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OFFPRINTS

John Scottus Eriugena: Recent Works of Consultation

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It is just twenty years since John O'Meara and the late Ludwig Bieler laid their plans for an ambitious project, one which was to have a profound effect upon the scholarly study of Ioannes Scottus Eriugena. The idea of bringing together in a colloquium — or collective dialogue — all or most of the European and North American scholars who were interested in the thought of Eriugena must have seemed — at times even to the organizers themselves — to be almost too ambitious to be realisable, if only because most of the intended participants were characterized by the breadth and range of their scholarly interests and might hence prove elusive captures for the Academy venture, being much sought after from numerous other directions. That the project was realised with resounding success must have been due, with all respect to the reputations and organizing ability of its two progenitors, in great measure to the outstanding versatility of its subject, Eriugena himself. I venture to say this because the very richness of the intellectual initiatives of the ninth-century Irish scholar leaves open many paths by which contemporary scholars may find their own way to his thought. The list of contributors to the volume of acts of that first colloquium, which was published for the Academy by the Irish University Press in 1973, bears out this contention.[1]

Eriugena's work as it has come down to us is richly variegated in form and in content alike, so that scholarly access to it is correspondingly multiform. His outstanding development of dialectic makes him the unchallengeably central figure in the revival of that philosophical art, which was so prominent a feature of the Carolingian Renaissance, and which has attracted the

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attention of philosophers whose interests and method are related in some way to dialectic, whether initially in a Platonic or in a more contemporary guise. On the other hand, Eriugena's work as a glossator, which beyond doubt represents a significant portion of his activity as teacher of the arts at the court of Charles the Bald, invites the attention of students of the long and distinguished tradition of the study of the *artes liberales* between late antiquity and the foundation of the first universities, in the early thirteenth century. The Latin translations of Greek patristic works which John produced, largely under imperial patronage, continue to attract students of the rich heritage of Cappadocian and early Byzantine theology, since its transmission to the Latin West was due in large measure to the learned enterprise of the largely autodidact Greek scholar that was Eriugena. Add to that the voluminous output of Latin poetry together with some Greek items, which, long neglected, was edited by Ludwig Traube (holder of the first-ever chair for palaeography and Medieval Latin, at Munich) and which has attracted the attention of Rand (his pupil), of M. Lapidge, M. Herren and, in Ireland, of L. Bieler and J. O'Meara; add also the fascinating and endlessly revelatory study of the Greek and Latin sources, both philosophical and exegetical, of the author of *Periphyseon* — for John's library was extensive and his reading of catholic extent; add, finally, the extensive (though often obscure) character of his intellectual influence throughout the Middle Ages and down to Nicholas of Cusa, and you find the reason why historians of the twelfth-century Renaissance (such as D'Alverny and Häring), of the Neoplatonic current in medieval thought (such as Jeauneau and Beierwaltes), of the School controversies of the thirteenth century (one may mention the late Dom Cappuyns and, more contemporaneously, Paolo Lucentini of Naples), and even of art history (such as the patient and ingenious Yves Christe of Genève, with his studies of the representation of characteristic Eriugenian themes as sculpted on Church portals of the Romanesque period), and there you have a rough-and-ready topography of the contemporary patterns of scholarship dedicated to the often delicate task of deciphering the intellectual contribution of Eriugena and unravelling his *Nachwirkung*.

I have drawn attention to the importance of the Dublin Colloquium of 1970, because the initiative of 1970 has contributed to — if it has not indeed largely called into being — an unparalleled flowering of Eriugenian studies. While no adequate account of the developments in this rapidly-changing field can be attempted here, it may prove useful if I describe and attempt to

evaluate the set of instruments and research aids which the student of Eriugena presently has at his disposal, most of which have been published within the short period of the past decade.[2]

I. *SPES* and the Eriugena colloquia.

If we go back once again to the Irish national Academy in 1970, the scene of that outstanding bilingual exchange concerning the writings and thought, the sources and influence of Ioannes Scottus Eriugena, I think we may locate there two interrelated initiatives which continue to bear fruit. The first of these was the decision to establish a *Society for the Promotion of Eriugenian Studies*; the second, supported and relayed by the first, consists in the series of *colloquia*, of international character, which has generated to date no less than seven volumes of specialized studies, the outcome in each case of a conference held either in Western Europe or in North America.

The decision to found the Society is recorded on the final page of the volume in which the papers of the Dublin colloquium were gathered by Bieler and O'Meara. In this notice, the election of officers is recorded as follows.

