

324. Viz., the sevenfold progression: seed, sprout, bush, tree, branch, twig, seed<sub>2</sub>.

325. Viz., the tenfold progression: seed, sprout, bush, tree, branch, twig, seed<sub>2</sub>, sprout<sub>2</sub>, bush<sub>2</sub>, tree<sub>2</sub>. (In the corresponding diagram there is no letter ‘j’ because it is not found in the Latin alphabet.)

326. Here at 109:11 I am reading, with all the mss., “*ipsa*” in place of the printed edition’s “*ipso*”.

327. Regarding the translating of this English sentence, compare *DC* II, 8 (114:24 - 116:2). Note Albertus Magnus, *De Vegetabilibus et Plantis*, Book IV, Tractate 2, Chap. 4 [pp. 114-117 of Vol. X of *B. Alberti Magni Opera Omnia*, edited by August Borgnet (Paris: Vivès, 1891)]. See also Book I, Tractate 2, Chap. 6.

328. “... which are as trees”: i.e., animals are individual things, just as are also trees; and they come from individual seeds, just as do trees.

329. The distinction between male seeds and female seeds applies to human seeds, animal seeds, and plant seeds. Regarding the sex of plants, see Albertus Magnus, *De Vegetabilibus et Plantis*, *op. cit.* [n. 327 above], Book I, Tractate I, Chap. 7.

330. *DC* I, 9 (41)

331. Regarding the translation of this passage cf. *DC* 114:1-4.

332. “... related [to one another] as opposites”: i.e., are related to one another as male and female.

333. Here at 113:9 I am reading (together with *Codex Latinus Cusanus* 218) “*masculini*” in place of “*masculum*”.

334. Here at 113:11 I am reading (together with *Codex Latinus Cusanus* 218 and certain other mss.) “*absorbet*” in place of “*contrahit*”.

335. That is, a female seed absorbs within itself what is male (and by its own power it encompasses actual femaleness and actual maleness).

336. At 114:6 “*illa*” stands for “*illa arbor*,” which here is better rendered in English by the plural.

337. A pear is a [produced] seed or fruit. Regarding Nicholas’s example of grafting [in *DC* II, 10 (116)], note also Albertus Magnus, *De Vegetabilibus et Plantis*, *op. cit.* [n. 327 above], Book V, Tractate 1, Chap. 7 [p. 146A in Borgnet’s edition, *op. cit.* (n. 327 above)].

338. “... perceptible-surmises”: i.e., surmises about perceptible things.

339. *DC* II, 15 (146).

340. “... the true thing”: i.e., the real thing.

341. “... true humanity”: i.e., the form of human nature, universal human nature.

342. That is, if human nature is posited, then so too are, for example, reason, will, the senses, and a body. For human nature consists of a rational soul and a body.

343. *DC* I, 9 (41).

344. *DC* I, 8 (36). *DC* I, 9 (41). Cf. *DC* I, 12 (61). *DC* II, 7 (106-107). All things flow forth from God as Source-of-creation and return unto Him as End-of-creation—return by way of Christ. *DI* III, 3 (198-199). *DI* III, 11 (247:21-22).

345. Here Nicholas reverses his previous order-of-mentioning the two intermediate modes. Cf. the end of section 117.

346. *DC* I, 7 (29).

347. *DC* I, 9 (41).

348. “... such a body”: i.e., a human body.