

## 128. Épinal, Bibliothèque Municipale 72 (olim 66: 7)

### Homilies; “Épinal Glossary”

[Ker 114; Gneuss 824; Lowe 6.760]

**HISTORY:** This manuscript consists of two parts subsequently brought together. Foliated in ink continuously ‘1–107’ in top right-hand corner (and used in this description). Part A (ff. 1–93) contains fifty sermons attributed to St. Augustine of Hippo, and was written by more than one scribe in the 10c. Part B (ff. 94–107, foliated separately in pencil ‘1–14’ by a later hand in upper right corner, and paginated ‘1–28’ in bottom outer corners), comprising the so-called “Épinal Glossary,” was written probably around or just before 700 in England (Lowe 1953 thinks ‘saec. viii<sup>1</sup>’; Brown 1982 c.700; Bischoff and Parkes 1988 c.700 or late 7c), or possibly by an Englishman on the continent. Pfeifer (1978: xc–xci) thought the dialect to be Anglian, specifically Mercian, with some W-S and Kentish coloring but that the linguistic evidence was insufficient to determine the Glossary’s place of origin. The script is basically an A-S majuscule (usual in lemmata) with frequent shifts into minuscule, especially where space was cramped.

More properly the Glossary part should be called the “Moyenmoutier Glossary,” since that was its home until it went to Épinal as a result of the French Revolution. How the Glossary came to Moyenmoutier is not known, but no doubt it was there for centuries. Around 960 there was a leading school of grammar there under Abbot Almann. Before the French Revolution the whole manuscript was at the abbey of Moyenmoutier (Vosges, founded 671), the name, meaning “middle monastery,” deriving from the fact that it was situated at the centre of a group of five monasteries referred to as “La Croix Sacrée de Lorraine,” Bonmoutier to the north, Étival to the west, Senones to the east, and St-Dié to the south. During the second half of the 17c and the 18c the monastery enjoyed a period of aggrandisement, following the establishment of L’Academie de Moyenmoutier under Abbot H. Alliot (1676–1705). In order to provide systematic access to its resources a major reorganization of the library was undertaken by Abbot Humbert Belhomme (d.1762), who published a history of the monastery (Belhomme

1724). It was he who was responsible for the note of the present manuscript's inclusion in the Catalogue that he masterminded (mentioned below) and the statement of contents noted under item 1(a) below (Vernier 1960).

The manuscript's binding, sewn on five bands in a sheepskin cover (tanned with oak bark) over thick card, is of the first half of the 18c and is similar to others from the abbey. Probably it was done about 1717 under the auspices of Abbot Humbert Belhomme. On f. 94r a reference to George Hickee's *Thesaurus linguarum veterum septentrionalium* (Oxford, 1703–1705) has been trimmed by the binder, indicating that the binding was applied after that date but before the entry in the catalogue of 1727 mentioned below. On f. 1r there is the 13c inscription 'Iste lib(er) (est) de majori ecl(esi)a. ego joh(ann)es feci eu(m) religarj', and an 18c inscription 'Mediani Monasterij Catalogo inscriptus. 1717'. In 1727 it was duly recorded in Belhomme's unprinted "Catalogus Bibliothecae Mediani Monasterii editus anno M.DCCCXXVII," now Épinal, BM cod.189, 2: f. 571v, as 'Sermones XLVIII. S. Augustini. | ibidem; lexicon quoddam Anglosaxon' under the press-mark 'X.1.19'. The press-marks on the front endleaves read 'ARM(arium) No. 66 [corrected below from 'No. 100'] 7', and on the inside of the front cover 'X. 1. No. 10' [not included on the film/fiche]. Perhaps around this time the whole manuscript was foliated in ink in the top right-hand corner of recto leaves. Another foliation in pencil, starting at the beginning of Part B, was added subsequently. When the abbey of Moyennoutier was suppressed in 1790 during the French Revolution, following common practice (Gasse-Grandjean 1992) the manuscript was listed by Joseph Benoît Didelot in his 1791 manuscript "Catalogue des Livres de la Bibliothèque de la ci-devant Abbaye de Moyennoutier . . . en 1791," now Épinal, Bibliothèque Municipale, cod. 194, f. 62, and (clearer) f. 70r (another copy, cod. 195) as 'N°. 1844 Sermones XLVIII S. Augustini episcopi. | ca(ractère) min(uscule) ca(ractère) Versets cap(itale). vel(in) 9 ou 10 S(iècle) — | Lexicon quoddam Anglo Saxonicum. au | commencement est un cahier détaché de | l'office note de S(anct)o Hydulpho du 15 S(iècle)' (St. Hydulphus was the founder of Moyennoutier); the reference is to the style of writing in both the Augustinian sermons and the Glossary which is written largely in majuscule in columns; the detached leaflet is no longer present in the manuscript.

Along with other manuscripts (and the splendid early 18c wooden shelving), it remained in Moyennoutier (neglected) until 1826, when all manuscripts were transferred to Épinal (Vernier 1960: 26–27, and 1962). There the manuscript, and especially Part B, was brought to wider attention by the German scholar Franz J. Mone in 1835. He applied a reagent,

'lyrroicide chimique' according to a note on the endleaf, which has left a grey-blue shadow on the verso of the last leaf and to a lesser extent on the preceding pages (different from the thick brown shadow left by the reagent applied to the Vercelli Book), and he made a transcript of the OE glosses, now London, Lincoln's Inn, Charles Purton Cooper MS B2-7, stated by Pheifer (1974: xxiv) to be of no textual value; the first two printed texts of the OE glosses, by [Thorpe] in 1836 (published 1869) and by Mone himself in 1838, were based on this transcript. Eighteen months later another (more accurate) transcript was made by M.J. Quicherat, now Paris, Bibliothèque Nationale, cod. suppl. français 2717. Previous description in *Catalogue* 1849-1918: 3 (1861): 394-95, as "no. 7" (i.e. Épinal BM MS 7) and so frequently cited by French sources. A detailed description of Part B in Bischoff et al. 1988: 13-17.

