

Assessment 5 – Transcription Exercise

The first five pages of the Book of John from the Lindisfarne Gospels.

London
British Library
Cotton MS Nero D IV

The Lindisfarne Gospels is a codex of the four gospels with canon tables, prefaces and beautiful illuminations, produced on the island of Lindisfarne at the end of the seventh or the first half of the eighth century¹. It was written in Latin in an Anglo-Saxon majuscule script, following the Vulgate translation of Jerome².

Our knowledge of the circumstances and date of production of the Gospels comes mainly from a colophon that was inserted at the end of the book in about 950, by a priest called Aldred at Chester-le-Street. In his colophon he states that “Eadfrith bishop of the Lindisfarne church wrote this book at the beginning for God and Saint Cuthbert”³. This dates the Gospels to between 698 and 721, when Eadfrith was bishop of Lindisfarne, and implies that the codex may have been made for the elevation of the relics of St. Cuthbert (698). The reliability of the information given by Aldred has been questioned by scholars, particularly Nees⁴, but art historians and palaeographers have generally found no reason to doubt it⁵.

Aldred claims in his colophon that it was he who added the interlinear gloss in Old English which was inserted throughout the Lindisfarne Gospels. Though this was an era when West Saxon was the dialect most commonly written by monastic hands, Aldred’s Old English gloss is written in a Northumbrian dialect⁶. It is the oldest rendering of the gospels in the vernacular English language⁷ and the most extensive text we have written in northern Old English⁸. The fact that glossing into Old English was considered necessary may indicate two factors: firstly that there may have been a desire to make scripture accessible in the vernacular in the tenth century⁹ and secondly that waning proficiency in Latin may have made an aid to translation desirable. The gloss gives a word-for-word translation of the Latin and as such was very much an aid to translation and comprehension rather than a rewriting of the gospels in Old English.

¹ Francis L. Newton, Francis L. Newton Jnr and Christopher R.J. Scheirer, 'Domiciling the evangelists in Anglo-Saxon England: a fresh reading of Aldred's colophon in the 'Lindisfarne Gospels'', *Anglo-Saxon England*, 41, (2012-13), p.101-144.

² Rupert Bruce-Mitford, *Lindisfarne Gospels* () <<https://www.encyclopedia.com/history/modern-europe/british-and-irish-history/lindisfarne-gospels>> [accessed 28 December 2020].

³ Newton, Newton and Scheirer, 'Domiciling the evangelists in Anglo-Saxon England'.

⁴ Lawrence Nees, 'Reading Aldred's Colophon for the Lindisfarne Gospels', *Speculum*, 78.2, (2003), pp.333-377.

⁵ Newton, Newton and Scheirer, 'Domiciling the evangelists in Anglo-Saxon England'.

⁶ *The Old English Gloss to the Lindisfarne Gospels: Language, Author and Context*, ed. by Julia Fernandez Cuesta and Sara M. Pons-Sanz (Berlin: De Gruyter, 2016).

⁷ British Library, *Lindisfarne Gospels* () <<https://www.bl.uk/collection-items/lindisfarne-gospels>> [accessed 28 December 2020]

⁸ Cuesta and Pons-Sanz, *The Old English Gloss to the Lindisfarne Gospels*

⁹ Walker, 'The Lindisfarne Gospels: A Living Manuscript'

Conventions

The Latin text is transcribed in black and the Old English gloss is transcribed above it in red.

The wynn rune appears in this manuscript sometimes as ƿ and sometimes as y. These characters are transcribed as w or u as appropriate.

Old English yogh ȝ is written as modern g.

Long s (ſ) is transcribed as s.

