

EADUI IS NAMED FOR A SCRIBE WHO WORKED AT Christ Church, Canterbury, in the first half of the eleventh century and signed himself “Eaduuius cognomento Basan.”

This Eadui Basan was a leading practitioner of the scribal hand known to paleographers as style IV English caroline minuscule. Like caroline minuscules generally, this one is notable for its legibility; and Eadui’s work, at its best, possesses a formal beauty that is matched by few scribes of his time.

UNLIKE most “medieval” fonts, this one aims not so much to convey a medieval feeling as to reproduce a great scribe’s style with fidelity, avoiding the machined look of the digital font in favor of the irregular and uneven look of a handmade thing. Lines are rarely straight and often a little wavery, serifs differ in shape from one glyph to another, letters do not always sit cleanly on the baseline, and contextual variants vary some of the most common letters.

EADUI the font (like the scribe) employs a variety of capitals for various purposes. The default capitals in the font are those he used for what are now called “drop caps.” Stylistic Set 11 shifts to the kind of capitals he used to begin sentences. These are often identical with Tidling Caps, which are suitable for rubrics, titles, and emphasis.

Historic mode (hist or ss16):

BEAT² VIR Q¹ NON ABIIT IN CONSILIO IMPIORUM. &
in uia peccatorum non stetit. & in cathedra
pestilentiae n̄ sedit.

Sed in lege dñi fuit uoluntas eius. & in lege
eius meditabitur die ac nocte.

Et erit tanquam lignum quod plantatum
est secus decursus aquarum. quod fructum
suum dabit in tempore suo.

Foliū ei non defluet. & omnia quaecumq:
faciet prosperabunt².

Non sic impii non sic. sed tanquam puluis
quem picit uent² a facie terre.

Ideo non resurgunt impii in iudicio. neq:
peccatores in consilio iustorum.

Qm̄ nouit dñs uiam iustorum. & it² impioꝝ
pibit.

With historic ligatures:

GLORIOSISSIMO REGI CEOLUULFO BAEDA FAMUL⁹
CHRISTI ET PRESBYTER

hISTORIAM gentis Anglozum ecclesiasticam, quam nuper edideram, libentissime tibi desideranti, rex, et prius ad legendum ac probandum transmissi, et nunc ad transscribendum ac plenius ex tempore meditandum retransmitto; satisque studium tuae sinceritatis amplector, quo non solum audiendis scripturae sanctae uerbis aurem sedulus accommodas, uerum etiam noscendis priorum gestis siue dictis, et maxime nostrae gentis uirozum inlustrum, curam uigilanter impendis. Siue enim historia de bonis bona referat, ad imitandum bonum auditor sollicitus instigatur; seu mala commemoret de prauis, nihilominus religiosus ac pius auditor siue lector deuitando quod noxium est ac peruersum, ipse sollertius ad exsequenda ea, quae bona ac Deo digna esse cognouerit, accenditur. Quod ipsum tu quoque uigilantissime deprehendens, historiam memoratam in noticiam tibi simul et eis, quibus te regendis diuina praefecit auctoritas, ob generalis curam salutis laetus propalari desideras. Ut autem in his quae scripsi tibi, et ceteris auditoribus siue lectoribus huius historiae occasionem dubitandi subtraham, quibus haec maxime auctoribus didicerim, breuiter intinere curabo.

Rustic capitals (small caps):

BRITANIA OCEANI INSULA, CUI QUONDAM ALBION NOMEN FUIT, INTER SEPTENTRIONEM & OCCIDENTEM LOCATA EST, GERMANIE, GALLIE, HISPANIE, MAXIMIS EUROPE PARTIBUS, MULTO INTERVALLO ADVERSA. QUAE PER MILIAPASSUM .DCCC. IN BOREM LONGA, LATITUDINIS HABET MILIA .CC., EXCEPTIS DUMTAXAT PROLIXIORIBUS DIVERSORUM PROMONTORIORUM TRACTIBUS, QUIBUS EFFICITUR, UT CIRCVIT EI QUADRAGES OCTIES .LXXV. MILIA COMPLEAT. HABET A MERIDIE GALLIAM BELGICAM, CUI PROXIMUM LITUS TRANSMEANTIBUS APERIT CIVITAS, QUAE DICIATUR RUTUBI PORTUS, A GENTE ANGLORUM HUNC CORRUPTE REPTACAE-STIR VOCATA, INTERPOSITO MARI A GESSORIANO MORYMORUM GENTIS LITORE PROXIMO, TRAIECTU MILIUM .L., SIVE, UT QUIDAM SCRIPSERE, STADIORUM .CCCL. A TERGO AUTEM, VNDE OCEANO INFINITO PATET, ORCADAS INSULAS HABET. OPTIMA FRUGIBUS ATQUE ARBORIBUS INSULA, & ALENDIS APTA PECORIBUS AC IUMENTIS; VINEAS ETIAM QUIBUSDAM IN LOCIS GERMINANS; SED ET AVIUM FERAX TERRA MARIQUE GENERIS DIVERSI; FUVIUS QUOQUE MULTUM PISCOSIS AC FONTIBUS PRAECLARA COPIOSIS, ET QUIDEM PRAECIPUE ISSICIO ABUNDAT, ET ANGVILLA.

