

Insular Manuscripts

**Script in the British Isles in the Early Middle Ages
ca. 7th-9th centuries**

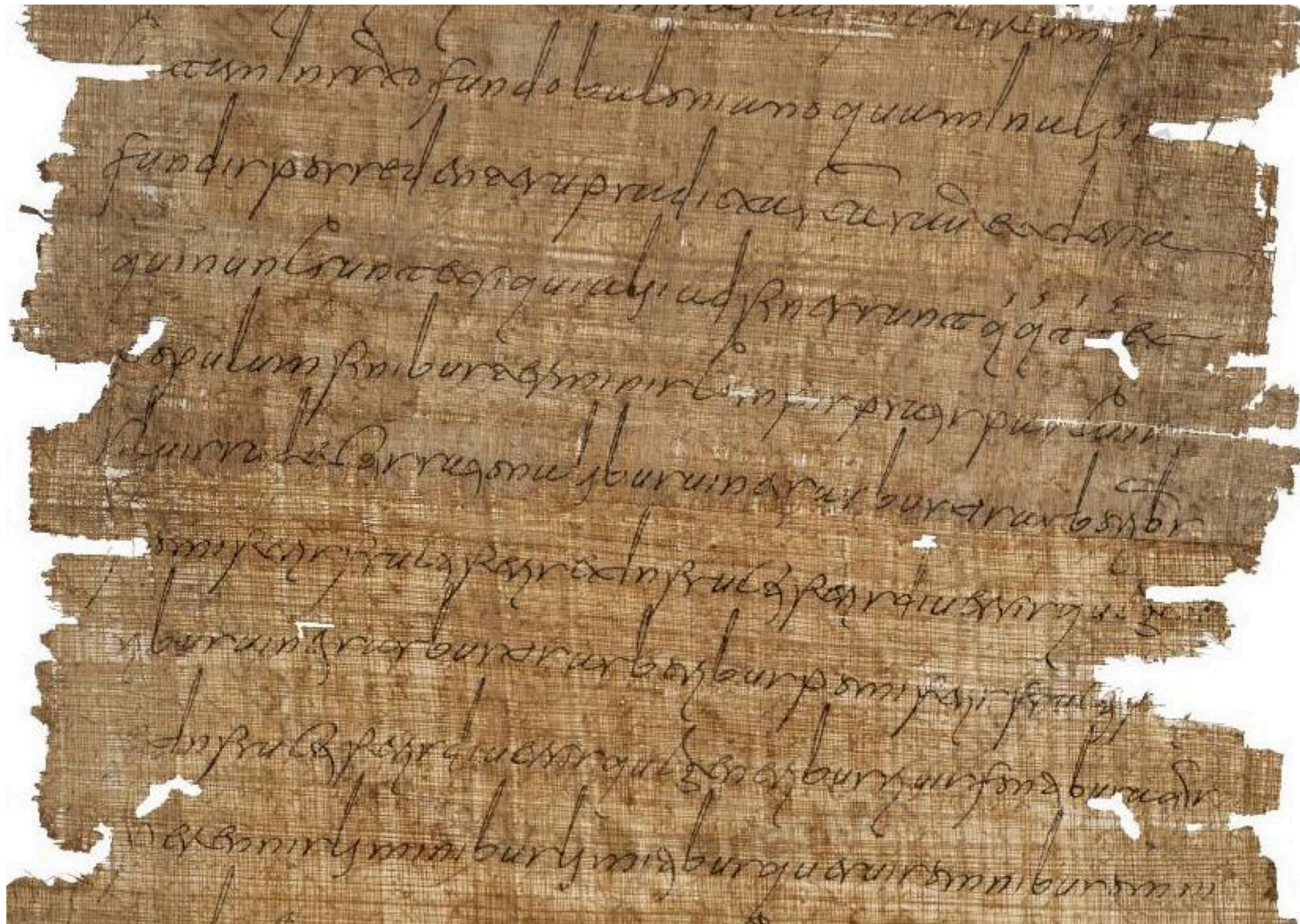
Who got what Roman scripts?

