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actū. ¶ Dōm ꝙ nō omnis motus ⁊ cognitio facta a ſenſu ⁊ fantaſia. ſed motus factus a ſenſu interiori. Et hoc ꝓbatur ex textu Areſto. q̄a dicit ꝙ aīalia multū opant̄ ſm fantaſiam qḋ ē verū de cognitione ſenſuū interioꝝ. qꝛ paſſiones appetituū ꝯiungunt̄ ſenſibus interiorib⁹ ſicut ⁊ ipſe appetitus

¶ Arguitur Fantaſia eſt poña. ergo nō eſt opatio qꝛ eſt poña media inter ꝟtutē cogitatiuam in memoratiuā ¶ Dōm dupl'r Primo ꝙ non eſt aliqua potētia media inter potētiā cognitiuā et memoratiuā ſicut ꝑus ꝓbatum eſt. quia opatio que ſm aliquos attribuit̄ fantaſie ſm veritatatē cōuenit ꝟtuti cognitiue. ¶ Secūdo Dōm ꝙ poſito ꝙ ſit vna potētia media adhuc nō accipit̄ hic fātaſia ꝓ tali potētia. ſed accipit̄ hic ꝓ actu fantaſiandi Sile eſt de memoria. qꝛ q̄uis ſignificat vnā poñam ab alijs diſtinctaꝫ tñ Areſto. diffiniendo memoriā in libro de memoria ⁊ reminiſcentia nō accipit memoriaꝫ ꝓ potentia ſed pro actu. Et tantū de ſcḋo libro.

Incipiūt copulata tertij libri de aīa

De parte āt anime. Iſte eſt tertius liber de anima ſm ſanctū Thomā in quo poſtq̄ꝫ Areſto. determinauit de potentijs ſenſitiuis ⁊ de eoꝝ obiectis. Conſeq̄nter determinat de ipſa potentia intellectiua ſiue intellectu ſm ſubſtātiam eius. Ratio ordinis eſt q̄a ex quo in iſta ꝑte incipit ꝓprie determiare de intellectu ſm ei⁹ naturā Ex hoc ſic arguit̄ ꝯmuniora ſunt priora vt habet̄. i. phiſicoꝝ. ſed poñe ſenſitiue ſūt ꝯmuniores intellectiuis q̄a repiunt̄ in plurib⁹. ergo determinatio poñaruꝫ ſenſitiuaꝝ ꝑcedit determinationē potentie intellectiue. Secunda rō. qꝛ poñe ſenſitiue ſubſeruiunt poñe intellectiue. g̃ oꝫ ꝑcognoſcere opationē poñaꝝ ſenſitiuaꝝ anteq̄ꝫ opatio intellectus cognoſcatur

¶ Querit̄ q̄ ſit rō ordinis ꝙ potētie intellectiue ꝑcedūt poñam ſm locū motiuā. cū tñ poña motiua ſit generalior. ⁊ ſm naturā ꝯmuniora ſūt priora. ¶ Dōm ꝙ duplex eſt ordo ſcꝫ quo ad nos ⁊ quo ad naturā Ordine quo ad nos illa ſunt priora que ſunt nobis notiora. ⁊ ſic poña motiua ꝑcedit intellectiuā tanq̄ꝫ nobis notior Ordo aūt nature eſt duplex ſcꝫ generationis. ſm quē ordinem impfectiora ſunt priora. ⁊ ſic iteꝝ poña motiua ē prior intellectiua. Et hoc ex duobus quia ꝯmuniora ſunt priora. ſed potentia motiua eſt ꝯmunior Secūdo qꝛ potentia motiua eſt materialior poña intellectiua. ſed materialia a toto genere ſunt impfectiora īmaterialibus. Alius eſt ordo nature ꝑfectōis ⁊ ſic ꝑfectiora ſunt priora ⁊ ſic poña intellectiā ꝑcedit poñam motiuā tanq̄ꝫ ꝑfectior Et hoc pꝫ ex duob⁹ q̄a potentia intellectiua eſt īmaterial' vt dictū eſt. ergo eſt ꝑfectior. Scḋo qꝛ potētia localiter motiua principiat̄ ab intellectu. ſed ſm naturā principiū ꝑcedit principiatū. g̃ ⁊c. Etiā ꝯſiderandū eſt ꝙ ordine doctrine potētia intellectiua debet ꝑcedere motiuā. Et hoc ꝓpter duas cauſas. Prima eſt q̄a debet īmediate poi apud potentiā ſenſitiuā cū potentia ſenſitiua ſit etiā cognitiua ſicut intellectiua ſed motiua executiua nō eſt cognitiua Secunda eſt qꝛ potentie ſenſitiue ſubſeruiūt intellectui. g̃ īmediate poſt determinatōnē de ſenſu debet fieri determinatio de intellectu ¶ Areſto. ergo. q̄a nunc ꝯſiderandū eſt de ꝑte aīe qua cognoſcit et ſapit aīa. mouet talē queſtionē. Utrū talis ꝑs anime ſit ſepabilis ab alijs ꝑtibus ſiue ſm magnitudinē. i. loco ⁊ ſubiecto ſicut Plato qui poſuit animā intellectiuā eſſe in capite. vel iſta ꝑs ſit ſepabilis ab alijs ꝑtibus ſm rōnem. Et iteꝝ ꝯſiderandū eſt quā drñam hꝫ illa ꝑs ab alijs Et iterū quō fiat ⁊ quid ſit intelligere. i. quis ſit act⁹ intellectus ⁊ quō ꝯpleat̄

¶ Querit̄ De q̄ determinat̄ in iſto tertio libro Dōm ꝙ ꝑmo de ꝑte intellectiua. ſcḋo de ꝑte motiua. ⁊ in fine hui⁹ tertij ꝯpant̄ ꝑtes aīe ad inuicē. Scḋa ꝑs ibi. de mouēte aūt Tertia ꝑs ibi Uegetabile quidē.

¶ Querit̄ Quare dic̄ Arꝫ. de ꝑte aīe. ¶ Dōm ꝙ dicit ꝯtra opinionē antiquorum. ⁊ precipue Auerrois ⁊ Auicenne qui dixerūt ꝙ intellect⁹ eſſet ſubſtātia ſepata ⁊ ꝯtinuaret̄ ipſi aīe ꝑ fantaſmata ⁊ ꝑ talē ꝯtinuationē aīma intelligeret. Contra qḋ dicit Areſtoteles ꝙ eſt ꝑs ⁊ nō tota ſubſtantia.

¶ Arguit̄ Aīa ē ſimplex forma g̃ nō hꝫ ꝑtes integrales. Dōm q̄uis aīa nō habeat ꝑtes integrales ⁊ q̄ntitatiuas ſicut habēt res materiales neq̄ꝫ hꝫ ꝑtes eſſentiales phiſicas quia nō ꝯponit̄ ex materia ⁊ forma q̄uis bene habeat ꝑtes eſſentiales diffinitiuas hꝫ tñ ꝑtes poteſtatiuas ⁊ ſubiectiuas. qꝛ hꝫ potentias que ſunt ꝑtes poteſtatiue et ꝑtes eius ſubiectiue ſunt aīa vegetatiua ſenſitiua ⁊ intellectiua

¶ Arguitur Ille particule cognoſcere et ſapere idem ſunt. ergo in h̄ loco ponunt̄ ſupflue. Di