

Woenda in the *Lindisfarne Gospels*

Noriko Unebe

In Old English, the preterite of *gan* was lost and supplied with *eode* from a lost form equivalent to Gothic *iddja*, the past tense of *gaggan* ‘to go.’ After the Old English period, *eode* became *æde*, *yede*, *yode*, etc., and these forms died out and were superseded by *went*, the past tense of *wend* (< OE *wendan* ‘to turn’). The purpose of this paper is to show that *woenda* (Northumbrian form of *wendan*) means not only ‘turning’ but also ‘going,’ the fact of which contributes to the development of *go* – *went* paradigm.

Key words : Old English, *woenda*, the *Lindisfarne Gospels*

1. Introduction

“Suppletion” is a term to denote that “[a] morphological process whereby different inflexional forms of an individual word are taken from different roots.”¹ The paradigm of *go* - *went* is one of the well known examples of suppletion. According to the *OED*, the preterite of *gan* was lost and supplied with *eode* from a lost form equivalent to Gothic *iddja*, the past tense of *gaggan* ‘to go.’² After the Old English period, *eode* and its later forms disappeared in the 15th century and were superseded by *went*, the past tense of *wend* (< OE *wendan* ‘to turn’).

The *OED* also describes that “[t]he original forms of the pa. tense and pple. [of *wendan*] are respectively *wende* and *wended*, *wend*, but the forms *wente*, *went* appear beside these from c1200, and latterly become the more usual; in the refl. and intr. senses *went* finally replaced the older preterits belonging to *go*, and from c1500 is most naturally regarded as the pa. tense of that verb, while *wend* was provided the new form *wended*.”³ On the other hand, Lass (1992) explains that *wente* spread from north to south in the 13th and 14th century⁴, and Weřna (2001) shows the prevalence of *went* became marked during the 14th century.⁵

However, there remains an unsettled question why such phenomenon occurred. It can be inferred that the Old English *wendan* itself will give us an answer. Then, the purpose in this paper is to show the use of *wendan* in the Old English texts; especially from a viewpoint of Old English equivalents to the Latin originals, which can be criteria for understanding the meaning.

2. The Lindisfarne Gospels⁶ (Northumbrian Dialect)

In this paper, the *Lindisfarne Gospels* are examined because of the two reasons below.

(1) The *Lindisfarne Gospels* contain interlinear glosses. As Morrell (1965) says, “the *West-Saxon Gospels*, however, are a rather free translation and exist quite apart from any Latin model,”⁷ the *Lindisfarne Gospels* are appropriate for the purpose here.

(2) The *Lindisfarne Gospels*, the Latin texts of which were written by Eadfrīð about A.D. 700, were glossed by Aldred around the year 950. Therefore they are included in the oldest Old English biblical glosses.

Thus the target forms are *woenda* (the Northumbrian form of *wendan*) and its compounds.

3. The Etymology and Definition of *Wendan*

The *OED* shows that *wend* is “[c]ommon Teutonic: OE. *wendan*, = OFris. *wenda* (WFris. *weine*, *wine*, NFris. *wên*, *wän*), MDu. (and Du.) *wenden*, OS. *wendian* (MLG. and LG. *wenden*, LG. *wennen*), OHG. *wentan* (MHG. and G. *wenden*), ON. and Icel. *venda* (Norw. *venda*; Sw. *vända*, Da. *vende*), Goth. *wandjan*; f. **wand-*, the preterite stem of *windan* WIND v.¹, of which *wendan* is the causative.”⁸

Weman (1933) defines the meaning of Old English *wendan* as follows⁹ :

- I. ‘to turn round or over’, ‘to turn in a certain direction’, expressing motion on a certain spot or within certain limits (‘intra-local’ motion).
 1. About actual motion.
 - a) In a causative sense.
 - b) In a reflexive sense.
 2. Figuratively, ‘to bend one’s course (to)’; ‘to turn, one’s mind, etc.’; ‘to change’; ‘to translate’.
- II. ‘To turn and go back to or from’; ‘to turn and go aside, towards, against’.
 1. About actual motion.
 - a) About human beings.
 - b) In other contexts.
 2. Figuratively, ‘to turn (from ...) to’; ‘to get back one’s (its) original character’; ‘to return’; ‘to make a bend’; ‘to take a new turn’.
- III. ‘To set out in certain direction’, not necessarily with implied change of course.
 1. About actual motion.
 - a) About human beings.
 - b) About animals.
 - c) In other contexts.
 2. Figuratively.
 - a) About human beings, euphemistically for *die*, in prepositional expressions.
 - b) In other contexts, ‘to take a certain course, ‘to change’; ‘to disappear’, ‘to spread (somewhere)’; ‘to fall to’.

