Duns Scotus

March 20, 2022

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Contents

1 Duns Scotus

Scottish Franciscan friar, philosopher and Catholic blessed Not to be confused with John Scotus Eriugena[1].

John Duns Scotus
Portrait of Duns Scotus

Born	june 23, 1265/66
Other names	*Doctor Subtilis* (the Subtle Doctor)
Alma mater	University of Oxford[1][2]

Era	Medieval philosophy
Region	Western philosophy
School	Scholasticism
	Scotism
	Aristotelianism[3]
	Theological voluntarism[4]
	Philosophical realism
	Medieval realism (Scotistic realism)
Main interests	Metaphysics, theology, logic, epistemology, ethics
Notable ideas	Univocity of being
	Formal distinction
	Theological voluntarism
	Haecceity as a principle of individuation
	Scotistic realism
	Immaculate Conception of the Virgin Mary

Blessed
John Duns Scotus
OFM
Duns Scotus and Thomas Aquinas

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1   https://en.wikipedia.org/wiki/John_Scotus_Eriugena

Blessed	
John Duns Scotus	
OFM	
Religious and Priest	
Born	c. 1265/66
	Duns, Berwickshire, Scotland
Died	8 November 1308 (aged 41–42)
	Cologne, Holy Roman Empire
Venerated in	Catholic Church
Beat-ified	20 March 1993, Vatican City by Pope John Paul II
Ma-jor shrine	Franciscan Church, Cologne, Germany
Feast	8 November
At-tributes	Books, a vision of the Blessed Virgin Mary, the moon on the chest of a Franciscan friar
Pa-tron-age	Academics, Cologne, Germany, apologies, scholars, student, theologians and philosophers

John Duns Scotus OFM[2] (c. 1265/66 – 8 November 1308),[9] commonly called **Duns Scotus** (/ˈskoʊtəs/[3] *SKOH-təs*[4]; Ecclesiastical Latin[5]: [duns ˈskotus][6]; "Duns the Scot"), was a Scottish Catholic priest and Franciscan friar[7], university professor, philosopher, and theologian. He is one of the four most important philosopher-theologians of Western Europe[8] in the High Middle Ages[9], together with Thomas Aquinas[10], Bonaventure[11], and William of Ockham[12].[10] Scotus has had considerable influence on both Catholic[13] and secular thought. The doctrines for which he is best known are the "univocity of being[14]", that existence is the most abstract concept we have, applicable to everything that exists; the formal distinction[15], a way of distinguishing between different aspects of the same thing; and the idea of haecceity[16], the property supposed to be in each individual thing that makes it an

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2   https://en.wikipedia.org/wiki/Order_of_Friars_Minor
3   https://en.wikipedia.org/wiki/Help:IPA/English
4   https://en.wikipedia.org/wiki/Help:Pronunciation_respelling_key
5   https://en.wikipedia.org/wiki/Ecclesiastical_Latin
6   https://en.wikipedia.org/wiki/Help:IPA/Latin
7   https://en.wikipedia.org/wiki/Franciscan_friar
8   https://en.wikipedia.org/wiki/Western_Europe
9   https://en.wikipedia.org/wiki/High_Middle_Ages
10   https://en.wikipedia.org/wiki/Thomas_Aquinas
11   https://en.wikipedia.org/wiki/Bonaventure
12   https://en.wikipedia.org/wiki/William_of_Ockham
13   https://en.wikipedia.org/wiki/Catholic_Church
14   https://en.wikipedia.org/wiki/Univocity_of_being
15   https://en.wikipedia.org/wiki/Formal_distinction
16   https://en.wikipedia.org/wiki/Haecceity

individual. Scotus also developed a complex argument for the existence of God, and argued for the Immaculate Conception[17] of Mary[18].

Duns Scotus was given the scholastic accolade[19] *Doctor Subtilis* ("the Subtle Doctor") for his penetrating and subtle manner of thought. He was beatified[20] by Pope John Paul II[21] in 1993.
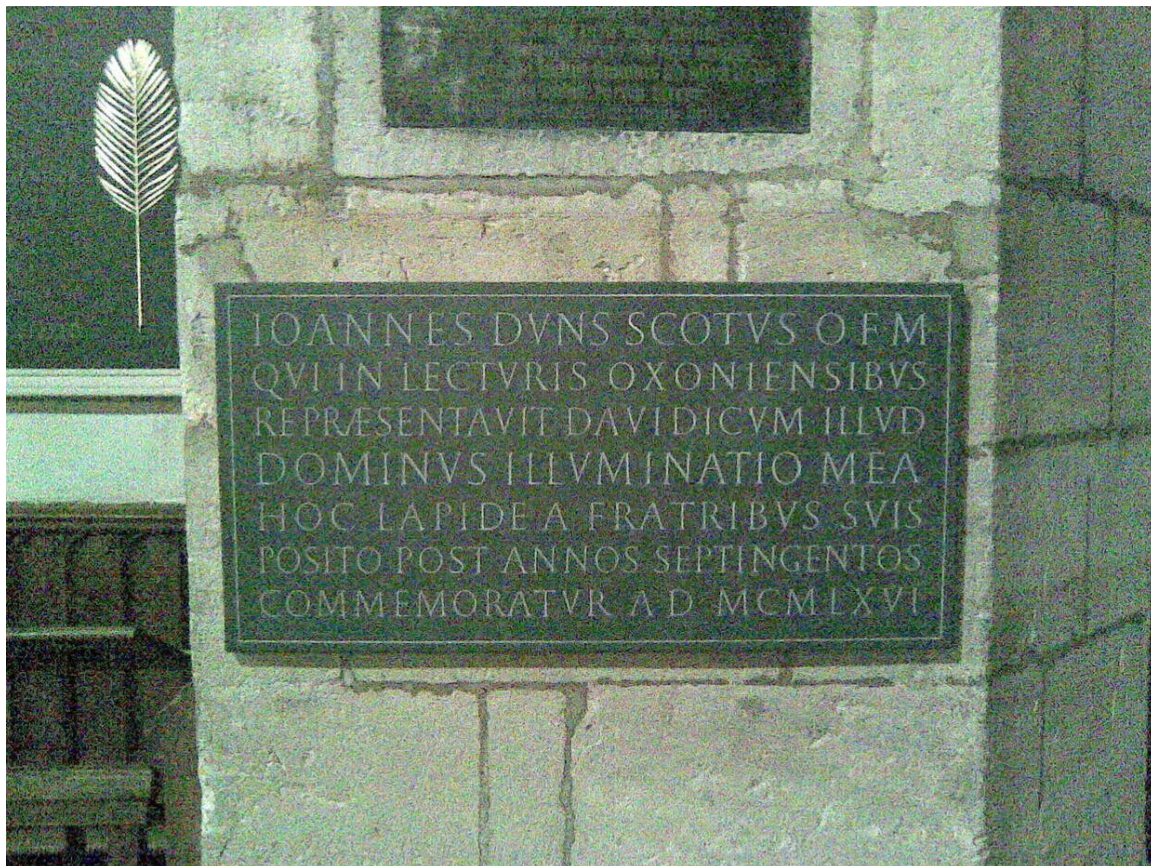
1.1 Life

