

The OE Glosses for *virgo* and *virginitas* in the Lindisfarne and Rushworth Gospels

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要 旨

リンディスファーン福音書のラテン語本体は698年に完成された。それから250年位後にアルドレドという人が、ラテン語本体の行間に、一語ずつ、当時の英語で注を付けた(略称Li)。また、ラッシュワース福音書のラテン語本体は8世紀に書かれた。後に、975年頃、ファールマン(略称Rush 1)とオーウン(略称Rush 2)という二人の注釈者が、行間注をやはり当時の英語で書き入れた。本論は、当時さかんに論じられた *virgo* と *virginitas* という概念を表す用語として、アングロ・サクソン期の文人や注釈者たちがどのような単語を使用したかという研究の一環を成すもので、上記3人の注釈者が付した英語の注について考察するものである。リンディスファーン写本の場合、各福音書本体の前に、ArgumentaとかCapitula Lectionumのようなものがあり、Liはそのような記事にも注を付しているので、全部で16例ある。*virgo* に対する訳語は *hehstald* であり(14例)、*virginitas* に対してはその複合語 *hehstaldhad* と *hehstaltnis* を用いている(各1例)。それらは女性に対してだけでなく男性に対しても用いられている。*hehstald* は本来、小さな土地の所有者を意味した。単独では生計が成り立たないので領主に使えて禄を食む者のことであり、もともと男性に対する語であった。Rush 1 が用いた訳語は *fæmne* であり、いずれも *virgo* に対するもので、4例ある。*fæmne* はもともと“女性”を意味する語で、4例とも女性の *virgo* に言及

しているのは極自然である。Rush 2 は、Li を写したと言われており、確かに *hehstald* とその複合語 *hehstaldhad* を Li と同じ箇所を用いている（各 1 例）。ところが、1 箇所だけ、Li に従わず、*fæmne* を用いている。それも *fæfne* という極めて珍しい形で。アングロ・サクソン時代の現存する全文献で、この形は、Rush 2 のその 1 例のみである。また、前述の二語も Li とそっくの語形で写しているわけではない。

キーワード：OE（古期英語）、Lindisfarne（リンディスファーン写本）、Rushworth（ラシュワース写本）、interlinear glosses（行間注）、*virgo*, *virginitas*, *hehstald*, *hehstaldhad*, *hehstaldnis*, *fæmne*

Introduction

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.¹ 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 latter date”.² As for the OE glossing, the conclusions drawn by Ross, Satanley and Brown are that Aldred, “as priest, glossed the whole of the Lindisfarne Gospels”, and that “the Lindisfarne Gospels were glossed before 970 and possibly after 950”.³ The Rushworth Gospels, or Oxford, Bodleian Library, Auct. D.2.19., also contains the four Gospels in Latin and the OE interlinear glosses in later hands. Its Latin text was written in the eighth century by a scribe named Macregol or Macreguil.⁴ Skeat (1871–87) collates the Latin text with that of the Lindisfarne Gospels and the different readings are printed at the end of each Gospel. As for the glossing, two scribes, named Farman and Owun, worked on the Rushworth Gospels.⁵ Farman’s gloss is called Rushworth 1 (Rush 1 in short), and it includes all chapters of Matthew, verses from the beginning to Chapter 2, Verse 15 of Mark, and three verses of John (18, 1–3). The rest is by Owun, and is called Rushworth 2 (Rush 2 in short). The gloss is dated by Skeat the latter half of the 10th century; it is regarded in general as dating c. 975.⁶ It has been pointed out that Farman and Owun, in glossing the Rushworth text, could consult the Lindisfarne Gospels while it was temporarily in Ripon, near Harewood in the West Riding, where Farman and Owun glossed the Rushworth MS.⁷ The Gospel

