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tū ꝑcat ſuſceptibile ſanitat̄/ſicut eſt ens ꝑncipal̄r
ſignificat ſubam. ¶ Cōſequēter dicit ꝙ aliq̄ dicūt̄
entia q̄ ſūt via in ſubam/ſicut gn̄atiōes: alia q̄ ſunt
corruptiōes ſubſtātie: alia ſūt q̄ ſunt ꝑuatiōes vel
negatiōes entis. Et ꝙ negatiōes poſſint dici entia
ꝓbat ꝑ hoc ꝙ nō ens dicim᷒ eſſe nō ens: quā tū ꝓ/
poſitionē multi moderni negauerunt.

¶ Si igit̄ ens ⁊ vnū idem ⁊ vna natura eo ꝙ ſe adinuicē ꝯſequūt̄ ſicut ꝑncipiū.

¶ Iſtō eſt ſcd̄m cap̄lm in q̄ ph̄s ꝑmo intēdit hāc
ꝯcl̄onē: ad metaphyſicū ſpectat determiare de en/
te ⁊ vno q̄ ſūt vni᷒ ſcie: q᷑ q̄cūq̧ importāt vnā na/
turā ꝑtinēt ad ꝯſiderationē vni᷒ ſcie: ſ; ens ⁊ vnū
ſūt hm̄ōi: igit̄. Minorē ꝓbat: q᷑ q̄cūq̧ eadē gn̄atio
ne generant̄: ⁊ eadē corruptione corrūpunt̄ illa ſūt
eadē real̄r: ſ; ens ⁊ vnū ſūt hm̄ōi: igit̄. Minorē ꝓ/
bat: q᷑ idē eſt hō et vn᷒ hō: q᷑ q̄n generat̄ hō gn̄at̄
vnus hō. Deinde dicit ꝙ tot ſunt ſpēs vni᷒ q̄t ſunt
ſpēs entis: q᷑ talia ſunt ꝯuertibilia adinuicē. Ex q̊
infert ꝙ ad illā ſciam ſpectat ꝯſiderare ſpēs vni᷒/
puta de eodē ⁊ ſimili ⁊ eq̄li: q᷑ ad eandē ſciam ſpe/
ctat ꝯſiderare de gn̄e ⁊ ſpēbus ei᷒. ¶ Scd̄a ꝯcl̄o:
tot ſūt ꝑtes ph̄ie q̄t ſūt ꝑtes ſubſtātie. ptz: q᷑ ph̄ia
lic; primo ſit de ente tanq̄ de ſbiecto/tū eſt de ſub
ſtātia tāq̄ de ꝑte ꝑncipaliori. ¶ Tertia cōcl̄o: ad
metaphyſicū ꝑtinet determinare de multitudine.
ptz: q᷑ ad eandē ſciam ꝑtinet ꝯſiderare oppoſita:
ſ; vnū ⁊ multa ſūt hm̄ōi: igit̄. Ex q̊ infert ꝙ ad me
taphyſicū etiā ꝑtinet determiare de negatiōe ⁊ ꝑ/
uatiōe q̄ opponūt̄ habitui de q̊ ꝯſiderat metaphy
ſica. ¶ Quarta ꝯcl̄o: ad metaphyſicū ꝑtinet cōſi/
derare de ꝯ̄rietate de dr̄ia ⁊ diuerſitate ⁊ demon
ſtratiōe. ptz: q᷑ ad nullā aliā ſciam ſpectat de iſtis
determiare: igit̄ ad iſtā ꝑtinet. ¶ Quinta ꝯcl̄o: ad
metaphyſicū ſpectat determiare de oīb᷒ paſſiōib᷒
entis. ptz: q᷑ oēs dubitatiōes q̄ pn̄t moueri in ali/
q̄ ſcia ſoluēde ſūt in illa ſcia: ſ; de oībus paſſiōib᷒
entis poſſunt fieri dubitatiōes: igit̄.

Dicendū aut vtrum vnius aut diuerſe ſciētie de notatis in mathematicalibus ⁊c̄.

