

324 *peise* 'Fichte', *Peiskam*, *Peise*

- a) PS: *E* 597: *peuse* 'kynböm (Kiefer)', 'pušis', *PKEŽ* 3 277–278;  
*LBV*: PJĀUSĒ *Peuse*: Kiefer / pine-tree;
- b) Both PN could be located: *Peiskam* (District of Preußisch Holland), cf. *Progenealogists*; *Peise* (cf. Lith. *Peisé*, Russian *Komsomol'skij*) could be located in the District of Fischhausen, *MLTV*: 294.
- c) < OP \**pjausē* 'pine tree', 'Kiefer'; spruce' *PKEŽ* 3 277;  
 Lith *pušis* 'Kiefer, Fichte', *Fraenkel* 697. La. has no equivalent (cf. *priede*, *ODP*);  
 < IE: \**peuk-* etc. 'to stab', 'stechen', *Pokorny* 828.

325 *pannean* 'Moorbruch'

- a) PS: *E* 288: *pa* ^ *nean* 'mosebruch (Moosbruch)', 'raistas', *PKEŽ* 3 217–218;  
*LBV*: PANJAN *Pa* ^ *nean* (an abbreviated word *pannean*), *PKEŽ* 3 *ibid*: Moosbruch / swampy small woods;
- b) PN: none;
- c) < OP \**panjan* (Lith. 'klanas, bala') 'swampy small wood', *PKEŽ* 3 217;  
*Mąžiulis* points to La. *papa* 'swamp', *pane* 'liquid manure', 'Jauche', obviously related to OP \**panjan*, *PKEŽ* 3 217;  
*Pokorny* *ibid*;  
 < IE: \**pen-*, *pen-ko-*, 'Schlamm, Sumpf, Wasser; feucht', *Pokorny* 807–808.

326 *pelky* 'Bruch' *Großpelken*, *Ushpelken* (cf. *Appendix B Words of uncertain origin*)

- a) PS: *E* 287: *pelky* 'bruch (Bruch, Sumpf)', 'pelké', *PKEŽ* 3 250–252;  
*LBV*: PELKĪ *nom sg f* *Pelky*: Bruch / swamp, marsh;
- b) PN: It was not poss. to determine *Großpelken*; alternatively *Bobrowski's Ushpelken* is prob. identical with *Ushpelken* (District of Tilsit, where the the voiced fricative *sh* is rendered as *sch*, *sz* etc. in the German spelling), cf. *Progenealogists*; the name *Ushpelken* corresponds to Lith. *Užpelkiai*, *MLTV* 424.
- c) < OP *nom. sg. fem.* \**pelkī* 'marshland, bog'; 'Bruch, Sumpf', an *ī* / *jā-* stem; *ē*-stem in Eastern Baltic : Lith.

*pélké* 'Sumpf' ('marshland'), La. *pełce*, *-is* 'puddle', 'Wasserpfütze', *PKEŽ* 3 250; Pokorny, *ibid*; *Fraenkel* 567; < IE: \**pel-* etc. 'gießen-, fließen, füllen', *Pokorny* 798–799.

327 *padubis* 'Tal'; *Daubas*, *Poddick* ('F. Name') (Cf. 80 *dambo* 'Schlucht', above; cf. *Appendix B Words of uncertain origin*)

a) PS: *E* 30: *padaubis* 'Tal', 'slėnis'; *PKEŽ* 3 204;

*LBV*: PADĀUBĪS *Pandaubis*: Tal / valley;

b) PN: *Daubas* is the presum. form for Lith. *Daubos*, as below; cf.: '*Daubà* "Voverys", up. [= upė 'river'] *Kraupiškās*, *buv. Ragainės* aps. [vok. = German "Daubafloss"]', *LTV*, 59; