

Theory and History of Ontology

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Annotated Bibliography on the Philosophical Work of Eriugena (First Part: A - J)

BIBLIOGRAPHY

The publications by É. Jeuneau on Eriugena are cited in a separate page: [Édouard Jeuneau sur la Philosophie Médiévale. Bibliographie Choisie.](#)

N.B. Summaries cited from: Mary Brennan, *A Guide to Eriugenian Studies. A Survey of Publications 1930-1987*, are indicated with: (B.) and page number.

1. *From Augustine to Eriugena. Essays on Neoplatonism and Christianity in Honor of John O'meara.* 1991. Washington: Catholic University of America Press.

The following essays are on Eriugena:

G.-H. Allard: Jean Scot et l'ordinateur: le traitement syntaxique du "Periphyseon" 1-11; W. Beierwaltes: Eriugenas Faszination 22-41; M. Herren: Johannes Scottus Poeta 92-106; E. Jeuneau: *Vox spiritualis Aquilae*: Quelques épîd oubliées 107-116; G. Madec: *Theologia*: note augustino-èrigénienne 11-125.

2. "John Scottus Eriugena." 2005. *American Catholic Philosophical Quarterly* no. 79.

Edited by Philipp W. Rosemann.

Contents: Editor's Introduction 521; David C. Greetham: Édouard Jeuneau's Edition of the *Periphyseon* in Light of Contemporary Editorial Theory 527; Paul Edward Dutton: *Filiolitas*: The Short History of One of Eriugena's Inventions 549; Catherine Kavanagh: The Influence of Maximus the Confessor on Eriugena's Treatment of Aristotle's *Categories* 567; Valery V. Petroff: Eriugena on the Spiritual Body 597; L. Michael Harrington: The Argument for Universal Immortality in Eriugena's "Zoology" 611; Avital Wohlman: John Scottus Eriugena, a Christian Philosopher 635; Philipp W. Rosemann: Causality as Concealing Revelation in Eriugena: A Heideggerian Interpretation 653-671.

3. *Eriugena, Berkeley, and the Idealist Tradition.* 2006. Notre Dame: Indiana University Press.

A collection of papers originally delivered at an international conference organized in Dublin in March 2002 by the University of Notre Dame and Trinity College Dublin.

Contents: Stephen Gersh and Dermot Moran: Introduction 1; Chapter 1: Vasilis Politis: Non-subjective idealism in Plato (*Sophist* 248e-249d) 14; Chapter 2: John Dillon: The platonic forms as *Gesetze*: could Paul Natorp have been right? 39; Chapter 3: Vittorio Hösle: Platonism and its interpretations: the three paradigms and their place in the history of hermeneutics 54; Chapter 4: Gretchen Reydams-Schils: The Roman Stoics on divine thinking and human knowledge 81; Chapter 5: Andrew Smith: The object of perception in Plotinus 95; Chapter 6: Jean Pépin: Saint Augustine and the indwelling of the ideas in God 105; Chapter 7: Dermot Moran: *Spiritualis incrassatio*: Eriugena's intellectualist immaterialism: is it an idealism? 123; Chapter 8: Stephen Gersh: Eriugena's fourfold contemplation: idealism and arithmetic 151; Chapter 9: Agnieszka Kijewska: Eriugena's idealist interpretation of paradise 168; Chapter 10: Peter Adamson: Immanence and transcendence: intellect and forms in al-Kindi and the *Liber de causis* 187; Chapter 11: Bertil Belfrage: The scientific background of George Berkeley's idealism 202; Chapter 12: Timo Airaksinen: The chain and the animal: idealism in Berkeley's *Siris* 224; Chapter 13: Karl Ameriks: Idealism from Kant to Berkeley 244; Chapter 14: Walter Jaeschke: Idealism and realism in classical German philosophy 269; Bibliography 285; Index 301-318.

4. "Érigène." 2013. *Les Études philosophiques* no. 104:3-141.

Édité par Willemien Otten.

Table des matières: Willemien Otten: Avant-propos 3; Bernard McGinn: Jean Scot Érigène. Une introduction 7; Édouard Jeauneau: *Le Periphyseon*: son titre, son plan, ses remaniements 13; Dermot Moran: Jean Scot Érigène, la connaissance de soi et la tradition idéaliste 29; Stephen Gersh: *L'ordo naturalis* des causes primordiales. La transformation érigénienne de la doctrine dionysienne de noms divins 57; Adrian Guui: *Le Periphyseon* d'Érigène comme une extrapolation de l'*Ambiguum* de Maxime le Confesseur 79; Elizabeth Kendig; La forme dialogique dans le *Periphyseon*: recréer l'esprit 101; Willemien Otten: Le langage de l'union mystique: le désir et le corps dans l'œuvre de Jean Scot Érigène et de Meister Eckhart 121-141.

5. Allard, Guy-H. 1973. "La Structure Littéraire De La Composition Du *De Divisione Naturae*." In *The Mind of Eriugena*, edited by O'Meara, John Joseph and Bieler, Ludwig, 147-157. Dublin: Irish University Press.
6. ———. 1977. "Quelques Remarques Sur La " *Disputationis Series* " Du *De Divisione Naturae*." In *Jean Scot Erigène Et L'histoire De La Philosophie*, edited by Roques, René, 211-224. Paris: Éditions du Centre national de la recherche scientifique.

