

154 *gabawo* 'Kröte'

- a) PS: *E* 779 *gabawo* 'crothe (Kröte)', 'rupužè', *PKEŽ* 1 309–311;  
*LBV*: GABAWĀ Gabawo: Kröte / toad;
- b) PN: none;
- c) < OP \**gabavā* nom. sg. fem., *PKEŽ* 1 309;  
 Lith. *gēbti* = *geibti* 'disappear slowly and silently', Lith. dial. *gēbenė* (Lith. 'pūslė'), 'bubble, blister', refers to external appearance of the toad; *PKEŽ* 1 310; *Fraenkel* 142 enters LG *quappe* and Norwegian *kvap* 'feuchte Masse';  
 < IE \**g<sup>h</sup>ēb(h)* 'schleimig, schwabbelig, Quappe, Kröte', *Pokorny* 466.

155 *gleuptene* 'Streichbrett'

- a) PS: *E* 247: *gleuptene*, 'strichbret (Streichbrett am Pfluge, das die aufgrissene Erde umwendet)', 'verstuvé (plūgo)', *PKEŽ* 1 381–383; explaining actual spelling *E* 247 *glenptene*, *Mažiulis* points out confusion of *u* and *n* in *E*, so frequent that no amendments are necessary. It is often difficult to decipher these graphemes in *Bobrowski's* entries, as well.  
*LBV*: GLJĀUPTINĒ Glenptene: Streichbrett / mouldboard;
- b) PN: none;
- c) < \*OP *gl'aubtenē* \*'result of splitting / chopping' (German 'durch Spalten Hervorgegangenes'), *Trautmann*, in *PKEŽ* 1 381). *Fraenkel* 180 enters OP *gleuptene* (*E* 247) as a cognate of Lith. *gveľbti* 'sich fremdes Eigentum aneignen' and includes a variety of Lith. cognates semantically remote from the OP *gleuptene*. Quite a few of these (e.g. Lith. *gvildėnti* German 'aushülsen, auskernern, [ein Problem] erforschen' etc.) are well represented in other IE languages, *ibid*, cf. *Pokorny*, *ibid*, below;  
 < IE: \**gleubh-* 'schneiden, klieben, schnitzen, abschälen', *Pokorny* 401–402.

156 *gurins* 'arm', *Gurnen*, *Guhren*

- a) PS: *K III*: *gurins* 'armer', 'vargingas', *PKEŽ* 1 424–425; e.g. (within the explanation of *Confession*, acknowledging one's sins): *As gurins Grikenix / posinna mien pirsdau*

*Deiwan / wissans grīkans skellants*, 'Ich armer Sünder / bekenne mich für Gott aller sünden schuldig', 'Aš, vargšas nusidėjėlis, pripažištu mane priešais dievą visomis nuodėmėmis kaltas', 67: 18 PKP 2150;

LBV: GURĪNS *aj* gurīns 67: arm / poor;

- b) PN: Both PN could be located in the sources: *Guhren* (with two entries) is located in the district of Preußisch Holland, *Progenealogists*; Gerullis provides information on *Gurnen*: '1293 Goryn, See [...] jetzt *Guhren* Kr. Pr. Holland: *Gure* Preuße [...] + Suff. -*ein*-l vgl. lit. *Gūrai*, *Gerullis* 44;

- c) < OP \**gūrīna*- 'poor, tired', < Balt. adj. \**gūra*- / \**gaura*- 'bent (up)' < Balt. verb *gūr*- 'to droop'). Mažiulis, who contextualizes the word within IE and Baltic etymology, points out that the word had formerly been considered to be a Slavic loanword and hence excluded from Baltic or IE etymology, *PKEŽ* 1 *ibid.*

OP *gūrīna*- 'poor, miserable', Lith. 'vargingas', a suffix derived from OP the noun or adj. \**gūra*- 'tired, weak', *PKEŽ* 1 *ibid.*;

Lith. *gūr-ti* (rarely used in mod. Lith.?) 'to become weak, to fall apart', Lith. 'glebti, silpnėti, irti'; La. *guř-t* 'matt, schwach werden, abnehmen', *PKEŽ* 1 *ibid.*; *Fraenkel* 179;

< IE: \**gouro-* < \**geu-* *ro-s* [...], gr. γῦρος 'rund, ausgebogen', *Pokorny* 397.

### 157 *geltaynan* (*gelatynan*) 'gelb'

- a) PS: *E* 464: *gelatynan* 'gel (gelb)', 'geltonai', *PKEŽ* 1 344–346. Bobrowski enters two orthographic variants. Trautmann (i.a.), in *AS*, corrected *gelatynan* as OP \**geltainan* (*PKEŽ* 1 344).

LBV: GĖLTĀINAN *aj* n (*av*) *Gelatynan*: gelb / yellow.

- b) PN: none;

- c) < OP adj. \**geltaina*- 'gelb', *PKEŽ* 1 345;

Lith. *geltonai*; let. *dzēlts* 'ds.' *PKEŽ* 1 *ibid.*;

< IE: \**ghel-* 'glänzen, schimmern'; als Farbadjektiv: "gelb, grün, grau oder blau"; *Pokorny* 429.

BOBROWSKI MENTIONS THE ADJECTIVE 'YELLOW' IN LC, ONE OF THE COLOURS OF THE LITHUANIAN, PRE-SOVIET FLAG: YELLOW, GREEN AND RED: 'ER LÄSST DEN BLICK ÜBER DAS

DORF WANDERN [...]: DUNKLES GRÜN, HELLES GELB, RÖTLICHE TÖNE, EIN LANGSAM TIEFER WERDENDES BLAU, JB 3 243), PERCEIVED AS PARTS OF THE SETTING SUN AND THE SURROUNDING VERDANT LANDSCAPE.

158 *gramboale* 'Käfer'

- a) PS: E 781: *gramboale* 'webil (Käfer)', 'vabalas, mėšlavežis', PKEŽ 1 395;  
LBV: GRĀMBĀLĒ Gramboale: Käfer / beetle;
- b) PN: none;
- c) < OP \**grāmbālē* 'beetle' nom. sg. fem. ; PKEŽ 1 *ibid*;  
Lith. (žem. dialect) *grāmbuolė*, 'beetle'. *ibid*;  
Cf. Lith. 'mėšlavabalis, karkvabalis'; German 'Mistkäfer', PKEŽ 1 *ibid*.

159 *gurcle* 'Gurgel'

- a) PS: E 97 *gurcle* 'gurgel (Gurgel)', 'gerklė', PKEŽ 1 425–428;  
LBV: GŪRKLĒ Gurcle Kehle / throat;
- b) PN: none;
- c) < OP \**gurklē* 'throat', PKEŽ 1 *ibid*;  
Lith. *gerklė*, same, probably a Prussianism, PKEŽ 1 *ibid*;  
Lith. *gūrklė* (region of *Luokė*), same, a Curionianism, *ibid*.  
La. *iedzėrkliis* 'lowest part of the bottom of a rounded vessel' (German 'unterste Einsenkung des Bodens eines Gefäßes mit rundem Boden'), *Fraenkel* 148–149.  
*Fraenkel* 136 also includes i.a. Lith. *gargaliúoti*, German 'gurgeln' and *gėrti* 'trinken'. Cf. La. *gėrkle* 'throat' (German 'Kehle, Gurgel'), which is probably a Lithuanian loanword, *Fraenkel* 148. Cf. further the interrelationship between Baltic and Slavic formations of IE \**g<sup>h</sup>er-* 'fressen, verschlingen, trinken', *Fraenkel* 149;  
< IE: \**g<sup>h</sup>er-* 'verschlingen, Schlund', *Pokorny* 474.

160 *ganikan* 'Fräulein'

- a) PS: K III: *gannikan* 'frewlein (Fräulein)', 'moterėlė', PKEŽ 1 323 e.g. (within the *Sacrament of Matrimony* under the section OP *Ains Salūbs Laiskas* 'Ein Traubüchlein', with a reference to God's creation of man and woman): *Tāns teiku tennans Ainan wijrikan bhe*

*Gannikan bke Deiws signai tennans*, 'Er schuff sie ein Menlein vnd *Frewlein* / Vnd Gott segnet sie', 'Jis (su)kūrē juos - vienȧ vyreļi ir *moterēle*. Ir dievas palaimino juos', 105 : 24–25, *PKP* 2 206; Bobrowski's original meaning 'Jungfrau' has been crossed out and replaced by 'Fräulein'; *LBV*: GENIKAN *acc f* Gannikan 105: Weiblein / female (woman);

b) PN: none;

c) < OP \**genā* 'woman'; OP *gannikan* is a suff. *-ik-* dim. of OP \**genā*, *PKEŽ* 1 *ibid*; cf. OP*genno* 'wip (Weib)', *ibid* 351–352; cf. Balt. \**genā*, same (the Lith. and La. are lost, *ibid*);

< IE: *g<sup>h</sup>ēnā* 'Weib, Frau', *Pokorny* 473–474.

### 161 *grimikan* 'Lied'

a) PS: *K III*: *grimikan* 'Lied', 'giesmē', *acc. sg. fem.*, *PKEŽ* 1 410 e.g. (part of the morning prayers, instructing the believers to pray and sing God's praise): *Bhe pansdau titet sen wesliskan - prei twaian Dılan gubas - bhe ainan grimikan 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 vienȧ *giesmę* (su)giedojęs', 79 : 22–24, *PKP* 2 166;

*LBV*: GRĒMIKĀ *grimikan* 79 VM: Liedchen / song *dm*; GRĒMIKAN *acc* *grimikan* 79: Gesang (Kirchenlied) / hymn;

b) PN: none;

c) < OP \**grīmiku* < \**grīmikū* < \**grēmikā* 'little song', 'giesmelē', *PKEŽ* 1 *ibid*.

Lith. *gramėti* 'mit Gepolter in die Tiefe fallen'; cf. also various semantic nuances of Lith. *grumėti* 'dumpf dröhnen' *grūmóti* 'drohen' etc. which may be considered to be related to Lith. *gramėti* as well as to OP *grimikan*, German 'Lied', more accurately, 'Liedchen', cf. *Fraenkel* 163; cf. also La. *gremt* 'murmeln, im Affekt reden', *ibid*;

< IE: \**ghrem-* 'laut und dumpf tönen, donnern, grollen, zornig sein', *Pokorny* 458.

### 162 *gunsix* 'Beule'

a) PS: *E* 162: *gunsix* 'büle (Beule)', 'gumbas (nuo sumušimo)', *nom.sg. masc.*; *PKEŽ* 1 422–423;

**LBV:** GŪNZIS Gunsix VM: Geschwulst / swelling (bump);

b) PN: none;

c) < OP \**gunzi*, 'swelling, bump';

Lith. *gūžis* (also Samogitian, i.e. Low Lithuanian *gūžys*) 'goiter', German 'Kropf'; cf. Lith. *gūzas* 'Beule' and *gūžtias* also La. *gūža*, 'the goose', German 'die Gans', *PKEŽ 1* ibid;

< IE: \**geng-* 'Klumpen, klumpig', *Pokorny 379*'.

### 163 *grandico* 'Bohle'

a) PS: *E 632: grandico* 'bole (Bohle)', 'grinda (plati, stora lenta)', nom. sg. fem., *PKEŽ 1* 396–398;

**LBV:** GRĀNDIKĀ Grandico: Bohle / plank (board);

b) PN: none;

c) < OP \**grandikā*, 'Balken'; < \**grend-* (verb);

Lith. *grįsti*, 'kloti grindimis asla, tilta', German 'mit Brettern belegen, dielen, pflastern', *PKEŽ 1* 396–397; *Fraenkel 170*; Mažiulis places OP *grandiko* with Lith. *grinda* ('nuskustas [...] raštas'); cf. La. *grīda*, German 'Diele, der Fußboden', *PKEŽ 1* 397;

< IE: \**ghren-*, 'scharf worüber streifen, zerreiben', *Pokorny 459*.

### 164 *grikenix* 'Sünder' *grikans* 'Sünden'

a) PS: *K III: grikenix* 'sünder (Sünder)', 'nusidėjėlis', *PKEŽ 1* 409 e.g. (within *Confession Rites*): *As gurīns Grikenix / posinna mien pirsdau Deiwan / wissans grīkans skellants*, 'Ich armer Sünder / bekenne mich für Gott aller sünden schuldig', 'Aš vargšas nusidėjėlis, pripažįstu mane priešais dievą visomis nuodėmėmis kaltas', 67 : 18–19, *PKP 2* 150–151;

**LBV:** GRĒKENĪKS Grikenix 67: Sünder / sinner;

b) PN: none;

c) < OP \**grēkenīkas* 'Sünder' (Lith. 'nusidėjėlis'); < OP \**grēka* 'Sünde';

Lith. *grīēkas*, German 'Sünde, Missetat', (Lith. 'nuodėmė'), La. *grēks*, same; both Lith. and La. are loanwords from Slavic (cf. Byelorussian *grėch*, Pol. *grzech*), *Fraenkel 168, PKEŽ 1* ibid.

... *grikans* 'Sünde'

- a) PS: *K III: grikan* 'sünden (Sünden)', 'nuodėmė', *PKEŽ 1 408*; e.g.: cf. 164 *grikenix* 'Sündner' *grekans* 'Sünden', above; *LBV: GRĖKAS gen sg grikas 1179: Sünde / sin*;
- b) PN: none;
- c) < IE: cf. 164 *grikenix* 'Sündner' *grekans* 'Sünden', above.

### 165 *ginniskan* 'Freundschaft', *ginnis* 'Freunde'

- a) PS: *K III: ginniskan* 'freuntschafft (Freundschaft)', 'draugystė', *PKEŽ 1 366*; e.g. (within the *Sacrament of Baptism*, referring to spiritual quality of friendship): *Nostansubban / stenkijsman iōus wans / is Crixtiāniskan mijlin bhe ginniskan {a adder / schhissai nianbilintai, schisses - niaubilintis N. enimmans}*; 'Hierauff / dieweil ir euch auß Christlicher Liebe vnd freuntschafft / dieses noch unmündigen N. habet angenommen', 'Ant to paties, tą meta, (kai) jūs iš krikščioniškos meilės bei draugiškumo {arba šią nebylojančią} ši nebylojančią N. paėmęs', 125 : 1–3; *PKP 2232–233*;
- LBV: GINISKAN acc sg f ginniskan 125: Freundschaft / friendship*;
- b) PN: none;
- c) < OP \**ginisku, giniskā*, 'friendship'; < OP \**ginē* 'Freund' (cf.. OP *ginnis*), < Balt. *gen-* (cf. OP *dirsos ginthos*, 'a good man', *PKEŽ 1 206–207*), *PKEŽ 1 366*; Mažiulis discusses the relationship of OP with Lith. *gentis* 'family, kin', Lith. 'giminė; giminaitis; bičiulis', German 'Verwandter, Freund', but not to Lith. \**gim(i)nē*, *PKEŽ 1 365*;
- < IE: \**ĝen-* etc. 'erzeugen', *Pokorny 373–375*.

### 166 *granstis* 'Bohrer'

- a) PS: *E 535: granstis* 'nebiger (Näber, Bohrer)', 'gražtas', nom. sg., *PKEŽ 1 398–401*;
- LBV: GRĀNSTIS f Granstis: Bohrer (Näber) / borer (drill)*;
- b) PN: none;
- c) < OP \**granstis* 'borer, drill' ("masc. or fem."), *PKEŽ 1 ibid; Fraenkel 167*;
- Lith. *gražtas, grežiu* 'I drill', *gražyti* 'to drill'; La. *griežu* 'I turn', German 'wende, drehe'; *Pokorny 386; PKEŽ 1 ibid.*

< IE: \**ger-* 'drehen, winden'; *Pokorny* 385–386.

Bobrowski's words, such as OP *gransto* 'Bohrer' (drill), have been selected on the basis of their immediate practical function and classified in the *OPV* accordingly (cf. *Appendix B*)

< IE: \**ger-* 'drehen, winden'; *Pokorny* 385–386.

### 167 *greanste* 'Strang aus Baumzweigen gedreht'

a) PS: *E* 305: *greanste* 'witte (Strang aus gedrehten Baumzweigen zum Binden und Hängen, (Trautmann AS 342)' = Lith. *grįžtė* (*iš šakų*), *PKEŽ* 1 404;

*LBV*: GRĒNZTĒ *Greauste*: Flechtreis (Strang) / twig tie (twig rope);

b) PN: none;

c) < OP \**grēnstē* nom. sg. fem. 'twisted / plaited twigs for the purpose of tying and hanging them up'; cf. Lith. *grįžtė*, 'suvytas, susuktas į virvę koks daiktas', 'etwas Zusammengedrehtes', *PKEŽ* 1 404;

Cf. Lith. *gręžti* 'wenden, drehen, bohren' *Fraenkel* 167–168; cf. La. *grizte* 'something bundled up / twisted', 'etwas Zusammengedrehtes'; cf. also other semantic possibilities e.g. La. *grēizs* 'crooked', schief, *Fraenkel* 167;

< IE: \**ger-* 'drehen, winden', *Pokorny* 385–386.

### 168 *gertistian* 'Küchlein'

a) PS: *E* 765: *gertistian* 'küchel (Küchlein)', 'viščiukas', dimin. nom.-acc. sg. neut., *PKEŽ* 1 356–357;

*LBV*: GERTISTJAN *n* *Gertistian*: Kücken (Küchlein) / chicken.;

b) PN: none;

c) < OP \**gertistian* 'chick'; cf. OP *gerto* 'hen' and *gertis* 'rooster'. Mažiulis supposes onomat. origin, the basic morpheme being \**ger-* = OP \**ger-*, a sound produced by repetitive sounds made by birds, *PKEŽ* 1 *ibid*;

< IE: \**ger-* 'in Schallworten, bes. für "heiser schreien"', *Pokorny* 383.

### 169 *gannai* 'Weiber' (cf. 160 *ganikan* 'Fräulein', above)

a) PS: *K III* (cf. *E* 188): *genno* 'wip (Weib)', 'moteris, žmona' *gennai* 'weiber (Weiber)', 'moterys, žmonos', *PKEŽ* 1 351–352; e.g. (within the *Instructions*, where the wives are

instructed to be submissive to their husbands, as Sarah was to Abraham: 'Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives', I Peter 3: 1,6): *Stai Gennai boūsei poklūsmingi swaisei Wirans / kāigi stesmu Rikijan / kai Sara Abraham poklūsmai bhē*, 'Die Weiber seyen vnterthan iren Mennern / als dem Herrn / Wie Sara Abraham gehorsam war', 'Tos moterys tebūna paklusniai savo vyrams, kaip tam viešpačiui; kaip Sara Abraomui paklusni buvo', 93 : 11–12, *PKP* 2 185;

*LBV*: GENĀ *nom sg f* Genno: Weib, Frau, Ehefrau / woman, wife; gemia Gr;

b) PN: none;

c) < OP \**genā* same; *PKEŽ* 1 *ibid*.

Lith. *žmona* 'woman, female person, wife' is related to OP *smoy*, also included in Bobrowski's *PV* (cf. 457 *smoy* 'Mann', below). In the Lith. context it belongs to Lith. *žmónės*, 'Menschen, Leute' (cf. *žmo-gu-s* 'Mensch' and earlier, now obs., *žmuō*, same), *Fraenkel* 1318–1319;

< IE: \**g<sup>h</sup>ēnā*- 'Weib, Frau', *Pokorny* 473–474; cf. Gothic *qino* = Old Saxon *cwene*, OHG *quena* (cf. mod. Engl. *queen*).

### 170 *juwis* 'Eibe' *Juwendt*

a) PS: *E* 599: *iuwis* 'iwenbom (Eibenbaum)', 'kukmedis', nom. sg. masc., *PKEŽ* 2 58–59;

*LBV*: IWS *Iuwis*: Eibe, Taxusbaum / yew-tree;

b) PN: Bobrowski's PN *Juwendt* (District of Labiau) is entered twice, cf. *Progenealogists*; According to Pėteraitis *MLTV* 136 Lithuanians named this locality *Gyveñtė*, *Gyveñtis*.

c) < OP *E iuwis* = \**i<sup>h</sup>ū's* / \**iū's* < Westbalt. \**ivas* 'Faulbaum' (cf. Lith. *ievà*), *PKEŽ* 2 *ibid*; Lith. (*j*)*ievà* 'Traubenkirsche, Faulbaum, Kummetriemen', La. *iēva* 'Faulbaum', *Fraenkel* 187; Mažiulis demonstrates that *E juwis* is not the same as La. *īve* 'Eibe', 'yew-tree', i.e. a loanword from <LG *īwe* (Trautmann AS 349, cf. *PKEŽ* 1 *ibid*);

< IE: \**ei-uo-* Farbadjektiv 'rötlich, bunt', <IE \*(e/o)*iūo-* /\*(e/o)(e/o) *i e*)*iūā*, *Pokorny* 297, Lith. 'kukmedis', 'reddish coloured tree,' *PKEŽ* 2 59;



BOBROWSKI REFERS TO 'FAULBAUM' IN GS, WHERE IT IS LINKED TO SMORDIS, (INCORRECTLY WRITTEN; CF. HIS [CORRECT] PV ENTRY 461 SMORDE FAULBAUM): 'SMORDIS VERNIMMST DU, DEIN FAULBAUM WIRD WELKEN, MORGEN STIRBT ER AM ZAUN' (GS : JB 1, 26). BOBROWSKI'S ASSOCIATION OF E IUWIS WITH JUWENDT IS NOT ETYMOLOGICALLY JUSTIFIABLE.

### 171 *iau* 'je'

- a) PS: *K III*: *iau* 'je (je[denfalls])', 'jau', *PKEŽ* 2 12; e.g. (the only instance of *iau*, affirming that what has been said is true, cf. *K III* 41<sub>17</sub>, 43<sub>26</sub>, 45<sub>24</sub>): *Sta ast iau perarwisku arwi*; 'Das ist je gewißlich war', 'Tai yra jau iš tikro tikrai', 63 : 10, *PKP* 2 145;  
*LBV*: JĀU *iau* 63: schon / already;
- b) PN: none;
- c) < OP \**jau*, 'already'; etymolog. rel. to BalticSlavic \**jauna*- 'young', *PKEŽ* 1 *ibid*, *PKEŽ* 2 *ibid*;  
Lith. *jaũ*, La. *jâu* 'already' (German 'schon, bereits'), *Fraenkel* 190 (Fraenkel's connection with Lith. *jaũ* and *jáunas* 'young', is dubious);  
< IE dial. \**i(o)ou* (Stang LS 25, in *PKEŽ* 1 *ibid*).

### 172 *ylo* 'Ahle'

- a) PS: *E* 510 : *ylo* 'ale (Ahle)', 'yla'; *PKEŽ* 2 24–25; *Fraenkel* 183;  
*LBV*: ĪLĀ *ylo*: Ahle / awl;
- b) PN: none;
- c) < OP \**ilā*, nom. sg. fem., same, *PKEŽ* 2 *ibid*;  
Lith. *ýla* 'awl' same; La. *ilēns*, same; these Baltic words probably originate from Gothic *ēla*, same (*Būga II* 291 ff), via Prussian, *Mažiulis*, *PKEŽ* 2 *ibid*);  
< IE: \**ēlā* 'Ahle', *Pokorny* 310.

### 173 *insuwis* 'Zunge' *Inse*, *Insterburg*

- a) PS: *E* 94: *insuwis* 'czunge (Zunge)', 'liežuvis, nom. sg.; *PKEŽ* 2 31–32; *Fraenkel* 369–370;  
*LBV*: INZUWIS *m* *Insuwis*: Zunge / tongue;
- b) PN: Both PN are in the sources: *Inse* (four entries in the district of Niedering), and *Insterburg* (two entries in the district of Insterburg), *Progenealogists*; cf. also a) '*Inse* – Īsé [= Lith. *bažnytkaimis*, 'village with a church']; b) '*Inse*

// Klein Inse – Īsē // Īsēle [= Lith. *ùpė*, 'river']; cf. further 'Insterburg – Īsrutis / *Isrutys* [Lith. *miestas*, 'town']], *Ltv*, 121. The names of the above localities are totally unrelated to OP *insuwis*;

- c) < OP \**inzuwis* 'Zunge', 'tongue' < Balt. i-stem \**inzuwis* (nom. sg. masc.), same < Baltic-Slavic \**inžū-* < \**dinžū-*, same PKEŽ *ibid*;  
 German 'Brotstchieber' is sometimes used in the sense of 'tongue' *Fraenkel* 369-370;  
 < IĒ: \**dn̄ghū-* etc. "'Zunge"; oft durch Anlautswechsel und Umstellungen umgestaltet', *Pokorny* 223.

#### 174 *ismigē* 'entschlief'

- a) PS: *K III*: *ismigē* 'entschlief (entschlief)', 'užmigo', *PKEŽ* 2 45-46; e.g. (this is part of the Matrimonial Book *Trauwbüchlein*, OP *Ans Sallubs Laiskas*, according to the rules of the the Reformed Church. It includes the OT story of the creation of man and his helpmate, woman. Accordingly, God causes man 'to fall into a deep sleep [Gen. 2: 21; = 1. Moses]': *Stwi dai Deivs - - / ainan gillin maiggun krūt nostan smunentinan / bhe tans ismigē*, 'Da ließ Gott der Herr einen tieffen Schlauff fallen / auff den Menschen / und er *entschlief*', 'Čia leido dievas vieną gilų miegą kristi ant to žmogaus ir jis *užmigo*', 100: 11-13, *PKP* 2 196-197;  
*LBV*: *IZMIGĖI pt 3 ismigē* 101: *entschlief (einschlief)*;
- b) PN: none;
- c) < OP \**iz-migē* 'fell asleep' (cf. also *Enchiridion* 53, 7 *enmigguns* 'geschlafen', in *Fraenkel* 447) < OP inf. \**migtvei* < Baltic-Slavic verb \**meig-* / \**mig-* 'to flicker', *PKEŽ* 2 *ibid*;  
 Lith. *miegóti* 'to sleep' and many derivatives, *Fraenkel* *ibid*, in his turn pointing out that the meaning of 'sleep' developed from 'to close one's eyes'; cf. also La. *miegs* n. 'sleep' and many derivatives;  
 < IĒ: \**meigh-* etc. 'flimmern, blinzeln; dunkel (vor den Augen flimmernd)', *Pokorny* 712-713.

#### 175 *joes* 'ihr' (cf 515 *tou* 'du' below)

- a) PS: *K II* (a rare orthographic variant of rendering the pronunciation of the pers. pron. 2 pers. pl., *PKEŽ* 4 202;

e.g. (within the *Sacrament* of the *Eucharist*, the doctrine of the *Transubstantiation*): *Stewidan segeyti kudesnammi joes puietti prey mayian minisnan*; ‘Solches thut / so offt ihrs trincket / zu meinem gedechtnis’, ‘Tokį darykite, kuo dažnai jūs gerkite prie mano minėjimo’, 15 : 1–3, *PKP* 2 90;

*LBV*: JŪS[...] 2 *nom pl* ioūs 895: ihr / you; ioūs > JŪSS; JŪS [...] 2 *nom pl* ioūs 895: ihr / you; joes II 15’

b) PN: none;

c) < OP: \*jūs ‘ihr’ < Balt. \*jūs, same;

Lith. *jūs*, La. *jūs*, (dial. *jūs*) ‘ihr’, *Fraenkel* 199;

< IE: \*ju ‘ihr’ ursprüngl. nur Nom., Kasus obliqui vom st[amm] *uēs-, uōs*, *Pokorny* 513.

### 176 *iaukint* ‘üben’

a) PS: *K III: iaukint* ‘üben’, ‘pratinti’, inf., *PKEŽ* 213–14: e.g. (This lemma occurs at the beginning of the ‘Small Catechism’, stating that it is in both German (OP *Mixkai*) and OP (OP *Prūsiskai*). The document, which is dedicated to Duke Albrecht, Margrave of Brandenburg of Prussia, last Great Master of the German Order and a convert to Lutheranism, is addressed to the country pastors, to provide religious instruction to the ‘simple folk’ (OP *Lāngiseilingins*) as well as to the ‘young people’ (OP *Maldūnin*). It may be viewed as part of Luther’s reformed educational program. Luther and other reformers [e.g. Melancthon, Zwingli, Calvin] shared the humanist conviction that education would serve the reform of religion and society): *Stas Likuts Catechismus D. M. L. Mixkai bhe Prūsiskai / prastans Predickerins no - tautan / Stans Lāngiseilingins - prei Powaidint / bhe stan Maldūnin enstesmu prei iaukint*, ‘Der Kleine Catechismus Doctor Martin Luthers Deutsch vnd Preussisch / vor die Pfarherr auff dem Lande / die Einfeltigen daraus zu unterweisen / vnd die Jugent darinn zu *üben*’, ‘Tas mažas katekizmas D(aktaro) M(artyno) L(iuterio) vokiškai ir prūsiskai dėl tų pastorių ant krašto tiems lengvamaniams (prie) parodyti bei tą jaunimą tame (prie) *pratinti?*, 17 : 12–16, *PKP* 2100–101;

*LBV*: JĀUKĪNT *if* iaukint 77: gewöhnen an / accustom to;

b) PN: none

- c) < OP *jauk-int* (= Lith. *jaukinti*), caus. 'to accustom smb. to sth.', < OP \**jauk-* / \**juk-* < Baltic-Slavic \**euk-* / \**auk-* / \**unk-* / \**ŭk-*, *PKEŽ* 2 *ibid*;  
Lith. *jaukinti* 'to accustom to' (=Lith. 'pripratinti'); *jaukūs* 'gentle', German 'zahn, gemütlich'; Lith. *junkti* (= 'at- / pri-prasti') 'to get accustomed to' and the opposite in the sense of 'to break the habit of (sth.)', German 'gewöhnən (an / ab)'; La. *jauk-t* same;  
< IE: \**euk-*, 'sich gewöhnen, durch Gewöhnung vertraut sein', *Pokorny* 347.

