus. Si eni daret̄ ꝙ duo specie esset intellectus ⁊ appetitꝰ qñ mouēt: ⁊ ꝙ eoꝝ sit motus silis: ⁊ sit tñ vnus motꝰ ⁊ cū hoc p se sit ꝙ vnius motoris simplicis nō est nisi vnus motus: oportet dicere ꝙ intellectus practicus ⁊ appetitus mouerent ſm vnū aliqđ qđ est cōe vtriqz: ⁊ ex hoc sequeret̄ ꝙ motus ſm locū p se esset illis cōis: ⁊ p accidēs eēt intellectꝰ practici: ⁊ similit̄ p accñs eēt ipsius appetitꝰ: sicut habere tres angulos p se ē triāguli: ⁊ p accñs ꝯuenit ysocheli. Sz ſm hoc nō vere eēnt

Tex. c. cō. 50.

mouētia intellectus ⁊ appetitus: oz igit̄ ꝙ sit vtriusqz: sz vnius ꝓpter alteꝝ. In nullo eni motu intellectꝰ videtur esse mouēs sine appetitu tā i rōnabilibꝰ ꝙ i irrōnabilibꝰ. Appetitꝰ. n. cōe qđdā ē ad rōnalē appetitū ⁊ ad irrōnalē: qm̄ volūtas q̄ solus rōnis ē appetitꝰ rōnalis cuius cā est qz volūtas qđdā liberrimū est in aīa: ⁊ illa q̄ tm̄ p nos incoacte oēs facimus ex volūtate dicimur facere. Libertas aūt oīmoda non est in his q̄ obligata sūt materie: ⁊ ideo in sensibili ꝓprie volūtas nō ē: ⁊ si dicant̄ bruta aīalia volētia aliqñ: abusio sit vocabuli: qz volūtas eoꝝ ꝓ appetitu vel desiderio sensibili accipit̄. In ista eni volūtate tota libertas est: qđ ex hoc patet: qz cū coactio ad aliqđ agēdū: vel in aliqđ ꝯsentiendū fiat ex tribus causis: quaꝝ vna est violentia exterior: scđa aūt obligatio ad materiā in qua est: tertia autē est p rationē ⁊ sylogismū: p quē ratio cogat̄ ad ꝯsensum veꝝ: ab oībus autē his coactionibus deobligata est volūtas. Cadēte eni coactiōe exterius in corpus: libera manet volūtas ⁊ dissentit interius ab his ad que cogit̄ extra in opere. Similiter nō est virtus organica ⁊ ideo nō agit̄ ⁊ impellit̄ a natura quēadmodū bruta ad opus agunt. Similiter autē post cōclusionē de aliquo faciēdo qđ de necessitate ꝓbatū est: voluntas adhuc est libera ad hoc volendū vel nō: ⁊ sepe non vult hoc ipsum. Hec eni tota ⁊ sola cā est sui tm̄: solū enim hec sufficit ad volendū aliqđ in qđ ꝯsentit volūtas: qz volumus illud sine omni alia cā: ⁊ ideo regnū volūtatis: simile regno tyrāni: qm̄ leges edit ad libitū: ⁊ non ex aliqua causa vtilitatis rei. p. qđ sonat prouerbiū qđ dicitur. Sic volo sic iubeo: sit pro ratiōe volūtas. Regnū autem intellectus practici simile est monarchie in qua rex sapiēs dominat̄: nihil omnino discernēs nisi ſz rationē vtilitatis rei. p. Hec igit̄ voluntas constat ꝙ est appetitus quidā. Et cū rationale moueat sicut dictum est ſm appetitū tūc mouet ſm liberā voluntatē. Appetitus enim mouet extra ad appetibile. Et hec est causa ꝙ omnis appetitus est cū quodā affectu cōcupiscentie que est rei exterioris. Et ex his patet ꝙ intellectus ⁊ fantasia sunt mouētia propter appetitū: Et ꝙ in omni motu exiguntur ad minus duo mouentia quoꝝ vnum nunciat de motu ⁊ alterū ꝓsequit̄. Unū igit̄ sunt specie mouentia: duo autē per subiectū efficientia motu3. ⁊ tria genere: intellectus fantasia ⁊ appetitus: ⁊ in rationali anima appetitus est voluntas libera.

Capitulum sextum ꝙ intellectus semper est rectus ille. s. qui est mouēs: fantasia autem ⁊ appetitus recta ⁊ non recta.

Tex. c. cō. 51.

s J autem differentias horum considerare volumus ꝙ intellectus per hoc ꝙ est intellectus nihil habens fantasmatis admixtionis: ⁊ semper est rectus: hoc enim nihil aliud est: nisi potentia habituali habens habitum principiorum moralium ⁊ factualium: in quibus nullus est error. s. non esse occidendum: non esse mechandum: non esse furandum: iustitiā esse colendam: deum esse venerandum: parentes esse honorandos: rempublicam instaurandam. Et in artibus similiter sicut architectonica grauia subtus ponenda: ⁊ leuia super ea coniungenda esse: prius dolāda esse vt bene coniungantur ⁊ huiusmodi: ⁊ ideo naturales hunc intellectum vocant naturale adiutoriu3 vel indicatoriū in quo vl'ia iuris sūt descripta. Appetitꝰ aūt ⁊ fantasia sūt recta ⁊ nō recta: ꝓpter qđ ⁊ intellectꝰ si exeat ex se in fantasmata: accidit ei rectitudo ⁊ curuitas. Cuiꝰ ꝓbatio est: qm̄ sp̄ q̄dē vt dictū est mouet appetitum ad

tū ad aliq̄d fugiēdū vel ꝓſequendū: h̄ eſt ad id qḋ h̄ȝ
intētionē boni cōueniētis vel mali nocētis: nō enī mo
uet ad oē bonū. Eſt enī boni nō agibile ꝑ nos ⁊ ad h̄
nō mouet: ſȝ mouet ad actuale bonū circa qḋ ſūt act⁹
⁊ mot⁹ noſtri: ⁊ ꝑ qḋ nos operādo ⁊ mouendo acq̄re/
re poſſum⁹. Oē āt tale bonū eſt circa ꝑticularia: qḋ cō
tingit ſe ſic ⁊ aliter habē: ⁊ iō aliqñ eſt rectū aliqñ nō
rectū: ⁊ iō cū appetit⁹ ⁊ fantaſia ſint circa tale bonuȝ:
cōtingit fantaſiā ⁊ appetitū aliqñ eſſe rectā: aliqñ non
rectā. Si enī id qḋ h̄ȝ intētionē boni eſt bonū ſimpl'r:
h̄ ſp̄ ⁊ vbiq̄ȝ eſt bonū tunc fantaſia ⁊ appetit⁹ circa id
ſunt recta. Si āt eſt bonū vt nūc ⁊ nō ſimpl'r: h̄ eſt du
pliciter: bonū enī ſimpl'r h̄ȝ in ſe duo: q̄ꝝ vnū eſt ꝙ ſp̄
bonū eſt: alteꝝ āt ꝙ vbiq̄ȝ ⁊ in oīb⁹ bonū ē: per cōpo
ſitionē ad illa duo dicit bonū vt nūc ⁊ hic. Secūdū āt
ꝙ opponit ei qḋ ſp̄ bonū eſt: tūc dicit bonū vt nūc qḋ
ꝑntialiter afficit delectādo ſenſuȝ: ⁊ h̄ eſt bonū qḋ ꝓ/
ſequtur aīal brutū ⁊ incōtinēs. Secūdū āt qḋ opponit
ei qḋ eſt vbiq̄ȝ ſic opponit ei bonū qḋ eſt ex caſu hoc
malū eſt: ſicut bonū eſt pign⁹ reddere vel depoſitū ei
q̄ fidei rē cōmiſit: ⁊ tñ vt h̄ malū eſt: q2 ſi pign⁹ ſit gla/
di⁹ ⁊ cōmittens facin⁹ ſit furioſus malū eſt ei reddere
gladiū: ſil'r eſt in aliīs: ⁊ iō circa particularia non oīno
pōt dirigi veritas intellect⁹: ⁊ iō circa ea per fantaſiaȝ
⁊ appetitū incidit rectū ⁊ nō rectū: ⁊ ideo in ethicis di
cit ⁊ ephycheos q̄ dirigit in ꝑticularib⁹ melioꝛ ē iuſto
q̄ ſp̄ opera ſcȝ vl'ia iuris nitit dirigere. Nō enī ſp̄ ope/
rationū mobilitas noꝛmā ⁊ regulā aſſequit vl'ium. Et
iō dicit Ariſt. ꝙ in talib⁹ eſt directio ſicut regula leſ be
edificatōis. Eſt āt leſ be, inſula q̄dā hñs lapides indola
biles ⁊ iō illi ad regulā oīno rectā nō edificāt: ſȝ vtun
tur regula plūbea q̄ ad toꝛturas edificiꝝ curuatā ſoluȝ
cauet: vt nō oīno fiat enoꝛmis curuitas. Rectitudineȝ
enī ſeruare in opabilib⁹ aliqñ curuare eſt: ⁊ meli⁹ non
nūq̄ ſoluere legē vl'em in moꝛib⁹ q̄ in tali caſu ⁊ loco
Tex. ⁊ cō. 52. obſeruare. Ex oīb⁹ igit nūc habitis manifeſtū ē ꝙ
talis potētia q̄ appetitiua vocat mouet: q2 ⁊ ſi alie mo
uēt ꝓpter hāc mouet vt dixim⁹. Sicut āt h̄ dictū eſt
ita q̄dā nō diuidūt plures ponētes eſſe motiuas potē/
tias ſicut rōnalē ⁊ iraſcibilē ⁊ cōcupiſcibilē. Talib⁹ āt
q̄ ſic motiuas aīe ꝑtes diuidūt ꝯtigit ꝙ ſi intēdūt aiaȝ
diuidere in q̄ſlibet ꝑtes q̄ aliq̄ mō potētiā ad motū re/
mote vel ꝓpinque in cōi vel ꝑticulari ꝙ valde multe
ſm eos erūt ꝑtes aīe. Erūt vegetabile ſenſitiuū intel/
lectiuū appetitiuū deliberatiuū. Adhuc āt appetibile
ſiue appetitū ſenſibile: h̄ enī plurimū differūt ſm iſtos
⁊ adhuc āt magis his differūt cōcupiſcibile ⁊ deſide/
ratiuū ⁊ iraſcibile q2 cōcupiſcibilis ⁊ iraſcibilis ſūt di
ex. ⁊ 51. uerſoꝝ obiectoꝝ ſed deliberatiuū ⁊ appetitiuū poſſūt
eſſe eiuſdē. Quāuis āt ſic multe vires accipiant: qua/
rū q̄dā ſunt motiue ⁊ q̄dā nō: tñ ille que ſunt motiue
oēs mouet per appetitū: ⁊ iō appetitiuū ē ꝑ ſe mouēs

Cap. vij. ꝙ omnia mouētia ſunt vnū ſpecie ⁊ diuerſa
numero ⁊ ad quē numerū ⁊ ad quā ſpeciē.

Tex. ⁊ cō. 53. Q Uoniā āt appetit⁹ aliqñ ſūt ꝯtrarij ad inuicē
ꝓpter ꝯrietatē boni ⁊ ad bonū ſimpliciter ac
cidit q̄dā pugna ⁊ ꝯrietas in mouētib⁹: ex h̄
ꝙ rō decernēs motū ꝯria eſt deſiderio ſenſibili: qḋ ipe
tū facit per motū in appetibile qḋ videt bonū: hec āt
ꝯrietas appetituū fit in aīatis q̄ ſenſuȝ habēt ꝑ intelle
ctū. In talib⁹ enim intellect⁹ aliqñ ꝑcipit retrahere ab
electōne ſenſibili: deſideriū āt ipetū facit ⁊ ꝑcipit mo
tū fieri ꝑ ipſuȝ qḋ iā delectabile eſt: eo ꝙ nūc videt vt
nūc illud eſſe dulce. Et ꝙ dulce eſt iō accipit h̄ vt ſim/
pliciter bonū ⁊ ſimpl'r delectabile ⁊ h̄ cōtingit ꝙ non
videt iā ꝙ ſolū facit delectabile h̄ eſt ꝑſens tēp⁹: ſi enī
acciperet ꝙ ꝑſentia vt nūc tm̄ facit delectationē vt de
lectaret pn̄s ad futuꝝ ⁊ futuꝝ ad pn̄s cognoſceret nō
eſſe pn̄s bonū ſimpl'r h̄ āt nō facit appetit⁹ ſȝ ꝓlabit in
pn̄s ac ſi ſit ſimpl'r bonū: ⁊ ſic pȝ ꝙ vt ſimpl'r bonū ⁊
appetitū ⁊ intellectū ſȝ vt ſimpl'r bonū mouens ⁊ in/
tellectū eſt ſimpl'r bonū ſm rei veritatē: ſed vt ſimpl'r
bonū mouēs appetitū aliqñ nō eſt bonū ſimpl'r ſed vi Tex. ⁊ cō. 54.
det. Et cū ſpēs mouēs ſit in ipſo qḋ mouet: ⁊ q̄ ad
illū eſt nūc bonū ⁊ ſimpl'r bonū acceptū: tūc pȝ ꝙ mo
uēs oē erit vnū ſpecie ⁊ h̄ eſt appetitiuū ⁊ hec aſſimi/
lari pn̄t dictis Eracliti q̄ dixit oēm rē ſic eē ꝓut videt
Ita enī appetit⁹ mouet ad apparēs: ac ſi ſit realiter bo
nū qḋ apparet bonū. Sic igit ſpēs mouēs vt mouēs ē
vna q̄ eſt qḋ videt bonū ſimpl'r: ⁊ inter mouētia q̄deȝ
aīam p̄imū mouēs eſt appetibile: ⁊ h̄ ē appetibile p̄i
mū qḋ ſic mouet ꝙ nullo mō mouet. Mouet aūt non
ſm ꝙ eſt in re ſed in eo ꝙ eſt intellectū ſeu imaginatū:
numero āt ⁊ ſubiecto plura ſunt mouētia: ⁊ reducunt
oīa mouētia ad tria in genere: q̄ꝝ vnū eſt mouens: alte
rū quo mouet: ⁊ tertiū quod mouet: mouēs āt duplex
eſt. eſt enī mouēs vnū videlicȝ ꝙ mouet imobile exi/
ſtens: qḋ eſt p̄imo p̄imū mouēs: alteꝝ āt mouet cū ⁊
ipſuȝ moueat. Mouēs āt imobile qḋ eſt p̄imuȝ mo/
uens eſt actuale bonū vt dixim⁹ ſuperi⁹: mouens autē
ſm qḋ mouet cū ipſuȝ moueat eſt potētia appetitiua:
oē eniȝ ꝙ appetit ſm ꝙ appetit mouet: cū motū ſit ab
actuali bono imaginato vel intellecto: ⁊ ipſe appetit⁹
eſt act⁹ quidā ⁊ mot⁹ appetitiue potētie: q2 appetere cō
uenit ei: ⁊ appetit⁹ dicit de potētia ⁊ operatōe eiuſdē:
qḋ āt mouet per appetitū eſt aīal cui⁹ eſt mot⁹ ꝓceſſi/
uus in rē q̄ appetit ſm ꝙ appetit. Quo vō appetit eſt
oꝛganū coꝛpoꝛeū appetit⁹ q̄ perficit mot⁹ ꝓceſſiuus ſi
cut ala vel pes: ⁊ q2 talis mot⁹ ꝓceſſiuus cōis eſt aīe ⁊
coꝛpoꝛi licȝ ſit ab aīa veniēs in coꝛp⁹: ideo in alia ſcīa
vbi ingrem⁹ de cōib⁹ operib⁹ aīe ⁊ coꝛpoꝛi agendū eſt
de illo vbi faciem⁹ librū de cā ⁊ differētijs hui⁹ mot⁹
quē vocamus proceſſiuū.

Cap. viij. qualiter eſt motus ſucceſſiuus ſm ꝙ fit a Tex. ⁊ cō. 55.
motoꝛe i mobile ſm locū.

N Unc āt ꝓpter bonitatē doctrine vt per opus
meli⁹ cognoſcat pars aīe mouēs dicem⁹ vt in
capl'o ⁊ ſūma ꝙ mouens in aīalib⁹ eſt mouēs
oꝛganice: oꝛgano pertinēte ad motū: ſicut eſt ambula/
tio ⁊ volat⁹ ex tali loco vbi p̄incipiū mot⁹ ill'⁹ ⁊ finis
idē mēbꝛū eſt: ⁊ eſt vna vis ⁊ eadē ſita in mēbꝛo illo:
h̄ āt mot⁹ eſt ſicut mot⁹ gyrātis qñ motū mēbꝛū gyrū
h̄ȝ expulſionis ⁊ retractionis in eodē loco. In talibus
enī motib⁹ expulſio eſt ſicut p̄incipiū: ⁊ attractio eſt ſi
cut finis ei⁹: ⁊ iō neceſſario h̄ȝ duas quietes interpo/
ſitas: ſicut pȝ cū expellit crus a dextris p̄imo ⁊ retra
hit in eodē: ⁊ iō in oī eo qḋ taliter mouet q̄ddā q̄eſcit
⁊ quoddā mouet tā in ꝑte aīalis q̄ in toto: ⁊ in parte
q̄dē q̄m oē qḋ mouet in mēbꝛis aīaliū mouet in q̄dam
imobili ad quod retrahit expulſuȝ: ſicut manus mota
expellit ⁊ retrahit ad mēbꝛū aſſeli vel aſſich imotuȝ:
⁊ bꝛachiū motū expellit ⁊ retrahit ad cubitū imotuȝ
⁊ adiunctoꝛiū motuȝ expellit ⁊ retrahit ab humeris
imotis: ſil'r āt in toto coꝛpoꝛe quia a parte dextra ex/
pulſa ſtat pars a parte ſiniſtra: ⁊ retrahitur motum ad
ipſam: ⁊ ſic eſt in omnib⁹: ſed in volatilib⁹ ⁊ in natan/
tibus nō eſt ita: q2 illa mouent dextrū ⁊ ſiniſtrū ſimul
⁊ nitūtur vtroq̄ȝ latere ſimul ſed tñ fit ibi expulſio ⁊
retractio ad vnū imobile: ſicut dixim⁹ ſuperi⁹. In ſer
pentib⁹ āt alias repentib⁹ nonullus ꝑficit motus: ita ꝙ

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mota anterioꝛi ꝑte: qeſcit pars poſterioꝛ: ⁊ vtraqꝫ vi/
ciſſim cauſat motū vnū: q ꝑficit ita ꝙ pars anterioꝛ ex
pellit ⁊ poſterioꝛ retrahit: ð oibꝰ āt his differētijs hꝫ
determinari in libꝛo de motibꝰ aīaliū: vbi inducemus
q̄liter ipſi motui neceſſario due qetes interponūt ne/
ceſſario. Sꝫ ħ ſciendū eſt ꝙ cū in motibꝰ aīaliū ꝓceſſi
uis aliud qeſcit aliud moueat: ⁊ idē ſit in eo principiū
vn̄ expulſio fit: ⁊ ad qđ fit retractio: finis ⁊ principiuꝫ
altera ſunt rōe: licꝫ magnitudine ⁊ ſubiecto idē ſint: ⁊
huiꝰ cā eſt qꝛ cū oia q̄ moueant aīali motu oīa mouen
tur depulſu ⁊ attractu ſicut diximꝰ: ⁊ depulſio ⁊ attra
ctio ſunt ex eodē in idē: ⁊ iō oꝫ motū iſtū fieri ex eo/
dē in idē: ſicut in circulo: ⁊ hoc ſic imaginari debemꝰ:
ſicut ſi ponamꝰ motoꝛē circuli eſſe in cētro: tūc eni mo
tus circuli eſt ex cētro: ita ꝙ pꝛimo expellit ſemicircu/
lus dextre cōtinue: ⁊ reiterat ſemicirculꝰ ſiniſtri: ⁊ ita
eſt in motu aīalis qꝛ ex eodē expellit oꝛganū motus ⁊
retrahit poſtea ad illud idē: q̄ſi reiterādo ſicut diximꝰ
iā ſuperiꝰ: ⁊ iō meo iudicio mētit Auerrois dicēs coꝛ
eſſe quieſcēs vnde fit expulſio ⁊ ad qđ fit attractio: oꝫ
eni imobile a q̊ eſt motꝰ eſſe coniūctū oꝛgano motꝰ. Cō
ſtat āt ꝙ coꝛ nō eſt cōiūctū hmōi oꝛganis: oſ̄dit aūt ħ
anotomia: certū eſt eni oīuꝫ mēbꝛoꝝ motū ꝑfici ꝑ muſ/
culis aīaliū. In oī āt muſculo motiuo mēbꝛi videmus
neruū egredientē ad mēbꝛū qđ mouet: ꝑ quē expellit
a loco ſue fundatiōis: ⁊ videmꝰ chordā in alia ꝑte ad
radicē mēbꝛi deriuari a fine muſculi ꝑ quē attrahit ad
locū ſuū: pꝫ igit nō eſſe coꝛ hmōi mēbꝛū: de hoc tamē
erit in libꝛo aīaliū ſubtiliter ingrēdū. Sꝫ hoc qđ ħ di/
cit ē ꝙ vnū a q̊ eſt motꝰ ⁊ id qđ nō eſt aliqđ ſignatū in
mēbꝛis aīaliū per ſubm ſed per rōnē ſolū ⁊ eſt multi/
plicatū per numeꝝ mēbꝛoꝝ a q̊ mouent. Qđ aūt
Tex. ⁊ cō. 56. eſt oīno ⁊ vl'r cōſiderandū ẜm huiꝰ ſcie ꝓprietatē: qꝛ
ſicut dictū eſt inq̄tū vnūqđqꝫ aīal eſt appetitiuū i tātū
eſt etiā motiuū ẜm locū: qꝛ ſicut diximꝰ ſpēs appetibi/
lis ꝑ ħ ꝙ eſt appetita mouēs eſt pꝛincipiū: ⁊ iō intelle
ctus ⁊ fantaſia nō mouēt niſi ẜm ꝙ ſunt ad appetitum
oꝛdinata vt decernētia motū: appetitꝰ āt eſt imediatuꝫ
pꝛincipiū motꝰ ſicut cōpoſitū ex appetibili ſpē ⁊ infoꝛ
mato ſpē illa: ⁊ iō motꝰ nō fit vnꝙ̄ ſine fantaſia: fanta/
ſia āt mouēs oīs aut ē rōnalis aut aīalis aut hoīs: aut
eſt eiꝰ qđ ſenſuꝫ hꝫ ſine rōe ſicut bꝛuta. Et fit motꝰ ab
his duabꝰ ẜm ꝙ habēt ab aīalibꝰ. Et iō ſi pꝛimū mo/
uens cōſideret tūc eſt vnicū per cuiꝰ foꝛmā oia mouēt
aīalia ⁊ ħ eſt foꝛma appetibilis. Si āt cōſideremꝰ mo/
uens qđcūqꝫ mouet tūc ſunt duo in gnē mouētia ⁊ tria
ẜm ſpēm. Quoꝝ vnū in gnē qdē mouēs eſt vt decer/
nēs motū: alteꝝ āt ſicut ipetū faciēs in motu ſꝫ in ſpe/
cie ſunt tria qm̄ decernēs eſt duplex q̊ꝝ vnū per rōnē
rectā decernit: aliud āt per extimationē boni vt nūc. ⁊
pꝛimū qdē eſt intellectꝰ: ſecūdū āt eſt fantaſia. Si aūt
determinari hꝫ mouēs: vt cauſans motū tunc oꝫ duo
aſſe ad minꝰ quoꝝ vnū determinat ⁊ alteꝝ facit ipetū
⁊ ſic ſūt duo mouētia q̄ ſunt vel intellectꝰ ⁊ appetitus
vel fantaſia ⁊ appetitus.

Cap. ix. quid eſt mouēs in aīalibꝰ perfectis ⁊ quādo
vnū mouet aliud ⁊ econuerſo.

ſ Ecūdū āt p̄dicta oꝫ cōſiderare de iperfectis
aīalibꝰ q̄ nō ſūt iperfecta ẜm ſuas ſpēs ita ꝙ
aliqd deſit eis de neceſſarijs ad ſpēm: ſꝫ ſunt
iperfecta in genē aīaliū ꝙ videlicꝫ nō hn̄t quoſdā ſen
ſus q̊s hūt ea aīalia q̄ ꝑfecta ſunt: ħ aūt ſunt q̄ nō hn̄t
niſi vnicū ſenſuꝫ q̊ eſt tactꝰ ⁊ guſtū qdē nō ẜm ꝙ iudi
ciū ſapientiū eſt ideſt ſapoꝝ ſed ẜm ꝙ ipſe ē qdā tactꝰ
ħ eni ad delectabile nō mouent niſi tāgētia ipm: qn̄ eſt
pn̄s ⁊ ẜm veritatē nō mouēt de loco ad locū ſꝫ in eo/
dē loco mouent motibꝰ dilatationis ⁊ cōſtrictionis: in
his dubiū eſt qd ſit mouens. In his eni nō videt eſſe
niſi ſolꝰ ſenſus: eo ꝙ nō niſi pn̄te delectabili mouentur
Et iō q̄rendū eſt vtrū fantaſiā cōtingat ineſſe talibus
Qđ eni deſideriū inſit eis videt ex ħ ꝓbari qꝛ paſſio/
nes ꝓpꝛie deſideratiue potētie talibꝰ inſunt q̄ ſunt leti/
cia ⁊ triſticia: ħ eniꝫ talibꝰ ineſſe ꝓbant qꝛ nō dilatant
niſi in delectatōe ⁊ nō cōtrahūt niſi in triſticia cū dele
ctatio ſit motꝰ mutatiōis delectabilis: ⁊ cōtriſtatio ſit
motꝰ fuge triſtabilis: oꝫ igit deſideriū eſſe in talibꝰ: de
ſideriū āt eſt appetitꝰ ſenſibilis. Sed q̄rit quō fantaſia
erit in talibꝰ: qꝛ ſine hac nō perficit motꝰ vt diximꝰ ſu/
periꝰ ⁊ talibꝰ nō videt ineſſe: qꝛ ſicut diximꝰ in añha/
bitis fantaſia accipit rē nō pn̄te ea in ſenſu ⁊ talis ima/
ginatio nō ꝑficit in talibꝰ aīalibꝰ vt videt cū nūꝙ̄ niſi
ad pn̄s moueant. Dicimꝰ āt ad ħ ꝙ talia nō hn̄t motū
diffinitū ⁊ voco diffinitū q̊ eſt ad locū determinatum:
per fantaſiā ⁊ appetitū vel appetibile determinatū: ⁊
iō etiā hn̄t fantaſiā indeterminatā. Cuiꝰ cā eſt qꝛ ſicut
ſuperiꝰ habitū eſt ſenſus cōis foꝛmalis eſt ⁊ ẜm locuꝫ
diſtinctꝰ ſenſibilibꝰ ꝓpꝛijs ⁊ reſpectu ſenſus cōis foꝛ/
malis eſt imaginatio ⁊ fātaſia: ⁊ ſic ſꝑ ſuperioꝛ foꝛma
lis eſt reſpectu inferioꝛis: ⁊ ſunt ille vires diſtincte in
aīalibꝰ perfectis ⁊ ꝑfectā figurā capitis hn̄tibus. Ubi
āt ꝑfecta figura capitis nō eſt: ibi nec ſenſus ꝓpꝛij ꝑfe/
cte inſunt: neqꝫ ſupioꝛ vis bn̄ diſtincta eſt ab inferioꝛi:
ſed oꝛgana ſibi iuicē ſunt ꝑmixta fātaſia ⁊ ſenſus cōis
⁊ ſenſus ꝓpꝛij ⁊ ħ p̄cipue in aīalibꝰ iperfectis q̄ nō hn̄t
aliquē ſenſuꝫ foꝛmalē ſꝫ mālē hn̄t q̊ ſunt ſenſus tactus
⁊ guſtꝰ ẜm ꝙ eſt tactꝰ quidā ⁊ qꝛ oꝛgana ꝑmixta ſūt eo
ꝙ talia aīalia neqꝫ cerebꝛū neqꝫ caput hn̄t ſed aliquid
loco cerebꝛi ⁊ aliqd loco capitis: iō fantaſiā habēt ꝑ/
mixtā cū ſenſu cōi ⁊ ſenſuꝫ cōem ꝑmixtū cū ſenſu ꝓ/
pꝛio: cuiꝰ ſignū ē ꝙ fantaſia in talibꝰ nō mouet niſi mo
tu ſenſus q̊ eſt ex pn̄tia rei ⁊ ħ ꝑmixtio adducit ꝯfuſā
⁊ ꝑmixtā ⁊ indeterminatā fātaſie app̄hēſionē ⁊ ħ cau
ſat indiffinitū ⁊ ꝯfuſuꝫ motū. Sic igit pꝫ ꝙ oībꝰ ſen Tex. ⁊ cō. 57.
ſibilibꝰ ineſt fātaſia: ſꝫ fātaſia aliqn̄ oꝛdinabilis ē a rōe
deliberāte vt in hoīe ⁊ ħ oꝛdinās deliberatio fantaſiā
⁊ appetitū in ſolis eſt rōnatiuis. Cū eni ſic ꝓcedit ad
motū ꝙ pꝛiꝰ deliberat vtrū ħ pꝛiꝰ vel aliud agēdū ſit:
ħ iā rōnis eſt opꝰ oꝛdinātis fātaſiā ⁊ appetitū mēs aūt
q̄ rō eſt ⁊ cuiꝰ meditari eſt ꝓpꝛiꝰ actꝰ a mentiēdo dicit:
eo ꝙ aīa ipſa vno qdā qđ eſt potētia eiꝰ vnita mēſurat
⁊ numerat fantaſmata cōꝑando ea adinuicē: eo ꝙ ipſa
imitat meliꝰ: qꝛ eſt meliꝰ apud ipſaꝫ ⁊ magis amatū ꝙ
pōt efficere eligēdo ex pluribꝰ fantaſmatibꝰ: ⁊ cū ſen/
ſus ⁊ p̄amatū vocat opinio: ⁊ iō opinio acceptio eiꝰ ē
qđ pluribꝰ rōnibꝰ alijs p̄ponit: ⁊ cā huiꝰ eſt qꝛ opinio
nō hꝫ imitari fantaſiā ſed potiꝰ ecōuerſo fantaſia debꝫ
imitari opinionē a rōne elicitā: fantaſia eni nō hꝫ opi/
nionē ex ſillogiſmo: ſed potiꝰ opinio ex ſillogiſmo hꝫ
fantaſiā: qm̄ opinio de vl'r eſt agēdo ⁊ fātaſia eſt ð ꝑti
culariter agēdo. Sillogiſmꝰ hꝫ ꝑticulare ſub vl'i: ⁊ nō
ecōuerſo vl'e ſub ꝑticulari: ⁊ iō ſub diſcurſu ſillogiſti/
co hꝫ opīo fantaſiā ⁊ nō ecōuerſo. ⁊ iō cū appetitꝰ ſit
ꝑticulariū boni ⁊ nūc ⁊ hic nō vl'r hꝫ appetitꝰ opionē
ſed vl'r hꝫ fātaſiā: ⁊ iō in qbꝰ vtrūqꝫ eoꝝ ē in illis ẜm
oꝛdinē mouēt rō ⁊ opinio fantaſiā: ⁊ oꝛdinant appe/
titū: tamē aliqn̄ vincit opinio ab appetitu ⁊ fantaſia: ⁊
tunc deliberatiuū mouetur a fantaſia ⁊ appetitu: eo ꝙ
vmbꝛat vel obumbꝛat ex concupiſcentia appetitus ⁊
fantaſie ſicut incontinentibus accidit. Aliquando au/
tem fit ecōuerſo quia fantaſia mouetur a deliberatiua
rōne

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rõne ⁊ opinione:h hñt ſe ſicut ſit in ſpa celeſti. Sicut
eniꝫ in ſpis ſpa inferioꝛ mouet a motoꝛe pꝛime ſpere:
ſm motũ diurnũ:⁊ tñ inferioꝛ hꝫ motũ ꝓpꝛiũ q̄ exit a
ſuo motoꝛe ꝓpꝛio:ita ſe hꝫ adinuicē rõ fãtaſia ⁊ appe
titus:aliqñ eniꝫ h oïa mouent motu rõnis ſicut appa/
ret in actibꝰ ꝯtinētis ⁊ abſtinentis:aliqñ ãt nõ ſequunt
fãtaſie ⁊ appetitus rõnē:ſꝫ mouēt ꝑ ſe ſicut apparet in
actibꝰ ꝯtinētis:⁊ ſm nature oꝛdinē motꝰ ſupioꝛis mo/
toꝛis ſꝑ eſt principalioꝛ:⁊ qñ motꝰ egredit ab illo:tũc
ſꝑ opa oꝛdinata ſũt. Qñ ãt vincit inferioꝛ:tũc egredit
opus ꝑuerſuꝫ eo ꝙ inferioꝛ ſupioꝛē nõ hꝫ ex ſillogiſ/
mo ſꝫ ſophiſtice ꝓcedat ex bono vt nũc tãꝗ ſit bonũ
per ſe ⁊ eſſentialr. Mouet ãt iſte ſupioꝛ tãꝗ in tres vi
res:qm̄ pꝛimo decernit vl'e decretũ motꝰ.ſ.qd̄ oē tale
faciēdũ eſt:⁊ poſtea ſub ipſo ſilī mēſurat fãtaſma pti/
culare:⁊ tertio nõ q̄dē ꝯcludit decernēdo:ſꝫ ꝯcl'o ſua
eſt impulſus ad opus ꝑ appetituꝫ:⁊ de h in ethicis eſt
declarãdũ. Silr̄ eniꝫ appetitꝰ incõtinētis nõ hꝫ ꝯclu/
ſionē niſi ipetũ ad opus:fit igit iſte motꝰ ſic viciſſiꝫ vt
dictũ eſt. In tali ãt motu ſcibile vl'e nõ mouet ſꝫ q̄
Tex.⁊ ſi q̄ſcēs eſt ⁊ fixũ ⁊ h ꝓcipue veꝝ eſt de ſcibili ſpecu/
cō.58. latiuo:de pꝛactico ãt ēt veꝝ eſt ſicut inferiꝰ oſtēdemꝰ.
Qm̄ eniꝫ alia eſt vl'is opinio de opabilibꝰ ⁊ ſilr̄ rõ ⁊
alia ē opinio ⁊ rõ pticularis q̄ eſt in fãtaſmate:tũc pꝫ
ꝙ vl'is q̄deꝫ dicit ꝙ h huiꝰ ſꝑ ⁊ ab oī ⁊ vnicuiqꝫ alias
vbiqꝫ agēdũ ſit:⁊ h nõ mouet:qꝛ hãc ſm ſilitudinem
hñt ꝯtinēs ⁊ incõtinēs. Oēs eniꝫ dicũt a nullo ⁊ nũꝗ
eē furãdũ:pticularis ãt dicit ꝙ h nũc ꝯceptũ ē hmōi:
iõ ego ēt ſum hmōi ⁊ h nõ ſilr̄ eſt apud oēs. Qꝛ enim
ego ꝯcipio tale delectabile vt nũc eē hmōi:iõ etiã ego
ſum huiꝰ per affectũ ⁊ appetitũ:eo ꝙ in pticularibꝰ eſt
motꝰ ⁊ opꝰ:⁊ iõ iſta mouet appetitũ:⁊ nõ mouet opi/
nio ſm ꝙ eſt vl'is:ſꝫ ſm ꝙ pticularis ⁊ ꝓpꝛia:niſi foꝛ/
te ꝙ aliqs dicat ꝙ vtrũqꝫ mouēt:ſꝫ vl'is q̄dē mouet vt
q̄ſcēs magis ⁊ fixa ſm rõnē certã motꝰ:pticularis ãt
mouet vt mota ⁊ q̄ſi fluēs ꝑ h deſiderũ:⁊ in h delecta
bile qd̄ vt nũc eſt ꝯceptũ:ſꝫ vl'is nõ fluit in ipſũ.qꝛ ali
ter oīs talē hñs acceptionē de opabilibꝰ iã eoipſo de/
flueret in h qd̄ ꝯcipit qd̄ nõ ē veꝝ:hec igit de mouēte
in aīalibus ſm peripateticoꝝ peritiã definita ſunt.

