

Diachronic Lexical Changes of Matrimonial Expressions in the Old and New Testaments

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要 旨

本論文では、リンディスファーン福音書、ラッシュワース福音書、ウェストサクソン福音書を結婚に関する用語に焦点を当てラテン語比較検討をした一覧表と、娶るという表現に使われる古英語 *niman* とその通時的相当語を、ラテン語、ME、ME 初期、ME 後期を比較できる一覧表をアペンディックスに付け、そのアペンディックスの一覧表を基に、1) マルコ 12:25 における結婚に関する用語が二重に結婚を意味して使われ、しかし異なった態で生じることを取り上げ、2) マタイ 22:10 において「wedding」の語義定義が転換をする事を実証し、3) 最も優位な結婚を表す表現、*niman* における新旧約聖書の比較を検討する。

特に上記 2) では、古英語で結婚式を表す同義語が訳に選出されている過程と、中英語ウィークリフ版において *wedyngis* と *bridale* と異なる語が発生し、その後ティンダル版で現在に至る *wedding* が定着し、レイムズ版では結婚式の語義が結婚という概念へ意味の境界線を拡張させ、*NRSV* では再び結婚式、つまり *wedding* と成り立っている通時的な実証は本筆者独特の見解で、矢印で示された語義の通時的変化は理解し易く説明をしている。

今後の展望として、本論文内容の様に、一つ一つの結婚に関する用語の意味定義における境界線の解釈を、通時的に且つ全例ラテン語出典に顧み、その一つ一つの点を合わせた視点から論じることを目標としたい。

キーワード：英語学, 語彙変遷, 古英語

0. Introduction

This article discusses two noteworthy points regarding some comparisons of matrimonial expressions in *the Old and New Testaments*: The comparisons of the diachronic lexical changes in respect to the matrimonial expressions in *the New Testament*, as are shown in the following APPENDIX 1, were composed by the following texts:

- 1) *The Vulgate*,
- 2) *The Authorized Version*,
- 3) *The Lindisfarne Gospels*,
- 4) *The Rushworth Gospels*,
- 5) *The West Saxon Gospels*,
- 6) *The Wycliffe Versions*,
- 7) *The Tyndale's Version*,
- 8) *The Rhemes Version*,
- 9) *The New Revised Standard Version*.

In addition, the comparisons of diachronic lexical changes in respect to the matrimonial expressions meaning “to take a wife” in *the Old Testament*, as are shown in the following table in APPENDIX 2, were composed by the following texts:

- 1) *The Vulgate*,
- 2) *The Old English Genesis and Exodus in the Heptateuch*,
- 3) *The Wycliffe Versions*,
- 4) *The Authorized Version*,
- 5) *The New Revised Standard Version*.

I would like to encourage you to have a look at the APPENDICES and read this paper by referencing the correspondent contents in respective sections. My purpose of writing the present paper is to draw an attention to some lexical changes, and then to draw my own conclusions in comparisons of the APPENDICES. It will be discussed in

the following ways of approaches:

- 1) The instance in Mark 12:25, in due consideration of the double matrimonial expressions with different voices,
- 2) The shift of lexicon in Matthew 22:10, in the sense of “wedding”,
- 3) The comparisons between *the Old and New Testaments* with a particular reference to the most predominant matrimonial expressions.

1. The instance in Mark 12:25, in due consideration of the double matrimonial expressions with different voices.

By comparing *the Biblical* matrimonial usages diachronically, I have found the instance in Mark 12:25 to be noteworthy. It reads both the active and passive voices in expressing matrimonial concept. The instance takes a personal pronoun, “they” for the subject to express “neither they marry, nor are given in marriage”. It can be premised, from my opinion that by expressing the double expressions in the same instance, the following contextual backgrounds 1 and 2 could be explained as follows:

- 1) It expresses ‘a tautological way’ of information for the readers to be more convinced,
- 2) It may emphasize that “they would not get married”.