Hon. President: Ludwig Bieler, University College Dublin
President: René Roques, *Ecole Pratique des Hautes Etudes*, Paris
Vice-presidents: Werner Beierwaltes, *Universität Münster;*
I.P. Sheldon-Williams, Oxford
Secretary: J.J. O'Meara, University College Dublin

A list of around forty names of members is appended.The very title of the society breathed the spirit of a rational optimism worthy of Eriugena himself, being abbreviated in the form of its initials, *SPES*. Professor O'Meara, as Secretary to *SPES*, has been the motor and spring of Eriugena studies for a period of some twenty years now. Among the activities of *SPES* the most public, in an international and visible sense, has been the organisation of the colloquia to which I have already alluded, and it is to these that I now turn.

In July 1975 the French members of *SPES*, most of whom were attached either to the *Ecole Pratique* or to the *CNRS* at Paris, were instrumental in organizing an impressive gathering of scholars at Laon, the city which is, above perhaps all other centres, associated with the intellectual activity of Eriugena and his circle. A volume of almost five hundred pages, which contains specialized studies of a multiplicity of aspects of Eriugena's work, is the lasting monument to this conference.[3]

The relay passed in turn from France to West Germany. Professor Beierwaltes, who had recently moved from Münster to Freiburg im Breisgau, brought together there a number of outstanding students of the philosophical sources of Eriugena (chiefly Martianus Capella, Augustine, Boethius and Gregory of Nyssa), and published with the Heidelberg Academy, in 1980, a collective volume.[4]

The fourth international colloquium was held at Montréal in 1983. Under the inspiration of Professor Guy Allard, papers addressed the topic of Eriugena the writer.[5] Taken collectively, they serve as a forceful reminder of the literary genius of Eriugena and of his comprehensive mastery of Latin style — a further encouragement to think that Platonism in philosophy and good writing in many languages are in frequent association. It was, once again, Professor Beierwaltes who continued the series of conferences, this time at Bad Homburg, near Frankfurt, in 1985.[6] The theme set for study was the intellectual effect of Eriugena's thought throughout the Middle Ages and down to the beginning of modern times. Part of the distinction of this volume is due to the intensive interaction of the participants in the course of the residential colloquium, and its success may, in part at least, be attributed to the shared network of concepts (clustering around the notions of *Einfluß*, *Rezeption* and *Wirkung*) which its contributors attempted to develop and to apply to the study of the presence of Eriugena's writings in medieval thought. There followed quickly upon Bad Homburg the colloquium at Todi, held in October 1987, under the dynamic influence of Professor Claudio Leonardi, a colloquium which succeeded in throwing light from various angles upon the place of Eriugena in the Carolingian *imperium*.[7] Professor Beierwaltes' third colloquium was held in July 1989, on the employment of concept and metaphor in Eriugena.[8] The next gathering is to be held in North America, in 1991.[9] I have no doubt that the turn of Dublin and of the Irish Academy will come round again, to take once more its due place within this epicyclic movement of scholarship. Indeed the Irish Academy has already been the venue for a conference on 'Johannes Scottus Eriugena and the Neoplatonic Tradition', organized by the Irish National Committee for Philosophy, and held on 22nd and 23rd May 1989. The speakers were Werner Beierwaltes (München); James J. McEvoy (Louvain-La-Neuve); D. Carabine (University College Dublin); D. Moran (then at Maynooth College) and F. O'Rourke (University College Dublin).[10]

II. Editions.

Accompanying the advance in the study of Eriugena's intellectual contribution to European thought, which has been so marked a feature of the past twenty years, is the rapid advance made with the editing of his writings and his translations from the Greek. Here also unprecedented progress has been registered.

First and foremost there is the edition of *Periphyseon*, which is still to be completed. The need was long felt to replace the Floss text (reprinted by Migne in *Patrologia Latina*, volume 122) by a new edition, to be justified in the light of the best contemporary criteria. The late Sheldon-Williams, who passed many years of his life with the British Council at Athens and to whom Neoplatonic studies (of both Greek and Latin sources) owe so much, managed to produce the edition of the first three books, with the help of the late L. Bieler.[11] Death overtook him at the task, and it was left to J. O'Meara to see volume three through the press. Edouard Jeauneau, of Paris and Toronto, has continued the work, which is making steady progress and will, it is to be hoped, be published within a very few years.[12] When l'Abbé Jeauneau came to Dublin, in 1970, he had just seen through the press the critical edition of the celebrated *Homily* of Eriugena on the Prologue to the Gospel of John.[13] Despite the relative brevity of the *Homily* the task of its editor was gargantuan, given the extremely large number of mss. containing this, the most widely diffused of John's writings. A translation and thorough study of themes render this edition one of the finest introductions to the thought of Eriugena. Jeauneau followed this triumph with the critical edition, made from the single surviving witness, *Ms. Laon, Bibliothèque Municipale 81*, of the fragmentary commentary on the first six chapters of the Gospel of John.[14] With the appearance, in the series *Corpus Christianorum Continuatio Mediœvalis*, of Père Madec's excellent edition of *De praedestinatione*[15], and with Jeanne Barbet's edition of the *Commentary on the Celestial Hierarchy* of the Pseudo-Dionysius,[16] what we may call the essential *corpus* of Eriugena's original thought is almost completely available in easily read form. Once the *Periphyseon* is finished, however, the Cora Lutz edition of the *Annotationes in Marcianum* (1933, Cambridge, Mass.) will become a priority, for it is acknowledged to be unsatisfactory in its present state.[17]

