

A Phylological Study of the Old English *beweddian*

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要旨

古英語の結婚を表す用語の一つに、*beweddian* がある。古英語の結婚に纏わる表現の先行研究にアンドレアス・フィッシャー（1986）の博士論文があるが、彼はその著の中で古英語 *beweddian* は11世紀半ばに『婚約する』から『結婚する』へと意味の拡張を経たことを論じている。本論では、彼の説を実例をより吟味し実証することで、その説を再検討し是認する裏付けをしている。実例検討では、1) 『ジュリアナ』（『結婚を完結する』）、2) 『アルフリッチの文法書』（『結婚する』）、3) 『ヴェルセリ説教集5』（『婚約する』）、4) 『聖人伝7』（『婚約する』）、5) 『出エジプト記21.9と22.16』（『婚約する』）、6) 『申命記22.28』（『婚約する』）、7) 『リンディスファン福音書マタイ1.18』（『婚約する』）という以上7つの用例に当たり、それらの用例に生じる *beweddian* の意味をラテン語出典に顧みて吟味した結果、10世紀にはフィッシャー（1986）の説である古英語 *beweddian* の『婚約する』と『結婚する』の意味における拡張・共存を論証することが出来た。

キーワード：文献学，語彙変遷，中世英語英文学，古英語

0. Introduction

Old English *beweddian* signifies “to betroth” and “to marry” according to Bosworth-

Toller (1955).¹ As one of the previous research, Fischer (1986) remarks that “the word extended the meaning at the end of the OE period”.² He further states as follows:

It is evident from all this that in the late OE period (*be*)*weddian* “to engage” also acquired the meaning of “to marry”. The date of this development cannot be established with certainty, but the new meaning had some currency by the middle of the 11th century at the latest.

(Fischer 1986, p. 29)

Hence, the above insist by him should be highly based on the present survey regardless of his final table in his conclusion, categorizing the term as “to engage, to get engaged”.

In addition, morphologically speaking, it should be noted that the word had a loss of the prefix *be-* as is discussed by Föster and Schabram (1965). Fischer explains about the prefix as follows:

According to Föster the lost original must be dated to about the year 1000.

(Fischer 1986, p. 30)

He continues that “the extension of meaning towards “marriage” in the course of the 11th century, a development which continues in ME, where the meaning “engagement” is not found anymore...the prefix *be-*, habitually found with all OE *wed*-words except *wedd* and *wedlack*, diminishes in frequency and finally (*i. e.* in the 18th century) disappears altogether.”³ By dropping the prefix and the suffix, the stem “wed(d)” holds the signification of “marry by a pledge”, with etymology of which derives from German origin, to find the present meaning in the writer’s idea. The original core meaning of the word’s stem has not been changed much even the prefix and the endings had lost in the history of English language.

The aforementioned Old English *beweddain*, in the present article, gathers almost all the instances in Anglo-Saxon literatures to determine which instances cover the usages of the meaning “to betroth” and “to marry” by contrast. The word appears seventy-four times respectively in the Anglo-Saxon texts as is referred to the survey conducted by Fischer (1968):

One time in AE Gram 157, 12: One time in Verc Hom 5, 21–22: One time in LS 7, 79, 181: One time in LS 13, 220: One time in Hom U 5, G 36: Two times in Hom U 56, 233,

244: Two times in Exod. 21, 9, 22, 16: One time in Deut. 22, 28: One time in WS Mt. 1, 18: Two times in WS Lk 1, 27; 2, 5: Two times in Nic (A) 474, 30; 474, 33 (Nic B 477, 1; 477, 4): One time in Bede 168, 5: One time in Chrod R. 81, 9: Two times in Conf. 1. 1, 248; 252: Seven times in Conf. 3.1, 22. 10, 22. 12, 24. 1, 24. 2, 24. 4, 24. 9, 49. 6: Three times in Conf. 4. 197, 207, 209: Four times in Conf 5 (Mone 1830) 120 (2x), (Spindler 1934) 2x: One time in Law Abt 83: One time in Law Af El 29: One time in Law Af 18, 1: One time in Law I cn 7. 3: One time in Law Northu 61: Nine times in Law Wif Inscr.: One time in Chron (D) 176. 24 (1052): Three times in Chron (E) 236. 26 (1100), 248. 28 (1119), 256, 32 (1127): Three times in Mart 86. 1, 176. 7, 208. 5: One time in Li Mt 1. 18: One time in Ru1 Mt. 1. 18: One time in Li/ Ru2 Lk 1. 27: One time in Lib Sc 69. 3: Nine times in Ald V. 1, 1425 (2x)/ 13, 1398. 1, 3509/13, 3618. 1, 4169/13, 4293. 1, 4433/13, 3443: Two times in Ant Gl 174. 41, 174. 42: Three times in Cl Gl 354. 29: 509. 32, 529. 11.⁴