Cap̄.x.⁊ eſt digreſſio declarans ſuas diuerſitates
ſm platonicos ⁊ theologos.

J vō nos dicamꝰ oïa mouētia q̄cũqꝫ mouēt
s ſpũs opabiliũ circa que ſũt motꝰ hoīum:tũc
multa diuerſitas eſt in mouētibꝰ:tũc eniꝫ nõ
determinabimꝰ ptes tm̄ aīe motiuas ſubo ab aliJs pti/
bus differētes ſꝫ accipiemꝰ oēꝫ ptē mouētē q̄cũqꝫ po/
tētia cũ hītu ſuo vno noīe vocat ⁊ ab illa hītuali potē
tia differt tã in hītu ꝙ in actu:lꝫ ſit eadē illi in ſubo ⁊
ꝗuis circa idē opet:⁊ h ē diuidē mouētia potiꝰ ꝑ vtu/
tes ꝙ ꝑ ptes:vna eni ps ſm ſubꝫ aīe multas hēre pōt
vtutes qbꝰ ꝑficit ad opꝰ ⁊ ad motũ ⁊ qñ hītualr̄ potē
tia ſumit h ē cũ hītu vno noīe noīat:tũc differt a ſeipa
ſm qd̄ alio hītu noīat ⁊ ſm h cũ due ſint mouētes tã/
ꝗ decernētes motũ ⁊ potētia itellectus ⁊ fãtaſia pl'es
accipiemꝰ ſub itellectu ⁊ pl'es ſub fãtaſia. Sub intelle
ctu ãt accipiemꝰ oēs illas q̄ q̄cũqꝫ mõ hñt ſpēꝫ mouē/
tē q̄ ē ſpēs opabiliũ ꝑ nos:ꝯtigit eni hēri hītꝰ opabi/
liũ vl'es q̄ ſũt q̄ſi ipſa pꝛīcipia moꝝ circa q̄ q̄ſi nũꝗ ici
dit erroꝛ ⁊ q̄ ſũt q̄ſi regētia pꝛīa in moꝛibꝰ q̄ nõ accepi
mus a doctoꝛe:ſꝫ ſũt ꝯgenita nob̄ ſic nõ eē furãdũ:nul
li eē iniuriãdũ qd̄ mihi nolo aliJ ne faciã ⁊ cetera hmōi
⁊ ps intellectꝰ ꝯiũcta hmōi hītui ab antiqs platonicis
ſinderesis vocata eſt:dictũ eſt ab eis ꝙ nũꝗ errat ꝑ ſe
ipſam:vocata ãt eſt a quibuſdã poſterioꝛibꝰ nãle iudi
catoꝛiũ eo ꝙ iudiciũ eiꝰ de moꝛalibꝰ ꝑ nãm deſt nobis
ſicut ⁊ pꝛime dignitates ſcibiliũ ꝯtēplationũ:ſũt eni h
īſtrumēta intellectꝰ pꝛactici qbꝰ ⁊ alia opabilia cogno/
ſcit. Et qꝛ ab vl'ibꝰ eſt decurſus ad pticulare:ſub iſtis
vl'ibꝰ aſſumit rõ q̄ſi minoꝛē ꝓpoſitionē ꝯferēs ⁊ cõpo/
nēs vl'e ad pticulare:dicēs h vel eſſe foꝛnicationē vel
furtũ vel mechiã vel hac vel illa iuſticia eē viuēdũ vl'
hac vel illa veteri actōe deũ eē colēdũ ⁊ iã circa iſtud
plurimꝰ eſt erroꝛ qm̄ ⁊ tyrãnꝰ vl'r bñ accipit leges eſſe
cuſtodiēdas.ſꝫ mētit ī h ꝙ dic h eē legē ꝙ ī nocumētũ
ppl'i ſtatutũ ē. Qd̄ ãt ex duobꝰ ſinderesi videlꝫ ꝓponē
te ⁊ rõe cognitiua aſſumēte q̄ſi ꝯcluſuꝫ vocari ꝯſueuit
ꝯſcia:iõ ꝯſcia accuſat vl' excuſat apd̄ rectoꝛē qꝛ q̄ſi ex
q̄dã obligatōe ſillogiſtica obligat vel abligat agenteꝫ
Nõ eſt tñ ius nãle ex q̄ principlr̄ ꝓcedit ſinderesis ſed
eſt diuinũ poſitiuũ hũanũ ⁊ h eſt variatũ ſm cõſuetu/
dinē ⁊ ſtatuta viuentiũ ⁊ ex his etiã habemꝰ habitꝰ in
opabilibꝰ regētes ⁊ illa q̄dē q̄ infoꝛmata iure dīno re/
git:in opibꝰ vocata eſt ſupioꝛ poꝛtio rõis eo ꝙ ſupioꝛi
iure ꝑficit ꝙ ſilitudo q̄dã eſt eq̄tatis ⁊ rectitudinis di
uine:vocat ãt a q̄buſdã rõ ſapīe eo ꝙ dicũt ſapiaꝫ eē
rõnē ⁊ cognitionē diuinoꝝ q̄ altiſſima ſunt ⁊ rectiſſi/
ma ⁊ qꝛ hec nõ tm̄ habet vt in ſe cõſiderata ſꝫ etiã pti
cularibꝰ cõpata:iõ nõ eſt ſine peccato in moꝛibꝰ:ſꝫ tñ
peccata moꝝ incipiũt nõ ex pte ſua ſꝫ ex pte illa q̄ ad
inferioꝛa cõparat:ps ãt q̄ infoꝛmat iure hũano qd̄ po
ſitũ eſt ⁊ cõſuetudine approbatũ nihil hꝫ ꝑpetuo re/
ctũ potiꝰ pticulare eſt totũ ⁊ locale ⁊ tpale ⁊ ſm caſus
variatũ id ex q̄ ipa regit opa ſicut variat regula leſbe
edificatiōis ſicut diximꝰ ſuperiꝰ:⁊ hãc vocãt inferioꝛē
poꝛtionē hoīs:vocat ãt a nãlibꝰ rõ ſcie eo ꝙ ſciaꝫ non
vocãt effectũ demõſtratiōis ſed potiꝰ habitũ ex hũa/
nis regētē opa ⁊ ē habitꝰ docēs bñ ꝯuerſari iter ꝑuos
ex his q̄ moꝛibꝰ ꝯgruũt ſm ius poſitiuũ ⁊ ꝯſuetudinē
ciuiũ:poꝛtio ãt rõis ſupioꝛ ⁊ īferioꝛ ſub q̄buſdã vna ē
licꝫ habitibꝰ ⁊ actibꝰ ⁊ officiJs ſint diuiſe. Sciēdũ aũt
eſt ꝙ ſicut deuenit ab vl'i iuris nãlis ꝓponētis aſſũpti/
onē ad ꝯcluſionē q̄ vocat ꝯſcia ita etiã ex rõe ſupioꝛi
ꝓponēte id qd̄ eſt iuris diuini ⁊ ꝑ rõnē cogitatiuã hoc
pticulare cõpante deuenit ad cõcluſionē q̄ iterũ ꝯſcia
vocat. Et ſil'e eſt qñ ꝓponit rõ inferioꝛ aliq̄d qd̄ eſt iu
ris hũani:⁊ cõfert illud cogitatiuo ad opabilia venit
in q̄dã q̄ſi cõcluſuꝫ qd̄ idē vocat ꝯſcia ꝓpter ſimileꝫ
obligatōis modũ ꝙ videlicꝫ in oībꝰ obligatio ē q̄ſi ex
ſillogiſmo ſed tñ cuꝫ ꝓponit ex rõne inferioꝛi nõ ꝑfe/
cta eſt argumētatio ſed iꝑfecta ꝓpter defectũ vl'is ꝓ
poſitionis. Nihil eni in hũanis ſtatutis adeo vl'e ⁊ ve
rũ eſt ꝗ ꝙ ſꝑ ⁊ ab oībꝰ faciēdũ ſit. Sciēdũ ãt eſt ꝙ ſic
in motoꝛibꝰ ſperaꝝ eſt ſꝑ ꝙ ſuperioꝛ oꝛdinat inferioꝛē
ita eſt etiã in iſtis. Qm̄ nãlia ⁊ diuina oꝛdinãt hũana:
⁊ iõ veriſſime ius humanũ eſt ꝙ ex caſibꝰ hominũ hꝫ
varietatē ⁊ tñ ꝗtũ pōt attigit ius diuinũ ⁊ ius natura/
le exēplũ quoddã iuris diuini:de iſtis ãt in ciuilibꝰ eſt
determinãdũ. Sicut ãt diximꝰ de motiuis decernenti/
bus motũ in hoīe:ita eſt de appetitiuis qm̄ appetitꝰ ſic
diximꝰ cõe aliq̄d eſt:⁊ diuidit in appetitiuã rõnalem ⁊
in appetitiuã ſenſibilē:⁊ illa q̄dē q̄ eſt rõnalis volũtas
ꝓpꝛie vocat. Jlla ãt q̄ eſt ſenſibilis pars aīe vocat de/
ſiderũ:de volũtate ãt ſupiꝰ dictũ ē qm̄ ipſa libera ē ad
volēdũ:⁊ ē q̄ſi facultas oīuꝫ aliaꝝ qm̄ nõ cogitamꝰ ni
ſi qñ volumꝰ:⁊ hoc mõ q̄ſi motoꝛ eſt aliarũ viriũ ad
actũ vel actꝰ ⁊ h mõ dicimꝰ qñ ꝑ volũtatē dñi ſumus
nos noſtroꝝ actuũ ⁊ ſumꝰ liberi qꝛ liberꝝ vocamꝰ:qꝛ
cã ſui eſt ⁊ nõ cã alteriꝰ:⁊ h ſignificamꝰ cũ dicimus ꝙ
facimꝰ ſpōte id qd̄ facimꝰ:ſignificãtes ꝙ cã actꝰ nõ eſt

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aliŭd ꝺe niſi a nobis. Qm̄ tn̄ h potētia q̄ volūtas vocat vt ordinata a rōe deliberāte accipit: ⁊ tā deliberatio ꝙ appetit⁹ in idē ferūt: tūc facultas talis ſic vtroqꝫ ordinatim procedēs liberū arbitriū vocatur arbitrium quidē ꝓpter rationē deliberantē ⁊ arbitrantē: ⁊ liberū propter voluntatis libertatē ⁊ ideo dicit optime ꝙ liberū arbitriū eſt facultas rōnis ⁊ volūtatis. Rō eni vt dicit Ariſt. in. vj. ethicorū: in ꝯtingētib⁹ ē opabilib⁹ ⁊ libertas facit nos cāz iſtorū. Naſcit āt ex arbitratōe ⁊ libertate facultas q̄ recte eſt hois ad opa: qꝛ ſol⁹ hō arbiter ſui cōſtitut⁹ eſt ⁊ ꝙ arbiter libere eligit ad op⁹ vel dimittit: ⁊ iō etiā h ſolū accuſat vel excuſat apud rectorē. Qꝛ ſi hō arbiter ſu⁹ nō eēt ō agēdo vl' nō agēdo ⁊ ſi liber nō eēt: nō puniret vl' p̄miaret act⁹ ei⁹ legiſlator: cū āt dico hoīez eē arbitrū ſui ē arbi ſui iſte aſſilat⁹ arbitro cui⁹ arbitriū nō ē vallatū pena: ſꝫ i ꝑtāte libera hꝫ ꝓnūciare qō voluerit: ⁊ iō arbitriū ſepe peruerſuȝ eſt cui⁹ tn̄ puerſitatis ſola cā eſt libertas: ⁊ iō ꝑuerſitatis operū principalior cā eſt volūtas a q̄ ē libertas ꝙ rō cui⁹ ꝓpri⁹ act⁹ ē arbitriū. Quereret āt forte aliqs q̄d vocat facultas qn̄ dicim⁹ liberū arbitriū eſſe facultatē rōnis ⁊ volūtatis. Dicim⁹ ad h qm̄ facultas ē ptās facilis tā rōis ꝙ volūtatis: rōnis dico arbitrātis ⁊ volūtatis libere volētis vnū vel aliud neqꝫ ē facultas arbitri q̄ arbitrat rō de opabilib⁹ tm̄ ſed poti⁹ arbitrij q̄ qs ſuus arbiter ꝯſtituit ad eligēdū qō voluerit: ⁊ iō liberū arbitriū nō eſt ſepatū a rōe ⁊ volūtate cuȝ ſit ptās habitualis ⁊ facilis vtriuſqꝫ nullo indigēs ad op⁹ niſi ſeipſa: de eligētia āt ⁊ cōſilio in ethicis erit determinādū: vires āt aīe ſenſibilis ſecūdario mouentes mltū ſunt valde ⁊ ſub fantaſia q̄dē ꝓpcedēdit extimatiua de q̄ ſupi⁹ dixim⁹ in ſcdo lib. eſt etiā mouēs ſenſ⁹ ſic prio nūciās delectabile vel triſte ſenſui de p acc̄ns ⁊ qꝛ oē mouēs hꝫ aliqd deſiderij iō ſenſualitas vocat ille mot⁹ aīalū q̄ afficit ipſa ex qnqꝫ ſenſib⁹ corporis. Et qꝛ talis mot⁹ nullo ſm ſe regimine gubernat ſꝫ inclinat ad oē delectabile oblatū iō dicit ſenſualitas ꝑpetue eē corruptōis: iōqꝫ oīs legiſlator ⁊ mores q̄rēs īſtruere auertit a delectabilib⁹ ſenſualitatis quātū pōt deſideratiua āt eſt aīe ſenſibilis ps: appetitiua diuidit in ꝯcupiſcibilē ⁊ iraſcibilē a Platone q̄ cōcupiſcibile in epate q̄dē ponit: ⁊ iraſcibile in ciſta fellis: vocauit āt cōcupiſcibilē virtutē deſideratiuā eorū q̄ afficiūt hꝫ delectationē q̄ vocat mulcebris eo ꝙ demulcendo: ⁊ emolliēdo trahit appetitū ſic eſt delectatio tact⁹ in cibis ⁊ potib⁹ ⁊ venereis ⁊ eiuſdē potentie erit triſticia his oppoſita. Iraſcibile āt vocauit virtutē aī q̄ inſurgit ad arduū qō eſt in auſu ⁊ glīa ⁊ victoria ⁊ in oī eo qō collocat ī glīa ⁊ ī gradu q̄dā ſublimitatis ⁊ altitudinis hꝫ ſeipſuȝ ⁊ eiuſdē triſticias his oppoſitas: ꝓpter qō ponit plato in cōcupiſcibili tpantiā in iraſcibili fortitudinē. Iſte āt due ſicut ⁊ oīs potētia aīe ſenſibilis: formalitatē quādā hn̄t in hoīe: quā nō hn̄t in alijs aīalib⁹: in hoīe eni ſunt rōnales: ⁊ in alijs ſunt acte a nā. Rōnale eni dupl'r dicit. ſ. ꝙ ſm eēntiā rōnale eſt: vl' ꝙ ꝑticipat aliq̄lter rōne in h ꝙ regimē ei⁹ ꝑticipat: ⁊ ſic rōnale ē pſuaſibile a rōe: ⁊ h mō ꝯcupiſcibil' ⁊ iraſcibilis ſūt rōnales volūtate: ⁊ h ſile eſt motorib⁹ ſperarū: ſicut dixim⁹: in qb⁹ virt⁹ ſupioris motoris remanet in inferiori: ordinās ⁊ mouēs eūdē. Sunt āt q̄ dicunt volūtatē q̄ rōnalis eſt p̄ eēntiā: eo ꝙ eſt ps aīe rōnalis in cōcupiſcibilē ⁊ iraſcibilē diuidi: ſꝫ h oīno abſurdū ē qꝛ cōcupiſcibile ⁊ iraſcibile a paſſionib⁹ corporeis nomē accipiūt: ⁊ penes illas nō pōt diuidi vel denoīari aliq ps aīe rōnalis q̄ vl'r corpis act⁹ exiſtit: ſꝫ poti⁹ cū volūtas ſit ſimpl'r appetit⁹ illa indiuiſibilis ꝑmanere debet: deſideriū āt qō eſt appetit⁹ ſenſibiliū q̄ mlta ſūt diuidi hꝫ p paſſiōes in gnē differētes: q̄ ex ipis ſenſibilib⁹ oriūt: ⁊ he paſſiōes in gnē ſunt due: neqꝫ cōnaturales nobis ⁊ illate extrinſec⁹: ⁊ circa primas q̄dē ꝯcupiſcibilis: ⁊ circa alias iraſcibilis.

Tractat⁹. v. tertij libri de aīa ⁊ de cōparatōe potētiarū aīe ad aīata. Cap. primū qꝛ oē aīatū hꝫ vegetabilē: ſed nō neceſſario habet ſenſum.

b His habitis reſtat videre de cōpatiōe potētiarū ad id qō hꝫ hmōi potētias: in q̄ etiā hāc ſciā de aīa finiem⁹. Tex. ⁊ cō. 59. Dicim⁹ igit ꝙ oē qō viuit ⁊ aīaȝ hꝫ q̄ opatōnes vite ꝑficit ⁊ generatū ē: neceſſe ē hēre aīaȝ vegetabilē: opa enim ei⁹ ſaluāt ipm vſqꝫ ad ſuā corruptionē: in his āt q̄ non generabilia ſūt: vita nobilior ē: ⁊ iō vegetabili nō indigēt aīa neqꝫ virib⁹ ei⁹. Qō āt oē generatū aīaȝ habēs neceſſe ſit habē aīam vegetabilē: ꝓbat p effectū viriū aīe vegetabilis: oē eni generatū iperfecte quātitatis ē qn̄ generatū eſt ⁊ iperfecte vtutis: oꝫ igit p augmentū ꝙ deducat ad debitā ꝑfectōnē ⁊ iterū p decremētū deducat ad nālē ſue ſenectutis ⁊ neceſſitatis corruptōeȝ qꝛ aliter nā deficeret in neceſſarijs: augmētū āt ſine alimēto fieri nō pōt: oꝫ igit habē nutritiuā ⁊ augmētatiuā: ⁊ ne deſtruat eſſe diuinū ꝓpter qō agit oē qō agit: oꝫ etiā ipm generatiuā habē neceſſe ē igit vegetabilis aīe potētias in oīb⁹ eē generatiuis ⁊ corruptibilib⁹: generata āt dico q̄ cūqꝫ de ſeipis generāt: ⁊ nō illa q̄ generāt ſuas formas ⁊ ſpēs in mā aliena: ſicut faciūt corpora ſimplicia ⁊ īmālia: talia eni oīa nō ō ſeipſis ſemē emittūt gnātionis: ꝓpter h etiā nō vere generata ſunt: ſed agētia tm̄ gnātionē in alijs. Sēſuȝ āt nō neceſſe eſt ineſſe oīb⁹ viuētib⁹: Tex. ⁊ cō. 60. ſm eni ſupi⁹ dicta ea q̄ hn̄t corpora ſimplicia: ipoſſibile eſt habē mediū in tactu: ⁊ ita ſimplicia nō hn̄t tactū: cū tn̄ ſimpliciū q̄dā habeāt vitā. Adhuc āt ex ſupra habitis ꝯſtat ꝙ ſine tactu null⁹ habet ſenſus: tact⁹ eni eſt tā ſenſus ꝙ differētia cōſtitutiua aīalis: neqꝫ illa ſaltī ſine tactu eē pn̄t aīalia q̄ cūqꝫ nō recipiūt aīas ſenſibiles ſine mā: ſicut illa q̄ non hn̄t ſenſus q̄ apphēdūt p mediū: ⁊ ſūt illa q̄ nō hn̄t niſi tactū ⁊ guſtū ſm ꝙ ē q̄dā tact⁹. Si āt cōcedam⁹ ꝙ ſuperi⁹ dictū fuit ꝙ nihil fruſtra facit nā: tūc neceſſe eſt cuȝ illo ꝙ cōcedam⁹ ꝙ aīalia neceſſe eſt habē ſenſus: ⁊ h neceſſe eſt cōcedere: qꝛ nos videm⁹ ſicut ⁊ in ſecundo phicorū ꝓbauim⁹ ꝙ oīa q̄ nā cōſtituit ꝓpter aliquē finē determinatū ſunt vel his q̄ ꝓpter finē coaccidūt: ſicut pili qs videm⁹ in locis determinatis oriri ⁊ in tota ſpē ſunt ſic ſub aſſellis hoīuȝ ⁊ in inguine: vniformitas ei iſta nō eēt niſi eēnt ad finē determinatū in nā. Sil'r aūt eſt in alijs accn̄tib⁹ reb⁹ nālib⁹: Cū igit nā faciat oīa ꝓpter finē ad quē ita nata ſūt puenire: tūc etiaȝ facit alia q̄ nō mox nata corrūpant: ſed vt in plurib⁹ vel oīb⁹ deueniat qōlibet ad finē ſue ꝑfectionis ſm ſpēm ad quā natū eſt deuenire. Hic eni finis eſt principaliter intētū op⁹ a nā. Si igit cōſideremus aīalia habētia ꝓceſſiuū motū oꝫ ꝙ habeāt illū vt de loco ad locū mota cōiūgant cōuenietib⁹ ⁊ remoueāt a nocētib⁹. Si āt illa ſenſuȝ nō haberēt nocumēta ⁊ cōuenietia nō ꝑciperēt: oꝫ igit ꝙ corrūperent ſenſuȝ nō hn̄tia: idē āt eſt de his q̄ permanētia ⁊ imobilia ſunt ſm locū: his eni ineſt cōuenientiū ꝑceptio ⁊ ledentiū fuga aliter tn̄ quidem ꝙ in alijs perfectis aīalib⁹ tn̄ ineſt modo ſue nature conuenienti. Omnia igit animalia ſine ſenſu exiſtentia deſtruent an̄ ꝑfectionē: eſſet igit fruſtra nā cum aīalia ad debitū ſibi finē ꝑduci nō poſſent. Sil'r āt corp⁹ nō Tex. ⁊ cō. 61.

poſſet

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poſſet hēre intellectū ⁊ aīam diſcretiuam ⁊ ſenſus nō
poſſet hēre: dico āt aīatum qḋ mouēs eſt ſm locū ſiue
fuerit generatū ⁊ nō factū: nec dico h̄ ꝙ aīatū terrena
aīa nō ſit factū: ſʒ q̄ dicūt qdā ſimplicia corpa eſſe nō
facta: ⁊ habere ſolū intellectū diſcretiuū ꝑticulariū ⁊
ſenſibiliū ſicut ex fātaſmate accept⁹ intellect⁹ ⁊ tñ ſen/
ſibilē aīam nō hēre: h̄ eniʒ impoſſibile eſt oīno. Sʒ ce
leſtia qdeʒ hñt intellectum actiuū ⁊ opatiuū ⁊ ille di/
ſcretiu⁹ nō vocat. Talia igit nō pfecta p generationeʒ
hñtia intellect⁹ agētes ⁊ opatiuos nō diſcretiuos non
hñt ſenſum. Et ſi q̄ram⁹ q̄re nō hñt in pmptu erit aſſi/
gnare cām. Si eniʒ hērēt: tūc hērēt aut ꝓpter dignius
aliqd in aīa: aut ꝓpter digni⁹ aliqd in corpe: nūc āt neu
trū hoꝝ eſt in eis ex hēre ſenſuʒ. Intellect⁹ enim acce/
ptiu⁹ de ſe ⁊ opatiu⁹ q̄ extra ſe nō q̄rit intelligibilia nō
magis intelligit ꝓpter ſenſibilia: ſʒ min⁹ eo ꝙ a ſimpli/
cib⁹ intelligibilib⁹ auertit ad fātaſmata. Corpus aūt ꝓ/
pter ſenſus nō meli⁹ eſt: ſʒ poti⁹ nihil erit p corruptio/
nem q̄ eſt ex ſenſu. Neceſſe eſt enim ꝙ oē hñs ſenſus
valde diuerſe ſit cōpoſitiōis: ⁊ multas hēat ptes mol
les ⁊ terrenas: quaꝝ facilis eſt corruptio: ⁊ iō genera/
liter brevioris vite ꝙ̄ multe ex plātis. Viuū ḡ nō fa/
ctū p generationē hītā nō eēt meli⁹ ſʒ pei⁹ ex ſenſu igit
fruſtra daret ei ſenſus a nā. Sʒ coꝝ q̄ facta ſūt cor
Tex. ⁊ cō. 62. poꝝ ⁊ nō mouētiū ſm locū nullū ē oīno qḋ hēat intel
lectū ſine ſenſu: cui⁹ rō iam dicta eſt: q̄ videlʒ nō ꝯiun
gerent ꝯuenītib⁹: neqʒ remouerentur a ꝯtrijs: ⁊ ſic nā
ageret fruſtra. Si āt dicta neceſſitate aīali det ſenſus:
tūc neceſſariuʒ eſt ꝙ in corpe ſimplici ſit ſenſus: vel in
corpore cōpoſito: nō āt pōt eē corpus ſimplex ſenſibi
le per rōnē pri⁹ inductā qm̄ tact⁹ nō pōt eē ſimplicis ⁊
ſine tactu nō pōt eē aliqs ſenſus. Qḋ lʒ ſuperi⁹ ꝓ/
Tex. ⁊ cō. 63. bauim⁹: tñ ēt manifeſtū erit ex his q̄ nūc īducem⁹: eſt
eniʒ aīal corp⁹ aīatū: oē āt corp⁹ generabile ⁊ corrupti
bile: q̄ de talib⁹ h̄ loqmur: eſt poſſibile tāgi tactu phi
co: ⁊ ſentit per ſenſus tactiuos: ḡ neceſſariū eſt cū ta/
ctus ſit per mediū intraneū: ꝙ aīalis corpus ſit tale ꝙ
poſſit tāgē ⁊ ſentire ſenſus differētias vl̄ tact⁹. Nō āt
ſentiret q̄litates tāgibiles: niſi per h̄ ꝙ medietas ē mix
ta ex eis: oʒ ḡ corp⁹ eē mixtū: ⁊ nō ſimplex: niſi enim
ſentiret tangibilia: nō poſſet ſaluari aīal: q̄ nō ſentiret
ea q̄ eēntialr cōponūt ipʒ ⁊ ſaluāt ⁊ corrūpūt. Sic āt
nō ē in alijs ſenſib⁹: q̄ illi per extrinſeca media ſentiūt
⁊ ſenſibilia coꝝ neqʒ eēntialr componūt: neqʒ ſaluāt:
neqʒ cōponūt corp⁹: ſic ⁊ audit⁹ ⁊ odorat⁹: niſi eni ha
beat ſenſuʒ tact⁹: nō poſſit qdā corrūpētia eēntialr fu
gere ⁊ qdā ſaluātia eēntialr accipere. Si āt ſic ſe ha/
beāt: ipoſſibile ē ſaluare aīal q̄uſqʒ ad fineʒ nāe deue/
niat: ⁊ iō q̄ guſt⁹ eſt ſaluatiu⁹ ſubſtātie aīati corporis:
oʒ guſtū eē quēdā tactū: cui⁹ cā ē: q̄ guſt⁹ ē ſenſus quo
accipit nutrimētū vl̄ alimentū qḋ nutrit p h̄ ꝙ ſubalr
ꝯuertit i ſubaʒ. Tale āt ē corp⁹ tāgibile hñs q̄litates:
⁊ iō ſenſus ꝑticipās ipſuʒ ē tact⁹ qdā neceſſario. Hec
aūt omnia conſtant ex determinatis de tactu ⁊ guſtu.

Cap. ij. ꝙ ſenſus q̄ fiūt per media extrinſeca nō nu
triunt: ⁊ qualiter fiunt per media extrinſeca.

Tex. ⁊ cō. 64. S On⁹ āt ⁊ color ⁊ odor nō alūt: cū ſint inten/
tiōes ſine mā: ⁊ iō talia neqʒ ſenſū p ſubam:
neqʒ ex eis augmētū vl̄ decremētū. Cū aūt
guſt⁹ ſit alimēti ſenſus: neceſſe ē guſtabile nō p ſpēʒ ſa
poris eē alimentū: ſʒ oʒ guſtū eē quēdā tactū: ita ꝙ ali
mētū p ſubaʒ accipiat: ⁊ iō oʒ ꝙ guſt⁹ ſit ſenſus ei⁹ qḋ
⁊ poſſibile eſt tāgi propter q̄litates tactus q̄s hʒ: ⁊ ſic
vegetatiuus per nutrimentū quod ex ſua ſuba pſtat.
Oē eni qḋ nutrit ex eiſdē nutrit ex q̄b⁹ generat: cū igi
tur gnātionē habeat ex tāgibilib⁹ oʒ ꝙ ex eiſdē nutria
tur: guſt⁹ āt ſenſus eſt guſt⁹: ḡ erit ſenſus tangibiliū: ⁊
ſic guſt⁹ ē aliqs tact⁹. Hi igit duo ſenſus neceſſarij ſūt
aīali: ⁊ iō manifeſtū eſt ꝙ aīal īpoſſibile eſt eē ſine ta/
ctu. Alij aūt ſenſus ſunt ꝓpter bonū ⁊ vtile quoꝝdā
aīaliū: eo ꝙ nō niſi cuidam cōueniūt generi: ⁊ nō oīb⁹
aīalib⁹: cōueniūt eni hñti motū ꝓceſſiuū: q̄ eſt vn⁹ q̄
mouet ad nutrimētū. Idē eni oʒ habere ſenſus cōue/
niēs ⁊ qḋdā nociuū apphēdētes: ⁊ gn̄aliter qdē veꝝ
eſt ꝙ ſivllū debeat ſaluari: oʒ ſaluari p tactū. Sʒ qdā
ſunt q̄ etiā indigēt ꝓcul apphēdere cōueniēs ⁊ noci/
uū: ⁊ h̄ fit qñ p mediū extrinſecū aduenit: ⁊ fit eis ſen
ſibile qḋ apphēdūt. Hoc āt in tali mō fit ꝙ mediuʒ
accipit formā ſenſibilē in eo ꝙ a ſenſibili patit vl̄ mo/ Tex. ⁊ cō. 65.
uetur: ſenſus autē accipit in eo quod patit a medio: ⁊
huius exemplū eſt in eo ꝙ mouet ſm locum violēto
motu: ſicut dixim⁹ añ finē octaui phicoꝝ. Illud enim
vſqʒ ad terminū ad quē facit ⁊ mouet mutare aliqd
pellit: ⁊ ſic depellēs facit alteꝝ tale q̄le ipſuʒ eſt: ⁊ ſic
cōtinue mouēs vnū mouet alteꝝ: ⁊ iō oē depellere ē
mot⁹ etiā q̄ eſt p mediū: ſicut ⁊ ſenſus: in q̄ qdē primū
depellit ⁊ nō depellit ſicut chorda vel man⁹: vltimū
āt ſicut lapis vel ſagitta depellit ſolum ⁊ nō depellit.
Mediū āt iſtoꝝ hʒ vtrūqʒ iſtoꝝ: q̄ ſicut aer vel aq̄
hic eſt ⁊ depellit a primo: ⁊ depellit vltimū: ⁊ ſūt me
dia ſic depellētia ⁊ depulſa quodāmō m̄lta: ſicut ⁊ in
alteratōe q̄ ſenſus a ſenſibili alterat: excepto h̄ ſolo ꝙ
alteratio ſenſuū fit primo ſenſibili manēte in eodē lo/
co: qḋ nō fit in his q̄ ferūt in quib⁹ illud qḋ depellitur
mutat locū: ⁊ h̄ alteratio eſt ſil̄is motui figure ſigilli ⁊
cere: ſicut dixim⁹ ſuperi⁹. Mot⁹ eni figure tātū ingre/
dit in cerā quātū ipꝛimēs tingit cerā ⁊ nō amplius: ⁊
ita mediū tingit ſpē rei ſenſibilis ad tātū ad quātū du
rat mot⁹ rei ſenſibilis: ⁊ iō in lapide ſic nihil fit de mo
tu tali eo ꝙ nō eſt mediū cōueniēs. Sʒ aq̄ ꝓpter hu/
midū ⁊ perſpicuū tingit vſqʒ q̄ h̄ eſt ꝓcul: aer aūt ad/
huc ampli⁹: q̄ ille de facili ipulſu mouet ⁊ de facili re
cipit ſpēs ſenſibiliū: ⁊ de facili agit in ſenſuʒ: ⁊ patit a
ſenſibili ſi maneat ⁊ vn⁹ cōtinuus maneat vel ſit nō in
tercept⁹ a ſpiſſo terminato: qḋ facit cū nō eēt cōtinuū
inter ſenſibile primū: ⁊ organū ſenſus. Et q̄ ſi fit ſen/
ſus viſus ⁊ alij p exteriora mēbra apphēdentes ſen/
ſus meli⁹ eſt ꝙ̄ id qḋ dicit de repercuſſione radioꝝ vi
ſus a ſenſibili ad videntē: ſicut dicūt hi q̄ dicunt viſuʒ
per emiſſionē radioꝝ meli⁹ eſt multo ꝙ dicat aerē pa
ti a viſibili: ꝙ̄ ꝙ viſus extramittat radios: ⁊ illi reper
cutiant ad videntē. Patit eni aer a figura ⁊ colore ꝙ̄
diu eſt vn⁹ ⁊ cōtinuus niſi intercept⁹ aliq̄ corpe termi
nato. In leui āt humido ē vn⁹ ⁊ cōtinu⁹: q̄ q̄libet ei⁹
pars ꝓpter humidū fluit in aliā ⁊ cōtinuat ei: ⁊ iō ta/
le mediū ſic motū a viſibili terminato motu mouebat
viſuʒ: ſicut etiā in cera mot⁹ eſt figura ſigilli vſqʒ ad fi
nē ad quē ingredit. Supra āt dixim⁹ ꝙ ipꝛeſſioni ſigil
li ſil̄is eſt oīs acceptio ſenſibiliū ⁊ maxime viſibiliuʒ
eo ꝙ illa pre omnibus ſunt ſpiritualia ⁊ eſſe intentio/
nū poti⁹ ꝙ̄ reꝝ habentia.