The translations made by Scottus from the Greek of Maximus the Confessor, Gregory of Nyssa and the Ps.-Dionysius are likewise making headway towards publication. Happily, Jeauneau's edition of the *Ambigua* of Maximus Confessor in the version of Eriugena

has appeared.[18] The second volume of the *Quaestiones ad Thalassium* in the Greek text accompanied by the Latin translation of Eriugena has just come out in the same series, following the first volume, which the Leuven editors, Laga and Steel, published in 1980.[19] The translation of the *De hominis opificio* of Gregory of Nyssa (which John consistently referred to as *De Imagine*), was published by Cappuyns at Louvain in 1965.[20]

III. Translations into Modern Languages.

Just at the moment the activity of translators is very visible. The first translation of *Periphyseon* into any modern language was made over a hundred years ago by L. Noack.[21] The Sheldon-Williams version has been revised for publication and seen successfully through the press by J.J. O'Meara.[22] This publication marks a turning point in the accessibility of Eriugena's thought to a wider readership; its value lies above all in its fidelity, and in a certain affinity which it shows with the Latin original, as O'Meara himself has acknowledged in speaking of Sheldon-William's quality as a translator.[23] A French translation of *Periphyseon* has been announced.[24]

To give a further indication of the present rate of translation, I turn to the *Homily*: during the past three years an Italian version accompanied by precious notes has been published by Marta Cristiani[25]; an expressive, faithful and graceful English translation has appeared[26]; and a German version has been printed.[27] Mary Brennan has prepared for publication an English translation of *De praedestinatione*.

Though the results highlighted by this rapid survey are very encouraging it emerges clearly that even in the area of translating alone a great deal remains to be done: the voluminous and doctrinally rich *Expositiones*, for instance, have not as yet been rendered into any modern tongue.

IV. Biographical sources.

In presenting a generous selection of materials from the ninth to the seventeenth century purporting to report on the life and activities of Scottus Eriugena, Mary Brennan offers the hope that the chronological ordering of the materials presented may help forward the study of the life, and still more of the legend or legends of Eriugena.[28] She has gathered thirty-seven *testimonia*, the earliest of which, dating from the ninth and tenth centuries, present all the original evidence that has hitherto come to light,

while the later appear to be in large part elaborations of the three accounts found in William of Malmesbury.

The editor has gone over all the material with which Gale prefaced his edition of *De divisione naturae*, and in addition the further elements adduced by Floss. She has endeavoured, wherever possible, to confirm from more modern editions the evidence presented by Gale and Floss and to expand the references by presenting fuller texts.

While the materials represent a selection and therefore make certain exclusions, the author has erred, if at all, only on the side of generosity. The reader is offered here all the known material for the study of Eriugena's life — in all truth it is pitifully little — and following upon that the successive elaborations of the legend. Each *testimonium* is translated literally into English. Footnotes guide the reader towards recent discussions of scholarly controversies.

Miss Brennan has earned the gratitude of scholars for the thoroughness of her work.

V. Bibliography.

In a domain of research which has expanded very rapidly the constant need is felt for a reliable and up to date guide to publications.

Again it is Mary Brennan who has answered this demand, by her recent publication of an annotated, retrospective bibliography which includes all editions and translations of works of Eriugena that have appeared since 1930, and in addition all books and articles for the same period.[29]

In this work every aspect of Eriugenian studies is covered comprehensively. Each piece of research on the manuscripts is analyzed, each new edition is featured, with references being added to the principal scholarly reviews; and every study on the sources, doctrine and influence of Eriugena receives its paragraph or page of commentary. This is really a handbook of Eriugenian studies, covering the past sixty years.

Its use is facilitated by the three indexes it contains: of authors, manuscripts and topics, the last of these being very detailed. This guide will be the starting-point of every piece of research undertaken on Eriugena from now on, and will remain so for many years.