- In regions where the Roman Empire persisted through the 5th c. = Romance-speaking regions (Italy, Gaul, Spain), **LATER ROMAN CURSIVE**, the administrative script of the Roman Empire, continued and became the basis for the development of new scripts in the 7th c. (We'll come back to that in 2 weeks.)
- On the Continent, high-grade books (bibles) continued to be written in Uncial, especially in Italy, and standard Christian works in Half-Uncial.
- In Ireland, Christian texts seem mostly to have come over in Half-Uncial. There was no tradition of Later Roman Cursive. The Irish transformed Half-Uncial into new scripts.
- England was (re)converted from two directions: Ireland, which brought its new versions of Half-Uncial, and Rome, which brought bibles in Uncial.

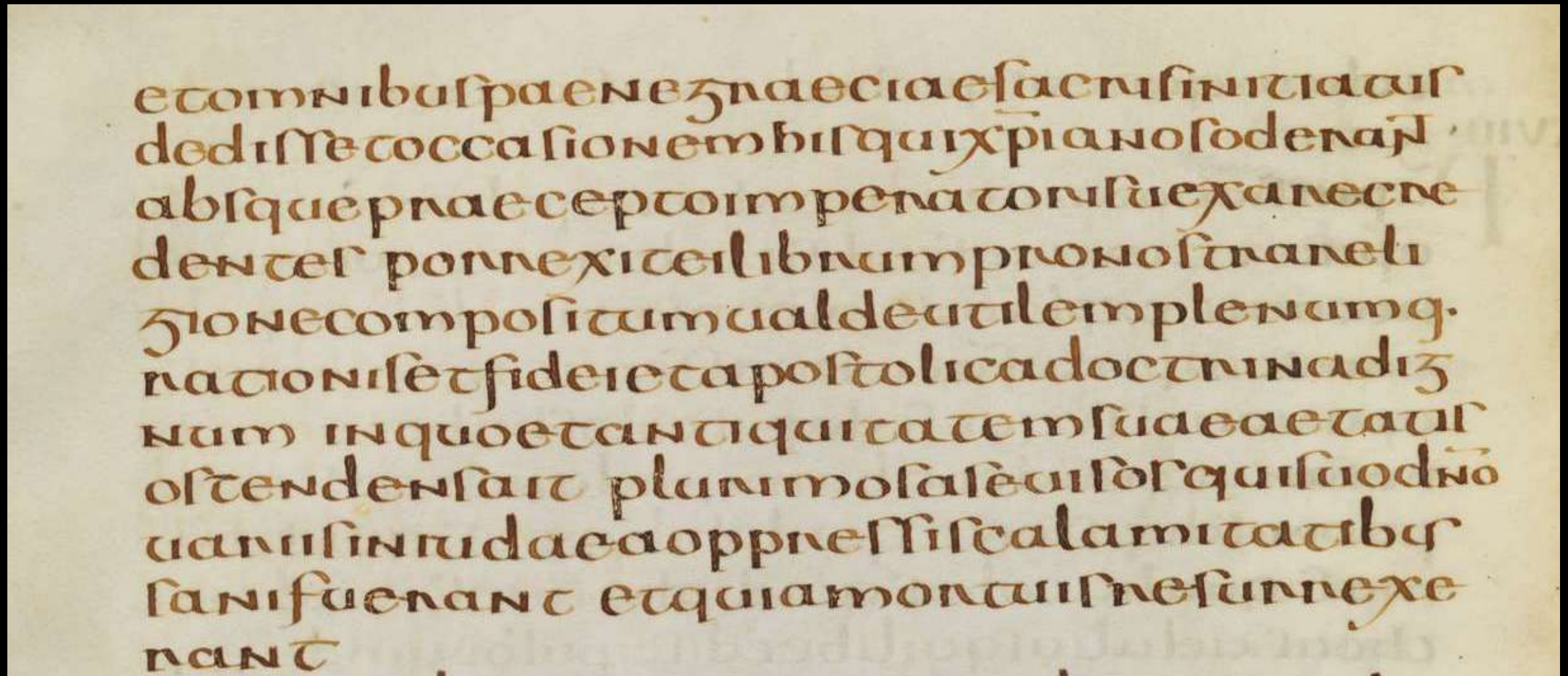
Later Roman Cursive: Administrative Script of the Late Empire

Later Roman Cursive, a.k.a. New Roman Cursive

More of the same document from the previous page (Vat. pap. lat. 6, Ravenna ca. 600)



Half-Uncial: Minuscule Script for Books, 3rd-6th c.

