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Nota di contenuto	Frontmatter -- Contents -- Acknowledgements -- Early Thirteenth-Century English Franciscan Thought -- The Network of Franciscan Schools in England: From the Local scholae to the studia generalia -- How to Teach the Franciscans: Robert Grosseteste and the Oxford Community of Franciscans c.1229-35 -- Medieval Images of Alexander of Hales -- Adam Rufus of Exeter, Master and Minor (d. 1234): A State of the Art -- Lights in the Darkness: Counsel, Deliberation, and Illumination in the Letters of Adam Marsh -- The Problem of the Unicity of Truth in the Early Oxford Franciscan School -- Nec idem nec aliud: The Powers of the Soul and the Origins of the Formal Distinction -- 'They Tend into Nothing by Their Own Nature': Rufus and an Anonymous De Generatione Commentary on the Principles of Corruptibility -- Intersecting Wisdom: Thomas of York and His Sources -- Bartholomew the Englishman, 'Master of the Properties of Things': Between Exegesis and Preaching -- Disentangling Roger Bacon's Criticism of Medieval Translations -- John Pecham's Theory of Natural Cognition: Perception -- The Form of the Body: John Pecham's Critique of Aquinas' Doctrine of the Soul and the Summa Halensis -- Contributor Biographies -- Index
Sommario/riassunto	The thirteenth century was a dynamic period in intellectual history

which witnessed the establishment of the first universities, most famously at Paris and Oxford. At these and other major European centres of learning, English-born Franciscans came to hold prominent roles both in the university faculties of the arts and theology and in the local studia across Europe that were primarily responsible for training Franciscans. This volume explores the contributions to scholarship of some of the leading English Franciscans or Franciscan associates from this period, including Roger Bacon, Adam Marsh, John Pecham, Thomas of Yorke, Roger Marston, Robert Grosseteste, Adam of Exeter, Richard Rufus of Cornwall, and Bartholomew of England. Through focussed studies of these figures' signature ideas, contributions will provide a basis for drawing comparisons between the English Franciscan school and others that existed at the time, most famously at Paris.

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