"This author finds that Eriugena in the *Periphyseon* does fulfil his promise of an internal order and coherence in the progress of his reasoning. But the order may be difficult to discern. The author proposes to survey the *Periphyseon* on three levels - logical, pedagogical and epistemological. The work is a vast logical definition of the *phusis*, entirely centred on the *universitas*. The ten categories are not merely the objects of Eriugena's discourse but the conditions thereof (p. 213). This author considers Eriugena's four divisions of nature and five modes of being in the light of that remark: even in these basic analyses there is a logical order of anteriority and posteriority. At the pedagogical level the *Periphyseon* is a debate and between the two participants in the dialogue there is the mediatory figure of Reason. The device of *repetitio* far from manifesting mere prolixity is a time-honoured element of rhetoric: it represents the gradual adaptation of the eye to the light (p. 218) and clarifies any obscurities remaining over from earlier exposition of a theme; the dialogue takes on the allure of a symphony. In Book I the discussion of the Categories is a propaedeutic to the principal theme. At the epistemological level the discussion moves from the deep obscurity of being/non-being to 'the less obscure and to epiphanies. This author emphasises the framework of the *trivium* to be discerned in the structure of the *Periphyseon*. The metaphor of a knot which is to be untied is recurrent; reasoning is a weave and God a weaver." (B. p. 233)

7. ———. 1981. "The Primacy of Existence in the Thought of Eriugena." In *Neoplatonism and Christian Thought*, edited by O'Meara, Dominic, 89-96. Albany: State University of New York Press.
8. ———. 1989. "Un Analyseur Syntaxique Du *Periphyseon*." In *Giovanni Scoto Nel Suo Tempo. L'organizzazione Del Sapere in Età Carolingia*, edited by Leonardi, Claudio, 457-467. Spoleto: Centro italiano di studi sull'alto medioevo.
9. ———. 1990. "'Medietas" Chez Jean Scot." In *Begriff Und Metapher. Sprachform Des Denkens Bei Eriugena*, edited by Beierwaltes, Werner, 95-107. Heidelberg: Carl Winter.
10. ———. 1991. "Jean Scot Et L'ordinateur: Le Traitement Syntaxique Du "Periphyseon"." In *From Augustine to Eriugena. Essays on Neoplatonism and Christianity in Honor of John O'meara*, edited by Martin, Francis X. and Richmond, John A., 1-11. Washington: Catholic University of America Press.
11. ———. 1992. "Jean Scot Et La Logique Des Propositions Contraires." In *From Athens to Chartres. Neoplatonism and Medieval Thought. Studies in Honour of Edouard Jeauneau*, edited by Westra, Haijo Jan, 181-193. Leiden: Brill.
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- Repris dans: M.-T. d'Alverny, *La transmission des textes philosophiques et scientifiques au Moyen Age*, Aldershot, Variorum, 1994.
13. Ansoerge, Dirk. 1996. *Johannes Scottus Eriugena: Wahrheit Als Prozess. Eine Theologische Interpretation Von "Periphyseon"*. Innsbruck: Tyrolia Verlag.
 14. Armando, Bisogno. 2002. "Essentia, Voluntas, Et Scientia": Esiti Escatologici Della Gnoseologia Del *De Praedestinatione Liber*." In *History and Eschatology in John Scottus Eriugena and His Time*, edited by McEvoy, James and Dunne, Michael, 283-302. Leuven: Leuven University Press.
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 18. ———. 2013. "The Authority of Reason: On John Scottus Eriugena's *Periphyseon*, I.508c-513c." *Glossator* no. 7:137-150.
 19. Athanasopoulos, Constantinos. 2004. "The Influence of Dionysius the Areopagite on Ioannes Scotus Eriugena and St. Gregorios Palamas: Goodness as Transcendence of Metaphysics." In *Being or Good? Metamorphoses of Neoplatonism*, edited by Kijewska, Agnieszka, 319-341. Lublin: Wydaw Katolicki Uniwersytet Lubelski.
- "Studies the Platonist and Neoplatonist project of uniting metaphysics and ethics, as reflected in the interpretations of Pseudo-Dionysius by Ioannes Scotus Eriugena and Gregory Palamas"
20. Barbet, Jeanne. 1973. "La Tradition Du Texte Latin De La Hiérarchie Céleste Dans Les Manuscrits Des *Expositiones in Hierarchiam Coelestem*." In *The Mind of Eriugena*, edited by O'Meara, John Joseph and Bieler, Ludwig, 89-96. Dublin: Irish University Press.
 21. ———. 1977. "Le Traitement Des "Expositiones in Ierarchiam Coelestem" De Jean Scot Par Le Compilateur Du *Corpus* Dionysien Du Xiiiè Siècle." In *Jean Scot Erigène Et L'histoire De La Philosophie*, edited by Roques, René, 125-134. Paris: Éditions du Centre national de la recherche scientifique.
 22. Beierwaltes, Werner. 1973. "The Revaluation of John Scottus Eriugena in German Idealism." In *The Mind of Eriugena*, edited by O'Meara, John Joseph and Bieler, Ludwig, 190-198. Dublin: Irish University Press.
 23. ———. 1977. "'Negati Afirmatio": Welt Als Metapher. Zu Grundlegung Einer Milltelaterlichen Aesthetik." In *Jean Scot Érigène Et L'histoire De La Philosophie*, edited by Roques, René, 263-276. Paris: Éditions du Centre national de la recherche scientifique.
 24. ———. 1986. "Language and Object. Reflexions on Eriugena's Valuation of the Function and Capacities of Language." In *Jean Scot Écrivain*, edited by Allard, Guy-H., 209-228. Paris: Vrin.

Translated from German by Dominic J. O'Meara.