The story of *the Bible* is generally far from eloquence to avoid misleading content of the story as ‘a heresy’. It is often expressed by the simple expressions. *Ælfric’s Lives of Saints*, for example, is based on *the Bible*. It has so many similar expressions with the same nouns and verbs as are found in *the Old and New Testaments*. However, it reads the more precise expressions that are not found in *the Bible* itself. The readers may confer the following table of the expressions of marriage to *Ælfric’s Lives of Saints*, in the following section two in the present paper.

The writer has premised the above mentioned two possible premises concerning the double matrimonial expressions in Mark 12:25. The ideas mentioned above may be combined, however, as both of them are valid contextually.

It can be speculated thus that *the Bible* related texts including *Ælfric’s Lives of Saints* contain expressions that are not written in *the Bibles* themselves.

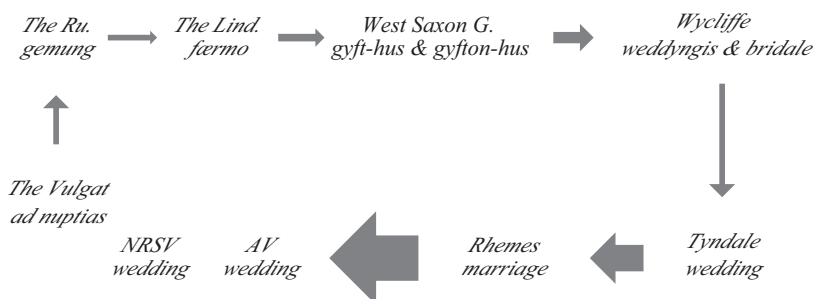
2. The shift of lexicon in Matthew 22:10, in the sense “wedding”.

The table in APPENDIX 1 shows that the instance in Matthew 22:10 has the same expressions for “wedding” except the following instances in 1) Matthew 22:10, the latter version of *the Wycliffe Bible*, i.e. the Old English *the bridale*, and 2) Matthew 22:10 in *the Rushworth Gospels*, i.e. the Old English *gemung*.

It should be beforehand noted that the latter instance, Matthew 22:10 in *the Rushworth Gospels* is a rendition work from *the Vulgate* original. In addition, *the Wycliffe version*, or more precisely speaking, the latter version’s is also regarded as *the Vulgate* original. *The Vulgate* reads, ‘*ad nuptias*’, in the plural accusative form with a sense of “wedding” in Latin.

First of all, considering the first instance mentioned above, the Middle English *bridale* is composed by *brid* “a bride” and *ale* “jars of bear” to signify “the wedding banquet”. In *the Lindisfarne Gospels*, matrimonial expressions of *færmo* occurs. Furthermore, in *the Rushworth Gospels*, the instance Matthew 22:10 reads the Old English *gemung*. Besides, *the West Saxon Gospels* has the Old English *gyft-hus* and *gyfton-hus* for the meaning of “wedding”.

The instances in Matthew 22:10 in *the Wycliffe* versions have *the weddyngis* in *the earlier version* and *the bridale* in *the latter version*. Moreover, the instance in Matthew 22:10 in *the Tyndale’s version* has an expression, “the wedding”. *The Rhemes version*, in Matthew 22:10 has an expression of “the marriage”. Finally, *the New Revised Standard Version* in Matthew 22:10 has an expression of “the wedding”. Therefore, the instances Matthew 22:10 have the following diachronic lexical changes:



The shift of lexicon in Matthew 22:10: “wedding”

It seems only from the above instance that in the Modern English, as in *the Hamlet*,

there was not a semantic borderline between “wedding” and “the marriage” yet¹. Hence, the present usage of *bridale* for “wedding” can be traced back to the early usage even in the Middle English, or strictly speaking, in the Late Middle English period.

The instance in Matthew 22:10, thereupon, vindicates the above mentioned diachronic lexical changes. That is that even intercepted by the word ‘marriage’ in *the Rhemes version*, the meaning of the words in the instance Matthew 22:10 are ascribed to the older sources of Latin, ‘*nuptias*’—meaning “wedding”.

3. The comparisons between the Old and New Testaments with a particular references to the most predominant matrimonial expressions.

In the present section, I would like to compare the table in APPENDIX 1, *i.e.* the matrimonial expressions in *the New Testament*, with the table in APPENDIX 2, *i.e.* the matrimonial expressions in *the Old Testament*, in respect to the most predominant verb phrases, “to take a wife”.