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passages in the Lindisfarne MS contains seven instances of the word *virgo* (six instances in the Vulgate and the Rushworth Gospels), and one instance of the word *virginitas*, which is also contained in the Vulgate and the Rushworth Gospels. In addition to them, the introductory passages to each Gospel in the Lindisfarne MS, which the Rushworth MS does not include, contain seven more instances of the word *virgo* and one more instance of the word *virginitas*. The chief aim of the present article is to probe into the interlinear Old English glosses written above those terms and discuss the relation, if secured, between the glosses in those two MSS. The occurrence of the Latin words and the Old English glosses rendering them is schematized in the table attached as Appendix A at the end of the present paper. For the sake of comparison, the table contains the relevant terms in two MSS of the Old English translation of the Gospels, and those in the Greek version. The abbreviation CORP stands for Cambridge, Corpus Christi College 140 (s. XI^l), HATT for Oxford, Bodleian Library, Hatton 38 (s. XII/XIII), Mt for the Gospel of Saint Matthew, Mtl for introductory passages to the Gospel of Saint Matthew, Lk for the Gospel of Saint Luke, JI for introductory passages to the Gospel of Saint John. The instances in the Lindisfarne Gospels are quoted from Skeat (1871–87), consulting Kendrick, Brown, Bruce-Mitford, Roosen-Runge, Ross, Stanley, Werner (1956–60), and those in the Rushworth Gospels are quoted from the *MCOE*, consulting Skeat (1871–87) and following the arrangement in the MS.

1. *hagusteald*, etc in the Lindisfarne Gospels

In the Gospels the words meaning “virgin” and “virginity” appear in the passages (1) about the Virgin Mary (Mt 1, 23; Lk 1, 27), (2) about the ten wise and foolish virgins (Mt 25, 1–13), and (3) about a widow who had lived with her husband seven years from her virginity (Lk 2, 36). In those passages Latin *virgo* and *virginitas* are employed in the Vulgate to render Greek *παρθένος* and *παρθενία*.

The following instances are quoted from the Lindisfarne Gospels, or British Library, Cotton MS Nero D.iv.

(1) the Virgin Mary (3 exs. + 1 ex?):

heonu	<u>hehstald</u>	in	hrif	scealhabba	1	hæfis	7	ge-cennes
ecce	<u>uirgo</u>	in	utero			habebit		et pariet

sunu 7 hia geceiges noma his ðæt is
 filium et uocabunt nomen eius emmanuel quod est
 getrahtet miðus god
 interpretatum nobiscum deus

(Li Mt 1, 23; underlines mine)

to hehstalde gewoedd 1 fæstnad heh-stald ðære noma wæs
 ad uirginem desponsatam *uirgo cui nomen erat
 of hus dauid 7 noma ðære hehstaldes
 ioseph de domo dauid et nomen uirginis mariam

(Li Lk 1, 27; underlines mine)

(2) the (ten wise and foolish) virgins (3 exs.):

ðonne gelic bið ric heofna tewum hehstaldum ða
 Tunc simile erit regnum caelorum decem uirginibus quae
 onfengon leht-fato hiora ge-eodun ongeaen ðæm brydguma
 accipientes lampades suas exierunt obuiam sponso
 7 ðær bryde
 et sponsae

(Li Mt 25, 1; underline mine)

ða arioson alle hehstalde ða ilco 7 gehrindon
 tunc surrexerunt omnes uirgines illae et ornauerunt
 leht-fato hiora
 lampades suas

(Li Mt 25, 7; underline mine)

hlætmosto cwomon 7 ða oðro hehstaldo cueðendo drihten
 nouissime ueniunt et reliquae uirgines dicentes domine
 drihten untyn us
 domine aperi nobis

(Li Mt 25, 11; underline mine)

(3) a widow who had lived with her husband seven years from her virginity (1 ex.):

7 wæs Anna ðio witga dohter from folc Aseres
 et erat anna prophetissa filia phanuel de tribu aser
 ðios gefealle on dagum monigum 7 lifde mið wer
 haec processerat in diebus multis et uixerat cum uiro
 hire wintrum sefo from hehstald-had hire
 suo annis septem á uirginitate sua

(Lk 2, 36; underline mine)

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The short title in the *MCOE* is MtGl(Li) for the above Li Mt, and LkGl(Li) for the above Li Lk. Here the words *hehstald* and *heh-staldhad* are written interlinearly above Latin *virgo* and *virginitas*. The asterisked word *uirgo* in Lk 1, 27, which is glossed with *heh-stald*, is a misreading, and is amended, in the margin in a late hand, to *viro* with the gloss *monno* above it, “a man”, i.e. Joseph.⁸