"This author confronts the question of the extent to which Eriugena shows trust or distrust concerning the nature, capacity and function of language. Philosophers and theologians are faced with the problem of expressing in words the ineffability of that which they recognise to be ineffable and inexpressible. The

- author takes Eriugena's thought as a paradigm for the evaluation of the relationship between thought and words, language and its object, and considers it under certain headings. I: Thought does not lose but retains its spirituality in being expressed in words (pp. 524 ff.): the spoken word is an exteriorising of an already 'sensualised' *sensus interior* which, together with *intellectus* and *ratio*, form in man's thought a structure analogous to the Holy Trinity. JSE (p. 527B) comes close to extreme 'idealism' in seeming to identify the notion of a thing with the thing itself: the substance is the concept. Nevertheless we cannot fully know *what* they are. (Hence how can we hope to know *what* God is.) The author proceeds to comment on JSE's analysis of the relationship between man's thought, understanding and word, which depends ultimately on God's 'enlightenment' of man.
- II. The author deals with a particular aspect of God's ineffability and JSE's dissatisfaction in an approach to the topic metaphorically (*translative*), and his preference for the negative approach (*nihil per excellentiam, per infinitatem*). The only difference between the first and fourth divisions of Nature is in *our* concept and description of them.
- III. The author chooses two terms, *dialectica* and *transitus*, with which to exemplify JSE's own application of his theories on language. (i) *Dialectica*: the dialectical functions of division and resolution (particular/general correspond with the philosophical notions of *descendere* and *ascendere*, the many/the One). Dialectic, according to JSE, is not a mere human device but established within existence itself. The existence of God himself is dialectically structured, negatively and affirmatively, in nothingness and super-essence. The author elaborates this point with many references to the text of the *Periphyseon*. (ii) *Transitus*: this term, according to the author, has a very wide reference in respect of JSE's use of it. It has more than a dialectical verbal connotation: it implies the entire process of creation and return; e.g. God's creation of Himself from nothingness is a 'crossing-over'. The theme of *transitus* occurs also in JSE's poetry, e.g. *Carmina* II, III (ed. Traube), and the author adverts to possible Irish echoes here."
25. ———. 1987. "Eriugena Und Cusanus." In *Eriugena Redivivus. Zur Wirkungsgeschichte Seines Denkens Im Mittelalter Und Im Übergang Zur Neuzeit*, edited by Beierwaltes, Werner, 311-343. Heidelberg: Carl Winter.
- Revised edition in: *Eriugena. Grundzüge seines Denkens*, pp. 266-312.
English translation: *Cusanus and Eriugena*, Dionysius, 13, 1989, pp. 115-152.
26. ———. 1990. "'Duplex Theoria". Zu Einer Denkform Eriugenas." In *Begriff Und Metapher. Sprachform Des Denkens Bei Eriugena*, edited by Beierwaltes, Werner, 39-64. Heidelberg: Carl Winter.
- Revised edition in: *Eriugena. Grundzüge seines Denkens*, pp. 82-114.
27. ———. 1990. "Unity and Trinity in Dionysius and Eriugena." *Hermathena* no. 157:1-20.
28. ———. 1991. "Eriugenas Faszination." ...*Ut Sua Osculabuntur*" ('*Periphyseon*', V 40)." In *From Augustine to Eriugena. Essays on Neoplatonism and Christianity in Honor of John O'meara*, edited by Martin, Francis X. and Richmond, John A., 22-41. Washington: Catholic University of America Press.
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29. ———. 1992. "Eriugena's Platonism." *Hermathena* no. 149:53-72.
30. ———. 1994. "Unity and Trinity in East and West." In *Eriugena East and West*, edited by McGinn, Bernard and Otten, Willemien, 209-231. Notre Dame: University of Notre Dame Press.
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39. Breen, Aidan. 1991. "Iohannes Scottus, 'Periphyseon': The Problems of an Edition." *Proceedings of the Royal Irish Academy. Section C: Archaeology, Celtic Studies, History, Linguistics, Literature* no. 91C:21-40.

"The complex recensional history of "Periphyseon" poses especial difficulties for an editor, particularly in Books I-III. An outline of the ramifications of the problem is given here with respect to the palaeographical characteristics of the primary MSS, RB, the various recensions of the text represented in those MSS, the shortcomings in the text and apparatus of the printed edition (a sample list of errors from parts of Books I and III only), as well as other technical difficulties in the edition. A sample edition of a small portion of Bk IV is presented as an illustration of one solution to these problems.

I. Palaeography

The complex palaeographical problems relating to the earliest MSS of *Periphyseon* were very inadequately treated in the introduction to the edition of Book I (Sheldon-Williams 1968) and have not otherwise been fully analysed since then. Our understanding of the development of the various strata of the text, laid down by a succession of amending scribes over several years, is consequently still unclear. The present contribution will outline the ramifications of the problem and propose a few solutions. A sample edition of Book IV, up to the end of the third lemma in Recension II, is given for comparison with the published edition of Books I-III (Sheldon-Williams 1968; 1972; 1981). But what has been done cannot be undone: it was singularly unfortunate that the editor should have been permitted, without rigorous supervision, to continue with a project that was flawed at its basis and could only aggravate the burden of its errors with each succeeding publication." p. 21

40. Brennan, Mary. 1986. "Materials for the Biography of Johannes Scottus Eriugena." *Studi Medievali* no. 27:413-460.

"Below are close on forty testimonia dating from the ninth to the seventeenth century, of which the first fourteen, of the ninth and tenth century, could be said to have been original evidence and have been so considered; the remainder appear (with the exception of that of John Bale who introduced new exotic information in the sixteenth century) to be largely an elaboration of the notable twelfth century accounts of William of Malmesbury. On the other hand, intimations of the Malmesbury version can already be found in tenth and eleventh century material (e.g. Testimonia 14, 15, 16) possibly originating with Asser, bishop of Sherborne, who died in 910 - thus almost 'contemporary' - but the subject of which « Johannes » cannot clearly be identified as Eriugena. This identification was, for a variety of reasons favoured by James Ussher, Lord Archbishop of Armagh in *A Discourse of the Religion anciently professed by the Irish and British*, first printed in 1631 (Ussher, *The Whole Works*, ed. C. R. Elrington, Dublin, 1847, IV, p. 285). Ussher is also credited with being the first to combine the surnames « Scottus » and « Eriugena » (*Veterum epistolarum Hibernicarum sylloge*, Dublin, 1632, p. 57), a nomenclature subsequently to be established by Thomas Gale in the first printed edition of the *Periphyseon* published at Oxford in 1681. Unhappily, one is far from being able to proclaim the undoubted authenticity of those first fourteen

