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Sco. q. 4. quotlib. obiecto. Et iſto mō dico cū ſcoto: ꝙ intellectus nr̄
etiā ex natura potētie nō pōt oīe ens cogſcere: qꝛ
nō pōt iſto mō ens increatū cognoſcere: nā intelle
ctus nr̄ ꝓ q̊cūqꝫ ſtatu etiā ꝯcurrentibꝰ oībꝰ cauſis
naturalibꝰ facietibꝰ ad intellectionē ex ſua ꝓpria
natura nō pōt deuenire ad noticiā īmediatā huiꝰ
qđ ē deꝰ neqꝫ intuitiuā neqꝫ abſtractiuā. Vñ lata ē
dr̄ña inter obiectū creatū ꝛ increatū: qꝛ obiectū cre
atū neceſſario cauſat ſuā intellectionē ſi ſit pñs in
ſe vel in ſua ſpē: ſꝫ obiectū increatū q̄ntūcūqꝫ ſit p̄/
ſens potētie create nūqꝫ neceſſario cauſat ſuā itel/
lectionē: ſꝫ ſolū ꝯtingēter: qꝛ q̊cq̊d cauſat deꝰ ad ex
mere ꝯtingēter cauſat. Et ſi q̊s arguat/ q̊cq̊d cōti/
netᷣ ſub obiecto p̄mo naturali alicuiꝰ potētie illud
pōt attingi a potētia: ſꝫ deꝰ ꝯtinetᷣ ſub obiecto ade
q̄to ipiꝰ intellectꝰ: qꝛ ꝯtinetᷣ ſub ente qđ ē obiectū
nr̄i itellectꝰ. Pro ſolutiōe huiꝰ argumēti ponunᷣ
aliq̄ ꝓpōnes. ¶ Prima: obiectū naturale capitur
duplr̄. Unoº ꝓ illo ad qđ inclinatᷣ naturalr̄ poten
tia. Alio mō ꝓ illo qđ eſt naturalr̄ attingibile ab il
la potētia. ¶ Scđa ꝓpō: ens cōe deo ꝛ creature
eſt obiectū adeq̄tū nr̄i intellectꝰ ad ꝙ intellectꝰ nr̄
naturalr̄ inclinatᷣ: ꝛ vocatᷣ ab aliq̄bꝰ obiectū termi
natiuū/ ſꝫ nō motiuū. ¶ Tertiū dictū: obiectū atti
gibile ab intellectu nr̄o eſt ens finitū abſolutū vel
reſpectiuū cuiꝰ terminꝰ nō eſt deꝰ: ꝛ hoc ꝓ q̊cūqꝫ
ſtatu: qđ notanter dr̄: nā ꝓ iſto ſtatu quidditas rei
materialis ē obiectū naturalr̄ attingibile ab intel/
lectu. Et ſi aliq̄ vellent ſic capere obiectū nr̄i intel/
lectus ꝙ ꝓ illo ſtatu naturaliter eſt attingibile nō
male dicerēt. ¶ Ex q̊ ptꝫ ꝙ intellectus nr̄ pōt du/
plr̄ ꝯſiderari. Uno mō ꝓ ſtatu iſto: et ſic q̊dditas
rei materialis eſt eiꝰ obiectū. Alio mō pōt ꝯſidera
ri ex natura potētia ꝛ ex pte ſui: ꝛ ſic ens finitū ab
ſolutū vl̄ reſpectiuū cuiꝰ terminꝰ nō ē ens infinitū/
eſt obiectū adeq̄tū nr̄i intellectꝰ vñ intellectus eſt.