Accordingly the total frequency of the word *hehstald* in the Gospel passages of the Lindisfarne Gospels is 7 times (with the gloss on the asterisked *uirgo* counted): 3 times referring to (1) the Virgin Mary, 3 times referring to (2) the (ten wise and foolish) maidens or virgins, and once glossing *uirgo* mistaken for *viro* referring to Joseph. The abstract noun *virginitas* occurs only once, and is rendered by *hehstaldhad*. The word refers to virginity of Anna, a widowed prophetess, who had lived with her husband for seven years from her virginity (i.e. after she was first married). The form of the stem is *hehstald* in all instances.

In Li the words *hehstald* and its compound *hehstaltnis* are employed as glosses for *virgo* and *virginitas* in the introductory passages also; it occurs in “Argumentum Matthei”, “Capitula Lectionum Secundum Mattheum”, and “Argumentum Secundum Iohannem”. All the instances are cited below (the folio and the line numbers in the MS follow the lineation of Skeat’s edition).

god crist is ðe geworden is from wife
 ... *deus christus* est qui factus est ex muliere
 geworden under ae geboren 1 gecenned of heghstald
 factus sub lege natus ex (1)uirgine ...
 (Li Mt I 14, 10–11; 18Vb 16–19; underline mine)

ge-ecte bisin of teum hehstaldum
 ... subiciens parabolam de decem (2)uirginibus
 (Li Mt I 22, 1; 23Rb 19–22; under line mine)

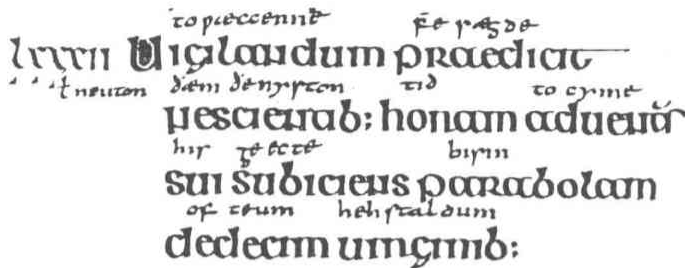
ðe godspellere an of ðeignum godes se ðe
 JOHANNES^a euangelista unus ex discipulis dei qui
 heh-stald gecoren from gode is ðone of hæmdum 1 of
 (3)uirgo electus á deo est quem de nuptis
 brydlopum þ lust uifes gemana eft-geceigde god his 1 ðæs
 uoluntem^b nubere reuocauit deus cuius
 hehstaltnisse in ðis tuufald cyðnisse in godspell
 (3)uirginitas^c in hoc duplex testimonium in euangelio
 gesileð 7 ðissum moder his miððy foerde to rode
 datur^d et huic matrem suam iens ad crucem^e

bebead god ƿte ða hehstald hehstald gehealde
 commendauit deus ut (1)uīrginem (3)uīrgo seruaret⁹
 (Li Jn I 1, 1–4; 203Va 1–14; underlines mine)

ðis uutedlice godspell aurat in ðær meigð æfter ðon in
 hoc autem euangelium scripsit in asia postquam in
 pathma ealond þ boc ðæra sighðana eac awrat ƿte miððy on
 pathmos insula apocalipsen scribsera ut cum^a in
 frumma ðæs regles un-ascended 1 fruma in frumsceaft
 principio canonis incorruptibile principium in geni
 7 un-auerded 1 unuæmmed ende ðerh þ hehstald in
 et^b incorruptibilis finis per (3)uīrginem in
 ðær boec agolden bið 1 is
 apocalypsen (sic) reddetur (sic)^c
 gecuedne criste ic am fruma 7 ende
 dicente christo ego sum .a. et .ω.¹⁰
 (Li Jn I 1, 9–12; 203Vb 7–16; underline mine)

soðlice æfter alle god-spell aurat 7 ðis ðær hehstalde
 tamen post omnes euangelium scripsit et hoc (3)uīrgini
 is gedæfnad
 debebatur
 (Li Jn I 2, 3–4; 204Ra 5–8; underline mine)