contemporary or near-contemporary *testimonia*. The first four, contemporary, illuminating and interrelated, adduced by recent scholarship, are ultimately circumstantial pieces of evidence. The rebuke supposedly administered to Eriugena by Pope Nicholas I (*Testimonium* 10), accepted as authentic by William of Malmesbury and later writers, has been critically shown to have its origins no earlier than in the twelfth century. Hence there remains only the matter of eight *testimonia* (5, 6, 7, 8, 9, 11, 13, 14: 12 is of doubtful significance) to add little to what might be inferred from Eriugena's own writings - that he came from Ireland, that he was not only learned but holy, that he impressed many by his exceptional erudition, and particularly by his knowledge of Greek, but that his preference for the Greek view offended not a few of his western contemporaries. Eriugenian scholarship is nowadays more concerned, and rightly so, with the sources of his erudition and, as we shall see in the first four *testimonia*, with the many facets of this erudition and, whereas the slightest detail about his early life could contribute to the discovery of his sources, one cannot but continue to be intrigued by the question of where and when, rather than how he ended his days." (pp. 414-415).

Testimonia 1-37 with Latin text and English translation: pp. 416-457; Index of Topics and Authors: 457-460.

41. Breton, Stanislas. 1977. "Langage Spatial, Langage Métaphysique Dans Le Néo-Platonisme Érigénien." In *Jean Scot Erigène Et L'histoire De La Philosophie*, edited by Roques, René, 357-366. Paris: Éditions du Centre national de la recherche scientifique.
42. Brueren, Rainier. 1990. "Die Schrift Als Paradigma Der Wahrheit. Gedanken Zum Vorbegriff Der Metaphysik Bei Johannes Scotus Eriugena." In *Begriff Und Metapher. Sprachform Des Denkens Bei Eriugena*, edited by Beierwaltes, Werner, 187-201. Heidelberg: Carl Winter.
43. Cappuyns, Maïeul. 1933. *Jean Scot Erigène Sa Vie, Son œuvre, Sa Pensée*. Paris: Desclée de Brouwer.

Réimpression anastatique: Bruxelles, Culture et Civilisation, 1964.
44. ———. 1964. "Jean Scot Érigène Et Les *Scoliae* De Maxime Le Confesseur." *Recherches de Théologie Ancienne et Médiévale* no. 31:122-124.

Ce que Jean Scot appelle *Scoliae*, ce sont les *Quaestiones ad Thalassium*.
45. Carabine, Deirdre. 1990. "Apophysis and Metaphysics in the *Periphyseon* of John Scottus Eriugena." *Philosophical Studies (Dublin)* no. 32:63-82.
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47. ———. 1996. *The Unknown God. Negative Theology in the Platonic Tradition: Plato to Eriugena*. Louvain: Peeters Publishers.
48. ———. 2000. *John Scottus Eriugena*. New York: Oxford University Press.
49. Chiesa, Paolo. 1989. "Traduzioni E Traduttori Dal Greco Nel IX Secolo: Sviluppi Di Una Tecnica." In *Giovanni Scoto Nel Suo Tempo. L'organizzazione Del Sapere in Età Carolingia*, 171-200. Spoleto: Centro italiano di studi sull'alto medioevo.
50. Coallier, Christine. 1986. "Le Vocabulaire Des Arts Libéraux Dans Le "Periphyseon"." In *Jean Scot Écrivain*, edited by Allard, Guy-H., 343-360. Paris: Vrin.

"The sted purpose of this paper is to explore the relationship between Eriugena's theory and *praxis* of the arts. Making use of the computer programmes devised principally at the Université de Montréal this author has been able to establish that close to three quarters of the significant vocabulary in the *Periphyseon* is related to one or other of the *artes*. The study is extended further to discover in which of the seven disciplines Eriugena most often, assumes the role of *magister* and it is found that the *trivium* receives far greater attention than does the *quadrivium*. The author points out the originality of Eriugena's

elaboration of expressions in the field of *dialectica* in the course of the five books. She, particularises, with the aid of tables, on the distribution of the other disciplines throughout the books, noting that *musica* has a global aspect within the *quadrivium* transcending its mere specific reference. The author pursued her computer investigation further to include an analysis of the occurrences of the *decem categoriae* within the *Periphyseon*: her findings suggest that it is simplistic -- in view of the uneven distribution of their occurrences -- to regard Book I as a concealed gloss on Aristotle's work (p. 356). Coupled with Eriugena's discourse on the four elements these physical references i.e. to *natura* (in Books III and V) create a balance. within the ambit of the *quadrivium* to match the major emphasis of *dialectica* in Book II, with an even emphasis from both groups in Books I and IV." (B. pp. 121-122).

51. Colish, Marcia L. 1990. "Mathematics, the Monad, and John the Scot's Conception of "Nihil"." In *Knowledge and the Sciences in Medieval Philosophy. Proceedings of the Eighth International Congress of Medieval Philosophy (S.I.E.P.M.) Helsinki 24-29 August 1987*, edited by Knuuttila, Simo, Asztalos, Monika, Tyorinoja, Reijno and Ebbesen, Sten, 385-404. Helsinki.

Volume II.

52. Colnago, Filippo. 2009. *Poesia E Teologia in Giovanni Scoto L'eriuena*. Roma: Herder.
53. Courtine, Jean-François. 1980. "La Dimension Spatio-Temporelle Dans La Problématique Catégoriale Du *De Divisione Naturae* De Jean Scot Érigène." *Études Philosophiques*:343-367.

