

The Intertextuality of *the Heptateuch*:

The Expressions of Marriage

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要 旨

本論では、紀元後約1000年頃にアルフリッチと匿名著者により翻訳されたとするヘプタテューク写本において、Exodus 22章16節と、Deuteronomy 22章28節が同様の内容として一致し、同写本間においてインターテクスチュアリティ（2008年広島大学夏季集中講義で東京大学齊藤兆史教授より学んだ言葉。以下本説明省略。）が確認でき、またそれら両者の内容は、ラテン語出典はウルガタに帰するアルフレッド王が発布した *Charters and Laws* という法律書にも相関関係においてインターテクスチュアリティが見受けられることを、実例を踏まえて実証をしている。

本論で取り扱う実例は、結婚に関する表現も含まれており、そこでは、古英語版で “rightenwife niman” — 「合法的妻を娶る」や “habban to wife” — 「妻をもつ」であり、それに対するラテン語出典の相当語は “uxorem habeo” — 妻をもつであることが分かり、同じラテン語に帰する古英語の実例でも多少語彙において訳語の選択に違いがあることも分かる。しかし、語彙変遷や意味の解釈をする際、そして意味の境界線を吟味するにあたって、上記3つの表現は「婚約する」でもなければ「結婚式を挙げる」でもなく、全て「結婚する・娶る」の範疇に在ることは相違ない。今後の語彙変遷と意味の移り変わりを全体的に結論づけていく、本論は一論拠とし、その一論拠をここに実証したい。

キーワード：文献学, 英語学, インターテクスチュアリティ, 古英語,
語彙変遷

1. Introduction

The present paper chiefly aims at the interpretation and the attesting of the expressions of marriage in *the Heptateuch*, with their contextual background understanding, by tracing back to the original meanings of the source of *the Vulgate*. A.D. 1000, in the MS. translated by Ælfric and anonymous authors. I would like to infer the reasons why the Latin equivalents were attributed in the translation in comparison to Exd. 22. 16 and Deut. 22. 28: The former of which the chapters and verses (Exd. 22. 16) in *the Heptateuch*, and the latter of which the Latin equivalent to the same source as the instance (Exd. 22. 16) in *the Heptateuch*. I would like to approve the above-mentioned ‘intertextuality’ among the MSS in the present papers. I have mentioned that I would scrutinize the original meanings of the expressions of marriage in the MS., by reading the Crawford ed. (1922) carefully. Then beforehand, I should mention that the occurrence of the expressions as the instances would be attributed in the latter pages in the appendixes: with all the existing eight MSS. of *the Heptateuch*. All the dialects in the MSS. belong to the West Saxon dialect except MS. C. Therefore, the present research article testifies the expressions of marriage in the late West Saxon in 1000c, by tracing back to the original meanings of the Vulgate original. It also would be leading some instructions for a study of expressions in concept of marriage, in the Anglo-Saxon literature, in the realm of the Old English semasiology. That is to say that there even seemed ‘semasiology’ in the Old English period.

The present paper contains the following four discussion points of views: 1) introduction, 2) A study based on ‘semasiology’, 3) The investigation of the instances: the expressions of marriage in *the Heptateuch*, 4) A consideration on the intertextuality between *the Heptateuch* and *the charters and laws* by King Aflred: with further traces back to the Latin original, and also 5) A summary for the papers.

2. What is a study of semasiology?

In this section, I will mention the reason why I use the terminology of ‘semasiology’

in the present papers. Actually, the above-mentioned topic has already been discussed by Read (1948), i. e. the differences between semasiology and semantics. Semasiology originated in Germany and according to J. R. Firth, (Read 1947), the term means ‘a study of languages historically’. The semasiological study of the Old English, the language of which ascribed to C. 600–1100, is what we call the pre-research topic that is preceded to ‘semantic’ studies in general. The present papers treats the analysis of the expressions of marriage in 1000c, in *the Heptateuch*, by focusing on its historical usages. Accordingly, it signifies a progress of my future research discussion with the following idea based on the development in meanings even ‘in the Old English period’.

