

OLLI Medieval Book Week 3

Insular Manuscripts

**Manuscripts in the British Isles
in the Early Middle Ages**

Overview of Week 3:

Books in Post-Roman/extra-Roman Europe

- **Orientation: the conversion of Ireland and England**
- **What happens when books, language, script, and texts move from the Roman world to cultures of Europe that were never part of the Roman Empire?**
- **What styles of script went to Ireland and England and how were they transformed?**
- **Latin on the page in non-Latin, non-Romance-speaking realms**
- **Introduction to looking at these manuscripts online**
- **The written use of the vernacular**

4th-5th Centuries

**Scotland/Pictland:
never part of
Roman empire**

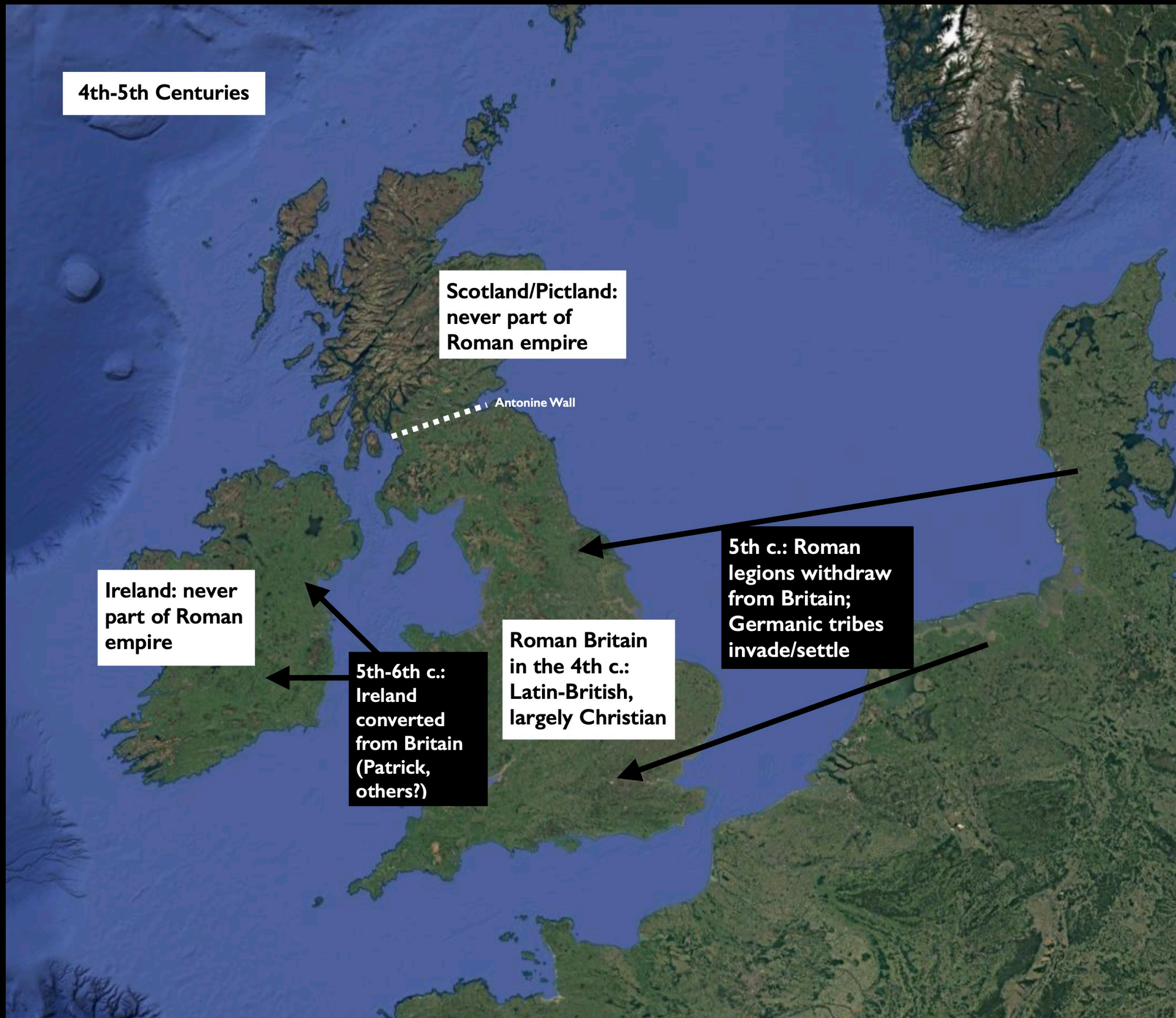
Antonine Wall

**Ireland: never
part of Roman
empire**

**5th-6th c.:
Ireland
converted
from Britain
(Patrick,
others?)**

**Roman Britain
in the 4th c.:
Latin-British,
largely Christian**

**5th c.: Roman
legions withdraw
from Britain;
Germanic tribes
invade/settle**



Iona founded 563 by
Columba from Ireland

Portmahomack founded 6th c.
from Ireland (by Columba?)