Abbreviations are expanded in square brackets []

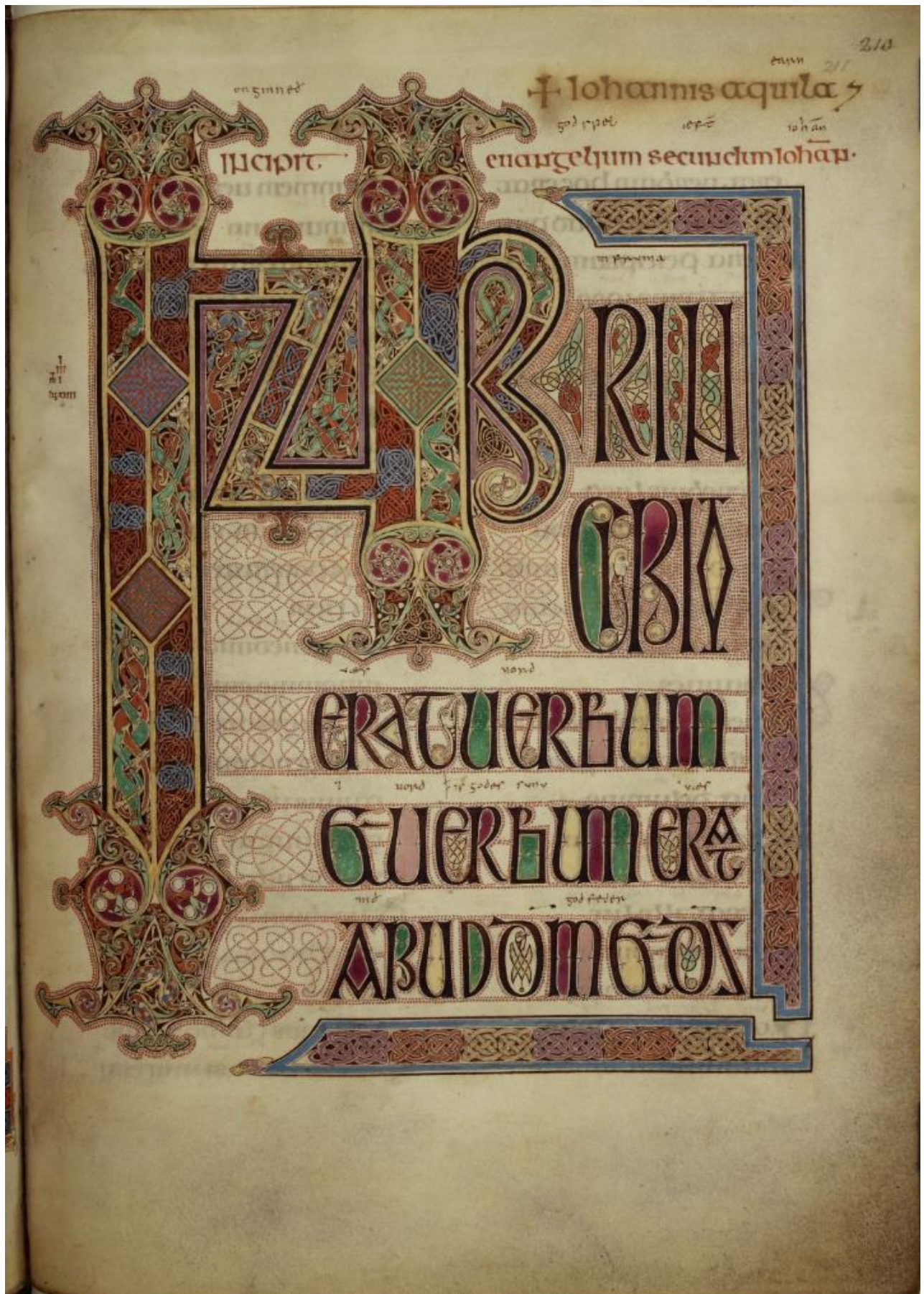
The crossed thorn þ is an abbreviation and is transcribed as þæt.

The 7 symbol is transcribed as &

The ‘t’ which appears throughout the original gloss is actually a crossed ‘l’ and is used wherever Aldred offered more than one translation of a Latin word.

