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REPORT AND COMMUNICATIONS.

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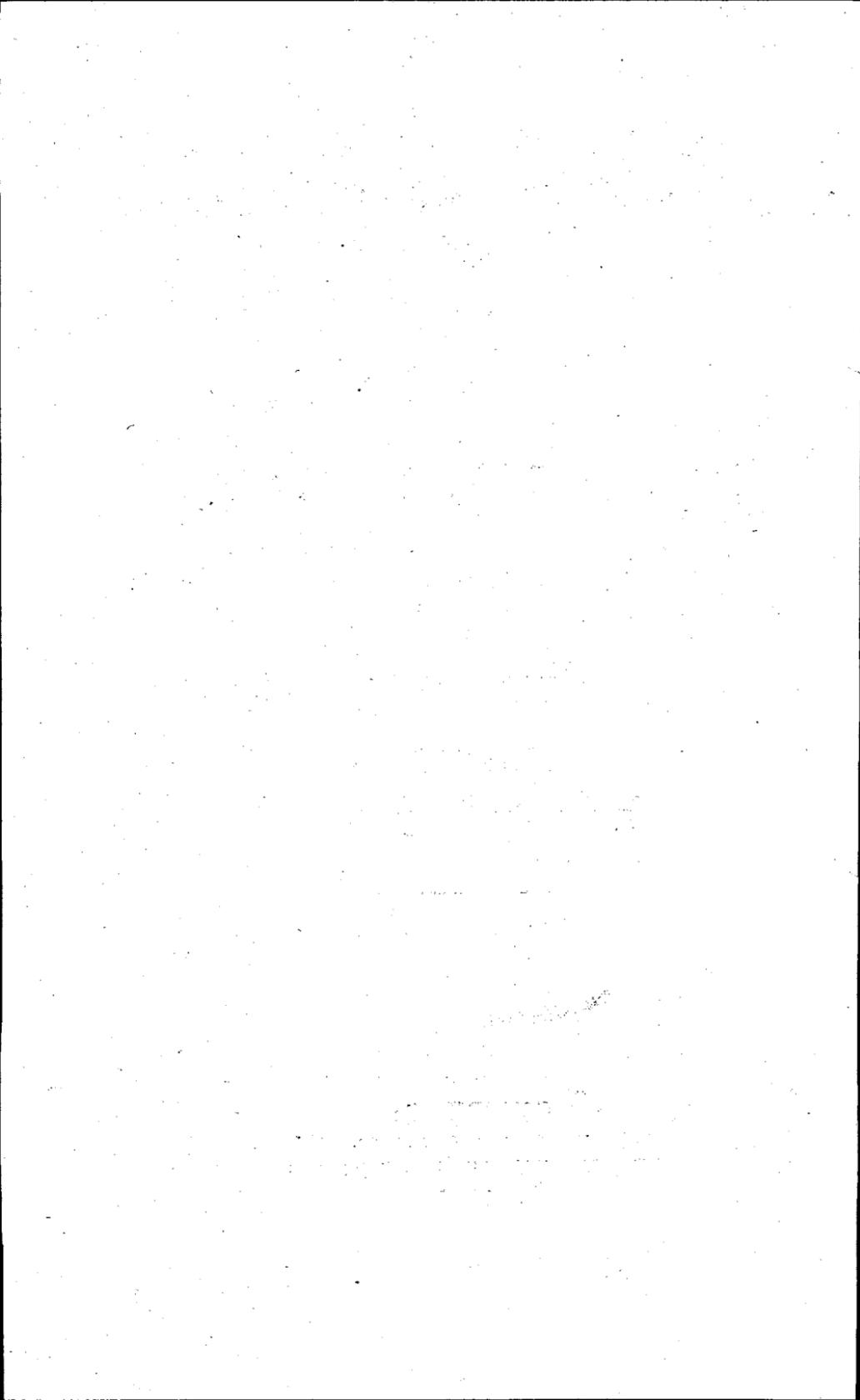
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XVIII. ON THE RECOVERY OF THE LONG LOST WALDENSIAN MANUSCRIPTS. By HENRY BRADSHAW, M.A., F.S.A.

[*Read* March 10, 1862.]