6th c: Ireland
is Christian.
Anglo-Saxon
kingdoms are
pagan.

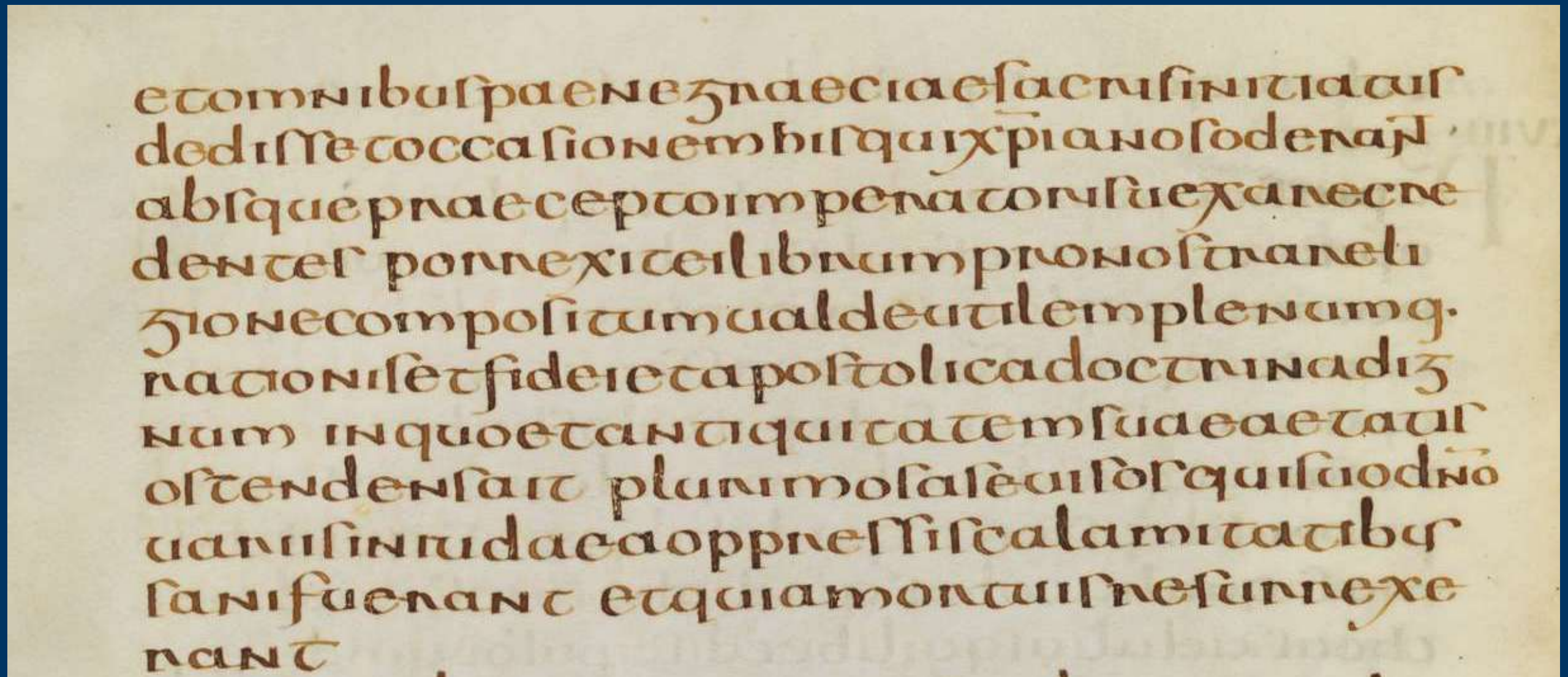


**6th-7th c.:
Conversion of the