In the present chapter, the writer would like to scrutinize every instance whether the word signified “to engage” or “to marry”, or even if it had other meanings in concept of marriage by tracing back to the meanings of the Latin equivalents if they had the Latin original source. The purpose of the present survey to reconsider and examine what Fischer (1986) states as is alluded in the present section. It is to corroborate his hypothesis with more evidences to establish the “changes of meanings” in Old English period in a study of “semasiology”.

1. Old English *beweddian* in *Juliana*

According to the previous research by Fischer (1986), there is one instance of the Old English *beweddian* in *Juliana*. The instance of the meaning was categorized as “to engage/ to get engaged” in his final table in the conclusion. Therefore, the writer has reconsidered the original meaning in the instance, *Juliana*, by tracing back to the Latin source, *Acta Sanctorum Julianæ, Feb. tom II pp. 875–879, Feb. 16*. The following passage shows the usage of the Old English *beweddian*:

Da wæs sio fæmne mid hyre fæder willan welgum biweddad; wyrð ne ful cuþe, freondrædenne nu heo from hogde, geong on gæaste; hire wæs Godes egða mara in gemyndum þonne eall þæt maþþum-gesteald þe in þæs æþelinges ætium wunade.

(Underline is Mine, Strunk, 1972, p. 2)

The above passage is compared to the Latin original in *Acta Sanctorum Julianæ*, written as follows:

Et his dictis perrexit ad filiam suam cum magnofurore et convocavit eam, dicens: Filia mea dulcissima Juliana, lux oculorum meorum, quare non vis accipere præfectum sponsum tuum? En vero volo illi complere nuptias vestras.

(Underline is Mine, *Acta Sanctorum*, p. 34)

The comparison of the Old English *beweddian* in *Juliana* to the Latin original of *Acta Sanctorum, Julianæ*, hence, verifies the original meaning of the Old English *beweddian*, in the instance in *Juliana*, “to complete nuptials, to complete wedding, or to complete marriage/ marry”, not the sense of “to engage” as with a Latin word, (*esset*) *desponsata* or etc. Apparently, it shows the status of “completion of marriage/wedding by the father’s will”.

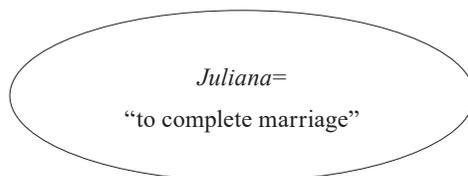
In other words, it surely does not mean the pre-occasional engagement contract deal nor the status of being married”. Therefore, it is not an over estimation to state that the Old English instance in *Juliana* originally meant “to complete marriage” rather than “to engage” with the usage of the Old English *beweddian*.

To disclose the following section 2, the present examination requires additional information regarding background of the usage; 1) the MS./dates., 2) the author, and 3) the language dialect:

- 1) The introduction of the edition by Strunk (1972), p. i, reads that Juliana, the Old English life of St. Juliana has been preserved in a single manuscript, the Codex Exoniensis or Exter Book, written about two centuries after the composition of the poem... (p. vi) The manuscript, which is written on vellum, apparently in a single hand, either the latter part of the tenth, or the early part of the eleventh century.
- 2) The introduction of the edition by Strunk (1972), p. x, reads that the author found it to be the case; for on taking the Runes out of the text, using them as single letters and writing them in one word, they supplied him with the name CYNEWULF, undoubtedly no other than the author of the poem.
- 3) The introduction of the edition by Strunk (1972), p. xxxi, states that in Northumbria,

sometime in the second half of the eighth century, a period marked in that kingdom by declining power and factional strife, Cynewulf, a monk or a priest, perhaps the Bishop of Lindisfarne, became acquainted with the *Acta. St. Juliana*, in a form not greatly unlike that printed in the volume, and decided to make this saint the subject of an English poem, perhaps his first work of such an ambitious character.