**CODICOLOGICAL DESCRIPTION:** Folios i + 93 + 14 + i, membrane apart from the paper endleaves added with the 18c binding. Part A, measuring 325 × 240 mm., is made up of fairly good quality membrane, showing a hole in the text area only on f. 51, and in the margins on ff. 21, 46, 72. Ff. 49-50 show pieces cut out in the bottom margin. Most of the right-hand margin has been cut off from f. 88. The written area is 237 × 162/165 mm, disposed in 30 long lines (32 in quire II). There are stains (from spilt liquid?) on ff. 30v-31r. Arranged HFHF throughout. Part B, measuring 328 × 245 mm., is made up of good-quality yellowish membrane showing small holes in ff. 102 and 104, but it is now rather stiff, probably as a result of exposure to damp (in the early 19c); written area of 302 × 210 mm, disposed in six columns of 38 lines in quire XIII, and 39 lines in quire XIV. Part B is arranged HFFH, HFF.

Prickmarks in Part A for double vertical bounding lines for a frame rule can usually be seen at the top and bottom of the leaves, as can the 30 prickmarks for horizontal lines for writing near the outer edges of leaves. In quires I-II there is an extra prickmark at the top. In quires III-V, VII-IX, and XI-XII the prickmarks for the horizontal lines have mostly been cropped by the binder, but they are visible on some leaves, as ff. 71-72, 92-93. In quire X on f. 80 there are prickmarks for 23 horizontal lines, but the ruling is for 32 lines, so there was presumably another set of prickmarks now lost by hazard of the binder's guillotine. In Part B very little is now visible, but prickmarks for most of the 39 horizontal lines of writing can be seen close to the outer edge of the area framed for writing on f. 102v.

Frame ruling in Part A is in hardpoint with double vertical bounding lines extending to the top and bottom outer edges of the leaves, and with

the 30–32 horizontal lines ruled between the bounding lines except for the top and the bottom two lines, all four of which extend to the outer edges of the leaves. Writing occurs on the top line. In Part B, after folding the sheets were provided with a ruled frame with single bounding lines in hardpoint for six columns and generally 38/39 horizontal lines. Several sheets were ruled at a time, with the result that the ruling is so faint that it is hardly visible. Consequently some leaves were ruled again, normally on the verso, resulting in the anomaly of f. 97 showing 37 lines, ff. 100v and 101v showing 39 lines, and ff. 104v and 107v showing 40 lines. Traces of the horizontal lines show most clearly on f. 95.

Part A shows initials ornamented or shaded in red at the beginning of sermons (ornamented on ff. 2r, 4r, 10r, 12r, 13v, 15v [more carefully drawn], 19r, 20v, 22v, 25r, 26r, 30r, 31v, 32v, 34r, 37r, 38v [more carefully drawn], 42v [in red], 43v, 45v, 46v [in red with a face drawn inside the lobe of 'Q'], 49v, 52r, 54r, 57r, 57v, 60r, 64v, 69v, 78v [more finely drawn], 81v, 87v [more finely drawn], 90v [calligraphic 'H'], 91v), and rubrics and capitals shaded in red, or on ff. 42v, 43v the rubric is in red. More carefully drawn ornament occurs on f. 27v as a space-filling boundary between sermons. There is no color or ornament in Part B.

Occasionally a scribe wrote matter for insertion in the margin, as on ff. 66v, 67v. F. 93v was written by a scribe whose writing is more cramped, and who ignored the ruling provided in order to include more lines in the space available. Some annotations in the margin indicate continuing interest in the text, as on ff. 77v, 78r. Many "annotations" are drawings of heads, or head and shoulders, or hands, as on ff. 8v, 10r, 29r, 31r, 74r, sometimes pointing hands, as on ff. 17v, 19v, 22v, 32v, 35v, 40r, 60v, 62v, or even an owl on f. 34r, a bird's head on f. 77v, an animal on f. 76r, and some animal heads on f. 78r.

**COLLATION:** Part A: I<sup>8</sup> (ff. 1–8), II<sup>8</sup> (ff. 9–16), III<sup>8</sup> (ff. 17–24), IV<sup>8</sup> (ff. 25–32), V<sup>8</sup> (ff. 33–40), VI<sup>8</sup> (ff. 41–48), VII<sup>8</sup> (ff. 49–56), VIII<sup>8</sup> (ff. 57–64), IX<sup>8</sup> (ff. 65–72), X<sup>8</sup> (ff. 73–80), XI<sup>8</sup> (ff. 81–88), XII<sup>6</sup> wants 6 (ff. 89–93) || Part B: XIII<sup>10</sup> wants 5–6 (ff. 94–101), XIV<sup>6</sup> (ff. 102–107); as the text indicates a leaf lost after f. 107 there was presumably another quire of which the first leaf contained the end of the text of the Glossary, "U-Z," as preserved in the Erfurt Glossary.

[Note: As indicated by the sequence of texts, quires X and XI are misplaced and should follow quire VI; the correct order of the quires is I–VI, X–XI, VII–IX, XII. In the list of Contents, §1, given below, the folios with their texts are arranged in their proper order.]

Quire signatures occur at the bottom centre of the verso side of f. 8 ‘¶A.i.’ in an ornamental box, f. 16 ‘A.ii.’ in an ornamental box, but subsequent ones seem to have been added later, as on f. 24 ‘Q A.iii.’, that on f. 32 is not legible, and on f. 40 ‘Q.V.’, but there is none on ff. 48, 56, 72, 80 or 88.

## CONTENTS:

On f. i recto there is a note, apparently by Mone, about the OE glossary constituting the second part of the manuscript, noting its rarity and drawing attention to features of the orthography, such as the frequency of “th” and the rarity of “þ,” “wynn,” and “ð” (pr. *Catalogue Général* 1849–1918: 3.395).

f. i verso blank.

Part 1, Sermons by and attributed to Augustine:

ff. 1–93 “Quinquaginta homiliae”, a standardized homily collection, the sermons all attributed here to Augustine, but actually by Augustine, Caesarius of Arles, and others (for their authenticity and attributions see generally Verbraken 1976; also *CPPM* 1B:1082; on this collection, its contents and manuscripts, see 210–12, where he refers to this manuscript as *Épinal* 7, as it is in *Catalogue Général* 3.394; see also Lambot 1961: xiv). Items are numbered in the margin or on the title line by the scribe:

(i) ff. 1r/1–2r/5 *Capitula* (18c heading ‘Sermones XLVIII. S. Augustini Episcopi.’): *INCIPIVNT CAPITVLA SERMONV<M> EX LIBRIS S<AN>C<T>I AVGVSTINI NVMER<O> xlviiiij | ‘CAP<UT>’ .i. S<an>c<t>i augustini De eo q<uo>d scriptu<m> e<st> Quis e<st> homo q<ui> uult uita<m> & cupit uidere dies bonos . . . xlviiiij. Tractatus s<an>c<t>i augustini ep<iscop>i de muliere curua’.*

[**Note:** In top margin of f. 1r there is the 13c inscription ‘Iste lib(er) <est> de majori ecl<esi>a. ego joh<ann>es feci eu<m> religari’, and an 18c inscription ‘Mediani Monasterij Catalogo inscriptus. 1717.’]

