Annotated Bibliography on the Philosophical Work of Eriugena (Second Part: K - Z)

BIBLIOGRAPHY

The publications by É. Jeauneau on Eriugena are cited in a separate page: Édouard Jeauneau 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.


"This article begins by tracing the history of the term phusis/natura from the earliest Greek philosophers onwards. The author finds the sources of Eriugena's four divisions in Augustine, Origen and Philo of Alexandria (p. 8) as also in Marius Victorinus. Another (tripartite) variation is to be found in Claudianus Mamertus or in Boethius. The author then analyses (pp. 12 ff.) Eriugena's synthesis of patristic and platonistic views while finding Aristotelian elements within his exposition. At the outset this author has declared for a Marxist interpretation of Eriugena and much of section (3) Nature as seen by Eriugen is concerned with a review of mainly 20th century scholars' judgments of his work as either dualist i.e. orthodox in christian terms, or monist/pantheist i.e. unorthodox, which would be this author's own view: thus the major themes of the Periphyseon are discussed, his dialectic leading, inevitably, to monism and pantheistic emanationism. Two sections (4 and 5) 'Human nature in Eriugena' and 'Man and his Existence' treat of man as microcosm, again going back to Heraclitus to trace the reception of this theory: according to Eriugena man participates in both the second and third divisions of nature. The supposed ontological dualism of Eriugena is in fact panecosmic spiritualist monism. In section (6) 'Man's cosmic consciousness' the factor of 'vital motion' is discussed. The author holds (p. 38) that Eriugena needed a fifth 'complementary' book for his Periphyseon because the first four did not suffice to resolve the theory of his four divisions. In a final section (7) entitled 'Dialectic of human knowledge' the problem of man's ignorance of quid sit and of the relation between gnoseology and ontology are discussed; self-knowledge (quia sit) is existence." (B. pp. 232-233)


"The Aristotelian categories are a fundamental element in Eriugena's philosophical system on account of his realist view of dialectic. He received his texts concerning the categories from Boethius and the De decem categoriis, but key ideas in his treatment of them -- namely, the metaphysical importance of dialectic, the unknowability of essence, and the origin of being in place and time, ideas fundamentally rooted in Byzantine developments of the Christology of Chalcedon -- are taken from Maximus the Confessor. Eriugena's work on the categories represents an attempt, much misunderstood, to assimilate the richness of the Eastern tradition to Western philosophical and theological method. This paper examines the synthesis of Maximus's ideas with Ciceronian and Boethian elements in Eriugena's striking treatment of the Aristotelian Categories."


"The form of the dialogue, in this case the interchange between the Nutritor and the Alumnus, is the most obvious feature of Eriugena's Periphyseon, but it is curiously taken for granted in most discussions of the work. This essay observes the nature and function of the two personae of the dialogue, and the relationship between them, with the suggestion that the dialogue of the Periphyseon might actually be a bifurcated interior monologue. Examination of internal evidence from Books IV and V illustrates the ways that the Alumnus functions as a rhetorical vehicle that provides the impetus for the upward spiral of the discussion. In addition to serving as a model of the ideal intended audience of the Periphyseon, the character of the Alumnus provides an opportunity for the Nutritor, ostensibly the superior voice in the dialectic, to develop his arguments and fully convince himself, thus bringing the discussion to a higher level. In the process, the characters of the Alumnus and the Nutritor together become an embodied example of one of the key points of Eriugena’s idealist philosophy: in a dialogue between participants, when one understands what the other understands, he is indescribably created in the other, and they are made one understanding."


"The 'new' edition referred to is the Sheldon-Williams edition of Books I and II for the Dublin Institute for Advanced Studies. This author reports on the manuscript tradition established in the early decades of this century through the studies of Traube, Rand and Cappuyns and offers some critical suggestions in relation to the completion of the Sheldon-Williams edition interrupted by his death in October 1973. He refers to some inexactitudes in the references to sources, in the description of manuscripts in the Introduction to the edition, as well as in the conclusions on the question of text transmission and of the Eriugenian autograph (which continues to be an open question). He finds that the editor does not succeed in his goal of presenting Eriugena's final text." (B., p. 92).