It will be known to all who have interested themselves in the history of the Vaudois, that Morland, the envoy from the Protector Cromwell to the Duke of Savoy on their behalf in 1655, wrote on his return in 1658 what he calls a History of the Evangelical Churches in Piedmont, based not only upon previous writers but upon authentic documents which he brought home and deposited in the Public Library of this University.

He tells us that it was Abp Ussher who stirred him up to lose no opportunity of securing any old books or papers which could throw light upon the early history and religious opinions of the Vaudois; and the results of his efforts may be appreciated by any one who will read the detailed catalogue of his books and papers which is prefixed to his History.

At the close of last century, Mr Nasmith, who was employed to make a fresh Catalogue of the Manuscripts in the Library, and under whose eye every single volume must have passed, stated that the papers were almost all safe, but that the six books or volumes mentioned by Morland had unaccountably disappeared. During the last forty years much has been written on the subject, and infinite trouble has been taken by Dr Maitland, Dr Todd, Dr Gilly, and other writers at home and abroad after them, both to search out any existing remains of the early Vaudois literature, and to account for the mysterious disappearance of these treasures from Cambridge. Their loss, it was justly

alleged, was the more provoking, because they contained copies of portions of the Bible, of religious treatises, and specimens of poetry, all written in the old Vaudois dialect, and to which Morland assigned very early dates, ranging from the 10th to the 13th century. The copies were so old, says Morland, and the writings probably much older.

It was a point of considerable importance that the Cambridge manuscripts should be examined; for not only Morland and his Vaudois friends, but also their advocates in our own time, agreed in maintaining the claim of this community to have held the pure Genevan doctrines long before the time of Calvin. The historians of the 17th century, knowing that in the 13th the followers of Peter Waldo had been separated from the Roman communion, and knowing that their descendants in the 17th held the doctrines of Geneva, were illogical enough to conclude that therefore their ancestors in the 13th had anticipated Calvin's views by three centuries.

A long controversy was carried on in the *British Magazine* about twenty years since. Amongst the good results of this, it elicited from Dr Todd a most minute and careful description of the whole of the Ussher Collection of Waldensian MSS. in the Dublin University Library: and from this it appears that all the books there were written from 1520 to 1530, or at any rate in the 16th century. A volume at Geneva was also described, which was attributed by the librarian there to the 12th century, but which from the writing Dr Todd and other judges assigned without hesitation to the middle or latter half of the 15th.

One poem in particular, the Noble Lesson, was the subject of much discussion. Near the beginning occur the two lines which Morland prints and translates thus:—

Ben ha mil e cent an compli entierament,
Que fo scripta lora, Car son al derier temp.

There are already a thousand and one hundred years fully accomplished,
Since it was written thus, For we are in the last time.

The Geneva and Dublin copies both appear to agree with Morland's representation of the Cambridge copy, as far as the date goes, and all parties were accordingly at a loss for an explanation of the appearance of a clearly Waldensian poem before the days of Peter Waldo. It even afforded to the followers of Leger and Morland an additional argument for the derivation of the name from Vallenses, or Churches of the Valleys, rather than from the name of the founder of the sect.

It will be readily believed, therefore, that it was with some pleasure and some surprise that I laid my hand upon the whole of these volumes a few weeks ago. In the same binding as the rest of the documents,—three of them with Morland's and the donors' names and the date on the first page,—all six with the reference-letters ABCDEF clearly written inside the cover,—and all standing on the shelves as near to the "documents" as the difference of size would allow,—the only wonder is how they could ever have been lost sight of.

The insinuation in the *British Magazine* that the collection was placed here but a few weeks before Cromwell's death, and that, on that event, these books were removed to some safer stronghold of the Genevan views with the connivance of the Puritan Librarian of the day, I had long since felt to be groundless. Not only was the place then held by the model librarian and devoted loyalist William Moore¹, of Caius College, but I

¹ It must be borne in mind that ever since the death of William Moore (in 1659), under whom every part of the library seems to have been thoroughly explored, all the librarians and their assistants have uniformly, though unaccountably, declined to make themselves in any way acquainted with the manuscripts under their charge. So, when fresh catalogues were required, both Mr Nasmith and, more recently, the laborious compilers of the printed catalogue, were employed at a large cost to the University, as being supposed to know a good deal of the *subjects* of the works existing in MS., but a knowledge of the *history* of the individual volumes was not to be expected from them. These facts afford the only possible explanation of the reputed loss of the Waldensian MSS. as well as others from our library. Their history was lost sight of, and they had come to be regarded as miscellaneous pieces, apparently in Spanish, of no particular importance.

some time since found a cancelled receipt (dated 1689) for four of these very volumes, in the handwriting of Peter Allix, who seems to have examined them for his *Remarks on the Ecclesiastical History of the Ancient Churches of Piedmont*, published in 1690.