Ca. iij. q̄liter ſit aīalis corp⁹ vtꝝ ſimplex aut ꝯpoſitū

Q Uia āt ſupra dixim⁹ rephendēdos eſſe eos
q̄ de aīa dicūt ⁊ de corpe nihil determinant:
iō qdā vl̄r dicem⁹ de corporib⁹ aīatis: ſubti/
liter eniʒ his libris de plātis ⁊ aīalib⁹ determinabim⁹
Dicem⁹ igit qʒ manifeſtuʒ erit ex his q̄ dicim⁹ ꝙ Tex. ⁊ cō. 66.
īpoſſibile ē ꝙ aliqḋ ſimpliciū corpoꝝ ſit corp⁹ aīalis
ſenſibilis: ſicut ꝙ corp⁹ aīalis alicui⁹ ſit igneū aut ae/
reū: vel ex aliq̄ vno alio elemēto. Nulli⁹ eniʒ animati

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pōt eſſe tale corp⁹ eo ꝙ aīa multa eſſentialiter opaẗ in q̄ etiā differret a nā: ⁊ iō eſt endelichia corpis organi/ci: organicū āt eſt qđ eſt ex multis cōpoſitū: ſimplicium āt nullū cōpoſitū eſt ex multis: neq3 pōt eē organicū: eſt tñ h ſpāliter veꝝ in corporib⁹ aīaliū: q2 ſicut iā ſe/pe dictū eſt: nullū aīal eſt qđ nō habeat tactū: oē enim aīatū ſenſibile eſt corp⁹ poſſibile tāgere ⁊ tactiuis q̄li/tatib⁹ ad ſenſuʒ imutari: q2 aliter nō ſaluaret in eē aīa/lis. Alia āt ſenſibilia ꝑ altera ⁊ extrinſeca media faci/unt ſenſuʒ oē ꝑ alteꝝ nō cōiūctū faciēs ſenſuʒ faẗ ſenſus ꝑ mediū qđ intercidit ⁊ diſtantiā facit ſenſibilis a ſentiēte: tact⁹ āt ē ſentiēs ī tāgēdo ſēſibilia ſine medio diſtātiā faciēte: ex hocq3 ſortit⁹ eſt nomē qđ tact⁹ vo/caẗ: tñ etiā aliꝗ ſenſus tāgūt tāgibilia vel ſenſibilia nō ſimplr ſ3 q̄dāmō: ſed tact⁹ ille ē ꝑ alteꝝ qđ eſt mediū faciens diſtātiā nō ſpēi ſenſibilis: ſed rei ſenſate ꝑm eē qđ h3 in mā. Sētiūt āt ⁊ aliꝗ ſenſus ⁊ aliter tactus co ꝙ tact⁹ eſt fundamētū oīuʒ ſenſuū: ⁊ ideo qñ ſtupeſcit frigido neru⁹ viſiu⁹ q̄ obtic⁹ fuit vocat⁹ a grecis: tunc ocul⁹ nihil videt: ⁊ qñ reſoluit ꝑ calidū cōplonis reddit viſus. Cui⁹ ſignū eſt ꝙ frigiditas in ſōno ligat ſen/ſus: cū tñ frigiditas non imutet neruos ſenſibiles: niſi inꝙtū tact⁹ eſt in eis. Oʒ ḡ in q̄libet ſenſu prius diſpo/ni organū tact⁹ q̄ſi poſſit agere cōpatione ſenſus alte/ri⁹ ⁊ ſic ſenſ⁹ aliꝗ agunt tactu: eo ꝙ fundati ſunt oēs in tactu ſicut in prio fundamēto. Licʒ āt ſic oēs tactu ſentiāt: tñ nō pficit ſenſus in eis ꝑm actū: niſi ꝑ altera mēbra nō cōiūcta ꝑ eēntiā ſentientib⁹ ſed ſolus tactus ⁊ ſentit ꝑ ſeipſum: ⁊ nō indiget alio ſenſu ad ſentiendū: ⁊ ſentit ꝑ mediū eēntialiter ꝯiūctū ſentiēti: ⁊ medium ei⁹ cōiūctū neceſſe eſt eſſe: ſicut demōſtratū eſt ſupius īpoſſibile eſt aliqđ ſimpliciū elemētoꝝ eē corp⁹ aīatū aīa ſenſibili: ⁊ iō fatuū eſt qđ quidā dicūt corp⁹ aīaliū eē terrenū: licʒ eñ dixim⁹ in libro pigeneſeos terram dn̄ari in aīatis: h tñ intelligit ꝑm medietatē q̄ vocatur ariſmetrica: q2 videlʒ pl⁹ quātitatis terre ⁊ aq̄ dn̄atur in corporib⁹ aīatoꝝ ꝙ alioꝝ elemētoꝝ. Secūdū aūt medietatē q̄ vocaẗ geometrica: nullū dn̄aẗ pl⁹ altero ī aīaliū corporib⁹. Oīuʒ eñ eoꝝ q̄ tāgūt h ē differētia tāgibiliū tact⁹ ē ſenſus ſuſceptiu⁹ ſicut medietas cōmixta geometrice: ſicut iā alibi dixim⁹: nō eſt igiẗ medietas tm̄ q̄litatū terre qb⁹ ipſa differret ab aliꝗs elemen/tis: ſed calidi ⁊ frig. ⁊ hu. ⁊ ſicci: dicit etiā mollis ⁊ multoꝝ alioꝝ geneꝝ ſupi⁹ enumeratoꝝ tāgi poſſibi/liū. Hui⁹ āt ſignū eſt q2 in aliq mēbro excellēter dn̄aẗ terra ſicut ea q̄ coagulata ſūt calido ⁊ ſicco: ſic ſūt pili ⁊ vngues illo mēbro nō ſentim⁹ eo ꝙ terrea ſunt: ⁊ iō opatōes vite ſenſibilis nō pficiūt in eis: ſed vegetabi/lis tm̄: ⁊ h eſt cā q̄re plāta nō h3 ſenſuʒ: qm̄ in verita/te terree ſūt: ⁊ vires hn̄t a terra ⁊ nutrimētū: ⁊ iō operatōes vite ſenſibilis in eis nullo mō pfici pn̄t. Quia āt vt dictū eſt: in tactu fundaẗ oīs ſenſus: iō īpoſſibile eſt aliquē alioꝝ ſenſuū eē ſine tactu: ſʒ tact⁹ pōt eē ſine aliꝗs. Tact⁹ eñ neq3 terre ſimplicis ē: neq3 alteri⁹ cor/poris de nūero corpoꝝ ſimpliciū. Manifeſtū ē igiẗ

Tex. ⁊ cō. 67.
ꝙ ſolo ſenſu tactu priuato cū ſit fundamētū alioꝝ ſenſuū aīalia mori ⁊ corrūpi ⁊ neceſſe ē: ⁊ hui⁹ cā eſt: q2 īpoſſibile eſt ꝙ aliqđ habeat ſenſū: qđ nō eſt aīal: ⁊ cū aliqđ ſit aīal: nō eſt neceſſe habere aliū ſenſum ꝙ iſtū: ⁊ iō poſito h ſolo ſenſu poniẗ aīal: ⁊ ōſtructo ſolo eo deſtruit: ⁊ ꝑ h excellētie alioꝝ ſenſibiliū nō corrūpūt aīal: ſenſuʒ āt forte vnū corrūpūt: vt color ⁊ ſonus ⁊ odores niſi ꝑ accn̄s: ſicut ſon⁹ corrūpere dicit aīal qñ cū ſono ē depulſio aeris ⁊ ictus: ⁊ tūc pcutiēs tactum corrūpit. Silr āt odores inficiētes aerē ⁊ cōuertētes ad venenū nāʒ corrūpūt: nō in eo ꝙ odores: ſed ī eo ꝙ venenū vel aer venenoſus ad interiora tāgendo ingrediẗ ꝑ poros occultos ⁊ manifeſtos. Sed excellē/tia eoꝝ q̄ ſentiri poſſent tactu calidoꝝ ⁊ frigidoꝝ ⁊ duroꝝ ⁊ alioꝝ ſenſibiliū hiis ꝑm ſeipſā ⁊ eſſentialiter remanet ⁊ corrūpit aīal. Sicut eñ ſepe dictū ē: oīs ſupflua excellētia ſenſibilis corrūpit ſenſuʒ: ḡ ⁊ ſuperflua excellētia tāgibiliū corrūpit tactū: aīal āt determinaẗ ⁊ diffinit tactu. Demonſtratū eſt eñ ꝙ aīal nō eſt ſine tactu: ⁊ ꝙ ſol⁹ tact⁹ ſufficit ad aīalis cōſtitutioneʒ: erḡ igiẗ ſol⁹ tact⁹ poſit⁹ poniẗ aīal: ⁊ pemptus ſol⁹ pe/rimiẗ aīal: tact⁹ erit nō tā ſenſus ꝙ forma ꝯſtituēs eēntialiter aīal: ⁊ iō tāgibiliū excellētie corrūpētes tactū ꝑ ꝯn̄s totū aīal corrūpūt ⁊ nō ſolū ſenſum ſaluo in eē aīali. Hui⁹ āt cā iā dicta eſt: q2 neq3 aīal ad h ꝙ ſit aīal neceſſe eſt habere ſolū hūc ſenſuʒ tactū: alios aūt ſenſus ſicut ſepe dictū eſt h3 aīal pfectū: nō ꝓpter eſſe: ſʒ ꝓpter bn̄ eſſe: vt viſuʒ h3 humiditas in aere ⁊ aq̄: q̄tenus lucētia ꝑ ſe q̄ nō indigēt medio niſi diafano ſolo: aliter qñ iteꝝ h3 viſum humiditas in aere ⁊ aq̄: vt in lucido ꝑm actū illuminato videat colores: ⁊ ꝑ h emi/nus apphēdat ꝯueniēs vel nocēs. Guſtū q̄q3 h3 ꝙ medium ſapoꝝ eſt ⁊ diſtinguit a tactu vt diſcernat dulce vel amaꝝ: ⁊ ꝑ h ꝯueniēs cognoſcat alimētū: ⁊ deſiderio moueaẗ vel remoueaẗ ad ipſuʒ vel ab ipſo. Olfa/ctū āt h3 vt remoti⁹ cognoſcat alimētū cōueniēs ſibi: q2 odor eſt ſeq̄la ſaporis linguā ꝓut eſt nō ad eſſe: ſed ad bn̄ eē vt ꝑ ipſaʒ aliquid alteri ſignificet: ſed hoc modo multas habet virtutes ⁊ operationes ad bene eſſe determinatas. Tex. ⁊ cō. 68.

Cap. iiij. ⁊ eſt digreſſio declarans ꝙ ſenſibile ⁊ ve/getatiuū ⁊ rōnale in homine ſunt vna aīa.

o Mnib⁹ aūt his cōparationib⁹ habitis videẗ nobis ꝙ relinquitur h cōſiderādū cū ī oī rōnali ſit ſenſibile: nec vnꝙ a rōnali ſenſibile ſeparaẗ ⁊ vegetatiuū: vtꝝ iſta tria ſint in hoīe ſuba vna vl diuerſe: ⁊ iteꝝ due q̄ ſunt ſenſibile ⁊ vegetatiuū in beſtiꝗs ſint ſuba vna vel diuerſe. Sunt eñ ſup h iā q̄daʒ latinoꝝ diuerſa determinātes: licʒ ſup h vnꝙ nō du/bitauerit quiſꝙ pipateticoꝝ: dicūt eñ corruptibile ⁊ incorruptibile nō poſſe eē ſubaʒ vnā: rōnalē aūt incorruptibilē eſſe aſſerūt in hoīe: ſenſitiuū āt ⁊ vegetabi/le corruptibilia: in idē aūt cōcidit qđ dicūt ſeparabilis ⁊ nō ſepabilis eſſe ſubaʒ vnā. Ampli⁹ āt inuicē precedētiū ꝑm tēp⁹ dicūt nō eſſe ſubaʒ vnā: aīaʒ āt vegetabilē dicūt tpe in hoīs genitura pcedere ſenſibilē: ⁊ ſenſibilē pcedere rōnalē. Probāt autē h ex eo ꝙ embria pri⁹ tpe trahūt nutrimētū ⁊ ſanguinē menſtruoſum ꝙ ſentiāt: trahēs āt nutrimētū ⁊ cōuertens in ſpēʒ nutriti nō eſt niſi aīe vegetabilis. Silr āt embria pūcta acu ꝯtrahūt ⁊ nō fit ſine ſenſu tact⁹: ⁊ tñ nihil adhuc agere pōt intellectu diſcretiuo. Adhuc āt qm̄ ingrediētis ab extrinſeco in māʒ corporis: ⁊ educti de mā nō pōt eē ſuba vna. Nō āt eſt dubiū intellectū ingredi ab extrinſeco ꝑm oīa q̄ de intellectu dicta ſūt: vegetabilē āt ⁊ ſenſibilē educi d mā oñdūt opatōes vtriuſq3: q̄ oēs organice ⁊ mātes eē ꝯſtat nihilomin⁹ ex p dictis. Nos āt mirabilē iſtoꝝ ſapiaʒ q̄ nulli cōcors eſt phoꝝ con/uincim⁹ ꝑ ea q̄ in fine primi libri ſcientie hui⁹ dixim⁹. Qm̄ q̄rim⁹ qđ ſit vniēs iſtas aīas vel ſubas in corpe vno: ⁊ q̄cqđ ſit illud h erit aliud ab iſtis: ⁊ poti⁹ ſuba ⁊ act⁹ corpis: ꝙ iſta tria: oʒ ei vn⁹ pfecti ꝑ3 ſbaʒ: vnā eſſe pfectionē. Adhuc āt ſepatoꝝ ꝑ ſubaʒ vnū ꝑ in/tellectū non eſt in alio. Si igiẗ iſta tria ꝑ ſubaʒ ſepata ſunt: oʒ ꝙ vegetatiuū ꝑ intellectum nō ſit in ſenſitiuo: neq3

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neqꝫ ſenſitiuū p intellectū erit in intellectiuo: ſ3 ſūt tm̄
ꝯiūcta in ſbō corꝑe. Hoc aūt dato ſequūt duo incōue
niētia: quoꝝ vnū eſt ꝙ aīa nō hēat diffinitionē ſilē3 fi/
gure: qꝛ nō ſicut trigonū in tetragono: ſic vegetatiuum
erit in ſenſitiuo: ⁊ ſenſitiuū in ītellectiuo. Aliud aūt ē
ꝙ deſtruit ordo cāꝝ formaliū: qꝛ ſcd̄a cā nō hēbit a pri
maria ꝙ ē: ⁊ ꝙ cā ē: Sūt eni ordinate cāe formales eē
viuū ſenſitiuū ītellectiuū: vt dicit phs in li. de cauſ. Si
aūt ſepant iſta tria p ſbās eo ꝙ aliqn̄ p eē in diuerſis in
ueniūt ſepata: tūc .n. o3 eſſe alia ſbā in hoīe ꝙ̄ viuū ⁊
ſenſitiuū: qꝛ q̄dā inueniūt q̄ ſūt ⁊ nō viuūt. Si v̄o dica
tur vt nōnulli dīt ꝙ ſolus intellect⁹ ē ſbā ⁊ forma ho/
minis ad quā formā vegetabil' ⁊ ſenſibilis ſūt diſpoſi/
tiōes: h abſurdū reputatū ē ab auic. ⁊ alijs phis: quia
oīs diſpō aliq̄d ē de genē accidētiū: ⁊ accidit ex hoc ꝙ
illud qd̄ eſt ſbāle vni⁹ erit accidētale alterius. Sbā eni
beſtie ſenſibilis ſbā ē ⁊ vegetatiuū eſt ſbā ⁊ act⁹ plāte.
Adhuc aūt hec diſpō aut eſt vltimata: aut non eſt vlti
mata: ſi eſt vltimata: tūc ſemp ad ipā3 ſequit ſpēs ⁊ ſic
in ſenſibili cū eadē mā erit rōnale ſemp: ⁊ ſic oē ſenſibi
le erit rōnale: ſicut oē rariſſimū eſt ignis. Si aūt nō eſt
vltimata: tūc o3 ꝙ aliq̄d additū ei faceret eā eſſe vlti/
matā: ⁊ ſic aliq̄d eēt inter ſenſibile ⁊ rōnale qd̄ vltima/
ret ſenſibilē qd̄ iteꝝ abſurdū eſt oīno. Sūt aūt nō nul/
li q̄ dicūt tres ſbās eſſe vnā aīam: eo ꝙ in vno actu ani
mādi viniūt tanꝙ̄ aīa nō ſit nomē ſbē ⁊ forme ſ3 opa
tiōis: qd̄ tāto eſt abſurdius ceteris q̄ dicta ſūt: ꝙ̄to hoc
eſt ꝯ oēs antiquos de aīa loquētes: qꝛ aīam ꝯcordit vt
ſbam diffinierūt ⁊ ſbam eē dixerūt pter ſolā illoꝝ opi
niōnē q̄ armoniā aīam eſſe dixerūt: ⁊ in rōne armonie
poſuerūt aīam. Illi eni dixerūt aīa3 eſſe accidēs qd̄ cō
ſequit armoniā ipam: Amp. aūt haꝝ triū ſbaꝝ h3 actū
erit aliq̄ cā: aut igit vnio actionū ꝓuenit ab vnitate cor
poris: aut ab vnitate ſbaꝝ tūc nō ſūt tres ſubſtātie ſed
vna: aut ſimplex: aut cōpoſita ex trib⁹. Si aūt ab vni/
tate corꝑis: hoc abſurdū eſt: qꝛ iā corpa viniret actū aīa
rū: ⁊ ſic aīe nō eſſent cā vnitatū corpoꝝ. Et tūc quere
ret q̄ ſit cā vnitatū corpoꝝ ⁊ nō erit aſſignare cām etiā
ſi fingēdi det licētia: nō eni3 pōt dici ꝙ corpora organi
ca p ſe ſint vnita ex multis: cu3 oīs vnio materie ſit ab
vnitate forme pficiētis. Inducūt aūt iſti ſilē oīno fūda
mētū ſup falſas ꝓpoſitiones: dicunt .n. ꝙ ignis radius
lune ⁊ ſolis ſint diuerſe ſubſtātie: ⁊ tn̄ frequēter vniun
tur in illuminādo: ſupponētes radios eſſe corpa: quod
alibi iꝓbatū eſt: ⁊ nulli pipatetici ꝯcordāt: neqꝫ etia3
ſi eēnt radij ſubſtātie vniunt in illuminādo ꝙ maius lu
mē occultat min⁹ ⁊ facit ip3 nō opari luce ſuo: pp h igi
tur ⁊ his ſilia multa q̄ nō induci o3 drias in hoīe h tria
eſſe ſubam vnā in hoīe q̄ eſt act⁹ ⁊ pfectio hoīs nec ſen
ſibilē eſſe in homine neqꝫ vegetabilē aīas vel ſbās ſed
potētias q̄ fluūt a ſuba: q̄ eſt aīa rōnalis: ſicut ſepe ſupe
rius diximus. In alijs aūt ſenſibilis eſt ſbā ⁊ nō poten
tia: ſ3 h3 ſuas potētias ꝯcupiſcibilē ⁊ iraſcibilē: ⁊ q̄nqꝫ
a ſe fluētes ſenſus. Silr aūt ſe h3 vegetabilis in plātis
modū quo p̄cedēs prās eſt in ſequēti dixim⁹ ſupius in
plurib⁹ locis: quē h iteramus pp doctrine facilitatē: qm̄
inferior eſt in ſupiori ſicut in magis formali oīs ptātis
inferioris opationes dirigunt ad ſupiorē: ſicut materie
inſtrumētalis ad ſuā formā: dixim⁹ ſupius ꝙ oīs opa/
tio q̄ īſtrumētalit ſe h3 ad aliā eſt mālis ⁊ impfecta ad
illā. Sicut eni ſe hn̄t opatiōes q̄nqꝫ ſenſuū ad ſenſū cō
munē: ſic ſe hn̄t opatiōes ſenſus cōis ad fantaſiā. Silr
aūt ⁊ opatiōes fantaſie ad intellectū poſſibilē: ⁊ vlteri
us intellectus poſſibil' ad agētē q̄ abſolute ⁊ ſimplr eſt
ſbā hoīs: nō tn̄ dicim⁹ ſimplr vnū eſſe mā ⁊ alteꝝ: ſed
mālē h mō q̄ impfectū dicit mālē. Impfectū aūt eſt oē
māliter opans vel iſtrumētalit: dico aūt illud inſtrumen
talit opari: ꝙ opat ad alteꝝ q̄dā qd̄ eſt pfectio opis.
Silr aūt ſe hn̄t opa vegetabilis ad ſenſibilē: cui⁹ ſignū
eſt: qꝛ nutritiua ꝯuertit nutrimētū in carnē: q̄ nō eſt ſbm
vegetabilis tm̄: ſ3 mediū in tactu: ex q̄ ⁊ facile innote/
ſcit potētiaꝝ multitudinē in aīa nō īducē cōpōnē eſſen
tialē: ſ3 poti⁹ oñdit vnū formaliſſimū ex q̄ oēs iſte fluūt
potētie ꝙ̄to formali⁹ eſt: tāto in plurib⁹ opatiōib⁹ inue
nit ⁊ ſui ad plura īdigēt in q̄ differt a nā q̄ obligata eſt
materie: ⁊ vnū tm̄ opat. In h tn̄ vno vltio formali ali/
q̄d eſt ſilē forme: ⁊ aliq̄d materie: ſ3 nō mā ⁊ forma: ſi/
cut .ſ. dixim⁹ in tractatu de ītellectu. Has .n. differētias
in oī nā neceſſe eſt inueniri q̄ eſt citra nāꝫ ⁊ eſſentiā pri
mā. Si q̄s v̄o poſteri⁹ obiciat has potētias aīe nō eſſe
ſubſtātiā: ſ3 eſſe potētias naturales: ⁊ ita eſſe de gene/
re accidētiū: ⁊ inde vlterius velit eſſe in aīa cōpoſitio/
nē ſubiecti ⁊ accidētis: īferēs vlteri⁹ aīa3 eſſe cōpoſitā
ſbam ex mā ⁊ forma: eo ꝙ ante oēs cōpoſitiōes ſcd̄as
accidētiū cū ſubſtātijs cōpoſitio eſt prior ex materia ⁊
forma: eo ꝙ nullū accidēs accidit ſubſtātie ſimplici ſi/
ue ſit materia ſiue forma: nos dicimus ꝙ hmōi potētie
nō ſūt accidētia cōiter: ſ3 ſūt potētie naturales ⁊ ꝓprie
tates aīe: ⁊ hec ſūt vires ſubſtātie ei⁹ ⁊ talia multa ac/
cidūt oī ſubſtātie ſimplici: ſiue ſit forma ſiue materia: ſi
cut ēt nos .ſ. dixiſſe meminim⁹. Et h addimus ꝙ tanto
accidūt ei plura de talib⁹: ꝙ̄to fuerit ſimplicior: ꝙ̄to .n.
ſimplicior: tāto plura opat: ⁊ vtiqꝫ nihil opat cui⁹ vir/
tutē opis nō hēat: ⁊ iō ex taliū accidētiū multiplicitate
⁊ multiplicatiōe nō ꝯcludi pōt cōpoſitio ſbē. Qd̄ autē
iſti obiciūt de corruptibili ⁊ incorruptibili: ⁊ ſepabili ⁊
nō ſepabili vnā ⁊ eadē h3 ſolutiōe3: ꝙ videl3 aīa hoīs
tota incorruptibilis ⁊ ſepabil' eſt a corꝑe: ſ3 p accidēs
nō ſepat in q̄buſdā virib⁹ eo ꝙ opatiōes illaꝝ nō ſint
ſine corꝑe: ſicut ſupius dixim⁹ de nauta: ꝙ ſbalit ſepat
a naui: ſ3 nauigatio nō ſit ſine corꝑe: iō ſicut ſeneſcūt ⁊
debilitant vires aīe: ita corrūpunt ⁊ nō aliter: ꝯſtat aūt
ꝙ nō ſeneſcūt ⁊ debilitant niſi corꝑis ſenectute ⁊ debi
litate: ſicut debilitat nauta vel nauigatio naue iā fracta
⁊ ſciſſa ⁊ īueterata: ⁊ iō aīa exuta vires ſuas h3: ſ3 nō
vtat eis: tn̄ nō ſūt ocioſe: qm̄ vſus īpedit p accidēs vt
p3 ex dictis. Qd̄ aūt īducūt ꝙ vegetabilis p̄cedat ſen
ſibilē tpe ⁊ ſenſibilis rōnalē nō ꝓuenit niſi ex malo ītel
lectu libroꝝ ariſ. Docet .n. ariſ. nos aīam nō eſſe in ſeie
ſicut act⁹ ē in eo cui⁹ eſt act⁹ qꝛ ſi ſic ineſſet ei: tūc ſemē
eēt aīal vel plāta ſ3 docet nos: qꝛ ē in ſeie ſicut artifex ī
artificiato: ⁊ iō in ſeie nō opat niſi ſic artifex: neqꝫ vnꝙ̄
opat aīe op⁹ niſi in corꝑe organico pfecto ſm nūeꝝ ⁊
figurā ⁊ forma organoꝝ: ⁊ h mō dicit ꝙ p̄cedit op⁹ nu
tritiue op⁹ ſenſitiue: hoc aūt op⁹ nō eſt aīe: ſ3 virtutis
formatiue: q̄ ē ſicut artifex formās corp⁹: ⁊ ſm iſtū mo
dū eſt expoſit⁹ ariſt. a ſuis cōmētatorib⁹ ⁊ iō ex h nihil
inferri pōt de aīa: neqꝫ ꝙ ſit vna: neqꝫ ꝙ ſit multa: hec
igit etiā in .xvj. libro de aīalib⁹ dicit ariſt. vbi etiā dicit:
ꝙ ſpiritus q̄ eſt in ſemine eſt intellectus eo ꝙ opat vt
intellectus practicus alicuius artificis. Qd̄ aūt dicit de
eo ꝙ eſt ingredi ab extrinſeco ⁊ duci de materia nihil
oīno eſt ad ꝓpoſitū: ⁊ ſolutio huius patet p ea que di/
cta ſunt de intellectu agēte erit aūt de his ſubtiliter lo/
quēdū in libro de animalibus. Hec igitur de anima ſm
ꝙ in ſeipſa ꝯſiderat determinata ſufficiunt.

Alberti magni Epiſcopi Ratiſponenſis philoſo/
phorum grauiſſimi: ſuper libro de anima ſententia foe/
liciter explicit.

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Incipit liber de intellectu ⁊ intelligibili dñi Alberti magni ordinis predicatoꝝ ⁊ ratiſponẽſis epi: cuius tractatus primus eſt de natura intellectus.

Capitulum primum de quo eſt intentio: ⁊ quis dicẽdorum ordo.

s

Jcut a principio iſtius opis diximꝰ ſcia de aia nõ ſatis cõplete hẽt ex hoc ꝙ de aia ſm ſe ipaz in li. de aia determinatuz eſt. Oportet. n. cũ hoc ſcire de obiectis q̄ ꝓprias partibꝰ aie iferũt paſſioẽs. Hoꝝ aũt obiectoꝝ quoꝝ ꝓpria paſſiua proptibꝰ ſiue potẽtijs hȝ aia q̄dã ꝓprias paſſiões inferunt aie: q̄dã ãt cões aie ⁊ corpi. Cões. n. ſũt paſſiões q̄cũq; ſũt talia circa q̄ opans aia inſtrumẽto vtit corpeo: vt q̄cũ ꝗ ſũt circa vegetabilẽ ⁊ ſenſibilẽ aiaz. Propt qȯ ẽt pipatetici veteres ſcias de talibus cõibꝰ aie ⁊ corpis vocauerũt. Et de his in pte iã ꝓ modulo noſtro expediti ſumꝰ in libris de nutrimẽto ⁊ nutribili: de ſenſu ⁊ ſenſatoꝰ. Reſtant autem adhuc libri de ſomno ⁊ vigilia: de iuuentute ⁊ ſenectute: de inſpiratione ⁊ expiratiõe: ⁊ de motibus qui dicunt aiales: de vita ⁊ morte: qui oẽs ſũt de opibꝰ cõibꝰ aie ⁊ corpis. Sȝ qꝛ nequaꝙ interptatio ſomnij ⁊ nã eiꝰ bñ determinabil' ẽ: niſi priꝰ ſcito de itellectu ⁊ itelligibili. Jõ oȝ nos h̄ iterponẽ ſciaz de itellectu ⁊ itelligibili: lȝ itelligẽ aie hũane ſit ꝓpriuz pter corpꝰ. Attẽdimꝰ. n. ſic ſepe ꝓteſtati ſumꝰ principaliter facilitatẽ doctrine: ꝓpter qȯ magis ſeq̄mur in traditiõe libroꝝ nãliũ ordinẽ q̄ facilꝰ docet auditor ꝙ ordinẽ reꝝ nãliũ. Et hac de cã nõ tenuimꝰ i exequẽdo libros ordinẽ quẽ ꝑlibauimꝰ in ꝓhemijs noſtris: vbi diuiſiõeȝ libroꝝ nãliũ poſuimꝰ. Determinãtes ãt de itellectu ⁊ itelligibili ſupponemꝰ q̄cũq; in li. noſtro tertio de aia ꝯueniẽter determinata ſũt. Quecũq; vo h̄ inq̄rẽda eſſe vident ꝙtũ ꝑ demõſtratiõeȝ ⁊ rõnẽ inueſtigare poterimꝰ tractabimꝰ: ſequẽtes principis noſtri veſtigia. Cuiꝰ librũ de hac ſcia lȝ nõ vidimꝰ: tñ diſcipuloꝝ eiꝰ plurimoꝝ de hac mã ꝙplurimos ⁊ bñ tractatos ꝑſpeximꝰ libros ⁊ eplas. Interdũ ẽt platonis recordabimur in his in q̄bꝰ pipateticoꝝ ſentẽtijs in nullo ꝯdixit. Cũ aũt ſm plurios ꝓbabiliores phos intellectꝰ faciat itelligibile in forma itelligibilitatis: oȝ nos priꝰ loq̄ de nã itellectꝰ ſȝ ꝙ eſt itellectꝰ: ⁊ deinde de itelligibili ſȝ ꝙ eſt de itellectu: ⁊ deinde de vnitate ⁊ diuerſitate itellectꝰ ad itelligibilia: qꝛ his cognitis ſatis pfecte hẽt ſcia de itellectu ⁊ itelligibili. Ope ãt p̄ciũ inueſtigare ẽ huiuſmõi: qꝛ his ſcitis ⁊ ꝓprie hõ ſcit q̄d ꝓprie ipe eſt cũ ſit ſolꝰ itellectꝰ: ſicut dicit ariſ. i. x. ethicoꝝ: ⁊ ſcit inſup principiũ iter ea q̄ faciũt in ipo felicitatẽ ꝯtẽplatiuã. Incipiẽtes igit inueſtigare naturã intellectꝰ: in primis ponemus que ſm naturã ſunt priora.