In summary, the instance of the Old English *beweddian* in *Juliana* means “to complete marriage/nuptials”, and not “to engage”, as the investigation of the Latin original reveals. The author Cynewulf is Northumbrian in origin, and the dialect is presumed as “Northumbrian” written in the late tenth century.



2. Old English *beweddian* in *Ælfric’s Grammar*

The present section verifies the definition of the Old English *beƿeððað* by tracing back to the Latin source in *Ælfric’s Grammar 157. 12*. The source is identical to Gueliel Somner, *Dictionarium* (1659), according to the *Fontes Anglo-Saxonici*. It lists two items of Old English *beweddian* in *Ælfric’s Grammar*. One is *beƿeððað* with the Latin source, *conjugatus, nuptas marrieð, wedded*.

The other item is *beweddian* and *beweddian*, with the Latin source definitions of *pignerare, to lap in Þamn, conjugare connubere, join in medic*. Hence, it is not an overestimation to say that those items in *Ælfric’s Grammar 157* vindicate the capacity of the semasiological extension to include the meanings of, “to join in wedlock, marry, wed, and get married by having a wedding”. It could be further stated that it does not all the time signify “to betroth or to engage” regardless of the usage of the Old English *beweddian*. The dual case in *Ælfric’s Grammar 157. 12*, accordingly, proves the statement mentioned above. It rather has the meaning of “to marry” rather than “to engage”.

Ælfric's Grammar = “to marry”

3. Old English *bweddian* in the *Vercelli Homilies 5*

According to *Microfiche Concordance* and Fischer (1986), there is one instance of the Old English *bweddian* in the *Vercelli Homilies 5*. I have examined the meaning of the Old English *bweddian* in the text examination of the Latin source, *Biblica Sacra*, following the information on the website, *Fontes-Anglo-Saxonici*.

Firstly, the following citation from the Old English *Vercelli Homilies 5* can be used to verify the occurrence and the usage of the Old English *bweddian* as follows:

Marian De him wæs to wife beweddod; 7 Pa wæs hio bearneacenu of Pam halgan gaste.

(Underline is Mine, Szarmach 1981: p. 112)

The sentence's subject is Maria and she was betrothed to be his wife. Maria was at this status before 'a wife' and she was entrusted to later be 'his wife'. In other words, she was then not a possession of 'him' as 'a wife'. The aforementioned examination hence confirms that the usage of the Old English *bweddian* from the Old English text contextual means 'to betroth'.

Secondly, the following original Latin can also be used to compare the original sense of the word that is attributed to the Old English rendition of *bweddian*:

Ad virginem desponsatam viro cui nomen erat Ioseph de domo David et nomen Virginis Maria.

(Underline is Mine, Weber 1976 : p. 1606)

This original Latin from *Biblia Sacra: iuxta Vulgatam Versionem*, edited by Weber (1976) corroborates the corresponding Latin original equivalent of *desponsatam*, feminine accusative singular, “a betrothal” combined with an adverb, 'ad' 'to', which

then becomes a noun phrase “to a betrothal”. Therefore, the Old English *beweddian* in the *Vercelli Homilies 5* must signify “to betroth”- and NOT “to marry”.

Vercelli Homilies 5
= “to betroth”

4. Old English *beweddian* in *Lives of Saint 7 (Eurosyne)*

According to Fischer (1986), there are two instances of the Old English *beweddian* in *Lives of Saint 7*. However, the writer has found three instances in the work. The first instance reads as follows:

and his geleafan hring me let to wedde.

(Underline is Mine, Skeat 1881: pp. 334–59, l. 30)

Eleven lines later, another instance of the Old English *beweddian* can be found as follows:

and hire forlætan þe me mid lufe beweddode.

(Underline is Mine, Skeat 1881: pp. 334–59, l. 41)

The above Old English citation is translated into present-day English as follows:

and forsake Him who has espoused me with His love.