It will be sufficient for the present purpose to give but a brief description of these six diminutive volumes; for, though undoubtedly the oldest extant relics of Vaudois literature, even when brought down from the 10th, 12th, and 13th centuries (to which Morland ascribes them) to the 15th; yet it cannot be doubted that, when they are once brought into due notice, which it is the object of this paper to procure, they will engage the attention of some scholar who is able to use them. To take them in the probable order of age:

F is a parchment volume measuring $5\frac{1}{2}$ by $4\frac{1}{4}$ inches, and written, I should say, at the close of the 14th century. It contains the greater part of the New Testament, and certain chapters of Proverbs and Wisdom, in the following order: St Matthew (beginning gone), *no St Mark*, of St Luke only i. 1—iii. 6, followed at once by St John, *no Romans*, 1st (*no 2nd*) Corinthians, Galatians, Ephesians, Philippians, *no Colossians*, of 1st Thessalonians only the first few words, and that clearly by mistake, and without heading, *no 2nd Thessalonians*, 1st and 2nd Timothy, Titus, *no Philemon*, of Hebrews only ch. xi. followed at once by Proverbs ch. vi. and Wisdom ch. v. and vi., Acts, James, 1st and 2nd Peter, followed possibly by the Epistles and Revelation of St John, but all after f. 158, 2 Pet. ii. 5, is wanting. There are leaves missing in several places, but in no case (except at the end) so as to prevent our knowing what the contents originally were.

B is a parchment volume measuring $4\frac{1}{4}$ by $3\frac{1}{4}$ inches, and written probably in the first half of the 15th century. It consists of three portions, but the handwriting is uniform. The first portion (ff. 1—124) contains (1) the seven penitential psalms, and (2) the *In principio* from St John, in Latin; (3) *Glosa Pater*

noster, partly printed from this by Morland (*History*, p. 133), (4) *Treçenas*, (5) *Doctor*, (6) *Penas*, (7) *Li goy de paradis*, (8) *La pistola de li amic*, and the poems, (9) *Novel confort*, (10) *Lo novel sermon*, (11) *La nobla leyçon*, printed from this by Morland (*History*, p. 99), (12) *Payre eternal*, and (13) *La barca*. The second portion (ff. 125—241) consists of a long treatise on the (1) ten commandments, (2) twelve articles of the faith, (3) seven deadly sins, (4) seven gifts of the Holy Ghost, (5) theological virtues, (6) cardinal virtues, (7) *De li ben de fortuna e de natura e de gracia*, (8) *De seys cosas que son mot honorivol en aquest mont*; and the remaining nine pages are occupied by two sermons and a paragraph *De las abusions*. The third portion (ff. 242—271) is imperfect at both ends, but now contains seven sermons.

C is on paper, measuring $3\frac{3}{8}$ by $2\frac{1}{2}$ inches, and written about the middle of the 15th century. It consists of three portions, all in one handwriting. The first (ff. 1—24) contains two sermons (1) *De la confession*, and (2) *De la temor del seignor*, the latter printed from this by Morland (*History*, p. 119). The second (ff. 25—32) contains one sermon; and the third portion (ff. 33—112, &c.) consists of (1) a sermon headed *Tribulacions*, (2) *7 F.* that is, a translation of 2 Macc. vii. from the Vulgate, (3) *Job*, a translation of Job i. ii. iii. and xlii. from the Vulgate, (4) *Tobia*, a translation of the whole book of Tobit from the Vulgate, (5) *La nobla leyçon*, which breaks off abruptly at the beginning of the fourteenth verse, the rest of the volume being lost.