### 177 *imt* 'nehmen'

- a) PS: *K III*: *imt* 'nemen (nehmen)', 'imti', inf., *PKEŽ* 2 25–26; e.g. (within the context of the *Sacrament of Matrimony*, pointing to the possible hindrances): *bhe etlāikusin deickton prei kitawidintunsin / priki stansubban prei imt*, 'vnd enthalt sich etwas zuuerhindern / dawider für zunemen', 'ir (te)susilaiko ka nors (prie) keistis prieš tai pat (prie) imti', 99 : 13–14, *PKP* 2 194;  
*LBV*: 'IMT if imt 99: nehmen / take';
- b) PN: none;
- c) < OP \**im-* (*K III* spelling *im(t)* renders the circumflex tone on the first component of the tautosyllabic unit *im*, it does not indicate the "length" of *i*, kb) < Baltic-Slavic \**em-* / \**im-* 'to take',  
Lith. *imti*, La. *jemt* same, *PKEŽ* 2 *ibid*;  
< IE: \**em-* / \**m-* 'to take', > Latin *em-o* 'I buy', arch. 'I take', *PKEŽ* 2, 26.

### 178 *iagno* 'Leber'

- a) PS: *E* 125 *lagno* 'Leber', 'jeknos', nom. sg. fem., *PKEŽ* 3 18–19;  
*LBV*: JAKNĀ Lagn: Leber / liver; *E* orthography *lagno* is considered 'incorrect', the *l-* is a misspelling of \**i-* documented in both Lith. and La. cognates, cf. below, *PKEŽ* 3 *ibid*;
- b) PN: none;
- c) < OP \**jeknā*, same;  
Lith. (*j*)ėknos, (*j*)āknos, La. *aknas* same, *PKEŽ* 3 *ibid*;  
*Fraenkel* 192;  
< IE: \**ičk<sup>u</sup>-r(t)*, Gen. \**ičk<sup>u</sup>-n-és* 'Leber', *Pokorny* 504.

179 *instixs* 'Daumen'

- a) PS: *E* 125 *instixs* 'dune (Daumen)', 'nykštys'; *PKEŽ* 2 29–30;  
*LBV*: ĪNSTIKS Īnstixs: Daumen / thumb;
- b) PN: none;
- c) < OP \**inkstiks* < Balt. \**instis*, same < Balt. verb \**ins-* 'to become shorter', *PKEŽ* 2 *ibid*;  
 Lith. dial. *inkštys*, La. dial. *iksts*, 'thumb'; Samogitian *ninkštis* is used instead of *nýkštis*; relationship and etymology are explored by Mažiulis, *PKEŽ* 2 *ibid*.  
 < IE etymology depends on how *E instix* is interpreted; in case of *PKEŽ* 2 29, the word belongs to the etymology of Baltic adj. \**insa-* 'short' < verb \**ins-* 'to become shorter' < IE \**eis-* / \**īs-* 'to move etc. intensively', *PKEŽ* 2 27.

180 *isarwiskas* '(adj.) gewiss'

- a) PS: *K III isarwiskas* 'warhaftiger (wahrhaftiger)', 'tikras', adj. nom. sg. masc., *PKEŽ* 2 40; e.g. (part of the *Credo*, professing belief in Christ as *true* God and *true* Man, where the word is used twice in quick succession): *As Druwē / kai Jesus Christus / iswarwiskas Deiws esse Deiwan Tawan en prābutskan gemmons bhe dijgi isarwiskas smunents*, 'Ich gleube das Jesus Christus warhaftiger Gott vom - Vatter inn ewigkeit geporn / vnnd auch warhaftiger Mensch', 'Aš tikiu, kad Jėzus Kristus tikras dievas, nuo dievo tėvo į amžinybę gimęs, ir taipogi tikras žmogus', 43 : 10–12, *PKP* 2 123;  
*LBV*: IZARWISKAS *aj nom sg isarwiskas* 43: wahrhaftig / real, true;
- b) PN: none;
- c) < OP \**izarwiskas* (adj.) 'true' < OP adj. \**iz-arwi-* 'treu', 'real', *PKEŽ* 2 *ibid*.  
 < IE cf. 17 *arwis* above.

181 *irmo* 'Arm'

- a) PS: *E* 109: *irmo* 'arm (Arm)', 'ranka (nuo peties iki plaštakos)'; *PKEŽ* 2 36–38;  
*LBV*: IRMĀ Irmo: Arm / arm;
- b) PN: none;

- c) < OP \*irmā 'arm', nom. sg. fem. < Balt. \*īrmā 'arm', *PKEŽ* 2 ibid;  
Lith. *irmėdė* 'gout in the joints', German 'Armfraß', d.h. 'Gicht in den Gelenken';  
< IE: \*arə-mo-: *f̄-mo-* 'Arm', *Pokorny* 58.

### 182 *ilga* 'lange'

- a) PS: *K III: ilga* 'lange', 'ilgai', adv., *PKEŽ* 2 23–24, e.g. (within *Instructions* to children, reminding them of their obligation to honour their father and mother, *Exodus* 20 : 12): *that it may be well with thee, and thou mayest live long on the earth*, with specific reference to *Ephesians* 6 : 2): *isspretingi / kai tebbei labban eit / bhe ilga gīwasi nosemmien / Ephe. 6*: 'Nemlich / Das dirs wol gehe vnd *lange* lebest auff Erden, Ephe. 6'; 'suprañtama, kad tau gerai eina ir *ilgai* gyveni ant žemės', 95 : 2–4 *PKP* 2 187; *LBV: ILGĀI avilga* 95: *lange / long* (time);
- b) PN: none;
- c) < OP \*ilga 'long' < Balt. adj. \*īlga-, same < Baltic–Slavic \*dīlga- (Baltic with the loss of *d-*), *PKEŽ* 2 ibid;  
Lith. *ilgas*, La. *ilgs* 'long';  
< IE: adj. \*delHgho- / \*dlHgho- 'long' < verb IE \*del(H)- / \*dl(H)- 'to chop off', *PKEŽ* 223.

### 183 *isstwendan* 'daraus'

- a) PS: *K III: isstwendan* *darauß* (daraus)', 'iš ten', adv., *PKEŽ* 2 51; Mažiulis confirms Toporov's amendment to *isstwendau*, *PKEŽ* 2 ibid; e.g. (within explanation of Baptism Luther points out that since the child has been 'poisoned' and 'soiled / made impure' (*verunreiniget*) by Adam's sins / he would be eternally damned, were she / he not saved / redeemed from this (*darauß*) by God's own son, Jesus Christ): *kaden noūmas ni prastan ainangimmusin Soūnan Deiwas / nouson mijlan rikijan Jesum Christum isstwendan pogalbtou boulai*, 'wo vns nicht durch den Eingebornen Son Gottes / vnsern lieben Herrn Jesum Christum *darauß* geholfen were', 'kada mums per tą vieną gimusį sūnų dievo, mūsų mielą viešpatį Jėzų Kristų *iš ten* pagelbėta nebūtų, 113 : 23–27, *PKP* 2 217–218;

*LBV*: ISTWENDAU *av* istswendan 113: daraus / from there;

b) PN: none;

c) < OP: \**izstwendau* 'from there' < OP praep. \**iz* 'from' + OP adv. *stwen-dau* < OP adv. *stwen* 'there' < OP "loc." *stu* (*K III* 105<sub>15</sub> = Lith. *tuō*) < West-Baltic deixis \*(s)*ta*- 'that', cf. OP *isquendau* 'from where' < OP "loc." *ku-* (*K II* 15<sub>2</sub> = Lith. *kuō*) < Baltic deixis \**ka-* 'what', cf. *PKEŽ* 2 40–42;

< IE dialectal forms of deictic particle \**t-*; < IE: \*adv., *Pokorny* 647–648.

#### 184 *iswinadu* 'äußerlich'

a) PS: *K III*: *iswinadu* 'eusserliche (äußerlich)', 'iš išorės' adv., *PKEŽ* 2 52–53; OP *iswinadu* is usu. corrected to *iswinādu* = *iswindandau* (Endzelīns, Schmalstieg), Mažiulis \**izvinadu*, *ibid*; e.g. (Luther's exegesis of the Eucharist, symbolizing the forgiveness of sin; to be truly worthy one should fast and prepare *physically*, so that one is 'outwardly / externally worthy'): *Pastauton / bhe kermēniskan sien pogattawint / ast - aina kanxta iswinadu kanxtinsna*, 'Fasten vnd Leiblich sich bereyten / ist wol eine feine eusserliche zucht', 'Pasnikausti bei kūniškai save paruošti yra vienas šaunus išoriškai padorumas', 77 : 11–13, *PKP* 2 162;

*LBV*: IZWINANDAU *iswinadu* 77: von außen, von draußen / from outside (i.e. outward / extrnal, kb);

b) PN: none;

c) < OP \**izwinadu* 'from outside' < OP \**izwinandu*, same < West-Baltic praep \**iz* + adv. \**vinan-dau* < Baltic-Slavic \**vina-n* 'in the air', *PKEŽ* 2 *ibid*; (cf. Lith. 'į orą, į lauką, laukan', *óras* 'air, weather', 'Luft, Wetter', *ibid*); < IE quasi-adv. \**ui-no* 'not here', *PKEŽ* 4 241.

#### 185 *ismukint* 'erlernen' (cf. 176 *iaukint* 'üben', above)

a) PS: *K III*: *ismukint* 'erlernen', 'išmokyti' inf., *PKEŽ* 2 46, e.g. (The word appears in the introduction to *The Small Catechism of Dr. Martin Luther* in German and Prussian, commissioned by Duke Albrecht. In the spirit of the Reformation Abel Will addresses the pastors in the provinces to instruct both the simple folk as well as the

young peple in such a manner that they learn what is useful for their salvation [*Seligkeyt*): *kai stai ismukint massi / ka tennēimons enterpon ast / prei tenneison Deiwūtiskan*, ‘damit sie *erlernen* mögen / was ihnen nützlich ist zu ihrer *Seligkeyt*’, ‘kad jie *īsmokinti* gāli, kas jiems naudinga yra prie jų palaimos’, 17: 16-18, *PKP* 2 101. The word OP *ismukint* suitably reflects the Duke’s didactic intention of spreading the Reformation among the Prussians in *Prußenlande*.

*LBV*: IZMĀKĪNT *if ismukint* 17: lehren (vollständig), belehren / teach;

- b) PN: none;  
 c) < OP *\*izmukint* < *\*iz-mūkint* ‘erlernen’, ‘to teach’ < Balt. verb (inf.) *\*mākī-*, same, a causative derived from < Balt. *\*māk-* ‘to learn’ < ‘to test by pressing’ (cf. La. *māk-t* ‘to press’) < ‘to press moist clay’ < Baltic-Slavic *\*māk-* / *\*mak-* ‘to moisten’ (cf. Lith. *mak-n-óti* ‘to wade through mud’, *PKEŽ* 3 157; Lith. *mokinti*, La. *mâcît* ‘lehren’ (cf. Lith. *mokėti* ‘verstehen’, *mókyti* ‘lehren’, La. *izmâkt* ‘erlernen’, *Fraenkel* 462–463).  
 < IE: *\*māk-* ‘to moisten’, *PKEŽ* 3 *ibid*.

### 186 *is* ‘aus’

- a) PS: *K III (K II)*: *is* ‘aus’, ‘iš’ *PKEŽ* 1 39’: a) prep. with dat. (pron.), b) prep. with dat. (pron.) + acc.; e.g. (part of the morning prayers, the believers should rise *from* bed and make the sign of the cross): *Angstainai / Kaden toū is twāismu Lastin etskīsaī / turri tou tien Siggmat*, ‘Des Morgens / so du *auß* dem Bette fehrest / soltu dich segnen’, ‘Anksti, kada tu *iš* tavos lovos atsikeli, turi tu žegnotis’] 79: 1–4, *PKP* 2 163–164;  
*LBV*: IZ *is* 41: aus / from;  
 b) PN: none;  
 c) < OP *\*iz* ‘from’ < Balt.-Slavic *\*íz*, same, *PKEŽ* 1 *ibid*;  
 < IE: *\*eǵhs* ‘aus’, *Pokorny* 292.  
 Lith. *iš*; La. *iz* same (‘mit schwierigem i’ im lit. *iž*, *iš*, lett. *iz*, *is*, OP *is* ‘aus’, *Pokorny* 293);

187 *isliuns* ‘ausgegossen’ (cf. 144 *gimsenin* ‘Geburt’, *gemton* ‘gebären’, above)



- a) PS: *K III: islūns* ‘ausgegossen’, ‘išliejēs’, *PKEŽ* 2 43; e.g. (within the explanation of *Baptism*, stating that not the water, but God's word and faith are essential for the baptised; as a result they receive ‘the water of life’, literally a bath, a new birth of the spirit, through Jesus Christ): *Prastan Spīgsnan stesse āntersgimsennien / bhe ernaunīsan stēise Swintan Noseilie / kawīdan tāns islūns ast no mans laimisku / pra Jesum Christum*, ‘Durch das Bad der wiedergeburt vnd ernewerung des heyligen Geists / welchen er *ausgegossen* hat / vber vns reichlich durch Jesum Christum’, ‘Per tą prausimą to atgimimo ir atnaujinimą tos šventos dvasios, kokią jis *išliejēs* yra ant mūsų turtingai per Jėzų Kristų’, 63 : 6, *PKP* 2 *ibid*; cf. also 63: 15, *PKP* 2, 144;

*LBV: IZLĒWUNS pc pt ac islūns* 63: ausgegossen / ([one]who has) poured out;

- b) PN: none;

- c) < OP *\*izlēvuns* ‘(one who has) poured out’ < OP praef. *\*iz-* ‘from, out’ + OP verb pret. *\*lē-* < OP verb (inf., pres.) *\*lei-* ‘to pour’ < Balt. trans. *\*lei-* / intrans. *\*li-* ‘to pour’ < Baltic-Slavic *\*lei-* / *\*li-*, same, *PKEŽ* 3 341–343); Lith. *išliejēs* (< *išliėti* ‘to pour out’); La. = *\*izliēt* ‘ausgießen’, *PKEŽ* 2 *ibid*; < IE: *\*(s)lei-* / *\*(s)li-* ‘to pour’, *PKEŽ* 3 *ibid*.

*BOBROWSKI INCLUDES SEVERAL LEMMATA ASSOC. WITH ‘BAPTISM’ IN HIS PV (<GREEK BAITIIZEIN [TRANSLIT. BAPTIZEIN] ‘TO DIP, IMMERSE’). WHETHER ONE UNDERGOES A MERE ‘SPRINKLING’ OR ‘TOTAL IMMERSION’ DURING BAPTISM IS THE BASIS OF A SECTARIAN SPLIT AMONG THE BAPTISTEN AND EVANGELISCHEN IN EAST PRUSSIA IN LM (CF. JB 3 214, 8F.).*

### 188 *isrankiuns* ‘erlöst’

- a) PS: *K III: isrankiuns* ‘erlöset (erlöst)’, ‘išvadavēs, išgelbējēs’, *PKEŽ* 2 47, e.g. (part of the *Credo* and Christian doctrine): *kas mien Ismaitinton bhe perklantītōn smunentien isrankiuns ast peldiuns*, ‘der mich verlorren vnnnd verdampften Menschen *erlöset* hat’, ‘kuris mane, prapuldytą bei pasmerk tą žmogų, *išgelbējēs* yra’, 43 : 13, *PKP* 2 123;

*LBV: IZRĀNKĪWUNS > Izrānkilā pc pt ac isrankiuns* 43; *IZRĀNKĪLAĪ cn 3 isrākilai* 57: *erlöst* (rettet), rettet / would save (rescue);

- b) PN: none;  
 c) < OP \**izrankivuns* < Baltic–Slavic intens. verb \**iz-ranki-* ‘to wrench, extricate smb. from sth.’ < prime verb \**renk-* / pret. \**rink-* ‘to wind’ < IE dial. \**urenk-* / \**urṛnk-*, same, *PKEŽ* 2 47–48;  
 Lith. *išrinkti* = ‘to pick out’ < ‘to untangle, unravel sth.’, ‘etwas entwirren’, *PKEŽ* 2 *ibid*;  
 < IE: \**uer-* ‘drehen, winden’, *Pokorny* 1155.

### 189 *kirno* ‘Strauch’

- a) PS: *E* 637: *kirno* ‘struch (Strauch)’, ‘keras, krūmas’, nom. sg. fem., *PKEŽ* 2 194–195;  
*LBV*: KĪRNĀ *Kirno*: Strauch, Busch / bush, shrub;  
 b) PN: none;  
 c) < OP \**kirnā* ‘Strauch’ < Balt. subst. \**kirnā* ‘sth. chopped, cut off’ < Balt. adj. \**kirna-* ‘chopped, cut off’ < IE adj. \**kṛ-no-*, same, *PKEŽ* 2 195;  
 Lith. *kirna* ‘(vieta, kur suvirte medžiai)’ place with / containing felled trees’, *PKEŽ* 2 195;  
 < IE: \*(s)*ker-* ‘schneiden’, *Pokorny* 938–943.

### 190 *kadegis* ‘Wacholder’ *Kadienen*, *Kettenau*, > *Kettendorf* (cf. *Appendix B Words of uncertain origin*)

- a) PS: *E* 608: *kadegis* ‘eynholz (Wacholder)’, ‘kadagys, nom. sg. masc., *PKEŽ* 2 65–67;  
*LBV*: KADEGS *Kadegis*: Wacholder / juniper;  
 b) PN: Of the three PN mentioned above, only *Kadienen* / *Kadienen* in the District of Elbing could be located. The name of this locality, in which the German Kaiser palace was situated, is attested in OP historical sources (cf. *Cuddynen*, *Thesaurus* 82). There were more localities with the element *Kudi-* in Prussia, all associated with the anthroponym *Kudie* (*Gerullis* 74). This is unrelated to *kadegis*. Bobrowski’s *Kettenau* poss. corresponds to *Kattenau*, Lith. *Katniavà*, situated near Stallupönen, now Russian *Zavety*, derived from OP *-catto* ‘Katze’, *Pèteraitis MLTV* 175; cf. *LBV*: KATĀ (Pausto)catto *E* 665: *Katze* / *cat*’. *Kettendorf* could not be identified.  
 c) < OP \**kadegas* or \**kadegīs* ‘juniper’, ‘Wacholder’ < West-Baltic adj. \**kad-e* / *aga-* ‘spread out’ [< Balt.

\*(s)ked- 'to spread'] < Baltic-Finnish (Livish) *kadāg* 'juniper', 'Wacholder', *PKEŽ* 2 ibid;

Lith. dial. *kadegys* = La. \**kadedzis* (La. *kadedz-īni*), same, cf. *Būga I* 308, in: *PKEŽ* 2 ibid;

< IE: \*(s)ked- 'to spread' (cf. Greek κέδρος [= *Juniperus oxycedrus*] 'Wacholder', *Pokorny* 537), *PKEŽ* 2 ibid.

*BOBROWSKI'S INTEREST IN THE FLORA OF HIS NATIVE COUNTRY IS WELL DOCUMENTED IN HIS WORKS (CF. APPENDIX B). THE JUNIPER, A CONIFEROUS, EVERGREEN SHRUB WITH BLACK-BLUE, PURPLE, FLESHY BERRIES, WAS WIDELY USED AS A DIGESTIVE, HEALING DRINK IN EUROPE, THE PRUSSIAN AREA BEING NO EXCEPTION (CF. DWDS 'WACHOLDER'; CF. INTRODUCTION, LINKS BETWEEN BOBROWSKI'S PV AND HIS LITHUANIAN AND OLD PRUSSIAN THEMES).*

191 *kape* 'Hügel' *Kapkeim*, *Kaplitten* (cf. *Appendix B Words of uncertain origin*)

- a) PS: Bobrowski obviously presumed that the two PN were based on OP \**kape*. This means that he most probably referred to Nesselmann's 'Thesaurus' which lists many extinct historical localities including the basic morpheme *kap-* / *kop-*, comparing them with Lith. *kap-* (e.g. *Auctakops*, *Thesaurus* 11, *kape*, *cappis*, ibid 64, *Wosgowscappis*, ibid 212);
- b) PN: *Kapkeim* was a name of villages in the districts of Wehlau and Heilsberg (three entries in *Progenealogists*, cf. '1284 *Cabicaym* [...] jetzt *Kapkeim* Kr. Heilsberg; 1388 *Cabekaym* [...] jetzt *Kapkeim* Kr. Welau', *Gerullis* 52, today Polish *Kabikiejmy*. As for *Kaplitten*, this is probably a misspelling of *Kaplitainen*, a village in the district of Allenstein, today Polish *Kaplityny*. This name was first attested as 1364 *Kaiplezyn* (*Gerullis* 53) and is based on *Kaipl-* / *Kapl-*, nothing to do with OP *kap-*;
- c) < OP: \**kap-* < OP (inf.) \**kap-tvei* 'to dig' < Baltic-Slavic \**kap-* 'to dig by hewing, to hew', cf. Lith. *kāp-ti*, iter. *kapó-ti* 'to chop', La. *kāp-t* 'to dig up in a heap, to hoe', *PKEŽ* 1 270 ;  
Cf. Lith. *kāpas* 'Grab', *Fraenkel* 217, La *kaps* 'mound over a grave', 'Grab(hügel)';  
< IE: \*(s)kep- 'skelti, kirsti', 'to cleave, hew', *PKEŽ* 1 271.

192 *kampe* 'Flussinsel, Erhöhung in nassen Wiesen',  
*Kamplack*

- a) PS: uncertain;  
 b) PN: *Kamplack* (District of Rastenburg) is available in the sources, *Progenealogists*; cf. also '1338 *Campolaukis* [...] jetzt *Kamplack* Kr. Rastenburg, *Gerullis* 55; lit. *kaĩpas* "Ecke, Winkel, eine kleine mit Gesträuch bewachsene Insel, besonders an der Mündung der Flüsse". [...] Die letzte Bedeutung von *kaĩpas* ist aus dem pol. *kepa*, dial. *kapa* "Busch, Werder, Flußinsel mit Gesträuch und Gebüsch bewachsen", verschleppt', *ibid* 54–55;  
 LBV: *KAPS* wosgows-cappis DK Hügel, Grabhügel, Grab /hill, grave;  
 c) < OP *kamp-* 'reedy island' should be treated as a borrowing from Polish (*kepa*, dial. *kapa* 'reedy island') because of the absence of a cognate of Lithuanian *kaĩpas* 'Winkel, Ecke' in OP, not only because of the Polish meaning of OP *kamp-*. Bobrowski's 113 *etkumps* 'wiederum' has nothing to do with OP *kamp-* in spite of the common origin of OP *etkũmps* and Polish *kepa* on the Indo-European level (< IE \**kmp-* / \**komp-* 'lenkti', 'biegen', 'to bend', *PKEŽ* 1 297).  
 < IE \**kmp-* / \**komp-* 'lenkti', 'biegen', 'to bend', *PKEŽ* 1 297.

The origin of Bobrowski's entry OP \**kampe* was most probably based on an East Prussian Polonism *Kampe* 'reedy island' (Frischbier 1 232).

193 *kayme* (*kaymis*) 'Dorf' *Kapkeim*, *Dirschkeim*,  
*Tragheim*, *Sackheim*, lit. *kemas*, *Kaymen*

- a) PS: *E* 797: *caymis* 'dorf (Dorf)', 'kaimas', nom. sg., *PKEŽ* 277–80; cf. *Grunau* 94, 3 *cayme*; *Fraenkel* 251;  
 LBV: *KĀIMS* Caymis: Dorf / village;  
 b) PN: Three of the five PN have an OP stem *kaim-* 'village' one of the components of a compound. However *Tragheim* and *Sackheim* (well-known parts of former Königsberg) have a similarly sounding, etymologically related German *-heim* as a second component. *Kapkeim* has already been entered (cf. 191 *kape* 'Hügel', above). *Dirschkeim* was a name of two villages in the district of Fischhausen, today's Russian *Dvoriki* and *Primorye* (the

OP origins of the first components are different, cf. *Gerullis* 28, 183). As for *Kaymen*, there were two settlements with such a name, one in the district of Labiau, today's Russian *Zarechye*, and one in the district of Preußisch Holland, today's Polish *Kajmy*. *Progenealogists*;

- c) OP \**kāimas*, \**kāimā*, \**kāimē* 'village' < Balt. \**kaima*-, \**kaimā* 'gyvenvietė, šeimyna', 'settlement, household' < Balt. adj. \**kaima*- / \**keima*- 'belonging to household' < IE dial. \**koi*- / \**kei*- + \*-*mo* 'belonging to a settlement', cf. Greek *χώμη* 'kaimas'; *PKEŽ* 279; Lith. *kāimas* 'Hof(raum), Gehöft, Dorf', *Fraenkel* 251; < IE: \**kei*- 'gulėti', 'liegen', 'to lie', *PKEŽ* 278.

*BOBROWSKI INCLUDES LITH. KEMAS, I.E. KIEMAS, IN THIS ENTRY, CLEARLY ALLUDING TO CORRESPONDING LITHUANIAN NAMES OF LOCALITIES IN FORMER EAST PRUSSIA. HERE THE SECOND COMPONENT GERMAN -KEHM, NOT OP -KAYM ENABLED ADALBERT BEZZENBERGER TO DETERMINE THE TERRITORY INHABITED BY LITHUANIANS (CF. 'BEZZENBERGER LINIE'). HISTORICALLY LITH. KIEMAS, AS WELL AS ITS COGNATE LA. CIEMS, ARE APOPHONIC VARIANTS OF BALT. \*KAIMA-, I.E. \*KEIMA- 'FARM, VILLAGE'.*

*BOBROWSKI SPECIFICALLY MENTIONS ONE OF HIS PN KAYMEN IN HIS POEM: KASPAR, MÜLLER ZU KAYMEN / ÜBER DEN HÜGELN DEIN RUF, 'DER SAMLÄNDISCHE AUFSTAND 1525', JB 2 301–302.*

#### 194 *kaiminan* 'Nachbar'

- a) PS: *K III: kaymīnan* 'nachbar (Nachbar)', 'kaimynas', subst. acc. sg. masc., *PKEŽ* 275–76;  
*LBV: KĀIMĪNAN acc sg kaiminan* 69: Nachbar / neighbour;
- b) PN: none;
- c) OP subst. \**kaimīns* 'neighbour' < OP adj. *kaimīna* - 'belonging to a village' < Balt. adj. \**kaimī-na*-, same, a \*-*na* suffix derivation from Balt. subst. \**kaimī* 'village' (cf. 193 *kayme* above), *PKEŽ* 21bid;  
Lith. *kaimynas* 'Nachbar', La. *kāimīnš*, same.

#### 195 *karwen* 'Speicher', *Kalwehlen*, *Karwinden*

- a) PS: Bobrowski associates this with different words;  
*LBV: 'KARWAN n karwan* DK: Speicher / storehouse;

- b) PN: Bobrowski's *Kalwehlen* is probably a misspelling of *Kallwellen* near Ragnit, corresponding to today's Russian *Polyanskoe*. Pëteraitis (MLTV 174) presumes that it originates from *Karwellen*. The first PN is a derivation from the Lith. (not from OP!) *kalvà* 'hill'; however, the second one, although also derived from Lithuanian (not OP!), comes from an anthroponym *Kalvėlis*. As for Bobrowski's *Karwinden*, there were two settlements with this name in Bobrowski's day, cf. '1402 / 08 *Kurwingen* [...] jetzt *Karwinden* Kr. Pr.-Eylau [...]; pr. *curwis* "Ochse"? + Suff. *-ing'*, *Gerullis* 77, and *Karwinden* near Elbing (1333 *Kurwingen*, Przybytek 100–101, today Polish *Karwiny*.
- c) OP East-Prussian dialectism *Karwan* 'storehouse, armoury' is possibly OP *\*karva-*, equal to Lith. *šárvas* 'armour' (cf. Frischbier 1 341, with reference to Pierson) with a non - satemized *k* (cf. other known samples of the absence of satemization, as *káimas* vs. *šėimà*, *akmuõ* vs. *ašmuõ* etc.).