Current bibliography on Eriugena is carried annually by the periodical *Medioevo Latino*, edited by Claudio Leonardi, who is currently the president of *SPES*.[30]

VI. Survey of Eriugena's writings.

O'Meara has fulfilled his long-held ambition to publish a general survey of Eriugena's *oeuvre*, a sort of *status quaestionis* meant to update the classic work of M. Cappuyns through making a survey of the state of research in the field.[31] It should be said at once that even though Cappuyns's magisterial synthetic study of the thought of Eriugena will never completely lose its value, the new work amply satisfies the acknowledged need for a general survey of the manuscript-discoveries, the discussions about the authenticity and chronology of the writings, the different literary genres used by Eriugena, his various roles (controversialist; teacher of the liberal arts; translator; exegete; poet, and thinker), the editions and translations, the sources of Eriugena and his intellectual *Nachwirkung*. The largest section of the book is occupied by a detailed and very readable summary of the *Periphyseon*. A chapter on 'The exegete' (ch. 9) introduces the fragmentary *Commentary on the Gospel of John* and the celebrated *Homily on the Prologue of John*, the latter being translated here for the first time into English. The *Homily* is commonly regarded as the most rhetorically accomplished writing of the master; the translation is consistently faithful and elegant. Chapter 10, 'The Poet', (ch. 10) studies the most neglected and underrated part of Eriugena's production. John composed in Greek as well as in Latin; most of the thirty-six surviving items are occasional and/or commissioned pieces. Two poems (*Aulae sidereae* and *Postquam nostra salus*) are printed (from L. Traube), translated and analyzed. A survey of the present state of knowledge concerning Eriugena's immediate influence and its prolongation throughout the Middle Ages concludes the study. The book is completed by a selected bibliography and a name index.

VII. Word lists.

Fourth in this series of reference works I wish to mention Guy Allard's two-volume computer-based wordlist to the *Periphyseon*.[32] This work brings the very rapidly-spreading computerization of medieval Latin sources to bear upon the masterpiece of Scottus. It is immensely useful, since it serves to take some of the toil out of searching for concepts and parallel contexts, and to encourage thematic reading. The word-list is an exhaustive listing of the vocabulary of *Periphyseon*. It includes five indexes: of Latin words; of explicit quotations from scriptural writings; of non-biblical authors actually quoted by Scottus; of proper names, including

some collective names such as *philosophi* and *expositores*; and, finally, an index of Greek words. The value and utility of the compilation is evident and incontestable. No doubt, when the critical edition of the entire *Periphyseon* becomes available this word-list, established as it was on the basis of *Patrologia Latina* 122, will be done again and the new edition will be able to take full account of the most recent research into the sources of Eriugena, as well as of the correct spelling of Greek words. To this mention of the Allard indexes we may add the existing concordances of other works of Eriugena: *De praedestinatione,*[33] *Expositiones,*[34] and *Carmina*, or poems.[35]

VIII. List of sources.

The fifth work of consultation bearing upon Eriugena is the list of sources he utilized.[36] Its author, Goulven Madec of the *CNRS* and the *Institut d'Etudes Augustiniennes* of Paris, has described his book with an altogether typical modesty as '*le livre le plus illisible de l'année*'! It is in fact extremely useful, for it enables the reader of the *Periphyseon* to locate within minutes every quotation from a hitherto-identified source, whether classical or patristic, philosophical or theological, Greek or Latin. This represents a definitive gain (in so far as there are any such in source-hunting) over the indexes which each and every reader of *Periphyseon*, ever since William of Malmesbury and Honorius of Autun in the twelfth century, has had to compile to accompany the progress of his own reading.[37]

IX. The contribution of Professor Beierwaltes.

If I have left until last the contribution of Professor Beierwaltes, that is because he has given to Eriugenian studies something unique, something which does not easily admit of comparison or contrast with the work of others who share a common interest in the many-sided genius of the Irish thinker. Professor Beierwaltes is widely regarded as the foremost student of Platonism and its avatars, in the Greek, Latin and German philosophical cultures. His studies of Plato himself, of Plotinus, of Proclus, of Augustine, of Boethius, of Anselm, of Bonaventure, of Thomas Aquinas, of Nicholas of Cusa (he succeeded Raymond Klibansky at the head of the Heidelberg Academy Commission for the *opera omnia* edition of Cusanus), and of Giordano Bruno, are innumerable and are crowned by his examination of the presence of Plato and Neoplatonism in the most prominent figures of the German Idealist

movement.[38] It is his unequalled grasp of ancient idealism which renders his studies of Eriugena quite distinctively the work of a philosophical mind, capable at once of locating each concept of Eriugena both historically and systematically within the Neoplatonic tradition, and at the same time of piercing the concept as such in Eriugena's dialectic and making it live again in its own right. It is to be hoped that his studies of Eriugena will be collected in a volume.