A is on paper and parchment, measuring $3\frac{7}{8}$ by $2\frac{7}{8}$ inches, and written in the latter half of the 15th century. It consists of six different portions, all in one handwriting, except perhaps the last. Part I. (ff. 2—99) contains (1) *Genesis*, a translation of Gen. i—x. from the Vulgate, (2) a Treatise on the nature of different animals, (3) *Lo tracta de li peccá*, (4) a sermon *De la parolla di dio*. Part II. (f. 100) is in Latin, and contains instructions to the clergy, headed *Sequitur de imposicione penitencie*. Part III.

(f. 136) is a discourse beginning *Alcuns volon ligar la parolla de Dio segont la lor volunta*, on the *quatre manieras de trametament*, that is, of God, of God and man, of man alone, and of usurping preachers. Part IV. (f. 172) is a treatise entitled *Herman*. Part V. (f. 180) is a collection of Latin pieces. Part VI. (f. 232) contains, after three short paragraphs, a small historical passage on the voluntary poverty of the Church, unfortunately imperfect at the end, but of peculiar interest.

D is on parchment, measuring $3\frac{1}{2}$ by $2\frac{1}{2}$ inches, and written also in the latter half of the 15th century. It is imperfect at both ends, but now contains (1) a collection of medical recipes (beginning gone); (2) a discourse on tribulations, headed *Ayci comença sant ysidori*; (3) a sermon on the seven deadly sins and their remedies, on the text *Donca vos mesquins perque tarçen de ben far, &c.*; (4) a sermon on almsgiving, on the text *O vos tuit li qual lavora, &c.*; (5) three short pieces beginning *Dio bat li ome en .5. modo...*, *Nota che la son quatre cosas que nos apellan...*, *Nos velen esser na .3. perilh en aquisti temp...*; (6) several short moral paragraphs; (7) a short Discourse on the twelve joys of paradise, on the text *Voç dalegreça e de salu es en li tabernacle de li iust*; (8) a general but brief exposition of Christian doctrine, commencing *A tuit li fidel karissimes christians sia salu en yh^s xp^s lo nostre redemptor Amen...*, and arranged under eight heads, but unfortunately breaking off in the middle of the third.

E is on paper, measuring $4\frac{1}{4}$ by $3\frac{3}{8}$ inches, and consists of four parts, the handwriting not uniform throughout, but agreeing well with the dates 1519, 1521, which are found in the book. Parts I. and II. are parts of a Latin grammar. (1) *De interrogationibus, De participiis, De casu genitivo locali, De comparativis, De gerundivis*, with some *Flores legum* on one of the blank leaves at the end; (2) *De verbis*, with the translation of the verbs in the Vaudois dialect. In rubric at the beginning is: *Anno domini millesimo q :1521: dies :9: mensis Januarii*. Part III. contains Latin abstracts of (1) Proverbs, (2) Ecclesiastes, (3) Ecclesiasti-

cus, followed by (4) some sentences from St Gregory; (5) a poem of 24 lines beginning:

Tout ce que la terre nourist;

(6) a poem of 282 lines headed: *Sequuntur mettra ceneche* (or *ceueche*) and beginning:

Commensament de tout ben es
Temer diou soubre tout quant es;

(7) a piece, contained on one leaf, headed: *Sequitur liber Arithmetti[cus] extratus a Johanno Albi filio mgri Johannis Albi notarii de Fenestrellis sub Anno domini .1519. et die .22. mensis Augusty*, and beginning, *Per ben entendre lart...* Part IV. contains (1) *Albertani moralissimi opus de loquendi ac tacendi modo*, an abridgment only; (2) *liber primus de amore et dilectione dei et proximi et de forma vite, ejusdem domini Albertani*, also an abridgment; (3) *versus morales*, beginning:

Est caro nostra cinis,
modo principium modo finis;

(4) *Exortation de bien vivre et bien mourir*, in 100 lines, beginning:

Qui a bien vivre veult entendre;

(5) *Optima consilia*; (6) Sentences headed *Philosophus*, with translations in verse; (7) 42 *versus morales*, beginning:

Au jorn duy qui se auause trop.

with which the volume concludes.

