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DOCUMENTS

EASTER SERMONS OF ST AUGUSTINE.

GENERAL EVIDENCE.

THE new texts, edited in the first part of this study (vol. xxvii, p. 337), and the others which have been indicated, offer an opportunity of reviewing the main series of Easter sermons, as standardized by the Maurists in 1683, and, what is more enlightening, of probing the large documentary background. By this process we are enabled to see the conditions under which a final edition of St Augustine's sermons would be possible, though, no doubt, the Easter sermons represent only a small part of the whole undertaking.

I propose, therefore, first to give a summary account of the work done by and after the Maurists; then, to describe some earlier systematic collections which form part of the literary evidence, and, coming to my main purpose, to submit a number of particular manuscripts which represent the bulk of the tradition. A complete table of the Benedictines' items (both authentic and spurious), furnished with references to our principal documents, will be, I think, the most suitable conclusion to this paper.

I.—(1) In his catalogue or '*indicium librorum omnium sancti Augustini*',<sup>1</sup> Possidius gives the following sermons '*de Tempore*', that is to say, referring to the feasts of our Lord:

*De natale domini tractatus vii.*

*De epiphania tractatus vii.*

*De quadragesima ante pascha tractatus v.*

*De domini passione tractatus ii.*

<sup>1</sup> I follow the manuscript 112 of Chartres, fol. 42<sup>r</sup> sq., ninth century *ex.* (from the old Cathedral Chapter); I have also compared the manuscripts 73 of the same library, fol. 77<sup>r</sup>, ninth century (again from the Chapter) and 2178 of the Bibl. Nationale (*N. Acq. Lat.*), fol. 122<sup>r</sup>, eleventh century (from Silos Abbey in Spain). No. 73 has no title; no. 2178 has '*indiculum librorum*'. And see *P. L.* t. xlvi, col. 20, the text printed by the Maurists: '*Indiculus*'.

- 5 *Per uigilias pasche tractatus xxiii.*  
*De simbolo tractatus iii.*  
*De oratione dominica tractatum i.*  
*Hortatoriu(m) ad competentes i.*  
*De octauis infantium tractatus ii.*  
10 *De ascensione domini tractatus ii.*  
*De eucharistia tractatum i.*  
*De aduentu spiritus sancti tractatum i.*

It is true that, among the '*tractatus diuersi*' the complete list of which is first given,<sup>1</sup> some items appear to have an original connexion with the group '*de Tempore*'. Yet the account of Possidius is rather far from agreeing with the collection of authentic texts made by the Maurists. For, as will be explained, the Benedictine collection '*de Tempore*', and especially that for Easter, does not include all the sermons in that edition relating to the same circumstances. Moreover, the edition itself, good and reliable though it is, does not contain all the authentic sermons which have been transmitted to us, and must be supplemented. But, apart from these differences, we can easily see that the numbers given by Possidius, compared with those of the Maurists, are constantly under the mark in almost every section, and give a much lower total. Possidius mentions fifty-five sermons '*de Tempore*'; while the Maurists have been able to group in the same class eighty-nine sermons, which are distributed as follows; the figures extend from no. clxxxiv to no. cclxxii in the main authentic series:—

<i>clxxxiv-cxcvi</i>	<i>De natale domini</i>	(13)
<i>cxcvii-cxcviii</i>	<i>De calendis ianuariis</i>	(2)
<i>ccix-cciv</i>	<i>De epiphania domini</i>	(6)
<i>ccv-ccxi</i>	<i>De quadragesima</i>	(7)
<i>ccxii-ccxiv</i>	<i>In traditione symboli</i>	(3)
<i>ccv</i>	<i>In redditione symboli</i>	(1)
<i>ccxvi</i>	<i>Ad competentes</i>	(1)
<i>ccxvii</i>	<i>Paulo ante pascha</i>	(1)
<i>ccxviii</i>	<i>De passione domini</i>	(1)
<i>ccxix-ccxxiii</i>	<i>In uigiliis paschae</i>	(5)
<i>ccxxiv-ccxxviii</i>	<i>In die paschae</i>	(5)
<i>ccxxix</i>	<i>De feria ii</i>	(1)
<i>ccxxx-cclviii</i>	<i>In diebus paschalibus</i>	(29)
<i>cclix-cclx</i>	<i>In die octauarum paschae</i>	(2)
<i>cclxi-cclxv</i>	<i>In die ascensionis domini</i>	(5)
<i>cclxvi</i>	<i>In uigiliis pentecostes</i>	(1)
<i>cclxvii-cclxxii</i>	<i>In die pentecostes</i>	(6)

And we might add not only no. ccliv '*in die octauarum infantium*',

<sup>1</sup> If all the articles are counted, the catalogue of Possidius mentions exactly 602 titles. The '*tractatus diuersi*' or various sermons begin with no. 408; the proper sermons '*de Tempore*' are collected near the end, viz. nos. 572-583.

but also ten sermons too strictly defined as 'Dubii', nos. cclcxix-cclxxviii.<sup>1</sup> Besides, M. Denis, Card. Mai, and Dom G. Morin, have considerably increased the whole series.

After this general survey, I shall confine myself to the Easter set, that is, almost half the sermons 'de Tempore', nos. ccxix-cclx, in order to trace the history of their compilation and tradition.

The whole is evidently patchwork and especially the main section, in which are collected 29 sermons under the general title 'In diebus paschalibus'.

In order to understand the character of the Benedictine work, it must be borne in mind that this edition is only the completion of a long process. Probably the editors would have acted quite differently if they had been the masters of the ground, instead of considering themselves as only the latest tenants. In truth, it is a pity that they kept an old-fashioned programme and contented themselves only with carefully working it up.

The first printed collection 'de Tempore' had been compiled for John Amerbach, the famous printer of Basle, by 'frater Augustinus Dodo de Frisia Canonicus regularis',<sup>2</sup> who at the time was a canon of Saint-Leonard in Basle and died, it is said,<sup>3</sup> in 1501. Dodo owns that he collected discourses 'undique sparsos'. The result was a large edition, published in 1495, of 256 sermons, followed by fifty-one other sermons 'de Sanctis',<sup>4</sup> and later editors did not care to change this distribution, which as a matter of fact was strictly preserved till the time of the Maurists. As new sermons gradually became accessible,<sup>5</sup>

<sup>1</sup> cclcxix-cclxxii: *De nativitate domini*; cclxxiii-cclxxv: *De epiphania domini*; cclxxvi: *De octavis paschae*; cclxxvii: *De ascensione domini*; cclxxviii: *In die pentecostes*.

<sup>2</sup> Dodo so describes himself in the metrical preface of the collection 'de Tempore'.

<sup>3</sup> Cf. J. F. Foppens *Bibliotheca Belgica*, Brussels, i (1739), p. 112<sup>2</sup>.

<sup>4</sup> *Plura ac diversa divi Aurelii Augustini sermonum Opera* (Basileae). These two batches are the last parts of the volume, a small *in-folio* without pagination. The first five parts (for which Dodo does not seem to be responsible) are dated as of the preceding year: (1) *Ad fratres in heremo commorantes* (*Sermones lxxvi*); (2) *De Verbis domini* (*Sermones lxxiii*); (3) *De Verbis apostoli* (*Sermones xxxv*); (4) *In Epistolam canonicam beati Iohannis primam* (*Sermones x*); (5) *Homeliae id est sermones populares* (*Quinquaginta*). Apart from the fourth section, which has been conveniently displaced, all these series constitute the bulk of the 'Decimus Tomus' in the subsequent editions of Erasmus (Basle 1529<sup>1</sup>, 1543<sup>2</sup>) and of the *Louanienses* (Anvers 1576<sup>1</sup>, Paris 1586<sup>2</sup>, Paris 1614<sup>3</sup>), and, again, the bulk of the 'Tomus Quintus' of the Benedictine edition (= *P. L.* t. xxxviii-xxxix).

<sup>5</sup> The more important additions, besides those of the *Louanienses*, are due to J. Vlimmerius, J. Sirmond, and J. Vignier: respectively, *D. A. Augustini Hipponensis ep. Sermonum pars una* . . . , Louvain (1564); *S. A. Augustini Hipponensis ep. Sermones novi numero xl*, Paris (1631); *S. A. Augustini operum omnium* . . . *editorum Supplementum*, Paris (1654).

they found a place in a supplementary category, called '*de Diuersis*'. The task of the Maurists was to revise the whole, to add some further pieces, and to look for MSS by the help of which to secure a better text; while all the supposititious items were discriminated and put aside to form a second range of sermons, or '*Appendix*',<sup>1</sup> with corresponding titles. But, behind the new distribution, the old work is still visible, since none even of the worst texts published in 1495 have been left out.

Thus the paschal series of Dodo includes thirty-three sermons, numbered from cxxii to clxiv.<sup>2</sup> Seventeen of these are authentic, or possibly so<sup>3</sup>; and this is a fair proportion, considering that the whole set of 256 sermons '*de Tempore*' only contains about sixty unquestioned texts.<sup>4</sup> The sixteen remaining articles, one excepted,<sup>5</sup> form precisely the paschal series of the Benedictine '*Appendix*' (nos. clvii-clxix, clxxi-clxxii). A considerable number of these are not attested by any ancient manuscript. Consequently, Dodo alone is responsible for their publication. We do not know at all where he chanced to pick them up, and it would have been much wiser relentlessly to reject all this rubbish.

Thus, the Benedictine '*Appendix*', a description of which I shall outline later, is entirely explained by the *editio princeps*. It is unnecessary to recall minutely the successive approximations to the standard edition. The Maurists accepted a great number of sermons first published by J. Vlimmerius (1564) and afterwards incorporated, with some other additions, viz. seventeen of the Easter sermons,<sup>6</sup> by the doctors of Louvain (1576). From J. Sirmond (1631) they took three

<sup>1</sup> The *Louanienses* had indeed begun this series of spurious items; but their criticism was rather weak. The '*Appendix*' of 1576 comprises only 86 sermons; for Easter, in particular, the editors have only put seven items of Dodo in this collection: their own nos. 1-lvi, or nos. clviii-clxiii and clxix of the Benedictines. The '*Appendix*' of 1683 consists of 317 items.

<sup>2</sup> See the details in the following section no. 1. I do not count the four sermons for the Sundays after Easter (nos. clxv-clxviii), because they bear no true relation to Easter, no. xlvi of the main Benedictine series, and nos. xcvi, xcvi, cclxxii of the '*Appendix*'.

<sup>3</sup> One (no. cxxxv) is a discourse '*Ad competentes*', which the Maurists have classed with the '*Sermones de Verbis domini*' (= no. lix of the main series), and another one (no. clx) has only been received among the '*Dubii*' (= no. cclxxvi). Lastly, two others (nos. clii and clviii) are incomplete (viz. parts of nos. cclxii and cclxiii of the final edition); but, in fact, one of these is given complete shortly before (no. cxlvii, or Aug. cclxii = no. clviii, or MA1 cliii). Hence, strictly speaking, Dodo only published sixteen authentic Easter sermons.

<sup>4</sup> Cf. *P. L.* t. xxxviii 13 sq.

<sup>5</sup> No. cxxxiii becomes *App.* cclxlviii.

<sup>6</sup> Nos. ccxix-ccxxiii, ccxxv-ccxxvii, ccxxx, ccxxxiii-ccxxxiv, ccxxxvi, cclxiii, ccli-cclii, cclv, cclx.

items,<sup>1</sup> and from J. Vignier (1654) four more.<sup>2</sup> However, in nearly every case they checked the text by manuscripts, some of which were very good. Finally, they themselves added five sermons from new collections.<sup>3</sup>

The references which I have collected under § III will shew the true sources from which the sermons nos. ccxix–cclx have come into our hands. But, at the outset, it is convenient to remark that, excellent as the materials sorted in 1683 are judged to be, a few were still imperfect. No. ccxxi, preserved by Eugippius in the sixth century<sup>4</sup> and so transmitted to the mediaeval copyists, is only a fragment, or more precisely the second part of a sermon the primitive redaction of which D. G. Morin has recovered.<sup>5</sup> Similarly, no. ccxix, taken by the Maurists from the scrap-books of Bede and Florus, was published in its proper form by Michael Denis.<sup>6</sup> Further, no. ccliv is reproduced according to the edition of 1495, without any other authority; but that text might have been tested and a better result secured. I have been able to recover a manuscript of the printed recension and two others of the true redaction.<sup>7</sup>

In the next place, it is no less important to remember that a number of authentic paschal sermons of St Augustine must be looked for in other sections of the great edition. Here, again, the Maurists have followed too readily their predecessors. A more thorough recasting of the old distribution would have given undeniable advantages. Nos. lvii, lix, cxvi, cxix–cxxi, cxlvi–cxlix, cccliii, ccclxiii are paschal sermons.<sup>8</sup> And in fact the manuscripts frequently assign these sermons, and occasionally some others, to Eastertide.

Now, the Maurists were too judicious to consider their own edition as absolutely final. Such a task of erudition is never accomplished

<sup>1</sup> Nos. ccxliv, cclvi, cclix.

<sup>2</sup> Nos. ccxxviii, ccxlvii, ccxlix–ccl. But J. Vignier is also responsible for the no. clxx of the 'Appendix'.

<sup>3</sup> Nos. ccxxix, ccxxxviii, ccxlvii, cclvii–cclviii.

<sup>4</sup> *Excerpta ex operibus S. Augustini*, cap. cxx 135 (ed. P. Knoell, 1885 [CSEL, vol. ix 1], p. 445 sq.).

