

ABBREVIATIONS

WORKS OF EVAGRIUS

- Admonitions* 1–2 *Admonition* 1 (CPG 2440. 1). Syriac: Wilhelm Frankenberg, *Evagrius Ponticus*, Abhandlungen der königlichen Gesellschaft der Wissenschaften zu Göttingen, Philologisch-historische Klasse, new series, 13. 2 (Berlin: Weidmannsche Buchhandlung, 1912), 554–6
Admonition 2 (CPG 2440. 2). Syriac: W. Frankenberg, 556–62
Antirrhetikos *Antirrhetikos against the Eight Thoughts*. Syriac: W. Frankenberg, 472–545
Chapters 33 *Thirty-Three Ordered Chapters* (CPG 2442). PG 40. 1264D–1268B; Paul Géhin (ed.), *Évagre le Pontique, Scholies aux Proverbes*, Sources Chrétiennes, 340 (Paris: Cerf, 1987), 486–9 (for nos. 17–33)
Eight Thoughts *On the Eight Thoughts* (CPG 2451). Long recension: Lavra Γ 93, fols. 308r–315v; short recension: PG 79. 1145D–1164D
Eulogios *To Eulogios: On the Confession of Thoughts and Counsel in their Regard* (CPG 2447). Long recension: Lavra Γ 93; short recension: PG 79. 1093D–1140A. The number references are to my new paragraph numbering, followed by the old PG paragraph numbering, and then by the PG column number. Where only one numerical reference is given, it is to my new paragraph numbering.
Exhortations 1–2 *Exhortations to Monks* (CPG 2454). Complete text: Lavra Γ 93, fols. 304r–307r; PG 79. 1235A–1240B
Foundations *Foundations of the Monastic Life: A Presentation of the Practice of Stillness* (CPG 2434). PG 40. 1252D–1264C; *Philokalia* 1. 38–43
Gnostikos Antoine and Claire Guillaumont, *Évagre le Pontique. Le Gnostique*, Sources Chrétiennes, 356 (Paris: Cerf, 1989)
Imitation Ct. *In Imitation of the Canticle of Canticles* (CPG 2463). Paul Géhin, 'Evagriana d'un manuscrit basilien (*Vaticanus gr. 2028*; *olim Basilianus 67*)', *Le Muséon*, 109 (1996), 71–2
Imitation Eccles. *In Imitation of Ecclesiastes* (CPG 2464). P. Géhin, *Le Muséon*, 109 (1996), 76
Instructions (Prov.) *Instructions*: Joseph Muyldermans, *Evagriana. Extrait de la revue Le Muséon* 44, augmenté de: Nouveaux fragments grecs inédits

Abbreviations

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- (Paris: Paul Geuthner, 1931), 20–1 (nos. 50–67). This is a partial edition only; for the complete text see Lavra Γ 93, fols. 307r–308r. Syriac: *An Explanation of the Parables and Proverbs of Solomon*, ed. J. Muyldermans, *Evagriana Syriaca. Textes inédits du British Museum et de la Vaticane*, Bibliothèque du Muséon, 31. (Louvain: Publications Universitaires, 1952), 135–8
Kephalaia Gnostika (CPG 2432). A. Guillaumont, *Les Six Centuries des 'Kephalaia Gnostica' d'Évagre le Pontique*, *Patrologia Orientalis*, 28. 1 (Paris, 1958)
KG C. Guillaumont, 'Fragments grecs inédits d'Évagre le Pontique', *Texte und Untersuchungen*, 133 (1987), 209–21
CG P. Géhin, 'Evagriana d'un manuscrit basilien (*Vaticanus gr. 2028*; *olim Basilianus 67*)', *Le Muséon*, 109 (1996), 64–5
G2 Irénée Hausherr, 'Nouveaux fragments grecs d'Évagre le Pontique', *Orientalia Christiana Periodica*, 5 (1939), 229–33
HNF J. Muyldermans, *Evagriana. Extrait de la revue Le Muséon* 44, augmenté de: Nouveaux fragments grecs inédits (Paris: Paul Geuthner, 1931), 52–9
M1 J. Muyldermans, *À travers la tradition manuscrite d'Évagre le Pontique. Essai sur les manuscrits grecs conservés à la Bibliothèque Nationale de Paris*, Bibliothèque du Muséon, 3 (Louvain: Bureaux du Muséon, 1932), 74, 85, 89, 93
M2 *Letters* 1–64
Letters F Syriac: W. Frankenberg, 564–610
G1 P. Géhin, 'Nouveaux fragments grecs des Lettres d'Évagre', *Revue d'Histoire des Textes*, 24 (1994), 117–47
G2 P. Géhin, 'Evagriana d'un manuscrit basilien (*Vaticanus gr. 2028*; *olim Basilianus 67*)', *Le Muséon*, 109 (1996), 66–7
CG C. Guillaumont, 'Fragments grecs inédits d'Évagre le Pontique', *Texte und Untersuchungen*, 133 (1987), 209–21
Letter on Faith Marcella Fortin Patrucco (ed.), *Basilio di Cesarea, Le lettere*, 1 (Turin: Società editrice internazionale, 1983), 84–112
Letter to Melania Syriac: W. Frankenberg, 610–19; Gösta Vitestam, *La second partie du traité qui passe sous le nom de 'La Grande Lettre d'Évagre le Pontique à Mélanie l'Ancienne*, Scripta Minora Regiae Societatis Humaniorum Litterarum Lundensis, 1963–4, no. 3 (Lund: Glerrup, 1964)
Lord's Prayer *An Exposition of the Lord's Prayer* (CPG 2461). Paul de Lagarde, *Catenae in Evangelia aegyptiacae*, (Göttingen 1886), 13
Maxims 1–3 *Maxims* 1–3 (CPG 2443–5). PG 79. 1249C–1269D; A. Elter (ed.), *Gnomica*, 1: *Sexti Pythagorici, Clitarchi, Evagrii Pontici sententiae*, (Leipzig, 1892), pp. lii–liv
Monks *To Monks in Monasteries and Communities* (CPG 2435).