(Underline is mine)

The contextual comprehension of the usage is “to espouse” rather than “to get married”. Comparison of the Latin source, “*translationis commemoratu fuit*” also shows that this refers to the commitment of marriage before the status of being ‘a wife’. Moreover, the third instance of the Old English *beweddian* reads as follows:

Æfre gewemman þurth ænig wedd.

(Underline is Mine, Skeat 1881: p. 334–59, l. 73)

The sentence has the following translation: “but Agnes refused, saying that she would not by any marriage, ever stain the noble truth of the first bridegroom”. In addition, the above Old English citation is attributed to the Latin source as follows:

Dansque ei anuulum iuffit vt dictam imagionam desponsaret.

(Underline is Mine, Skeat 1881: p. 73)

Therefore, the original meaning of the third instance of the Old English *beweddian* in *Lives of Saint 7* is “to be engaged/ be betrothed” rather than “marry”.

Lives of Saints 7 = “to betroth”

5. Old English *beweddian* in Exodus 21. 9. And Exodus 22. 16.

There are two occurrences of the Old English *beweddian* in the Old English version of *Exodus in the Heptateuch*: One is in *Exodus* 21: 9, and the other is in *Exodus* 22: 16. The first instance from *Exodus* 21: 9. can be understood in its semasiological usage by considering the contextual background:

Gyf he <hi his suna> beweddað do hire æfter dohra gewunan.

(Underline is Mine, The Old English Exodus in *the Heptateuch*, Exodus 21: 9)

Sin autem filio suo desponderit eam, iuxta morem filiarum faciet illi.

(Underline is Mine, *The Vulgate: ibid.*)

The instance in *Exodus* 21: 9 above matches the Latin original usage ‘*desponsata*’ meaning “to betroth”- NOT “to marry”. The Old English context itself also signifies “the engagement” NOT “getting married”. Henceforth, the instance of the Old English *beweddian* in *Exodus* 21. 9 in *the Heptateuch*, the Old English gloss of the 11th Century, meant “to betroth” rather than “to marry”.

Exodus 21. 9. = “to betroth”

In addition, the other Old English instance of *beweddian* in Exodus in the *Heptateuch* occurs in Exodus 22: 16. The following citations of the Latin original and the Old English translation verifies whether it means “to betroth” or “to marry”:

Gyfhwa lið mid unbeweddodre Heald þa symbeltide þæs monþes

(Underline is Mine, The Old English version of Exodus 22: 16 in *the Heptateuch*)

Si seduxerit guis uirginem necdum desponsatam, dormieritque cum ea :

(Underline is Mine, *The Vulgate: ibid.*)

As is attested above, the Latin original of the Old English *beweddian* Exodus 22: 16 is *necdum desponsatam* which is before the status of being joined together (*dormieritque cum*), and henceforth, the meaning of the Old English usage in Exodus 22. 16 is “to engage” rather than “to marry”. The Old English translation is in the dialect of West Saxon in the 11th Century.

Exodus 22. 16 = “to betroth”

6. Old English *beweddian* in *Deuteronomy 22. 28*

There can be found one instance of the Old English *beweddian* in *Deuteronomy 22. 28* in *the Heptateuch*. The following citation is both in the Latin original and the Old English translation:

Gyf æng man ofternime unbeweddod mæden 7 hit wurth cuð, sylle hire fæder fiftig yntsena seolfres 7 hæbbe hi æfre syððan to wife swa lange swa he libbe.

(Underline is Mine, *Deuteronomy 22 : 28: ibid.*)

Si inuenerit uir puellam uirginem, quæ non habet sponsum, et apprehendens concubuerit cum illa, et res ad iudicium uenerit,

(Underline is Mine, *The Vulgate*: *ibid.*)

It is, therefore, assumed that the Old English *unbeweddod mæden* in *Deuteronomy* 22: 28 is ascribed the same meaning as to the Latin original, *non habet sponsum* “Do not have a spouse”. This indicates the status being “before marriage”, and hence the sense should be “Not betroth a maiden” rather than “to marry a maiden”. The Old English translation is also in the dialect of West Saxon in the 11th Century.