Weman’s definition shows that *wendan* can connote ‘to set out in certain direction, without implying change of course,’ which would be the key to an understanding of the replacement *eode*

with *wendan*.

4. *Woenda* in the *Lindisfarne Gospels*

According to Cook (1969), *convertere*, *recedere*, *redire*, *revertere*, and *secedere* are glossed with the compounds of *woenda*. Here are listed the Latin originals and their Old English glosses. The definitions for Latin originals are referred to the *Dictionary of Medieval Latin from British Sources*¹⁰, in which the entries of Latin were current in Britain from the sixth century to the sixteenth. The Modern English translation is taken from the *Authorized Version*.¹¹

(1) *convertere* [CL]

- 1 (trans., intr., or refl.) (a) to turn, turn round (also fig.). (b) to deflect in motion, divert (also fig.). (c) (p. ppl. as sb. n.) (?) turning-point on coast, headland.
- 2 to apply, devote (to a purpose); (b) (of time); (c) (refl.).
- 3 (a) to convert, reduce (math.). (b) to convert, use interchangeably (log.). (c) (p.ppl. *conversus* as sb. n. w. *e*) conversely, the other way round.
- 4 to round off, complete (a recurring sequence).
- 5 (a) to turn, transform; (b) (w. inf.). (c) to translate.
- 6 (a) to change in mind or purpose. (b) to change in will or heart, convert morally.
- 7 to convert to new religious belief; (b) (intr.). (c) (p.ppl. *conversus* as sb. m. or f.) convert (esp. from Judaism).
- 8 to introduce into monastic life. (b) (p.ppl. *conversus* w. *frater* or *monachus* or as sb. m.) 'converse', lay brother or monk admitted too late to qualify for orders. (c) (w. *soror* or as sb. f.) lay sister.

<i>Mt</i> 7.6:	gewoendo ꝛ gecerdo	(and turn again and rend you.)
<i>Lk</i> 14.25	eft awoendo wæs	(and he turned,)
<i>Lk</i> 17.4	gecerred bið ꝛ gewoendet bið	(turn again to thee)
<i>Jn</i> 20.14	ymbcerred uæs ꝛ ymbuoende	(she turned herself back)
<i>Jn</i> 20.16	muððy ymbuoende	(She [=Mary Magdalene] turned herself)

(2) *recedere* [CL]

- 1 to withdraw, go away (also pass. *s. act.*). (b) (w. *ab* or *de*) to go away from. (c) (w. *ad* or sim.) to retire to. (d) (leg., w. *in*) to revert. to.
- 2 to move back or away, recede: (a) (of the sea); (b) (of heavenly body); (c) (transf., in time).
- 3 (w. *ab* or *de*) to become detached (from). (b) to be subtracted.
- 4 to pass (away), vanish: (a) (of feeling or condition); (b) (of thought or opinion). (c) (of mus. phr.) to leave off, stop.
- 5 (in phr. *e carne ~dere* or sim.) to pass away, die.
- 6 (leg.) to withdraw, retire; (a) (w. *sine die*, of defendant) to go quit of a charge or allegation. (b) (w. *ab* or *de brevi*, of plaintiff) to withdraw from suing a writ.
- 7 to withdraw from, give up (a way of life), to retire from (office), to withdraw one's service from (a person); (b) (pass. *s. act.*).
- 8 to dissociate oneself, to fall away in allegiance (from). (b) (man.) to resign homage and give one's

allegiance to a different lord.

9 (in phr. *~dere quietus* or ellipt.) to retire clear, to clear oneself of debt or charge.

10 (tr.) to withdraw, remove.

Mt 2.13 eft-gewoendon (And when they were departed)

Mt 2.14 eft-gewoende (and departed into Egypt)

Mt 9.24 cerras l eft gewoendas (Go out)

(4) *redire* [CL]

1 to come or go back, to return; (b) (dist. from *ire* or *venire*). (c) (in a board game). (d) (in med. context w. dislocated bone of a joint as subj.) to return to place.

2 to rebound, recoil, spring back (in quot. fig., as retribution).

3 (in discourse or narrative) to return to a previously mentioned point or topic. (b) (in song) to return to a repeated phrase or refrain.

4 to return, revert (to a former or certain activity, state or condition); (b) (to one's senses); (c) (to life); (d) (the memory); (e) (of material or non-material thing).

5 to return an allegiance (to).

6 (leg.) to return from exile or outlawry.

7 (of property) to return to former owner.

8 to result, arise.

Lk 17.31 awoendað (let him likewise not return back)

Lk 19.15 eft-cuom l awoende (And it came to pass)

(5) *reverti, -ere* [CL]

1 to go back, turn back, come back, return. (b) (w. acc. or *ad* & acc.) to return to. (c) (w. *super* & acc.) to turn on or against. (d) (w. *ab* or *de* & abl.) to return from. (e) to leave, abandon (usu. a situation or condition involving sin or error).