- H. Gressmann, 'Nonnenspiegel und Mönchsspiegel des Euagrios Pontikos', *Texte und Untersuchungen*, 39 (1913), 152–65
- Praktikos* *The Monk: A Treatise on the Practical Life* (CPG 2430). A. and C. Guillaumont, *Évagre le Pontique, Traité Pratique ou Le Moine*, Sources Chrétiennes, 170–1 (Paris: Cerf, 1971)
- Prayer* *Chapters on Prayer* (CPG 2452). PG 79. 1165–1200; *Philokalia* 1. 176–89
- Reflections* *Reflections* (CPG 2433). J. Muyldermans, 'Note additionnelle à *Evagriana*', *Le Muséon*, 44 (1931), 369–83; repr. in *Evagriana. Extrait de la revue Le Muséon 44, augmenté de: Nouveaux fragments grecs inédits* (Paris: Paul Geuthner, 1931) 33–47
- S-Eccles. *Scholia on Ecclesiastes* (CPG 2458). P. Géhin, *Évagre le Pontique, Scholies à l'Ecclesiaste*, Sources Chrétiennes, 397 (Paris: Cerf, 1993)
- S-Prov. *Scholia on Proverbs* (CPG 2456). Paul Géhin, *Évagre le Pontique, Scholies aux Proverbes*, Sources Chrétiennes, 340 (Paris: Cerf, 1987)
- S-Ps. *Scholia on the Psalms* (CPG 2455). PG 12:1053A–1686A; J. B. Pitra, *Analecta sacra*, ii–iii (Paris 1867–83), ii. 444–83 and iii. 1–364. For the numbering of the scholia see M.-J. Rondeau, 'Le commentaire sur les Psaumes d'Évagre le Pontique', *Orientalia Christiana Periodica*, 26 (1960), 327–48
- Thoughts* *On Thoughts* (CPG 2450). Long recension: A. and C. Guillaumont and P. Géhin, *Évagre le Pontique. Sur les Pensées*, Sources Chrétiennes, 438 (Paris: Cerf, 1998); short recension: PG 79. 1200D–1233A
- Vices* [To Eulogios] *On the Vices opposed to the Virtues* (CPG 2448). Complete text: Lavra Γ 93, fols. 295v–298r; PG 79. 1140B–1144D
- Virgin* *Exhortation to a Virgin* (CPG 2436). H. Gressmann, *Texte und Untersuchungen*, 39 (1913), 146–51

OTHER ABBREVIATIONS

- Am Émile Amélineau, *De Historia Lausiaca, quaenam sit huius ad Monachorum Aegyptiorum historiam scribendam utilitas* (Paris, 1887)
- Apophthegmata Patrum*
- A Alphabetical Collection: PG 65. 71–440, cited according to the number system of *Les sentences des pères du désert. Collection alphabétique*, trans. Lucien Regnault (Abbaye de Solesmes: Sablé-sur-Sarthe, 1981)
- S Systematic Collection: ed. Jean-Claude Guy, *Les Apophthegmes*

