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¶ Queſtiones admodū ſubtiles et vti/
les/cum medulla totius materie artium/
quattuor librorū ſententiarū / et quotli/
betorum doctoris ſubtilis Scoti in ſuis
locis quottâte/magiſtri Petri Tatareti
parrhiſienſis ſuper tota philoſophia na
turali et metaphyſica Ariſtotelis / cum
textus clariſſima expoſitione/ac dubio/
rum ſeu difficultatum ordinatiſſima de/
terminatione/feliciter incipiunt.

CIrca initiū
totius philoſophie na/
turalis: Querit̄ primo
vtrū de rebus naturali
bus ſit ſciētia/habēs ꝓ
ſbiecto pr̄io ⁊ adequa/
to corpꝰ ſub ratione na
turalitatis. ¶ Arguit̄
cōtra primam partē: q2
de rebꝰ naturalibꝰ nō eſt ſciētia: igit̄. Añs probat̄
multipl̄r. ¶ Primo: q2 ſolū de neceſſarijs ⁊ impoſ
ſibilibꝰ aliter ſe habere eſt ſcientia/ex primo poſte/
riorum: ſed entia naturalia ſunt cōtingentia/corru
ptibilia/et poſſibilia aliter ſe habere: cū ſint cōpoſi
ta ex materia et forma: mō oē cōpoſitū ex materia
⁊ forma eſt corruptibile/ex primo de celo: ergo ⁊c̄.
¶ Arguit̄ ſcdo: De ſingularibꝰ nō eſt ſcientia/ſed
de vniuerſalibꝰ ſolum/ex primo poſteriorū: ſed oīa
entia naturalia ſunt ſingularia/ cū ſint in ſe indiui
ſa ⁊ diuiſa a quolibet alio : igit̄. ¶ Arguit̄ tertio:
Nullū ens naturale eſt itelligibile: igit̄ nec ſcibile.
Cōña eſt nota. Añs ptꝫ: q2 nullū ſenſibile eſt intelli/
gibile/alr̄s ſenſus eēt intellectꝰ : ſꝫ oē ens naturale
eſt ſenſibile : ḡ nullū ens naturale eſt intelligibile.
¶ Arguit̄ q̄rto: De rebꝰ naturalibꝰ nō eſt diffini/
tio: ḡ de ipſis nō ē ſciētia. Tenet cōña: q2 diffinitio
eſt mediū ſciēdi. Añs ꝓbat̄: q2 diffinitio eſt eorū q̄
ſemꝑ ſunt/ex pr̄io poſteriorū: ſed res naturales nō
ſemꝑ ſunt: igit̄. Itē diffinitio eſt entis ꝑ ſe vniꝰ: ſꝫ
res naturales nō ſunt entia ꝑ ſe vna/ cū includant
materiā/motū ſenſibilē/⁊ q̄litates ſenſibiles: ḡ ⁊c̄.
¶ Arguit̄ q̄nto ꝯ ſcdam partē: Quicq̄d eſt ſubie/
ctum alicuiꝰ ſciētie / debet eē adequatū paſſionibꝰ
de eo demōſtrabilibꝰ in illa ſciētia: ſꝫ corpꝰ natura
le non eſt h̄mōi: igit̄. Probat̄: q2 mobilitas que eſt
prima paſſio demonſtratiua in illa ſciētia excedit
corpꝰ naturale. Nā aliq̄d ē mobile qđ nō eſt corpꝰ
naturale: cuiuſmodi eſt angelus ⁊ aīa. Et etiā acci
dentia ſeparata a ſbiecto: cuiuſmodi ſunt acciden/
tia in ſacramēto altaris. ¶ In oppoſitū ꝓ prima
parte arguit̄ auc̄te phi ⁊ oīm ſuorū expoſitorū tra
dentiū nobis ſciētiā de rebus naturalibꝰ. De ſcda
parte videbit̄ in queſtionis deciſione. ¶ In hac
queſtione ⁊ in ceteris ſequētibꝰ erūt tres articuli.
In quorum primo erunt notabilia. In ſcdo erunt
dubia. Et in tertio rñdebit̄ ad queſtionē/ponēdo
cōcl̄onē rñſalē: ⁊ cū h̄ ſoluent̄ rōnes añ oppoſitū.

