And yet Bernard was a disorganised man, probably because his interests were so many, as were the pressures on his time, such that like many a scholar before and since, he found it easier to start projects than to finish them. His unforthcoming edition of the Jewish historian Josephus became something of a joking matter, and the few projects he did manage to bring to publication still exude a sense of mental clutter and constipation, such as his handbook on ancient weights and measures, which we shall encounter below. BYfbUfXigch\YfdUffcb k as Peter Mews, head of \ci gY cZ BYfbUfXigck b Wt Y[Y, ShJc\big UbX h\Yb from 1672 Bishop of Bath and Wells; and when Mews presented Bernard with the rich living of Brightwell, just outside Oxford, Bernard, who with his very High Church sentiments had probably found the Williamite Revolution of 1688 a strain on his conscience, at once resigned his professorship, and embraced the quiet life.

What of Bernard and New College? The first evidence of direct contact we have is an <code>]bhYfYgh]b[Ybhfm]b hYWt "Y[YMfragmentary lending register from the period: ĐUb. 19. 1674.5 MU[: Bernard è societate Joh: Baptis: habet Homerum in Mss I have explained the significance of this technically extra-statutory allowance elsewhere I Bernard was, we can infer, helping Fell edit the <code>lliad</code>, of which an Oxford edition appeared in 1676, and it is pleasant to reflect that the first Oxford edition of any part of Homer in Greek was assisted by a New College manuscript.²</code>

BYfbUfXÑ next appearanW]b h\Y Wt``Y[YÑ fYWtfXg Wta Yg Zfca h\Y L]VfUfmBYbYZUWtcfgÑ Book. Under 1686 we find the entry: Edwardvs Bernard | Sanctae Theologiae Doctor, et Astronomiae Professor | DD | A Commentary on the prophecy of Hosea | by | Edward Pococke | Hugonis Grotij Epistolas. Fol. | IDEM VIR CLARISSIMUS | & erga Wicchamicos Amicissimus | OPERA SUA D.D. viz. | Dissertationem de Mensuris et Ponderibus Hebraeorum. | Dissertationem XY MYbgi f|g YhPcbXYf|Vi g A bh|ei cfi a .Ñ



New College Library, Oxford, BYbYZWMcfqNBcc, d. 129

 $^{^2}$ W]``]Ua Pcc`Y, Bcc_E Wcbca m]b N Yk Cc``Y[Y, O I ZcfX,]b h\Y L UhYf SYj YbhYYbh\ CYbhi fm\N *History of Universities* 25 (2010), 56] 137.



This epistle ends with a typical Bernard promise: he will shortly set out $\frac{1}{2}$ by $\frac{1}{2}$

BYfbUfXNy bYl h []Zh k Ug U WcdmcZ h\Y fYj]gYX Und expanded version of his treatise on ancient weights and measures, now in Latin, and published as a free-standing octavo. The entry in

h\YBYbYZJWtcfg\Bcc_]g\text{y}bzused here, identifying two separate works, one on Hebrew weights and measures, and one on ancient weights and measures in general. In fact, they are the same sole work, BYfbUfx\bar{y} De mensuris et ponderibus antiquis libri tres of 1688. Bernard presented many copies of this to friends and institutions around and beyond Oxford, all in a distinctive acid-mottled calf binding, and ours is no different. He has once again inscribed the copy itself to the fellows of New College, \text{\text{\text{W}}} i \(^{\text{o}}\)j fcg cdha cg XYWbh\(^{\text{o}}\) (\text{\text{\text{o}}}\)j W

What these gifts when considered as a group show is that Bernard went out of his way between 1685 and 1690 to mark presentation copies of books to New College with inscriptions that suggest \Y ZY`h [fUYZ]`hc h\Y Wt``Y[Y Zcf gca Y gYfj]W]h\UX XcbY \]a. Ib h\Y BYbYZWtcfg\NBcc_\Y]g \BW \W\UA \WgA a \Wga a \wga a cghZf]YbX`mhc Wm_Y\Ua \gha\NWy?

I have no certain answer to this question so far.⁵ Bernard studied mathematics for a time privately with John Wallis, who as we saw lived in New College Lane from 1672, but there is no suggestion Bernard lodged there, which might just have explained his gratitude to the college.⁶

Ad *T.C.* amicum suum ex paucis ingeniiq; perpoliti.

Doctus es interpres, Crech1, castusq; piusque, Et Caro quicquid carius esse potest. Ut nocet ingeniis non docti mos Epicuri, Vita tui vatis morsque inhonesta probant.

E. Bernardus.

(Y ci MTY U YUfbYX http://cf, Creech, chaste and godly; And whatever else can be dearer than Carus. That the Epicurean way can damage the wits of the unlearned