

ÉDOUARD JEAUNEAU (1924–2019)

Paul Edward Dutton

ÉDOUARD Alphonse Ernest Jeuneau, Institute Professor of the Pontifical Institute of Mediaeval Studies (PIMS) in Toronto, Directeur de Recherche Honoraire of the Centre National de la Recherche Scientifique (CNRS) in Paris, and leading authority on medieval Platonism and Platonists, died in Chartres, where he was a titular canon of the cathedral, on 10 December 2019, at age 95.

He was born on 14 August 1924 in Coudray-au-Perche, a village near Nogent-le-Rotrou and some 70 km southwest of Chartres. His father Édouard, the village blacksmith who shod the Percheron horses and mules used in ploughing local fields, and much loved mother, Hélène (née Champdavoine), lived across the street from Saint-Pierre, the village church. The southwest side of their house contained the senior Édouard's forge and workshop. During WW II, German officers were for a time billeted in their large corner house, which was, as one might imagine, the talk of the small village. Young Édouard was pursuing his secondary education in Nogent-le-Rotrou at the time (1935–41). During those troubled years, he had decided to pursue the two complementary professions that would shape his long life, one in the Catholic Church and one dedicated to scholarship. In 1941, a difficult year for occupied France, he transferred to the Grand-Séminaire of Chartres where he underwent two years of philosophical and two years of theological instruction (1941–45).

He then underwent three years of advanced theological training at the Gregorian University in Rome (1945–48). In 1947, at twenty-three years of age, he was ordained a Catholic priest in the cathedral of Chartres. After Rome, Father Jeuneau taught for a decade at the Grand-Séminaire of Chartres (1948–58) before becoming a Chercheur, then Maître, and finally Directeur de Recherche at the CNRS (1958–92). In Paris, he pursued his higher education in the study of philosophy and medieval intellectual history at the Sorbonne and the École Pratique des Hautes Études (1948–67), earning a Doctorat de recherche in 1967 and Doctorat ès lettres (Doctorat d'état) from Paris Nanterre in 1973. He was aware that his academic ca-

reer had begun somewhat late, but he had first to concentrate on his theological training and life as a priest. His boundless curiosity and energy nevertheless led to the immense scholarly output of the last fifty years of his life.

As Professor Jauneau knew from Bernard of Chartres and his six keys of learning, if one was going to devote oneself to a life of scholarship one was going travel, and travel he did, far from the village of his birth: to Nogent-le-Rotrou, Chartres, Rome, Paris, Athens, Cambridge, Toronto. In the 1950s he began his annual journey to Greece, which for him represented an alluring mixture of Mediterranean sun, classical myth, and Neoplatonism. Greece restored him, he would often say. England and its manuscripts also attracted him, and in 1974 he took up residence as a visiting fellow at Clare Hall, Cambridge, for a year. That same year, he was honoured to give a lengthy opening address on the heritage of ancient philosophy in the Middle Ages to the *Settimane di studio del Centro italiano di studi sull'Alto Medioevo* in Spoleto. His mother was in attendance, beaming as her son delivered his paper that day. Sadly she died not long after that special occasion for both of them. Later he became a dual citizen of France and Canada, and was elected a Corresponding Fellow of the Medieval Academy of America in 1990, an Honorary Member of the Royal Irish Academy in 1991, and a Corresponding Fellow of the British Academy in 1992. His friendships with distinguished French and foreign scholars were extensive, with André Vernet, Goulven Madec, Colette Judy, François Dolbeau, Yves Christe, Bernhard Bischoff, Bengt Löfstedt, John J. Contreni, Brian Stock, John J. O'Meara, and Michael Lapidge among many others.