The word *virgo* is printed in bold type, and in the quotations from those introductory passages, the source references are by the letter “I”, the page and line numbers of Skeat’s edition, followed by the folio, column and line numbers in Kendrick’s facsimile edition. The parenthesized number preceding the word *virgo* signifies the category of its reference: here the word refers to (1) the Virgin Mary, (2) the (ten wise and foolish) virgins, and (3) a youth or a man remaining in a state of chastity (specifically St John). In the introductory passages, the word *he(g)hstald* occurs 7 times, almost as frequently as in the Gospel passages; referring twice to (1) the Virgin Mary, once to (2) the ten wise and foolish virgins, and 4 times to (3) a youth or a man remaining in a state of chastity—here specifically to St John. The short title and lineation in the *MCOE* is MtArgGl(Li) 3 for the above Li Mt I, DurRitGl 3(Skeat) 82 for the above Li Mt 22, 1, JnArgGl(Li) 1 for the above Li Jn I 1, 1–4, JnArgGl(Li) 3 for the above Li Jn I 1, 9–12, and JnArgGl(Li) 4 for the above Li Jn I 2, 3–4. The instance at Li Mt I 22, 1 (DurRitGl 3(Skeat) 82 in the *MCOE*) is *hehstaldum* glossing the Latin *virginibus*, as illustrated above. The *MCOE*, however, does not record the instance under the form *hehstaldum*. It is *hehstandum* in the *MCOE*. The MS reading is *hehstaldum* as illustrated below:



The reading in the *MCOE* needs to be amended. The forms of the stem are *hehstald* and *hehstald*, but the form with “g” occurs only once. As for the instance of the word *virginitas*, in the introductory passage of St John’s Gospel page 1, line 3, Skeat, in his footnote, amends it to *uirgninitatis*.¹¹ It refers to the virginity of St John, and here the word *hehstaltnisse* is employed to render it. All the five examples referring to a male virgin occur in “Argumentum Secundum Johanem”, where also occurs one example referring to the Virgin Mary.

To sum up, the words *hehstald*, *hehstaldhad*, and *hehstaltnis* occur 16 times altogether in Li. The form of the stem is *hehstald* in all the instances except two; one is *hehstald*, with the *g* inserted between the *e* and the *h*, and the other is *hehstalt*, with the *t* instead of the *d* at the end. They are all employed as glosses to render *virgo* and *virginitas*, in the sense of “virgin” and “virginity”, which are divided into the subclasses according to the persons referred to as illustrated above. They are used in no other senses, such as “warrior”, “unmarried man”, and “youth”, which will be discussed on the other occasion.

2. *hagusteald*, etc in the Rushworth Gospels

The Rushworth MS does not contain the introductory passages, like “Argumenta” in the Lindisfarne MS; the instances are found in the Gospel passages only. The words employed to render the Latin *virgo* and *virginitas* in this MS are *fæmne*, *hehstald*, and *hehstaldhad*. They occur with reference to the following persons (the instances are cited by the chapter and the verse numbers followed by the folio and the line numbers of the MS):¹²

(1) the Virgin Mary (3 exs.):

henu 1 her is 1 sihþe fæmne in innoþe 1 in hrife hæfð 7
 ecce uirgo in utero habebit &
 bereþ 1 kenneþ sunu 7 hie nemnaþ noma his
 pariet^a filium & uocabunt nomen eius emanuel^b
 þæt^c is gereht god mid us ic
 quod est interpretaatum^d nobiscum deus
 (Rush Mt 1, 23; 2V 18–19; underline mine)

to fæfne giweddad 1 gifæstnad were ðæs noma wæs
 ad uirginem disponsatam^e uiro^f cui nomen erat ioseph
 of huse dauidæs 7 noma ðare hehstalde^g maria
 de domu^h dauid & nomen uirginis mariaⁱ
 (Rush Lk 1, 27; 87R 1–3; underlines mine)

(2) the (ten wise and foolish) virgins (3 exs.):

