4. A manuscript tract: the edges severely cut by the binder.
  ff. i, ii blank; on iii b:
  H)unc Alphabetum elaboratum et scriptum cum
  Le)xico Armenico manu et diligentia Mři
  P)aten Londinensis quondam studiosi in aula
  G)unwelli Cantabrigiae

f. 1. Alphabetum in Lectionem illius P(salte
  rii (ut conijcere est) Armaen(iaci
  ac Dictionariolium in aliquot <voce
  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
Acachin
Acachii
Acean chag.
Achian
Achia dou tī

Ending: Zbhis
Zī

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 prevaleant 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 9/10 x 3 3/4, ff. 387, double columns of 27 lines. Cent. xiii–xiv,
clearly written.

Collation: 1 16 2 16 3 16 4 16–11 16 12 16 13 16–23 16 24 16 (+ 1).

Contents:

1. In nomine I. C. Inc. interpretaciones vocabulorum biblie......... vocatur
  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.
Ends with: Zorobabel apud hebreos
—uerba sunt isid. ethimol. vii.
Hi(c) ego doctorum compegi scripta sacrorum

... Sorte beatorum quod sim uelut unus eorum. amen. The verses differ from
those in 480. 4.
2. Another hand.
Interpretationes nominum.
Aaron mons fortis
—Zorobabel...magister confusionis. hesdre 3. Aggeus et mē 1.

480. Psalterium Graecum.

Vellum, $4\frac{1}{2} \times 3\frac{1}{2}$, ff. $3+288$, 17 lines to a page. Cent. xii, in fine
minuscule hanging from lines ruled with a dry point.

Collation: a (three) 1$^{v}$–14$^{v}$ (+8*) 15$^{e}$ (7 canc.) 16$^{e}$ (5, 8 canc.) 17$^{e}$–35$^{e}$
36$^{o}$ (misbound; 7, 8, 9 precede 3, 4, 5, 6).

On iii $b$ (xvi):
Liber quondam Theodori Archiepiscopi Cantuar$^{1}$.

and on i $a$:
Hic liber scriptus per eum qui sc(ripsit) ypomnistiicon grece.

This latter note refers to the copy of the *Hyponnessicon* of Josippus in
the University Library, in the volume containing the Testaments of the
Twelve Patriarchs, etc. (Ff. 1. 24) which once belonged to Grosseteste. In
that is a note referring to the ‘paruum psaltery grecum.’

There is no doubt that this Psalter also belonged to Grosseteste: it is
full of notes in his hand.

I regard it as practically certain that it came from the Franciscan
Convent at Oxford, to which Grosseteste bequeathed his books. For a
connexion with Oxford is betrayed by the last page (288 $b$) on which is
written:

(M) Ἰ· φαρλεί. Μ. Ἰωννής φαρλεί.

John Farley was an official scribe of the University of Oxford. See on
no. 423 in which his name occurs.

Contents:

Psalter . . . . . . . . . . . . . . . . . . . . f. 1
Title in red capitals surrounded by ornament in red.

Ψαλτήριον τερτύνον εἰς θεόν μᾶλαμος.

Marginal notes in Latin and Greek occur throughout the book.

They are in several hands. On the first six leaves (and 7 $a$) is a
copious series in a neat upright hand of cent. xiii–xiv which gives
a Latin rendering of each alternate verse or half verse. I do not
think that these are by Grosseteste.

1 A later "Theodorian Psalter" on paper is at Trinity College, B. 10. 11.