

### 115. Dublin, Trinity College 114 (A. 5. 2)

Clement of Llanthony: "Concordia quatuor evangelistarum"  
(Formerly belonged with BL Cotton Faustina A. v)

[Ker 152, Gneuss —]

**HISTORY:** This manuscript was earlier part of a larger collection that also included what is now London, British Library, Cotton Faustina A. v (191). After dismemberment by Henry Savile the Elder (1547–1622), Faustina was given to Thomas Allen (1542–1632), but TCD 114 came to Dublin via James Ussher (1581–1656), archbishop of Armagh (Watson 1969: 33). On f. iii verso there is a list of contents of the second half of the 15c including items 1 and 2–5, plus 'libellus Ric(ard)i hampole de eme(n)daci(on)e vite' and 'Exordiu(m) dunel(mensis) cenobij', the latter two items now in Faustina. The whole manuscript was at the Cistercian abbey of BVM at Fountains, and the Fountains pressmarks occur above and below the list of contents on f. iii verso: (a) The(c)a 8<sup>a</sup> in nou(is) lib(ri)s 1 A. Lib. s(anc)te Marie de Fontib(us); (b) Theca 8a in nous arm(ari)is lib. 1 A. xvij. | In p(ro)pria classe codice(m) p(ost) lecta reco(n)de (reproduced with other pertinent pressmarks for comparison in Thompson, et al. 1903–1912: 2, pl. 147, nos. 3a, 3b). Evidently Booklets A (item 1) and B (items 2–5) were together in the second half of the 15c, but B was earlier added to A, as indicated by the last three leaves of Quire IX being cut out as presumably unused and the handwriting and format of Quire X being different. The flyleaves, i and iii, contain theological text of the mid 15c, but could have been added later.

**CODICOLOGICAL DESCRIPTION:** Ff. iii + 79, membrane, except that f. ii verso is a paper leaf pasted over f. i verso. Leaves measure 239 x 161 mm., with a written space of 195 x 133 mm. in Booklet A and 208 x 145 mm. in Booklet B. Bound in speckled calf in 1741–1744 in the binding shop of John Exshaw of Dublin; rebacked in 1950. Foliation in pencil.

**Booklet A:** In Quires I–IX there is no pricking visible. Single frame

rule in red/brown crayon. In Quire I extra vertical rules have been added on the left-hand side (for the numbers of items) of ff. 1v–5r. In Quire VIII the outer vertical rule on f. 62v has been ruled twice 2–3 mm. apart. There is no horizontal ruling for lines of writing, but there are generally 34/35 lines of writing per page. Hair/flesh sides are as follows: I (ff. 1–10) FHFHF; II (ff. 11–18) HHHFH; III (ff. 19–26) FHFHF; IV (ff. 27–34) FHFHF; V (ff. 35–42) FHFHF; VI (ff. 43–50) HHHFH; VII (ff. 51–58) FHHF; VIII (ff. 59–66) FHFHF; IX (ff. 67–69) FHF. Catchwords in different ink (?hand) from the main text at the end of Quires IV–VIII. Written in a single hand of the mid 15c. Spaces left for capitals but none entered.

**Booklet B:** In Quire X a few prick-marks for horizontal writing lines are visible on the outer edge of f. 75. Ruling with hardpoint for 43/45 lines up to f. 75, but thereafter no ruling for lines of writing is visible and there are progressively more lines per page, 50 on f. 76r, 57 on f. 79r. HFHFH. Written by two hands (distinct from Quires I–IX) of the mid 15c, changing at f. 74v/33.

**COLLATION:** I<sup>10</sup> (ff.1–10), II<sup>8</sup> (ff. 11–18), III<sup>8</sup> (ff. 19–26), IV<sup>8</sup> (ff. 27–34), V<sup>8</sup> (ff. 35–42), VI<sup>8</sup> (ff. 43–50), VII<sup>8</sup> (ff. 51–58), VIII<sup>8</sup> (ff. 59–66), IX<sup>6</sup> (wants 4–6) (ff. 67–69), X<sup>10</sup> (ff. 70–79).

#### CONTENTS:

##### Booklet A:

- ff. 1r/1–69v/32 Clement of Llanthony, “Concordia quatuor evangelistarum”: f. 1r/1 ‘Assit p(ri)ncipio s(an)c(t)a Maria meo’; f. 1v/1 ‘Incipiunt cap(itu)la p(ar)tis p(ri)me’; f. 5r/28 ‘Incipit concordia ...’, List of Contents; ff. 5r/31–65r/32 ‘[I]n p(ri)ncipio erat v(er)bu(m)... qui scribendi su(n)t libros’; ff. 65r/34–69v/32 ‘In principio ...’, Summary. Ends ‘Ordinis r(ati)o satis apparet’ (see Stegmüller 1940–1980 no. 1981; Lapidge and Sharpe 1985: no. 45).

##### Booklet B:

- ff. 70r/1–74v/32 Sermon for Trinity Sunday on the text “Sanctus sanctus sanctus Dominus deus omnipotens” (Rev. 4.8): ‘[Ho]die k(arissi)mi de sum(m)a tr(i)ni(ta)te & tri(nita)tis vnitare’.
- ff. 74v/33–77r/36 Sermon for Passion Sunday on the text “Intingatur pes tuus in sanguine” (Ps. 67.24): ‘Hodie k(arissi)mi eccl(esi)a s(an)c(t)a dei m(en)c(i)o(n)em facit celebre(m)’.

4. ff. 77r/37-78v/21 Sermon about the Incarnation on the text "Verbum caro factum est" (John 1.14): 'K(arissi)mi Est v(er)bu(m) int(er)i(us) cogitatu(m) verbu(m) ex(ter)i(us) p(ro)palatu(m)'.
5. ff. 78v/22-79v/45 Sermon for Easter on the unidentified (?liturgical) text "Epulemini ab introitu glorie eius": 'K(arissi)mi h(ec) v(er)ba p(ro)mit v(ir)go m(ate)r ecc(lesi)a de i(m)mine(n)te gloria sua'.

PHOTO NOTES: The manuscript is tightly bound and many readings in the gutter of the spine are difficult or impossible to read on the film. On ff. 73v-74r many readings are difficult because of faded ink. Ff. 69v-70r, showing the division between Booklets A and B, occur twice.

#### BIBLIOGRAPHY:

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- O'Sullivan, William. "Ussher as a Collector of Manuscripts." *Hermathena* 88 (1956): 34-58.
- Stegmüller, Fridericus, *Repertorium Biblicum Medii Aevi*. 11 vols. Madrid: Instituto Francisco Suarez, 1940-1980.
- Thompson, E. Maunde, et al. *New Palaeographical Society Facsimiles of Ancient Manuscripts*. Ser. 1. London: Oxford University Press, 1903-1912.
- Watson, Andrew G. *The Manuscripts of Henry Savile of Banke*. London: Bibliographical Society, 1969 [no. 76].

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