Anglo-Saxons
from Ireland
and from Rome**



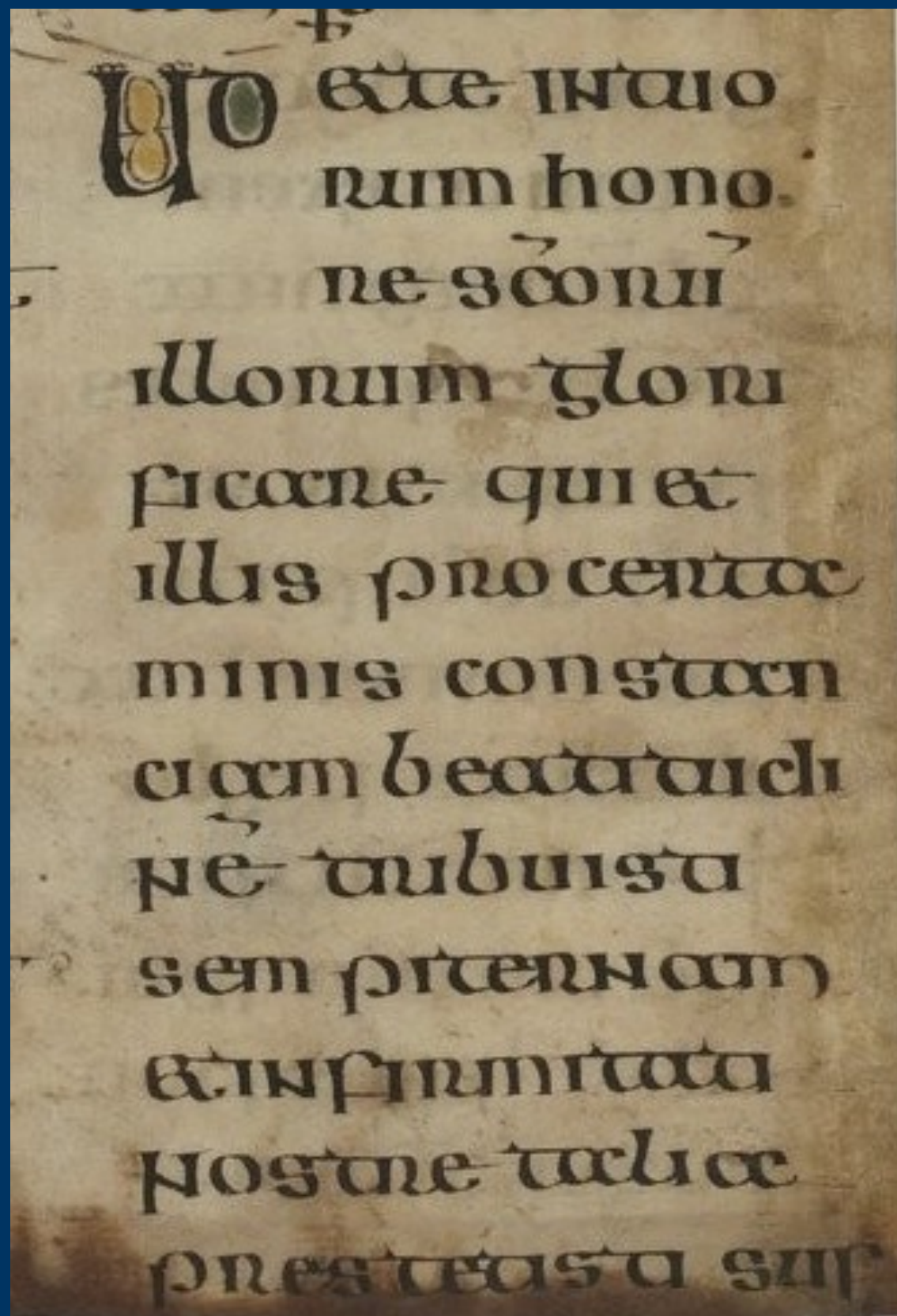
Who got what Roman scripts?