#### 196 *kurwis* 'Ochse' *Karwitten* (Korwitten?)

- a) PS: *E* 672: *curwis* 'ochze (Ochse)'. 'jautis', nom. sg. masc., *PKEŽ* 2317–319;  
*LBV*: *KURWAS* *nom sg m curwis*: Ochse / ox, bullock;
- b) PN: Bobrowski's *Karwitten* could be readily, cf. *Progenealogists* accessed 26. 03. 09;
- c) < OP *\*kurvan* 'ox' < an 'expressive derivation' from OP fem. *\*karvā* < Baltic-Slavic adj. *\*karva-* 'horned' < IE: *\*k̑ȓuo-*, same, *PKEŽ* 2 318); Lith. *karvė* 'Kuh' (La. has a different word, cf. *gùovs*, La. *kařva* is used as a mocking nickname / expression / insult for a woman, *Fraenkel* 224); < IE: *\*k̑er-* etc. 'das Oberste am Körper: Kopf; Horn (und gehörnte Tiere)', *Pokorny* 576.

#### 197 *kamstian* 'Schaf' *Kamstigal*

- a) PS: *E* 678: *camstian* 'schoff (Schaf)', 'avis', nom. sg. neut., *PKEŽ* 2 105–107;  
*LBV*: *KĀMS*, *gen KĀMAS*, *aj Camstian* VM: stumpf / blunt, obtuse; *KĀMS*, *gen KĀMAS*, *aj Camstian* VM: hörnerlos / hornless;

- b) PN: '1460 *Komstegallen* [...] jetzt *Camstigall* Kr. Fischhausen: Hennenberger Ercl. 43 "sol einen Schaffskopff bedeuten", pr. *camstian* "Schaf" + pr. *galwo* "Haupt", *Gerullis* 69; *Kamstigal* ('sheep's head') was a name of several settlements. *Kamstigall*, in the district of Fischhausen, disappeared after 1945. In Bobrowski's day it was in the district / suburb of Pillau (documented for 1937), cf. *MLTV*: 168);
- c) < OP *E camstian* = \*[*kamst'an*] 'sheep' < OP n \**kamistjan*, same < OP \**kamē*, same, + dimin. suff. \**-istjan* < OP adj. \**kama-* 'bukas, baužas', 'obtuse', 'hornless' < Baltic-Slavic verb \**kam-* 'to squeeze', *PKEŽ* 2 106;

### 198 *knaistis* 'Brand'

- a) PS: *E* 36: *knaistis* 'brant (Brand)', 'uždegtas pagalys (ugniai įkurti)' nom. sg. fem., *PKEŽ* 2 228–230; the word originally meant a 'kindled twig / piece of wood for starting a fire' which is incorporated into the Lithuanian meaning above but not included in the given *E* meaning 'brant (Brand)', *PKEŽ* 2 *ibid*;  
*LBV*: KNAĪSTIS *f* Knaistis: Zünder / burning kindling wood (ignition torch);
- b) PN: none;
- c) < IE origin uncertain;  
OP < \**knaistis* 'Brand' < West-Baltic \**knait-ti-* 'burning', abstract noun, < West-Baltic verb \**knait-* / \**kneit-* 'to ignite' < Baltic-Slavic \**kneit-* / \**knit-* 'to rub', *PKEŽ* 2 *ibid*;  
< IE: \**kn-* / \**kin-* 'to rub', *ibid*.

### 199 *kupsins* 'Nebel'

- a) PS: *E* 46: *kupsins* 'Nebel', 'rūkas'; nomen collectivum, *PKEŽ* 2 305–306;  
*LBV*: KUPSĪNS Kupsins Nebel / fog, mist;
- b) PN: none;
- c) < OP \**kūpsins* 'Nebel', 'rūkas' < OP \**kūpsa-* / \**kūpsā-*, same < Baltic-Slavic verb \**kūp-* / \**kvēp-* 'rūkti, garuoti', 'to smoke, evaporate', cf. *PKEŽ* 2 *ibid*;  
Lith. *kvāpas* 'breath, steam, pleasant smell', *kvēpia* 'duftet'; La. *kvēp-t* 'to exhude/release/give off smoke', 'qualmen, rauchen', *PKEŽ* 2 *ibid*;

< IE: \**kṷēp-* / \**k(e)up-* 'to give off scent', *ibid.*

## 200 *keytaro* 'Hagel'

- a) PS: E 54: *keytaro* (Hagel)', 'kruša', subst, nom. sg. fem., *PKEŽ* 2 151–53;  
*LBV*: KĒITARĀ *Keytaro*: Hagel / hail (hailstones);
- b) PN: none;
- c) < OP \**keitarā* 'Hagel' < OP adj. \**keita-ra-* 'distinguishing itself with hardness' < OP subst. neut. 'hardness' < adj. \**keita-* 'hard' < Baltic-Slavic \**kēi-* 'gulėti, susigulėti', 'to lie and become hard / flat / compressed (whilst in a prostrate position)', *PKEŽ* 2 151;  
 Lith. *kietas*, La. *ciēts* 'hard, tough', German 'hart, zähe, fest', *PKEŽ* 2 *ibid.*;  
 < IE: \**kei-* 'liegen', *Pokorny* 539–540.

## 201 *konagis* 'König'

- a) PS: E 405: *konagis* 'köping (König)', 'kunigaikštis (karo vadas ir srities valdovas), karalius', nom. sg. masc.; regarding variety of other meanings cf. Mažiulis *PKP* 231, Endzliņš, Toporov, all quoted in *PKEŽ* 2 242;  
*LBV*: KUNEGS *Konagis*: König / king;
- b) PN: none;
- c) < OP \**kunegas* 'prince, king', 'Fürst, König' a borrowing from MHG *kunec* 'king', *PKEŽ* 2 *ibid.*;  
 La. *kungs* 'lord', Lith. *kunig-aikštis* 'duke', *kunigas* 'priest, pastor', 'Priester, Geistlicher, Pfarrer', *PKEŽ* 2 *ibid.* The meaning 'priest' or 'pastor' is a secondary development of the meaning 'Herr, Fürst', Kluge, 391.

## 202 *kirsnan* 'schwarz' *Kirschnik*, *Kirstein*

- a) PS: E 460: *kirsnan* 'swarz (schwarz)', 'juoda', adv., *PKEŽ* 2 198–199;  
*LBV*: KĪRSNAN *aj n (av)* *Kirsnan*: schwarz / black;
- b) PN: *Kirschnik*, a well known family name in Poland (*Kirsznik*) and in former East- / West Prussia (*Kirschnick*), became very popular after 1944. The name is a 'Slavization' and 'Baltization' of the German name for *Kürschner* < MHG *Kürsener* < OHG *Kursener*, i.e. 'a fur-master'. This was a name of a trade originating around the 9<sup>th</sup> century, with the introduction of Slavic *kurzina* 'fur



coat' into Germany. Bobrowski seems to have associated this name with Prussian, because OP possesses the same suffix *-nik*, whereas the element *Kirsch-* resembles OP words *kirscha*, *kirsa*, *kirsnan*. *Kirstein* was included in the name of two villages (*Groß-*, and *Kleinkirsteindorf*, corresponding to today's Polish *Kierszanowo*), situated in the district of Osterode near Geierswald and Gilgenburg. The name is unrelated to OP *kirsnan* 'black'; it is derived from a German personal name *Kirstein*.

< OP *\*kirsnan* 'black', nom.-acc. neuter adjective in the function of adverb < West-Baltic adj. *\*kirs-na-*, 'same' < verb Baltic-Slavic *\*(s)kirš-* / *\*(s)kerš-* 'to make crooked (in the sense of making sth. turbid, muddy)', *PKEŽ* 2 198; Lith. *kėršas* 'black and white speckled' (Lith. approximations range from 'something twisted' to 'murky, opaque, dirty': *\*susuktas* > 'sudrumstas, neskaidrus' > *\*murzinas*, 'weiß und schwarz gefleckt', *PKEŽ* 2 199); < IE: *\*(s)ker-* / *\*(s)kṛ-* 'to twist, bend', *PKEŽ* 2 *ibid.*

### 203 *kurpe* 'Schuh' *Kurpjuhn*

- a) PS: *E* 500: *kurpe* 'schuch (Schuh)', 'kurpė', subst. nom. sg. fem., *PKEŽ* 2 310–313; cf. Gr.G 81 *corpe* 'schuch (Schuh)' and other documented forms, *K III* *ibid.*;  
*LBV*: *KURPĖ* *Kurpe*: Schuh / shoe;
- b) PN: Bobrowski's *Kurpjuhn* corresponds to an East-Prussian family name *Kurbjuhn*, documented in Wilius Kalwaitis' *Lietuwiszky Wardy Klételė*, Tilsit 1910, p. 13 in the Lithuanian form *Kurpiūns*. The latter is not OP but a Lithuanian name with a suffix *-ūn(a)* signifying a (shoemaker's) trade.
- c) < OP *\*kurpė* 'Schuh' < Balt. *\*kurpjā* 'leather foot-wear' < Baltic-Slavic adj. *\*kurpa-* 'sth. cut' < Baltic-Slavic verb *\*(s)kerp-* / *\*(s)kurp-* 'to cut off', *PKEŽ* 2 *ibid.*;  
Lith. *kūrpė* 'Schuh', La. *kufpe*, same, *PKEŽ* 2 *ibid.*;  
Mažiulis notes the varying meanings of OP *kurpe*, *PKEŽ* 2 *ibid.* *Fraenkel* 318 restricts himself to both 'shoe' and 'measure of length', cf. German 'Schuh, Fuß als Längemaß';  
< IE: *\*(s)kerp-* / *\*(s)kṛp-* 'to cut off', *PKEŽ* 2 *ibid.*

204 *krixtieno* 'Erdschwalbe' *Kraxteppelin* PS: E 741: *krixtieno* ertswale (Erdschwalbe), 'urvinė kregždė', nom. sg. fem. *PKEŽ* 2 275-277. The earth swallow (= *Riparia riparia*) is entered next to E 740 *smicuto* swalme (Schwalbe) 'swallow' (*Hirundo rustica*), *ibid*;

*LBV*: KRĪKSTĒNĀ Krixtieno: Erdschwalbe / earth-swallow; cf. SMITUKĀ *Smicuto* E 740: Schwalbe / swallow;

b) PN: The village *Kraxteppelin* was situated on the northern outskirts of Palmnicken. Its name is unrelated to swallows. It is derived from the name of the river *Kraxtepelle*, literally 'boundary river' < OP \**kraksta-* (with a parenthetic *k* before *st*, cf. OP lake 1362 *Kraxtoye*, *Gerullis* 72) + OP *ape* 'river' + OP suffix with a fem. ending *-elē* (a corresponding Lithuanian equivalent could be the village \**Kraštupėlis*, destroyed in 1945, cf. *MLTV*: 197;

c) < OP \**kriksstīnā* 'swallow' < OP verb \**kriksst-* 'kreischen' < Baltic-Slavic onomat. \**kriik-* 'same', *PKEŽ* 2 *ibid*; *Fraenkel* 298-299; Lith. *krykštė* 'Rauchschwalbe' (thus correctly Endzelīns, whereas neither *Būga* nor *Fraenkel* were aware of the origin, *PKEŽ* 2 276), from Lith. *krykšti* 'screech', cf. German 'kreischen'; *PKEŽ* 2 *ibid*; cf. La. *krika* 'Lachender', *Fraenkel* *ibid*.

*BOBROWSKI HAS SELECTED ONLY THE LEMMA KRIXTIENO 'EARTH-SWALLOW' NOT THE GENERIC WORD SMICUTO 'SWALLOW' FOR INCLUSION IN HIS PV. THE MOTIONS OF THESE BIRDS ARE CAPTURED IN ONE OF HIS SHORT STORIES.*

*REGARDING THE RELEVANCE FOR BOBROWSKI CF. II CLASSIFICATION 1.1.2. BIRDS.*

205 *kracco* 'Schwarzspecht'

a) PS: E 744: *kracto* 'swarzspecht (Schwarzspecht)', 'juodoji meleta (*Dryocopus martius* L.)', subst. nom. sg. fem., *PKEŽ* 2 258-260;

*LBV*: KRAKTĀ *Kracto*: Schwarzspecht / woodpecker (black);

b) PN: none;

c) < OP \**kraktā* 'Schwarzspecht' < OP interj. \**krak-* / \**krek-*, *PKEŽ* 2 258;

Lith. *krākė* 'Schwarzspecht', 'gew. Laute wie *krak-krak* von sich geben', (Lith. *čekėsti* [apie paukštį]); La. *krecēt* 'heiser werden', *Pokorny* 568;

< IE\**ker-* 'Schallnachahmung für heisere, rauhe Töne, solche Tierstimmen u. die sie austoßende Tiere', *Pokorny* 567 ff.; according to Mažiulis, all scholarly research sees in this word an onomatopoeic origin, cf. e.g. Ivanauskas' definition, III 52: 'Vogel, der die Laute \**krak*-\**krak*-\**krak* verbreitet', quoted in *PKEŽ* 2 259;

*BIRD SOUNDS PLAY A SIGNIFICANT ROLE IN BOBROWSKI'S WORKS, CF. II CLASSIFICATION 1.1.2. BIRDS.*

### 206 *keutaris* 'Ringeltaube'

a) PS: *E* 762: *keutaris* 'ringeltube (Ringeltaube)', 'keršulis (karvelis)', nom. sg. masc.; usually corrected to \**keucaris*, *PKEŽ* 2 181–182;

*LBV*: KJĀUKĀRS, *gen* KJĀUKARAS *Keutaris*: Ringeltaube / wood-pigeon;

b) PN: none;

c) Mažiulis supports Trautmann's hypothesis of the Baltic origin of <\**keucaris* (cf. Lith. *kaūkti* 'to howl', Trautmann AS 357, in *PKEŽ* 2 181);

< OP \**kjaukaras* 'Ringeltaube' < OP \**keuk-ara-* < redupl. interj. \**keu-k(eu)*, *PKEŽ* 2 *ibid*;

*CF. II CLASSIFICATION 1.1.2. BIRDS.*

### 207 *klykis* 'Weihe' (cf. *Appendix B Words of uncertain origin*)

a) PS: uncertain; the word is Lithuanian, not OP.

b) PN: none;

c) < OP: *E* 710 *pele* ignored.

Cf. Lith. *klykis*, *klyklīs* 'common buzzard', German 'Mäusebussard, Weihe' < Lith. *klỹkti* 'to scream loudly', German 'laut schreien', *Fraenkel* 271.

*CF. II CLASSIFICATION 1.1.2. BIRDS.*

*BOBROWSKI IGNORED THE AVAILABLE OP E 710 PELE 'WEIHE'. WELL AWARE THAT LITH. PELE MEANT 'MOUSE', HE MAY HAVE CONSIDERED THIS TO BE A 'GERMAN MISTAKE' IN E, SINCE IT PROVIDED THE MEANING 'WEIHE' AND NOT THE ANTICIPATED 'MOUSE'. BOBROWSKI THUS ENTERED A MORE 'CORRECT' FORM FROM THE AVAILABLE LITHUANIAN. THERE IS NO WORD FOR 'MOUSE' IN THE OP WRITTEN TEXTS EXCEPT FOR THE COMPOUND E 712 PELEMAYGIS 'ROTILWYE', ('RÖTELWEIHE').*

IS THIS EXAMPLE EVIDENCE FOR BOBROWSKI'S PRESUMPTION OF THE CLOSENESS OF OP AND LITH. EVEN THOUGH NOT ALWAYS BORNE OUT, AS IN THIS PARTICULAR CASE? CF. SIMILAR PRESUMPTIONS FOR \*GAL- \*PIL- ETC.

### 208 *kirscha(n)* 'über' Kirschnock?

- a) PS: *K III* (very frequent), cf.: *kirscha* 'über', 'virš, ant'; *PKEŽ* 2 196–198; e.g (part of *Baptismal Rites*, calling the assembled believers to prayer): *mes enwackēmai tien* {a *adder kērschan* / *schan twai an schlū snikin*; 'Wir ruffen dich an vber { a oder diese deine Dienerin'; 'mes (i)šaukiame tave {arba virš šios tavōs tarnaitēs'; 117 : 18–19, *PKP* 2 224;  
*LBV*: *KĪRSAN* *kirschan* 117<sub>18</sub>: über / above, over;
- b) PN: Bobrowski's entry (accompanied by a question mark) is undoubtedly associated with the name of two villages in the district of Labiau – (*Alt, Neu*) *Kirschnabeck* < OP *kirsna-* (cf. 202 *kirsnan*, above) + NHG German suffix *-beck* < LG *beek* 'rivulet', is today's Russian *Novodvorki, Yelnikovo*. The etymology of *Kirschnabeck* is unrelated to the OP word *kirschan* 'above'. It means 'a black rivulet' (an equivalent of Lith. *Jodupp* = *Júodupis, Júodupė* in the district of Pogegen etc. or *Juodupis* in the districts of Plungė, Šilalė, Vilkaviškis etc., bearing in mind that in some instances Lith. *juod-* may be related to *\*jaud-* / *\*jud-* 'to move', not only to 'black').
- c) < OP *kirscha, kirschan, kerscha, kērschan* < OP *\*kīrsa(n)* / *\*kērsan* 'quer über', *PKEŽ* 2 197;  
Lith. dial. *skefsai* 'crossways, diagonally', 'quer', La. *škėrss* same, *ibid*;  
< IE *\*(s)kert-s* 'in Worten für "quer, quer durch"', *Pokorny* 949–950.

### 209 *kniepe* 'er schöpft'

- a) PS: *K III*: *kniepe* 'schöpffet (schöpft)', 'semia', *PKEŽ* 2 232–234 e.g. (within the *Matrimonial Rites*, as set out in *Enchiridion's Ein Traubuchlein*; the wedding ceremony is closely linked to the OT, the couple are reminded that marriage is a blessed state, sanctified by God, quoted are Solomon's words : 'Whoso findeth a wife findeth a good thing, And obtaineth favour of the Lord', *Proverbs* 18 : 22): *Stessepaggan billā dijgi Salomon kas einan*

*Salaūbaigannan aupallai / stas aupallai ainan labban powijstin bhe kniēipe signassen esse Rickijan*, ‘Darumb spricht auch Salomon: Wer ein Ehefraw findet der findet was guts vnnd schöpffet Segen vom HERRN’; ‘To dėlei byloja taipogi Saliamonas: Kas vieną santuokos moterį randa, tas randa vieną gerą dalyką ir *semia* palaimą nu viešpaties’, 107: 5–8, *PKP* 2207; cf. *PKP* 1217–218; *LBV*: KNĒIPJĀ *ps* 3 kniēipe 107: schöpft / draws (scoops up);

- b) PN: none;
- c) < OP *kniēipe* = \**knēip’a*, 3 pers. pres. < OP \**knēipja* < OP inf. \**knēip-tvei* ‘schöpfen’ < Balt. \**kneip-* / \**knip-* ‘to catch (at)’, *PKEŽ* 2232; < IE: \**kneip-* / \**knip-* ‘to rub’, *PKEŽ* 2 *ibid.*

## 210 *kauks* ‘Teufel’, *Kaukehmen*

- a) PS: *E* 11: *cawx* ‘tufel (Teufel)’, ‘velnias’, nom. sg., masc., *PKEŽ* 2148–150; *LBV*: KAŪKS *Cawx*: Teufel / devil;
- b) PN: *Kaukehmen* (district of Niederung, one entry) could be located in *Progenealogists*;
- c) < OP \**kauks* < \**kaukas* (presumably kb) ‘devil’, *PKEŽ* 2198;

Lith. *kaūkas* ‘cobold, gnome’, ‘Kobold, Gnom’, La. *kauks* ‘Heinzelmännchen’; *Fraenkel* 230;

Bobrowski’s OP *kauks* has an analogy in his word *Deiwel* (Prussian dial., cf. Haufe; cf. also MLG *dūwel*, Kluge 778), characterising the narrator’s wily grandfather Johann in *LM*: *Und wieso weiß der vorher Bescheid, der Deiwel...* (*JB* 3 109), where it is probably used in the sense of Satan in the Christian sense. For this concept there exists a spate of similar German words, e.g. ‘Satan, Beelzebub, Luzifer, Mephisto, Mephistopheles, Pferdefuß, Teifel, Verderber, Verführer, Versucher, Widersacher, *Deiwel*, Diabolus, Bösewicht, Scheusal, Unmensch, Urian, Verführer, Versucher’ (my italics),

cf.[ <http://www.woxikon.com/wort/Teufel.php>, accessed 21.1.08];

< IE: \**keu-k-* [...] ‘zieht sich zusammen, krümmt sich’, *Pokorny* 589.

211 *klenan* 'Klete'

a) PS: *E* 194: *clenan* 'kleet (Speicher...)', 'svirnas', subst. nom.-acc. sg. neut.', *PKEŽ* 2214–218;

*LBV*: KLĒNAN *Clenan*: Kornspeicher / granary;

b) PN: none;

c) < OP \**klēnan* 'Speicher'; *PKEŽ* 2 214–220; Mažiulis also suggests OP \**klētis*;

Lith. *klētis* 'Speicher, Vorratshaus', *Klete*', La. *klētis* dass.; *Fraenkel* 270; cf. also Lith. *svirnas* 'Speicher'. According to Mažiulis the Lith. *klētis*, included in Bobrowski's *LC* (cf. below), was a small adjoining farmyard building, used for storing grain etc. (*Frischbier* I 377, in *PKEŽ* 2 215 ). According to the sources it was used in the 16th century as a granary. OP *klēnan* was used as sleeping quarters and a room for storing clothes, *PKEŽ* 2 *ibid.* The word is frequently discussed at length in literary and sociological sources, e.g. Jonas Balys, Gerhardas Bauras and others.

< IE: origin uncertain; there are several possibilities:

i) < IE: \**kla-* 'breit hinlegen', *kla-to-* 'Deckstein', ii) < IE: (dial.) \*(*s*)*kle-* 'verhüllen' (?), *Pokorny* 599;

Bobrowski uses the Lith. variant of OP *klenan* in a Lith. folksong quoted in *LC*: *JB* 3 267 (*Wer hat dich gebettet, wo hast du geschlafen? In schöner Klete, im Buntgezogenen*), where it is part of the wedding song *Wo warst du, Jonei*, *ibid.*

212 *kalene* 'Scheune', *Kallehnen*, *Kalnen* / *Kalnein* (?), *Kallningken*

a) PS: *E* 231: *Calene* 'schewne (Scheune)', 'klojimas, daržinė', nom. sg. fem., *PKEŽ* 287–88;

*LBV*: KALENĒ *Calene*: Getreidescheune / barn;

b) PN: Bobrowski's PN can be partially located, although there is doubt regarding the spelling of *Kalnen* / *Kalnein*, which is difficult to decipher, entered with a different, darker pen at a later stage, contrasting with the clearly legible *Kallningken*, cf. *Progenealogists*. Bobrowski's *Kalnen* / *Kalnein* is possibly identical with *Kalnen*, Lith. *Kalniai* (in Darkehmen; now Novo-Gurjevskoje), cf. Lith.

anthroponym *Kaľnius* 'kalno gyventojas', 'a mountain dweller', *MLTV*: 164.

- c) < OP \**kalenē*, *PKEŽ* 2 *ibid*; Mažiulis regards this as an indigenous word and rejects it as a possible borrowing from Polish (cf. Polish *kół*, [Lith. *kuolas*], as does Trautmann AS 351, quoted in *PKEŽ* 2; cf. *Fraenkel* 312). He regards OP *kalene* as a translation of German (*E* 231) *schewne* 'Scheune', related in turn to the German synonym *E* 235 *schewer* 'Scheuer', *ibid*;  
Lith. *kalėlis* (English?) 'stake [section] of an axle?' (Lith. 'ašies kuolelis, užkolis'; *kuolas* 'Pfahl'; *PKEŽ* 2 *ibid*).

### 213 *kraysi* 'Halm'

- a) PS: *E* 275: *craysi* 'halm (Halm)', 'stiebas, šiaudas', nom. sg. fem., *PKEŽ* 2 253;  
*LBV*: KRAĪSĪ Craysi: Strohalm, Halm / straw, haulm;
- b) PN: none;
- c) < OP \**krais* < \**kraiss* < \**kraisas*, same; *PKEŽ* 2 *ibid*;  
similar is OP *crays* (cf. *E* 289): *E* 289 *crays* hew (Heu) šienas', *PKEŽ* 2 253–252;  
Mažiulis relates OP *kraysi* to Gothic *af-hris-jan* 'abschütteln' and Anglo-Saxon *hrīs* 'Zweig, Rute', *PKEŽ* 2 *ibid*, as does *Pokorny*, loc.cit.;  
Lith. *kreivas* (<Lith. \**krei-*); La. *krèiss* 'der linke' (Lith. 'kairys'); *PKEŽ* 2 *ibid*  
< IE: \*(s)*krei-s-* 'bes. von "vibrierender Bewegung, (sich) schütteln"', *Pokorny* 937;.

### 214 *kaltestis klokis* 'Zeidelbär' [ cf. 215 *klokis* 'Bär', below]

- a) PS: *E* 656: *caltestisklokis* [*caltestisklok*' *PKP* 2 40, cf. *LBV* below] 'czidelber (Bienenbär)', 'avilinis lokys', *PKEŽ* 2 97–98; Mažiulis describes the word *caltestis* as an adjective 'beehivish, belonging to a beehive (a bear)', , Lith. 'avilius [bičių šeimas] puolantis lokys', *PKEŽ* 2 *ibid*;  
*LBV*: KALTISKĪS *af* Caltestis (klok'): Bienenstock(bär) / beehive(-bear);
- b) PN: none;
- c) < OP: \**kaltiskīs*, adj. + \**klākīs*, subst. < OP \**kaltan* 'Bienenstock', 'beehive', 'avilys' + 'Bär', 'bear' (s. *clokis*, below), *PKEŽ* 2 *ibid*.

REGARDING THE RELEVANCE FOR BOBROWSKI CF. II

## CLASSIFICATION, 1.1. FAUNA.

215 *klokis* 'Bär', *Kloken*

- a) PS: E 656: *clokis* 'ber (Bär)', 'lokys', nom. sg. masc., *PKEŽ* 2 220–223;  
*LBV*: KLĀKĪS *Clokis*: Bär / bear (*Caltestis*) *klok*;
- b) PN: '*Kloken* [...] Kammeramt Nehmen Kr. Mohrungen: pr. *clokis* "Bär", vgl lit. *Lokiai*', *Gerullis* 66 ; *Kloken*, in the district of Niederung, is also recorded in *Progenealogists*;
- c) < OP dial. \**lākīs* 'Bär', together with Lith. *lokys* results in the reconstruction of OP dial. \**lākīs* same, < Balt. dialect \**klākīs* same < Balt. \**tlākīs* , as verified in OP PN *Tlokunpelk*, *Tlokowe*, *Tloke*, *Tlkote*, *PKEŽ* 2 220; regarding *kl* < *tl* cf. *PKEŽ* 2 *ibid*;  
 Lith. *lokys* 'bear', La. *lācis*, same; cf. further Lith. *lōkė* 'she-bear'. Mažiulis shows that Lith. verbs *luōkyti*, *luōkinti*, both used in the sense of 'hitting with a thump' (e.g. 'catching fish whilst cracking ice', also 'catching fish using a torch / light' (cf. Lith. *luōkas* 'a certain type of light'), are derived from a different (apophonic) root \**lauk* / *luok*, *PKEŽ* 2 *ibid*;  
 < IE: possible connection with IE: *telegh-* 'schlagen', *Pokorny* 1062; *PKEŽ* 2 221;  
*ANIMALS ARE WELL REPRESENTED IN BOBROWSKI'S PV, CF. II CLASSIFICATION, 1.1. FAUNA.*

216 *kamus* 'Hummel'

- a) PS: E 788: *camus* 'hummele (Hummel)', 'kamané', nom. sg. masc., *PKEŽ* 2 107–110;  
*LBV*: KAMUS *Camus*: Hummel / bumble-bee;
- b) PN: none;
- c) < OP \**kamus* 'bumble-bee'; < \*West Baltic *kamus* 'der Sausende, Schwirrende', *PKEŽ* 1 *ibid*;  
 Lith. *kamānė* 'Erdbiene', *kaminė* 'Feldbiene', *Pokorny*, loc. cit; La. *kamane*, same. The lemma *kamus*, as well as its controversial etymology and semantics, are discussed in considerable detail in *PKEŽ* 2 *ibid*;  
 < IE: \**kem-* / \**kṃ* 'summen', *Pokorny* 556; there are various equivalents in Germanic (e.g. MHG *hummen*, nhd. *hummeln*) and Slav. languages (e.g. OCS *komár* 'Mücke'), *Pokorny*, loc. cit..



CF. II CLASSIFICATION, 1.1.3. FISH, INSECTS AND OTHER OTHER 'CREEPY CRAWLIES'.