"After a brief critique of some recent scholarly interpretations of the *Periphyseon*, including the views of I. P. Sheldon-Williams, this author confines his considerations to Book I. Themes treated include *universitas*, incognoscibility, the significance of the section on the *categoriae decem* within Book I. The author regards as crucial for Eriugena the passages on time and space, representing, he believes, the *circumstantiae*, to be distinguished from *essentia*, and he links the distinction with that of apophatic and kataphatic expression. The second half of the article concentrates on the categories of space and time. The author recognises Eriugena's debt to Gregory of Nyssa and Maximus in his treatment of those themes. Their equivalencies of *status* and *motus* are also traced to ancient secular sources. The author concludes, as he had begun, by remarking that the 'digression' on the categories in *Periphyseon* I should not be so regarded: on the contrary it is central to Eriugena's views on creation." (B. p. 247)

54. ———. 2003. "Les Catégories Dans Le *De Divisione Naturae* De Jean Scot Érigène." In *Les Catégories De L'être. Études De Philosophie Ancienne Et Médiévale*, 129-166. Paris: Presses Universitaires de France.
55. Cristiani, Marta. 1973. "Le Problème Du Lieu Et Du Temps Dans Le Livre Ier Du "Periphyseon"." In *The Mind of Eriugena*, edited by O'Meara, John Joseph and Bieler, Ludwig, 41-48. Dublin: Irish University Press.

"The very limitations of space and time allow us mentally to grasp the unattainable unity within the Causes by individualised beings (*Periphyseon* I, 25: PL 122, 471B-C). Whereas Eriugena's byzantine patristic sources had considered this problem and declared the human mind inadequate, his optimistic view included this process within the *divisio* of nature, from unity to multiplicity. For Eriugena full knowledge implies definition, limitation, hence God's knowledge of *quid sit* would delimit that *quid*. The positive theology of psDionysius as expressed in such delimiting terminology, is often translated by Eriugena with the prefix *circum-*. The ten categories are the instruments of definition and delimitation, particularly that of *locus*, which following Maximus is inseparable from that of *tempus* (*Periphyseon* I, 39: PL 122, 481 B-C). Nevertheless, as this author is quick to point out, there is a reversal of emphasis on Eriugena's part and while she suggests possible neoplatonist sources she equally quickly rejects them (pp. 45-6).

The discussion following the paper cented to some degree on Augustinian influences as well as (from W. Beierwaltes) the view that there was an aristotelian influence received through Maximus." (B. pp. 221-222).

56. ———. 1973. "Lo Spazio E Il Tempo Nell'opera Dell'eriuena." *Studi Medievali*:39-136.

"The author of this study suggests at the outset that she intends the term 'spazio' to be construed rather as 'place' (*locus*) and proposes to deal with her theme in the context of *Periphyseon* Books I and V, that is in relation first to *processio* - in which Eriugena makes a coherent case -- and then to *reditus* -- where the

clear-cut arguments cannot apply.

Section I (pp. 40-116) explores the question in relation to *processio* under the following headings: (1) the incognoscibility of Essence: Eriugena's (mis) translation of the ps-Dionysian dictum is adduced: *Cognitio... eorum quae sunt, ea, quae sunt, est*. In the formulation of his system his debt to Maximus Confessor and consequently to Gregory is emphasised. (2) "*Terminus naturae*": *locus* is one of the categories which though in describing a being necessarily delimits it yet renders it less unknowable; likewise the category *tempus* enjoys equal privilege. (3) The Unity of the Categories and the problem of "*locus*": the question of *locus* is discussed within the tradition of Plato and Porphyry as well as of the skeptic, Sextus Empiricus, all responding to the *Categoriae* of Aristotle. (4) The notion of place as a function of the intellect: Eriugena did not adhere to the strict hierarchical structure of the ps-Dionysius. The distinction between knowledge of *quia est* and *quid est* and the problem of the divine intellect as *locus sui* are discussed. The variety of his sources has complicated the problem. (5) Spatio-temporal unity: on the question of time Eriugena has a clearer view. Again sources are discussed, going back to the Stoics, with Maximus Confessor providing the principal inspiration. Knowledge must be expressed in terms of space and time (*Periphyseon* I, 39, col. 481BC). (6) Space and time, primordial conditions of the real: this heading indicates Eriugena's divergence from the views of Maximus. Eriugena held a more dynamic view of creation. The question of other sources is looked into, particularly concerning the interpretation of the biblical *principium (arché)* (7) Conclusion: Space and Time perform the function of determining and circumscribing and stabilising the frontiers of being; they precede created nature; they are a function of the intellect in the cognitive act.

Section II (pp. 116-134) considers space and time in the perspective of the *reditus*. This author suggests that the imprecision of language on this question may seem to involve a paradox in Eriugena's exposition (Book V) but it does contain its own internal logic. The Pauline phrase *tempora aeterna* is adduced in relation to the Primordial Causes. Eriugena has recourse to Augustinian texts to help him reconcile seemingly impossible contradictions. The author believes that even if Eriugena does seem to express views that are superficially negative, the *recapitulatio* profoundly demonstrates the ontological necessity of the incarnation of the Word (*Periphyseon* V, 29, col. 912 B). Eriugena's originality would seem to have been his characterisation of space and time as intellectual, not material categories." (B. pp. 220-221)

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87. Erismann, Christophe. 2002. " *Generalis Essentia*. La Théorie Érigénienne De L' *Ousia* Et Le Problème Des Universaux." *Archives d'Histoire Doctrinale et Littéraire du Moyen-Age* no. 69:7-37.

"La problématique philosophique d'Erigène - catégories, universaux, individuation - se noue autour de la notion d'ousia, comprise soit comme l'essence générale, genre suprême unique, soit comme substance particulière. En opposition aux Catégories, Jean Scot défend un réalisme radical, concevant l'individuation comme accidentelle et le particulier comme un rassemblement de propriétés universelles. Guillaume de Champeaux reprendra cette position dans sa théorie réaliste dite de l'essence matérielle."

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"Porphyre fait subir dans l' *Isagoge* une inflexion platonicienne au système ontologique des *Catégories* d'Aristote et investit les catégories d'une signification métaphysique. Plusieurs penseurs du haut Moyen âge - les réalistes - ont amplifié et explicité cette métaphysique. La lecture et l'usage ontologiques de l' *Isagoge* par Jean Scot Erigène, dans son *Periphyseon*, est à ce titre un cas d'école. Influencé par le néoplatonisme tardif de Proclus, Jean Scot se sert des outils conceptuels de l' *Isagoge* pour élaborer son système philosophique."