Judging from Dr Gilly's edition of St John, the text and dialect of our New Testament closely resemble the Grenoble, Zurich, and Dublin copies; and, but for the alleged antiquity of the Grenoble and Zurich copies, the incompleteness of this one might suggest the inference¹ that at this date the entire New Testament

¹ An examination of Dr Gilly's facsimiles rather confirms than weakens the suggestion made in the text. To judge from these, the Grenoble MS. must bear a very strong resemblance to our F, and the Zurich MS. to our C, the former of which I should assign to the close of the 14th, and the latter to the early part of the 15th century. The truth is that so very few

was not yet in circulation among the Vaudois. Those parts which were read as Epistles and Gospels in Church would naturally be the first translated, and we find these in MS. B; and, were this suggestion confirmed, we should have no proof of the existence of a regular translation of the New Testament earlier than the period which produced the Wycliffite versions in our own country.

In B the most noticeable pieces are the *Treçenas* and the *Nobla Leyçon*. The four *treçenas* are the four quarters of the year, each containing *thirteen* Sundays, and the Epistles and Gospels are headed 1st, 2nd, 3rd... Sunday of the 1st, 2nd... *treçena*, without any further distinctive name derived from the season. On a minute comparison, however, with the unreformed Roman, as well as other missals, they appear to be precisely the same, with only such small variations as are found to exist between the uses of different Churches at the same time; and this is particularly interesting, as so very few relics of the early Vaudois ritual are still in existence. The copy of the *Nobla leyçon* in this volume is the one which has created all the discussion, by the expression which I have quoted before, '*Ben ha mil e cent an,*' &c. It is, therefore, highly satisfactory to notice that the line runs in this copy;

Ben ha mil e . cent an compli entierament,

with an erasure before *cent*, where, by the aid of a glass, the Arabic numeral 4 is visible, of the same shape as those frequently used in this volume. The only thing which could be needed to prove the certainty of this reading, is that in MS. C there is the commencement of another copy of this same poem, which, as it is but a short fragment, and has escaped the attention of Leger and

volumes bear an actual date, that persons who are familiar with MSS. may gain a fairly correct notion of the *relative* age of different volumes, and yet differ from other critics as to the *actual* age. I have very little doubt that most judges, if the four copies were placed open before them, would range them (1) Cambridge, (2) Grenoble, (3) Zurich, (4) Dublin. Of the Lyons copy I can say nothing, as no facsimile is given.

Morland altogether, I shall give entire. It is written continuously, the divisions being marked by points and coloured initial letters. It runs as follows¹:

AYCI COMEYÇA | LA NOBLA LEYÇON. |
 O frayres entende una nobla leyçon. |
 Sovent deven velhar eistar ennauracion.
Car nos | ven aquest mont esser pres | del chauon.
 Mot curios | deoran esser de bonas obras | far.
Car nos ven aquest mont || a la fin apropiar.
 Ben ha | mil e .cccc. anz compli en tierament.
 Que fo escrita lojra ara sen al derier temps. |
 Pauc daurian cubitar | *car* sen al romanent. |
 Tot | iorn ven las ensegnas | venir a compliment.
 Acreysament de mal e amermaiment de bens.
 Ayço son | li perilh *que* lescritura di. |
 Li auangelin o recoytan | e saint paul atresy.
Car | neun home *que* viva non | po saber sa fin.
 Perço||... [The leaves which should follow are wanting.]

There can be no doubt that the Geneva and Dublin copies are both later than our two; and, however we may explain the omission from them, it is at least the evidence of two earlier against two later copies, and this, added to the great difficulty of giving a reasonable explanation of the lines, seems enough to satisfy the most strenuous advocates of the antiquity of the poem.

A is the volume which, at the end of the sermon *De la parolla de dio*, contains the supposed date of transcription, 1230. The conclusion of the sermon is as follows:

Da 4ª. endurezis enayci fay aliome la
 parolla dedio &c.

1530.

I can see nothing in the second figure but a badly made 5, though I confess it is difficult to explain the meaning of it. It seems to be in the original ink, and beyond any suspicion of tampering, but the handwriting and figures are clearly not those of the year 1530, nor indeed of 1430; while 1230, as the date of transcrip-

¹ The divisions mark the ends of the lines on the page in the MS.; the italics denote the abbreviations of the original.

tion, even apart from palæographical considerations, is out of the question. In Part V. the collection of Latin pieces, the *Doctor Evangelicus* (Wyclif) is cited. And further, in the historical passage at the close of the volume, after speaking of *Piero de Vaudia* and his excommunication, mention is made of the success of his followers until, two hundred years (*dui cent an*) after his time, a persecution arose, which continued even to the times of the writer. This brings the date of the composition to the beginning of the 15th century at the earliest. It is true that *dui* has been partly erased, but even *cent an* would bring the piece down much later than 1230; while it must be allowed that it is somewhat suspicious, that Morland has taken no notice in his catalogue either of this piece or of the fragment of the *Nobla leyçon* containing the true date, even though his list in many cases deals with the most insignificant details.

