

## Eugippius and the Problem of His Rule: A New Approach

Isidore of Seville (c. 560–636) mentions in his *De viris illustribus* that Eugippius (c. 460–c. 535), an abbot of a monastery on the bay of Naples, composed a monastic rule. This monastic rule was thought to have been lost to history until Adalbert de Vogue claimed to have rediscovered it in the latter half of the twentieth century. Whether or not Eugippius wrote de Vogue's text has been intensely debated for nearly fifty years, but this debate has focused on the wrong questions. The current debate largely focuses on the question of the rule's dating in relation to the rule composed by Benedict of Nursia and on the practical components of the rule and its suitability to Eugippius' monastery. These questions, though important in other contexts, are not actually helpful in determining whether or not de Vogue's text was actually composed by Eugippius. Instead, this paper will focus on the text's relationship to another work of Eugippius: the *Commemoratorium* of Severinus of Noricum. It will be definitively shown that there is beyond a reasonable doubt that Eugippius was not the author of de Vogue's text.

This study will begin by examining de Vogue's text and the current debate surrounding it. Then, the life and career of Eugippius will be discussed, including his composition of the *Commemoratorium* of Severinus of Noricum, better known as the *Vita Sancti Severini*. Subsequently, de Vogue's text and the *Commemoratorium* will be compared in a number of areas, including their grammar, their scriptural bases, their teaching on tears, and their adherence to the ascetical teachings of Severinus of Noricum. It will be shown that it is very unlikely that Eugippius wrote de Vogue's text.