Figure 1   Plaque commemorating Duns Scotus in the University Church, Oxford

Little is known of Duns Scotus apart from his work. His date of birth is believed to have been sometime between December 23, 1265 and March 17, 1266. He was born into a leading family of the region. The reputed site of his birth, in front of the Pavilion Lodge, near the North Lodge of Duns Castle[22] in Scotland, is now marked by a cairn[23] which was erected in

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17   https://en.wikipedia.org/wiki/Immaculate_Conception
18   https://en.wikipedia.org/wiki/Mary_(mother_of_Jesus)
19   https://en.wikipedia.org/wiki/Scholastic_accolades
20   https://en.wikipedia.org/wiki/Beatification
21   https://en.wikipedia.org/wiki/Pope_John_Paul_II
22   https://en.wikipedia.org/wiki/Duns_Castle
23   https://en.wikipedia.org/wiki/Cairn

1966 by the Franciscan friars of the United Kingdom to mark the 700th anniversary of his birth. Duns Scotus received the religious habit[24] of the Order of Friars Minor at Dumfries[25], where his uncle, Elias Duns, was guardian[26].[11]

Duns Scotus's age is based on the first certain date for his life, that of his ordination to the priesthood[27] at St Andrew's[28], Northampton[29], England, on 17 March 1291. The minimum canonical[30] age for receiving holy orders[31] is 25 and it is generally assumed that he would have been ordained as soon as it was permitted.[12][13] That his contemporaries called him **Johannes Duns**, after the medieval practice of calling people by their Christian name followed by their place of origin, suggests that he came from Duns[32], in Berwickshire, Scotland.[14]

According to tradition, Duns Scotus was educated at a Franciscan *studium generale*[33] (a medieval university[34]), a house behind St Ebbe's Church, Oxford[35], in a triangular area enclosed by Pennyfarthing Street and running from St Aldate's[36] to the Castle, the Baley and the old wall,[15] where the Friars Minor had moved when the University of Paris[37] was dispersed in 1229–30. At that time there would have been about 270 persons living there, of whom about 80 would have been friars.[16]

Duns Scotus appears to have been in Oxford[38] by 1300, as he is listed among a group of friars for whom the provincial superior[39] of the English ecclesiastical province[40] (which included Scotland) requested faculties from the Bishop of Lincoln[41] for the hearing of confessions[42].[17] He took part in a disputation under the regent master, Philip of Bridlington[43] in 1300–01.[18] He began lecturing on Peter Lombard[44]'s *Sentences*[45] at the prestigious University of Paris towards the end of 1302. Later in that academic year, however, he was expelled from the University of Paris for siding with Pope Boniface VIII[46] in his feud with King Philip IV of France[47] over the taxation of church property.

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24 https://en.wikipedia.org/wiki/Religious_habit
25 https://en.wikipedia.org/wiki/Dumfries
26 https://en.wikipedia.org/wiki/Custos_(Franciscans)
27 https://en.wikipedia.org/wiki/Priesthood_(Catholic_Church)
28 https://en.wikipedia.org/wiki/St_Andrew%27s_Priory,_Northampton
29 https://en.wikipedia.org/wiki/Northampton
30 https://en.wikipedia.org/wiki/Canon_law_(Catholic_Church)
31 https://en.wikipedia.org/wiki/Holy_orders
32 https://en.wikipedia.org/wiki/Duns,_Scottish_Borders
33 https://en.wikipedia.org/wiki/Studium_generale
34 https://en.wikipedia.org/wiki/Medieval_university
35 https://en.wikipedia.org/wiki/St_Ebbe%27s_Church,_Oxford
36 https://en.wikipedia.org/wiki/St_Aldate%27s,_Oxford
37 https://en.wikipedia.org/wiki/University_of_Paris
38 https://en.wikipedia.org/wiki/Oxford
39 https://en.wikipedia.org/wiki/Provincial_superior
40 https://en.wikipedia.org/wiki/Ecclesiastical_province
41 https://en.wikipedia.org/wiki/Bishop_of_Lincoln
42 https://en.wikipedia.org/wiki/Confession_(religion)
43 https://en.wikipedia.org/wiki/Bridlington
44 https://en.wikipedia.org/wiki/Peter_Lombard
45 https://en.wikipedia.org/wiki/Sentences
46 https://en.wikipedia.org/wiki/Pope_Boniface_VIII
47 https://en.wikipedia.org/wiki/Philip_IV_of_France

Duns Scotus was back in Paris before the end of 1304, probably returning in May. He continued lecturing there until, for reasons that are still mysterious, he was dispatched to the Franciscan *studium* at Cologne[48], probably in October 1307. According to the 15th-century writer William Vorilong[49], his departure was sudden and unexpected. He was relaxing or talking with students in the *Prato clericorum* or *Pre-aux-Clercs* – an open area of the Rive Gauche[50] used by scholars for recreation – when orders arrived from the Franciscan Minister General[51]; Scotus left immediately, taking few or no personal belongings.[19]

Duns Scotus died unexpectedly in Cologne in November 1308; the date of his death is traditionally given as 8 November. He is buried in the Church of the Friars Minor[52] there. His sarcophagus[53] bears the Latin poem:

"Scotia me genuit.

Anglia me suscepit.

Gallia me docuit.

Colonia me tenet."

(Scotland brought me forth.

England sustained me.

France taught me.

Cologne holds me.)

The story about Duns Scotus being buried alive[54], in the absence of his servant who alone knew of his susceptibility to coma, is probably a myth.[20] It was reported by Francis Bacon[55] in his *Historia vitae et mortis*.[21]

The colophon[56] of Codex 66 of Merton College, Oxford[57] says that Scotus was also at Cambridge[58].

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48 https://en.wikipedia.org/wiki/Cologne
49 https://en.wikipedia.org/wiki/William_Vorilong
50 https://en.wikipedia.org/wiki/Rive_Gauche
51 https://en.wikipedia.org/wiki/Minister_General_(Franciscan)
52 https://en.wikipedia.org/wiki/Minoritenkirche_(Cologne)
53 https://en.wikipedia.org/wiki/Sarcophagus
54 https://en.wikipedia.org/wiki/Premature_burial
55 https://en.wikipedia.org/wiki/Francis_Bacon
56 https://en.wikipedia.org/wiki/Colophon_(publishing)
57 https://en.wikipedia.org/wiki/Merton_College,_Oxford
58 https://en.wikipedia.org/wiki/Cambridge

1.2 Work

Scotus's great work is his commentary on the *Sentences*[59] of Peter Lombard[60], which contains nearly all the philosophical views and arguments for which he is well known, including the univocity of being[61], the formal distinction[62], less than numerical unity, individual nature or "thisness" (haecceity[63]), his critique of illuminationism[64] and his renowned argument for the existence of God. His commentary exists in several versions. The standard version is the *Ordinatio* (also known as the *Opus oxoniense*), a revised version of lectures he gave as a bachelor at Oxford. The initial revision was probably begun in the summer of 1300 – see the remarks in the Prologue, question 2, alluding to the Battle of Wadi al-Khazandar[65] in 1299, news of which probably reached Oxford in the summer of 1300. It was still incomplete when Scotus left for Paris in 1302. The original lectures were also transcribed and recently published as the *Lectura*.[22]

The two other versions of the work are Scotus's notes for the Oxford lectures, recently published as the *Lectura*, the first book of which was probably written in Oxford in the late 1290s,[23] and the *Reportatio parisiensis* (or *Opus parisiense*), consisting of transcriptions of the lectures on the *Sentences* given by Scotus when he was in Paris. A *reportatio* is a student report or transcription of the original lecture of a master. A version that has been checked by the master himself is known as a *reportatio examinata*.

