9   OPG (A–W)

1 *ape* 'Fluß' *Angerapp, lit. upe, Absteinen, Aplenken*
(cf. 3 *angurys* 'Aal', below)

  a) PS: *E* 62 *ape* 'vlys (Fluss)', 'upė', *PKEŽ 1* 86–87;
      LBV: APĖ Ape: Fluß / river;

  b) PN: Of the three PN *Angerapp, Absteinen, Aplenken* all
      could be identified. The districts ('counties') relating to
      these are available on the Internet (*Progenealogists*). Cf.
      first records *Wangrapia* (1326), *Wangrappe* (1433),
      Gerullis 195; *MLTV* 1997 (incl. literature): 97–98. The PN
      include Bobrowki's arrow indicating that *Absteinen* is to
      be placed with other PN belonging to 2 *abse* 'Espe', below.
      Aplenken corresponds to Lith. *Aplenkiai*. It was situated
      in Pogegen, Lith. *Lauksargiai* (German *Ablenken*), cf.
      Lith. *Óplankis* (cf. Lith. *aplankà* 'vingis, aplenkimas',
      āplankas 'bėgimas aplink'), *MLTV* 54. Most PN are,
      unless otherwise stated, in East Prussia;

  c)< OP **apē* 'Fluss', *PKEŽ 1* 86–87; cf. OP *apus*
      'Brunnen', *PKEŽ 1* 88–90, *Fraenkel* 1169. Corresponding
      East-Baltic words Lith. *ùpė*; La. *upe* 'Fluss, Bach' (cf. also
      533 *wupyan* 'Wolke' below) have a different origin, cf.
      PKEŽ 1 90, *4* 269 (cf. 533 *wupyan* below);

      < IE: **ăp-* '- 'Wasser, Fluss', *Pokorny* 51–52.

      BOBROWSKI INCLUDES BOTH APLENKEN *AND* ABSTEINEN *WITH*
      ANGERAPP *UNDER THE ENTRY* APE. *THIS SHOWS THAT HE
      IDENTIFIED THE SECOND ROOT-COMPONENT* -APP *'RIVER' IN
      THE COMPOUND* ANGERAPP *WITH 1) THE PREFIX* AP- *IN*
      APLENKEN, *AND 2) WITH THE COMPONENT* ABST- *IN* ABSTEINEN
      (DERIVED FROM THE NAME OF THE RIVER *APSTA*). HIS FIRST
      COMPONENT* ANGER- *IN* ANGERAPP *IS ASSOCIATED WITH
      WANG- , CF. WANGAN K III *'END', IN THE SENSE OF 'TURNING
      BACK BY PLOUGHING', <'TO TURN HERE AND THERE, TO WIND';
      CF.* WĪNGRISKAN K III *'SWINDLE',* PK4 *219-200, 242). - THE
      WRITER'S INTEREST IN THE PN IS WELL DOCUMENTED
      THROUGHOUT HIS WORKS. -* BOBROWSKI'S *WORKS INCLUDE
      MANY REFERENCES TO WATERY SURFACES WITHIN HIS POETIC
      LANDSCAPE OF SARMATIA, CF.* WIECZOREK *1999, 65–74).*

2 *abse* 'Espe' *Abschwangen, Absmedien, Abschruten*

  a) PS: *E* 606 *abse* 'espe (Espe)', 'epušė, drebulė', nom. sg.
      fem., *PKEŽ 1* 42;
      LBV: APSĒ: Espe / asp;

b) PN: Of the three PN (actually 4, including *Absteinen*, as above) mentioned by Bobrowski (*Abschwangen*, *Absmedien* and *Abschruten*), all could be located in the sources, cf. *Progenealogists.* Gerullis provides supplementary information on *Abschwangen*, which typically includes varying orthography, historical occurrences, etymology and word formation: '1419 *Abswangen* [...] jetzt *Abschwangen*, Kr. Pr.-Eylau: pr. *abse* 'Espe' + *wangus* "schlecht bestandener Eichwald"', *Gerullis* 7: '1359 *Absmedie* [...] bei Skaibotten Kr. Allenstein: apr. *abse* "Espe" + apr. *median* "Wald" ', *Gerullis* ibid;

c) < OP *apsē* 'Espe', *PKEŽ 1* ibid;
cf. Lith. *āpušė*, La. *apse* 'Espe', *Fraenkel* 14;
< IE: **apsā Pokorny* 55.

3 *angurys* 'Aal' *Angerapp*

(cf. above 1 *ape* 'Fluss')

a) PS: *E* 565 *angurgis* 'oel (Aal)', 'ungurys', nom. sg. masc., *PKEŽ 1* 79–90;
LBV: ANGURĪS Angurgis: Aal / eel;

b) PN: *Wangrappe*: '*Wangrapia* ... jetzt die *Angerapp* [...]' has nothing to do with either OP *angurgis*, or with Lith. *Ungurùpė*, *Gerullis* 195 (cf. above 1 *ape* 'Fluss');

c) < OP **angurīs* (nom.sg.masc.), *PKEŽ 1* ibid;
Lith. *ungurỹs* < **angurīs* 'Aal', *Fraenkel* 1163; *PKEŽ 1* ibid;
< IE: **angᵘi-* ' 'Schlange, Wurm', *Pokorny* 43–44; cf. further IE examples in *PKEŽ 1* ibid.
Bobrowski has entered this word twice (1 *ape* 'Fluß, above). His *Angerapp* has been (erroneously) entered in line with popular association with OP *angurys*. *Wangrapia* is unrelated to *Ungur(upe)*. Bobrowski uses the Lithuanian spelling with the long final -*ys* in his entry, possibly making use of some Lithuanian vocabulary at hand.

4 *assaran* 'See'; *Assaunen*

b) PS: *E* 60 *assaran* 'see (=See)', 'ežeras', nom.-acc. sg. neut., *PKEŽ1* 104;
LBV: AZARAN *n* Assaran: See *m* / lake;

b) PN: '1318 *Azara* "Sumpf im Samland" ', *Gerullis* 11; Lith. Pl. N. *Zarasai* < *Azarasai with West-Baltic (Selonic) *z* = Lithuanian *ž*, *Būga III* 279, 579; *Fraenkel* 125. *Assaunen* ('1384 *Assun*', *Gerullis* 12) is unrelated to OP *assaran* : the German spelling with doubled *ss* in *assaran* was chosen to mark shortness of the first vowel a-, not to render the sound / s / instead of actual / z / (cf. Lithuanian and Latvian samples). As for '1384 / 92 *Assun*', later *Assaunen*, Kr. Gerdauen, Gerullis refers to the anthroponym *Assune* (*Gerullis* 12) which may originate from *Alsune* (Trautmann PN 12), what in its turn is comparable with Lith. *alsà* 'tiredness', *alsúoti* 'to pant (breathe)';

c) < OP *ezaran, *PKEŽ 1* ibid;
Lith. *ēžeras* (dial. *āžeras*), La. *ęzęrs* 'lake', 'See', *Fraenkel* ibid; *PKEŽ 1* ibid. According to Mažiulis, the word is only available in Balt. and Slav. languages, ibid;
< IE**eĝhero-* 'Landsee', *Pokorny* 291–292.

5 *anglis* 'Kohle'

a) PS: *E* 34 *anglis* 'kole (Kohle)', 'anglis', *PKEŽ 1* 77;
LBV: ANGLIS f Anglis: Kohle / coal;

b) PN: none;

c) OP *anglis* < Baltic - Slavic **angli-*, *PKEŽ 1* ibid;
Cf. Lith. *áñglis* 'coal', *PKEŽ 1* ibid, La. *ùogle*, same; *Fraenkel* 10;
< IE**ong-* 'Kohle', *Pokorny* 779.

6 *apus* 'Born'

(cf. 1 *ape* 'Fluß', above)

a) PS: *E* 64 *apus* 'borne', *PKEŽ 1* 88; German 'Born' is an archaic form of 'Brunnen'; according to Mažiulis OP *apus* 'spring (water)', later takes on the meaning of 'well', cf. Lith. 'šulinys', ibid;
LBV: APUS: Brunnen / well (water well);

b) PN: none;

c) < OP *apus (according to Mažiulis the word is an apophonic -*us* inflection derivative from the root **ep-* 'to boil, to seethe, to gush forth (water)', Lith. 'virti'= 'kunkuliuoti, veržtis (vandeniui)', ibid 89;
< IE: **eph-* 'kochen', *Pokorny* 325.

7 *ane* 'Großmutter'

a) PS: *E* 172 *ane* 'altmuter (Großmutter)', 'senelė (tėvo ar motinos motina)', *PKEŽ* 1 76-77;

   LBV: ANĒ Ane: Großmutter / grandmother;

b) PN: none;

c) < OP *anjā (Balt. *anas, cf. Lith. *anýta* 'Schwiegermutter der Frau', *PKEŽ 1* ibid.);

   < IE: **an-* 'Bezeichnung für männlichen oder weiblichen Ahnen', *Pokorny* 36–37.

8 *attolis* 'Grummet'

a) PS: *E* 284 *attolis* 'gromot (Grummet)', 'atolas', nom. sg. masc., *PKEŽ 1* 107–108;

   LBV: ATĀLS Attolis: Grummet /aftermath;

b) PN: none;

c) < OP*atālas (< OP *at-tel 'to straighten up / out', Lith. 'at(si)tiesti'), *PKEŽ 1* ibid;

   Cf. Lith. *atólas* (auch *atólis*) 'regrowth of grass' (German 'nach dem ersten Schnitt wieder nachwachsendes Gras, Grummet'); cf. Lith. 'tik nupjóviau o *atólas* greĩt atsitiesė', ('I just cut the grass but it *grew back again* quickly'), *PKEŽ 1* ibid; cf. La. *atãls*, same, cf. *PKEŽ 1* ibid.

9 *ansonis* 'Eiche'

a) PS: *E* 590 *ansonis* 'eche (Eiche)', 'ąžuolas', nom. sg., *PKEŽ 1* 82–84;

   LBV: ANZŌNS Ansonis Eiche / oak-tree;

b) PN: none;

c) < OP *anzōnas, originally 'knotted, gnarled tree', 'der knorrige Baum', Balt. **anźa-* 'knob', *PKEŽ 1* 83–84; cf. Lith. *ąžuolas*, La. *uôzuõls*, 'oak-tree', *PKEŽ 1* ibid, *Fraenkel* 28;

   < IE: **angh-* 'to make narrow, to contract', *Pokorny* 42; *PKEŽ 1* 83.

10 *addle* 'Tanne'

a) PS: *E* 596 *addle* 'tanne (Tanne)', 'eglė', nom. sg. fem., *PKEŽ 1* 48;

   LBV: ADLĒ Addle: Tanne / fir-tree;

b) PN: none;

c) < OP *edlē 'Tanne' ('fir tree'), *PKEŽ 1* ibid.
Cf. Lith. *ẽglė*, dial. *ãglė*, La. *egle* 'Fichte'; *Fraenkel* 117;
Slav. *edlā* / *edli-, PKEŽ 1* 48.
< IE: *edh-* 'spitz', *Pokorny* 289–90.

11 *alne* 'Tier'

a) PS: *E* 647 *alne* 'tyer (Tier)', 'žvėris', nom. sg. fem.; *PKEŽ 1*
68–70;
LBV: ALNĒ Alne: Tier / beast;

b) PN: none;

c) < OP *alnē-< *elnē* 'deer';
cf. Lith. *élnis, élnias* 'Hirsch' ('deer'), La. *alnis* 'Elch'
('elk'). Mažiulis points out that the meaning 'he-deer' was
added to the OP word (*ragingis E*) 'with horns, horny',
whereas the meaning 'she-deer' accompanied the word
'hornless' (adj. fem. *glumbē* > n. fem. *glumbe E* 652).
Consequently the word *alnē* lost its first meaning 'deer'
and acquired the meaning 'beast' (*PKEŽ 1* ibid);
< IE: *el-* 'in Tiernamen', *Pokorny* 304; <*el-en*
'Hirschkuh' (doe);
OP uses *alne* in the generic sense ('Tyer', ='Tier', *E* 647)
in contrast to *glumbe* 'Hinde', *E* 652 and *ragingis*, 'Hirsch'.
A corresponding word with the same root is documented
in Caesar's *Bell. Gall. alcēs* Pl; also in Tac. *alcis* (<
IE**elk*) 'Elch', Kluge, 162. German *Elen* is a loanword
from Lithuanian *ēlnis*, ibid.

12 *aytegenis* 'kleiner Specht' (cf. 281 *melato* 'Grünspecht', below)

a) PS: *E* 745 *aytegennis* 'kleinespecht (der kleine Specht)',
'mažasis genys' (compound), *PKEŽ 1* 58–59;
LBV: AĪTAGENĪS Aytegenis: Kleinspecht / woodpecker
[little];

b) PN: none;

c) < OP *aita-* or *aiti-* 'quick(ly)' (**ei-* 'to go' + suff. *-ta* or
*-ti, cf. Lith. noun *áitas* 'fidget');
< OP *gen-* 'to hew, hack', 'hauen', thus 'one who hews /
hacks quickly'. Mažiulis assumes that the OP had named
this woodpecker after the motions that are attributed to
this and similar species of bird (cf. *cracto, melato*), *PKEŽ*
1 ibid.

13 *aglo* 'Regen'

a) PS: *E* 47 *aglo* 'reyn (Regen)', 'lietus', nom. sg. fem., *PKEŽ 1* 50–51;

LBV: AGLĀ Aglo: Regenguß, Platzregen / rain in torrents, heavy shower;

b) PN: none;

c) < OP **aglā* 'fast (stormy) rain', *PKEŽ 1* ibid ;

Cf. Lith. *agnùs* 'fast', La. *agns*, 'firy' *PKEŽ 1* ibid; somewhat different etymology (Lith. *agnus* 'energisch, käftig') suggested by *Fraenkel 2*;

< IE: **agh-l-u* 'dunkle Wolke, regnerisches Wetter', *Pokorny 8*.

14 *aboros* 'Raufe'

a) PS: *E* 228*aboros* 'rofe (Raufe)', 'ėdžios', nom. pl. fem., *PKEŽ 1* 40-41;

LBV: ABARĀS *nom pl f* Aboros: Raufe / crib, manger;

b) PN: none;

c) < OP **abvarās* (nom. pl. fem., *plurale tantum*') cf. Lith. *āparos* 'ropelets for hanging sth.', in contrast to *ėdžios* 'manger', 'Krippe', *PKEŽ 1* 40-41.

Neither Lith. nor La. have a word for 'trough, manger, crib' of the same derivation as in OP (cf. Lith. *ėdžios*, above, La. *redeles*, *LBV*).

15 *abskande* 'Erle'

a) PS: *E* 602 *abskande* 'erle (Erle)', 'alksnis ', *PKEŽ 1* 44-47;

LBV: ALISKĀNS, *gen* ALISKNAS abskande: Erle / alder-tree;

b) PN: none;

c) < OP **aliksnas*, *PKEŽ 1* ibid; previously provided with a "correct" spelling **alskande*, *aliskande* (Bezzenberger, Trautmann etc.), ibid.,

< IE: **el-*, *ol-* etc. 'Farbwurzel mit der Bedeutung "rot, braun", bildet Tier- und Baunamen', *Pokorny 302*.

16 *ayculo* 'Nadel'

a) PS: *E* 470 *ayculo* 'nolde (Nadel)', 'adata', nom. sg. fem., *PKEŽ 1* 51–52;

LBV: AĪKULĀ: Nadel / needle;

b) PN: none;
c) < OP <*aikulā, PKEŽ 1* ibid. *E* German translation 'nolde'
of OP '*ayculo* (*PKEŽ 1* ibid) is a variant of MHG *nâlde*
(also MHG *nâl, nagel, nadel, Lexer* 148), cf. *PKEŽ 1* ibid.
< IE: *aiĉ- 'Spieß; mit einer spitzen Waffe treffen',
Pokorny 15.

17 *arwis* 'wahr'

a) PS: *K III: arwis* 'der ware (der wahre)', 'tikras', nom. sg.
masc., *PKEŽ 1* 96-98; e.g. (relates to the *Sacrament of the
Eucharist*, instituted at the *Last Supper*, also known as
Lord's Supper / Mystical Supper; it was the last meal Jesus
shared with his Twelve Apostles and disciples before his
death and crucifixion): *Sta ast stas **arwis** kērmens bhe
krawia / Noūsou Rikijas*; 'Es ist der *ware* Leib vnd Blut
vnsers Herrn'; 'Tai yra tas *tikras* kūnas bei kraujas mūsų
Viešpaties'; 73 : 15, *PKP 2* 157;
LBV: ARWIS *aj nom sg m* arwis 73: wahr / true, real;
arwis 87;
b) PN: none;
c) < OP *arwis* 'true', 'gewiss, wahr' ;
Cf. Lith. *ìr-ti;* 'to loosen', 'sich auflösen, -trennen', La. *iř-t*,
same; Lith. *eř-dvas* 'roomy, spacious', 'geräumig', cf. Lith.
arv-esnis (gradus comp.), one recorded occurrence
(*Veliuona* region, Lithuania*), PKEŽ 1* 96–97;
< IE: *er- resp. *erH- 'to separate', *PKEŽ 1* 97–98, **reu̯ǝ:
rū*- 'to open', 'öffnen', *Pokorny* 874.
BOBROWSKI'S ENTRY MATCHES K III. IT INCLUDES HERE ONE OF
THE KEYWORDS (ARWIS) RELATING TO THE CENTRAL BELIEF
THAT THE EUCHARIST REPRESENTS THE TRUE BODY OF CHRIST
(CF. ALSO 244 KERMENS 'LEIB').

18 *assanis* 'Herbst'

a) PS: *E* 14 *assanis* 'Herbist (Herbst), 'ruduo', *PKEŽ 1* 103–
104;
LBV: ASANIS *f* Assanis: Herbst / autumn;
b) PN: none;
c) < OP *esenis, cf. *PKEŽ 1* ibid;
Lith. (and East Baltic dialects) equivalent is *ruduo*
'autum', La. *rudens*, same;
< IE: *es-en-, *os-en*- 'Erntezeit', *Pokorny* 343.

19 *austo* 'Mund'

a) PS: *E* 89 or *K III*: *austin* 'maul (Maul)', 'snukis, nasrai' ; *PKEŽ 1* 124–125; e.g. (in relation to the *Instructions* to the elders, who should not be hindered in their work of spreading the word of God, included is the analogy of the beast of burden whose *jaws* should not be bridled in its work of labour: 'Thou shalt not muzzle the ox that treadeth out the corn', I Tim 5: 18): *tu turei stesmu kur=wan kas arrien tlāku ni stan āustin perrēist,* 'Du solt dem Ochsen der da Dreschet nicht das *maul* verbinden', 'Tu turi tam jaučiui, kuris javus kulia, tą *snukį* neužrišti', 89 : 1–2 , *PKP 2* 177;

   LBV: ĀUSTJAN *acc* āustin 89: Schnauze (Maul), Maul / snout;

b) PN: none;

c) < OP *austā, *austa-*; *PKEŽ 1* ibid ;

   Lith. *áusčioti* 'to spread rumours, to talk nonsense, prattle', Lith. 'paskalas skleisti, tauzyti, tauškėti'; Lith. *uostà* = La. *uosta* (nom. pl.), both comparable to OP *austo*, probably developed form nomina collectiva < Balt. -Slav. *austā* ibid. *PKEŽ 1* ibid;

   < IE: *ōus-* etc. *"Mund, Mündung, Rand', *Pokorny* 784–785;

   BOBROWSKI HAS INCLUDED SEVERAL WORDS FROM THIS CONTEXT IN HIS PV *(*KURWAN, TLAKU, PERREIST*); ALL ARE FROM THE ABOVE PASSAGE IN* K III. *THE* INSTRUCTIONS *ARE LEVELLED AT VARIOUS MEMBERS OF THE COMMUNITY OF THE FAITHFUL, WHICH INCLUDE MARRIED MEN AND WOMEN, PARENTS, CHILDREN, SERVANTS, THE HEAD OF THE HOUSESHOLD (FATHER), THE YOUTH AND THE WIDOWS (FORTHWITH* INSTRUCTIONS*).*

20 *anctan* 'Butter'

a) PS: *E* 689: *anctan* 'puttir (Butter)', 'sviestas'; cf. GrG 61 *aucte* potter (Butter), *PKEŽ 1* 80;

   LBV: ĀNKTAN *n* Anctan: Butter / butter;

b) PN: none;

c) < OP *anctan*; derived from West Baltic *ang-* 'to smear, spread', 'salben, bestreichen', *PKEŽ 1* ibid (cf. Lith. *sviestas*, La. *sviests*, LBV);

   < IE: *ongᵘ-*, 'Salbe', *Pokorny* 779.

21 *antis* 'Ente'
a) PS: *E* 720: *antis* 'Ente', 'antis', *PKEŽ 1* 85;
   LBV: ANTIS f Antis: Ente / duck;
b) PN: none;
c) < OP **antis PKEŽ 1* ibid;
   Lith. *antis*; La. **uotis* > **uots* 'duck' was at an early stage superseded by La. *pīle*, which is the current form, *PKEŽ 1* ibid;
   < IE: **anət-* 'Ente', *Pokorny* 41.