Deuteronomy 22: 28 = “to betroth”

7. Old English *beweddian* in the Quadruple Old English Glosses in the *Lindisfarne Gospels*

7.0. Introduction

This section verifies the Old English *beweddian* in *Matthew 1: 18*, as is found in *the Lindisfarne Gospels*. There are quadruple glosses in the MSS. for the rendition of the Latin original. Concerning the periods of translation, and details of the MS., K Tamoto (2009) gives the following explanations:

The Lindisfarne Gospels (Li or LIND in short), or British Library, Cotton MS Nero D. iv, contains the four Gospels written in Latin and the OE glosses written in a later hand above each line.⁵ Concerning the date and the scribe of the Latin text of the MS, Brown and Bruce-Mitford conclude that it was written “by Eadfrith with his own hand before he became bishop and between the years 687 and 698, probably near the later date.”⁶

This section consists of the following sub-sections:

- 1) The meanings of the matrimonial phrases,
- 2) The contextual background for the expressions of marriage,

3) The interpretation of marginalia including concept of marriage.

The present section shows that the quadruple glosses indicate an engagement of marriage in *the Lindisfarne Gospels*. It is certain that the words indicate marriage. It is, however, uncertain whether they are defined as engagement or marriage. An Old English matrimonial word, *beweddian*, for example, meant both “to engage” and “to marry” according to Hall (2000). The word *bewedding* meant “a betrothal and wedding”, according to Bosworth-Toller (1898). Moreover, Fischer states that the Old English *beweddian* had semasiological extension from “to betroth” to “to marry” (Fischer 1986: 24).

Investigation is needed as to the accurate meaning of the quadruple glosses whether they signify “to engage” or “to marry”. By considering the semantic borderline between “to engage” and “to marry”, we can examine the status of Mary expecting Christ. The following section (7.1) proves Mary’s status being lawfully acknowledged.

The clarification of the usages for their meanings in Matthew 1: 18 also shows that the Old English expressions of marriage in *the Lindisfarne Gospels*, Cotton MS. Nero., iv. in the Northumbrian dialect are compared by their glosses added to *the Rushworth Gospels* (Mercian dialect) and *the West Saxon Gospels* (West Saxon dialect). (Cf. Skeat 1871–87: *The introduction of the four Gospels in Anglo-Saxon, Northumbrian, and Old Mercian Versions, 4 vols.* as to the indication of the dialects).

7. 1. The meanings of the matrimonial phrases.

In Matthew 1: 18, *the Vulgate esset desponsata*, which is translated in *the Authorized Version* as “was espoused to Joseph”, had been translated as 1) *was biwoeded*, 2) *beboden*, 3) *befeastnad*, 4) *betaht* in *the Lindisfarne Gospels*; as 1) *was bewedded*, 2) *befest*, 3) *in sceat alegd* in *the Rushworth Gospels*, and also as 1) *wæs beweddod*, 2) *wæs beweddeð* in *the Old English Version Gospels*. The Latin source in *the Rushworth Gospels* differs from *the Lindisfarne Gospels* and *the Old English Version Gospels*. Or *vice versa*, the source for *the Lindisfarne Gospels* and *the Old English Version Gospels* is the same. The following table 1 shows the more obvious explanation to the passages mentioned above:

Table 1 Comparison of the translations in Matt. 1: 18. (Skeat 1871–1887: 27).

<i>Vulgate</i>	<i>King James Version</i>	<i>Lindisfarne</i>	<i>Rushworth</i>	<i>Old English Versions</i>
<i>esset desponsata</i>	His mother Mary was espoused to Joseph.	<i>wæs</i> 1) <i>biwooded</i> 2) <i>beboden</i> 3) <i>befeastnad</i> 4) <i>betaht</i> <i>esset desponsata</i>	<i>wæs</i> 1) <i>bewedded</i> 2) <i>befest</i> 3) <i>in sceat alegd</i> <i>ess & desponsata</i>	Old version: <i>wæs beweddod</i> New version: <i>wæs beweddeð</i>

The present section explains the quadruple glosses in *the Lindisfarne Gospels*. First of all, will be discussed, the definitions of the phrases, the grammar of the glosses and the source. The grammatical understandings help comprehension of the meanings of the whole set of phrases including tenses and voices. The Old English glosses are as “the third person singular preterit indicative of the verb *be* plus “participial adjective” (Fischer 1986: 30) which corresponds to the Latin source, “the third person singular imperfect subjunctive of the Latin verb *esset* plus the “past participle.” (Partridge 1973: 28).

