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## ~~///~~ **Questio lxxxix**

oia naturalia perfecte ⁊ distincte ergo anime se.  
cog. oia na. impfecte

**quartus ar** Anie separe cognoscunt  
singularia s̄ nō oia etiaz  
q̄ sunt p̄ntia. s̄ solū q̄dā ad q̄ sc̄z d̄terminantur.  
Pr̄ia ps̄ cōclusiōis p̄bat̄ sic. sicut d̄? p̄ suā essen  
tiam cognoscit ita s̄be separe intelligūt p̄ sp̄s a  
deo influxas sed deus p̄ suā essentiā cognoscit sin  
gularia ⁊ nō solū v̄lia ⁊ s̄be separe q̄lis est ania  
sepata cognoscūt singularia. Sc̄da ps̄ 2. p̄batur  
sic q̄cūq; p̄ sp̄s intelligibiles res naturales cog  
noscat solū in q̄dā cōitate ⁊ cōfusione nō p̄r cog  
noscere eoz singularia nisi ad q̄ d̄terminat̄ q̄dā  
modo s̄ aīa se. est hmōi.

**quintus ar** H̄abit? sc̄ie hic acq̄sire res  
manet in aīa sepata. nō q̄  
tū ad id q̄d h̄z ī virib; sensitivis. s̄ q̄tū ad id q̄d  
h̄z ī intellectu. Pr̄ia ps̄ p̄bat̄ sic. corrupto subie  
cto nō remanet id q̄d ē subiectie in subiecto. s̄ se  
pata aīa a corpe corrupte sūt vires sensitive que  
sūt subiectū sc̄ie q̄tū ad id q̄d h̄z sc̄ia ī virib; sen.  
ergo Sc̄da ps̄ p̄z sic q̄cūq; forma corrūpit̄ cor  
rumpit̄ vel per se a suo p̄rio vel p̄ acc̄ns ad cor  
ruptionē sui subiecti. s̄ sc̄ia hic acq̄sita. pur̄ ē ī intel  
lectu neq; corrūpit̄ p̄ acc̄ns cū intellectu sit in  
corrūptibilis neq; p̄ se. qz intelligibiles int̄tio  
nes q̄tū ad simplice intelligentiā non h̄nt cōtra  
riū sed q̄trum ad cōpositionem ⁊ divisionē h̄abz  
contrariū. s̄. flaz. p̄d̄ez vel argumentatōne. s̄ hoc  
nō tenet in aīa sepata

**vi? ar** H̄ar? sc̄ie s̄ acq̄sire manet in aīa sep  
ata idē p̄m sp̄z s̄ n̄ s̄z eundē modū