i b–iv b blank.

Contents:

1. Inc. breuilquium pauperis in sacra scriptura (Bonaventurae) f. 1
   Flecto genua ad patrem d. n. I. C. ex quo omnis paternitas
   —donec intrauerim in gaudium dei mei qui est trinus et
   unus deus bened. in sec. sec. Amen.
   Expl. breuiiloq. pauperis in sacra scriptura.
   107, 108 blank.

2. Sententiae abbreuiatae (another copy, with prologue, in Bodl.
   Lau. Misc. 397) ...... 109
   Rerum alia est qua fruendum est et hec est trinitas.
   Ends: letabitur iustus cum viderit vindictam. Expl.
   (Expl. sentencie abreuiate.) 201 b blank.

3. (Summa de dictis Catholicorum or Instructio iuniorum.)
   Ad instruccionem iuniorum quibus non uacat opusculorum
   uariorum prolixitatem perscrutari
   —sic dictum uel factum unus (?) est obex positus in uia
   morum. Expl.
   On the Articles of Faith, Sacraments, etc. There is another
   copy in 392 and another in Bodl. Lau. Misc. 397 ending
   differently.
   On 273 b late verses (xv):
   Si velis in ecclesiam ingressum rectum facere
   Signo crucis te munias expurges te de scelere,
   etc.

478. ARMENIAN PSALTER.

Vellum, $5\frac{2}{5} \times 4$, ff. 2 + 251 + 2, 17 lines to a page. Cent. xiii ?; much of
the writing is faint and c'amaged.

Collation: a2, 18 210–1210 132 14105 (1, 2 canc. (?) 1510–1710 (wants 8) 1810 1910
2010 2110 2210 2310 2410–2610, b5.

On ii a, ii b are small erasures.
On ii b (xvi):

Psalterium in lingua et charectere armenica.

f. 1 a rather damaged. Rough ornament at top in blue and yellow.

The incipits of the Psalms are added throughout in Latin in the margin
by a hand of cent. xvi early. Many Psalms have rough marginal
ornaments at their beginnings.

After Ps. xvii (xviii) Diligam te is a psalm or canticle marked: Non
est de psalterio; and one similarly marked closes each division.

On f. 24 at the end of this is a scribble in a hand of cent. xv–xvi
and (xvi):

Sunt hic octo libri. Et ultimus psalmus in unoquoque libro non est de psalterio.
24 b blank.
Book II. *Celi enarrant*, 25. 53 b blank.
Book III. *Noli emulari*, 56. 90 b blank.
Proper names are often transliterated in the margin.
Book IV. *Miserere mei deus*, 91.

At the end of this book are three full-page (or nearly so) pictures in frames with red and green grounds: yellow, red and green are almost the only colours. They seem to me to be by an European hand and not later than cent. xiii.

119 b. The Virgin crowned, seated, holding up a small fruit. The Child robed in green on her knee.
120 a. The Crucifixion with Mary and John. Sun and Moon above.

Book V. *Quam bonus israel*, 121. 155 b blank.
Book VI. *Domine refugium*. 156 blank.
An obliterated rubric on 189 b.
Book VII. *Confitemini domino quoniam bonus* (CVII) 189. 219 b blank.
Book VIII. *Ad dominum cum tribularer*, 220.
Ends 250 (251) b. Two blank leaves follow.

It appears from Parker's correspondence (pp. 265, 6, 71) that in 1565 he had sent a 'quayr of straynge carecters' (so the MS. 114, p. 493) to Bp Davies of St David's to decipher. In a letter of Davies' collaborator William Salesbury (114, p. 491) to Parker there is a postscript:

προθυστηρον. Yit to trouble your grace wth thys piece more της υστερολογιας. After that my Lord by cwmferryng thies vnacquyanted χαρακτωρ namely in the wordes before tyme extracted cold fynd no consonant agregment, as in ρυφων for Sion (meruaylyng to se the same lettre twyse therin) and cold not make of it neither Walsh Englysh Dutche Hebrewe Greke nor Latin his L. gave ouer to bestowe any more tyme theron." (And gave the matter to Salesbury\(^1\) to settle: which he could not do.)

This letter shows (a) that the book in question was Armenian, (b) that it had in it words "extracted before tyme," by the help of which Davies tried to read it. One of such words was Sion. Now the Psalter before us has, as noted above, many proper names transliterated in the margin, and among these Sion occurs several times. I have no doubt therefore that our book is that which was sent to Bp Davies.

The identity of the person who succeeded in deciphering the book is worth investigating. It has been thought, on the strength of a fragmentary letter in Trin. B. 14. 52, that W. Lambarde the antiquary had worked at Armenian. The evidence is as follows: on the first leaf of that manuscript are six lines of Latin verse signed W. L. (or W. P.) (forte Wilhelmus Lambarde) says Wanley.