By the time of Scotus, these 'commentaries' on the *Sentences* were no longer literal commentaries. Instead, Peter Lombard[66]'s original text was used as a starting point for highly original discussions on topics of theological or philosophical interest.[24] For example, Book II Distinction 2, about the location of angels, is a starting point for a complex discussion about continuous motion, and whether the same thing can be in two different places at the same time (bilocation[67]). In the same book, Distinction 3, he uses the question of how angels can be different from one another, given that they have no material bodies, to investigate the difficult question of individuation[68] in general.

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59   https://en.wikipedia.org/wiki/Sentences
60   https://en.wikipedia.org/wiki/Peter_Lombard
61   https://en.wikipedia.org/wiki/Univocity_of_being
62   https://en.wikipedia.org/wiki/Formal_distinction
63   https://en.wikipedia.org/wiki/Haecceity
64   https://en.wikipedia.org/wiki/Divine_illumination
65   https://en.wikipedia.org/wiki/Battle_of_Wadi_al-Khazandar
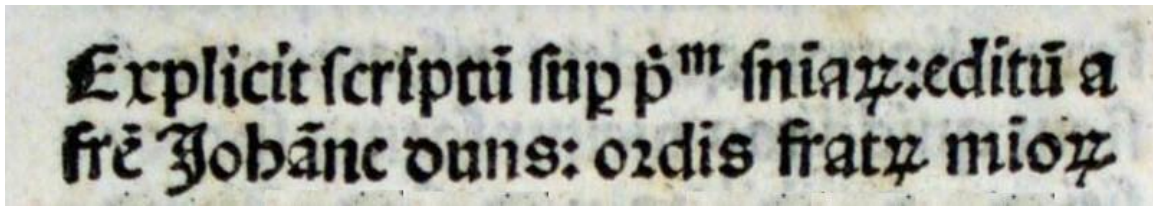66   https://en.wikipedia.org/wiki/Peter_Lombard
67   https://en.wikipedia.org/wiki/Bilocation
68   https://en.wikipedia.org/wiki/Individuation

Figure 2 Colophon from the edition of Scotus's *Sentences* commentary edited by Thomas Penketh (died 1487) and Bartolomeo Bellati (died 1479), printed by Johannes de Colonia and Johannes Manthen, Venice in 1477. It reads *Explicit Scriptum super Primum Sententiarum: editum a fratre Johanne Duns: ordinis fratrum minorum* Printed versions of scholastic manuscripts became popular in the late fifteenth century.

Scotus wrote purely philosophical and logical works at an early stage of his career, consisting of commentaries on Aristotle's *Organon*[69]. These are the *Questions* on Porphyry[70]'s *Isagoge*[71] and Aristotle's *Categories*[72], *Peri hermeneias*[73], and *De sophisticis elenchis*[74], probably dating to around 1295.[25] His commentary on Aristotle's *Metaphysics*[75] was probably written in stages, the first version having started around 1297,[23] with significant additions and amendments possibly after the completion of the main body of the *Ordinatio*.[26] His *Expositio* on the *Metaphysics* was lost for centuries but was recently rediscovered and edited by Giorgio Pini.[27]

In addition, there are 46 short disputations called *Collationes*, probably dating from 1300 to 1305; a work in natural theology (*De primo principio*); and his *Quaestiones Quodlibetales*, probably dating to Advent 1306 or Lent 1307.

A number of works once believed to have been written by Scotus are now known to have been misattributed. There were already concerns about this within two centuries of his death, when the 16th-century logician Jacobus Naveros[76] noted inconsistencies between these texts and his commentary on the *Sentences*, leading him to doubt whether he had written any logical works at all.[28] *The Questions on the Prior Analytics* (*In Librum Priorum Analyticorum Aristotelis Quaestiones*) were also discovered to be mistakenly attributed.[*citation needed*[77]] In 1922, Grabmann[78] showed that the logical work *De modis significandi* was actually by Thomas of Erfurt[79], a 14th-century logician of the modist school[80]. Thus the claim that Martin Heidegger[81] wrote his habilitation[82] thesis on Scotus[29] is only half true, as the second part is actually based on the work by Erfurt.[30]

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69 https://en.wikipedia.org/wiki/Organon
70 https://en.wikipedia.org/wiki/Porphyry_(philosopher)
71 https://en.wikipedia.org/wiki/Isagoge
72 https://en.wikipedia.org/wiki/Categories_(Aristotle)
73 https://en.wikipedia.org/wiki/De_Interpretatione
74 https://en.wikipedia.org/wiki/Sophistical_Refutations
75 https://en.wikipedia.org/wiki/Metaphysics_(Aristotle)
76 https://en.wikipedia.org/wiki/Jacobus_Naveros
78 https://en.wikipedia.org/wiki/Martin_Grabmann
79 https://en.wikipedia.org/wiki/Thomas_of_Erfurt
80 https://en.wikipedia.org/wiki/Modistae
81 https://en.wikipedia.org/wiki/Martin_Heidegger
82 https://en.wikipedia.org/wiki/Habilitation

1.3 Metaphysics

1.3.1 Realism

Scotus is generally considered to be a realist[83] (as opposed to a nominalist[84]) in that he treated universals as real. He attacks a position close to that later defended by Ockham[85], arguing that things have a common nature – for example the humanity common to Socrates[86], Plato[87], and Plutarch[88].