Fischer (1986) regards the latter part of the phrases as a participial adjective, while Partridge (1973) states that it is a past participle. Another discrepancy is that the Old English *be* is an indicative preterit while the Latin *esset* is subjunctive future perfect. The mood changes the meanings. Therefore, it needs to be determined whether the verb should be indicative or subjunctive.

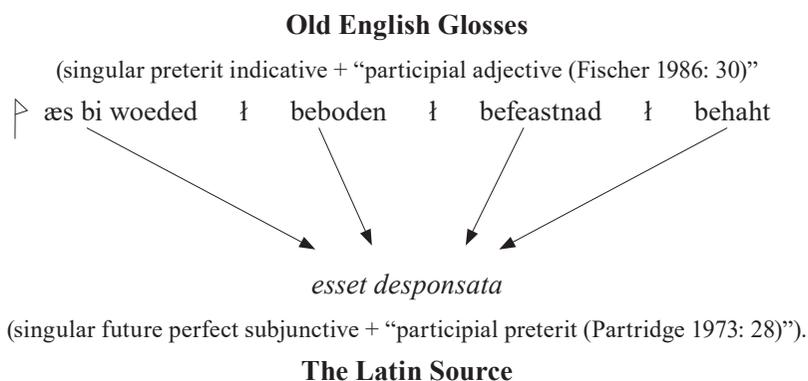


Figure 1: Grammatical analysis on the quadruple glosses

Skeat (1871–87) describes both *wæs* and *was* in Old English, but *the Lindisfarne facsimilé* shows *wæs* as the letter “ash”. Campbell (1959) states that *æ* and *a* are interchangeable (60). Its monophthongization is in some texts *æ* (written *ea*, e. g. Corpus MS. of Ancrene Wisse, *hearm*), which later becomes *a* (e. g. Royal MS. of Katherine Group), but in others the monophthongization to *e* (e. g. Nero MS. of MS. Ancrene Wisse, *hearm*, 63).

Secondly, by making use of contemporary definitions by Bosworth-Toller (1898) and Hall (1855), the writer has closely investigated the semantic borderline between the quadruple glosses in the Present-day English: “To espouse, betroth, wed,” (Bosworth-Toller) means to marry, betroth, and to give security. Hall (1855) lists up similar Old English verbs as follows; *bewefah* “to cover over”, and *bewegan* “to cover” (s. v. *bewofan* and *bewegan*). Watanabe (1977: 75) states as follows: “A wife used to mean an object covered by a veil. My supervisor Prof. Dr. Schneider carried his bride covered by something on the occasion of their wedding.”⁷

For the meaning of “to cover in marriage”, Kadono (1992) states as follows: “On a honeymoon night, a bridegroom unfastens a kind of garment, called a “palla”, first and slips off the belt of the garment. The Latin term *nodus herculeus* meaning, “a knot which is impossible to be disregarded” signifies the ritual ceremony of wedding when the bridegroom “sorts out how to undo the knot.” The marriage is consummated when the bride becomes her groom’s possession, that is when the covering of the bride has been removed. In this way, since a bride is something covered, the meaning of marriage derives from an act of taking away her veil (my translation).” Since a bride’s innocence is conveyed by being covered, marriage expresses uncovering signified by the act of lifting back the veil. Hence to cover a bride in a veil for marriage is a hidden idea in the verb *beweddian*.

Other contemporary definitions include “to give a by-command, command, order, offer” (Bosworth-Toller), “announce” (Bosworth-Toller and Hall), “commit” (Hall), “entrust, proclaim” (Hall), for *beboden*; “betroth, fasten, fix, ground, establish, make safe, put on safe keeping” (Bosworth-Toller) for *befeastnad*; and “to promise, vow, threaten or to give assurance, certify” (Bosworth-Toller) for *betaht*. Using these definitions, it is possible to read the meanings of the glosses in the Present-day English. Investigating the respective meanings, it is uncertain whether they include concept of marriage. The very Old English *biwoeded* (*beweddian*) denotes matrimony. However, it should be

remembered that the gloss meanings come from the Latin source.

