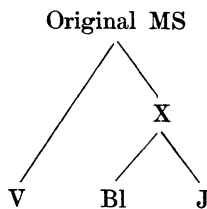


NOTES ON THE BLICKLING HOMILIES.

I. ST. MARTIN.¹

IN addition to the Blickling MS the Life of St. Martin is contained in two other MSS, both unprinted: (1) MS Junius 86, foll. 62–81 (=J), and (2) the Vercelli MS, foll. 95–101 (=V). A comparison of these with Bl enables us to correct the text in a number of passages, and the object of the following notes is to make these corrections. The source of the Homily is, as M. Förster pointed out,² the *Vita S. Martini* of Sulpicius Severus (ed. Halm, in the *Corpus script. eccles.*, Vol. I, p. 109), and for the last portion, the death of the saint, Sulpicius's *Epistula tertia* (*ibid.*, p. 147). The English version is very much shortened and the translation is free, so that only in comparatively few cases does the Latin original afford help in the correction of the English rendering.

The relationship of the three English MSS may be represented by the following diagram, which does not indicate possible intermediate links:



As was pointed out by Hardy,³ the three MSS evidently fall into two groups, the first comprising Bl and J, which are derived from a common source X, and the other consisting of the single MS V. That Bl and J form a narrower group is shown by the passage missing in Bl and J, but preserved in V (No. 32, below),

¹ *The Blickling Homilies*, ed. R. MORRIS, pp. 211 ff.

² *Archiv für das Studium der neueren Sprachen*, Vol. XCI, p. 200. F. also discusses four passages of the Homily, viz., 215:22, 221:26, 227:10, 227:20. The Latin original is quoted as L.

³ A. K. HARDY, *Die Sprache der Blickling Homilien* (Leipzig, 1899), pp. 116 ff.

as well as by a number of passages in which Bl and J have a wrong reading in common where V reads correctly. These are Nos. 4, 7, 14, 26, 31, and 36.

That, on the other hand, X is not derived from V is shown by numerous errors in the latter, where Bl and J both have the correct reading. The following instances will suffice:

211:24, 25. *ah he sona þonne þa*] *ac he wæs on Godes þeowdome mycle swiðor & lufode þonne þa* V.

213:24. *forylde*] *forgulde* V.

213:27, 28. *Martinus man*] *M. dyde. He sona in cnihtade gedyde þeah þara godra dæda ma wære þonne hit ænig man* V; etc.

That J is not derived from Bl is proved by Nos. 2, 3, 6, 11, 15, 20, 21, 24, 34, 38, 39. Nor, on the other hand, is Bl derived from J, as shown by the numerous errors of the latter:

211:22. *cininges ðegna*, omitted J.

213:12. *geferum*] *gerefum* J.

215:13. *mare* Bl, *má* V, *mete* J.

217:17. *dagas*] *gær* J. L has *triduum*; etc.

The following are the emended passages:

1. 211:14. After *weorðiað* add & *mærsiað* J, V.
2. 211:23. Read *Iuliani* J, or *-nus* V. L has *sub Iuliano caesare*.
3. 211:26. For *þreas* read *dreamas*, as in J. V has *þa dreamas & þa welan*.
4. 211:28, 29. For *þæt se æresta gecyrred*, with which J substantially agrees, read with V *þæt bið sio onginnes & se æresta dæl þære halgan fulwihte*. L has nothing corresponding. Martin was as yet only a catechumen, the *fulwiht* (*baptismum*) did not follow till he was eighteen years old; cf. 215:34–36, 213:3 (see below, No. 6), also 213:14–16, and 215:22. The preliminary ceremony (*cristnung*) is here described as the first part of the *fulwiht*.
5. 211:30. For *wuldorlice* (om. in J) read *wundorlice* with V. L has *mirum in modum*.