The passage on the voluntary poverty of the church is as follows¹:

[f. 236] Mas aço que la gleysa de li eyleyt istes en sancta religion regla e orde en sanct regiment, lo segnor ordene en ley meseyme governadors e iuiès speritals resplandent de celestial sapiencia, e que li maior mostresan a li menor vita de sanctita e eysemple de salu; Mas li menor dovesan devota obediencia a li lor maior sotmettament e reverencia. De li regidor testimonia S. Paul en li At de li apostol, diçent: *Atende a vos e a tot lo greç al cal lo Sant Sperit pause vos voscós a regir la gleysa de Dio la cal el aqúiste cum lo sio sanc.* Mas el dis enayci a li sotmes: *Obede a li vostre derant pausa, e sotmete vos a lor.* Ac' Dio pause

¹ A better acquaintance with the language would have enabled me to print this piece much more correctly. But the primary object of this paper has been to draw the attention of scholars to these genuine remains of the Waldenses of the 15th century, and while I only vouch for accuracy of reading where *names* and *numbers* are concerned (and this is of no small importance here), the reader, if at all gifted with an eye for conjectural criticism, will readily correct what, from ignorance of the language, I have mis-read.

alcuns en la gleysa prumierament li apostol, li 2. li prôpheta, li 3. li doctor. E Peyre apostol amonesta tant li derant pausa coma li sotmes: *Tuit demostrant humilita entre vos. Car Dio contrasta a li superbi, mas el dona gracia a li humil.* Mas el despensa aquesta degneta a li seo karissime quilh luçessan de maior sanctita cum veraya pavreta, e fossan liora a maior tribulacion, que enapres ayço li eyleves de maior gloria, e plus ample honor e enriqueça. Li eyleva de le stercora de terrenals riqueças, e lor done celestials consolacions. E aquilh que foron plus char amic de lui suffriron maiors e plus greos repropis. E sença dubi nos cresen lor esser eyleva de maior degneta e gloria. Mas aquesta sancta gleysa ac' al temp de li appostol creyse en moti milhiers e en sant orde per la redondeça de la terra, e permas per moti temp en verdor de sancta religion; e li regidor de la gleysa permaseron en pavreta e en humilita, segont las antiquas storias, encerque trey cent anç, ço es entro a Costantin emperi cessar; mas, regnant Costantin lebros, un regidor era en la gleysa lo cal era apella Silvestre [f. 237] roman. Aquest istava al mont de seraphio iosta Roma, enayma es legi, per cayson de pèrsegucion, e menava vita de pavres cum li seo. Mas Costantin receopu respost en li soyne, enayma e reconta, Anne a Silvestre, e fo bapteia de lui al nom de y^u xⁱ, e fo monda de la lebrozia. Mas Costantin vesent se sana al nom de xⁱ de tanta miseriosa enfermeta, pense honrar lui lo cal lavia monda, e liore a lui la corona e la degneta del emperi. Mas el la receop, mas lo compaignon, enayma ay anni recontar, se departic de lui è non consentic en aquestas cosas, mas tenc la via de pavreta. Mas Costantin se departic cum mooreça de romans en las part dautra lo mar, e aqui hedifique Constantinopoli enayma es e apelle ley del sio nom. Donca daquel temp la resiarcha monte en honore e en degneta, e li mal foron multiplica sobre la terra. Nos non cressen alpostot que la gleysa de dio sia departia maçament de la via de verita dal tot, mas una partia cagit, e la maior part, enayma es usança, trabuche en mal. Mas la part permasa permas per moti temp en

