

Medieval
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(eds.)*

COGNITIVE ISSUES IN THE LONG SCOTIST TRADITION

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Short Introduction to a Long Tradition – And to this Volume

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1. The *Long Scotist Tradition*: Historiographical Observations

The Scotist tradition is transepochal in nature. It originates in the early fourteenth century, when the early followers and Franciscan confreres of John Duns Scotus (1265/66–1308) trotted in his proverbial footsteps, studying, interpreting, and in many cases significantly transforming his philosophical and theological doctrines – and it lasted well into the eighteenth century, when the traditional scholastic schools, including the Scotist one, declined and ultimately vanished from the scene. In some places, though, namely in such places where the Franciscan Order maintained its position in the local educational system, Scotist university training continued even subsequently. One example of this phenomenon is the University of Mallorca which had Scotist philosophical and theological chairs until as late as 1824.¹ In addition, the Neo-Scholastic movement of the nineteenth and early twentieth centuries displayed a Scotist current independent of the dominant and much more well-known Thomist one. On top of this, of course, comes Duns Scotus's influence on authors not affiliated with the Scotist tradition proper, but rather adhering to other traditions of thought, be they scholastic or not.

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1 As documented in Ramis Barceló, “Las cátedras escotistas,” 317. Here and throughout this section, I draw on the historiographical discussion in Andersen, *Metaphysik im Barockscotismus*, 3–82. For the history of the shifting (though mostly negative) attitudes toward Scotus outside of the Scotist tradition, up until the time of Gilson, see Pomplun, “John Duns Scotus in the History of Medieval Philosophy.”