The Old English abbreviation yȝt which appears several times above the Latin word ‘autem’ has not been expanded due to uncertainty as to its meaning. It is probably an abbreviation of ‘wutodlice’ meaning ‘truly certainly indeed, for, and’.¹⁰

¹⁰ Henry Sweet, *The Student's Dictionary of Anglo Saxon* (Oxford: Clarendon Press, 1963), p. 208



f.211 r

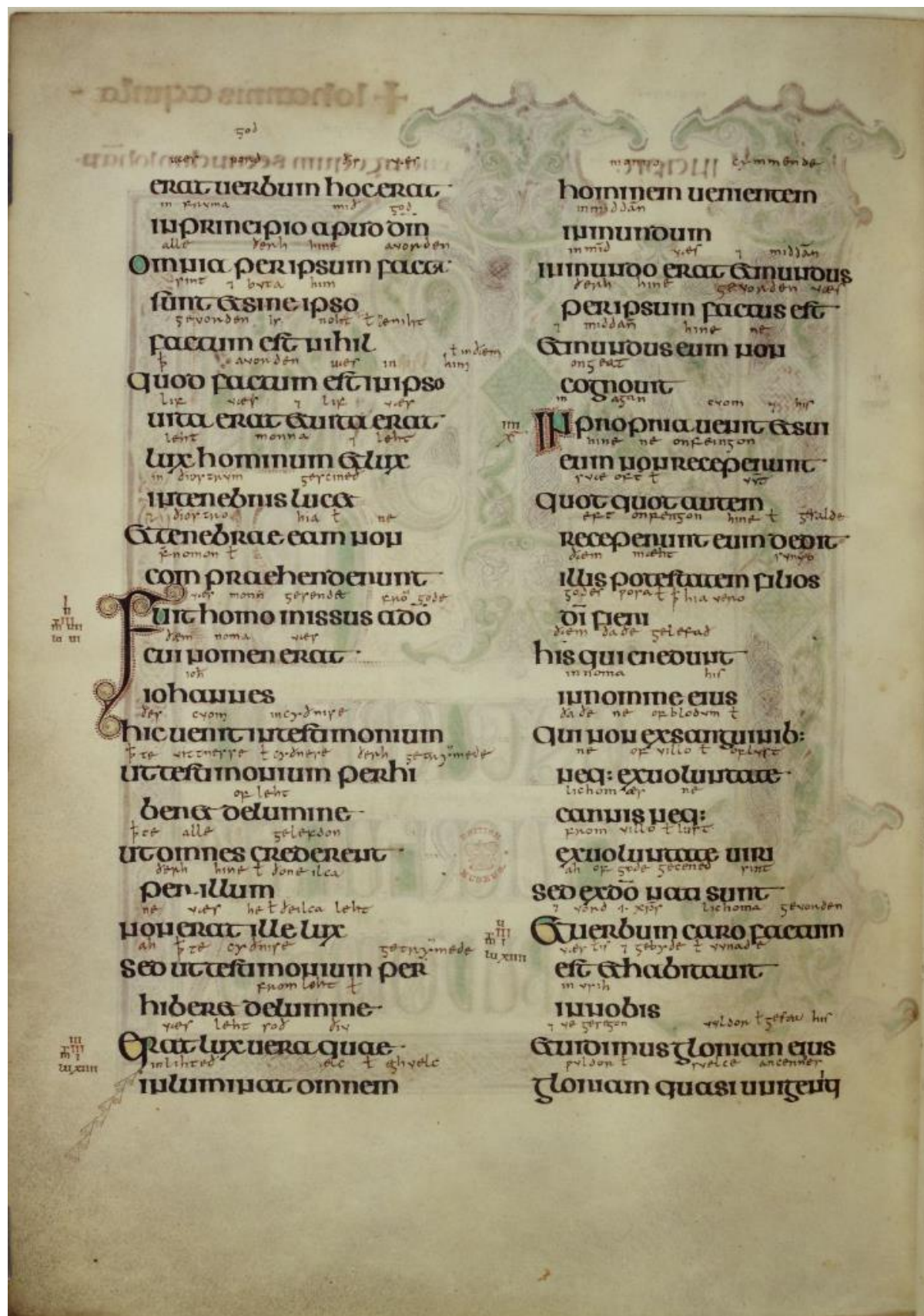
onginned godspel æft[er] iohan
incipit evangelium secundum iohan []