6. 213:3. For *fewer* read *preo* with J, V.¹ L has *triennium fere ante baptismum in armis fuit*.
- 7.² 213:4. For *wæpnum* (in both Bl and J) read *synnum* with V. L has *integer tamen ab iis vitiis*.
8. 213:7. For *wærnesse* (Bl, J) read *swetnesse* V? L has *caritas*.
9. 213:34. For & *ælmessan* read *on æl.* with J, V.
10. 213:35. For *nænigre* read *ænige* with J, V.
11. 215:3. After *naht elles* add *næfde* J, or *hæfde* V. Zupitza,³ who had not access to J or V, suggested adding *nāhte* before *naht*.
12. 215:4. For *healf* read *eall* with J, V. In Bl *eal* was originally written.
13. 215:20, 21. Read *Ða geseah he mycele mengeo engla emb Drihten standende* (or *standan*?) & *ða gehyrde he hine, Drihten sylfne, mid switolre stefne to ðæm englum cweðendne* (or *cweðan*?). The readings of J and V are: *Ða geseah he mycele mænigo ængla ymbe hine Drihten stāndan & ða gehýrde he Drihten sēlfne mid swa cuðre stēfne & to þan ænglum cwæð* J, & *þa ges. he m. engla weorod ymbe þane Dr. standende, & þa geh. hine Dr. eac mid switolre st. to englum cweðan* V. L has *Mox ad angelorum circumstantium multitudinem audit Iesum clara uoce dicentem*.
14. 215:21–23. *Martinus gegyredest*. L has *Martinus adhuc catechumenus hac me ueste contextit*. The readings of J, V are: *M. nu ðu eart gecristnod ær his fulwihhte mid ðisum hrægle ðu me gegyredest* J, *M. nu iu cwæð þus gecristnod ær his fulwihhte he mid þysse hrægle me gegyrede* V. The reading of V is obviously the best. I should, however, propose to delete the *cwæð þus*.
15. 215:25. Delete *ge cwædon*, which is wanting in J, V.
16. 217:9. *geornful & be gewyrhtum ymb(e) Drihtnes lāre* Bl, J. Morris renders it by “diligent in his works concerning the Lord’s lore,” thus ignoring the &. Instead of *be gew.* we should expect an adjective. V reads *geornful &*

¹ Already noted by HARDY, p. 118.² Already noted by HARDY, p. 117.³ *Zeitschrift für deutsches Alterthum*, Vol. XXVI, p. 218.

- btwyrde* in *Dr. l.* Had the original some compound of *-wyrde* meaning "eloquent"? An adjective *bīwyrde* is improbable.
17. 217:21. Read *stodan, þa*.¹ Cf. *unrōte wæran ymbe þæt lic ða J, unr. leton ymbe þæt lic & hie utan stodon þa V.*
 18. 217:26. For *inbeleac* read *beleac*, as in J, V.
 19. 217. For *deadan* read *aswoltēnan*. Cf. *aswóltonan J, aswoltēnes V*.²
 20. 217:29. For *unsorh* read *unforht*, as in J. Cf. *unforhtlice V, intrepidus L*.²
 21. 219:32. For *næfde* read *næfre*,¹ as in J. The passage is wanting in V.
 22. 219:33. J has the better reading & *ealle men ða ðe feor ge néah ðyses éadigan weres lif cuðan oððe gehýrdan*. Wanting in V.
 23. 221:14. For *þæm gelicost swylce* read *on ða gelicnesse swa* with J. V has *in þam gelicnesse swa*.
 24. 221:28. For *heora geatwum* read *heregeatwum*, as in J, V.
 25. 221:33. For *eal* read *á* as in J, V.
 26. 223:12. For the *mægene* of Bl and J the original probably had *egesan*, as in V. L has *diuino metu*.
 27. 223:21. Before *fyldon* add *bræcon &*, as in J, V.
 28. 223:32. After *fordemde* add *ne ne witnode*, as in V. J has *ne he wite ne nam*.
 29. 223:36. Read *aht elles of his muðe* with J, V.
 30. 225:1. Read *ne aht elles on his heortan*, with J, V.
 31. 225:4. For the *rihte* of Bl and J read *ætrihte*, as in V. Cf. *dixitque fratribus dissolutionem sui corporis imminere, L*.
 32. 225:9 After *ferde* the following passage, which is wanting both in Bl and J, occurs in V. As a corresponding passage is found in the Latin,³ there can be no doubt that this formed part of the OE. original. *Ða cwomon hie to sumre ea, þa gesawon hie welfeala þara fugela þe we scealfras nemnaþ, & hie ða fixas up tugon of þære ea, & þeah þe*

¹ Already suggested by ZUPITZA, p. 219.

² Already noted by HARDY, p. 118.

³ L, p. 147, §§ 8, 9.

heora hwylc þone fisc forswulge, þonne wæs he eft swa gifre swa he ær wæs, þæt he oðerne gename. Ða cwæð Sċs Martinus, "Hwæt, þas wiht habbað deofla onlicnesse, swa se¹ deofol á sætaþ hwær he mæge unware men beswican, & he næfre to þæs feala berædeð þæt he æfre ful sie." Ða bebead Sċs Martinus þam fugelum þæt hie þanon fram þam wætere gewiten & on westen & drige² land sohton. & efne on þa gelicnesse swa he þone deoful of stowa gehwylcre geflymde þær he þonne wæs, swa ða fugelas sona ealle ętsomne onweg gewiton, þæt heora nan ætstod furdum³ behindan. & hie þæt wundredon þe þæt gesawon & his feras wæron, þæt ða fugelas sylfe eac Sċe Martine gehyrdon.

