

## 482. Vercelli, Biblioteca Capitolare CXVII

“The Vercelli Book”:

Vercelli Homilies I-XXIII, “Andreas”, “Fates of the Apostles”, “Soul and Body 1”, “Homiletic Fragment 1”, “Dream of the Rood”, “Elene”  
[Ker 394; Gneuss 941]

**HISTORY:** Written in the late 10c by a single scribe, probably over a period of time that included intervals between the different parts of the manuscript. There are three distinct Booklets, A (ff. 1–24), B (ff. 25–120), and C (ff. 121–135), but they were probably not planned in this order. Linguistic evidence suggests that the manuscript had its origins in the SE of England (Scragg 1973: 206; see further Scragg 2008; cf. Treharne 2007). If the suggestion of Ó Carragáin (1998: 96–7) that the book was the work of a secular canon is followed, then Rochester is a plausible place of origin, as the cathedral there had five secular canons attached to it up to 1080 (Knowles and Hadcock 1971: 74, also 435). Others favor St. Augustine’s, Canterbury (Scragg 1992: lxxviii–lxxix).

[**Note on Compilation:** Several scholars have written on the compilation of the Vercelli Book, notably Scragg 1973, Sisam 1976: 40, and Szarmach 1979: 184–7. Scragg’s divisions have the merit of following the codicological structure of the manuscript, so giving Groups A, B and C corresponding to Booklets A, B and C. Only his Group B is subdivided, thus:

- 1a Homily V
- 1b “Andreas” and “The Fates of the Apostles”
- 2a Homilies VI–X
- 2b Homilies XI–XIV
- 3 Homilies XV–XVIII
- 4a “Soul and Body 1”, “Homiletic Fragment 1”, and “The Dream of the Rood”
- 4b Homilies XIX–XXI
- 4c Homily XXII.

Group 1b contains distinctive (provision for) decorated initials. Apart from the content, Group 2a is suggested by the numbering in the manuscript of Homilies

VII–X as ‘ii’–‘v’, and is drawn from a south-eastern homiliary of the second half of the tenth century. Group 2b is suggested by the rubrics, ‘Spel to forman gangdæge’, ‘spel to ðam oðrum gangdæge’ and ‘spel to þridan gangdæge’; Wright (2002: 212–24) has argued that Homilies XI–XIII were written (or adapted) with secular clergy in mind. Group 3 derives from a Mercian homiliary of unknown date. And Group 4b, which shows distinctive (provision for) decorated initials, is drawn on a late West-Saxon collection. This kind of analysis of how the texts in the manuscript were compiled shows that they are drawn, probably in groups, from a variety of sources and presumably from a number of exemplars, and that, just as the scribe took over aspects of lay-out and display, he also preserved linguistic features that he found in his exemplars. Other commentators have remarked on the scribe as a faithful copyist (Sisam 1976: 44; North/Bintley 2016: 9, 21). For a table showing the arrangement and contents of the Vercelli Book see Lucas 2011: 173–4. Zacher 2009: 287–90 (= Appendix 2) sets out a table showing exemplar (Scragg) in relation to quire (Sisam).]

On f. 111v, the last page of quire XV, the last line is left blank and the writing on the penultimate line is spaced out as if to fill the whole space of the line. This evidence suggests that the scribe was copying an exemplar quire by quire at this stage. The manuscript was corrected, at least in part, contemporaneously, as indicated by excision marks suprascript on f. 14r/23–4 (cf. Scragg 1973: 204, n.2). On f. 49v there is a trial animal drawing, perhaps a practice for a capital. At the bottom of f. 63v (the last leaf of quire VIII) an 11c hand has written ‘writ þus’, presumably an instruction to a copyist to carry on from one quire to the next. At the bottom of f. 135v, set in a little from the outer edge of the written area, probably the same annotator has written ‘writ þis’. The words may possibly have been preceded by a few others, but, if so, they are now irrecoverable, as the area is one affected by reagent and the letters of the text on the other side show through. They may also be an indication that there was once more material after the present end of the manuscript. Perhaps the manuscript was copied before being removed to the continent.

On f. 24v an 11c Italian hand has added the liturgical heading ‘R[esponsio] Adiutor meus esto domine ne derelinquas me deus salutaris meus· V[ersus]’ (Ps. 26:9) with neumes above. On the basis of this addition and its distinctive form, K. Sisam (1953: 113–16) concluded that the manuscript was in Italy in the 11c, most likely at Vercelli itself (see further C. Sisam 1976: 44). There, in the Biblioteca Capitolare, it has stayed until the present day.