ða gelic biþ rice heofunas ten femnan þa
 Tunc simile erit regnum caelorum decem^j uirginibus quae
 genimende leohtfatu 1 ðecele heora eoden ut ongægn
 accipientes lampades suas exierunt obiam^k
 brydguma^l 7 bryde
 sponso & sponsae
 (Rush Mt 25, 1; 41V 6–8; underline mine)

þa arisan ealle þa femnan 7 ingunnon fretwan
 tunc surrexerunt omnes uirginis^m illae & ornauerunt
 leohtfatu heora
 lampades suas
 (Rush Mt 25, 7; 41V 14–15; underline mine)

æt nihste þa comun 7 ec þa oþre femnan cwæþende
 nouissime autemⁿ uenerunt^o & relique^p uirgines dicentes
 dryhten dryhten ontyn us
 domine domine aperi nobis
 (Rush Mt 25, 11; 41V 22–42R2; underline mine)

(3) a widow who had lived with her husband seven years from her virginity (1 ex.):

7 wæs anna ðio witga dohter fanueles from folche aseres
 et erat anna profetiza^q filia fanuel^r de tribu aser
 ðios gifeoll on dagum monigum 7 lifde mið wer hire
 haec processerat in diebus multis et uixerat cum uiro suo
 winter siofune from hehstaldhade^s hire
 annis septem^t a uirginitate sua
 (Rush Lk 2, 36; 90V 8–10; underline mine)

The short title in the *MCOE* is MtG1(Ru) for the above Rush Mt, and LkG1(Ru) for the

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above Rush Lk. Differences in the Latin reading, mostly orthographical, can be observed between the Lindisfarne MS and the Rushworth MS. The distribution of the above instances of the relevant words will be summarized as follows:

Scribe	Verse	OE Word	Latin Word	Reference
Rush 1	Mt 1, 23	fæmne	uirgo	the Virgin Mary
Farman	Mt 25, 1	femnan	uirginibus	the ten virgins
	Mt 25, 7	femnan	uirginis	the ten virgins
	Mt 25, 11	femnan	uirgines	the ten virgins
Rush 2	Lk 1, 27	fæfne	uirginem	the Virgin Mary
Owun	Lk 2, 36	hehstalde	uirginis	the Virgin Mary
		hehstaldhade	uirginitate	a widow, Anna

There are 5 instances of *fæmne* and one instance of *hehstald*, which render *virgo*, and one instance of *hehstaldhad* glossing *virginitas*. Furthermore, it is observed that in Rush 1, i.e. in Matthew, all the four instances of *virgo* are glossed by the word *fæmne*, while in Rush 2, i.e. in Luke here, it is glossed by *fæfne* and *hehstald*.

According to the chart drawn by Menner (Appendix B),¹³ which describes the relation of the Rushworth gloss to that of the Lindisfarne gloss, in Matthew, i.e. Rush 1, Farman, the Mercian glossator, is independent of the Lindisfarne gloss. Therefore *fæmne*, instead of *hehstald*, was employed by Farman. On the other hand, Rush 2 is regarded as copy of the Lindisfarne gloss, and so it is naturally expected that the words *hehstald* and *hehstaldhad* should occur in this gloss. However, an unexpected word *fæfne*, a variant of *fæmne*, occurs in Lk 1, 27. Here, Owun, the scribe or glossator of Rush 2, by rendering the first *virgo* in the verse by *fæfne*, failed to follow the term of the Lindisfarne gloss, which is Northumbrian, and used *fæfne*, the term for *virgo* in Rush 1, the Mercian gloss.

Summary

Aldred, the glossator of the Lindisfarne MS, is consistent in employing the word *he(g)hstald* and its compounds, *hehstaldhad* and *hehstaltniss*, as the terms glossing the Latin *virgo* and *virginitas*. No other OE word is used for *virgo* and *virginitas*. The Lindisfarne MS contains some introductory passages before each Gospel, and the words are employed in those passages also as the terms glossing *virgo* and *virginitas*. The stem form

of the words is *he(g)hstald-* or *hehstalt-*; the forms *heghstald* and *hehstalt-* occur only once each. Aldred employs the terms *hehstald* and *hehstaltmis* as glosses for *virgo* and *virginitas* referring to the male persons also, specifically St John in this MS. It was originally the word for a male owner of a small piece of land insufficient to maintain a household, thus a young warrior attached to the lord as a retainer.