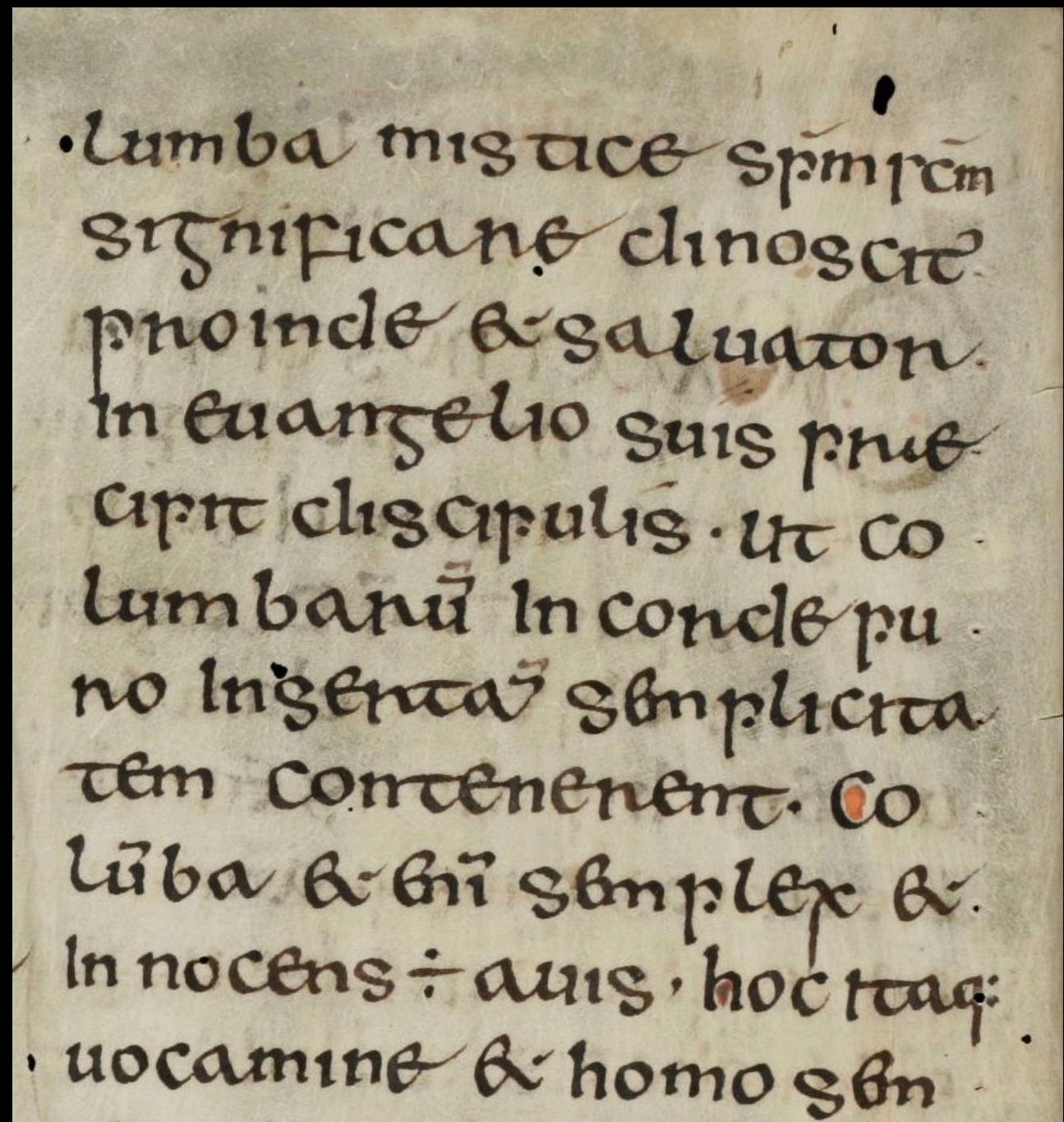