217 *kargis* 'Heer'; *karyausnan* 'Streit' *karyago* 'Kriegsfahrt' *kariawoytis* 'Heerschau'

a) PS: *E* 410: [*\*kargis*] *kragis* 'heer (Heer)', 'kariuomenė', *PKEŽ* 1 119–120;  
*LBV*: KARĪS *Kragis*: Heer / army;

a) PN: none;

b) < OP *\*kari's* 'Heer' < Baltic *\*karja-* 'Heer, Krieg'; *PKEŽ* 2 ibid;

Lith. *kāriās* 'Heer; Haufe; Krieg', La. *karš* 'Krieg; Heer';  
< IE: *\*koro-s* 'Krieg, Kriegsheer' *Pokorny*, 615;  
equivalents in Greek (e.g. *νοτάριος* 'Heerführer, König, Herr'), Germanic (e.g. Old Norse *herjann* 'Heervater', Gothic *harjis* 'Heer') and Baltic languages; but not in Slavic;

*BOBROWSKI ENTERS THREE RELATED CONCEPTS (NOUNS); ONLY ONE (217 KARYAUSNAN 'STREIT') SEEMS TO HAVE BEEN ENCOUNTERED IN THE ENCHIRIDION, THE OTHERS ARE FROM E (CF. BELOW).*

... *karyausnan* 'Streit'

a) PS: *K III*: *kariausnan* *streit* (Streit) *kariavimą*, *PKEŽ* 2 123; e.g. (the *Baptismal Rites* include the priest's prayer to the 'Freunde inn Christo', imploring that God accept the baptised into the community of the faithful, thus joining in the common spiritual *battle / fight struggle* [against evil]): *kawīds sien prēistan perōnin Cixtiāniskan kīrkin podāst stas endāst sien en ainan Noseilewingiskan kariausnan*; 'welcher sich zu der gemeinen Christlichen Kirchen thut der begibt sich in einen Geistlichen *Streit*', 'koks save prie tos bendros krikščioniškos bažnyčios paduoda, tas įsiduoda į vieną dvasišką *kariavimą*', 123 : 14–18; *PKP* 2 231;

*LBV*: KARJAŪSNAN acc. *kariausnan*: Kämpfen (im Krieg) / waging war, war; *Karyago*: Feldzug / military campaign;

b) PN: none;

c) < OP *\*karjausnan* 'the way in which battle is fought / conducted', Lith. 'kariavimo būdas', < OP *\*karjau-(tvei)* 'to fight'; *PKEŽ* 2 ibid;

Lith. *kariau-sena*, 'the way in which battle is fought / conducted' (Lith. 'kariavimo būdas'), *PKEŽ* 2 *ibid*;

< IE: cf. *kargis*, above.

... *karyago* 'Kriegsfahrt'

a) PS: *E* 411: *karyago* 'reise (Heereszug)', 'kariuomenės žygis', subst. nom. sg. fem., *PKEŽ* 2 121–122;

*LBV*: KARJAGĀ *Karyago*: Feldzug / military campaign;

b) PN: none;

c) < OP \**karjagā* 'Heerführung' (incl. explanations relating to word formation), *PKEŽ* 2 *ibid*;

< IE: cf. *kargis*, above.

... *kariawoytis* 'Heerschau'

a) PS: *E* 416: *cariawoytis* 'heerschaw (Heerschau)', 'kariuomenės apžiūra', nom. sg. masc., *PKEŽ* 2 123–124;

*LBV*: KARJAWĀITĪS *Cariawoytis*: Heeresberatung / military conference, army meeting;

b) PN: none;

c) < OP \**karjavaitis* 'Ansprache an das Heer, Heersprache', *PKEŽ* 2 *ibid* (cf. interesting explanations relating to word formation, *ibid*).

Lith. and La. have no cognates (cf. KARJAWĀITĪS *Cariawoytis* *E* 416 / *karinis pasitarimas* / *kara apspriede* / *Heeresberatung*, *LBV*);

< IE: cf. *kargis*, above.

218 *kails* 'gesund' *kailutiskan* 'Gesundheit'

a) PS: *kails* (*kailles*, *kayles* [etc.]) 'hail', 'sveik(a)s!', *PKEŽ* 2 71–73; Mažiulis notes that Maletijus (in *MBS* 4 and *MBS* 6, *ibid*) includes this expression in sayings uttered during drinking bouts, e.g. *Kails* naussen gnigethe: 'Greetings / hail, our friend' [Lith. *Sveikas*, mūsų drauguži] and variants. This has resulted in a lively discussion among Prussologists, e.g. Bezenberger, *Būga*, Endzelins, Toporov etc., cf. further literature in *PKEŽ* 2 *ibid*;

b) PN: none;

c) < OP \**kaila-* 'whole' < Baltic \**kailu-* 'whole, complete, whole, untouched'; *PKEŽ* 2 *ibid*;

Lith. *kailis* 'animal skin', 'Tierhaut, Fell', also Endzelins, *Fraenkel* 202, in *PKEŽ* 1 *ibid*;

the meaning is close to La. *kails* 'naked' < East Baltic \**kaila-* / \**kailu*, same ('an unclothed person without clothes, like at birth'), *PKEŽ* 2 *ibid*  
 < IE: \**koilo-* \**koilu-* 'whole, untouched', *Pokorny* 1048.

### 219 *klupstis* 'Knie'

a) PS: *E* 140: *klupstis* 'kny (Knie)', '(kojos) kelis', nom. sg. masc. / fem., *PKEŽ* 2 225–228;

*LBV*: KLUPSTIS f Klupstis: Knie / knee;

b) PN: none;

c) < OP \**klupstis* 'knee' < Balt. dial. \**klupstis* 'knee'; *PKEŽ* 2 226;

Lith.: *klūpti* literally 'to bend o.s. knees to the ground, i.e. 'to kneel down', 'niederknien, in die Knie stürzen', *klaūpti(s)* 'to fall to o.s. knees'; 'in die Knie stürzen', "mehrfach stolpern"; La. *klupt*, same, *klàupât(s)* 'to fall to o.s. knees frequently', 'häufig in die Knie gehen' *PKEŽ* 2 *ibid*;

< IE: \**kel-* 'neigen', *Pokorny*, 552; cf. Mažiulis' finely tuned etymology, *PKEŽ* 2 *ibid*.

### 220 *kërdan* 'Zeit' (Cf. 409 *rankan* 'Hand', above).

a) PS: *K III*: *kërdan* 'zeit (Zeit)', 'laika', *PKEŽ* 2 163–164, e.g. (the word is used in the *Instructions* to the young people to be humble and submit to God's powerful hand, so that he will raise them in due course; cf. St.Peter's admonition in the NT: *Humble yourself therefore under the mighty hand of God, that he may exalt you in due time*, I Peter: 5–6) *kai tans wans erlāngi prei swaian kërdan* / *Petri* 5, 'das er euch erhöht zu seiner zeit / I.Pet.', 'kad jis jus iškelia prie savo laiko'; 97: 7–8, *PKP* 2, 190;

*LBV*: KËRDAN *acc* kërdan 97: Zeit time; kërdan 99 kërdan 111 kerdan 83';

b) PN: none;

c) < OP \**kerdā* 'Zeit' (= 'Fortsetzung der Zeit', 'eine Reihenfolge von verschiedenen Zeiten', *PKEŽ* 2 *ibid*), 'Reihe, Reihenfolge', *Pokorny* 579;

Lith. *kartā*, 'Reihe; Jahresfrist; Art und Weise' (Lith. 'eilė, laikas, rūšis'), La. *kārta*, same, *PKEŽ* 2 165;

< IE: \**kerdho-* 'Reihe, Herde';.

221 *kalis* 'Wels'

- a) PS: *E* 569 : *kalis* 'welz (Wels)', 'šamas', nom. sg. masc., *PKEŽ* 2 88–89; *Fraenkel* 962;  
*LBV*: KĀLS, *gen* KĀLAS *Kalis*: Wels / sheat-fish (= sheatfish);
- b) PN: none;
- c) < OP \**kalas* 'Wels' *PKEŽ* 2 *ibid*;  
 Lith. *šāmas* 'Wels' (*Fraenkel*, *ibid*, provides likely explanations for the initial *š*); La., same, *PKEŽ* 2 *ibid*;  
 < IE: \*(s)*k<sup>u</sup>alo-s* 'eine große Fischart' (?) *Pokorny* 958.  
*REGARDING THE RELEVANCE FOR BOBROWSKI CF. II CLASSIFICATION, 1.1.3. FISH, INSECTS AND OTHER 'CREEPY CRAWLIES'.*

222 *kaaubri* 'Dorn'

- (Cf. my comment to 496 *stu ilgimi* 'so lange bis', below)
- a) PS: *K III*: *kaāubri* 'dorn (Dorn, Dornstrauch)', 'dyglys, erškėtis', nom., instead of anticipated acc. sg. fem., *PKEŽ* 2 60–62; corrected as *kāubri*, same, although Mažiulis rejects the amendment, *ibid*; e.g. (within the *Matrimonial Rites* in the context of *Genesis*, when God punishes Adam and Eve for eating the forbidden fruit, banishing them from the Garden of Eden; OP *kaaubri* presumably substitutes the biblical 'brambles and thistles': *It shall yield you brambles and thistles, and you shall eat wild plants, Genesis 2 : 18*, Jerusalem Bible): *kaāubri bhe strigli turrei tans tebbei pijst*, 'Dorn und Disteln soll er dir tragen'; '*Dagj ir usnį turi jis tau nešti*', 105 : 12, *PKP* 2 204; *LBV*: KĀUBRĒ *kaaubri* 105: Dorn, Dornstrauch / thorn;
- b) PN: none;
- c) < OP\**kaubrē* 'Dorn, Dornstrauch (lit. dyglys, dagys, erškėtis)', *PKEŽ* 2 *ibid*;  
 Lith. *kaūburė* 'top of a hill', 'Berggipfel', 'kalno viršūnė' *PKEŽ* 2 165.  
 cf. Lith. *kaupti* 'scharrend häufen' usw., *Fraenkel* 231; *PKP* 2 204, note 628; (cf. La. *baldadzis* 'Dorn');  
 < IE: \**keub-* 'Dorn, Dornstrauch (??)', *Pokorny* 595.

223 *krut* 'fallen'

- a) PS: *K III* *krūt* 'fallen', 'kristi', inf., *PKEŽ* 2 288–289, e.g. (Within the context of the *Matrimonial Rites*, a reference to the creation of woman, 'Eve', describing how God

caused Adam to *fall* asleep, then fashioned Eve from his rib, Genesis: 1–25): *Stwi dai Diews - - ainan gillin maiggun krūt nostan smumentinan*, ‘Da ließ Gott der HERR einen tiefen Schlaff *fallen* / auff den Menschen’, ‘Čia leido dievas vieną gilų miegą *kristi* ant to to žmogaus’, 101 : 11–12; PKP 2 196;

LBV: KRŪT *ifkrūt* 101: fallen / fall;

b) none;

c) < OP \**krūt* ‘fallen’, *Pokorny* ibid;

Lith. *kristi* ‘fallen’; La. *krāulis* ‘Absturz, steiles Ufer, Bergwand’, *PKEŽ* 2 ibid;

< IE: \**kreu-* ‘zusammenstürzen, stürzen, fallen’, *Pokorny* 622; IE: equivalents in Balt. and Germanic languages abound, ibid.

## 224 *kraclan* ‘Brust’

a) PS: *E* 275: *kraclan* ‘brust (Brust)’, ‘krūtis, krūtinė’, nom. (acc.) sg. neut., *PKEŽ* 2 253;

LBV: Kreclan: Brust / breast;

b) PN: none;

c) < OP \**kreklan* ‘Brust’ *PKEŽ* 2 ibid;

Lith. *krėklas* ‘Brust’, La. *kreklus* ‘Hemd’;

< IE: \**kek-* ‘schlagen’, *Pokorny*, 618–619.

## 225 *kirtis* ‘Hieb’

a) PS: *E* 163: *kirtis* ‘hawe (Hieb)’, ‘kirtis, smūgis’, nom. sg. masc., *PKEŽ* 2 200;

LBV: KĪRTĪS *Kirtis*: Hieb, Stoß / blow (stroke);

b) PN: none;

c) < OP \**kirtis* ‘Hieb’ < Balt. verb dial. \**kirt-* ‘hauen’, *PKEŽ* 2 ibid;

Lith. *kiūtis* ‘Hieb, Schlag’, *Fraenkel* 258; La. dial. *cirtiens* ‘Hieb, Schwade’, *Fraenkel* ibid., *PKEŽ* 2 ibid;

< IE: \*(s)*ker-t-* ‘schneiden’, *Pokorny* 941–942.

## 226 *krixmits* ‘getauft’, *cixtnis* ‘Täufer’ (cf. 239 *cristionisto* ‘Christenheit’, below)

a) PS: *K III*: *cixmits* ‘tauffen (taufen)’, ‘krikštyti’, inf.; part. pret. pass. nom. sg. masc. *cixmits* ‘getaufft (getauft)’, ‘krikštytas’, *PKEŽ* 1 278–79; e.g. (within the *Sacrament of Baptism*, extolling the advantage of *Baptism*, which

ensures forgiveness of sin, salvation from death, protection from the devil and an eternal state of bliss): *Kas stwi druwē bhe Crixtitis wijrst / stas wijrst Deiwuts*, 'Wer da gleubet vnd *getaufft* wirdt der wirdt selig'. 'Kas ċia tiki bei *krikštytas* tampa, tas tampa palaimingas', 61 : 10, *PKP* 2 142;

*LBV*: KRIKSTĪTS > Krikstītwei *pc pt pa* crixteits II 11; Crixtitis 61 Crixtitis 111 Crixtitis 123 Crixtitis 125 Crixtitis 129 cixtitis I 11;

b) PN: none;

c) < OP: *cixtitwi* 'taufen', borrowed from Old Polish \**cr̥bsti-ti* 'taufen', OP represents a variety of inflected forms, *PKEŽ* 2 273–281. For a thorough discussion of OP forms, cf. *ibid*.

Lith. *krikščionystė* 'Christenheit' < *krikščionis* is a borrowing from Old Russian \**крѣстьѣан*, *Fraenkel* 297. Accord. to *Fraenkel* Lith. *krikštyti*, La. *kristīt* and OP *cixtitw(e)i* orig. meant 'to make the sign of the cross', cf. 'das Zeichen des Kreuzes machen', *Fraenkel* 298;

< IE: the word was related to the word for 'Christ'. This word and related concepts (*Christianity*, *Christianize*) constitutes the basic vocabulary since the inception of Christianity. They are originally Greek loans, came into Germanic (as a result of the Arian mission) and Slav. languages and were subsequently borrowed by their Baltic, including OP, neighbours (e.g. 'angel', 'Christ', 'bishop', etc., cf. *Eggers Deutsche Sprachgeschichte I*: 241 ff.), *Kluge*, 117–118.

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

... *crixtnix* 'Täufer'

a) PS: *K III crixtnix* 'teuffer (Täufer)', 'krikštytojas', nom. sg. masc., *PKEŽ* 2 278–79; e.g. (within the *Baptismal Rites*, where at the beginning the priest / pastor is to read out the prescribed text, regarding the presentation of the child to be baptised as the Church recommends): *Stas Paps adder Crixtnix billē*, 'Der Pfarrherr oder Teuffer spreche'; 'Tas pastorius arba *krikštytojas* (te)byloja', 111: 5–6, *PKP* 2 212; *LBV*: KRIKSTENĪKS Crixtnix 111: Täufer, Taufender / baptizer;

b) cf. 226 krixtitis 'getauft', above;

- c) cf. 226 krixtitis 'getauft', above.

*BOBROWSKI INCLUDES WITHIN HIS DESCRIPTION OF VARIOUS RELIGIOUS PRACTICES IN LM A PORTRAIT OF JOHN THE BAPTIST AS PRESENTED ON AN ALTAR PIECE IN ONE OF THE PROTESTANT CHURCHES IN MALKEN. IN ANALOGY TO THE NT (MATTHEW 3 : 4-5) THE BAPTIST IS DESCRIBED AS WEARING A GARMENT MADE OF CAMEL-HAIR AND HIS NOURISHMENT AS CONSISTING OF LOCUSTS AND WILD HONEY. (JB 3, 15-16); - Cf. II CLASSIFICATION, 2. RELIGION.*

### 227 coysnis 'Kamm'

- a) PS: *E 557: coysnis* 'kam (Kamm)', 'šukos', prob. fem. nom. sg.; *PKEŽ 2 237-240*;  
*LBV: KĀISNIS* Coysnis: Kamm / comb;
- b) PN: none;
- c) < OP \**kāisnis*, (cf. OP *coestue*, 'Kamm, Bürste', *Pokorny*, *ibid*, cf. below), grammatical form not clear, although Mažiulis carefully weighs up var. etymological possibilities, *PKEŽ 2* *ibid* ; cf. Old Indian *késa* 'Haupthaar'; OCS *kosa* 'Haar', *Pokorny*, *ibid*;  
Lith. *káiš-ti* 'schaben, abkratzen'; (cf. *KĀISNIS* Coysnis *E 557*, La. *ķemme*, a German loanword kb < Kamm, *LBV*);  
< IE: \**kaik* '-etc.'to scratch, to comb', 'kratzen, kämmen', *Pokorny 520*.

### 228 coestue 'Bürste'

- a) PS: *E 559: coestue* 'burste (Bürste)', 'šepetys', nom. sg. fem., *PKEŽ 2 237*;  
*LBV: KĀISTWĒ* Coestue: Bürste / brush (for cleaning);
- b) PN: none;
- c) < OP \**kāst(u)vē* 'Bürste' < suffix derived from OP verb \**kāis-t* 'to comb';  
cf. Lith. *káiš-ti* 'schaben, abkratzen' is semantically remote, whereas Lith. *šepetys* < *šāpas* 'Halm. Hachel von Stroh, trockenes Ästchen' etc., *Fraenkel 963* ('tam tikras įrankis plaukams pašukuoti', *PKEŽ 2* *ibid*) is the mod. equivalent but not a cognate; the *LBV* entry for *coestue* provides only the meaning of brush for cleaning, not hair brush, as specified by Mažiulis: 'a brush for hair and for combing similar items', *PKEŽ 2* *ibid*.

< IE: \**kaik-* ‘kratzen, kämmen’, *Pokorny* 520.

*BOBROWSKI INCLUDES QUITE A FEW WORDS FROM THE SEMANTIC GROUP E 550–E 559 (E.G. OP STUBONIKIS, TWAXTAN, SIRMES, COYSNIS, COESTUE, S.S.V.), AT TIMES WITH SLIGHTLY VARYING ORTHOGRAPHY; ALL ARE RELATED TO HYGIENE SUCH AS BATHING / CLEANING / COMBING.*

### 229 *kwoi(te)* ‘will’

- a) PS: *K III* (frequent, cf.: *quoitē* ‘will’, ‘nori’, pres. 3 sg.’, *PKEŽ* 2 330–331; e.g. (within the *Lord’s Prayer*, saying that God has instructed us to pray ensuring the faithful that he *will* hear their prayers): *kai tans noumans quoitē klausiton*, ‘das er vns *will* erhören’, ‘kad jis mums *nori* klausyti’, 57: 19, *PKP* 2 139;  
*LBV*: *KWĀITĒI ps 3 quoitē 57*: will, wollen / wants, wishes; *Quoitē* 99;
- b) PN: none;
- c) < OP \**kvaitē-tvei* ‘wollen, verlangen’ OP 3 pers. pres. \**kvāiti* / \**kvāitē-ja* ‘er / sie will’, ‘she / he will’ < subst. \**kvāitis* < West-Balt. \**kveit-* ‘to desire’ < ‘to look’ < Baltic–Slavic \**kveit-* / \**kvit-* ‘to shine’, *PKEŽ* 2 324–325, 330;  
< IE: \**kveit-* ‘to shine’, *PKEŽ* 2 *ibid.*

### 230 *kuylis* ‘Eber’ *Kujjel*

- a) PS: *E* 683: *cuylis*, written *tuylis* ‘beer (Eber)’, ‘kuilys’, nom. sg. masc., *PKEŽ* 2 294;  
*LBV*: *KŪILĪS Tuylis*: Eber / boar;
- b) PN: Bobrowski’s *Kujjel* ‘Eber’ is a familiar East Prussian Baltism (cf. Frischbier *I* 442).
- c) < OP \**kuilis*, ‘boar’, LG *bēr*, *E beer*, as above (= Eber); cf. *Eber* and *Bär*<sup>2</sup>, Kluge 151 and 51;  
Lith. *kuilys*, La. *kuilis* ‘Eber’, *Fraenkel* 305. According to Fraenkel, who sees this as a loanword from West Russian \**куль*, *Būga* orig. misinterpreted the origin of Lith. *kuilys*, correcting it later, Fraenkel *ibid.* The Slavic origin of Pr. *cuylis* is queried by Mažiulis, *ibid.*

### 231 *kaulan* ‘Bein’

(cf. 490 *spartisku* ‘Stärke’)



- a) PS: *E 155 & K III: caulan* 'beyn (Bein = Knochen)', 'kaulas', nom. sg. neut.; acc, sg, masc., *PKEŽ 2 142–143; Fraenkel 230*;  
*LBV: KAÜLAN n Caulan: Knochen / bone; kaulan 85*;
- b) PN: none;
- c) < OP \**kaulan* 'bone', *PKEŽ 2* ibid;  
 Lith. *kāulas*, La. *kaūls* 'Stengel, Knochen'; *Pokorny* ibid;  
 < IE: \**kau-* etc. 'hohl; Hohlstengel; Röhren-knochen', *Pokorny 537*.

### 232 *kas* 'wer'

- a) PS: *K I, II, III* (very frequent), cf.: *kas* I: pron. interrog.: nom. sg. masc. / fem., *kas* 'wer', 'kas'; II pron. relat.: nom. sg. masc. *kas* 'wer', 'kuris, kas', *PKEŽ 2 134–137*; e.g. (within *Sacrament* of the *Eucharist*, where *kas* is used as an interrog. pron.): *Kas pogaunai -stawīdan Sacramentan Wertiwings?* 'Wer empfehet denn solch Sacrament Wirdiglich?', 'Kas gauna tokį skaramentą vertas?', 77 : 9, *PKP 2 162*;  
*LBV: KAS pn nom sg m kas 37: wer, der rel / who, which; kas 39 usw; Kas I 713 usw.; Kas II 713 kâß TN*.
- b) PN: none;
- c) < OP *kas*: frequent, cf. a) above, *PKEŽ 2* ibid;  
 Lith. *kas* La. *kas* 'who, which', *Fraenkel 199*;  
 < IE: \**k<sup>h</sup>o-* etc. 'vermutl. einst nur im Nom. Akk. Sg. [...]: die betonten Formen sind Interrogativa, die unbetonten Indefinita: [...] lit. "wer, was" [... ] apr. *kas* m., [...] "wer"', *Pokorny, 644–645*.

### 233 *kartano* 'Stange'

- a) PS: *E 636: cartano* 'stange (Stange)', 'kartis', subst. nom. sg. fem., *PKEŽ 2 131–134*;  
*LBV: KARTANĀ Kartano: Stange / perch (pole)*;
- b) PN: none;
- c) < OP \**kartanā* 'Stange' < East Baltic \**kártis* same < East Baltic *kár-* 'to hang up', '(auf) hängen' > Lith. *kárti*, same, La. *kār-t* dass.; *PKEŽ 2 131*;  
 Lith. *kartis* (auch *kártis*), La. *kārts*, 'Stange'; *PKEŽ 2 131*.  
 Lith. *kártis* is represented five times with varying accents, *Fraenkel 225*; Lith. no 5 *kártis* 'dünne Stange, Latte, Staken' is equiv. to La. *kārts* 'Stange', OP *kartano* (*E 636*

above), *Fraenkel* *ibid.* Jegers traces its origin to IE: \**ker-* 'schneiden', above, Persson compares it to Greek *κορμός* 'tree trunk', cf. German meanings 'abgehauenes Stück, Klotz, Block, Scheit, Ruder', with various equivalents in Slavic languages, *Fraenkel* 225;  
 < IE: \*(s)*ker-t-* etc. 'schneiden'; *Pokorny* 941–947.

### 234 *crupeyle* 'Frosch'

- a) PS: *E* 780: *crupeyle* = (written) *trupeyle* 'vrosch (Frosch)', 'varlė', nom. sg., fem.; *PKEŽ* 2287–288;  
*LBV*: KRUPĖILĖ *Trupeyle*: Frosch / frog;
- b) PN: none;
- c) < OP noun \**krupelē* 'Frosch'; according to Mažiulis < Baltic–Slavic \**krupa*, 'rau, runzelig' (Lith. 'kas grublėtas, raukšlėtas'), *PKEŽ* 2131;  
 Lith. (Samogitian) *krūpis* (Lith. *rupūžė*), masc., fem. *krūpė* 'Frosch', La. *krupis*, same, *PKEŽ* 2287;  
 < IE: \**kreup-* 'Schorf, sich verkrusten', *Pokorny* 623.

REGARDING THE RELEVANCE FOR BOBROWSKI *CF.* II CLASSIFICATION, 1.1.3. FISH, INSECTS AND OTHER OTHER 'CREEPY CRAWLIES'.

### 235 *kuliks* 'Beutel'

- a) PS: *E* 487: *kuliks* 'bütel (Beutel)', 'kapšiukas, maišelis', nom. sg. masc., *PKEŽ* 2299–301;  
*LBV*: KULIKS *Kuliks*: Beutel / pouch (small);
- b) PN: none;
- c) < OP \**kuliks* 'little bag', < OP *kulikas* 'Beutel', *PKEŽ* 2299;  
 Cf. Lith. dial. *kulikas* 'Beutel', Lith. *kulė*, 'Beutel, (Dudel)sack, Hodensack'; Lith. *kulė*, according to *Fraenkel* 306 was borrowed from West Russian *kulb* or Polish *kul* 'Sack am Fischernetz', La. *kule*, 'kleiner Sack, Tasche', *PKEŽ* 2 *ibid.* Mažiulis negates the hypothesis that the Baltic forms (OP *kuliks*, Lith. dial. *kulis* and La. *kule*) are Slavisms (cf. *Pokorny's* contention: 'das ap Wort ist übers Slav. ins Balt. gewandert', *ibid.*), demonstrating that this is was a Baltic form which influenced Russian *куль* and similar words, *PKEŽ* 2300;  
 < IE: \**kel-* 'bergen, verhüllen', *Pokorny* 553–554.

236 *klausīweniki* 'Beichtiger'

- a) PS: *K III: klausīweniki* '(beichtiger) Beichtiger', 'nuodėmklausiu', dat.sg.masc. *PKEŽ 2* 213–214, e.g. (within the explanation of *Confession*): *kawįdan tou pįrsdan Deįwan seggėsei pįriki stessemu Klausīweniki*, 'so du für Gott thust gegen dem *Beichtiger*', 'kokią tu priešais dievą darai prieš tą *nuodėmklausį*, 71 : 4 –5, *PKP 2* 155;  
*LBV: KLÄUSEWENIKI* dat Klausīweniki 71: Beichtiger / confessor (priest); *KLÄUSEWĪNGIN* > Kläusėwingis acc sg klausīwingin 65; Klausijwingin 65 Klausīwingin 67; vgl. *KLÄUSEWĪNGIS* m Klausiwings 73: Beichtiger / confessor (priest); Klausiwinks 71;
- b) PN: none;
- c) < OP \**klausīweniks*, literally 'listener', 'Zuhörer' = OP *klausīweniki* 'Beichtiger', as above, *PKEŽ 2* ibid.

237 *kermensikai* 'leiblich' (cf. 244 below)

- a) PS: *K III: kėrmens* leib (Leib) kūnas, *PKEŽ 2* 168–170; e.g. (within the *Sacrament* of the *Eucharist*): *sta ast mais kėrmens*, 'das ist mein *Leyb*'; 'tai yra manas kūnas', 75 : 5, *PKP 2* 159;  
*LBV: KĖRMENISKANS* > Kėrmeniskā acc pl kermeniskans 31; *KĖRMENS* kėrmens 73: Leib, Körper / body; kėrmens 75 kermens I 13 kermens II 13;
- b) PN: none;
- c) < OP: \**kėrmens*, the meanings vary between 'body, stomach, womb', 'Leib; Magen, Gebärmutter', etc., word formation is discussed in detail in *PKEŽ 2* ibid; *Pokorny*, ibid, contextualises OP *keřmens* with other Balt. words in the sense of 'separate' (Lith. *skiriu* 'trenne'); Lith. (dial.) *keřmen* – *kermuō* 'larvae inside the breeding cells of bees', 'in den Brutzellen eingeschlossene Bienenlarven' (cf. Lith. 'bičių perai'), *PKEŽ 2* 169–171;  
 < IE: \*(s)ker- etc. 'schneiden', *Pokorny* 940.