1.3.2 Univocity of being

He followed Aristotle[89] in asserting that the subject matter of metaphysics[90] is "being qua being" (*ens inquantum ens*). Being in general (*ens in communi*), as a univocal notion, was for him the first object of the intellect.[31] The doctrine of the univocity of being[91] implies the denial of any real distinction between essence[92] and existence[93]. Aquinas[94] had argued that in all finite being (i.e. all except God) the essence of a thing is distinct from its existence. Scotus rejected the distinction. Scotus argued that we cannot conceive of what it is to be something, without conceiving it as existing. We should not make any distinction between whether a thing exists (*si est*) and what it is (*quid est*) for we never know whether something exists unless we have some concept of what we know to exist.[32]

1.3.3 Individuation

Scotus elaborates a distinct view on hylomorphism[95], with three important strong theses that differentiate him. He held: 1) that there exists matter[96] that has no form whatsoever, or prime matter, as the stuff underlying all change, against Aquinas (cf. his *Quaestiones in Metaphysicam* 7, q. 5; *Lectura* 2, d. 12, q. un.), 2) that not all created substances are composites of form and matter (cf. *Lectura* 2, d. 12, q. un., n. 55), that is, that purely spiritual substances do exist, and 3) that one and the same substance can have more than one substantial form – for instance, humans have at least two substantial forms, the soul and the form of the body (*forma corporeitas*) (cf. *Ordinatio* 4, d. 11, q. 3, n. 54). He argued for an original principle of individuation[97] (cf. *Ordinatio* 2, d. 3, pars 1, qq. 1–6), the "haecceity[98]" as the ultimate unity of a unique individual (*haecceitas*, an entity's

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83   https://en.wikipedia.org/wiki/Philosophical_realism
84   https://en.wikipedia.org/wiki/Nominalist
85   https://en.wikipedia.org/wiki/William_of_Ockham
86   https://en.wikipedia.org/wiki/Socrates
87   https://en.wikipedia.org/wiki/Plato
88   https://en.wikipedia.org/wiki/Plutarch
89   https://en.wikipedia.org/wiki/Aristotle
90   https://en.wikipedia.org/wiki/Metaphysics
91   https://en.wikipedia.org/wiki/Univocity_of_being
92   https://en.wikipedia.org/wiki/Essence
93   https://en.wikipedia.org/wiki/Existence
94   https://en.wikipedia.org/wiki/Aquinas
95   https://en.wikipedia.org/wiki/Hylomorphism
96   https://en.wikipedia.org/wiki/Matter
97   https://en.wikipedia.org/wiki/Individuation
98   https://en.wikipedia.org/wiki/Haecceity

'thisness'), as opposed to the common nature[99] (*natura communis*) feature existing in any number of individuals. For Scotus, the axiom stating that only the individual exists is a dominating principle of the understanding of reality. For the apprehension of individuals, an intuitive cognition is required, which gives us the present existence or the non-existence of an individual, as opposed to abstract cognition. Thus the human soul, in its separated state from the body, will be capable of knowing the spiritual intuitively.

1.3.4 Formal distinction

Like other realist philosophers of the period (such as Aquinas and Henry of Ghent[100]) Scotus recognised the need for an intermediate distinction that was not merely conceptual but not fully real or mind-dependent either. Scotus argued for a formal distinction[101] (*distinctio formalis a parte rei*), which holds between entities which are inseparable and indistinct in reality but whose definitions are not identical. For example, the personal properties of the Trinity[102] are formally distinct from the Divine essence. Similarly, the distinction between the 'thisness' or *haecceity* of a thing is intermediate between a real and a conceptual distinction.[33] There is also a formal distinction between the divine attributes and the powers of the soul.

1.4 Theology

Part of a series[103] on
Catholic philosophy[104]
  Aquinas[105], Scotus, and Ockham[106]
Ethics[107]

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99 https://en.wikipedia.org/wiki/Nature_(philosophy)
100 https://en.wikipedia.org/wiki/Henry_of_Ghent
101 https://en.wikipedia.org/wiki/Formal_distinction
102 https://en.wikipedia.org/wiki/Trinity
103 https://en.wikipedia.org/wiki/Category:Catholic_philosophers
104 https://en.wikipedia.org/wiki/Christian_philosophy
105 https://en.wikipedia.org/wiki/Thomas_Aquinas
106 https://en.wikipedia.org/wiki/William_of_Ockham
107 https://en.wikipedia.org/wiki/Catholic_moral_theology

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- Just price[109]
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- Probabilism[112]
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- Haecceity[125]
- Quinque Viae[126]
- Predestination[127]
- Free Will[128]
- Divine Attributes[129]

Schools

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108 https://en.wikipedia.org/wiki/Cardinal_virtues
109 https://en.wikipedia.org/wiki/Just_price
110 https://en.wikipedia.org/wiki/Just_war_theory#Catholic_doctrine
111 https://en.wikipedia.org/wiki/Principle_of_Double_Effect
112 https://en.wikipedia.org/wiki/Catholic_probabilism
113 https://en.wikipedia.org/wiki/Natural_law#Catholic_natural_law_jurisprudence
114 https://en.wikipedia.org/wiki/Catholic_personalism
115 https://en.wikipedia.org/wiki/Catholic_social_teaching
116 https://en.wikipedia.org/wiki/Virtue_ethics
117 https://en.wikipedia.org/wiki/Metaphysics
118 https://en.wikipedia.org/wiki/Conceptualism
119 https://en.wikipedia.org/wiki/Philosophical_realism
120 https://en.wikipedia.org/wiki/Moderate_realism
121 https://en.wikipedia.org/wiki/Nominalism
122 https://en.wikipedia.org/wiki/Quiddity
123 https://en.wikipedia.org/wiki/Essence
124 https://en.wikipedia.org/wiki/Nature_(philosophy)
125 https://en.wikipedia.org/wiki/Haecceity
126 https://en.wikipedia.org/wiki/Quinque_Viae
127 https://en.wikipedia.org/wiki/Predestination
128 https://en.wikipedia.org/wiki/Free_Will#In_theology
129 https://en.wikipedia.org/wiki/Attributes_of_God_in_Christianity

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130 https://en.wikipedia.org/wiki/Augustinianism
131 https://en.wikipedia.org/wiki/Cartesianism
132 https://en.wikipedia.org/wiki/Molinism
133 https://en.wikipedia.org/wiki/Nouvelle_th%C3%A9ologie
134 https://en.wikipedia.org/wiki/Occamism
135 https://en.wikipedia.org/wiki/School_of_Salamanca
136 https://en.wikipedia.org/wiki/Scholasticism
137 https://en.wikipedia.org/wiki/Neo-scholasticism
138 https://en.wikipedia.org/wiki/Scotism
139 https://en.wikipedia.org/wiki/Thomism
140 https://en.wikipedia.org/wiki/List_of_Catholic_philosophers_and_theologians