33. 225:14. For *wæron* *unrote* read *wepon* *hie ealle sona* with V. J has *wéopan hie sóna ealle*.
34. 225:17. For *arisende* read *risende* "rapacious" with J. Cf. L, *lupi rapaces*. V has *rixiede*.
35. 225:18. Read & *todr*. with J, V.
36. 225:21, 22. Ða he *geseah*. V has here preserved the best reading *ða he ða heora spræce þyllice gehyrde & he hie ealle wepende geseah*. J has *ða he ða ðás word gespræc & ðis gehyrde & he ealle wépende geseah*.
37. 225:26. For *nedþ-* read *ðearflic* with J, V.
38. 225:28. Before *ge þæt he leng* supply *ge þæt he ða broðor* (*gebroðran J*) *forlete*, as in J, V.
39. 225:29. For *þone gesawe* read *ða ne gesawe* "should not see it," as in J, V. After *gesawe* a piece is missing in V.
40. 225:34. For *for þinre campunga* read *for ðe campige* with J. Cf. L *militabo*.
41. 225:36. For *ðeah* read *ði*, "therefore," as in J.
42. 227:10. J as well as Bl has *earan*, but we must no doubt alter to *hæran*, as suggested by M. Förster, p. 201.
43. 227:20. J reads *respicere*; cf. Zupitza, p. 219, and M. Förster, p. 201.

¹ MS *þe*.² MS *ðrige*.³ MS *furdun*.

⁴Fol. 100b of V ends with *gesawe*, and fol. 101 begins with *heofonlican* (see below, No. 44, note 4). The missing passage corresponds in length to about two pages of the Vercelli MS, so that no doubt a leaf has been lost between fols. 100 and 101.

44. 227:25. The remainder of the homily, which is wanting in Bl, is contained in J, and the last portion also in V. It runs in J: *Hwæt stāndest ðu, wælggrim wildeor? Nāfast ðu mēde aht æt me, ac me scyl Abrahāmes bēarm, þæt is seo ēce rést, onfōn.*" *Ða he ða ðis cwæð, ða wearð his & wlitā swa blidelic, & his mōd swa geféonde, þæt hie éfne méahtan on ðan gære ongytan þæt he gástlicne geféan geseah, & þæt hine héofonlic werod gefétode. & he ða swa gefeonde ðas sarrlican . . . ¹ ofo² gelet, & hine ða úre Dri . . . ³ to his ðam héofonlican⁴ rice nam. Hwæt, wé nu gehérad hu⁵ eadmodlice⁶ ðes éadiga wer⁷ his lif for Gode gelyfode ða hwile ðe he her on wuorlde wæs, & hu fáger⁸ edlean he⁹ æt urum Drihtne onfēng; & nu á ða hwile ðe ðeos wuorlde stāndeð his god¹⁰ mæn¹¹ mærsiað geond éalne ðisne¹² middangéard on Godes cyricean; & hé nu mid eallum halgum to¹³ wíðan féore on heofena rice for Drihtnes onsyne¹⁴ gefehð & blissað. Ac utan¹⁵ tyligan þæt¹⁶ we ðyses éadigan weres lif & his dæda onhyrigan ðæs ðe úre gemét sige; & utan hine biddan ðæt he us sige¹⁷ on heofonum ðingere wíð úrne Drihten, nu we her on éorðan his¹⁸ gemynd wyrðiað. To¹⁹ ðan ús gefúltumige ure Drihten, se leofað & ricsað a²⁰ butan énde, Amen.*

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¹ A portion of the parchment has crumbled away here.

² So MS. Read *hofo?*

³ The edge has crumbled away. Read *drihten*.

⁴ V begins again here. I give the variants other than those of spelling.

⁵ Before *hu* V has *M* = *Men þa leofestan*.

⁶ *haliglice* V.

⁷ *wer Sēs Martinus* V.

⁸ *fægerum edleanum* V.

⁹ *he þæs* V.

¹⁰ *gōð* V.

¹¹ *man mærsað* V.

¹² *ðisne* om. V.

¹³ *á* to V.

¹⁴ *onsyne* V, in J only *ne* is left.

¹⁵ *utan we la* V.

¹⁶ *M þæt we þæs halgan w. Sēs Martinus* V.

¹⁷ *Sige* is guessed from the *sie* in V. It has been inked over by a later hand to *site*, and the original letters cannot be made out.

¹⁸ *his gem.*] *hine geond middangéard* V.

¹⁹ *Dr. us to þam gef. se ðe* V.

²⁰ *áð in eallra worulda woruld a* V.