238 *kamoto* 'Fenchel'

- a) PS: *E 267 kamato* 'venchel (Fenchel)', 'krapas', *PKEŽ 2* 100–103;  
*LBV: KAMATĀ* Kamato: Dill / dill;
- b) PN: none;

- c) < OP *\*kamatā* 'Fenchel', nom. sg. fem., < *\*kam-* 'Klumpen' (Lith. 'gniužulas'), *PKEŽ* 2 *ibid*;  
Lith. examples with varying semantic nuances, e.g. *kamana* 'sledge' (Lith. 'rogės'), *kamana* (= *kāmanos*) 'bridle'; for detailed etymology and reconstructions cf. *PKEŽ* 2 *ibid*;  
< IE: *\*kem-* 'zusammendrücken, -pressen, hindern', *Pokorny* 555;  
*REGARDING THE RELEVANCE FOR BOBROWSKI CF. II CLASSIFICATION, 1.2. FLORA.*

**239** *critionisto* 'Christenheit' (cf. 226 *krixtits* 'getauft', *crixtnix* Täufer above)

- a) PS: *E* 794: *critionisto* 'kristenheit (Christenheit)', 'krikščionystė', nom. sg. fem.; *PKEŽ* 2 280–281;  
*LBV*: KRISTJĀNĪSTĀ *Critionisto*: *Christentum* / *Christianity*;
- b) PN: none;
- c) < OP *\*kristianisā* 'Christenheit'; OP *critionisto* was probably borrowed from Old Polish, *Fraenkel* 297. According to Trautmann OP *critionisto* was probably introduced by the clergy, was prob. used as a *nomen abstractum* and was not part of the spoken language;  
Lith. *krikščionystė* 'Christenheit' < *krikščionis* 'a Christian', loanword < Old Russian *крѣстьѣан*, *Fraenkel* 297. Cf. also *christiān-ans* > Lith. *krikščionis*.  
THE GERMAN TRANSLATION OF *E* 793 (*CRITIONISTO* *KRISTENHEIT*), WITH ITS EQUIVALENT IN BOBROWSKI'S 'CHRISTENHEIT', REFERS TO CHRISTIANITY AS A WHOLE, IN CONTRAST TO *E* 793 'COUNTRY, LAND' (*LANT TAUTO*) AND *E* 792 'WORLD' (*WERLD SWETAN*). ALL THREE CONCEPTS RELATE TO THE ABSTRACT REALITIES OF THE CHRISTIAN FAITH, THE COUNTRY / LAND AND THE OUTSIDE WORLD, CF. *PKEŽ* 2 280–282.

**240** *kanxtisku* 'Zucht'

- a) PS: *K III*: *kanxtisku* 'zucht (Zucht)', 'padorumas, drausmingumas', *PKEŽ* 2 112 ; e.g. (within the *Instructions* on the morals in the home; the parents are exhorted to refrain from arousing the anger of their children, causing them to become timid, they should bring them up in decency before the Lord, *Ephesians* 6: 1-4): *kai*

*stai ni dūrai postānai Schlait poauginneiti stans en - Kanxtisku - - preistan Rikijan*, 'das sie nicht schew werden Sondern ziehet sie auff in der zucht vnd vermanunge zu dem HERRN', 'kad jie baikštūs nepastotų, bet išauginkite juos *padorume* prie to viešpaties', 93 : 19-21, PKP 2 186;

LBV: KĀNKSTISKĀ Kanxtisku 93: Zucht / discipline;

- b) PN: none;  
 c) < OP \**kānkstisku* 'decent, disciplined' (Lith. 'padori, drausminga') < OP adj. \**kānksta-* 'decent, good, disciplined', (Lith. 'padorus, geras, drausmingas'); PKEŽ 2 113;  
 Lith. dial. (Samogitian) *kānkštas* ('wound up / tight', Lith. 'suveržtas' >) 'hard, firm', cf. entry *kanxta* 'feine', 'padori, gera' and literature relating to this lemma, PKEŽ 2 110-111.

#### 241 *kresil* 'Stuhl'

- a) PS: PN *Sawliskresil*, *Gerullis* 153, cf. *E* 217: *kreslan* 'barkenstul (Lehnstuhl)', 'krėslas, PKEŽ 2 268-270;  
 LBV: KRĒSLAN *n* Creslan: Sessel, Lehnstuhl / arm-chair;  
 b) PN: '1419 Sawliskresil [...] jetzt Sonnenstuhl Kr. Heiligenbeil', *Gerullis* 153 < OP \**saules*, gen. sg. fem. + OP \**krėslan* 'Sonnenstuhl';  
 c) < OP \**krėslan* (regarding semantics cf. PKEŽ 2 ibid); there is general consensus that OP *kreslan* is not a Slavic loanword, although it is considered as being related to Russian *kreslo*, Polish *krosno* 'weaving stool', 'Webstuhl', *Fraenkel* 294;  
 Lith. *krėslas*, La. *krėsls*, 'chair', *ELD* 153; PKEŽ 2 ibid, *Fraenkel* ibid;  
 'Bobrowski's entry 241 *kresil* proves that he drew on *Gerullis*' work.

#### 242 *kaulai* 'Knochen' (cf. 231 *kaulan* 'Bein', above)

- a) PS: *E* 155 / *K III*: *caulan* 'beyn (Bein = Knochen)', 'kaulas', nom. gen. neut.; acc. sg., PKEŽ 2 142-143; *Fraenkel* 230;  
 LBV: KAULAN *n* Caulan: Knochen / bone; *kaulan* 85'.  
 b) PN: none;  
 c) < OP \**kaulan* 'bone', PKEŽ 2 ibid;

Lith. *káulas*, La. *kaūls* 'Knochen'; *Pokorny* 537. Both the Lith. and La. have retained the meaning of 'bone' (not 'leg', cf. below).

< IE: \**kau-l-* 'Stengel', *Pokorny* 537.

*BOBROWSKI ENTERS THE WORD IN BOTH THE SINGULAR (231 KAULAN 'BEIN'; ABOVE) AND THE PLURAL (242 KAULAI 'KNOCHEN') CAPTURING THE DIFFERENT MEANINGS OF 'LEG' AND 'BONE';*

### 243 *kettwerts* 'der vierte'

- a) PS: *K III: kettwirts* 'vierdte (vierter)', 'ketvirtas', nom. sg. masc. (num. ord.), *PKEŽ* 2 177–179; e.g. (in context of the *Fourth Commandment* of the *Decalogue*, cf. *Exodus* 20, 2–17): *Stas Kettwirts Pallaips. Tou turri twaian Tāwan bhe - Mūtien smūnint*, 'Das Vierdte Gebot. Du solt dein Vater und dein Mutter ehren', 'Tas *ketvirtas* paliepimas. Tu turì tavą tēvą bei motiną šlovinti', 29 : 16–18, *PKP* 2 109;

*LBV: KETWĪRTS ord nom sg m Kettwirts* 29: vierte / fourth; *Ketwerts* I 5 *Ketwirtz* II 5;

- b) PN: none;

- c) < OP \**ketvīrtas* (*ketvirtà*) masc. / fem. 'fourth', 'vierter (vierte)', *PKEŽ* 2 177;

Lith. *ketvirtas*, La. \**cetvirtas* > \**cetvirts*, same < Baltic-Slavic \**ketvirtas* (cf. Old Bulgarian *četyre*, *Fraenkel* 247) *PKEŽ* 2 *ibid*). La. *četri* 'four' has been influenced by Slavic forms, *ibid*;

< IE: \**k<sup>u</sup>et̥yer-* etc. 'vier', *Pokorny* 642–643; well represented by IE: languages;

### 244 *kermens* 'Leib'

(Cf. 237 *kermensikai* 'leiblich', above)

- a) PS: *K III: kērmens* 'leib (Leib)', 'kūnas', nom. sg., masc. (n.), *PKEŽ* 2 168–171; e.g. (explaining the significance of the *Eucharist*): *Sta ast stas arwis kērmens bhe krawia / Nūsou Rikijas*, 'Es ist der ware Leib vnd Blut vnsers Herrn, 'Tai yra tas tikras kūnas bei kraujas mūsų viešpaties'; 73 : 15–16, *PKP* 2 157;

*LBV: KĒRMENISKANS* > *Kērmeniskā* acc pl *kermeniskans* 31; *KĒRMENS kērmens* 73: Leib, Körper / body; *kērmens* 75 *kermens* I 13 *kermens* II 13;

- b) PN: none;

- c) < OP: \**kērmens* 'body, stomach, womb' (well documented) *PKEŽ 2* *ibid*; cf. 237 *kermeniskai* 'leiblich', above;  
 Lith. and La. have not retained any cognates in this sense.  
 Atis Kronvalds (1837-1935) coined the La. literary. term *kermenis* 'body' from OP \**kērmens*, *LDW 2* 368  
 < IE: cf. 237 *kermeniskai* 'leiblich', above.

#### 245 *kwei* 'wo'

- a) PS: *K III*: *quei* 'wo', 'kur', adv. interrog., adv. relat. *quei* *PKEŽ 2* 327; e.g. (within the explanation of the meaning of the *Baptismal Rites*): *Quei stallā sta peisaton?*, 'wo stehet das geschrieben?', 'Kur stovi tai (pa)rašyta?'; 63 : 21, *PKP 2* 146;  
*LBV*: *KWĒI quei 75*: wo / where; *Quei 49 Quei 63 Quei 73 quei 81 Quei 89*;  
 b) PN: none;  
 c) < OP \**kvei* 'where', *PKEŽ 2* *ibid*;  
 cf. Lith. La. *kur* 'where', *ODP*;  
 < IE: \**kyo-* etc. 'wo', *Pokorny* 647–648;.

#### 246 *langa* 'Hain', *Langankan*, *Lamgarben*, *Langheim* (*Appendix B Words of uncertain origin*)

- a) PS: origin unclear; the sources have no entries;  
 b) PN: Of the three PN mentioned by Bobrowski (*Langankan*, *Lamgarben*, *Langheim*), all could be located in *Progenealogists*. *Gerullis* provides supplementary information for *Lamgarben* and for *Langheim*: '1419 *Lamegarben* [...] jetzt *Lamgarben* Kr. Rastenburg: siehe *Lama-sila* + pr. *garbis* "Berg"', *Gerullis* 81. – '1430 *Lankaym* [...] jetzt *Langheim* Kr. Rastenburg: lit. *lankà* "Wiese, Tal", La. *lanka* "feuchte Wiese" + apr. *caymis* "Dorf". Vgl. lit. *Lankiņkai*, lett. *Lanksēži*', *ibid* 82;  
 c) < OP origin uncertain;  
 Cf. Lith. *lankà* "der Überschwemmung ausgesetzte Wiese, Aue, Marsch", cf. Lith. *leñkti* "biegen, krümmen", *Fraenkel*, 339; La. *lañka* "niedrige langgestreckte Ebene, Flusskrümmung", *ibid*.

247 *lindan* 'Tal', *Lindenau*

- a) PS: *K III*: *lindan* 'tal (Tal)', 'slėni', acc. sg., *PKEŽ* 3 64–66 e.g. (within *The Lord's Prayer*, the Seventh Prayer / invocation, incl. an exegesis of the phrase *but deliver us from evil*): *kaden noūson stūndicks perėit ainan Diwūtiskan wangan polijcki bhe sen Etnīstan esse schan powargewingiskan lindan prėisien imlai en stan dangon*, 'wenn vnser stündlein kompt ein seligs Ende beschere vnnd mit genaden von diesem jamer *thal* zu sich neme inn den Himel', 'kada mūsų valandėlė ateina, vieną palaimingą pabaigą paskiria ir su malone nuo šio skausmingo *slėnio* prie savęs imtų į tą dangų', 57: 9–12, *PKP* 2 138; *LBV*: *LĪNDAN* acc *lindan* 57: Tal / valley;
- b) PN: *Lindenau* is a particularly popular toponymic in both East and West Prussia, *Progenealogist*. It is of German (*Linden* + *-au*) not OP origin;
- c) < OP \**lindā* 'valley', Lith. 'slėnis, lydimas' ('dirbamas laukas, gautas iškirtus ir sudeginus medžius tam tikrame miško plote, *terra inculta*'), *PKEŽ* 3 ibid; etymology is explained in detail, cf. ibid 64–65;  
< IE: \**lend(h)-* 'freies Land, Heide, Steppe', *Pokorny* 675.

248 *lauks* 'Acker, Feld', *Mehlauken*, *Laukisch-ken*, *Kamplack*, *Lauck* (Cf. 192 *kampe* 'Flussinsel', above)

- a) PS: *K III*: *laucks* 'acker (Acker)', 'dirva, laukas', nom. sg. masc. n., *PKEŽ* 3 48–51; *Fraenkel* 343–44; e.g. (Within the *Matrimonial Rites*, the word is used in the context of the Genesis, when God punishes Adam and Eve for eating the forbidden fruit, banishing them from the Garden of Eden): *Perklantīts bouse stas laucks twise paggan*, 'Verflucht sey der *Acker* umb deinet willen', 'prakeiktas tebūna tas *laukas* tavo dėlei', 105 : 10, *PKP* 2 203–204; *LBV*: *LAŪKS* *laucks* 105<sub>10</sub>: Feld / field; *laucka* Gr;
- b) PN: Bobrowski's four entries could all be located, both in *Progenealogists* and *Gerullis*: '1352 *Laukiskin* [...] jetzt *Laukischken* Kr Labiau, lit. *Laukiška* K.: siehe *Laucyn* + Suff. balt. *-išk-*', *Gerullis* 84; – '1351 / 82 *Laucyn* [...] jetzt *Lauk* Kr. Heiligenbeil [...]. Auch sonst kommt der Name häufig vor: pr. *laucks* "Acker" oder weniger wahrscheinlich



wie lit. *Laukiai* K. zu lit. *laūkas* "mit einer Blässe auf der Stirn", *ibid* 83–84;

- c) < OP \**lauks* 'Acker' < \**laukas* PKEŽ 3 49;

Lith. *laūkas*, La. *lauks* 'field'. Although the etymology of this word is well known (cf. related literature in PKEŽ 3 *ibid*), semantic aspects are not, cf. Mažiulis, *ibid*. *Fraenkel* *ibid* places Lith. *laukas* and OHG *lōh* 'bewachsene Lichtung' in the same context.

< IE: \**leuk-*: 1. 'leuchten, licht'; 2. 'sehen'; *louko-*, *luko-* 'leuchtend', *louko-* 'Lichtung', *leukos* 'Licht', *Pokorny* 687.

BOBROWSKI'S DESCRIPTIONS OF LANDSCAPES AND ABILITY TO RECORD DETAILS OF SCENIC BEAUTY IS A NOTABLE CHARACTERISTIC OF HIS WRITING. OF THE ABOVE FOUR PN BOBROWSKI HAS ENTERED KAMPLACK TWICE (CF. 192 KAMPE 'FLUSSINSEL', ABOVE).

## 249 *laukinikis* 'Lehmann', *Lackmedien*

- a) PS: E 407: *laukinikis* 'leman (Lehnsmann)', 'žemininkas (žemvaldys)', nom. sg. masc., PKEŽ 3 48;

LBV: LAÜKINIĖS Laukinikis: Grundbesitzer, Lehnsmannn (des Deutschen Ordens) landowner, landholder of the German Order;

- b) PN: *Lackmedien* (district of Friedland), presum. identical with *Gerullis*' entry below, can be located in *Progenealogists*; cf. also '1326 *Laukemedien*, [...] jetzt *Lackmedien* Kr. Friedland, [...] siehe *Laucyn* + pr. *median* "Wald"', *Gerullis* 83;

- c) < OP \**laukinikas*; according to E 407 a *leman* is a person [who] 'vom Oberherrn ein Lehen erhalten [hat]'. In the 13th–14th centuries members of the Teutonic Order were in possession of land described as *leman*, 'Grundbesitzer jeder Art' (Trautmann AS 369, quoted in PKEŽ 3 *ibid*); Cf. Lith. *laukiniškas* in a similar, but prob. not historical, sense ('valstietis, žemdirbys'; cf. Lith. 'žemininkas', a person in charge of land), *DLKŽ* 2000 356.

## 250 *luysis* 'Luchs'

- a) PS: E 666: *luysis* 'luchs (Luchs)', 'lūšis', nom. sg. masc., PKEŽ 3 89–90;

LBV: LUISIS fLuysis: Luchs / lynx;

- b) PN: none;

- c) < OP dial. \**luisis*, < OP \**lūsis* ‘(used as taboo word, *PKEŽ* 3 *ibid*).  
Lith. *lūšis*; La. *lūsis* ‘Luchs’;  
< IE: \**leuk-* ‘leuchten’; ‘sehen’ cf. 248 *lauks* ‘Acker, Feld’,  
above.

### 251 *labas* ‘gut’, *labbisku* ‘Güte’

- a) PS: *K III* (very frequent): *labs* ‘guter’, ‘geras’, *PKEŽ* 3 14–15; e.g. (within *The Lord’s Prayer*, the Third Prayer / invocation, incl. an exegesis of the phrase ‘thy will be done’): *sta ast swais Etneīwings labs quāits*, ‘das ist sein gnediger guter wille’, ‘tai yra savà maloninga gerà valia’, 51 : 20, *PKP* 2 132;  
*LBV*: LABS *aj*labs 51: gut / good; labbis Gr;
- b) PN: none;
- c) < OP \**labs* < \**labans* ‘good, just; acceptable’ (very well documented in the sources), *PKEŽ* 3 14 ; cf. Old Indian \**lābha-* m. ‘Erlangen, Gewinn, Vorteil’, *ibid*;  
Lith. *labas*, La. *labs* ‘gut’, *Fraenkel* *ibid*. cf. Lith. *lōbis* m. ‘Gut, Besitz, Reichtum’, *Pokorny* 652;  
< IE: \**labh-* ‘fassen, ergreifen’, *Pokorny* 652.

### ... *labbisku* ‘Güte’

- a) PS: *K III*: *labbisku* ‘güte (Güte)’, ‘gerumas’, *PKEŽ* 3 10–11; e.g. (within *Instructions* advising the house father to teach his family to pray the *Benedicte* and the *Gratias*, using prescribed formulae of thanks): *Dīnkauti stesmu Rikijan / beggi tans ast ginnewings / bhe swaia labbisku / wēraui Enprābutskan*; ‘Dancket dem Herrn / denn er ist freuntlich / vnd seine Güte wehret ewiglich’; ‘Dėkokite tam viešpačiui, nes jis yra draugiškas ir sàvas gerumas tešiasi į amžinybę’, 85: 1–2, *PKP* 2 171;  
*LBV*: LABISKĀ *labbisku* 852: Güte / kindness;
- b) PN: none;
- c) < OP \**labisku* ‘Güte’; *-isk-* suffix derived from adj. OP \**labiskā* (cf. *labs*), *PKEŽ* 3 *ibid*;  
< IE: \**labh-* ‘fassen, ergreifen’, *Pokorny* 652

### 252 *likuts* ‘klein’

- a) PS: *K III*: *likuts* ‘(der) kleine’, ‘mažas’, nom. sg. masc., *PKEŽ* 3 60–62; e.g. (the term is used to introduce *K III*, naming i.a. the targeted readers / listeners as well as the

languages of the text, i.e. 'German and OP' [*Mixkai bhe Prūsiskai*] : *Stas Likuts Catechismus*; 'Der Kleine Catechismus'; 'Tas mažas katekizmas', 17: 12, PKP 2100; LBV: LĪKUTS *aj* Likuts 17: klein / small, little; Licuti Gr;

b) PN: none;

c) < OP \**likuts* 'der kleine' < OP adj. \**likuta-* 'small, weak' < 'slender; < Balt. verb. intr. *līk-* 'to bend', PKEŽ 3 ibid; Lith. *liėk-nas* 'schlank', PKEŽ 3 ibid; < IE: dial. \*(s)*leik-* 'to curve the surface of clay inwards', 'to make the surface slippery / smooth (Lith. 'glaistant molį įlenkti jo paviršių; glieti (tepti), daryti slidų', PKEŽ 3 22.

253 *laukinikis* 'Leh(ns)mann', *Laukeningken* (cf. 249 *laukinikis* 'Lehmann', above)

a) PS: cf. *E* 407: *laukinikis* 'leman (Lehnsmann)', 'žemininkas, nom. sg. masc., PKEŽ 3 48;

LBV: LAŪKINIKS Laukinikis: Grundbesitzer, Lehnsmann (des Deutschen Ordens) / landowner, landholder of the German Order;

b) PN: Bobrowski's *Laukeningken* is not quoted in the usual sources;

c) < OP \**laukinīka-* 'landholder' (incl. explanation of word formation), PKEŽ 3 ibid ;

BOBROWSKI'S LAUKINIKAS 'LEH(NS)MANN' 'FEUDAL LORD' IS A REPETITION OF THE ABOVE ENTRY (CF. 249 LAUKINIKIS 'LEHMANN'), INCLUDING A MORE COMMON SPELLING OF THE GERMAN WORD.

254 *līpe* 'Linde' *Liep*, *Līpehnen* (cf. Appendix B Words of uncertain origin)

a) PS: *E* 601: *līpe* 'Linde', 'liepa', nom. sg. fem., PKEŽ 3 69–70;

LBV: LĪPĀ Līpe, Līpa ON VM: Linde / linden, lime-tree;

b) PN: Of the two PN (*Liep Līpehnen*) above, only *Liep* is documented for both East Prussia (district of Königsberg, Allenstein etc.) and West Prussia (Elbing, Marienburg, Danziger Niederung etc.), *Progenealogists*; the etymology and some comp. forms are in *Gerullis*: '1338 *Līpa* [...] jetzt *Liep* Kr. Königsberg [...]: pr. *līpe* "Linde" siehe aber *Leyp-iten*, wo die ältere, echt baltische Form \**leip* sich gehalten hat.', *Gerullis* 89;

c) < OP \**līpē* 'lime tree', PKEŽ 3 ibid;

Lith. *lėpa*, dial. *lėpas* (masc.), La. *liēpa*, *PKEŽ 3* *ibid.*

### 255 *lape* 'Fuchs' *Lapkeim*, *Lappe*

- a) PS: *E* 658: *lape* 'vochz (Fuchs)', 'lapė', nom. sg. fem., *PKEŽ 3* 40–41;  
*LBV*: LAPĖ *Lape*: Fuchs / fox;
- b) PN: only one of the PN (*Lapkeim*) could be located: '1419 *Lapkeymen* [...] jetzt *Lapkeim* Kr. Friedland; siehe *Lapaynen* + pr. *caymis* "Dorf", *Gerullis* 82; cf. also *Lapkeim*, *Progenealogists*. *Lappe* is an anthroponym (a family name / names) which may be of different origin, stemming from other linguistic sources;
- c) < OP \**lape* 'fox', *PKEŽ 3* *ibid*; *PKEŽ 3* *ibid*;  
 Lith. *lāpė*, La. *lapsa* 'fox', *Fraenkel* *ibid*;  
 < IE: There are the foll. possibilities: 1) < \**uel-* 'reißen, an sich reißen, rauben etc.', *Pokorny* 1144–1145; Mažiulis points out that the IE: concept underwent various transformations in a 'taboo' ('tabuistiškai') sense, *PKEŽ 3* *ibid*; 2) < \**uer-p* etc. 'drehen, winden', *Pokorny* 1156.  
*REGARDING RELEVANCE FOR BOBROWSKI* CF. II CLASSIFICATION, 1.1. FAUNA.

### 256 *lanxto* 'Fenster'

- a) PS: *E* 213: *lanxto* 'fenster (Fenster)', 'langas', nom. sg. fem., *PKEŽ 3* 38–40;  
*LBV*: LANGSTĀ *Lanxto*: Fenster / window;
- b) PN: none;
- c) < OP \**langstā* 'Fenster' < West-Baltic 'curved hollow' a \*-*stā* suffix derivative from the verb Balt. \**leng-* 'to make hollow whilst bending, to bend', (Lith. 'įdumbančiai lenkti / linkti'), *PKEŽ 3* *ibid*;  
 Of the same origin, but with the suffix -ā, are East-Baltic, Lith. *lāngas*, La. *luôgs*, 'window'; *Fraenkel* 339 postulates a relationship to Lith. *lingúoti* 'to rock (e.g. a child)', 'schaukeln'; H. Peterson *Het.* 263 (quoted in *Fraenkel* *ibid*) points to Old Indian. *lakṣate* 'notices, observes', 'bemerkt, nimmt wahr', Old Saxon *locon*, Old English *locian* (mod. English *look* [at]) 'anschauen', *Fraenkel* *ibid*;  
 < IE: \**leng-* 'sich biegen, schaukeln, schwanken', *Pokorny* 676.

257 *lūriay* 'Meer'

- a) PS: *E* 66: *luriay* 'mer (Meer)', 'jūra', *PKEŽ* 2 54–56; usually corrected as *\*iuray* (Trautman, Endzelins s, Toporov etc. in *PKEŽ* 2 *ibid*), changing *l-* to *\*i-*; further changes are discussed thoroughly in *PKEŽ* 2 *ibid*;  
*LBV*: JÜR JAN *acc sg iürin* 107: Meer / sea; iürin 119;
- b) PN: none;
- c) < OP *\*jūr'ai* 'Meer, See', *PKEŽ* 2 *ibid*;

Lith. *jūra* 'Meer, See', Pl. *júres, júrios, júriai*, La. *jūra, Pokorny, ibid*; cf. also the varying semantic nuances of words belonging to Lith. *jūra* ('sea', 'moor', 'water') and related IE: formations (e.g. Old Indian, Armenian in the sense of 'rain', 'bay', 'lake', 'water hole', cf. above) in *Fraenkel* 198.

The RN *Jura* is a cognate of Lith. *jūra* 'Meer, See' and is frequently mentioned in Bobrowski's works, cf. in particular his lyrical works, e.g.: *Die Jura: Deine Wasser/hart vor dem Wald, / unterströmig, JB* 1 9; cf. Haufe's annotations, *JB* 5 33–34;

< IE: *\*auer-* 'Wasser- Regen, Fluss', *Pokorny* 80–81.

THIS WORD HAS ALSO BEEN DISCUSSED IN THE PRESENT INTRODUCTION, ESP. IN CONTEXT OF GS: BOBROWSKI'S (INCORRECT) VERSION IS LAURIO, (CF. *E* NR 66): LAURIO SAGT ER, WASSER, / EIN BOGEN, FARBENLOS, TIEF. (*JB* 1 26; CF. HAUFE'S ANNOTATIONS TO THIS EFFECT, *JB* 5 34).

258 *ladis* 'Eis'

- a) PS: *E* 56: *ladis* 'is (Eis)', 'ledas', nom. sg. masc., *PKEŽ* 3 15–18;  
*LBV*: LEDS *Ladis*: Eis / ice;
- b) PN: none;
- c) < OP *\*ledas* 'Eis'; < Baltic-Slavic *\*ledas* / *\*ledus* 'das, was (frierend) zur Erde bindet', *PKEŽ* 3 *ibid*;  
Lith. *lėdas*, dial. *ledùs*, La. *lėdus*, 'Eis, Hagel', *Fraenkel* 350.

259 *layso* 'Let' (Erde), *Letten*, *Layss* (cf. *Appendix B* Words of uncertain origin)

- a) PS: *E* 27: *layso* 'let (Letten=Tonerde)', 'molija (molžemis)', nom. sg. masc., *PKEŽ* 3 29–30;  
*LBV*: LAISÁ *Layso*: Tonerde / alumina;

- b) PN: The PN *Layß* (districts of Braunsberg and Neidenburg) can be located in both sources; *Progenealogists*; cf. also *Gerullis'* entry *Layss*: '1296 *Laysen*, Wiese [...] jezt *Layß* Kr. Braunsberg: [...] pr. *layso* "Tonerde"', *Gerullis* 81; *Letten* could not be located;
- c) < OP \**laīsá* 'loam, alumina', Lith. 'molija', refers to earth which is slimy and slippery, presum. clay-like ('schleimige, glatte Erde'), cf. *PKEŽ* 3 *ibid*;  
Lith. *liesas* 'thin, skinny', La. *lies-s* 'thin, skinny', 'mager', *PKEŽ* 3 *ibid*;  
< IE: \**lei-* 'schleimig, durch Nässe glitschiger Boden, ausgleiten, worüber hinschleifen oder -streichen, auch glättend worüber fahren; andererseits schleimig = klebrig', *Pokorny* 662.

### 260 *laydis* 'Lehm'

- a) PS: *E* 25: *laydis* 'leyim (Lehm)', 'molis', *PKEŽ* 3 20–21;  
*LBV*: LĀIDĪS *Laydis*: Lehm / clay (loam);
- b) PN: none;
- c) < OP \**laīdīs* 'clay', prob. meaning 'damp (wet) clay', *PKEŽ* 3 *ibid*;  
Semantically remote is Lith.dial. *lydas* 'empty, bare', 'leer, kahl', Lith. 'tuščias, plikas', *PKEŽ* 3 21;  
< IE: \*(s)*(leidh-* 'schlüpfrig, gleiten', *Pokorny* 960.

