

tion, note Book V of Boethius's second commentary on Aristotle's *De Interpretatione* (PL 64:582D and 584 CD).

237. Here Nicholas speaks of four syllogistic figures, whereas in *VS* 4 he speaks only of three. According to Boethius, influenced by Aristotle, the four syllogistic figures are distinguished from one another by the role of their respective middle term: Figure I is defined as the syllogistic form in which the middle term serves as subject in the one premise and as predicate in the other premise. Figure II is defined as the syllogistic form in which the middle term is in the predicate position in each of the two premises. Figure III is defined as the syllogistic form in which the middle term is in the subject position in both premises. A fourth figure results from distinguishing Figure I into two figures: a figure in which the middle term occurs as the subject of the major premise and as the predicate of the minor premise (this now being called Figure I) and another figure in which the middle term appears as the subject of the minor premise and as the predicate of the major premise (this now being called Figure IV). See Boethius, *De Syllogismo Categorico* Book I (PL 64:798CD) and Book II (PL 64:811-812).

238. Nicholas here refers again to Diagram U at I, 13 (66).

239. See n. 238 above.

240. The lower intellectual power approximates the higher rational power. In *DM* 14 (154) Nicholas calls the lower intellectual (angelic) power rational; and he elsewhere calls the higher rational (human) power intellectual, if only because it partakes of the domain of intellectual power and *understands*. See *DM* 12 (142:15). Cf. *DM* 11 (141:3-4).

241. *DI* II, 13 (175 and 178). *VS* 22 (67).

242. See n. 3 above.

243. Diagram P is the diagram at *DC* I, 9 (41).

244. "... all the way to the cube of 3": i.e., all the way to the singularity symbolized by the 27 smallest circles in Diagram U at *DC* I, 13 (66).

245. Here at 88:15 I am reading "*communis*" (with all the mss.) in place of "*communi*".

246. This union is symbolized by the largest circle in Diagram U. Note the hierarchy in *DI* III, 1 (184).

247. "... is general"... i.e., in the sense of *generic* and *of a genus*.

248. This union is symbolized by any one of the three *regional* circles in Diagram U. (See n. 177 above.)

249. "... is somewhat more specific": i.e., *specific* in the sense that relates to *species*. This union is symbolized by any of the nine circles-of-order in Diagram U. (See n. 177 above.)

250. This union of those things which are most specific is symbolized by any one of the smallest circles in Diagram U.

251. Each individual thing agrees with each other individual thing insofar as both it and the others are individual things. Each individual thing differs from each other individual thing in that it is itself and is not that other thing. [See *VS* 22 (67).] No two individual things differ in number alone. *DI* II, 1. *Sermo* XXII (24:4-6).

252. "... the diagram of all things": i.e., Diagram U at *DC* I, 13 (66).

253. "... general agreement": i.e., agreement in genus.

254. "... in you ... all things ... julianize": i.e., they come together in such a