The table in APPENDIX 2 verifies that *the Wycliffe*, in the later version, the late Middle English has already shown the usage of *weddide*. In *the Old English Genesis* 20:12, 25:20, 26:34, and in *the Old English Genesis* 29:28. *The Heptateuch* was transcribed around 1100 A. D. It, however, was scribed the more traditional expressions, “to take a wife”, as the Old English *wif niman*. *The Authorized Version*, in the early Modern English, has the combined usages of “to take a wife” and “to give a wife”. *The New Revised Standard Version*, in late Modern English, exemplifies the occurrences of “to marry” which is loaned from the Old French language.

Therefore, even if the Latin original equivalents have the following expressions to signify “to take a wife”, *e. g. uxorem duco, uxorem accipio, uxorem cognisco, or uxorem tollo*, the Old English glosses are predominantly *wif niman* as the equivalents. The late Middle English shows in the table APPENDIX 2, the occurrences of the Middle English *weddian*. The early Modern English, as is proved in *the Authorized Version* shows the expressions, “to take a wife”, and the late Modern English, in *the New Revised Standard Version*, attests the usage of the expressions, “to marry”.

The Old English versions in *the Heptateuch* have the occurrences of the traditional matrimonial expressions, “to take a wife”, however, *the Wycliffe* later version reads

the new expression of “*wedd*” or “*weddian*”, which is only found to be the present-day English ‘wed’.

4. Conclusion

The late Middle English languages in *the Wycliffe versions* have some mixture of traditional expressions, “to take a wife”, and the existent expressions of *weddian* or *wedd* as is found in the present-day English. The Old English *wif niman* has extinguished at the end of the Old English period, even though it was the most predominant usage in *the Bible*.

In the Middle English language, furthermore, in both *the Gospels* and *the Heptateuch*, there found some mixtures of the old and new usages. Strictly speaking, the co-existences and the mixture of the old and new matrimonial expressions can be found in the late Middle English period. It should not be, however, forgotten that the meanings are all derived from the older equivalent sources.

The instance in Matthew 22:10, for example, diachronically intercepts the matrimonial lexicon by a replacement of ‘marriage’ in *the Rhemes version*, however, the sense of the matrimonial word in the instance stems from the older corresponding Latin source of *the Vulgate*, ‘*nuptias*’—meaning “wedding”.

Note

- 1 It has been investigated in the class report, at the late Prof. Dr. Sano’s class, in my MA course, the graduate of International Communication, Aichi University in the autumn term in 2002.

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APPENDIX 1

The comparison of matrimonial expressions between the Lindisfarne Gospels, the Rushworth Gospels, the West Saxon Gospels with the Latin Source

Verses	King James Version	Lindisfarne	Rushworth	Old English versions
Mat. 1. 18 1	his mother Mary was espoused to Joseph	wæs biwoedded, beboden, befeastnad, behaht, <i>esset desponsata</i>	Skeat: wæs bewedded. befest, in sceat alegd, K Tamoto: wæs bewedded, beerat, in sceat aled, <i>erat cum ess & desponsata</i>	Old: wæs beweddod, New: wæs beweddeð
Mat. 1. 24 2	and took unto him his wife	onfeng gebed his, <i>accepit coniugem suam</i>	Skeat: on-feng his ge-mæccean, K Tamoto: feng wiue his, <i>accipit coniugem suam</i>	Old: on-feng his ge-mæccean, New: on-feng hys mæcchen
Mat. 5. 32 3	and whosoever shall marry her that is divorced committeth adultery	forleteno lædæs he synngieð, <i>dimissam duxerit adulterat</i>	Skeat: forletne him lædeþ hefæþ unreht-hæme, K Tamoto: forletene him lædeþ nefæþ unreht-hæmeþ, <i>dimissam duxerit adulterium committit</i>	Old: se unriht-hæmð þe forlætene æfter him genimð, New: se unrihthameð þe forlætene efter hym genimeð
Mat. 14 1) 4	for thee to have her	to habbanne ða, hia, <i>habere eam</i>	Skeat: to habbanne hire, K Tamoto: to habbanne hire, <i>habere eam</i>	Old: to wife to hæbbenne, New: to wife to hæbbenne