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93. ———. 2007. "The Logic of Being: Eriugena's Dialectical Ontology." *Vivarium* no. 45:203-218.

"In his major work, the *Periphyseon*, the ninth century Latin philosopher John Scottus Eriugena gives, with the help of what he calls "dialectic", a rational analysis of reality. According to him, dialectic is a science which pertains both to language and reality. Eriugena grounds this position in a realist ontological exegesis of the Aristotelian categories, which are conceived as categories of being. His interpretation tends to transform logical patterns, such as Porphyry's Tree or the doctrine of the categories, into a structure which is both ontological and logical, and to use them as tools for the analysis of the sensible world. The combination of dialectic interpreted as a science of being, capable of expressing truths about the sensible world as well as about discourse, with an ontological interpretation of logical concepts allows Eriugena to develop his metaphysical theory, a strong realism. Eriugena not only supports a theological realism (of divine ideas), but also, and principally, an ontological realism, the assertion of the immanent existence of forms. Eriugena claims that genera and species really subsist in the individuals: they are completely and simultaneously present in each of the entities which belong to them."

94. ———. 2011. *L'homme Commun. La Genèse Du Réalisme Ontologique Durant Le Haut Moyen Âge*. Paris: Vrin.

"Le présent livre propose l'étude de la constitution, durant le haut Moyen Âge latin, d'une position philosophique: le réalisme de l'immanence à propos des universaux. Cette position est fondée sur la conviction qu'il existe, dans le monde qui nous entoure, certes des individus particuliers -- ce tilleul, cette

tortue --, mais aussi des entités universelles. Ces entités n'existent pas séparées des individus, mais intégralement réalisées en eux, sans variation ni degré. Cet engagement philosophique résulte d'une exégèse des *Catégories* d'Aristote, réinterprétées selon des philosophèmes issus de la pensée de Porphyre. La généalogie de cette position est ici retracée en abordant successivement ses sources tant grecques que latines et ses ancêtres patristiques (avant tout Grégoire de Nysse), puis son élaboration conceptuelle durant les premiers siècles du Moyen Âge latin jusqu'à la critique qu'en donnera Pierre Abélard, et ce, par l'analyse de l'ontologie des quatre philosophes qui l'ont soutenue: Jean Scot Érigène, Anselme de Canterbury, Odon de Cambrai et Guillaume de Champeaux. Ce parcours permet de dessiner les contours d'un projet philosophique: comprendre, analyser et décrire le monde sensible au moyen des concepts issus de la logique aristotélicienne."

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"At the beginning of his *Periphyseon*, Eriugena makes the first and fundamental division of nature that between the things that are and the things that are not. On account of its real and apparent obscurity, Eriugena's "primordial discrete *differentia* of all things requires certain modes of interpretation." (Moran) Five modes are adduced, and it is the logic of the relation between these with which this paper is concerned. I argue that these modes (which Eriugena states are not exhaustive of the possibilities of dividing being and non-being) are not five disparate interpretations connected only by analogy, but are another series of divisions, each beginning with one side of the previous division. Thus, while Moran sees these modes as independent and opposable, I argue that their apparent oppositions must be understood within a hierarchical order of the divisions which extend from the first and highest to the last, lowest parts of nature."

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101. Gersh, Stephen. 1977. "'Per Se Ipsum": The Problem of Immediate and Mediate Causation in Eriugena and His Neoplatonic Predecessors." In *Jean Scot Erigène Et L'histoire De La Philosophie*, edited by Roques, René, 367-376. Paris: Éditions du Centre national de la recherche scientifique.

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102. ———. 1978. *From Iamblichus to Eriugena. An Investigation of the Prehistory and Evolution of the Pseudo-Dionysian Tradition*. Leiden: Brill.

Italian translation: *Da Giamblico a Eriugena. Origini e sviluppi della tradizione pseudo-dionisiana*, Edizione italiana a cura di Marialucrezia Leone e Christoph Helmig, Bari, Edizioni di Pagina, 2009, with a new Preface by S. Gersh (pp. VII-IX) and a Supplement to the Bibliography (2008) pp. 424-457.

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Reprinted in: S. Gersh, *Reading Plato, Tracing Plato. From Ancient Commentary to Medieval Reception*, Aldershot, Ashgate, Essay XV.

105. ———. 1990. "The Structure of the Return in Eriugena's *Periphyseon*." In *Begriff Und Metapher. Sprachform Des Denkens Bei Eriugena*, edited by Beierwaltes, Werner, 108-125. Heidelberg: Carl Winter.

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107. ———. 1996. "Eriugena 'S *Ars Rhetorica* - Theory and Practice." In *Iohannes Scottus Eriugena. The Bible and Hermeneutics*, edited by Riel, Gerd van, Steel, Carlos and McEvoy, James, 261-278. Leuven: Leuven University Press.

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Reprinted in: S. Gersh - *Reading Plato, tracing Plato. From ancient commentary to medieval reception* - Aldershot, Ashgate, Essay II.

111. ———. 2013. "L' *ordo Naturalis* Des Causes Primordiales. La Transformation Érigénienne De La Doctrine Dionysienne Des Noms Divins." *Les Études philosophiques*:57-78.