aquela verita la cal ilh avia receopu. Enayci la sanctita de la gleysa manque poc a poc; mas enapres 8 cent anç de Costantin se leve un lo propi nom del cal era Piero, enayma yo auvic, mas el era duna region dicta Vaudia. Mas aquest, enayma dion li nostre derant anador, era ric e savi e bon fortment. Donca o el legent, o auvent de li autre, receop las parollas del evangeli, e vende aquellas cosas las el avia e las departic a li pavre e pres la via de pavreta, e prediche e fe deciples, e intre en la cipta de Roma e desputa derant [f. 238] la resiarcha de la fe e de la religion. Mas en aquel temp era aqui un cardenal de Pulha, lo cal era amic de lui e lauvava la via de lui e la parolla, e amava lui. A la perfin receop respost en la cort que la gleysa romana non poya portar la parolla de lui, ni non volia habandonar la via acomença. E dona a si sentencià fo fayt fora la sinagoga. Nent de ment el meseyme predicant en la cipta fey plusors deciples. E facent camin per las regions da Ytalia fe aiostament enayci que en plusors parç niutreron moti en la lor conversacion, tant el meseyme cant li sucessor de lui, e foron forment multiplica; car lo poble auvia lor volentier, emperço que la parolla de verita fossa en la boca de lor, e demostresan via de salu. E multipliqueron tant que sovendierament saiostesan en li lor conselh alcuna veç 8 cent, alcuna veç mil, alcuna veç mot poc. Dio obrava merevilhas per lor, enayma nos aven de plusors li cal parlan volentie verita; mas aquestas obras fructuosas dureron per lespaçi de (dui)¹ cent an, enayma es demostra per li velh. A la perfin, levant se lenvidia del satanaç e la maligneta de li fellon, perseguecion non peta es va entre li serf de Dio, e degiteron lor de region en region; e la crudelleta de lor persevera entro ara contra nos. E cum aquestas cosas seayan enaysi, consideren li temp li cal trapasseron devant lavenament de Xⁱ. Car ilh foron umbra e figura daquisti temp, lo cal [f. 239] durare de Xⁱ entro a la fin del segle. Nos non troben en las scripturas del velh testament que de Abram entro a Xⁱ la luçerna de verita e de sanctita sia unca daltot en alcun temp

¹ This word has been partly erased.

alpostot steynta; mas permaseron totavia o poc o pro en sancta vita. Ni non legen quilh nenguesan unca a defalhir deltot. Enaysi ac' pense que del temp de Xⁱ entro ara sia entre nengu enaquel meseyme modo. E enaysi cresen que sia avenir entro a la fin. Que del temp al cal la gleysa fo fonça entro a la fin del segle, la gleysa de Dio non defalhire enaysi del tot que la non sia totavia alcun de li sant, o en las terras, o en algunas regions de la terra. Car *lo son de lor issic en tota la terra.* E la maior part de la gleysa de Dio crec al començament en las regions dautra lo mar. Dont es desser stima en alcuna manera que otra lo mar e de aquesta partia del mar la lucerna de li sant sia nengua alpostot auiet per alcun temp. Car li nostre frayre en li temp antic cum ilh aguessan trapassa lo mar per una perseguecion atroberon li frayre en una region; mas car ilh mesconoylian lo lengaie daquela region, non pogron aver compaignia cum lor ni demostrar fermeça entre lor, enayma ilh agran fait volentier, e se departiron dentre lor. Entre aquestas cosas pensen la prophesia de Jeremia: *Baron de li prever de levetienc meos menistres non perire de la mia facia, lo cal uffra holocaust e embrase sacrafici e aucia vedeoç per tuit li dia.* Aquesta promession de Dio es dicta sobre la sancta gleysa. Car li dit de li propheta expiravan a Xⁱ e a la gleysa. Donca veian calcosas dia, que de Xⁱ entro a la [f. 240] fin del segle baron non perire, menistre de Xⁱ, lo cal uffra holocaust e vedeoç e sacrifici per tuit li dia. Que calque cal son, membre del sobeyran prever per sanctita de vita, uffron hostias speritals a Dio sobre lautar de la fe entro en cuey. E se ilh non son moti, emperço la prophesia non ment; car el non di: *Barons non periren,* mas: *Di baron de li prever non perire de la mia facia,* lo cal faça aquestas cosas en aquelas. O karissime, considera; car la luna ja sia ço quilh sia iusta venir amenç de la soa pleneta, mas emperço totavia es luna. E silh es scurçia per algunas tenebras e non apereysa a li olh de liome, emperço ilh es totavia luna; en la soa substancia, enayma nos cressen, dautra manera Dio faria luna per chascun mes. Mas lescriptura de que

