

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

Pages on Eriugena

- Eriugena: Dialectic and Ontology in the *Periphyseon*
- Eriugena, *Periphyseon* Book I: Aristotelian Logic and Categories
- The Works of Eriugena: Editions and Translations
- Bibliography on the Philosophical Work of Eriugena:
- First Part: A - J
- Second Part: K - Z

SELECTED BIBLIOGRAPHY ON ERIUGENA'S PHILOSOPHY (Second Part: K - Z)

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; the publications by É. Jeauneau in French on Eriugena are cited in a separate page: [Édouard Jeauneau sur la Philosophie Médiévale. Bibliographie Choisie](#) in my French web site.

1. Kabaj Józef, "Homme et nature dans la cosmologie de Jean Scot Erigena," *Studia Mediewistyczne* 18: 3-50 (1977).
 "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 platonic 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 pancosmic 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)
2. Katz Sheri, "Two Views on John Scottus Eriugena's Use of Aristotelian Categories," *Medieval Perspectives* 4-5: 97-110 (1990).
3. Kavanagh Catherine. The Philosophical Importance of Grammar for Eriugena. In *History and Eschatology in John Scottus Eriugena and His Time*. Edited by McEvoy James and Dunne Michael. Leuven: Leuven University Press 2002. pp. 61-76

4. Kavanagh Catherine. Eriugenian Developments of Ciceronian Topical Theory. In *Medieval and Renaissance Humanism. Rhetoric, Representation and Reform*. Edited by Gersh Stephen and Roest Bert. Leiden: Brill 2003. pp. 1-30
5. Kavanagh Catherine, "The influence of Maximus the Confessor on Eriugena's treatment of Aristotle's *Categories*," *American Catholic Philosophical Quarterly* 79: 567-596 (2005).
"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."
6. Kristeller Paul Oskar. The historical position of Johannes Scottus Eriugena. In *Latin script and letters A.D. 400-900. Festschrift presented to Ludwig Bieler on the occasion of his 70th birthday*. Edited by O'Meara John Joseph and Naumann Bernd. Leiden: Brill 1976. pp.
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14. Lo Presti Maria Gabriella. La dialettica come "*diffiniendi disciplina*" nel I libro del *De divisione naturae* di Giovanni Scoto Eriugena. 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 et al. Helsinki: 1990. pp. 558-564
Voume II.
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"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 Eriugenan 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).
16. Lucentini Paolo. La "Clavis physicae" di Honorius Augustodunensis e la tradizione eriugeniana nel secolo XII. In *Jean Scot Erigène et l'histoire de la philosophie*. Edited by Roques René. Paris: Éditions du Centre national de la recherche scientifique 1977. pp.
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35. Marenbon John. *From the School of Alcuin to the School of Auxerre. Logic, theology and philosophy in the early Middle Ages*. Cambridge: Cambridge University Press 1981.
"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 *Periphyseon* 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)
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See in particular Chapters 6 and 7 (pp. 53-78).
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71. Moran Dermot, "Idealism in medieval philosophy: the case of Johannes Scottus Eriugena," *Medieval Philosophy and Theology* 8: 53-82 (1999).
 "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 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."
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- (2) Richard Sorabji, "Gregory of Nyssa: The Origins of Idealism," in *Time, Creation and Continuum. Theories in Antiquity and the Early Middle Ages* (London: Duckworth, 1983), pp. 287-96; Werner Beierwaltes, *Denken des Einen. Studien zur neuplatonischen Philosophie und ihrer Wirkungsgeschichte* (Frankfurt: Klostermann, 1985). See also Beierwaltes, "Die Wiederentdeckung des Eriugena im Deutschen Idealismus," in *Platonismus und Idealismus* (Frankfurt: Klostermann, 1972), pp. 188-201, and his "Zur Wirkungsgeschichte Eriugenas im Deutschen Idealismus und danach. Eine kurze, unsystematische Nachlese," in *Eriugena. Grundzüge seines Denkens* (Frankfurt: Klostermann, 1994), pp. 313-330. Eyjólfur Kjalar Emilsson, "Cognition and its Object," in Lloyd P. Gerson, ed., *The Cambridge Companion to Plotinus* (Cambridge: Cambridge U.P., 1996), pp. 217-49, esp. pp. 245-49. But see, Lloyd P. Gerson, *Plotinus* (London: Routledge, 1994), p. 227, n. 3, who maintains that Plotinus is not an idealist.
- (3) Dermot Moran, *The Philosophy of John Scottus Eriugena. A Study of Idealism in the Middle Ages* (Cambridge: Cambridge University Press, 1989).
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"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."
78. O'Meara Dominic. The Metaphysical Use of Mathematical Concepts in Eriugena. In *Begriff und Metapher. Sprachform des Denkens bei Eriugena*. Edited by Beierwaltes Werner. Heidelberg: Carl Winter 1990. pp. 142-148
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88. O'Meara John Joseph. *Studies in Augustine and Eriugena*. 2011.
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98. Otten Willemien, "In the Shadow of the Divine: Negative Theology and Negative Anthropology in Augustine, Pseudo-Dionysius and Eriugena," *Heythrop Journal* 40 (1999).