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

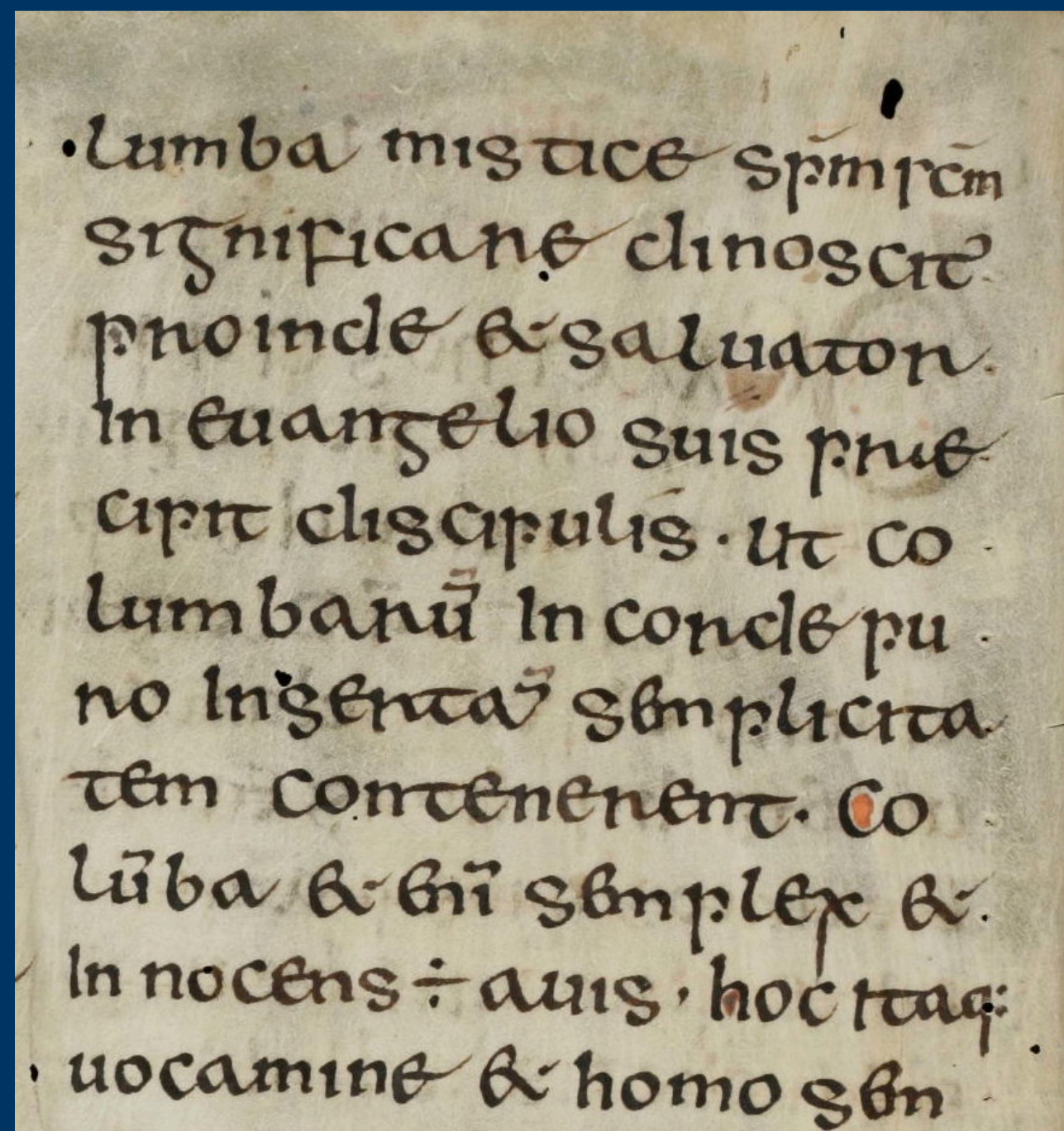


received in Ireland and transformed by ca. 700 into two scripts...

Insular Half-Uncial, aka Insular Majuscule



Insular Minuscule



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

Missionaries bring script to England in the 6th-7th c.

- **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.**

Italy, 6th c.

UNCIAL SCRIPT

Northumbria, ca. 700

IN PRINCIPIO ERAT
VERBUM
ET VERBUM ERAT
APUD DOMINUM ET DOMINUS
ERAT VERBUM
HOC ERAT IN PRIN
CIPIO APUD DOMINUM
OMNIA PER IPSUM
FACTA SUNT
ET SINE IP SO FACTUM
EST NIHIL
QUOD FACTUM EST
IN IP SO VITA ERAT
ET VITA ERAT LUX HO
MINUM
ET LUX IN TENEBRIS
LUCET