(ii) ff. 2r/8–3v/29 Augustine, Sermo 16: *INCIPIT TRACTATUS S<AN>C<T>I AUGUSTINI EP<ISCO>PI DE EO | QVOD SCRIPTVM EST. QVIS EST HOMO QUI | VVLT VITAM ET CUPIT VIDERE DIES BONOS. [Ps. 33:13] | ‘Vocans humanum genus sp<iritu>s d<e>i iubendo,’ ends: ‘pacem sine dissensione’ (as Lambot 1961: 213–16, PL 38.121–14).*

(iii) ff. 3v/30–6r/29 Caesarius of Arles, Sermo 133: *INCIPIT DE VERSV PSALMI XLVIII. VBI AIT. SEDENS. || ADVERSUS FRATREM TUUM DETRAHEBAS. [Ps. 49:20] | ‘Frequenter fr<atre>s k<arissi>-mi cu<m> psalmista canamus uersiculu<m> illu<d>’; ends: ‘ad aeternum*

- gaudiu(m) | feliciter ueniemus' (as Morin 1953: 545–49, PL 39.1845–48 [Ps.-Aug. Sermo 53], *CPPM* 838, 1178).
- (iv) f. 6r/29–6v/22 from Augustine, Epistola 147, ch.14, §§33–34: **INCIPIIT DE MYSTERIO | CRUCIS. S(AN)C(T)I AUGUSTINI. | 'Qui eNim cognouit inquit latitudinem . . . quae praecellit omne(m) | intellectu(m)'** (as Goldbacher 1904: 307/12–308/13).
- (v) ff. 6v/22–8r/27 Caesarius of Arles, Sermo 145: **INCIP(IT) ADMONITIO S(AN)C(T)I AUGVSTINI. | DE EO QVOD SCRIPTVM EST. ESTO CONSENTIENS AD.|VERSARIO TVO DVM ES IN VIA. ET DE IRACUNDIA. ET DE FESTVCA. | 'Frequenter in scripturis s(an)c(t)is audiuit caritas u(est)ra'; ends: 'Caritas operit multitudinem peccatorum. [1 Pet. 4:8] | Quam rem ipse qui est uera caritas nobis preŕstare dignetur. | qui cu(m) patre et sp(irit)u s(an)c(t)o uiuit et regnat in s(e)c(u)la s(e)c(u)loru(m). ameN'** (as Morin 1953: 596–98, PL 39.1697–1700 [Ps.-Aug. Sermo 387], *CPPM* 753).
- (vi) ff. 8r/28–10r/12 Caesarius of Arles, Sermo 38: **INCIPIIT S(AN)C(T)I AUGUSTINI DE DILECTIONE NON SOLVM AMI|CORUM SED ETIAM INIMICORUM. ET Q(U)IA POTEST FIERI. | VT ILLI QVI INIMICI SVNT (ITA) AD AMITITIAM [sic] REVOCENT(UR). || 'Frequenter in euangelio fr(atre)s k(arissi)mi audiuimus d(omi)n(u)m dicentem. | diligite inimicos u(est)ros [Matt. 5:44]'; ends: 'sicut & nos dimitti|mus debitorib(us) n(ost)ris [Matt. 6:12] q(uo)d ipse preŕstare dignet(ur) q(ui) cu(m) patre & sp(irit)u s(an)c(t)o uiuit & reg|nat in s(e)c(u)la s(e)c(u)lo(rum) am(en)'** (as Morin 1953: 168–71, PL 39.2250–52 [*Opera Aug. Serm. Suppos.* 271], *CPPM* 1056).
- (vii) ff. 10r/12–11v/26 Caesarius of Arles, Sermo 182: **INCIPIIT DE DILECTIONE CARITATIS ET ODIIO CUPIDITA|TIS. ET QVOD REGNV(M) CELORV(M) NON SOLV(M) DVOBVVS MINUTIS. SED ETIA(M) BONA VOLV'u'N|TATE EMI POSSIT. ET DE TRIBULATIONE UUARV(M). VEL OLIVARVM. | 'Beatus paulus apostolus fr(atre)s k(arissi)mi. ut nobis uere ac p(er)fecte caritatis'; ends: 'in et(er)na beatitudine remunerante d(omi)no capietis. quod | ipse preŕstare dignet(ur) q(ui) cu(m) patre & sp(irit)u s(an)c(t)o uiuit & reg|nat in s(e)c(u)la s(e)c(u)lo(rum). amen'** (as Morin 1953: 739–43, PL 39. 2247–50 [*Sermo App.* 270], *CPPM* 1055).
- (viii) ff. 11v/27–13v/3 Caesarius of Arles, Sermo 140: **INCIPIIT S(AN)C(T)I AVGVSTINI DE EO QVOD SCRIPTV(M) EST. BEATVS VIR QVI POST AVR(V)M NON ABIIT | ET VT QVICV(M)QVE ALIQ(UI)D INVENERIT QVÆ PERDIDIT SINE VLLA DILA|TIONE RESTITVAT. E'e'T DE illo QVI SOLIDOS INVENIT. ET QVIA AD OVile |**

LVPVS VENIT' t'. ET LVPVS REDIT. || 'In scripturis diuinis legimus fr(atre)s k(arissi)mi quod beatus sit qui post auru(m)'; ends: 'omniu(m) cupiditatu(m) carnaliu(m) | ligna consum&. quod ipse prestare digneris [-ris *expuncted and corrected to -t(ur)*] q(ui) cu(m) patre (et) sp(irit)u s(an)c(t)o uiuit & regnat | in s(e)c(u)la s(e)c(u)lo(rum). Am(en)' (as Morin 1953: 576–79).