<sup>5</sup> *Mor. vi* or no. 2 of the Wolfenbüttel manuscript; see below, no. 5 and § III no. 11.

<sup>6</sup> *Dio. vi* or no. 8 of the Vienna manuscript; see below, no. 2 and § III no. 9.

<sup>7</sup> See below, § III nos. 14 and 15; the second copy of the authentic text is given by the manuscript no. 152 of Montpellier (University), ninth century, among various sermons ascribed to St Augustine, but much interpolated. A new edition was published in the *Revue Bénédictine*, Avril-Juillet 1926.

<sup>8</sup> The Maurists themselves admitted this for nos. cxix–cxxi; cf. *P. L. t. xxxviii* 673 note *b*. No. cclxxii may also be considered as an Easter sermon; indeed it occurs in some manuscripts with this attribution; but a traditional title refers it to the Pentecost.

fully, but only begun, and designed as a step, however long a one it may be, towards further advances. When all the existing manuscripts have been inspected and duly criticized, only then will scholars have some right to be satisfied with their results. We are still far from achievement. Meanwhile, some people have tried, more or less successfully, to supplement the majestic folio of 1683. I shall review summarily these publications, in so far as they concern the Easter sermons.

(2) In a rather late manuscript at Vienna,<sup>1</sup> Michael Denis was fortunate enough to discover about two dozen new sermons, most of which are authentic<sup>2</sup>; the first ten are rightly connected with Easter and nearly all seem genuine.<sup>3</sup>

(3) The case is quite different with the '*sermones inediti*' published later by A. B. Caillau from manuscripts at Florence and Monte Cassino.<sup>4</sup> About 250 discourses, forming two parts, are distributed according to the plan traced by the Maurists, even down to an '*Appendix*'. Easter especially is provided, first, with eighteen sermons<sup>5</sup> and an '*Appendix*' of two<sup>6</sup>; secondly, with ten more sermons<sup>7</sup> and an '*Appendix*' of six.<sup>8</sup> But it would be difficult perhaps to find in the whole volume even a few guaranteed items. However, the publication may be used to illustrate some items of the Benedictine '*Appendix*' or other odd texts accepted by the mediaeval scribes. I shall, therefore, include in the general evidence three manuscripts of Monte Cassino which Caillau has used without discrimination.<sup>9</sup>

(4) Comparatively, Card. Angelo Mai might lay claim to a merciful treatment, as he has generally employed more valuable, if not very reliable, manuscripts. Three groups of his huge volume,<sup>10</sup> which includes 201 sermons, are on Easter subjects, viz. nos. xxxiv–xlii (most of them taken from the Agimundus homiliary)<sup>11</sup>; nos. lxxxiii and lxxxv–

<sup>1</sup> See below, § III no. 9.

<sup>2</sup> *Sancti Aurelii Augustini Hipponensis ep. Sermones inediti admixtis quibusdam dubiis*, Vienna (1792); again, as '*Supplementum IV*' (1839) in the book of Abbé Caillau, mentioned immediately below, and *P. L. t. xlvii* 813–839.

<sup>3</sup> I would only exclude the first two: *Dio. i–ii*.

<sup>4</sup> *Sancti Aurelii Augustini Hipponensis ep. Sermones inediti*, Paris (1836 and 1842).

<sup>5</sup> Nos. xxi–xxxviii (in the first part or '*Supplementum I*': 1836).

<sup>6</sup> Nos. iii–iv.

<sup>7</sup> Nos. liii–lxii (in the second part or '*Supplementum II*': 1842).

<sup>8</sup> Nos. xlvii–lii.

<sup>9</sup> See below, § III nos. 31–33.

<sup>10</sup> *Novae Patrum bibliothecae Tomus Primus continens sancti Augustini novos ex codicibus Vaticanis sermones*, Rome (1852).

<sup>11</sup> Also, no. li. See below, § III no. 12.

xcv (taken from the Rochester collection)<sup>1</sup>; nos. cxlvi, clii-clvi, clxvi, and clxx (taken from odd manuscripts). One may confidently say that, for the most part, these sermons are not authentic, in spite of the boldness of the editor. Every text must be judged on its own merits, and this investigation is out of the question just now.<sup>2</sup> Frequently the text is quite imperfect, or the editor has been careless. For example, nos. xxxiv and lxxxiii are only parts of two authentic texts published completely by D. Morin<sup>3</sup>; nos. lxxxviii and cliii had already been printed by the Maurists,<sup>4</sup> and nos. xxxviii, li, xciii, clii, and cliv by Caillaud.<sup>5</sup>

(5) Lastly, a recent and magnificent discovery has accrued to the credit of Dom Germain Morin. A Carolingian manuscript of the Wolfenbüttel library,<sup>6</sup> strangely overlooked till the year 1913,<sup>7</sup> has supplied him with no less than forty new Augustinian sermons,<sup>8</sup> and, in particular, sixteen relating to Easter.<sup>9</sup> Moreover, the edition is as good as might be expected from so experienced a scholar. After this encouraging achievement one may eagerly look to what the future will bring.

II.—(1) Now to return to the documentary evidence so far accessible. It seems convenient to begin with a few systematic collections, and first of all with the collection of Dodo already described. The reader will perceive immediately by means of the numerical references<sup>10</sup> the fundamental weakness of the *editio princeps*.

<sup>1</sup> Besides no. cxv (from the collection of Roberto de' Bardi, see below, § II no. 2). As to the Rochester collection, see in the first part of this paper (a note on the Easter sermon no. vii of the Orleans manuscript), and below, § III n. 13.

<sup>2</sup> Without committing myself, I should consider the possible authenticity of nos. xxxv, xxxviii, xxxix, lxxxvii, xcii, and cxv.

<sup>3</sup> Nos. xii and ix, respectively.

<sup>4</sup> Nos. ccxxx and ccxlii §§ 1-3, respectively.

<sup>5</sup> Nos. liii, lv-lvii, lix ('*Supplementum II*'). One may add that seven paschal sermons printed by Mai from the *Vaticanus Lat. 3835* (see below, § III no. 12) are already found in the old Latin editions of Chrysostom (see *Tertius tomus operum divini Ioannis Chrysostomi*, Basle 1547, col. 855 sq.); namely, MAI xxxv-xxxviii, xli-xlii, clii.

<sup>6</sup> See below, § III no. 11.

<sup>7</sup> Cf. *Revue Bénédictine* xxx (1913) p. 393 sq., and xxxi (1914) p. 117 sq.

<sup>8</sup> *Sancti Aurelii Augustini Tractatus siue Sermones inediti*, Zurich (1918).

<sup>9</sup> Nos. iv-xix; I include the three sermons which were before incomplete (nos. v, ix, xii: see above).

<sup>10</sup> Henceforward I shall indicate (so far as is required) every group of Easter sermons in a numerical series (from no. 1), these references being put before the items concerned. The items are simply indicated by their own numbers, that is to say: (1) the ordinary Arabic figures for the authentic sermons classified by the Benedictines; (2) the sloping Arabic figures for the sermons of the Benedictine '*Appendix*'; (3) the Roman figures for the sermons published by Denis,

<sup>1</sup> 158	<sup>2</sup> 248	<sup>3</sup> 157	<sup>4</sup> 59	<sup>5</sup> 159
<sup>6</sup> 160	<sup>7</sup> 163	<sup>8</sup> 240	<sup>9</sup> 235	<sup>10</sup> 231
<sup>11</sup> 166	<sup>12</sup> 241	<sup>13</sup> 232	<sup>14</sup> 237	<sup>15</sup> 239
<sup>16</sup> 242	<sup>17</sup> 248	<sup>18</sup> 253	<sup>19</sup> 164	<sup>20</sup> 254
<sup>21</sup> (243) <sup>1</sup>	<sup>22</sup> 165	<sup>23</sup> 167	<sup>24</sup> 245	<sup>25</sup> 161
<sup>26</sup> 172	<sup>27</sup> MAI cliii <sup>2</sup>	<sup>28</sup> 169	<sup>29</sup> 376	<sup>30</sup> 162
<sup>31</sup> 171	<sup>32</sup> 168	<sup>33</sup> 224		

These sermons are arbitrarily distributed from Easter eve till the octave day. Undoubtedly Dodo compiled his series out of heterogeneous materials; this conclusion is made clear by a comparison with the manuscripts. I have already emphasized the worthlessness of the sermons which the Benedictines have been obliged to put into their 'Appendix'. Indeed, many of them will never again appear in subsequent lists. As to the authentic sermons, we are not able to identify the document, or documents, from which the editor extracted them. Probably Dodo used late interpolated homiliaries derived from the book of Paul the Deacon.

(2) Very different and much more important is the large collection compiled by Roberto de' Bardi in the first part of the fourteenth century.<sup>3</sup> It is surely a matter of regret that Dodo did not begin the publication of the Augustinian sermons by employing this useful repertory. Later, Sirmond, Vignier, and eventually the Maurists, wisely took advantage of this source, which Bartholomew 'Urbinas' († 1350) had immediately appreciated and utilized in his '*Milleloquium*'. Furthermore, the Maurists have very frequently no other guarantee than their own copy of the '*Collectorium*', a *Regius* manuscript written in the year 1466,<sup>4</sup> to which indeed they continually refer.<sup>5</sup>

Caillau, Mai, Morin (besides distinguished by the references *Dio., Cail., Mai, Mor.*).

(4) The other sermons are indicated by special references (e. g. the name of the supposed author or the first words are put between inverted commas). For instance, the sermons of Dodo, which are numbered cxxii-clxv in the total series, are now counted from <sup>1</sup> to <sup>2</sup>; the first, which is no. clviii of the Benedictine '*Appendix*', is designated <sup>1</sup> 158, and the last, which is no. ccxxiv of the main Benedictine series, is designated <sup>2</sup> 224. I would remind the reader that the final lists will give a clue to all the pieces printed in the Benedictine edition. For other printed sermons I refrain from being more precise, as too much space would be required. Yet I shall try to remove any ambiguity in peculiar cases.

<sup>1</sup> A contraction of the text.

<sup>2</sup> No other than sermon 242 §§ 1-3, already given completely under no. 16.

<sup>3</sup> Roberto de' Bardi (*Robertus de Bardis*), born at Florence, became chancellor of the University of Paris in 1336 (7 March) and died perhaps in 1347. Cf. A. Thomas in *Mélanges d'archéologie et d'histoire publiés par l'École Française de Rome* iv (1884) p. 74 sq.

<sup>4</sup> Now Bibl. Nat. lat. 2030. The manuscripts 2031 and 2032 are copies of the indexes made by that wonderful scholar, John de Fayt, a monk of St. Amand-en-Pevèle, later an abbot of St. Bavon († 1395).

<sup>5</sup> The editors also quote two other manuscripts which are generally companions



Only the first two parts of Roberto's work have been preserved, containing about 340 sermons, many of which are certainly apocryphal, as the Maurists have remarked<sup>1</sup> in a notice, perhaps too severe.<sup>2</sup> Yet Roberto has preserved a large number of authentic texts, and this can only be explained by his having had at his disposal excellent manuscripts, in addition to others less pure. For the Easter sermons at least, I feel certain that I have come across several of these documents, or similar ones<sup>3</sup>; at any rate the greater part of the paschal collection is practically explained. This collection contains more than fifty items.<sup>4</sup>

<sup>1</sup> 160	<sup>2</sup> MAI cxlvi	<sup>3</sup> 219	<sup>4</sup> 220	<sup>5</sup> 221
<sup>6</sup> 222	<sup>7</sup> 223	<sup>8</sup> 226	<sup>9</sup> 120	<sup>10</sup> 119
<sup>11</sup> 121	<sup>12</sup> 233	<sup>13</sup> 231	<sup>14</sup> Mai lxxxviii (= 230) <sup>5</sup>	
<sup>15</sup> 228	<sup>16</sup> 259	<sup>17</sup> MAI xciii	<sup>18</sup> (160) <sup>6</sup>	
<sup>19</sup> 'Lux hodie clara' (= CAIL. <sup>7</sup> xxi) <sup>7</sup>			<sup>20</sup> MAI lxxxix <sup>8</sup>	<sup>21</sup> 159
<sup>22</sup> 163	<sup>23</sup> (168) <sup>9</sup>	<sup>24</sup> 'Non minus' (MAX. S. xxxvi) <sup>10</sup>		<sup>25</sup> MAI cxv
<sup>26</sup> MAI clv	<sup>27</sup> 240	<sup>28</sup> 241	<sup>29</sup> 232	<sup>30</sup> 234
<sup>31</sup> 235	<sup>32</sup> 236	<sup>33</sup> 242	<sup>34</sup> 116	<sup>35</sup> 237
<sup>36</sup> 252	<sup>37</sup> 246	<sup>38</sup> 244	<sup>39</sup> 251	<sup>40</sup> 243
<sup>41</sup> 230	<sup>42</sup> 256	<sup>43</sup> 361	<sup>44</sup> 170	<sup>45</sup> 249
<sup>46</sup> 250	<sup>47</sup> 253	<sup>48</sup> 260	<sup>49</sup> 161	<sup>50</sup> 353
<sup>51</sup> MAI lxxxix	<sup>52</sup> 172	<sup>53</sup> AUG. Ep. lv §§ 2-32		<sup>54</sup> MAI civi

(3) Various ancient manuscripts of sermons may be called systematic,

to the *Regius codex*: one *Theodericus* (from St Thierry near Rheims), which seems to have been lost, and a collection of St Victor, which must be no. 505 of the Arsenal Library, however different this volume may be from the '*Collectorium*'. On the other hand, Card. Mai used another French copy, similar to the *Regius*: the *Vaticanus lat.* 479, fifteenth century (first half); cf. *Noua Patrum Bibliotheca* i p. 431 sq.