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

Northumbria, ca. 700: two Uncial MSS made in the same monastery

uigilandum praecepit et orandum
ad as pacis citatur pretium parant
discipuli pascha mysterium
caenae dominice celebratur
lxviii **C**ONTENTIONEM discipulorum
se ipsam illorum ministerium
astruens tollit quibus regnum
promittens ait post aliquam
petro confirma fratres tuos
quae lectio potest quo libet
TEMPORE DICIT
xc **P**ASSIONIS gesta narratur ubi
inter cetera etiam auriculam
puero petrus absciderat ipse
manus sae tactu restituit
xcvi **C**rucifixum tibi ueniam apertum de
poscens etiam unam ex la
tronibus crucifixum compiten
tem absoluit
xcvii **R**esurrexisse eum mulieres an ge
licae reuelatione cognoscunt
et petrus ad monimentum
currrens accidens quod factum
fuerat amiratur
xcviii **A**d uobis id est cleopa et socio eius
caius nomen tacetur euntibus
incastellam quod tunc eam
as uocabatur post compa
lationem proluxam in praeti
one paupis agnoscitur
xcix **C**onloquentibus discipulis ad sta
um medio dicit pax uobis et ad
hoc parentes spem quod uenies
ostensione transfixarum
manuum pedum quod confirmat
edens coram ipsis pariter pise
assi et traxit mellis instaurat
eos pro missum patris missu
rum se dicens ascendit in caele

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QUONIAM quidem mal.
TI CONATI SUNT ORDINA
RE NARRATIONEM
quae in nobis completae
sunt rerum
sicut tradiderunt nobis
quia in initio ipsi uiderunt
et ministri fuerunt
sermonis
uisum est et omni
assecuto a principio omnia
diligenter ex ordine tibi scri
bere optime theophile
ut cognoscas eorum uerbo
rum de quibus eruditus
es ueritatem
ii **F**UIT IN DIEBUS herodis
regis iudaeae
sacerdos quidam nomine
zacharias de uice abia
et uxor illi de filiabus aaron
et nomen eius elisabet
erant autem iusti et timbo
ante deum
incedentes in omnibus
mandatis et iustificationi
bus domini sine querella
et non erat illis filius eo quod
esset elisabet sterilis
etambo processissent
in diebus illis
factum est autem cum sacer
dotio fungeretur in ordine
iussu ante deum
secundum consuetudinem
sacerdotum
sorte exiit ut incensum pone
ret ingressus in templum
et omnis multitudo erat
populi orans foris hora
incensum
apparuit autem illi angelus
domini stans ad dextris altaris
incensi

IN PRINCIPIO ERAT UERBUM
ET UERBUM ERAT APUD deum
ET deus ERAT UERBUM
hoc ERAT IN PRINCIPIO APUD deum
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 con pre
henderunt
Fuit homo missus a deo
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

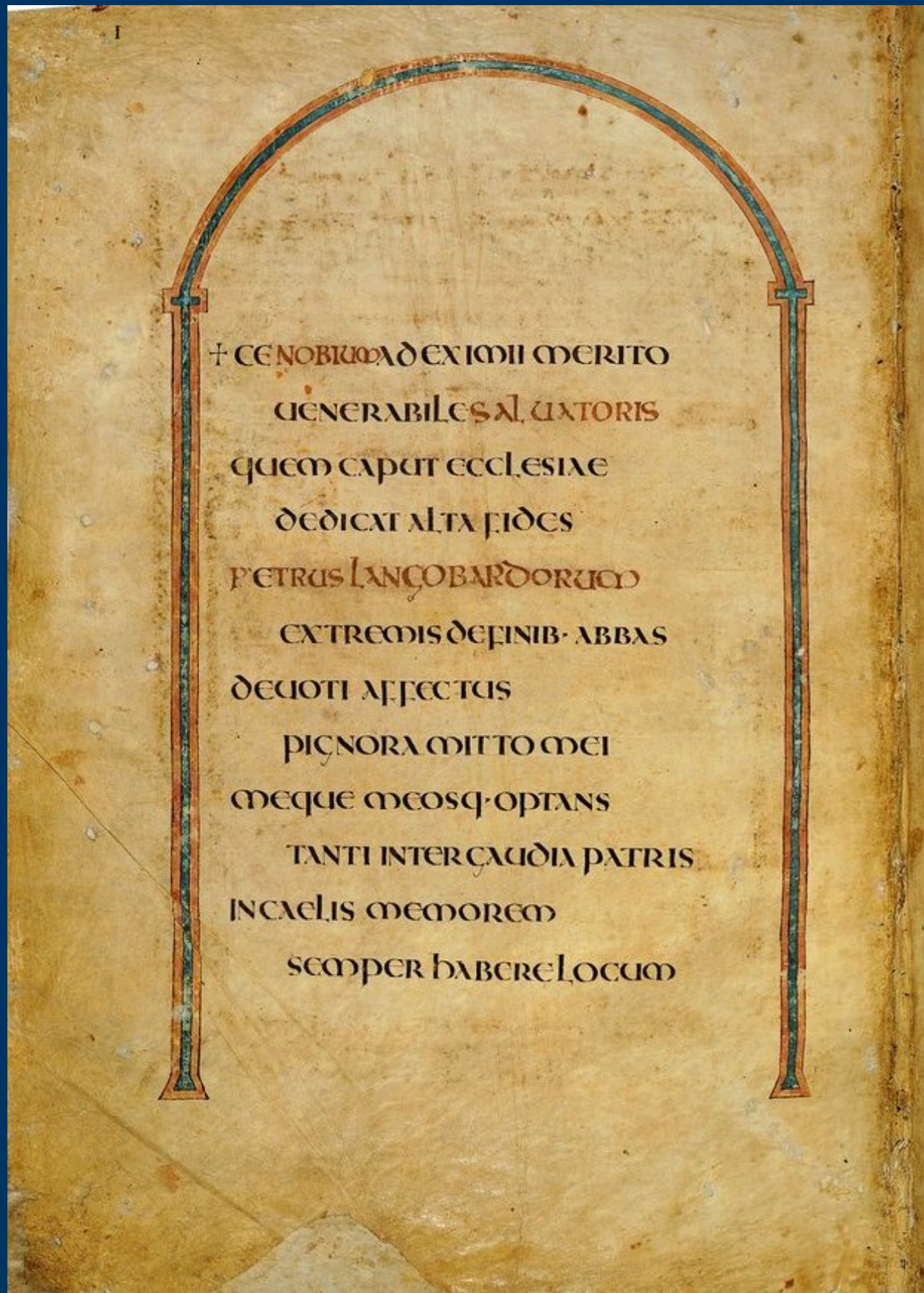
Codex Amiatinus: a very, very large book