22 *ausis* 'Gold'
a) PS: *E* 523: *ausis* 'golt (Gold)', 'auksas', nom. sg., *PKEŽ 1* 123; cf. *K III*: *ni sen Ausin adder Sirablan Schlāit sen swaiāsmu Swinton tēmpran krawian*; 'Nicht mit *Goldt* oder Silber / Sondern mit seinem heyligen theuren blut'; 'ne su *auksu* arba sidabru, bet su savu šventu brangiu krauju'; 43 : 16–18, *PKP 2* 124;
   LBV: AŪSS Ausis: Gold / gold;
b) PN: none;
c) < OP **ausas* 'gold'; *PKEŽ 1* ibid;
   Lith. *áuksas* 'Gold', earlier attested is Lith. *áusas*, a poss. borrowing from OP **ausas*, what in its turn was poss. borrowed from Italic **auso-m*, *PKEŽ 1* ibid. Lith. adds *k*, cf. Endzelīns Lett. Gr. 172 ff.; cf. contrasting La. *zelts*, *ELD* 395.

23 *aumusnan* 'Abwaschung'
a) PS: *K III*: *aumūsnan* 'abwaschung (Abwaschung)', 'nuplovimą', acc. sg. fem., *PKEŽ 1* 119; e.g. (part of *Baptismal Rites* including the assurance that through *Baptism* one is freed from the Original Sin): *bhe wissans vndans prei Deiwūtiskan austkandinsnan bhe laimiskan aumūsnan stēisan grijkan swintinninuns*; 'vnd alle Wasser zur seligen Sindtflut vnnd reichlichen *Abwaschung* der Sünden geheyliget'; 'bei visus vandenis prie palaimingo nuskandinimo ir gausaus *nuplovimo* tų nuodėmių šventinęs', 119: 25–26, *PKP 2* 227;
   LBV: ĀUMŪSNAN *acc* aumūsnan 119: Abwaschen / washing off;
b) PN: none;

c) < OP *aumū- (< *au- + *mū-), 'waschen, baden'. Mažiulis provides a thorough explanation of the word formation, incl. the basic morpheme OP *mū- 'to wash, bathe' (Lith. *máudytis*) and its many variants in Balt. languages; *PKEŽ 1* ibid;

cf. Lith. *máudyti(s)* '(sich) baden', La. *maudât(ies)* 'schwimmen, baden', *PKEŽ 1* ibid.;

< IE: *meu- etc. 'feucht; waschen', *Pokorny* 741.

*BOBROWSKI'S ENTRY (*AUMŪSNAN*) IS A KEYWORD WITHIN THE SACRAMENT OF BAPTISM. IT IS FREQUENTLY POSSIBLE TO TRACE THE EXACT CONTEXT OF HIS ENTRIES, WHICH ARE ALL REPRESENTED IN THE PV IN APHABETICAL ORDER. THUS THE WORDS WITHIN THE QUOTED CONTEXT INCLUDE, APART FROM* AUMŪSNAN, BHE, DEIWŪTISKAN, GRIJKAN, LAIMISKAN *AND* WISSANS. *SUCH CLUSTERS CAN BE TRACED ELSEWHERE.*

24 *ains* 'einer' *ainawiskan* 'einig'

a) PS : *K III: ains* 'ein (ein)' 'vienas', nom. sg. masc., *PKEŽ 1* 56; e.g. (within the explanation of *Confession*): *Stai Grikausna ebimmai dwai dellīkans ēnsien / Ains / kāidi stans grīkans posinna*; 'Die Beicht begreifft zwey stück in sich. *Eins /* das man die Sünde bekenne', 'Ta išpažintis apima dvi dalis savyje. *Vienà*, kad tai tas nuodėmes pri(si)pažįsta'; 65 : 8–9, *PKP 2* 147;

LBV: AĪNS *crd* ains 101₂₄: ein one;

b) PN: none;

c) < OP *ainas < *einas, *PKEŽ 1* 57;

Lith. *víenas*, La. *viêns*, 'eins', *Fraenkel* 1239;

< IE: *oinos < *ei-no 'allein', *Pokorny* 286.

25 *auginnons* 'gezogen'

a) PS: *K III auginnons* 'gezogen', 'auginęs', *PKEŽ 1* 111 e.g. (within the explanation of *Confession*): *malnijkans / bhe seimīnan ni isarwi asmai auginnons prei Deiwas*; 'Kindt vnd Gesinde / Weib / nicht trewlich gezogen habe ich zu Gottes Ehren'; 'vaikus bei šeimyną ne-ištikimai esu auginęs prie Dievo garbės'; 69 : 11–12, *PKP 2* 152;

LBV: AŪGINUNS *pc pt ac* auginnons 69: erzogen / brought up (reared);

b) PN: none;

c) < OP *augintvei 'to bring up, rear, raise', 'aufziehen';

Lith. *áugti'to grow'*, *augìnti* *'to raise'*, 'aufziehen'; La. *aûgt* 'to grow, increase', 'wachsen, größer werden' *PKEŽ 1* 57 ibid; *Fraenkel* 24;

< IE: *ąueg-* etc. 'vermehren', *Pokorny* 84;

REGARDING THE RELEVANCE FOR BOBROWSKI CF. II CLASSIFICATION, 2. RELIGION.

26 *amsis* 'Volk'

a) PS: *K III*: *amsis* 'volcks (Volkes)', 'tautõs, žmonių', gen. sg., *PKEŽ 1* 73–75; in context of the *Sacrament* of *Baptism*, where, in contrast to the *Enchiridion* text, the OP inserts the word *amsis*: *Ieiti stwen / en wissan swītan / mukinaiti wissans amsin adder pogūnans*; 'Gehet hin in alle Welt / Lehret alle *Heyden*'; 'Eikite ten į visą svietą, mokinkite visus *liaudį* arba pagonis'; 59: 13–15, *PKP 2* 140; *LBV*: AMZIS *gen sg* amsis 123: Volkes / people;

b) PN: none;

c) < OP *amzi-* 'Völker, Menschen, einfaches Volk', *PKEŽ 1* 73–75;

cf. Lith. *ámžius* 'Alter'; also testified for Lith. is *ámžias* (arch.), 'age', 'Lebensdauer', (Lith. *ámžias* is not entered in mod. Lith. dictionaries, e.g. *DLKŽ 1972*; *DLKŽ* 2000);

< IE: *omH-* 'to act actively' > Balt. adj. *amźja-* 'energetic' > n. neut. *amźjan* 'life activity', 'lifespan', *PKEŽ 1* ibid.

27 *assis* 'Asche'

a) PS: *E* 298: *assis* 'achze (Achse)', 'ašis', *PKEŽ 1* 105;
   LBV: ASIS f Assis: Achse / axle;

b) PN: none;

< OP : Mažiulis does not specify an OP form; cf. however, < *aksi-* 'ašis' > 'ratas' , 'wheel' ; 'vežimas', 'waggon, cart';

Lith. *ašis*, La. *ass* 'axle', *PKEŽ 1* ibid;

< IE: *aĝes-* '('Drehpunkt:): Achse, Achsel'; *Pokorny* 6; cf. *ag-* 'to drive, turn' (Lith. 'varyti, kreipti, sukti'), *PKEŽ 1* ibid.

28 *auginnons* 'vermehren' (cf. 25 *auginnons* 'gezogen', above)

This entry is poss. erroneous for 25 *auginnons* 'gezogen', above.

29 *awins* 'Widder'

a) PS: *E* 679 *awins* 'ster (cf. MHG *stēr* etc. 'Widder', *Lexer* 1963: 210)', 'avinas'; *PKEŽ 1* 127;

OPD: AWĪNS, *gen* AWINAS Awins: Widder / ram;

b) PN: none;

c) < OP **avinas* 'Hammel', *PKEŽ 1* 127;

Lith. *āvinas* 'ram', 'Hammel, Widder' Lith. *avìs* 'sheep'; La. *avs* 'sheep', *àuns* 'ram' (cf. *ELD* 729), *Fraenkel* 28; *Pokorny* ibid;

< IE: **óu̯i-s* m.f. 'Schaf', Gen.Sg. *ou̯jos, Pokorny* 784.

30 *aulinis* 'Schaft'

a) PS: *E* 503: *aulinis* 'schaft (Stiefelschaft)', 'aulas', *PKEŽ 1* 118;

LBV: AŪLINĪS Aulinis: Schaft (Stiefelschaft) / leg [= boot's top, i.e.' bootleg' kb]);

b) PN: none;

c) < OP **aulas* 'Schienbein', 'shinbone", = *E* 141 *aulis* 'schene (Schienbein)', 'blauzdikaulis'. Lith. *aūlas* 'Stiefelschaft', 'top of boot'; La. *aũle* (same) developed from the meaning 'shinbone', the part of the boot covering the shinbone. To name a kind of boot having such an 'aulas' Lithuanian uses a derivative *aulinis*, however Prussian used an analogous derivative *aulinis* with the same Baltic suffix to name a top of boot (= Lith. 'aulas' derived from Baltic 'shinbone'). In Lithuanian there is also a coinage s*aulis*, or *aulys* (corrupted as *avilys* in literary Lithuanian) meaning a beehive which initially was a tube-shaped, hollow hive, resembling a shinbone, cf. *PKEŽ 1* ibid;

< IE: **au-lo-s* 'Röhre, längliche Höhlung', *Pokorny* 88.

31 *alkins* 'nüchtern'

a) PS: *K III*: *alkins* 'hungrig', 'alkanas' instead of 'nüchtern', 'blaivus, negirtas, negêręs', adj. nom.sg. masc., *PKEŽ 1* 66; e.g. (Within the *Instructions*, naming the attributes of a bishop, incl. pastors and preachers; Luther's word *Bischoff* is translated to OP *Biskops*, the meaning is 'elder'; cf. Jerusalem Bible, footnote): *Ains Bīskops turei niebwinūts būton / Aina-ssei gennas wijrs / Alkīns / Rāms*, 'ein Bischoff sol vntrefflich sein / Eines weibes Man / *Nüchtern*

/ sittig', 'Vienas vyskupas tùri neapkaltintas būti, vienos
moteries vyras, *alkanas*, doras', 87 : 1–2, *PKP 2* 173;
OP *alkīns* 'hungry' is an incorrect translation of German
adverb 'nüchtern', i.e. 'on an empty stomach' istead of
original German adjective 'nüchtern' ('sober'), i.e. 'who
does not drink', *PKEŽ 1* ibid; *PKP 2* 173, note 405;
LBV: ALKĪNS *aj* Alkīns 87: hungrig / hungry;

   b) PN: none;
   c) < OP *alk-tvei* 'hungrig sein', *PKEŽ 1* 67;
       Lith. *álkanas*, La. *alkans* 'hungrig'; *Fraenkel* 8;
       < IE: *el-* etc. 'hungrig, schlecht (?)', *Pokorny* 307.

32 *aswinan* 'Stutenmilch'
   a) PS: E 694 *aswinan* 'kobilmilch (Stutenmilch; cf.
       'Pferdemilch', *Pokorny* 301)', nom.-acc. sg. neut., *PKEŽ 1*
       106;
       LBV: ASWINAN n Aswinan: Stutenmilch / koumiss;
   b) PN: none;
   c) < OP *asvā* 'Stute', *PKEŽ 1* ibid;
       Cf. Old Lith. *ašvà*, *ešvà* 'Stute'; cf. Lith. *ašvíenis*,
       'Hengst', *Fraenkel* 20;
       < IE: *ek̂u̯o-s* 'Pferd', *Pokorny* 301.

33 *angsteinai* 'morgens'
   a) PS: *K III angstainai* 'des morgens (des Morgens)', 'anksti,
       rytą, *PKEŽ 1* 78–79; e.g. (within Luther's *Instructions*
       regarding the manner of reciting the *Morning Prayers*):
       Angstainai / *Kaden toū is twāismu Lastin etskīsai*; '*Des
       Morgens* / so du auß dem Bette fehrest'; '*Anksti*, kada tu iš
       tavos lovos atsikeli', 79 : 1, *PKP 2* 163–164;
       LBV: ĀNKSTĀINĀI *av* Angstainai: am Morgen, morgens
       / in the morning;
   b) PN: none;
   c) < OP *ankstai* 'early', 'früh', *PKEŽ 1* 78–179;
       Lith. *ankstì* 'early', *ankstáin-ais* (Samogitian) 'very early'
       and similar, *PKEŽ 1* ibid;
       < IE: *nok̯(t)* etc. 'Nacht', *Pokorny* 762–763; cf. IE *onk̯t*
       'von früh an', *Pokorny* ibid.
       BOBROWSKI'S LEMMA IS AN EXACT MATCH OF K III, *ABOVE*.

34 *ackons* 'Granne'

a) PS: *E* 277*ackons* 'grane (Granne)', 'akuotas', nom. sg. masc., *PKEŽ 1* 64–65;

   LBV: AKĀNS, *gen* AKANAS Ackons: Granne / awn;

b) PN: none;

c) < OP *akōns etc. presumably 'awn', 'Granne', *PKEŽ 1* 64. After discussing various interpretations of OP *ackons* (Trautmann, Endzelīns, *Būga* etc.) Mažiulis demonstrates that *akans (cf. LBV entry) or *akōns* is the most reliable reconstruction of OP, (cf. Gothic *ahana*, 'chaff'), *PKEŽ 1* ibid;

   Cf. Lith. *akúotas* 'Granne', *āšaka* 'Fischgräte'. Lith. *akúotas* is still used synonymously with 'pelai' and 'smulkus šiaudagalys', *DLKŽ* 1972 543; 10); La. *ak-uõts* 'Granne';

   < IE: **ak̂-, ok̂-* 'scharf, spitz' and 'Stein', (verb < **ak-* 'to pierce'), *Pokorny* 18.

35 *atskisenna* = *etskisnan* 'Auferstehung' (cf. 106 *etskisnan* 'Auferstehung', below)

a) PS: *K I*: *atskisenna* 'aufferstehung (Auferstehung)', 'atsikėlimas, nom. sg. fem., *PKEŽ 1* 107; e.g. (within the *Credo*): *Atskisenna / menschon / Ba prabitscun geiwin*; 'Aufferstehung des fleysches / Vnd ein ewiges leben'; 'atsikėlimą kūnų bei amžiną gyvenimą', 8 : 9–10, *PKP 2* 74;

   LBV: ETSKĪSNĀ Atskisenna I 9: Aufstehen, Auferstehen / standing up, resurrection; ETSKĪSNAN > Etskīsnā *acc* etskīsnan 45; Etskysnan II 9;

b) PN: none;

c) < OP **etskī-* 'aufstehen' < Balt. intr. **skī-* / tr. **skei-* 'to separate', *PKEŽ 1* ibid;

   Lith. *skie-dž-iu, skíesti* 'daryti skystam; atskirti'; La. *šķiêst* 'taskyti; eikvoti, svaistyti' etc., *PKEŽ 1* ibid;

   < IE: **skei-* 'schneiden, trennen, scheiden', *Pokorny* 919.

   BOBROWSKI ENTERS TWO FORMS OF THIS WORD IN K III AND K II, 9 (CF. THE CONTEXT PKP 2 *126* AND PKP 2 *86*). BOBROWSKI CORRECTLY RECOGNISES THE WORD AS A DOCUMENTED VARIANT OF OP ETSKISNAN (CF. K I AND II ABOVE).

36 *auclo* 'Halfter'

  a) PS: *E* 451 s*auclo* 'halfter (Halfter)', 'apynasris, *PKEŽ 1* 113;

      LBV: ĀUKLĀ Auclo: Halfter / halter (horse halter) ('noseband', kb);

  b) PN: none;

  c)   < OP *au-klā 'halter', 'Halfter', *PKEŽ 1* ibid; Lith. *aũti* 'anziehen', La. *àukla* 'Seil' (Lith. 'raištis', 'virvelė'), *PKEŽ 1* ibid

      < IE: **eu-* 'anziehen'; *ou-tlā* 'Binde'; *Pokorny* 346.

37 *abstocle = ebsentliuns* 'Deckel'

  a) PS: *E* 354*abstocle* 'sturtcze (Stürze)', 'dangtis (puodo, katilo)', nom. sg. fem.; *PKEŽ 1* 47;

      LBV: APSTĀKLĒ Abstocle: Deckel (Topfdeckel) / lid (of a pot);

  b) PN: none;

  c)   < OP *apstāklē* 'Deckel' OP *ap-stāg-klē, *PKEŽ 1* ibid. < **stēg-* / **steg-* 'to cover', *PKEŽ 4* 156;

      Cf. *E* 235 *steege* 'Scheuer', *E* 204 *stogis* 'Dach', Lith. *stogas* 'Dach', 'roof';

      < IE: **(s)teg-* 'decken', *Pokorny* 1013–1014.

      BOBROWSKI'S 'EQUAL' SIGNS ARE INCORRECT, AS THE WORD EBSENTLIUNS IS UNRELATED TO THE WORD ABSTOCLE *(CF. 108* EBSENTLIUNS, *BELOW).*

38 *auschantenikamans* 'den Schuldigern'

  a) PS: *K III*:   *auschautenīkamans*   'Schuldigern', 'skolininkams', *PKEŽ 1* 121–122; e.g. (in the context of the *Lord's Prayer*): *kai mes etwērpimai noūsons* ***auschautenīkamans***; 'Als wir verlassen vnsern *Schuldigern*', 'kaip mes atleidžiame mūsiems *skolininkams*', 53 : 21–22, *PKP 2* 134;

      LBV: ĀUŠAŪTENĪKAMANS *dat pl* auschautenīkamans 53: Schuldnern / debtors;

  b) PN: none;

  c)   < OP **auschautenīkamans* is an *-*enik* derivative (dat.pl.) of **aušauti-* 'debt' < **aušau-* 'to lend' < **au-* 'aside' + **šau-* 'to slip sth. anywhere', *PKEŽ 1* 120–121;

      Cf. Lith. *pašauti duoną į krosnį* 'to put the bread into the oven', *PKEŽ 1* ibid;

< IE: *skēu-* 'to throw, to push energetically', ibid, 121. Mažiulis rejects the earlier etymology, represented by *Pokorny* among others.

39 *arwiskai* 'gewißlich'

a) PS: *K III*: *arwiskai* adv. 'zwar (zwar, wahrlich)', 'tikrai', *PKEŽ 1* 98, e.g. (within the *Lord's Prayer*): *Deiwas Emnes ast arwiskai en sien sups Swints*; 'Gottes Name ist *zwar* an ihm selbs heylig', 'Dievo vardas yra *tikrai* savyje pats šventas'; 49 : 1, *PKP 2* 128–129;

LBV: ARWISKĀI *av* arwiskai 49: wahr / truly, really, indeed;

b) PN: none;

c) < OP *arwiskai* 'wahr' < OP adj. **arviskas* 'true, real' , 'wahr', *PKEŽ 1* ibid;

Lith. *arvas* 'free', *PKEŽ I* 97; regarding the complex etymology cf. *PKEŽ 1* ibid;

< IE: **erH-* 'išskirti', 'to separate', *PKEŽ 1* 97; **reue-*: **rū-* 'öffnen'; **reues-* 'Raum, weit', *Pokorny* 874; Baltic–Slavic **aru-* 'atskirtas', 'separated', Hittite *araua* 'free', *PKEŽ 1* 97–98.

40 *aucktimmisku* 'Obrigkeit'

a) PS: *K III*: *aucktimmiskū* 'obrigkeyt (Obrigkeit)', 'vyresnybė', nom. sg., *PKEŽ 1* 116; e.g. (Within *Instructions* regarding both Church and state authority. Here civil authority is called God's *servant* and *avenger*, cf. Romans 113 : 1–3): *Quei adder aina aucktimmiskū ast / stai ast esse Deiwan*; 'Wo aber *Obrigkeyt* ist / die ist vonn Gott'; 'Kur tačiau viena *vyresnybė* yra ji yra nuo dievo', 89 : 19–20, *PKP 2* 179–180;

LBV: AŪKTIMISKAN > Aūktimiskā *acc* Aucktimmiskan 89$_{17}$;

b) PN: none;

c) < OP **aucctimmisku* abstr. Noun < adj. **auktim-isk-* < **aukta-* 'aukštas', 'high' < **aug-* 'to grow', *PKEŽ 1* 115–116;

Cf. Lith. *aukštas* 'high' and La. *augsts*, same;

< IE: **aueg-* etc. 'vermehren, zunehmen', *Pokorny* 84–85. *BOBROWSKI INCLUDES IN HIS* PV *QUITE A FEW WORDS RELATING TO THE AUTHORITY OF THE CHURCH.*

41 *aulaikings* (adv.) 'enthaltsam'

    a) PS: *K III: aulāikings* 'messig (mässig)', 'nuosaikus, susilaikantis', *PKEŽ 1* 116, e.g. (Within the *Instructions*, following St. Paul, *I Tim 3*, about the qualities of bishops): *Ainassei gennas wijrs / Alkīns / Rāms / Aulāikings Reidewaisines*; 'Eines weibes Man / Nüchtern /sittig / *messig* / gastfrey'; 'vienos moteries vyras, alkanas, doras *nuosaikus*', 87 : 1–2, *PKP 2* 173–174;

        LBV: ĀULĀIKĪNGIS *aj* m Aulāikings 87: enthaltsam / restrained (reserved) ĀULĀIKĪNGIS *aj* m Aulāikings 87: maßvoll / moderate;

    b) PN: none;

    c) < OP adj. (not adv.!) **aulāikings*, a suffix -ing derivative from the verb **aulaik-* 'to be moderate', 'Maß halten', *PKEŽ 1* ibid.