<sup>1</sup> Cf. *P. L.* t. xxxviii 13 sq.

<sup>2</sup> Mai has tried to revise the process, but as usual has overstated the case, in order to make his new sermons taken from the '*Collectorium*' acceptable.

<sup>3</sup> See below, § III nos. 1, 2, 5, 13.

<sup>4</sup> Note that no. 18 is the same as no. 1, and no. 41 the same as no. 14, and no. 53 is taken from a letter.

<sup>5</sup> The only difference consists in the text added by Mai at the beginning: *Hic est dies quem fecit dominus, exultemus et iocundemur in eo.* (*Sicut domino . . .*); on the contrary, no. 41 gives exactly the Benedictine text.

<sup>6</sup> Some differences from the printed text.

<sup>7</sup> Also in the Fulgentius collection of St Mihiel 20 (no. 33); cf. *Revue Benedictine* xxxvi (1909) p. 226.

<sup>8</sup> Text printed in *P. L.* t. xcvi 1326 (see below, no. 4).

<sup>9</sup> Differences at the end.

<sup>10</sup> *P. L.* t. lvii 605. Here and below, I keep the distinctions used by the editor of Maximus Taurinensis: *Sermones* (= S), *Homiliae* (= H.), *Tractatus* (= Tr.); but, of course, all the discourses attributed to Maximus or to the Ps.-Ambrose (*P. L.* t. xvii) ought to have been completely discussed in the light of the literary evidence.

for instance the homiliary of Agimundus.<sup>1</sup> But, for the moment, I prefer to keep the true and recognized collections apart. The most characteristic one is the compilation published by Alanus of Farfa towards the middle of the eighth century. Superseded finally by the authoritative homiliary composed for Charles the Great by Paul the Deacon, the book of Alan was a little earlier.<sup>2</sup> We shall see later related manuscripts,<sup>3</sup> and the fact is already evident that nos. 2-8 explain ultimately nos. 18-24 of Roberto's collection.

It is remarkable that, at such an early date, all but three of the so-called Augustinian Easter sermons of Alan are apocryphal.

<sup>1</sup> MAI cliv (= CAIL. <sup>11</sup> liii)	<sup>2</sup> 160	<sup>3</sup> 'Lux hodie clara' (= CAIL. <sup>7</sup> xxi)
<sup>4</sup> MAI lxxxi	<sup>5</sup> 159	<sup>6</sup> 163 <sup>7</sup> 168
<sup>8</sup> 'Non minus' (MAX. S. xxxvi)	<sup>9</sup> 251	<sup>10</sup> 'Haeret adhuc' (MAX. H. lvi) <sup>4</sup>
<sup>11</sup> 243	<sup>12</sup> 161	<sup>13</sup> 162 <sup>14</sup> 172 <sup>15</sup> MAI cliii (= 242)

(4) The parallel compilation of Paul for the liturgical year, which became and still remains the official Roman 'lectionary',<sup>5</sup> need only be mentioned, as no sermons of St Augustine have been chosen by the author for Eastertide. This curious feature of the collection is well known. Augustine's discourses are almost wholly discarded in favour of those of Maximus and Bede, Leo and Gregory, who are great favourites with the compiler; apart from some scanty extracts from the *Tractatus in Iohannem* and a few other works, we can count only three authentic sermons and four spurious ones.<sup>6</sup> On the other hand, Alan regularly prefers Augustine and Leo, so that the two collections can be easily distinguished and, consequently, the threads of their influence

<sup>1</sup> See below, § III no. 12.

<sup>2</sup> I have already mentioned the collection of Alan in the first part of this paper. The main manuscripts are Berlin *Phillip. 1676*, Munich *Clm. 4547, 4564, and 14368*, Troyes *853*, all not very distant from the archetype. I hope to write a paper on this instructive homiliary, especially in order to trace its influence on old French collections. After having noted the Italian and Bavarian copies, I was rather surprised to find a splendid copy of part in the Troyes Library, coming, I think, from the Cathedral Chapter of Laon, and several indirect witnesses to it.

<sup>3</sup> See below, § III nos. 5, 13, 26, and 27.

<sup>4</sup> *P. L.* t. lvii 359.

<sup>5</sup> The manuscripts are almost innumerable. The most interesting ones are interpolated copies; for some of them see below, § III nos. 6, 22, 25, 26, 27, 29, 41. A perfect copy of the second part (which contains the Easter sermons) is a manuscript written at St Martin of Tours (now *Bibl. Nat. V. Acq. Lat. 2322*); cf. L. Deslisle *Notices et Extraits des Manuscrits . . . xxxi 1* (1884) p. 298 sq., who has described the collection minutely, but has wrongly attributed it to Alcuin.

<sup>6</sup> Respectively, nos. xxxi, lxxxiii, cclxx § 2; clxxv, cccxix, cccxxi, cccxl. Besides, a fragment of the '*Sermo de symbolo*', which may be attributed to Bishop Quoduultdeus. Cf. nos. 10, 13, 17 of the Fleury manuscript (in the first part of this paper).

kept separate. Now, for Easter, Paul brought together five homilies of Gregory, five of Maximus (or so called), four of Bede, and an extract from Jerome; from Augustine he has only taken (II 14) a part of *Tractatus cxxi* on St John's Gospel. But the old editions of Cologne 1537 and 1539 (under the name of Alcuin)<sup>1</sup> have added three very well known pieces,<sup>2</sup> which many of the manuscripts below will attest:

MAI lxxxii      251      172

It is true that the copies of Paul's homiliary have been frequently modified and enlarged since the tenth century at least, so that some of them can be quoted as authorities for the Augustinian Easter sermons.

III. Next I have to enumerate, group, and briefly describe, forty-two manuscripts which give a fair idea of the literary tradition. Far-reaching as the attempted inquiry ought to have been and has been, I do not pretend to have examined all the collections which deserve notice; and I should be greatly pleased to see these indications supplemented some day. Yet the list looks long enough for the moment. The grouping, most important in order to facilitate a clear view of the facts, has proved to be a rather difficult process. Here is a rough survey of the arrangement: manuscripts or collectious resembling the Benedictine main series (1-8); collections with new matter (9-13); documents responsible for a few rare items (14-21); small abnormal collections (22-24); types of the '*Appendix*' (25-30); abnormal '*Appendix*' (31-34); old homiliaries related to the '*Appendix*' (35-42).

Hereafter, the numbers must in general speak for themselves, or, I should prefer to say, must suggest their own significance and value. For behind the mask, as it were, positive, true, and forcible realities are still lurking and peeping. The office of the commentator is strictly limited to describing the documents, when it is necessary, and sometimes hinting at their obscure parentage. One may then be content to observe the long and silent, but always changing, procession of ancient forgotten shapes.

(1) VITRY 3: a remarkable Cistercian homiliary,<sup>3</sup> very probably compiled in the twelfth century, from various sources. All the sermons attributed to St Augustine, thirty in number, are authentic; on three occasions a few sermons explicitly attributed to 'Maximus' or

<sup>1</sup> Reprinted by Migne *P. L.* t. xcvi 1159-11566. On the other hand, the edition of Spire (1482), on which indeed the editions of Cologne immediately depend, has kept the original redaction for Eastertide.

<sup>2</sup> Nos. cxxviii, cxxx, and cxxxvi of the editions; besides the sermon *Duae quippe uitae* . . . (no. cxxix); cf. *P. L.* *ib.* 1325 sq.

<sup>3</sup> For two other incomplete manuscripts see the first part, on Christmas sermons.

'Ambrosius' are interspersed.<sup>1</sup> It is preferable to give the complete list, as the non-Augustinian items may explain some peculiarities of other collections.<sup>2</sup> In addition to the character of the Augustinian sermons, a striking feature of this series is its coincidence with the authentic elements of the Roberto collection.<sup>3</sup> Therefore Roberto used either a similar homiliary or the same fundamental collection already employed by the Cistercian monks. The next manuscript will probably answer the question. Unhappily, the copy of Vitry is defective after no. 37, and the others fail to supplement it. A table mentions thirty-one sermons for Easter and Pentecost, which are now wanting. From the list of Roberto one may conjecture that sermons 253, 260, 352,<sup>4</sup> at least, were given after 251 (no. 37).

<sup>1</sup> 219	<sup>2</sup> 220	<sup>3</sup> 221	<sup>4</sup> 222	<sup>5</sup> 223
<sup>6</sup> 226	<sup>7</sup> 227	<sup>8</sup> 120	<sup>9</sup> 119	<sup>10</sup> 121
<sup>11</sup> 233	<sup>12</sup> 231	<sup>13</sup> 240		
<sup>14</sup> "Ambrosii" 'Non immerito' (MAX. H. lvii = Paul ii 3)				
<sup>15</sup> "Ambrosii" 'Magnum fratres' (MAX. H. lviii = Paul ii 4)				
<sup>16</sup> 241	<sup>17</sup> 232	<sup>18</sup> 234	<sup>19</sup> 235	<sup>20</sup> 236
<sup>21</sup> 116	<sup>22</sup> 237	<sup>23</sup> 242		
<sup>24</sup> "Ambrosii" 'Retinet sanctitas' (MAX. H. lix)				
<sup>25</sup> "Maximi" 'Exultandum nobis est' (MAX. S. xxix = Paul ii 7)				
<sup>26</sup> 243	<sup>27</sup> 246	<sup>28</sup> 244		
<sup>29</sup> "Maximi" 'Non minus etiam' (MAX. S. xxxvi = Alan ii 8)				
<sup>30</sup> "Maximi" 'Beneficia domini' (MAX. H. lv = Paul ii 6)				
<sup>31</sup> "Ambrosii" 'Heret adhuc sensibus' (MAX. H. lvi = Alan ii 10)				
<sup>32</sup> 230	<sup>33</sup> 256	<sup>34</sup> 361	<sup>35</sup> 249	<sup>36</sup> 250
				<sup>37</sup> 251

(2) ROME, *Vatic. Lat. 480* (fifteenth century): a no less remarkable collection of Augustinian sermons, recent though the copy is.<sup>5</sup> Here we

<sup>1</sup> Nos. 14-15, 24-25, 29-31.

<sup>2</sup> For instance, see Roberto no. 24 (§ II no. 2), and Alan nos. 8 and 10 (§ II no. 3). On the other hand, one will note that Paul the Deacon has four of these items, but sometimes under some different names: Vitry nos. 14 and 15 (= Paul ii 3-4: "Maximi"); no. 25 (= ii 7); no. 30 (= ii 6). Therefore Paul may have supplied these items or, more probably, have borrowed them from the same fundamental collection. I would suggest again that these attributions to Maxime or Ambrose are valueless; in fact, some items come primarily from the old Gallican collection which is called 'Eusebius Gallicanus'.

<sup>3</sup> Roberto omits no. 7 (227); then he gives the sequence till no. 12 (= ROB. 3-13); at this point he adds 228 and 259; but he continues with nos. 13, 16-23 [excepting a few inversions] (= ROB. 27-35); again he adds 252; but he continues with nos. 26-28, 32-37 [excepting a few inversions] (= ROB. 37-43, 45-46). Here the Vitry manuscript breaks off.

<sup>4</sup> ROB. 47-48, 50. For 253 and 353, the supposition is confirmed by the Vatican collection (no. 2, below). Besides, the same collection favours the inclusion of MAI lxxxix (= ROB. 51).

<sup>5</sup> Another copy is the Vatican manuscript *Vrbinas 77*, also of the fifteenth

have for Easter, in exactly the same order, all the authentic items found in the Vitry manuscript, apart from sermons 235, 236, 361,<sup>1</sup> and moreover, filling the final gap, sermons 147, 253, MAI xciii, 353, MAI lxxxix.<sup>2</sup> The only doubtful element to my mind is MAI xciii, put by Roberto in another place.<sup>3</sup> He has also left out sermon 147, but admitted sermon 260.<sup>4</sup> The three other authentic pieces are attested similarly.<sup>5</sup> Thus the best part of Roberto's collection is again accounted for. Probably Vitry 3 and *Vatic. 480* both reproduce an older important manuscript of sound texts, which Roberto has not been afraid to interpolate.

<sup>1</sup> 219	<sup>2</sup> 220	<sup>3</sup> 221	<sup>4</sup> 222	<sup>5</sup> 223
<sup>6</sup> 226	<sup>7</sup> 227	<sup>8</sup> 233	<sup>9</sup> 231	<sup>10</sup> 240
<sup>11</sup> 241	<sup>12</sup> 232	<sup>13</sup> 234	<sup>14</sup> 116	<sup>15</sup> 237
<sup>16</sup> 242	<sup>17</sup> 243	<sup>18</sup> 246	<sup>19</sup> 244	<sup>20</sup> 230
<sup>21</sup> 256	<sup>22</sup> 249	<sup>23</sup> 250	<sup>24</sup> 251	<sup>25</sup> 147
<sup>26</sup> 253	<sup>27</sup> MAI xciii	<sup>28</sup> 353	<sup>29</sup> MAI lxxxix	

(3) LONDON, British Museum *Add. 17292*<sup>6</sup>: this manuscript, written at Parc near Louvain in the thirteenth century,<sup>7</sup> is representative of a precious collection which may be called, from the title of its first item, the '*Alleluia*' collection.<sup>8</sup> The book, which contains about forty-five sermons (all authentic), does not on the whole manifest any definite scheme; however, a part of it relates to Easter. The first item, sermon 255, is followed by 261 (for '*quadagesima ascensionis domini*'), 34, 29 (delivered '*die pentecostes in uigiliis*'), 13, 14 ('*die dominico*'), 15; then, one recognizes a group of eleven paschal sermons<sup>9</sup>; after this, century; the Easter series is exactly the same (nos. 74-102 in the second part of the manuscript). However, it is certain that the copy of Urbino does not depend on *Vatic. 480*; probably both manuscripts represent the same model. In *Vatic. 480* our Easter sermons are numbered 112-140.