This number of the review was also published in volume: Vivien Law (ed.), History of Linguistic Thought in the early Middle Ages, Amsterdam, J. Benjamins, 1993.


"The author of this study devotes two chapters (pp. 67-115) to Eriugena and his circle. An important underlying topic is the Categoriae decem and especially its treatment in Perphyseon Book I. The controversy on the world-soul involving Ratramnus of Corbie a decade earlier had touched on the question of the Universals. The opponent of Ratramnus, the pupil of the Irish teacher Macarius, had supported a view subsequently espoused by Eriugena (pp. 67-70). The author (Chapter 4) examines Eriugena's account of the categories first in Book I and what he calls its ramifications (p. 82) in the later books, giving special attention to Essence, and discerns an inconsistency in his metaphysical system. Chapter 5 devotes a section (pp. 89-96) to the status quaestionis of the scribal hands referred to as i1 and i2 which occur in various manuscripts connected with the Eriugenian circle. In section II the investigation of manuscripts is extended to suggest the existence of a veritable writing circle, glossing and revising under the eye of the master: named manuscripts are discussed as reflecting various stages of revision or, in some cases, gratuitous unauthorised glossing sometimes from Eriugena's own later writings -- the wider 'circle' encompassing also Laon, Auxerre and Corbie for some decades at..."
the end of the ninth and beginning of the tenth century. The variety of Eriugena's readership may be inferred from the range and content of the codices.

In section III the author addresses the question of Eriugena's links with his contemporaries, in turn raising doubt of any connection with Sedulius (as suggested by MS Bern 363), suggesting that Laon 444 implies some influence on Martinus Scottus, confirming from the Periphyseon itself and from Wulfad's library list the collaboration of Wulfad at S. Médard of Soissons, where Heiric of Auxerre is likely to have come under his influence." (B. p. 51)


See in particular Chapters 6 and 7 (pp. 53-78).


Essays related to Eriugena: III. Carolingian Thought; IV. Alcuin, the Council of Frankfort and the Beginnings of Medieval Philosophy; V. John Scottus and the Categoriae Decem; VI. Wulfad, Charles the Bald and John Scottus Eriugena; VII. John Scottus and Carolingian Theology: From the De Praedestinatione, its Background and its Critics, to the Periphyseon.


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Philosophy and Theology no. 8:53-82.

"In this article I wish to re-examine the vexed issue of the possibility of idealism in ancient and medieval philosophy with particular reference to the case of Johannes Scottus Eriugena (c. 800-c. 877), the Irish Neoplatonic Christian philosopher. Both Bernard Williams and Myles Burnyeat have argued that idealism never emerged (and for Burnyeat, could not have emerged) as a genuine philosophical position in antiquity, a claim that has had wide currency in recent years, and now constitutes something of an orthodoxy. (1) Richard Sorabji (instancing Gregory of Nyssa) and Werner Beierwaltes (citing Proclus and Eriugena), and Eyjólfur Kjalar Emilsson (discussing Plotinus), on the other hand, have all argued that idealism is to be found in the Neoplatonic tradition, a tradition neglected by Burnyeat. (2) Similarly, in a 1989 study, I argued not only that idealism was a genuine possibility in late classical and in medieval philosophy, but that the ninth-century Carolingian philosopher Johannes Eriugena presents a striking example of an extremely radical, almost fantastical, idealism. (3) Of course, the whole discussion depends entirely on what is meant by 'idealism'. Burnyeat uses Berkeley's immaterialism as his standard for idealism, and it is this decision, coupled with his failure to acknowledge the legacy of German idealism, which prevents him from seeing the classical and medieval roots of idealism more broadly understood."