        Cf. OP *lāiku* 'hält' = Lith. *laiko*, a causative verb from *likti* 'to remain, to stay', 'bleiben, übrig bleiben', La. *likt* 'lassen, legen', *Fraenkel* 372; = Lith. dialectal *nenulaĩkomas* 'not refraining, immoderate', *PKEŽ 1* ibid;

        < IE: **au-* 'herab, weg' + **leik^ʮ-* 'lassen, zurück-, übriglassen', *Pokorny* 669.

        BOBROWSKI HAS ERROENEOUSLY ENTERED 'ADV.' INSTEAD OF 'ADJ.'

        REGARDING THE RELEVANCE FOR BOBROWSKI CF. II CLASSIFICATION, 2. RELIGION.

42 *augtas* 'hoch'; *Auktum* (cf. 40 *aucktimmisku* 'Obrigkeit', see above)

    a) PS: not in the sources, however, cf. *an LBV* entry below with an unquestionable reconstruction **aūkts* pointing to *PKEŽ 1* 114–116 as a source (all reconstructed entries of *LBV* are marked in italics);

        LBV: AŪKTS *aj* Aucktimmien 91 VM: hoch / high, tall;

    b) PN: *Auktum* is Bobrowski's spelling of *Auctume* (cf. *PKEŽ 1* 116, the name of one of the chief military commanders under Hercus Monte, *MLTV*: 59–61;

    c) cf. 40 *aucktimmisku,* cf. above.

43 *avaytos* 'Himbeeren', *Aweyden*

a) PS: not entered in the sources in this form. The dictionaries place the word in context of Lith. *avìs* 'sheep', cf. below; cf. *Fraenkel* 28;

LBV: AWĪNS, *gen* AWINAS Awins E 679: Widder / ram (he-sheep), an *-ina* derivative < fem **avis* 'sheep', *PKEŽ 1* 127;

b) PN: *Aweyden* (District of Königsberg) is cited once in both major sources, cf. *Progenealogists* (cf. with similar orthography *Aweiden,* District of Sensburg, ibid.); cf. further '1341 *Aweidin* [...] ˙ jetzt *Aweiden* Kr. Königsberg u. sonst mehrfach', *Gerullis* 14;

c) < OP: There is no OP word for 'Himbeeren'. The entry is quite remarkable, as Bobrowski poss. constructed the 'OP' **avaytos* (literally 'sheep berries') in line with Lith. *aviẽtė* (pl. − -*ės*) and La. *avene, avieks(e)ne,* 'Himbeere' (cf. *Fraenkel* 28; *Pokorny* 89). He based this formation on OP *E* 621 *krichaytos* 'Kriechen, Prunus instititia', *E* 619 *sliwaytos* 'Pflaumen' and *E* 620 *wisnaytos* 'Kirschen' (*LBV*). Since all these are late loanwords from German and Slavic, Bobrowski's **avaytos* is poss. an artificial 'Baltic archaism' in OP(ibid). There was no word **avis* for 'sheep' in OP, only a diminutive *E* 678 *camstian,* i.e. **kamistjan, PKEŽ 2* 105.

44 *astin* 'Ding, Handlung'

a) PS: *K III astin* 'ding (Ding)', 'dalyką, atlikimą, būseną', *PKEŽ 1* 105; e.g. (within the explanation of *Baptism*): *Kāigi massi vnds stawijdan debeīkan astin seggīt?*; 'Wie kan Wasser solche grosse *ding* thun?'; 'Kaip gãli vanduo tokią didelę *būseną* daryti?' 61 : 14, *PKP 2* 142;

LBV: ASTIS *f* astin 61 *drv.* Angelegenheit / affair, matter;

b) PN: none;

c) < OP **estis* 'das Sein, Handlung' due to association with 3 pers. **esti* 'is'; cf. analogous Lith. *dėstis* 'event, matter', an innovation from 3 pers. *dėsti* 'happens', *PKEŽ 1* 105–106;

< IE: **es-* 'Kopula und Verbum Substantivum', *Pokorny* 340.

REGARDING THE RELEVANCE OF THE THEME OF BAPTISM CF. 23 AUMUSNAN 'ABWASCHUNG', ABOVE.

45 *auschautins* 'Schulden' (cf. 38 *auschantenikamans* 'den Schuldigern', above)
   a) PS: *K III: auschautins* 'schulde (Schulden)', 'skolas', acc. pl., *PKEŽ 1* 122; e.g. (within the *The Lord's Prayer*): *Bhe etwerpeis noūmas nousons āuschautins*, 'Vnnd verlasse vns vnser schulde'; 'Ir atleisk mums mūsas *skolas*', 53 : 20–21, *PKP 2* 134;
      LBV: ĀUŠAŪTINS *acc pl* āuschautins 53: Schulden (Geldschulden) / debts; auschautins I 11 anschautins II 11;
   b) PN: none;
   c) < OP **aušau-* 'to lend', 'leihen'; probably a suffix derivative,
      Cf. Lith. *skolinti* 'to lend', *PKEŽ 1* ibid;
      < IE: cf. 38 *auschantenikamans* 'den Schuldigern', above.
      REGARDING THE RELEVANCE OF THIS WORD FOR THE THEME OF THE LORD'S PRAYER CF. 38 AUSCHAUTENKIMANS 'DEN SCHULDIGERN', ABOVE.

46 *artwes* 'Kriegsfahrt zu Wasser'
   a) PS: *E* 413 *artwes* 'schifreise (Schiffreise)', 'žygis laivais', *PKEŽ 1* 92–93. Trautmann and Endzelīns specify the nature of the cruise, initially simply defined as 'schifreise', as 'Kriegsfahrt zu Wasser' (my emphasis, kb)', which corresponds to Bobrowski's meaning;
      LBV: ARTUWĒS *nom pl f* Artwes: Schiffzug / cruise;
   b) PN: none;
   c) < OP **art(u)vēs* pl. tantum (fem.), 'Schiffsreise';
      cf. Lith. *iriù*, *ìrti* 'rudern'; *ìrklas* 'Ruder', *Pokorny* 338; regarding etymology cf. *PKEŽ 1* 93;
      < IE: **erə-*, *rē-*, *er(e)*, 'rudern; Ruder', *Pokorny* 338.

47 *artoys* 'Ackermann'
   a) PS: *E* 236 *artoys* 'akerman (Ackermann)', 'artojas', suffix derivative, *PKEŽ 1* 93;
      LBV: ARTĀJS Artoys: Pflüger / ploughman;
   b) PN: none;
   c) < OP **artājs* 'ploughman';
      Lith. *artójas*, same; cf. Lith. *ariù*, La. *ar'u* 'I plough'; *Fraenkel* 17;
      < IE: **ar(ə)-* 'pflügen', *Pokorny* 62.

48 *ainawidisku* 'gleicherweise'

a) PS: *K III: ainawidiskan* 'vienoks (in the same way / manner), *PKEŽ 1* 55; e.g. (within the *Instructions* , relating to the prescribed manner of praying after meals *in the same way* as before the meal, i.e. with folded hands):
Tit dijgi po idin turri Stai ainawidisku siggit; 'Also auch nach dem essen sollen sie *gleicher weise* thun'; 'Taip taipogi po valgio tùri jie *vienokiai* daryti', 83 : 18–19, *PKP 2* 170;
LBV: AĪNAWĪDISKĀI *av* ainawidisku 83: gleicherweise / in the same way;

b) PN: none;

c) < OP *ainavīdiska-* 'gleich' < 'of one, the same (**aina*), look/glance (**vīda-* OP *widdai* 'I saw'), i.e. 'seeing things identically, in the same manner' ;
Lith. *veidas* 'face', La. *veids* 'look, mode') < Baltic–Slavic **veid-* / **vīd-* 'to see', *PKEŽ 1* 54–55, *4* 234. Cf. Lith. *vienók(iai)*);
< IE: **u̯eid-* 'drehen, biegen', *Pokorny* 1124; Pokorny enters several examples from Balt.
languages, e.g. Lith. *išvýsti* 'gewahr werden', ibid.

49 *abbans* 'beide'

a) PS: *K III abbai* 'beide', 'abu', nom. pl., *PKEŽ 1* 39, e.g. (in the context of the *Matrimonial Rites*, saying 'yes'; here the OP inserts the word 'both', it is retained in the Lith. translation): *Kaden stai abbai ia ettrāi*; 'Wenn sie antworten Ja'; 'Kada jie *abu* "taip" atsako')' 98 : 20, *PKP 2* 194;
LBV: ABANS > Abāi *acc* abbans 101, cf. ABĀI abbai 99: beide / both; abbai 103;

b) PN: none;

c) < OP nom. Pl. **abbai*, acc. pl. **abans*;
Lith. dual. masc. *ab-ù* 'both'; La. pl. masc. *ab-i*, same;
< IE: **ambhō(u)* 'beide', *Pokorny* 34.

50 *antars anters* 'der zweite'

a) PS: *K III* (*I, II*): *antars* 'ander', 'antras, kitas', nom. sg. masc., *PKEŽ 1* 84; e.g. (Enumerating the *Decalogue*): *Stas Antars Pallaips;* 'Das *Ander* Gebot; 'Tas *antras* paliepimas'; 27 : 12, *PKP 2* 107;

LBV: ĀNTARS, *gen* ĀNTRAS, *ord* Antars 27: zweiter /
second;

b) PN: none;

c) < OP *antars / anters* < *antras < Balt. *antaras / *anteras
'the other (of two)', *PKEŽ 1* ibid;
Lith. *antras,* La. *uotrs* 'second', *Fraenkel* 12; cf. *anters,*
Kilian 165;
< IE: *anteros 'anderer von zweien', *Pokorny* 37.
BOBROWSKI READ THE DECALOGUE AND INCLUDED THE
ORDINAL NUMBERS (FIRST TO TENTH) IN HIS PV.

51 *asmas* 'der achte'

a) PS: *K III (I,II)*: *asmus* 'achte', 'aštuntas', nom. sg. masc.,
PKEŽ 1 103; e.g. (within the enumeration of the
Decalogue): *Stas Asmus Pallaips;* 'Das *Achte* Gebot';
'Tas *ašmas* paliepimas', 33 : 14, *PKP 2* 113;
LBV: ASMUS, *gen* ASMAS, *ord* Asmus 33: achte / eighth;
Asmus I 5 Asmus II 5;

b) PN: none;

c) OP **asms, PKEŽ 1* ibid; Lith. *ãšmas,* 'aštuntas','eighth'
La. *asm-īte* 'room measurement' (cf. German 'ein
Raummass, 1/8 Haken'); *PKEŽ 1* 103;
< IE: **oktō(u)* 'acht', *Pokorny* 775.
REGARDING THE RELEVANCE OF NUMERALS FOR BOBROWSKI
CF. II CLASSIFICATION, 4.4. NUMERALS, ARTICLES, PRONOUNS
AND CONJUNCTIONS.

52 *arwi* 'fürwahr'

a) PS: *K III* : *arwi* 'war (wahr)', 'tìkra'; *PKEŽ 1* 96, e.g.
(within the exegesis of the *Credo,* including the
affirmation that the content of the Gospel is *true,*
trustworthy, cf. Topos *Wahrheitsbeteuerung,* Curtius,
Select Bibliography): *sta ast perarwisku arwi;* 'Das ist
gewißlich *war*'; 'Tai yra iš tikro *tìkra*', 41: 17, *PKP 2* 122;
LBV: ARWI *av* arwi 41: wahr / true; arwi 43 arwi 45 arwi
57 arwi 57 arwi 63;

b) PN: none;

c) < OP *arwi is an *i*-stem nom.-acc. sg. neut. form of nom.
sg. masc. *arwis, PKEŽ 1* ibid;
Cf. 17 *arwis* 'wahr', above.

53 *aulāut* 'sterben'

    a) PS: *K III aulāut* 'sterben', 'numirti', inf. , *PKEŽ 1* 117–118, e.g. (within the context of the *Baptism*, including the reference to 'old Adam', drowning and, literally, '*dying* with his sins'): *kai stas Vrs Adams ēnmans pra deineniskan pawargan bhe powartīsnan turei auskandints postātwei / bhe **aulāut** sen wissamans grīkans*; 'das der Alte Adam inn vns / durch tegliche rewe vnd busse sol erseuffet werden / vnd *sterben* mit allen sünden'; 'kad tas senas Adomas mumyse per kasdienišką atgailą bei atitaisymą turi nuskandintas pastoti bei *numirti* su visomis nuodėmėmis', 63 : 16, *PKP 2* 145;

        LBV: ĀULAŪT *inf.* aulāut 63: sterben / die;

    b) PN: none;

    c) < OP *aulāut 'sterben' *PKEŽ 1* ibid;

        Lith. *liautis* 'to stop, cease'; Lith. *lavónas* 'toter Körper', 'Leichnam' ('corpse'), La. *l'aŭju, l'āwu, l'aŭt* 'allow','zulassen, erlauben', *Pokorny* 682;

        < IE: **lēu-*, 'nachlassen', *Pokorny* ibid.

54 *bora* 'Kiefernwald', *Boritten, Bordehnen* (cf. *Appendix B Classification*)

    a) PS: There is no 'OP' *bora in the sources, cf. below;

    b) PN: Both PN included here by Bobrowski (*Boritten* and *Bordehnen*) occur in *Progenealogists. Boritten* (District of Friedland) is entered twice, *Bordehnen* (Preußisch Holland) once. *Boritten* (1496 *Boriten*, Przybytek 1993, 33) is today's Polish *Boryty*, however *Bordehnen* (1297 *Burdeyn*, Przybytek 1993, 38) is today's Polish *Burdajny*.

        J. BOBROWSKI CREATED 'OP' *BORA FROM NUMEROUS EAST PRUSSIAN PN WHICH INCLUDED THE ELEMENT BOR- (BOREK, BORKEN, BORREK, BOROWEN, ALL ARE DERIVED FROM POLISH BÓR 'KIEFERNWALD').

55 *berse* 'Birke' *Bersnicken, Berslack*

    a) PS: *E* 600: *berse* 'Birke', 'béržas', *PKEŽ 1* 138;

        LBV: BERZĖ Berse: Birke / birch;

    b) PN: *Bersnicken* can be identified in the sources; doubtful is the orthography of *Berslack* (*Barslack:* Preußisch Eylau); cf. Gerullis' entry: '1339 Bersnicken [...]; 1442 *Bersenik* 103 S.23 jetzt *Bersnicken* Kr. Fischhausen; vgl. lit. *Beržininkai* K.: [...] pr. *berse* "Birke" [...] + Suff. -

(e)nik-,' Gerullis 19; cf. *Fraenkel* 40;- '1411 / 19 *Berselaukin* [...] jetzt *Barslack* Kr. Pr.-Eylau: vgl. lit. *Beržlaukis', Gerullis* 19; according to Peteraitis (*MLTV* 77) in 1938 it was called *Bärslack*, Russian Narvskoje, situated near Gerdau.

c)   < OP **berzē* = Curonian **berzē* < Balt. dial. **berźā*, *PKEŽ 1* ibid;

Lith. *béržas*, 'birch', La. *bérzs*, LBV; *Fraenkel* 40;

< IE: *bherəĝ-* 'glänzen, weiß'; *Pokorny* 139.

THE BIRCH TREE IS A PROMINENT FEATURE IN BOBROWSKI'S NATURE LYRICS WHICH HE SHARES WITH THE LITHUANIAN DAINOS *GENRE (CF. HERMANNAS, ARTŪRAS [= ARTHUR HERMANN] 1978).*

56 *bala* 'Sumpf', *Balischken*, *Balga* [cf. 326 *pelky* 'Bruch' and *Appendix B Words of uncertain origin*)

a)   PS: The word *bala* is not of OP origin, it is artificially created on the basis of Lithuanian 'bala, pelkė' (cf. below);

b)   PN: Of the two PN mentioned here by Bobrowski (*Balischken* and *Balga*) both could be located. The first one (*Balischken*) probably relates to Lith. *Bališkiai* in the vicinity of German *Pogegen* (Lith. *Pagégiai*), Pėteraitis 1997: 67. This is apparently a Lithuanian name. The second one (*Balga*) is located in the district of Heiligenbeil (*Progenealogists*). Gerullis proposes a German etymology: *balge* "Wanne, Vertiefung an der Küste, die auch bei der Ebbe voll Wasser bleibt" ', *Gerullis* 15. Mažiulis considers *Balga* to be of Prussian origin: from. Pr. adj. sg. f. **balg-ā-* 'whitish', a name for a hypothetical swamp *PKEŽ 1* 130.

c)   < OP**bala* was arbitrarily constructed by Bobrowski following Lithuanian sources;

< IE: **bhel-*, 'balto-slav[isch] "glänzend, weiß", auch von weisslichen Tieren, Pflanzen und Dingen', *Pokorny* 118, is the remotest source for Baltic *bal-* in *Balischken* (poss. in *Balga* too).

57 *bebrus* 'Biber'

a)   PS: *E* 668 *Bebrus* 'Bewer(Biber)', 'bebras', *PKEŽ 1* 136–137;

LBV: BEBRUS Bebrus: Biber / beaver;

b)   RPN: numerous, e.g. *Bibracte*, *Bibroci*, *Bibar* etc., cf. *Pokorny* 136;

c)   < OP *bebras,PKEŽ 1 136;
Cf. Lith. *bēbras*, La. *bebrs* 'beaver', *Fraenkel* 38;
< IE: *bher- 'glänzend, hellbraun', *Pokorny* 136–137.
Bobrowski's interest in family names is remarkably absent in his *PV*. However, it is attested in the variants included in his detailed essay *Zur Geschichte der Familie Bobrowski, JB 4,* 318–326, esp. 319; cf. also H. Gehle's note regarding this, *JB 6* 482–483.
REGARDING   RELEVANCE   FOR   BOBROWSKI   CF.   II CLASSIFICATION, 1.1. FAUNA.

58 *bitas* 'Abend', *bitai* 'abends'

a)   PS: *K III* (*I, II*) *bītas* (Gen.Sg.) *īdin* (Akk.Sg.) 'abendmal (Abendmahl)', 'vakaro valgis (vakarienė)', *PKEŽ 1* 144–147, e.g. (within the Sacrament of the Eucharist): *Stesmu empolijgu immats dijgi stan Kelkin pobītas īdin*; 'Desselbigen gleichen nam Er auch den Kelch / nach dem *Abentmal*'; 'Tam panašiai ėmė taipogi tą taurę po *vakaro* valgio', 75 : 8, *PKP 2* 159; the OP *bītas* and *īdin* are elements of a compound analagous to German *abendmal* (Abendmahl), *PKEŽ 1* 145; also Toporov PJ I 233, ibid;
LBV: BĒTAS *gen* bītas 75: Abends / evening; bietis I bytis II;
b)   PN: *Pobeti* (1258, *Gerullis* 126);
c)   < OP: Mažiulis is of the view that OP originates from the neuter noun *bētan* 'dusk, getting dark' < adj. 'getting / got dark', cf. the river + *Bētā (Pobeten)* 'glowing', *PKEŽ 1* 144—147;
< IE: *bhā- 'glänzen, leuchten, scheinen', *Pokorny* 104; *PKEŽ 1* 146.

59 *bucus* 'Buche'

a)   PS: *E 592: bucus* 'buche (Buche)' 'bukas', nom. sg. masc., *PKEŽ 1* 165;
LBV: BUKS Bucus: Buche / beech;
b)   PN: 1250 *Buchotin* 'jetzt Buchten-See Kr. Rosenberg', *Gerullis* 23;
c)   < OP < *bukas or *būkas, PKEŽ 1* ibid. OP *bùkas* is a borrowing from Pol. *buk* or from the 'then corresponding German word' (possibly MHG *buoche* MLG *buoche*), which is also true for Lith. *bùkas / bŭkas, PKEŽ 1* ibid;

Lith. *bùkas / bŭkas, PKEŽ 1* ibid;
Bobrowski may have been familiar with the word *Bukkis,*
Lith. *bukis* 'egg-shaped, basket-like fish trap', 'Reuse', cf.
Gerhard Bauer, 2005 even though he does not establish
the link with OP *bucus.*
REGARDING THE RELEVANCE FOR BOBROWSKI CF. II
CLASSIFICATION, 1.2.1.TREES (INCL. RELATED WORDS).

60 *buccareisis* 'Buchecker'

a) PS: *E* 593 *Buccareisis* 'Buchecker', 'buko riešutas', *PKEŽ*
1 163;
LBV: BUKAREÏSS Buccareisis: Buchecker / beech acorn;
b) PN: 1366 *Reysan* 'jetzt Reichsen Kr. Heilsberg', 1329
Reysitiein 'jetzt Rossitten Kr / Pr.-Holland' *Gerullis* 140;
c) < OP **bukareisas* 'beech acorn' or OP**bukareisĩs,* same,
'Buchecker';
Lith. dial. *riešas* 'nut', *ríeš-utìs* (arch.) same, La. *riekša*
(gen. sg.) 'nut', *PKEŽ 1* ibid;
< IE: **u̯er- 'drehen, biegen',* Pokorny 1152; *PKEŽ 1* 164.

61 *braydis* 'Elch', *Bredies;*

a) PS: *E* 650 *Braydis* 'elint (Elch)', 'briedis'; *PKEŽ 1* 153–
154;
LBV: BRAÏDĨS braydis: Elch / elk;
b) PN: *Bredies* is a Prussian Lithuanian family name;
c) < OP **braidĩs.* According to Mažiulis OP *braydis*
correspondes to East Prussian German 'Elend', 'Elen'
(*Frischbier I* 173, quoted in *PKEŽ 1* ibid; cf. further
literature, ibid);
Lith. *briedis* 'Elen', La. *briedis,* 'Hirsch, Rothirsch';
< IE: **bhren-to-s* 'Geweihträger, Hirsch', *Pokorny* 168.
There are four documented versions for this word in OP
(cf. *E*), all are in Bobrowski's *PV:* 11 *alne,* 61 *braydis,* 133
glumbe und 404 *ragingis.*
REGARDING THE RELEVANCE FOR BOBROWSKI CF. II
CLASSIFICATION, 1.1. FAUNA.