Holding a research position at the CNRS and lacking the opportunity to teach in the colleges and universities of France, Professor Jauneau was pleased when PIMS came calling in 1974. Not only was PIMS a leading centre of medieval studies founded by his fellow countryman Étienne Gilson a half century before, but it also attracted promising graduate students, and he had a yearning to engage with dedicated young medievalists, for their sake and his own. As Bernard of Chartres said, “amat ita docere ut plene intelligatur” [he loves to teach so that he might be perfectly understood]. Professor Jauneau first came to Toronto and PIMS in 1975 and the next year was made both a Senior Fellow of PIMS and Professor of the University of Toronto. From then until 1989 he typically taught a seminar every fall term in Toronto, often remaining for much of the spring semes-

ter to carry out research in the Institute's superb library, in which he could accomplish more in a few weeks than he could over many months in Paris.

At PIMS, Professor Jeauneau's method of teaching was, in essence, a medieval one, informed by the best critical standards of modern scholarship, as he introduced his seminar students to a twelfth-century style *lectio philosophorum*, the deep reading of the philosophers. At the centre of each of his courses was a difficult but influential medieval text: Eriugena's *Periphyseon*, Plato's *Timaeus*, Boethius's *Consolation of Philosophy*, William of Conches's *Dragmaticon*, Macrobius's *Commentary on the Dream of Scipio*, and the Pseudo-Dionysius's *On Divine Names*. He insisted upon students working on the Latin texts, which together they would translate, investigate (words and concepts), and explicate line by line, idea by idea. It was an exciting experience, one that schooled his students in a systematic, philological approach to reading important texts. Indeed, Professor Jeauneau chiefly thought of himself as a philologist. With his acute knowledge of the thought and texts of the Carolingian and Twelfth-Century Renaissances, his ability to penetrate the precise meaning of medieval texts was astonishing, and he was often sought out by colleagues for advice and help with their own difficult texts.

His pleasure in teaching was evident to all. Among the Toronto students whom he directly influenced were Haijo Jan Westra, who went on to edit *The Berlin Commentary on Martianus Capella's "De Nuptiis Philologiae et Mercurii"*; Mark A. Zier, who worked with him on the fourth book of the *Periphyseon* as it appeared in the series *Scriptores Latini Hiberniae*; Michael I. Allen, critical editor of the works of Freulf of Lisieux and Lupus of Ferrières; Wanda Zemler-Cizewski, who has translated works of Peter Abelard, Rupert of Deutz, and Honorius Augustodunensis; Philip Lyndon Reynolds, author of *How Marriage Became One of the Sacraments* (2016); and Willemien Otten, author of *From Paradise to Paradigm: A Study of Twelfth-Century Humanism* (2004) and President of SPES, the Society for the Promotion of Eriugenian Studies (2011–). He retired from formal teaching in 1989 but would return to Toronto annually to continue his research. His many students and colleagues paid tribute to him with two collections of honorary essays: *From Athens to Chartres: Neoplatonism and Medieval Thought. Studies in Honour of Édouard Jeauneau*, ed. Haijo J. Westra (Leiden: E. J. Brill, 1992), and *Eriugena and Creation. Proceedings of the Eleventh International Conference on Eriugenian Studies, Held in Honor of Édouard Jeauneau, Chicago, 9–12*

November 2011, ed. Willemien Otten and Michael I. Allen (Turnhout: Brepols, 2014).

In Toronto, with the generous support of the Social Sciences and Humanities Research Council of Canada, he was able to employ a series of research assistants, most often students of PIMS and the Centre for Medieval Studies of the University of Toronto, who worked on his major editorial undertakings.¹ He benefitted from their assistance, and they not only received useful remuneration but also had the privilege of seeing how a master tackled large and complex projects. His colleagues at PIMS and the University of St. Michael's College within the University of Toronto, particularly Father Joseph Wey, C.S.B., and James K. Farge, C.S.B., were critical readers and helpmates as he polished his critical editions.

Among his more than 200 publications, there are three books of collected essays, nine separate critical editions, and the popular books *La philosophie médiévale*, “Que sais-je?” (1963), which went through three editions and has been translated into Japanese, Spanish, Arabic, and Turkish; *L'âge d'or des Écoles de Chartres* (1995, 2000); and *Rethinking the School of Chartres*, translated by his friend Claude Paul Desmarais (2009).