<sup>1</sup> Respectively nos. 19, 20, 34 of Vitry. Accordingly, the general equivalence is : VAT. 1-7 = VIT. 1-7; VAT. 8-13 = VIT. 11-13, 16-18; VAT. 14-21 = VIT. 21-23, 26-28, 32-33; VAT. 22-24 = VIT. 35-37.

<sup>2</sup> The manuscript continues with sermons 265, 263, &c., for Ascension.

<sup>3</sup> ROB. 17.

<sup>4</sup> ROB. 48.

<sup>5</sup> ROB. 47, 50, 51.

<sup>6</sup> Second part, fol. 73-151; the first part contains the very common collection of the '*Quinquaginta*'.

<sup>7</sup> More probably, I believe, at the end of the twelfth century.

<sup>8</sup> Vlimmerius, in 1564, employed a copy different, I believe, from the manuscript of Parc. The Maurists also knew a similar '*Germanensis*', but again different, if I am right, from the lat. 13376 of Paris, which is a fine copy of the ninth century (second half at the latest). I have moreover identified a third copy in the Charleville Library, no. 202, part xii (late xiith cent., from Signy), and a fourth one, incomplete, in the Valenciennes Library, no. 517 (xith c.). Lastly, a few items are traceable in the manuscript Harl. 4091 (xith c.), which is a German copy (interpolated) of the '*Quinquaginta*' collection.

<sup>9</sup> Nos. 8-18 of the collection: below, nos. 2-12.

no. 38 alone concerns Easter.<sup>1</sup> Therefore, all these pieces must be grouped again under new numbers. Apparently, sermons 119, 57, 151<sup>2</sup> are peculiar to this collection.

<sup>1</sup> 255	<sup>2</sup> 119	<sup>3</sup> 241	<sup>4</sup> 242	<sup>5</sup> 251
<sup>6</sup> 240	<sup>7</sup> 243	<sup>8</sup> 147	<sup>9</sup> 148	<sup>10</sup> 260
<sup>11</sup> 57	<sup>12</sup> 151	<sup>13</sup> 252		

(4) ORLEANS 155: the manuscript, sufficiently known, from which I am publishing the six new sermons and re-editing MAI lxxxix; I include it here for its nos. 8-18, because it is now quite clear that this second section is closely related to the 'Alleluia' collection<sup>3</sup>; sermon 226 only (no. 17) is a distinctive element.

<sup>8</sup> 119	<sup>9</sup> 240	<sup>10</sup> 241	<sup>11</sup> 242	<sup>12</sup> 243	
<sup>13</sup> 251	<sup>14</sup> 147	<sup>15</sup> 148	<sup>16</sup> 260	<sup>17</sup> 226	<sup>18</sup> 57

(5) PARIS, Bibliothèque Nationale *lat. 12203*<sup>4</sup>: a small and interesting collection of twenty sermons, exclusively for Easter. The manuscript, written towards the end of the ninth century, comes from Corbie and has been used as such by the Maurists. The paschal collection is easily explained either by the homiliary of Alan or by the 'Alleluia' collection. Only the last item remains indefinite and, in fact, unidentified.<sup>5</sup> All but one<sup>6</sup> of the apocryphal items are derived from Alan, and perhaps, in addition, sermon 251 which is his main Augustinian discourse<sup>7</sup>; this one and the remaining authentic sermons are contained in the 'Alleluia' collection.<sup>8</sup> I surmise that Roberto used this very manuscript or a similar one.

<sup>1</sup> The manuscript *Add. 17292* gives also at the end (fol. 150<sup>r</sup> = n. 44) sermon 272 ('*de sacramento altaris*'); but this piece is written by another hand and not announced in the '*Capitula*'.

<sup>2</sup> Nos. 2, 11, and 12 of my count.

<sup>3</sup> Equivalence: AUR. 8 = ALL. 2; AUR. 9 = ALL. 6; AUR. 10-11 = ALL. 3-4; AUR. 12 = ALL. 7; AUR. 13 = ALL. 5; AUR. 14-16 = ALL. 8-10; AUR. 18 = ALL. 11.

<sup>4</sup> Foll. 1-37; the second part of the manuscript, written by another hand, of the tenth century, may have been regarded as complementary to the Easter sermons: '*De spiritu sancto Paschasi diaconi urbis Romae*' (fol. 38-63).

<sup>5</sup> Fol. 36: *Adpropinquante sollemnitate pascali consuevit sancta ecclesia singulis annis rudibus populis et quibusque simplicioribus symbolum fidei tradere—desiderio tendite et dominus pasci sit cum spiritu uestro in s. s. a.*

<sup>6</sup> No. 14 (in collection of Roberto no. 44).

<sup>7</sup> Equivalence: COR. 1-7 = AL. 2-8; COR. 12 (S. 251) = AL. 9; COR. 18 = AL. 12; COR. 19 = AL. 14.

<sup>8</sup> Equivalence: COR. 8 = ALL. 6; COR. 9-11 = ALL. 3-5; COR. 12 (S. 251) = ALL. 13; COR. 13 = ALL. 7; COR. 15-17 = ALL. 8-10.

<sup>1</sup> 160	<sup>2</sup> 'Lux hodie clara' (= CAIL. <sup>1</sup> xxi)	<sup>3</sup> MAI lxxxix		
<sup>4</sup> 159	<sup>5</sup> 163	<sup>6</sup> 168	<sup>7</sup> 'Non minus etiam' (MAX. S. xxxvi)	
<sup>8</sup> 240	<sup>9</sup> 241	<sup>10</sup> 242	<sup>11</sup> 252	<sup>12</sup> 251
<sup>13</sup> 243	<sup>14</sup> 170	<sup>15</sup> 147	<sup>16</sup> 148	<sup>17</sup> 260
<sup>18</sup> 161	<sup>19</sup> 172	<sup>20</sup> 'Adpropinquante sollempnitate'		

(6) ARRAS 452<sup>1</sup>: a large homiliary for Lent and Easter, composed at St Vaast in the thirteenth century. Most of the sermons are taken from the '*Tractatus in Iohannem*'; but the paschal set begins with ten items, all of which are present in the preceding book<sup>2</sup>; hence the connexion is again clear, though not for certain an immediate one.<sup>3</sup>

<sup>1</sup> 160	<sup>2</sup> 'Lux hodie clara'	<sup>3</sup> 240	<sup>4</sup> 242	<sup>5</sup> 170
<sup>6</sup> 147	<sup>7</sup> 148	<sup>8</sup> 260	<sup>9</sup> 161	<sup>10</sup> 'Appropinquante sollempnitate'

(7) ORLEANS 154 (and PARIS, Bibliothèque Nationale, *N. Acq. Lat. 1598-1599*)<sup>4</sup>: the old and most precious homiliary of Fleury, already mentioned several times in relation to Christmas. Sermon 158 of the '*Appendix*' is given before the items for the Passion (no. 40); the proper paschal group (of ten authentic sermons, nos. 46-53) is the gem of the whole book, and the Maurists have not failed to appreciate it; yet a new edition ought to be improved by the use of this text. There is no better witness for some items, and sermons 257-258 (the last ones) have not been attested hitherto elsewhere.

<sup>1</sup> 158	<sup>2</sup> 121 <sup>5</sup>	<sup>3</sup> 227 <sup>6</sup>	<sup>4</sup> 231	<sup>5</sup> 232	
<sup>6</sup> 237	<sup>7</sup> 246	<sup>8</sup> 250	<sup>9</sup> 253 <sup>7</sup>	<sup>10</sup> 257	<sup>11</sup> 258

(8) BRUSSELS, Bibliothèque Royale 14920-14922<sup>8</sup>: a collection of fifty-two Augustinian sermons, nearly all of which are authentic.<sup>9</sup> The first seventeen<sup>10</sup> appear to have been taken from another more famous collection '*de Diuersis*', which I should prefer to call '*de*

<sup>1</sup> The first part, or foll. 1-86.

<sup>2</sup> Moreover, no. 10 is completed by an extract from the treatise of Paschasius on the Holy Ghost.

<sup>3</sup> Equivalence: VED. 1-2 = COR. 1-2; VED. 3 = COR. 8; VED. 4 = COR. 10; VED. 5-9 = COR. 14-18; Ved. 10 = COR. 20.

<sup>4</sup> In fact, all the sermons related to Easter (viz. nos. 40 and 46-53 of the collection [with three items under no. 50]) are in the fragments preserved at Paris: 1598, foll. 5<sup>r</sup>, 9<sup>r</sup>-15<sup>r</sup>, and 1599, foll. 20<sup>r</sup>-39<sup>r</sup>.

<sup>5</sup> Peculiar 'incipit': *Ergo Christus in mundo* . . .

<sup>6</sup> Peculiar 'incipit': *Corpus et sanguini* (sic) *Christi* . . .

<sup>7</sup> Peculiar 'incipit': *Hodie terminatum est* . . .

<sup>8</sup> The manuscript is assigned to the ninth or the tenth century and, perhaps, comes from Cluny; cf. *Revue Bénédictine* xxxvii (1925) p. 166 sq.

<sup>9</sup> Cf. *ib.* xxix (1912) p. 465 sq.

<sup>10</sup> One excepted (no. 8 = sermon 24).

*Paenitentia*' because of its first item (sermon 351).<sup>1</sup> The last seven items are evidently intended for Eastertide, i.e. for use during the Easter octave; one, however, for Saturday, is still indeterminate; sermon 63 has been reprinted by the Maurists without the help of any manuscript.

<sup>1</sup> 233      <sup>2</sup> 234      <sup>3</sup> 116      <sup>4</sup> 244      <sup>5</sup> 249  
<sup>6</sup> 'tractatus s. A. de capitulo euangelii die sabbato'      <sup>7</sup> 63

(9) VIENNA 651: a manuscript of San Severino, Naples (twelfth century), discovered and partly published by M. Denis.<sup>2</sup> It contains fifty-seven sermons and represents more or less exactly an ancient African book for the second part of the liturgical year, that is, from Holy Saturday onwards. I give a complete list of the first twenty-four items, exclusive of Pentecost.<sup>3</sup>

<sup>1</sup> DIO. i      <sup>2</sup> DIO. ii      <sup>3</sup> 228      <sup>4</sup> DIO. iii      <sup>5</sup> DIO. iv  
<sup>6</sup> DIO. v      <sup>7</sup> 226      <sup>8</sup> DIO. vi (229)  
<sup>9</sup> 'Omnis quidem sermo' (MAX. Tr. i)<sup>4</sup>  
<sup>10</sup> 'Promisimus primo' (MAX. Tr. ii)  
<sup>11</sup> 'Hucusque de mysteriis' (MAX. Tr. iii)  
<sup>12</sup> DIO. vii      <sup>13</sup> 239      <sup>14</sup> 248      <sup>15</sup> 245  
<sup>16</sup> 272      <sup>17</sup> DIO. viii      <sup>18</sup> 230      <sup>19</sup> 247      <sup>20</sup> 261  
<sup>21</sup> 29      <sup>22</sup> DIO. ix      <sup>23</sup> AUG. Enar. in Ps. cxlviii      <sup>24</sup> DIO. x

(10) MONTE CASSINO 17<sup>5</sup>: another copy, a little older (eleventh century), of the same African collection; the sequence is different from no. 13 onwards:

<sup>13</sup> 272      <sup>14</sup> 239      <sup>15</sup> 245  
<sup>16</sup> 247      <sup>17</sup> 248      <sup>18</sup> DIO. xii      <sup>19</sup> DIO. viii      <sup>20</sup> 265  
<sup>21</sup> 29      <sup>22</sup> DIO. ix      <sup>23</sup> 396

(11) WOLFENBÜTTEL 4096<sup>6</sup>: the new Augustinian homiliary discovered by D. G. Morin.<sup>7</sup> The sermons correspond with the traditional cycle of feasts. The literary background of the whole is certainly a complex one. We have thirty-three items to dispose of for Easter.<sup>8</sup>

<sup>1</sup> The main manuscripts are: Paris, Bibl. Nat. 11641 (viii–viii c.); Cambridge, Univ. L. Add. 3479 [the first part] (ixth c.); Cambrai 567 (ixth c., first half). Cf. *ib.* p. 148 sq.

<sup>2</sup> See above, § I no. 2.

<sup>3</sup> No. 25: sermon 266.

<sup>4</sup> Nos. 9–11, published by Sirmond, have been printed by the Maurists among the works attributed to St Augustine (*P. L.* t. xl 1205 sq.: 'De eo quod neophytis . . .', 'De mysterio baptismatis', 'De unzione capitis'), and again by Bruni as 'treatises' of Maximus Taurinensis (*P. L.* t. lvii 771 sq.).

<sup>5</sup> That is, for the part beginning at p. 210.