- (ix) ff. 13v/3–15v/4 Caesarius of Arles, Sermo 181: **INCIPIT DE LECTIONE APOSTOLI VBI AIT. REDIMENTES | TEMPVS Q(UE)M DIES MALI SVNT. ET ILLVD. Dans NV(M)MOS VT EMAS TIBI PANE(M). | DIMITTE ALIQVID MALO HOMINI VT EMAS TIBI REQUIEM.** [Eph. 5:15] | 'Apostolus [*recte -um*] cu(m) legeret(ur) audistis. immo om(ne)s audiuim(us) dicente(m) nobis'; ends: 'sed magis propt(er) dilectione(m) & pace(m) ad æt(er)na meream(ur) p(re)mia p(er)uenire. | prestante d(omi)no n(ost)ro ie(s)u chr(ist)o cui (est) honor & imperiu(m) cu(m) patre & sp(irit)u s(an)c(t)o in s(e)c(u)la | seculo(rum) AmeN' (as Morin 1953: 735–39, PL 39.1964–67 [Sermo App. 111], CPPM 896).
- (x) ff. 15v/4–17r/8 Ps.-Augustine, Sermo 40: **INCIPIT AMMONITIO S(AN)C(T)I AVGVSTINI AD EOS | QUI DICVNT. EXPECTO AD MODICV(M) ET CONVERTO ME. ET DV(M) DIFFERT | DE DIE IN DIE(M). SVBITO SVPERVENIT VLTIMA DIES.** [Eccl. 5:8–9] | 'FREQVENT(ER) fr(atre)s karissimi cu(m) psalmis cantauimus. sustine d(omi)n(u)m | uirilit(er) age' [Ps. 26:14]; ends: 'intus nos adiuuent luctantes. ut coronent uincentes' (as PL 38.244–47, = Frangipane 1819: II, §§7–9, ed. Morin 1930:197–200).
- (xi) ff. 17r/8–19r/8 Caesarius of Arles, Sermo 59: **INCIPIT omelia s(an)c(t)i august(ini) | de conf(essione) peccato(rum) & quia nos desiderat diabolus | ut peccata n(ost)ra minime confitentes. rei ante tri(bunal aet(er)ni iudicis appareamus. d(eu)s e contrario | uult ut mala n(ost)ra humili(er) confiteamus in hoc s(e)c(u)lo | ut ab eis liberari mereamur' r'. | 'In omnib(us) scripturis diuinis fr(atre)s dilectissimi utilit(er) ac salubrit(er) admo|nem(ur)'; ends: 'q(uo)d confiteri noluiti. De quo peccato nos d(omi)n(u)s liberare dignetur. | qui regnat In secula seculoru(m). AmeN' (as Morin 1953: 258–62, PL 39. 2212–15 [Ps.-Aug. Sermo 253], CPPM 1038).**
- (xii) ff. 19r/9–20v/9 Augustine, Sermo 39: **INCIPIT S(AN)C(T)I AVGVSTINI DE EO QVOD SCRIPTV(M) EST NE | TARDES conVERTi ad deu(m). neq(ue) differas de die | in Diem.** [Ecclus. 5:8] et 'de' conTE(M)PTU auaricię. & de honore ambi|tionis. et quia uermis [b *expuncted before m*] diuiciaru(m) SVPERBIA est. | 'AVDIVImus fr(atre)s p(er)

- propheta(m) dicente(m) d(ominu)m'; ends: '& futura bona | ueniant simplterna' (as Lambot 1961: 489–92, PL 38.241–44).
- (xiii) ff. 20v/10–22v/23 Caesarius of Arles, Sermo 183: INCIPIT S(AN)C(T)I AVG(USTINI) DE PERICVLO SACERDOTIS & DE ILLO DIUITE | CVIVS AGER. VBERES FRVCTVS ATTVLERAT. ET DE illo diuite | QUI PVRPURA INDVEBATVR. | 'Si diligent(er) adtenditis. fr(atre)s k(arissi)mi om(ne)s sacerdotes. d(omi)ni non solu(m) | ep(iscop)os. sed etia(m) pr(es)b(ite)ros'; ends: '& p(ro) operibus misericordie ad eterna p(re)mia | felicit(er) p(er)uenire. p(re)stante d(omi)no n(ost)ro ie(s)u chr(ist)o. cui est honor & Imperiu(m) cum | patre & sp(irit)u s(an)c(t)o. qui uiuit & regnat In secula seculorum AMEN' (as Morin 1953: 744–48, PL 39. 2287–88 [Sermo App. 287], CPPM 1072).
- (xiv) ff. 22v/24–24v/30 Caesarius of Arles, Sermo 226: INCIPIT S(AN)C(T)I AVG(USTINI) DE MARTYRIBVS. ET DE GRATIA DEI. | 'D(OMI)N(U)S NOSTER IE(SU)S CHR(ISTU)S testibus id est martyribus suis'; ends 'uel beneficia sua que dignatus est dare. qui cu(m) patre & sp(irit)u s(an)c(t)o uiuit & regnat | IN SECVLA SECVLORUM. AMEN' (as Morin 1953: 892–97, PL 38.1463–67 [Ps.-Aug. Sermo 333]).
- (xv) ff. 25r/1–26r/10 Caesarius of Arles, Sermo 24: INCIPIT EXCER[P]TA DE LIBRO S(AN)C(T)I AVG(USTINI) QVALITER VERA ET PERFECTA DILEC[TIO] DEBET CVSTODIRI. et de dilectio`ne` MENBRORV(M). ET QVOMODO OMNI | MENBRA SERVIANT QVANDo SPINA calcaTVR. | 'Qualiter nos inuice(m) diligere debeamus fr(atre)s k(arissi)mi. in sanitate'; ends: 'sicut nos ipsos amantes. cum ipso apparere | mereamur IN GLORIA SPVTEO [sic]' (as Morin 1953: 108–11, PL 39. 1949–51 [Sermo App. 105], CPPM 890).
- (xvi) ff. 26r/11–27v/20 Caesarius of Arles, Sermo 206: INCIPIT AMMONITIO S(AN)C(T)I AVG(USTINI) VT NON SOLV(M) LINGAV [recte LINGVA] Sed et MORIBVS | & operibus laudetur d(eu)s quia quale e(st) quod cogitatur In cor|DE. TALE EST QVOD PROCED(IT) IN OPERE & DE PVRGATORIIS PENIS ET INFERNIS. | 'Resurrectio & clarificatio d(omi)ni n(ost)ri ie(s)u chr(ist)i fratres k(arissi)mi ostendit nobis | uita(m)'; ends: 'hic | uita(m) uitae meritis comparemus' (as Morin 1953: 824–28; sim. PL 39. 2210–12 [Sermo App. 251], CPPM 1036, 1190).
- (xvii) ff. 27v/21–30r/16 Augustine (?), Sermo 168: INCIPIT S(AN)C(T)I AVG(USTINI) DEGR(ATI)AD(E)IS(C)UN(D)UMVAS(IS)ELECTIONIS | [begins with continuation of title] 'CONFessione(m) atq(ue) doctrina(m) q(uonia)m fides misericordie d(e)i donu(m) est | [actual beginning] Lectionib(us). canticis. sermonibusq(ue)'; ends: 'quasi sibi



