THE *PARADISE* OF THE HOLY FATHERS

Also from Holy Nativity Press

Palladius of Galatia
THE PARADISE OF THE HOLY FATHERS
Volume II

Athanasius of Alexandria
THE LIFE OF SAINT ANTONY

John Cassian
THE CONFERENCES
Parts I and II

THE *PARADISE* OF THE HOLY FATHERS

PALLADIUS OF GALATIA

Translated from the Syriac by

E. A. WALLIS BUDGE

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PREFACE

During the winter of 1888 the Vicar of the Chaldean Patriarch at Môsul (Nineveh) was so kind as to shew me some of the Syriac manuscripts in his possession, and among them was a thick oblong quarto volume containing the Lives of the Holy Men by Palladius and St. Jerome. I was familiar with the Syriac MSS. of the *Paradise* of Palladius in the British Museum, but I had never before seen so lengthy a copy of the work. The manuscript was old, that is to say, it was written probably in the thirteenth or fourteenth century, and as it was impossible to buy the volume, it being Church property, I asked permission to have a copy of it made. To this the Vicar assented, and a copy was made in due course and sent to England. On examination it was found to contain the *Life of St. Anthony*, by Athanasius, Archbishop of Alexandria, the Book of *Paradise*, by Palladius, the *Askêtikon*, or *History of the Monks of Tabenna*, the *Histories of the Solitaries of the Desert of Egypt*, attributed to St. Jerome, the *Sayings of the Fathers*, and the *Questions and Answers of the Holy Men*. In fact the manuscript contained a collection of works which were of the highest importance for the history of the rise and growth of Christian monasticism in Egypt.

In 1893 I published a full description of the contents of the manuscript (see Thomas of Margâ, *The Book of Governors*, Vol. II, pp. 192–206), and several extracts from it, and it was generally recognized that it contained a copy of the famous Redaction of the Book of *Paradise* which was made by Ânân-Îshô when he was a monk in the monastery of Bêth Âbhê, probably early in the seventh century. In 1898 my friend Dom Cuthbert Butler published the *Prolegomena* of his edition of the Greek text of the *Paradise* of Palladius, and in this work he discussed at length the critical value of my manuscript copy of the Syriac version. Soon after this I made translations of the five works contained in the manuscript, and these appeared, together with the Syriac texts, in two volumes in 1904. The work was not available for the public, being printed for private circulation only.

The number of those who are interested in the history of the Christian monastic movement in Egypt has increased considerably in recent years, and in answer to many requests it was decided to publish a popular edition of the translation of Ânan-Îshô's great work in a handy form,

and at a price which would place it within the reach of every reader. I therefore revised my translation, which had appeared in 1904, by the light of recently acquired manuscripts, and was able to fill up several gaps in the text: the present work is the result. An entirely new introduction has been prepared for this edition, and in it an attempt has been made to indicate the great value and importance of Ânân-Îshô's Syriac Recension for the study of Christian monasticism in Egypt. It is hoped that this edition may add to the deserved popularity of the Book of *Paradise* and increase the reputation of Palladius.

E. A. WALLIS BUDGE
British Museum, June 5, 1907.

INTRODUCTION

by Ernest Alfred Wallis Budge

j. Palladius, his Life and Travels

The principal facts of the life of Palladius we owe to the famous biographer of the monks himself, and nearly all of them are to be found in the History of the Acts of the Holy Fathers, which he dedicated to his patron Lausus, and entitled *Paradise*. He was born, probably in Galatia (see Vol. I, p. 225), about A.D. 364, but of his family, and of his boyhood and early manhood nothing is known. He appears to have embraced the ascetic life, to a greater or lesser degree, when he was about twenty years of age.

Soon after Palladius became a monk, he went and lived with the "blessed priest Innocent" on the Mount of Olives for a period of three years (386–388). Innocent had formerly been a court official "in the kingdom of the Emperor Constantine," and he had a son, but he "withdrew himself from marriage" (Vol. I, p. 238) and became a monk. Palladius describes Innocent as a man of most merciful disposition, and he tells us that he used to steal things from the brethren in order to give them to the poor and needy; all the same he considered him to be a man "lacking in sense." Innocent possessed a small martyrium in which he kept a blessed [relic] of St. John the Baptist, and by means of this he cast out from a young woman a devil which vexed her exceedingly, and caused such writhing and contortions of her body that "when she spat the spittle fell on her side," instead of away from her.

When Palladius was about twenty-three or twenty-four years of age he visited Alexandria for the first time; this event took place, as he himself tells us (Vol. I, p. 147), in the second Consulate of the Emperor Theodosius the Great, i.e., in 388. Here he met Isidore, the secretary of the hospital which was supported by the Church of Alexandria, who had lived as a monk in Nitria, and was at that time about seventy years of age. Isidore was a wealthy man, and gave large alms to the poor and needy (Vol. I, p. 148), but he fared hardly. He never wore a linen shirt, or put a covering on his head; he never ate meat, never partook of a full meal, seated comfortably at a table, and never washed, yet his body was

strong, sound and healthy. With him Palladius lived for a short time, but finding that he required "not the Word only but also the labour of the body, and severe physical exercises, even like the young unbroken animal," and that he had no great need of doctrine, but did need the power to subdue the passions of his early manhood, he besought Isidore to let him go and live by himself. Isidore granted his request, and then took him to a place about six miles from Alexandria, and placed him in the hands of Dorotheos the Anchorite, who had lived in a cave for sixty years, and had been a friend and associate of St. Anthony in the desert in the days of the Emperor Maximinus [II] (305–314) (Vol. I, p. 151).

Of the manner of the life which this Dorotheos led we obtain a good idea from Palladius (Vol. I, p. 149). He lived on a daily allowance of six ounces of bread, a little bundle of green herbs, and a limited quantity of water. He spent his days in collecting stones in the desert near the sea, and in building cells for the monks who could not build cells for themselves. He did not sleep by day, and he occupied himself during the nights in weaving palm-leaf baskets, from the sale of which he bought his daily bread and herbs. He never laid himself down to sleep on a bed of palm leaves, but slept in snatches as he sat at work, or whilst he was eating his scanty food (Vol. I, p. 149).

When Isidore left Palladius with Dorotheos, he told him to stay with that stern old man for three years so that he might slay his passions, and then to come back to him to receive the completion of his spiritual education. Palladius, however, was unable to complete his period of three years, for the want of sleep and food, and exposure to cold brought on a severe illness, and he was obliged to return to his friend Isidore, who cared for every one but himself. About this time Palladius became acquainted with Didymus of Alexandria, who was at that time eighty years old, and had been blind since the fourth year of his age. In spite of his blindness he was well versed in the Scriptures, and was thoroughly acquainted with the "belief of the truth," and he "comprehended so deeply all heresies that his knowledge was more excellent than that of many who were before him in the Church" (Vol. I, p. 152). He was a friend of St. Anthony, who visited him three times in his cell. Thus, before he was twenty-five years old Palladius had made the acquaintance of two great monks who had known St. Anthony.

During the three years which followed his return to Isidore, Palladius passed his time in going about from monastery to monastery in the neighbourhood of Alexandria, and he says (Vol. I, p. 156) that he met about "two thousand of the great and strenuous men" who lived in them. After this he departed to Mount Nitria, that is to say, to the dis-