3. The investigation of the instances: The expressions of marriage in *the Heptateuch*.

As is confirmed by the appendix 1, 2, and 3, there are three instances as the expressions of marriage in *the Heptateuch*. In this case, the Old English translation differs by ‘*habban*’ and ‘*niman*’. In this section, I would like to compare the instance in Exd. 22. 16 with the instance in Deut. 22. 28.

<Instance 1: Exod. 22. 16> (Fischer 1986: 268)

OE: *Gyfhwa lið mid unbeweddodre fæmnan, nime hi to rihtwife.*

Latin: *Si seduxerit, quis uirginem necdum desponsatam, dormieritque cum ea: dotabit eam, et habebit eam uxorem.*

<Instance 2: Deut. 22. 28> (Fischer 1986: 355)

OE: *Gyf ænig man ofernime unbeweddod mæden 7 hit wurð, (29) cuð sylle hire fæder fitig yntsena seolfres 7 hæbbe hi æfre syððan to wife swa lange swa he libbe.*

Latin: *Si inuenerit uir puellam uirginem, quæ non habet supponsum, et apprehendens concubuerit cum illa, et res ad iudicium uenerit, (29) Dabit patri puellæ quinquaginta siclos argenti, et habebit eam uxorem: non poterit dimittere eam cunctis diebus uitæ suæ.*

Table 1: *nime hi to rihtwif*

Exod. 22. 16 OE	Exod. 22. 16 Latin
Gyf: subjunctive “if”	Si: subjunctive “if”
hwa: who	Quis: interrogative pronoun who
lið mid: 3 rd person sing. of lecgan “lays” Preposition “with” with dative	seduxertit
unbeweddodre fæmnan: BT “unmarried, unbetrothed” fæmne, fem. O.Sax. femea, fehnia, Frs. fæmne, fomne, femne, fovne, fove, Icel. feima, Lati. femina (f) a female, woman	uirginem necdum desponsatam: “a virgin not yet betrothed”: participial adjective
	dormieritque cum ea: future perfect 3 rd person sing. of dormio “to sleep”, preposition “with”, personal pronoun fem. sing. “her”
	dotabit eam: future 3 rd person sing. of doto “to endow”, personal pronoun fem. sing. “her”
nime: subjunctive 1 st person singular “to take”, hi to rihtwif: “her to a legitimate wife”, personal pronoun, acc, sing. preposition “to”, dative singular of rihtwif	habebit eam uxorem: fut. 3 rd person sing. of habeo. personal pronoun, fem. sing., fem. acc. sing. of uxor, “he will have her a wife”.

The above table 1 shows the instance with the meaning of ‘to take a lawful wife’ as the results of the situation get changed. The right column quotation is in Latin, and the left column quotation is the Old English translation attributed to the Latin original. The grammatical explanation are mine.

Table 2: *hæbbe hi to wif*

Deut. 22. 28 OE	Deut. 22. 28 Latin
Gyf: subjunctive “if”	Si: subjunctive “if”
ænig man: adj. anyone, man	uir: vir, m,a man, husband
hit wurð cuð: hittan “to hit upon, meet with”, borrowed from Icel. hitta “to hit upon, meet with”; weorþ adj., “wirth, of value, in other cases where money is to be paid”; cunnan “to be or become acquainted with, to know”	inuenerit: fut. perfect, 3 rd person “to band”
unbeweddod mæden: “unbetrothed virgin”; O. H. Ger. magatin, MHG magetin	puellam uirginem: acc. sing. puella, acc, fem, sing. virgo; root, vars-, sascr, ûrg, “strength”