Iſte eſt ſcd̄us tractatus hui᷒ libri: q̄ diui/
dit̄ in duo capit̄la. In ꝑmo dic̄ ꝙ
ꝑncipiū ſimpl̄r ꝑmū eſt hec ꝓpō/ impoſſibile ē idē
ſimul eſſe ⁊ nō eſſe. Deinde ſubdit ꝙ vni᷒ ⁊ eiuſdē
ſcie ē ꝯſiderare de ſuba ⁊ d̄ ꝑmis ꝑncipijs. ſ. ad me
taphyſicā. ꝓbat: q᷑ ad illā ſciam ꝑtinet cōſiderare
ꝑma principia q̄vl̄iter determiat de oībus entib᷒/
eo ꝙ ꝑma ꝑncipia ſūt oīb᷒ entib᷒ cōia: ſ; metaphy
ſica eſt hm̄ōi: igit̄ ad ip̄am ꝑtinet determiare de ꝑ/
mis principijs. Deinde ponit tres cōditiōes ꝑnci/
pij ſimpl̄r ꝑmi. Prima: primū principiū ſimpl̄r ꝑ/
mū eſt circa qd̄ impoſſibile eſt mētiri: q᷑ tale princi
piū eſt notiſſimū: ḡ circa ip̄m nō ꝯtingit deceptio.
Scd̄a cōditio: ꝙ tale ꝑncipiū nō ſit ꝯditionale/ſic
ꝙ veritas ei᷒ nō dependeat ex alio p̄ſuppoſito. ꝓ/
bat: q᷑ illud nō oꝑtet eſſe cōditionale qd̄ oꝑtet quē
libet intelligētē hr̄e: ſ; ꝑmū ꝑncipiū eſt hm̄ōi: igit̄.
Tertia cōditio eſt: q᷑ noticia talis ꝑncipij q̄ſi ꝑ na
turā cognoſcēdi cognoſcit̄: nā cognoſcit̄ cognitis
terminis. ¶ Final̄r dicit ꝙ tale ꝑncipiū eſt ꝙ im/
poſſibile eſt idē ſimul eſſe ⁊ nō eſſe. Dicit tū ꝓbus
aliq̊s erraſſe circa illud ꝑncipiū: q̄dā em̄ dicebant
ip̄m nō eſſe firmiſſimū: alij volebāt ip̄m demōſtra/
re: ⁊ iſti opinabant̄ ꝙ ꝯ̄ria poſſint ſimul v̄ificari.

¶ Negantium ore ⁊c̄.