In the 1950s and 1960s he published studies of key twelfth-century concepts such as *integumentum* and the moderns as dwarves seated upon the shoulders of the ancients (another saying of Bernard of Chartres), which became instant classics and were collected together in “*Lectio philosophorum.*” *Recherches sur l'École de Chartres* (1973). His early work on the medieval glosses of Plato's *Timaeus*, in particular, unlocked a rich trove of revealing reflection on medieval life and thought that had been largely unknown before. The surpassing achievement of these Platonic studies was the critical edition of William of Conches's *Glosae super Platonem* from 1965. He also made key discoveries such as the existence of two versions

¹ On the critical edition of the *Periphyseon* for Corpus Christianorum, Continuentio Mediaevalis (CCCM) he had the assistance of Eric Graff, Timothy Budde, David Wiljer, Claudine Conan, Grant Karwacki, Margaret Cameron, Matthew Ponesse, and others; for the re-edition of William of Conches's *Glosae super Platonem* for CCCM he was assisted by Andrew J. Hicks, Claudine Conan, Marc Deroide, and others; for the re-edition for CCCM of Eriugena's homily and commentary on John, Andrew J. Hicks helped him directly, while Jennifer Reid, Kate Pike, and Winston Black assisted; and for the first edition of the *Glosulae super Priscianum* (still in progress), Andrew J. Hicks took the lead, but essential work was done by Andrew Dunning, Michael Elliot, and Stephen Pelle, among others.

of William of Conches's glosses on Priscian, to which he would return late in life.

Beginning in the late 1960s, it was the Irishman, Iohannes Scottus, also known as Eriugena, who absorbed most of his attention. He critically edited and translated Eriugena's *Homily on the Prologue of John* and *Commentary on the Gospel of John*, Sources chrétiennes 151 (1969) and 180 (1972). While in Toronto, he completed his critical edition of Eriugena's Latin translation of the *Ambigua ad Iohannem* of Maximus the Confessor, Corpus Christianorum, Series Graeca 18 (1988). These editions were preliminary and necessary, he said, before he could take up the critical edition of Eriugena's masterpiece, the *Periphyseon*, which he insisted on rendering as "On Natures," thus replacing the widely used, but incorrect subordinate Latin title "De diuisione naturae" ("On the Division of Nature"). Also necessary before commencing upon his major project was *The Autograph of Eriugena* (1996), which he wrote with the preparer of this memorial (another of his former students), resolving the critical question of which of the several Irish scripts found in Eriugena's manuscripts was the author's and which that of an assistant. In his critical editions of the five books of the *Periphyseon*, Professor Jeauneau revealed not only his exceptional command of the thinker and his thought but his most daring editorial expertise. In the five-volume edition published in CCCM 161–65 (1996–2003), he supplied a critical edition to serve as the standard text of the work and a synoptic edition in facing columns to reveal the evolving text as known from its principal manuscripts. Eriugena himself and his disciples had left their handwritten changes and corrections on the various ninth-century manuscripts, all of which scholars can now trace in Jeauneau's monumental edition. In 1990 his *Études érigéniennes* (1987) was awarded the Prix Victor Cousin by the Académie des sciences morales et politiques of the Institut de France. His last collection of essays, "*Tendenda vela.*" *Excursions littéraires et digressions philosophiques à travers le Moyen Âge* (2007), brought together his later studies of Eriugena and his final investigations of such twelfth-century favourites as Peter Abelard, John of Salisbury, and Saint-Denis (both the monastery and Pseudo-Dionysius). His 1979 *Mediaeval Studies* article, "Plato apud Bohemos," reprinted in "*Tendenda vela,*" takes the reader along a real journey through the libraries of eastern Europe as he tracked down neglected medieval manuscripts on Plato. In honour of his many scholarly achievements, Professor Jeauneau received honorary doctorates from the University of Chicago (1996) and PIMS (2002).