<sup>6</sup> I should consider the tradition, which connects the volume with St Peter of Wissemburg, as reliable.

<sup>7</sup> See above, § I no. 5, and also the first part of this paper.

<sup>8</sup> Nos. 23–54, in the total collection, as described by the editor; one of them is repeated: MOR. xix (hereafter no. 11 = no. 31).



The value of this collection and also of that of the Denis collection consists, not only in the new material included, but also in the recasting of texts published long before.

<sup>1</sup> MOR. iv	<sup>2</sup> MOR. v (221)	<sup>3</sup> MOR. vi	<sup>4</sup> 230 (and 225 § 4)
<sup>5</sup> 228	<sup>6</sup> 119	<sup>7</sup> MAI xi <sup>1</sup>	<sup>8</sup> MOR. vii
<sup>9</sup> DIO. vi (229)	<sup>10</sup> 226	<sup>11</sup> MOR. xix	<sup>12</sup> MOR. viii
<sup>13</sup> MOR. ix (MAI lxxxiii)		<sup>14</sup> MOR. x	<sup>15</sup> MOR. xi
<sup>16</sup> MOR. App. 5	<sup>17</sup> MOR. App. 6	<sup>18</sup> MOR. xii (MAI xxxiv)	<sup>19</sup> 238 <sup>2</sup>
<sup>20</sup> 242	<sup>21</sup> MOR. App. 7	<sup>22</sup> MOR. xiii	<sup>23</sup> 243
<sup>24</sup> MOR. xiv	<sup>25</sup> MOR. xv	<sup>26</sup> 251	<sup>27</sup> 147
<sup>28</sup> MOR. xvi	<sup>29</sup> MOR. xvii	<sup>30</sup> MOR. xviii	<sup>31</sup> MOR. xix
<sup>32</sup> 224	<sup>33</sup> 260		

(12) ROME, *Vatic. Lat. 3835*: another important homiliary in two volumes<sup>3</sup>: planned in Rome, perhaps about the middle of the eighth century,<sup>4</sup> by the priest Agimundus, who has included in it many sermons of several authors. St Augustine is supposed to be responsible for nearly all the paschal series,<sup>5</sup> and Card. Mai rashly accepted these pretensions.<sup>6</sup>

<sup>1</sup> 220	<sup>2</sup> 'Exulta caelum' (EUS. xii) <sup>7</sup>	<sup>3</sup> MAI clii (= CAIL. <sup>11</sup> lv)
<sup>4</sup> MAI xxxv	<sup>5</sup> 'Vna sabbati' (= CAIL. <sup>1</sup> xxv)	
<sup>6</sup> MAI xxxvi <sup>8</sup>	<sup>7</sup> MAI xxxvii	<sup>8</sup> 226
<sup>9</sup> MAI xxxviii (= CAIL. <sup>11</sup> lvi)		<sup>10</sup> 230
<sup>11</sup> 'Licet omnes' (LEO App. viii) <sup>9</sup>	<sup>12</sup> MAI xxxix	<sup>13</sup> 235 <sup>14</sup> 236

<sup>1</sup> Apart from the 'incipit' in the new context (*Siquidem ipse habet . . .*), this item is now well known to be a 'tractatus' of St Jerome: *In omni quidem psalterio . . .*; cf. *Anecdota Maredsolana* iii 2 p. 416.

<sup>2</sup> Peculiar 'incipit': *Hodierna lectio commendat nobis uerum Christum . . .*

<sup>3</sup> *Vatic. 3835* and *3836*; however, two hands are discernible in the second part. See the complete bibliography of Traube-Lehmann *Vorlesungen und Abhandlungen* i (1909) no. 261.

<sup>4</sup> Dr E. A. Lowe has kindly written to me that, on the whole, this date is more probable.

<sup>5</sup> In the manuscript nos. 29-48.

<sup>6</sup> See above, § I no. 4.

<sup>7</sup> This is one of the most popular homilies for Easter known as the work of 'Eusebius Gallicanus'; see the whole collection in *Maxima Patrum Bibliotheca*, Lyons (1677), t. vi p. 619sq.; the same text with some variants is printed in the 'Appendix' to St Jerome, no. xxiv (*P. L.* t. xxx 215), as a discourse attributed to St Augustine (*P. L.* t. xlvii 1153), and among the homilies of Caesarius (*P. L.* t. lxxvii 1041).

<sup>8</sup> Printed again by F. Liverani *Spicilegium Liberlandum*, Rome (1863), p. 24sq., according to a late manuscript at Florence.

<sup>9</sup> *P. L.* t. liv 495, and again t. lvi 1136 (already in the old Latin editions of Chrysostom's works, Basle 1547, t. iii 861: '*De resurrectione sermo vii*', quite possibly from this Vatican manuscript; see above, § I no. 4).

- <sup>15</sup> 256      <sup>16</sup> "Io. Chrysost." 'Benedictus deus' (CHRY. LAT. xxxiv)<sup>1</sup>  
<sup>17</sup> MAI xl      <sup>18</sup> MAI xli (172)<sup>2</sup>      <sup>19</sup> MAI xlii  
<sup>20</sup> "Ambrosii"<sup>3</sup> 'Habuit autem f. K. ammirandi causam Thomas'

(13) ROME, *Vatic. Lat. 4951*: an English product of the twelfth century—shewn to have been the property of Rochester Cathedral by an entry which is also found in many Royal manuscripts in the British Museum<sup>4</sup>—and our most comprehensive homiliary for Eastertide. Several good manuscripts must have been used by a clever hand, especially a homiliary similar to, or derived from, Alan's book,<sup>5</sup> and the fundamental collection used by Roberto. Card. Mai has again taken toll of this volume.

- <sup>1</sup> 160      <sup>2</sup> 'Lux hodie clara'      <sup>3</sup> MAI lxxxi      <sup>4</sup> 'Exulta caelum'  
<sup>5</sup> MAI lxxxv<sup>6</sup>      <sup>6</sup> 159      <sup>7</sup> 163      <sup>8</sup> 168      <sup>9</sup> 'Non minus'  
<sup>10</sup> 240      <sup>11</sup> 241      <sup>12</sup> 242      <sup>13</sup> 252      <sup>14</sup> 251      <sup>15</sup> 243  
<sup>16</sup> MAI lxxxvi      <sup>17</sup> MAI lxxxvii      <sup>18</sup> DIO. iv      <sup>19</sup> MAI lxxxii  
<sup>20</sup> MAI lxxxiii (MOR. ix)      <sup>21</sup> MAI lxxxviii (230)      <sup>22</sup> 235      <sup>23</sup> 236  
<sup>24</sup> 228      <sup>25</sup> 272      <sup>26</sup> DIO. iii      <sup>27</sup> 224      <sup>28</sup> MAI lxxxix      <sup>29</sup> 353  
<sup>30</sup> 226      <sup>31</sup> 225      <sup>32</sup> MAI xc      <sup>33</sup> MAI lxxxiv      <sup>34</sup> MAI xci      <sup>35</sup> MAI xcii  
<sup>36</sup> 256      <sup>37</sup> MAI xciii (= CAIL.<sup>11</sup> lviii)      <sup>38</sup> 'Licet omnes' (Ps.-Leo)  
<sup>39</sup> 'Dominus rex noster' (= CAIL.<sup>12</sup> xxiii)      <sup>40</sup> 147  
<sup>41</sup> 148      <sup>42</sup> 260      <sup>43</sup> 161      <sup>44</sup> 172      <sup>45</sup> MAI xli  
<sup>46</sup> DIO. viii      <sup>47</sup> MAI xciv      <sup>48</sup> (259)<sup>7</sup>      <sup>49</sup> MAI xciv      <sup>50</sup> MAI xlii  
<sup>51</sup> 'De lectione euangelica'<sup>8</sup>

(14) TOURS 279: a small but valuable collection 'de Diuersis', written at Marmoutier in the ninth century.<sup>9</sup> The first five items seem to be connected with Easter<sup>10</sup>; sermon 151 at least is also found

<sup>1</sup> An authentic discourse of St John Chrysostom in an old Latin translation; cf. *Journal of Theological Studies* xix (1918) p. 323.

<sup>2</sup> The text, as printed by Mai, seems to give the true form of the Augustinian 'Appendix' § 1 (§ 2 being taken from the authentic sermon 210). See both texts following on in the next manuscript (nos. 44-45).

<sup>3</sup> 'de octava paschae'; I am unable to explain the origin of this text.

<sup>4</sup> See the first part of this paper about the seventh sermon. The paschal set fills foll. 101<sup>v</sup>-148<sup>v</sup>.

<sup>5</sup> Like the *Corbeiensis* (above no. 5); the equivalence is notable: RoF. 1-3 = CoR. 1-3; RoF. 6-15 = CoR. 4-13; RoF. 39-44 = CoR. 15-19.

<sup>6</sup> On the other hand, in *P. L.* t. xlvii 1155.

<sup>7</sup> Only an abbreviated form of the authentic redaction.

<sup>8</sup> Foll. 147<sup>v</sup>-148<sup>v</sup>: *De lectione euangelica quae nobis recitata est, fratres karissim, solent aliqui quaerere quomodo potuerit dominus apparere—non cum impiis et peccatoribus puniamur, sed cum iustis et deum timentibus peruenire ad aeterna praemia mereamur praestante ipso domino nostro cui est honor . . .*

<sup>9</sup> Foll. 91<sup>r</sup>-149<sup>v</sup>. Cf. *Revue d'Ascétique et de Mystique* ii (1921) p. 351 sq.<sup>7</sup>

<sup>10</sup> Nos. 4 and 5 have these titles, respectively: 'De quarta feria paschae', 'De die quinta',

in the 'Alleluia' collection<sup>1</sup>: again, sermon 254, reprinted without references to any manuscript by the Maurists as a paschal text, is here preserved in its true form (§§ 1-4 only) and so betrays a different drift.

<sup>1</sup> 151      <sup>2</sup> 254 (§§ 1-4)      <sup>3</sup> 60 (§§ 1-6)      <sup>4</sup> 242      <sup>5</sup> 243

(15) BRUSSELS, Bibliothèque Royale 10615-10729: an abnormal copy of the collection '*De bono coniugali*',<sup>2</sup> into which the long text of sermon 254 (§§ 1-8), as first printed by Dodo, has been inserted<sup>3</sup>; Dodo, however, did not use this particular manuscript.

(16) LONDON, British Museum *Add.* 29972: a very short Gallican homiliary of the seventh or eighth century, written in the so-called 'Luxeuil' script. This booklet, now defective, must have been quite complete in three quires. I am inclined to think that the Maurists have referred to it in the edition of their sermon 395: *ex uetustissimo codice Remigiano*, viz. from St Remi of Rheims. Then, sermon 395, '*de die quadragesima ascensionis*', is preceded by one sermon '*de die paschali*',<sup>4</sup> which is no. 230 of the main series, or no. lxxxviii of Mai.

(17) PARIS, Arsenal Library 471: seemingly the '*Nauarricus*' of the Benedictines,<sup>5</sup> that is, a made-up homiliary of the twelfth century for the main feasts, from Christmas<sup>6</sup> till the eleventh of July (Translation of St Benedict). Easter is excluded; but sermons 146 and 147, addressed to the '*recens baptizati*' in order to explain the text of St John xxi 15-17, are assigned to the feast of St Peter,<sup>7</sup> among a number of other discourses for the same day.<sup>8</sup> Perhaps sermon 147 comes from the 'Alleluia' collection<sup>9</sup>; but sermon 146 certainly from the collection '*de Verbis domini*', as will be noticed immediately.<sup>10</sup>

<sup>1</sup> See above, 3 (no. 12).

<sup>2</sup> This small collection, '*de Diuersis*', well preserved in manuscripts, the best of which is the *Palat. Lat.* 210 (vith or viith c., according to E. A. Lowe), does not ordinarily contain Easter sermons.

<sup>3</sup> Foll. 11<sup>v</sup>-12<sup>r</sup>. The volume was perhaps written at Treves, in the twelfth century; later it belonged to Card. Nicholas of Cusa. Cf. L. Traube *Poetae Latini Medii Aevi* t. iii (1896) p. 152.

<sup>4</sup> Fol. 30<sup>r</sup>. (Dr E. A. Lowe tells me he would prefer to assign the writing to the first half of the eighth century.)

<sup>5</sup> Cf. *P. L.* t. xxxix 2001, 2013.

<sup>6</sup> See the first part of this paper.

<sup>7</sup> Foll. 185<sup>r</sup>, 190<sup>r</sup>.

<sup>8</sup> Foll. 182<sup>v</sup>-216<sup>r</sup>. We may compare this set with other large series for the Apostles' festival: namely, Chartres 42 (from St Père, xiith c.), foll. 57<sup>v</sup>-106<sup>r</sup>; Chartres 163 (from the Chapter, xiith c.), fol. 40; Orleans 196 (from Fleury, ixth c.), the whole collection filling 140 pages.

<sup>9</sup> See above, 3 (no. 8).

<sup>10</sup> The four following numbers—18 to 21—are systematic or promiscuous collections which, except the last one, are represented by several copies (the first and

(18) ROME, *Vatic. Lat. 474*<sup>1</sup>: a typical manuscript of the most famous collection '*de Verbis domini*', which comprises sixty-six sermons normally; one item only is relative to Easter, no. 63,<sup>2</sup> the sermon 146 just mentioned.