in fruma
In principio

wæs uord
erat verbum

& uord þæt is godes sunu wæs
et verbum erat

mið god feder
apud dom[inus] et d[eu]s



f.211v

uces uord ðis wæs
erat verbum hoc erat

in fruma mið god
in principio apud d[ominu]m

alle ðerh hine aworden
Omnia per ipsum facta

sint & buta him
sunt et sine ipso

geworden is noht t neniht
factum est nihil

pæt aworden uæs in him t in ðæm
quod factum est in ipso

lif wæs & lif wæs
vita erat ex vita erat

leht monna & leht
lux hominum ex lux

in ðiostrum gescineð
intenebris lucet

& ðiostro hia t ne
et tenebrae eam non

fnomon t
compraehenderunt

wæs monn gesendet fro[m] gode
Fuit homo missus a d[e]o

ðæm noma wæs
cui nomen erat

ioh[annes]
iohannes

ðes cuom incyðnise
hic veni in testimonium

þætte wittnesse t cyðnese ðerh getrymede
ut testimonium perhi

of leht
beret de lumine

þætte alle gelefdon
ut omnes crederent

ðerh hine t ðone ilca
per illum

ne wæs he t ðe ilca leht
non erat ille lux

ah þætte cyðnise getrymede
sed ut testimonium per

from leht t
hiberet de lumine

wæs leht soð ðiy
Erat lux vera quae

inlihted ælc t eghuelc
inluminat omnem

manno cymmende
hominem venientem

inmiddan
in mundum

inmid wæs & middan
in mundo erat et mundus

ðerh hine geworden wæs
per ipsum factus est

& middan hine ne
et mundus eum non

ongeat
cognovit

in agan cuom & his
In propria venit et sui

hine ne onfeingon
eum non receperunt

swæ oft t yȳt
quot quot autem

eft onfengon hine t gerald
receperunt eum dedit

ðæm mæht sunuo
illis potestatem filios

godes wosa t þæt hia weso
d[e]i fieri

ðæm ða ðe gelefað
his qui credunt

in noma his
in nomine eius

ða ðe ne of blodum t
qui non ex sanguinib[us]

ne of willo t of lust
neq[ue] ex voluntate

lichom æs ne
carnis neq[ue]

from willo t lust
ex voluntate viri

ah of gode geceneð sint
sed ex d[e]o nati sunt

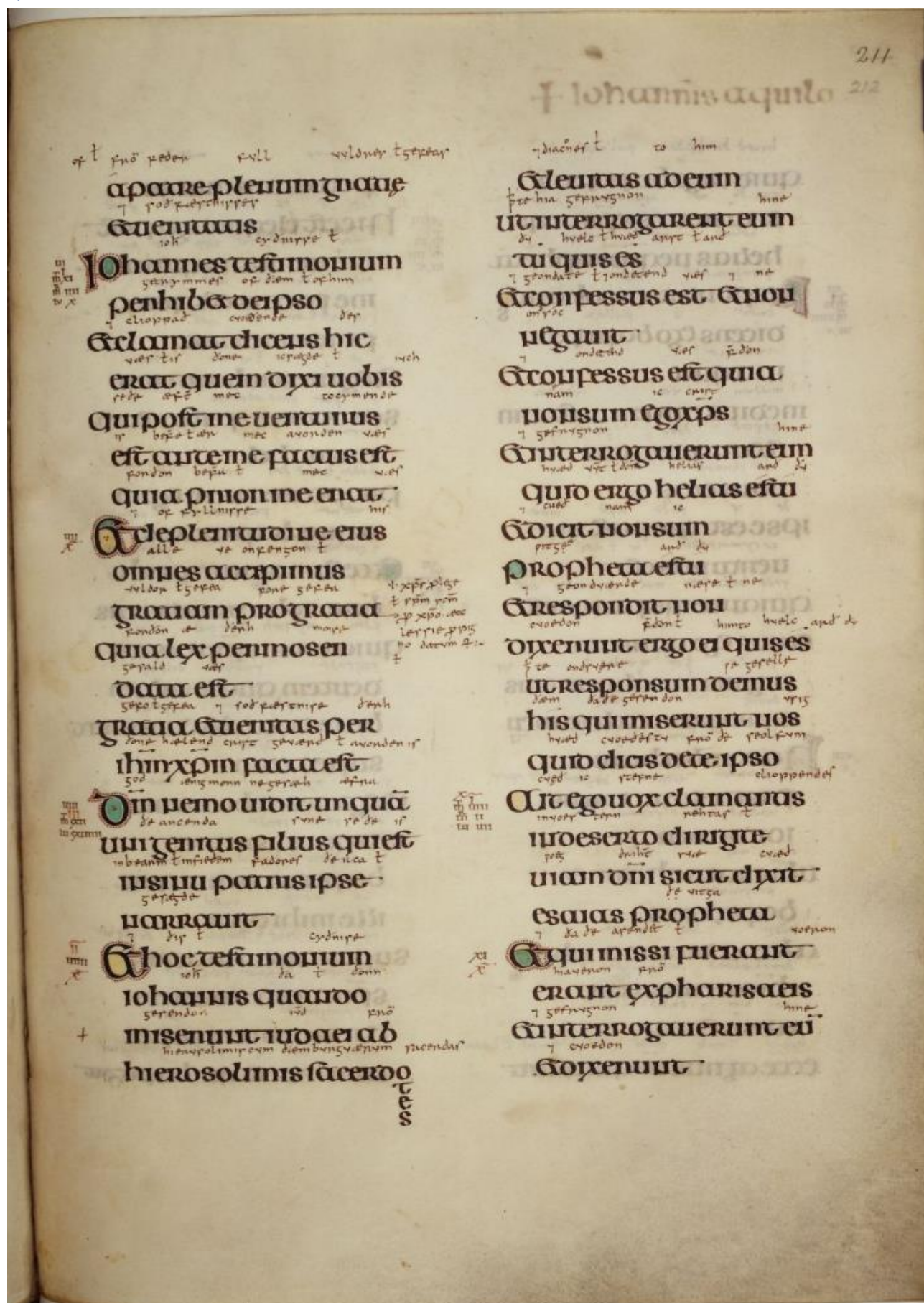
& word xps lichoma geworden
Et verbum caro factum