<p>Mat. 19. 9</p> <p>5</p>	<p>and shall marry another,... and who so marrieth her which is put away doth commit adultery.</p>	<p>forletas wif his buta for dernelegere 7 oðer lædes, brengeþ, <i>dimiserit uxorem suam nisi ob fornicationem et aliam duxerit moechatur</i></p>	<p>Skeat: forleteþ his wif nymðe fore forlegernisse 7 him oþer lædeþ he forlegenisse fremmaþ, K Tamoto: forleteþ his wif nymðe fore forlegenisse him oþer lædeþ he forlegenisse fremmaþ 7 seþe forletnisse lædaþ forlægnisse forlegenisse fremmaþ, <i>fornicationis & aliam duxerit iam mechatur & qui demisam duxerit iam mechatur</i></p>	<p>Old: forlætt hys wif buton for forligere 7 oþer fetað. se unrihthæmð 7 seðe forlætene æfter him nymð se unriht hæmð, New: forlæt hys wif buton forleigre 7 oðer fettað se unriht-hæmeð. 7 se þe for-læte æfter hym nymð</p>
<p>Mat. 19. 10</p> <p>6</p>	<p>it is no good to marry</p>	<p>mið wife ne forstondes æniht wifegæ, <i>cum muliere non expedit nubere</i></p>	<p>Skeat: wið wife ne beþærfeþ per mon hæme, K Tamoto: wið wife ne beþærfeþ per monn hæme, <i>cum uxore non expedit nubere</i></p>	<p>Old: mid hys wife ne fremað nanum meomo wifienne, New: mid hys wife. ne fremed men to wifienne</p>
<p>Mat. 19. 12</p> <p>7</p>	<p>He that is able to receive it, let him receive it.</p>	<p>seðe mæge genioma geniomas, <i>qui potest capere capiat</i></p>	<p>Skeat: not specified, K Tamoto: seþe mæg nioman nime, <i>qui potest capere capiat</i></p>	<p>Old: seþe under-nyman mæge, New: þe under-nyman mæg</p>

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Mat. 22.2 8	, which made a marriage for his son,	dyde ða færmo, brydlopa, <i>fecit nubtias</i>	Skeat: worhte gemunge, K Tamoto: worhte gemunge, <i>fecit nuptias</i>	Old: macude hys suna gyfta, New: madeke hys suomeridgyfte
Mat. 22. 3 9	to the wedding	to ðæm færnum, <i>ad nubtias</i>	Skeat: to þæm gemunge, K Tamoto: to gemunge, <i>ad nuptias</i>	Old: to þam gyftum, New: to þam gyftan
Mat. 22. 4 10	come unto the marriage	to ðæm færnum, <i>ad nobtias</i>	Skeat: to þæm gemungæ, K Tamoto: to gemunge, <i>ad nuptias</i>	Old: to þam gyftum, New: to þam gyftan
Mat. 22. 8 11	the wedding is ready	his færmo, <i>suis nubtia</i>	Skeat: his gemunge, K Tamoto: his gemunge, <i>suis nuptiae</i>	Old: þas gyfta, New: þas gyften
Mat. 22. 9 12	bid to the marriage	to ðæm færmon, <i>ad nubtias</i>	Skeat: to þæm gemunge, K Tamoto: to þæm gemunge, <i>ad nuptias</i>	Old: to þisum gyftum, New: to þisse gyftan
Mat. 22. 10 13	the wedding	ða færmo, <i>nubtia</i>	Skeat: per gemung, K Tamoto: per gemung, <i>nuptiae</i>	Old: þa gyft-hus, New: þa gyfton-hus
Mat. 22. 11 14	not on a wedding garment	mið wede brydes, mið bryd-reaf, <i>uestitum ueste nubtiali</i>	Skeat: hrægle gemunglice, K Tamoto: hrægle gemunglice, <i>ueste nuptiali</i>	Old: mid gyftlicum reafe gescryd, New: mid gyftlicen reafe gescred