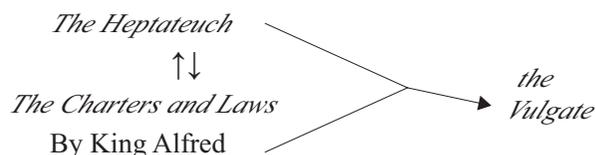
	quæ non habet sponsum; prelatve pronoun «who», negative not, indicative 3 rd person sing. habeo; acc. Sing, m, of sponsus, “a bridegroom”
	apprehendens concubuerit cum illa: apprehendo “seizing, understanding”; fut. perfect, indicative, 3 rd person, sing, of concumbo “to lie together, to lie with (sexual intercourse); preposition “with”; fem. abl. Sing. “her” (with her)
	res ad iudicium uenerit: nom. Sing. fem. “lawsuit, affairs”; preposaiton with acc. “for (purpose); acc. m. sing. iudicium “trial, court, verdict”; subj. perfect 3 rd person sing. of venio “if it should come”
syllē: subj. of sellan	dabit: fut. 3rd person sing. “to give away”
hire fæder: dative fem. 3rd person, sing. «her»; m, dative. Sing. “to (her) father”	Patri puellæ: gen. fem. Sing. “the girl’s”; m. dative. Sing. “to father”
fiftig yntse na seolfres: “fifty”, fem. pl. gen. yntse “ of ounce”-Deut. 22. 28 (BT); gen. fem. ding. adj. of seolfren “of silver”-(BT): Used also in Exod. 20. 23, 3. 22, Goth. Silubreins, Ofr. Seluim, OSaxon. Silubrin, OHG silbarim	quingaginta siclos argenti: num. adj. “fifty”; m. pl. acc. of siclus “shekels (a Hebrew coin)”; n. gen. of argentums “of silver, of money”
hæbbe hi to wife: subj. sing. with acc. “to have, possess, hold, keep”-Used in LK. Skt. Ru. 3. 8 (BT); fem. acc. sing. 3rd person, personal pronoun “her”; preposition “to”; neuter, dative, sing. of wif	habebit eam uxorem: fut. Sing. 3rd person of habeo, personal pronoun, fem, sing.; fem. sing. acc. of uxor “he shall have her a wife”
æfre syððan: adv. “ever, always”; later sithenes.	
	non poterit dominittere eam: negative “not”, fut. “be able”, domo “to be tame, to conquer”, fem, sing, acc, personal pronoun, “her”
swa lamge swa he libbe: “as long a he lives”; libban “to live”, subjunctive.	cunctis diebus uitæ suæ: adj. cuncti, “the whole, all, entire”; abl. Sing. pl. “for days”; fem. gen. sing. of vita “of life”

The above table 2 shows the instance with the meaning of ‘to have a wife’, or as ‘a maintenance of keeping his matrimony by having a wife’, in the subordinate and conditional adverbial clause. The definition by Bosworth-Toller is added by the abbreviation of (BT) in the blankets.

To sum-up, the instance 1 shows the Old English translation of *nime hi to rihtwife* from the Latin *habebit eam uxorem*, while the instance 2 shows the Old English translation of *hæbbe hi æfre syððan to wife* from the Latin *habebit eam uxorem*. The above-mentioned instances were, thus, exemplified to confirm the difference in the Old English translation. The table 2 shows how the Old English *hæbbe hi to wife* was attributed to the rendition with the semantic backgrounds.

4. A Consideration on the intertextuality between *the Heptateuch* and *the Charters and Laws* (by King Alfred).¹

The explication of the instances 1 and 2 in the previous section 3 has analytical coincidences to the contexts in *the Charters and Laws* by King Alfred. Since the instances by anonymous authors in *the Heptateuch* have some similarities in the translation of *the Charters and Laws* by King Alfred, it can be ascertained that the source of the translation in *the Heptateuch*, and *the Charters and Laws* by King Alfred are to be the Vulgate original. The above-statement can be explained by the following arrows.



18.1: If a betrothed maiden commits fornication, if she is ceorl birth, 60 shillings compensation is to be paid to the surety; and it is to be paid in livestock, cattle (only), and one is not to include in it any slave. (Whitelock: 545–548)

18.1: Gif beweddodu fæmne hi forlicgge, gif hio sie cirlicsc, mid LX scill gebete þam byrgean (note 13: þe hit gebyrige), 7 þæt sie on cwicæhtum feogodum, 7 mon næninge (note 14: næningne) (Attenborough 1922: 72)

If a young woman who is betrothed commits fornication, to the surety (of the marriage), if she is a commoner, this sum shall be (paid) in livestock, cattle being the property tendered, and no slave shall be given in such a payment.