In the early 19c it was provided with a binding of brown calf on medieval boards blind-stamped with a double ornamental border in a pattern found in other Vercelli books in the Biblioteca Capitolare, with membrane

pastedown and endleaves. The spine is inscribed 'HOMILIARUM | LIBER | IGNOTI IDIOMATIS | 41 | SÆCULO X | CXVII' ['41' is a former Vercelli number]. In 1834 the manuscript was copied by Johann Christian Maier (1791–1835), and his transcription and notes now comprise London, Lincoln's Inn, MS misc. 225, which is to be relied upon for some readings (Ker 1950: 22–5, and C. Sisam 1976: 51–3), as well as for indications of the structure before the *restaurazione* (see below). This transcript, probably edited by Benjamin Thorpe, was printed in 1836 but not issued by the Public Record Office until it appeared in Cooper in 1869. In the meantime copies were not made public, much to the annoyance of other scholars such as John Kemble (Wiley 1979: 223); however Richard Cleasby acquired a copy in 1837 on which he made extensive notes (Fell 1981).

At the same time as he made his transcript, Maier applied a reagent called *Gallaepfel-tinktur* 'gall-nut-tincture' (cited from Maier's own testimony by Halsall 1970: 4, 6, repr. C. Sisam 1976: 48; for a recipe see Bock 2015: 257), which was rich in tannins and, while intended to enhance legibility over a short period, had the effect of staining brown the areas to which it was applied, and some of the writing was obliterated. The first leaf, which contained the beginning of the unique text of a homily for Good Friday on Jn. 18–19 (Item 1 below), is now virtually illegible. Elsewhere the damage is less. At least twenty-nine other places are affected (most still legible): f. 2r/24, f. 25r/29, f. 26r/12–24 (in a streak), f. 36v/7–11 (patch), f. 37v/14–16 (blot), f. 37v/21–4 (another blot), f. 38r/4–11, f. 38v/1–2, f. 42v/1–3, f. 54r/1–17 (blot), f. 54v/1, f. 55r/10, f. 55v/20–2 and 24–5, f. 57r/1, f. 65r/2 and 15 (blots), f. 67v/21–2, f. 75v/1–6 and 8–24 (i.e., the whole page except for the writing in red), f. 77r/4–5 and 10–24 (streak), f. 84r/13–24 (streak), f. 86r/20–4, f. 86v/23–4, f. 103v/7, f. 106v/27–9, f. 119r/28–31 (blot), f. 120v/17, f. 121r/21, f. 134r/24–9 (blot), f. 135r/23–30 (blot), f. 135v/17–28 (patch); see further Bock 2015: esp. 260–74, who finds a total of 33 leaves affected and notes that Maier treated 17 out of 89 erasures.

In 1910–11 the manuscript was sent for a heavy *restaurazione* carried out at the Vatican. For example, the last quire (ff. 129–135) lacks leaf 8 but f. 136 has been fused to it to form an apparent bifolium. But as noted by Ker (1957/91: 463) the pattern of wormholes indicates that f. 136 once stood back to front and the other way up at the front of the manuscript and the heading on the verso 'CVM PERUENISSE[T]' (probably from Lk. 22:40 and associated with Homily I for Good Friday) being presently upside down confirms this deduction. F. 136 was once at the beginning of the volume, perhaps put there for protection, but was possibly originally the last leaf of quire XVIII, in which case it would have been the other way

round, with hair side outside. There are paste-marks on f. 135v that suggest it was next to the binding, and these are consonant with f. 136 having been at the front of the volume when the manuscript received its medieval binding (assuming it did receive one). Nearly all scholars who have studied the manuscript in any detail have done so not knowing its state before the 1911 *restaurazione*.

**CODICOLOGICAL DESCRIPTION:** Folios i + 135 + i (f.136) + i, originally 147 but twelve have been lost (unless f. 136 originally belonged where it now is), membrane, measuring approx 318 × 203 mm. Foliation at the top right-hand corner of each leaf, 1–136, supplied in ink during the 19c, supplemented by pencil.

The quality of the membrane varies from good (as quire IV) to moderate, never limp. Some leaves are very yellow and translucent so that the writing on one side shows through on the other, e.g., ff. 12–15, quire VII. Some leaves have holes in the text area, as ff. 2, 42, 44, 45, 54, 55, 56, 66, 71, 75, 76, 77, 78, 83, 84, 85, 88, 90, 113, 120 (patched subsequently). Sometimes a hole has been patched before writing, as ff. 9, 10. The written area varies. In Booklet A the framed rule measures 232/234 × 135/137 (including an outer vertical rule 144 or when both ruled 157) mm. In Booklet B the inner framed rule measures in quire IV 255/256 × 143 (or including an outer vertical rule 151) mm., in quire V 221 × 137 mm., in quire VI 234 × 140 mm., in quire VII 234 × 137 mm., in quire VIII 218 × 142 mm., in quire IX 219 × 138 mm., in quire X 218 × 140 mm., in quire XI 214 × 141 mm., in quire XII 214 × 143 mm., in quire XIII 214 × 145 mm., in quire XIV 213 × 140 mm., in quire XV 232 × 158 mm., in quires XVI–XVII 225 × 145 mm. In Booklet C the inner framed rule measures in quire XVIII 224 × 153 mm., in quire XIX 233 × 152 mm..

