

CHROMATIUS OF AQUILEIA: *DECL* p 123; *DS* 2.878–79; *EEC* 1.166; *LMA* 2.1952; *NCE* 3.564; *ODCC* p 339; *Pat.* 4.572–74; *RE* 3/2.2452–53; Schanz-Hosius 4/1.366.

Chromatius, the bishop of his native city from 388 until his death in 407 or 408, was a leading figure in the church of his day. He corresponded with **AMBROSE**, **JEROME**, and **RUFINUS**, and supported **JOHN CHRYSOSTOM** when he was deposed at the Synod of the Oak in 403. His encouragement and monetary assistance helped both Jerome in the composition of many of his commentaries on books of the Old Testament and Rufinus in his translation of **EUSEBIUS**'s **HISTORIA ECCLESIASTICA**. Chromatius's surviving works consist chiefly of homilies and commentaries, a canon that has been significantly enlarged in the last fifty years through the work of Raymond Étaix and Jacques Lemarié (see *CCSL* 9A and 9A Supplement). He appears to have been best known to Anglo-Saxon readers through his *Sermo* 29 and *Tractatus in evangelium Matthaei*.

A text often attributed to Chromatius though of doubtful authenticity is the *Epistola ad Hieronymum* (ed. *PL* 20.369–73; see *BHL* 5334; *CPL* 633 [*epist.* 48]; *CPPM* 2.518; *RBMA* 168) which frequently appears as a preface to both the **MARTYROLOGIUM HIERONYMIANUM** (see **MARTYROLOGIES**) and the **GOSPEL OF PS MATTHEW** (Amann 1910 pp 272–77; see **APOCRYPHA**). It appears on the continent as early as the eighth century and was in England by at least the twelfth century (in London, BL Arundel 36 and Cambridge, Pembroke College 111). The manuscripts of this epistle are listed by Lambert (*BHM* 348 and 640), who identifies a tenth-century copy in Oxford, Bodleian Library Bodley 1053, of unrecorded provenance, and another in a Welsh manuscript dated 1076 × 1081: Dublin, Trinity College 50 (A.4.20, the 'Ricemarch Psalter'; see Colker 1991 1.86–90).

Sermo 29 [CHROM.Serm.29]: *CPPM* 1.3952, 4520; *KVS CHRO* s 29; cf. *CPL* 217.
ed.: Lemarié 1988 pp 269–71.

MSS Avranches, Bibliothèque Municipale 29: HG 782.
Lists – Refs none.

This sermon on the deliverance of St Peter from prison (inc. "Quemadmodum sanctus Petrus") is transmitted in manuscripts of the so-called Gymnicus collection of Pseudo-Bede homilies on the Pauline epistles, which is thought to have been compiled in Bavaria in the late-eighth or early-ninth century (see *CPPM* 1.3871). The best witness to this collection in pre-Conquest England is Avranches BM 29, a manuscript containing fifty-four Pseudo-Bede homilies plus several other miscellaneous texts copied in the south of England in the late-tenth or early-eleventh century; a copy of Chromatius's *Sermo* 29 appears without attribution at fols 39v–41r. Other early manuscripts containing Chromatius's sermons are identified by Lemarié (1963, 1976, 1981, and 1988). Lemarié's 1988 edition of *Sermo* 29 includes new manuscript evidence unavailable when he and Étaix published their 1974 edition in *CCSL* 9A.133–34.

Tractatus in evangelium Matthaei [CHROM.Tract.Mt.]: *CPL* 218; *KVS CHRO* Mt; *RBMA* 1940–42.
ed.: *CCSL* 9A.185–498.

MSS – A-S Vers none.
Quots/Cits 1. Tract.Mt. XIII.19–38: *ALCVIN.Contr.her.Fel.* 26.
2. Tract.Mt. XIII.19–38: *ALCVIN.Epist.* 23.
Refs see below.

ALCUIN's two quotations from Book XIII of the *Tractatus* (*Tractatus* II in the older edition by Hoste, *CCSL* 9) both refer to the source as "libello quem de octo beatitudinibus" and to Chromatius as "sanctae Romanae antistes ecclesiae." While Chromatius's *Sermo de octo beatitudinibus* (see *CPL* 217) is now regarded as a separate work from the *Tractatus*, the two were commonly transmitted together, and this pairing of texts is referred to by the former title in at least one medieval book list (*CCSL* 9.373–74). Similarly, although Chromatius was bishop of Aquileia rather than Rome, he is identified as "doctissimi episcopi Romani" in a manuscript used by John Sicard in his 1528 edition of the *Tractatus*. These errors led Lemarié (1981 pp 286–88) to suggest that Alcuin had in hand a manuscript of the Rhine-Meuse family, probably from the region of Aix-la-Chappelle.

No manuscripts of the *Tractatus* are known to have existed in Anglo-Saxon England, and the majority of those found on the continent are from northern Italy. The work may, however, have been known in Würzburg, a center of Anglo-Saxon learning. E. A. Lowe (1928 pp 7 and 9) suggested that the *Sermo de octo beatitudinibus* is the work referred to as *Beatitudines* in a booklist (Oxford, Bodleian Library Laud Misc. 126) from Würzburg (see Bischoff and Hoffman 1952 pp 147–48; and Lapidge 2006 pp 151 and 297 [INV(ii): a. 36]). The list is written in Anglo-Saxon script and includes and gives preference to works by **BEDE**, **ALDHELM**, and **BONIFACE** (Lowe 1928 pp 11–12). But even if the list refers to a manuscript of works by Chromatius, there is no guarantee that the manuscript contained the *Tractatus*.

For a discussion of the manuscripts, see Étaix and Lemarié (1966) and Lemarié (1976, 1981, and 1988). In the former essay and in *CCSL* 9A, Étaix and Lemarié add twenty-six *tractatus* to the Chromatius corpus, including some material previously attributed to **JOHN CHRYSOSTOM** and **JEROME**.

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