Mat. 22. 12 15	not having a wedding garment?	hæfdes ðu wede, reaf, <i>habens uestem nubtialem</i>	Skeat: hæfest wede, hrægel gemunglic, K Tamoto: hæfest wede, hrægl gemunglic, <i>habens nestem nuptialem</i>	Old: hæfdest gyftlic reaf, New: hæfdest gyftlic reaf
Mat. 22. 24 16	his brother shall marry his wife,	he læda brøðer his laf, wif ðæs, <i>ducat frater eius uxorem illius</i>	Skeat: he hæfde sunu þæt is brøper foe to his wife, K Tamoto: ne hæfde sunu þæt is brøper foe to his wife, <i>non habens filium ut ducat fater uxorem illius</i>	Old: hæbbe per his brøðor nyme his wif, New: hæbbe per his brøðer nymed hys wif
Mat. 22. 25 17	, when he had married a wife,	wif læde, <i>uxore ducta</i>	Skeat: wif hæfde, K Tamoto: oper wif hæfde, <i>uxorem duxit</i>	Old: fette wif, New: fette wif
Mat. 22. 28 18	whose wife shall she be of the seven? For they all had her.	per wif alle forðon hæfdon ða ilca, <i>uxor omnes enim habuerunt eam</i>	Skeat: per wif forþon þe alle hæfdun hire, K Tamoto: oper wif forþon þe alle hæfdun hire, <i>iii. uxor omnes enim habuerunt eam</i>	Old: per wif on þam æriste. ealle hig hæfdon hig, New: per wif on þam ariste. ealle hyo mædden hy
Mat. 22. 30 19	they neither marry, nor are given in marriage,	ne ne, <i>neque nuomese que nubentur</i>	Skeat: ne hæmeþ ne hæmde, K Tamoto: ne hæmeþ ne hæmde bioþ, <i>neque unbent neque nubentur</i>	Old: ne wifiað hig. ne hig ne ceorliað on þam æryste. New: ne hyo ne cheorliað. on þam ariste.

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Mark 6.17 20	for he had married her	hlomehilipes broðer his forðon lædde hine, <i>uxorem philippi fratris sui quia duxerat eam</i>	Skeat: lafe philippes broðer his forðon lædde hine, K Tamoto: lafe philippes broðer his forðon lædde hine, <i>uxorem hilippi fratris sui quia duxerat eam</i>	Old: lafē philippus for þam ðe he nam hi, New: lafē philippus for þan þe he nam hyo
Mark 6.18 21	to have thy brother's wife	to habbanne half broðres ðines, <i>nubere uxorem fratris tui</i>	Skeat: to habbanne lafe broðer wif, K Tamoto: to habbanne lafe broðer ðines, <i>habere uxorem fratris tui</i>	Old: to hæb benne þines broðer wif, New: to hæbbe ines broðer wif
Mark 10.11 22	, and marry another,	oðer læde, <i>aliam duxerit</i>	Skeat: oðer læde, K Tamoto: oðer læde, <i>aliam duxerit</i>	Old: oþer nimð, New: oder nymð
Mark 10.12 23	, and be married to another	to oðrum foes, <i>alli nubserit</i>	Skeat: to oðrum foes, K Tamoto: to oðrum foes, <i>alli nupserit</i>	Old: oþerne nimð, New: oðerne nymð
Mark 12.19 24	, that his brother should take his wife,	onfoe broðer his hlome <i>accipiat frater eius uxorem</i>	Skeat: onfoe broðer his lafe, K Tamoto: forletes ðæt wif, <i>diserit uxorem</i>	Old: læfð his wif, New: læfð his wif
Mark 12.21 25	And the second took her,	ðe æfterra onfeng ða ilca, <i>secundus accipit eam</i>	Skeat: ðe æfterra on-feng ða ilca, K Tamoto: ðe æfterra on-feng ða ilca, <i>secundus accipit eam</i>	Old: þa nam se oðer, New: þa nam se oðer