¶ Iſtō eſt ſcd̄m cap̄lm in q̄ ariſtoteles incipit di/
ſputare ꝯtra negātes hm̄ōi primū ꝑncipiū. Et pri
mo narrat duos errores. Primus eſt negantium
ip̄m ore/lic; nō mente eo ꝙ neſciebat ſoluere quaſ
dā rōnes in diſputatiōib᷒. Scd̄us error eſt volen
tiū ip̄m demōſtrare: ꝯ̄ q̊s dic̄ ariſtoteles ꝙ tale nō
eſt demōſtrabile. Cōſequēter diſputat ꝯtra negan
tes primū principiū ſeptē rōnibus. ¶ Prima: ne
ceſſe eſt hoīem eſſe aīal bipes: q᷑ hec eius eſt diffi/
nitio: ḡ impoſſibile eſt ip̄m nō eſſe aīal bipes: ḡ nō
eſt poſſibile idē ſimul eſſe et nō ineſſe. ¶ Scd̄a rō:
ſi ꝯ̄dictoria eſſent vera ſeq̄retur ꝙ nulla eſſent pre
dicata q̄dditatiua: ꝯn̄s eſt falſum: igit̄. Aſſumptū
ptz: q᷑ in p̄dicatiōe q̄dditatiua ſubiectū et p̄dicatū
dicunt̄ idē ſignificare. ¶ Tertia rō: ſi ꝯ̄dictoria eſ
ſent vera ſeq̄ret̄ ꝙ eēnt vnū ⁊ idē: ⁊ ꝙ neutra ꝯ̄di/
ctoriaꝝ eſſet vera. Primū incōueniens ꝓbat: q᷑ ſi
hō eſt aīal ⁊ nō eſt aīal: nec eſt hō nec aīal: ⁊ ꝑ ꝯn̄s
hō nec eſt murus nec lapis: et ſic hō nō eſt murus
nec lapis: ḡ ꝯ̄dictoria eſſent ſimul vera. Scd̄m in
cōuenieñs ꝓbat: q᷑ ſi eſt hō ⁊ nō ē hō: ſequit̄ nec eſt
hō neceſſe nō hō. ptz ꝯn̄a: q᷑ ille due ꝯ̄dicunt dua/
bus ꝑoribus. ¶ Quarta rō: vel oīa ꝯ̄dictoria ſunt
ſim̄l vera vel aliq̄ ⁊ aliq̄ nō: ſi ſcd̄m/ſequit̄ ꝙ ꝑmū
principiū eſt veꝝ in aliq̄b᷒: et cū nō ſit maior rō de
aliq̄b᷒ q̄ de alijs: ḡ erit veꝝ in oīb᷒. ¶ Quinta rō:
cōcedens ꝯ̄dictoria h; ꝯcedere q̄dlibet eē aliq̄d et
nihil: ⁊ ab eo ꝙ res eſt vel nō eſt d̄r orō vera vl̄ fal
ſa. ¶ Sexta rō: in agibilib᷒ eſt veritas determina
ta: ḡ ⁊ in ſpeculabilib᷒. Añs patz: q᷑ nemo opinat̄
eſſe bonū cadere i puteū ⁊ nō cadere. ¶ Septima
rō: duos hoīes eſſe mille hoīes nō eq̄ veꝝ eſt ſicut
duos hoīes eſſe hoīes: ḡ duos eſſe mille eſt remo
tius a vero: ḡ ſeq̄t̄ qd̄ eſt falſum: nā q̄cq̄d eſt remo
tū a v̄o eſt falſum. ¶ Cōſequēter diſputat ꝯ̄ aliq̄s
opiones ad q̄s ſeq̄batur petitio ꝑncipij ꝑmi. Erat
em̄ opinio pythagore ꝙ oīa q̄ apparēt ſūt vera: cū
ḡ vnū appareat vni ⁊ oppoſitū alteri: ſeq̄t̄ oppoſi
ta ſimul vera: ⁊ iſti negabant primū principiū. De/
inde declarat motiuū ei᷒: dicēs ꝙ motiuū ei᷒ fuit
iſtud: quia ꝯ̄ria ſunt in eodē/puta aq̄ ⁊ ignis ſunt
in aere: ḡ ꝯ̄dictoria ſunt ſimul in eodē. Deinde cō/
tra iſtos ariſtoteles dicit ꝙ iſti neſciebāt diſtingue
re inter ens in actu/⁊ ens in potētia. Cōſequēter
aſſignat motiuū ei᷒/dicēt̄ ꝙ oīa q̄ apparēt ſunt ve
ra: dicēs qd̄ apparet ſanis ſapidum apparet infir/
mis inſipidū. ¶ Et ſi dicat̄/ꝙ credendū eſt ſanis:
q᷑ tales ſunt plures. Scd̄o mō/q᷑ in eis organum
eſt meli᷒ diſpoſitū. Cōtra ꝑmū arguit ſic: q᷑ ſi ꝑm
ꝑles veritas ſit iudicāda: tūc re nō mutata ill̄d qd̄
eſt hodie veꝝ erit cras falſum. Itē ſeq̄retur ꝙ ſol
eſſet multo minor terra: q᷑ hoc apparet pluribus.
Cōtra ſcd̄m arguit: ꝯ̄ria ſepe apparent hn̄tib᷒ or/
ganū bn̄ diſpoſitū: vt cardones apparēt aſinis bo
ni ſaporis: alijs autē nō: cauſa autē p̄dicti motiui
eſt: q᷑ credebāt om̄e qd̄ apparet intellectui eē veꝝ:
credebāt etiā itellectū ⁊ ſenſu; eē eiuſdē nature: iō
credebāt ꝙ om̄e qd̄ apparebat ſenſui eſſe veꝝ etiā
verum appareret intellectui. Cōſequēter diſputat
ariſtoteles ꝯtra negantes primū principiū ꝓpter
reꝝ mobilitatē: ⁊ hoc ſex rōnib᷒. Prima eſt: ſi oīa
moueant̄ hec negatiua eēt vera ⁊ neceſſaria/nihil
manet ꝯtinenter in eadem diſpoſitiōe: ⁊ oppoſita
eius eſſet falſa: ḡ non oīa cōtraria ſunt ſimul vera.
Scd̄a rō: cū ꝑm eos cōtinue fiant generationes ⁊
corruptiōes iſta eēt vera ⁊ neceſſaria/aliq̄d eſt: et
hec eſſet falſa/nihil eſt: ḡ aliq̄ ꝯ̄ria non ſunt ſil̄ v̄a.
Tertia ratio: lic; om̄ia ſimul ſemper moueantur