Farman, one of the two glossators of the Rushworth MS, is independent of the Lindisfarne gloss, and is consistent in employing the word *fæmne* as the term glossing *virgo*. The stem form of the word is *fæmn-* (Mt 1, 23) and *femn-* (Mt 25, 1; Mt 25, 7; Mt 25, 11). It is generally said that Owun, the other glossator of the Rushworth MS, copied the Lindisfarne gloss. He actually employs the words *hehstald* and *hehstaldhad* in the Lindisfarne gloss. He, however, fails to follow the Lindisfarne gloss for the first *virgo* at Lk 1, 27; what he uses for the *virgo* is the word *fæmne*, the gloss employed by the Mercian glossator Farman. Moreover, the form of the word, *fæfne*, is unique. The form *fæfne* is recorded only once in the *MCOE*; it does not occur in any other Old English document. Owun's devitation is worthy of note in that sense also. Owun is at times not obedient to the Lindisfarne gloss; he gives *hehstalde* for the Lind *hehstaldes* (Lk 1, 27) and *hehstaldhade* for *hehstaldhad* (Lk 2, 36). Furthermore, the former instance is written in the MS *hehst alde*, that is to say, the word is divided into *hehst* and *alde*. This may not be ignored as worthless.

NOTES

1 A full description of the MS is given in Kendrick, Brown, Bruce-Mitford, Roosen-Runge, Ross, Stanley, Werner (1956–60), *Evangeliorum quattuor Codex Lindisfarnensis: Musei Britannici Codex Cottonianus Nero D IV*; Backhouse, Janet (1981), *The Lindisfarne Gospels* (Oxford: Phaidon 1981). See also Tamoto (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.

2 Kendrick, Brown, Bruce-Mitford, Roosen-Runge, Ross, Stanley, Werner (1956–60), Book I, p. 16.

3 *Ibid.* Book II, pp. 31–32.

4 Skeat (1871–87), Mk Preface p. xii. McNamara, Martin (1990), *Studies on Texts of Early Irish Latin Gospels* (Dordrecht: Kluwer Academic Publisher 1990), p. 20, dates it ante 822.

5 Skeat (1871–87, Jn p. 188) records the following note occurring near the end of St John in *Ru*: "Ðe min bruche gibidde fore owun ðe ðas boc glosesde. færmæn ðæm preoste æt harawuda. hæfe nu boc awritne bruca mið willa symle mið soðum gileafa sibb is eghwæm leofost" [Let him that makes

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use of me [i.e. of the MS.] pray for Owun who glossed this book for Færman the priest at Harewood. Have (i.e. see) now a written book: use it with good will/ Ever, with true faith: peace is dearest to every man] (trans. by Skeat, St John p. xi).

6 Skeat (1871–87), Mk Pref. p. xii; Wenisch (1979), S.70; Hogg (1992), p. 427.

7 Skeat (1871–87), Mk pp. xii–xiii; Kendrick, Brown, Bruce-Mitford, Roosen-Runge, Ross, Stanley, Werner (1956–60), Vol. II, Book I, p. 23.

8 RUSH has *uïro* here (Skeat, Lk p. 241) and is glossed as *were*; CORP and HATT have *were*.

9 Skeat notes: ^a The usual reading is ‘Hic est Iohannes’: ^b *Sic*; read ‘uolentem’: ^c *Sic*; read ‘uirginitatis’: ^d ‘quod et præ cæteris dilectus a deo dicitur’ has been omitted here: ^e The usual reading is ‘pendens de cruce’.