Concerning the gloss attribution, Fischer (1986) states as follows: “it should be noted that except in Li. Lk 2: 5 (*be*)*weddian* was always first choice.” (Fischer 1986: 33). The letters Li in his statement stand for *the Lindisfarne Gospels*. By writing “first choice” he meant “predominantly important” for the rendition. For the purpose of the substantiation of the glosses, the quadruple glosses are alternately used for the purpose of 1) comprehending and supplementing every aspect of the glosses against one another, and 2) to let the reader choose one suitable gloss for definition. This interpretation is important because the Lindisfarne Gospels’ scribe seemed to have endeavored in his explanations ardently and definitively.

Stanton (2002) refers to the quadruple glosses as follows: “Furthermore, there is a quadruple gloss in the fourth line: *desponsata*, “betrothed”, is glossed *biwoeded l beboden l befeastnad l behaht*.⁸ The first gloss, from the verb *beweddian* (the letter *i* is omitted after the double consonant *d*.) means quite specifically “to betroth”; the second, from *bebeodan*, means “to commit, entrust”; the third, from *befæstnian*, means “to attach” and is used only here in the sense “to betroth”; the fourth, from *betæcan*, has the primary meanings “to hand over, entrust, assign...” To be entrusted and committed to someone resembles matrimony if we consider the contextual background.

Moreover, the present writer has investigated the quadruple glosses by *Microfische Concordance* to see the frequency of their occurrence in the whole Anglo-Saxon Literature:

<i>biwoeded</i>	<i>hapaxlegomena</i>
<i>beboden</i>	193 instances
<i>befeastnad</i>	<i>hapaxlegomena</i>
<i>behaht</i>	3 instances

The first and third Old English glosses of *biwoeded* and *befeastnad* are *hapaxlegomena i. e.* the only one instance throughout the whole Anglo-Saxon Literature. They are typical usage in the glossator Aldred or Northumbrian if the previous scholarship on their recognition is correct.

7. 2. The contextual background for the expressions of marriage in Matthew 1: 18

The following citation is from Matthew. 1: 18 (Skeat 1871–1887: 27–8):

1:18 *Cristes soðlice cynn-reccenisse cneuresu suae ðus wæs mið ðy wæs*
Christi AUTEM Generatio sic erat cum esset

biwoedded beboden,

befeastnad betaht moder his aer ðon

desponsata MATER EIUS MARIA IOSEPH antequam

hia gegeadradon gecuomun bigetten infunden wæs is in hrif hæfde
conuenirent inuenta est in utero habens

of halig gaast **1:19** *Joseph cuðlice uer hire mið ðy wæss...*
de spiritu sancto *Ioseph autem uir eius cum esset...*

The following citation is a translation from the *Authorized Version* in Matthew 1: 18: Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just *man*, and not willing to make her a public example, was minded to put her away privily.

(Authorized Version, Matthew 1: 18 and 1: 19, Underlines are mine)

The glosses are followed by terms which indicate the matrimonial partner, and at that point, the reader can certify by the Old English gloss *uer* which is attributed to the Latin *uir* in the consequent verse. The term *uer* in Old English, which is Joseph, is the person who possesses her (Mary), considering the genitive form of the female pronoun. The term *uer* cannot be found in Bosworth-Toller (1898) (the supplement also), nor in Hall (2000). It corresponds to *the Vulgate uir, vir* “man, husband” (s. v. Wilson 2000) for rendition, and thus the same meaning must have been shown in the Old English gloss *uer*.

The Old English gloss *uer* seems to be Latin itself rather than a loan word. It is because the glossator did not translate the Latin word into the English language. Thus,

the term *vir* is most likely to play an important role as a key word for the interpretation of the instance in Matthew 1: 18. The word determines the status of Mary when she conceived Christ. Furthermore, the contextual relation of Matthew 1: 18 and the adjacent verses can be described as follows:

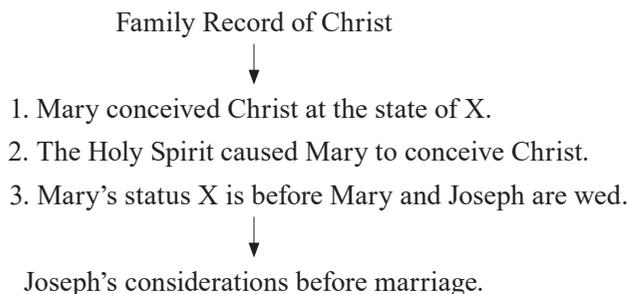


Figure 2: The Contextual Relationship of Matthew 1: 18

The verses before Matthew 1: 18 show the family record of Christ. There are three interpretations of Matthew 1: 18. Verses after Matthew 1: 18 show that Joseph's position determines their difference. In this figure, 1, 2, and 3 show objective interpretation from different angles. This is based on the same context of Matthew 1: 18, which X means the matrimonial expression is used.