wæs tis & gebyde t wunade
est et habitauit

in usih
in nobis

& we gesegon wuldor t gefea
et vidimus gloriam eius

wuldor t swelce ancenndes
gloriam quasi unigenti



f.212r

of t fro[m] feder full wuldres t gefeas
a patre plenum gratie

& soð fæstnisses
et veritatis

ioh[annes] cuðnisse t
Iohannes testimonium

getrymmes of ðæm t of him
perhibet de ipso

& clioppað cwoeðende ðes
et clamat dicens hic

wæs tis ðone icsægde t ych
erat quem dixi vobis

seðe æft[er] mec to cymende
qui post me venturus

is befe[ran] t æs mec aworden wæs
est ante me factus est

forðon befu[ran] t mec wæs
quia priori me erat

& of fulnisse his
Ex de plenitudine eius

alle we onfengon t
omnes accepimus

wuldor t gefea fore gefea
gratiam pro gratia

forðon æ ðerh moise
quia lex per mosen

gesald wæs
data est

gefo t gefea & soð fæstnise ðerh
gratia et veritas per

ðone hælend crist gewerð t aworden is
Ihm xpm facta est

god ænigmonn ne gesæh
Dominum nemo vidit unquam

ðe ancenda sune se ðe is
unigenitus filius qui est

in bearm t in feðem fadores ðe ilca t
in sinu patris ipse

gesægde
narravit

& ðis t cuðnise
Et hoc testimonium

ioh[annes] ða t ðonn
iohannis quando

gesendon iud[aei] fro[m]
miserunt iudaei ab

hierusolimiscum ðæm burguæsum racendar
hierosolimis sacerdotes

& diacones t to him
et levitas ad eum

pætte hia gefrugnon hine
ut interrogarent eum

ðu hwelc t hwæd arst t arð
tu quis es

& geondate t & ondetend wæs & ne
Et confessus est et non

ondsoc
negavit

& ondetend wæs f[re]ðon
et confessus est quia

neam ic crist
non sum ego xps

& gefrugnon hine
et interrogaverunt eum

hwæd yȳt t ðon helias arð ðu
quid ergo helias es tu

& cued nam ic
et dicit non sum

witgea arð ðu
propheta tu

& geondwærde næse t ne
et respondit non

cwoedon f[ur]dor t him to hwelc arð ðu
dixerunt ergo ei quis es

pætte ondsweze we geselle
ut responsum demus

ðæm ða ðe gesendon usig
his qui miserunt nos

hwæd cuoeðestu fro[m] ðe seolfum
quid dici de te ipso

cueð ic stefne clioppendes
Ait ego vox clamantis

in woestern rehtas t
in deserto dirigi te

wog driht[en] ruæ cwæð
viam d[omin]i sicut dixit

ðe witga
esaias propheta

& ða ðe asendet t
Et qui missi fuerant

hia weron fro[m]
errant ex pharisaeis

& gefrugnon hine
et interrogaverunt eu[m]

& cwoedon
et dixerunt

huc dōt fēlon pulvēr dē

Quid ergo baptizas

si tu uoues xps ueq;

helias ueq; propheta

Respondit eis iohannes

dicens Ego baptizo

in aqua

in medium autem uestrum