Capitulũ ſecũdũ in quo demonſtrat ꝙ omne cognitiuũ aialiũ cauſatũ eſt ex alio quodã cognitiuo.

Jcamꝰ ḡ oẽm nãz q̄ hȝ potẽtiã aliq̄d cognoſcẽdi: aut a ſeipa ṽtutẽ cognitiõis habere: aut ab aliq̄ alia nã q̄ eſt ante ipam. Cõſtat autẽ ꝙ nõ hȝ a ſeipa: ſic. n. eẽt principiũ cognitiõis in oibꝰ alijs ⁊ eẽt ſua virtꝰ cognitiua: nõ ipfecta ſȝ pfecta: neq; eẽt paſſiua ſȝ actiua: q̄ oia nõ ꝯuenire aiabꝰ aialiũ quẽadmodũ claꝝ eſt q̄ in li. de aia declarata ſũt. Si q̄s ãt forte diceret ꝙ aia aialiũ hȝ a ſeipa virtutẽ cognitiuaȝ: eo ꝙ in nã ſua eſt cognitiua eiꝰ ptãs: ſicut triãgulus a ſeipſo hȝ habere tres angulos ⁊c̃. ⁊ ꝓpter hoc nõ eſt principiũ cauſans in alijs aliq̄d: dicemꝰ ꝙ a ſeipſo habere dicit duobꝰ modis. Uno q̄dẽ mõ ſm cãm efficientẽ: ⁊ alio mõ ſm cãm formalẽ. Nos aũt h̄ q̄rimꝰ de cognitiuo a ſeipo ſȝ vtrãq; cãm: ſicut i phicis primũ mouẽs eſt motiuũ a ſeipo. Tũ qꝛ ante ſe nõ hȝ cãm ſui motus efficiẽtẽ: tũ qꝛ a nã ⁊ eſſentia ſua eſt mouẽs: pp qȯ etiã oẽ qȯ mouet motiuã virtutẽ hȝ ab ipo: ⁊ eſt ſua virtus motiua fontaliter influẽs oẽs virtutes motiuas in oibꝰ alijs mouẽtibꝰ. Sic. n. ꝙrẽdo vtrũ aia aialiũ cognitiua ſit a ſeipa: ⁊ ſequunt q̄ ꝑinducta ſũt. Cũ eni oẽ creatũ a nobiliori neceſſario deficiat a cã ſua prima. Defectꝰ cognitiõis q̄ eſt in virtute cognitiua aie aialiũ oñdit ꝙ nõ ſolũ ab alio quodã hȝ vim cognoſcitiuã: ſȝ etiã ꝙ multũ diſtat ab illo ꝙ eſt prima cã ⁊ fons cognitiõis. Oportet ḡ dici ꝙ habeat ab alio quodã ꝙ eſt primũ ⁊ pfecte cognitiuũ oium. Si eni ab alio nõ primo ⁊ pfecte diceret habere de illo eſſet eadẽ queſtio ⁊ abiret h̄ in infinitũ aut ſtabit in primũ ⁊ pfectũ cognitiuũ. Ampliꝰ oẽ cognitiuũ aialiũ mortaliũ cũ omni cognitiuo mortaliũ eſt idẽ genere: aut ſi diceret ꝑ prius ⁊ poſterius hoc tñ eſt ꝑ reſpectũ ad vnũ. Quecũq; aũt talẽ habẽt generis vel nature ꝯueniẽtiã ⁊ vnitatẽ: ab vno aliquo exeũt qȯ eſt cã ꝯueniẽtie illius in oibus. Oportet igit cognitiuũ aialiũ ab vno alio cognitiuo primo cãtũ eſſe ſm efficiẽtẽ cãm ſimul ⁊ formalẽ. Si aũt q̄s dicat ꝙ hoc nõ concludit niſi de cauſatis vniuoce: ſicut homo generat hominẽ: cognitiua autẽ nõ habẽt vniuocã cauſam in genere ſed equiuocã: conuincemus aduerſariũ veritatis per hoc ꝙ omne equiuocũ ad aliquod reducitur vniuocuȝ quod eſt ante ipſum. hic ergo generãs erit equiuocũ qȯ vt dicit habet aliquod vniuocũ ante ſe qȯ eſt prima cã huius ⁊ ſic redibit idẽ quod concluſum eſt prius. Amplius in oibus ita eſſe videmus ꝙ q̄ñq; inueniunt alique virtutes ⁊ forme in pluribꝰ ⁊ in quibuſdã caꝝ ſunt imperfecte in quibuſdã aũt perfecte impfecta cãta ſũt a perfectis ⁊ imperfectio venit ex diuerſitate ⁊ impfectiõe materie. Sic ḡ oȝ ꝙ ſic ſe hẽat ⁊ in cognitiuis naturis. Natura igit qua cognitiua ſunt alia aialia erit ab aliqua prima natura cognitiua ⁊ pfecta. Hec ãt diſputatio tota trahit ex epla quadã ariſto. quã ſcripſit de vniuerſitatis principio cuius mentionẽ in methaphiſica facit auicẽ. Dicit aũt euſtratiꝰ ſup ſexto ethice ariſto. oẽȝ cognitionẽ aialiũ fluere a prima cauſa cognitiua.

Capitulũ tertiũ qualiter vegetabile ⁊ itelligibile imperfectũ fluũt ab intellectiuo primo ⁊ perfecto.

Ueramus igitur que ſit illa natura: cum enim primũ in ordine nature influit in ſecundum ⁊ nõ ecõuerſo: prius autẽ in ordine nature ſit viuere ꝙ ſentire ⁊ ſentire ꝙ intelligere videt alicui forſitan ꝙ primus fons oĩs cognitionis eſſet viuũ ſolũ ⁊ nõ ſentiẽs ⁊ intelligens precipue cũ prius in ordine nature ſit ꝑ modũ vnius ⁊ ſm ꝑ modũ duoꝝ quoꝝ vnũ additũ eſt ad aliud tertiũ per modũ triũ ſibi ꝯſequenter ordine nature additoꝝ ſi ſentire addit ei qȯ eſt viuere ⁊ intelligere ei quod eſt ſentire eo ꝙ ſicut in libro de anima diximus eadẽ eſt ratio anime que figure. Sicut enim in figuris trigonum eſt in tetragono. ita vegetatiuum eſt in ſenſibili ⁊ ſenſibile in itellectiuo. Hoc autem erroneũ eſſe probat ex hoc ꝙ nũq̄ã ſm nãm impfectũ cã eſt vniuoca pfecti viuũ aũt ſepatũ ſm eẽ a ſenſibili ⁊ itelligibili impfectiſſimũ eſt in genẽ viuoꝝ nec aliquã vite nobilitateȝ habet qua principiũ eſſe poſſit.

Adhuc

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Adhuc in oībus cāſis vniuocis ſm nāꝫ ſic ē ꝙ qͦcūqꝫ eſſentialr ineſt cāto h potētius ⁊ nobiliꝰ ⁊ clariꝰ prius ⁊ pfectiꝰ ineſt cāe illiꝰ cāti. Oībꝰ ꝯgnoſcitiuis eēntialr i eſt principiū cognoſcitiuū h ꝙ potētꝰ nobiliꝰ priꝰ ⁊ ꝑ fectiuſ ineſt cāe eoꝝ q̄ ꝯgnitiua ſunt. Nō ꝙ fluit nā q̄ cō gnitiua ſunt aliqñ ab aliq̄ vno viuo cuiꝰ viuere ſepatū ſit a ꝯgnitio. Ampliꝰ iter cāta eſt nobili prio ꝓpinquiuſ qͦ ē cā qͦ pluribꝰ bōitatibꝰ ⁊ nobilitatibꝰ appropin/quat ſꝫ intellectiuū plibꝰ nobilitatibꝰ ⁊ bōitatibus ap ꝓpinqt prio ꝯgnitio ⁊ perfecte ⁊ h ē magis itellectiuū ꝙ viuū ſolū vl ſentiēs ⁊ viuēs tm̄ oꝫ igit ꝙ fons ⁊ ori go ꝯgnitōis vite ſit aliq̄ nā intellectual. Amp. q̄ pfecti ua ſūt viſus videmus oīa cāri ab eo ꝙ p ſeipꝫ ⁊ perfe ctiſſime ē viſibile. Oīs.n. diuerſitas coloꝝ cātur a luce ⁊ diuerſitas coloꝝ ꝓuenit ex mltiformi pmixtōe opa ci ⁊ terminati corpis cū diaphano cuiꝰ p ſe actꝰ ē lum. ſilr igit ab eo ꝙ pfectiſſime ē ꝯgnitiuū fluit oīs ꝯgnitō ⁊ diuerſitas ꝯgnitionū ꝓuenit ex mltiformi obūbratiō ꝯgnitiui lūis irradiātis ſup ea q̄ ſūt cognitia i diuerſita te aīalū. Ex oībꝰ āt his ꝓbatiſſimi dtermiauerūt oēꝫ cognitionē intelligibilē ⁊ ſenſibilē aīaliū effluere ab in tellctuali nā pfecte ⁊ intellectualr ꝯgnitia. Cū.n. dicat cā pria plꝰ īfluere ꝙ ſcda: h tradiderūt pipatetici eē ve rū de cā vā viuū āt ſepatū a cognitio cā nō ē ꝯgnitiui: ⁊ iō nō īfluit. Sꝫ cū cā pria oēs ſuas bonitates influat ſup cātū ⁊ bōitates i ipſa nullā hēant diſtinctionē ⁊ or dinē eo ꝙ ipa ſimplr oīa pria hꝫ añ cāta. In cātiſ tñ ea q̄ influūtur ex ipſa influūtur ſub ordie ⁊ diſtinctiōe ⁊ ſic priꝰ īfluit qͦ hꝫ ordinē itelligēdi ē gnāliꝰ ⁊ priꝰ eo ꝙ remota cālitate primi nō īfluit aliqd ſcdoꝝ ſꝫ remo ta cālitate ſcdi adhuc īfluit primū. Silr āt in cā q̄ ē fōs vite ⁊ cognitiōis viuū nō addit aliqd ſup alteꝝ qꝛ ſuū viuere ē ſuū itelligere ſꝫ i cātis in qbꝰ diſtinctioneꝫ hꝫ viuū: viuū ē i alio q̄ſi fundamētū ipſiꝰ. ꝙtū āt ad attri butas nobilitates nihil ē adeo multiplex ſic cā pria: ſꝫ iſta mltiplicitas nobilitatū in cā pria nullā ſimplicitatē adimit eo ꝙ oēs ſimplr ⁊ vnite has nobilitates ꝑhēt añ cāta. ⁊ iō dic egregie phus ꝙ cā pria oībꝰ cātis ſuis ꝑnoiet ⁊ ꝙ ē diues i ſe in qbꝰ nulli cātoꝝ dat ⁊ largit ⁊ eſt diues in aliȷs que proportionalr cātis cōmunicat.

Capi. quartū ꝙ ab intelligētia nā cognitiua ſit cāta ſicut dicit plato.

His aūt ſic declatis oꝫ vlterius iueſtigare q̄ ſit illa nā q̄ fontalr effluit oēꝫ cognitionē ⁊ vitā ⁊ videt plo velle ꝙ intellectualitaſ in hoie ⁊ ſenſibilitas i brutis vtrūqꝫ vite principiū in vegetabili bus ⁊ brutis effluat a motoribꝰ orbiū ⁊ ſtellaꝝ. iduc. n. in thīeo ſūmū deoꝝ ad motores celeſtiū loquētē ⁊ dicētē. hoꝝ ſemētē ego faciā vob ꝙ tradā: vob āt exe q̄ par ē. In idē āt ꝯſentire videt quotquot aīas aīaliuꝫ ab itelligētȷſ ꝑfluxas ⁊ cātaſ tradiderūt. Cōfirmāt āt iſti dcā ſua triplici rōe potiſſime q̄ꝝ vna ē ꝙ oē vltimū in ordine cātoꝝ ñ exit a pria cā niſi p cās q̄ imedio ſūt Vltia āt cāta ſūt forme gnābiliū ⁊ corruptibiliū. Me die aūt cāe ſūt motores orbiū celeſtiū q̄s intelligētias celeſtes vocauerūt phi. ꝑximū āt fundēs aīas ē itelli/gētia vltimū mouēs orbē. ſcda rō. qꝛ itelligētia iprimit in aīam ſic aīa in corpis aīati nām ſic ꝙ dicimꝰ aīaꝫ eſſe cām corpis aīati ⁊ motuū ⁊ paſſionū eiꝰ hꝫ ꝙ ē aīatū: ita debemꝰ dicere intelligētiā infimā eē cāꝫ aīe ꝯgnitiue ſm ꝙ ē cognitia: eo ꝙ cognitō aīe q̄ dā ē reſultatō lūis intelligētie. Tertia ē ꝙ ſicē corpꝰ aīatū ē ſub corpe cele ſti cāū ⁊ rectū ab ipo: ita aīa corpis ē ſub itelligētia ⁊ recta ab eo. hūiꝰ āt ꝯriū videt. ſi.n. cognitiū mortaliū flueret ⁊ regeret ab itelligētia vltimi orbis vel alicuiꝰ aliōꝝ orbiū vel oīm tūc ipſa i ſuis motibꝰ ⁊ opibꝰ co gnitiōis ⁊ affcūs necrio ſubderet motibꝰ aſtroꝝ eo ꝙ oē effluēs ab aliq̄ ꝯtinet ⁊ reſtringit ab illo in potētȷs opationū. Qͦ āt aīa ꝓcipue ſub motibꝰ aſtroꝝ reſtrin git ꝯ oēs ē pipateticos ⁊ ꝯ ptholomeū. Ipa.n. ⁊ ſupio ra in ſperis apphēdit ⁊ ab his ad q̄ motꝰ aſtroꝝ iclīat libere auertit: ⁊ alia aduertit p ſapiaꝫ ⁊ itellectū ſic te ſtat ptholomeꝰ. Amp: in nā iō ē ordo primi ad media ⁊ medioꝝ ad vltia ꝙ aliqd cauſet i vltis a medȷs ꝙ a cā pria nō ſit pfectū ⁊ dico d hiſ cātis q̄ noīe ſuo ipor tāt aliq̄ nobilitatē. alr.n. ex vltis ad media nō eēt recur ſus ad primū ⁊ h cē nō pōt cū oē qͦ ē aliq̄ bōitatē cāe prie dſideret ⁊ ꝓpter illā agat qcqd agit. Siue ꝙ dica/mus media aliqd agere in vltioꝝ ꝓductiōe ſiue nō ſp bōitates vltioꝝ principalr ⁊ efficacit ſūt a cā pria ⁊ ea q̄ inter media ſūt opant vt inſtrā ſi qd ad ea operanf. Amp. āt i lūie qͦ ē vlīs cā coloꝝ videmꝰ ꝙ lꝫ vltios colores ꝯſtituat p pmixtionē prioꝝ: tñ oīs ꝯſtitutō co loriſ ē p nāꝫ pſpicui pticipātis lum tāq̄ pria coloꝝ ipo ſtaſis. ⁊ qcqd aliqs color d nā hꝫ coloris ab ipſo hꝫ ⁊ ſi qd alid ē i ipſo potiꝰ ē d priuatiōe nāe coloris ꝙ me reat dici coloris eēntia. Dino igit eod mō cū primū ef fluit bōitates ſuas ſup media ⁊ vltia ſi aliqd eēt a me/dȷs influxū ſup vltia: tñ ꝯſtitutio vltimoꝝ nō erit niſi ex pticipatiōe bōitatū primi ⁊ ſi qd alid ē i eis ē aliqd priuatōis. ⁊ h ſnia optioꝝ fuit ſapiētū grecoꝝ theofra ſtiꝰ ⁊ dionyſȷ ⁊ alioꝝ phoꝝ. Adducebāt āt ſilē de lūie ſol qͦ ifundit ſe aeri lipido ⁊ nubibꝰ terrenis diuerſ ꝙ lꝫ ab aere ſit i nube ⁊ a nube ſit in terra tñ qꝛ media nō dāt niſi qͦ a ſole receperūt totū ſol ē ꝙ ē in vltis ⁊ ſi i medȷs ⁊ vltis diſtet lumē a lipiditate ſol h potiꝰ priua tiōis māe ē ꝙ alicuiꝰ cāe h efficiētis. His igit ꝯſpiciētes dicius ꝙ cū plo dicat ꝙ ꝓpriū celeſtiū ſit exeq bōitateſ primi ⁊ ſemētes ſbaꝝ cognitiaꝝ h mō ꝯſequūt q̄ iſtrā inducūt ea q̄ ſūt i arte artificis illa inſtrā mouētis ⁊ cō ſtat ꝙ inſtrā mouētis ea nō faciūt ea ex ſuo ꝓprio aliq̄ influxo. Eſt.n. in oībꝰ itelligētȷs ordo formaꝝ practi caꝝ q̄ p ipſas in māꝫ gnābiliū dſcēdit ⁊ ſūt forme i oī bus eed ſꝫ in iferioribꝰ magis ⁊ magis dterminate. ſic forma lucis ead in ſole ⁊ i aere ⁊ nube ⁊ corpe dtermi nato lꝫ lum hꝫ ꝙ magis deſcēdit a ſole magis ⁊ magis coartet ⁊ determinet ad nāꝫ coloris. Eodē āt mō ē de forma artis i mēte artificis ꝙ exeqt manus ⁊ cadit in inſtrm ⁊ ſuſcipit ferrū q̄ ꝓportioālr in oībꝰ ē ead ⁊ tñ magis dtermiata ad māꝫ i māu ꝙ i mēte artificiſ ⁊ ma gis in malleo ꝙ in māu maxīe āt i ferro ē determinata eo ꝙ ferrū mālr ſuſcipit eā. Et eēt h in mltis ſilē intelli gētȷs ⁊ cāe prie ⁊ māe gnābiliū ſi manꝰ intllcm hēret ⁊ malleꝰ q̄ ꝯceptā formā a mēte artificis explicarēt ⁊ exeqrent. vñ ſic nihilominus tali exñte ypoteſi in arte oīa erūt a mēte artificiſ ſic oīa in phitis ſūt a cā pria lꝫ intelligētie q̄ſdā bōitates explicēt ⁊ p motū celeſtē in/ducūt i māꝫ. De his āt pleniꝰ ē tractare primi phi. Ad ꝓpoſitū.n. ſufficit ꝙ iductū ē quotquot tñ poſteriorū phoꝝ aīas ab intelligētȷs cātas ⁊ ꝑfluxas eē tradide rūt hūc modū fluxꝰ q̄ dicꝰ ē intellexerūt ⁊ hac de cā ⁊ aīaꝫ ipumi ab itelligētia poſuerūt ⁊ eā eē ſtramēū i telligētie ⁊ ſbꝫ illūinatiōibꝰ eiꝰ i h veꝝ vtiqꝫ dicētes ſic oñdūt dinatiōes ſonioꝝ ⁊ alia mlta de qbꝰ i aliȷs li bris erit tractatꝰ pp qͦ ēt in libro d motu cordis aīa il lūinationū q̄ ſūt a prio ſcda reuelatiōe dicit eē ꝑcepti ua. Per iſta ēt q̄ dcā ſūt ſatis pꝫ q̄lr motores inferioꝝ ſperarū fūdāt ⁊ q̄lr ñ. pria.n. ⁊ tota fuſio aīe ⁊ oīs nāe eſt a pria cā iferiores āt orbes opant orgāice determi/nādo ⁊ inclinādo nāſ ad māꝫ: pp qͦ plo dic ꝙ in q̄libꝫ

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orbe aīa aliqđ accipit memoriā in orbe saturni ⁊ alias in alijs sic in p̄rio de aīa determinauim⁹. Et ꝫ hūc modū eēntia aīe a p̄ria cā tota ⁊ sola aplicatō āt ⁊ determinatio ad corp⁹ ē ab alijs instrāl'r p̄me cāe deseruiētib⁹ ⁊ q̄ ad h regēda in illūinatiōib⁹ ⁊ mouēda motib⁹ tpalib⁹ subijcit intelligētijs alioꝝ orbiū ⁊ q2 sic totus celi ꝯcētus refert ad cāꝫ primā: iō melius intelligētes phi totū vnicū motorē dixerūt hēre ⁊ iferiores motores ad spās dixerūt eē vtutes ⁊ mēbra primi celi ⁊ sui motoris. De his āt in scōo celi ⁊ mūdi fecimus mētionē. Erit aūt de his perscrutatio completa in prima phīa.

Capi. v. vnde prouenit generum aīe diuersitas ⁊ vegetabile. s. ⁊ sensibile ⁊ intellectiuum.

c Onsequēs āt dictis ē vt modū descēsus aīaꝝ determinem⁹. Cū. n. prima cā fundēs luce sua aīas sit nā vna simplex intellectual' videbitur mirꝫ q̄l'r m'lta sūt gnā aīaꝝ vegetabile. s. ⁊ sensibile ⁊ itellectūale. nō. n. h accidere pōt ex motorib⁹ itermedijs eo q2 oēs illi intellectuales a phis eē tradūt: nec ē veꝝ q2 dic pictagoras oēs aīas eē intellectuales: ⁊ oīa corpa eē aīata nec mot⁹ sensus vl' intellect⁹ posse exeq̄ inqt aīaꝫ in q̄busdā corpib⁹ ob mūe grauitatē. Lapis. n. vt ait aīatus ē: sꝫ pp terrestreitatē ē in ea oppssa aīa ne ostēdat mot⁹ vegetatiōis vl' intellect⁹ vel sensus. in plātis aūt pp minorē terrestreitatē ostēdit ⁊ opat aīa vegetatōeꝫ: sꝫ n̄ sensuꝫ. in brutis āt min⁹ terrestrib⁹ opat vnū vel duos vel oēs sensus sꝫ nō intelligere. in hūano vo corpe qd min⁹ oib⁹ terrestre ē ⁊ i ꝯplexiōe maxīe recedēs ab excellētia ꝯrioꝝ oēs ꝯplete hꝫ aīa opatiōes. h. n. eē nō pōt cū nā nūq̄ deficiat i necrijs. si. n. fuissꝫ aīa p̄feā sensibil' ⁊ intellectiua in lapide vel plāta dedisset vtiq3 nā organa lapidi ⁊ plāte q̄bus sensibil' explicare posset opatōes aīe sensibil' ⁊ itellectual': Adhuc āt oīs diuersitas mūe ē pp diuersitatē forme sic p̄ri⁹ sepe i expositis libris ē p̄batū. Quod ḡ dici pōt q2 in oib⁹ corpibus q̄ valde figuris dria sūt ⁊ q̄titate ⁊ nā sit idē gen⁹ aīe. nec ꝯueniēs est rō p'lonis dicētis q2 ꝫ merita mūe i fundant forme q2 ꝫ h mālis diuersitas eēt cā diuersi/tatis formaꝝ cū h nō sit veꝝ eo q2 mārū diuersitas nō est cā sꝫ signū diuersitatis formaꝝ. si. n. diceret eē cā tc opteret q2 mā eēt añ formā ꝫ nāꝫ ⁊ itellectū ⁊ eēt cā forme q̄ oīa absurda eē nō dubitat q̄cūq3 bn̄ istruct⁹ ē ꝫ ea q̄ p̄bata st̄ i phicis libris. relīqt ḡ qd vn̄ ꝓueit aīe generꝝ diuersitas vegetabile sensibile ⁊ itelligibile. ab vno. n. eod mō se hn̄te nō pōt eē nisi vnū ꝫ q2 cōit oēs phi tradiderūt. sꝫ qd h citi⁹ soluit si ꝯsideret subtil'r ꝫ quē modū largitiōes nāꝝ a p̄ria cā ꝓcedūt. oēs. n. forme ab ipso toti⁹ vniuersitatis nā largiūt q̄ āt magis ab ea elōgātur eo magis nobilitatib⁹ suis ⁊ bōitatib⁹ priuāt ⁊ q̄ min⁹ recedūt eo magis nobiles sūt ⁊ p'les hn̄t bōitatū ptātes ⁊ vtutes ⁊ sic i phicis dixius q̄ i ipa indistincta sūt ꝓcedētia ex ipa distinguūt ꝫ eē ⁊ eēntias ⁊ spēs diuersas sic radij a sole veniētes i aera ⁊ vitruꝫ claꝝ ⁊ vitꝝ coloratū diuersū eē ⁊ diuersas spēs accipiūt ⁊ ꝫ hūc modꝫ ꝓueit diuersitas eo q2 vnū fluit ab vnico p diuersa orgāice ipꝫ explicātia ⁊ in diuersa ab ipsa iformata sic ēt in pte determinatū ē i. viij. phicoꝝ ⁊ sūt gradus dissilitudis i h descēsu q̄m descēdēs vite principiū qd ē aīa vsq3 ad corp⁹ ꝯpositū ex ꝯrijs orgāicū cui⁹ ꝯplexio ꝓportōat eq̄litati celi māet nobilē hn̄s opatiōnē dinā ⁊ itellectualē ⁊ aīalē eo q2 ipꝫ ē formās al's generās ea q̄ ill' reformāt eo q2 nihil gnāt aliō nisi p diuinū aliqđ qd ē i eo: itellectualē āt eo q2 opat non vtēs corpe. aīalē āt eo q2 orgāico vtit corpeo. sꝫ tn̄ suū intellectuale obūbrat i eo q2 ē inq̄sitm̄ n̄ certū sic ē itellectuale intellectiuū celestiū nō obūbratū ex turbatiōibus corpm. recedēs āt āpli⁹ in regiōe dissilitudis āpli⁹ obūbrat ita q2 itellectuale amittat in toto retinēs solā sensibiliū ꝯgnitionē. Adhuc āt āpli⁹ distās retinet solā infimā ptātē aīe q̄ ē vegetare ⁊ hmōi exēplū ē a lūie recedēte a sole in aerē lipidū ⁊ nubē subtilē ⁊ corp⁹ coloratū albo colore vel nigro vl' rubeo. h. n. paulati ⁊ paulati claudit ⁊ vi sue ptātis plus ⁊ pl⁹ amittit donec venit ad priuationē. i oib⁹ i q̄ ꝓcedit hꝫ diuersū eē ⁊ spēꝫ nec ē vnū nisi ꝫ ꝓcessionē ab vno p̄rio lūis fōte. ⁊ q2 huic p oīa silis ē ꝓcessio formaꝝ a cā p̄ria: iō p'lo dic formā primā esse vnicā ⁊ ex ipsa vnius ydea oīa fieri. Sꝫ ⁊ democrit⁹ ⁊ leucippus oīa dicebāt eē vnū ⁊ idē fieri diuersitatē ordīe ⁊ ꝯpōe. Errabūt āt ābe secte q2 qd ē vnū ꝓcessiōe ab vno simplici ⁊ multa ꝫ eē ⁊ fi/gurā tn̄ ꝫ relationē ad primā cāꝫ efficiētē vnicā ē vnū ⁊ si ꝯsiderent nāe aīaꝝ ⁊ forāꝝ ꝫ h eē diuersū tūc sūt ꝓprie nāe aīaꝝ ⁊ formaꝝ ⁊ diuersitas mūe ē pp ipsas ⁊ nō ecōuerso ⁊ sūt dātia eē māeb⁹ ⁊ h ꝯsiderō ꝓprie eaꝝ ē ⁊ sic diffinūtur ⁊ sciūt ꝫ q2 ysaac dic i libro diffinitionū q2 videlꝫ aīa rōnal' ꝓducit i vmbra intelligētie ⁊ aīa sensibil' in vmbra rōnal' ⁊ aīa vegetabil' in vmbra sensibil' ⁊ nā celi i vmbra vegetabil' q̄m eēntia dās eē ꝓcedit a cā prima ⁊ sic cū distās p silitudinē accipit erit simplicissima in eē ⁊ potissima ⁊ nobilissima ⁊ vl'ssima nā q̄dē ꝫ abstractionē sꝫ ꝫ q2 dicimus q2 vl'r cāt ⁊ plib⁹ influit pp qd h eēntia ē vegetabil' itellectual' cātiua motiua ⁊ p'les alias hn̄s ptātes bōitatū ⁊ q̄ ad h oīa dat p̄rio cāto qd ē ens intellectuale cātiuū mot⁹ orbis h aūt eēntia descēdēs priuat simplicitate ⁊ ptāte pl⁹ ⁊ i pl⁹ sic dicim⁹ vsq3 ad vltimū ens qd mīmā accipit entis drāꝫ ⁊ ptātē ⁊ h priuatio ē ei⁹ obūbratio vocata a phis. Ex h pꝫ vus intellcūs ei⁹ q2 oīa sūt ex ipsa vnū ydea ⁊ q̄l'r ydea in p̄ria cā ē vnica nō hn̄s p'ralitatē nisi ꝓcessu ⁊ vicinitate cātoꝝ. Nō. n. ē vm q2 vita in prima cā sit sepata ab eē sꝫ a simplici eē primi simplex eēntie est emanatio. Et sic eē primi vnū ē ⁊ cognitm̄ ⁊ motm̄ ita ē in eisdē ptātib⁹ eēntia emanās q2 diu nō obūbrat p distātiā dissilitudis. Ex q̄ tria correlaria hn̄t vnū q2 vbi est eē intellectiuū ⁊ sensitiuū ⁊ vegetatm̄ ⁊ motm̄ ibi ē vna eēntia ⁊ sba simplex: sꝫ m'tiplex in ptāte vtrūq2 hoꝝ hn̄s ex ꝓpinquitate sui ꝓcessus ad primū a q̄ ꝓcessit. Scōꝫ ē q2 si aliq̄ forma sbal' sit motiua sui sbi ꝫ locū hꝫ ex ꝯueniētia cū primo qd mouet ꝫ locū imobilis exn̄s ⁊ nō ex h q2 sit ꝯpositū sic q̄dā latinoꝝ asserebāt. Tertiū q2 necrio nō recedēs lōge a primo p priuatione nobilitatū sic intellcūale manet sepatū ⁊ ppe/tuū recedēs āt lōge ꝑmiscet ⁊ mortale ⁊ corpale efficitur. Ex his scit q̄l'r aīalia mouent se ⁊ nō alia ⁊ q̄l'r aīa intellectualis nō est actus corpis nec corrūpitur corrupto corpe sicut mentiens dixit alexander.