"In books I and II of *Periphyseon*, Eriugena mentions the «primordial cause» (corresponding to the second species of *Natura*) without specifying any order of priority among them. In response to a question about this on the part of the *Alumnus*, this omission is rectified near the beginning of book III. Initially, Eriugena follows the authority of Dionysius and argues that, since the divine names in Dionysius' *De Divinis Nominibus* correspond to his own primordial causes, the order given in Dionysius' treatise may be adopted. However, Eriugena quickly shifts to rational demonstration. Here, he first establishes certain general principles governing the ordering of the primordial causes. This section of the argument makes extensive use of the analogy of a geometrical sphere in order to argue for the striking conclusion that there is a perceptible order neither at the beginning nor at the end of the causes' procession into created things. Such a conclusion is possible because of what one might term the idealistic, non discursive, and theophanic aspects of Eriugena's theory. Secondly, Eriugena explains a specific case of the ordering of the primordial causes, and argues that the primordial cause of Goodness is prior to the primordial cause of Being. The *Alumnus* expresses satisfaction with his teacher's explanation and summarizes what he has learned, although certain features of his summary suggest that he has not grasped some of the theory's most subtle features. A postscript to this essay briefly considers the question whether reminiscences of Boethius' *De Consolatione Philosophiae* have influenced Eriugena's discussion of this question."

112. Gierer, Alfred. 1999. "Eriugena, Al-Kindi, Nikolaus Von Kues - Protagonisten Einer Wissenschaftsfreundlichen Wende Im Philosophischen Und Theologischen Denken." *Acta Historica Leopoldina* no. 29:7-60.

With summarizing English version: *Eriugena, Al-Kindi, Nicholas of Cusa - Protagonists of pro-scientific change in philosophical and theological thought.*

"Ancient Greek philosophers were the first to postulate the possibility of explaining nature in theoretical terms and to initiate attempts at this. With the rise of monotheistic religions of revelation claiming supremacy over human reason and envisaging a new world to come, studies of the natural order of the transient world were widely considered undesirable. Later, in the Middle Ages, the desire for human understanding of nature in terms of reason was revived. This article is concerned with the fundamental reversal of attitudes, from "undesirable" to "desirable", that eventually led into the foundations of modern science. One of the earliest, most ingenious and most interesting personalities involved was Eriugena, a theologian at the Court of Charles the Bald in the 9th century. Though understanding what we call nature is only one of the several aspects of his philosophical work, his line of thought implies a turn into a pro-scientific direction: the natural order is to be understood in abstract terms of "primordial causes"; understanding nature is considered to be the will of God; man encompasses the whole of creation in a physical as well as a mental sense. Basically similar ideas on the reconciliation of scientific rationality and monotheistic religions of revelation were conceived, independently and nearly simultaneously, by the Arab philosopher al-Kindi in Bagdad. Eriugena was more outspoken in his claim that reason is superior to authority. This claim is implicit in the thought of Nicholas of Cusa with his emphasis on human mental creativity as the image of God's creativity; and it is the keynote of Galileo's "Letter to the Grand Duchess Christina" some 800 years later, the manifesto expressing basic attitudes of modern science."

113. Gracia, Jorge J.E. 2007. "Ontological Characterization of the Relation between Man and Created Nature in Eriugena." *Journal of the History of Philosophy* no. 16:155-166.

114. Graff, Eric. 2002. "A Primitive Text of *Periphyseon* V Rediscovered. The Witness of Honorius Augustodunensis in *Clavis Physicae*." *Recherches de Théologie et Philosophie Médiévales* no. 69:271-295.

"Book V of Eriugena's *Periphyseon* presents new critical problems because of the lack of the Rheims manuscript, which contains the author's own revisions. The text which has been called *Versio Prima* in the first four books of Jauneau's new edition is lacking for the final volume. Working from a transcription of the second portion of the *Clavis Physicae*, the epitome of the *Periphyseon* by Honorius Augustodunensis, the author reports that the unpublished *Clavis II* contains a text of *Periphyseon* V that is analogous to *Versio Prima*. This article first compares the transcription from *Clavis II* to Lucentini's notes on Honorius' work, then it analyses the difference between *Clavis II* and *Versio Secunda* in *Periphyseon* V. The relationship is found to be the same as that between the primitive text (*Versio Prima*) of *Periphyseon* in books I-IV and Eriugena's revised version (*Versio Secunda*). Consequently, *Clavis II* should be recognized as an essential witness to the early text of *Periphyseon* V."

115. Gregory, Tullio. 1963. *Giovanni Scoto Eriugena. Tre Studi*. Firenze: Le Monnier.

I. Dall'Uno al Molteplice 1-26; II. Mediazione e incarnazione nella filosofia dell'Eriugena 27-57; III. 58-82.

116. Guiu, Adrian. 2013. "Le *Periphyseon* D'érigène Comme Une Extrapolation De L' *ambiguum* 41 De Maxime Le Confesseur." *Les Études philosophiques*:79-99.

"Eriugena's *Periphyseon* as an Extrapolation of Maximus Confessor's *Ambiguum* 41.

This essay looks at the way John Scottus Eriugena appropriates and constructively employs Maximus Confessor's anthropology. It claims that the fivefold division of being, appropriated from Maximus Confessor's *Ambiguum* 41, constitutes the framework of the *Periphyseon*. In my understanding, Maximus Confessor's understanding of the human being as the «workshop of creation», as the synthesis of all aspects of creation, as the agent of unification, provides the anthropological premise for Eriugena's own dialectical division of the genus of nature. It is within the framework of Maximus's ontology centered on «man as the workshop of creation», that Eriugena has recourse to the tradition of the liberal arts. Therefore, the division of the genus of nature, as an exercise of dialectic, has to be understood within the framework of Eriugena's appropriation of Maximus Confessor's fivefold division of being and its corollary, the anthropology of the *officina omnium*. The project of the *Periphyseon* is driven by the

possibility that through the application of the arts man could become the *officina omnium* in spite of the fall; if intellectual knowledge of creation can be achieved, then the return of all creation to the unity of the intelligible human being and ultimately to God will be warranted."

117. Hankey, Wayne J. 1998. "The Postmodern Retrieval of Neoplatonism in Jean-Luc Marion and John Milbank and the Origins of Western Subjectivity in Augustine and Eriugena." *Hermathena* no. 165:9-70.

118. Herren, Michael W. 1986. "The Commentary on Martianus Attributed to John Scottus: Its Hiberno-Latin Background." In *Jean Scot Écrivain*, edited by Allard, Guy-H., 265-286. Paris: Vrin.