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- Augustine of Hippo[143]
- Benedict of Nursia[144]
- Boethius[145]
- Clement of Alexandria[146]
- Cyprian[147]
- Cyril of Alexandria[148]
- Gregory of Nazianzus[149]
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- Irenaeus[151]
- Jerome[152]
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141 https://en.wikipedia.org/wiki/Ambrose
142 https://en.wikipedia.org/wiki/Athanasius_of_Alexandria
143 https://en.wikipedia.org/wiki/Augustine_of_Hippo
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146 https://en.wikipedia.org/wiki/Clement_of_Alexandria
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148 https://en.wikipedia.org/wiki/Cyril_of_Alexandria
149 https://en.wikipedia.org/wiki/Gregory_of_Nazianzus
150 https://en.wikipedia.org/wiki/Gregory_of_Nyssa
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156 https://en.wikipedia.org/wiki/John_of_Damascus
157 https://en.wikipedia.org/wiki/Justin_Martyr
158 https://en.wikipedia.org/wiki/Maximus_the_Confessor
159 https://en.wikipedia.org/wiki/Pseudo-Dionysius_the_Areopagite
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161 https://en.wikipedia.org/wiki/Paul_the_Apostle
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- Gregory of Rimini[174]
- Giles of Rome[175]
- Hildegard of Bingen[176]
- Hugh of Saint Victor[177]
- Isidore of Seville[178]
- James of Viterbo[179]
- Jean Buridan[180]
- Meister Eckhart[181]
- Nicholas of Cusa[182]
- Nicole Oresme[183]
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- Paschasius Radbertus[185]
- Peter Lombard[186]
- Roscellinus[187]
- Symeon the New Theologian[188]
- Thierry of Chartres[189]
- Thomas Aquinas[190]
- William of Ockham[191]

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217 https://en.wikipedia.org/wiki/John_Henry_Newman
218 https://en.wikipedia.org/wiki/Blaise_Pascal
219 https://en.wikipedia.org/wiki/Fran%C3%A7ois-Ren%C3%A9_de_Chateaubriand
220 https://en.wikipedia.org/wiki/Antonio_Rosmini
221 https://en.wikipedia.org/wiki/Teresa_of_%C3%81vila
222 https://en.wikipedia.org/wiki/Francisco_Su%C3%A1rez
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Contemporary

- Mortimer J. Adler[224]
- Peter Geach[225]
- G. E. M. Anscombe[226]
- Pope Benedict XVI[227]
- Maurice Blondel[228]
- G. K. Chesterton[229]
- Yves Congar[230]
- Frederick Copleston[231]
- Henri de Lubac[232]
- John Finnis[233]
- Reginald Garrigou-Lagrange[234]
- Étienne Gilson[235]
- René Girard[236]
- Gustavo Gutiérrez[237]
- Nicolás Gómez Dávila[238]
- Romano Guardini[239]
- John Haldane[240]
- Dietrich von Hildebrand[241]
- Pope John Paul II[242]
- Bernard Lonergan[243]
- Alasdair MacIntyre[244]
- Gabriel Marcel[245]
- Jean-Luc Marion[246]
- Jacques Maritain[247]
- Marshall McLuhan[248]
- Emmanuel Mounier[249]
- Josef Pieper[250]
- Karl Rahner[251]
- Edith Stein[252]
- Charles Taylor[253]
- Hans Urs von Balthasar[254]

224 https://en.wikipedia.org/wiki/Mortimer_J._Adler
225 https://en.wikipedia.org/wiki/Peter_Geach
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227 https://en.wikipedia.org/wiki/Pope_Benedict_XVI
228 https://en.wikipedia.org/wiki/Maurice_Blondel
229 https://en.wikipedia.org/wiki/G._K._Chesterton
230 https://en.wikipedia.org/wiki/Yves_Congar
231 https://en.wikipedia.org/wiki/Frederick_Copleston
232 https://en.wikipedia.org/wiki/Henri_de_Lubac
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234 https://en.wikipedia.org/wiki/Reginald_Garrigou-Lagrange
235 https://en.wikipedia.org/wiki/%C3%89tienne_Gilson
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238 https://en.wikipedia.org/wiki/Nicol%C3%A1s_G%C3%B3mez_D%C3%A1vila
239 https://en.wikipedia.org/wiki/Romano_Guardini
240 https://en.wikipedia.org/wiki/John_Haldane_(philosopher)

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1.4.1 Voluntarism

Scotus was an Augustinian-Franciscan theologian.[34] He is usually associated with theological voluntarism[260], the tendency to emphasize God's will and human freedom in all philosophical issues. The main difference between Aquinas[261]'s rational theology and that of Scotus is that Scotus believed certain predicates may be applied univocally – with exactly the same meaning – to God and creatures, whereas Aquinas insisted that this is impossible and that only analogical predication can be employed, in which a word as applied to God has a meaning different from, although related to, the meaning of that same word as applied to creatures. Duns struggled throughout his works in demonstrating his univocity theory against Aquinas's analogy doctrine.

Scotus gave the lecture, *Lectura* I 39, during 1297–1299 to refute the view that everything is necessary and immutable. He claims that the aim of this lecture has two points (*Lectura* I 39, §31): first, to consider the contingency in what is (*de contingentia in entibus*); second, to consider how God's certain knowledge is compatible with the contingency of things. Scotus tries to defend the validity of Christian theology against the attack of ancient philosophers. The main argument is unpacked in *Lectura* I 39, §§49–53. Scotus argues that a necessary being (God) is able to have contingent knowledge, and that although this knowledge is contingent, it is not necessarily mutable and temporal by that very fact. In *Lectura* I 39 §1, Scotus asks, "whether God has determinate knowledge of things according to every aspect of their existence, as according to being in the future." He presents a counterview which claims

241 https://en.wikipedia.org/wiki/Dietrich_von_Hildebrand
242 https://en.wikipedia.org/wiki/Pope_John_Paul_II
243 https://en.wikipedia.org/wiki/Bernard_Lonergan
244 https://en.wikipedia.org/wiki/Alasdair_MacIntyre
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250 https://en.wikipedia.org/wiki/Josef_Pieper
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252 https://en.wikipedia.org/wiki/Edith_Stein
253 https://en.wikipedia.org/wiki/Charles_Taylor_(philosopher)
254 https://en.wikipedia.org/wiki/Hans_Urs_von_Balthasar
255 https://en.wikipedia.org/wiki/Portal:Catholicism
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260 https://en.wikipedia.org/wiki/Medieval_theological_voluntarism
261 https://en.wikipedia.org/wiki/Aquinas

that God cannot have determinate knowledge of the future. To support this counterview, he uses Aristotle's *De Interpretatione* IX. In the following arguments, Scotus does not attempt to contradict Aristotle. He does not affirm or reject the ideas of Aristotle. The only issue he argues against is the proposition that God cannot have determinate knowledge of the future. Scotus appears to try to fully demonstrate that Aristotle's text is not contradictory to the Christian doctrine of God. Scotus argues that God wills with one single volition (*unica volitione*) whatever he wills. God has one volition *ad intra*, but this one volition can be related to many opposite things *ad extra*. God can simultaneously will one thing at time 1 and the opposite thing at time 2. There are various possible interpretations of Aristotle's *De Interpretatione* IX. For example, John Buridan (ca. 1300–1362) thought the Scotistic contingency theory was an Aristotelian view[262]. Buridan's judgment is all the more possible because of at least four reasons: (1) Aristotle's *De Interpretatione* IX, 19a23-25 can be interpreted like the Scotistic contingency theory; (2) Scotus himself does not refute Aristotle's *De Interpretatione* IX in *Lectura* I 39 §§49–53; (3) Scotus, rather, tries to formulate his contingency theory with the help of other works of Aristotle in *Lectura* I 39 §§51, 54; (4) Scotus introduces the diachronic feature of God's volition to his contingency theory as well as the synchronic feature.[35]