Ca. vj. vtꝝ itllcūalitas aīe sit mā vl' ex fluxu a cā p̄ria.

f Actē āt nobis ē determinare dō nā intellcūal' aīe q̄m nāꝫ hꝫ hanc ex h q2 ē ꝓcessio a cā prima emanās āt nō vsq3 ad ꝑmixtionē mūe ⁊ iō adhuc a q̄busdā sapiētib⁹ nostre legis imago dei dicit. Ex hui⁹. n. assilatiōe cāe p̄rie hꝫ intellectū vl'r agētē q̄ sic lux ē sepata sic in tertio de aīa ꝯuenienter ē ostēsuꝫ. Ex h tn̄ q2 h nā appropriauit corpi orgāico phico nā sua intellectual' paꝝ mergit ⁊ iō hꝫ intellectū possibilē accipiētē ab imaginatiōe ⁊ sensu ⁊ cū nā h sepata ⁊ non mersa in māꝫ ꝫm se oꝫ q2 sit vl'is ⁊ iō est aīa vl'r oīm cognitiua intellectual'r ⁊ nō q̄rūdā solū q2 q̄dā n̄ efficiunt determinata nisi p māꝫ intellectū āt dixīmus eē sepatū. Cognitia āt sensibil' q̄ ē act⁹ orgāni mālis nō est acceptiua

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est acceptiua nisi q̃rundã sic satis in libro de aĩa ẽ deter
minatũ. Ex q̃ ꝯstat mẽtitũ eẽ eũ q̃ scripsit librꝝ fõtis vi
te quẽ q̃dã de mã ⁊ forma vocãt qꝛ ipse videt velle q̃
ex nã mãe hꝫ intellectus ptãtẽ oĩa intelligẽdi. dic̃.n.q̃
mã prima ẽ q̃ potẽtia est oĩa ⁊ q̃ plꝰ determinat formis
eo plus claudit ⁊ determinat potẽtia eius qm̃ si addat
prime mãe h forma q̃ ẽ intellectualitas tũc nõ ẽ ãplius
in potẽtia ad intellectualitatẽ sꝫ ad oĩa alia. Et si adda
tur ei forma sequẽs q̃ ẽ corpeitas tũc iterꝝ determina/
toris potẽtie ⁊ iõ tũc nõ erit in potẽtia ad intellcũalia.
Si ãt ꝯrietati addit ꝯrietas nõ erit i potẽtia tũc nisi ad
ea q̃ in ptãte sunt ꝯrioꝝ ⁊ h sũt forme gnãbiliũ ⁊ cor/
ruptibiliũ. Hoc.n dcm̃ erroneũ ẽ ⁊ oibꝰ pipateticis nul
lo.n.mõ intellcũs ẽ potentia oĩa sic mã pria est potẽtia
oĩa qꝛ forme ididuẽ ꝫ eẽ mãle nõ sepatũ sũt ille q̃ sũt
potẽtia in mã. Forme ãt q̃ potẽtia sũt in intellectu sunt
vles sepate ab indiduãtibus ⁊ pcipue a mã nõ h ⁊ nũc
sꝫ vbiqꝫ ⁊ sp exñtes. Adhuc ãt mã nõ fac̃ formas eẽ i
seipsa p aliq̃d qõ sit eiusdẽ nãe ⁊ generis cũ mã. Intel/
lectꝰ ãt hꝫ aliq̃d sui intellectũ videlꝫ agentẽ q̃ fac̃ for/
mas eẽ in aĩa intellectuali. Adhuc ãt intellcũs q̃ potẽ/
tia est oĩa itelligibilia se hꝫ ad ea sic tabl'a rasa ⁊ h mõ
nõ hꝫ se mã ad formas vles q̃ potẽtia sũt i ipsa. Amp.
mã nihil horꝝ intelligit q̃ potẽtia vel actu sũt in ipa in
tellcũs ãt intelligit vniuersa. hec oĩa h breuiter tãgunt
qꝛ i libro d aĩa h itẽtiõe exq̃sita sũt ⁊ pbata. vñ lꝫ nos
in nã aĩe ponamꝰ aliq̃d potẽtiale ⁊ aliq̃d qõ est actꝰ illi
us nõ tñ possumꝰ dicere q̃ potẽtiale qõ est in ipsa mã
pria sit qꝛ nõ hꝫ pprietates eiꝰ sꝫ multo ꝯgruẽtiꝰ dicit
q̃ cũ aĩa intellcũalis eẽ nobile sepatũ retineat q̃ ex pte
illa q̃ attingit ꝯtinuũ ⁊ tps efficit possibilis: ⁊ ex pte q̃
oimode manet sepata ẽ actiua ⁊ pfectiua eiusdẽ possi/
bilitatis cuiꝰ ꝯgruũ exẽplũ dic̃ auicẽna in flãma adhe/
rẽte aridis lignis cremabilibꝰ. Illa.n.in ea pte q̃ adhe/
ret lignis ẽ aliq̃tulũ fumosa i ea ãt pte q̃ euolat i aerẽ
purꝝ a lignis distãs ẽ plena luce illustrãs aerẽ ⁊ ẽt ptẽ
fumosã eiusdẽ flãme. Sic.n.ẽ d aĩa intellcũali eo q̃ ipa
aliq̃ mõ sit pfectio corpis ⁊ tñ sepata ⁊ iõ ex pte q̃ icli
nat ad corpeas vtutes organoꝝ q̃ sũt imagiatio accipiẽs
ꝯtinuũ ⁊ sẽsus accipiẽs tpale ⁊ trãsmutabile q̃si fumo
sa est ⁊ efficit in potẽtia itelligẽtia ⁊ nõ in actu: sꝫ ex p
te sepata ẽ in actu lucis pfecte. h ãt dimittãt nũc qꝛ vt
diximꝰ in libro de aĩa sũt ptractata sꝫ h est q̃ intelligit
ex dictis q̃ eẽntia emanãs a pria cã plenã hꝫ vtutẽ vite
⁊ cognitiõis ⁊ motꝰ p h q̃ emanat ex ipsa q̃ ẽ fons vi
te ⁊ cognitiõis ⁊ motꝰ ⁊ h eẽntialr retinet nisi obũbre
tur p distãtiã dissilitudĩs a cã pria cũ eẽntia pria q̃ dat
eẽ rõnalibus ⁊ intellcũalibꝰ nõ abierit in dissilitudie
lõgissima iõ erit vite ⁊ ꝯgnitõis pricipiũ ⁊ motꝰ i hoi
bꝰ ⁊ h ẽ pricipale qõ h itẽdimꝰ distiguere vl' iuestigare.

Ca. vij. vtrꝝ nã itellcũal' sit vlis vel pticularis ꝫ actũ qꝛ nõ ẽ dubiũ qn sit vlis ꝫm aptitudinẽ cum sit forma.

q Uereret ãt fortasse aliq̃s vtrꝝ h eẽntia diuina
q̃ vocat nã intellcũalis sit vlis vel determi/
nata ⁊ pticularis seu indidua. de h.n. lꝫ i libro
de aĩa determinatũ sit oꝫ tñ ⁊ h interponi qꝛ alr nãꝫ in
tellectualiũ ad plenũ scire nõ possumus. Fuerũt ãt nõ
nulli pipateticoꝝ q̃ hãc nãm esse vlem dixerũt ⁊ ppe/
tuã ⁊ potissime rõnꝫ suaꝝ sunt tres. Quaꝝ vna est oẽ
qõ suscipit aliq̃d suscipit illud ꝫ sue pprie nãe ptãtẽ: i
tellectus ãt in se recipit vlẽ neqꝫ ẽ vlẽ ꝫ q̃ hmõi nisi i
intellectu oꝫ igit q̃ nã intellcũs sit vlis: qꝛ si esset indi
uidua indiuiduaret oẽ id qõ est in ipso. Oĩa.n.forma i
diuiduat p indiuiduitatẽ sui sbi in q̃ est. Scõa rõ est qꝛ
nã intellcũalis est sepata sba a mã oĩs ãt indiuiduitas ẽ
p mãm ⁊ iõ intellectũ dixerũt vlem. Tertia ãt est qꝛ si
esset indiuiduus nõ esset indiduus nisi ad mãm ppriã
⁊ tũc sicut visus q̃ ꝯiũctus est cuidã mãe pprie nõ reci
pit nisi pportionata illi mãe ⁊ nõ alia ita intellcũs non
recipet nisi q̃dã mãe sue pportionata ⁊ nõ recipet oĩa.
h ãt fl'ꝫ est q̃ ipse intellcũs nõ ẽ indiduus. nec stare põt
q̃ dicat duplex esse mã vna spũalis ⁊ altera corpal' ⁊
q̃ ad mãꝫ spũalẽ indiduet intellcũs: qꝛ illa mã spũalis
nõ efficit ppria intellcũs nisi p aliq̃ appropriãtia cã: ⁊
tũc redit idẽ q̃ priꝰ q̃.s. sue ꝯplexiõi nõ pportionatuꝫ
nõ ꝯgnosceret intellcũs. Nec põt dici q̃ oĩa pportiona/
ta sint tali ꝯpõni qꝛ nullũ est ppriũ nisi p ea q̃ nõ ꝯueni
unt aliꝫ. Multa igit alia erũt sue pprie ꝯpõni nõ ppor
tionata ⁊ h nõ cognosceret intellcũs ⁊ h potissima rõ
nũ est q̃re albubacher ⁊ auerroys ⁊ multi aliꝫ intelle/
ctũ vlẽ esse posuerũt nec approptabilẽ nobis nisi p
imaginationẽ ⁊ sensum sic diximus in libro de aĩa. Si
aũt intellcũs vlis dicat esse ⁊ in oibꝰ aĩalibꝰ essentialr
idẽ sequunt multa absurda de q̃bus in libro de aĩa feci
mus mẽtionẽ ⁊ iõ nobis videt q̃ intellcũalis nã sit i ge
nere suo sic sol in genere corpm̃. Scimꝰ.n. solẽ eẽ vnũ
numero indiuiduũ ⁊ lucẽ q̃ in eo est duplr esse ꝯsidera
tã. Si.n. ꝯsideret put in eo ẽ est forma solis vna nume
ro. Si ãt accipiat put ab eo est emanãs sic ẽ vlr illumi
natiua oim diophanoꝝ tã puioꝝ q̃ facit esse lucida q̃
ñ puioꝝ: q̃ fac̃ colorata sic in prio libro de sensu ⁊ se
sato determinauimus ⁊ h mõ ꝯsiderata multa agit ⁊ fa
cit. Cũ aũt dicat phus intellectũ esse sic lucẽ videt' itel
lectus put est aliq̃d nãe aĩe esse indiuiduus ⁊ tñ prout
emittit actiões intelligẽdi esse in vtute vlr ⁊ h mõ vlia
sunt in ipso qꝛ sic est abstractiuus ⁊ denudatiꝰ forma
rũ sic lux corpalis coloꝝ lꝫ indiuiduus ponat ꝫm q̃ ẽ
forma hoĩs tñ ꝫm suã ptãtẽ ⁊ q̃tũ ẽ potẽtia lucis spũa
lis vlis ẽ. Hec ẽt vlia sũt in intellectu q̃si forma i mã: vl'
accñs in sbo. ens.n.in aĩa potiꝰ est intẽtio rei q̃ res. ⁊
iõ sic nõ indiuiduat coloꝝ p esse qõ hꝫ in luce corpali
neqꝫ ẽt specificat eo q̃ esse in luce ꝯuenit omni colori
ꝫm q̃ ẽ in actu coloꝝ: ita intẽtio rei nõ specificat neqꝫ
indiuiduat p h qõ est in luce icorpea itellectuali: sꝫ ma
net vlẽ ⁊ in h est cognitio ꝫm ꝯgruentiã intellcũs ⁊ fa
cultatẽ sicut visus ꝫ actũ est ꝫm ꝯgruẽtiã lucis corpee
⁊ facultatẽ. Qõ ãt dicat nãm intellectualẽ esse sepatã i
libro de aĩa p multa est expositũ ⁊ iõ h ptermittendũ.
Qõ vo tertio obijcitur nõ ꝯcludit nisi nos poneremꝰ
q̃ cognitio vlis eẽt i intellectu ꝫ q̃ ipse est indiuiduꝰ h
aũt nõ est ꝯcedẽdũ qꝛ sic absqꝫ dubio seq̃retur q̃ non
cognosceret nisi q̃ eẽnt ꝫm ꝯgruẽtiã sue ꝯpõis. nos.n.i
dicto libro diximus q̃ triplr hoi vnitur intellcũs vno
.s. mõ vt nã dans esse ⁊ sic ẽ indiuiduus. alio mõ vt po
tentia p quã est opatio intelligendi ⁊ sic est virtus vlis.
tertio mõ vt forma acq̃sita ex multis intelligibilibus:
sicut planiꝰ tractatũ est de intellectu agẽte q̃ nõ vnitur
ꝯteplatiuis vt agẽs tm̃: sed vt btĩtudo coꝝ est qñ pue
niũt ad h qõ in eis est vt forma ⁊ scdo ⁊ tertio modis
ꝫm prudẽtiã ⁊ sapiam dictus intellcũs nõ inest eq̃liter
oibus hoibus sed aliꝫ plus ⁊ aliꝫ minus: ⁊ aliꝫ for
tassis nihil inest de intellectu.

Ca. viij. in q̃ sũmatiꝫ colligitur nã intellectualis aĩe.

v Ut ãt capitulariter ꝯstringãtur ea q̃ dicta sũt
diximꝰ cũ ariopagita dionysio q̃ oĩs nã pce
dẽs a cã prima tãto simplicior est ⁊ nobilior
⁊ i ptãte multiplicior q̃to fuerit illi intimior p indistã
tiã silitudĩs ⁊ e regiõe ecõtra q̃to fuerit distãtior p dis
silitudinẽ tãto est maĩor ⁊ ignobilior ⁊ paucioris ptã
tis. h ãt sapiẽtissimi pipatetici demõstrauerunt ex celo

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octauo ꝙ q̄te fuerit multiplicitatis oſtendit multiplicitas ſuaꝝ ſtellaꝝ. Et cū illa multiplicitas ſit in eo qḋ mouetur oꝫ ꝙ rn̄deat ꝑ ꝯgruētiā multiplicitati potētiaꝝ q̄ ſunt in motoꝛe pp̄ qḋ etiā cōtingit ꝙ intellectualis aīa multiplicioꝛ eſt q̄ꝫ forma lapidū vel mineraliū ⁊ ſic de alijs. q̄ aūt tales nāe ſūt magis ſepate eo magis dcē ſūt forme ſic antiq̄ dixerūt. pp̄ qḋ ēt platōici formas oino ſepatas aſſeruerūt: ⁊ q̄ magis erāt ꝯiūcte māe eo minꝰ dicebāt forme: ſꝫ māe imerſas magis placuit eis imagines appellare: ſic tradit boetiꝰ i libro de trinitate. pp̄ qḋ pꝫ nām intellcūalē veriꝰ eē formā oībꝰ alijs formiſ ꝯſītibꝰ eo ꝙ maxīe eſt ſepata: ⁊ q̄ ad h̄ fluūt ab ipſa luces ſepate incoꝛpee ſꝫ q̄s efficit potēs ad oīa ꝯgnoſcēda q̄ obſcuritate māe ⁊ priuatōis ⁊ māliū ꝯditionū tenebꝛis ſunt abſtracta ⁊ abſoluta. cū āt ſit vicina cāe prime multis ſilitudibus ei hꝫ ptātes plurias q̄ ſūt nāles ꝓprietates ⁊ potētie ipſius ſic ſupra diximus q̄ tn̄ nec ſunt idē ꝙ ipſa neqꝫ vna ptātū ſuaꝝ eſt idē cū alia: qꝛ i h̄ diſtāt a prima cā q̄ iō eſt cuilibꝫ ſue ptāti ⁊ q̄libꝫ ſuarū ptātū eſt idē alij: ⁊ cū tā multe ſūt ptātes ipſiꝰ ē ipa ſꝫ ſeipaꝫ: ⁊ nō ꝑ cōe accidēs opatiua m̄ltoꝝ: ⁊ i h̄ differt a forma q̄ ſimplr̄ ē nā ⁊ fōꝛa coꝛpis ⁊ actꝰ māe coꝛpalis tm̄ ſꝫ quā coꝛpꝰ nāle n̄ opat niſi vnū ſolū. Adhuc aūt in his ptātibꝰ vna ptātū tāto excellētioꝛ ē q̄ꝫ alia q̄to fuerit ſepatioꝛ ⁊ iō potētioꝛ ē intellcūs q̄ꝫ ſenſus cōis: ⁊ ſenſus cōis potētioꝛ q̄ꝫ ꝓpriꝰ: ⁊ ſenſualis nā potentioꝛ q̄ꝫ vegetabilis: ⁊ eodē mō inuenit in oībus alijs.

Tractatus ſecundus de per ſe intelligibili.

Capitulū primum ꝙ nihil intelligitur niſi vl̄e.

POſt hoc de intelligibili videt eē dicēdū. Eſt aūt ſnīa fere oīum ꝙ ſolū vl̄e ſit intelligibile: eo ꝙ tā ariſto. q̄ꝫ boetiꝰ ⁊ auerrois atteſtant ꝙ vl̄e eſt dū intelligit: ſingulare āt dū ſentit: cuiꝰ potiſſimā aſſignāt rōnē eā q̄ cōiter ꝓuulgata ē ꝙ intellcūs accipit nudatū ⁊ ſpoliatū a mā ⁊ a māe appēdicijs: cū ḡ mā cū ſuis appēdicijs ſit id qḋ indiuiduat formas: erit ſic nudatū ab indiuiduātibꝰ: ⁊ ſic relinqtur ꝙ ſit vl̄e obꝫ intellcūs: ⁊ ſic ꝯcoꝛditer tradūt ꝙ ſit vl̄e obꝫ itellcūs. Amp̄. āt vl̄e aut eſt in rebus aut ē in ſenſu aut i intellcū aut oino nihil. ꝯſtat āt ꝙ nō ſit in ſenſu. cū āt nihil ſit in rebus niſi ſm̄ ꝙ ē ſingulare ⁊ ꝓpriū vnicuiqꝫ rei ꝯſtat ꝙ vl̄e nō ſit in rebus oꝫ igit ꝙ ſit in intellcū. Amp̄. traditū eſt ab ariſto. ꝙ vl̄e ē vbiqꝫ ⁊ ſemp̄: ⁊ ꝙ ē vnū i m̄ltis ⁊ ḋ multis: nulla āt reꝝ eſt vbiqꝫ ⁊ ſemp. eaꝝ āt dico reꝝ q̄ ſūt in rebꝰ nālibꝰ vel artificialibꝰ extra aīaꝫ. oꝫ igit qḋ ē vbiqꝫ ⁊ ſp̄ i aīa exiſtere ⁊ nō i rebꝰ. Amp̄. ꝓpria opatio itellcūs agētis ē abſtrahere nō q̄dē a mā tm̄: ſꝫ vl̄r ab h̄ ꝑticulari: cuiꝰ intētio eſt in aīa ſenſibilī. h̄ aūt abſtrahere nihil aliud ē q̄ꝫ accipe vl̄e ex pticulari: pp̄ qḋ tradit ariſ. ꝙ multis expimētis acceptis vna fit vl̄is acceptio q̄ eſt principiū artis ⁊ ſcīe. Relinqtur ḡ ꝓpriū obꝫ intellcūs eſſe vl̄e. Sꝫ q̄dā h̄ ꝯcedere nolūt aſſerētes ꝙ in q̄buſdā tāta inuenit ſimplicitas ⁊ imālitas ꝙ abſtrahit a mā ⁊ māe appēdicijs q̄ n̄ hn̄t: neqꝫ ꝙ poſſunt ſic ipſe intellcūs intelligit ſe ⁊ intellcūales alias nās q̄ nō ſunt tn̄ vl̄es. in his ḡ dicūt intellectū eē acceptiuū pticulariū. Amp̄. cū ſola nālia ⁊ mathematicalia ſm̄ ſe ſunt in mā ⁊ motu. diuina aūt oino ſine motu ⁊ mā ſunt: nec tn̄ illa ſunt vl̄ia oīa: ſed in ipſis ē vl̄e ⁊ ꝑticulare. cū igit inquiūt illi diuina ſola ſint accepta i intellectu oꝫ ꝙ q̄dā particularia in intellectu accipiātur. Ad hoc etiam inducunt nos vnamquamqꝫ rerum tūc vere intelligere ⁊ ſcire: ſicut in libro ḋ phico auditu dictum eſt qn̄ cognoſcimus cauſas ⁊ principia ⁊ elementa ipſius: cauſe autem ⁊ principia ⁊ elementa reꝝ ſunt particulariter ꝯſtituētes res ⁊ pticularia q̄ dā. Videt ḡ intellcūs verius eſſe pticulariū q̄ꝫ vl̄iuꝫ. Alij aūt q̄dā his ſilia dicūt q̄ negāt ſolū vl̄e eſſe intelligibile. nobis aūt cōſentiendū videt prime ſnīe: ꝙ videlꝫ ſolū intelligibile ſit vl̄e: ⁊ nullū pticulare oino: qꝛ ſic tradit ꝯcoꝛditer tota ſecta ꝑipateticoꝝ. Utrū aūt vl̄e ſit in ſolo intellectu ⁊ nō in rebus extra poſterius ⁊ in h̄ eodē libello erit inquirēdū ſꝫ nūc dicimus nihil puro intellectu itelligi niſi vl̄e. ⁊ ſic tradūt cā eſt: qꝛ intellcūs cū ſit ſimplex ⁊ purus nihil vlli hn̄s cōe ⁊ ſepatus ab oībus oꝫ ꝙ obm̄ ꝓpoꝛtionatū hēat ſibi: eo ꝙ ſcire ⁊ intelligere nō ꝯuenit ei niſi ſm̄ ptātē ⁊ ꝯgruētiā ipſiꝰ ſic fit paſſio in q̄libet paſſiuo. oba. n. nō inferūt paſſiōes niſi ꝓpꝛijs paſſiuis. iō ſi particulare aliq̄ꝫ inferret paſſionē intellectui oꝫ eū hēre ꝯgruentiā ad illud pticulare in genere: ⁊ tūc nō pateret niſi a rebus q̄ eēnt de genere illius pticularis qḋ eſſe nō pōt ſic ſepe diximus: ⁊ iō denudatū a mā ⁊ appendicijs māe eſt obm̄ qḋ ꝓpriā infert intellectui poſſibili paſſionē. Nec eſt veꝝ qḋ dicit aduerſarius in rebꝰ pticularibus tantā inueniri ſimplicitatē q̄ꝫ tā dicit: qꝛ in oī re eſt vl̄e ex pte forme cōicabil: ⁊ pticulare ex pte ſube illi forme qḋ incōicabile eſt ⁊ vni ſoli ꝯueniens: ⁊ qꝛ principiū cōicabilitatis inuenit in oībꝰ rebus pfectis in nā pterq̄ꝫ in cā prima: iō dicit boetius ꝙ oīs res hꝫ aliq̄d qḋ eſt ⁊ aliq̄d ꝙ h̄ eſt: ⁊ oīs res eſt h̄ ⁊ hoc. Sepe āt diximus ꝙ abſtractio q̄ eſt in intellectu eſt a pticulari: ⁊ nō ſp̄ a mā ſm̄ ꝙ ſtricte ſumit mā q̄ eſt ſbm̄ trāſmutationis ⁊ motus ſic abſtrahit lignuꝫ ab h̄ ligno: ⁊ intellcūs ab intellectu. cū aūt dico celū dico formā put eſt vl̄e: ⁊ cū dico h̄ celū dico formā i hac mā pticulatā ⁊ cōtractā. hec aūt abſtractio in oībus ē: ⁊ intellcūs intelligit ſe ſic ⁊ alia intelligibilia ſic in. iij. de aīa determinatū eſt. Ex his ēt manifeſtū eſt nō ſolū nālia ⁊ mathematicalia eſſe ſepabilia: ſꝫ ēt diuina oīa aut q̄dā ſunt ſepabilia put vl̄e a pticulari ſepat intellectus. Qḋ aūt dicūt nos oēm rē intelligere ⁊ ſcire cum cās ⁊ principia ꝯgnoſcimus q̄ tn̄ particularia eē videt: videt ꝯſiderandū eſſe q̄ ad h̄ ꝙ ſm̄ rei vītatē eadē ſūt principia eſſe rei: ⁊ principia intelligēdi ⁊ ſciēdi rē: ſed nō eodē mō accepta: ſūt cā ſcīe ⁊ rei exn̄tis in nā. qꝛ vl̄r accepta cānt ſciam: ⁊ appropriata ⁊ particularizata ad aliq̄ꝫ rem ſunt principia reꝝ in nā. h̄ āt qualiter fiat i ſequentibus erit manifeſtum.

Ca. ij. vtrū vl̄e ſit in ſolo intellcū an etiā in re extra.

VTrū aūt vl̄e in ſolis nudis puriſq̄ꝫ intellectibꝰ ſit aut etiā in rebꝰ: poꝛphyrius dicit eē altiſſimū negociū ⁊ magna egēs inquiſitione. ⁊ lꝫ h̄ ad methaphiſicū ſpectet tn̄ h̄ de hoc oꝫ fieri mētionē pp̄ doctrine facilioꝛē modū. cū aūt oē qḋ in rebus eſt vnū ſolū ſit ⁊ ꝓpriū: videbit vl̄e qḋ eſt in multis ⁊ de multis nō eſſe in rebus aliq̄d ꝑcipue cū ariſto. tradat in prima phīa ꝙ idē eſt eſſe vl̄is ⁊ particularis ⁊ principia oīuꝫ reꝝ q̄ ſunt principia eēndi ſūt pticularia ⁊ nō vl̄ia quēadmodū dic plo. Amp̄. āt vl̄e ſimplex eſt ⁊ puꝝ a mā ⁊ māe appendicijs ſepatū. in eo aūt ꝙ eſt hmōi nō recipit ipꝫ mā. cū ḡ necriū ſit i aliq̄ eē cū ſit ſimplex forma oꝫ ꝙ ſm̄ h̄ eſſe ſit in aīa: ⁊ ſic vl̄e in eo ꝙ eſt vl̄e nō eſt niſi in aīa. Amp̄. ſi vl̄e eſſet in re oꝫ ꝙ idē eſſet rei illi i q̄ eſt: qꝛ alr̄ falſa eſſet ꝑdicatio illius cū diceret ſoꝛ. eſt hō vel ſoꝛ. eſt aīal: hō igit vel aīal ꝑdicatū de ſoꝛ. ideꝫ ē ſoꝛti. Eadē rōne ꝑdicatū de plone eſt idē ploni: ſꝫ q̄cūqꝫ vni ⁊ eidē ſunt eadē ipſa ſunt eadē ſeq̄ret ex h̄ ꝙ ſoꝛ. ⁊ plo eēnt idē: aut oꝫ dicere ꝙ hō ⁊ aīal aliō ⁊ aliud eſſent vl̄e ꝑdicata de ſoꝛ. ⁊ plone qḋ eſt fl̄m cū poꝛphyrius dicat ꝙ pticipatōe ſpēi plures hoies ſunt vnꝰ homo ⁊

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hō: ⁊ ariſto. dicat ꝙ yſocheles ⁊ yſopleurus ſūt pl'es
trianguli ⁊ vna figura. Ex oibus aūt hmōi incōueniēti
bus ꝯcludit ꝙ vl'e nō eſt in re: ſꝫ in rōe: ꝑꝑ qđ etiā Jo
annes damaſcenus dicit ꝙ in talibꝰ cōe rōne ⁊ nō ī re
ꝯſiderat. Amp̄. indiduat forma ꝑ mām. forma āt indi
duata dat eſſe indiduo. ſic igit ⁊ forma efficit ꝓpria ⁊
mā. nihil ḡ forme ⁊ māe qđ ē in vno indiduo ē in pluri
bus ſil' ſumptis: ḡ vl'e nihil ē rei ſiue ſꝫ formā ſiue ſm
māꝫ acipiat: cū ipꝫ ſit in plibꝰ ſil' ſūptis. in h ēt ꝯſentiūt
ꝑipatetici fere oēs auicē. videlꝫ ⁊ algazel ⁊ auerrois ⁊
albubacher ⁊ alij ꝙ̄ plures. Sꝫ qđā nō mediocris au
ctoritatis viri īter latinos qbꝰ iſta ſnīa nō placuit aſſe/
rētes vl'e ſm aliqđ eē in rebꝰ: ſi. n. in re nō eēt de re ve
nō p̄dicaret p̄cipue cū h ſit nā vl'is ꝙ in q̄libet ſuoꝝ ꝑ
ticulariū ē totū. Adhuc āt res nulla intelligit niſi ꝑ id
qđ vere eſt forma rei. Cū ḡ vl'e ſit qđ itelligit oꝫ ꝙ ſit
ve forma rei: ⁊ ſic ē aliqđ in rebꝰ. Amp̄. āt nihil ē veriꝰ
in rebus ꝙ̄ id qđ eſt totū ⁊ vnū ī multis: ⁊ de multis. ñ
. n. amittit rōnē eēndi in rebus ꝑ h ꝙ ē in multis. ꝑ h āt
ꝙ eſt de multis hꝫ ꝙ eſt ī eis va coꝝ eēntia exñs ſbal'
vel accñtal. oꝫ ḡ ꝙ vl'e ſit ve in rebus cū ipꝫ ſit vnū in
multis ⁊ de multis. Nos aūt in iſta difficultate mediā
viā ābulātes dicimꝰ eēntiā vniꝰ cuiuſqꝫ rei dupl'r eē ꝯſi
derādā: vno mō videlꝫ ꝓut ē nā diuerſa a nā māe ſiue
eius in q̄ ē qđcūqꝫ ſit illud. ⁊ alio mō ꝓut ē in mā ſiue i
eo in q̄ ē indiduata ꝑ h ꝙ ē in ipſo. ⁊ primo qđē mō ad
huc dupl'r ꝯſiderat: vno qđē mō ꝓut eſt eēntia qđā ab
ſoluta in ſeipſa: ⁊ ſic vocat eēntia: ⁊ ē vnū qđ i ſe exñs
nec hꝫ eſſe niſi tal' eēntie: ⁊ ſic ē vna ſola. Alio mō vt ei
ꝯuenit. cōicabilitas ſꝫ aptitudinē: ⁊ h accidit ei ex h ꝙ
eſt eēntia apta dare multiſ eſſe ēt ſi nūꝙ̄ det illō: ⁊ ſic ꝓ
prie vocat vl'e. ois. n. eēntia cōicabil' multis vl'e ē: ēt ſi
actu nūꝙ̄ dat eē niſi vni ſoli: ſic̄ ſol ⁊ lūa ⁊ iuppiter: ⁊
hmōi. forme. n. ſbales taliū coicabiles ſūt: ⁊ ꝙ ñ cōicat
actu ꝯtingit ex h ꝙ tota mā cui illa forma cōicabil' ē iā
ꝯtinet ſub forma ſic̄ in celo ⁊ mūdo eſt determinatū. ꝑ
hāc igit aptitudinē vl'e ē in re extra: ſꝫ ſꝫ actū exñdi in
multis nō ē niſi in itellcū. ⁊ iō dixerūt ꝑipatetici ꝙ vl'e
nō ē niſi in itellcū referētes h ad vl'e qđ ē in multis ⁊ d
multis ſm actū exñdi ⁊ nō ſm aptitudinē ſolā. ꝓut āt
iā ꝑticipat ab eo i q̄ ē adhuc duplicē hꝫ ꝯſiderōeꝫ: vnā
qđē ꝓut eſt finis gñatiōis vel ꝯpōnis ſbe deſiderate a
mā vel eo in q̄ ē cui dat eē ⁊ ꝑfectionē ⁊ ſic vocat actꝰ:
⁊ eſt ꝑticularis ⁊ determinata. Scđo āt mō ꝓut ipa ē
totū eē rei: ⁊ ſic vocat q̄dditas: ⁊ ſic iteꝝ ē determiata
ꝑticularizata ⁊ ꝓpria. nec ē putādū icōueniēſ ꝙ fōra di
cit totū eē rei: q2 mā nihil ē de eē rei nec intēdit a nā: q2
ſi eē poſſet fōra i opatiōe ſine ipſa nūꝙ̄ iduceret i māꝫ
ſꝫ q2 h eē nō pōt: iō reqrit mā nō ad eē: ſꝫ ad ipſiꝰ eē d
terminationē. h ḡ vltio ꝯſiderata forma p̄dicat d re cu
ius ē forma: ⁊ ſic ſepata ꝑ itll'cm̄ ē vl'e in intellectu: ⁊ iō
aptitudo ſue cōicabilitatiſ reducit ad actū in intellectu
ſeparāte ipſum ab indiuiduantibus.

Ca. ij. de ſolutiōe dubioꝝ q̄ oriunt ex p̄ determiatis.

ſ Ed forte q̄reret aliqs ex his q̄ dtermiata ſūt
occaſionē accipiēs q2 tal' ꝯſiderō forme i ſe ⁊
in mā nō videt eē rei: ſꝫ rōnis. ⁊ iō cū aptitu/
do cōicatiōis h mō ꝯuenit ei nō videt eiđ ꝯuenire niſi
ſm rōnē ⁊ intell'cm̄: ⁊ ſic iteꝝ redit ꝙ vl'e ⁊ aptitudine
⁊ actu ſit in ſolo intllcū: ⁊ nullo mō in re ipſa. Sꝫ ad h
dicēdū eſt ꝙ abſqꝫ dubio ſic̄ i methaphiſicis determiat
actꝰ eſt añ potētiā ⁊ nō ſꝫ rōnē tm̄ ſiue in mō itelligen
di. ſꝫ ipa ſba ⁊ diffōne. ſic̄ cā ē añ cātū: ⁊ hꝫ eſſe cāe ⁊
eſſentie ſic̄ diximꝰ: ſꝫ nō hēat eſſe niſi in nā ꝑticulari: ⁊
h mō eſt vna eēntia: nō qđē vnitate nūeri: ſic̄ dicimus
numeꝝ eſſe vnū: ſꝫ vnitate eē ⁊ eēntie i ſe ⁊ fōre q̄ vni
tas multitudīs ſꝫ aptitudinē cōicabilitati nō repugnat
⁊ h mō dicit vnū in multis ⁊ de multis. Si āt qs obij
ciat ꝙ ſꝫ dcā vl'e ē añ rē ⁊ nō poſt ipſā: cū ariſ. dicat ꝙ
vl'e aut nihil eſt aut poſteriꝰ ſuis ſingularibꝰ: dicimꝰ ꝙ
id qđ ē vl'e abſqꝫ dubio eſt añ rē: ſꝫ actꝰ ſue vl'itatis quē
fac agēs intellcūs eſt ex eo ꝙ eſt i re q̄dditas rei exñs
q̄ ve p̄dicat de re ipſa: ⁊ q̄ ad h eſt ꝯñs rē abſtractā de
re ipſa. ⁊ ſic pꝫ intellcūs p̄ determiatoꝝ: ⁊ ꝙ ſecte ābe
ſꝫ aliqđ dicūt veꝝ. Claret ēt ex his ꝙ cū mā nihil eſt
de eſſe vo rei nullo mō nulla res ē intelligibilis ꝑ ſuaꝫ
mām ſed ꝑ ſuā formā: ⁊ tūc cū vl'e ſit intellcūs ꝓpriuꝫ
obm ꝙ eſſe vl'e eſt forme ⁊ nō māe: forma. n. ois cōica
bilis eſt mā incōicabil'. nec ē mā ꝑ idē ſui in multis ſm
aptitudinē vel actū: ſꝫ ꝑ diuerſas ꝑtes ita ꝙ ſꝫ ꝑtē hāc
eſt in vno ⁊ ſꝫ aliā eſt in alio. ⁊ q2 res noīat ſꝫ ꝙ intel
ligit noīat ꝓprie a forma ⁊ mā: nec intelligit nec noīat
niſi ꝑ analogiā ad formā ſic̄ ēt diximꝰ in fine primi phi
coꝝ. Cū igit indiduū ſit indiduū ꝑ māꝫ nō hēbit nomē
ꝓpriū ꝓprie loquendo niſi forte ſꝫ ꝙ eſt ſba ꝑ formā
q̄ ꝓprie ⁊ principal'r ⁊ maxīe ſubſtat. De oibꝰ āt his
in primo logice ſatis determinatū eſt. Ex dictis aūt ad
huc accipit ꝙ cū vl'e ſit in eēntia rei ſm aptitudinē quā
hꝫ ad exñdū in pluribꝰ tota. ⁊ cū illa aptitudo eq̄l'r ſit
reſpectu p̄teritoꝝ ⁊ p̄ſentiū ⁊ futuroꝝ ꝙ vl'e qđ ē ſba
rei vel fundat in ipſa ſba vniuocū eſt reſpectu oiuꝫ p̄te
ritoꝝ p̄ñtiū ⁊ futuroꝝ. Adhuc āt cū ſit de aptitudine
eēntie q̄ eſt añ mā; ⁊ ꝓpoſitū pꝫ ꝙ nullo exñte hoīe ꝑ
ticulari adhuc h eſt va hō eſt aīal. ⁊ hmōi alie locutio
nes. Ex his iteꝝ intelligit ꝙ lꝫ deſtructis primis ſub/
ſtātijs īpoſſibile ſit aliqđ alioꝝ remanere: tñ ſcia ꝑpe/
tuoꝝ eſt: ⁊ ꝑpetua eſt ⁊ incorruptibilis eo ꝙ nō fūdat
niſi ſuꝑ aptitudinē cōicabilitatis forme ⁊ eēntie: ⁊ ea q̄
ſunt paſſiōeſ ⁊ dr̄ie ipſiꝰ: h āt ꝑpetuū ē ⁊ īcorruptibile
ſiue ꝑticularia ſint ſiue nō. Qual'r āt vna ſcia ſit i oibꝰ
⁊ q̄liter nō: in his q̄ de aīa dicta ſunt determinatuꝫ eſt.