Dubitatᷣ ſcđo

q̊d ſit p̄ncipiū adeq̄tū motus in aīali.
Sco. lib. 3. diſ. 34. Pro cuiꝰ ſolutiōe ſupponitᷣ ꝙ ī pte ſenſitiua vis ir
rōnalis ꝛ ꝯcupiſcibilis ſunt due potētie organice
hñtes in pte ſenſitiua duo organa. Vñ imaginan
dū ē ꝙ circa cor ſūt due pellicle q̄ꝝ vna ꝯſtringitᷣ ꝛ
dilatatᷣ: ꝛ illa ē organū ꝯcupiſcētie. Alia ē q̄ firma
tur ꝛ ꝯſtringitᷣ ꝛ facit ebulire ſanguinē: ꝛ talᷣ eſt or/
ganū iraſcibilis. Ex q̊ ſeq̄tᷣ ꝙ ille due potētie in p/
te ſenſitiua nō ſolū diſtīguūtᷣ ex pte obiecti: ſꝫ realr̄
diſtinguuntᷣ tāqꝫ due potētie organice: ſꝫ in volū/
tate ſūt idē: ita ꝙ ipamet volūtas ſine q̄cūqꝫ diſtin
ctiōe ex natura rei eſt cōcupiſcibilis ꝛ iraſcibilᷣ. Et
aduerte ꝙ ꝯcupiſcibilᷣ reſpicit illđ qđ ex ſe natū eſt
eſſe ꝯueniēs vl̄ diſcōueniēs: ita ꝙ nllo alio poſito
circa ipm niſi ſola apphēſiōe facta natꝰ eſt ſeq̄ actꝰ
delectādi aut triſtādi ſiue ꝓſequēdi aut fugiēdi: ta
lia eñ nō reſpicit iraſcibilis. Vñ actꝰ iraſcibilis eſt
iraſci/ ita ꝙ obiectū iraſcibile eſt vindicabile vl̄ offē
dēs: qđ offēdēs nō dr̄ ſtatim diſcōueniēs ꝯcupiſci
bili: ſꝫ qꝛ impedit illđ qđ ē p̄mo ꝯueniēs appetitui
guſtatiuo. ſ. cibū: ita ꝙ iraſcibilᷣ appetit remouere
offēdēs ꝛ ipm punire. Vñ qñ remouet ꝛ punit/ ira
ſcitᷣ tūc ſine dolore ꝛ triſticia: ſꝫ qñ nō pōt ipm pu/
nire/ tūc iraſcitᷣ cū dolore et triſticia. ¶ Supponitᷣ
ſcđo ꝙ vt alᷣs viſuꝫ ē potētia motiua ſꝫm locū ē dupl̄r
ſcꝫ organica ꝛ nō organica: ꝛ de iſtā ample viſuꝫ ē.
Jō rñdetᷣ ad dubiū ꝙ potētia motiua organica eſt
p̄ncipiū adeq̄tū motꝰ ꝓgreſſiui. Et ad ariſto. q̄ dic
ꝙ intellectꝰ practicꝰ ſeu potētia cognitiua ꝛ apperi
tus ſūt p̄ncipia motꝰ localᷣ/ debꝫ intelligi ꝙ ad actꝰ
iſtaꝝ potētiaꝝ potētia motiua exeq̄tᷣ ſuū actū: iō di/
citᷣ ſolū p̄ncipia p̄uia ꝛ nō ꝓp̄e ꝓductiua illiꝰ motꝰ