stet quem uos

uouetis

ipse est qui post me

uenturus est

quia ante me factus est

Cuius ego uos sum

uolens ut soluiam eius

corrigam calciamen

Haec iuditha

facta sunt trans

iordanen

ubi erat iohannes

baptizans

altera die uidit iohan

ihm uenientem

ad se et ait

ecce agnus dei qui tollit

peccatum mundi

Hic est de quo dixi post

me uenit uir qui ante

me factus est quia

prior me erat

Ego nesciebam eum

sed ut inani festinarem

in ignem

propterea ueni ego in

aqua baptizans

testimonium perhi

bur iohannes dicens

quia uidi spm descen

derem quasi colum

bam de caelo et inuisti

super eum

Ego nesciebam eum

sed qui misit me

baptizare in aqua

ille mihi dixit

super quem uideris

spm descendentem

et inuisti super

eum hic est qui baptizat

f.212v

hwæd ðon[ne] t f[or]ðon ful[lian] wuas ðu
quid ergo baptizas

gif ðu ne arð criste ne
si tu non es xps neq[ue]

helas ne witga
helas neq[ue] propheta

geondyearde him ioh[annes]
Respondit eis iohannes

cwæd ic fulgugia
dicens ego baptizo

in wættre
in aqua

i[n] middum yȳt iwerra
medius autem vestrum

gestod ðone gie iuh
stetit quem vos

ne cunnon
non scitis

ðe is seðe æft[er] mec
ipse est qui post

to cymmende is t wæs
venturus est

seðe befa[ran] mec geworden wæs
qui ante me factus est

ðæs ic neam
cuius ego non sum

wyrðe þætte ic undoe t his
dignus ut solvam eius

ðuong scoes
corrigiam calciamen[ti]

ðas inðær byrig
Haec in bethania

geworden woeson begeonda t ofer
facta sunt trans

iordanen ðone stream
iordanen

ðes wæs ioh[annes]
ubi erat iohannes

fulguande
baptizans

oðer dæg gesæh ioh[annes]
altera die videt iohannes

ðone hælend cummende
ihm venientem

to him & cwæð
ad se et ait

heono lamb godes seðe nimeð t lædeð
ecce agnus d[e]i qui tollit

synne middang[]
peccatum mundi

ðes is of ðæm ic cwæð æft[er]
Hic est de quo dixi post

mec cymeð t cwo[] woes seðe æs
me venit vir qui ante

mec aworden wæs f[or]ðon
me factus est quia

ærrur t ær me wæs
prior me erat

& ic nyste t necuðe hine
et ego nesciebam eum

ah þætte were æd eawed
sed ut manifestaretur

in israel
in israhel

f[or]eðon t æft[er] ðon cuom ic
propter ea veni ego in

in wætre fulguande t tofu t
aqua baptizans

& cyðnisse getrymede
Et testimonium perhi

ioh[annes] cwæð
buit iohannes dicens

f[or]ðon ic gesæh ðone gust adune
quia vidi sp[iritu]m descen

stigende swælce culfre
dentem quasi colum

of heofnum & gwnode
bam de caelo et mansi[t]