Capi. iiij. de falſitate opinionis dicentis oēm formā
eſſe vbiqꝫ ⁊ ſemper.

l Icet āt h via ſit rōnabilior tñ nō placet aliqbꝰ
ita dicere: ſꝫ dñt oēꝫ formā ſiue ſit ſbalis ſiue
accñtalis de ſe eē cōem: ⁊ q2 in mā nō eſt niſi
ꝑ accñs ſic̄ diximus priꝰ eo ꝙ mā nō intēdit ad eſſe: ſꝫ
forme eſt totū eē rei: iō dicūt ꝙ ois forma de ſe ē vbiqꝫ
⁊ ſꝑ. nō artat. n. in loco aliqđ eē niſi ꝑ ꝯrietatē māe nec
reſtringit ad nūc niſi ꝑ ipaꝫ materiā ꝯrietate determia
tā. ea. n. q̄ ſunt extra ꝯrietatē ⁊ motū ſunt ſupra tp̄us ⁊
dr̄ias tp̄is. dicūt ēt ꝙ cū eēntia formalis de ſe ſit vbiqꝫ
⁊ ſꝑ ⁊ ꝑ accñs ſit in mā veriꝰ eſt vbiqꝫ ⁊ ſꝑ ꝙ̄ h ⁊ nūc.
⁊ verius eſt vbi eſt ſm eſſe formaliꝰ ꝙ̄ vbi eſt ſm eſſe
materialiꝰ qđ diminuit ſuū eē ⁊ coartat potētiā cōica/
tiōis eiꝰ. ⁊ ex h ſequit ꝙ veriꝰ eſt in itellcū ꝙ̄ in mā. ⁊
iſti dicūt ꝙ ſi aliq̄ forme ſunt ſepate ſic̄ intellcūs ꝙ ille
ſunt vbicūqꝫ opant: ⁊ pñt eſſe i pluribꝰ ſil'. ⁊ ex primo
ꝯcludūt ꝙ vnū vl'e ſit qđ eſt ī oibꝰ aīabus intellectm̄ ⁊
in oibus ſuis ꝑticularibꝰ exñs: ⁊ ſic ꝯcedūt vnā nūero
ſciaꝫ eſſe in oibꝰ aīabus ſꝫ diuerſas ꝯtinuatiōes iſtius
ſcie dicūt eſſe ad hoīes ꝑꝑ diuerſitatē imaginatōis ex
q̄ accipit intellcūs ſic̄ in. iij. de aīa determinatū eſt. Ex
ſcđo āt ꝯcludit cām vaticinatiōis quā ponūt nigromā
tici ⁊ augures q̄ d cā videlꝫ vnus faſcinet aliū ⁊ īpedit
opationes aīales in ipſo. hñt āt rōes prime ſue pōnis:
vnā qđē potiſſimā quā diximus: ⁊ alias q̄s in li. de aīa
poſuimus. ⁊ q2 lōgū eſt oibus talibꝰ īmorari videt no
bis ſine p̄iudicio melioris ſnīe dđ ꝙ hec opinio ſl'itati
obnixa ē: q2 eē veꝝ ⁊ ratū in nā eſt illud qđ dat formā

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materie ꝑticulari. eſſe aūt formale nō eſt niſi ſm aptitudinē in eēntia forme ⁊ nō ſm actū niſi ſm intllc̄m ſeparatē vt diximus. ⁊ ideo viſſime loquēdo eēntia forme nō eſt niſi ſm aptitudinē vbiqꝫ ⁊ ſp ⁊ nō in actu: ⁊ qd̄ dic̄ veri⁹ eſſe rē vbi eſt ſm ſe ꝙ vbi ē p accn̄s. dicēdū ꝙ h̄ eſſet verꝫ ſi vbiqꝫ ⁊ ſp eſſe ꝯueniret ei ſm actū: h̄ āt nō eſt verꝫ. ⁊ ideo nō ſeqtur illud qd̄ ꝯcludūt ꝙ eſſe ſm aptitudinē eſt eē bꝫ qd ⁊ potētiale. eſſe āt in mā eſt eē verꝫ ⁊ perfc̄m ⁊ ſm actū. ⁊ cū dicit ꝙ h̄ accidit forme. dicendū ꝙ h̄ accn̄s nō facit p accn̄s eē ipꝫ eſſe ꝙ ē act⁹ māe ⁊ ꝯpoſiti a forma: h̄. n. eſt ſbale ⁊ verꝫ: ſꝫ p accn̄s dicit ibidē ꝙ ē gratia alteri⁹ ⁊ nō pp ſeipꝫ ꝯuenire qꝛ h̄ verꝫ ē ꝙ eē i mā ñ ꝯueīt forme ⁊ eēntie grā ſui ⁊ pp ſeipaꝫ.

Capi. v. de ꝯfutatione erroris plonis eē determinata.

a Dhuc āt oꝫ mentionē facere de phia plonis q̄ apud oēꝫ facultatē hmōi ſoluēdā triplex diſtinguit vlevnū quidē ante rē qd̄ eſt eē formalis ꝓhn̄s vtute totū eſſe ſepatū ⁊ ppetuū an̄ rē exn̄s: qꝛ cū ſit cā oꝫ ꝙ ſit an̄ rē. ⁊ cū traſmutatio ⁊ gn̄atio ⁊ corruptio nō ſint niſi in ſba mā erit illud an̄ oia hmōi: ⁊ ideo generabile ⁊ ppetuū: ⁊ cū h̄ dat totū eſſe māe. ⁊ eſt eē indiduorꝫ ſic ſigillū dat cere figurā: figura āt eīu ꝓhn̄s totū eſſe ⁊ vtutē rei: h̄ ꝙ vle dixit eſſe ſepatū ⁊ mathematicū exn̄s ſm ſeipm ⁊ eſſe principiū ſcie ⁊ gn̄atiōis cām formalem in oibus generatis ⁊ extra generata manere ſicut paradigma ligneum ad qd̄ fiunt calcei manent extra corea: cū tn̄ ad ipꝫ formet oīs calceus: ⁊ qꝛ h̄ ppetuū eſt dixit eē principiū ſcie: ⁊ qꝛ imāle eſt dixit eſſe ſemp ⁊ vbiqꝫ in oibus aialibus idē. Scōm āt vle dixit tm̄ in re: ⁊ h̄ eſſe formā ipreſſam rebus ex primo vli. ⁊ ex q̄ forme rerꝫ egrediūtur ſic ex quodā ethemagio h̄ eſt ſigillo: h̄ āt ſcōm dic̄ ſubiacere motui ⁊ mutationi pp mām in q̄ eſt. Tertiū āt dixit eſſe poſt rē qd̄ ē p ꝯſiderationē acceptū a rebus: ⁊ p h̄ dixit nō quidem rē ſciri ſed ſciri in ꝓpria nā ⁊ p applicationē forme ad ꝑticulātia eā ⁊ indiduātia. Ariſ. āt ꝯ dictū illud multiſ rōnibus diſputauit oſtēdēs ſic ⁊ verꝫ eſt principia rerꝫ ꝓxima ꝑticulariū eſſe ꝑticularia: ⁊ corruptibiliū corruptibilia de qbus nō eſt p̄ntis ſpeculatōis differere. Sꝫ h̄ qd̄ eſt ad ꝓpoſitū eſt h̄ ꝙ ſi eſſe ⁊ eſſentie rerꝫ ppetue ⁊ incorruptibiles ſunt tales vt dixit: tūc ille nihil oino ſunt de eē rerꝫ nālr exn̄tiū: neqꝫ res cognoſcūtur niſi p principia q̄ ſūt de eē ipſorꝫ: igit p vlia pexn̄tia ⁊ ꝓhn̄tia eē rerꝫ nulla res ꝯgnoſcit: ⁊ ſic inutiles ſūt ad ſcias rerꝫ. Adhuc āt ⁊ ſm hoc ſic vle ꝑdicaret de pluribus vnū exn̄s: qꝛ ſm ꝙ appropriatū eſt nō ꝯuenit plurib⁹ primū āt eſt nihil de eē rerꝫ. ⁊ ideo ipꝫ ꝑdicari de re aliq̄ nō pōt pp qd̄ abſqꝫ dubio in ꝯueniētiſſima ē phia plonis in hac ꝑte. Adhuc āt nālia differūt a mathematicis in h̄ ꝙ ipſa p rōnē diffinitiuā ꝯcepta ſunt cū mā mobili ⁊ ſenſibli: qr ꝙ pōt fingi ꝙ talia exiſtāt ſepata. Adhuc āt ſi eſſent ſepata qd faceret ea tangere māꝫ ⁊ cāre eſſe nāle in ipſa. Ethimagiū. n. qd̄ ponit nō tāgit ceraꝫ ad ſigillādū niſi aliq̄ mouēte. Quid āt mouēs ſit hmōi formas ſeparatas ipoſſibile eſt dicere ēt ſi fingere velit aliqs. Hec igitur dc̄a ſunt ō nā ⁊ eſſentia intelligibilis.

Tractatus tertius libri de intellectu ⁊ intelligibili i quo agitur de ꝯparatiōe intellectus ad intelligibile.

Capitulum primū qualiter intelligibile ē in itellcū.

o E ꝯparatione aūt intelligibilis ad intllc̄m ſꝫ vnitatē ⁊ diuerſitatē vnius ad alteruꝫ poſt h̄ dicendū eſt. Cū. n. oīs intllc̄ūs fiat p aſſumlationē quādā intellcūs ad intelligibile oꝫ vnū fieri ex intellectu ⁊ itelligibili. h̄ āt vnū nō eſt oino ſic ſbi ⁊ accn̄tis: nec ē oino vnū qd̄ fit ex mā ⁊ forma vnū ſic ꝯueniē ter oſtēſuꝫ eſt in. iij. de aīa. ⁊ ideo oꝫ h̄ clarius inquiri qle vnū ſit illud. Ad h̄ āt ſciēdū oꝫ nos videre ea q̄ vniūt luci ex colorib⁹ q̄ abſtrahūtur ex ipſa. iter oīa. n. corpalia nihil ē in q̄ tāta ſilitudo icorporeorꝫ appeat: ſic ē lux pp qd̄ ēt intellcūs agēs ē ſic lux dict⁹ in li. de. aīa. Dicam⁹ igit ꝙ i luce tria ſūt q̄ ſūt lux lucere ⁊ lumē q̄ ſi ꝯſiderent i ſe diaꝫ nullā realē dio vl ꝑuā videbūt hēre. Si aūt ꝯſiderent relata ad q̄dā alia tūc magnā inter ſe hn̄t diaꝫ: qꝛ lux ē forma lūis in corpe qd̄ fundit lucē: ⁊ lucere ē emanare formā illā i aliō: ⁊ lumē eſt iā recepta forma illa ab eo qd̄ pzio lucꝫ. Color āt ſꝫ ꝙ abſtrahit a corpe ⁊ efficit ſꝫ eē ſpūale i ꝑſpicuo ſiue diaphāo ē i eo nō oino ſic accn̄s i ſbo: qm̄ accn̄s a ſbo nō hꝫ formā ⁊ eēntiā accn̄tis ſꝫ eē tm̄mō. Color āt a lūie hꝫ eēntiā ⁊ formā coloris: ſic i pzio ō ſēſu ⁊ ſēſato determiatū eſt. Adhuc āt nō ē i eo ſic forma i mā: qꝛ forma educit p alteratione ō mā ⁊ fit gn̄atio rei ꝯpoſite. color āt nō ſic educit ō ꝑſpicuo puio: ſꝫ ſic alibi dcm̄ ē abſtractōe formali abſtrahit de colorato ſic figura ō ſigillo. Adhuc āt forma eē māle hꝫ i mā i q̄ ē. color āt i ꝑſpicuo nō hꝫ eē māle ſꝫ ſpūale pp qd̄ ēt ſubita ē mutatio ꝑſpicui a coloribus ⁊ lūie: h̄ āt oīa i alijs ſūt declarata. Si āt ſolū intllc̄m diceremꝰ lucē q̄ i ipſo ē: tūc itllc̄ūs ⁊ itelligibile ⁊ itelligibilia ſua recepta ab aliq̄ nō differret ⁊ itelligēdo id qd̄ recipet ſuā lucē itellcūalē itelligeret ſuū ꝑpriū itelligere: ⁊ itelligēdo qdlibet itelligibiliū: ⁊ ſe ⁊ ſuā ꝓpriā actionē intelligeret. Per oēꝫ eūdē mōꝫ nos imaginari oꝫ ō itellcū ⁊ itelligibili ſꝫ actū dcō ꝙ i ipſo eſt. h̄. n. abſtractū ē a rebus: ⁊ cū ē in lūie itellcūs ē i eo qd̄ dat ei formā itelligibilitatiſ ſꝫ actū ⁊ nō ſic accn̄s ē in ſbo: neqꝫ ſic forma in mā. neqꝫ h̄ ē icōueniēs: qꝛ talia ſm eſſe ſpūale ꝙ hn̄t in ſuis abſtrahētibus accepta: neqꝫ ſunt accn̄s neqꝫ ſba ſm veriſſimas acceptiōes ipſorū: neqꝫ ſunt entis dr̄ie vel ſpēs aliq̄: niſi accipiat ens ſm qd: ſed ſunt quedā entiū intētiones ſm ꝑtātē ſuorꝫ agentiū accepta. poteſtas. n. lūinis ē tale eſſe ꝯferre coloribus. ⁊ poteſtas intellcūs eſt tale eē ꝯferre intelligibilibus ſꝫ actū itelligēdi acceptis. planū aūt ē ex his q̄ dc̄a ſunt ꝙ intellcūs nō alia opatione ſiue actiōe itelligit ſuū intelligere ꝙ intelligēdo ſua intelligiblia. ⁊ ꝙ intelligit ſe qdlibet intelligibiliū intelligēdo: cui⁹ cām iā diximus: qꝛ intellcūs ſonat lucē incorporeā nāe itellectualis q̄ ſiue accipiat in nā ipſa intellectuali ſiue manans ab ipſa ſiue recepta ſiue terminata ſup intelligibile nō hꝫ in ſe formalē aliquā diaꝫ. Si aūt ad alia referantur illa tūc differūt ſm ea ad que referuntur.

Capitulum ſecundum de diuerſitate intelligibilium in genere.

e St autem in intelligibilib⁹ diuerſitas que eſt in coloribus compatis ad viſum: ꝓpter multam enim victoriā ⁊ permixtionē ꝑſpicui clari in corporibus terminatis videm⁹ quoſdā colores in luminis aduentu effici ſintillātes ⁊ ſpargētes lumen ad illuminationē aliorꝫ ⁊ aliquando ſi vere in toto ſit ꝑſpicuum corpus coloratū: ſi lumen ſupueniat illi colores colorant alia corpora ſibi oppoſita ſicut videm⁹ in vitro colorato per qd̄ lumē veniēs ſecum trahit colores vitri: ⁊ ponit eū ſup corpus cui per vitrū incidit lumē. Quedam autem ſunt ita vincentia in puritate diafani ꝙ adeo radiantia efficiuntur ꝙ vincunt armoniaꝫ oculi ⁊ videri ſine magna difficultate non poſſunt. Quedam aūt ſunt expargēria tm̄ luis ⁊ diafani ꝙ vix diſcerni p̄nt viſu. ꝓpter puritatē ſue ꝯpōnis ex ꝑſpicuo cui⁹ ꝓprius act⁹ ē lumē. Silr āt ē in intelligibilib⁹: qm̄ forme illorꝫ p h̄ ꝙ ſūt ſimplices ⁊ vles: ⁊ nihil de priuatōe materie immixtuꝫ

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terie īmixtū hñtes sūt ĩ el'cct° q̄dā sic colores clari sūt luis q̄dē ſm āt ꝙ sūt magis ſm mãz priora ꝛ vl'iora ꝛ simpliciora sic sūt ītelligibiliora ꝛ lucē ītelligibilitatis aliis ꝓferētia sic dignitates. Quedā āt luce sua nostrū ītellectū q̄ cū ꝯtinuo ꝛ ipe ē viccītia sūt: sic sūt manifestissima in nā q̄ se hñt ad nostrū itellectū sic lumē solis vl' fortissime fintillantis coloris ad oculos noctue vel vespitiõis. Quedā āt nō manifestant nisi luie alieno sicut ea q̄ ex primis ꝛ veris accipiūt fidē: q̄dā aūt ex nimia ꝑmixtõe cū priuatiõe ꝑfecto ītellectu ꝯphēdi non ꝑñt: sic mot° tpus ꝛ mã pria. Ex his clarꝫ ē ꝙ theologica maxie manifesta parꝫ itelligūtur: ꝛ mathematica maxie itelligūt ꝛ phica certū ꝛ firmū raro hñt itellectū: h̄ eni ꝯtingit iõ ꝙ diuina sua luce nostrum vicūt ītellectū ꝛ reuerberāt: mathematica āt itellectui nostro ꝓportionata in se: ꝛ itellectui ꝛ lumini intellect° ꝑmixta sūt: phicā āt ꝑpter priuationē ꝛ mãz ꝛ motū ab ītellectualitate cadūt: hic ē ꝙ diuina sūt sup intellectū: mathematica in intellectu ꝛ phica sub intellectu eē dicūtur. Ulteri° aūt est aduertē ex dictis q̄liter hit° principiorꝫ dicit eē intellect° ꝛ hit° ꝯclonis scia: ꝛ ipe dcursus ex principiis in ꝯclonē dicit rõcinatio: qm plurimū intellect° lucis ꝛ forme hñt principia pp qd a forma itellect° noiantur: ſ3 minimū ꝛ q̄si p aliud mediū de luie ītellect° hꝫ ꝯclo pp qd aliud fortiter vocabulū: ꝛ dicit scia q̄ sp ē effecta ſm ꝙ est scia: ꝛ nunq̄ causans lumē in aliq̄ alio nisi vt principiū accipiat. Rõcinatio āt dic collationez ꝛ q̄si directionē p se lucētis sup alterꝫ: ꝛ iõ tali noie cēset ipe dcurs° principiorꝫ in ꝯclones. Ulteri° āt ex his aduerte ꝙ q̄ dā in qb° q̄si eclypsat lumē itellect° ab interpõne obscuritatis mãe ꝛ priuatõis ꝛ venit supra ea lumē vmbrosū ꝛ obscurꝫ sic ē in his q̄ ꝓbabilia eē dicūtur tm̄: ſ3 oino occūbit in his q̄ tm̄ sūt sensibilia sic in prio hui° scie li. dterminatū ē: ꝛ ex h̄ aduerte q̄re in ꝓbabilib° sūt argumētatões ipfecte ꝛ ꝯclones accepte cū formidine ꝓbabilia. n. nꝫ sūt pria ꝛ va q̄ luce ītelligētie sūt plena: nꝫ ex primis ꝛ veris sumūt fidē: ſ3 sunt q̄ cõiter iueniunt extrinsec° in reb° in qb° ē q̄si q̄dā resultatio luis itellectualis cū multa vmbra cāta a mã ꝛ priuatõe: ꝛ iõ vl'es in talib° aut ñ sūt vere: aut ñ sūt immobilis vitatis: ꝛ cū ois ꝑfectio argumētatõis ꝛ certitudo sit ab vl'i ꝛ imobili vitate oꝫ in talib° ꝛ argumētatões ipfectas eē ꝛ iccrtas: q̄re nec bñ ꝯcludūt nec cõclusio erit accepta sine magna formidine ꝯdictõis. De opinione autē ꝛ dubitatõe ꝛ ambiguo diximus in aliis libris adhuc loc° erit d eis aliq̄d dicēdi in phia prima.

Capl'm tertiū de diuersitate itellectuū tā ſ3 se ꝙ ſm intelligibili q̄ ꝙ ēt ſm facultatē intelligētiū accepta.

Est āt intellect° diuersitas quā multi phorꝫ posuerūt q̄tū ad ipsas ptes aie ꝙ ē intellect° possibilis ꝛ intellect° agēs de qb° in li. de aia dictū est. Terti° āt ē q̄ ē formalis intellect° q̄n. s. forma sciti vel opandi p lucē intellect° ē apud aiaz ꝛ h̄ diuiditur in practicū ꝛ speculatiuū de qb° ēt in tertio de aia ē expeditū: s. n. formalis diuidit in intellectū simplicē ꝛ cõpositū ꝛ simplex q̄dē itelligētia icõplexorꝫ ꝯponit aūt intelligētia ꝯplexorꝫ: aut p modū enūciatõis aut ēt p modū syllogismi vel alterius spēi argumētatõis: ꝛ ille q̄dē qui cõposit° vocat diuidit in intellectū qui vocat principiorꝫ q̄ ſm aliq̄d innat° ē nobis eo ꝙ principia nõ ab alio principio accipim° ſ3 p sciaz termiorꝫ q̄ mox innascūtur nob. s ꝛ intellectū ex aliis acq̄sitū qui apud phos vocat adept° eo ꝙ ē acq̄sit° p iuētionē vel doctrinā ꝛ studiū. Et rõ diuisionū istarꝫ ex istis pꝫ noibus: ſm aūt facultatē nãe itellectualis q̄ ē in hoib° cātur q̄dā intellect° diuisio de q̄ q̄dā phi faciūt mētionē ꝛ ꝑcipue aris. ꝛ auic. ꝛ q̄dā aliȷ̄ seq̄ntes eos. Est. n. q̄dā intellect° plus ꝯtinuo ꝛ ipi h̄ ē imaginatõi ꝛ sensui īmixt° q̄dā āt pl° sepat°: q̄dā vo medio mõ: q̄dā vo ꝛ vires imaginādi ꝛ aliq̄d accipiēdi p sensus nõ hñs. Et prim° q̄dā ē obscur° nihil accipiēs nisi cum labore ꝛ si docet aliq̄d oꝫ ꝙ fiat p exēpla sensibilia ꝛ tales sūt aut īpossibiles ad itellectū p se manifestorꝫ ꝛ diuinorꝫ q̄ in pria phia tradunt ꝛ vocāt illi mali īgeniȷ̄ exñtes a vulgo. Scdi āt q̄ p se aut ex pua doctrina nati sūt itelligēdū oia q2 agētē nõ hñt tanq̄ potētiā aie vl' q̄si efficiētē per abstractionē ītelligibilia in aia. S3 hñt cū q̄si p formā p quā aia itellectual' cūcta opat q2 in li. d aia felicitatē eē dixim° ad quā intēdit puenire ois phs ꝛ h̄ vocāt intellect° sanct° siue mūd° ab auic. Ab aristotele āt dicit ītellect° diuin° ꝛ h̄ itellect° de studio leui ad ꝓphetias accipit illuminationē. Et ad somniorꝫ vissimā iterptationē. Medi° āt ē q̄ iuuat doctrina faciliter ad itelligēdū tā ꝓphetica q̄ diuina. S3 terti° iuuari nõ pōt aliq̄ rõne q2 nꝫ sepat° ē nꝫ hꝫ īstrumēta qb° iuuet p opationē aie sensibilis ꝛ h̄ aliq̄n est ex vitio ꝯplexiõis sic in morsionib° aliq̄n āt ꝯsuetudine nõ attollēdi vltra sensibiliū acceptionē sic ē in his q̄ vocāt ydiote. Ex his pꝫ q̄liter q̄ lõgo tpe studuerūt circa pticularia sic circa actus hūanos sic studēt hñ q̄ legib° itēdūt ꝛ in his ipsis causas ꝛ rõnes nõ q̄rūt iabiles efficiunt ad phiaz. In tm̄ ergo dictum sit de natura intellectus ꝛ de natura intelligibilis ꝛ de ꝯparatione vniusad alterꝫ ꝛ distinctõe vtriusq3 Et sic est finis primi libri.

Incipit liber scd̄us de intellectu ꝛ intelligibili qui est de perfectiõe nãli intellectus. Capl'm primū vnde habet forma ꝙ sit in anima intellectuali.

Post hec āt de ꝑfectõe aie itellectual' videt eē agēdū. Ex ꝑfectõe naq3 nā cognoscit itellect°. Nõ est āt nostra intētio agē d felicitate q̄ ē vltia ꝑfectio itellect° aie ſ3 poti° d gradibus ꝑfectiõis itellect° ꝛ ondē q̄lr seipm intellect° iuenit ꝛ itelligētiā primā si recta via ꝓcedat in accipiēdo ꝑfectões ipi°. Oꝫ āt nos ichoare a formis ꝑficiētib° itellectū ꝛ p illas ondē q̄lis ꝑfectio itellect° sit. Dicim° q̄ supponētes ex his q̄ in vltia pte prie phie dmõstrāt oēs formas ab itelligētia pria vl'r mãz ambiente dari mãe ꝛ ex h̄ oēz formā q̄ in mã ē eē mediā iter duo itelligētiā vꝫ a q̄ fluit sic forme artificiatorꝫ ex intellectu artificis ꝛ mãz in q̄ ē p eē qd dat mãe. Intelligētia āt q̄ idiuisibil' ē ꝛ simplex sba ꝛ eētia cū ipa sit cā pria ē idiuisibilis forma ꝛ simplex ꝛ ñ vna forma post aliā nec ē dtmiata ad eē h̄ vl' illud in idiuiduo nec ēt ꝓut ē i itellectū prie cāe comitat oppõ ꝛ diuersitas ꝛ tēpalitas ꝛ ꝓpo ꝛ mãlitas ꝛ hmõi. In mã āt ē ſ3 eē diuisibile successiuū mãle ꝛ comitat eam ꝓpo ꝛ diuersitas ꝛ compositio ꝛ diuisio p numerum vl' per nãm materie ꝛ hmõi multa sicut in libro nos de nã aie ondim°. Queram° igit cū forma hēat fieri in anima itellectuali vtrū h̄ hēat ab eo ꝙ fluit ab intelligētia aut ab eo ꝙ hꝫ eē a mã. Cõstat aūt cū nihil mãliū comitet formā ſ3 ꝙ est in aia ſ3 poti° hēat multas illarꝫ ꝓprietatū ꝛ cõditionū q̄ comitant eā in itellectu itelligētie ꝙ ex h̄ ꝙ ē noticia q̄dā itelligētie hꝫ fieri in aia. Et h̄ maxie pꝫ triplici rõne q̄rꝫ q̄dē vna iā iducta ē q̄n nos scim° formas in itellectu aie seq̄ ꝓprietates ꝛ ꝯditões itelligētie ꝛ nõ mãe. Scda āt rõ q̄ formalior ē q2 nos scim° ex

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his q̄ in libro de aīa determiata sūt qꝛ forma nō sit in aīa nisi p h ꝙ separat a mā ⁊ liberat a māe ꝯditiōibus. Māe aūt ꝯditiōes sūt ea q̄ sequunt ꝑut ē in eē māli ⁊ h sūt differētia loci ⁊ tpis ⁊ oppō ⁊ ꝯpō ⁊ hmōi: liberari aūt formā ab hmōi casib' ē accipe eā ꝑut ē in luie itelligētie. Pꝫ g̃ ab origine: vñ fluit forma ⁊ h hꝫ ꝙ sit in itellectu aīe. Tertia rō q̄ efficacissima est h ē: ꝙ ex q̄ forma in potētia ē in aīa ⁊ nō in effectu nō efficit in aīa nisi actu alicui' agētis. Cū g̃ h agēs nō sit aliqd eoꝝ q̄ sūt in mā sꝫ poti' lumē itelligētie nō efficit aīa recipiēs formā nisi p lumē itelligētie. Quod āt forma sit in simplici itelligētie luie nō hꝫ a mā qꝛ anq̄ fuisset in mā fuit in luie igit ꝙ forma efficiat in aīa nō hꝫ a mā sꝫ ab intelligētia ⁊ h q̄dē ē necessariū qm̄ sic color nō hꝫ a colorato corpe ꝙ efficit in visu sꝫ ab actu lucidi qd ſꝫ effectū ē lucidū: ita forma nō hꝫ a mā ꝙ efficiat in aīa sꝫ ab actu itelligētie agētis q̄ ſm effectū itelligētia agēs ē. Et in h dephēdit error dicētiū formā eē in aīa ſm esse idiuiduū qm̄ illa idiuiduū hꝫ a mā ⁊ nō a luie intelligētie in q̄ ē forma ſm sue origis nālitatē ⁊ sic ad esse in mā indiget generātib' ⁊ alterātib' q̄ tāgūt cū trāsmutāt mām: ita ad eē in aīa nō idiget nisi luie intelligentie agētis qd fluit in aīaꝫ ⁊ eē intellectuale formaꝝ generat in aīa hec aūt primi phī est ðterminare.

Capl'm .ij. quare forme fluūt ab itelligētia ſm q' ipsa forma mūdi ē ⁊ ex h hētur ꝙ fiunt i aīa.

f

I aūt q̄rat q̄re intelligētia prima agēs attingit aīam ⁊ q̄liter attingit mām in qua sūt forme. Adhuc aūt q̄liter exeūt forme ab ipā in aīaꝫ. Ad h lꝫ primi phī sit ðterminare tñ ꝓpter doctrine facilitatē h breuiter trāseūdo dicim' ꝙ q̄libet intelligētia agēs ambit luie suo oē illud ⁊ totū cui sic māe ⁊ sic ei qd mouet ab ipā supponit ⁊ hui' q̄dē exēplū ē in semine hois. Id. n. ꝙ opat in semie hois nō pōt eē nā cū nō vnū vni' forme ⁊ figure opet sꝫ valde diuersa tā in silib' mēbris q̄ in dissilib' ⁊ officialib': opans. n. in semine ē aīa nō vt ē endelichia corpis sꝫ vt artifex q̄ est virt' formatiua q̄ ē in spū q̄ iter viscositatē semis continet ⁊ ambit totā mām corpis itra ꝟtutē ⁊ lumē suū ⁊ forme quas influit nō sūt in eo vt hic' q̄dā accidētaliter imo sūt in eo h qd ē ipse q̄ lꝫ vn' sit in suba tñ multiplex ē in ꝟtute ⁊ sine medio aliq̄ a loco vno cordis fluit in oia ⁊ iprimit formas et iformat oia istrumētaliter agētia sub ipō q̄ sunt calidū ⁊ humidū ⁊ siccū ⁊ frigidū. Sic oꝫ imaginari ꝙ vt' itelligētie supponit his q̄ mouet ⁊ ambit ea ⁊ ifluit eis formas q̄ sūt h ꝙ ipa est ⁊ nō acq̄site i ea ⁊ ꝯtinet oia in luie suo qm̄ sine medio cōiungit oib' his in q̄ agit ⁊ h lumē iūgit aīe ⁊ iūgitur formis in aīa exūtib' ⁊ sub actu hui' luis forme mouēt aīam sic sub actu lucis exterioris colores mouēt visum. Ab itelligētia aūt pria descēdūt hmōi forme ⁊ q̄ magis ab ipā eo magis efficiunt māles ⁊ ignobiles: ita ꝙ vltia in descēsu ē forma elemētalis ⁊ ifima elti qd ē terra qd eē dicit fex eloꝝ ⁊ ðscēsus p modū ꝯpōnis forme cū reb' in qb' sūt forme ⁊ ē q̄si moueant forme ab intelligētia ad mās in qb' sūt nō in toto amittētes lumē itelligētie q̄ diu forme sūt. Et h ē p ꝯrū i aīa qm̄ aīa cū sit forma q̄dā iūcta māe nō pōt accipe formas nisi icipiēdo a mā q̄ ꝓxia est ei. Nō igit accipit nisi p resolutionē a mā ⁊ prinue ꝓcedit resoluēdo donec veniat in cām primā ⁊ ibi ē vltimū pfectiōis ipi' ⁊ finis intellect'. Et hui' iterꝝ sile ē in motu luis a sole in colorata ⁊ reditu coloꝝ in ꝑspicuū ⁊ in visū speculū aiati qd est ocul'. Quereret āt fortisse aliqs vñ hēat itelligētia formas quas vt fons oi tpe exuberat in totū vniuersitatis ordinē. Sꝫ ad h sic iā dixim' nō ē difficile r̄ndē q̄rē. n. vñ intelligētia alicui' ordis hēat formas quas exuberat: idē est q̄rē vñ hēat intelligētia ꝙ ē itelligētia qꝛ sic iā dixim' sic soli ex luie sibi subāli fōtaliter ꝯuenit luces emittē in mūdū: ita ⁊ multo magis itelligētie agēti ⁊ maxie cāe prie ex luie sue sube conuenit luces emittere q̄ sūt forme oiuꝫ coꝝ q̄ formant. Et sic aīe in suū vniuersū mēbroꝝ ꝯuenit vitas emittē q̄ tñ vite sꝫ opa vite spālia determinant in mēbrū lꝫ in aīa sint oēs ille vite vna vita idiuisibil' in suba multiplex ſm ꝟtutē ita itelligētie prie ꝯuenit luces emittē in totū vniuersū. Et iō subtiliores ꝑipateticoꝝ distinxerūt iter formas mūdi ⁊ formas māe formas mūdi vocātes vl'r relatas ad vniuersū formas āt māe dicētes eas q̄ sūt dātes eē māe: forme igit mūdi sūt ab itelligētia ex h ꝙ ipsa ē intelligētia ⁊ qñ fiūt in aīa: fiūt magis in aīa ex pte illa q̄ fluūt a forma mūdi q̄ ex pte illa q̄ p eē sūt in mā.