Hair side generally outside, as follows: quire I HHHF, quire II HFFF, quire III HHH; quire IV HHHF, quire V HHHH, quire VI HFFH, quire VII HFHF, quire VIII H[?]HHF, quire IX HFHF, quire X HFHH, quire XI HHHH, quire XII HHF, quire XIII HHHH, quire XIV HFFH, quire XV HHF, quire XVI HHHH, quire XVII HH; quire XVIII HHHH, quire XIX HHHH. A set of wormholes, evident on f. 135, go back through the book as far as f. 123. A tear in the membrane on the last leaf of quire VIII (f. 63) in the bottom margin and into the last two lines of text has been sewn and patched with probable loss of the quire signature “H”; sim. with quire XVII (f.120). Another tear in the bottom margin has been sewn (with a coarser thread) on f.98.

Pricking:

Booklet A: Two pairs of prick-marks (9 mm. apart) for double vertical frame-lines are usually visible at the top and at the bottom of leaves. In quire I the marks have been made twice, close together. The prick-marks for 24 horizontal lines are visible near the outside edge of most leaves; they too have been made twice, except that this feature is not visible on f. 1. The prick-marks appear similarly in quire II, except that they appear to have been made twice only on ff. 14–18, the last leaves of the quire, presumably because the pricking was done from the front and the scribe perhaps did not press hard enough on his first attempt. In quire III the prickmarks appear similarly except that they appear to have been made twice only for the bottom three horizontal lines on ff. 19–24.

Booklet B: Two pairs of prick-marks (9 mm. apart) for double vertical frame-lines are usually visible at the top and at the bottom of leaves; those for the frame-lines on the hinge-side are higher than those for the outer side in quire IV. The prick-marks for the horizontal long lines are visible near the outside edge of most leaves. Quire XV seems to have been prepared according to a larger format and few prick-marks are visible; similarly quire XVI.

Booklet C: Two pairs of prick-marks (9 mm. apart) for double vertical frame-lines are usually visible at the top and at the bottom of leaves. The prick-marks for the horizontal long lines are partially visible near the outside edge of some leaves.

Ruling (usually done on alternate rectos and versos and is not distinct on all leaves):

Booklet A: The double vertical hard point frame lines extend to the present edges of the leaves. The top horizontal line extends to the prick-marks, while those below begin or end at the inner vertical rule on the hinge side and at the inner vertical rule or just beyond it on the side of the outer margin. quires I-III show 24 horizontal long lines, except that f. 11, a singleton inserted in quire II, shows 25 lines; Homily II ends exactly at the bottom of f. 12r.

Booklet B: The double vertical hard point frame lines extend to the present edges of the leaves. The top and bottom horizontal lines extend to the edges of the leaves (clear on ff. 28, 36, 64, 96, 105, but in quires VIII, XI, XII and XIV the bottom horizontal line does not extend beyond the vertical frame line), while those in between begin and end at the inner vertical rule on both sides of the frame rule, with only the occasional overlap into the column between the two vertical frame rules on the side of the outer margin. In quire IV there are 29 long lines, in quires V-VI 24 lines, in quire

VII 25 lines, in quires VIII-XIV 24 lines, in quire XV 32 lines (but 33 on ff. 110–111), and in quire XVI 31 lines.

Booklet C: The double vertical hard point frame lines extend to the present edges of the leaves. The horizontal long lines are ruled between the inner vertical frame lines with occasional overlap into the column between the two vertical frame rules on the side of the outer margin. In quire XVIII there are 30 lines, and in quire XIX there are 31 lines except for the central four leaves (ff. 131–4) which show 32 lines.

Decoration: Decorated initials occur or are allowed for only in quires VI-VII and XV-XVI, specifically on ff. 46r (space, “Andreas” line 1253), f. 49r (“Andreas” line 1478), f. 52v (space, “Fates of the Apostles”, beginning), and on ff. 106 f. (Homily XIX, beginning), f. 109v (replacement square initial, Homily XX, beginning), f. 112r (Homily XXI, beginning). In view of their intermittent occurrence these features may have been taken over from an exemplar.

Color: its use is very restricted. Red ink is used for the heading and the first word of item 13 on f. 71v, for the heading and first three letters of the first word of item 14 on f. 73v, for the heading and first two words of item 15 on f. 75v, for touching the letters ‘A’ and ‘EN’ in ‘AmEN’ and for the heading and first word of the following item 16 on f. 76v, and for capital ‘I’ in ‘Is’ on f. 74r/18, i.e. only in quires IX-X. Again the intermittent occurrence of these features suggests that they may have been taken over from an exemplar. On f. 90v in quire XII yellow-ochre-ish shading is shown in the three letters of ‘DE PVRIFICATIONE’ (indicated here in bold type).