(19) CHARTRES 129<sup>3</sup>: a typical manuscript of the collection '*de Lapsu mundi*', thus named from the first of the twenty-five sermons which it ordinarily comprises; no. 17 is the fellow sermon 147 for Easter Saturday; but it is just possible that this item has been taken from the '*Alleluia*' collection, as both collections have nine sermons in common.

(20) PARIS, Bibliothèque Nationale *Lat. 12202*<sup>4</sup>: a typical manuscript of another very common and well-known collection '*de Diversis*', called '*Quinquaginta*' from the number of sermons it contains; no. 20 is a sermon entitled '*de die octavo infantum*', our 353.<sup>5</sup>

(21) TROYES 40<sup>10</sup>: a single manuscript of Clairvaux, dating from the twelfth century, in which thirty-three Augustinian discourses '*de veteri Testamento*',<sup>6</sup> nearly all authentic, are reunited; no. 4 is our sermon 363 '*de cantico Exodi*' for Easter, published by Sirmond from a collection of Saint-Victor.<sup>7</sup>

(22) TROYES 154: a somewhat interpolated copy of the second part

third, to be more exact, by a great many); I shall only refer to one typical manuscript of the entire class. Most likely some copies of the collection '*de Veteri Testamento*' still exist. I have come across only a single specimen (no. 21); Sirmond, very probably, used another one, and Roberto possibly.

<sup>1</sup> Written at St Vivant-de-Vergy, Burgundy, in the ninth century, and corrected by the chief scholar of the Carolingian renaissance, Lupus, abbot of Ferrières-en-Gâtinais. One might quote as well Lyons 472, Paris Bibl. Nat. *Lat. 2013*, 2015, or 2016, which are fine copies of the ninth century. The favourite '*Colbertinus 821*' of the Benedictines, now *Lat. 2017*, belongs in reality to the eleventh century, and has been much interpolated, like a few other manuscripts of that collection. The printed text, as given by Amerbach and Erasmus, does not exactly agree with the manuscripts as regards the order.

<sup>2</sup> No. 62 in the editions.

<sup>3</sup> Other manuscripts are, for instance, Dijon 163, Arsenal 239 and 586, all written in the twelfth century; but the collection must be more ancient.

<sup>4</sup> I think this manuscript dates from the end of the ninth century. For the tenth century must be mentioned the *Phillip. 1677* at Berlin and a '*Corbeiensis*' (incomplete) at Petrograd *Q. v. I. 24*.

<sup>5</sup> The order is often variable; I have distinguished two traditions, one Gallican, another Italian, represented by the manuscript 11 of Monte Cassino [first part] (xith c.). Amerbach printed a bad copy; cf. *P. L. t. xxxix 2432*. In the paschal series of Roberto (above, § II 2), sermon 353 is no. 50.

<sup>6</sup> Then 17 sermons '*de Diversis*', in part authentic, complete another collection '*Quinquaginta*'.

<sup>7</sup> No. 2 of Sirmond; also, in the first part of Roberto, devoted to Old Testament history, no. 26.

of Paul's Homiliary, which I would refer to the eleventh century.<sup>1</sup> Some new items for the Apostles' festival are clearly borrowed from Alan. For Easter, on the contrary, between nos. 1-4 and 5-13 of Paul occur four peculiar items attributed to St Augustine, and again after no. 15, 'Exulta caelum' under its traditional title.<sup>2</sup>

<sup>1</sup> MAI xciii (= CAIL.<sup>11</sup> lvii)

<sup>2</sup> MAI cliv (= CAIL.<sup>11</sup> liii)

<sup>3</sup> 'Magnitudo huius diei'<sup>3</sup>

<sup>4</sup> 220

(23) TROYES 188: a particular homiliary for the summer-time, written at Clairvaux in the twelfth century, so original as to have kept one sermon of St. Avitus.<sup>4</sup> The first four items are as follows:—

<sup>1</sup> "Eusebii Emiseni" 'Exulta caelum'

<sup>2</sup> MAI xciii (= CAIL.<sup>11</sup> lvii)

<sup>3</sup> 353

<sup>4</sup> Mai lxxxix<sup>5</sup>

(24) ROME, *Vatic. Lat.* 5758<sup>6</sup>: an old and promiscuous collection made up of two groups of 22 and 27 sermons respectively.<sup>7</sup> Both parts contain a few liturgical items scattered among biblical and ethical expositions. The whole, much ransacked by Card. Mai,<sup>8</sup> seems to have been referred by the copyist to St Augustine, though, certainly, for several pieces other writers are responsible, and some apocryphal matter has been admitted as well; nevertheless, some sermons are authentic. Nos. 20 to 24 of the second series must have been taken from an ancient paschal book.

<sup>1</sup> A.UG. Enarr. in Ps. cxlviii

<sup>2</sup> "Origenis de alleluia": MAI xxiv

<sup>3</sup> DIO. ix

<sup>4</sup> DIO. viii

<sup>5</sup> MAI xi<sup>9</sup>

<sup>1</sup> Its origin is uncertain; like many manuscripts of President Bouhier, it may come from the region of Besançon, Dijon, or Mâcon.

<sup>2</sup> 'Omelia beati Eusebii episcopi.'

<sup>3</sup> Fol. 13<sup>v</sup>: *Magnitudo huius diei quanta sit audiuimus in recitatione passionis dominicae euangelista dicente: 'Iudei ergo quoniam parasceue erat...'* Sicut enim dies ille sabbati in lege magna erat—ita et anima in qua Christus habitat a peccato mortifero et uitiiis possideri non debet.

<sup>4</sup> 'In rogationibus sermo beati Auiti arch. Viennensis' (foll. 10<sup>r</sup>-12<sup>r</sup>); see the text *P. L.* t. lix 289.

<sup>5</sup> Roberto has similarly associated 353 and lxxxix (see above, § II 2: nos. 50-51); the homiliary of Rochester reverses the numbers (§ III 13: nos. 28-29). After these the Troyes manuscript has three sermons 'in nat. martyrum' (that is, for the martyrs' feasts of Eastertide, according to a very old liturgical custom); they are attributed to St Ambrose, as are several others of the collection, but one finds them more frequently under the name of Maximus: 'Dignum et congruum est', 'Retinet dilectio', 'Si quantum me necesse est' (*P. L.* lvii: Max. S. lxxxvi, [H. xlviii?], S. lxxxvii; and cf. *P. L.* xvii 603; S. lix, lxi).

<sup>6</sup> This manuscript comes from Bobbio and may date from the seventh or the eighth century.

<sup>7</sup> Perhaps the original number corresponded to another complete book of 'Quinquaginta' discourses.

<sup>8</sup> The first 26 sermons of the *Noua Patrum Bibliotheca* (= MAI i-xxvi) are taken from this Vatican manuscript.

<sup>9</sup> See no. 7 of the Wolfenbüttel collection (§ III 11).

(25) BERLIN *Theol. fol.* 270: second part of the great homiliary of Laach,<sup>1</sup> which, on the whole, is most faithful to Paul's tradition, but here and there adds authentic or apocryphal sermons of St Augustine and others. For Easter, the compiler has employed the Gallican collection of Eusebius and, evidently, another collection very similar to the *Corbeiensis*.<sup>2</sup> Thus the sermons of the 'Appendix' and probably some others are explained ultimately by the book of Alan. Among the authentic sermons one must notice 225 (no. 8), which is peculiar to the Laach homiliary and seems to be a rare item. In order to be clear I represent the general framework.

[Paul ii 2, 7, 5] ["Eusebii" 'Exulta caelum' and the eleven other paschal sermons of the same series]

<sup>1</sup> 'Lux hodie clara'      <sup>2</sup> 159      <sup>3</sup> 163      <sup>4</sup> 241      <sup>5</sup> 242  
<sup>6</sup> 240      <sup>7</sup> 243      <sup>8</sup> 255      [Paul ii 3, 9-11]  
<sup>9</sup> 252      <sup>10</sup> 251      [Paul ii 12-13, &c.]

(26) VENDÔME 42: another interesting homiliary, a little more ancient (written in the eleventh century, apparently for the monks of Holy Trinity at Vendôme), and a little more complex. Many Augustinian texts, either genuine or spurious, have been transcribed, some of which are uncommon; meanwhile, the combined influence of Alan and Paul is perceptible, and this is the case in respect of Easter.<sup>3</sup> The Maurists have taken from this collection sermon 238 (no. 6),<sup>4</sup> which is not usually to be found.<sup>5</sup>

<sup>1</sup> 159      [Paul ii 3-4, 6-8]<sup>6</sup>  
<sup>2</sup> 168      <sup>3</sup> 'Lux hodie clara'      <sup>4</sup> MAI lxxxii  
<sup>5</sup> 'Exulta caelum' (EUS. i de Pascha)      <sup>6</sup> 238  
<sup>7</sup> 251      <sup>8</sup> 'Haereat adhuc'      <sup>9</sup> 243      <sup>10</sup> 161      <sup>11</sup> 162<sup>7</sup>

(27) PARIS, Bibliothèque Nationale *Lat.* 12405: the fine homiliary presented by Gundoinus to St Germain-des-Prés towards the beginning

<sup>1</sup> Complete in two volumes: 269-270 (xiiith c.).

<sup>2</sup> Above, § III 5. Equivalence: LAC. 1 = COR. 2; LAC. 2-3 = COR. 4-5; LAC. 4-5 = COR. 9-10; LAC. 6 = COR. 8; LAC. 7 = COR. 13; LAC. 9-10 = COR. 11-12.

<sup>3</sup> Equivalence with Alan: VIN. 1 = AL. 5; VIN. 2 = AL. 7; VIN. 3-4 = AL. 3-4; VIN. 7-11 = AL. 9-13.

<sup>4</sup> But they are wrong, as frequently, about the real date: '800 annorum'. From the same manuscript they have derived their sermon 264.

<sup>5</sup> See the Wolfenbüttel collection, above, § III 11 no. 19. The Vendôme manuscript begins: *De uero sponso id est Christo et uera sponsa id est ecclesia catholica. Sic sacra perhennisque . . .*

<sup>6</sup> In the preceding part Paul has supplied nearly all the sermons for Lent and Passiontide, about twenty-five in all.

<sup>7</sup> After this the manuscript gives, for the Ascension, an unpublished sermon (= *Ascensus in caelum domini . . .*), AUG. 264 and 263, Paul ii 26-27.

of the tenth century.<sup>1</sup> Again Alan's and Paul's collections make nearly the entire book intelligible, though the latter is evidently conceived on a smaller scale. All the Augustinian or so-called Easter sermons are given by Alan.<sup>2</sup> It is to be noticed that the 'Appendix' items now become conspicuous. Indeed, for that Alan is chiefly responsible.

[Paul i 110]	<sup>1</sup> MAI cliv	<sup>2</sup> 'Lux hodie clara'
<sup>3</sup> MAI lxxxi	<sup>4</sup> 168	<sup>5</sup> 'Non minus etiam'
<sup>6</sup> MAI cliii (= 242)	[Alan ii 22, 32, 33]	<sup>7</sup> 160

(28) CHELTENHAM 8400<sup>3</sup>: the much more intricate homiliary of Ottobeuren, written at the end of the eighth century apparently. For Easter, I think the first number, probably a composition of Caesarius, is accounted for by the old homiliary of Fleury,<sup>4</sup> since the six preceding sermons are in both books equally out of their order. Then, the connexion with Alan is almost certain,<sup>5</sup> because the greater number of the following texts are obviously taken from his collection.<sup>6</sup> However, I am not able to identify three items, of which, perhaps, the last one is not an Easter sermon.

<sup>1</sup> 158	<sup>2</sup> 159	<sup>3</sup> 'Corpus et sanguis Christi'
<sup>4</sup> 160	<sup>5</sup> 'O perpetuae felicitatis'	<sup>6</sup> 168
<sup>7</sup> 'Audiuimus f. k. euangelicae lectionis oraculum'		

(29) PARIS, Bibliothèque Nationale *Lat.* 16819: the huge homiliary of St Corneille at Compiègne,<sup>7</sup> dating perhaps from the end of the ninth century. The part for winter is quite in accordance with Paul's standard, except for a few items borrowed from Haymo; on the other hand, the summer part is very odd, with many pieces mainly accounted for by both homiliaries of Raban and several books of Haymo-Remi. For Easter, there are only three items commonly attributed to St Augustine: the first two are among the most popular

<sup>1</sup> The inscription is written in capital letters on fol. 4<sup>r</sup>: HVNC EGO GVNDIOINVS GERMANE TIBI OFFERO LIBRVM. Naturally the Maurists have availed themselves of this book.

<sup>2</sup> Equivalence: GUN. 1 = AL. 1; GUN. 2-3 = AL. 3-4; GUN. 4-5 = AL. 7-8; GUN. 6 = AL. 15; GUN. 7 = AL. 2. From *App.* 160 (foll. 117-162 onwards), the items clearly represent a supplementary series.

<sup>3</sup> I do not know whether this manuscript is still at Cheltenham or not. It was one of the best books bought by Sir Th. Phillipps. Mabillon and Gerbert had previously mentioned it. I follow the summary description given by H. Schenkl *Bibliotheca Patrum Britannica* pt. v (1892) no. 1743.

<sup>4</sup> See above, § III 7 no. 1.

<sup>5</sup> Equivalence: OTT. 2 = AL. 5; OTT. 4 = AL. 2; OTT. 6 = AL. 7.

<sup>6</sup> Eighteen sermons out of twenty-three: nos. 82-104 of the homiliary (the last ones); the Easter sermons are nos. 75-81.