I venture to say that among erudite philosophical minds Werner Beierwaltes is the most 'eriudite'! It is altogether fitting that our national academy should have chosen to recognize his outstanding merit as an exponent of Eriugena's thought, by electing him to its membership. A recurrent and illuminating feature of his approach to Eriugena may be illustrated by an anecdote. In his writings Professor Beierwaltes has always highlighted the continuous effort of Eriugena's dialectic to attempt to think *always together and not separately*, the two wisdom traditions which Western culture has inherited, viz. the Greek and the Christian; for the dialectical character of Eriugena's mind would have found intrinsically abhorrent any temptation to leave the two side by side in passive, inert co-existence: that most lazy form of dualism would have been repugnant not only to the student of Augustine and the Ps.-Dionysius in him, but to the thinker as such. Now, the visitor to the University of Munich who makes his way to Professor Beierwaltes' office in the *Schellingstraße* — I have always mentally referred to it as '*officina omnium*', in virtue of the multiple productivity engaged in there! — finds hanging on the wall of the access corridor three venerable map-engravings: to the left, if I remember aright, is Palestine; to the right, ancient Greece; and in the centre, as the mediating link or *sundesmos* between the land of Revelation and the land of Philosophy, is *Hibernia*, placed there in an eloquent and touching tribute to the achievement of Ioannes Scottus Eriugena.

X. Factors in the revival of Eriugena studies.

How is one to account for the rapid and intensive development of Eriugena studies during the period of this survey? In the first place, it may be clear from what I have already said that one of the conditions, more indeed, a 'principal' or even a 'primordial cause', of the multiplicity of studies dedicated to Scottus Eriugena over these past twenty years has been precisely that this very multiplicity has been contained within the unity of inspiration provided by *SPES*, in its double action of bibliographical surveys

(continually updated) and its international colloquia. The international character of research on Eriugena is perhaps its most striking outward feature, when compared to previous times when individual scholars worked in almost hermetic isolation. It can be said that, here just as in other branches of Neoplatonic studies, France has tended to take the lead along a very broad front in the edition and study of the writings: along with Père Jeauneau, many of its leading scholars of the history of philosophy (Trouillard, De Gandillac, Pépin, Roques, Madec), as well as historians and palaeographers have contributed notably to the revival of Eriugena studies; and it is well known that France has witnessed an extraordinary intensification of Neoplatonic studies in general, ever since the days of the pioneering work of De Gandillac, Roques, Marrou and Courcelle, to name only these. But Italy, N. America, Belgium, Great Britain and Germany have all made notable contributions to the study of Eriugena, while the ability of scholars to work succesfully in relative isolation is proved by the publications of Gustavo Piemonte of Argentina and of Avital Wohlman of Israel.[39] Ireland also has been fortunate in her scholars.[40]

If I have emphasized the indispensable role of *SPES* in the causality of the present Eriugenian revival, that is not meant to the exclusion of other possible or likely factors. Some of these are more latent than patent, to speak the language of Eriugena and Augustine; an evaluative perspective upon the contemporary Eriugena phenomenon, a phenomenon which has had no parallel since the twelfth century, must no doubt wait for another generation at least. Among possible causes I have already remarked upon the renewal of Neoplatonic studies in France, so evident ever since the 1950s. To give but one relevant example, I think it is a reasonable guess that Jean Trouillard, that exceptional Plotinian scholar, was attracted to Eriugena by reason of the almost bafflingly successful recovery of themes wholly characteristic of Plotinus that are to be found in the *Periphyseon*[41]: I say 'baffling', because, of course, John had no direct access (any more than had any other Latin thinker after the age of Marius Victorinus and Augustine) to the *Enneads*, either in Greek or in Latin; yet, one after another, prominent themes of Plotinus are found, transmitted through Proclus to the Ps.-Dionysius in Greek and through Ambrose and Augustine in Latin, but in every case re-thought and developed in an original way, in the writings of Scottus: the One; the negative theology; the self-reflective reality of absolute spirit, and the non-reality of evil, to name only these.

Further back perhaps in the realm of causal influences — more '*primordially*', therefore — there lie things scarcely visible as yet 'either to sense or to intellect'. I would suggest that the widespread abandonment of metaphysical thinking, which is such a prominent feature of our times, may have had an effect in reverse, viz. of attracting notable philosophical attention towards the work of a thinker who represents the first creative recovery of Greek or late Hellenistic metaphysics in the early medieval period, not long after the breakdown of the Western Roman Empire. Whether we think of Carnap and Viennese positivism, of Wittgenstein and linguistic nominalism, of the *Kritische Schule* with its anti-historical modernism, or of Heidegger, we find ourselves confronted by a depreciation of that traditional intellectualism, of which metaphysics is the supreme philosophical expression. In the face of the widespread phenomena of secularisation, of technological ambition, of capitalist pragmatism and of the so-called 'rationalisation' of the universities in many countries (the latter may be regarded as the conjoint product of the other forces mentioned), the study of Greek philosophy together with its medieval prolongations and, specifically, of Neoplatonism and the history of its *Rezeption* and transformation (its conjugation with Christian thought both Greek and Latin), is somehow bound to undergo at once a sustained attack and, in partial consequence thereof, a vigorous re-assertion. The current Eriugena revival, if it is to be understood in its specifically intellectual and philosophical dimension, must, I believe, be placed within the setting of the contemporary economic and ideological turmoil to which I have alluded. And within that setting Eriugena, who according to false legend was '*a pueris quos docebat graphiis perfossus*' (stabbed to death by the pens of his own students), can only be made *redivivus* if brought back to life by the pens of new *alumni*, of those, that is, who acknowledge in him a *Nutritor* of the truly intellectual and spiritual life.