(Attenborough 1922: 73)

18.1: gif hio sie cirlicse, mid LX scitt. gebete þam byrgean 7 þæt sie on cwic-æhtum feogodum 7 mon nænigne mon on ðæt ne selle (Thorp 1840: 32)

If a betrothed woman commit adultery, if she be of ‘ceorlish’ degree, let ‘bot’ be made to the ‘byrgea’ with LX. shillings, and let it be in livestock, cattle goods, and in that let no human being the given. (Thorp 1840: 32)

E: Gif beweddodu fæmne hie forlicge, gif hio sie cirlicse, mid LX scill gebete þam byrgean, 7 þæt sie on cwicæhtum geogodum, 7 mon nænigne mon on ðæt ne selle.

(Liebermann: 1898 58–60)

5. Summary

In *the Heptateuch* Exod. 22. 16 and Deut. 22. 28, the Old English translation of *rihtwife to niman* and *habban to wife* were attributed to the Latin expression of marriage, *uxorem habeo*. There are only three instances in the MS. The context of the instance shows accordance to *the Charters and Laws* by King Alfred 18.1, and therefore, the instance, i. e. Exodus 22. 16 and Deutonomy 22. 28, do not only concord to the charters and the Laws by King Alfred 18.1, but also the more originally to *the Vulgate*.

By interpreting the meanings of the two instances from the contextual background, the former (the translation of *to rihtwife niman*) can be explained that the meaning to be ‘to take a lawful wife’, while the latter (the translation of *habban to wife*) can be explained that the meaning to be ‘to possess/ have a wife’ in conditional. Whichever the Old English translation may be, the Latin source is ‘*uxorem habeo*’, for the more definite meaning true to the source, even not in the direct translation. Hence, in ‘the realm’² of meanings in concept of marriage, with neighbouring semantic borderlines of the meanings of ‘wedding’, ‘to engage’ or ‘to marry’, it is highly considered to be, even in the Old English comprehension, ‘to take a wife’ or ‘to marry’. Exactly speaking, the Old English translation with ‘to wife’ and ‘to rihtwife’ shows the discrepancy in meanings by ‘to a wife’ and ‘to a lawful wife’.

To embody the ‘Old English semasiological study’ and to draw a conclusive

conclusion in the study of Old English, gathering peices of collaborational evidences by tracing back to the Latin source can be a key solution to define the previously mentioned statement of mine. I would like to support the approval of the development in meanings even in the Old English period, as a cord of semasiological study.

Notes

- 1 The idea of the word ‘intertextuality’ was instilled to the writer at the summer intensive lecture at Hiroshima University, by Prof. Dr. Yoshifumi Saito (Tokyo University) in 2008. The content of his lecture was that he encouraged the class participants ‘the Study of English’- Eigaku-i. e. all kinds of studies, such as English education, English-American literature, linguistics, philology, and Anglo-Saxon also. He used the term ‘intertextuality’ to refer to some contextual analogies among some literatures. Then, I got the hint to apply the idea to the Anglo-Saxon literature. This can also be said to the admittance of ‘the intertextuality’ among the Old English literature as well.
- 2 Cf. the theory by Trier in 『英語学体系 語彙論』, ‘Eigogaku-Taikai- Goiron’ by Shozo Shibata, 1975.

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APPENDIX

The correspondence of the Latin and OE in *the Heptateuch*: The Instances applied to MS. B.