Capl'm tertiū qualiter itellect' agēs in aīa ē sic lux ⁊ sicut ars: ⁊ iō est pfectus agēs perfectōes.

b

Is q̄si p modū ꝑlibatōis excussis oꝫ nos determiare q̄l'r intellect' agēs sic lux sit ad māꝫ cōpatā: his. n. duobus bñ explanatis melius sciet modus pfectiōis aīe humane. Dicim' igit cū dicit ꝙ intellect' agēs ē sic lux tria in ipā attēdunt silitudine quoꝝ ⁊ primū ē ꝙ sit primū agēs eē itellectuale scdm est qd ē vl'r agēs intellectuale: tertiū āt ꝙ ē incessanter agēs eē itelligibile ⁊ vnūquodqꝫ istoꝝ q̄dā alia sequūtur qd q̄l'r sit verū sic ꝓbat. In oi. n. vniuerso in q̄ sūt q̄dā sic acta tm̄ q̄dā āt sic acta ⁊ agētia necesse ē eē vnū primū qd est agēs tm̄. Esse aūt intellectuale est in oib' q̄ sūt intellect' ⁊ rō eoꝝ q̄ itelligūtur. Esse g̃ itellectuale ē in oib' itelligibilib'. Oē āt itelligibile qd intelligit nō nisi p formā suā vl' p seipꝫ si forma ē intelligitur. Et ꝯstat ꝙ h itellect' siue itelligibile eē ita est factū ꝙ vlteri' nō ꝯfert ad eē itelligibile ꝑter seipꝫ: h āt totū sub aīa hois ē p h ꝙ ipā ē imago forme mūdi ⁊ ñ tm̄ forma māe. Est āt in aīa in via cognitiōis multa accipe fātasmata ⁊ facta ſm sensū ad q̄ reflectit in his q̄ intelligūtur cōcepta cū mā ⁊ ſm imaginationē reflectitur itellect' ſm ea q̄ itelligunt mathematice ⁊ ad itellectū possibilē. Opꝫ g̃ ꝙ in h ordine vniuersi recurratur ad vnū agēs primū ꝙ est primū agēs eē intelligibile: ñ eni solū in vniuersitatē oiuꝫ recurrit ad primū: sꝫ in q̄libet ordine vno necesse ē eē primū in q̄ ē stat' illi' ordis ⁊ h est causa ꝙ in libro de aīa dixim' in ipsa aīa eē duas differētias vl'r agētis q̄ ē oia face ⁊ vl'r possibilis q̄ ē oia fieri ⁊ p istā rōnis necessitatē arguunt falsitates illoꝝ q̄ in aīa dicūt nullū eē itellectū agētē. Isti. n. nō ꝯsentiūt phis q̄ lꝫ dicāt itelligētias q̄ sūt forme mūdi irradiare sup itellectū aīe hūane nō tñ negāt in ipis aiabus eē intellectū agētē vniuersitati suoꝝ itellectualiū ꝓportionatum. Aliter enim homo non perfecte esset minor mundus nec esset imago forme mundi que tamen inconuenientissima scit esse oīs qui recte philosophat. Per hūc g̃ modū quo vniuersitas corporaliū hꝫ vnū primū agēs in his q̄ faciūt ⁊ fiūt vsqꝫ ad vltimū factū ꝙ est lux solis sup quā irradiat lux agētis primi intellectus ⁊ nisi irradiaret sup ipꝫ lux solis nō eēt effectiua formaꝝ corpaliū. Ita ē in q̄libet vniuerso: opꝫ ēt ita in aīa hois eē ſm multitudinē ⁊ vniuersitatē itellectualis eē ꝙ sit in ipā ⁊ in itellectu ipi'. Iā aūt facile ē ōndē ꝙ agēs ē in eo sicut lux qꝛ ē vl'r agēs: sicut. n. lux ifluit vl'r sup oia q̄ sūt actiua ⁊ passiua in mā: ita necesse ē primū agēs vl'r agēdi formā ⁊ actū oib' ifluere. In pria eniꝫ phia ꝓbauim' ꝙ ois act' primi agētis p h vl'is ⁊ finiens est qꝛ

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ens ē q̄ȝ ſtat īter quoddā primū ⁊ quoddā vltimū per oīa extēdēs media. Eſſe aūt qḋ a prīo p oīa media ptingit vſqȝ ad vltimū vl'r agit. Cōſtat igit primū agens in itellectualib' vl'r agē: aliter.n.efficiētia nō ſtaret. Ex h pȝ q̄ agēs itellect' vl'r agit vniuerſitatis ordine itelligibiliū q̄ ſibi ſubiūgit. Ex his ēt ꝯcludit q̄ iceſſanter agit: nō.n.eſt primū agēs niſi p h q̄ p eēntiā agit ſic lux p eēntiā lucet: qḋ āt p eēntiā agit aliquā actionē ſp agit eā ⁊ iceſſanter itellect' agēs ſp iceſſanter agit ⁊ h vere res, phi itēderūt cū dixerūt q̄ ſit ſimplex ⁊ q̄ eēntialiter agit ⁊ q̄ īdiuiſe ſint intelligētie i ipo ⁊ q̄ oēs in ipſo ſūt ſua ſuba ⁊ vita ⁊ lux ſua. Ex h āt q̄ vl'r agit ſequit ipm eē formā oīū itelligibiliū. Que tñ forma in vnoquoqȝ itellectu ē ſm ptātē illi' qḋ itellectuale eē pticipat ⁊ nō ſm ptātē primi agētis ⁊ q̄ ipē ē ſemē oīs itelligibilitatis ⁊ q̄ ſub actu ſuo oē itelligibile mouet aīaȝ Et iō nulla ē qḋ corꝑ q̄ q̄rūt q̄uo forme reꝝ pñt agē in aīaȝ cū aīa nobilior ⁊ altior ſit illis ⁊ id qḋ ē nobili' ⁊ alti' poti' agē videat in id qḋ ē ſub ipſo q̄ q̄ recipiat ab ipo ⁊ patiat. Et ē qḋ iperitoꝝ in nālib'. Forme eni exterioꝝ nō agūt niſi ꝓut ſūt itellect' q̄dā ⁊ agūt ſub luie itelligētie agētis qḋ ē in ipſis ⁊ ſic agē pñt i poſſibilē itellectū. Pȝ ēt ex h q̄ cū iter oē agēs ⁊ patiēs oȝ eē cōicatio q̄ cōicatio ē iter agētē ⁊ formā ⁊ poſſibileȝ itellectū. Et q̄ ipa forma ſtās vl'r in luie vl'r agētis eſt agēſ qḋ ꝓprie hȝ iferre paſſionē itellectui poſſibili. Ex h āt q̄ eſt agēs eēntialiter ⁊ iceſſanter ꝯſequuntur ipm ſua acta p h q̄ in ipa neceſſaria ⁊ ſtātia ⁊ q̄ ad h eterna q̄ ſūt imutabilia: h.n.mō eterna dn̄t q̄cūqȝ phi eterna vocāt ⁊ ſic ſcia ē neceſſaria ⁊ eterna q̄ ē ō hmōi formiſ ⁊ h multi ſtoycoꝝ ignorauerūt: ⁊ iō alias formas q̄ illas q̄ in reb' ſit poſuerūt: h āt intellect' agēs ꝯpat arti ⁊ ē ꝯpatio q̄ eēntialiter cōuenit ei ſm q̄ p habȝ in ſeipo oīa intellecta. Nō āt h itelligit de arte mechanica q̄ diuerſa ē a mēte artificis ⁊ ē ſcia q̄dā opatiua factorū cū rōne: ſȝ itelligit de arte nāli quā oīs forma ēt corporea dicit imitari: dicim'.n.in phicis in ſemie ſiue ſpū ſemiali eē aīaȝ vt artificē q̄ oīa cū rōne certa ⁊ ifallibiliter opat cū tñ h ars nō ſit ſcia q̄dā ab ipa ſuba formatiue vtutiſ ſȝ ſic ipa ꝓut i ſe formatiua virt' hȝ oīū mēbroꝝ vtutes illas q̄b' opat ad vite potētias vl'i rōne ⁊ ⁊ cū certa finis itētione ⁊ rōne forme. Et ſic ē pticulariter in ſcie ita ē vl'r in luce agētis itellect' reſpectu vniuerſitatis toti' ordis ſibi ſubiecte nāe: ipa.n.lux ſua ſciētia ē ⁊ ſua ars ē certa rōne oīa ad eē igit itelligētis ꝓducēs ⁊ oīa ꝯſtruē faciēs in itellectu poſſibili. Ex his cōſtat itellectū agētē eē pfectū ⁊ ſupra pfectū pfectiones oēs habētē ⁊ largiētē oī ei q̄ ſecūdū eē itellectuale pficit. Hec āt ꝯiūcta hiſ q̄ iā i anteriori hui' ſcie libro dixim' ⁊ hiſ q̄ i tertio libro noſtro ō aīa dcā ſūt veꝝ oñdūt itellectū agētē oīa tñ h pleniſſime itelligūt ex ſcia phie pric q̄ȝ iſta i vitate pura ſcie nālis traſcendūt.

Capitulū quartū q̄liter itellect' poſſibilis ſit potētia ⁊ vt tabula raſa ⁊ vt locus ⁊ vt ſpēs intelligibiliuȝ

Dicam' aūt nūc de pfectione itellect' poſſibilis: huic āt q̄tuor attribuuntur a phis quoꝝ vnū eſt q̄ ipē idē idiuiſibilis ſube exñs potētia eſt oīa itelligibilia. Scōm eſt qḋ ſe hȝ ad oīa intelligibilia ſicut tabula raſa in q̄ nō exiget aliq̄ pparatio q̄ imago ſit in ipſa. Tertiū autē eſt q̄ ipē ē poti' loc' itelligibiliū q̄ mā. Quartū aūt eſt ſpēs intelligibiliū ſicut eſt ſenſus ſenſibiliū ſpēs ⁊ de oīb' his neceſſe ē determinare lȝ ſit valde difficile: ſine his.n.ipoſſibile ē ſcire aīe pfectionē: Cū ḡ itellect' poſſibilis dicit q̄ ē oīa fieri intelligibilia intelligit q̄ ipē in potētia ſit oē intelligibile vn' ⁊ idē indiuiſus ⁊ ſimplex ſm ſuā ſbam ⁊ iōo ſua potētia q̄ ſit intelligibilia nō eſt vniuoca ad potētiā māe q̄ nō eſt ſuſceptibilis oīū vna ⁊ indiuiſibilis exiſtēs ſȝ poti' ſm ſui diuiſionem in multa. Et cū dicit q̄ in itellectu poſſibili in eo q̄ poſſibilis ē ꝯtigit oīa fieri nō intelligitur q̄ oīa ſit ſicut mā: nō.n.mā ſit forma. Et cū dicit q̄ poſſibilis intellect' ſit oīa intellecta intelligitur q̄ ſit forma illa p quēdā modū. Et hmōi ſīle dixit iā an nos alphorabi' q̄ ē imaginādū q̄ ſic cera intelligat vel imaginet tota traſire in figurā ſigilli ita q̄ nihil eius diſtinguet ab ipa figura ſigilli: h tñ ſīle ego nō oīno ꝯuenies reputo. Sȝ ponā aliud qḋ ē p oīa cōueniēs Si.n.colorē ſimplicē formā intelligam' ⁊ potētiā pſpicuū p quā ipȝ pſpicuū ē illi' ſuſceptibile ita.n. in potētia nō diſtinguit a ſuſcepto in h q̄ vnū ſit ſubm ⁊ alterū forma tūc ſūt eq̄ nāe pſpicuū ſuſcipiēs ⁊ color ſuſceptus: color.n.nō differt a pſpicuo ſm nāȝ ſȝ ſm eē q̄ ē diuerſis vni' nāe ⁊ eiuſdē vn pſpicuū ſuſcipiēs lumen in ꝓfūdū ē ſuſcipiēs pſpicuū ⁊ pſpicuū in extremo pticipās actū luis ē color ⁊ planū ē vidē cuiuſlibet q̄ ille nāe ſi ſūt diuerſe ſȝ eē pſpicui in vno ⁊ in alio diuerſuȝ ē ⁊ p vnū ⁊ eūdē modū eiuſdē nāe p diuerſū eē eſt ſuſceptibile q̄ eſt oculus pſpicui ḡ extremitas q̄ eſt color ſi ſumat ſm eē ſpirituale q̄ ē in medio nō ē in pſpicuo puro: nec in pſpicuo aīato qḋ eſt ocul' ſȝ ſūt ſic due nāe diſtincte ⁊ iō nō in eis ꝓprie loquēdo ſic in ſubo ſȝ potius ſic in re q̄ ē eiuſdē nāe diuerſitate ſm triplex eē lucidi terminati puꝝ ⁊ aīati ⁊ p oēm eūdē modū in corporib' eiuſdē nāe ſūt lumē intelligētie terminatū q̄ eſt ſimplex forma reꝝ ſepata a mā ⁊ lumē eiuſdē q̄ ē intellectus poſſibilis ſic puꝝ quoddā ⁊ lumē ei' in ſeipſo ſimpl'r acceptū. Ex h.n.q̄ itellect' poſſibilis ad corpus accedit efficit diſtās a luie intelligētie ſic pſpicuuȝ in aere diſtat a nā luminoſi in ſeipſo. Pȝ aūt ex his q̄ eadē forma ē in poſſibili intellectu ⁊ in mā ſȝ ab intellectu nullā accipit idiuiduationē. Et ēt q̄ in oīb' talibus itelligēs itellect' ⁊ forma itellecta idē ſūt actu p eē habētia differētiā ſic pſpicuū in loco in q̄ ē color abſtract' idē eſt actu cū nā coloris p eē differēs qḋ eē iportat p diſtinctionē vtriuſqȝ ⁊ q̄ itellect' poſſibilis nō ē mā ſȝ forma h ignorauit theofraſt'. Tabule āt raſe ꝯpat p h q̄ ſic tabula pter oēȝ pparationē ſe alterātē ſuſceptibilis ē figure ſic intellect' poſſibilis pter oēȝ pparationē ſepantē ſuſceptibilis ñ ē vni' tñ ſȝ oīs itelligibilis ⁊ p h iteꝝ pȝ q̄ nō ē māe potētia ipi': raſura.n. tabule nō ē mā ſȝ poti' ſic pſpicuū vna ⁊ eadē potētia luis ē coloris oīs ſuſceptibilis: ita idē intellect' vna ⁊ eadē potētia luis agētis qḋ in ipo ē ſuſceptibilis ē oīs forme intelligibilis ⁊ iō nullo mō pōt eē forma corpalis q̄ȝ hāc ipoſſibile ē hēre potētiā vnā ad oēȝ formā ſuſcipiēdā ſȝ poti' ſic tabula raſa ē imago ſi ſolū ſue ſupficiei addat terminatōis actio ita ipa itellectualitas aīe ſm poſſibilem intellectū eſt in iſta ſm eē q̄ hȝ in intellectu ſi addat termiatōis actio q̄ ē rei termin' cui' ipȝ ē forma Et ſic iteꝝ pȝ qualiter intelligēs ⁊ intellectū ſunt ideȝ actu ſm eē differētia: h aūt q̄ ſunt dicta nullo mō ꝯueniunt nāe. Inter oēs aūt cōpatiōes magis apta ē q̄ eſt loci: loci.n.oīno eadē differētia ē q̄ ē locati ⁊ a locato accipit figurā ⁊ exibet cōtinētiā ⁊ eſt motus nālis locati ad ipm ⁊ quies nālis in eo: ſicut eni in quarto ō phico auditu eſt determinatū eadē eſt diſtātia cubi ⁊ loci cubi etiā ſi linee ꝓtrahātur a cētro loci ad ſupficiē erūt eedē linee nūero loci ⁊ locati ⁊ h mō eadē nā ē itellectualitatis in intellectu poſſibili ⁊ in eo q̄ itelligit ſm eſſe intellectuale niſi q̄ limitib' eius q̄ itelligit ipſe itelle/

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ctus formať ſicut locus figurať ad locati figurā ⁊ eius
qḋ ītelligiť qñ ſub actu luīs eſt ītellectus agētis : motꝰ
nālis eſt ad intellectū ſicut motꝰ coloꝝ qꝛ eſt ab actu
lucis ad ꝑſpicuū ꝑ eādē nām: quies.n.nālis eſt in ipſo
quarta aūt cōparatio ē ꝙ ītellectus poſſibilis eſt ſpēs
intellectoꝝ ſic̄ ſenſus eſt ſpēs ſenſibiliū. Cōſtat.n.ꝙ ꝑ/
ſpicuū puꝝ eſt ſpēs ⁊ forma forme ītellecte ꝑ eſſe qḋ
hꝫ in ītellectu ⁊ ꝯfert ei eē vľe ⁊ ſimplex qḋ nō habuit
in mā. In his enī q̄ incorꝑalia ſūt id qḋ eſt nā ſimplex
eſt ſpēs ⁊ forma eiuſdē nāe determiāte ſic̄ ſenſus cōis
formalis eſt ad ſenſus ꝓprios ⁊ determiātos. Ex oī/
bus igitur hmōi comparationibꝰ pꝫ ꝙ ſit perfectio in/
tellectus poſſibilis ſm ꝙ ē poſſibilis.

Caplm̄.v.de intellectu formali ⁊ q̄liter ꝑ ipm ꝑficia
tur intellectus poſſibilis.

h Is aūt hītis vidēdū eſt de ꝑfectiōe eiꝰ ītelle/
ctus quē ſubtiliſſimi ꝑipateticoꝝ formalē vo
cauerūt intellectum eo ꝙ ipe eſt forma oīs
ītellectus ſm eē qḋ hꝫ ītelligibile: h̄ aūt formalis ītel/
lectus nō eſt ille quē q̄dā formā rei ītellectiuā arbitrā/
tur qꝛ ſicut iā oñſuꝫ eſt ille nō eſt formalis ad ītellectū
poſſibilē eo ꝙ ſpēs ē poſſibilis ītellectꝰ taliū ſpēꝝ ⁊ lo
cus ⁊ oē formale eē potius accipit id qḋ ītelligiť ab in
tellectu in q̄ eſt q̄ ꝙ det ſibi eē formale ſicut ſpēs ⁊ lo/
cus formalia ſūt ad ea ad q̄ ꝯparātur: ſꝫ ſic̄ in coloribꝰ
lumē eſt formalis ypoſtaſis ⁊ ꝑſpicui ⁊ puꝝ ⁊ oculi ⁊
ꝑſpicui terminati: ita lumē qḋ eſt actꝰ ītellectꝰ agentis
eſt forma ⁊ ītellectꝰ poſſibilis ⁊ eius qḋ ītelligiť: h̄ .n.
duo q̄tū ad eē intellectuale vnīꝰ ſunt nature ⁊ potētie
ſic̄ pꝫ per añdicta. Et qꝛ ſūt vnius potētie ſūt etiā vnīꝰ
ꝑfectionis ſm formā ſic̄ etiā color ⁊ puꝝ tenebroſum
vnius ⁊ iō vna forma agētis vtrūq; ꝑficit: lumē ḡ agē
tis eſt qḋ formā rei q̄ ītelligiť ducit de potētia in actū ⁊
ꝙ poſſibile ducit in actū. Et ſic̄ in colore viſo videť lu
mē qḋ de potētia coloris facit actu colorē eo ꝙ nihil
aliud agit in viſū niſi illud ſit termiatū ⁊ q̄ſi ſit luce īcor
patū: ita in quolibet eo qḋ intelligiť de oībꝰ ītelligibili
bus nō ītelligiť niſi lumē ītellectꝰ agētis lꝫ in aliq̄ intel
ligitur īcorꝑatū in mā ſenſibili ⁊ in aliq̄ ītelligať īcorꝑa
tū in q̄titate imaginabili ⁊ in aliq̄ intelligať claꝝ in eē
ſimplici ītellectuali ſic̄ lumē qḋ ē coloꝝ ypoſtaſis ⁊ in
aliq̄ videť cādēs ſic̄ in albo ⁊ in aliq̄ ſubmerſū ⁊ in ali/
quo fere extictū ſic̄ in nigro. Pꝫ igiť ex dictis ꝙ ītelle/
ctus poſſibilis in actu efficiť ꝑ lumē ītellectus agētis ⁊
ꝙ in oī eo qḋ ītelligit h̄ ītelligit ⁊ qñ etiā ſeipꝫ ītelligit
in actu ſe ītelligit in luīe agētis. Ex īductis ēt vlterius
oñditur ꝙ cū lumē agētis ſm eē qḋ hꝫ in ītellectu poſ/
ſibili ⁊ eo ꝙ ītelligit ſic q̊ ītelligiť oē qḋ ⁊ q̊ ītelligit oē
id ꝙ ītelligit ſic̄ lumē ſolis q̊ videť id ꝙ videť ⁊ q̊ vidꝫ
illud qḋ videt: q̊ aūt ītelligiť id ꝙ ītelligiť ⁊ q̊ ītelligit
id qḋ ītelligit maxīe ītelligiť in oī ītellectu ſm actū fa/
cto: eo ꝙ illud eſt cā ⁊ rō ītelligēdi lumē ītellectꝰ agen
tis ē maxīe id qḋ ītelligiť ītellectu ſm actū facto. Am
plius cū lumē illud ſit manifeſtatio ītellectꝰ agētis fa/
cti ſm ꝓportionē eiꝰ ꝙ recipit lumē pꝫ ꝙ ītellectꝰ agēs
manifeſtať in quolibet ītellectu ſm actū facto. Amplīꝰ
cū lumē ideſt manifeſtatio ſui ⁊ ꝑſpicui puꝝ oñſū eſt ꝙ
lumē agētis ſē ī ītellectu poſſibili puio. Cōcludiť neceſſa
rio ꝙ ītellectꝰ poſſibilis īuenit ⁊ ītelligit ſe in quolibꝫ
ītellectu ſm actū facto ⁊ ꝙ ſeipꝫ ītelligit qñ id qḋ ītel/
ligit in q̄libet re ītelligibili ītelligit ⁊ ꝙ ſuū ītelligē ē ip
ſū ī actu eē. Et iō dixerūt ꝙ ītellectꝰ poſſibilis ⁊ id qḋ
ītelligiť ab ipo ⁊ ſuū ītelligē ē vnū ⁊ idē rōne differēs
ſm eē. Supra.n.oñſū ē ꝙ ītellectꝰ ⁊ id qḋ ītelligiť actu
ſūt idē ⁊ cū ſuū ītelligē nō ſit niſi actu eē videť alicui
forte ꝙ ēt ipꝫ ītelligē ſit idē cū ipo ſm ſbaꝫ: ⁊ h̄ q̄dē
ē verū ſm ꝙ ītelligē dicit apud ſe ītelligē: ſm āt ꝙ dic̄
ītelligē in agē eē ītelligē ē ſuꝑ ītelligibile ꝯuerti ⁊ ꝯſi/
derare ⁊ ſic penitꝰ nō ē idē. Ex oībꝰ āt īductis pꝫ ꝙ in
tellectꝰ in hoīe tribꝰ ī genē ꝑficit: agēte vꝫ ⁊ forma agē
tis ī poſſibili ītellectu q̄ ē locꝰ ītelligibiliū ⁊ formaľ ītel
lectꝰ. Patet ēt q̄liter in oī ītellectu ſm actū facto ītelli
gitur poſſibilis intellectus ⁊ agens.

Caplm ſextum de intellectu in effectu ⁊ q̄liter poſ/
ſibilis in effectu perficitur.

n Unc ḡ reſtat inq̄rē de eo ītellectu q̊ ītellectus
in effectu vocať: h̄.n.ēt diciť ītellectꝰ in effe/
ctu eo ꝙ in effectu efficiť potētia ītellectus.
Eſt āt h̄ ītellectꝰ q̊ ē forma ītellecta q̄ ē ſepata a rebꝰ:
hāc.n.diximꝰ eē in potētia reſpectu ītellectꝰ agentis ⁊
qñ actu luīs eiꝰ moueť ad ītellectū poſſibilē efficiť ītel
lectꝰ in effectu. Adhuc āt ⁊ ipe poſſibilis eſt in potētia
anq̄ h̄ forma efficiať in ipo ⁊ cū efficiť in ipo ē intelle/
ctꝰ in effectu ⁊ ille potētie nō ſūt oīno vnīꝰ rōnis nec
ſūt diuerſaꝝ rōnū. Et ꝙ nō ſūt penitꝰ diuerſaꝝ rōnū:
pꝫ ꝑ añdicta: ꝙ āt nō ſūt penitꝰ vnīꝰ mōi ⁊ rōnis oñdi
tur ſic. Intelligibile.n.ñ diciť in potētia niſi ꝑ eē qḋ hꝫ
in mā in q̄ ligatū ē lumē agētis ītelligētie ſic̄ lumē ocu/
loꝝ in tenebra ⁊ h̄ ē potētia priuatōis cuiuſdā. Cū aūt
diciť intellectꝰ poſſibilis in potētia nō ē in ea ligatū lu
mē ſꝫ potīꝰ ligatū ē in eo ꝙ ōberet mouē ipꝫ ⁊ diſtiguē
⁊ ſic intellectꝰ eodē agēte educiť ad actū ō potētia qui
educiť ad actū ītelligibile. Et in h̄ videť peccare alpho
rabiꝰ ⁊ qḋ aliȷ̄ dicētes ītellectū poſſibilē abſtrahē for/
mas.ñ.n. eq̄ potētie ē abſtrahē formas ⁊ abſtractas
recipē q̄cūq; mō recipiant ſiue ꝑ modū māe ſiue ꝑ mo
dū loci ſꝫ potīꝰ agētis ꝑ ſe ē abſtrahē in cuiꝰ luīe ē eſſe
abſtrahi ⁊ ſic̄ gnāns in mā ꝯferēdo formā dat ea q̄ for/
mā ſequūť q̄ ꝑcipue ſūt motꝰ ⁊ locꝰ ita generās oīno
formaľr in corꝑalibꝰ dādo eē ſui luīs dat ꝯñā id q̄ ſūt
motꝰ ad ītellectū poſſibilē ⁊ locū q̊ ē ītellectꝰ poſſibiľ
ſic̄ in añhītis dcm̄ ē: ſic igiť ē de ītellectu ī effectu. Sic̄
ergo colore eodem agente colores omnes fiunt in ef/
fectu ⁊ facti in effectu faciunt in effectu perſpicuum ⁊
viſum ita forme rerum vno lumine agentis fiunt in ef/
fectu ⁊ facte in effectu faciunt in effectu poſſibilem in/
tellectum ſine medio. Et ſic̄ viſus q̊ fuerit clarior co
clarīꝰ ꝑcipit in colore lumē cādeſcēs: ita ītellectꝰ poſſi
bilis q̊ fuerit a corꝑe ſiue carne ſeꝑabilior eo magis ꝑ/
cipit lumē ītellectꝰ agētis diffuſū in formā rei ītelligibi
lis. Iſtud tñ ītelligibile in libro tertio de aīa ſub tripli/
ci differētia eē diximꝰ. Eſt.n.ꝯceptū cū mā ſm eē ⁊ rō
nē ⁊ ꝯceptū cū mā ſenſibili ſm eē ⁊ nō ſꝫ rōnē lꝫ ſꝫ rō
nē ꝯceptū ſit inq̄titate ⁊ ē ſeꝑatū a mā ſenſibili ⁊ q̄ti/
tate ⁊ ſꝫ eē ⁊ ſꝫ rōnē. Et h̄ diuiſio ītelligibilis ē acce/
pta ſꝫ eē luīſ ītelligētie agētis: qḋ hꝫ ī rebꝰ q̄bꝰ dat eē ⁊
rōnē. Si .n.h̄ accipiať diffuſū ī pncipȷ̄s eē ⁊ ſbe tm̄ diſ
finitionē hꝫ ſꝫ illud eē nō ꝯceptā cū q̄titate ⁊ q̄litate
ſenſibili: qm̄ ſbe eē ē añ q̄titatē ⁊ q̄litatē. Si aūt acci/
piať ſm eē qḋ hꝫ īmerſū principȷ̄s corꝑꝫ ſꝫ ꝙ ē cor
pus hēbit rōnē cōceptā cū principȷ̄s q̄titatis: ⁊ ſi acci
piať vt īmerſū q̄titati ⁊ motui hēbit rōnē ꝯceptā cū mā
ſenſibili. Et ſic̄ diximꝰ ꝙ intellectꝰ noſter plus ꝯiūgiť
imaginatōi ⁊ ſenſui q̄ intellectui prio agēti: iō obſcurꝰ
ē: ⁊ ad ea q̄ ſūt ſepate penitꝰ rōnis hꝫ ſe ſic̄ oculꝰ veſꝑ
tilionis ad lumē ſolis: ⁊ iō prīꝰ ē ībuēdꝰ in phīcis: ⁊ dei
de mathematicis vt ſic ꝯfortatꝰ multis luminibꝰ mul/
toꝝ intelligibiliū ꝯſurgat ad intellectū diuinoꝝ. In oī
bꝰ tñ iſtis ītelligibilibꝰ cū ille fuerit in effectu q̄olibꝫ il
loꝝ īuenit ſeipm ⁊ agētē ꝑ modū quē ſ̄ diximꝰ: lꝫ aūt ē
ex obligatione

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ex obligatōe corꝑis ſit phicis ⁊ matematicis ꝓpīqꝛ
tn̄ diuinis ē p nāȝ ſilꝛ: ⁊ iō plus ſui ī his ītelligibilibꝰ
īuenit q̄ diña ſūt ꝙ in eis q̄ mathematica ſūt ⁊ phica.
Adhuc aūt videt̄ ꝙ cū id qḋ ē in potētia cognoſcens
nihil penitꝰ cognoſcat ꝙ ītellectꝰ niſi in effectu efficiat̄
nihil penitꝰ cognoſcat: ⁊ ex h̄ ſeqͭ ꝙ nihil penitꝰ ſcit q̄
phie n̄ ſtudet: nec.n.ſcit ſe nec aliq̄d aliḋ a ſe: ſic̄ oculꝰ in
potētia exn̄ſ nihil penitꝰ vidȝ qn̄ p nihil viſibiliū ſit ī ef
fectu: eſt.n.in corꝑe viſus ſic̄ in aīa ē intellectꝰ: ſi.n.ocu
lus p nullū viſibiliū ſit in effectu nȝ videt ſe nȝ aliud:
nȝ videt ſe nō vidē: qꝛ īpoſſibile ē vidē ſe nō vidē: ſic̄
īpoſſibile ē vidē nihil: ita ēt ꝙ diu ītellectꝰ in potētia ē
in nullo mō in effectu īpoſſibile ē ſcire aliud a ſe vł ſe/
īpm vł ēt ſcire ſe neſcire: ſi vͤo ⁊ ſm ꝓpriā rōnē ſcire ſȝ
ītellectū accipiat: ⁊ iō antiq̄ſſimos ideotas hmēs īcre/
pās dixit tales nulli hūanoꝝ in vita opaȝ dediſſe: ſed
more porcoꝝ vitā expēdiſſe. Eſt āt huius exēplū ⁊ in
ꝑſpicuo cui in multis ſilis ē ītellectꝰ poſſibilis huiꝰ enī
nulla manifeſtatio ē ꝙ diu ē in potētia ſȝ cū ē in effectu
⁊ actu eē ꝑſpicuū: manifeſtat̄ tūc p h̄ ꝙ manifeſtatur id
qḋ videtur in ipſo. Et h̄ rō ꝯuicit ꝙ hō nunꝙ īuenit ſe
īpm: niſi cōtēplatione veritatis rerum: ſed hec ſequen/
tia declarabunt magis.

Capl'm ſeptimū de ītellectu pꝛīcipioꝝ īſtrumētoꝝ
per que intellectus poſſibilis efficit in effectu.