aliquid | dederit. Qui gloriatur. in d(omi)no gloriatur' (as PL 38. 911–15).

[Note: This sermon is implicitly accepted as Augustine's by Verbraken (1976: 94, 211, 244) and Morin (1953: 974); *CPL* (no. 368) places it with the sermons of Caesarius, but Morin does not accept it as being such.]

(xviii) ff. 30r/17–31v/5 Augustine, Sermo 11: INCIPIT TRACTATVS S(AN)C(T)I AVGVSTINI DE SANCTO HELIA | ET DE PATIENTIA IOB. | 'D(OMI)N(U)S d(eu)s n(oste)r nolens alique(m) n(ost)r(u)m perire'; ends: 'sed `cum' uenerit. fine(m) n(on) habebit' (as Lambot 1961: 161–63, PL 38. 97–99).

(xix) ff. 31v/6–32v/8: Ps.-Augustine, Sermo 388, possibly by Caesarius of Arles: S(AN)C(T)I AUGUSTINI DE EVANGELIO VBI DICIT | ELEMOSINAS FACITE. | 'LECTIO ista fr(atre)s qua(m) modo audiui(mus) de s(an)c(t)o euangelio ad helemosinas | faciendas'; ends: 'Mortuu(s) erat & reuixit. perierat & inuent(us) e(st) [Lk. 15:24]' (as PL 39.1700–1; cf. Verbraken 1976: 155).

(xx) ff. 32v/9–34r/14 Augustine, Sermo 353: INCIPIT S(AN)C(T)I AVGVSTINI DE DIE OCTAVARV(M) INFANTIVM. | 'Omniu(m) quide(m) aures & mentes quos cura n(ost)ra complectitur'; ends: 'sic nunc exhibete | m(em)bra u(est)ra deseruire [sic] iustitie in s(an)c(t)i-ficatione(m) [Rom. 6:19]' ('fi' added in paler ink) (as PL 39. 1560–63).

(xxi) ff. 34r/15–37r/10 Caesarius of Arles, Sermo 134: INCIPIT DE CAPIT(ULO) PSALMI .L. ID EST DE PECCATO DAVID. | 'Quotienscu(m)que fr(atre)s k(arissi)mi aliquos ex filiis n(ost)ris ad spectacula uel furiosa'; ends: 'dicam(us). disruptisti uincula mea. tibi sacrificabo | hostia(m) laudis. [Ps. 115:16–17] Prestante d(omi)no n(ost)ro Ie(s)u chr(ist)o. qui cu(m) patre & sp(irit)u s(an)c(t)o | uiuit. & regnat In s(e)cula s(e)c(u)lorum. AMEN' (as Morin 1953: 550–55).

(xxii) ff. 37r/11–38v/2 Augustine, Sermo 109: INCIPIT TRACTATVS S(AN)C(T)I AVGVSTINI DE LECTIONE S(AN)C(T)I EVANGENI [recte -LII] VBI DIC(IT). | ESTO CONSENTIC' e'NS ADUER.SARIO TVO DV(M) ES CV(M) EO IN VIA. | 'Modo cu(m) euangeliu(m) legeret(ur) audiuimus d(omi)n(u)m eos arguen|te(m)'; ends: 'q(ua) a bono aduersario consensisti' (as PL 38. 636–38, wording differs slightly).

(xxiii) ff. 38v/3–42v/6 Augustine, Sermo 99: INCIPIT SERMO HABITUS DE REMISSIONE PECCATORVM. | 'Quod admonemus [sic] d(omi)ni eloquus [recte -iis] diuinis lectionib(us) hinc credentes'; ends: 'a d(omi)no eni(m) securi audi. Vade mulier. fides tua te salua(m) fecit' [Lk. 8:48] (as PL 38. 595–602).