Dubitatᷣ tertio

vtꝝ aīa ſepata poſſit itelligere q̊ddi/
tates ſibi notas añ ſepationē. Et videtᷣ ꝙ nō: qꝛ hꝫ
ariſto. ꝙ phātaſmata ſe hñt ad intellectū/ ſic ſenſi/
bile ad ſenſuꝫ: ſꝫ ſenſus nō pōt hr̄e aliquā ſenſatio
nē niſi moueatᷣ a ſenſibili: ḡ nec intellectꝰ niſi mo/
ueatᷣ a phātaſmate. Tūc rñdetᷣ ad dubiū ſꝫm mētē
Sco. lib. 4. diſ. 45. q. ſcoti: ꝙ aīa ſepata intelligere pōt q̊dditates oīm il
loꝝ q̄ꝝ hꝫ ſpēs intelligibiles. Dr̄ vlteriꝰ ꝙ ſpēs in
telligibiles q̊dditatū remanēt in aīa poſt eiꝰ ſepa/
tionē a corpe: ꝛ etiā ꝟtutes ꝛ ſcie q̄s prius habuit
cōiūcta corpi: de q̄bus nō eſt oblita añquā ſepetᷣ a
corpe. Vñ ſcia q̄ntū ē ex pte ſui nata eſt īcorrupti/
bilr̄ pmanere: ꝛ etiā ex pte ſubiecti cū ſbiectū ſit in/
corruptibile. Vñ dicit hieronymꝰ in ꝓlogo biblie:
diſcamꝰ in terrꝭ q̄ꝝ nob ſcia remanebit in celis: val
de eñ indignū eēt tm̄ laborare circa ſciaꝫ ꝛ ꝟtutes
ſi deſinerēt in morte: ꝛ valde irrōnabile ꝙ talia ma
neāt ꝛ ꝙ actꝰ illaꝝ nō valeamꝰ hr̄e. ¶ Scđo de hoc
videtᷣ eē dubitatio: qꝛ ſi mlᷣte ſpēs ītelligibiles ſint
ꝯſeruate in intellectu/ tūc q̄libet mouebit ad intel/
lectionē vl̄ nllᷣa: ſꝫ de hoc ſatꝭ viſum eſt alᷣs. ¶ Sꝫ
dubiū eſt/ vtꝝ aīa ſepata ꝟtute ꝓpria poſſit acq̄re
re noticiā alicuiꝰ p̄us ignoti. Rñdetᷣ breuiᷣ ꝙ ſic:
aīa eñ exñs in debita diſtātia alicuiꝰ obiecti pote/
rit hr̄e ꝛ acq̄rere noticiā illiꝰ obiecti ꝟtute ꝓpria: ꝛ
hoc tā intuitiuā q̄ꝫ abſtractiuā: ꝛ ꝓ illo ſtatu obie/
ctū imediate cauſabit duos effectꝰ. ſ. ſpēm intelli/
gibilē ſui ꝛ ſuā intellectionē: qꝛ tūc nō indigebimꝰ
phātaſmate. Ex q̊ ſequitᷣ vlteriꝰ ꝙ aīa pōt recorda
ri iā p̄teritoꝝ ꝛ eoꝝ q̄ in hoc mūdo nouit gauden/
do ꝛ delectando bonis opatiōibus q̄s in hoc mū
do exercuit. Q̄tū ad tertiū articulū ſit:

Cōcluſio

rñſalis: Quidditas rei materia
lis nō ē obiectū adeq̄tū nr̄i itel/
lectus ex natura intellectus/ licꝫ poſſit eſſe obiectū
nr̄i intellectus naturalr̄ attingibile ꝓ iſto ſtatu: ꝛ
hec cōcluſio relinquitᷣ ꝓbata in articulis. Ad rō/
nes etiā patet q̊d ſit dicendū.

¶ Liber de ſenſu ꝛ ſenſato. Ariſto.

Quoniā aūt de aīa ſꝫm ſeip/
ſam determiatū eſt: ꝛ de vir
tute q̄libet ex pte ipiꝰ: ꝯñs ē
facere demōſtrationē ſꝫm cō
ſiderationē de aīalibꝰ ꝛ vitā
hñtibꝰ oībꝰ q̄ ſūt ꝓprie ꝛ cōes opatiōes
eoꝝ: q̄ igitᷣ dicta ſūt de aīa ſubijciantᷣ: de
reliq̄s aūt dicamus ꝛ p̄mū de primis.

Iſte eſt liber de ſenſu ꝛ ſenſato ariſto. in q̄
determiat de corpe ſenſitiuo. Et diuiditᷣ in
nouē caplᷣa. Primū ꝯtinet tres pticulas.
Et dicit p̄mo in p̄ma ꝙ poſtqꝫ determiatū
eſt de aīa ꝛ de potētijs eiꝰ neceſſe eſt determinare
de aīalibus ꝛ de oībus hñtibus vitā. ¶ In ſcđa
pte intēdit duas ꝯclᷣones. Pria: in hoc libro optet
determinare de opatiōibꝰ tā cōibus q̄ꝫ ꝓprijs aīa/
liū. Primo: qꝛ ꝯueniēs eſt determiare de his q̄ ſūt
cōia aīe ꝛ corpi: ſꝫ opatiōes aīaliū tā ꝓp̄e q̄ꝫ cōes
ſūt cōes aīe ꝛ corpi: igitᷣ de his deteriandū ē. Mi/
norē ꝓbat exēplo: qꝛ hec oīa q̄ ſūt cōia aīe ꝛ corpi
fere inſūt oībꝰ aīalibꝰ: puta ſenſus/ memoria/ ira/
gaudiū appetitꝰ/ ſcie: ꝛ inter ea q̄dā inſūt oībꝰ vitā
pticipātibꝰ/ ꝛ q̄dā inſūt maxie aīalibꝰ: ꝛ ſūt iſte q̄r/