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## Questio lvi

io ex suo modo essendi cōperit eis ut suā intelligibilē p̄cedez nō a corporalibz. s̄ p̄ intelligibilē effluxuz q̄ a deo spēs rez cognitaz suscepit s̄l̄ cū intellectuāli natura. q̄ spēs p̄ q̄s āgeli intelligūt n̄ sūt a rebus accepte s̄ sūt eis a deo influxe sic alia naturalia

**3<sup>a</sup> ar.** Angeli supiores intelligūt p̄ spēs magis vles q̄ inferiores. p̄bat sic q̄cūq̄ p̄ pauciores spēs vniuersitatē intelligibiliū apprehendit ille intelligit p̄ spēs magis vles. qz q̄to sūt pauciores tāto q̄libz eaz ad plā se extendit. qd̄ eē magis vles. S̄ supiores angeli p̄ pauciores spēs r̄c. qd̄ p̄ qz q̄to aliq̄ sbā sp̄ialis ē deo p̄mior et simlior tāto p̄ pauciores spēs vniuersitatē intelligibiliū cognoscit. et q̄to distātor et dissimilior tāto p̄ plures. sed sic est ergo r̄c.

**Questio lvi** de cognitōe angeloz et p̄te cognitōz et p̄mo in materialiū habet tres ar.

**1<sup>a</sup> ar.** Angel<sup>9</sup> seipm p̄ suā eēntiam intelligit p̄bat sic q̄cūq̄ i genere intellectualiū est forma intellectualis subsistēs. illud intelligit seipm p̄ suā formā seu eēntiā. s̄ āgel<sup>9</sup> ē forma intelligibilis p̄ se subsistēs cū sit imaterialis ergo r̄c

**2<sup>a</sup> ar.** Quilibet angel<sup>9</sup> cognoscit oēs creaturas tā sp̄iales q̄ corporales. p̄bat sic q̄ cūcūq̄ similitudines spēs vel rōnes āgel<sup>9</sup> a deo sūt ip̄se illa āgel<sup>9</sup> cognoscit. s̄ oīm tā corporalū q̄ sp̄itualiū similitudines a p̄ncipio mētib<sup>9</sup> āgelicis a deo sūt ip̄se. qz ut dicit aug<sup>9</sup> ea q̄ i vbo dei p̄mittit ab etno duplicat ab eo effluxerūt. vno modo intellectū āgelicū p̄ hoc q̄ de<sup>9</sup> imp̄ssit mēti angeli ce rez similitudines q̄s p̄duxit. Alio modo ut subsiste