The infinitive form of the Latin sources	Chapters and Verses	The matrimonial instances in Old English and Latin
<p><i>accipio</i> niman</p>	<p>Gen. 4. 19</p>	<p>B: Witodlice Lamech nam twa wif; oðer wæs genemned Ada 7 oðer Sella. C: Ðe genam twa wif; an hatte Ada, oþer Sella.</p>
	<p>Gen. 6. 2*</p>	<p><i>Qui accept duas uxores nomen uni Ada, et nomen alteri Sella.</i> Ða gesawon Godes bearn, ðæt wæron gode men, manna dohra ðæt hi wæron wlitige, 7 namon him wif of eallum ðam ðe hi gecuron.</p>
	<p>Gen. 21. 21*</p>	<p><i>Videntes filii Dei filias hominum quod essent pulchræ, acceperunt sibi uxores ex omnibus quas elegerant.</i> 7 wearð on þam westene scytta, 7 hys modor him genam wif on Egypta lande.</p>
	<p>Gen. 24. 3*</p>	<p><i>Habitauitque in deserto Pharan, et accepit illi mater sua uxorem de terra Ægypti.</i> B: 7 swera me aþas ðurh þone heofon <lican> God, þæt ðu næfre ne nyme wif Isaacce minum suna of ðisum mennisce, ðe ic mid wunige. C: Ðæt ic þe halsie þurh þone hefenlican God, þæt þu of þissum mennysse, þe ic mid wunie, wif ne geceose mine sume Ysaace.</p>
	<p>Gen. 24. 4*</p>	<p><i>Vt adiurem te per Dominum, Deum cæli et terræ, ut non accipias uxorem filio meo de filiabus Chananeorum, inter quos habito :</i></p>
	<p>Gen. 24. 7*</p>	<p>B: Ac far to þam lande ðe ic of com, 7 nym him ðær wif. L: nim <i>Sed ad terram et cognationem meam proficiscaris, et inde accipias uxorem filio meo Isaac.</i> Se hefanlica God, þe me het faron þanon 7 minum ofspringe behet me þisne eard to agenne, he asent his engel ætfran þe, 7 þu swa genimst minum sunu wif.</p>

	Gen. 27. 46	<p><i>Dominus Deus cæli, qui tulit me de domo patris mei, et de terra natiuitatis meæ, qui locutus est mihi, et iurauit mihi, dicens : Semini tuo dabo terram hanc : ipse mittet angelum suum coram te, et accipies inde uxorem filio meo :</i></p>
	Gen. 28. 1	<p>7 Rebecca cwæð to Isaace : Ic eom sarig for Ethes dohtrum ; gyf Iacob nymð wif ðises landes mannum, nelle ic lybban.</p> <p><i>Dixitque Rebecca ad Isaac : Tædet me uita meæ propter filias Heth: si acceperit Iacob uxorem de stripe huius terræ, nolo uiuere.</i></p>
	Gen. 28. 2	<p>ISAAC clypode ða Iacob 7 bletsode hyne, 7 cwæð to him : Ne nym ðu þe gemæccan of Chanan cynne.</p> <p><i>VOCAUIT itaque Isaac Iacob, et benedixit eum, præcepitque ei dicens : Noli accipere coniugem de genere Chanaan.</i></p>
	Gen. 38. 2	<p>Ac far to Mesopotamia on Siria to Bathueles hiwrædene, þinre modor fæder, 7 nym ðe wif of Labanes dohtrum, ðines eames. L: nim</p>
	Gen. 38. 14	<p>Sed uade, et profisciscere in Mesopotamiam Syriæ, ad domum Bathuel patris matris tuæ, et accipe tibi inde uxorem de filiabus Laban auunculi tui.</p> <p>7 nam ðær an Chananeisc wif, seo wæs genemned Sue.</p> <p><i>Viditque ibi filiam hominis Chananæi, uocabulo Sue et, accepta uxore, ingressus est ad eam.</i></p>
	Exod. 2. 1	<p>Ða dyde heo of hyre wydewan reaf 7 nam hyre walcan 7 scrydde hi mid oðrum reafe 7 sæt on þam wege læg to Ðamnaða, for þam ðe Sela for hys geogoðe hi ne nam to gemacan.</p>
	Exod. 2. 21	<p><i>Quæ, depositis uiduitatis uestibus, assumpsit theristrum, et mutato habitu, sedit in biuio itineris, quod ducit Thamnam : eo quod creuisset Sela, et non eum accepisset maritum.</i></p>
	Exod. 6. 20	<p>ÆFTER þyson for an esne of Leuies hiwrædene 7 nam wif on his agenum cynne.</p> <p><i>EGRESSUS est post hæc uir de domo Leui : et accepit uxorem stirpis suæ.</i></p> <p>Soplice Moyses swor þæt he wolde mid hym eardian, 7 nam Sephoram his dohtor to wife.</p>

