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Questio xiiii.

cāz pōt cognosci q̄ cā sit excedens qz hoc nō ē est
cāe puenire respectū hmōi effect⁹ z tercio p oēs ef
fectū cognosci q̄ cā nō sit aliqd suoz effectuum

xiiii^o ar. Perfectior cognitio hēt a nobis
de deo p grām q̄ p rōnē naturālē
pbat sic q̄ cūqz hz pfectius lumē intellectuāle et
pfectiora fantasmata melius formata z ordiata
hz pfectiorē cognitionez s̄ sic est de hūte grām q̄

Questio xiiii. *de diuinis nomib⁹. xij.*
arti. habet

1^o ar. De⁹ pōt a nobis noīari pbat sic q̄ cūqz
a nobis itelligit pōt etiā a nobis noīari
ri s̄m q̄ itelligit. S̄z de⁹ i hac vita a nobis itel
ligit n̄ p suā eēntiā s̄ s̄m hūitudine pncipi⁹ z per
modū excellētie z remordis q̄ z sic noīat noīe n̄
expmte dīnā eēntiā s̄ modū pncipi⁹ zc.

2^o ar. Noīa q̄ negatiue dicūtur de deo. v̄l q̄ re
latōnez ei⁹ significāt ad creaturā non
significāt ei⁹ sbāz s̄ q̄ de deo dicūt absolute z affir
matie n̄ dicūtur de deo remotie vel cātie vt nega
tiua vel relatiua s̄ sbālit. Prīa p. 2. pbat sic omne
nomē significās formalit̄ remordēz alic⁹ a deo vel
relatōem ei⁹ ad creaturā n̄ significat diuinā sbām.
quia diuina substantia non est negatio vel relatō
sed noīa negatiua vel relatiua sunt hmōi itiḡ. Se
cūda pars patet primo sic. Si hmōi noīa affirma
tiua significarent solā remordēz vel cālitatē tūc se
q̄ret q̄ oīa feze noīa sine discretōe dicerēt de deo
vt de⁹ est corp⁹ qz nō est ens i potentia sicut ma
teria priā. v̄l qz est cā corpis s̄ hoc est flm q̄ z id
ex q̄ seq̄tur. Secūdo sic tunc sequeretur q̄ oīa noīa
dicta de deo p posteri⁹ dicerent qz affirmatiuū