Writings in West Saxon. The documents which have survived from the Old English period are clearly only a fraction of what was originally composed or translated. For instance for the large central area of Mercia (between the Humber and the Thames) there is relatively little available, probably because of the havoc wreaked in the monasteries by the Viking invaders as of the late 8th century. Rushworth Gospel Glosses on the gospel according to Matthew. There are later glosses on the gospels according to Mark, Luke and John, known collectively as Rushworth 2 (as opposed to the earlier Rushworth 1). Vespasian Psalter Glosses from around 800. Somewhat later one has the glosses in the Durham Ritual and the Lindisfarne Gospels. Glosses to the Gospels and other religious texts were made in many English monasteries, for the benefit of those who did not know enough Latin. Their chronology is uncertain but, undoubtedly, they constitute early samples of written English. We may mention the Corpus and Epinal glossaries in the 8th c. Mercian, consisting of words to the Latin text arranged alphabetically, the interlinear glosses to the Lindisfarne Gospels: separate words and word-for-word translations scribbled between the Latin lines of beautifully ornamented manuscripts, and the glosses in the Durham Ritual, both in the 10th The Lindisfarne Gospels is a large format, splendidly decorated manuscript presenting the Gospels of Matthew, Mark, Luke, and John, the first four books of the New Testament, introduced by canon tables, prefatory texts, a capitulary, carpet pages, evangelist portraits with symbols, and large decorated incipits. It is widely accepted, based on its 10th-century colophon, to have been made at the monastery on Lindisfarne (Holy Island) in the Anglo-Saxon kingdom of Northumbria, during the episcopacy of Eadfrith (698–721). Its interlinear gloss, along with the colophon, was added in the 10th century in Old English, the earliest English translation of the gospels.