#### COLLATION (as seen 24 September 2003; see note below):

Booklet A: I<sup>8+1</sup> f. 4 is a singleton, stub showing between ff. 6/7 but no loss of text (ff. 1–9), II<sup>8+1</sup> f. 11 is a singleton, stub showing between ff. 17/18 but no loss of text (ff. 10–18), III<sup>6+1</sup> f. 21 is a singleton, stub showing between ff. 23/24, wants 6 after f. 24, probably blank (ff. 19–24);

Booklet B: IV<sup>8</sup> (ff.25–32), V<sup>8</sup> (ff.33–40), VI<sup>8</sup> lacks 3 after f. 42 (ff. 41–47), VII<sup>8</sup> (ff. 48–55), VIII<sup>10</sup> wants 1 before f. 56, and 10 after f. 63 (ff. 56–63,), IX<sup>8</sup> (ff. 64–71), X<sup>8+1</sup> f. 73 is a singleton with stub showing between ff. 78/79, wants 5 after f. 75, f. 76 provided with a new hinge and reversed in the sewing (ff. 72–79), XI<sup>8</sup> ff. 82, 84 are singletons, stub of latter showing between ff. 81/82; wants 6, probably a singleton, after f. 83, and wants 8 after f. 85 (ff. 80–85), XII<sup>6</sup> (ff. 86–91), XIII<sup>8</sup> wants 7 after f. 97 (ff. 92–98), XIV<sup>8</sup> wants 3 after f. 100, and wants 7 after f. 103 (ff. 99–104), XV<sup>6+1</sup> f. 107 is a singleton, stub showing between ff. 109–110 but no loss of text (ff. 105–111), XVI<sup>8</sup> + XVII<sup>2</sup> wants 1 before f. 112 (ff. 112–120); ff. 118–19, a bifolium, has

been added and sewn in between 7 and 8 of the basic quire of 8, and 8 (f. 120) has been secured with a tab added in restoration which shows as a stub between ff. 128/129, i.e. between the next quire and the one after;

Booklet C: XVIII<sup>8</sup> (ff. 121–128), XIX<sup>8</sup> wants 8, probably blank, but f. 136 has been fused with f. 129 in restoration to form an apparent bifolium (ff. 129–135).

Quire headings occur just to the left of the center of the top margin of the first recto page of quires, as [first page illegible], 'ii.' (f. 10), 'iii[.]' (f. 19), 'iiii' (f. 25), 'v' (f. 33), 'vi' (f. 41), 'vii' (f. 48), lacks the first leaf of quire VIII, 'ix' (f. 64), 'x' (f. 72), 'xi' (f. 80), 'xii' (f. 86), 'xiii' (f. 92), 'xiiii' (f. 99), 'xv' (f. 105), lacks first leaf of quire XVI, 'xvii' on f. 119, 'xviii' (f. 121), 'xix' (f. 129).

Quire signatures occur at the center of the bottom margin of the last verso page of quires, as 'A' (f. 9), 'B' (f. 18), lacking at the end of quire C, 'D' (f. 32), 'E' (f. 40), 'F' (f. 47), 'G' (f. 55), lacking at the end of quire H, as the last leaf is missing after f. 63, 'I' (f. 71), 'K' (f. 79), lacking at the end of quire L as the last leaf is missing after f. 85, 'M' (f. 91), 'N' (f. 98), 'O' (f. 104), 'P' (f. 111), lacking at the end of quire R, which has been patched and sewn (f. 120), 'S' (f. 128).

These headings and signatures are contemporary with the handwriting but probably not by the scribe, unless the headings for quires II and III (ff. 10 and 19) were his; some of these headings may have been supplied later, perhaps to continue a series already begun. They impose order on an arrangement that is otherwise not transparent.

[Note: Evidence from Maier's notes, and from the difference in color of the membrane observable now, indicates that in the *restaurazione* of 1911 some singleton leaves were fused to form bifolia. There are nine pairs of these leaves, as follows: quire II, ff. 13/16; quire IV, ff. 27/30; quire V, ff. 35/38; quire VII, ff. 50/53; quire VIII, ff. 58/61; quire IX, ff. 66/69; quire XI, ff. 82/84; quire XIII, ff. 94/97; quire XVI, ff. 113/116. Each pair is the 3rd and 6th leaves of a quire of eight, except that ff. 58/61 are the 4th and 7th leaves respectively of an original quire of ten. In quire XIV, where leaves 3 and 7 are missing, leaf 2 has been fused with 6 to make an apparent bifolium. In quire XVII the *restaurazione* has probably obscured the original make-up, which shows quire XVI comprising ff. 112–18, lacking leaf 1, and quire XVII comprising just two singletons, ff. 119–20. With this information the reconstructed collation of the manuscript is as follows:

Booklet A: I<sup>8+1</sup> f. 4 is a singleton (ff. 1–9), II<sup>8+1</sup> ff. 11 is, and ff. 13 and 16 were, singletons (ff. 10–18), III<sup>6+1</sup> f. 21 is a singleton, and lacks 6 after f. 24, probably blank (ff. 19–24);

Booklet B: IV<sup>8</sup> ff. 27 and 30 were singletons (ff. 25–32), V<sup>8</sup> ff. 35 and 38 were singletons (ff. 33–4), VI<sup>8</sup> lacks 3 after f. 42 (ff. 41–47), VII<sup>8</sup> ff. 50 and 53 were singletons (ff. 48–55), VIII<sup>10</sup> ff. 58 and 61 were singletons, lacks 1 before f. 56, and