62 *bleusky* 'Schilf'

a) PS: *E* 286: *bleusky* 'schilf (Schilf)', *PKEŽ 1* 147–148 (no
Lith. meaning given; Mažiulis suggests Lith. 'meldas'
elsewhere, ibid);
LBV: BLJĀUSKĨ *nom sg f* Bleusky: Schilf;

b) PN: none;
c) < OP *bl'auskī* ; regarding doubts concerning the meaning, cf. Endzelīns' "Schilf (arundo vai sciripus? – Endzelīns SV 152), *PKEŽ 1* ibid;
   Lith. *bliušk-* 'to become thinner / softer' (cf. Lith. 'plonėti, minkštėti'), *PKEŽ 1* ibid. No La. equivalents;
   < IE: **bhleu-* 'aufblasen', *Pokorny* 158.

63 *buttan* 'Haus'

a) PS: *E* 193: *buttan* 'hüs (Haus)', 'butas (= namas, namai)', nom.-acc. sg. neutr, *PKEŽ 1* 167;
   LBV: BUTAN *n* Buttan Haus / house; Buttan 5313; acc sg buttan 35 buttan 41 buttan 87 buttan 97 buttan I 7 butten II 7 botte Gr;
b) PN: none;
c) < OP **butan* (neut.);
   Lith. *bùtas,* 'Haus, Behausung', La. *bujums* 'Hab und Gut', *Fraenkel* 68;
   < IE: **bheu-* etc., 'wachsen, gedeihen', *Pokorny* 146–150; many nouns are based on this in the sense of 'das Sein, Wesen, Wohnen, Wohnsitz' etc. ibid.

64 *brote* 'Bruder (*brati*)'

a) PS: *E* 173: *brote* 'Bruder'; (*K III): brāti* 'brolis', 'bruder (Bruder)', nom. sg. (voc.sg.), *PKEŽ 1* 155, e.g.: *Mijls Brāti, Teīks mennei ainan īnsan isspressennen prei Grikaut,* 'Lieber stelle mir ein kurtze weise zu Beychten', 'Mielas *broli,* daryk man vieną trumpą supratimą (prie)išpažinti', 67 10: *PKP 2* 150. The syntax of OP deviates from the German text, the word OP *brati* (missing in the German text) is added (by way of contrast) to the OP translation;
   LBV: BRĀTĒ Brote: Bruder / brother;
b) PN: keine;
c) < OP **brātē;*
   Lith. *brolis* (<*broterėlis*), La. *brālis* (< **brātarēlis*) 'brother'; *Fraenkel* 59–60; cf. also Lith. dimin. *broter-ėlis;*
   < IE: **bhráter-*, 'Angehöriger der Großfamilie, Bruder, Blutsverwandter', *Pokorny* 163–164; Baltic *brātē = E* 173 *brote* < **brātēr; PKEŽ 1* ibid.

65 *brust* 'Bach', *Brüsterort, Brust* (cf. *Appendix B Words of uncertain origin*)

- a) PS: No source, c.n.d. Cf. brast (brasta, braste) 'Furt', 'brasta'; a 'Prussianism' used in German (thus Nesselmann, *PKEŽ 1* 154–155); reconstructed from copious examples of PN, *PKEŽ 1* ibid. The PN mentioned here by Bobrowski (*Brüsterort, Brust*) are not related to this.

  LBV: BRASTAN *n* Balkombrastum ON (*Gerullis* kb) [...] Furt / ford;

- b) PN: Both PN can be located in *Progenealogists*;

- c) < OP *brastā-* or *brasta* 'Furt', 'ford', *PKEŽ 1* ibid;

  Lith. *brasta*, same; cf. furthermore Lith. *brastva*, same, *bristi* 'wade', La. *brist*, same, *Fraenkel* 58;

  < IE: *bhred-(h?)* 'waten', *Pokorny* 164.

  BOBROWSKI PROVIDES FOR 'OP' BRUST ONLY THE MEANING 'BACH', ALTHOUGH HE WAS UNDOUBTEDLY WELL AWARE OF THIS WORD IN ITS GERMAN MEANINGS OF 'FORD', A BALT. WORD ('BALTISMUS'), USED IN EAST PRUSSIA ALSO IN THE SENSE OF 'SEICHTES STEHENDES GEWÄSSER, SUMPF', HENNIG WB. 38, 2 (QUOTED IN BAUER 2005: 14). THE HOMONYM BRAST, BRASS 'MENGE, MASSE' IS A GERMAN WORD.

66 *babo* 'Bohne'

- a) PS: *E* 263 *babo* 'Bonen (Bohnen)', 'pupos', nomen collectivum (?), *PKEŽ 1* 129–130;

  LBV: BABĀ Babo E 263: Bohnen / bean;

- b) PN: none;

- c) < OP *babā*, same, cf. Russian *bob*.;

  < IE: *bhabhā* 'Bohne', *Pokorny* 106.

67 *blingis* 'Bleie'

- a) PS: *E* 577 *blingis* 'bleye (Bleie)', 'karšis, Abramis brama', specified by Trautmann–Mažiulis as 'Brasse', 'plakis', 'bream, Blicca Bjorkna', *PKEŽ 1* 148–149;

  LBV: BLĪNGĪS Blingis: Blicke(-Fisch) / bream;

- b) PN: none;

- c) < OP *bling-* 'glänzen', *Pokorny* 124–125; possibly a German loanword. According to Mažiulis', this is not entirely clear; he includes a detailed analysis, drawing many sources into the discussion, *PKEŽ 1 ibid.*

  cf. *bling-inti, blink-séti* 'to shine, sparkle', 'glänzen';

< IE: *bhleg-* 'brenne'.

68 *balgnan* 'Sattel', *Balga*

a) PS: *E* 441 *balgnan* 'satel (Sattel)', 'balnas', nom.-acc. sg. neut., *PKEŽ 1* 130–131;
   LBV: BĀLGNAN *n* Balgnan: Sattel / saddle;

b) PN: *Balga* is unrelated to the word *balgnan*. PN *Balga* (District of Heiligenbeil, one entry) (cf. 56 *bala* 'Sumpf');

c) < OP *balgnas* 'Sattel' < Balt. *belg-* 'schwellen', 'to swell', cf. *PKEŽ 1* ibid;
   Lith. *balnas* 'Sattel'; the 17th c. author Bretkūnas (*Brettcke*, whose mother spoke Old Prussian) uses the form *balgnas*, *Fraenkel* 31; La. has no equivalent for this word (cf. *segli* 'saddle', *ELD* 776);
   < IE: *bhelg-* 'schwellen, Balg (afgeblasene Tierhaut), Kissen, Polster', *Pokorny* 125–126; *Fraenkel* 31;
   BOBROWSKI ENTERS THE PN BALGA *TWICE, ONCE UNDER 56* BALA *'SUMPF' AND THE SECOND TIME ('ACCORDING TO HIS OWN POETIC ASSOCIATION', LP) UNDER OP* BALGNAN *(< OP* *BALGNAS 'SATTEL'), AS ABOVE.*

69 *bhe* 'und' (cf. 78 *bhe* 'ohne', below)

a) PS: *E* and *K I, II, III*, cf. 1.*bhe* 'und', 'ir [...] conjunctio'; 2.*bhe* 'on (ohne)', 'be'; *PKEŽ 1* 138–139;
   LBV: 1.BE bhe 17_{13}: und / and ; 2. BE bhe 49_{17}: ohne / without;

b) PN: none;

c) < OP *be* / *ba* 'and', *PKEŽ 1* ibid;
   Lith. *bè* (cf. *bei = ir*) 'and'; 'whether', ' because'; La. *ba* ('strengthening particle'), *PKEŽ 1* ibid;
   < IE: *bhě* 'Partikel bes. der Beteuerung und Hervorhebung', *Pokorny* 113.
   BOBROWSKI WAS AWARE OF THIS HOMONYM HAVING TWO MEANINGS (AND FUNCTIONS), CF. HIS SUBSEQUENT ENTRY 78 BHE *'OHNE', BELOW.*

70 *blusne* 'Milz'

a) PS: *E* 127*blusne* 'milcze (Milz)', 'blužnis', [...] nom. sg. fem., *PKEŽ 1* 150;
   LBV: BLUZNĒ Blusne: Milz / spleen (milt);

b) PN: none;

c)   < OP *bluznē < Balt. *bluźni-; Mažiulis is of the view that
     the word is specifically Baltic, *PKEŽ 1* ibid;
     Lith. *blužnìs* (*blužnė̃*, dial.), 'Milz'; La. dial *bluzne*, *PKEŽ
     1* 150;
     < IE uncertain; Mažiulis, following *Būga* and later
     researchers, questions traditional reconstruction
     **splgh(e)n-* 'Milz', *Pokorny* 987, cf. *PKEŽ* 1 ibid.

71 *bude* 'wacht'

a)   PS: *K III*: *budē* 'sie wachen', '(jie) budi', e.g. (In the
     Instructions stating that one's superiors watch over the
     souls of the believers): *beggi tennei **budē** kirscha iousan
     Dusin*, 'Denn sie *wachen* vber ewer Seelen', 'nes jie *budi*
     virš jūsų sielų'; 89 : 11–12, *PKP 2* 178; Bobrowski's entry
     specifies only the singular meaning, however the form of
     the 3rd person has both plural and singular meanings
     equally;
     LBV: BUDĒI *ps 3* budē 89: wacht, wachen / is (are)
     awake (watching);
b)   PN: none;
c)   < OP **budē-* 'to be awake', *PKEŽ 1* 102;
     Lith. *budéti* 'wachen'; *budi* 'er wacht' (Lith. jis / ji *budi*) ;
     La. *budinât* 'wecken', *Fraenkel* 62;
     < IE: *bheudh-* 'wach sein', *Pokorny* 150.

72 *buton* 'sein'

a)   PS: *K III*: *būton* 'sein', '*būtĭ*', *PKEŽ 1* e.g. (attributes of a
     bishop): *Ains Bīskops turei niebwinūts **būton***; 'Ein
     Bischoff sol untrefflich *sein*', 'Vienas vyskupas turi
     neapkaltintas *būtĭ*, 87: 1, *PKP 2* 173–174;
     LBV: BŪT *if* boūt 41: sein (existieren) / be; boūt 57 boūt
     73 boūt 113 boūt 115$_5$ boūt 115$_{25}$ bout 105$_5$;
b)   PN: none;
c)   < OP **bū-t* 'sein', 'to be',
     Lith. *búti*, La. *bût* 'sein', werden', *Fraenkel* 68;
     < IE **bheu-* etc. 'wachsen, gedeihen', *Pokorny* 146.

73 *brisgelan* 'Zaum'

a)   PS: *E 450 brisgelan* 'czom (Zaum)', 'kamanos', nom.-acc.
     sg. neut., *PKEŽ 1* 157–158.).
b)   PN: none;

LBV: BRIZGILAN *n* Brisgelan: Zaum / bridle;

c) < OP **brizgila-* 'Gebiss am Zaum', 'bit' < **bruzdila-* 'scrap, splinter' in accordance with Baltic–Slavic **bruzg-* / **brizg-* < **bruzd-* 'to cut';

< IE: **bhreus-dh-* < **bhreu-*, *PKEŽ 1* ibid.

Cf. Lith. *bruzdùklis*, presumably a contamination of **brigdila-* (cf. OHG *brīdel*, *brittil* 'rein', 'Zügel') and Lith. *brùzgulas*, meaning 'mouthpiece of the bridle', 'Mundstück des Zaumes', *Fraenkel* 60. According to Mažiulis' Lith. *brizgilas* (Lith. 'žąslas' etc.) can be found in Samogitian and East Prussian Lith. dialects and may be considered a 'substratum relict' of Curonian–Sudovian / Jotvingian OP, i.e. West Baltic dialects (*PKEŽ 1* 157).

74 *boadis* 'Stich'

a) PS: *E* 164: *boadis* 'stych (Stich)', *PKEŽ 1* 150;
   LBV: BĀDĪS boadis: Stich / prick (stab);
b) PN: none;
c) < OP **bādīs* < OP **bad-* 'to stick, prick, stab', *PKEŽ 1* ibid;
   Lith. *bèsti* 'stechen, stecken'; *badýti* ('to prick, stab', frequentative), La. *badīt*, same, *Fraenkel* 41;
   < IE: **bhed-* 'stechen, bes. in die Erde stechen, graben', *Pokorny* 113.

75 *balgninx* 'Sattler'

(Cf. 68 *balgnan* 'Sattel', above)

a) PS: *E* 490 *balgninix* 'seteler(Satteler)', 'balnius', (suffix derivative), *PKEŽ 1* 131;
   LBV: BĀLGNINĪKS Balgninix: Satteler / saddle-maker;
b) PN: none;
c) < OP **balgna-* + suff. *-inīk* 'saddle-maker', *PKEŽ 1* ibid;
   Lith. *balninỹkas*, 'balnius', 'saddle-maker', or *baln-iniñkas*, same, *PKEŽ 1* ibid;
   < IE see 68 *balgnan* 'Sattel'.

76 *bruneto* 'Haselhuhn'

a) PS: *E* 769 *bruneto* 'haselhun (Haselhuhn)', 'jerubė', *PKEŽ 1* 159–160;
   LBV: BRŪNETĀ Bruneto: Haselhuhn / hazel-hen;
b) PN: none;

c)   < OP *brūnetā [nom. sg. fem.]: suff. drv. *-etā from OP
Germanism adj. *brūn- 'brown', PKEŽ 1 ibid;
Cf. Lith. dial. brŭnas 'dark red, reddish' (Lith. 'tamsiai
rausvas, rusvas'), brūnuoti 'to look / appear red, reddish',
La. brŭnêt 'to be rusty', (Lith.) 'rudinti, rudėti' PKEŽ 1
ibid.
REGARDING THE RELEVANCE FOR BOBROWSKI CF. II
CLASSIFICATION, 1.1.2.BIRDS.

77 broakay 'Bekleidung der Oberschenkel'
a)   PS: E 480 broakay 'bruch' (Bekleidung der Oberschenkel)
[nom. pl. (not dualis) masc.]', PKEŽ 1 158;
LBV: BRŌKĀI nom pl Broakay: Hosen (kurz) / trousers;
b)   PN: none;
c)   < OP *brōkai; Mažiulis sees this as a loanword from MLG
brōk, ('Hose um Hüfte und Oberschenkel', PKEŽ 1 ibid),
presumably referring to 'trousers which cover the hips and
thighs' (surely all trousers do this by definition?), PKEŽ 1
ibid.
It is curious that Bobrowski has entered this word but not
OP lagno 'Hose' E 481.

78 bhe 'ohne' (cf. 69 bhe 'und', above)

79 biatwai 'fürchten'
a)   PS: K III : biatwei 'förchen (fürchten)', 'bijoti', inf., PKEŽ
1 139; e.g. (exegesis of the First Commandment of the
Decalogue): Mes turrimai Deiwan stan Rikijan kirscha
wissan powijstin biatwei; 'Wir sollen Gott den Herren
vber alle ding förchten', 'Mes turime dievą tą viešpatį virš
viso dalyko bijotî, 27 : 9–10, PKP 2 106;
LBV: BIJĀTWEI biātwei 27: fürchten / fear, be afraid;
b)   PN: none;
c)   < OP *bij-ā 'fürchtet, sie fürchten', PKEŽ 1 ibid:
Lith. bijjóti(s), La. bîtiês 'to fear', Fraenkel 43;
< IE: *bhəi- / *bhī- 'sich fürchten', Pokorny 161.

80 *dambo* 'Schlucht' *Dambitzen*

a) PS: *E* 29 *dambo* 'grunt', nom. sg. fem., *PKEŽ 1* 176–177. Cf. Nesselmann's translation 'niedrig gelegenes Terrain zwischen Hügeln'; MHG *grunt* (Grund) is also defined as 'vertiefung, schmales tief eingeschnittenes tal, schlucht', *Lexer* 77, ibid. Mažiulis, in addition to many other Prussologists, suggests OP *dambo* be corrected as **daubo*, 'ravine', (cf. Lith. *dauba*, *įduba*, below, *PKEŽ 1* ibid);
LBV: DĀUBĀ Dambo: Talmulde / hollow (ravine);

b) PN: Only one entry *Dambitzen* (district of Elbing, today *Dębice*) could be located in West Prussia, · cf. *Progenealogists*. However this Polish name has nothing to do with OP **daubo*, recorded as *dambo* in *E* 29. For the latter cf. 1346 *Dauben*, 'jetzt Duben-See Kr. Mohrungen', poss. 1396 *Dawbel*, 'jetzt Dubiel Kr. Marienwerder', *Gerullis* 26, 1426 *Doubeniken*, 'jetzt Döbnicken Kr. Pr.-Eylau', 1419 *Dowpsadel*, 'jetzt Dopsattel Kr. Königsberg', *Gerullis* 30;

c) < OP **daubo*, 'ravine', cf, above meanings; *PKEŽ 1* ibid;
Lith. *daubà* ('dauba, slėnys; padaubỹs' ='vieta palei daubą'); cf. Lith. *dùbti*, La. *dub-t* (Lith. 'dubti'); cf. furthermore Lith. *duobė́*, La. *dùobe* 'hole', all quoted in *PKEŽ 1* ibid;
< IE: **dheub-* etc. 'tief, hohl', *dhumb-* 'Erdvertiefung', *Pokorny* 267.
BOBROWSKI ASSOCIATED OP DAMBO WITH DAMBITZEN IN CONTRAST TO THE ACTUAL OP DAUBO, RECORDED AS DAMBO IN E).

81 *drogis* 'Rohr' *Drugehnen*

a) PS: *E* 285 *drogis* 'ror (Rohr)', 'nendrė', nom. sg., *PKEŽ 1* 229;
LBV: DRUGĪS Drogis: Rohr (Schilfrohr) / reed;

b) PN: *Drugehnen* (district of Fischhausen) is available in the sources, *Progenealogists*; cf. also '1339 *Drucheyn* [...] jetzt *Drugehnen*, Kr. Fischhausen: apr. *drogis* (**drugis*) "Rohr" + *-ein-*', *Gerullis* 31;

c) < OP **drogis* < **drugīs* = Lith. *drugỹs*, below; *PKEŽ 1* ibid;
Lith. *drugỹs* 'drebulys', 'Fieber', also 'butterfly'; German 'Schmetterling'; La. *drudzis* 'Fieber'; *drudzi* 'geflügelte

Motten'; cf. poss. La. *drugt* 'zusammensinken, sich mindern', *Pokorny* 275;

< IE **dhreugh-* 'zittern, (sich) schütteln, einschrumpfen', *Pokorny* ibid.

82 *demyta* (cf. *Appendix B Classification*)

83 *deywis* 'Gott', *deywutiskan* 'göttlich', *deywuts* 'selig'
a) PS: *K III*, *E* 1: *deywas* / *deiwis* 'Gott', 'Dievas', *PKEŽ* 1 191–192; numerous occurrences in *K III*, e.g. (within the context of *Matrimony*, a reference to the matrimonial blessing): **Deiwas** *dase steimans swaian etnīstin*, '*Gott* gebe inen seinen Segen', '*Dievas* teduoda jiems savą palaimą', 99 : 14, *PKP 2* 194;
    LBV: DĒIWAS *gen sg m* Deiwas 27;
b) PN: none;
c) < OP **deivas* < Balt. **deivas* (= Lith. 'dievas' , below) < ***'heaven, bright, clear sky', *PKEŽ* 1 ibid;
    Lith. *diēvas*, La. *dìevs*, *Fraenkel* 93.
... *deywutiskan* 'göttlich'
a) PS: *K III*: *deiwūtiksan* 'göttlicher', 'dievišką' (acc. sg.), *PKEŽ* 1 193; e.g.*bhe stan wissan is kalsīwingiskan Tawiskan* **Deiwūtiskan** *labbiskan*, 'Vnd das alles aus lauter Vatterlicher *Göttlicher* Güte'; 'ir tai visa iš skambaus tėviško *dieviško* gerumo', 41: 12–13, *PKP 2* 121;
    LBV 'DĒIWĀTISKAN *aj acc* Deiwūtiskan 41: seligen / blissful; Deiwutiskan 99 Deiwūtiskan 111 Deiwūtiskan 117 Deiwūtiskan 119 Diwūtiskan 57;
b) PN: none;
c) cf. *deywis* 'Gott', above; *PKEŽ* 1 ibid.

... *deywuts* 'selig'
a) PS: *K I*, *II* & *III*: *deiwuts* 'selig', 'palaimingas, išganytas', *PKEŽ* 1 193, e.g.: *Kas druwe bhae crixteits wirst stes wirst* **deywuts**, 'wer da gleübet vnd getaufft wird der wird *selig*', 'Kas tìki ir krikštytas tampa, tas tampa *palaimingas*'; 11 : 15–17; *PKP 2* 88 ;
    LBV: DĒIWĀTS *aj* Deiwuts 61: selig / blessed, blissful; deiwuts I 11 deywuts II 11;
b) PN: none;
c) cf. *deywis* 'Gott', above.