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NOTES

1. O'Meara J.J. and Bieler., eds., *The Mind of Eriugena.* Papers of a Colloquium, Dublin 14-18 July 1970 (Dublin: Irish University Press, 1973), xiii + 200 pp.

2. The present survey has been revised and brought up to date, up to October 1990. An earlier version of this report was presented to the Irish Academy Conference on John Scottus Eriugena, held in May 1989. See note 10 below.

3. Roques, R., ed., *Jean Scot Erigène et l'histoire de la philosophie.* Colloque du C.N.R.S. (Laon, juillet 1975), (Paris: CNRS, 1977), 484 pp.

4. Beierwaltes, W., ed., *Eriugena. Studien zu seinen Quellen.* Eriugena-Colloquium, Freiburg im Breisgau, August 1979 (Heidelberg: Carl Winter, 1980), viii + 206 pp.

5. Allard, G.-H., ed., *Jean Scot Ecrivain.* Actes du IVe colloque international, Montréal 28 août — 2 septembre 1983 (Montréal-Paris: Institut d'Etudes Médiévales, 1986), 360 pp.

6. Beierwaltes, W., ed., *Eriugena Redivivus. Zur Wirkungsgeschichte seines Denkens im Mittelalter und im Übergang zur Neuzeit.* Abhandlungen der Heidelberger Akademie der Wissenschaften, phil.-hist. Klasse 1987.1 (Heidelberg: Carl Winter, 1987), 356 pp.

7. *Giovanni Scoto nel suo tempo. L'organizzazione del sapere in età carolingia.* Atti del XXIV Convegno storico internazionale, Todi, 11-14 ottobre 1987 (Spoleto: Centro Italiano di Studi sull'Alto Medioevo, 1989), 609 pp.

8. Beierwaltes, W. ed., *Begriff und Metapher bei Eriugena.* Eriugena-Colloquium, Bad Homburg 26-29 Juli 1989; forthcoming from the Heidelberg Academy.

9. The Eighth International Colloquium of SPES takes place on October 26.–29. 1991 at Chicago and South Bend, hosted by the Institute for the Advanced Study of Religion of the Divinity School of the University of Chicago and by the Medieval Institute of the University of Notre Dame. The theme will be 'John Scottus Eriugena and the Encounter of Eastern and Western Thought.'

10. Dr D. Carabine's paper appears elsewhere in this volume of *Philosophical Studies.* Professor Moran's paper will appear as 'Time, Space and Matter in John Scottus Eriugena: An Examination of Eriugena's Understanding of the Physical World,' in F. O'Rourke, ed., *At the Heart of the Real. Philosophical Essays in Honour of the Most Reverend Desmond Connell, Archbishop of Dublin* (Dublin, 1991), in press.

11. Sheldon-Williams, I.P. ed. (with the collaboration of L. Bieler): *Iohannis Scotti Eriugenae Periphyseon (De Divisione Naturae). Liber Primus.* (Dublin: Institute for Advanced Studies, 1968); *Liber Secundus* (1972); *Liber Tertius* (1981); *Scriptores Latini Hiberniae* VII, IX and XI.

12. In the series *Corpus Christianorum Continuatio Mediaevalis.* See Jeauneau, Edouard, 'L'édition critique du livre IV du *Periphyseon*', in *Giovanni Scoto nel suo tempo* (see n.7), pp. 469-486. To take account of the different recensions of the Latin text Cappuyns had already emphasized the need for what he called '*une édition critico-génétique*'. Jeauneau proposes to print the first and second recensions on the left-hand pages of the edition, while the right-hand pages will carry the definitive text together with the critical apparatus. See further Zier, Mark A., 'The shape of the critical edition of *Periphyseon IV*', in the same collective work, pp. 487-498; and Smith, Lesley, 'The manuscript tradition of *Periphyseon Book IV*', ibid. 499-509. According to the most recent information (see R.I.A. Annual Report 1989-1990), book IV together with an English version should appear in 1991 and book V in about two years.

13. Jeauneau, E., ed., *Jean Scot, Homélie sur le Prologue de Jean.* Introduction, texte critique, traduction et notes (Sources Chrétiennes 151); (Paris: Editions du Cerf, 1969).

