

CONTENTS

Acknowledgements	xi
Abbreviations	xiii
Introduction	1
<i>Historical setting</i>	3
<i>Basil and Eunomius in recent scholarship</i>	15
<i>Plan of chapters</i>	20
<i>Sense and reference</i>	21
<i>A note on style, translations, and references</i>	22
Chapter One The Heteroousians on Names and Naming	25
I. <i>The early Heteroousian theory of names</i>	27
<i>Aetius and the centrality of 'unbegotten'</i>	28
<i>Eunomius: an untraditional and illogical interpretation of 'unbegotten'?</i>	32
<i>The Heteroousian theory of names and their theological epistemology</i>	34
<i>The centrality of divine simplicity</i>	36
II. <i>Eunomius's theory of names: implications and inconsistencies</i>	38
<i>Homonymy and synonymy</i>	38
<i>Blurred distinctions</i>	42
III. <i>Eunomius on the origin of names</i>	43
<i>Conclusion</i>	47
Chapter Two The Heteroousians and Philosophical Theories of Names	49
I. <i>The quest for the sources of Eunomius's theory of names</i>	51
II. <i>The Platonist tradition: the Cratylus and its interpretation</i>	57
<i>Plato's Cratylus on names and naming</i>	58
<i>A Mesoplatonist theory: Alcinous</i>	62
<i>The Neoplatonist interpretation of the Cratylus</i>	65
<i>Concluding remarks on Platonist influence on the Heteroousians</i>	79

III. <i>Mediated Platonism: Philo and Eusebius</i>	79
<i>Philo and the exegesis of Hebrew names</i>	80
<i>Eusebius of Caesarea and Platonist indebtedness to</i> <i>Moses</i>	87
<i>Conclusion</i>	92
Chapter Three The Heteroousian Theory of Names in its Christian Context	97
I. <i>The Christian tradition on 'unbegotten' as a name</i> <i>for God</i>	98
<i>Second-century Apologists</i>	99
<i>Dionysius of Alexandria</i>	106
<i>Early fourth-century Eusebians</i>	109
<i>Early fourth-century debate over 'unbegotten'</i>	115
II. <i>Athanasius and Eunomius</i>	124
<i>Athanasius on name and nature</i>	124
<i>Athanasius on divine simplicity and predication</i>	127
<i>Conclusion</i>	133
Chapter Four Basil's Critiques of Eunomius's Theory of Names	135
<i>The incomprehensibility and ineffability of God's</i> <i>substance</i>	135
<i>God is not a polyonym</i>	140
<i>Divine simplicity and predication</i>	144
<i>The consequences of the Heteroousian epistemological</i> <i>principle</i>	147
<i>The convertibility of name and substance</i>	150
<i>Conclusion</i>	151
Chapter Five Basil's Notionalist Theory of Names	153
I. <i>Basic notions: the foundations of theology</i>	155
<i>Common or natural notions</i>	155
<i>Common usage</i>	158
II. <i>Derived notions: Basil's defense of conceptualization</i>	163
<i>Stage one: the meaningfulness of conceptualizations</i>	165
<i>Stage two: conceptualization according to the common</i> <i>notion</i>	166
<i>Stage three: the conceptualizations of Christ</i>	169

<i>Stage four: the conceptualizations applied to God</i>	170
<i>Basil's use of Origen</i>	171
III. <i>Possible sources for Basil's notionalist theory of</i>	
<i>names</i>	176
<i>A Neoplatonist background for Basil's notionalist</i>	
<i>theory of names?</i>	177
<i>The Homoiousian notions of 'Father' and 'Son'</i>	182
<i>Conclusion</i>	185
Chapter Six <i>Basil on Names as Revelatory of Properties</i>	189
I. <i>Proper names</i>	190
<i>Basil's theory of proper names</i>	191
<i>The bundle theory of individuals</i>	196
<i>The persistence of individuals</i>	203
<i>Basil's sources</i>	204
<i>Concluding remarks on Basil's theory of proper</i>	
<i>names</i>	211
II. <i>Absolute names</i>	212
<i>Basil's grammatical description of absolute names</i>	212
<i>Basil's distinguishing marks and Porphyry's propria</i>	219
<i>Concluding remarks on Basil's understanding of</i>	
<i>absolute names</i>	221
III. <i>Relative names</i>	222
<i>The Aristotelian understanding of relatives</i>	224
<i>The grammatical understanding of relatives</i>	234
<i>Basil of Caesarea on relative names</i>	248
<i>Concluding remarks on Basil's theory of relative</i>	
<i>names</i>	253
IV. <i>Derived names</i>	254
<i>Conclusion</i>	259
General Conclusion	261
Bibliography	267
Index Locorum	285
Index of Scripture	291
General Index	293