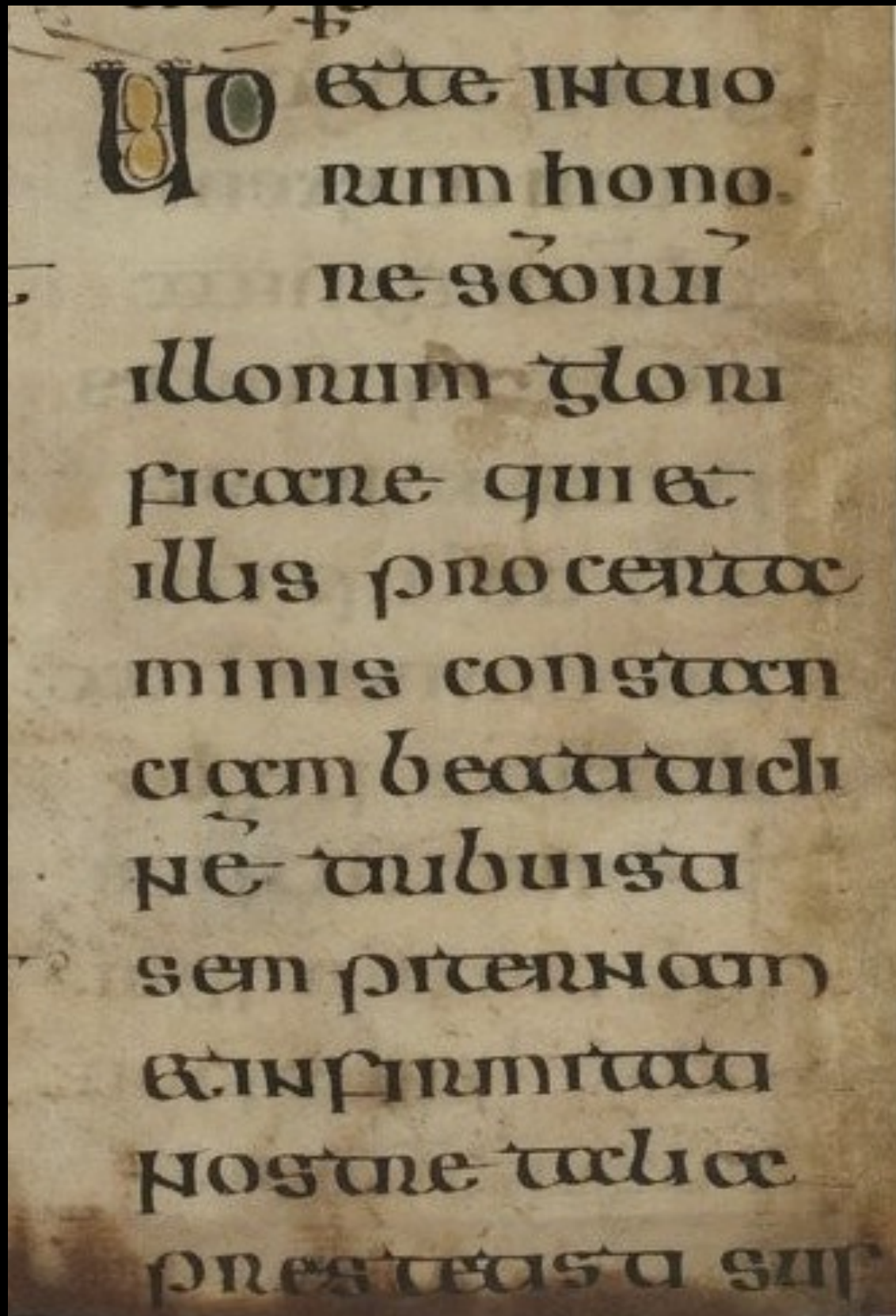