14. Jeauneau, E., ed. *Jean Scot, Commentaire sur l'Évangile de Jean.* Introduction, texte critique, traduction, notes et index (Sources Chrétiennes 180); (Paris: Editions du Cerf, 1972).

15. Madec, Goulven, ed., *Iohannis Scotti De Divina praedestinatione* (*Corpus Christianorum Continuatio Mediaevalis L*); (Turnhout: Brepols, 1975).

16. Barbet, J., ed., *Iohannis Scotti Eriugenae Expositiones in Ierarchiam coelestem* (*Corpus Christianorum Continuatio Mediaevalis XXXI*), (Turnhout: Brepols, 1975).

17. Lutz, C.E., ed. *Iohannis Scotti Annotationes in Marcianum* (Cambridge, Mass. 1939; reprint 1987).

18. *Maximi Confessoris Ambigua ad Iohannem iuxta Ioh. Scotti Eriugenae latinam interpretationem*, ed. Ed. Jeauneau (*Corpus Christianorum Series Graeca* 18), (Turnhout: Brepols; Leuven: Leuven U.P., 1988), LXXXIII + 324 pp. Maximus composed two series of scholia on Gregory of Nyssa. Thomas Gale, who edited the first series and a brief extract from the second, called the work *Ambigua*. That the two were originally separate is shown by the two different letter-prefaces. Scottus probably did not know the *Ambigua ad Thomam*, since his Greek manuscript very likely contained only the *Ambigua ad Iohannem*, divided into sixty-seven chapters and prefaced by the dedicatory letter. This edition contains Eriugena's dedicatory letter to Charles the Bald, his poems presenting his gift of the translation of the *Ambigua*, and the *marginalia* of the Paris *Ms Bibl. Mazarine 561*, some of which were translated by Eriugena and others of which were added by him. On p. LXXIX a list is given of the *Ambigua* quoted by Eriugena in his own writings.

19. Laga, C. and Steel, C. eds., *Maximi Confessoris, Quaestiones ad Thalassium I (Qu. I-LV) una cum latina interpretatione Ioannis Scotti Eriugenae* (*Corpus Christianorum Series Graeca VII*); (Turnhout: Brepols, 1980). *Maximi Confessoris Quaestiones ad Thalassium II, Q. LVI-LXV una cum latina interpretatione Ioh. Scotti Eriugenae, ed. Carl Laga et Carlos Steel (Corpus Christianorum Series Graeca* XXII), (Turnhout — Leuven U.P. 1990), LX + 362 pp.

20. Cappuyns, M., ed., 'Le *De imagine* de Grégoire de Nysse traduit par Jean Scot Erigène', *Recherches de Théologie ancienne et médiévale* 32 (1965), 205-262.

21. Noack, L., *Iohannes Scotus über die Einteilung der Natur*. I, Berlin 1870; II, 1874. This work has received a new impression, ed. by W. Beierwaltes (Hamburg 1983).

22. *Eriugena. Periphyseon (The Division of Nature)*. Translation by I.P. Sheldon-Williams, revised by J.J. O'Meara. (*Cahiers d'études médiévales. Cahier spécial 3*); (Montréal/Dumbarton Oaks: Bellarmin 1987).

23. The first three books of this translation reproduce that published by Sheldon-Williams along with the text of *Periphyseon* I-III. The editor and translator left at his death a draft version of *Periphyseon* IV and V. J. O'Meara has revised this work for publication and added the *marginalia* from *Ms. Bamberg H.J.IV 6* (= Cappuyns, pp. 207-213).

References are given in the margins of the translation to *P.L.* vol. 122. For scriptural and patristic sources of *Periphyseon* I-III, the reader is referred to the Dublin edition; regarding IV and V, patristic sources are listed in an appendix with reference to Migne, but no scriptural references are supplied. The translation is graceful. Unfortunately, the volume is not entirely free from misprints. The introduction (11-21) surveys what is known of Eriugena's life and summarizes the *Periphyseon*.William Larminie left at the turn of the century an incomplete and unpublished English version of *Periphyseon*, now conserved at the National Library, Dublin.

24. The *Bulletin de philosophie médiévale* no. 30 (1988), p.261 carries the announcement that the *Periphyseon* is to be translated by Francis Bertin and is to appear in the new series, *'Sagesse chrétienne'* (*Directeur*: Aymon de Lestrange; *Maison d'édition du Cerf*, Paris). The object of this series is to publish monographs on medieval theology and philosophy and also translations into French of masterpieces of medieval philosophical and theological thought.