Lith. / La. equivalents, cf. *deywis* 'Gott', above;

< IE **déiu̯o-s* 'himmlisch, Himmel > Gott', *Pokorny* 185; words based on the IE root **dei-* are well documented in IE languages, *Pokorny* ibid; *PKEŽ 1* ibid.

84 *dangus* 'Himmel', *dengniskan* 'himmlisch', *dangosun* 'im Himmel'

a) PS: *K I, II, III, E 3: dangus* 'hemel (Himmel)', 'dangus', nom. sg., *PKEŽ 1* 177; e.g. (within the *Credo*): *As drowe an Deiuan / Thawan wismosing kas ast taykowuns dangon bah semmin*, 'Ich glewbe an / Gott Vater almechtigen Schepffer *himmels* vnd der erden'; 'Aš tikiu į dievą, tėvą, visagalį, kuris yra kūręs *dangų* ir žemę', 7: 9–12, *PKP 2* 71 - 72;

LBV: DĀNGUS Dangus: Himmel / sky, heaven;

b) PN: none;

c) < OP *dangus 'Himmel' < *'bent', cf. Lith. *dangus* 'sky, Heaven ';

Lith. *dangus* 'sky, Heaven', 'Himmel', *danga*, 'lid', 'Decke', La. (Curonian) *danga* 'corner', 'Ecke', *LDW 1* 437;

IT IS DOUBTFUL WHETHER BOBROWSKI WAS FAMILIAR WITH THE ETYMOLOGY OF OP DANGUS, WHICH ORIGINALLY MEANT 'STH. WHICH IS BENT' (PKEŽ 1 IBID). HERE HE ALSO ENTERS THE OBLIQUE FORMS OF DANGUS (DENGNISKAN, DANGOSUN) IN THE RELIGIOUS MEANING OF 'HEAVENLY', 'IN HEAVEN' (CF. OTHER EXAMPLES IN K I, II, III, PKEŽ 1 IBID).

... *dengniskan*

a) PS: *K III: dengniskas himlischen (himmlischen) dangiškas, PKEŽ 1* 196 (during *Baptism* , beseeching God, that he bestow His eternal blessing of his *heavenly bath* (*deines himlischen Bades*) on the baptised': *stan Prābutskan ebsignāsnan / twaias Dengniskas spagtas sengijdi*, 'Er dem ewigen Segen / deines himlischen Bades erlange', 'tą amžiną palaiminimą tavo *dangiško* prausimo sulaukia', 119 : 3–5, *PKP 2* 225;

b) PN: none;

c) An adjective OP acc. sg. *dengniskas* is derived with the suffix OP -*isk* from adj. **dang-in-* < subst. *dang-us.

... *dangosun*

a) PS: Cf. the OP fragmentary text *andangons^e n* (*Aph VII* cited in *PKEŽ 1* 177);

b) PN: none;

    c) OP 'loc.' Pl. *dangunsun* < *dangusu, *PKEŽ 1* ibid, a translation of Latin 'in coelis';
       < IE: **dheng-* 'drücken, krümmen, bedecken, worauf legen', *Pokorny* 250.

85 *deyneyno* 'Morgenstern'

a) PS: *E deynayno* 'morgenstern (Morgenstern)', 'ryto žvaigždė', *PKEŽ 1* 188;
    LBV: DĒINĀINĀ Deynayno: Morgenstern / morning star;

b) PN: none;

c) Subst. fem. < OP adj. fem. *deinainā < subst. *deinā + suff. -*ain*-, *PKEŽ 1* ibid;
    Lith. *dienā* 'Tag'; La. *dìena*, same, *Pokorny* 186; Mažiulis demonstrates that OP *deinanā* and OP *deinā* include both morning and day. OP *deinā* encompasses the period between sunrise and evening, *PKEŽ 1* ibid;
    < IE cf. **deien-*, *deino-* 'nur in der Bedeutung Tag', *Pokorny* 186.

86 *duckis* 'Hamster' *Duckstein*

a) PS: *E* 669 *dutkis* 'hamster (Hamster)', 'žiurkėnas', nom. sg., unanimously corrected *duckis* already because of a German Prussian provincialism *Duck*, same, *PKEŽ 1* 242–243;
    LBV: DUKĪS Dutkis: Hamster / hamster;

b) PN: Bobrowski's *Duckstein* is an attempt to etymologize a well-known family-name; it is unrelated to OP *duckis*; cf. http://www.searchforancestors.com/surnames/origin/d/duck.php (accessed 16.01.10);

c) < OP *dukĭs 'hamster', *PKEŽ 1* ibid. The word has been an object of considerable interest (cf. Ziesemer, Endzelīns etc.). Mažiulis provides dial. forms (Semb. German *Duck*, *Dock*, same, *PKEŽ 1* ibid, and points to poss. affinity of OP *duckis* to Lith. *dũk-ti* / *dvõkti* 'to release vapours / smell, to stink etc.' (Lith. 'eiti dujomis, kvėptis'); furthermore, the meaning could have extended to 'to rave / rage' (Lith. 'šelti'), cf. La. *dùk-t*, same, *PKEŽ 1* 242—243

< IE: *dheu- 'stieben, wirbeln bes. von Staub, Rauch';
'wehen, blasen Hauch Atem; daher dampfen, riechen,
stinken', *Pokorny* 261.
REGARDING THE RELEVANCE FOR BOBROWSKI CF. II
CLASSIFICATION, 1.1. FAUNA.

87 *druktai* 'fest'
a) PS: *K III druktai* 'fest', 'drūtai, tvirtai', adv., *PKEŽ 1* 229–
230 ; e.g. (within the exegesis of the *Lord's Prayer*)*schläit*
schpartina bhe poläiku mans drūktai; 'Sondern stercket
und behelt vns *fest*', 'bet stiprina ir palaiko mus *drūtai*', 50
: 18, *PKP 2* 132;
LBV: DRŪKTĀI *av* drūktai 51: fest / firmly; drūcktai 65;
b) PN: none;
c) < OP adj. *drūkta- 'solid', *PKEŽ 1* ibid;
Lith. *drūtas, drūktas* 'thick, solid', 'dick, fest', La. *drukts,*
drukns 'stämmig, stark', *PKEŽ 1* ibid, *Fraenkel* 107;
< IE: *dheregh- 'festhalten, fest', *Pokorny* 254–255.

88 *dadan* 'Milch'
a) PS: *E* 687 *dadan* 'milch (Milch)', 'pienas', nom. sg. neut.,
PKEŽ 1 171–172;
LBV: DADAN Dadan: Milch / milk;
b) PN: none;
c) < OP *dadan* 'milk'; < West Balt. *da-da-< IE *dH- 'to
suckle', *PKEŽ 1* ibid; East-Baltic equivalents of 'milk' are
Lith. *pienas*, La. *piēns* of another root;
< IE:*dhē(i)- / *dhə- 'saugen', *Pokorny* 241, 242, 871.
REGARDING THE RELEVANCE FOR BOBROWSKI CF. II
CLASSIFICATION, 1.1. FAUNA.

89 *dabikan* 'groß'
a) PS: *K III* (cf. GrA 20, GrG 48 etc.): *debica* 'gros (groß)',
'didelis', adj. nom. sg., fem., *PKEŽ 1* 184–185; e.g.
(exegesis of the *Sacrament* of *Baptismal*, stating that but
for *Baptism* the infant would retain the original sin,
remaining in 'great sorrow and need', German 'Jammer
vnnd Noth'): *kawīdsu debijkan powargsennien bhe*
nautien schis malnijkiks swaias prēigimnis bhe pērgimnis
paggan embaddusisi, 'was grossem Jammer vnnd Noth diß
Kindlein seiner Art vnd Natur halben stecket', 'kokiame

dideliame varge bei bėdoje šis vaikelis savo įgimties bei prigimties delei tūno', 115 : 19–22, *PKP 2* 221– 221;

LBV: DEBĪKAN *acc* debīkan 75: große / big, large; debīkan 55 debbīkan 73 debeīkan 61 debijkan 115 debijkan 119 debijkun 113 debica;

b) PN: none;
c) < OP adj. *deb-īka-* < OP *i*-stem subst. *debi-* 'bigness, firmness' < Baltic–Slavic *deb-* / *dēb-* 'to make tight by striking', *PKEŽ 1* ibid; V. Mažiulis associated *deb-īks* with OP *dabber* 'yet, still', Lith. *dābar* same, Lith. *dabař* 'now', Slavic Polish etc. *doba* 'time', *dobro* 'well', La. *daba* 'time, nature', Lith. *daba* 'nature', *PKEŽ 1* 169–171, 184–185;
< IE: *dheb-* 'dick, fest, gedrungen', *Pokorny* 239.

90 *dalptan* 'Meissel'

a) PS: *E* 536: *dalptan* 'durchslag (Meißel)', 'káltas', nom. sg. neut., *PKEŽ 1* 175–176' ; Fraenkel defines OP *dalptan* as defined as German 'Durchschlag, spitzes Werkzeug, um damit Löcher zu schlagen', *Fraenkel* 81;
LBV: DALPTAN Dalptan: Meißel / chisel;

b) PN: none;
c) < OP *dalptan* < *dalb-ta-* < *delb-* 'to strike', cf. Lith. *delbti* 'to strike', 'schlagen' as well as *dalba* 'crow-bar', 'Brechstange', La. *daĺba* 'poking stick', 'Stange zum Stoßen'; OP *dalptan* fully corresponds to Slav. *dolbto* > Czech *dláto*, Russ. долото 'chisel', *PKEŽ 1* ibid;
< IE: *dhelb-* 'graben; herausschlagen; Stock, Stange', *Pokorny* 246.

91 *doacke* 'Star'

a) PS: *E* 732: *doacke* 'star (Star)', 'varnėnas', *PKEŽ 1* 213;
LBV: DĀKĒ Doacke: Dohle / daw;

b) PN: none;
c) < OP *dākē*, *PKEŽ 1* ibid; Mažiulis assumes onomat. origin, i.e. an OP verb *dăk-*, based on the sounds (*dă-*... *dă-*) that daws make, *PKEŽ 1* ibid.

92 *druwit* 'glauben'

a) PS: *K III druwīt* 'gleuben (glauben)', 'tikėti', *PKEŽ 1* 234– 235; e.g. (part of the *Credo*): As **Druwe** / kai as ni is suonau ispresnā neggi spartin en Jesum Christum maian

Rikijan **druwīt** [...] *massi,* 'Ich gleube / das ich nicht aus
eigener Vernunfft noch Krafft / an Jesum Christ meinen
Herren *gleuben* [...] kan', 'proto nei stiprybės į Jezų
Kristų, maną viešpatį, *tikėti* [...] galiu', 45: 9–11, *PKP 2*
125;
LBV: DRUWĒT *if* druwīt 45: glauben / believe; Druwīt 47
druwīt 65;

b) PN: none;
c) < OP *ėjo*-stem **druvē-* 'glauben' < **druvis / *drūvis*
'Glauben' < Balt. **drū-* 'to be firm', cf. Germanic **truw- /*
*trūw- > German *Treue, PKEŽ 1* 234;
Lith. *drūtas, druktas* 'thick, big, large'; strong' etc;
< IE: **deru-* etc. 'Baum', there are many examples in
Germanic languages in the sense of 'Treue', 'Glaube';
'stark', *Pokorny* 215–216.

93 *dat* 'geben'
a) PS: *K III dāt* 'geben', 'duoti', inf., *PKEŽ 1* 180–181; e.g.
(part of Luther's *Instructions* to the *Unterthanen* to serve
those in authority): *kai quai stwi reckenausnan pērstan
dāt turri,* 'als die da Rechenschafft dafür *geben* sollen';
'kaip (tie), kurie čia atsiskaitymą per tą duoti tùri', 89: 12,
PKP 2 178;
LBV: DĀTAN > Dātwei *pc pt pa n* dāton 75; DĀTS >
Dātwei *pc pt pa m* dāts 75_5; dāts 75_{20} dats I 13 d czt II 13;
b) PN: none;
c) < OP **dō-* 'geben', *PKEŽ 1* 181;
Lith. *dúoti,* La. *dûot* 'geben'; *Fraenkel* 112; *PKEŽ 1* ibid;
< IE: **dō* etc. 'geben', *Pokorny* 22–226.

94 *dumis* 'Rauch'
a) PS: *E 39 dumis* 'rouch (Rauch)', 'dūmas', *PKEŽ 1* 237;
LBV: DŪMS Dumis : Rauch / smoke;
b) PN: none;
c) < OP **dūmas* 'smoke', *PKEŽ 1* ibid;
Lith. *dūmai* = La. *dũmi,* 'Rauch, Qualm', pl. tantum, ibid;
< IE: **dheu-* etc. 'stieben, wirbeln, bes. von Staub,
Rauch', *Pokorny* 261.

95 *druwis* 'Glaube'
(cf. above 92 *druwit* 'glauben')

a) PS: *K III: druwis* 'Glaube', 'tikėjmas', nom. sg. masc.,
    PKEŽ 1 232–234; e.g. (Within the *Instructions* to the
    father of the household, *Haußvater*, who is told to convey
    various articles of faith to the other members of his
    household): *Stas Swints Cristiāniskas* **Druwis** */ kāigi ains*
    butte / tawas stansubban swaiāsmu seimīnan [...] *prei*
    laikūt turri, 'Der -- *Glaube* / Wie ein Haußvater
    denselbigen seinem Gesinde [...] fürhalten solle', 'Tas
    šventas krikščionškas *tikėjmas*, kaip vienas buto tėvas [...]
    savai šeimynai [...] (prie) laikyti tùri', 39 : 10–12, *PKP 2*
    119;
    LBV: DRŪWIS *f* Stas Droeffs I 7: Glaube / faith, belief;
    Druwi 61;
b) PN: none;
c) < OP *druvs / *drūvs 'belief", *PKEŽ 1* 234.

96 *dainan* 'Tag (Acc.)', *deininan* 'täglich'
a) PS: *K III (KI, II): deinan* 'Tag', 'diena', acc. sg., *PKEŽ 1*
    188–189; e.g. (in context of the *Third Commandment* of
    the *Decalogue, Keep holy the Sabbath day,* cf. Exodus 20,
    8): *Tou turri stan Lānkinan* **Deinan** *Swintint*, 'Gedenck
    des Sabbaths das du ihn heyligest', 'Tu turì tą šventinę
    dieną švęsti ', 29 : *8, PKP 2* 109;
    LBV: DĒINAN *acc sg* deinan 43: Tag / day; Deinan 29
    deinan 45 deinan 53 deinan 79 deinan Deinan 81 deinan
    97 deinan 127 deinan I 5 deinan I 11 deynan II 5 deynan II
    7 deynan II 11 deinam I 7 deyen Gr;
b) PN: none;
c) < OP *deinā, PKEŽ 1* ibid;
    Lith. *dieną*, La. *dìena* 'Tag', *Fraenkel 93; PKEŽ 1* ibid.
... *deininan,* 'täglich'
a) PS: *KI (KII):* '*deininan* teglich (täglich) dieninis,
    kasdieninis', *PKEŽ 1* 190 e.g. (in the context of the *Lord's*
    Prayer): *Nusan* **deininan** *geittin dais numons*
    schindeinan, ' Vnser teglich brodt gib vns hewtte', 'Mūsų
    kasdieninę duoną duok mums šią dieną', 9 : 17, *PKP 2* 74;
    LBV: DĒINAN *acc sg* deinan 43: Tag / day; Deinan 29
    deinan 45 deinan 53 deinan 79 deinan Deinan 81 deinan
    97 deinan 127 deinan I 5 deinan I 11 deynan II 5 deynan II
    7 deynan II 11 deinam I 7 deyen Gr;
b) PN: none;

c) < OP *deininan* 'daily'; < OP *deinā* 'day', *PKEŽ 1* ibid;
   Lith. 'dieninis, kasdieninis';
   < IE *deien*, 'Tag', *Pokorny* 186.

97 *dessimts* 'der zehnte'

a) PS: *K I, II, K III)*: *dessimpts* 'zehen (zehn)', 'dešimt(is)',
   ord. nom. sg., masc., *PKEŽ 1* 198; e.g. (in context of the
   Tenth Commandment of the *Decalogue*, cf. Exodus 20, 2–
   17): *Stas* **Dessīmts** *Pallaips*, 'Das *Zehende* Gebot', 'Tas
   dešimtas paliepimas', 35 : 16, *PKP 2* 82;
   LBV 'DESĪMTS *ord* Dessīmts 35: zehnte / tenth; Dessimts
   I 7 Dessympts II 7';
b) PN: none;
c) < OP *dessīmts* < Balt. ord. *desimt-ta-*.
   Lith. *dešimtas*, La. *desmitais*, 'the tenth', *PKEŽ 1*, ibid.
   < IE *dekm* 'zehn'; Ordinals *dek̑emo-s* 'the tenth' –
   German 'der zehnte', *Pokorny* 191.

98 *deynayno* 'Morgenstern'

(Cf. 85 *deyneyno Morgenstern*, cf. above)
   BOBROWSKI HAS ENTERED THIS WORD TWICE, WITH A SLIGHT
   ORTHOGRAPHIC VARIATION OF THE DIPHTHONG IN THE SECOND
   SYLLABLE (EY > AY).

99 *dirstlan* 'stattlich'

a) PS: *K III*: *dirstlan* 'statlichen' ('stattlich'), 'tvirtą / kietą',
   adj. acc. sg. fem., *PKEŽ 1* 207–208; e.g. (within the context
   of explaining the salutary effects of *Baptism* which has
   provided *firm* strength resistence in the face of the
   'enemy', literally, Satan, OP *pikullis*): *kai tāns stesmu*
   prēisiki / en gijwan bhe aulausennien / dirstlan emprijki
   stallīsnan siggīt, 'das es dem Feinde / im Leben vnd
   Sterben /statlichen widerstandt thun', 'kad jis tam priešui
   gyvenime ir numirime *didelį* prieš stovėjimą daryti', 17 :
   11–12, *PKP 2* 223;
   LBV: DĪRZLAN *aj acc* dīrstlan 117: harten, beharrlichen
   / persistent, firm;
b) PN: none;
c) < OP *dirz-la-* 'fest' < Balt. *dirz-* 'firm, rigid';
   Lith. *diržti* 'to harden', *diržas* 'Riemen' (leather) belt',
   La. *dirža*, same, ; *PKEŽ 1* 207—209;
   < IE: *dheregh-* 'halten, festhalten; fest', *Pokorny* 254.

100 *dwai* 'zwei'

a) PS: *K III*: *dwai* 'zwey (zwei)', 'du', nom. pl., *PKEŽ 1* 243;
   e.g. (refers to two parts of the **Confession Rites**): *Stai
   Grikausna ebimmai dwai dellīkans ēnsien*, 'Die Beicht
   begreifft *zwey* stück in sich, 'Ta išpažintis apima *dvi* dalis
   savye', 65 : 8, *PKP 2* 147;
   LBV: DWĀI *crd acc* du dwai 65: zwei / two; dwai 69;

b) PN: none;

c) < OP **dvai*, plural < Balt. dual masc. **d(u)u̯ō- PKEŽ 1*
   ibid;
   Lith. dual masc. *dù*, fem. *dvì*, La. pl. masc. *divi*, 'two',
   'zwei', *Fraenkel* 107; *PKEŽ 1* ibid;
   < IE **du̯ō(u)* 'zwei', *Pokorny* 228.

101 *emnes* 'Name'

a) PS: *K I, II, III*: *emmens* 'name (Name)', 'vardas', nom. sg.
   masc., *PKEŽ 1* 253–254; e.g. (part of *The Lord's Prayer*):
   *Thawe nuson kas thu asse andangon. Swintints wirst twais
   emmens*, 'Vater vnser der du bist im himmel. Geheyliget
   werde dein *name*', 'Tėve mūsų, kuris tu esi danguje.
   Šventinas (te)tampa tavas *vardas*', 9 : 15, *PKP 2* 74;
   LBV: EMENS emmens I 9: Name / name;

b) PN: none;

c) < OP **emen* < West-Balt. **enmen-*, *PKEŽ 1* ibid; Lith.
   and La. have no equivalents; superseded by East Baltic
   *varda- words (e.g. Lith. *vardas* 'name'), thus Mažiulis,
   PKEŽ 1 ibid;
   < IE: **en(o)mn̥* etc.'Name', *Pokorny* 321.

102 *eyswo* 'Wunde'

a) PS: *E* 159 *eyswo* 'wunde (Wunde)', - 'žaizda', nom. sg.
   fem., *PKEŽ 1* 247–248;

b) PN: none;
   LBV: ĒIZWĀ Eyswo: Wund / wound;

c) < OP **eizvā* < West-Baltic **eiźva-* 'something torn,
   pierced' (Lith. 'įplyšimas, atsiradęs iš [į-, pra] dūrimo') <
   Balt. *u*-stem **eiźu-* 'pricking', *PKEŽ 1* ibid; cf. also OP
   aysmis 'Spieß', 'iešmas', ibid 57;

Lith. *aižùs* 'sharp, painful, piercing'; also *yžià* 'floe', 'Eisscholle"; *PKEŽ 1* ibid; La. *aiza* 'something torn (in)', (Lith. 'įplyšimas'); *PKEŽ 1* ibid.

< IE: **aig-* / **ig-* (**aik-* / **ik-*) 'to prick with vibrating' > Baltic–Slavic 'to be pricked with vibrating', *PKEŽ 1* 57–58.