1.4.2 Metaphysical argument for the existence of God

Duns Scotus argued that it is better to construct a metaphysical argument for the existence of God, rather than the more common physical argument from motion[36] favoured by Aquinas,[37] following Aristotle.[38] Though the version in *De Primo Principio* is the most complete and final version, the *Ordinatio* proof is usually offered. However, the *De Primo* version is fascinating and worth looking into for a wider understanding of the argument as well as Scotus's metaphysical underpinnings for his argument for God's existence, but the *Ordinatio* version will be followed here. Briefly, Scotus begins his proof by explaining that there are two angles we must take in arguing for the existence of an actually infinite being. First from the view of the Relative Properties of God and second from the Absolute Properties of God. Relative properties are those which are predicable of God in relation to creation; absolute properties are those which belong to God whether or not He chose to create. Under the first heading of Relative Properties, Scotus argues for a triple primacy of efficiency, finality and pre-eminence. From there he shows that one primacy implies the others, and finally there can only be one nature that is the First Efficient Cause, Ultimate End, and the Most Perfect Nature. From there the Subtle Doctor discusses the Absolute Properties of God. The First Being is intellectual and volitional, and the intellect and will are identical with the essence of this supreme nature. The First Being is also infinite being. While discussing the infinity of God, Scotus resurrects Anselm's argument and responds to the criticism that Anselm makes an illicit leap from concept to reality. Finally, he gives a definite answer of "yes" to the question of whether there exists an actually infinite being. The very next question of the *Ordinatio* deals with the unicity of the nature thus proved to exist. However, the *De Primo Principio* version concludes with this argument.

The proof for the conclusion that "some efficient cause is simply first such that neither can it be an effect nor can it, by virtue of something other than itself, cause an effect" *Ordinatio* I.2.43[39] runs like this:

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262 `https://en.wikipedia.org/wiki/Aristotelianism`

1. Something can be produced.
2. It is produced either by itself, nothing, or another.
3. Not by nothing, for nothing causes nothing.
4. Not by itself, for an effect never causes itself.
5. Therefore, by another; call it A.
6. If A is first, then we have reached the conclusion.
7. If A is not first, but also an effect, we return to 2). A is produced either by itself, nothing, or another.
8. From 3) and 4), we say another, B. The ascending series will either continue infinitely or we finally reach something which has nothing prior to it.
9. An infinite ascending series is impossible.
10. Therefore, etc.

Scotus acknowledges two objections and deals with them accordingly. First is that he begs the question in assuming a first in the series. Here he argues that while many admit an infinite regress in an accidentally ordered series of causes, no philosopher admits infinite regress in an essentially ordered series. Scotus explains the differences between the two and offers proofs for the conclusion that an infinity of essentially ordered causes in a series is impossible.[40] Second, it is objected that his proof is not really a demonstration since it begins with a contingent premise. That something is produced is contingent and not necessary. Therefore, the proof proceeds from a contingent and not a necessary premise. Scotus says that while that is true, it is utterly manifest that things are produced or effected. But in order to respond, Scotus makes a modal move and reworks the argument. Now he argues from the possibility of production. "It is possible that something can be produced" is a necessary proposition. From there he is able to conclude that it is possible that the first efficient cause exists, and if it is possible that it exists, then it does exist. He asserts that the last claim will be proved later in the argument.[41] In the *Lectura* proof, Scotus argues the following way:

> Although beings different from God are actually contingent with respect to their factual existence, nevertheless, they are not with respect to their possible existence. Hence, those entities which are called contingent with respect to their factual existence are necessary with respect to their possible existence – for instance, although "There exists a man" is contingent, nevertheless "It is possible that he exists" is necessary, because his existence does not include any contradiction. Therefore, "Something – different from God – is possible" is necessary, because being is divided into the contingent and the necessary. Just as necessity belongs to a necessary being in virtue of its condition or its quiddity, so possibility belongs to a possible being in virtue of its quiddity. If the first argument is alternatively qualified with the notion of ontological possibility, then we have necessary propositions as follows: It is possible that there is something different from God – it is not of itself (because then it would not be the case that it were possible), nor from nothing. Therefore, it is possible that it is from something else. Either it is possible that the other agent acts by virtue of itself – and not by virtue of something else, not being from something else – or it is not possible. If so, then it is possible that there is a first agent, and if it [is] possible that it exists, then it exists, just as we have proved before. If not and if there is no infinite regress, then the argument at once comes to a standstill.

For more on this argument, see especially Authors/Duns Scotus/Ordinatio/Ordinatio I/D2/Q2B – The Logic Museum[263].

1.4.3 Illuminationism

Scotus argued against the version of illuminationism[264] that had been defended earlier in the century by Henry of Ghent[265]. In his *Ordinatio* (I.3.1.4) he argued against the sceptical consequences that Henry claimed would follow from abandoning divine illumination. Scotus argued that if our thinking were fallible in the way Henry had believed, such illumination could not, even in principle, ensure "certain and pure knowledge."[42]

> When one of those that come together is incompatible with certainty, then certainty cannot be achieved. For just as from one premise that is necessary and one that is contingent nothing follows but a contingent conclusion, so from something certain and something uncertain, coming together in some cognition, no cognition that is certain follows (*Ordinatio* I.3.1.4 n.221).

1.4.4 Immaculate Conception

Perhaps the most influential point of Duns Scotus's theology was his defense of the Immaculate Conception[266] of Mary[267] (i.e., that Mary herself was conceived without sin). At the time, there was a great deal of argument about the subject. The general opinion was that it was appropriately deferential to the Mother of God[268], but it could not be seen how to resolve the problem that only with Christ[269]'s death would the stain of original sin[270] be removed. The great philosophers and theologians of the West were divided on the subject (indeed, even Thomas Aquinas[271] sided with those who denied the doctrine). The feast day[272] had existed in the East (though in the East, the feast is just of the Conception of Mary) since the seventh century and had been introduced in several dioceses in the West as well, even though the philosophical basis was lacking. Citing Anselm of Canterbury[273]'s principle, "*potuit, decuit, ergo fecit*" (He [i.e., God] could do it, it was appropriate, therefore He did it), Duns Scotus devised the following argument: Mary was in need of redemption like all other human beings, but through the merits of Jesus' crucifixion[274], given in advance, she was conceived without the stain of original sin. God could have brought it about (1) that she was never in original sin, (2) she was in sin only for an instant, (3) she was in sin for a period of time, being purged at the last instant. Whichever of these options was most excellent should probably be attributed to Mary.[43] This apparently careful statement pro-

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263 http://www.logicmuseum.com/wiki/Authors/Duns_Scotus/Ordinatio/Ordinatio_I/D2/Q2B
264 https://en.wikipedia.org/wiki/Divine_illumination
265 https://en.wikipedia.org/wiki/Henry_of_Ghent
266 https://en.wikipedia.org/wiki/Immaculate_Conception
267 https://en.wikipedia.org/wiki/Blessed_Virgin_Mary
268 https://en.wikipedia.org/wiki/Mother_of_God
269 https://en.wikipedia.org/wiki/Jesus
270 https://en.wikipedia.org/wiki/Original_sin
271 https://en.wikipedia.org/wiki/Thomas_Aquinas
272 https://en.wikipedia.org/wiki/Feast_of_the_Immaculate_Conception
273 https://en.wikipedia.org/wiki/Anselm_of_Canterbury
274 https://en.wikipedia.org/wiki/Crucifixion

voked a storm of opposition at Paris, and suggested the line 'fired France for Mary without spot' in the famous poem "Duns Scotus's Oxford," by Gerard Manley Hopkins[275].