received in Ireland and transformed by ca. 700 into...

...two scripts:

Insular Half-Uncial, aka Insular Majuscule

Insular Minuscule



Left: Ireland, last quarter of 8th c.
Above: Iona, ca. 700

Missionaries bring script to England

Irish bring their majuscule and minuscule scripts based on Half-Uncial.

Roman missionaries bring Uncial manuscripts.

Both are taken up in Northumbria and practiced at a high level.

👉 Next up: Look at Roman and English Uncial manuscripts 👉

Italy, 6th c.

UNCIAL SCRIPT

Northumbria, ca. 700

IN PRINCIPIO ERAT
VERBUM
ET VERBUM ERAT
APUD DOMINUM ET DEUS
ERAT VERBUM
HOC ERAT IN PRIN
CIPIO APUD DOMINUM
OMNIA PER IPSUM
FACTA SUNT
ET SINE IPSO FACTUM
EST NIHIL
QUOD FACTUM EST
IN IPSE QUI ERAT
ET QUI ERAT LUX HO
MINUM
ET LUX IN TENEBRIS
LUCET

IN PRINCIPIO ERAT VERBUM
ET VERBUM ERAT APUD DOMINUM
ET DEUS ERAT VERBUM
HOC ERAT IN PRINCIPIO APUD DOMINUM
OMNIA PER IPSUM FACTA SUNT
ET SINE IPSO FACTUM EST NIHIL
QUOD FACTUM EST IN IPSE QUI ERAT
ET QUI ERAT LUX HOMINUM
ET LUX IN TENEBRIS LUCET
ET TENEBRAE EAM NON COMPRE
HENDERUNT
FUIT HOMO MISSUS A DOMINO
CUI NOMEN ERAT IOHANNES
HIC VENIT IN TESTIMONIUM
UT TESTIMONIUM PERHIBERET
DE LUMINE
UT OMNES CREDERENT PER ILLUM
NON ERAT ILLE LUX
SED UT TESTIMONIUM PERHIBERET

In principio erat uerbum
et uerbum erat apud dñm
et dñs erat uerbum
hoc erat in principio apud dñm
omnia per ipsum facta sunt
et sine ipso factum est nihil
quod factum est in ipso uita erat
et uita erat lux hominum
et lux in tenebris lucet
et tenebrae eam non com-
prehenderunt

Fuit homo missus a dō
cui nomen erat iohannes
hic uenit in testimonium
ut testimonium perhiberet
de lumine
ut omnes crederent per illum
non erat ille lux
sed ut testimonium perhiberet

^{bidon}
 eudze da dæppendo ^{erſayce}
Beata pauperes spu ^{erſayce}
^{ſdon} ^{hion a}
 Quoniam ipſorum eſt ^{ir} ^{ſdon} ^{agan} ^{ſoder}
^{me} ^{heorna}

Regnum caelorum
au dga bidon damilde fdon
Beati mites quoniam
da agnegat
 ipsi possidebunt
condo

Th xxiii
 u
 lxiiii
 TERRAM
 ead ge biðon ða ðe semænar
 nu
 heora qui lugu
 fðon ða
 hunc
 quoniam ipsi
 seƿnoƿned biðon

In xxiiii
u
li xliii

Consolabuntur
eadē bīdon ȝa ȝe hynegnūð
Ea qui esuriunt
ȝ ȝynrȝar roðƿærnirre
Astuant iusticiam
forðon ȝa ilco
eudȝe bīdon
ȝa ȝe ȝynrȝar
ȝ hynegnar
æft̃ roðƿærnirre
f̃ðon ȝa
ȝeƿyllæð bīdon
in æc̃ lif.

quoniam ipsi
 se sylled biðon tsemonded
 saturabuntur
 eadse biðon milheornc
 beata misericordes
 þeðon hiora tða
 quoniam ipsi
 milheornc
 misericordiam
 him seerleser