10 after f. 63 (ff. 56–63), IX<sup>8</sup> ff. 66 and 69 were singletons (ff. 64–71), X<sup>8+1</sup> f. 73 is a singleton; lacks 5 after f. 75 (ff. 72–79), XI<sup>8</sup>, ff. 82, 84 are singletons, lacks 6, probably a singleton, after f. 83 and lacks 8 after f. 85 (ff. 80–85), XII<sup>6</sup> (ff. 86–91), XIII<sup>8</sup>, ff. 94 and 97 were singletons, lacks 7 after f. 97 (ff. 92–98), XIV<sup>8</sup> lacks 3 after f. 100, and lacks 7 after f. 103 (ff. 99–104), XV<sup>6+1</sup> f. 107 is a singleton), (ff. 105–111), XVI<sup>8</sup> + XVII<sup>2</sup> ff. 113 and 116 were singletons, lacks 1 before f. 112 (ff. 112–118), XVII<sup>1+1</sup> two singletons); (ff. 119–120);

Booklet C: XVIII<sup>8</sup> (ff. 121–128), XIX<sup>8</sup>, lacks 8, unless f. 136, now fused with f. 129 to form an apparent bifolium, was the original leaf 8 (ff. 129–135).]

## CONTENTS:

### Booklet A:

1. ff. 1r/1–9r/24 (f. 1rv illegible) Vercelli Homily I, *Feria ·vi· in parasceuen*” on Jn. 18–19 for Good Friday: (HomS 24 (ScraggVerc 4)) (beginning illegible, legible part begins on f. 2r/1) ‘[. . .] | sceaþe forþan ne meaht ðu a þrowunge gelettan’: ends: ‘a in ecnesse þurh eallra worulda woruld | a butan ende. \ AMEN’ (ed. Scragg 1992: 16/1–42/303; Förster 1932: 1/1–43/378).
2. ff. 9v/1–12r/24 Vercelli Homily II [On Judgement Day] (HomU 8 (Scragg Verc 2)): ‘MEN ÐA LEOFESTAN. | þæs myclan dómðæges worc bið swiðe egeslic 7 andrys|lic’; ends: ‘middangeardes alysende. þæt is efne se ilca god | se ðe leofaþ 7 ricsaþ mid fæder 7 mid suna. 7 mid | þam halgan gaste þam is wuldor 7 wyrðmynd | þurh ealra worulda woruld aa butan ende am(en)’ (ed. Scragg 1992: 52/1–64/119; Förster 1913: 87/1–95/33; Förster 1932: 44/1–53/151).
3. ff. 12v/1–16r/18 Vercelli Homily III [First or Second Sunday in Lent] (HomS 11.2 (ScraggVerc 3)): ‘BRoðor þa leofestan. ic cyðe þæt þreo þing synt ærest | on foreweardu(m)’; ends: ‘þas þing us g(e)dafenað g(e)-fellan | mid fæder 7 mid suna 7 mid þam halga[n] gaste | á in ecnesse þurh ealra worulda woruld aa bu|tan ende AMEN’ (ed. Scragg 1992: 73/1–83/161; Förster 1932: 53/1–71/175). F. 16r/19–26 blank.
4. ff. 16v/1–24v/14 Vercelli Homily IV [Penitential] (HomU 9 (Scragg Verc 4)): ‘MEN þa leofestan ic eow bidde 7 eaðmodlice lære. | þ(æ)t ge wepen 7 fortien’; ends: ‘In his wuldres fægernesse | þær he leofað 7 ricsað In ealra worulda woruld a butan | ende ameN. (ed. Scragg 1992: 90/1–104/347; Förster 1932: 72/1–107/381).

[Note: The rest of f. 24v/19–24 was originally blank, and an 11c Italian hand has added on line 22 the liturgical heading ‘R[esponsio] Adiutor meus esto domine ne derelinquas me deus salutaris meus. V[ersus]’ (Ps. 26:9) with neumes above.]