	Exod. 21. 10	<i>Iuravit ergo Moyses quod habitaret cum eo.</i> Accepitque Sephoram filiam eius uxorem : (Her telð embe Moyses cynryn 7 Aarones: hy wæron geboren of Leuius mægðe. Amram hatte heora fæder; he nam wif , seo hatte Iochabeth; heo wæs hys fæderan dohtor. 7 heo gebær twegen suna: Moyses 7 Aaron. 7 Amram leofode hundteonti wintra 7 seofon 7 ðritig wintra.) <i>Accepit autem Amram uxorem Iochabed patruelem suam: quæ peperit ei Aaron et Moysen Fueruntque anni uitæ Amram, centum triginta septem.</i>
	Exod. 34. 16	
	Deut. 24. 5	Gyf he oðre him nimð , forgyfe he ðæt mæden 7 sylle hyre reaf 7 hyre mægþhades wurð, ðæt synd twelf scyllingas be twelf þænegon. <i>Quod si alteram ei acceperit, providebit puellæ nuptias, et uestimenta, et pretium pudicitia non negabit.</i>
	Deut. 25. 7	Ne nim ðu wif of heora godas , æfter þam þe hi syngiað. <i>Nec uxorem de filiabus eorum accipies filiis tuis : ne, postquam ipsæ fuerint fornicatæ, fornicari faciant et filios tuos in deos suos.</i> Ðonne man niwan wif nimð , ne fare he ut to gefeohte, ne him nan man utfæreld ne beode, ac beo him æt ham butan gylte on his huse, ðæt he geblissige an gear mid his wife. <i>Cum acceperit homo nuper uxorem, non procebet ad bellum, net ei quippiam necessitates iniungetur publicæ, sed uacabit absque culpa domi suæ, ut uno anno lætetur cum uxore sua.</i>
<i>accipio</i> wifian	Gen. 19. 14*	Gyf ne ðonne nelle niman his broðor lafe , þe him seo æ bebyt to hæbbenne, fare ðæt wif to ðam portgate 7 cyðe hit ðam yldestan mannum. <i>Sin autem noluerit accipere uxorem fratris sui, quæ ei l ege debetur, perget mulier ad portam ciuitatis, et interpellabit maiores natu.</i>
<i>accipio</i> underfon	Gen. 24. 67*	
<i>accipio</i> niman, ceosan	Gen. 24. 3*	Loð þa eode to hys twam aðumum, þe woldon wifian on hys twam dohtrum , 7 cwæð him to: Arisað 7 farað 7 farað of þissere stowe, for þan ðe God wyle adylegian þas burh. Ða wæs

<p><i>accipio</i> habban</p>	<p>Deut. 25. 8</p>	<p>him geðuht swylce he gamenigende spræce. <i>Egressus itaque Lot, locutus est ad generos suos qui accepturi erant filias eius, et dixit : Surgite, egredimini de loco isto ; quia delebit Dominus ciuitatem hanc. Et uisus est eis quasi ludens loqui.</i> Isaac gelædde Rebeccan in to Sarran getelde, hys modor, 7 underfeng hi to wife, 7 lufode hi swa swyðe, þæt he ðæt sar forgeat, þe him on hys modor deaðe gelamp. <i>Qui introduxit eam in tabernaculum Saræ matris suæ, et matris eius acciderat, temperaret.</i> 7 swera me aþas ðurh þone heofon <lican> God, þæt ðu næfre ne nyme wif Isaace minum suna of ðisum mennisce, ðe ic mid wunige. C: Ðæt ic þe halsie þurh þone hefenlican God, þæt þu of þissum mennysse, þe ic mid wunie, wif ne geceose mine sune Ysaace. <i>Vt adiurem te per Dominum, Deum cæli et terræ, ut non accipias uxorem filio meo de filiabus Chananæorum, inter quos habito : Clypie hine man ðyder 7 axie hine be ðam ðingum; gyf he ðonne cwyrð : Nelle ic hi habban to wife ; (9) [7] ga ðæt wif to him 7 nime his gescy of his fotum beforan ðam ealdrum 7 spæte on his nebb ; (10) 7 nemne hine ælc man on Israhela folce “unsceoda.” <i>Statimque accersireum facient et interrogabunt. Si responderit : Nolo eam uxorem accipere.</i></i></p>
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