2 (of thing) to move back to its original position.

3 to return (to a subject) after a digression.

4 (usu. w. *ad* or *in*) to revert (to a former condition, attitude, or practice). (b) (*ad for* or *in se ~ere* or sim.) to return to one's senses or to one's right mind. (c) (of condition) to return, be restored.

5 (leg. of right or property) to revert, return; (b) (inf. as sb. in name of writ that demanded that a tenement revert to plaintiff under provisions of gift).

6 (tr.): (a) to turn over, turn upside down, turn up (soil). (b) to turn back or up (garment). (c) to turn up or roll (eyes) back. (d) (intr.) to overturn, be upset.

7 to reverse (a decision or judgment).

8 to divert, alter the course of.

9 (w. dir. obj., *ab* & abl.) to avert, ward off from.

10 (in etym. gl.) to repeat.

<i>Mt</i> 10.13	eft gecerra l gewoendas	(let your peace return to you)
<i>Lk</i> 1.56	eft-erde l awoended wæs	(and returned to her own house)
<i>Lk</i> 2.39	gecerdon l awoende	(they returned into Galilee)
<i>Lk</i> 8.55	eft-awoende	(And her spirit came again)
<i>Lk</i> 10.17	eftcerdon l awoendo	(And the seventy returned again with joy)
<i>Lk</i> 15.17	gewoende l gecerde	(And when he came to himself)

(6)*secedere* [CL]

1 (intr.) to draw aside from other people, withdraw, retire. (b) to go away, leave, depart. (c) to go, take oneself (off). (d) (mil.) to withdraw, fall back. (e) (transf.) to die.

2 to acquire independence or freedom (from some allegiance).

3 (tr.) to set or leave aside (fig.), or *f. l.*

Mt 2.22 gewoende ðona (he returned aside into the parts of Galilee)

Mt 4.12 ðona gewoende (he departed into Galilee)

5. Conclusion

Mostly the meaning of (*ge*)*woenda* in the above examples seems to be ‘to return’ or ‘to change direction.’ The examples, however, in *recedere* (*Mt* 2.13, *Mt* 2.14, *Mt* 9.24), *redire* (*Lk* 19.15), *revertere* (*Lk* 8.55, *Lk* 15.17), *secedere* (*Mt* 4.12) suggest the sense of Modern English *go*.

Although there is much room for further investigation, it is not too far from the truth to say that *woenda* was already used as a verb of motion meaning ‘to go.’

¹ Richard M. Hogg ed. (1992) *The Cambridge History of the English Language. Volume I. The Beginnings to 1066*. Cambridge University Press. p. 546.

² *The Oxford English Dictionary, 2nd ed., on Compact Disc for Apple Macintosh*. (1993) OUP. *go*, v. For further details about *iddja* and *eode*, see Warren Cowgill (1960) “Gothic *iddja* and Old English *eode*,” *Language* 36, 483-51.

³ *OED*, *wend* . v¹.

⁴ Roger Lass (1992) “Phonology and Morphology,” in Norman Blake ed., *The Cambridge History of the English Language, vol. II, 1066-1476*. CUP. p.143.

⁵ Jerzy Welna (2001) “Suppletion for Suppletion, or the Replacement of *eode* by *went* in English,” *Studia Anglica Posnaniensia*, 36, 95-110.

⁶ W. W. Skeat (1871-87; rpt. 1970) *The Gospel according to Saint Matthew and according to Saint Mark. The Gospel according to Saint Luke and according to Saint John*. Darmstadt: Wissenschaftliche Buchgesellschaft. I have also consulted A. S. Cook (1894; rpt. 1969) *A Glossary of the Old Northumbrian Gospels*. Halle. Niemeyer: rpt. Hildesheim/NY. Olms., F. P. Dtripon (1976) *Biblorum Sacrorum Concordantiae*. Hildesheim/NY. Georg Olms Verlag.

⁷ Minnie Cate Morrell (1965) *A Manual of Old English Biblical Materials*. The University of Tennessee Press. pp. 156-164.

⁸ *OED*, *wend* . v¹.

⁹ Bertil Weman (1933; Kraus, 1967) *Old English Semantic Analysis and Theory with Special Reference to Verbs Denoting Locomotion*. 12-70, 77-109.

¹⁰ The British Academy (1975-2013) *Dictionary of Medieval Latin from British Sources*. Oxford University Press.

¹¹ *Oxford World's Classics the Bible Authorized King James Version with Apocrypha*. (1997) Oxford.

(受付 2014.3.27 受理 2014.3.27)