Reprinted as Essay IV in M. Herren, *Latin Letters in Early Christian Ireland*, Aldershot, Ashgate, 1996.

"In the present paper I would like to try to shed some new light on the old problem of what John may have read in Ireland and what kinds of literary skills he may have acquired there, including such items as Greek grammar, Latin metrics, and Latin vocabulary. As it is generally believed that John came to the continent at some point in his adult life, it would seem likely that he did not acquire all the erudition that he displays from continental scholars (2). Of course, we have no way of proving what John did learn at home ; we are, however, in a reasonably good position to show what was available to the Irish - always bearing in mind that it is not easy to establish what aspects of Irish learning were available at home only, what in Irish centres on the continent only, and what in both places.

The so-called *Annotationes in Marcianum* obviously provide one of the best means of assessing John's reading and learning, since Martianus' encyclopedia embraces nearly all the areas of knowledge available to the ninth century. Moreover, the *Annotationes* frequently cite sources by name, and individual notes reveal a great deal about the technical learning of the author in such matters as astronomy, music, arithmetic, Greek grammar, and metrics. However, before we can undertake an assessment of John's learning in relation to this Irish background, it will be necessary to address the problem of the authenticity of the *Annotationes* - a problem that has puzzled students of Eriugena since their discovery and has become more complex with the discovery of more Carolingian commentaries or sets of scholia to Martianus." pp. 265-266.

(2) For the little that is known of John's life, see the first two chapters of M. Cappuyns, *Jean Scot Erigène: sa vie, son œuvre, sa pensée* (Brussels 1933).

119. ———. 1987. "Eriugena's *Aulae Siderae*, the 'Codex Aureus', and the Palatine Church of St. Mary at Compiègne." *Studi Medievali* no. 28:593-608.

Reprinted as Essay IX in M. Herren, *Latin Letters in Early Christian Ireland*, Aldershot, Ashgate, 1996.

120. ———. 1989. "St Gall 48: A Copy of Eriugena's Glossed Greek Gospel." In *Tradition Und Wertung. Festschrift Für Franz Brunhölzl Zum 65. Geburtstag*, edited by Berndt, Günter, Rädle, Fidel and Silagi, Gabriel, 97-105. Sigmaringen: J. Thorbecke.

Reprinted as Essay X in M. Herren, *Latin Letters in Early Christian Ireland*, Aldershot, Ashgate, 1996.

121. ———. 1991. "Johannes Scottus Poeta." In *From Augustine to Eriugena. Essays on Neoplatonism and Christianity in Honor of John O'meara*, edited by Martin, Francis X. and Richmond, John A., 92-106. Washington: Catholic University of America Press.

122. ———. 1996. "John Scottus and the Biblical Manuscripts Attributed to the Circle of Sedulius." In *Iohannes Scottus Eriugena. The Bible and Hermeneutics*, edited by Riel, Gerd van, Steel, Carlos and McEvoy, James, 303-320. Leuven: Leuven University Press.

123. Hibbs, Darren. 2011. "John Scottus Eriugena on the Composition of Material Bodies." *British Journal for the History of Philosophy* no. 19:385-393.

"This paper examines John Scottus Eriugena's account of material bodies. Some scholars have argued that Eriugena's account prefigures Berkeleyan idealism. The interpretation offered in the paper rejects the Berkeleyan interpretation on the grounds that Eriugena, unlike Berkeley, did not propose a thoroughly immaterialist view of reality."

124. Hochschild, Paige E. 2007. " *Ousia* in the *Categoriae Decem* and the *Periphyseon* of John Scottus

Eriugena." In *Divine Creation in Ancient, Medieval, and Early Modern Thought. Essays Presented to the Rev'd Dr Robert D. Crouse*, edited by Treschow, Michael, Otten, Willemien and Hannam, Walter, 213-222. Leiden: Brill.

"In this article I will show how Eriugena exploits the *Categoriae decem*, expanding the several notions of *ousia* contained therein and fitting them into a larger metaphysical framework. We shall see that Eriugena's understanding of *ousia* does not create confusion from what is obvious, as Marenbon suggests, but rather develops out of a legitimate reflection upon the philosophical content of the Latin paraphrase. While in no way diminishing the significance of more prominent influences on Eriugena's thought, the *Categoriae decem* may be the most important source for explaining Eriugena's notion of *ousia*, in its full, epistemological and potentially theological richness.⁽²⁾ It is, however, a difficult and often merely suggestive source, as its varied and controversial history of interpretation indicates.

To this end, I will argue that what Eriugena finds in the *Categoriae decem* in the way of a doctrine of *ousia* is clearly that of Aristotle's *Categories* -- not I think, a radical claim. Moreover, Eriugena shows himself able to comprehend the limits of and distinctions between the several notions of *ousia* found in the *Categoriae decem*.⁽³⁾ He is quite clear that the primary *ousia* of the *Categoriae decem* is not identical with the full philosophical content of *the ousia* of, for example, Augustine's *De Trinitate* or Gregory's *De hominis officio*. They are distinct but surely connected. Our task is to show how these several notions of *ousia* are connected for Eriugena and by what specific paths he arrives at their connection." (pp. 213-214)

(2) *Anonymi Paraphasis Themistianae (Pseudo-Augustini Categoriae decem)*, in *Aristoteles Latinus 1.1-5, Categoriae vel Predicamenta*, ed. L Minio-Paluello (Bruges, 1961), pp. 133-175.

Citations will be from this edition and reference shall be made to paragraph, page, and line numbers respectively. Translations are my own. By an 'important' source we certainly do not mean an exhaustive one. By this means we simply limit the scope of our investigation.

(3) The assumption here is that the *Categoriae decem* is a faithful report of the content of Aristotle's *Categories*, though one which suggests directions of interpretation not explicit in Aristotle's text. Hence we occasionally use the term 'Aristotelian' loosely; as including a rich tradition of interpretation of which the *Categoriae decem* is a part.

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