Mark 12.23 26	, whose wife shall she be of them?	hæfdon per ilca wif, <i>habuerunt eam uxorem</i>	Skeat: hæfdun ðæt ilce wif, K Tamoto: forðon hæfdum ðæt ilce wif, <i>enim habuerunt eam uxorem</i>	Old: hi ealle hyo hæfdon, New: hyo ealle hyo hæfden
Mark 12.25 27	They neither marry, nor are given in marriage;	ne hia mænsumiað ne hia biðon ge-mænsumad, <i>neque unbent neque nubentur</i>	Skeat: ne hiæ mæn-sumigað ne hie bioðun gimænsumad, <i>neque nubunt neque nubentur</i>	Old: ne ne gyftigeað, New: ne wified hyo ne ne yftigeð,
Luke 2.5 28	to be taxed with Mary his espoused wife,	mið maria befæstad him wif berende, <i>cum maria desponsata sibi uxore praegnate</i>	Skeat: bifæsted him wif berende (various reading: be-wedded), K Tamoto: mið maria bifæsted him wif berende, <i>cum maria disponsata sibi uxore prigante</i>	Old: marian þe him beweddod wæs, New: marian þe hym gewedded wæs (C: beweddon)
Luke 2.36 29	, and had lived with a husband seven years from her virginity	7 lifde mið wer hire wintrum seofu from hehstold-had hire, <i>et uixerat sum uiro suo annis septem a uirginitate sua</i>	Skeat: 7 lifde mið wer hire winter siofune from hehstadhade hire, K Tamoto: 7 lifde mið wer hire winter siofune from hehstaldhade hire, <i>& uixerat cum uiro suo annis uii a uirginitate sua</i>	Old: 7 heo leofode mid hyre were seofan ger of hyre fæmn-hade, New: 7 hye lefede mid hire were safe gear on hire femnehade
Luke 12.36 30	from the wedding	from symblum, <i>a nuptis</i>	Skeat: fram symblum, K Tamoto: fram symblum, <i>a nuptis</i>	Old: fram gyftum, New: fram gyftan

Diachronic Lexical Changes of Matrimonial Expressions in the Old and New Testaments

Luke 14.8 31	to a wedding	to færnum, <i>ad nuptias</i>	Skeat: to feormum, K Tamoto: to feormum, <i>ad nuptias</i>	Old: to gyftum, New: to gyften
Luke 14.20 32	, I have married a wife,	wif ic læde, <i>uxorem duxi</i>	Skeat: wif ic lædo, K Tamoto: wif ic lædo, <i>uxorem duxi</i>	Old: ic lædde wif ham, New: ich lædde wif ham
Like 16.18 33	1) and marrieth another, 2) and whosoever marrieth her that is put away from her husband	1) cit 2) alteram moechatur, <i>lædes oðero he syngiges,</i> 2) seðe ða, ðio ferleteno bið from were lædeð he synngeð, <i>qui dimissam a uiro ducit moechatur,</i>	Skeat: not specified, K Tamoto: not specified	Old: 1) oþer nimð, 2) forlætene wif nimæ
Luke 17.27 34	1) , they married wives, 2) they were given in marriage,	1) fo lædon, 3) <i>uxores ducebant,</i> 2) weron sald to brydloppum, <i>dabantur ad nuptias</i>	1) eat: wif 4) læddon, K Tamoto :wif læddon, <i>uxores ducebant</i> 2) Skeat: werun Sald to brydhlopum, K Tamoto: werun sald to bryd-hlopum, <i>dabantur ad nuptias</i>	1) Old: wifodon, New: wifeden 2) Old: wæron to gyftum, New: wæren to gyfte
Luke 20.28 35	, that his brother should take his wife,	þer te hæbbe wif, <i>habbens uxorem</i>	Skeat: hæfde wif, K Tamoto: hæfde wif, <i>habens uxorem</i>	Old: nime his wif, New: wif hæbbe