- (xxiv) ff. 42v/7–43v/17 Ps.-Augustine, Sermo 383: DENATALES(AN)C(T)I AVGVSTINI EPISCOPI. | 'Die quide(m) omni & omni hora & cura omnino continua dillectissimi cogitare deb&'; ends: 'sed gaudiu(m) & corona(m) mea(m) uos ei(us) c(on)spectus Inueniat' (as PL 39. 1687–88).
- (xxv) ff. 43v/18–45v/5 Caesarius of Arles, Sermo 231: ITEM TRACTATVS S(AN)C(T)I AVGVSTINI DE NATALE SVO. | 'Hodiernus dies fr(atre)s admonet me. & adtentius cogitare sar(cina(m) mea(m)'; ends: 'laboRa(re ut postea in patria possim(us) ad et(er)nu(m) gaudiu(m) felicit(er) p(er)uenire | Pręstante d(omi)no n(ost)ro ie(s)u chr(ist)o q(ui) regnat In s(e)c(u)la seculo(rum). AmeN' (as Morin 1953: 915–18, PL 38.1480–82 [Ps.-Aug Sermo 339]; cf. Verbraken 1976: no. 339).
- (xxvi) ff. 45v/6–46v/18 Caesarius of Arles, Sermo 78: INCIPIT ADMONICIO VT. IN ECCLĒSIA SILENTIV(M) PRĒBEATVR. | 'Ante aliquot t' dies p(ro)pt(er) eos qui aut pedes dolent'; ends 'ut n(on) solu(m) de u(est)ra. sed & de alio(rum) correctione mercede(m) habere possitis' (as Morin 1953: 323–25, PL 39. 2319–20 [Sermo App. 300]).
- (xxvii) ff. 46v/19–48v/30 + 73r/1–73v/22 Augustine, Sermo 351 (doubtful authenticity, see Verbraken 1976: 147): SERMO S(AN)C(T)I AVGVSTINI DE TRIBVS MODIS POENITENTIAE. | 'Quam sit utilis & necessaria. poenitentiae medicina'; at f. 48v/30 the end of quire VI, the text skips to f. 73r/1, the beg. of quire X (in \$5) 'Quod ut peccatu(m) n(on) [sic] e(ss)e demonstrar& sed infirmitati. ~ concessu(m) subiecit statim' (= PL 39. 1541/13); ends (with \$6): 'quam cum plagas peccatorum | confitendo & poenitendo sanamus' (as PL 39.1535–42).
- (xxviii) ff. 73v/23–75r/29: Augustine, Sermo (Morin) 13 (olim 110): DE ARBORE FICVLNCA [for FICVLNEA] QVÆ PER TRIENNIVM | DEDERAT FRVCTV(M). & DE MVLIERE CVRVA. | 'TRIENNIV(M) AVTEM. tria s(unt) te(m)pora. Vnu(m) ante lege(m)'; ends: 'Nu(m)-quid & eni(m) mulier p(er) se erecta e(st) ue illi e(ss)et. | si manum ille non porrexisset' (as Morin 1930: 640–44, repr. PLS 2.689–93, also PL 38. 638–41; cf. Verbraken 1976: no.110).
- (xxix) ff. 75r/30–77v/19 Augustine, Sermo 17: SERMO DE PSALMO QVADRAGESIMO NONO. | HABET ALIQVID DE AEBRIAETATĒ. [sic] || 'Cantauimus. d(eu)s manifest(us) ueni&. d(eu)s n(oste)r & non silebit' [Ps. 49:3]; ends: 'In hac uita nisi uestra boNa uita' (as Lambot 1961: 237–43, PL 38. 124–28).
- (xxx) ff. 77v/20–78v/24 Augustine, Sermo 42: SERMO DE CAPITVLO EVANGELII VBI DICIT REMITTE ET REMITTETVR VOBIS |

DATE ET DABITVR VOBIS. [Lk. 6:38] | 'Ego fr(atre)s uires paruas habeo. sed uerbu(m) d(e)i magnas habet'; ends: 'Sitis fructus mei ut uobiscu(m) | sim. & omnes scimus fructus dei' (as Lambot 1961: 504–6, PL 38. 252–54).

(xxxi) ff. 78v/25–80v/8 Augustine, Sermo 50: INCIPIT S(AN)C(T)I AVG(USTINI) PVLCHER SATIS SERMO. | 'In scripturis diuinis fr(atre)s k(arissi)mi legimus d(omi)n(u)m dicente(m. meu(m) (est) auru(m). & meu(m) (est) | argentu(m)' [Hag. 2:9, reversed]; ends in §8 'hac luçę uoluerit. tanto maiorę çęitate | a iustitiae luçę deficiat' (as Lambot 1961: 625–629/152, PL 38. 326–29/-7).

(xxxii) ff. 80v/9–81v/20 Augustine, Sermo 32, chs. 3–13, as arr. Caesarius of Arles: S(AN)C(T)I AVGVSTINI EPISCOPI DE DAVID ET GOLIA PVLCHER SATIS. | (beg. at ch. 3) 'Goliath unus fuit ex allofilis id est ex alienigenis'; ends in ch. 13: 'Factore(m) q(ue)rit d(eu)s signo(rum) suo(rum). non pictorem' (as Lambot 1961: 399–405/244, PL 38.197–201/34).

(xxxiii) ff. 81v/21–83v/8 Eraclius (presbyter of Hippo, fl. 425), Sermo 2: INCIPIT SERMO ERACLI PRESBITERI DE LECT(IONE) EVANGEL(II) VBI | PETRVS AMBULAVIT SVPER AQVAS. [Matt. 14:23–32] | 'AVDiuimus euangeliu(m) & quo`d`a(m)modo uidim(us) in lectione p(re)senti | nauicula(m) periclitante(m)'; ends: '& tenebit dextera ei(us) | donec ad se(m)pit(er)na nos sua p(ro)missa perducatur' (coll. Verbraken 1961: 13–17, as PL 39.1884–86 [Sermo App. 72]; CPL no. 388).

(xxxiv) ff. 83v/9–84r/29 Ps.-Augustine, Sermo App. 54: SERMO (..) DE EO QVOD SCRIPTV(M) EST COR MEVM ET CARO MEA | EXVLTAVERVNT IN DEVM VIVVM. [Ps. 83:3] | 'S(e)c(un)d(u)m ap(osto)l(u)m fr(atre)s k(arissi)mi qui satis diligit s(e)c(u)l(u)m. non hab& plenu(m)'; ends: 'precemur deum (&) saluatoremque [sic] nostrum | cui est cum patre & spiritu s(an)c(t)o honor & gloria | in secula seculorum AMEN' (as PL 39.1848–49 [Sermo App. 54]).

(xxxv) ff. 84r/30–87v/26 Augustine, Sermo 142: INCIPIT SERMO DE EO QVOD SCRIPTVM EST EGO SV(M) VIA VERITAS | & VITA. [Jn. 14:6] ET DE SEQVENDO CHR(ISTU)M. ET DE VERA CARITATE. || 'Erigunt nos diuine lectiones ne disperatione [sic] frangamur'; ends: 'Immo c(on)fitem(ur) in p(er)fectione(m). ut mereamur perfectionem' (as Morin 1930: 695–705, = Wilmart no.11 in PLS 2.726–35, also PL 38. 778–84).