25. Giovanni Scoto, *Omelia sul Prologo di Giovanni*. A cura di Marta Cristiani. Fondazione Lorenzo Valla 1987, pp. lxviii + 141. This work falls into three parts: *Introduzione* (xi-lxi); *Testo e Traduzione* (8-69); *Commento* (74-141). M. Cristiani, author of several studies on Eriugenian themes, places Eriugena and his production

against the background of the Carolingian Renaissance, before comparing the *Homily* with the *Comm. in Ioannem* and developing certain key themes of the *Homily* itself (*vox-verbum*; *aquila*, *theoria*; *deificatio*). The text of Jeauneau (S.C. 151) is reproduced with selected variants. The notes are full and helpful; consistently they build up the sense of a word or phrase of the *Homily* by reference to the writings and translations of Eriugena (often quoted at some length), showing clearly the influence of, especially, Greek patristic authors upon his mind and even upon his Latin expression. In this way thoughts that appear in some instances only fleetingly and allusively in the *Homily* are magnified and analyzed in their more developed form, as found in the *Periphyseon* or elsewhere.

26. Published in O'Meara, J., *Eriugena* (see n.31).

27. Klünker, W.-U., *Johannes Scotus Eriugena. Denken im Gespräch mit dem Engel. Mit einer erstmaligen Übersetzung der Homelia zum Prolog des Johannes-Evangeliums* (Stuttgart, 1988).

28. Brennan, Mary, 'Materials for the biography of Johannes Scottus Eriugena', *Studi Medievali* 3a serie, 27 (1986), 413-460.

29. Brennan, Mary, *A Guide to Eriugenian Studies. A Survey of Publications 1930-1987/Guide des études érigéniennes. Bibliographie commentée des publications 1930-1987* (Vestigia 5); (Ed. Univ. Fribourg Suisse/Paris: Ed. du Cerf, 1989), 341pp.

30. *Medioevo Latino*, annually since 1978.

31. O'Meara, J., *Eriugena* (Oxford: OUP 1988), 237pp.

32. Allard, G.-H., *Johannis Scoti Eriugenae Periphyseon. Indices Générales* (Montréal: Institut d'études médiévales; Paris: Vrin, 1983).

33. See n. 15.

34. See n. 16.

35. Available for consultation from the *Institut d'études médiévales* of the Université de Montréal.

36. Madec, G., *Jean Scot et ses auteurs. Annotations érigéniennes* (Paris: Etudes augustiniennes, 1988), 192 pp. This work reprints five already-published studies, to which it adds notes on the sources of the *Expositiones in Ierarchiam caelestem*. It contains two tables, one of references to Eriugena's writings and the other of the authors and works used by Eriugena.

37. In particular, it replaces Dräseke, J., *Johannes Scottus Erigena und dessen Gewährsmänner in seinem Werke De divisione naturae libri V.* (*Studien zur Geschichte der Theologie und Kirche IX, 2*); (Leipzig 1902; (Reprint: Darmstadt Wissenschaftliche Buchgesellschaft, 1972).

38. Beierwaltes, W., *Platonismus und Idealismus*, Frankfurt 1972; id., *Denken des Einen. Studien zur neuplatonischen Philosophie und ihrer Wirkungsgeschichte* (Frankfurt: Klostermann, 1985).

39. Representative of Piemonte's research are the following two articles: 'Las realidades que superan toda inteligencia. Observaciones sobre el capítulo I de la *Vox Spiritualis* de Eriúgena', in *Patristica et Mediaevalia* 6 (1985), 19-41; '*"Vita in omnia pervenit"*. El vitalismo eriugeniano y la influencia de Mario Victorino', in *Patristica et Mediaevalia* 7 (1986), 3-48. Wohlman, A., *L'homme, le monde sensible et le péché dans la philosophie de Jean Scot Erigène* (*Etudes de Philosophie Médiévale LXIII*); (Paris: Vrin, 1987), 109pp.

40. In addition to Bieler and O'Meara two names in particular should be mentioned here. Moran , Dermot, *The Philosophy of John Scottus Eriugena. A Study of Idealism in the Middle Ages* (Cambridge: Cambridge UP 1989). This learned, well-documented and very readable account of Eriugena's metaphysical idealism does not fall within the orbit of the present survey; a review of it by the writer is to appear in a forthcoming number of the *Revue philosophique de Louvain*. Another notable doctrinal study by an Irish author is to be found in the

unpublished D.D. thesis of Rev. Brian McNamara S.J., *Emanation and Return. A Study of the Relations between the Creator and Man in the Later Work of Johannes Eriugena*, St Patrick's College, Maynooth (Ireland), 1983. The untimely death of Fr McNamara, in 1989, unfortunately leaves little likelihood that his work will be published.

41. At his death Jean Trouillard left an unfinished manuscript of a book, a notable theme of which was to have been the relationship between the thought of Plotinus and that of Eriúgena.