"In this essay, I explore Eriugena’s idealism in his own terms, attempting to capture the specific nature of his theological, metaphysical and epistemological application of the relation between non being and being. I suggest that the German Idealists are justified in embracing Eriugena for his recognition of the universe as a product of the process of self-articulation and self-understanding of the divine mind. Eriugena’s account of the nature of all existence as essentially immaterial, his ontological ranking of the apparently physical, material, and sensible world below the level of mind and, in a specific sense, dependent on mind, and his understanding of all things as contained in the divine mind (and by extension in the human mind as imago dei), must be evaluated not only as constituting an original philosophical system in its own right, but also as a dynamic and intellectualist idealism. Eriugena’s infinite nature involves the dialectical interplay of hiddenness and manifestation, nothingness and being, mind unknown to itself coming to self-knowledge in an infinite knowing and unknowing."


"In this article I shall attempt (I) to isolate as far as possible what Eriugena means by his concept of natura, by reviewing both the sources he was inspired by and his use of these sources in the elaboration of this concept. I shall then seek (II) to determine the bearing of this concept on the general inquiry conducted in the De divisione naturae by examining its relationship to conceptions presented immediately after it, i.e. the well-known fourfold division of nature and the fivefold classification of modes of being and non-being. Finally (III), the philosophical implications of Eriugena's conception of a study of natura (physiologia) will be discussed briefly insofar as this study is suggestive of an unusual metaphysical project."


Essays on Eriugena: XX. L'investigation et les investigateurs dans le De divisione naturae de Jean Scot Erigene; XXI. The Concept of Natura in John Scottus Eriugena (De divisione naturae Book I); XXII. The Problem of Speaking about God in John Scottus Eriugena; XXIII. The Metaphysical Use of Mathematical Concepts in Eriugena; XXIV. Eriugena and Aquinas on the Beatific Vision.


Edited by Thomas Halton.


To analyze the tradition of negative theology, the article goes back to its prime architect, Pseudo-Dionysius. By comparing him to an author who preceded him, viz. Augustine, and one who followed him, viz. Eriugena, the article aims at giving a 'thicker' description of his position by framing it historically. In doing so it draws two conclusions. It first shows that the connection between negative theology and negative anthropology is indeed Dionysian; as such it is rightfully pointed to in postmodern thought. In contradistinction to postmodern applications, however, Dionysius' interest in negativity is shown to reflect before all a desire to wrestle with the overpowering presence of the divine instead of concluding to its absence.

"L'expression double «quae sunt et quae non sunt», dont les membres antithétiques veulent embrasser la totalité du réel, revient souvent, comme on sait, dans les écrits de Jean Scot. Elle est présente, tout d'abord, dans le Periphyseon, et dès ses premières pages, consacrées à l'explication bien connue des manières d'entendre la distinction entre les «choses qui sont» et les «choses qui ne sont pas». Mais elle paraît aussi dans les autres ouvrages érigéniens ; on la trouve déjà — avec une signification qui ne coïncide qu'en partie avec celle que lui donneront les textes postérieurs — dans le De divina praedestinatione; on la rencontre également dans les Expositiones in ierarchiam coelestem et dans le Commentaire sur l'évangile de Jean, et même dans des pièces d'un genre littéraire très différent, moins techniques et destinées à un public plus large, comme l' Homélie sur le prologue de ce même évangile, ou les poèmes. C'est justement la première occurrence de cette expression dans la Vox spiritualis, au chapitre I, lignes 6 et 8-12, avec les problèmes textuels qu'elle a soulevés, qui m'a amené à l'étudier dans l'ensemble de l'œuvre de Jean Scot, et à me poser la question des origines possibles d'une locution si typiquement érigénienne. Elle n'était probablement pas courante au temps de notre auteur, puisqu'il se donne plusieurs fois la peine de l'expliquer à ses lecteurs. Où Jean Scot avait-il trouvé l'inspiration pour cette formule d'apparence paradoxale, qui occupait souvent ses méditations et sur laquelle il exerçait toutes les forces de son intelligence («saepe mihi cogitandi diligentissimeque quamuis uires suppetunt inquiri... ») ? Chez Denys et Maxime le Confesseur, oui, sans doute; l'Erigène le dit lui-même (4), et d'ailleurs il n'est pas difficile de retrouver, derrière les mots latins, les vocables grecs respectifs ( tā ōnta, tā me ōnta) ; il s'agit bien d'un cas de traduction, et cela n'a rien d'extraordinaire. Mais on peut toujours se demander si notre auteur n'aurait pas suivi consciemment l'exemple de quelque prédécesseur dans son adaptation au latin de ces éléments de la terminologie philosophique grecque. Après avoir fait quelques recherches personnelles, je crois que l'opinion qu'expriment à cet égard, un peu en passant, certains
historiens est juste, et que la réponse à la question posée doit être affirmative. Il me semble par ailleurs que l'influence du prédécesseur en question — je parle de Marius Victorinus — n'est pas limitée à ce seul point: elle s'étend aussi à d'autres thèmes, et la façon dont l'Erigène l'a assimilée pourrait nous dire quelque chose sur ses procédés de composition littéraire et en même temps éclaircir certains aspects de sa pensée. (pp. 81-83)