10 Skeat notes: ^a Read ‘cui’: ^b For ‘et’, read ‘praenotatur ei etiam’: ^c Read ‘apocalypsi redderetur’.

11 The MS reads *uirginitas* (103Va 8).

12 ^a ‘pari&’ in MS; ^b ‘emmanuhel’ in Li; ^c ‘þ’ in MS; ^d ‘interpretatum’ in Li; ^e ‘desponsatam’ in Li; ^f ‘uirgo’ in Li; ^g ‘hehst alde’ in MS (‘hehstaldes’ in Li); ^h ‘domo’ in Li; ⁱ ‘mariā’ in Li, which Skeat expands into ‘mariam’ (‘miara’ in *MCOE*); ^j ‘x’ in MS; ^k ‘obuiam’ in Li; ^l ‘byrdguma’ in *MCOE*; ^m ‘uirgines’ in Li; ⁿ no ‘autem’ in Li; ^o ‘ueniunt’ in Li; ^p ‘reliquae’ in Li; ^q ‘prophetissa’ in Li; ^r ‘phanuel’ in Li; ^s ‘hehstald hade’ in MS (‘hehstald had’ in Li); ^t ‘uii’ in MS.

13 Menner, Robert J. (1934), ‘Farman Vindicatus: The Linguistic Value of *Rushworth G*, *Anglia* 58 (1934), p. 5.

APPENDIX

A. Words Rendering *virgo* and *virginitas* in the A-S Gospels

virgo (*virgin*) [7 exs. (+ 7 exs.)]

line	LIND	RUSH	CORP	HATT	LIND (Latin)	(Greek)
Mt14,11 (18vb19)	heghstald				uirgine	
Mt122,1 (23rb22)	hehstaldum				uirginibus	
Mt1, 23	hehstald	fæmne	seo fæmne	syo femne	uirgo	ἡ παρθένος
Mt25, 1	hehstaldum	femnan	fæmnum	femnen	uirginibus	παρθένους
Mt25, 7	alle hehstalde	ealle þa	ealle þa	ealle ða	omnes uirgines	πάσαι αἱ
	ða ilco	femnan	fæmnan	femnen	illae	παρθένοι ἐκεῖναι
Mt25, 11	ða oðro hehstaldo	þa oþre femnan	þa oðre famnan	þa oðre femnan	reliquae uirgines	αἱ λοιπαὶ παρθένοι
Lk1, 27	hehstalde	fæfne	fæmnan	femnen	uirginem	παρθένον
[Lk1, 27	heh-stald	were	ánum were	anen were	*uirgo (marginal note: *monno viro (<i>in margin. in late hand</i>))	ἀνδρὶ]
(Ad Virginem desponsatam viro, cui nomen erat Joseph, de domo David, et nomen virginis Maria “to a virgin espoused to a man whose name was Joseph, of the house of David: and the virgin’s name was Marie”)						
Lk1, 27	ðære hehstaldes	ðare hehstalde	Tare fámnan	þære femne	uirginis	τῆς παρθένου
J11, 2 (203va5)	heh-stald				uirgo	
J11, 5 (203va13)	ða hehstald				uirginem	
J11, 5 (203va14)	hehstald				uirgo	
J11, 13 (203vb14)	þehstald				uirginem	
J12, 4 (204ra7)	ðær hehstalde				uirgini	

<*fæmne in Rubrics*> (MS A: Cambridge MS of W-S Gospels, dated about 1050)
Mt25, 1: Dȳs sceal to haligra fæmna mæsse-dæge. (MS A)

virginitas (*virginity*) [1 ex. (+ 1 ex.)]

line	LIND	RUSH	CORP	HATT	LIND (Latin)	(Greek)
Lk2, 36	hehstald-had hire	hehstaldhade hire	hyre fæmn-hade	hire femnehade	uirginitate sua	τῆς παρθενίας αὐτῆς
J11, 3	hehstalnisse				uirginitas*	

The OE Glosses for *virgo* and *virginitas* in the Lindisfarne and Rushworth Gospels

B. Relation of the Rush. Gloss to the Lind. Gloss

	Matthew	Mark 1-2.15 (<i>hleonadun</i>)	Mark, etc. 2.15 (<i>mið</i>) to end
Scribe	FAR	MAN	OWUN
Relation to Lind. gloss.	Independent	Copy of Lindisfarne	

[Quoted from Menner, Robert J. (1934), "Farman Vindicatus: The Linguistic Value of Rushworth I", *Anglia* 58, p. 5: