

**42nd International Congress on Medieval Studies**  
**Session 408, Schneider 1130**  
**“Beyond the Boundaries: New Approaches to Insular Celtic Literatures”**  
**12 May 2007, 10 a.m.**  
**“Eriugena, Iconographic Intertextuality, and the Otherworld”**  
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1. “Tochmarc Étaine”

Srotha téith millsí tar tír  
rogha dé midh > fin.  
daine delgnaide cen ón  
combart cen pecadh cen chol.  
Atchiam cach for cach leath  
nícon aice nech.  
teimel imorbuis Adaim  
dodonarcheil ar araim.<sup>1</sup>

Warm, sweet streams throughout the land,  
your choice of mead and wine.  
A distinguished people, without blemish,  
conceived without sin or crime.  
We see everyone everywhere,  
and no one sees us:  
the darkness of Adam’s sin  
prevents our being discerned.<sup>2</sup>

2. Eriugena: Est igitur natura generale nomen, ut diximus, omnium quae sunt et quae non sunt.<sup>3</sup>  
Nature, then, is the general name, as we said, for all things, for those that are and those that are not.<sup>4</sup>

3. ...ut et deus, qui per se ipsum incomprehensibilis est, in creatura quodam modo comprehendatur, ipsa uero creatura ineffabili miraculo in deum uertatur...[diuna natura] dum omnia creat et a nullo creari nesciat, in omnibus quae ab ea sunt mirabilis modo creatur ...<sup>5</sup>

...so that even God, who cannot be apprehended in Himself, is apprehended in a certain way through creation, while creation itself, by an ineffable miracle, is transformed into God... Divine Nature, while It creates everything and cannot be created by anything is, in a marvelous fashion, created in all things which are from It.<sup>6</sup>

4. Vladimir Lossky:)

[In Greek patristics, the ideas of created things in God]

are not... the eternal reasons of creatures contained within the very being of God, determinations of the essence to which created things refer as to their exemplary cause, as in the thought of St

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<sup>1</sup> Osborn Bergin and R.I. Best, ed., “Tochmarc Étaine,” *Ériu* 12 (1937): 137-96, at 180-81.

<sup>2</sup> Trans. Jeffrey Gantz, *Early Irish Myths and Sagas* (London: Penguin, 1981), 55-56.

<sup>3</sup> *Periphyseon I*, *Scriptores Latini Hiberniae*, ed. I.P. Sheldon-Williams with Ludwig Bieler (Dublin: Dublin Institute, repr. 1999), I.1, 37; PL 122: 441B.

<sup>4</sup> *Periphyseon* I.1, PL 441A; *Periphyseon (The Division of Nature)*, *Cahiers d'études médiévales*, Cahier special 3, trans. I.P. Sheldon-Williams and John J. O'Meara (Montreal and Washington, DC: Éditions Bellarmin, 1987), 25.

<sup>5</sup> *Periphyseon I*, ed. Sheldon-Williams with Bieler, 58, 64; I,11, PL 451B, 454C.

<sup>6</sup> *Periphyseon, On the Division of Nature*, Library of the Liberal Arts, trans. Myra L. Uhlfelder (Indianapolis: Bobbs-Merrill, 1976), 13 and 17.

Augustine which later became the common teaching of the whole Western tradition and was more precisely formulated by St Thomas Aquinas. In the thought of the Greek Fathers the divine ideas are more dynamic, intentional in character. Their place is not in the essence, but in “that which is after the essence,” the divine energies: for the ideas are to be identified with the will or wills which determine the different modes according to which creative beings participate in the creative energies. It is thus that Dionysius characterizes the “ideas or models” which are “the reasons of things which give them substance,” ... “for it is by them that all things have been determined and are created by the supersubstantial God” [*de divin. Nomin.* V, 8’, PG III, 824 C]. [In the deep] structure of Augustine’s cosmological model, “the divine ideas remain static—unmoving perfections of God.... It is interesting to note that John Scotus Eriugena.... [t]ogether with the Easterns... puts the ideas outside the divine essence, but at the same time he wants to maintain with St Augustine their substantial character.”<sup>7</sup>

5. The Four Species of Nature (from *The Periphyseon*)  
 quarum prima est in eam quae creat et non creatur, secunda in eam quae et creatur et creat, tertia in eam quae creatur et non creat, quarta quae nec creat nec creatur.<sup>8</sup>  
 (being divided) first into that which creates and is not created, secondly into that which is created and also creates, thirdly into that which is created and does not create, while the fourth neither creates nor is created.<sup>9</sup>

#### 6. Eriugena on the Tree of Life

Produxitque dominus deus de humo, hoc est ex materiali nostra natura, omne lignum, hoc est uerbum incarnatum, in quo et per quod facta sunt omnia, et quod est omnia. Ipsum enim solummodo est sustantiale bonum, caetera enim quae dicuntur esse bona, non per se, sed participatione ipsius bona sunt, qui per se uere existens bonum est, et omne bonum, et bonitas, et totius boni et bonitatis fons et origo, causa et principium, finis et perfectio, motus atque quies, medium et extremitas, ambitus et locus. Cuius frucus uita aeterna est. Cuius esus gaudium et laetitia et ineffabiles deliciae. Cuius aspectus pulcher est: ipse siquidem pulchrum, et pulchritudo totius pulchri, et pulchritudinis causa et plenitudo. Cuius gustus et comestio nescit saturitatem: eo siquidem in quantum quis uescitur, in tantum in desiderium uescendi suscitatur.<sup>10</sup>

“And the Lord God produced from the earth (that is, from our material nature) the All-tree,” that is, the Incarnate Word, in Which and through Which all things are made, and Which is all things. For It alone is the substantial Good. For the other things which are called good are good not through themselves but through participation in Him Who in Himself truly is the Good Which is, and all good and goodness, and the fount and origin, the cause and principle, the end and perfection, the movement and rest, the middle and the end, the environment and the place, of all goodness and all good: and His fruit is life eternal, and His food is joy and bliss and ineffable delight, and His countenance is fair to look upon. For He is the Beautiful and the Beauty that lies in all things beautiful, and He is the cause and perfection of Beauty, and those who taste and feed on Him know no satiety: for the more they feed on Him the greater grows their desire for that repast.<sup>11</sup>

<sup>7</sup> Vladimir Lossky *The Mystical Theology of the Eastern Church*. 1944. Translated by the Fellowship of St Alban and St Sergius (Crestwood, NY, 1976), p. 96.

<sup>8</sup> *Periphyseon I*, ed. Sheldon-Williams with Bieler, I.1, 37; PL 122: 441B.

<sup>9</sup> I.1, PL 44B; trans. Sheldon-Williams and O’Meara, 26.

<sup>10</sup> *Periphyseon IV*, *Scriptores Latini Hiberniae*, ed. Édouard A. Jeuneau (Dublin: Dublin Institute, 1995), 192; PL 122: 823 C-D.

<sup>11</sup> *Periphyseon IV*.16, trans. Sheldon-Williams with O’Meara, 479.

Extramissive external dialogue of self (Figure 1) vs. interiorized visuality/self (Figure 2)

Figure I. ICONOGRAPHIC IMAGINATION

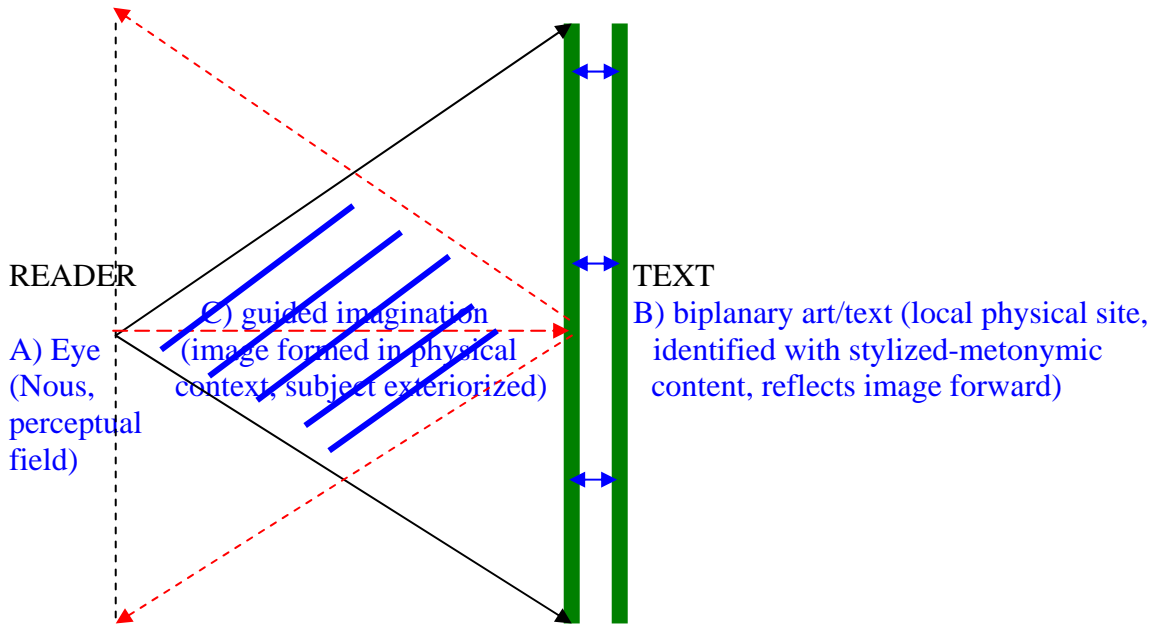
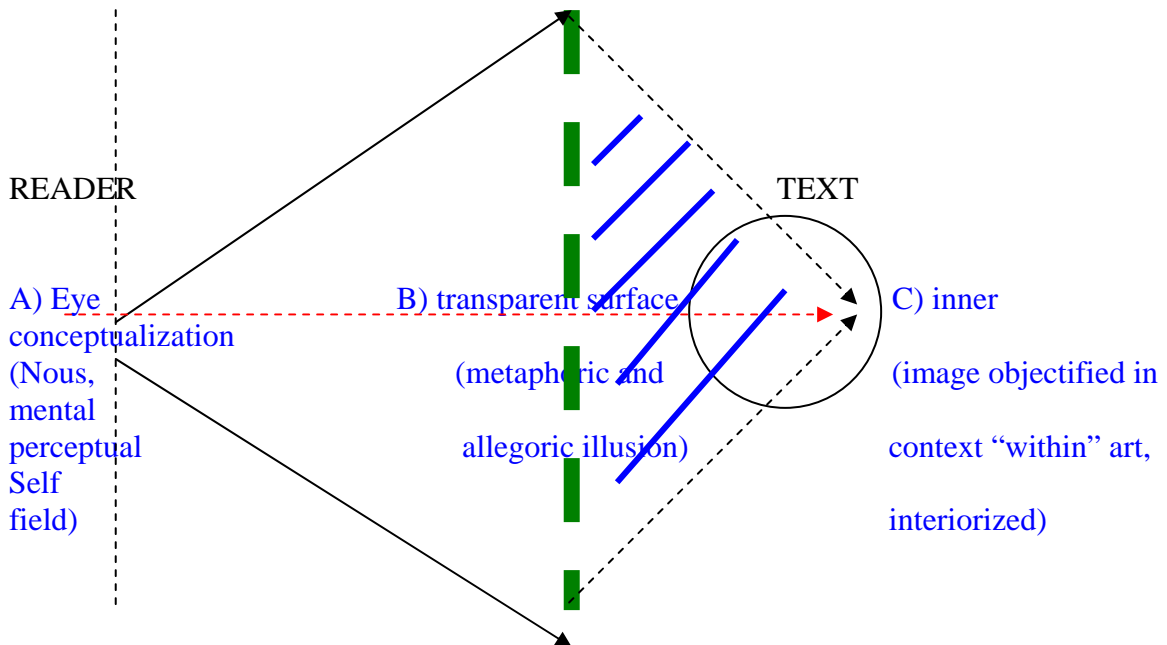
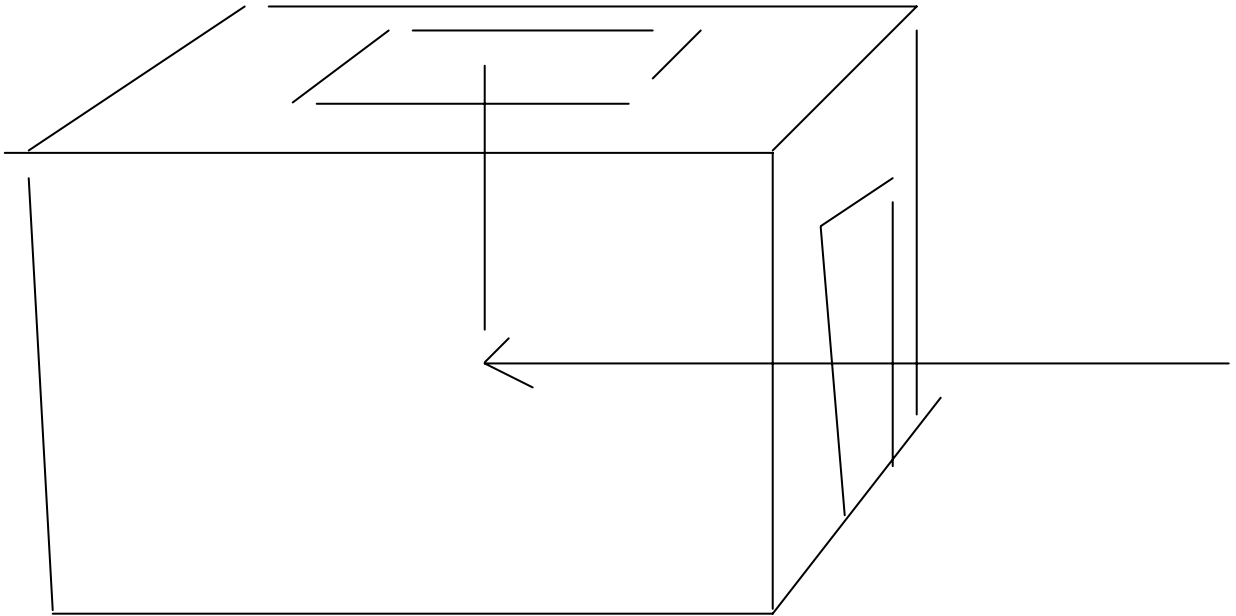


Figure II. SUBJECTIVE COGNITION



The Augustinian Villa of Self (going inside to look up) (based on Philip Cary, *Augustine and the Invention of the Inner Self* (Oxford 2002)



The “Locke Box” (Cary)—Later re-roofing of the Augustinian Villa