Scotus's argument appears in Pope Pius IX[276]'s 1854 declaration of the dogma[277] of the Immaculate Conception, "at the first moment of Her conception, Mary was preserved free from the stain of original sin, in view of the merits of Jesus Christ."[44] Scotus's position was hailed as "a correct expression of the faith of the Apostles."[44]

Another of Scotus's positions also gained official approval of the Catholic Church: his doctrine on the universal primacy of Christ became the underlying rationale for the feast of Christ the King instituted in 1925.[44]

During his pontificate, Pope John XXIII[278] recommended the reading of Duns Scotus's theology to modern theology students.

1.5 Veneration

Duns Scotus was long honored as a Blessed[279] by the Order of Friars Minor, as well as in the Archdioceses[280] of Edinburgh[281] and Cologne[282]. In the 19th-century, the process was started seeking his recognition as such by the Holy See[283], on the basis of a *cultus[284] immemorabilis*, i.e., one of ancient standing.[17] He was declared Venerable[285] by Pope John Paul II[286] in 1991, who officially recognized his liturgical cult, effectively beatifying[287] him on 20 March 1993.[45]

1.6 Later reputation and influence

1.6.1 Later medieval period

Owing to Scotus's early and unexpected death, he left behind a large body of work in an unfinished or unedited condition. His students and disciples extensively edited his papers, often confusing them with works by other writers, in many cases leading to misattribution and confused transmission. Most 13th-century Franciscans followed Bonaventura[288], but the influence of Scotus (as well as that of his arch-rival William of Ockham[289]) spread in the fourteenth century. Franciscan theologians in the late Middle Ages were thus divided

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275 https://en.wikipedia.org/wiki/Gerard_Manley_Hopkins
276 https://en.wikipedia.org/wiki/Pope_Pius_IX
277 https://en.wikipedia.org/wiki/Dogma
278 https://en.wikipedia.org/wiki/Pope_John_XXIII
279 https://en.wikipedia.org/wiki/Beatification
280 https://en.wikipedia.org/wiki/Archdiocese
281 https://en.wikipedia.org/wiki/Roman_Catholic_Archdiocese_of_St_Andrews_and_Edinburgh
282 https://en.wikipedia.org/wiki/Archdiocese_of_Cologne
283 https://en.wikipedia.org/wiki/Holy_See
284 https://en.wikipedia.org/wiki/Cult_(religious_practice)
285 https://en.wikipedia.org/wiki/Venerable
286 https://en.wikipedia.org/wiki/Pope_John_Paul_II
287 https://en.wikipedia.org/wiki/Beatification
288 https://en.wikipedia.org/wiki/Bonaventure
289 https://en.wikipedia.org/wiki/William_of_Ockham

between so-called Scotists and Ockhamists. Fourteenth century followers included Francis of Mayrone[290] (died 1325), Antonius Andreas[291] (died 1320), William of Alnwick[292] (died 1333), and John of Bassolis (died 1347), supposedly Scotus's favourite student.[46]

1.6.2 Sixteenth to nineteenth centuries

His reputation suffered during the English reformation[293], probably due to its association with the Franciscans. In a letter to Thomas Cromwell[294] about his visit to Oxford in 1535, Richard Layton[295] described how he saw the court of New College full of pages from Scotus's work, "the wind blowing them into every corner."[47] John Leland[296] described the Oxford Greyfriar's library in 1538 (just prior to its dissolution) as an accumulation of "cobwebs, moths and bookworms."[48]

When in the sixteenth century the Scotists argued against Renaissance humanism[297], the term *duns* or *dunce[298]* became, in the mouths of humanists and reformers, a term of abuse and a synonym[299] for one incapable of scholarship[300].[49]

Despite this, Scotism grew in Catholic Europe. Scotus's works were collected into many editions, particularly in the late fifteenth century with the advent of printing[301]. His school was probably at the height of its popularity at the beginning of the seventeenth century; during the sixteenth and the seventeenth centuries there were special Scotist chairs, e.g. at Paris, Rome, Coimbra, Salamanca, Alcalá, Padua, and Pavia. New ideas were included pseudographically[302] in later editions of his work, such as the principle of explosion[303], now attributed to **Pseudo-Scotus**. Scotism flourished well into the seventeenth century, and its influence can be seen in such writers as Descartes[304] and Bramhall. Interest dwindled in the eighteenth century, and the revival of scholastic philosophy, known as neo-Scholasticism[305], was essentially a revival of Thomistic thinking.

Gerard Manley Hopkins[306] was able to reconcile his religious calling and his vocation as a poet thanks to his reading of Duns Scotus. His poem *As Kingfishers Catch Fire* expresses Duns Scotus's ideas on "haecceity".

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290 https://en.wikipedia.org/wiki/Francis_of_Mayrone
291 https://en.wikipedia.org/wiki/Antonius_Andreas
292 https://en.wikipedia.org/wiki/William_of_Alnwick
293 https://en.wikipedia.org/wiki/English_reformation
294 https://en.wikipedia.org/wiki/Thomas_Cromwell
295 https://en.wikipedia.org/wiki/Richard_Layton
296 https://en.wikipedia.org/wiki/John_Leland_(antiquary)
297 https://en.wikipedia.org/wiki/Renaissance_humanism
298 https://en.wikipedia.org/wiki/Dunce
299 https://en.wikipedia.org/wiki/Synonym
300 https://en.wikipedia.org/wiki/Scholarly_method
301 https://en.wikipedia.org/wiki/Printing
302 https://en.wikipedia.org/wiki/Pseudographical
303 https://en.wikipedia.org/wiki/Principle_of_explosion
304 https://en.wikipedia.org/wiki/Descartes
305 https://en.wikipedia.org/wiki/Neo-Scholasticism
306 https://en.wikipedia.org/wiki/Gerard_Manley_Hopkins

1.6.3 Twentieth century

The twentieth century saw a resurgence of interest in Scotus, with a range of assessments of his thought.

For one thing, Scotus has received interest from secular philosophers such as Peter King, Gyula Klima, Paul Vincent Spade, and others.