- des Pères: Collection Systématique I*, Sources Chrétiennes, 387 (Paris: Cerf, 1993)
- N Anonymous Collection (for editions see CPG 5561), cited according to the numbering system of *Les sentences des pères du désert. Série des anonymes*, trans. Lucien Regnault, Spiritualité Orientale, 43 (Bégrolles-en-Mauges: Abbaye de Bellefontaine, 1985)
- Bu E. A. Walis Budge, *The Paradise, or Garden of the Holy Fathers*, ii (London: Chatto & Windus, 1907). The roman numeral indicates series I or II, and the arabic numeral the number of the saying
- AS J. B. Pitra, *Analecta sacra*, vols. ii–iii (Paris 1867–83), ii. 444–83 and iii. 1–364
- BV Gabriel Bunge and Adalbert de Vogüé, *Quatre ermites égyptiens d'après les fragments coptes de l'Histoire Lausiaque*, Spiritualité Orientale, 60 (Bégrolles-en-Mauges: Abbaye de Bellefontaine, 1994)
- CPG *Clavis Patrum Graecorum*, ed. Maurice Geerard, 6 vols. (Turnhout: Brepols, 1974–98)
- CSCO Corpus Scriptorum Christianorum Orientalium (Louvain, 1903–)
- CSEL Corpus Scriptorum Ecclesiasticorum Latinorum (Vienna 1866–)
- Études A. Guillaumont, *Études sur la spiritualité de l'Orient chrétien*, Spiritualité Orientale, 66 (Bégrolles-en-Mauges: Abbaye de Bellefontaine, 1996)
- HE *Historia Ecclesiastica*, of Socrates, PG 67. 33–841; of Sozomen, ed. J. Bidez and G. C. Hansen, *Sozomenus Kirchengeschichte*, Die Griechischen christlichen Schriftsteller, 50 (Berlin: Akademie Verlag, 1960)
- HL Palladius, *Historia Lausiaca*, ed. Cuthbert Butler, *The Lausiaca History of Palladius*, Texts and Studies, 6.1–2 (Cambridge: Cambridge University Press, 1898–1904), cited according to the chapter and paragraph number, followed by the page and line numbering
- HM *Historia monachorum in Aegypto*, ed. A. J. Festugière, Subsidia Hagiographica, 53 (Brussels: Société des Bollandistes, 1961)
- OCD *The Oxford Classical Dictionary*, 3rd edn., ed. Simon Hornblower and Antony Spawforth (Oxford: Oxford University Press, 1996)
- Origines A. Guillaumont, *Aux origines du monachisme chrétien. Pour une phénoménologie du monachisme*, Spiritualité Orientale, 30 (Bégrolles-en-Mauges: Abbaye de Bellefontaine, 1979)
- PG *Patrologia Graeca*, ed. J. P. Migne et al. (Paris, 1857–66).

<i>Philokalia</i>	<i>Φιλοκαλία τῶν ἱερῶν νηπτικῶν</i> , ed. Nikodemos the Hagiorite and Makarios of Corinth, i (Athens: Aster, 1974)
PL	Patrologia Latina, ed. J. P. Migne <i>et al.</i> (Paris, 1844–80)
PO	Patrologia Orientalis, (Paris and Turnhout, 1904–)
SC	Sources Chrétiennes, (Paris: Cerf, 1942–)

Abbreviations for Biblical references follow the standard Oxford University Press conventions, with the exception of references to 1–2 Sam. and 1–2 Kgs., which are given as 1–4 Kgs., following the Septuagint. Psalm references are to the Septuagint numbering.

INTRODUCTION

THE LIFE OF EVAGRIUS

Evagrius was born in the town of Ibora in Helenopontus, probably in the year 345.¹ He was the son of a rural bishop and was himself ordained a lector by Basil, bishop of Caesarea. After the death of Basil in 379, he attached himself to Gregory of Nazianzus who ordained him a deacon. Evagrius then appears in the company of Gregory in Constantinople, where the latter became bishop of the orthodox community in November of 380. After Gregory's resignation in 381 during the Council of Constantinople, Evagrius continued to serve the new bishop, Nektarios, in the conflict with the Arians. At some point during this period Evagrius fell in love with a married woman of the aristocratic class, but even though he recognized the danger of scandal and the use the heretics might make of this, he found himself unable to break off the relationship. Then, while at prayer, Evagrius had a vision in which he was imprisoned by the soldiers of the governor, presumably at the instigation of the woman's husband. An angel appeared to him in prison and advised him to leave Constantinople as soon as possible. Evagrius agreed and swore an oath on the Gospel. Warned by this experience, Evagrius packed his bags and boarded a ship for Jerusalem. These events probably took place in 382.

In Palestine he met Melania the Elder who offered him hospitality, presumably in the neighbouring monastery of Rufinus. Evagrius' resolve seems to have faltered at this point, for he is said to have turned to his old ways that were characterized as displays of vainglory and pride. God then afflicted him with a six-month fever which wasted his flesh and thereby tamed his unruly passions. When the doctors could not cure his fever, Melania suspected the real nature of his illness and demanded to know what was troubling him. Evagrius told her the whole story. She then made him promise to take up the monastic life. Evagrius accepted her counsel and recovered within a few days, receiving the habit from Rufinus and then departing for Egypt.

¹ Palladius notes in *HL* 38. 1 (116. 11–12) that Evagrius was 54 when he died on the feast of Epiphany (*HL* 38. 13, (122. 14–15)) at the beginning of 399 or possibly 400. Palladius in his *Dialogue* does not mention him among the monks persecuted by Theophilus in 400.