Luke 20.29 36	: and the first took a wife,	onfeng, genom þer wif, <i>accepit uxorem</i>	Skeat: onfeng wif, K Tamoto: onfeng wif, <i>accepit uxorem</i>	Old: nam wif, New: nam wif
Luke 20.30 37	And the second took her to wife,	onfeng ða ilca, <i>accepit illam</i>	Skeat: onfeng ða ilco, K Tamoto: onfeng ða ilco, <i>accepit illam</i>	Old: nam oðer nig, New: nam se oðer hye
Luke 20.33 38	whose wife of them is she?	bið per wif, <i>erit uxor</i>	Skeat: bið per wif, K Tamoto: bið per wif, <i>erit uxor</i>	Old: wif biþ, New: wif byð
Luke 20.34 39	The children of this world marry, and are given in marriage	ðisses gesinigað 7 sald biðon to bryd-lopum, <i>traduntur ad nuptias</i>	Skeat: ðisse gisinnigo 7 sald bioðon to bryd-hlopum, <i>huius nubunt & traduntur ad nuptias</i>	Old: þysse worulde bearn wifiað7 beoð to giftum gesealde, New: þisse worulde bearn wifieð 7 byð to gyfton gesealde
Luke 20.35 40	, neither marry nor are given in marriage	ne sinigað ne lædeð, <i>fatas wifo, neque nubunt neque ducunt uxores</i>	Skeat: ne lædas, ne foas wif ða, <i>neque ducunt uxores</i>	Old: new if ne lædað, New: new if ne lædeð
John 2.1 41	there was a marriage	hæmdo, færmo geuordeno, <i>nuptiae factae</i>	Skeat: hæmdo, feorme awordne, K Tamoto: hæmdo, feorme awordne, <i>nuptiae factae</i>	Old: gyfta gewordene, New: gyfte (nuptie faete sunt in chana galilee)
John 2.2 42	to the marriage	to ðæm farmum, hæmdum, <i>ad nuptias</i>	Skeat: to ðæm feormum, K Tamoto: to ðæm feormum, <i>ad nuptias</i>	Old: to þam gyfton, New: to þam gyftan

APPENDIX 2
Old English *niman* and the equivalents in
Old English Genesis and Exodus

Chap. Verses	Lain	OE	ME First, later	Early Mod. E	Late Mod. E
Gen. 4.17	cognouit	B: nam	knewe, knewe	knew	knew
4.19	accepit	genam	toke, took	took (unto)	took
6.2	accepe -runt	namon	token (to), token (to)	took (of)	took (for)
12.19	tollerem	nim	take (to), take (in, to)	might have taken (to)	took (for)
20.12	duxit	B: genam L: genam	tok (into), weddide	became wife	became wife
21.21	accepit	genam	toke (to), took (to)	took (out of)	got (for, from)
24.3	non accipias	B: ne nyme	take (notto), take (not to)	shalt not take (unto)	not get (for, from)
24.4	accipias	B: nym L: nim	take (to), take (to)	take (unto)	get (for)
24.7	accipies	C: genimst	shalt taak (to), schalt take (to)	shalt take (unto)	shall take (for,From)
25.20	duxit	nam	took, weddide	took (to)	married
26.34	duxit	nam	took, weddide	took (to)	married
27.46	acceperit	nymð (of)	taak (of), takith (of)	take (of)	marries
28.1	noli accipere	ne nym	not taak (of), nyle take (of)	shalt not take (of)	shall not marry
28.2	accipe	B: nym L: nim	taak (to, from, of), take (to, of)	take (from, of)	take (as, from)
29.28	duxit	nam	took (to), weddide	gave (to)	gave
30.4	dedit	nam	3aue (to), 3af (to)	gave (to)	gave
38.2	accepta	nam	taken (into), hadde takun (to)	took	married

38.14	non accepisset	ne nam	hadde not taken (to), hadde not take (to)	was not given (unto)	had not been given (to)
Exd. 2.1	accepit	nam	tok (of), took (of)	took (of)	married
2.21	accepit-que	nam	tok, took	gave	gave
6.20	accepit	nam	tok, took	took (to)	married
21.10	acceperit	nimð	tak (to), takith (to)	take	takes
22.16	habebit	B: nime L: nyme	shal haue (to), shal haue	endow (to)	make
34.16	nec accipies	ne nim	ne shalt tak (to), nether schalt take (to)	take (unto)	will take (from among)