

Robert Grosseteste

His Thought and Its Impact

This volume on the renowned thirteenth-century English scholar and bishop originated in papers delivered at the 2009 conference of the International Robert Grosseteste Society. The book, dedicated to the late James McEvoy, is divided into four parts.

The first section examines Grosseteste's work as a translator and commentator. In the opening essay, James McEvoy demonstrates that despite his poor reputation among the humanists, Grosseteste was a translator of rare quality. Catherine Kavanagh confirms McEvoy's view, arguing that a full appreciation of the bishop's translations is to be gained by reading them in conjunction with his commentaries. In his study of Grosseteste's commentary on Pseudo-Dionysius's *Divine Names*, Jean-Michel Counet presents Grosseteste as a superior interpreter of the great writers of antiquity. Finally, R.M. Ball provides valuable new witnesses to Grosseteste's unpublished commentary on the Psalms.

The second section deals with science and magic. Cecilia Panti demonstrates that Grosseteste's work on light is rooted in pre-Aristotelian physics, while Pietro B. Rossi shows the great influence of Grosseteste's scientific work on British commentators such as Robert Kilwardby, Richard Rufus, and Simon of Faversham. R. James Long closes this section with a discussion of Richard Fishacre's work on magic and demonology.

Grosseteste's impact and legacy is the subject of the third section. Anne Hudson traces strong links with Wyclif through the bishop's library at the Oxford Greyfriars. Edgar Laird argues that Grosseteste's influence might be found in Chaucer's *Canterbury Tales*, and Neil Lewis demonstrates the profound influence of Grosseteste's notion of unequal infinities on fourteenth-century thinkers.

The final section, on pastoral theology, deals with the practical aspects of Grosseteste's work. Matthias Hessenauer shows that the philosopher made strong efforts to render his work accessible to an audience beyond the intellectual community. Mark Elliott counters previously held concepts of Grosseteste as an enemy of the Jewish community. The volume closes with James McEvoy's demonstration that the fourteenth-century pastoral handbook of Rudolph of Biberach owes much to Grosseteste's *Mystical Theology*.

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