(xxxvi) ff. 87v/27–88v/30 + 49r/1–49v/23 Caesarius of Arles, Sermo 69: DE EO QVOD CHR(IST)IANORV(M) TE(M)PORA PREDICTA SVNT

- & FVTVRVM | ERAT VT REGES TERRE C(ON)VERTERENT AD CHR(ISTU)M. ET de SERPENTE ENEO. | 'IN omnib(us) scripturis fr(atre)s k(arissi)mi. chr(ist)iano(rum) te(m)pora p(re)dicata s(unt)'; at f. 88v/31, the end of quire XI, the text continues at f. 49r/1, the beginning of quire VII (in §3): 'odoratu quicq(ui)d mollescit ~ adtactu. in his. omnibus. eni(m) si incauti fuerimus' (= Morin 293/12; PL 39.2350/21); ends 'requiescit in ore sapientis. stultus aut(em) g'l'utit illud [cf. Prov. 21:20]' (as Morin 1953: 291–4, PL 39. 2348–51 [Sermo App. 315]).
- (xxxvii) ff. 49v/24–52r/9 Caesarius of Arles, Sermo 142: INCIPIT DE EO QVOD DE D(OMI)NO AC SALVATORE N(OST)RO SCRIPTVM EST. | ASCENDIT SICVT VIRGVLTV(M) ET SICVT RADIX DE TERRA SICIENTI. [Isa. 53:2] | 'DE D(OMI)NO AC SALVATORE N(OST)RO FR(ATRE)S K(ARISSI)MI. ante multa | tempora proph&atu(m) est'; ends: 'Iudiciu(m) | sine mis(eri)c(or)dia. is qui non fecit misericordiam' (as Morin 1953: 1.583–87, PL 38.258–62 [Ps.-Aug. Sermo 44]).
- (xxxviii) ff. 52r/10–54r/5 Caesarius of Arles, Sermo 173: SERMO DE EO QVOD SCRIPTVM EST QVI AMAT ANIMA(M) SVA(M) PERDET EAM. | 'Modo fr(atre)s k(arissi)mi cu(m) diuina lectio legere tur audiui(m) d(omi)n(u)m | dicente(m). qui amat anima(m) sua(m) p(er)det illa(m)' [Jn. 12:25]; ends: 'Mihi aut(em) adherere d(e)o bonu(m) est [Ps.72.28]' (as Morin 1953: 705–8, PL 39.1652–55 [Ps.-Aug. Sermo 368]).
- (xxxix) ff. 54r/6–56v/31 Caesarius of Arles, Sermo 21: AMONITIO S(AN)C(T)I AVGVSTINI OSTEND(OS) MVLTOBVS GRADVS ESSE | IN CARITATE PERFECTA ET DILECTIONE. | 'NON SOLV(M) in nouo sed etia(m) [sic] in ueteri testam(en)to amonemur fr(atre)s | dilectissimi. qualit(er) p(er)fecta(m) caritate(m) tenere debeamus'; ends: 'ut possimus ad dei misericor|diam peruenire' (as Morin 1953: 1.94–99, PL 39. 1690–95 [Ps.-Aug. Sermo 385]).
- (xl) f. 57r/1–57v/26 Ps.-Augustine, Sermo App. 311: OMELIA S(AN)C(T)I AVGVSTINI DE MISERICORDIA. | 'Felix operarius cultor elemosinaru(m) eo quod ex orreo compara|uerit celu(m)'; ends: 'Date ergo omnibus | dilectissimi fr(atre)s date p(re)cipuę & domesticis fidei date nec uendideritis [sic] ipse sit chr(istu)s' (as PL 39.2342–43).
- (xli) ff. 57v/27–59v/31 Augustine, Sermo 211: SERMO S(AN)C(T)I AVGVSTINI DE CONCORDIA FRATRVM. | 'DIES isti s(an)c(t)i quos agimus in obseruatione quadagesimę co(m)mon& [for -ent] | nos de frat(er)na c(on)cordia loq(ui) uob(is)'; ends: 'Pereat qui te perse-

- quebatur. sed maneat | qui tibi reddatur' (coll. Poque 1966: 154–72; as PL 38. 1054–58).
- (xlii) f. 60r/1–60v/27 Augustine [?], Sermo 393: SERMO S(AN)C(T)I AUGUSTINI EPISCOPI. DE POENITENTIA. | 'POEnitentes. poenitentes. poenitentes. Si tam(en) estis poeniten|tes. & non estis irridentes'; ends: 'Ergo dimitte incertu(m). & tene certu(m)' (as PL 39.1713–15; cf. Verbraken 1976, no. 393).
- (xliii) ff. 60v/28–64v/26 Augustine, Sermo 58: SERMO S(AN)C(T)I AUGUSTINI EPISCOPI. DE ORATIONE DOMINICA. | 'Simbolu(m) reddidistis. quo breuit(er) co(n)np(re)hensa [sic] contin&ur fides'; ends: 'D(eu)m uidebim(us). Ipse d(eu)s uisio nob(is) erit. | hui(us) merces erit' (as PL 38.393–400).
- (xliv) ff. 64v/26–67v/1 Augustine, Sermo 135: INCIPIT HOMELIA S(AN)C(T)I AUGUSTINI DE EO | quod ait saluator. ego ueni ut facia(m) opera eius qui | MISIT ME. [Jn. 9:4] ET DE EO QUODAM INLUMINAT ille QVI ERAT | CECUS NATUS. Scimus quia d(eu)s PECCATORES N(ON) EXAUDIT. | 'D(ominu)s ie(su)s sicut audiui(m) cu(m) s(an)c(tu)m euangelium leger&ur. | aperuit oculos'; ends: '& mundet nos ab omni iniquitate [1 John 1:9]. Ergo orate' (as PL 38.746–50).
- (xlv) ff. 67v/2–69v/21 Augustine, Sermo 290: INCIPIT S(AN)C(T)I AUGUSTINI DE IOH(ANN)E BAPTISTA. CUIUS HODIÆ [sic] CAELEBRAMVS NA|TALEM DIEM PRAECURSORIS D(OMI)NI. | 'S(AN)C(TU)S Iohannes non euangelista sed baptista. missus (est) ante faciem chr(ist)i. | p̄p̄parare uias eius' [cf. Mk. 1:2]; ends: '& ex his quae te habere dixisti gra(tia)s d(omi)no agere didicisti' (as PL 38. 1312–16).
- (xlvi) ff. 69v/22–71v/21 Caesarius of Arles, Sermo 176: INCIPIT HOMELIA EXCERPTA DE ORE S(AN)C(T)I AVGUSTINI EPISCOPI DE VISI|ONE BEATI PETRI AP(OSTO)LI. ET 'de' CORNELIO CENTVRIONE. | 'MODO cu(m) lectio ap(osto)lo(rum) Actuu(m) leger&ur. audiui(m) quod | beatus p̄rus circa hora(m) sexta(m) ascender& [sic] in cęnaculu(m)'; ends: 'assiduis orationib(us) supplicem. P̄stante d(omi)no n(ost)ro ie(su) | chr(ist)o. q(ui) cu(m) patre uiuit & regnat in s(e)c(u)la s(e)c(u)lo(rum). Amen' (as Morin 1953: 713–16, PL 39. 1939–41 [Sermo App. 101]).
- (xlvii) ff. 71v/22–72v/30 + 89r/1–22 Ps.-Augustine, Sermo App. 56: INCIPIT SERMO DE PRINCIPIO PSALMI. | 'CONFITEMINI D(OMI)NO fr(atre)s k(arissi)mi q(uonia)m bonu(s). q(uonia)m in s(e)c(u)l(u)m mis(eri)c(or)dia eius' [Ps. 117:1]; the text continues from the end of quire IX, f. 72v/30, to the beginning of quire XI, f. 89r/1: 'qua(m) in