"I would like to discuss in this article some issues concerning Scotus Eriugena’s ontology. I will focus on the De Divisione naturae and, in particular, on the concepts of ‘nature’, ‘essence/substance’, ‘matter’, ‘form’, ‘species’ and ‘genus’. I will also pay attention to the way in which Scotus deals with some traditional logic themes, like that of individuation and universals. The underlying assumption is that (realist) philosophers of the ‘twelfth Century renaissance’ take into some consideration elements of Scotus’ ontology when discussing the problem of universals. I tried to read Scotus language in a ‘neutral’ way, by translating it literally, disregarding historical metaphysical interpretations (which are considered anyway in the footnotes), and by rendering metaphors and literary texts in a comprehensible way, as far as possible."


"The first two parts of this study examine the formulations of Plotinus and Porphyry (Part 1) and of Iamblichus and Proclus (Part 2) with respect to the median and mediating nature of the human self in terms of its capacity for anagogé and énosis. Part 3 examines the early reception and transformation of the Iamblicho-Procline formulation. In Part 4 we see that in the « Periphyseon» of Eriugena an early and profound synthesis is to be found, with the result that in Eriugena the human soul or self is the agent of creation and thus central to the «exitus» and «reditus» of the cosmos."


On Eriugena see in particular: Shift to the West but on Greek Patristic Grounds: John the Scot Eriugena and Apokatastasis as Reditus, pp. 773-815.


"This essay sketches how Eriugena and Hugh of St. Victor interpreted the Areopagite, emphasizing key passages for each. Eriugena's translation of the Corpus Dyonisianum and his Expositiones on The Celestial Hierarchy exerted a tremendous influence on subsequent Latin readers, including Hugh, and even survived the condemnation of his masterwork, the Periphyseon. The Victorine, whose own Augustinian inclinations were largely untouched by his encounter with the Areopagite, nevertheless exerted a distinctive influence by (falsely) attributing to Dionysius the view that in our pursuit of God, "love surpasses knowledge." Together, despite their stark differences, they bequeathed a lively Dionysian tradition to the high medieval authors, scholastics and mystics alike."