<sup>7</sup> On fol. 101<sup>v</sup> is a long notice about the history of the place (xith c.).

sermons of the 'Appendix', the last may have come from the 'Quinquaginta' collection.<sup>1</sup>

<sup>1</sup> 160

<sup>2</sup> 159

<sup>3</sup> 'Pascha nostrum dil. Christi' (RAB. xvii)<sup>2</sup>

[Paul ii 5 Haymo lxx<sup>3</sup> Paul ii 9-10, &c.]

<sup>4</sup> 353

(30) EINSIEDELN 143: a Gallican collection preserved in a manuscript of the tenth century,<sup>4</sup> but very probably derived from a much more ancient model, and ultimately from a Caesarian book. The whole collection of about seventy sermons is explicitly referred to St Augustine<sup>5</sup>; but most of them are apocryphal. Such are the five paschal items. It is quite possible that Alan had at his disposal some homiliary of the same kind.<sup>6</sup>

<sup>1</sup> MAI cliv

<sup>2</sup> 159

<sup>3</sup> 168

<sup>4</sup> 93

<sup>5</sup> 172

(31) PARIS, Bibliothèque Nationale *N. Acq. Lat. 1436*: the homiliary used at Cluny in the twelfth century. The main part of the collection is, I believe, explained by that of Alan. Nevertheless, the paschal set seems to be more eccentric and altogether more complex. I must indicate the general order. Here sermon 159 of the 'Appendix' (no. 2) retains its true attribution, whilst sermon 160 (no. 3) derives from an old Caesarian line, and the authentic 233 (no. 7) is connected with a sound Augustinian tradition.

<sup>1</sup> "Hier." 'Hodie f. k. populus Israel'

<sup>2</sup> "Hier." 'Non queo f. k. quod mente' (= 159)<sup>7</sup>

<sup>3</sup> 160 <sup>4</sup> "Eus. Emiseni" (the twelve paschal homilies)

<sup>5</sup> "Ambr." 'Paschae misterium' (S. xxxv)<sup>8</sup>

<sup>6</sup> "Max." (H. lvii, lviii, lv; S. xxix = Paul ii 3-4, 6-7)

<sup>7</sup> 233

(32) MONTE CASSINO 12 (of the end of the eleventh century):

<sup>1</sup> See above, § III 20.

<sup>2</sup> In the collection made for Archbishop Haistulf: *P. L.* t. cx 34. The compiler seems to have considered St Augustine responsible for this sermon.

<sup>3</sup> *P. L.* t. cxviii 445.

<sup>4</sup> We also possess later copies, especially Berlin *Hamilton 56* (xiith c.) and *Theol. Fol. 155* (xvth c.).

<sup>5</sup> Note the general title: '*Omeliae a s. Augustino episcopo editae ad populum anni per circulum*'.

<sup>6</sup> Equivalence: EIN. 1 = AL. 1; EIN. 2 = AL. 5; EIN. 3 = AL. 7; [EIN. 4 = AL. ii 105]; EIN. 5 = AL. 14.

<sup>7</sup> Both sermons have been edited again as Hieronymian by D. G. Morin *Anecdota Maredsolana* iii 2 pp. 405, 413. On the complete group, inclusive of the item edited recently again by D. B. Capelle, see *Bulletin d'ancienne Littérature et d'Archéologie chrétiennes* t. i (1911) p. 40 sq.

<sup>8</sup> *P. L.* t. xvii 673.



a distinctive South-Italian collection of 'Augustinian' sermons, designed for the purposes of the liturgical year. The old familiar ground can still be made out, but is strewn with a wild display of fictitious products. Nevertheless, Abbé Caillau was not afraid to collect these miserable ornaments.<sup>1</sup>

<sup>1</sup> 'Audiant in presenti' (MAX. H. li-lij)

<sup>2</sup> 'Fr. car. ex uirginis terrae limo' <sup>2</sup>

<sup>3</sup> CAIL.<sup>1</sup> xxxix    <sup>4</sup> 'Dominus et saluator I. Chr.' (134 § 4, 284 §§ 5-6) <sup>3</sup>

<sup>5</sup> CAIL.<sup>1</sup> xxxvi    <sup>6</sup> CAIL.<sup>1</sup> App. 3    <sup>7</sup> CAIL.<sup>1</sup> xxxvii <sup>4</sup>    <sup>8</sup> 158

<sup>9</sup> CAIL.<sup>1</sup> xxxviii (157) <sup>5</sup>    <sup>10</sup> CAIL.<sup>1</sup> xxxi    <sup>11</sup> CAIL.<sup>1</sup> xxviii

<sup>12</sup> CAIL.<sup>1</sup> xxix <sup>6</sup>    <sup>13</sup> CAIL.<sup>1</sup> xxxii    <sup>14</sup> CAIL.<sup>1</sup> xxvi    <sup>15</sup> CAIL.<sup>1</sup> xxx

<sup>16</sup> CAIL.<sup>1</sup> xxvii    <sup>17</sup> CAIL.<sup>1</sup> xxiii    <sup>18</sup> 256    <sup>19</sup> 'Per istos dies' <sup>7</sup>

<sup>20</sup> 236    <sup>21</sup> 243    <sup>22</sup> MAI xxxv <sup>8</sup>    <sup>23</sup> CAIL.<sup>1</sup> xxv

<sup>24</sup> CAIL.<sup>1</sup> xxxiii    <sup>25</sup> CAIL.<sup>1</sup> xxxiv    <sup>26</sup> CAIL.<sup>1</sup> xxxv    <sup>27</sup> (259) <sup>9</sup>

(33) MONTE CASSINO II (of the end of the eleventh century): another eccentric and composite collection of fifty-one 'Augustinian' sermons. Nos. 27 to 36, and nos. 50-51 relate to Easter, and all of them are already known.

<sup>1</sup> 160    <sup>2</sup> 226    <sup>3</sup> CAIL.<sup>11</sup> lv (= MAI clii) <sup>10</sup>    <sup>4</sup> CAIL.<sup>11</sup> lvi (= MAI xxxviii) <sup>11</sup>

<sup>5</sup> 230    <sup>6</sup> 163    <sup>7</sup> 'Laetemur ergo dil.' <sup>12</sup>    <sup>8</sup> 159    <sup>9</sup> MAI cliii (= 242)

<sup>10</sup> MAI xlii <sup>13</sup>    <sup>11</sup> CAIL.<sup>1</sup> xxiv    <sup>12</sup> 220

(34) MONTE CASSINO 104 (of the first half of the eleventh century)<sup>14</sup>: a third very complicated homiliary, in which the following items are placed together:—

<sup>1</sup> CAIL.<sup>1</sup> xxii    <sup>2</sup> MAI xxxiv (= MOR. xii)    <sup>3</sup> MAI xxxvi    <sup>4</sup> MAI xxxvii <sup>15</sup>

<sup>1</sup> See above, § I 3.

<sup>2</sup> Published in the *Bibliotheca Casinensis: Florilegium* t. i (1873) p. 167.

<sup>3</sup> A patchwork with a new beginning and many additions.

<sup>4</sup> The first words only coincide with 157. No. 9 has the same beginning.

<sup>5</sup> The § I coincides with 157.

<sup>6</sup> A text mainly taken from the 'Tract. in Iohannem', no. x, §§ 10-12.

<sup>7</sup> Published in the *Bibliotheca Casinensis*, *ib.* p. 168 sq. The beginning only coincides with sermon 240.

<sup>8</sup> Nos. 22 and 23 are also in the Agimundus collection, nos. 4 and 5 (above, § III 12).

<sup>9</sup> Only the first part.

<sup>10</sup> No. 3 of the Agimundus collection.

<sup>11</sup> No. 9 of the Agimundus collection.

<sup>12</sup> Published in the *Bibliotheca Casinensis*, *ib.* p. 132.

<sup>13</sup> No. 19 of the Agimundus collection.

<sup>14</sup> The manuscript of Madrid, Bibl. Nat. B. 3 (of the xth c.) is another typical and interesting homiliary of Monte Cassino. The general framework is explained by Paul's collection. We have here nothing noticeable for Easter except CAIL.<sup>1</sup> xxii (= Leo App. ix: P. L. t. liv 497).

<sup>15</sup> Nos. 3 and 4 are also in the Agimundus collection nos. 6 and 7.

(35) WÜRZBURG *Mp. Th. fol. 28*: a typical Caesarian homiliary, made seemingly for Bishop Burchard in the eighth century. The Easter festival is provided with three sermons, which seem to be centos made by Caesarius himself.<sup>1</sup>

<sup>1</sup> 'Hodie fr. dil. nova lux'      <sup>2</sup> 168      <sup>3</sup> 'Licet nobis omni tempore'<sup>2</sup>

(36) VIENNA 1556 (ninth century): another small homiliary connected more or less closely with the Caesarian collections. Such is also in the main the character of nearly all the following books. In mentioning them briefly, my only purpose is to illustrate in some measure the true traditional 'Appendix'. It will be seen that only a few sermons are explicitly admitted as 'Augustinian'; for which belief Caesarius appears to be responsible to some extent.

<sup>1</sup> MAI cliv (= CAIL.<sup>11</sup> liii)      <sup>2</sup> 158      <sup>3</sup> 168

(37) ROME, Vatican *Barber. Lat. 671* (eighth century)<sup>3</sup>: with only one sermon for Easter, viz. for 'the vigil' according to the title, identical with MAI cliv just mentioned.

(38) WOLFENBÜTTEL 4183 (eighth century)<sup>4</sup>: with two paschal sermons, namely, the 'Hieronymian' sermon 'de immolatione agni'<sup>5</sup> and the so-called Augustinian 160.

(39) PARIS, Bibliothèque Nationale *Lat. 12116*: a modern summary of the Caesarian homiliary (now lost) of Longpont,<sup>6</sup> giving again two paschal sermons, very probably Caesarian: 160 and 163.<sup>7</sup>

(40) PARIS, Bibliothèque Nationale *Lat. 10612*: a book of the ninth century (first half), written in the Tours script and probably reproducing a model of the eighth century, where one Easter sermon only was admitted—the most cherished 160.

(41) PARIS, Sainte-Geneviève Library 127: a homiliary for summer, nearly akin to the Compiègne homiliary,<sup>8</sup> in which the same sermon 160 has been added to the discourses chosen by Paul.<sup>9</sup>

<sup>1</sup> The supplementary part gives the Hieronymian 'Hodie populus Israhel' (no. 34); see above, § III 31 no. 1.

<sup>2</sup> Edited by D. G. Morin *Revue Bénédictine* t. xiii (1896) p. 194 sq.

<sup>3</sup> From Settimo, see *ib.* t. xxvii (1910) p. 226.

<sup>4</sup> From Wissemburg (no. 99). The writing is in the so-called Luxeuil script. See several reproductions of E. Zimmermann *Vorkarolingische Miniaturen* (1916) pl. 55-58.

<sup>5</sup> See again, § III 31 no. 1.

<sup>6</sup> Fol. 147: cf. *Revue Bénédictine* t. xxvii (1910) p. 465 sq.

<sup>7</sup> Nos. 32 and 33 of the 'first Book'.

<sup>8</sup> See above, § III 29. I conjecture that the manuscript 127 may have come from Senlis.

<sup>9</sup> It is worth while to note that this book is not exactly the continuation of St Geneviève 135, which also belongs to the twelfth century and corresponds indeed to the first part of Paul, but, as a whole, is of a different character.

(42) Verona *lii* (50): an indeterminate small homiliary written about the year 800.<sup>1</sup> At any rate, there is behind the material copy some old model, probably a Caesarian book, which may have been moved to Italy early. Moreover, Alan may have used a similar collection, as nearly all the items are found again in his homiliary. Easter is represented by four sermons; two of them seem to be incomplete, while the others are familiar spurious texts.

<sup>1</sup> 'Verumtamen quia ab inferis'                   <sup>2</sup> 160  
<sup>3</sup> 'Adprachensum autem Iudaei'                   <sup>4</sup> 168

<sup>1</sup> Traube supposed a Burgundian provenance (cf. *Textgeschichte Reg. s. Benedicti*, 1910<sup>2</sup>, p. 58 sq.); Prof. W. M. Lindsay would rather favour a local origin. The character of the collection suggests more readily an Italian background. But, of course, I should like to examine it before deciding.

## TABLES

### I. *The Benedictine series of authentic Easter sermons with indication of the main evidence.*

[In this table (and the following one) only the significant authorities are cited, in order to exhibit clearly the real background of the edition. Easy sigla have been adopted to indicate the more complete or continuous collections, and one column is assigned to each witness in this category. In the last column, for economy of space, I have put together diverse peculiar testimonies; these manuscripts are indicated by means of the number attached to each of them in the preceding section. The small figures accompanying sigla or big numbers correspond to the particular numbers given in the above descriptions, and thus shew the proper place of each sermon.]

[*Dd* = Dodo (§ II 1). *Rb* = Roberto de' Bardi (§ II 2). *Al* = Alan (§ II 3). *All* = 'Alleluia' (§ III 3). *Am* = Agimundus (§ III 12). *Di* = M. Denis (§ III 9). *Fl* = Orleans-Fleury 154 (§ III 7). *Gu* = Wolfenbüttel (§ III 11). *Ro* = Vatic. 4951, from Rochester (§ III 13). *Va* = Vatic. 480 (§ III 2). *Vi* = Vitry (§ III 1).]