bello uigilare consuevit. Non sit securitate ~ dimissus. ne aliqua ex parte subripiat inimicus' (= PL 39.1852/-16); ends: 'q(ua) auctore(m) formidinis diabolu(m) cu(m) s(e)c(u)lo respuisti. am(en)' (as PL 39. 1851-53).

(xlvi) ff. 89r/23-90v/3 Ps.-Augustine, Sermo App. 310: **INCIPIT SERMO DE AELEMOSINIS.** | 'REMEDIA peccato(rum) fr(atre)s medicina e(st) aelemosinaru(m)'; ends: 'Bene ergo facientes n(on) deficiam(us). & te(m)pore suo m&emus | uitam ęternam in secula seculorum. Amen' (as PL 39. 2340-42).

(xlix) ff. 90v/4-91v/6 Ps.-Augustine, Sermo App. 86: **INCIPIT ALIVS DE DIVITE POENERATORE.** | 'HOMINIS cui(us)da(m) diuitis uberes attulit possessio fructus. & cogitabat apud | se dicens' [Lk. 12:16-17]; ends: 'sic (est) om(n)is q(ui) se thesaurizat. & n(on) (est) in d(eu)m diues' (as PL 39. 1911-13).

(l) ff. 91v/7-93r/23 Augustine, Sermo 392: **TRACTATUS S(AN)C(T)I AVG(USTINI) DE MULIERE CVRVA.** | 'Apostolu(m) audiui(m) dicente(m) nob(is). legatione(m) fungim(ur) p(ro) chr(ist)o. exhortans'; ends: 'nemo sit passim in hoc seculo separatur' **Explicit.** (as PL 39. 1709-13; on authenticity see Verbraken 1976, no. 392).

[**Note:** The collection normally ended here, as the "Explicit" indicates. Item (li) does not occur in the usual contents of the "Collectio Quinquaginta" as listed by Verbraken.]

(li) f.93r/24-93v/38 Augustine, Sermo 113: **DE EVVANGELIO [sic] VBI DICIT FACITE VOBIS AMICOS DE MAMONA INIQVITATIS** [Lk. 16:9]. | 'QVOD admonem(ur) admonere debemus. Recens euuangelica leccio | admonuit facere amico(s)'; f. 93v is written in another smaller hand that is now very faint: ends incomplete in ch. 3: 'presserat multis abstulerat multa' (PL 38. 649/-13); an 'Explicit' has been added in a later hand and is now so faint as to be almost invisible (as PL 38. 648-49).

Part 2, "Épinal Glossary":

ff. 94-107 Latin-Germanic Glossary (including Old English), arranged in alphabetical order (A order batch and A-B order batch within each letter), written in three double columns of lemma/gloss, comprising about 3280 glosses: beg. 'Apodixen fantasia | Amineae | [. . .] | Amites loer-gae'; there is a lacuna where the central bifolium of quire XIII has been lost after f. 97v, the surviving text ending: 'cicuta uuodaueuistlae' (Goetz 1882-1901: 353/30; Pfeifer 1974, line 248), and resuming f. 98r: 'Filo-senia philosophia | facitiae gliu' (Goetz 1882-1901: 359/61; Pfeifer 1974, before line 398); ends incomplete: 'uereator confunditur | uetera-

tor. stroffosus astutus' (Goetz 1882–1901: 400/37) with what looks like a catchword 'mater' added below; the conclusion of the glossary was presumably originally provided at the beginning of the following quire, now lost (coll. Goetz 1882–1901: 5. 337–401, facs. and transcript Sweet 1883, Schlutter 1912, facs. Bischoff et al. 1988; these OE glosses combined with those in the Erfurt Glossary in parallel text with the Corpus Glossary ed. Sweet 1883: 36–106 and Sweet 1978: 2–100; OE glosses ed. Kluge 1902: 1–8, and those items with OE glosses in parallel text with those from the Erfurt Glossary ed. Pheifer 1974: 3–58).

[Note: The glossary, of which a slightly shorter version is preserved in Erfurt, Stadtbücherei, Amplonianus f. 42 [129], ff. 1r–14v (see Pheifer 1974: xxv, this glossary is known as “Épinal-Erfurt,” EE), and an expanded version in Cambridge, Corpus Christi College 144 [31], ff. 4r–64v (see *ibid.* xxviii–xxxi), derives from the *glossae collectae* (glosses to specific texts, where the batches of glosses follow the order of the text) devised in the school of Archbishop Theodore (668–690) and Abbot Hadrian (672–709), discussed in detail by Pheifer 1987 and Bischoff and Lapidge 1994; of the many extant partial copies and traces, almost all from the German-speaking area of the continent, the “Leiden Glossary” (Leiden, Bibliothek der Rijksuniversiteit Vossianus Lat. Q. 69 [157], ff. 20r–36r, ed. Hessels 1906), 8c/9c from St. Gall, is the best surviving example (for a list of the manuscripts, see Lapidge 1986: 67–72).]

**PHOTO NOTE:** The film shows in order outside covers, f. i verso / f. 1r, then goes back to opening with f. i recto facing inside front cover, then repeats opening of f. i verso / f. 1r.

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