UNCIAL Northumbria, ca. 700: Codex Amiatinus

† CENOBIUM AD EXIMIUM MERITO
VENERABILE SALUTATORIS
QUEM CAPUT ECCLESIAE
DEDICAT ALTA FIDES
PETRUS LANCOBARDORUM
EXTREMIS DEFINIB. ABBAS
DEUOTI AFFECTUS
PIGNORA MITTO MEI
MEQUE MEOSQ. OPTANS
TANTI INTERCAUDIA PATRIS
IN CAELIS MEMOREM
SEMPER HABERE LOCUM

uigilandum praecipit et orandum
ad id paciscitur pretium parant
discipuli pascha mysterium
caenae dominice celebratur
bxxxviii CONTEMTIONEM DISCIPULORUM
seipsam illorum ministrum
astruens tollit quibus regnum
promittens ait post aliquam
petro confiram fratres tuos
quod lectio potest quo libet
tempore dici
xc PASSIONIS GESTA NARRANTUR UBI
INTER CETERA ETIAM AGRICOLA QUAE
PATERO PETRUS ABSIDERAT IPSE
MANUS SAE TACTA RESTITUIT
xcxi CRUCIFICENTIB. VENIAM APETRE DE
POSCENS ETIAM ANIAM EXLA
TRONIB. CRUCIFICUM COMPTEN
TEM ABSOLUIT
xcxii RESURREXISSE EUM MULIERES ANGE
LICAE REVELATIONE COGNOSCUNT
ET PETRUS AD MONUMENTUM
CURRENS AC CENSUS QUOD PACTUM
FUERAT AD MIRATUR
xcxiii AD UOB. IDEST CLEOPAE ET SOCIO EIAS
CUIUS NOMEN TACEATUR EUNTIB.
IN CASTELLUM QUOD TUNC EDOMA
US VOCABATUR POST CONFUSI
LATIONEM PROLIXAM IN PRAXE
ONE PANIS ACNOSCITUR
xcxiiii CONLOQUENTIB. DISCIPULIS AD STAY
IN MEDIO DICT. PAC. UOBIS ET AD
HUC PRESENTES SPAT. Q. PRIMAES
OSTENSIONE TRANSFIXARUM
MANUUM PEDUM Q. CONFIRMAT
EDENS CORAM IPSIS PARTEM PISCIS
ASSI ET TRACTUM MELLIS INSTRUIT
EOS PROMISSUM PATRIS MISSUM
RUM SE DICENS ASCENDIT IN CAELUM

452
I
Q UONIAM QUIDAM MAL
TI CONATISUNT ORDINA
RE NARRATIONEM
QUAE IN NOBIS COMPLETAE
SUNT REVEREND
SICUT TRADIDERUNT NOBIS
QUI AB INITIO IPSI AUIDERUNT
ET MINISTRI FUERANT
SERMONIS
CUIUS EST ET CUIB.
ASSECUTO A PRINCIPIO OMNIA
DILIGENTER EX ORDINE TIBI SCR
BERE OPTIME THEOPHILE
UT COGNOSCAS EORUM VERBO
RUM DE QUIBUS ERUDITUS
ES VERITATEM
ii FUIT IN DIEBUS HERODIS
REGIS IUDAEAE
SACERDOS QUIDAM NOMINE
ZACHARIAS DE UICE ABIA
ET UXOR ILLI DE PILABAS AARON
ET NOMEN EIAS ELISABET
ERANT AUTEM IUSTI AMBO
ANTE DOMINUM
INCEDENTES IN OMNIBUS
MANDATIS ET IN STIPICATIONI
BUS DOMINI SINE QUERELLA
ET NON ERAT ILLIS FILIUS CUIUS
ESSET ELISABET STERELIS
ET AMBO PROCESSISSENT
IN DIEBUS AUIS
FACTUM EST AUTEM CUM SACER
DOTIO FUNGERETUR IN ORDINE
QUI CUISSA EANT EDOM
SECUNDUM CONSUETUDINEM
SACERDOTUM
SORTE EXIIT UT INCENSUM PONE
RET INGRESSUS IN TEMPLUM
ET OMNIS MULTITUDO ERAT
POPULORUM FORIS HORA
INCENSUM
APPARUIT AUTEM ILLI ANGELUS
DOMINI STANS AD DEXTERIS ALTARIS
INCENSI