### 261 *lauynos* 'Gestirn'

- a) PS: *E* 4*lauynos* 'gestirne (Gestirne)', 'žvaigždės', subst. nom. pl. fem., *PKEŽ* 3 53–54;  
*LBV*: LĀUKSNĀS *nom pl f Lauynos*: Gestirne, Sterne / stars;
- b) PN: none;
- c) < OP \**lauksnā* 'star', 'Stern' < Baltic–Slavic \**lauksnā* 'light of the night sky, light', 'Licht des Nachthimmels, Licht' ('Leuchte', Trautmann BSW 152) < IE adj. fem. \**loksnā* 'bright', a *-no* Suffix derivative from IE verb \**louk-s-* 'to shine' < \**louk-* / \**leuk-* same, *PKEŽ* 3 *ibid*;  
Of the same IE root \**louk-* 'to shine' are Baltic derivatives OP *laucks*, Lith. *laukas*, La. *lauks* 'field', cf. 248 *lauks* 'Acker, Feld' above.

Mažiulis (in contrast to Trautmann and others), firmly rejects the view that Lith. *žvaigždė* ‘star’, ‘Stern’, had an OP equivalent, *PKEŽ* 3 *ibid*;  
 < IE: \**louksnā*- ‘Leuchte, Mond’, *Pokorny* 687–690.

### 262 *luckis* ‘Holzscheit’

- a) PS: *E* 640: *luckis* ‘schy (Scheit)’, ‘pliauska’, nom. sg., *PKEŽ* 3 90–91;  
*LBV*: LUKIS *m* Luckis: Holzscheid, Span / billet (firewood), chip (spill, splinter);
- b) PN: none;
- c) < OP \**lukis*, *PKEŽ* 3 *ibid*;  
 cf. Lith. *pliauska*, *balana*, La. *šķila*, *skals* ‘Holzscheit’ *ODP*);  
 < IE: \**leuk-* ‘leuchten, licht’, cf. 248 *lauks* ‘Acker, Feld’, above.

### 263 *lise* ‘kriecht’ *Laxdoyen*, *Lachsbach* (*Rauschen*) (cf. *Appendix B Words of uncertain origin*)

- a) PS: *K III lise* ‘kreucht (kriecht)’, ‘šliaužia’, pres. 3 sg., *PKEŽ* 3 70–72; e.g. (within the context of the *Matrimonial Rites*, including creation, where God makes man in his own image to ‘be master of the fish of the sea, the birds of heaven and [...] all the reptiles that crawl upon the earth’: *Genesis*: 1 : 26, Jerusalem Bible): *Bhe rikauite kirscha suckans en iūrin kirscha stans Pippalins pō / Dangon bhe kirscha wissans swīrins kas nosemmien līse*, ‘vnd Herschet vber Fisch im Meer vber die Vögel vnter dem Himmel vnd vber alles Thier das auff Erden *kreucht*’, ‘ir viešpataukite virš žuvų jūroje, virš tų paukščių po dangumi ir virš visu žvėrių, kas ant žemės *šliaužioja*’, 107 : 1–3, *PKP* 2 206–207;  
*LBV*: LĒZJĀ *ps* 3 *lise* 107: kriecht, steigt (auf, unter) / climbs;
- b) PN: *Laxdoyen* (District of Rastenburg) but not *Lachsbach*, obviously of German origin, could be located. Bobrowski’s entry *Rauschen* is cited twice: *Rauschen* (District of Fischhausen and Gerdauen), cf. *Progenealogists*; the place name *Laxdoyen* has nothing to do with OP *lise* on the synchronic level. It is an \*-*ōja* suffix derivative from OP subst. *laxde* ‘Haselstrauch’” (cf. *Gerullis* 85) < \**la-g-zdē* ‘nut-tree’, ‘nut-tree stalk, stick’ < Balt. \**laždā*, same, <

Balt. subst. \**laž-dā* ‘moving, creeping upwards’ < Baltic-Slavic verb \**lež-* ‘to creep, crawl’, *PKEŽ* 3 54–56.

- c) < OP verb \**lēz-* [...] / *lēz-tvei* ‘to creep, crawl’ < Baltic-Slavic \**lež-*, same, *PKEŽ* 3 70–72;  
Lith. *lėkštas* ‘flach’, *lúožas* ‘Niederbeugen des Getreides’,  
La. *lėzns* ‘flach’, *lėzēt* etc. ‘rutschen’, *Pokorny*, *ibid*.  
The OP is a literal translation, retaining the verb *kriecht* to translate German *kreucht*, whereas Lithuanian *šliaužioja* is an intensification / continuation of the motion of creeping / crawling in the sense of ‘keeps on creeping / crawling’;  
< IE: \**lēǵh-* etc. ‘am Boden kriechen, niedrig’, *Pokorny* 660–661.

### 264 *lyso* ‘Beet’

- a) PS: *E* 242: *lyso* ‘bete (Beet)’, ‘lysvė’, nom. sg. fem., *PKEŽ* 3 75;  
*LBV*: LĪSĀ Lyso: Beet / bed (garden-bed);  
b) PN: none;  
c) < OP \**lisā* ‘Beet’, ‘earth which has been flattened (by hand)’, cf. Lith. ‘ta (sc. žemė), kuri nuglaistyta, (tepat) nuglostyta’ < Baltic-Slavic \**l(o/e)isā*, *PKEŽ* 3 *ibid*;  
Lith. *lysé*, *lysvė*, *lystė*, ‘Gartenbeet’, *Fraenkel* 376;  
< IE: dial. \**l(o/e)iso-* ‘garden bed’, *PKEŽ* 3 *ibid*.

### 265 *liede* ‘Hecht’

- a) PS: *E* 561: *liede* ‘hecht (Hecht)’, ‘lydeka’, nom. sg. fem., *PKEŽ* 3 57–58;  
*LBV*: LĪDĒ Liede: Hecht / pike; lyda Gr;  
b) PN: none;  
c) < OP \**lidē* ‘Hecht’ *PKEŽ* 3 *ibid*;  
Lith. *lydys*, *lydekà* ‘pike’, ‘Hecht’, La. *lidaka* same; according to *Fraenkel* 364 Lith. *lydekà* belongs to *lydis* n. ‘leap, spring’, ‘Sprung’, *lydavóti* ‘to hop, tumble’, ‘hüpfen, s. tummeln’, *ibid*.

### 266 *lattako* ‘Hufeisen’

- a) PS: *E* 543: *lattako* ‘hufysen (Hufeisen)’, ‘pasaga’, nom. sg. fem., *PKEŽ* 3 47–48;  
*LBV*: LATAKĀ Lattako: Hufeisen / horseshoe;  
b) PN: none;



- c) < OP *\*latakā* means 'enabling a horse to run on / along slippery ice', Lith. 'priemonė arkliai bėgti ledu (slidžiu)', *PKEŽ* 3 *ibid.*

REGARDING RELEVANCE FOR BOBROWSKI, CF. II CLASSIFICATION, 1.1.3. FISH, INSECTS AND OTHER 'CREEPY CRAWLIES'.

### 267 *laygnan* 'Wange'

- a) PS: *E* 98: *laygnan* 'wange (Wange)', 'skruostas', sg. neut., *PKEŽ* 3 21–22;  
*LBV*: LEĪKNAN *n* Laygnan: Wange / cheek;
- b) PN: none;
- c) < OP *\*leiknan* 'cheek', 'Wange [...], eine Einbiegung der Oberfläche', (Mažiulis sees it as orig. meaning: 'a bend / inclination on the surface', Lith. 'tam tikro paviršiaus įlinkimas, įlenktumas'), cf. *PKEŽ* 3 *ibid.*; < Baltic *\*leiknan* same, *ibid.*;  
Lith. *líeknas* 'sumpfiges, mooriges Wiesengelände', etc., La. *liēkns* 'eine feuchte, sumpfige Stelle im Walde', *PKEŽ* 3 *ibid.*;  
< IE: *\*leik-* 'biegen, *Pokorny*, 309; 669, < *\*el-* etc., same, *ibid* 307.

### 268 *ludini* 'Wirtin'

- a) PS: *E* 186: *ludini* 'wirtyne (Wirtin)', 'šeimininkė', nom. sg. fem., *PKEŽ* 3 85–86;  
*LBV*: LŪDINĪ *nom sg f* Ludini: Wirtin / mistress of the house;
- b) PN: keine;  
< OP *\*lūdini* 'Wirtin' ('the woman, who is in charge of the household', cf. Lith. 'ta [moteris], kuri susijusi su šeimininkavimu'), a suffix fem. *-ī / -jā* derivative from subst masc. *\*lūdis* < OP *\*ljudis* under the influence of Polish vocalism < Baltic - Slavic *\*leudis* 'people', 'Leute', *PKEŽ* 3 *ibid.* The word was considered to be a Slavism (i.a. Trautmann; however, Levin was against this, as was Mažiulis with some modifications, *ibid.*); whereas Lith. and La. cognate *liaudis* (sg.), *ljudis* (pl.) has the connotation of 'people', both Lith. *šeimininkė* and La. *saimniece* are used in the sense 'Wirtin', 'mistress of the house' *LBV*;
- c) < IE: *\*leudh-* 'emporwachsen', *Pokorny* 684–685.

THE ROLE OF WOMAN IN VARIOUS CAPACITIES AS WIFE, MOTHER OR THE PERSON WHO WAS HEAD OF THE HOUSE, IS AN IMPORTANT ELEMENT IN BOBROWSKI'S WRITING, CF. LC (POSCHKA'S MOTHER) AND LV (GRANDFATHER'S WIFE, CHRISTINA; TANTE OLGA, TANTE HUSE ETC.).

### 269 *lonix* 'Farre'

- a) PS: E 671: *lonix* 'varre (Stier)', 'bulius', nom. sg, masc., PKEŽ 3 79–80;  
LBV: LĀNIKS *lonix*: Stier / bull;
- b) PN: none;
- c) < OP \**lāniks* 'bull' (cf. Lith. 'karvės patinas', 'Stier', PKEŽ 3 *ibid*), probably from Polish *łani*, same;  
Lith. *lonė* (*lonia*) f. 'deer', 'Hirsch', a Slavism, PKEŽ 3 *ibid*;  
REGARDING RELEVANCE FOR BOBROWSKI, CF. II CLASSIFICATION, 1.1. FAUNA.

### 270 *laimiskan* 'reichlich'

- a) PS: K III: *laimiskan* 'reichlichen', 'turtinga, gausia', adj. acc. sg. fem., PKEŽ 3 25; e.g. (within the *Sacrament of Baptism*, thanking God for washing away and for forgiving sin which will result in the complete / thorough washing away of sins): *stesmu poligu / pra stan Cixristisnan twaias mijlas malnikas / nouson Rikijs Jhesum Christon / stan Jordānen / bhe wissans vndans prei Deiwūtiskan austskandinsnan bhe laimiskan aumūsnan stēisan grijkan swintinninuns bhe ensadinnons*, 'Deßgleichen durch die Tauff / deines lieben Kindes vnsers HERrn Jhesu Christi / den Jordan / vnd alle Wasser zur seligen Sindflut vnnd reichlichen / Abwaschung der Sünden / geheyliget / vnnd eingesetzt'; 'tam panašiai per tą krikštijimą tavo mielo vaiko, mūsų viešpaties Jezaus Kristaus, ta Jordaną bei visus vandenis prie *palaimingo* nuskandinimo ir gausaus nuplovimo tą nuodėmių šventinęs bei įstatęs', 119 : 21–26, PKP 2 227;  
LBV: LĀIMISKAN *aj acc sg laimiskan* 119: reichlichen / abundant;
- b) PN: none;
- c) < OP \**laimiskan*; \*-isk- suffix derived from OP adj. \**laima*- 'abundant', (Lith. 'turtingas'), 'reich';

Lith. *lāimas* ('laimingas') etc. 'happy, fortunate', 'glücklich', *laimūs* 'glücklich'; La. *laīma*, same, *Pokorny*, *ibid*; *PKEŽ* 3 *ibid*;

< IE: \**lē(i)*- 'gewähren, Besitz', *Pokorny* 665–666.

### 271 *lāngiseiliskan* 'Einfältigkeit'

- a) PS: *K III*: *lāngiseiliskan* 'einfeltigkeit (Einfältigkeit)', 'patikluma', acc. sg. fem., *PKEŽ* 3 34–36; e.g. (within the *Instructions* to the servants – both male and female [OP *Waikammans Mergūmans*]- and day labourers [OP *Deināalgenikamans*] to be obedient to their masters, to show them *fear and trembling*): *Jous Waikai seiti poklusmai / iouson kermeneniskans Rikijans / sen biāsnan bhe dirbinsnan / bhe Lāngiseiliskan iousai sīras kāigi / Christo subbsmu*, 'Ir Knechte seyde gehorsam ewren leiblichen Herrn / mit furcht vnd zittern / in *einfeltigkeit* ewers hertzen / als Christo selbs', 'Jūs, bernai, būkite paklusnūs jūšų kūniškiems viešpačiams su bijojimu bei drebėjimu ir *lengvaširdiskumu* jūšų širdies, kaip Kristui pačiam', 95 : 8–10, *PKP* 2187;

*LBV*: LĀNGISEILISKAN acc Lāngiseiliskan 95: Einfältigkeit / trustfulness;

- b) PN: none;

- c) < OP \**lāngiseiliskan* 'sincerity / trustfulness'; here poss. 'naivete' (kb), cf. German 'Einfältigkeit'; *isk-* derivative of *lāngiseilis* (Lith. 'lengvajausmis', lit. 's.o. who is trusting / childlike', a compound of OP \**lāngi-* 'light' and OP \**seilis*, 'feeling', *PKEŽ* 3 *ibid*;

Lith. *leņgvas*, *lengvūs*, 'light', 'leicht'; La. *liēgs* same, *Pokorny* *ibid*;

< IE: \**leg<sup>h</sup>*- 'leicht in Bewegung und Gewicht', *Pokorny* 660–661.

### 272 *litukickers* 'Linsen'

- a) PS: *E* 271: *lituckekers* 'linsen (Linsen)', 'lešis (bot.)', *PKEŽ* 3 76; Mažiulis suggests amendment to *licutkekers*, (whereby, he claims, the change of grapheme *-t-* to *-c-* or alternatively of *-c-* to *-t-* 'is not considered an amendment', *ibid*);

*LBV*: LĪKUTKEKĒRS, gen LĪKUTKEKERAS  
Lituckekers: Linsen / lentil;

- b) PN: none;  
 c) < OP \**likut-* 'small' + \**kekera* 'pea', hence 'small pea',  
*PKEŽ* 3 *ibid.*

273 *median* 'Wald', *Eichmedien*, *Absmedien*, *Lackmedien*, *Medenau*, *Mednicken* (cf. 2 *abse* 'Espe', above)

- a) PS: *E* 586: *median* 'Wald', 'miškas', nom. (-acc.) sg. neut., *PKEŽ* 3 119–120;

*LBV*: MEDJAN *n* Median: Wald / wood (forest), forest;

- b) PN: Of the five PN mentioned above, all could be accessed: *Eichmedien* (District of Sensburg), *Absmedien* (cf. 2 *abse* 'Espe', above), *Lackmedien* (District of Fischhausen), *Medendau* (District of Fischhausen, incl. 'Medenau, Adlig' and 'Medenau, Klein') and *Mednicken* (also District of Fischhausen), *Progenealogists*. *Gerullis* provides supplementary information on *Lackmedien* and *Mednicken*: '1326 *Laukemedien* [...] jetzt *Lackmedien* Kr. Friedland, [...] siehe *Laucyn* + pr. *median* "Wald", *Gerullis* 83: '1263 *Medenouwe*, Gau [...] jetzt *Medenau* Kr. Fischhausen [...]: siehe *Meden-iken* + Suff. -*ōv-* oder -*av-*', *ibid* 96; '1338 *Medeniken* [...], jetzt *Mednicken* Kr. Fischhausen [...] zu pr. *median* + Suff. -*enik-*, vgl. lit. *Mēdininkai*' *ibid* 96;

- c) < OP \**medjan* 'Wald' < Balt. (neut.) \**medja(n)* same, in many PN, as above, < 'an intermediate zone > boundary between settlements' (not 'the border region between Slavic and Baltic habitats', as postulated by *Būga II* 257), *PKEŽ* 3 119;

Lith. *mēdis*, *mēdžias* 'tree, wood', 'Baum, Holz'; East Lith. also 'forest', *Fraenkel* 423; dial. *medžias* / *medis* 'forest', La. *mežs* 'forest', ('einstmals auch = "Baum"', *Fraenkel* 424) *PKEŽ* 3 120. Mod. Lith. restricts itself to the word *mēdis* 'tree', *mēdžias* 'forest' is, on the other hand, High Lithuanian (Dzūkisch, *DLKŽ* 391);

< IE: \**medhi-*, *medhjo-* 'mittlerer', *Pokorny* 706;

*BOBROWSKI HAS ENTERED NO LESS THAN FIVE PN FOR THE HEADWORD 273 MEDIAN 'WALD', WITH THE OP LEMMA BEING USED AS EITHER THE DETERMINANT (EICHMEDIEN ABSMEDIEN LACKMEDIEN) OR DETERMINATUM (MEDENAU, MEDNICKEN). REGARDING RELEVANCE FOR BOBROWSKI, CF. II CLASSIFICATION, 1.2.1. TREES (INCLUDING RELATED WORDS).*

274 *malcekuku* (*melchikuk*) 'Gehölz der Unterirdischen' *Mehlsack*

- a) PS: cf. '1312 Malcecuqe "territorium M. prutenice, quod sonat teutonice Melzag" [...] 1326 *Melzak*, *Melzag*', *Gerullis* 94;
- b) PN: Name of a place located in former District of Braunsberg (*Gerullis* *ibid*), today's Polish *Pieniężno*. Przybytek refers to the earliest records *Melzak*, *Melsag* of 1282, reconstructed to *\*Malsekukis* by *Büga III* 677. It is based on OP PN *Malsicken* (Kr. Rössel, cf. Lith. *mailšyti* 'beruhigen', *Gerullis* *ibid*), meaning approx. 'appeased / appeasing the Devil', Przybytek 209;
- c) < OP: *\*Malsakuks*, (Palmaitis, private letter of 12 January, 2010) < OP verb *\*malsītwei* 'to calm, appease, soothe' (cf. Lith. dial. *malšyti* / *maldyti*, same, cf. OP *madlit* III 117 'to implore') + OP subst. *\*kuk-s* 'devil' (cf. PN *Cucenbrast*, *Gerullis* 75) < West-Balt. verb *\*mal-s-* 'to soothe' < Balt.-Slav. verb *\*mēl-* / *\*mīl-* 'to grind, mill', cf. *PKEŽ* 3 126. The recorded *Malcecuqe* of 1312 is a misspelling of *\*Malsekuke*. Bobrowski's description 'a coppice of underground dwellers', was based on OP GrG 18 *malko* 'holtz', 'wood' and OP *\*kuks* 'devil', commonly reconstructed (beside attested *E* 11 *cawx*, cf. 210 *kauks* 'Teufel' above) from PN *Cucenbrast* (cf. above); < IE: *\*mel(H)-* / *\*mī(H)-* 'to grind, mill', *PKEŽ* 3 *ibid*.  
*BOBROWSKI, POSS. RELYING ON GERULLIS 94, ABOVE, CREATED AN OP 'WORD' MALCEKUKU FROM THE PN MEHLSACK, REFERRED TO IN GERULLIS AS MALCEKUKU, IBID.*

275 *menins* 'Mond, Monat'

- a) PS: cf. 'l. *menins*', Trautmann AS 377; *E* 8: *menig* 'monde (Mond)', 'mènuo', *PKEŽ* 3 127–130; *LBV*: *MĒNIKS* *Menig*: Mond / moon;
- b) PN: none;
- c) < OP *\*mēniks* 'moon', a diminutive 'little moon' (Lith. 'mėnukas', same), an *-ika* suffix derivative from OP *\*mēnō* < Balt. *\*mēnō(n)* / *\*mēnes-* < *\*mēns* / *\*mēnes-* in accordance with Balt. *\*akmō(n)* / *\*akmen-*; *PKEŽ* 3 *ibid*; Mažiulis opposes the commonly held view (Bezenberger, Trautmann, Endzelins, *Pokorny* i.a., *ibid*) that *E* 8 *menig*

be corrected to OP *mēnins* and, for his part, suggests OP *mēniks* (cf. *LBV*, above);

Lith. *mėnuo* (Gen.Sg. *mėnesio*) 'moon, month', new form *mėnesis*; La. *menes(i)s* 'Mond, Monat';

< IE: \**mēns* / \**mēns-*, *PKEŽ* 3 129–130.

*BOBROWSKI'S VERSION IS IN LINE WITH THE HYPOTHETICAL / CONJECTURAL SPELLING MENINS.*

## 276 *mealde* 'Blitz'

a) PS: *E* 52: *mealde* 'bliczce (Blitz)', 'žaibas', nom. sg. fem., *PKEŽ* 3 116–118;

*LBV*: MĒLDĒ *Mealde*: Blitz / lightning;

b) PN: none;

c) < OP \**mēldē* 'lightning', 'Blitz', < West-Baltic \**mēldē* 'lighning accompanied by thunder', 'žai Bavimas ir jį lydintis griaudimas'; the original sememes, according to Mažiulis, would thus have been twofold in the foll. order: a) lightning b) thunder, *PKEŽ* 3 ibid;

Lith. verb. *mál-* 'malti', 'mahlen' *PKEŽ* 3 ibid, La. *milna* dial. 'der Hammer des Donnerers (des Perkūnas)', *Pokorny* ibid;

< IE: \**meldh-* 'Blitz, Hammer des Donnergottes', *Pokorny* 722;

*BOBROWSKI INDICATES THAT HE WAS AWARE OF THE PHENOMENON OF THE TWOFOLD MEANING ('LIGHTNING', HERE AND 'THUNDER' BELOW), AS HE ALSO INCLUDES A SEPARATE ENTRY 338 PERCUNIS 'DONNER', BELOW.*

## 277 *mary* 'Haff'

a) PS: *E* 65: *mary* 'hab (Haff)', nom. sg. fem., *PKEŽ* 3 110;

*LBV*: MARĪ *nom sg f Mary* *E* 65: Haff / bay;

b) PN: none;

c) < IE: \**mori* etc. 'Meer', *Pokorny* 748; well represented in IE: languages, often in the meaning of 'sea' or 'lake' e.g. Latin *mare*, Gothic *marei* f. 'Meer', Old Norse *marr* 'Meer, See', *Pokorny* ibid;

< OP \**marjà* (nom. sg.) / *marjà* Lith. *marios* (sg. tantum) 'bay', 'Haff', < Baltic-Slavic \**marī* / *marjà*, resulting in the Lith. form below, ibid; *Fraenkel* 409–410;

Lith. *marjà* 'sea, bay' (sg. tantum) and *mārios* (pl. tantum), same, *PKEŽ* 3 ibid; regarding Lith. *marios* cf. *Būga II* 268 ff. (in *PKEŽ* 3 ibid); La. *mare* 'Haff', *Fraenkel*

ibid points to various meanings, incl. 'whitish', 'weißlich',  
ibid;

< IE: \**mori* etc. 'Meer', *Pokorny* 748;

WATERY SURFACES (RIVERS, LAKES, WELLS ETC.) ARE A  
RECURRING ELEMENT IN BOBROWSKI'S OUTPUT AND A  
PARTICULARLY POWERFUL ALLEGORY IN LEVINS MÜHLE.

### 278 *mothe* 'Mutter'

a) PS: *E* 170: *mothe* 'mutter (Mutter)', 'motina', nom. sg.  
fem., *PKEŽ* 3 152–154;

*LBV*: MĀTĒ *Mothe*: Mutter / mother;

b) PN: none;

c) < OP \**mātē* 'Mutter' (cf. OP \**mūtī* includes thorough  
treatment of the word as well as many examples of  
inflected forms) ibid, *PKEŽ* 3 ibid; *Fraenkel* 465–466;

Lith. *móté* (gen.sg. *móteres*: arch. and dial.), *móteris*  
(nom.sg.) 'woman, married woman', dial. also 'mother';  
'Frau, Weib'; *Fraenkel* 465; Lith. *móté* and *móteris* for  
'married woman, wife' are antiquated (or used coll. cf.  
*DLKŽ* 409), mod. Lith. prefers the lemma 'žmona' (cf.  
Lith. *žmónés* 'people', OP *smūnents* 'human being',  
*Fraenkel* 1319–1320. ). In contrast to Latvian *māte*, Lith.  
*móté* contained a secondary semantic shift and meant  
'woman, wife', *Fraenkel* ibid. Cf. wide-ranging literature in  
*Fraenkel* ibid and *PKEŽ* 3 ibid;

< \**māter-* etc. 'Mutter', based on the 'Lallwort' *mā*,  
*Pokorny* 700–701.

REGARDING RELEVANCE FOR BOBROWSKI, CF. II  
CLASSIFICATION, 5.1. FAMILY MEMBERS (INCL. GENERIC  
TERMS).

### 279 *mergo* 'Jungfrau virgo Maria', *Mergentheim*

a) PS: *E* 192 (cf. *K III*): *mergo* 'juncvrouwe (Jungfrau)',  
'merg(in)a', nom. sg. fem., *PKEŽ* 3 133–134;

*LBV*: MĒRGĀ *nom sg f Mergo*: Jungfrau, Mädchen / girl  
(maiden);

b) PN: *Mergentheim* was a town in Baden-Württemberg,  
Germany. It was first mentioned in 1058, but from the 13<sup>th</sup>  
century it was under the Teutonic Order. It served as a  
residence of its Grand Masters between 1527–1809 and

functioned as a *Deutscheorden-museum* from 1996 onwards.

- c) < OP \**mergā*; *merga*; *mergū* 'Jungfrau, female servant / maid', *PKEŽ* 3 *ibid*; Mažiulis (referring to *Pokorny* 735) relates OP *mergā* to Baltic-Slavic \**mer-* 'to rub (away)', 'to soften' etc.', and this to IE: \**mer-* etc. 'to rub', 'aufreiben, reiben', *PKEŽ* 3 *ibid*;

Lith. *mergà* 'girl, maid', Lith. 'merg(in)a; tarnaitė, merga' is described (linguistically) as being the 'closest relative' of OP *mergo*, cf. *PKEŽ* 3 132; German equivalents are, according to *Fraenkel* 439, 'Bauernmädchen, Mädchen aus dem niederen Volke, Liebste, Liebchen, Schatz' and today still has a pejorative meaning, whereas the concept 'Mädchen, Jungfrau' is usu. expressed with the diminutive *mergėlė, mergaitė*, etc.; La. dial. *mèrga* 'mannbares Mädchen', *PKEŽ* 3 *ibid*;

- < IE: \**mergh-* "benetzen, rieseln", [...] mit *g-* Formantien lit. *mergà* [...], Auf -tř: lit. *marti* "Braut, Jungfer"<sup>c</sup>, *Pokorny*, 738–739.

THE WORDS MERGO AND MARTI OCCUR IN BOBROWSKI'S OEUVRE: A YOUNG BRIDE (LITH. MARTI) IS DESCRIBED IN LC: (EIN JAUNIKAS, EIN JÜNGLING, WIE DER BRÄUTIGAM HIER... MIT SEINER MARTI AM ARM, JB 3 319); CF. BOBROWSKI'S VIRGO, 'MARIA', WHICH SPECIFICALLY RELATES TO THE VIRGIN MARY AND WAS PROBABLY ENCOUNTERED IN HIS READING OF K III (ABOVE).

CF. II CLASSIFICATION, 2. RELIGION.

## 280 *mosuco* 'Wiesel'

- a) PS: *E* 662: *mosuco* 'wesele (Wiesel)', 'žebenkštis', nom. sg. fem., *PKEŽ* 3 152;

LBV: MAZUKĀ Mosuco Wiesel / weasel;

- b) PN: none;

- c) < OP \**mazukā* < adj. (fem.) *mazukā* 'small animal', 'kleines Tier' (Lith. 'mažiukė, mažoji'; *Putorius nivalis*), *PKEŽ* 3 *ibid*;

CF. II CLASSIFICATION, 1.1. FAUNA.

## 281 *melato* 'Grünspecht'

- a) PS: *E* 743: *melato* 'grunespecht (Grünspecht)', 'meleta (žalioji)', nom. sg. fem., *PKEŽ* 3 122–123,



*LBV*: MELETĀ Melato: Grünspecht / green woodpecker;

b) PN: none;

c) < OP \**meletā* 'Grünspecht' < Baltic dial.\**meletā* 'woodpecker (black, green, grey)' < Baltic - Slavic verb \**mel-* 'to tap, knock', *PKEŽ* 3, *ibid*;  
Lith. *meletā* 'Grünspecht', La. *mēļs* 'dunkelblau', *Pokorny* 721;

< IE: \**mel-* etc. 'in Farbbezeichnungen, bes. von dunklen, unreinen, schmutzigen Farbentönen, Schmutz, beschmutzen', *Pokorny*, 72–721.