103 *encopts* 'begraben'

a) PS: *K III*: *enkopts* 'begraben', 'įkastas (užkastas)', *PKEŽ 1* 269–271; e.g. (Part of the *Credo*): *Pontio Pilato / Skrīsits / Aulauns / bhe **enkopts**,* 'Pontio Pilato Gecreutziget / Gestorben / vnd *begraben*', 'Pontiju Pilotu, kryžiuotas, numiręs ir *įkastas'*, 43 : 1–2, *PKP 2* 122;

LBV: ĒNKAPTS *pc pt pa* enkopts 43: vergraben (eingegraben), begraben, beerdigt / buried; enkopts 65 enkopts 127 encops I 7 enquoptzt II 7;

b) PS: none;

c) < OP *en-kapts* 'buried', 'begraben', part. perf. pass. < OP **kap-* 'to dig, to hack', *PKEŽ 1* ibid.
Lith. dial. *kãp-a, kãpė, kàp-ti,* 'to continuously hack / chop' (Lith.'po truputį kapoti'), La. *kapã,* same, *PKEŽ 2* ibid;
< IE: **(s)kapā* 'Gegrabenes', *Pokorny* 930.

104 *endyritwai endiris endeirit* 'ansehen'

a) PS: *K III endyrītwei* 'ansehen', 'įžiūrėti', *PKEŽ 1* 264–265; e.g. (Within the *Baptismal Rites,* a part of the Baptism prayer, asking God to look favourably on the baptised): *Mes Madlimai tien / pra stan subban / twaian gruntpowīrpun engraudisnan / tau quoitīlaisi / adder stan sten N. etnīwingiskai **endyrītwei**,* 'Wir biten dich / durch dieselbe deine grundlose Barmhertzigkeyt / du wöllest {...} diesen N. gnediglich *ansehen*', 'Mes prašome tave per tą pačią tavą (nuo) dugno laisvą pagailėjimą: Tu tenori {...} N. maloningai *pažiūrėti*', 119 : 27–30, *PKP 2* 227–228;
LBV: ĒNDĪRĒTWEĪ endyrītwei 119: betrachten, anschauen, ansehen, berücksichtigen descry (discern), notice (catch sight of), take into account;

b) PN: none;

c) < OP **dirītvei* 'to look (at), Lith. 'žiūrėti' < **dīrētvei*; < Baltic **dir-* / **der-* 'to tear' > 'to "tear" = open one's eyes', 'die Augen aufreißen', *PKEŽ 1* ibid;

Lith. *dyréti* 'to look at slyly, while wating for s.o.'', *dýroti*,
same; *PKEŽ 1* ibid;

La. *daîrîtiê* s 'to look around', 'umhergaffen', *PKEŽ 1* ibid.
BOBROWSKI INCLUDES THREE FORMS OF THE VERB 'ANSEHEN';
ONLY ENDYRITWAI AND ENDEIRIT ARE INFINITIVE FORMS ('TO
LOOK AT'), ENDIRIS BEING THE IMPERATIVE 'LOOK (AT)!',
GERMAN 'SIEHE (AN)!', AS BELOW:

... endiris
a) PS: *K III endirīs* 'sihe (siehe)' Imp. 2 Sg., *PKEŽ 1* 264; e.g.
    (within the *Confession Rites*) *Stwi endiris twaian
    bausennien*, 'Da sihe deinen Standt an', 67 : 2, 'Čia žiūrėk
    tavą padėtį', *PKP 2* 149;
    LBV: ĒNDĪRĒJIS > Ēndīrētweī *ip 2 sg* endirīs 67;
b) PN: none;
c) cf. *endyritwai* above.

... endeirit
a) PS: *K III: endirīt* 'ansehen', 'įžiūrėti', *PKEŽ 1* 264, e.g.
    (Within the *Lord's Prayer*, asking God that he does not see
    one's sins): *Mes madlimai ēnschan madlin / kai stas Tāws
    endangon / ni endeirīt quotīliai noūsons grīkans*, 'Wir
    bitten inn diesem Gebet / das der Vatter im Himel / nicht
    ansehen wolt vnser Sünde', 'Mes prašome šioje maldoje,
    kad tas tėvas danguje *(į)žiūrėti* nenorėtų mūsas
    nuodėmes', 55 : 2–3, *PKP 2* 134;
    LBV: ĒNDĪRĒT *if* > Ēndīrētweī endeirīt 55;
b) PN: none;
c) OP *endeirīt K III* 55 with a root vowel *ī* [*e^ī*] (occasionally
    accented / diphthongized in accordance with the 3rd person
    present form and here recorded as *ei*), is the same
    infinitive as *endyrītwei K III* 119 with an accented suffix
    and unaccented root vowel *ī* > *i*, *PKEŽ 1* 264, cf.
    endyritwai above.
    < IE: **der-* / **dr̥-* 'lupti, skelti', 'schinden, abspalten',
    PKEŽ 1 240.

105 *etbaudints* 'erweckt'
a) PS: *K III: etbaudinnons* 'aufferwecket (auferweckt)',
    'atbudinęs', *PKEŽ 1* 294–296; e.g. (relates to *Baptism*, the
    ceremonial immersion in water, which symbolizes the
    death of the old self and enables humankind to be
    awakened, like Christ, from the dead): *kāigi Christus ast
    esse stans Gallans etbaudints*, 'wie Christus ist von den

Todten *aufferweckt*', 'kaip Kristus yra nuo tų mirčių
atbudintas',   65   :   2,   *PKP*   2   146;
LBV: ETBĀUDĪNTS > Etbāudinuns *pc pt pa* etbaudints
65; vgl. ETBĀUDINUNS *pc pt ac* etbaudinnons 45:
aufgeweckt / (one who has) awaked (i.e.'awakened');
b) PN: none;
c) < OP *baud-in-tvei* < OP *baud-ī-twei* 'to awaken', a
causative verb derived from the verb *budē* with the help of
the root ablaut, see 71 *bude* above and etymology, *PKEŽ 1*
294, 162–163;
Cf. trans. Samogitian *bàud-y-ti* 'raginti, kurstyti', 'to incite'
and Lith. intr. *busti* < *bud-ti* 'to wake up, be awakened';
Cf. also La. dial *bàud-î-t* 'to put to the test' (Lith. 'mėginti,
bandyti'), *PKEŽ 1* ibid;
< IE: cf. 71 above.
THE PRACTICE OF BAPTISM *AND THE CUSTOM OF TOTAL*
IMMERSION IN WATER OF THE BAPTISED PERSON IS DEALT WITH
HUMOUR AND AT SOME LENGTH IN BOBROWSKI'S LEVINS
MÜHLE, *ESP. CH. 3,* JB 3, *38 FF.*

106 *etskisnan* 'Auferstehung'

a) PS: *K III etskīsnan* 'aufferstehung (Auferstehung)',
'atsikėlimą', subst. acc. sg. fem., *PKEŽ 1* 301; e.g. (part of
the *Credo*): *As Druwē ēnstan Swintan Noseilien ainan*
Swintan Cristiāniskan kijrkin Stan perōniskan Swintan
etwerpsennian steise grijkan etskīsnan - mensas, 'Ich
gleube an den heyligen Geist / eine heylige Christliche
Kirche / Die gemeine der Heyligen / Vergebung der
Sünden / *Aufferstehung* des Fleisches', 'Aš tikiu į tą šventą
dvasią, vieną šventą krikščionišką bažnyčią, tą bendriją
šventą šventų, atleidimą tų nuodėmių, *atsikėlimą* kūno', 45
: 3–6, *PKP 2* 125;
LBV: ETSKĪSNĀ Atskisenna I 9: Aufstehen, Auferstehen
/ standing up ('rising / getting up' kb), resurrection
ETSKĪSNAN > Etskīsnā *acc* etskīsnan 45; Etskysnan II 9;
b) PN: none;
c) < OP *atskīsnā* 'Auferstehung'; < OP *atskī-tvei* 'to rise'
< Balt. *skī-* 'to break off, to separate (from sth.)';
Lith. *atsikelti*, 'to rise'; Mažiulis points out that OP *skī-*
tvei was not semantically identical with Lith. *keltis*, but
that the sense 'to rise' was due to the prefix *et-, PKEŽ 1*
ibid;

< IE: *$sk\breve{e}i$-'schneiden, trennen, scheiden' *Pokorny* 919.

107 *etwerpsna* 'Vergebung'

a) PS: *K III: etwerpsnā* 'vergebung (Vergebung)', 'atleidimą',
   PKEŽ 1 306, e.g: (in relation to Christ's words to the
   apostles during the *Last Supper* and the institution of the
   Sacrament of the Eucharist): *Issprettīngi / kai noūmans en
   Sacramenten **etwerpsnā** steison grīkan / gijwan bhe
   Deiwuwtiskai prastawīdans wirdas dāts wirst*, Nemlich /
   das vnns im Sacrament *vergebung* der Sünden / Leben
   vnnd Seligkeyt durch solches wort gegeben wirdt',
   'suprantama, kad mums sakramente atleidimas tų
   nuodemių, gyvenimas ir išganymas per tokius žodžius
   duotas tampa'; 75 : 16–18, *PKP 2* 160;
   LBV: ETWĒRPSNĀ etwerpsnā 75_{19}: Vergebung /
   forgiving (forgiveness); etwerpsnā 75_{21} etwerpsna 71_{12}
   etwerpsna 71_{13};
b) PN: none;
c) < OP *et-verp-snā* 'forgiveness' (Lith.'atleidimas') < OP
   etwiērpt K III 55 : 11 'to forgive' < Balt. *verp-*. Mažiulis
   clarifies the interesting etymology of this verb, specifying
   its meaning as 'to loosen, to turn loose', rather than the
   alternative 'to tie sth. up', *PKEŽ 1* ibid;
   < IE: *$\mathit{u}er$-p, 'drehen, winden', *Pokorny* 1156.

108 *ebsentliuns* 'Deckel' (cf. 37 *abstocle* = *ebsentliuns* 'Deckel', above).

a) PS: The word 'lid (of a pot)' *E* 354 *abstocle* is associated
   with a completely different word, i.e. *K III ebsentliuns*
   'bezeichnet', 'paženklinęs', *PKEŽ 1* 245 (included in a
   prayer at the end of the *Matrimonial Rites* of the newly
   wedded couple): *stan Sacramentan / twaise mijlas Soūnas
   Jhesu Christi / bhe steisei kirki swaise mārtan / enstesmu
   ebsentliuns,* 'das Sacrament deines lieben Sons Jesu
   Christi vnd der Kirchen seiner Braut darin *bezeichnet*', 'tą
   sakramentą tavo mielo sūnaus Jėzaus Kristaus ir tos
   bažnyčios savo marčiõs tame *paženklinęs*', 109 : 9–11, *PKP
   2* 210.
   LBV: EBZENTLĪWUNS *pc pt ac* ebsentliuns 109:
   bezeichnet / (one who has) marked;
b) PN: none;

c) OP *ebzentlīwuns* 'has marked', part. pret. act. < *eb-zentlītvei* 'to mark', inf.

< *zentlan* 'sign' < Balt. *źen- / *źin-* 'žinoti, pažinti', 'to (come to) know', *PKEŽ 1* ibid;

< IE: *gṇ-H-* 'to (come to) know', *PKEŽ 1* ibid.

109 *estureyto* 'Eidechse'

a) PS: *E* 776*estureyto* 'eudexe (Eidechse)' 'driežas', *PKEŽ 1* 294;

   LBV: ĒSTURĒITĀ Estureyto: Eidechse / lizard;

b) PN: none;

c) < OP *(j)ēstureitā* 'lizard', a loanword from the neighbouring Lechitians, west of the Vistula, *PKEŽ 1* ibid.

110 *etnistis* 'Gnade'

a) PS: *K III*: *etnīstis* 'Gnade', 'malonės', *PKEŽ 1* 297–300; e.g. (Within the *Sacrament* of *Baptism*): *bhe dei tennan - etnīstis bhe Dāiai stesses Crixtisnas*, 'Auch In vmb Gnade vnd Gabe der Tauff', 'ir taipogi jį *malonės* bei dovanõs to krikštijimo', 111 : 16, *PKP 2* 213

   LBV: ETNĪSTIS *gen f* etnīstis 111: Gnade / grace (favour) […], etnīstis 115.

b) PN: none;

c) < OP *etnī-sti-* < *etnī-* 'to turn loose' > ' not to be angry any longer' < Balt. trans. *sn ếi- / intr. *(s)nī-* 'to twist, wind', cf. Lith. *nýtis* 'harness (thread)', *PKEŽ 1* ibid. Mažiulis examines at length both the literature and hypotheses regarding the etymology of OP *etnīstis* as well as various semantic Lith. equivalents, e.g. 'gailestingumas, geradarybė, palaima'.

   Bobrowski encountered the word in the religious context in the sense of 'free and unmerited favour' granted by God. The word, which is fundamental to the Christian, esp. Protestant, belief system, was emotionally charged for Bobrowski, as he uses the word during a personal crisis, cf. Introduction.

111 *eristian* 'Lamm'

a) PS: *E* 681 *eristian* 'lam (Lamm)', 'ėriukas, nom. sg. neut., *PKEŽ 1* 284;

   LBV: ĒRISTJAN *n* Eristian: Lamm / lamb;

b) PN: none ;

c)   < OP *(į)ēri-sťan < *įēristįan 'lamb'; dim. suff. from OP
įēra-, same, *PKEŽ 2* ibid;
Lith. *jéras, géras* , La. *jęrs* 'lamb', *Fraenkel* ibid, *PKEŽ 1*
ibid;
< IE: *er- etc. 'Bock, Schaf, Kuh', *Pokorny* 296.
REGARDING THE RELEVANCE FOR BOBROWSKI CF. II
CLASSIFICATION, 1.1. FAUNA.

112 *empijreisku* 'Summe'

a)   PS: *K III*: *empijreisku* 'summa (Summa)', 'bendrumas
(suma)', *PKEŽ 1* ibid 254, e.g. (within the *Lord's Prayer*,
explaining the phrase 'deliver us from all evil' in *The
Lord's Prayer*, asking God to forgive all / literally 'the sum
of one's sins'): *Mes madlimai en schan madlin / kāigi en
empijreisku*', 'Wir bitten inn diesem Gebet / als in der
Summa', 'Mes prašome šioje maldoje, kaip *bendrume*', 57
: 5–6 *PKP 2* 137; Mažiulis, who suggests an amendment to
empijrenisku, points to the difficulty that Abel Will
probably had in translating German 'Summa' (a Latin
borrowing in the 13th c., Kluge, 764), 'in sum, in all, in
general' into OP *empijreisku, PKEŽ 1* ibid;
LBV: ĒMPĒRINISKĀ empijreisku 57: Allgemeinheit /
generality.
b)   PN: none;
c)   < OP *empīriniskā*, a substantivized adjective, < adv.
**empīrai* 'zusammen' < prep. *en- + "loc." *pērai* 'heap";
PKEŽ 1 ibid.

113 *etkumps* 'wiederum'

a)   PS: *K III*: *etkūmps* 'wiederumb (wiederum)', 'vėl, iš naujo',
PKEŽ 1 296–297, e.g.(in explanation of *The Lord's Prayer*
'And forgive us our [trespasses], As we forgive [those who
trespass against us]'): *Tijt quotāmai / mes arwiskai
stēimans etkūmps dijgi sīrisku etwiērpt*, 'So wollen wir
zwar denn *widerumb* auch hertzlich vergeben', 'Tagi,
norime mes tikrai tiems *vėl* taipogi širdingai atleisti', 55 :
10 -11, *PKP 2* 135;
LBV: ETKŪMPS *av* etkūmps 55: wieder / again; etkūmps
63 etkūmps 131 etkumps 105;
b)   PN: none:

c)   < OP adj.*etkumpas* 'turned / bent [backwards]' (Lith. 'atsilenkęs') < OP verb *et-kump-* = Lith. *at-kumpti* 'to become unbent, turn back', *PKEŽ 1* ibid.
< IE: *km̥- / *komp-* 'to bend', *PKEŽ 1* 297.

114 *enimt* 'annehmen'

a)   PS: *K III: enimt* 'auffnemen (aufnehmen)', 'paimti, priimti', inf., *PKEŽ 1* 267; e.g. (Within *Baptism*, asking God to strengthen the newborn and to free it from sin): *Tāns quoitijlai stan prei etnīstin **enimt** steismu swaians grīkans etpwērpt*, 'Er wölle es zu Gnaden *auffnehmen* /im seine Sünde vergeben', 'Jis tenori tą prie malonės *paimti*', 117 : 4-6, *PKP 2* 222;
LBV: ĒNĪMT if enimt 117₅: annehmen, aufnehmen (empfangen) / receive, accept;

b)   PN: none;

c)   < OP *en-imtvei* 'to take', *PKEŽ 1* ibid;
cf. Lith. *įimti* 'paimti, priimti, įgriebti', La. *ieņemt*, same, *PKEŽ 1* ibid.
< IE: *em- / *m̥-, PKEŽ 2*, 26 (cf. 177 below).

115 *enkausint* 'anrühren'

a)   PS: *KIII : enkausint-* 'anrühren', 'paliesti, pakrutinti' inf., *PKEŽ 1* 269; e.g. (Within *Baptism*, included is a quotation of Mark 10, 13–15): '*Enstan kērdan perpīdai tennei malnijkikans prei Jesum / kai tāns tennans turrīlai **enkausint**,* 'Zu der zeit brachten sie Kindlein zu Jhesu / das Er sie solt *anrhüren*', 'Tuo laiku atnešė jie vaikelius prie Jėzaus, kad jis juos turėtų *paliesti*', 111 : 20–21, *PKP 2* 214;
LBV: ĒNKĀUSĪNT if enkausint 111: berühren, rühren (bewegen) / move by touching;

b)   PN: none;

c)   < OP *en-kausin-tu,* or: *en-kausinti* < Balt.-Slav. *kauś- / *kuś-* 'to move',
Lith. *kùš-inti* ('lytėti, judint, krutinti'), *kuš-tė̃ti* ('judėti, krutėti'), *PKEŽ 1 ibid;* La. *kus-têt,* same
< IE: *keu-* etc. 'biegen', *Pokorny* 588.

116 *enlaikuti* 'haltet an'

- a) PS: *K III*: *enlaikūti*, 'laikote", imperative 2 pers. pl., *PKEŽ 1* 271–272, e.g. (Within the *Instructions* to the community of the faithful, exhorting it to continue to pray): *Bhe enlāikuti sen madlan prei wissans smunentiuaus I. Timoth. 2.*, 'Vnd *haltet an* mit Beten für alle Menschen I. Timot. 2', 'Ir *[te][į]laikote* su malda prie visų žmonių', 97 : 18-19, *PKP 2* 192;
  LBV: ĒNLĀIKĀTĒ > Ēnlāikāmaī *ps 2 pl* enlāikuti 97;
- b) PN: none;
- c) < OP *enlaikūti* < praef. **en-* + **laikā-* < Balt. causative **laikā-* 'to retain' < Baltic–Slavic **leik-* / **laik-* / **lik-* 'to retain, remain'; *enlaikūti* has its *en-* after the German *an-* in *haltet an* (*anhalten*), *PKEŽ 1* 272, *3* 23, 318;
  Lith. *laĩko* 'keep(s), maintain(s)', La. *làika* 'preserve(s)'; the OP translation *enlaikūti* 'persist' of the German imperative *haltet an* is correct but has an unnecesary prefix *en-* (cf. above), precisely repeated by Bobrowski;
  < IE: **leikᵘ-* / **loikᵘ-* 'to retain, remain', *PKEŽ 3* 318.

117 *ersinnat* 'erkennen' (cf. 467 *sinnat* 'er weiß', cf. below)

- a) PS: *K III*: *ersinnat* 'erkennen', 'pažinti', inf., *PKEŽ 1* 288; e.g. (asking that [Christ] accept the newly baptised to be an heir [to the faith] and to recognize him / her as heir to the heavenly treasures): *bhe per ainan draugiwaldūnen / stesses prabutskas - Dengniskans labbans ersinnat*; 'vnd für einen Miterben der ewigen Himlischen Güter *erkennen*', 'ir per vieną drauge veldėtoją tų amžinų dangiškų turtų pripažinti', 117 : 6–7, *PKP 2* 222–223;
  LBV: ĒRZINĀT *if* ersinnat 53: erkennen / get to know, cognize; ersinnat 117;
- b) PN: none;
- c) < OP *er-zināt* 'to recognize', *PKEŽ 1* 269;
  Lith. *žinóti* La. *zinât* 'to know', 'wissen', *Pokorny* 376;
  < IE : **gn̥-* / **gen-* 'žinoti', 'erkennen, kennen', *PKEŽ 1* ibid.

118 *erpilninaiti* 'erfüllet!'

   a) PS: *K III: erpilninaiti* 'erfüllet', 'pripilninkite', *PKEŽ 1*
      287, e.g. (In context of the *Matrimony Rites* God's bidding
      to Adam and Eve to be fruitful, to multiply and to fill the
      earth, cf. *Genesis 1*, 28): *seiti weijsewingi bhe tūlninaiti
      wans / bhe **erpilninaiti** stan semmien*, 'Seid fruchtbar /
      vñ mehret euch vnd *erfüllet* die erden', 'Būkite vaisingai
      bei dauginkite jus ir *pripilnikite* tą žemę', 105 : 26–27, *PKP
      2* 206;
      LBV: ĒRPILNINAĪTĒ *ip 2 pl* erpilninaiti 105: füllt an /
      fill;

   b) PN: none;

   c) < OP *er- + *piln-in-tvei* 'erfüllen', a causative form; cf.
      OP *pilnan* 'ganz', *Fraenkel* 591;
      Lith. *pìlninti*, 'daryti pilną, pildyti', *PKEŽ 1* ibid; cf. further
      'to make full / replete'; Lith. *pìlnas* La. *pil̃ns* 'full', 'voll',
      Fraenkel ibid;
      < IE: *plH-no* 'pilnas', 'voll', *PKEŽ 3* 281.