Dio cree aquesta luna del començament. Donca pensen lo dit de David: *El fey luna en temp*, ço es en mermament e en renovellament. E la luna a figura sovendierament la gleysa, la cal regna alcun veç en moteça de sant en aquest mont; e alcuna veç es iusta a mancament. Donca si la gleysa es casi defalhia, enayma la luna, que se part per lenvidia del septanaç e per la superbia de li fellon e per la negligencia de plusors, e mootas greos tribullacions e persecuecions, si mays que non cressan ley en algunas regions del mont totavia esser, permasa en la pavreta de li sant, e en bona vita e sancta conversacion. Car Salomon parlla per sperit de prophecia diçent: *Cant li fellon multipliqueren se levaren, e li iust sere scondren; e cum ilh seren peri, e li iust multipliqueren.* Nos pensen a.....

Here the text breaks off, and ff. 241—243 are wanting to complete the sheet.

D contains no indication of a date, as far as I have examined, but the headings of the eight divisions of the *Exposition of Christian Doctrine* are worth noticing, though, from the mutilation of the volume, only three chapters now remain. The prologue enumerates these divisions thus:

“Donca prumierament nos diren breoment coma la ley del veray Dio e veray home Yhⁿ Xⁱ per si sola es suficient a la salu de tota la generacion humana, E es plus breo e plus comuna e plus legiera a complir, e es ley de perfeita liberta, a la qual non bisogna aiogner ni mermar alcuna cosa, E non es alcuna cosa de ben la qual non sia suficientment enclusa en aquella meseyma soa ley. Segondariament diren de la sancta fé catholica, la qual se conten en li article e en li sacrament e en li comandament de Dio. 3^ament diren de la vera e de la falsa penitencia e de la vera confession e de la satisfacion. La 4^a diren alcuna cosa del vero purgatori e segur e de la falseta e meçonia se me^a sobre lui. La 5^a diren de la envocacion de li sant e de li horror sobre seme^a. La 6^a diren de la auctorita pastoral dona de Dio a li sacerdot de Xⁱ. La 7^a diren de las clavs apostolicas donas de Yhⁿ Xⁱ a sant Peyre

e a li autre seo veray successor. La 3ª diren de las veras endulgencias." fol. 81.

In Ch. 2, the sacraments are enumerated thus :

"Sept son li sacrament de la sancta gleysa. Lo prumier es lo batisme lo qual es dona a nos en remesion de pecca. Lo .2. es la penitencia. Lo .3. es la cumunion del cors e del sanc de Xp^t. Lo .4. es lo matrimoni ordena de Dio. Lo .5. es loli sant. Lo .6. es lenpusament de las mans. Lo .7. es ordenament de preýres e de diaques." fol. 88^b.

To sum up then, briefly ; after the most important fact—the determination of the true date of the *Nobla Leyçon*—the primary result gained from the recovery of these manuscripts, and a comparison of them with what we already know of others of the kind, is, that, besides the Dublin collection, all of which seem to have been written in the 16th century, we have two miscellaneous volumes at Geneva (MSS. 207 and 209) and four at Cambridge (ABCD), as well as more than one copy of the New Testament, all assignable to the 15th century ; and in addition to these, at Cambridge and at Grenoble, one incomplete and one complete copy of the New Testament, which may be ascribed to the close of the 14th century. It is a small collection, doubtless ; but it is a very precious one, even though not carrying us back to the 10th and 12th centuries, as we were led to expect ; and it is much to be hoped that the authorities at our University Press will soon offer some encouragement towards bringing out a careful edition of at least the most important treatises in the collection. Whatever Cromwell and his friends were politically, it is at least certain that, as a literary body, we owe them a debt which it would take us a long time to repay, and which at present we refuse to acknowledge even in our annual commemoration of benefactors. We have for two hundred years ignored both the gift and the giver, and it is time that we should begin to make some reparation.

[NOTE. Sept. 1862. I have just received the welcome news from Dr Todd, that he intends to republish, in a separate form, the Catalogue of the Ussher Collection of Waldensian MSS., which he furnished to the British Magazine in 1841. The new volume would contain some remarks on the various points connected with the subject, as well as a detailed description of all the Waldensian MSS. now known to exist in Dublin, Cambridge, Geneva, and elsewhere. H.B.]