*BOBROWSKI INCLUDES QUITE A FEW COLOUR ADJECTIVES (YELLOW, GREEN, BLACK ETC.) IN HIS PV THERE ARE MANY WORDS FOR VARIOUS BIRDS. THESE INCLUDE THREE DIFFERENT WORDS FOR WOODPECKER (12 AYTEGENIS 'KLEINER SPECHT'; 136 GENIX 'SPECHT'; 205 KRACCO 'SCHWARZSPECHT', CF. APPENDIX B: I FAUNA AND FLORA); CF. II CLASSIFICATION 1.1.2. BIRDS.*

## 282 *mestan* 'Stadt'

a) PS: *E* 796: *mestan* 'stat (Stadt)', 'miestas', nom. (-acc.) sg. neut., *PKEŽ* 3 136;

*LBV*: MĒSTAN *n* Mestan: Stadt / town;

b) PN: none;

c) < OP \**mēstan* 'Stadt', a borrowing from Polish \**město* 'Stadt', *PKEŽ* 3 *ibid*;

Lith. *miėstas*, La. *miėsts*, 'Stadt' *Fraenkel* 450; the Lithuanian word, according to *Fraenkel*, was borrowed from Byelorussian *město* or Old Polish *mieszczan*, *ibid*.

## 283 *mentimai* 'wir lügen'

a) PS: *K III*: *mēntimai* 'liegen (lügen)', 'meluojame', pres. 1 pl., *PKEŽ* 3 131–133; e.g. (in context of the *Second Commandment* of the *Decalogue*, cf. *Exodus* 20, 2–17): *Mes turrimai Deiwan stan Rikijan kirscha [...] wissan powijstin biātwei / bhe miljt / kai mes sen tennēison emnen / ni nideiwiskan gunnimai / ni wertemmai klantemmai / bebinnimai / waidleimai / adder mēntimai bhe paikemmai*, 'Wir sollen GOTT den HERREN vber [...] alle ding fürchten vnnd lieben / das wir bey seinem Namen nicht - - Fluchen / Schweren / - Zeubern / Liegen oder - triegen'; 'Mes turime dievą tą viešpatį virš viso

dalyko bijoti ir mylėti, kad mes su jo vardu bedievystę ne varome, ne- keikiame, prisiekiamo, pašiepiame, žyniaujame arba *meluojame* bei apgauname', 27 : 16–29: 4, PKP 2 107–108;

LBV: MĒNTIJMAĪ *ps 1 pl* mėntimai 29: lügen / lie (tell lies);

b) PN: none;

c) < OP \**mēntit-tvei* 'to tell a lie, lie', 'lügen', < West Baltic (OP) \**menti-tvei* 'to invent sth. fictive (e.g. a fib)', 'ersinnen', Lith. 'pra[si]manyti', PKEŽ 3 ibid;  
< IE: \**men-* 'denken, geistig erregt sein', Pokorny 726–728.

284 *mal dai* 'junge', *maldunin* 'Jugend', *malnikikan* 'Kindlein', *malnix*, *maldinikis* 'Kind'

a) PS: *K III: mal dai* 'jungen', 'jauni', adj. nom. [in the vocative sense: 'ihr Jungen' [kb]] pl. masc., PKEŽ 3 100–101, e.g. (Luther's *Instructions* to the young folk to be obedient to their elders and to show them humility, here he typically follows the biblical source very closely: 'Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility', *I Peter 1: 5*: 'To the rest of you I say: do what the elders tell you'): *Jous Maldai seiti poklusman steimans vraisins bhe powaidinneiti en stesmu stan laustingiskan*, 'Ir Jungen seyten den Alten vnterthan vnd bewyset darinn die demut'; 'Jūs, jauni, būkite paklusniai tiems senesniems ir parodykite tame tą nu(si)žeminimą', 97: 2–3 PKP 2 189–190. Cf. *Peter : 5, 5–6* 'Likewise, you who are younger, be subject to the elders. Clothe yourselves, all of you, with humility toward one another, for God opposes the proud but gives grace to the humble'; LBV: MĀLDĀI *aj nom pl m* Maldai 97: junge / young;

b) PN: keine;

c) < OP \**malda-* 'young' < West Baltic-Slavic \**mal̥da-* same; < Baltic-Slavic \**mald-* 'gentle, soft'; Lith. n. *mal̥das* 'Sumpfbinsen' ('a soft boggy place'? kb), *Būga II* 166, quoted in PKEŽ 3 ibid. This word has resulted in considerable discussion in the relevant literature, cf. PKEŽ 3 ibid.

Mažiulis contextualizes this word with Baltic–Slavic \**malda-* (as above) and such Lith. cognates as *meĩd-* (*meĩsti*) ‘to request, to pray (for)’ (Lith. ‘prašyti, melsti’) and similar, *PKEŽ* 3 *ibid.*

*BOBROWSKI ENTERS SEVERAL WORDS (ONE ADJ., TWO NOUNS) IN THE SENSE OF ‘YOUNG (ADJ.); YOUTH, CHILD (NOUNS)’, BUT DOES NOT PURSUE THE QUESTION OF ETYMOLOGY OR SEMANTICS.*

... *maldunin* ‘Jugend’

- a) PS: *K III: maldūnin* ‘jugent (Jugend)’, ‘jaunimą’, subst. acc. sg. fem., *PKEŽ* 3 104–105; e.g. (The word appears in the introduction to *Enchiridion. Der Kleine Catechismus Doctor Martin Luthers (Enchiridion. The Small Catechism of Dr. Martin Luther = K III)*, aimed at teaching the young how to attain the state of blessedness, German *Seligkeyt*, OP *Deiwūtiskan*): *bhe stan Maldūnin enstesmu preiiaukint / kai stai ismukint massi / ka tennēimons enterpon ast prei tenneison Deiwūtiskan*, ‘vnd die *Jugent* darinn zu üben damit sie erlenen mögen was ihnen nützlich ist zu ihrer *Seligkeyt*’, ‘bei tą jaunimą tame (prie) pratinti, kad jie išmokinti gāli, kas jiems naudinga yra prie jų palaimos’; 17: 15–18, *PKP* 2100–101; *LBV: MĀLDŪNEN* acc *f* *Maldūnin* 17: *Jugend / youth* (young people); *Maldūnin* 97;

b) PN: none.

... *malnikikan* ‘Kindlein’

- a) PS: *K III: malnijkix* ‘Kindlein’, ‘vaikelis’, acc. sg., *PKEŽ* 3 106; e.g. (part of the *Baptismal Rites*, asking the faithful that God may keep the *little child* in his grace): *turrimai mes tennesmu Pogirschnan bhe Dinkausnan billitwei bhe madlit kai tāns sebbei quoitilai stan malnijkikan en wissan etnīstin polaipinton dat bout*, ‘sollen wir ihm Lob und Danck sagen und Bitten das Er ihm wölle *das Kindt* inn allen Genaden befohlen sein lassen’, ‘turime mes jam pagyrimą ir dėkojimą byloti ir prašyti, kad jis sau norėtų tą *vaikelį* visoje malonėje palieptą leisti būti; 131: 9–12, *PKP* 2 237–238 (The Lithuanian translation *vaikelis* retains the diminutive form in line with the OP *malnikikan*, cf. below);

*LBV: MĀLNĪKIKS malnijkiks* 115<sub>21</sub>: *Kindlein / kid* (child);

b) PN: none;

- c) < OP \**malnikiks* ‘little child’ (Lith. ‘vaikelis’); -ik suffix derived from the noun \**malnika* ‘child’; cf. *malnijks* below.
- ... ***malnix, maldinikis* ‘Kind’**
- a) PS: *K III malnijks* ‘Kind’, *E* 189 *maldenikis* ‘kint (Kind)’, ‘vaikas’, subst. nom. sg. masc., *PKEŽ* 3 106–107;  
*LBV*: MĀLNĪKS *malnijks* 115: Kind / child;
- b) PN: none;
- c) < OP \**malniks* (nom. sg., masc.) ‘child’; < OP (Sembian) \**maldenikas* same < OP \**malda-* ‘young’ and suffix derivative -*enika-*, *PKEŽ* 3 same,  
Cf. from point of view of word formation OP \**maldenikas* ‘child’ and Lith. *smarkenikas* (*smarkūs* ‘a strong, violent, tyrannical person’), *PKEŽ* 3 ibid.  
Bobrowski enters for both OP words *malnix, maldinikis* (erroneously with -*inikis*) the meaning ‘Kind’, although in the second case, the meaning is probably the more general connotations of ‘young person’, a derivative of OP adj. \**malda-* ‘young’, cf. 284 *mal dai* ‘junge’ above.  
< IE: \**mel-d* ‘weich’, *Pokorny* 718.

### 285 *minisnan* ‘Gedächtnis’

- a) PS: *K II: minisnan* ‘gedechtnis (Gedächtnis)’, ‘at(s)minima’, subst. (nomen actionis) acc. sg. fem., *PKEŽ* 3 140; e.g. (within the *Sacrament* of the *Eucharist*, Jesus Christ is reminding his disciples to observe the *Rites* of the *Last Supper* in his memory / commemoration): *Steweyden segeyti premayien menisnan*, ‘Sölches thut zu meynem gedechtnis’, ‘Tokį darykite prie mano minėjimo’; *K II*: 13 : 10 *PKP* 289; *LBV*.  
*LBV*: MINĪSNAN acc minisnan II 15: Erwähnung / mentioning (more accurately to be replaced with the concepts ‘recollection, remembrance’, since the word ‘mentioning’ implies merely an incidental reference to s.o. / sth., *SOD* 1744);
- b) PN: none;
- c) < OP \**minisnan, minisnā* ‘Gedächtnis’ < \**mini-*(*tvei*) ‘to remember, be mindful of’, ‘sich erinnern’; *PKEŽ* 3 ibid;  
Lith. *atmintis* ‘Gedächtnis’, < *miñti*, La. *minēt* ‘gedenken’, *PKEŽ* 3 ibid;  
< IE: \**men-* ‘denken, geistig erregt sein’, cf. *Pokorny* 726–728.

286 *meddo* 'Honig'

- a) PS: *E* 391: *meddo* 'honing (Honig)', 'medus', nom. (-acc.) sg. neut., *PKEŽ* 3 118;  
*LBV*: *MEDU n* *Meddo*: Honig / honey;
- b) PN: none;
- c) < OP \**medu*, in the meaning of 'honey', is an old neuter, which changed its gender to masculine in Lithuanian and Latvian; it seems that this word originally meant both 'honey' and 'mead' (< West Baltic \**medu* 'honey, mead'), the latter was replaced by OP \**midu* 'mead', a loanword from German, *PKEŽ* 3 *ibid*, *Fraenkel* *ibid*.  
 Lith. *medūs* 'honey' is, according to *Fraenkel*, 'echtlitauisch', whereas *midus* 'mead' was originally a Germanism (cf. Gothic \**midus*, OHG *metu* 'Met'), *Fraenkel* *ibid*; cf. La. *medus* 'honey, mead', *ibid*;  
 < IE: \**médhu* n. 'Honig; bes. Met', an adj. noun 'süß', *Pokorny* 707.

287 *moazo* 'Muhme' (cf. 278 *mothe* 'Mutter', above)

- a) PS: *E* 178: *moazo* 'mume (Muhme)', 'teta', nom. sg. fem.,  
*PKEŽ* 3 147;  
*LBV*: *MĀSĀ* *Moazo*: Tante / aunt;
- b) PN: none;
- c) < OP \**māsā* 'Schwester des Mannes' < Baltic \**māsā* 'father's / husband's sister', seen by the children as a 'quasi mother' *PKEŽ* 3 147; cf. *Fraenkel* 464. *Fraenkel* *ibid* sees all of these words as derivatives of IE: \**mātēr* 'Mutter', cf. also *PKEŽ* 3 *ibid*;  
 Lith. *móša*, La. *māsa* 'Schwester', *ibid*.  
*FAMILY RELATIONSHIPS ARE WELL REPRESENTED IN OP AND ARE OF CONSIDERABLE IMPORTANCE IN BOBROWSKI'S WRITINGS, CF. II CLASSIFICATION, 5 THE SPHERE OF THE HUMAN BEING, 5.1. FAMILY MEMBERS.*

288 *moasis* 'Gerste', auch 'Blasebalg'

- a) PS: *E* 261 and *E* 516 are different words derived from different roots and consonants, however spelled in the same manner: 1. *moasis* 'gerste (Gerste)', 'miežis', nom. sg. masc., *PKEŽ* 3 145; and 2. *E* 516 *moasis* 'blosebalk (Blasebalg)', 'dumplēs', nom. sg. masc., *PKEŽ* 3 146;

*LBV*: (I) MĀIZĪS moasis *E* 261: Gerste / barley; Maise Gr;

*LBV*: (II) MĀISS moasis *E* 516: Blasebalg / bellows;

b) PN: none;

c) < OP \**māizīs*, 'Gerste', 'barley' < Balt. adj. masc. < \*fem. \**māiza-* < Balt. verb \**meiž-* 'glitter' = not satemized \**meig-*, same, *PKEŽ* 3 146;

Lith. and La. cognates are available: *miėžis*, La. *miezis* 'barley', *māize* 'bread';

< OP \**māisas* 'Blasebalg', 'bellows' < Balt. \**māisas* 'sack', 'fur', *PKEŽ* 3 *ibid*;

Lith. and La. cognates are: Lith. *maisas*, *dumplės*, La. *māiss* 'bellows'.

< IE: I \**meig-* / \**mig-* 'to glimmer', *PKEŽ* 2 46, 3 97; II \**moisos* 'sheep's fell', *PKEŽ* 3 146.

*BOBROWSKI ENTERS OP MOASIS (HOMONYM) AS ONE LEMMA, DESPITE THE FACT THAT THERE ARE TWO DIFFERENT WORDS DERIVED FROM DIFFERENT ROOTS \*MĀISAS 'BELLOWES' AND \*MĀIZĪS 'BARLEY' (WITH THE MONOPHTHONGIZATION OF THE CIRCUMFLEX DIPHTHONG \*ĀI > \*Ā), WHICH OSTENSIBLY 'COINCIDED' DUE TO THE IDENTICAL SPELLING OF THE ENDINGS A-STEM \*MĀIS(A)S > \*MĀIS'S, SPELLED E -IS, AND ĩA-STEM \*MĀIZĪS, SPELLED E -IS, CF. PKEŽ 3 IBID AND LBV ABOVE. THE REASON OF BOBROWSKI'S MISUNDERSTANDING WAS DUE TO THE IDENTICAL SPELLING OF BOTH WORDS IN E: MOASIS (261, 516).*

## 289 *meia* 'meine' (*mea*), *mais* 'mein'

a) PS: origin uncertain; cf. *K III* (*I, II*: very frequent), cf.: *maia* 'meine (meine)' nom. sg. fem., *PKEŽ* 3 98; e.g. (Within Luther's *Instructions*, regarding the morning prayers, expressing the hope that God might forgive one's sins (in the 1st pers.) and accept the way one lives his / her life): 'kai tebbei wissa *maia* segisna bhe giwan podingai', 'Das dir alle mein thun vnnnd leben gefalle', 'kad tau visā *mana* veikla bei gyvenimas patiktų'; 79 : 16–17, *PKP* 2 165; *LBV*: MAJĀ ↑ *Māis nom sg f* *maia* 71 *maia* 78, *LBV*: MĀIS, *gen sg* MĀISE, *pn po 1 sg nom sg m* *mais* 75: *mein / my; mais* 79, 81, I 13 *mays* II 13;

b) PN: none;

c) < OP \**māiss* 'mine' (Lith. *mānas*) (nom.sg.masc.) / \**majā* (fem.) < West Baltic \**majas* / \**majā*, same.

Lith. and La. have related forms, with deviating formation, poss. incl. the adj. form Lith. *mānas*, 'mein', *manīškis* -e 'der, die Meinige', *Fraenkel* 406–407; La. corresponds to Lith. and includes gen. *manis*, dat. *man* etc., *ibid*, cf. in particular J. Endzelīns, *Lett. Gr.*, 372 ff., as quoted in *Fraenkel*, *ibid*;

< IE: \**me-* 'oblique Form des Pers. Pron. der 1. Sg.; *eġ(h)om* 'ich' (s. 291)'; the possessive pronoun \**mo-* is widespread throughout the IĒ: languages, *Pokorny* 702.

*BOBROWSKI'S ENTRY OF THE FORM MEIA (INSTEAD OF MAIA) MAY BE DUE TO INFLUENCE FROM LATIN MEA.*

### 290 *metis* 'Wurf'

- a) PS: *E* 166: *metis* 'wurf (Wurf)', 'metimas', nom. sg. fem., *PKEŽ* 3 136;  
*LBV*: MĒTĪS *Metis*: Wurf / throw;
- b) PN: none;
- c) < OP \**mētīs* < OP \**met-* 'to throw', Lith. *mesti* 'werfen', *PKEŽ* 3 *ibid*;  
Lith. *mētīs* 'Wurf' (cf. *Būga II* 136), *ibid*.

### 291 *milinan* 'Fleck'

- a) PS: *K III*: *milinan* 'Flecken', 'dēmeġ', subst. acc. sg. fem. ([or] neuter), *PKEŽ* 3 140, e.g. (within the *Matrimonial* ceremony instructing men to love their wives as Jesus Christ had loved his community, [hence] it [the community] should not have on it a spot / mark or wrinkle of any kind): *Quai niturrilai ainontin milinan adder senskprempūsnan*, 'die nicht habe einen *Flecken* / oder Runtzel', 'kuri neturētų vienintėlę dēmeġ arba suraukšlėjimą', 103 : 12 13, *PKP* 2200;  
*LBV*: MĒLINAN *acc milinan* 103: *Flecken* / spot (stain), blot;
- b) PN: none;
- c) < OP subst. nom.-acc. sg. neutr. (acc. fem.?) \**mīlinan* < \**mēlinan* 'dark spot (dark blue / soiled area)' < Balt. adj. \**mēlina-* 'dark blue, soiled' < Baltic - Slavic verb \**mēl-*, \**māl-* 'to soil', *PKEŽ* 3 125, 140;  
Lith. *mėlynas* 'blue' La. *meļns* 'black', also: Lith. *meļšvas* 'bluish / with a blue tinge', 'bläulich', La. *meļš* 'dunkelblau';

< IE: \**mel-* 'in Farbbezeichnungen, bes. von dunklen, schmutzigen Farbtönen; Schmutz; beschmutzen', *Pokorny* 720–721.

## 292 *malunis* 'Mühle'

- a) PS: E 316: *möle* 'Mühle', 'malūnas', nom. sg. masc, *PKEŽ* 3 107–108;

*LBV*: MALŪNS Malunis: Mühle / mill;

- b) PN: none;

- c) < OP \**malūnas* 'mill', *PKEŽ* 3 *ibid*;

Lith. *malūnas* 'Mühle' < *malti* 'mahlen', is prob. a loanword from OP *malūnas*, *PKEŽ* 3 *ibid*. According to Mažiulis it is not entirely OP (Baltic) in origin; this, he adds, is not surprising because the old Balts were not familiar with mills, only with corn (cf. OP *girnoywis*), *PKEŽ* 3 *ibid*.

< IE: *mel-* etc. 'zermahlen, schlagen, mahlen, speziell Korn', *Pokorny* 716–718.

*THE MILL, DUE TO THE WRITER'S FAMILY CONNECTIONS (HIS NAMESAKE JOHANNES BOBROWSKI WAS A MILL OWNER) RESULTED IN AN IN-DEPTH STUDY OF MILLS AND FORMS A CENTRAL THEME OF HIS NOVEL LM AND IS INCLUDED IN THE TITLE* LEVINS MÜHLE.

## 293 *medione* 'Jagd'

- a) PS: E 699: *medione* 'jayt (Jagd)', 'medžioklė', nom. sg. fem., *PKEŽ* 3 121–122;

*LBV*: MEDJĀNĒ Medione: Jagd / hunting;

- b) PN: none;

- c) < OP subst. *medjānē* 'Jagd' < verb OP \**medjā-(tvei)* 'jagen' (i.e. 'to wander around in the forest [looking for animals]'), *PKEŽ* 3 *ibid*; cf. *Būga I* 546, in *PKEŽ* 3 *ibid* < Balt. dial. subst. nom. sg. fem. \**medjā* 'forest' (cf. Lith. dial. *mėdė*, same), which co-existed with Balt. subst. neutr. \**medja(n)*, same, cf. 273 above;

Regarding Lith. *medžioti* and derivatives cf. *Fraenkel* *ibid*; cf. further La. *meža-* 'forest' and *mežuôt* 'to spend [some] time in the forest', 'sich in den Wäldern aufhalten', *PKEŽ* 3 *ibid*;

< IE: \**medhjos* 'mittlerer' (?), *Fraenkel* 424; cf. also *uidhu-* 'Baum', *Pokorny* 1177.



294 *madlisna* 'Gebet' (cf. 284 *maldai* 'junge'... above)

- a) PS: *K III: madlisna* 'Gebet', 'maldavimas', subst. (*nomen actionis*) nom. sg. fem., *PKEŽ* 3 94–95; e.g. (within *Instructions*, exhorting the husbands to be considerate to their wives, since they are the weaker sex; this seems to be the condition for the husbands' prayer being heard by God): *nostan kai iuosā madlisna ni andeiānsts wīrst*, *Petri* 3, 'Auff das ewer *Gebet* nicht verhindert werde. I. *Pet.* 3, 'ant to, kad jūsas *meldimas* sutrukdomas *netampa*', 93 : 9–10, *PKP* 2184;  
*LBV: MADLĪSNĀ* *madlisna* 93: Beten, Gebet / praying;
- b) PN: none;
- c) < OP \**madlīsna* 'maldavimas' < OP \**madlī-tvei* 'to implore, beg' (Lith. 'maldauti' *PKEŽ* 3 *ibid*) < Baltic-Slavic verb \**mald-ī*, same, with a taboo \**ld* > \**dl* metathesis to evade coincidence in the sense of 'young', 'to make young', cf. Polish *modlić* 'to implore' vs. *młody* 'young', *PKEŽ* 3 96;  
Lith. *malda-*, 'sanft, 'weich' etc., *PKEŽ* 3 *ibid*, cf. discussion of words relating to Lith. *meļsti* 'bitten, beten' in *Fraenkel* 431–434; cf. also OP *maldai* 'Jungen', *Fraenkel* 432, discussed 284 above;  
< IE: \**meldh-* 'rituelle Worte an die Gottheit richten', *Pokorny* 722.

295 *maitasnan* 'Nahrung'

- a) PS: *K III: maitāsnan* 'narung (Nahrung)', 'maitinimā', subst. (*nomen actionis*) acc. sg. fem., *PKEŽ* 3, 99;  
*LBV: MĀITĀSNAN* *acc* *maitāsnan* 33: Nähren / feeding, nourishing; *maitāsnan* 41 *maitāsnan* 53;
- b) PN: none;
- c) < OP \**maitāsnan* (acc. sg. fem.), cf. OP \**maitāsna* < *maitā-tvei* 'to nourish, feed', *PKEŽ* 3 *ibid*;  
Lith. *mintù*, *mīsti* 'sich (er) nähren', *mītas* '(Lebens)unterhalt' etc., *maīstas* 'Nahrung', La. *māita* 'Aas', *mītiāt* 'Aufenthalt und Nahrung geben', *Pokorny* 715.

296 *myniks* 'Gerber'

- a) PS: *E 511: mynix* 'gerwer (Gerber)', 'odminys', nom. sg. masc., *PKEŽ* 3 140–141;

LBV: MINIKS mynix: Gerber / tanner (currier);

b) PN: none;

c) < OP \**minikas* 'Gerber', *PKEŽ* 3 ibid;

Lith. *minikas* 'tanner', 'Gerber' *PKEŽ* 3 ibid; cf. '*minti* [...]' 'treten, Flachs brechen, Felle gerben', *Pokorny* 726; cf. also La. *mī-t* same, *PKEŽ* 3 ibid;

< IE: \**men-* 'treten, zusammendrücken', *Pokorny* 726.

### 297 *meltan* 'Mehl' (cf. 292 *malunis* 'Mühle', above)

a) PS: *E* 335: *meltan* 'meel (Mehl)', 'miltai', nom. (-acc.) sg. neut., *PKEŽ* 3 125–126;

LBV: MILTAN *n* Meltan: Mehl / meal (flour);

b) PN: none;

c) < OP \**miltan* 'flour', *PKEŽ* 3 ibid;

Lith. *miltai*, La. *mīlti* 'Mehl', *Fraenkel* 403;

< IE: \**mel-* '(auch *smel-*) etc. 'zermalmen, schlagen, mahlen', *Pokorny* 716–717.

### 298 *mensas* 'Fleisch'

a) PS: *E* 154: *menso* 'Fleisch', 'mēsa (kūno)', nom. sg. fem. [or nom. pl. netur.?], *PKEŽ* 3 130–131;

LBV: MĒNSĀ *nom sg f* Menso *E* 374: Fleisch / meat; Meinse Gr;

b) PN: none;

< OP \**mensā* 'Fleisch' *PKEŽ* 3 ibid;

Cf. Latvian cognate *miesa* 'body' < 'flesh, meat'; whereas the Latvians from approx. 18<sup>th</sup> century use another word, *gaļa*, for the meaning 'meat', Lith. *mēsa* 'meat' is a loanword from Byelorussian *mjaso*, same.

c) < IE: \**mēmso-* etc. 'Fleisch', *Pokorny* 725.

### 299 *mes* 'wir'

a) PS: *K III* (*K II, I* (very frequent), cf.: *mes* 'wir', 'mes', nom. pl., *PKEŽ* 3 130–131; cf. *as*, 'I'; *PKEŽ* 1 98–101; e.g. (exegesis of the *First Commandment* of the *Decalogue*, cf. *Exodus* 20, 1–2): *Mes turrimai Deiwan stan Rikijan kirscha wissan powijstin biātwei*, 'Wir sollen Gott den Herren vber alle ding förchten', 'Mes turime dievą tą viešpatį virš viso dalyko bijoti', 27 : 9–10, *PKP* 2 106;

LBV: MES *pn 1 nom pl* mes 291: wir / we; Mes 279 Mes 27<sub>16</sub> (etc.): mes II 11 mas I 11; (etc.);

- b) PN: none;
- c) < OP *mes* 'wir' *PKEŽ* 3 *ibid*;  
Lith. and La.: *mès* 'wir', La. *mes*, same;  
< IE: \**me-* 'oblique Form des Pers.- Pron. der 1. Sg.;  
Nom. Sg. *eġ(h)om* "ich" [...] hierzu Possessiv *mo-*,  
Grundlage in verschied. Sprachen,' *Pokorny* 702.

### 300 *massais* 'weniger'

- a) PS: *K III: massais* 'weniger', 'menkiau, mažiau (nedaugiau, negausiau)', adv. grad. comp. *PKEŽ* 3 112–113, e.g. (within the *Baptismal Rites*, part of the exegesis, stating that both the old people as well as [literally *no less than, i.e. not excepting*] the little children were also freed from sin and eternal damnation): *Teinu adder / Deīws - - Tāws wissas etnīstis / bhe engraudisnas swaian Soūnon Christon / stēismu gāntsan swītan / bhe tīt dijī stēimans malnijikamans / ni massais kai stēimans vremmans / potaukinnons bhe pertenginnons ast*, 'Vnnd aber Gott der Vater aller Genaden und Barmhertzigkeyt / seinen Sohn Christum der gantzen Welt / vnnd also auch den Kindlein nicht *weniger* / denn den Alten verheisen / vnnd gesandt hat'; 'Dabar tačiau dievas, tėvas visōs malonēs bei pagailėjimo, savą sūnų Kristų tam visam svietui ir taip taipogi tiems vaikeliams, ne- *mažiau*, kaip tiems seniems, pažadėjęs ir atsiumtęs yra'; 115 : 5–10, *PKP* 2218–219;  
*LBV: MAZĀIS av massais* 115: *weniger / fewer*;
- b) PN: none;
- c) < OP \**mazais-* 'weniger', < OP\**maza-* 'wenig' ; *PKEŽ* 3 *ibid*;  
Lith. *mažas*, La. *mazs* 'klein';  
< IE: \**meġh* etc. 'groß', *Pokorny* 708–709'.

### 301 *nara* 'Wasser, See', *Nariensee- und fluss* (cf. *Appendix B Words of uncertain origin*)

- a) PS: origin uncertain, cf. 'Neria "Aismarių nerija (Frisches Haff)"', *PKEŽ* 3 178–179;
- b) PN: Gerullis provides important information on this base as well as on cognate Lith. forms of the verb and noun: '1337 *Narge*, Fluss, [...] jetzt *Narien-See* und Fluss, Kr. Mohrunen: siehe *Narus* + Suff. *-ij*', *Gerullis* 105;

- c) < OP \**Nerijā* < Baltic \**nerijā*- 'something that juts out', Lith. 'išnėrimas', 'išsikišimas' (cf. Lith. RN *Neris* 'largest tributary of Nemunas', *PKEŽ* 3 ibid; Lith. *ner̃ti* 'tauchen, einsinken', *nāras* 'Taucherente', *Gerullis* ibid; La. *nirt* 'tauchen').  
< IE: \**ner-* 'eindringen, untertauchen; Versteck, Höhle', *Pokorny* 766.