Portet āt nos prius oñdere ꝙ in oī ītellectu
o q̄ in effectu ē prio accipit ītellectꝰ principio/
rū q̄ accipiūtur ſic̄ in priori iſtiꝰ ſcīe libro oñ
dimus ſcimꝰ inq̄tū termīos noſcimꝰ principioꝝ: igit̄ ē
acceptio pria ⁊ inſtrumētoꝝ. Inſtrumēta āt voco qbꝰ
ſcīa reꝝ de ipſis educit̄ principijs: ⁊ iſta ſūt modi ar//
gumētationū: ꝓpter qḋ egregie dixit ariſto. ꝙ modum
ſciētiaꝝ oȝ ꝑſcire an̄ ipas ſciētias: qꝛ n̄ pōt eē ꝙ ſciētia
reꝝ accipiat̄ niſi priꝰ ſciat̄ modus ipiꝰ: vocat.n.modū
illū quo id qḋ ē in vͤtute principioꝝ educit̄ de ipſis ⁊
tūc per illa duo vȝ principia prima ⁊ ſcitū modū poſſi
bilis intellectꝰ aptiſſime ponit̄ in effectu ſm oē id qḋ ē
poſſibilis. Fuerūt aūt q̄dā an̄ nos de arabū phis q̄ ītel
lectū pꝛīcipioꝝ diuiſerūt in duo dicētes pꝛīcipia phie
theorice eētiales eē apud nos: ⁊ nō accipi ita p doctri
nā rhetoricoꝝ an̄ ⁊ moraliū ī fieri nobis p lōgā expi
entiā: ſic̄ dixīmꝰ hoīes ſenes prudētie lōgaȝ opaȝ dan
tes eē ītelligētes: ita ꝙ ꝯſiliū datū ab ipſis recipit̄ ſine
exigētia ꝓbatiōis tanꝙ ſit p ſe notū: h̄ ſit ēt in rhetori
cis ciuilibꝰ ⁊ hūc ītellectū nō hn̄t iuuenes paſſionū īſe
cutores: in diſciplinalibꝰ meliorē ītellectū vident ple/
rūqȝ iuuenes hēre ꝙ ſenes ſilr aūt oñt de modis argu/
mētationū: qm̄ ē modus argumētatōis: īꝑfecte: ⁊ hac
oēs vtunt̄ hoīes: oīs q̄ ꝑſuadē nitit̄ neceſſe ē ꝙ mō ar/
gumētatiōis vtat̄: ⁊ h̄ modus ꝓ̄cipue ē in rhetoricis ci
uilibꝰ: eſt āt modus argumētatiōis ꝑfecte quo vtūtur
phi. primū oñt īnaſci expiētia ⁊ tpe potiꝰ ꝙ ſtudio: ſic
igit̄ diuerſificāt hūc ītellectū q̄ pꝛīcipioꝝ vocat̄ ītelle/
ctus p quē intellectus in potētia ſic̄ p inſtrumēta efficit̄
intellectꝰ in effectu. Ego cōmēdo iſtā diſtīctionē qꝛ rhe
torica ⁊ ciuilia nō hn̄t ꝓpōnes primas p ſe notas p q̄s
ſufficiēter accipiant̄: ⁊ iō dicit ariſto. ꝙ ītellectibꝰ ꝯclo
opus ē eo ꝙ finis practice ſcīe opꝰ ē: ⁊ ꝙ q̄dā latinoꝝ
dicūt ꝙ de ſcīa docēte ⁊ de ſcīa vtēt e: locū nō hȝ h̄: qꝛ
ſcīa docēs ſp ē demōſtratiua: ⁊ ex tali ſcīa rhetores ⁊
ciuiles nō veniūt ad h̄ ꝙ in effectu ſciāt gubernare iudi
cia ⁊ regere ciuilia ꝓpter qḋ ēt intellectꝰ talis vͤtus eſt
ethica expimēto īdigēs: ⁊ ipe ſic̄ ⁊ alie vͤtutes ciuiles q̄
p eūdē modū accipiunt̄. Hec ḡ de intellectu q̄ in effe/
ctu dicit eē dicta ſint a nobis: Per an̄cedētia.n.iā ma/
nifeſtū ē q̄lr forma rei p h̄ ꝙ ē in ītellectu poſſibili effi
citur in effectu intellectꝰ: ⁊ q̄lr differt ab eo in ītellectu
q̄ dicit̄ in actu: ille.n.q̄ ſp ē in actu agēs vocat̄ ītellectꝰ.

Capl'm octauū de ītellectu adepto q̄liter ī eo anima
ꝑficitur ⁊ inuenit ſeipm̄.

Am aūt relinquit̄ vt de ītellectu adepto per
i ſtudiū diſſeramꝰ q̄liter ⁊ ipe ē de hoīs perfe
ctione: h̄ āt ꝯgruētiꝰ fit ſi ipaȝ ꝑſpiciamꝰ hoīs
rōnē: ſic̄ igit̄ in priori iſtiꝰ ſcīe libro diximꝰ: adeptꝰ ē q̄
acquirit̄ p ſtudiū. Adeptꝰ igit̄ ītellectꝰ ē qn̄ p ſtudiū ali
quis veꝝ ⁊ ꝓpriū ſuū adipiſcit̄ ītellectū q̄ſi totiꝰ labo
ris vtilitatē ⁊ fructū: h̄ aūt q̄liter fiat ſic ē accipiēdū: ſic̄
enī iā an̄ diximꝰ id qḋ ē in potētia nō manifeſtat̄ nec ac
q̄ritur niſi p actū ſuū ꝓpriū ⁊ p id qḋ in effectu efficit̄ ī
ꝑte q̄dē accipit̄ ꝙ ꝑtē poſſibilitatis eiꝰ ponit in effectu
⁊ plus ⁊ plus accipit̄ qn̄ plus ⁊ plus per multa ponit̄
in effectu ⁊ totū aūt accipit̄ qn̄ p oīa ad q̄ in potētia eſt
penitꝰ fuerit in effectu. Diximꝰ āt in phicis: ꝙ ītellectꝰ
poſſibilis vnꝰ ⁊ īdiuiſus ſm potētiā exn̄s potētia eſt
oīa intelligibilia: nō ḡ accipit̄ niſi p h̄ ꝙ efficiūtur ipa
intelligibilia in effectu ⁊ totus adeptꝰ ⁊ acceptꝰ qn̄ in
effectu poſitus ē oīuȝ intelligibiliū q̄ ipe ē in potētia: ⁊
ſic adipiſcit̄ hō ſuū ꝓpriū ītellectū. Et iō dixit pl'o: ꝙ
vltima phie diffinitio ē ſuiipꝰ cognitio: ⁊ dixit alpho
rabius ꝙ aīa poſita ē in corꝑe vt ſeipȝ īueniat ⁊ cogno
ſcat: ⁊ h̄ dicit ariſto. dixiſſe: ſȝ vbi dixit ad me nō per/
uenit. Demōſtratio āt dicti vͤa eſt q̄ nūc eſt īducta. Cā
āt huiꝰ eſt: ꝙ pria imago lucis pͥe cāe q̄ ꝯiūcta eſt ꝯti
nuo ⁊ tpi eſt intellectꝰ hūanꝰ: ⁊ iō neceſſe eſt ꝙ ſit ſili/
tudo q̄dā oīuȝ q̄ ſiūt p lumē pͥe cāe: ⁊ ambiēs oīa il/
la ⁊ fit quorūdā receptaculū p h̄ ꝙ ē imago cāe prime
⁊ quorūdā ſm ꝙ ē cū ꝯtinuo ⁊ tpe ⁊ in vtriſqȝ adipi/
ſcat ſeipaȝ: h̄ ēt ꝙ oē veꝝ ꝑſentaneū ē ītellectui: ⁊ fal/
ſū ꝯ̄riū: eſt.n.mēs hūana rō ⁊ ſilitudo q̄dā vͤitatis pri
me q̄ ē ſemē quodā oīs vͤitatis: ⁊ iō ſilis p aliquē mo
dū oī vͤo: ⁊ diſſonās a falſo: ⁊ h̄ ē cā ꝙ ītellectꝰ ſp vͤo/
rū ē: deceptio āt ⁊ falſitas īgerūtur fātaſtice vͤtuti. Sci
tur āt ex h̄ ꝙ ꝯtēplatio vͤoꝝ ammirabiliū ē ſūme delcā
tōis ⁊ nāliſſimū: ⁊ ꝙ in ea tota refloret nā hoīs inq̄tū
ē hō: ⁊ ꝓ̄cipue ꝯtēplatiōe diuinoꝝ: eo ꝙ ſm ꝑdicta in
ill' maxīe ītellectꝰ īuenit ſe ſȝ nāȝ ꝓpriā: eo ꝙ hō īq̄tū
hō ſolꝰ ē ītellectꝰ: h̄ āt mō q̄ diximꝰ in vͤo ē ⁊ in bono.
Eſt.n.imago primi boni p idē qḋ eſt imago primi veri.
Et iō veꝝ bonū qḋ ē ſp ⁊ vbiqȝ bonū ⁊ oī nāe bonū ē
ſibi cōnāle bonū: ⁊ huic delcātur ⁊ gaudet ad ipȝ lȝ re
trahat a bono vt nūc p h̄ ꝙ ꝯtinuo ⁊ tpi ē ꝯiūctꝰ: ⁊ ex
h̄ tn̄ ꝙ ſepatꝰ ē nulliꝰ corꝑis actꝰ ſolus cōnāle hȝ ⁊ ve
rū ſimplr ⁊ bonū ſimplr ⁊ ſolus hȝ delcātiōes nō ha
bētes ꝯ̄riū in corruptōe boni ⁊ veri. Quereret āt for/
taſſe aliq̄s ſi intellectꝰ poſſibilis in effectu efficit̄ p for
mā ītelligibilē: ⁊ qḋ ē in effectu nō ē in potētia q̄lr in ef
fectu exn̄s ad vnū remanet ſm eūdē intellectū in potē
tia ad alteꝝ intelligibile. Sȝ ad h̄ ⁊ hmōi oīa iā pȝ ſo
lutio p an̄dicta: qm̄ diximꝰ ꝙ oppō ⁊ diſpatio ⁊ di//
uerſitas ⁊ hmōi n̄ ꝯſequūtur formas niſi p h̄ ꝙ ſūt in
mā: ſȝ ſm ꝙ ſūt in luce agētis ſimplices ſūt īdiuiſibiles
⁊ vnite eo ꝙ ſūt vnū ⁊ idē in cā prima: ⁊ iō in luce ſuo
ſūt vnite ſibinuicē nō cedētes: nec ſeinuicē excludētes
⁊ ꝓ̄cipue qꝛ nō ſunt in intellectu ſicut in mā vel ſubo ꝓ
prie loquēdo. Ex his igit̄ pȝ q̄lr p ſtudiū intellectꝰ adi
piſcit ſeipm̄: ⁊ ex h̄ pȝ verus intellectus eius qḋ in q̄n
to phicoꝝ diximꝰ ꝙ intellectꝰ accipiēs ſcīaȝ ⁊ vͤitateȝ
non eſt alteratus ⁊ perfectus.

Capitulum nonū de ītellectu aſſimilatiuo ⁊ q̄liter
anima perficitur in illo.

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d Icamus aūt nūc de intellectu quē antiq̄ſſimi
phoꝝ aſſimilatiuū ſiue aſſimilatē vocāt: ⁊ in
h ēt aie pfectionē declarem᷒ h āt dicit ex oib᷒
itellectib᷒ iductis. Eſt aūt itellect᷒ aſſimilatiu᷒ in quo
hō q̄ptū poſſibile ſiue fas ē ꝓportionabilr ſurgit ad in
tellectū diuinū q̄ ē lumē ⁊ cā diuꝫ. Fit āt h cū p oia i ef
fectu fact᷒ itellect᷒ pfcē adept᷒ ē ſeipꝫ ⁊ lumē agētis:
⁊ ex diuꝫ lūibus ⁊ noticia ſui extēdit ſe in lūibus itelli
gētiaꝝ aſcēdēs gradatī ad itellectū ſimplicē diuinū de
uenit ḡ ex luie ſui ⁊ agētis in lumē itelligētie ⁊ ex illo
extēdit ſe ad itellectū dei: h āt q̄uo fiat ſic ē itelligēdū
oꝫ.n.ſcire q lumē cāe pīe gnālr loquēdo ſui q̄tuor hꝫ
manifeſtatōes narrabiles p nomē ⁊ diffinitionē: vn᷒ āt
iferior ē q̄ manifeſtat iferioꝝ reꝝ imiatū ad terminos
eētiales vni᷒ cuiuſq rei: ſcōus ē q̄ manifeſtat in imagi
ne ſua q̄ ē itellect᷒ potētialis q̄ potētia ē oia illa q̄ ab
ſtractōis l'poti᷒ ſepatū eē hn̄t in luie: terti᷒ āt ē q̄ mani
feſtatur in lumine agentis vl'r in ordie minoris mundi.
Illi enim cōiungitur: nō ſicut lumen tenebre vel priua
tioni vel potētie ſed potius ſicut lumē lumini iferioris
ordinis ⁊ ſm q plus cōiungitur ⁊ lipidi᷒ ea ponēs in
itellectū poſſibilē: ⁊ h ē irradiatio de q̄ multū locuti
ſunt phi ⁊ ordinauet pp illā ſupplicatiōes ⁊ oratiōes.
Quart᷒ aūt modus manifeſtatōis ē quo manifeſtatur
in ampliatiōe luminis ſui intelligētijs mouētib᷒ orbes:
lꝫ ecōuerſo mel᷒ dicat q lumē iferi᷒ ſm dicta phoꝝ
applicat ſupiori. Superi᷒ aūt nō applicat iferiori eo q
eſt ſimplex: ⁊ vno mō ſe hꝫ ad ipm: vn̄ applicatio que
pl᷒ ⁊ min᷒ ſit poti᷒ iferioꝝ ⁊ n̄ ſupioꝝ ē. Q.ō.n.itelle
ct᷒ lui ſuo applicēt pꝫ p motū quē faciūt: q nullaten᷒
mouerēt orbes niſi tales fierēt ad lum pīe cāe applica
tiōes h āt lōgū ē h dmōſtrare: ſꝫ a pria phia h hic ſup
ponat. Hic tn̄ itellect᷒ itelligētiaꝝ vl'r actiu᷒ ē ⁊ agit oēſ
formas ſui ordis in māꝫ ſue ſpē ſbiectā. Intellectuſ āt
agēs i aīam ⁊ in ſuo ordine eſt vl'iter agēs: ſicut iā ān
determinatū eſt: ſꝫ poſſibilis actiu᷒ nō ē ſꝫ fact᷒ in effe
ctu p agētē: ille aūt qui ē in reb᷒ nō ē niſi act᷒ ⁊ n̄ agēs
ſm eē intellectualitatis: aīa igit hūana ꝯcipiēdo lumē
cu applicat intellect᷒ agēs in ipa illuſtrat᷒ applicat lu
mē itelligētiaꝝ ⁊ ampli᷒ clareſcit in illo. Et ſic dicit al
pharabi᷒ i ipo efficit ſic ſtelle celi ⁊ itellect᷒ huic lumi
beate ⁊ pure pmixt᷒ pitiſſim᷒ efficit aſtroꝝ ⁊ pnoſtica
tionū q̄ ſunt in aſtris. Et iō dicit ptolome᷒: q ſcia aſtro
rū facit hoīeꝫ pulchritudinē celeſtē amare. In illo aūt
lumine ꝯfortat᷒ ꝯſurgit itellect᷒ in lumē diuinū qō no
mē nō hꝫ ⁊ ienarrabile ē: q ꝓprio noie nō inoteſcit: ſꝫ
vt recipit inoteſcit: ⁊ primū in quo recipit ē itelligētia
q̄ ē primū cauſatū: ⁊ cū enarrat noie illi᷒ enarrat ⁊ nō
noie ꝓprio ſꝫ noie ſui cauſati. Et iō dixit hermes deū
deoꝝ nō ꝓprie pcipi noie ꝓprio ſꝫ vix mēte attigit ab
his q̄ a corpe p lōgū ſtudiū ſepant: iungit igit illi vltio
⁊ lumini ſuo ⁊ mixt᷒ illi lumini aliqd pticipat diuinita
tis: pp qō dicit auicēna q aliq̄n illi lumini ve permixt᷒
itellectus futura pordinat ⁊ pdicit: ⁊ q̄ſi deus q̄dē eſſe
perhibet. Iſte igit ē itellectus aſſimilat᷒: ⁊ attēdē q in
oibus his itellectib᷒ poſſibilis ē q̄ſi fundamētū ⁊ pri
mus: lumē aūt agētis in ipſo eſt diſpō ⁊ q̄ſi ſtramētū ad
itellectū pīcipioꝝ: ⁊ intellect᷒ principioꝝ ē ſtramētū
ad itellectū q̄ dicit in effectu ⁊ intellect᷒ in effectu eſt
ſtramētū ad itellectū adeptū pcipue in quo adipiſcitur
aīa noticiā ſuipſi᷒: ⁊ iſte itellect᷒ adept᷒ ad itellectum
aſſimilatiuū q̄ p gradus applicatiōis luminis iferioris
ad lumē ſupi᷒ aſcēdit vſq ad lumē itellect᷒ diuini: ⁊ in
illo ſtat ſicut in fine: ⁊ iō cū oēs hoīes nā ſcire deſide
rāt: finis deſiderij ē ſtare in itellectu diuino: q vltra il
lū nō aſcēdit aliq̄s nec aſcēdere pōt. Hic aūt hoc notā
dū q cuicūq ſupioꝝ itellectuū itellect᷒ applicat hūa
nus q̄ ē vna de formis mūdi a lumine iſti᷒ iſluūt in ipm
forme ⁊ ſpēs ſui ordis: ⁊ iō q̄dā noticia illi᷒ ordis effi
citur in ipſo p anologiā cuius pōt illa recipe. Et q oē
qō fit in aliquo fit in eo ſm ptātē ſuſcipiētis ipꝫ: ⁊ iō ta
les intellect᷒ denūtiant ſubtili᷒ de ordine illo vel vt ſp
vel vt frequēter: ita q a q̄buſdā ꝓphetizare putantur.
Qui aūt ſimplici pīo ⁊ diuino itellectui cōiunct᷒ ē di
uinus ē ⁊ optim᷒ in ſciētijs ⁊ v̄tutib᷒ ita q ſicut dixit
homerus nō videbit viri mortalis fili᷒ eē ſꝫ dei. Et iō
dicit hermes trimegiſtus in li. de nā dei deoꝝ: q hō ne
xus eſt dei ⁊ mūdi: q p hmōi itellectū ꝯiungit deo ⁊
ſtramētū huius itellect᷒ ſūt aliȷ̄ intellect᷒ de q̄b᷒ dixi
mus qui q̄dē in q̄nq ſunt p modos applicationū ⁊ aſſi
milationū diuerſoꝝ ⁊ intellect᷒ adepti modos ⁊ eius
q̄ eſt in effectu: ſꝫ tn̄ in genere ſūt q̄nq poſſibilis: vꝫ ⁊
formalis ⁊ pīcipioꝝ: ⁊ ille q̄ in effectu ⁊ adept᷒ ⁊ aſſi
milatiu᷒ ⁊ diuin᷒. His ergo itelligibilib᷒ ⁊ itellectibus
vt breuiter dicat pficit aīa. De oibus āt his ſubtilius
determinatur in philoſophia prima.

Capitulum decimuꝫ de ſanctitate intellectus ⁊ d crea
tione quadruplici.

p Ermanet adhuc dicē q intellect᷒ ſanctitate ⁊
mūdicia de qua phi ſūt locuti: hic aūt nō ad
dit nouū gen᷒ pfectiōis ⁊ itellectus: ſꝫ modū
quēdā puritatis dicit circa itellectū. Hec autē puritas
ex.4.efficit: quoꝝ vnū ē ſtudiū pulchritudis: ſcōm eſt
acq̄ſitio multe illuiatōis: tertiū āt exceſſus ſepationis
a cōtinuo ⁊ tpe: ⁊ quartū applicatio cū luie ſuperioris
ordinis. Studiū.n.pulchritudinis ordinat ⁊ ꝯponit ab
auertētib᷒. Acq̄ſitio illuminatōis facit q itellectus ex
multis ſcitis vl' ſcie gradib᷒ aſcēdit in ſcibiliū lumini
bus ita q ſiſtit in itelligibilib᷒. Exceſſus v̄o ſepatiōis
itellect᷒ remouet a detinētib᷒ ꝯtinuo ⁊ tpe. Sꝫ appli
catio itellect᷒ cū ſupiorib᷒ ꝓportionabiliter nitit pfici
ſūmis ⁊ diuinis. Inter aūt.4.iſta primū ē purgatio ab
ipedimētis: ⁊ ſcōm illuminatio in his que iferiora ſunt
hōi ꝓportionata: tertiū aūt ē purgatio ab ipedimēto
quarto: q niſi q̄s excedat mēte ꝯtinuū ⁊ tēp᷒ n̄ ꝯſurgit
ad ꝯcipiēda diuina: quartū ē ſūma pfectō q̄ in hac vita
cōtigere pōt hōi. Cōtigit āt plus ⁊ plus hꝫ q aīa ē pce
ptiua illuminationū q̄ ſūt a pīa cā plus ⁊ plus. Solū
eni primū nō hꝫ plus ⁊ plus ⁊ iō ē id qō vocat neceſſe
ē eē: oia aūt alia plus ⁊ plus hn̄tia ſūt poſſibilia ſm ali
quē modū: lꝫ nō hēant ꝓprie loquēdo poſſibilē itelle
ctū: h aūt in pīa phia erit determiatū. Ex his āt q̄ di
cta ſūt ⁊ h eſt aduertere q mūdiſſimoꝝ hoīꝫ ſūt pul
chriora fātaſmata q quorūdā alioꝝ ſic in ethicis dicit
ita ſūt eoꝝ lucidiſſimi itellect᷒ qm̄ ſic in mūdo exterio
ri turbulētie tēpeſtatū limpidū lumē recipi ipediūt in ꝑ
ſpicuo: ita in aīa paſſiōes turbulētie nō pmittūt lumia
itelligētiaꝝ limpide recipi in aīalib᷒ ⁊ iō dixit apolegi
us ſniaꝫ eē ploīs: q deoꝝ quoꝝ rō abſorta ē in iſirmo
a dmonib᷒ nō ē itellect᷒ clari luis receptiu᷒ quoꝝ āt in
tellect᷒ depurat᷒ a paſſiōib᷒ ⁊ occupatiōibus vite per
applicationē luis celeſtiū itellectuū ꝯtinue ſubleuat a
carne ⁊ efficit ſic ſpeculū clariſſimū celeſtis ordinis ⁊
pulchritudis: ⁊ in his ibut᷒ tādē veſtit luie diuino ⁊ di
uina q̄ptū fas ē ſm facultatē icipit vidē lꝫ inoiabiliter
ea participat ⁊ quodāmō ifinite eo q talia vt i deo ſūt
iferioꝝ itellectuū nullus ꝯphēdere pōt. Eminenter tn̄
accipit percipiēdo q nihil eoꝝ q̄ in deo deoꝝ ſūt vni
uocū ē cū his q̄ ſūt in iferiorib᷒ ⁊ iō ipe ſolus ē id qō
vocat neceſſe eē: de quo in pīa phia ꝓbabim᷒ q non
poteſt

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põt habere pl⁹ nec habere aliter ⁊ aliter: ⁊ h̄ eſt ſibi ſo li ꝓpriũ: ⁊ iõ eſt īmobile cuncta mouens ⁊ ſimplex ⁊ impͥtibile ⁊ inhoiabile lucem habitãs inacceſſibilē.

Cap. xi. de modo per quẽ aīa hũana per intellectuʒ applicabilis eſt lumini intelligentiarũ.

Quereret aũt aliqs ꝑ quẽ modũ aīa hũana ꝑ intellectũ applicabilis ⁊ q̄ſi immiſſibilis vt ita liceat loq̄ eſt lui intelligẽtiaꝝ: nõ eni videtur attingere poſſe vſqʒ ad lumẽ eaꝝ: cũ ſit diffinite in cor pore ſuo: ⁊ extra corp⁹ ſuũ nõ videat aliq̄d poſſe ptin gere. Adhuc aũt ſi det̄ q̄ ſuperi⁹ miſcet̄ luib⁹ cũ h̄ luia ſint forme mũdi nõ videt̄ ex his luminib⁹ aliq̄d diſtin ctũ in ipſo fieri ⁊ determinatũ: ⁊ iõ licʒ clarioꝛis efficiat̄ intellect⁹: nõ tñ ex h̄ aliquã accipit noticiã determina/tã. Hec ãt ⁊ hmõi q̄ões mouent̄ ab ipertus ignoranti bus naturas formaꝝ mũdi: ſicut eni forma mãe ābit ⁊ illuminat totã materiã in q̄ eſt ⁊ totũ q̄ eſt in mã ꝓ/portionat̄ vnicuiqʒ pti mãe: ita forma mundi ambit ⁊ illuminat totã materiã ordinis ſibi ſubi ⁊ vnicuiqʒ ꝓ/portionaliter lumẽ ſuũ vbiqʒ pñs ipartit̄. Sʒ in h̄ eſt differẽtia q̄ forma materie corpis eſt act⁹ ⁊ ptes eius ſunt act⁹ ptiũ corporis: ſʒ intelligẽtia nõ eſt alicui⁹ cor poris act⁹ ſed ſuba ſepata per eſſe ⁊ opa: ⁊ ꝑ hoc po/tẽtior eſt ad mouendũ: ſicut ⁊ nauta diſtinct⁹ eſt a naui nil recipiẽs a naui ſed gubernatiõis mot⁹ ponẽs ī naui Dis eni mot⁹ eſt ab aliq̄ pͥo imobili: ſʒ nos de h̄ loq̄/mur in li. de principijs motuũ aīaliũ. hic aũt h̄ ſufficit q̄ intelligentia ꝑ ſubam ſepata lumẽ diffundit ⁊ inge/rit per totũ orbẽ ſibi ſubm: ſicut aīa per corp⁹ ſuũ ⁊ h̄ lumen vbiqʒ pñs ꝓportionalr̄ efficit̄ in his q̄ ſe exten dũt ad ipſuʒ. Et h̄ eſt q̄ dicit magn⁹ Dio⁹. q̄ lumẽ ex tẽdit ſe per oẽs vult⁹ ⁊ fit in intellectu intellectualiter ⁊ in aīa aīaliter: ⁊ in corpe nãliter ſm vniuſcuiuſqʒ ꝓ/pͥã ãnologiã: ſicut ⁊ lumẽ aīe differẽter pticipatur a mẽbris ſm vniuſcuiuſqʒ ãnologiã: intellect⁹ igit̄ extẽ/dẽs ſe inuenit lumẽ vbiqʒ pñs ⁊ informat̄ ⁊ imbuit̄ il lo ⁊ clarificat̄ ad pulchritudinẽ celeſtẽ. Et h̄ eſt q̄ di/cũt phi intelligentiã vbiqʒ eẽ nõ referẽtes h̄ ad pñtiaʒ ſube: ſed luis expãſi ꝑ totũ: ⁊ h̄ etiã modo aīe excellẽ tiũ viroꝝ plura ambiũt q̄ corpa ꝓpͥa qñ aīe eoꝝ for mis mũdi applicant̄: ⁊ iõ aliqñ obediũt eis trãſmuta/tiões exterioꝝ ſicut obediũt formis mũdi: ⁊ hi ſũt d̄ q̄b⁹ ſicut phi dicũt q̄ operant̄ mirabilia in cõuerſioni/bus hominũ ⁊ naturaꝝ: ⁊ ꝑ h̄ igit̄ pʒ ſolutio q̄ſtionis pͥe. Secũde ãt q̄õnis ſolo eſt q̄ illud lumẽ cuiuſcũqʒ ſit intelligẽtie ſiue etiã ſit diuinũ eſt lumẽ actiuũ ⁊ for/matiuũ oĩuʒ eoꝝ q̄ ſunt ordinis inferioris: ⁊ iõ ſemp extendit ſe ad reꝝ nãs determinatas: ſicut lumẽ artis ſe extendit ad materiã ꝓpter q̄õ etiã qñ informat in/tellectũ extẽdit eũ ad reꝝ naturas determinatas: ⁊ iõ cognoſcit in ipſo luīe ꝑ quẽ modũ reb⁹ imittit̄ ⁊ dat eẽ reb⁹ ad quã noticiã nõ extẽdit̄ niſi vt actualr̄ ad res in ipſo luīe cõuertat̄ ⁊ habebit nãm omniũ ſm q̄ ſunt no tiora: ⁊ multi viri illuſtres in h̄ luīe ordinẽ reꝝ natura rũ pcipiũt in ordine iſti⁹ lumis: ⁊ p̄dicũt: ⁊ q̄dã iperiti credũt eos vera nõ dixiſſe aliqñ cũ ea q̄ p̄dicũt nõ eue niũt nõ intẽdẽtes q̄ h̄ quod nõ euenit nõ ſit ex defectu ordis q̄ eſt in luīe mouẽte ⁊ agẽte ad h̄ q̄ deueniret: ſʒ poti⁹ ex ꝯria diſpoſitõe mãe. Hmõi ãt ordinis pſciam q̄dã excellẽtiores phi vocauerũt ꝓphetiã: ⁊ q2 ſõniũ eſt p̄figuratio q̄dã hui⁹ ordis in imaginatiõib⁹ ⁊ figu/ratiuis obũbratib⁹ claritatẽ talis ordinis intellectua/lis: iõ vocauerũt ſomniũ caſuʒ a ꝓphia vel ꝓphie la/pſuʒ. Ex his ergo ⁊ hmõi ſolo patet inductoꝝ.

Cap. xij. de reductione anime in eſſe diuinũ ſm vl/timũ ſtatum perſectionis eius.

Eſt ãt h̄ quoddã oĩbus mirabilib⁹ mirabili⁹ ⁊ oīb⁹ bonis melius aduertere de bonitate ⁊ largitate cãe pͥme in reducẽdo ad ſe animã hoīs: cũ in oī nã nihil ſit ꝓpter vili⁹: forme q̄ fluũt cõ tinue in mãʒ ex luibus cãe pͥme ⁊ intelligẽtiaꝝ meli⁹ multo exiſtẽtes in cã pͥma ⁊ in luib⁹ intelligẽtiaꝝ q̄ in mã nulla rõe fluũt in mãm ꝓpter eſſe q̄õ hñt in mã: licʒ mã appetat eas: ſicut diuinũ ⁊ bonũ: ſicut diximus in libro de phico auditu. Nec põt h̄ dici q̄ fluũt ad h̄ q̄ ille forme q̄ mũdi dicũt̄ largitatẽ ſue fõtalitatis ĩn/dant: q2 in reb⁹ vilioꝛib⁹ cõſumere ſubam nõ eſt magni fice largitatis. Oportet igit̄ q̄ ad h̄ fluũt: vt eſſe diui/nũ aliq̄õ ⁊ operationes diuinas pficiant. Eſſe ãt diui nũ ⁊ opationẽ nõ pficiũt niſi a mã ſeparate: ⁊ ſcim⁹ q̄ nõ ſeparat̄ niſi ab aīa humana pfecta ſepatõne: oʒ igit̄ q̄ per ſeparãtẽ a mã intellectũ ad eſſe diuinũ reducũ/tur. Hmõi ãt reductio nõ fit ꝑ intellectũ mũdi: q2 illaꝝ intellect⁹ habet eas ſeparatas in eſſe ⁊ opatione diui/na: fiet ḡ neceſſario per intellectũ hoīs q̄ ad hoc habʒ vires ⁊ organa vt a mã accipiat formas diuinas: ſm aũt oĩa q̄ inducta ſunt: forma nõ eſt ſufficiẽter facta di uina per h̄ q̄ efficit̄ intellect⁹ qui dicit̄ in effectu vl̄ ad/eptus: ſed diuina fit ꝑ intellectũ aſſiſtantẽ: ⁊ cũ qui vo cat̄ diuin⁹: igit̄ ſic reducta cõfert eſſe diuinũ ⁊ opatio/nẽ diuinã: ſuba aũt hñs eſſe diuinũ ⁊ opationẽ nõ in/diget aliquo: ergo aīa ſic reducta de ſenſibilib⁹ ⁊ ma/teria corpoꝝ non indiget eo q̄ mãlia ⁊ inſtrumentalia organa nõ accepit ſm nãm niſi ad h̄ vt ad eſſe diuinuʒ reduceret̄: ſtat igit̄ ſubata ⁊ formata in eſſe diuino in eſſe pfecta ⁊ h̄ vocauerũt phi caducũ alteri⁹ ⁊ imorta lis vite ꝑ quã vere ꝓbat̄ aīe hũane imortalitas. Q̄õ ãt dixim⁹ eã indigere ſenſibilib⁹ ⁊ corpore intelligẽdũ eſt de indigẽtia relata ad intellect⁹ pfectionẽ. Sic igit̄ cõcludit̄ vltima pfectio anime ſm intellectũ. Eſt aũtẽ alia eius perfectio ſm virtutem ⁊ virtutis felicitateʒ: de q̄ perſcrutabit̄ in ethicis: pſeq̄ter ãt in his que h̄ determinata ſunt oʒ q̄rere h̄ d̄ nã oĩs aīe ⁊ imortalita te: ⁊ de principijs motuũ aīaliũ: q2 ꝑ h̄ ſcit̄ q̄liter vnit̄ corpi: ⁊ h̄ quidẽ faciem⁹ in alijs duob⁹ libris q̄ imedia te poſt hunc ſunt ordinãdi. Per illũ eni ſcit̄ q̄liter aīa ſubat̄ ad vitã eternã: cũ reducit̄ ad pͥmũ q̄õ eſt neceſ ſe eſſe ⁊ oĩuʒ cãita penetret̄ lumie ei⁹ mirabili ⁊ cãli q̄ nihil ampli⁹ nouit requirere: ſed ſtans in ſeipſa ma net in illa. De intellectu v̄o intelligẽtiaꝝ q̄ cognoſcũt ſuã eſſentiã ⁊ ſue eſſentie pͥmã cãm ⁊ ſint neceſſario duaꝝ naturaꝝ: ⁊ non ſimplicis nãe ſm intellectũ: ⁊ q̄ ſint ⁊ quot: volo a nobis hic relinq̄tur: altiſſimũ enim eſt huiuſmõi negociũ ⁊ pͥme phie egens inq̄ſitione. Et ſic eſt finis ſecũdi libri d̄ Intellectu ⁊ Intelligibili domini Alberti Magni. Deo Gratias.

Expliciũt ſententie libri de Anima: ⁊ de Intellectu ⁊ Intelligibili excellentiſſimi phi Alberti magni epi Ratiſpoñ. ordinis Predicatoꝝ. Impreſſe Vene/tijs per Iohãnẽ ⁊ Gregoriũ de gregorijs fratres. Anno ſalutis. 1494. Die. vij. Nouẽbris

Regiſtrũ huius operis

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l vero quaternus.

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