\(^1\) Salesbury (see D. N. B.) had some reputation as a philologist and was said to know nine languages.
Below this, in a bad xvith cent. hand, is the following (printed with several mistakes in my Catalogue I 460: I have tried to correct the blunders here. See also Wanley, p. 169; Strype, Parker I 533):

Manye will Bragge of their knowledge and haveinge of Antiquities but the writer of the verses above is the onyly man that ever I cold be acquainted with for the readinge of this boke and other Antiquities, his Calender of the Bybyle maye apere to your grace but I most humblye bescche you that ye paynfull workes by him gathered after your grace hath perused might not be wrapped vpp in obliuion how he hath traveled in the Armenian tongue may apere...........¹.

The identification of the person here alluded to with W. Lambarde depends on the correctness of the interpretation of the initials W. L. (or P.).

The “Calender of the Bybyle” mentioned in the letter ought to serve as a clue. There was a Calender of Scripture printed in 1575 (Sayle, Early English Books, no. 969) which is attributed to William Patten by Ames. Tanner includes a Calendar of the Bible among Lambarde’s works, but merely on the strength of the documents quoted above, which he had read in Strype. Another piece of evidence seems to point strongly towards Patten as the person here alluded to. In Parker’s Register, John Parker adds to the entry of this Armenian Psalter the following words: 8° pers. A testimonie of Antiquities etc. cum alphab. Armenico per Patten. Among the printed books given by Parker to the College there is a tract corresponding to this description, of which I will give particulars here.

NOTE ON WILLIAM PATTEN’S ARMENIAN VOCABULARY.

The printed book no. 281 (D. 27 is the old mark) is a volume in a vellum binding, measuring 5½ x 3½ inches, and containing:

1. A testimonie of Antiquitie, etc. (Ælfric’s Anglo-Saxon Homily on the Sacrament, etc.), printed by John Day, n. d.
2. Gildas (Josceline’s text), printed by John Day, 1568.
3. Tracts printed by H. Bynneman, 1569:
   a. Epistolae duae Volusiani
      (from a MS. found “inter laceras chartas” of St Augustine’s Abbey at Canterbury), see MS. 101. 29, 30.
   b. Offendiculum sacerdotum, ascribed to Anselm: from 34. 39.
   c. Synodus Winton., 1076.
   Ex vetusto libro Biblioth. Wigor. Eccl. (i.e. 190. 16).
   Ex libro ms⁸ᵛ quondam Monasterii S. Edmundi reg. et m. (i.e. MS. 135).
   e. Ex Ep. Athanasii ad Dracontium.
   c, d, e are transcribed together in MS. 117. 2-5.

¹ Strype Parker I 533 (II 508) quotes the verses and the letter, and adds: “The rest is wanting. The person that writ this I strongly conjecture to be Tho. Wotton Esq., and the worshipful, godly, and truly learned in antiquities and a correspondent and friend of the Archbishop’s.”
4. A manuscript tract: the edges severely cut by the binder.

f. i, ii blank: on iii b:

Hunc Alphabemtum elaboratum et scriptum cum
Lejxico Armenico manu et diligentia Mři
Paten Londinensis quondam studiosi in aula
G)unwelli Cantabrigiae).

f. 1. Alphabemtum in Lectionem illius Patalt
tii (ut conijcere est) Armaeniaci
ac Dictionariolum in aliquot (voces
eiusdem. Aprili 1570.

The Alphabet occupies the rest of the page. On the next page and on the 37 leaves following is the Vocabulary, wholly in Roman characters and very well written, thus:

A

Acachinn
Acanchin
Acean chag.
Achian
Achia dou tǐ etc.

Ending: Zhis
Ztī

Aures habent.
Aures tuae.
Conspectus, facies.
Ecce tu domine.

Equis
Dominvs. Cui Laudes.

Then follows a short passage in Armenian character, with transliteration and interlinear Latin version opposite:

Misericors miserator domine ne pruealeant maligni, etc.

Six blank leaves follow.

Then a large sheet, folded, loose, containing:

Laudatio Esaie Prophetae. Maiori ex parte desumpta ex Cap. xxvi.

The Armenian text in Roman characters, with interlinear Latin version.

It is clear that Patten compiled the whole from the Psalter and had no other resource.

On the strength of this evidence I claim the position of the first English student of Armenian for William Patten. Plainly the initials in the Trinity manuscript should be read as W. P., not W. L.

479. Brito.

Vellum, 4$\text{¹º}_10 \times 3\text{³³}_2$, ff. 387, double columns of 27 lines. Cent. xiii–xiv, clearly written.


Contents:

1. In nomine I. C. Inc. interpretaciones vocabulorum biblie.........uocatur
   summa britonis.
   Difficiles studeo partes quas biblia gestat
   —mera lux et uera sophia.
   Inc. liber a litera.
   A litera sicut dicit ysidorus.

1 There is no mention of him in Dr Venn's Biographical History of Gonville and Caius College.