"Chapter IV, "Eriugena -- Causality as Concealing Revelation" follows the great Irish philosopher in his reflections upon causality as a manifestation of the cause in and through its effect, a manifestation, however, which by its very nature cannot but conceal the cause at the same time as it discloses it. For the Christian thinker that is Eriugena, the Trinity constitutes the paradigm of this "concealing revelation". God, who is beyond being and, therefore, strictly speaking "no-thing", enters the domain of being -- "creates himself", as Eriugena puts it in daring terms -- in and through the Trinity, and then, derivatively, through the natural world. We can know God -- and, indeed, God can only come to "know" himself -- only through his effects; yet as in these effects God "alienates" himself from his "true" nature, which is "nothing", creation is as much an obstacle as an aid in our quest for God. Moreover, this ambiguity is not only a theoretical one, having as it does repercussions upon the moral quality of creation, which, as "revelation", serves as a signpost on the road to God, while as "concealment" it presents dangerous temptations, and the occasion of sin." p. 27.


In the years preceding the mid-9th-century Predestination controversy, the doctrine of the Church was defended, and taught, by means of the *catena*, that is by a survey of the teaching of the Fathers of the Church. In the middle of the 9th century a new method was resorted to by Eriugena, viz. the use of Logic. The author seeks to identify JSE's probable sources in ancient and late antique literature: these he lists, together with the provenance of the manuscripts to which JSE could have had access. He discerns three crucial stages in the dissemination of the relevant literature, viz. Charlemagne's circle and in particular Alcuin, the monastery of Fulda under Rhabanus Maurus, and the cathedral school at Laon in the period of Martinus Scottus and JSE - about 840-860. At the first stage Logic remained a theoretical school subject: at Fulda syllogistic argument began to be appreciated; in Eriugena's writings it became part of the very fabric, reflecting the inherent negative and positive aspects that he sought to express. This brief article is enriched by two valuable pages of footnotes." (B.)


| 147. | "The ninth-century metaphysician, John the Scot, who came very probably from Ireland to write both polemics and philosophy at the court of Charles the Bald, is known to have read a number of Augustine's writings, and to have cited them in his major work, De Divisione Naturae or Periphyseon,(1) at times without showing much regard for the context of his quotations. He composed Periphyseon around 860 A.D., (2) in a period which was noted for the dissemination of traditional theological ideas to a large, poorly educated public, rather than for its innovations.(3) The influence of Greek ideas on John's mind, unusual in his day, but not quite so unusual as we used to believe, (4) gradually gave rise to the position, now commonly held by historians, that his thought was more or less dominated by Greek ideas to the exclusion of the Latins. This position has had to be modified, however, in the light of closer examination of his use of figures like the Pseudo-Dionysius." (1) A list of citations from Augustine in Periphyseon and other works is compiled by Dom M. Cappuyns, Jean Scot Erigène: sa vie, son œuvre, sa pensée (Brussels, 1964 [reprint]), 388f. (2) I. P. Sheldon-Williams, A Bibliography of Johannes Scottus Eriugena, Journal of Ecclesiastical History X' (1959), 198f. (3) B. Smalley, The Study of the Bible in the Middle Ages (Oxford, 1952), 371. (4) On the use of Greek in the theological literature of the period, see A. Siegemund, Die Überlieferung der griechischen christlichen Literatur in der lateinischen Kirche bis zum XII. Jahrhundert (Munich, 1949), and the occasional remarks of B. Bischoff in Wendepunkte in der Geschichte der lateinischen Exegese in] Frühmittelalter, Sacris Erudiri VI (1954), 189-281; on Eriugena's study of Greek, Cappuyns, op. cit., 128-46. |
"S'il reprend des thèmes chers à la patristique, Erigène adapte ces notions théologiques afin de penser non plus tant l'être divin, que l'être créé, en sa condition même de créature. Ainsi Erigène reconnaît-il aux êtres créés, qu'il nomme «existants» (existentia), une subsistence qui, si elle se fonde dans l'essence divine, s'en distingue toutefois.

Quoi qu'il en soit du contexte néoplatonicien dans lequel intervient le terme subsistence (utilisé notamment pour traduire l'huparxis du Pseudo-Denys ou de Maxime le Confesseur), l'on ne saurait le réduire à la nomination de la venue à l'être (c'est l'existence qui évoque cette idée). Réinvestissant la notion de subsistence qui s'est construite chez ses prédécesseurs latins, notre auteur s'en sert pour faire signe vers l'idée d'une permanence de ce qui est au-delà de la procession qui lui a permis d'accéder à l'être."