119 *erlaikut* 'erhalten (Part.)'

   a) PS: *K III: erlaikūt* 'erhalten', 'išlaikyti', inf., *PKEŽ 1* 285,
      e.g. (*The Lord's Prayer*, including an exegesis of 'Do not
      lead us into temptation'): *kai noūmas Deiws quotilai
      popeckut bhe **erlaikūt**'*, 'Das vns Gott wolt behüten vnd
      erhalten', 'kad mums dievas norėtų pasaugoti ir *išlaikytì*,
      55 : 17-18, *PKP 2* 136;
      LBV: ĒRLĀIKĀT *pc pt pa nom sg n* erlaikūt 117:
      aufrechterhalten / preserved (kept);

   b) PN: none;

   c) < OP *er-laikūt*, cf. 116 above;
      Cf. Lith. *išlaikyti*, 'erhalten'; *PKEŽ 1* ibid.
      < IE: cf. 116 above.

120 *ernertiuns* 'erzürnt'

   a) PS: *K III:* ernertimai 'erzürnen', 'įnirtiname, įpykiname',
      PKEŽ 1 287, e.g. (within *Confession Rites* Luther's
      explanation that the person who is confessing his / her sins,
      be this the father, mother etc., must confess having caused
      another person to become angry): *As[-]mai stans
      ernertiuns / bhe prei klantīsnan pobanginnons*; 'Habe sie

erzürnet vnd zu fluchen bewegt'; 'esu juos *užnirtinęs* ir prie keiksmo pajudinęs, 67 : 32 / 69 : 1–2, *PKP 2* 151.

LBV: ĒRNĒRTĪWUNS > Ērnērtīmaī *pc pt ac nom sg m* ernertīuns 694; ernertiuns 69; cf. ĒRNĒRTĪMAĪ *ps 1 pl* ernertimai 31: erzürnen, ärgern / irritate;

b) PN: none;
c) < OP **er-* + **nertītvei* 'nirtinti, pykinti', < OP subst. **nerti-* < Balt. verb **ner(t)-* / **nir(t)-* 'to demonstrate own force', *PKEŽ 1* ibid, *3* 187–188;

Lith. *nir̃sti* and *niršti* 'to become enraged', 'heftig zürnen, ergrimmt, aufgebracht, wütend sein', *Fraenkel* 504—505;
< IE: **ner-* / **nr̥-* 'masculine force', *PKEŽ 3* 188.

121 *erderkts* 'vergiftet'

a) PS: *K III*: *erdērkts* 'vergifftet (vergiftet)', 'apnuodytas, užterštas, subiaurotas', *PKEŽ 1* 283; e.g. (Within *Baptism*, containing Luther's reflections about original sin, in line with the traditional teachings of the Catholic Church about humans' fall from grace as a result of the Fall of Man, and part of his *Confessio Augustana*)*: schis emrpijkisins malnijkinks en swaiai pērgimie / empolijgu grīku / en mattei kaigij mes erdērkts*, 'dieses gegenwertig Kindlein / in seiner Natur / mit gleicher Sünde, inn massen wie Wir auch / *vergiffteť*, 'šis priešais esąs vaikelis savoje prigimtyje panašioje nuodėmėje mastė, kaip taipogi mes, *apnuodytas*', 115 : 1–3, *PKP 2* 218;

LBV: ĒRDĒRGTS *pc pt pa* erdērkts 115: vergiftet, besudelt / soiled, poisoned;

b) PN: none;
c) < OP **er-* + **derg-tvei* 'to soil, cf. 'to make dirty; to loathe, despise, detest', < Baltic–Slavic **derg-* / **dirg-* 'to soil, spoil', cf. also OP *dergē* 'to hate' ('hassen' – 'nekenčia' [<nekęsti], *PKEŽ 1* 197,

Lith. 'teršti; bjauroti; niekinti, neapkęsti', the meanings do not include 'poison', *PKEŽ 1* ibid;

Cf. Lith. *dergti* 'to soil, make dirty', *ALKŽ* 475;

< IE: **dher(H)gh-* / **dhregh-* / **dhr̥gh-* < **dher(H)-* 'to spatter', *PKEŽ 1* 197.

122 *ertreppa* 'übertreten'

a) PS: *K III*: *ertreppa* 'ubertretten (übertreten)', 'peržengia',
PKEŽ 1 288; e.g. (exegesis of the Tenth Commandment,
admonishing human beings, i.e. men (as we can deduct
from the text), not to covet their neighbour's wife, house,
field; male or female slave; ox or donkey, or anything that
belongs to their neighbour; God punishes those who
disregard [literally 'step over / transgress against'] this
commandment): *Deiws trinie prei sñndintwti* [=
sūndintwei] *wissans quai schins pallapsans ertreppa*';
'Gott drowet zu straffen alle die diese Gebot *vbertretten*';
'Dievas grūmoja (prie) bausti visus, kurie šiuos paliepimus
peržengia', 39 : 1–2, *PKP 2* 118;
LBV: ĒRTREPĀ *ps 3* ertreppa 39: überschritt, übertritt /
steps over, transgresses;

b) PN: none;

c) < OP *er-treppa* presupposes OP **trep-t-* 'walk, tread',
'trampeln, trippeln, laufen' = Lith. *trep-séti*, same, *PKEŽ
1* ibid;
< IE: **trep-* 'trippeln, trampeln, treten', *Pokorny* 1094.

123 *esse* 'von'

a) PS: *K III (I, II)*: *esse* [very frequent occurrences, with
many orthogr. variants e.g. *esse, Esse, esse(stan),
esse(tennan)* 'nuo', (prep. with acc. and dat. 'of, from'),
PKEŽ 1 289 e.g. (within the *Credo*, expressing belief that
Jesus Christ was conceived by the Holy Spirit: *kas pogauts
ast / esse Swintan Noseilien*, 'Der empfangen ist *vom*
Heyligen Geist', 'kuris pagautas yra *nuo* šventos davsios',
41 : 22–23, *PKP 2* 122;
LBV: EZE esse 4123: von / from;

b) PN: none;

c) < OP *esse* = [*eze*] < OP **aza / *eze* 'aus, von–her' <
Baltic–Slavic **eźō, PKEŽ 1* 292–293, Lith. *až ù* 'behind',
La. *az,* same;
< IE: **egh-s, PKEŽ 1* 293, *Pokorny* 292.

124 *gudde* 'Gesträuch, Busch', *Gudden, Guddas, Kudick (?), Gudnick*

a) PS: *E 586: gudde* 'pusch (Gebüsch)', 'krūmynas, krūmai',
'low-lying bushes / trees in a wood / forest' (a more

specific Mažiulis' definition), nom. sg. fem., *PKEŽ 1* 420–421;

LBV: GUDĒ Gudde: Gebüsch / shrubbery;

b) PN: Of the four PN mentioned by Bobrowski (*Gudden, Guddas, Kudick? Gudnick*) both *Gudden* and *Gudnick* could be identified, cf. *Progenealogists*. *Guddas* is possibly an anthroponym *Gudas*, initially derived from OP **gudē*. *Kudick* (illegible) could not be found in the sources. *Gudnick* (also called *Gudnicken*), was situated in the former district of Mohrungen, today's Miłakowo. It is recorded as *Gunthenithen* in 1342, but was changed to *Guntheniken* in 1419 (Przybytek 83, *Gerullis* 47). It was later called *Gudenicken* (Przybytek ibid). Therefore, in contrast to *Gudnick* in the former district of Rastenburg, *Gudnicken* (< anthroponym *Gunto*), originally had nothing to do with the OP word *gudde* (cf. *Gerullis* 47). Both places are called *Gudniki* in today's Poland;

c) < OP **gudē* 'shrubbery' < OP adj. **guda-* 'bent down' < Balt. verb **gud-* 'to incline'
Lith. *gùdo, gùsti* 'to incline > 'to get used to sth.') < Baltic–Slavic **gău-* / **gŭ-* 'to bend', *PKEŽ 1* ibid, 331;< IE: **geu(H)-* / **gu(H)-* 'to bend', *PKEŽ 1* 331.

125   *grabis* 'Buche', *Grabow, Grabau, Grabnick, Grabowo*

a) PS: the word *grabis* (associated by Bobrowski with *E* 28 *grabis*) is artificially abstracted from numerous available names of localities;

b) PN: Of the four PN mentioned by Bobrowski the PN *Grabau, Grabnick* and *Grabowo* (var. *Grabowen*) are frequent in both East and West Prussia and are Polish (*Progenealogists*). *Grabau* (a variant of German *Grabow*), was situated near Marienwerder (today's *Grabowo* and *Grabówko*), cf. *MLTV* 138. All these names of localities originate from Polish *grab* 'hornbeam, Hagebuche, *Carpinus*', identified by Bobrowski as 'beech tree' (Buchen, *Fagus*, a species of *Fagales* trees).
REGARDING THE RELEVANCE FOR BOBROWSKI CF. II CLASSIFICATION, 1.2.1. TREES (INCL. RELATED WORDS).

126 *gal* 'Berg, Haupt', *Gallgarben, Rogallen, Gallingen*

a) PS: Bobrowski has created one arbitrary OP 'word' (**gal*) on the basis of different PN, possibly due to the association with the OP word *K III galū* 'heupt (Haupt)', *PKEŽ 1* ibid, 322;

b) PN: Bobrowski's three entries (*Gallgarben, Rogallen, Gallingen*) could be accessed, either in *Gerullis* or in *Progenealogists* or both: *Gallgarben* (District of Königsberg, cf. *Gerullis* below), *Rogallen* (Districts of Lyck, Ortelsburg, Johannisburg, four entries) and *Gallingen* (Districts of Friedland, Heiligenbeil, Prreußisch, five enteries) could all be located; *Progenealogists*; cf. '1317 *Gailgarben* [...] jetzt *Gallgarben* Kr. Königsberg [...] "auf deutsch Weissenberg" pr. *gaylis* "weiß" + pr. *garbis* "Berg"', Gerullis 35. *Gallingen* at least in two instances comes from the OP stem *Galind-*: 1336 *ville Galinden* > 1570, 1881, 1946 *Gallingen* (Przybytek 58), 1400 *Galinden*, 1469 *Gelyngenn* > 1780, 1922 *Gallingen* (Przbytek ibid, *Gerullis* 35). *Rogallen* (*Groß Rogallen* and *Klein Rogallen*, today Polish *Rogale Wielkie, Rogale Małe*, etc.), may originate from OP **rug-el-* 'rye', *E 258 rugis* (regarding *Ro-gall-* cf. the association of the prefix *ap-* in *Absteinen, Aplenken* with OP word *ape*, 1 above).

127 *garb(i)s* 'Berg, Haupt', *Galtgarben, Lamgarben*

a) PS: *E 28: garbis* 'berg (Berg)', 'kalnas' nom. sg., *PKEŽ 2* 217. Entered with the stem *grab-* in *E*, it should be corrected to **garbis* 'mountain' in the light of many available compound geographical names with the second component *-garb* (*Geylegarben, Swentegarben* etc.). The corrected form *garbis* is identical with Bobrowski's form of the word 127 *garbis* for which he provides the meaning 'mountain', above. Bobrowski obviously supposed that there were two different words with different meanings and assumed two different basic morphemes **grab-* and **garb-* (the lemmata being *grabis* 'Buche', i.e. Bobrowskis "*grabis*'ized" Slavic word, and *garbis* 'Berg', s.s.v.).
LBV: GĀRBS Grabis: Berg / mountain;

b) PN: Both of Bobrowski's PN be readily located in both
    Gerullis and *Progenealogists*.; OP *garbis* results in a great
    variety of toponyms, cf. *Swentegarben* (OP **Sventagarb-*,
    lit. *Šventakalnis, Laydegarbe* German 'Lehmberg';
    Laumygarbis ('A mountain of Laume', Nothangen),
    Mantegarbis etc., *Gerullis* 35, quoted in *PKEŽ 1* 321);
c) <OP **garbas* < Baltic–Slavic Verb **gerb-* 'to carve by
    winding', *PKEŽ 1* 324;
    Lith. *gárbanos* 'locks, ringlets', *PKEŽ 1* 325; *Pokorny* 387;
    Fraenkel 135;
    < IE: **gerbh-* / **g̹rbh-* 'to wind round', *PKEŽ 1*, ibid,
    Pokorny ibid.

128 *gau* 'Kuh', *Gauden Pogauen*
       (cf. *Appendix B Words of uncertain origin*)

a) PS: The word could not be located in the utilized sources.
    Bobrowski enters a fragmented arbitrary form **gau*.
b) PN: *Gauden* was a familiar locality in the district of
    Braunsberg (1324 *Gaudyn* [...] jetzt *Gauden* Kr.
    Braunsberg', *Gerullis* 37); it is today's Polish *Gaudyny*.
    This name obviously originates from OP **Gaud-in-*,
    comparable with Lith. *gaud-* 'to be occupied /to be busy
    with catching sth.' (cf. Przybytek 63). Regarding *Pogauen,*
    in the former district of Königsberg in Sambia (1400
    Pogauwen, Gerullis 127), *Gerullis* points to 1438 *Gauwen,*
    1922 *Gauen* also in Samland (ibid. 37). It is etymologically
    connected to the OP root **ga(u)v-* (cf. also Pėteraitis
    MLTV 277). Although both OP **gau-d-* and **gau-*
    originate from the same Baltic root **gau-* 'to bend' > 'to
    incline towards / in one's own direction' > 'to catch'
    (*PKEŽ 1* 331, cf. 124 *gudde* above), the latter has nothing
    to do with 'cow'.
    BOBROWSKI CREATES A SEGMENT **GAU FROM DIFFERENT
    WORDS, SUPPLYING IT WITH THE MEANING 'KUH'. IN ALL
    PROBABILITY THIS MEANING IS TAKEN FROM LATVIAN GOVS
    'COW', IN SPITE OF THE FACT THAT THE ACTUAL WORD FOR
    'COW' IS ATTESTED AS OP E 673 KLENTE 'KŪ [KUH]'
    (BOBROWSKI COULD NOT KNOW THAT KLENTE WAS AN OP
    COINAGE, PKEŽ 2 217).

129 *gayles* 'weiß' w. *Gayl*

a) PS: *E* 459 *gaylis* 'wyes (weiß)', 'baltas', *PKEŽ 1* 312–315. Bobrowski writes the meaning in slanted writing above the OP entry (as an afterthought?). The following abbrev. could be 'w';
LBV: GĀILS Gaylis: weiß (hell) / white;

b) PN: *Gayl* was a place in the district of Braunsberg (1312 *Gayle*, 1922 *Gayl*, *Gerullis* 35), today's Polish *Gajle*. The name was obviously connected to OP adj. *E* 459 *gaylis* 'white', cf. above. OP **gayles* 'weiß' is of particular significance for Baltic onomastics, providing the basic morpheme for a) names of lakes and rivers, e.g. OP *Gehl-See* (1311 *Gailen*, *Gerullis* ibid) in the district of Mohrungen,it corresponds to today's Polish *Duży Gil*, *Gilowskie Jezioro*; Lith. lake *Gáiliekas* 'the white one', 'der Weiße'; Lith. river *Gailupỹs*, La. river *Gailupīte*; b) hills and mountains, e.g. OP *Gailgarben*, also called 'Weißberg'.

c) < OP **gailas* 'white' < Baltic–Slavic adj. **gaila-* 'shining, glaring' < Baltic–Slavic-Germ. **ghoi-lo-* 'glaring, scorching', *PKEŽ 1* ibid.
Lith. *gailùs* could mean both 'shining' (cf. Lith. *gailì rasà* 'shining / radiant dew', German 'glänzender Tau') as well as 'sad', *PKEŽ 2* ibid. The modern equivalents of OP 'white' are Lith *baltas* and La. *balts*, *LBV*;
< IE: **ghei-* 'to glare, glitter, scorch with heat or cold', *PKEŽ 1* ibid.

130 *grosis* 'Reif'

a) PS: *E* 58 *grosis* 'ryf (Reif)', 'šerkšnas, šarmas, nom. sg., *PKEŽ 1* 413–415;
LBV: GRĀISS Grosis: Reif (Rauhreif) / hoar-frost;
E grosis is usually corrected as **grodis* and placed in the same category as Lith. *gruodas* 'hard, frozen earth', *PKEŽ 2* 413; Mažiulis ibid relates this concept to Lith *grūdas*, 'grain, corn' and detects another root in *grosis*, i.e. **grai-(sa-)* with a circumflex broadening *āi* > *ã* = *E õ*, cf. E 516 *moasis* 'Blasebalg' < **māisas* = Lith. circumflex *maĩšas* 'bag';

b) PN: none;

c)   < OP *grāisas < West Balt. *graisa, 'that which is
     smeared, scratched (into sth.)'; <Baltic *grei- to brush,
     scratch (over sth.)', *PKEŽ 1* ibid;
     < IE: *ghrēi- 'darüberstreichen, hart darüberstreifen,
     bestreichen', *Pokorny* 457.

131 *grays* 'Heu'

a)   PS: uncertain; cf. *E* 289*crays* 'hew (Heu)', 'šienas', nom.
     s.g. masc., *PKEŽ 2* 251–252. Bobrowski's orthography
     deviates from *E*, no other sources represent examples of
     an initial 'g-'. Bobrowski has entered [g] instead of the
     velar [k] which are varyingly written as [c / k] in OP written
     monuments;
     LBV: KRAĪSS Crays: Heu / hay;
b)   PN: none;
c)   < OP *kraisas* 'straw' < Balt. dial. adj. *kraisa- / *kreisa-
     'twisted' < Balt. dial. verb *kreis- 'to twist', *PKEŽ 2* ibid;
     La. *kreiss* 'leftish; bent'; here Lith. *krēi-vas* 'crooked, bent'
     is similar in meaning, *PKEŽ 2* ibid;
     < IE: *(s)ker- 'drehen, biegen', *Pokorny* 935; < IE
     dial. *(s)kr(e)i- 'bes. von vibrierender Bewegung, (sich
     schütteln)', ibid < *(s)ker- / *(s)kr̥-, *PKEŽ 2* ibid.

132 *golimban* 'blau'

a)   PS: *E* 642 *golimban* 'blow (blau)', 'melsvas, žydras', *PKEŽ*
     1 387–389;
     LBV: GALĪMBAN *aj n (av)* Golimban: bläulich,
     himmelblau / bluish, pale blue, sky-blue;
b)   PN: none;
c)   < OP *galimban* adj. nom.-acc. sg. neut. functioning as an
     adverb < OP adj. *gali-mb-a- 'bluish, sky-blue' < Baltic–
     Slavic verb *gel- 'to beam', *PKEŽ 1* ibid;
     < IE: *ĝheləo 'als Farbadjektiv 'gelb, grün, grau oder blau',
     Pokorny 429.

133 *glumbe* 'Hinde'

a)   PS: *E 652*: *glumbe* 'hinde (Hinde, Hindin)', 'elnė', nom. sg.
     fem.,   *PKEŽ*   *1*   385–386;
     LBV: GLUMBĒ Glumbe: Hindin / doe;
b)   PN: none;

c) < OP *glumba-* 'the hornless one'; an OP neologism
(together with *ragingis,* s.v.) instead of older OP *elnē*
'doe', *PKEŽ 1* 385. Mažiulis relates the word to Baltic dial.
gluma- 'even, smooth'.
Cf. La. *glums* 'mucous, smooth', Lith. adj. *gliaũmas* 'thin
skinned, mucous', *PKEŽ 1* ibid.

134 *gaylux* 'Hermelin'
a) PS: *E* 661: *gaylux* 'hermel (Hermelin)', 'šermuonėlis', nom.
sg., masc., *PKEŽ 1* 315–316;
LBV: GĀILUKS Gaylux: Hermelin / ermine;
b) PN: none;
c) < OP *gailuks* < OP adj. OP *gaila-* 'white, light'; poss.
dim. (< OP *gailukas*); *PKEŽ 1* ibid; no Lith. or La.
equivalents are cited in the utilized sources;
< IE: *gᵘhēi*[...] 'hell, leuchtend', *Pokorny* 488–489.

135 *gulbis* 'Schwan' *Pagulbinnen*
a) PS: *E* 171: *gulbis* 'swane (Schwan)', 'gulbė', nom. sg.,
PKEŽ 1 421;
LBV: GŪLBĪS Gulbis: Schwan / swan;
b) PN: *Pagulbinnen* (District of Ragnit, two entries) can be
located in the sources, cf. *Progenealogists;*
c) < OP *gulbis* or *gulbīs* 'swan';
Lith. *gulbis,* gulbė 'swan', La. *gulbis* same, it can also mean
'white cow', *Pokorny* ibid; < Baltic–Slavic *gulbis* 'swan',
according to Mažiulis 'the one who produces a certain
sound, the one who shouts', *PKEŽ 1* 422;
< IE: *gₒlbhi̯o* < *ĝhel-* 'glänzen, schimmern', *Pokorny* 429;
431.