St. Cuthbert Gospel: a very, very small book, also Northumbria ca. 700
The oldest European book in its original binding.



Northumbria, ca. 700: Codex Amiatinus



UNCIAL Northumbria, ca. 700: Codex Amiatinus detail

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

lxxxix **C**ONTENTIONEM DISCIPULORUM
SEIPSUM ILLORUM MINISTRUM
ASTRUENS TOLLIT QUIBUS REGNUM
PROMITTENS AUT POST ALIQUA
PETRO CONFIRMATA FRATRES TUOS
*QUAE LECTIO POTEST QUO LIBET
TEMPORE DICI*

xc **P**ASSIONIS GESTA NARRANTUR UBI
INTER CETERA ETIAM AURICULAQUE
PUERO PETRUS ABSCIDERAT IPSE
MANUS SUAE TACTU RESTITUIT

xc **C**RUCIFICENTIBUS UENIAM A PATRE DE

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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

Pause and look at
manuscripts online

Scripture in the vernacular

Psalter in Old English: 9th-c. translation by King Alfred, 11th c. MS

preclarum est.
Et misericordia tua
subsequatur me
omnibus diebus
uite mee

Ut inhabitem in
domo domini
in longitudinem
dierum

ðæge hit fymblad.

Ano folgie me nu þin
mið heortnes
ealle dazas mine
life

Þæt ic mæge punian
on þinum huse spife
lange tid oðlange
ylde

The Gospels in Old English: late-10th-c. translation, 11th-c. MS



INFRYMD E PÆS

ƿorð 7 þ ƿorð ƿær mid gode 7 god ƿær þ ƿorð. þ ƿæs
onƿuman mid gode ealle þing ƿæron geƿorhte
ðurh hyne 7 nan þing næs geƿorht butan him.
þ ƿæs lif þe on him geƿorht ƿær. 7 þ lif ƿæs manna
leoht 7 þ leoht lyht on ðýsrum. 7 þýstro þ ne gena
mon; Mann ƿær fram gode aƿend. þær nama
ƿær iohannes. ðes com to geƿit neƿre. þ he geƿit

Old English Illustrated Hexateuch

London, British Library, MS Cotton Claudius B IV, ca. 1000



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to his wife. ⁊ hiberod buta on anum flæsce. ⁊ hweron da
 buta adam ⁊ his wife na code. ⁊ him ðær ne secamode.



E ac swylce seo næddre þær gearwe ðonne ealle ða oðre
 nyttu. ðe god gearorhte ofer eorðan. ⁊ seo næddre cƿæð

Coming up in week 4

- **The fates of texts and manuscripts: what survives, what ends up where**
- **The development of script in Latin/Romance-speaking areas**
- **The emergence of Caroline Minuscule**
- **Carolingian book design**