of[er] hine
super eum

& ic nyste hine
Et ego nesciebam eum

ah seðe sende mec
sed qui misit me

fulguia t þæt ic fulgode in wætre
baptizare in aqua

he me teo cwæð
ille mihi dixit

of[er] ðene t ðonilca ðu gesust
super quem videris

ðone gast of dune stigende
sp[iritu]m descendentem

& wunigendæ ofer
et manentem super

hine ðes is seðe gefulguas
eum hic est qui baptizat

7 mdr hinc t mid dem gepnadon
Capitulum cum inausuenerit
die illo
hona autem erat
quasi decima
Erat autem andreas
frater simonis
petri unus ex duobus
qui audierant ab
iohanne
fratrem suum
secutus est eum

^{xiim}
^{th ebem}
^{th loget}
^{th xciim}
Puenit hic primum
^{broder} ^{my} ^{don fimen}
 pietatem suam simone
⁷ ^{exot hime} ⁹⁸ ^{temoetcon}
 et dicit ei ueni me
⁺ ¹¹
 in essiam quod est
^{ge tna chad} ^{crup}
 iuter pretatum xps
⁷ ^{to seluode} ^{hime} ^{to dem hialand}
 et adduxit eum ad ihu
^{ym bycau de} ⁴⁷⁰ ^{hine}
 iuuenis autem cum
^{re hialand} ^{exot dy and}
 ihu dixit tu es simon
^{renv} ^{uhand} ^{dy}
 filius iohanna tu
^{byre geiged}
 uocaberis cephaz
^{if 11} ^{ge tna chad}
 quod iuten pretatum
^{capit}
 petrus

Menafanum uoluit
exire iugalilaeam

f.213r

ingast halig t i ðæm halge gaste
in sp[irit]u s[anct]o

& ic gesæh & cydnesse t witnese
et ego vidi et testimonium

ic getrymede t þætte ðes is
perhibui quia hic est

sunu godes
filius d[e]i

oðer doeg eftsona gestode
Altera die iterum stabat

ioh[annes] & of ðegnum
iohannes et ex discipu

his twoge
lis eius duo

& eftlocade t beheald ðone hælend
et respiciens ihm

geongende cwoeð
abmulantem dicit

heono lomb godes
ecce agnus d[e]i

& geherdon hine ða twoege
Et audierunt eum duo

ðegnas spreccende
discipuli loquentem

& fylgende woeron ðone hælend
et secuti sunt ihm

efne gecerde yýt t ða ðe hælend *****
conversus autem ihs

& gesæh hia t ða ilco fylgendo
et videns eos sequentes

hine cwoeð to ðæm hwæd soecað gie
se dicit eis quid queri[tur]

ða ðe cwoedon him
qui dixerunt ei rabbi

þætte is gecwoedon þæt getrahtad sie
quod dicitur inter

laruw
pretatum magister

hwer buer ðu t unar ðu
ubi habitas

cweð to him cymað
Dicit eis venite

& geseað
et videte

gcuomon & gesegon
venerunt et viderunt

hwær gewunade
ubi maneret

& mið hine t mið ðæm gewunadon
et apud eum mansuerant

of doeg ðæm
die illo

sio tid yýt wæs
hora autem erat

swælce ðio teigða
quasi decima

wæs yýt
erat autem andreas

broðer simones
frater simonis

an of ðæm tuæm t
petri unus ex duob[us]

ða ðe geherdon from
qui audierant ab

ioh[annes] & fylgendo
iohanne et secuti

woeron hine
fuerant eum

gemoette her ærist
Invenit hic primum

broðer his ðone simon
fratrem suum simone[m]

& cwoeð him to we gmoetton
et dicit ei invenimus

þæt is
messiam quod est

getrachtad crist
interpretatum xps

& to gelædde hine to ðæm hælend
et ad duxit eum ad ihm

ymsceawde yýt hine
intuitus autem eum

se hælend cwæð ðu arð
ihs dixit tu es simon

sunu iohannes ðu
filius iohanna tu

bistgeciged
vocaveris cephas

þæt is getrahtad
quod interpretatum

carr
petrus

ðæs on merne walde
In crastinum voluit

gefara in gali[laeam] onðær maghð t geliornise
exire in galilaeam