136 *genix* 'Specht'
a) PS: *E* 742 *genix* 'specht (Specht)', 'genys', nom. sg. masc.,
PKEŽ 1 349–351;
LBV: GENIKS Genix: Specht / woodpecker;
b) PN: none;
c) < OP *geniks* 'woodpecker', < OP**genikas* same, *PKEŽ 1*
ibid;
Lith. *genỹs* = La. *dzenis,* same, *PKEŽ 1;*
< IE: *gᵘhen-ə-* 'schlagen', *Pokorny* 491.

137 *geguse* 'Kuckuck'

a) PS: *E* 731 *geguse* 'kukug (Kuckuck)', 'gegutė', nom. sg.
   fem. *Cuculus canorus, PKEŽ 1* 337–338;
   LBV: GEGUZĖ Geguse: Kuckuck / cuckoo;

b) PN: none;

c) < OP **geguzē* 'cuckoo'; Lith. *gegužė̃* same; = La. *dzeguze*
   PKEŽ 1 (cf. 'Kuckucksblume', *Fraenkel* 142). Mažiulis
   disagrees with Trautmann i.a. who had previously assumed
   that this word was based on the reduplication of the root /
   stem *ge-ghug* 'cuckoo'. He argues that it was actually
   based on the reduplication of Balt.-Slav. **ge-gŭ* 'ku-kū' <
   IE **ghe-g(h)ŭ, PKEŽ 1* 338.

138 *grimons* 'gesungen'

a) PS: *K III*: *grīmons* 'gesungen', '(su)giedojęs', *PKEŽ 1* 410–
   411; e.g. (part of the morning prayers, instructing the
   faithful to pray and sing God's praise): *Bhe pansdau titet
   sen wesliskan / prei twaian Dīlan gubas / bhe ainan
   grīmikan* **grīmons**, 'Vnd als denn - mit freuden an dein
   werck gegangen / vnd etwa ein Lied *gesungen*', 'Ir po to
   šitaip su linksmumu prie tavo darbo nuvykęs ir vieną
   giesmę *(su)giedojęs*', 79: 22-24, *PKP 2* 166;
   LBV: GRĒMUNS *pc pt ac* grīmons 79: gesungen / (one
   who has) sung;

b) PN: none;

c) < OP **grīmuns* < **grém-tvei* 'to sing (hymns)', *PKEŽ 1*
   410;
   Lith. *gramù, gramė́ti,* 'to fall with a din, thud' (German
   'mit Gepolter fallen'), La. *grem-ties* 'to threaten' (German
   'drohen, sich aufdrängen'), *Pokorny* 458; *PKEŽ 1* ibid;
   < IE: **ghrem-* 'laut und dumpf tönen, donnern' *Pokorny*
   458 (cf. **ghʰer-ə-* 'die Stimme erheben, bes. loben,
   preisen, willkommen heißen', ibid 478).

139 *geits* 'Brot'

a) PS: *E* 339 *geytos* (usually corrected as *geytye* 'brot (Brot)',
   'duona', *PKEŽ 1* 343–344;
   LBV: GEĪTIS *f* geits 53: Brot / bread;

b) PN: none;

c) < OP **geitĭs* > *geits* 'bread', *PKEŽ 1* ibid;
   cf. Lith. *pipirgietis* 'gingerbread', *Fraenkel* 154–155.

140 *gidan* 'Schande'

a) PS: *K III*: *gīdan* 'schande (Schande)', 'gėdą', *PKEŽ 1* 361–
   62; e.g. (in *The Lord's Prayer*, the sixth request / prayer,
   that God spare one shame and blame): *kai mans stas*
   Pickūls / stai switai bhe nousā mensai ni popaikā bhe
   perweddā en nidruwien perdwibigūsnan / bhe kittan /
   debīkan / gīdan bhe epkieckan, 'das vnns der Teuffel / die
   Welt / vnnd vnser Fleisch / nicht betriege vnnd verfüre /
   inn mißglauben / verzweyfeln / vnnd ander grosse *schande*
   vnd laster', 'kad mums tas velnias, tie svietai ir mūsas
   kūnas ne-apgauna bei suvedžioja į netikėjimą, abejojimą
   bei kitą, didėlę *gėdą* ir burnojimą', 55 : 18–21, *PKP 2* 136–
   137;
   *LBV*GĒDAN acc gīdan 55: Schande / shame;

b) PN: none;

c) < OP *gēdā* 'shame'; *PKEŽ 1* 361;
   Lith. *gėda* same;
   < IE: *'*gu̯ōu*- 'Mist, Exkremente, Kot, Ekelhaftes'; '*dh*-
   Erweiterung *gu̯ē[u]dh*- (in the sense of 'shame')', *Pokorny*
   483–484.

141 *garrewingi* 'brünstig'

a) PS: *K III*: *garrewingi* brünstig, 'karštai', *PKEŽ 1* 328; e.g.
   (within the *Baptismal Rites*, asking God to look with
   favour on the newly baptised and to keep the heirs of
   Adam dry and at all times *ardent* in spirit): *ēnstan*
   Swintan Arcan stēison Crixtiāniskun / sausai bhe
   senpackai polaikūts / Ainnat garrewingi en Noseilien,
   'inn der heiligen Archa der Christenheit / trucken vnd
   sicher behalten / allezeit *brünstig* im Geist', 'toje šventoje
   Arkoje tos krikščionjos, sausai bei su taika palaikytas,
   nuolat *karštai* dvasioje', 120 : 5– 8, *PKP 2* 229;
   LBV: GARAWĪNGI *av* garrewingi 121: heiß, brünstig /
   hot; cf. *LBV*: GARAWS garrewingi 121 VM: heiß,
   brünstig / hot ('ardent, fervent', kb);

b) PN: none;

c) < OP *garavinga*- 'hot' ('karštas'), *PKEŽ 1* ibid.

142 *girtwai* 'loben' *girsnan* 'Lob'

a) PS: *K III: girtwei* 'loben', 'girti', *PKEŽ 1* 374; e.g. (within Luther's exegesis of the *Credo*, urging the faithful to *praise* God's goodness for providing everything for the undeserving): *perkawīdan wissan as stēismu preidīnkaut / bhe prei girtwei* [...] *schkellantas asmai*, 'Deß alles ich ihm zu dancken und zu *loben* [...] schuldig bin', 'per koki̧ vìsa aš jam (prie) dėkoti ir (prie)*girti* [...] skolingas esu', 41 : 12-17, *PKP 2* 121–122;

  LBV: GIRTWEĬ girtwei 41: loben / praising (, i.e. 'to praise');

b) PN: none;

c) < OP **gir(twei)* 'die Stimme erheben';

  Lith. *gìrti* , La. *dzir̃t* 'to praise, to sing the praises of', German 'rühmen', *PKEŽ 1* ibid; *Fraenkel* 154;

  < IE: **gu̯er(ə)-* 'die Stimme erheben', bes. 'oben, preisen, willkommen heißen ', *Pokorny* 478.

143 *gilė* 'Eichel'

a) PS: *E* 591*gile* 'eichele (Eichel)', 'gilė', nom. sg. fem., *PKEŽ 1* 362;

  LBV: GILĖ Gile: Eichel / acorn;

b) PN: none;

c) < OP * *gilē / gīlē* 'acorn', *PKEŽ 1* ibid;

  Lith. *gìlė* (dial.) *gylė̃*, La. 'acorn'; *PKEŽ 1* ibid; *Fraenkel* 151;

  < IE: **gʷel-* 'wohl ursprünglich "Eichel" ', *Pokorny* 472.

144 *gimsenin* 'Geburt', *gemton* 'gebären'

a) PS: *K III: gimsenin*, d.h. *naunangimsenin* im Ausdruck *steise naunangimsenin* 'der newen geburt (der neuen Geburt)', 'to naujo gimimo'; *PKEŽ 1* 143; e.g. (within the *Baptismal Rites* ; here Luther follows his Pauline source precisely, saying that the act of *Baptism* results in a *new birth* and a life in *a new spirit* [cf. 'he saved us by means of the cleasing water of rebirth and by renewing us with the Holy spirit', *Paul, Titus 3 : 5*, Jerusalem Bible): *sta ast ains etnīstislaims vnds steises geijwas / bhe aina Spigsnā steise naunangimsenin en Swintan Noseillin*, 'vnnd das ist ein gnadenreich wasser des lebens / ein Bad der newen *geburt* im heyligen Geyst'; 'tai yra vienas malonės turtingas

vanduo to gyvenimo ir vienas prausimas to naujo *gimimo* šventoje dvasioje', 63 : 1–2, *PKP 2* 143;
LBV: GĪMSENJAN *acc* gimsenin 63: Geburt / birth;

b) PN: none;
c) : < OP *gimsenis*, 'Geburt', name of action < Balt. verb *gim-* 'to be born', *PKEŽ 1* 349;
Lith. *gimti* 'to be born', La. *dzimis* 'born', *PKEŽ 1* 143;
< IE: *$g^u em$- / *$g^u m$- 'kommen', 'ateiti', *PKEŽ 1* ibid.

145 *galwo* (*gallu*) 'Kopf'

a) PS: *E* 504: *galwo* 'vorvüs (Kopfstück am Schuh)', 'bato galva', *PKEŽ 1* 322–323; (cf. *E* 68: *Glawo* Houpt (Haupt)' and also GrA 45 *galbo* same, *PKEŽ 1* ibid). Bobrowski's additional entry *gallu* in brackets, in the meaning of 'head' cf. citatition below, is possibly from *K III*, used within the context of the *Sacrament* of *Matrimony* according to St Paul: *Beggi stas wijrs ast steisei Gennas gallū / Ainawīdai kai - Christus sta gallu ast steison perōniskan*, 'Denn der Man ist des Weibs *Heupt* / Gleich wie auch Christus das *Heupt* ist der Gemeine', 'nes tas vyras yra tos moters *galva* vienokiai, kaip Kristus ta *galva* yra tos bendrijos'; 103 : 21, *PKP 2* 201;
LBV: GALWĀ gallū 103: Kopf, Haupt / head; gallu 103 gaulko Gr Glawo E 68;

b) PN: none;
c) < OP *galū* 'Kopf, Kopfstück am Schuh', < OP (Sambian) *galvā* same; *PKEŽ 1* 322; *Fraenkel* 131;
< IE: *gal-* etc. 'kahl, nackt', *Pokorny* 349.

146 *giwato, giwei* 'leben' *giwen, giwammai* 'Leben' (cf. 144 *gimsenin* 'Geburt', *gemton* 'gebären', above)

a) PS: *E* 152 *giwato* 'lebin (Leben)', 'gyvenimas', subst, nom. sg. fem., *PKEŽ 1* 376;
LBV: GĪWATĀ Giwato : Leben / life; cf. also *LBV*: GĪWĒ giwei 75: Leben / life;

b) PN: none;
c) < OP *gīvatā* < Baltic–Slavic subst. *gīva-* 'vivacity (being alive)' < adj. *gīva-* 'alive', *PKEŽ 1* ibid;
Lith. *gývatà* = gyvenimas ('das Leben'), *PKEŽ 1* 376; cf. Lith. *gývatà*, 'Lebensweise' (*DLKŽ* 175; according to Fraenkel it can also mean 'Wohnung, Grundstück,

Bauerngut', *Fraenkel* 154; cf. also La. *dzît* 'to heal' (German 'heil werden'), ibid.

...giwei... 'leben'...

a) PS: *K III: giwei* 'Leben', 'gyvenimas', nom. sg. fem., *PKEŽ 1* 376, (within the explanation of *Confession*): *Beggi quei etwerpsnā steison grīkan ast / stwi ast dijgi **giwei** bhe Deiwūtisku,* 'Denn wo Vergebung der Sünden ist / da ist auch *Leben* vnd Seligkeyt', 'nes kur atleidimas tų nuodėmių yra, čia yra taipogi *gyvenimas* ir išganymas.), 75 : 20–22, *PKP 2* 160–161. Bobrowski translates *giwato* as the verb (inf.) 'leben', placing it together with the verb (inf.) *giwei,* instead of defining noun, 'Leben'.

b) PN: none;

c) OP *giwei* 'gyvenimas', 'life' < OP *gīvē < Balt. verb **gīv-* / **gī-* 'gyventi', 'to live', *PKEŽ 1* ibid.

...giwan ... 'Leben'

a) PS: *K III: giwan* 'Leben', 'gyvenimas', *PKEŽ 1* 375, (part of the morning prayers, asking God to protect one from sins so that all one's doings and one's life be pleasing to God): *Bhe madli / tien Tou quoitīlaisi mien schan deinan Deigi pokūnst pirsdau grīkan bhe wissan wargan kai / tebbei wissa maia segisna bhe **giwan** podingai,* 'Vnnd bitte dich Du wöllest mich diese tag auch behüten für Sünden vnd allem ubel Das dir alle mein thun vnnd *leben* gefalle ', 'Ir prašau tave, (kad) tu norėtum mane šią dieną taipogi pasergėti priešais nuodėmę bei visą blogį, kad tau visà mana veikla bei *gyvenimas* patiktų', 79 : 14–17, *PKP 2* 165.

   LBV: GĪWAN *nom sg n* gijwan 75: Leben / life;

b) PN: none;

c) OP *gīwan n. < adj. *gīva-* 'alive', *PKEŽ 1* ibid.

...giwamai ... 'Leben'

a) PS: *K III: giwammai* 'leben', 'gyvename' 1 pers. pl. pres., *PKEŽ 1* 375, (within explanation of the *Sixth Commandment* of the *Decalogue* 'Thou shalt not commit adultery'): *[kai mes tennēi]son paggan / skīstai bhe teisīngi **giwammai**;* '[das wir vmb seinen] willen / keusch vnd züchtig leben', '[kad mes jo dėlei] skaisčiai bei pagarbiai gyvename', [31 : 20 /] 33 : 1, *PKP 2* 112;

   LBV: GĪWĀMAĪ > Gīwīt *ps 1 pl* giwammai 33; giwammai 49 giwemmai 51;

b) PN: none;
c) OP *$g\bar{\imath}wamai$ 'we live' < Baltic–Slavic dial. *$g\bar{\imath}v$- 'becomes, is alive', 'lives', *PKEŽ 1* ibid.
    < IE: *g^uei- / *$g^u\bar{\imath}$- 'leben', 'to live'.

147 *giwans, geiwans* 'lebendig'

a) PS: *K III: gijwans* 'lebendigen', 'gyvus' *PKEŽ 1* 362 e.g. (part of the exegesis of the *Credo*, affirming that Christ has risen and will sit at the right hand of God the Father and will judge the living and the dead): *isquendau tāns pergūbons wijrst / prei līgint stans **gijwans** bhe aulausins*, 'von dannen er kommen wirdt zu richten die *Lebendigen* und die Todten'; 'iš kur jis atvykęs tampa (prie) teisti tuos *gyvus* bei numirusius', 43 : 5–7, *PKP 2* 123;
    LBV: GĪWANS *aj acc pl* gijwans 43: lebendige / live, living geīwans 127 geiwans I 9 geywans II 9;
b) PN: none;
c) Lith. *gaivus*, mod. *gývas*, 'alive, living', German 'lebendig'; La. *dzīvs* same.

148 *gobuns* 'gefahren'

a) PS: *K III: gūbans: unsei gūbans* 'auffgefahen (aufgefahren)', 'užžengęs, nuvykęs', *PKEŽ 1* 419 e.g. (part of the *Credo*, relating to Christ's Resurrection): *en tīrtian deinan -etskīuns esse gallan / vnsei **gūbans** nadangon*, 'am dritten Tage wider Aufferstanden von den Todten / *Auffgefahren* gen Himel'; 'trečioje dienoje atsikėlęs nuo mirties, *nuvykęs* ant dangaus', 127 : 12–13, *PKP 2* 235;
    LBV: GĀBUNS > Ēit *pc pt ac* gūbans 127; gobuns I 9 gubons II 9 gubas 79;
b) PN: none;
c) < OP *$g\bar{u}b$- 'to go, make one's way'; < OP $g\bar{a}b$ (Pret., Inf., Pres.), same.
    Lith. *gōbia, gōbė, gōbti* , 'snatch, seize, take' (Lith. 'čiupti, griebti, imti'), *PKEŽ 1* ibid;
    < IE: *$ghab$- 'fassen, nehmen', *Pokorny* 407.

149 *gewinna* 'arbeitet'

a) PS: *K III: gewinna* '(sie) arbeiten', '(jie) dirba, darbuojasi', *PKEŽ 1* 360; e.g. (Young Christians are instructed to listen to their superiors in matters of faith for their

superiors deserve twofold respect, cf. I Timothy, 5 : 18]):
*Stans Vraisans / quai labbai perstalle / - lāikutei - dwigubbus teisis werts / bhe Schklāits quai stwi **gewinna** en wirdan / bhe enstan mukinsnan*, 'Die Eltesten / die wol fürstehen / die halte man zwifacher Ehren werdt / sonderlich die da *arbeiten* im Wort vnnd inn der Lehre', 'Tuos senesnius, kurie gerai vadovauja, laikykite dvigubos garbės vertu ir ypatingai (tuos), kurie čia *darbuojasi* žodyje bei tame mokyme', 87 : 25–27, *PKP 2* 177;

    LBV: GEWINĀ *ps 3* gewinna 87: arbeitet (schwer) / toils (works hard); gewinna 89;

b) PN: none;

c) < OP **gevinā-tvei* 'to work, strive, make an effort' is probably a German loanword < German *gewinnen* 'to earn' (a loan translation?), *PKEŽ 1* ibid;

    < IE**u̯en-*etc. 'streben'; 'erreichen, gewinnen, siegen'; 'erarbeiten'; *Pokorny* 1146.

150 *geauris* 'Wasserrabe'

a) PS: *E* 757: *geauris* 'wasserrabe (Wasserrabe)', 'laukys', nom. sg. masc. *PKEŽ 1* 332–333; Poss. Lith. 'laukys', *Fulica atra,* though specific meaning is uncertain, ibid;

    LBV: GJĀURĪS Geauris: Wasserhuhn, Bläßhuhn (schwarz) / coot;

b) PN: none;

c) < OP **g'āurīs -, PKEŽ 1* ibid;

 cf. Lith. *giaurỹs* (long-billed smallfowl; Lith. 'ilgasnapė vištelė', *Rallus aquaticus), PKEŽ 1* ibid;

    < IE: **g̑ŏu-*, etc. 'rufen, schreien (onomatopoetisch)', *Pokorny* 403.

151 *gerwe* 'Kranich', *Gerwen, Gerwischkehmen*

a) PS: *Egerwe* 'kranch (Kranich)', 'gervė', nom. sg. fem., *PKEŽ 1* 358–359;

    LBV: GĒRWĖ Gerwe: Kranich / crane;

b) PN: *Gerwischkehmen* (District of Gumbinnen, two entries) is available in the sources, cf. *Progenealogists*; cf. also *Gerwischkehmen* = Lith. *Gérviškėnai* (today's Russ. *Priozerskoe), LTV* 121; Pėteraitis (*MLTV* 132) quotes an equivalent Lith. *Gerviškėnai,* "ameliorated" to *Gerwen* by the Nazis in 1938. Accordingly, *Gerwen* and

Gerwischkehmen refer to the same PN, both in the District of Gumbinnen.

c) < OP *gervē*, same;
Lith. *gérvé*, La. *dzẽrve* 'Kranich', *PKEŽ 1* ibid;
< IE: *ger-* 'in Schallworten, bes. für "heiser schreien"', *Pokorny* 383.

152 *geide* 'er wartet'

a) PS: *K III: geide* 'wartten (warten)', '(jie) laukia', *PKEŽ 1* 338–341; e.g. (*The Lord's Prayer*, includes Luther's advice to praise God as the provider of all things): *Stas Rikijs turri podīingan en stēimansquoi / tennan bia / bhe quai no swaian labiskan gēide,* 'Der Herr hat gefallen an denen die ihn förchten vnnd - auff seine Güte *wartten*', 'Tas viešpats tùri pomẽgį tuose, kurie jo bijo ir kurie (ant) savo gerumo *laukia*', 85 : 7–9, *PKP 2* 171–172;
LBV: GĒIDJĀ *ps 3* gēide 85: wartet / waits; giēidi 83;

b) PN: none;

c) < OP *gēidia* '(they) wait', *PKEŽ I* 339; Lith. *geīdžia* (Lith. 'trokšta') 'waits for, yearns for' (German 'begehrt', *Pokorny* ibid), La. *gàidît* 'waits for', *PKEŽ 1* ibid ; Stang (referred to in *PKEŽ 1* ibid) considers IE dial. *gheidh-* to be an isolexical form peculiar to Germanic and Baltic languages, the 'most archaic of IE languages', *PKEŽ 1* ibid;
< IE: *gheidh-* 'begehren, gierig sein', *Pokorny* 427.

153 *gorme* 'Hitze'

a) PS: *E* 41: *gorme* hiczcze (Hitze), 'karštis', nom. sg. fem., *PKEŽ 1* 389–390;
LBV: GĀRMĒ Gorme: Hitze, Glut / heat;

b) PN: none;

c) < OP *gārmē* 'heat'; Lith *garméti* 'to spread a particular sound, to perform an action, accompanied by a specific sound (noise), probably originates from the meaning 'to be hot, to reach boiling point; to boil, to bubble', *PKEŽ 1* ibid; La. *gaŕme* 'having (moderate) heat', *PKEŽ 1* ibid;
< IE: *gʰʰer-* 'heiß, warm', *Pokorny* 493.