Modern languages:

H^{EUR}~~EUR~~^{UX} l'homme qui ne marche pas selon
le conseil des méchants, **Q**ui ne s'arrête
pas sur la voie des pécheurs, **E**t qui ne
s'assied pas en compagnie des moqueurs,

M^{AIS} qui trouve son plaisir dans la loi de
l'Éternel, **E**t qui la médite jour et nuit!

L^{EST} comme un arbre planté près d'un cou-
rant d'eau, **Q**ui donne son fruit en sa sai-
son, **E**t dont le feuillage ne se flétrit point:
Tout ce qu'il fait lui réussit.

L^{N'EN} est pas ainsi des méchants: **I**ls sont
comme la paille que le vent dissipe.

C'^{EST} pourquoi les méchants ne résistent pas
au jour du jugement, **N**i les pécheurs dans
l'assemblée des justes;

C^{AR} l'Éternel connaît la voie des justes, **E**t
la voie des pécheurs mène à la ruine.

D^{ER HERR} ist mein Hirte, mir wird nichts
mangeln.

E^R weidet mich auf einer grünen Aue und
führet mich zum frischen Wasser.

E^R erquicket meine Seele. Er führet mich auf
rechter Straße um seines Namens willen.

UND ob ich schon wanderte im finstern Tal,
fürchte ich kein Unglück; denn du bist bei
mir, dein Stecken und Stab trösten mich.

D^U bereitest vor mir einen Tisch im An-
gesicht meiner Feinde. Du salbest mein
Haupt mit Öl und schenkest mir voll ein.

G^{UTES} und Barmherzigkeit werden mir fol-
gen mein Leben lang, und ich werde bleiben
im Hause des HERRN immerdar.

abcdefghijklmnopqrstuvwxyzæðþ

ÀBCDEFGHIJKLMNOPQRSTUVWXYZ
ÆÐÞ

ÀBCDEFGHIJKLMNOPQRSTUVWXYZÆÐÞ

ÀBCDEFGHIJKLMNOPQRSTUVWXYZÆÐÞ íl ís

1234567890 (!@#\$%^&*~+=? , . : ; “ ” ‘ ’)

[£€¢¥\$!•ao { } ©®¼½¾ıı]

d'Æ æ f t p e e s ' : ;

uide² ei² ment² g² n² pficere pfug² ordines

meoz

offer first flat afflict office st&it facit supendiū

€ sunt Mater gaudeamus furore epistola

creditus exercitus ergo euge forceps p̄iun̄tiat

I “Ask Jeff” or ‘Ask Jeff’. Take the chef d’œuvre! Two of [of] (of) ‘of’ “of” of? of! of*. Ydes, Yffignac and Ygrande are in France: so are Ypres, Les Woëvres, the Fôret de Wœvres, the Voire and Vauvise. Yves is in heaven; D’Amboise is in jail. Lyford’s in Texas & L’Anse-aux-Griffons in Québec; the Łyna in Poland. Yriarte, Yciar and Ysaÿe are at Yale. Kyoto and Ryotsu are both in Japan, Kwikpak on the Yukon delta, Kvæven in Norway, Kyulu in Kenya, not in Rwanda.... Walton’s in West Virginia, but «Wren» is in Oregon. Tlalpan is near Xochimilco in México. The Zygos & Xylophagou are in Cyprus, Zwettl in Austria, Færø in Denmark, the Vøringsfossen and Værøy in Norway. Tchula is in Mississippi, the Tittabawassee in Michigan. Twodot is here in Montana, Ywamun in Burma. Yggdrasil and Ymir, Yngvi and Vóden, Vídríð and Skeggjöld and Týr are all in the Eddas. Tørberget and Våg, of course, are in Norway, Ktipas and Tmolos in Greece, but Vázquez is in Argentina, Vreden in Germany, Von-Vincke-Straße in Münster, Vdovino in Russia, Ytterbium in the periodic table. Are Toussaint L’Ouverture, Wölfli, Wolfe and Wū all in the library? 1510–1620, 11:00 pm, and the 1980s are over. Ergänzt von Typefacts: Ist da „Jemand“? „Volker?“ – „Wolf“. „Anna?“ – „Yvonne“. „Torsten fragte: ‚Vladimir?‘, später rief er ‚Wolf‘ und ‚Theresa‘, dann ‚Andreas‘ und ‚Yvonne‘“. Eleganter: Ist da »Jemand«? »Volker« – »Wolf«. »Anna?« – »Yvonne«. »Torsten fragte: ›Vladimir?‹, später rief er ›Wolf‹ und ›Theresa‹, dann ›Andreas‹ und ›Yvonne«.