## Booklet B:

5. ff.25r/1–29r/10 Vercelli Homily V [On the Nativity] (HomS 1 (Scragg Verc 5)): **to middan wintra. Ostende nob(is) d(omi)ne** | ‘HER segð þis halige godspell be þære hean medomnesse | þisse halgan tide’; ends: ‘gastlice herigen | we ures dryhtnes naman hælendes cristes he leofað | 7 ricsað áá butan ende’ (ed. Scragg 1992: 111/1–121/204; Förster 1932: 107/1–131/230). F.29r/11–24 blank.
6. ff. 29v/1–52v/9 OE poem, “Andreas”: ‘HWÆT we gefrunan on fyrndagu(m) twelfe under tunglum tireadige hæleð; wants 1 leaf after f. 42v: ‘hæleð hyder on [. . .] || gewyrht eardes neosan’ (= *Andreas* 1024 ~ 1025); ends: ‘ece mid englum þ(æt) is æðele cyning’ (pr. from Maier’s transcript in Cooper/?Thorpe 1869: 47–89; ed. Grein and Wülker 1888: 1–86; Krapp 1932: 3–51; Brooks 1961: 1–55; North and Bintley 2016: 118–210).
7. ff. 52v/11–54r/19 OE poem, Cynewulf, “The Fates of the Apostles”: ‘[H]WÆT ic þysne sang siðgeomor fand’; ends: ‘7 his miht | seomap ece 7 edgiong. ofer ealle gesceaft.’ **finit** (pr. from Maier’s transcript in Cooper/?Thorpe 1869: 90–92; ed. Grein and Wülker 1888: 87–91; Krapp 1932: 51–4; Brooks 1961: 56–60). F.54r/20–25 blank.
8. ff. 54v/1–56r/23 Vercelli Homily VI [for Christmas] (HomU 10 (Scragg Verc 6)): **INcipit narrare miracula que facta fuerant ante aduentu(m) | saluatoris d(omi)ni n(ost)ri ih(es)u Chr(ist)i.** | ‘HER sagað ymb ðas mæran gewyrd þe to þyssum dæge ge|wearð; wants 1 leaf after f. 55: ‘þa uteodon of ðam scrafe manige dracan þæt mitte ðe’ [. . .] || ‘denum hy locedon on egypta dune’ [ as Scragg 1992: 130/68–69]; ends: ‘þonne | gyldeð us god ece mede æt ussum ende’ (ed. Scragg 1992: 128/1–131/91; Förster 1913: 96/1–100/19; Förster 1932: 131/1–137/102). F. 56r/24–25 blank.
9. ff. 56v/1–59r/1 Vercelli Homily VII [against idleness] (HomU 11 (Scragg Verc 7)): ‘BVTAN tweon lar is haligdomes dæl’; ends: ‘þe us gehatene | synt on þ(am) hælendan criste. 7 mid þa(m) halegan gaste In ealra worulda || woruld’ (ed. Scragg 1992: 134/1–137/118; Förster 1932: 137/1–149/129); the text is preceded on f. 56r/23 by the number ‘.ii.’ F.59r/2 blank.
10. ff. 59r/3–61r/12 Vercelli Homily VIII [First Sunday after Epiphany] (HomS 3 (ScraggVerc 8)): ‘MEN ÞA leofestan manað us 7 myndgað on þyssum bocum’; ends: ‘ ‘7’ gecorenum | ðam godes suna ðam þe a liofað 7 rixaþ mid fæder 7 mid suna | a to widan feore AmeN’ (ed. Scragg 1992: 143/1–148/102; Förster 1932: 149/1–159/112; Willard 1927: 315–7. The text is preceded by the number ‘.iii.’ on f. 59r/2. F.61r/13 blank.

11. ff. 61r/14–65r/17 Vercelli Homily IX [Second Sunday after Epiphany] (HomS 4 (ScraggVerc 9)): ‘MEN ða lofestan manað us 7 myngað þeos halige boc’; wants 1 leaf after f. 63: ‘on þam hyhstan sæclife [. . .] || beflion þa helle wita.’ [as Scragg 1992: 170/125 ~ 178/167]; ends: ‘þonne moton | we mid him 7 mid his þam halegan gæste wunigean In ealra | worulda woruld AmeN’ (ed. Förster 1913: 100/20–116/13; Szarmach 1981: 3/1–7/146; ed. Scragg 1992: 158/1–184/228, missing text supplied from Bodleian Library, Bodley 340/342, ff. 35v–40v [358]). The text is preceded by the number ‘iiii.’ on f. 61r/13. A scribal note ‘writ þus’ bottom line of f. 63v. F. 65r/18–19 blank.
12. ff. 65r/20–71r/10: Vercelli Homily X [Rogation Tuesday] (HomS 40.3 ScraggVerc 10): ‘HER sagað on þyssum halegu(m) bocum be ælmihtiges | dryhtnes godspelle.’; ends: ‘7 to þam cynelycan friðstole þær | drihten crist wunaþ 7 rixað mid eallu(m) halegum a butan | ende ameN’ (ed. Scragg 1992: 196/1–213/275; Szarmach 1981: 11/1–16/205). The text is preceded by the number ‘.v.’ on f. 65r/18. F. 71r/11–24 blank.
13. ff. 71v/1–73v/15 Vercelli Homily XI [Rogation Monday] (HomS 36 (ScraggVerc 11)): **spel to forman gangdæge.** | ‘MEN ða lofestan þis syndon halige dagas 7 halwendlice’; ends: ‘se god us to ða(m) | gefultumige þe ofer us ealle liofað 7 rixað. AmeN’ (ed. Scragg 1992: 221/1–225/107; Szarmach 1981: 19/1–21/85). The text is preceded on f. 71r/10 (the last line with writing) by the number ‘.vi.’.
14. ff. 73v/16–75v/6 Vercelli Homily XII [Rogation Tuesday] (HomS 39 ScraggVerc 12): **spel to ðam oðrum gangdæge** | ‘GIRsandæg we wæron manode men þa lofestan þissa haliga | daga bigangnes’; ends: ‘7 reste | mid him 7 mid his halgum a in ealra worulda woruld on ecnesse’ (ed. Scragg 1992: 228/1–230/82; Szarmach 1981: 23/1–24/65).
15. ff. 75v/7–76v/8 Vercelli Homily XIII [Rogation Wednesday] (HomS 43 (ScraggVerc 13)): **spel to þriðdan gangdæge** | ‘ÐIS IS se þriðda dæg men þa lofestan þyسه halgan tide’; wants 1 leaf after f. 75: ‘se man se ðe’ [. . .] || [holes in membrane] ‘unnytta lustas’ [as Scragg 1992: 234/17–18]; ends: ‘mid fæder 7 mid suna 7 mid þam halgan | gaste In ecnesse AmeN’ (ed. Scragg 1992: 234/1–236/47; Wülcker 1882: 464–5; Szarmach 1981: 27/1–28/39).
16. ff. 76v/9–80v/6 Vercelli Homily XIV [possibly intended for Rogation-tide (the source was for Lent)] (HomM 11 (ScraggVerc 14)): **larspel to swylcere tide | swa man wile.** | ‘MEN ða lofestan þis synt halige dagas 7 gastlice 7 ussu(m) | sawlum læcedomlice’; ends: ‘7 þæs siððan brucan | on ecnesse amen’ (ed. Scragg 1992: 239/1–246/179; Szarmach 1981:

- 29/1–32/140; cf. also Szarmach 1970: 316–7; Erickson 1972: 15–16). F. 80v/7 blank.
17. ff. 80v/8–85v/6 Vercelli Homily XV (HomU 6 (ScraggVerc 15)): ALIA OMELIA DE DIE IUDICII. | ‘M(en þa leofestan) sægð us on þyssum bocum hu se halga thomas; wants 1 leaf after f. 83: ‘7 sio wund bið swiðe grim þam [. . .] || borene sceoldon bion’ [as Scragg 1992: 259/140–141]; ends: ‘7 wyrðmynd 7 | ece gefean a butan ende In s(e)c(u)la s(e)c(u)lorum ameN’ (ed. Scragg 1992: 253/1–261/206; Förster 1913: 116/15–137/7; Szarmach 1981: 35/1–38/160). F. 85v/7 blank.
18. ff. 85v/8–90v/20 Vercelli Homily XVI (HomS 2 (ScraggVerc 16)): OMELIA EPYFFANIA D(OMI)NI. M(en þa leofestan) sceolon we nú hwylcumhwegu wordum secgan; wants 1 leaf after f. 85: ‘Respondit (autem) ie(su)s et dixit [. . .] || þæt wæter æt ðam fulwihte’ [as Scragg 1992: 267/15–16]; ends: ‘7 mid urne dryhten hælende crist. Se ðe leo-fað. 7 | rixað nú á þurh eallra woruldá [sic] woruld á butan | ende In s(e)c(u)la s(e)c(u)lorum ameN’ (ed. Scragg 1992: 267/1–274/205; Szarmach 1981: 43/1–46/160; cf. also Erikson 1972: 19–20). F. 90v/21 blank.
19. ff. 90v/22–94v/22 Vercelli Homily XVII [on Lk. 2.22–32 for Candlemas (2 Feb.)] (LS 19 (PurifmaryVerc 17)): DE PURIFICATIONE. S(AN)C(T)A MARIA. [sic] | ‘M(en þa leofestan) Sægeð us 7 myngap þis halige godspel; ends: ‘7 ece wuldor | mid hine 7 mid his þam halgum á in eallra worulda woruld a butan ende In s(e)c(u)la s(e)c(u)lorum am(en); (ed. Scragg 1992: 281/1–286/155; Szarmach 1981: 51/1–53/120). F. 94v/23 blank.
20. ff. 94v/24–101r/17 Vercelli Homily XVIII [Martinmas (11 Nov.)] (HomS 46 (BlHom 11)): DE S(AN)C(T)O MARTINO CONF(ESSORE). || ‘M(en þa leofestan) Magon we nu hwylcumhwego wordum asecan; wants 1 leaf after f. 97: ‘þá gefylde he [. . .] || his lare lufian’ [as Scragg 1992: 297/113 [~] 299/151]; wants 1 leaf after f. 100: ‘he ða ne gesawe [. . .] || heofonlican rice gena(m)’ [as Scragg 1992: 306/262 ~ 308/299]; ends: ‘dryhten us to þam gefultumige se ðe | leofaþ 7 rixaþ áá In eallra worulda world a butan ende ameN’ (part [f.100r/6–23] ed. Napier 1903–4: 306–7; ed. Szarmach 1981: 57/1–62/186; ed. Scragg 1992: 291/1–308/311, missing text supplied from Princeton University, Scheide Library MS 71, ff. 70v–80v [439]). F. 101r/18–24 blank.
21. ff. 101v/1–103v/24 OE poem “Soul and Body I”: ‘HVRV ðæs behofað hæleða æghwylc; wants 1 leaf after f. 103, ends incomplete: ‘on woruld-rice gepungen þrymlice þysses [. . .]’ (pr. from Maier’s transcript in