He marries her, however, as Matthew 5: 31 reads as follows: "It was also said, "whoever divorces his wife, let him give her a certificate of divorce". Moreover Matthew 5: 32 reads as follows: "But I say to you that anyone who divorces his wife, except on the ground of unchastity, causes her to commit adultery; and whoever marries a divorced woman commits adultery." (*The Holy Bible, New Revised Standard Version Oxford University Press*): The status of Joseph in law is therefore important if they were to divorce. (cf. the antecedent passages on the word *uir*.)

Figure 2 explains that X indicates the status when she is expecting Christ. The context in Matthew 1: 18 is followed by Joseph's acceptance of Mary. Then after which the anger of the Lord comes: "When Joseph awoke from sleep, he did as the angel of the Lord commanded him; he took her as his wife. (Matthew 1: 24: *The Holy Bible, containing the Old and New Testaments; New Revised Standard Version (NRSV), Anglicized edition*)".

This was the marriage of Joseph and Mary in the status of engagement, with his hesitation "not to wanting to make her a public example (Matthew 1: 19: *NRSV*)." The marriage is united by advice of the angel of the Lord. Joseph "did not know her till she

had brought forth her firstborn. (Matthew 1: 25 *NRSV*); “but she was found with child of the Holy Spirit.” (Matthew 1: 18 *NRSV*).

8. Conclusion.

In the present survey, the present writer reconsidered the antecedent research by Fischer (1986) to corroborate his hypothesis: He stated in his dissertation (1986) that the word extended the meaning from “to betroth” and “to marry” during the 11th century at the latest.⁹

The results of the present survey were that the Old English *beweddian* in *Juliana*, written in the late tenth century, means “to complete marriage/nuptials”, and not “to engage”, as the investigation of the Latin original reveals. Also, it means “to marry” in *Ælfric’s Grammar*, while “to betroth” in *Vercelli Homilies 5, Lives of Saints 7, Exodus 21. 9. and Deuteronomy 22: 28.*

To conclude the present attests so far, it is not overestimation to remark that the extension of the meaning in Old English *beweddian*, “to betroth” to “to marry” had a few evidences already in the late tenth century with an admittance of Fischer’s theory (1986, p. 29).

Notes

- 1 Bosworth-Toller (1955), “*beweddian*”.
- 2 Fischer Andreas (1986), *Engagement, Wedding, and Marriage in old English* (Carlwinterverlag 1986), p. 28.
- 3 Fischer (1986), p. 33.
- 4 The research information of the occurrences in which text to appear is shown in the virtual list in Fischer’s dissertation (1986), p. 26.
- 5 A full description of the MS is given in Kendrick, Brown, Bruce-Mitford, Roosen Runge, Ross, Stanley, Werner (1956–60), *Evangeliorum quattuor Codex Lindisfarneensis: Musei Britannici Codex Cottonianus Nero D IV*; Backhouse, Janet (1981), *The Lindisfarne Gospels* (Oxford: Phaidon 1981). See also Tamoto Kenichi (1996), ‘The Editions of the Lindisfarne Gospels’, *Asterisk, A Monthly Journal of Historical English Studies*, Vol. V, No. 4 (Tokyo: The English Philological Society of Japan 1996), pp. 227–248.
- 6 Kendrick, Brown, Bruce-Mitford, Roosen-Runge, Ross, Stanley, Werner (1956–60), Book I, p. 16.
- 7 Here I have translated Watanabe’s status into Japanese. language.

- 8 There are only eight quadruple glosses in the entire manuscript; see Alan S. C. Ross and Ann Squires, “The Multiple, Altered and Alterative Glosses of the Lindisfarne and Rushworth Gospels and the Durham Ritual.” *Notes and Quarries* 225 (1980: pp. 489–95).
- 9 Fischer (1986), p. 29.