Prio ſciēdū ꝙ ꝓ declaratione huius
queſtiōis premittuntur
alique ſuppoſitiōes. ¶ Prima ſuppoſitio: ſciētia
vt diſtinguit̄ ꝯtra alios habitꝰ / eſt noticia certa ⁊
euidēs alicuiꝰ veri ⁊ neceſſarij. i. alicuius ꝓpōnis
vere ⁊ neceſſarie nata cauſari ꝑ premiſſas ad ipſuꝫ
applicatas ꝑ diſcurſum ſyllogiſticum. Per primā
partē excludunt̄ opinio/ſuſpitio/et fides: q2 nullū
iſtorū eſt euidēs. Fides em̄ nō eſt noticia euidēs:
q2 nō eſt ex aliq̄bꝰ/vel aliq̄ neceſſario cogēte intel/
lectum ad ſic aſſentiendū: lꝫ ſit certa. i. ſine formidi
ne et deceptione. Per ſcdam particulam excludit̄
noticia alicuiꝰ cōtingentis/ de q̄ ꝓprie nō eſt ſcien
tia: q2 cōtingēs nō eſt verū neceſſariū: tñ ſm̄ ꝙ ac/
cipit phus. 6. ethicorū ſciētiam vt diuidit̄ ꝯ ſuſpi/
tionē ⁊ opinionē/bñ pōt eſſe ſciētia de cōtingētibꝰ
que eſt habitꝰ/quo determinate verū dicimꝰ. Per
tertiā excludit̄ noticia euidens primorū principio
rum: q2 illa nō pōt haberi ꝑ diſcurſuꝫ ſyllogiſticū.
Dicit̄ notanter/nata cauſari: q2 non eſt neceſſariū
ꝙ ipſa cauſet̄ ꝑ tales premiſſas: q2 pōt ꝑ experien
tiam cauſari: pōt em̄ aliq̄s ſcire ſine ſyllogiſmo ꝙ
luna eſt eclypſabilis ꝑ ſolā experiētiā. ¶ Sꝫ aliq̄s
argueret ſic: Nō ſil̄r acq̄rit̄ cognitio ꝑncipiorū
et cōcl̄onū: ſed cognitio mlr̄orū principiorū acqui
ritur ꝑ experiētiā: ḡ cognitio cōcl̄onū que eſt ſcien/
tia ꝓprie dicta nō pōt acquiri ꝑ experientiā et ſine
demōſtratione. ¶ Ad iſtud argumētum rñdet̄ ꝙ
pōt eſſe ſil̄is modus acq̄rēdi cognitionē aliquorū
principiorū ⁊ cōcl̄onū: attamē preter iſtū modum
cōmunē/eſt modus ꝓpriꝰ acq̄rēdi cognitionē con
cluſionū. ſ. per demōſtrationē: ⁊ iſte modus eſt ita
ſibi ꝓpriꝰ ꝙ ꝑ ipſum nullo mō pōt acq̄ri cognitio
quorūcunq3 primorū principiorū. ¶ Et aduerte ꝙ
impfectionis eſt ipſius ſciētie ꝙ ſit cauſata ex cau/
ſa euidente. i. ex principijs: idō ſciētia dei nō ſic eſt
cauſata. Ex illa diffinitione ſciētie quattuor condi
tiones eliciunt̄ req̄ſite ad verā ſciētiā ꝓprie dictā.
Prima ē/ꝙ ſit noticia certa et euidēs. Scda/ꝙ ſit
de obiecto neceſſario. Tertia/ꝙ ſit cauſata a pre/
miſſis ſiue nata cauſari. Quarta/ꝙ tales premiſſe
ſint diſpoſite ſm̄ diſcurſum ſyllogiſticū: ad quem
diſcurſum nō req̄rit̄ prioritas nec ſucceſſio tp̄is: ſꝫ
req̄rit̄ ordo nature. ſ. ꝙ principiū diſcurſus ſit na/
turaliter priꝰ notū / et ſit cauſatiuū alteriꝰ extremi
diſcurſus : nō em̄ requirit̄ ſucceſſio durationis ad
diſcurſum. Ex q̄ ſequit̄ ꝙ bt̄i et angeli pñt diſcur/
rere. i. deuenire de magis noto ad minꝰ notū. Sed
in deo nullus eſt diſcurſus. ¶ Ex iſtis poteſt elici
diffinitio ꝓpōnis ſcibilis ſcientia ꝓprie dicta: Nā
ꝓpō ſcibilis / eſt ꝓpō neceſſaria dubitabilis nata
fieri euidēs ꝑ ꝓpōnes neceſſarias et euidētes ad
ipſam applicatas ꝑ diſcurſum ſyllogiſticū : et hoc
viſum eſt in primo libro poſteriorū. ¶ Scdo ſup/
ponitur ꝙ res naturalis ꝓprie dr̄ res cōpoſita ex
materia ⁊ forma/vel accidēs cōſequēs ipſam ma/
teriam et formam: ſed de hoc alr̄s magis dicet̄ du/
bitatione. 2. tracta. 2. ca. 2. huius primi libri. Et ad
uerte ꝙ rerū exiſtētiū ex animā que nō dependent
ab ope noſtri intellectꝰ reperit̄ triplex diuerſitas.
Quedā em̄ ſunt ſeparate a materia ⁊ ſm̄ eſſe ⁊ ſm̄
diffinitionē: ſicut deꝰ ⁊ angeli q̄ non cōponunt̄ ex
materia/ neq3 diffiniunt̄ ꝑ materiā. Alie ſunt que
quo ad eſſe ſunt cōiuncte materie: vt entia mathe/
maticalia: ſicut magnitudines numeri et figure / ſꝫ
nō ſm̄ diffinitionē: q2 nō diffiniunt̄ ꝑ materiā. Nā
magnitudo non diffinit̄ ꝑ materiā/neq3 numerus
neq3 figura. Alie ſunt q̄ ſunt cōiūcte materie ⁊ ſm̄
eē ⁊ ſm̄ diffinitionē: vt entia phyſicalia et natura
lia que cōponunt̄ ex materia et forma/et etiā diffi/
niuntur ꝑ materiā ⁊ formā. Nā ſi q̄s querat q̄d eſt
hō: cōuenieñter rñdet̄ ꝙ eſt q̄d cōpoſitū ex materia
et forma: non tñ debet diffiniri ꝑ materiā determi
natā ex differētia indiuiduali: vt non debeo dicere

Sco. in pro log. q. 3. ſoluendo. q. penul. lateralem.

Sco. 1. metaphyſice. q. 4. dicit de triplici mō acq̄rēdi ſcientiam.

Sco. in ꝓlo. q. vbi. ſ.

D

Sco. vbi. ſ.

St B L