- Cooper/?Thorpe 1869: 93–97; ed. Grein/Wülker 1888: 93–107; Krapp 1932: 54–9; Moffat 1990: 49–64).
22. f. 104r/1–104v/5 OE poem on deceit, “Homiletic Fragment I” beg. imperf.: ‘sorh cymeð manig. 7 mislic. In manna drea(m)’; ends: ‘þonne god wile eorðan lifes ende ge|wyrca(n)’ (pr. from Maier’s transcript in Cooper/?Thorpe 1869: 98–99; ed. Grein/Wülker 1888: 108–10; Krapp 1932: 59–60). F. 104v/6 blank.
23. ff. 104v/7–106r/32 OE poem “The Dream of the Rood”: ‘HWæt ic swefna cyst secgan wylle’; ends: ‘þa heora | wealdend cwom ælmihtig god þær his eðel wæs’ (pr. from Maier’s transcript in Cooper/?Thorpe 1869: 100–104; ed. Grein/Wülker 1888: 116–25; Krapp 1932: 61–5; Dickens and Ross 1934: 20–35; Swanton 1970: 89–97).
24. ff. 106v/1–109v/9 Vercelli Homily XIX [Rogation Monday] (HomS 34 (ScraggVerc 19)): ‘MEN ða leofestan us gedafenað ærest | þæt we gemunen 7 gereccan be gode | ælmihtigu(m)’; ends: ‘7 þær is ece gesælignesse mid fæder. 7 mid þam | suna. 7 mid þam haligan gaste. Á butan ende ameN’ (ed. Scragg 1992: 315/1–326/177; Szarmach 1981: 69/1–72/139; cf. also Szarmach 1972: 183–92, and 1980: 319). F. 109v/10–11 blank.
25. ff. 109v/12–112r/9 Vercelli Homily XX [Rogation Tuesday] (HomS 38 (ScraggVerc 20)): ‘MENN ÐA | leofestan þis syndon halige dagas. 7 hal|wendlice’; wants 1 leaf after f. 111: ‘swa hwæt swa we on [. . .] || hie him on helle togenes’ [as Scragg 1992: 340/138 ~ 342/195]; ends: ‘7 mid his þam | efeneacan haligan gaste á butan ende’ (ed. Szarmach 1973: 1–26, and 1981: 77/1–80/114; ed. Scragg 1992: 332/1–343/203, missing text supplied from Cambridge, CCC 162, pp. 412–422 [33]). F. 112r/10–11 blank.
26. ff. 112r/12–116v/18 Vercelli Homily XXI [probably for Rogation Wednesday] (HomM 13 (ScraggVerc 21)): ‘MEN ÐA LEO|festan us ys mycel þearf þæt | we god lufien’; ends: ‘7 fulfremednes eallra | haligra se leofað 7 rixap mid fæder 7 mid suna. 7 mid ðam | haligan gaste on wuldre 7 on wyrðmynde áá butan ende | on ecnesse’; (ed. Scragg 1992: 351/1–362/257; Szarmach 1981: 83/1–88/216; cf. also Szarmach 1970: 320–1). F. 116v/19 blank.
27. ff. 116v/20–120v/17 Vercelli Homily XXII (HomU (ScraggVerc 22)): ‘HER sægð hu s(an)c(tu)s isodorus spræc be ðære sawle gedale 7 be | þæs lichoman’; ends: ‘þæt he us gehealde | her on worulde 7 on þære towardan. se ðe leofað 7 ricsað | áá butan ende In ecnesse’ (ed. Scragg 1992: 368/1–378/220; Förster 1932: 137/8–148/27; Szarmach 1981: 91/1–94/175). F. 120v/18–31 blank.

## Booklet C:

28. ff. 121r/1–133v/6 OE poem, Cynewulf, “Elene”: ‘þA wæs agangen geara hwyrftu(m) tu hund 7 þreo’; ends: ‘forðan hie nu on wlite scinaþ englu(m) gelice | yrfes brucaþ wuldorcyninges to widan feore aMeN’ (pr. from Maier’s transcript in Cooper/?Thorpe 1869: 105–138; ed. Zupitza 1883: 1–47; Grein/Wülker 1888: 126–201; Holthausen 1914: 1–48; Krapp 1932: 66–102; Gradon 1958: 25–75). F. 133v/7 blank.
29. ff. 133v/8–135v/28 Vercelli Homily XXIII on St. Guthlac (LS 10 (Guth)): ‘Wæs þær In þam sprecenan iglande sum mycel hlæw’; ends: ‘7 hine se hælend þær onfeng 7 he þær leofað 7 rixaþ in heo|fona rices wuldre a butan ende on ecnesse amen fiat’ (ed. Scragg 1992: 383/1–392/152; Gonser 1909: 117/1–134/259; Szarmach 1981: 97/1–99/119;). Rest of f. 135v blank.
- f. 136rv blank, except for a few pentrials.

## IMAGE NOTES:

For a printed facsimile see Sisam 1976. The images presented here are from 1997. An on-line facsimile, in preparation by Roberto Rosselli del Turco, is available as the “beta2” test version showing all pages, the interface not completed as of time of publication. <http://vbd.humnet.unipi.it/beta2/#doc>.

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