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### **Grossetestovo razumevanje »eksperimenta« v Komentarju aristotelove Druge analitike**

Ključne besede: Grosseteste, Aristotel, *Druge analitika*, izkustvo, preizkus (eksperiment), iluminacija, zgodnja moderna znanost

Alistair C. Crombie v delu *Robert Grosseteste and the Origins of Experimental Science 1100-1700* podeli Grossetestu zasluge za vpliven napredek v metodologiji znanosti in eksperimentalni praksi. Skozi Grossetestova dela želi pokazati, da moderna znanost izhaja iz srednjeveške znanosti in da je le-ta po svoji metodološki in filozofski inspiraciji srednjeveška iznajdba. Grossetestov *Commentarius in posteriorum anayliticorum libros*, predstavlja Grossetestovo metodologijo ved ali znanosti (*scientia*), prikaže vlogo matematike v naravoslovnih vedah in njegovo razumevanje izkustva in preizkusa (*experimentum*). Prispevek se osredotoča na zadnjo točko, na Grossetestovo razumevanje izkustva in preizkusa (*experimentum*). V nasprotju s Crombijem skuša avtorica pokazati, da Grossetestovega razumevanja izkustva in preizkusa, »eksperimenta«, ne moremo povezati s t. i. kontroliranim eksperimentom zgodnje moderne znanosti. Pri njem je namreč izkustveno, »eksperimentalno« opazovanje povezano z iluminacijo oz. razsvetljenjem.

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### **Grosseteste's Understanding of "Experiment" in Commentary on Aristotle's Posterior Analytics**

Key words: Grosseteste, Aristotle, *Posterior analytics*, experience, experiment, illumination, early modern science

In the work *Robert Grosseteste and the Origins of Experimental Science 1100-1700*, Alistair C. Crombie credits Grosseteste with influential advances in the methodology of science and experimental practice. Through Grosseteste's works he wants to demonstrate that modern science derives from medieval science and that it is, through its methodological and philosophical inspiration, a medieval invention. Grosseteste's *Commentarius in Posteriorum Anayliticorum Libros*, represents Grosseteste's methodology of science (*scientia*), shows the role of mathematics in the natural sciences, and demonstrates his understanding of experience and experiment (*experimentum*). This paper focuses on the last point – on Grosseteste's understanding of experiment. In opposition to Crombie, this paper attempts to demonstrate that Grosseteste's understanding of experiment cannot be connected to the so-called controlled experiments of early modern science. In fact it is his experiential, experimental observations that are related to illumination or enlightenment.