Father Jauneau was in the 1950s and throughout his adult life a deeply spiritual man and had, when he could, published notices and records of his religious thought and activities. One that particularly tickled him was the opportunity in 1986 to deliver a homily in the church of Saint-Pierre-ès-Liens of Ceton (not far from Coudray-au-Perche), which was undergoing a lengthy restoration campaign and that day celebrating the raising of a small statue of a rooster to its original place on the church. In that homily, Father Jauneau led a large gathering of parishioners through a sparkling interpretation of the rooster as a religious symbol in Catholic thought, stretching back through the Middle Ages and Church Fathers to the Bible. How much of that homily the congregation understood cannot be known, but each person surely left with a new appreciation of the significance of the rooster that overlooks their village.

Though Father Jauneau and Professor Jauneau were always one and the same person, perhaps they best came together on that day in 2010 when he proudly presented his complete critical edition of Eriugena's *Periphyseon* to Pope Benedict XVI, the scholar-pope, at the Vatican. The irony of the gift was probably not lost on either man, since both knew that for far too long Eriugena's masterpiece had been listed on the church's *Index of Prohibited Books*. In the twelfth century both the book and its author had been accused of promoting pantheism.

Late in life, Professor Jauneau returned to his first master, supervising the *Guillelmi de Conchis Opera omnia* for CCCM. In his final years he was at work upon a critical edition of the two versions of William's *Glosulae super Priscianum*, which remained unfinished at his death, but which are scheduled to appear under the supervision of Andrew J. Hicks.

His vast scholarly achievement should not eclipse what a charming, witty, and caring human being Édouard Jauneau was, touching the lives of his many friends across the globe, his students in Toronto, and his many colleagues. Many of them were able to visit him in Paris and at his lovely corner house in Coudray-au-Perche. He had there transformed his father's old forge into a chapel and, to adorn that small precious space suitably, had brought accomplished mosaicists and icon painters from Italy and Greece to his village. On Sunday, 16 December 2019, after a lifetime of extensive travel, teaching, and meaningful medieval scholarship, he was buried in Saint-Pierre's cemetery across the street from the very house in which he had been born. He had finally returned home to rest.

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² For chronological lists of the publications, see Paul Edward Dutton, "Publications par/by Édouard Jeauneau" (items 1–132, from 1947 to 1991), in *From Athens to Chartres: Neoplatonism and Medieval Thought. Studies in Honour of Édouard Jeauneau*, ed. Haijo J. Westra (Leiden: E. J. Brill, 1992), xvii–xxvii, and "Édouard Jeauneau, Publications 1991–2014" (items 133–212), in *Eriugena and Creation. Proceedings of the Eleventh International Conference on Eriugenian Studies, Held in Honor of Édouard Jeauneau, Chicago, 9–12 November 2011*, ed. Willemien Otten and Michael I. Allen (Turnhout: Brepols, 2014), xix–xxix.

³ Édouard Jeauneau's critical edition of the five books of the *Periphyseon* was translated into Italian by Michela Pereira with the Latin text of Édouard Jeauneau on the opposite pages: *Giovanni Scoto: Sulle nature dell'universo (Periphyseon)*, introduced by Peter Dronke with a commentary, 5 vols. (Milan: A. Mondadori, 2012–17).

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- Guillelmi de Conchis In Priscianum maiorem*, I, ed. † Édouard Jeaneau and Andrew J. Hicks. CCCM. Turnhout: Brepols.

- Guillelmi de Conchis In Priscianum maiorem*, II, ed. † Édouard Jauneau and Andrew J. Hicks. CCCM. Turnhout: Brepols.
- Guillelmi de Conchis In Priscianum minorem*, ed. † Édouard Jauneau and Andrew J. Hicks. CCCM. Turnhout: Brepols.