*BOBROWSKI BASED HIS ENTRIES OF THE PN NARIENSEE- UND FLUSS ON A PRESUMED OP \*NARA. HE DEMONSTRATES HIS FAMILIARITY WITH THE LITHUANIAN LEGEND OF THE YOUNG MAIDEN NERINGA IN LC, JB 3 301: 'EINE ALTE GESCHICHTE VOM MÄGDLEIN NERINGA, DAS SO STARK UND GROß WURDE, [...] DAS DIE WAGEN MITSAMT DEN PFERDEN AUS DEM DÜNENSAND HERAUSHOB UND BEI STURM DIE SCHIFFE SICHER ANS LAND BRACHTE [...]. WIE AUCH NOCH HEUTE DER DAMM NACH DEM MÄGDLEIN NERINGA BENANNT WIRD: NERINGA, DIE KURISCHE NEHRUNG.'*

### 302 *nauns* 'neu' *Naujeningken* *nawans*, *nauwings* 'Neuling'

- a) PS: *K III: nauns* 'newer (neuer)', 'naujas', adj. nom.sg. masc., *PKEŽ* 3 171 e.g. (Within the *Baptismal Rites*, including an exegesis of the significance of *Baptism* with water, signifying that 'old Adam' is drowned with all his sins, thus a *new* human being arises who is righteous and pure in the face of God): *Ains nauns smūnets / kas en tickrōmiskan bhe skīstieskan / pirsdau Deiwan prābutskai giwa*, 'ein *newer* Mensch / der in gerechtigkeit vnd reynigkeyt für Gott ewiglich lebe'; 'vienas *naujas* žmogus, kuris teisungume bei skaistume prieš dievą amžinai (te)gyvena', 63 : 19–20, *PKP* 2 146;  
*LBV: NAWAN aj n nawans* I 13: neues / new;
- b) *Naujeningken* occurs frequently in East Prussia and is documented for the districts of Darkehmen, Gumbinnen, Pillkallen and Ragnit (eight entries), *Progenealogists*, accessed 04.04.09; *Gerullis* cites i.a. examples of Lith. anthroponyms, as follows:  
< \**nauna-* 'neu' < Adj. OP \**nava* same. *Mažiulis* (also *Fraenkel* 487) regards the appearance of *-n-* in OP \**nauna-* (OP \**nava*) as a result of a contamination with OP \**jauna-* 'young' (cf. OP anthroponym *Jawne*, *PKEŽ* 3 171, 214);

Lith. *naūjas* 'new' (with copious derivatives), *Fraenkel* 487–488; in La. the word has been almost completely replaced by La. *jaūns*, closely related to Lith. *jaūnas* 'young', *Fraenkel* *ibid.*

... *nawans*

- a) PS: *K I nawans* 'newe (neue)', 'naujas', adj. nom. sg. neut. *PKEŽ* 3 172. Mažiulis corrects the documented form OP *nawans* to \**nawan* (in the context of the *Eucharist* as quoted in *K I*): *schis kelchs ast sta nawans testamentan / an maian kraugen / kha perwans palletan*, 'dieser kelch ist das *newe* Tastament inn meynem blut / das fur euch vergossen wirdt', 'ši taurè yra tas *naujas* testamentas maname kraujuje, kuris dël jūsu palietas tampa', *K I* 13 : 17–19, *PKP* 278;
- b) PN: none;
- c) < OP cf. *nauns* 'neu' above;  
Lith. and La. cf. above.

... *nauwings* 'Neuling'

- a) PS: *K III: naunings* 'newling (Neuling)', 'naujatikis', adj. subst. nom.sg. masc., *PKEŽ* 3 171; e.g. (Within the *Instructions*, which, in accordance with *I Timothy*, 3 *Titus*, emphasize the attributes of the 'bishop': he must be just and upright and not a recent / new convert): *ni ains naunings*, 'nicht ein *Newling*', 'ne vienas *naujatikis*', 87 : 8, *PKP* 2175;  
*LBV*: NÄUNINGIS *m* *naunings* 87: Neuling / novice, newcomer (translation is inaccurate, cf. sense of 'new convert', *1 Timothy*, 6);
- b) PN: none;
- c) < OP \**naunings* 'new, completely new'; a suffix derivative form adj. \**nauna* 'new', *PKEŽ* 3 171 *ibid.*, cf. *nauns* 'neu' above.  
< IE: \**neuos* 'neu' *Pokorny* 769; widespread in IE languages.

303 *naricis* 'Teufelskind' (cf. *Appendix B Words of uncertain origin*)

- a) PS: *E* 664: *naricie* 'tufelskint (Iltis)', 'šeškas', nom. sg. masc., *PKEŽ* 3 169; OP *naricie* was corrected to *naricis*, which is the form that Bobrowski has selected;  
*LBV*: NARIKĪS *Naricie*: Iltis / polecat;

- b) PN: none;
- c) < OP \**narikīs* 'Itis', a borrowing from Slavic, cf. West Slavic \**норъкъ*, *PKEŽ* 3 *ibid*.

### 304 *nognan* 'Leder'

- a) PS: *E* 498: *nognan* 'leder (Leder)', 'oda (išdirbtas kailis)', nom. sg. neut., *PKEŽ* 3 194–195;  
*LBV*: NĀGNAN *n* *Nognan*: Leder / leather;
- b) PN: none;
- c) < OP \**nōgnan* 'nackt' *PKEŽ* 3 *ibid*;  
Lith. *nuogas* 'nackt, bloß' = La. *nuōgs* same, *PKEŽ* 3 *ibid*;  
< IE: \**nak* 'Fell'; *Pokorny* 754.

### 305 *no* 'auf'

- a) PS: *K III*: *no* 'auf', 'ant', nom. sg. neut., *PKEŽ* 3 191–192;  
OP *no* is a translation of German 'auf, gen' etc. and is used to govern accusative and other constructions, (*ibid*); e.g. (Within the *Instructions* to lonely widows who are advised to place their hope in God): *Steimans Widdewūmans. Kawida aina tickra widdewū bhe ainaseilingi ast stai saddina swaiain auschadisinan no Deiwan*; 'Den Widwen. Welche eine rechte Widwe vnd einsam ist die stellet ir hoffnung auff Gott', 'Toms našlėms. Kokia viena tikra našlė ir vienišai yra, ta (te)stato savą pasitikėjimą ant dievo'; 97: 9–12, *PKP* 2 191;  
*LBV*: NŌ *no* 17: auf / on; no 35'; 119<sub>14</sub> *no*(dins) etc. (the entries include many compounds with *-dins*, *-kan*, *-schan*);
- b) PN: none;
- c) < OP \**nō* 'auf' *PKEŽ* 3 *ibid*;  
Lith. *nuō* 'von, herab, von, weg'; La. *nuō* 'von'; *Pokorny* 40;  
< IE: \**an*, *anu*, *anō*, *nō* 'u. dgl., Prāp. etwa "an einer schrägen Fläche hin, hinan"', *Pokorny* 39.

### 306 *nautin* 'Not'

- a) PS: *K III*: *nautin* 'Not', 'varga, bėda', acc. sg. (fem.), *PKEŽ* 3 171–172; e.g. (In the *Instructions* to the believers to be obedient to the authorities of the Church): *Tit seiti tēnti is nautin poklusman*, 'So seid nun auß not vnterthan', 'Taip būkite dabar iš būtinumo paklusniai', 91: 4, *PKP* 2 181;

*LBV*: NAŪTIN > Naūtei *acc sg nautin* 91; *nautin* 113  
*nautien* 115; NAŪTIN > Naūtei *acc sg nautin* 91; *nautin*  
 113 *nautien* 115;

- b) PN: none;  
 c) < OP \**nauts* 'hardship, misery', 'Not, Elend'; *PKEŽ* 3  
*ibid*; < West Balt., Slav. \**nautis* 'deathly exhaustion', Lith.  
 'mirtinas nuvargi(ni)mas', *PKEŽ* 3 *ibid*; cf. Gothic *naups*  
 'hardship, misery', *ibid*;  
 cf. Lith. 'vargas, bėda', *PKEŽ* 3 *ibid*;  
 < IE: \**nāu-* etc. 'Tod, Leiche', *Pokorny* 756.

### 307 *nabis* 'Nabel'

- a) PS: *E* 123: *nabis* 'nabel (Nabel)', 'bamba', *nom. sg.*; cf.  
 'nabe (Nabel) stebulė', *E* 297, *PKEŽ* 3 162–163;  
*LBV*: NABĪS *Nabis*: Nabel / navel;  
 b) PN: none;  
 c) < OP \**nabīs* 'hub, navel', a *jo*-stem derivative from OP  
 \**nabā* 'navel, that which is like a navel' *PKEŽ* 3 *ibid*;  
 according to Mažiulis this *jo*-stem derivative is  
 comparatively recent (belonging to the OP era), *PKEŽ* 3  
*ibid*;  
 Cf. La. *naba* 'Nabel' *Pokorny* 315, whereas Lith. does not  
 appear to have any cognate;  
 < IE: \*(*enebh-*), *embh-* etc. 'Nabel', *Pokorny* 315–316.

### 308 *nadele* 'Sonntag'

- a) PS: *E* 17: *nadele* 'sonntag (Sonntag)', 'sekmadienis', *nom.*  
*sg. fem*; *PKEŽ* 3 163;  
*LBV*: NADĒLĒ *Nadele*: Sonntag / Sunday;  
 b) PN: none;  
 c) < OP \**nadēlē* 'Sunday' < \**nedēlē*, same, a loanword from  
 Pol. *niedziela*, *ibid*;  
 Cf. Lith. *nedėlia* (*nedėlė*) 'Sunday; week', Lith.  
 'sekmadienis; savaitė', La. *nedēja* same, *Fraenkel* 490.  
 Both Lith. and La. have borrowed their respective forms  
 from West Slavic \**neděl'a*, 'Sonntag, Woche' (before the  
 9th c.); cf. also Polish *niedziela*, same. In contrast to the  
 meaning of 'Sunday' in OP \**nadēlē*, retained by  
 Bobrowski, Lith. and La. have taken on the additional  
 meaning of 'week'.

309 *noatis* 'Nessel'

- a) PS: *E* 291: *noatis* 'nessel (Nessel)', 'dilgėlė', nom. sg. fem, *PKEŽ* 3 193–194;  
*LBV*: NĀTIS *f*Noatis: Nessel / nettle;
- b) PN: none;
- c) < OP \**nātis* 'nettle' < Balt. \**nāti-*, same, "a plant that is woven", < Baltic–Slavic \*(s)na- 'to spin', *PKEŽ* 3 *ibid*;  
 Lith. *noterė* 'Nessel', (antiquated, cf. mod. Lith. *dilgėlė* [Urtica]); *notrelė* ('Lamium'), La. *nātre* 'nettle'; *PKEŽ* 3 *ibid*; *Fraenkel* 508. La. and Lith. forms are used derogatorily or 'expressively' (Lith. 'ekspresyviai, peyoratyviai') with connotations of 'weed', *PKEŽ* 3 *ibid*;  
 < IE: \**ned-* etc. 'zusammendrehen, knüpfen', *Pokorny* 758.

310 *nuson* 'unser' (cf 299 *mes* 'wir', cf. above)

- a) PS: *K III (I, II)*: *nousā* 'unser', 'mūsa (mūsoji)', nom. sg. fem., *PKEŽ* 3 200–201; e.g. (part of the *Lord's Prayer*): *Nusan deininan geittin dais numons schindeinan*, 'Vnser teglich brodt gib vns hewtte', 'Mūsy kasdieninę duoną duok mums šią dieną', *K I 9*: 17 – 11 : 1–2, *PKP* 274–75;  
*LBV*: NŪSUN > Mes *gen* nusun I 7; noūson 33<sub>9</sub>, noūson 33<sub>20</sub> noūson 41 Noūson 47<sub>1</sub>;
- b) PN: none;
- c) < OP adj. (pron. poss.) \**nūsa-* 'our', 'unsre', an 'innovation' from OP indeclinable pron. poss. = pron. pers. gen. pl. \**nūsan* / *nūsun* (cf. Lith. *mūsy*), OP \**nūs-*, *PKEŽ* 3 *ibid*;  
 Lith. *mūsy*, La. *mūsu*; cf. comments on OP *Towe Nuesze* ('instead of OP \**nūsan* / \**nūsun* 'our'), Lith. "Tėve mūsy", translated from Latin *Pater noster*, *PKEŽ* 3 201.  
 Bobrowski, who included a Lithuanian variant *mūsy* in the *Lord's Prayer* 'Tėve musu' (*JB* 3 262), excluded the diacritic signs; here he enters the equivalent OP *nuson* (cf. *Introduction*, note 42). This is a rare example where he indicates his awareness of both Baltic languages (cf. his inclusion of a Lith. word in his *PV*: 193 *kayme* [*kaymis*] 'Dorf [...] lit. *kemas*);  
 < IE: \**ne-* *nō-*, Plur. *něš*, *nōš-* "wir" *Pokorny* 758.  
*CF. II CLASSIFICATION*, 4.4. NUMERALS, PRONOUNS AND CONJUNCTIONS.



311 *naktin* 'Nacht (acc.)'

- a) PS: *K III (II): naktin* 'Nacht, 'nakti', acc. sg. fem., *PKEŽ 3* 168; e.g. (part of the *Morning Prayers*, instructing the believers to thank God through Jesus Christ for protection from all harm during the night): *kai tu mien schen Naktin pirschdau wissan skūdan bhe wargan assei pokūntuns*, 'das du mich diese *Nacht* für allem schaden vnnd fahr behütet hast', 'kad tu mane šią *nakti* priešais visą žalą bei pavojų esi pasergėjęs', 79 : 12–14, *PKP 2* 165;
- a) *LBV: NAKTIN* > *Naktis* acc *nacktin* 81; *Naktin* 79 *Nacktien* 75 *nacktien* 97 *nactin* I 13 *naktin* II 13;
- b) PN: none;
- c) < OP \**naktin* (acc. sg. fem.) 'night' ; cf. \**nakts*, \**naktis* same, *PKEŽ 3* *ibid*;

Lith. *naktis*, same, La. *nakts* same

< IE: \**nek<sup>h</sup>-(t)* etc. 'Nacht', *Pokorny 762*.

QUITE A FEW WORDS IN PV REVOLVE AROUND THE TOPIC OF SAYING ONE'S PRAYERS. BOBROWSKI'S INSERTION OF THE ACCUSATIVE ENDING IS A GOOD INDICATION THAT HE READ THESE SECTIONS CAREFULLY, CONSCIOUSLY ENTERING THE GRAMMATICAL CASE (CF. OTHER LEMMATA SHOWING THE ACCUS. IN HIS ENTRY: 577 WESLISKAN 'FREUDE').

312 *nozy* 'Nase'

- a) PS: *E 85: nozy* 'naze', 'Nase', 'nosis', nom. sg. fem. *PKEŽ 3* 202–203;  
*LBV: NĀSĪ* *Nozy*: *Nase* / *nose*;
- b) PN: none;
- c) < OP \**nāsis* 'nose' (also \**nozy Pokorny*, *ibid*) *PKEŽ 3* *ibid*;
- Lith. *nosis*, same; La. *nāss* 'nostril, nose', 'das Nasenloch, Nüster; die Nase (öfter von Tieren)', *Pokorny* *ibid*;  
*Fraenkel 508*;
- < IE: \**nas-* ' "Nase" [...] ursprüngl. wohl "Nasenloch"', *Pokorny 755*.

CF. II CLASSIFICATION 5.2. PARTS OF THE BODY.

313 *noseproly* 'Nasenloch' (Cf. 349 *pra* 'durch' below).

- a) PS: *E 86: noseproly* 'nasseloch (Nasenloch)', 'nosiaskylė', nom. sg. fem. *PKEŽ 3* 199;

LBV: NĀSIPRĀLĪ *nom sg f* Noseproly: Nasenloch / nostril;

b) PN: none;

c) < IE: cf. \**nas-*, as above;

< OP \**nāsiprālī*; the compound is made up of OP \**nāsi-* 'nose' and OP \**prālī-* 'hole' (Lith. 'skylė'); cf. OP *prā-* 'through', 'durch', *PKEŽ* 3 *ibid.*

CF. II CLASSIFICATION 5.2. PARTS OF THE BODY.

### 314 *nigīdings* 'schamlos'

a) PS: *K III: nigīdings* 'schampar (schamlos)', 'negėdingas', *PKEŽ* 3 188; e.g. (within the the *Confession Rites*, providing a formula for confessing one's sins): *Asmu dijgi en wirdans bhe dīlans nigīdings bauūns*, 'Bin auch in wortten vnnd wercken *schampar* gewest', 'Esu taipogi žodžiuose ir darbuose *negėdingas* buvęs', 69 : 3–4, *PKP* 2 151–152;

LBV: NĒGĒDĪNGIS *aj m* *nigīdings* shamlos shameless;

b) PN: none;

c) < OP\**nigīdings* < OP \**ni-* 'nicht' + *adj. \*gīdings* (suffix -*ing-* derivative) 'Schande, Scham', *PKEŽ* 1 361–362 *ibid*;  
Lith. *negėdingas*, *PKEŽ* 3 *ibid.*

< IE: cf. \**g<sup>h</sup>edh-* in the sense of 'shame, dishonour' ( as in Lith. *gėda*, same), cf. Pokorny, 484.

BOBROWSKI PROBABLY ENCOUNTERED THIS WORD IN THE ABOVE CONTEXT. THERE IS ONLY ONE DOCUMENTED OCCURRENCE OF THIS WORD, LBV.

### 315 *nagotis* 'Nagel'

a) PS: *E 117: nagutis* 'nagel (Nagel)', 'nāgas (piršto)', *nom. sg. masc.*, *PKEŽ* 3 168;

LBV: NAGUTĪS *Nagutis*: Nagel (Fingernagel) / nail;

b) PN: none;

c) < IE: \**onogh-* etc. 'Nagel an Fingern und Zehen, Krallen', *Pokorny* 789;

< OP \**nagutis* 'small nail' < derivative of Baltic-Slavic \**nagan* 'nagas' ('big nail'), *PKEŽ* 3 *ibid*;

Lith. *nāgas* 'finger and toe nail, claw' '(Finger-, Zehen) nagel, Klaue, Krallen'; *Fraenkel* 478; La. *nagas* 'beide Hände, Hände und Füße; verächtlich 'Finger', *ibid*;  
La. *nags* 'Nagel' ('nail'), *Fraenkel* *ibid.*

316 *nagotis* 'eiserner Topf'

- a) PS: *E* 349: *nagotis* 'erintop (eherner Topf)', 'geležinis puodas', nom. sg. masc., *PKEŽ* 3 168;  
*LBV*: NAGĀTIS *Nagotis*: Topf mit Beinen / cauldron with legs;
- b) PN: none;
- c) < OP \**nagātis* 'eherner Topf' ("iron pot with legs", regarding meaning cf. further i.a. Trautmann AS 381 in *PKEŽ* 3 *ibid*);  
 Lith. *nagūotas* ('su nagais), 'mit Nägeln', *PKEŽ* 3 *ibid*.

317 *nurtue* 'Hemd'

- a) PS: *E* 479: *nurtue* 'hemde (Hemd)', 'marškiniai', nom. sg. fem., *PKEŽ* 3 203;  
*LBV*: NURTWĒ *Nurtue*: Hemd / shirt; Norte Gr;
- b) PN: none;
- c) < OP\**nurtuvē* 'Hemd', *PKEŽ* 3 *ibid*;  
 Cf. Lith. *nėrti* etc. 'to pull a thread through an opening, to thread', '(einen Faden usw.) durch eine Öffnung ziehen, einfädeln', *Fraenkel* 495–496; cf. also Lith. *nertinis* 'jumper' ("that which is knitted"), a close cognate; La.: *nērt* 'to tie a shoe lace', 'die Spitze des Bastschuhes zusammenziehen', La. *naris* 'Fessel am Pferdefuß', *ibid*, 496;  
 < IE: \*(s)*ner-* 'drehen, winden (auch von Fäden und Flechtwerk), zusammendrehen usw.' *Pokorny* 975.

318 *nowaitiauns* 'nachgeredet' (cf. 550 *waitiat* 'reden', below)

- a) PS: *K III*: *nowaitiāuns* 'nachgeredet', 'apkalbējēs', partic. pret. act. nom. sg. masc., *PKEŽ* 3 201; e.g. (within *Confession*, admitting that one has caused grief to one's neighbours by speaking ill of them): *Maiāsmu kaimīnan schkudan seggiūns wargu notwaitiāuns*; 'Meinem Nachbar schaden gethan vbel nachgeredet; 'manam kaimynui žalą daręs, piktai apkalbējēs'; 69: 14-16, *PKP* 2 153;  
*LBV*: NŌWĀITJĀWUNS *pc pt ac nowaitiāuns* 69: nachgeredet (verleumdet) / (one who has) calumniated [= 'has spread slander' / 'has slandered'].
- b) PN: none;

- c) < OP \**nōvait'ā(v)uns* < inf. OP \**nōvait'ā(tvej)* 'to slander', literally 'to talk about s.o.', Lith. 'apkalbėti', a compound consisting of \*OP *no-* + and verb *vait'ā (tvej)* 'to speak, to talk'; Cf. Lith. *vařwoe*, 'wehe' and from this *vaitóti* 'ächzen, wehklagen', *vaivóti* 'jammern', *Fraenkel* 1185.  
BOBROWSKI ENTERS BOTH SEMANTICALLY RELATED WORDS (318 NOWAITIAUNS 'NACHGEREDET' AND 550 WAITIAT 'REDEN'), IN HIS *PV*, FOR WHICH ONLY ONE OCCURRENCE IS RECORDED IN *LBV*, INDICATING THAT BOBROWSKI READ THEM IN THESE VERY CONTEXTS.

### 319 *nidruwingi* 'Ungläubiger'

- a) PS: *K III: nidruwīngi* 'Ungleubigen', 'netikintys, netikėliai', adj. nom. pl. masc. *nidruwīngin* gen. pl. (masc.), *PKEŽ* 3 185 (Mažiulis, following Endzelins SV 214 f.) suggests an amendment to \**nidruwīngei*, *ibid*; e.g. (in the context of discussing the *Matrimonial Rites* the believers are instructed to abide by the word of God and not to act as the infidels / unbelievers are accustomed to do): *kāigi stai nidruwīngi*, 'wie die *Ungleubigen*', 'kaip tie *netikėliai*', 101 : 3–4, *PKP* 2 195–196; the Lith. translation *netikėliai* is prob. antiquated, cf. mod. Lith. 's.o. who does not believe in / doubts sth.' / 's.o. who does not believe in religious truths, Lith. 'kas kuo nors netiki', 'kas netiki religijos tiesomis', *DLKŽ* 1972, 427;  
*LBV: NĖDRŪWĪNGJĀI aj nom pl m nidruwīngi* 101: ungläubige / irreligious, infidel;
- b) PN: none;
- c) < OP \**druvīngis* contains the segments \*OP \**ni-* (negative particle) + OP \**druvīngis* 'believer' (s.s.v. *druwīt*, *PKEŽ* 1 234–235), *PKEŽ* 3 *ibid*.

### 320 *newints* 'der neunte'

- a) PS: *K III: newīnts* 'neundte (neunter)', 'devintas', num. ord. nom. sg. mask.; *PKEŽ* 3 181, e.g. (in context of the *Ninth Commandment* of the *Decalogue*, cf. *Exodus* 20, 2–17): *Stas Newīnts Pallaips*, 'Das Neundte Gebot', 'Tas devintas paliepimas', 35 : 5, *PKP* 2 115;  
*LBV: NEWĪNTS* ord *Newīnts* 35: neunte / ninth; *Newints* I 7 *Newyntz* II 7;

- b) PN: none;
- c) < OP \**nevīnts* 'ninth', *PKEŽ* 3 ibid;  
Lith. *devīntas* La. *devīts* same, *PKEŽ* 3 ibid;  
< IE: \**eneuen* usw. 'neun', *Pokorny* 318.

### 321 *nadewisin* 'Seufzen'

- a) PS: *K III: nādewisin* 'seufftzen (Seufzen)', 'dūsavimā', subst. acc. sg. Mažiulis suggests amendment of OP *nādewisin* to *nādvisin* (cf. i.a. Berneker PS 286), *PKEŽ* 3 163; e.g. (part of Luther's *Instructions* to the believers to obey their teachers, i.e. the Church authorities, who have to be appreciated for their efforts, for they perform their duty with joy, not with *sighing*): *kai tennei stan sen tuldīsnan segge bhe ni sen nādewisin*, 'das sie es mit freuden thun vnd nicht mit *seufftzen*', 'ant to, kad jie tai su džiaugsmu daro ir ne su *dūsavimu*', 89 : 13–14, *PKP* 2179; *LBV: NĀDWISJAN acc sg nādewisin* 89: Seufzen / *sighing*;
- b) PN: none;
- c) < OP \**nādvīsin* 'sighing (n. acc.); Mažiulis provides detailed information of the word formation, *PKEŽ* 3 ibid; Lith. *dvėsia* / *dvėsė* / *dvėsti* (cf. 'gaišti, stipti, kvėpti') 'to die', 'to croak (it)'; 'to smell', 'krepieren, sterben; atmen'; La. *dvèst* 'krepieren'; cf. further: Lith. *dūsti* 'to get out of breath', 'außer Atem kommen', La. *dus-t* same; Lith. *daūsios* (*daūsos*) 'Paradies', Lith. *dvasiā* 'Atem, Geist', *PKEŽ* 3 ibid;  
< IE: \**dheues-* etc. 'stieben, stäuben, wirbeln, [...] aufs seelische Gebiet angewendet: gestoben, verwirrt sein, etc.', *Pokorny* 268–271.

### 322 *nadruwīsnan* 'Hoffnung'

- a) PS: *nadruwīsnan* 'Hoffnung', 'tikėjimaši, vylimaši', acc. sg. fem. pr., *PKEŽ* 3 166; e.g. (Within *Baptism*, an exegesis of the significance of *Baptism* with water, whereby the believers hope to be recipients of grace and eternal life): *bhe weldūnai asmai stēisei prābutskan gijwan postesmu nadruwīsnan*, 'vnnnd Erben seien des ewigen Lebens nach der *Hoffnung*', 'ir veldėtojai esame to amžino gyvenimo pagal tą *viltį*', 63 : 8–9 *PKP* 2144;

**LBV:** NADR UWĒSNAN *acc nadruwīsnan* 63: Hoffnung / expectation, hope (faith, belief, kb);

b) PN: none;

c) < OP \**nādruvīsnā* ‘Glaube’ (cf. OP *druwīt*); < \**nā-druvē-* ‘to believe, to hope for’, *PKEŽ* 3 *ibid*

Neither cf. semantically corresponding words in the acc. sg. Lith. *tikėjimāsi, viltį*, La. *cerēšanu, cerību* ‘Hoffnung’, ‘expectation, hope’, **LBV**;

< IE: \**druvē-* ‘glauben’ [cf. 319 *nidruwingi* ‘Ungläubiger’, above].

*BOBROWSKI HAS INCLUDED A CENTRAL CONCEPT FROM THE BIBLE (CF. AND NOW ABIDETH FAITH, HOPE, CHARITY, THESE THREE, AS IN 1 COR. 13). IT IS AN INTEGRAL PART OF HIS THEME ‘THE GERMANS AND THE EUROPEAN EAST’. WHILST EXPRESSING THE ASSURANCE HIS THEME CANNOT EVER RECONCILE THE RIFT THAT HAS OCCURRED BETWEEN EAST AND WEST, HE STATES THAT RECONCILIATION IS EINE HOFFNUNG WERT UND EINEN REDLICHEN VERSUCH IN DEUTSCHEN GEDICHTEN, SZ 13. CF. KRAMER, ‘ALLES AUF HOFFNUNG’. CF. II CLASSIFICATION 1.2. ABSTRACT AND/OR GENERIC CONCEPTS.*

### 323 *neikaut* ‘wandeln’

a) PS: *K III: neikaut* ‘wandeln’, ‘vaikščioti’, inf., *PKEŽ* 3 173–174; e.g. (in *Baptism*, exegesis of the significance of *Baptism* with water, whereby the believers hope to *walk* in a new life, cf. 322 above): *Tīt turrimai mes dijgi en ainesmu nawnan gijwan neikaut*, ‘Also sollen wir auch inn einem neuen leben *wandeln*’, ‘taip turime mes taipogi viename naujame gyvenime *vaikštīnēti*’, 65 : 3–4, *PKP* 2 146;

**LBV:** NĒIKAŪT *if neikaut* 65: wandeln, spazieren / walk;

b) PN: none;

c) < OP \**neikau-t* ‘to wander around’ (esp. in the forest), *PKEŽ* 3 *ibid*;

Lith. *nikti* ‘smarkiai kibti ką daryti’ ‘to engage in doing sth. (energetically)’, La. *nikties (virsū)* ‘to impose / force sth. on s.o.’, ‘sich aufdrängen’, *PKEŽ* 3 *ibid*;

< IE: \**nēik-* etc. ‘anfallen, losstürzen, heftig beginnen’, *Pokorny* 761–762.