For some today, Scotus is one of the most important Franciscan[307] theologians and the founder of Scotism[308], a special form of Scholasticism[309]. He came out of the Old Franciscan School, to which Haymo of Faversham[310] (died 1244), Alexander of Hales[311] (died 1245), John of Rupella[312] (died 1245), William of Melitona[313] (died 1260), St. Bonaventure[314] (died 1274), Cardinal[315] Matthew of Aquasparta[316] (died 1289), John Peckham[317], Archbishop of Canterbury (died 1292), Richard of Middletown[318] (died c. 1300), etc., belonged. He was known as "Doctor Subtilis" because of the subtle distinctions and nuances of his thinking. Later philosophers in the sixteenth century were less complimentary about his work and accused him of sophistry[319]. This led to the word "dunce[320]," which developed from the name "Dunse" given to his followers in the 1500s, becoming used for "somebody who is incapable of scholarship[321]."

An important question since the 1960s has revolved over whether Scotus's thought heralded a change in thinking on the nature of 'being,' a change which marked a shift from Aquinas and other previous thinkers; this question has been particularly significant in recent years because it has come to be seen as a debate over the origins of 'modernity.' This line of argument first emerged in the 1960s among popular French philosophers who, in passing, singled out Duns Scotus as the figure whose theory of univocal being changed an earlier approach which Aquinas had shared with his predecessors.[50] Then, in 1990, the historian of philosophy Jean-Francois Courtine argued that, between the time of Aquinas in the mid-thirteenth century and Francisco Suárez[322] at the turn of the seventeenth, a fundamentally new approach to being was developed, with Scotus taking a major part in its development. [51] During the 1990s, various scholars extended this argument to locate Scotus as the first thinker who succumbed to what Heidegger[323] termed 'onto-theology'.

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307 https://en.wikipedia.org/wiki/Franciscan
308 https://en.wikipedia.org/wiki/Scotism
309 https://en.wikipedia.org/wiki/Scholasticism
310 https://en.wikipedia.org/wiki/Haymo_of_Faversham
311 https://en.wikipedia.org/wiki/Alexander_of_Hales
312 https://en.wikipedia.org/wiki/John_of_Rupella
313 https://en.wikipedia.org/wiki/William_of_Melitona
314 https://en.wikipedia.org/wiki/Bonaventure
315 https://en.wikipedia.org/wiki/Cardinal_(Catholicism)
316 https://en.wikipedia.org/wiki/Matthew_of_Aquasparta
317 https://en.wikipedia.org/wiki/John_Peckham
318 https://en.wikipedia.org/wiki/Richard_of_Middletown
319 https://en.wikipedia.org/wiki/Sophism
320 https://en.wikipedia.org/wiki/Dunce
321 https://en.wikipedia.org/wiki/Scholarly_method
322 https://en.wikipedia.org/wiki/Francisco_Su%C3%A1rez
323 https://en.wikipedia.org/wiki/Martin_Heidegger

In recent years, this criticism of Scotus has become disseminated in particular through the writings of the 'Radical Orthodox' group of theologians, drawing on John Milbank[324] and Catherine Pickstock[325]. The Radical Orthodox model has been questioned by Daniel Horan[326][52] and Thomas Williams,[53] both of whom claim that Scotus's doctrine of the univocity of being is a semantic, rather than an ontological theory. Both thinkers cite Ord. 1, d. 3, pars 1, q. 3, n. 163, in which Scotus claims that "This [univocally] is how all the authoritative passages one might find on this topic in the Metaphysics or Physics should be interpreted: in terms of the ontological diversity of those things to which the concept is attributed, which is compatible with there being one concept that can be abstracted from them". Such a quotation seems to refer to epistemology, with abstracted concepts, rather than with ontology, which Scotus admits can be diverse.

1.7 In popular media

In 2012 Fernando Muraca directed for TVCO and the Franciscan Friars of the Immaculate[327] the biopic *Blessed Duns Scotus: Defender of the Immaculate Conception* in Italian.[54][55] It centers on the debate at the Paris University with glimpses of his infancy and Franciscan vocation. Adriano Braidotti played the adult Scotus and Emanuele Maria Gamboni played Scotus as a child.[56]

1.8 Bibliography

Works in rough chronological order

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  - *Parva logicalia*
    - *Quaestiones super Porphyrii Isagogem*
    - *Quaestiones in librum Praedicamentorum*
    - *Quaestiones in I et II librum Perihermeneias*
    - *Octo quaestiones in duos libros Perihermeneias*
    - *Quaestiones in libros Elenchorum*
- *Quaestiones super libros De anima* (1295–1298?)
- *Quaestiones super libros Metaphysicorum Aristotelis* (1298–1300?; revised later)
- *Notabilia Scoti super Metaphysicam* (a set of notes concerning books II–X and XII of Aristotle's *Metaphysics*, discovered only in 1996[57])
- *Lectura* (Early Oxford Lectures on the four books of the *Sentences* of Peter Lombard)
  - Books 1 and 2 (1300–1301)
  - Book 3 (probably written in Paris, 1303–04)
  - Book 4 (not extant)
- *Ordinatio* or *Opus Oxoniense* (Oxford Lectures: a revision of the lectures given at Oxford, books 1 and 2 summer 1300–1302, books 3 and 4, 1303–1304)
- *Collationes oxonienses* (1303–04 or 1305–08)

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324 https://en.wikipedia.org/wiki/John_Milbank
325 https://en.wikipedia.org/wiki/Catherine_Pickstock
326 https://en.wikipedia.org/wiki/Daniel_Horan
327 https://en.wikipedia.org/wiki/Franciscan_Friars_of_the_Immaculate

- *Collationes parisienses* (1302–07)
- *Reportatio parisiensis* (Paris Lectures, 1302–07)
- *Quaestiones Quodlibetales* (edited by Felix Alluntis in *Obras del Doctor Sutil, Juan Duns Escoto*, Madrid, Biblioteca de Autores Cristianos, 1963)
- *Tractatus de Primo Principio* (Treatise on the First Principle) English Translation[328]
- *Theoremata* (uncertain date)

Dubious works

- *Theoremata*

Spurious works

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1.9 See also

- Oxford Franciscan school[342]
- *Virgin and Child with Saint Anne*[343] – early depictions of the Immaculate Conception in three generations
- William of Ware[344]

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1	Kaihsu Tai[393], Kaihsu Tai[394]	
2	Duns Scotus's Sentences edited by Thomas Penketh (d. 1487) and Bartolomeo Bellati (d.1479). Printed by Johannes de Colonia and Johannes Manthen in Venice in 1477	
3	Cronholm144[395] created this image using a file by Hautala[396] - Emblem of Vatican City State.svg[397], who had created his file using PD art from Open Clip Art Library[398] and uploaded on 13 July 2006. uploaded this version on 19 January 2007., Cronholm144[399] created this image using a file by Hautala[400] - Emblem of Vatican City State.svg[401], who had created his file using PD art from Open Clip Art Library[402] and uploaded on 13 July 2006. uploaded this version on 19 January 2007.	
4	MarkusMark[403], MarkusMark[404]	
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7	Rei-artur[409], Rei-artur[410]	

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