"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."

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Scot?," *Transactions and Proceedings of the American Philological Association* 71: 501-523 (1940).

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115. Rorem Paul, "The early Latin Dyonisius: Eriugena and Hugh of St. Victor," *Modern Theology* 24: 601-614 (2008).
 "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."
116. Rosemann Philipp W. *Omne agens agit sibi simile. A "Repetition" of Scholastic Metaphysics*. Leuven: Leuven University Press 1996.
 "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.
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120. Schripf Gangolf. Wertung und Rezeption antker Logik im Karolingerreich. In *Logik, Ethik, Theorie der Geisteswissenschaften*. Edited by Patzig Günther, Scheibe Erhard, and Wieland Wolfgang. Hamburg: Meiner 1977. pp. 451-456
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"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.)

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133. Stock Brian, "Observations on the use of Augustine by Johannes Scottus Eriugena," *Harvard Theological Review* 60: 213-220 (1967).
"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 oeuvre, sa pensée* (Brussels, 1964 [reprint]), 388f.

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(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.

134. Stock Brian, "The Philosophical Anthropology of Johannes Scottus Eriugena," *Studi Medievali* 8: 1-57 (1967).
135. Stock Brian. "Intelligo me esse": Eriugena's "Cogito". In *Jean Scot Erigène et l'histoire de la philosophie*. Edited by Roques René. Paris: Éditions du Centre national de la recherche scientifique 1977. pp. 327-336
136. Stock Brian. In Search of Eriugena's Augustine. In *Eriugena. Studien zu seinen Quellen*. Edited by Beierwaltes Werner. Heidelberg: Carl Winter 1980. pp. 85-104
137. Théry Gabriel, "Scot Erigène traducteur de Denys," *Archives d'Histoire Doctrinale et Littéraire du Moyen-Age*: 185-278 (1931).
"Pour sa traduction des écrits du Pseudo-Denys, Scot Erigène dispose déjà de la version d'Hilduin. D'ailleurs il y a tout lieu de croire que, dès 851, il compte parmi les hellénistes de son temps. Importance du vocabulaire de la version de Scot Erigène pour la connaissance du langage philosophique et théologique qui se crée en Occident au IX siècle. Les idées nouvelles introduites par Denys vont déterminer une langue nouvelle."
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139. Touchette Gilles. L'affixation dans le "Periphyseon". Analyse générale et étude d'un cas type. In *Jean Scot écrivain*. Edited by Allard Guy-H. Paris: Vrin 1986. pp. 327-341
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Extracted from *Palaeographische Forschungen*, V.
141. Trouillard Jean. Érigène et la théophanie créatrice. In *The Mind of Eriugena*. Edited by O'Meara John Joseph and Bieler Ludwig. Dublin: Irish University Press 1973. pp. 98-113
142. Trouillard Jean. La notion d'"analyse" chez Érigène. In *Jean Scot Erigène et l'histoire de la philosophie*. Edited by Roques René. Paris: Éditions du Centre national de la recherche scientifique 1977. pp. 349-356
143. Trouillard Jean. Erigène et la naissance du sens. In *Platonismus und Christentum. Festschrift für Heinrich Dörrie*. Edited by Blume Horst-Dieter and Mann Friedhelm. Münster: Aschendorff 1983. pp. 267-276

"L'Auteur part de la distinction entre "Dieu" et la Dêité chez Eckhart ("Dieu" nous cache la Dêité), 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 Dêité, 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."

144. Vernet André. Fragment d'un manuscrit du "Periphyseon" de Jean Scot (XIe siècle). In *Jean Scot Erigène et l'histoire de la philosophie*. Edited by Roques René. Paris: Éditions du Centre national de la recherche scientifique 1977. pp. 101-108
145. Vezin Jean. A propos des manuscrits de Jean Scot: quelques remarques sur les manuscrits autographes du haut moyen âge. In *Jean Scot Erigène et l'histoire de la philosophie*. Edited by Roques René. Paris: Éditions du Centre national de la recherche scientifique 1977. pp. 95-100
146. von Perger Mischa. Eriugenas Adaption der aristotelischen Kategorienlehre. In *Logik und Theologie. Das Organon im Arabischen und im Lateinischen Mittelalter*. Edited by Perler Dominik and Rudolph Ulrich. Leiden: Brill 2005. pp. 239-304
147. Weiner Sebastian Florian. *Eriugenas Negative Ontologie*. Amsterdam: B. R. Grüner 2007.
 "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."
148. Weiner Sebastian Florian, "Eriugena's innovation," *Vivarium* 46: 1-23 (2008).
 "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."
149. Wilband Marie Michelle, "*Ingenium veterum mirabile laudet*. Eriugena's reception of the Aristotelian categories and their role in the *Periphyseon*", 2008.
 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. The 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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