"L'Auteur part de la distinction entre "Dieu" et la Déité chez Eckhart ("Dieu" nous cache la Déité), et montre que l'origine s'en trouve chez Erigène. Il présente ainsi le problème du "sens", c'est-à-dire de l'émergence de "Dieu", à partir du "non-sens originel" de la Déité, chez l'Erigène reconstruisant sa théorie des théophanies, sa théorie de la lumière et du néant, sa doctrine des mouvements de l'âme. Il conclut en inscrivant J. Scot dans le courant général du néoplatonisme. L'incarnation du verbe est le point d'articulation du non-sens originel avec le déploiement de la nature."

"Recently, there has been an upsurge of interest in the work Periphyseon of the early medieval philosopher John Scot Eriugena. Previous research has classified the book either as a piece of Neoplatonic philosophy or as part of the Latin dialectic tradition, which has led to one-sided interpretations. The present publication focuses instead on the philosophical claims defended in the Periphyseon itself, examines its originality and discusses the soundness of its argumentation. As a result, a hitherto unnoticed basic thought of the work has been uncovered, namely the concept of a negative ontology, according to which all substance is completely incomprehensible. This notion constitutes the greatest innovation of Eriugena's thought. In keeping with his negative ontology, Eriugena downgrades the fourfold division of nature that he had presented at the beginning of his work. A critical survey of the current readings of Eriugena as a Neoplatonist and idealist completes this book."

"La Subsistence Des Existants. La Contribution De Jean Scot Erigène À La Constitution D'un Vocabulaire Latin De L'être."

John Scot Eriugena's work *Periphyseon* is commonly regarded as having introduced Neoplatonism into early medieval thinking. Eriugena's theory of the reunification of the Creator and his creation is then viewed as being based on the Neoplatonic scheme of procession and reversion. However, this interpretation falls short of Eriugena's intentions. Above all, he denies any ontological difference between Creator and creation without taking recourse to the Neoplatonic considerations of procession and reversion. Surprisingly, according to Eriugena's explanation, God is not only the Creator but he is also created. He is created insofar as he alone, possessing all being, is the essence of all created things. Moreover, the fourfold division of nature, presented at the beginning of the work, is not Eriugena's own innovation, but a common Carolingian concept. It is rather his aim to show that from an ontological point of view this division has to be resolved."

Woolband, Marie Michelle. 2008. *Ingenium Veterum Mirabile Laudet. Eriugena's Reception of the Aristotelian Categories and Their Role in the Periphyseon*. Unpublished MA Thesis, Dalhousie University, Halifax, Available at ProQuest Dissertations & Theses. "Eriugena's discussion of the Aristotelian categories in Book One of the *Periphyseon* has the appearance of a mere digression in the context of the work as a whole. Moreover, it is often seen as an incoherent interpretation of Aristotle's original doctrine put forward in the *Categories*. This thesis proposes to correct these views by reading Eriugena's treatment of the categories in the context of the Neoplatonic commentary tradition, as well as in Eriugena's own historical context. Eriugena's interpretation of the categories becomes coherent when read as a Carolingian development of the Late Antique commentators, Iamblichus in particular. The fruit of that development, namely Eriugena's unusual approach to the categories as generative intellectual realities, makes his treatment of them integral to his system, and the appropriate starting point for the *Periphyseon* as a whole." Contents: Abstract VI; Acknowledgments VII; 1. Introduction 1; 2. Th Early Tradition of the Categories from Aristotle to Ammonius 6; 3. Eriugena's Direct Sources - The *Categories* from Augustine to Alcuin 29; 4. Eriugena's Reception and Treatment of the Categories 48; 5. Conclusion 92; Bibliography 97-107.


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