UNCIAL Northumbria, ca. 700: Codex Amiatinus detail

lxxxviii uigilandum praecipit et orandum
iudas paciscitur pretium parant
discipuli pascha mysterium
caenae dominicae celebratur

lxxxix **C**ONTENTIONEM DISCIPULORUM
SE IPSUM ILLORUM MINISTRUM
ASTRUENS TOLLIT QUIBUS REGNUM
PROMITTENS AUT POST ALIQUA
PETRO CONFIRMA FRATRES TUOS

QUAE LECTIO POTEST QUO LIBET

TEMPORE DICI

xc **P**ASSIONIS GESTA NARRANTUR UBI
INTER CETERA ETIAM AURICULA QUAE
PUERO PETRUS ABSIDERAT IPSE
MANUS SUAE TACTU RESTITUIT

xc **C**RUCIFICENTIBUS UENIAM A PATRE DE

I
Lu. 1.
x

QUONIAM QUIDEM MUL-
TI CONATI SUNT ORDINA-
RE NARRATIONEM
QUAE IN NOBIS COMPLETAE
SUNT RERUM
SICUT TRADIDERUNT NOBIS
QUI AB INITIO IPSI UIDERUNT
ET MINISTRI FUERUNT
SERMONIS
UISUM EST ET MIHI
ASSECUTO A PRINCIPIO OMNIA
DILIGENTER EX ORDINE TIBI SCRIBERE
OPTAUE THEOPHILE
UT COGNOSCAS EORUM UERBO-
RUM DE QUIBUS ERUDITUS
ES UERITATEM

Cum quipkewano

Codex Amiatinus: a **pandect**, the whole bible in one volume



More typical: a Gospel book, e.g. the Lindisfarne Gospels



Eusebian Canon Tables: a cross-referencing system for the Gospels (Eusebius d. 339) (Carolingian MSS)

[illegible]

CANON · I · IN quo quattuor			
MAT	MAR	LUC	IOH
viii	ii	vii	x
xi	iiii	x	vi
xi	iiii	x	xii
xi	iiii	x	xiii
xi	iiii	x	xviii
xiii	v	xiii	xv
xxiii	xxvii	xvii	xvi
xxiii	xxvii	xxxiii	xvi
xxiii	xxvii	xlvi	xvi
lxx	xx	xxxvii	xxxviii
xcviii	xcvi	cxvi	cxx
xcviii	xcvi	cxvi	cxii
xcviii	xcvi	cxvi	xl
xcviii	xcvi	cxvi	cxliiii
xcviii	xcvi	cxvi	cxviii
xcviii	xcvi	cxvi	cxviii
cxviii	xxvii	lxxvii	cxviii
cxli	l	xxiii	lvi
cxlii	li	xxi	xxxv
cxlvii	lxxiii	xciii	xlvi

Eusebian Canon Tables in the Garima 2 Gospels, Ethiopia ca. 500



Eusebian Canon Tables: late medieval Ethiopian, Armenian

[illegible]

The image shows a single page from the Voynich manuscript, characterized by its intricate and decorative layout. The central feature is a large, semi-circular archway, possibly representing a doorway or a celestial body, with a grid of symbols above it. The arch is flanked by two columns of text in the Voynich script. The entire page is framed by elaborate floral and foliate patterns, including a large vase with a bird at the top and two smaller vases with birds at the bottom. The central diagram is flanked by two columns of text in the Voynich script.

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Evangelist Portraits—Lindisfarne Gospels



Evangelist Portraits—Garima 2 Gospels, ca 500



Evangelist Portrait (Luke)—St. Augustine Gospels, Italy, 6th c.



Evangelist Portraits (Matthew, John), Irish Gospel Book of St. Gall, ca. 750



Evangelist portrait (Matthew) and symbols—Book of Kells, ca. 800