CCXXXII Resurrectio dni . . . et hodie	<i>Dd</i> <sup>13</sup>	<i>Rb</i> <sup>20</sup>	..	..	..	..	<i>Ff</i> <sup>5</sup>	..	..	<i>Va</i> <sup>12</sup>	<i>Vi</i> <sup>17</sup>	..
CCXXXIII Audistis lectionem	..	<i>Rb</i> <sup>12</sup>	..	..	..	..	..	..	..	<i>Va</i> <sup>8</sup>	<i>Vi</i> <sup>11</sup>	8 <sup>1</sup> . 31 <sup>7</sup>
CCXXXIV Resurrectio dni secundum omnes	..	<i>Rb</i> <sup>30</sup>	..	..	..	..	..	..	..	<i>Va</i> <sup>13</sup>	<i>Vi</i> <sup>18</sup>	8 <sup>2</sup>
CCXXXV Hesterno die	<i>Dd</i> <sup>9</sup>	<i>Rb</i> <sup>31</sup>	..	..	<i>Am</i> <sup>13</sup>	..	..	..	<i>Ro</i> <sup>22</sup>	..	<i>Vi</i> <sup>19</sup>	..
CCXXXVI Dns n. I. Chr. sicut apostolus	..	<i>Rb</i> <sup>32</sup>	..	..	<i>Am</i> <sup>14</sup>	..	..	..	<i>Ro</i> <sup>23</sup>	..	<i>Vi</i> <sup>20</sup>	32 <sup>20</sup>
CCXXXVII De resurrectione domini	<i>Dd</i> <sup>14</sup>	<i>Rb</i> <sup>35</sup>	..	..	..	..	<i>Ff</i> <sup>6</sup>	..	..	<i>Va</i> <sup>15</sup>	<i>Vi</i> <sup>22</sup>	..
CCXXXVIII [Sic sacra perennisque] Hodierna lectio commendat	..	..	..	..	..	..	..	<i>Gu</i> <sup>19</sup>	..	..	..	26 <sup>6</sup>
CCXXXIX Hodierno die ecce iam	<i>Dd</i> <sup>15</sup>	..	..	..	..	<i>Di</i> <sup>13</sup>	..	..	..	..	..	..
CCXL Per hos dies	<i>Dd</i> <sup>8</sup>	<i>Rb</i> <sup>27</sup>	..	<i>Al</i> <sup>6</sup>	..	..	..	..	<i>Ro</i> <sup>10</sup>	<i>Va</i> <sup>10</sup>	<i>Vi</i> <sup>13</sup>	4 <sup>9</sup> . 5 <sup>8</sup> . 25 <sup>6</sup>
CCXLI Propria fides	<i>Dd</i> <sup>12</sup>	<i>Rb</i> <sup>28</sup>	..	<i>Al</i> <sup>3</sup>	..	..	..	..	<i>Ro</i> <sup>11</sup>	<i>Va</i> <sup>11</sup>	<i>Vi</i> <sup>16</sup>	4 <sup>10</sup> . 5 <sup>9</sup> . 25 <sup>4</sup>
CCXLII Diebus his sanctis [Quantum domino]	<i>Dd</i> <sup>16, 27</sup>	<i>Rb</i> <sup>33</sup>	<i>Al</i> <sup>5</sup>	<i>AU</i> <sup>4</sup>	..	..	..	<i>Gu</i> <sup>20</sup>	<i>Ro</i> <sup>12</sup>	<i>Va</i> <sup>16</sup>	<i>Vi</i> <sup>23</sup>	4 <sup>16</sup> . 5 <sup>10</sup> . 14 <sup>4</sup> . 25 <sup>5</sup> . 27 <sup>6</sup> . 33 <sup>9</sup>
CCXLIII Narratio resurrectionis	<i>Dd</i> <sup>21</sup>	<i>Rb</i> <sup>40</sup>	<i>Al</i> <sup>11</sup>	<i>Alf</i>	..	..	..	<i>Gu</i> <sup>23</sup>	<i>Ro</i> <sup>15</sup>	<i>Va</i> <sup>17</sup>	<i>Vi</i> <sup>26</sup>	4 <sup>12</sup> . 5 <sup>13</sup> . 14 <sup>5</sup> . 25 <sup>7</sup> . 26 <sup>9</sup>
CCXLIV Ex euangelio secundum Ioh.	..	<i>Rb</i> <sup>38</sup>	..	..	..	..	..	..	..	<i>Va</i> <sup>19</sup>	<i>Vi</i> <sup>28</sup>	8 <sup>4</sup>
CCXLV Et hodie resurrectio dni	<i>Dd</i> <sup>24</sup>	..	..	..	..	<i>Di</i> <sup>15</sup>	..	..	..	..	..	..

## I. The Benedictine series of authentic Easter sermons with indication of the main evidence (continued).

CCXLVI	Multis modis	Rb <sup>37</sup>				Fl <sup>7</sup>			Va <sup>18</sup>	Vi <sup>27</sup>	
CCXLVII	Resurrectio dni . . . secundum ueritatem					Di <sup>19</sup>					
CCXLVIII	Et hodie lectio recitata	Da <sup>17</sup>				Di <sup>14</sup>					
CCXLIX	Audiuimus euangelium	Rb <sup>45</sup>							Va <sup>22</sup>	Vi <sup>35</sup>	8 <sup>5</sup>
CCL	Dns Iesus infirma mundi	Rb <sup>46</sup>				Fl <sup>8</sup>			Va <sup>23</sup>	Vi <sup>36</sup>	
CCLI	Liberatoris nostri	Rb <sup>39</sup>	Al <sup>9</sup>	Al <sup>5</sup>			Gu <sup>26</sup>	Ro <sup>14</sup>	Va <sup>24</sup>	Vi <sup>37</sup>	4 <sup>13</sup> , 5 <sup>12</sup> , 25 <sup>10</sup> , 26 <sup>7</sup>
CCLII	Multis et variis	Rb <sup>38</sup>		Al <sup>13</sup>				Ro <sup>13</sup>			5 <sup>11</sup> , 25 <sup>9</sup>
CCLIII	Euangelium sancti Iohannis [Hodie terminatum]	Da <sup>18</sup>	Rb <sup>47</sup>			Fl <sup>9</sup>			Va <sup>25</sup>		
CCLIV	Sic se habet	Da <sup>20</sup>									14 <sup>2</sup> , 15
CCLV	Quoniam uoluit			Al <sup>11</sup>							25 <sup>8</sup>
CCLVI	Quoniam placuit	Rb <sup>42</sup>		Am <sup>15</sup>				Ro <sup>36</sup>	Va <sup>21</sup>	Vi <sup>33</sup>	32 <sup>13</sup>
CCLVII	Quod hebraica					Fl <sup>10</sup>					
CCLVIII	Quod cantauimus					Fl <sup>11</sup>					
CCLIX	Hodiernus dies	Rb <sup>16</sup>						Ro <sup>48</sup>			(32 <sup>27</sup> )
CCLX	Ne moras facimus	Rb <sup>48</sup>		Al <sup>10</sup>			Gu <sup>33</sup>	Ro <sup>42</sup>			4 <sup>16</sup> , 5 <sup>17</sup>

II. *The supposititious Easter sermons as given in the Benedictine 'Appendix*

[It has seemed convenient to retain only sigla for Dodo, Roberto, Alan, and Rochester collections; for the other large collections have but a very few 'Appendix' items; namely, Agimundus and Fleury collections (nos. 12 and 7 respectively).]

CLVII . . . . .	<i>Dd</i> <sup>3</sup>	..	..	..	(32 <sup>0</sup> )
Multa sunt et magna					
CLVIII . . . . .	<i>Dd</i> <sup>1</sup>	..	..	..	7 <sup>1</sup> . 28 <sup>1</sup> . 32 <sup>8</sup> . 36 <sup>2</sup>
Peracta passione					
CLIX . . . . .	<i>Dd</i> <sup>5</sup>	<i>Rb</i> <sup>21</sup>	<i>Al</i> <sup>5</sup>	<i>Ro</i> <sup>6</sup>	5 <sup>4</sup> . 25 <sup>2</sup> . 26 <sup>1</sup> . 28 <sup>2</sup> . 29 <sup>2</sup> . 30 <sup>2</sup> . (31 <sup>2</sup> .) 33 <sup>8</sup>
Non quo f. c. quod mente					
CLX . . . . .	<i>Dd</i> <sup>6</sup>	<i>Rb</i> <sup>1,18</sup>	<i>Al</i> <sup>2</sup>	<i>Ro</i> <sup>1</sup>	5 <sup>1</sup> . 27 <sup>7</sup> . 28 <sup>4</sup> . 29 <sup>1</sup> . 31 <sup>3</sup> . 33 <sup>1</sup> . 38 <sup>2</sup> . 39 <sup>1</sup> . 40. 42 <sup>2</sup>
Passionem uel resurrectionem					
CLXI . . . . .	<i>Dd</i> <sup>25</sup>	<i>Rb</i> <sup>49</sup>	<i>Al</i> <sup>12</sup>	<i>Ro</i> <sup>48</sup>	5 <sup>18</sup> . 26 <sup>10</sup>
Digne f. c. piis studiis					
CLXII . . . . .	<i>Dd</i> <sup>30</sup>	..	<i>Al</i> <sup>13</sup>	..	26 <sup>11</sup>
Retinet sanctitas uestra					
CLXIII . . . . .	<i>Dd</i> <sup>7</sup>	<i>Rb</i> <sup>22</sup>	<i>Al</i> <sup>6</sup>	<i>Ro</i> <sup>7</sup>	5 <sup>5</sup> . 25 <sup>3</sup> . 33 <sup>6</sup> . 39 <sup>2</sup>
Gaudete f. c. quia redemptionis					
CLXIV . . . . .	<i>Dd</i> <sup>19</sup>	..	..	..	[MAX. S. xxx : cf. <i>P. L.</i> clvii 594]
Agnus ille legalis					
CLXV . . . . .	<i>Dd</i> <sup>22</sup>	..	..	..	
Sacramentum d. dominicae					
CLXVI . . . . .	<i>Dd</i> <sup>11</sup>	..	..	..	
Salutis humanae f. c.					
CLXVII . . . . .	<i>Dd</i> <sup>23</sup>	..	..	..	
Deus misericordiae					
CLXVIII . . . . .	<i>Dd</i> <sup>32</sup>	<i>Rb</i> <sup>23</sup>	<i>Al</i> <sup>7</sup>	<i>Ro</i> <sup>8</sup>	5 <sup>6</sup> . 26 <sup>2</sup> . 27 <sup>4</sup> . 28 <sup>6</sup> . 30 <sup>3</sup> . 35 <sup>2</sup> . 36 <sup>3</sup> . 42 <sup>4</sup>
Pascha Christi f. d.					
CLXIX . . . . .	<i>Dd</i> <sup>28</sup>	..	..	..	
Lectio euangelica f. c. quae nuper					
CLXX . . . . .	..	<i>Rb</i> <sup>44</sup>	..	..	5 <sup>14</sup>
In horto uoluptatis					
CLXXI . . . . .	<i>Dd</i> <sup>31</sup>	..	..	..	[ODILO abb. Clun. S. v. : cf. <i>P. L.</i> cxlii 1004]
Certissima est fiducia					
CLXXII . . . . .	<i>Dd</i> <sup>26</sup>	<i>Rb</i> <sup>52</sup>	<i>Al</i> <sup>14</sup>	<i>Ro</i> <sup>44</sup>	5 <sup>19</sup> . 12 <sup>18</sup> . 30 <sup>5</sup>
Paschalis solemnitas					

*III. A list of the manuscripts quoted.*

- Amiens 144.  
 Arras 452.  
 Avranches 68.  
 Berlin Ham. 56; Phil. 1676, 1677;  
   Theol. fol. 155, 270.  
 Brussels 14920-14922, 10615-10729.  
 Cambrai 365, 567.  
 Cambridge St John's C. 21; Univ. L.  
   Add. 3479.  
 Charleville 202 (xii).  
 Chartres 42, 73, 112, 129, 163, 507.  
 Cheltenham 8400.  
 Dijon 163.  
 Einsiedeln 143.  
 London B. M. Add. 17292, 29972;  
   Harl. 4091.  
 Lyons 472.  
 Madrid B. N. B. 3.  
 Monte Cassino 11, 12, 17, 104.  
 Montpellier Univ. 59, 152.  
 Munich 4547, 4564, 14368.  
 Orleans 145, 154, 155, 196.  
 Paris, Arsenal 239, 470, 471, 505, 586.
- Paris, B.N. 2013, 2015, 2016, 2017,  
 2030, 2031, 2032, 9427, 10612, 11641,  
 12116, 12202, 12203, 12405, 16819;  
 N. Acq. 1436, 1598, 1599, 2178, 2322,  
 2335.  
 Paris, Ste-Geneviève 127, 135.  
 Petrograd Q. v. I. 24.  
 Rheims 296.  
 Rome, Vatican: Barb. 671; Ottob.  
   975-978; Palat. 210; Vatic. 474, 479,  
   480; 3835-3836, 4951, 5758; Vrbin.  
   77.  
 St Mihiel 20.  
 Tours 279.  
 Troyes 40<sup>10</sup>, 154, 188, 567, 653, 853.  
 Valenciennes 517.  
 Vendôme 42.  
 Verona lii (50).  
 Vienna 651, 1556.  
 Vitry-le-François 3.  
 Wolfenbüttel 4096, 4183.  
 Würzburg Mp. Th. fol. 28.

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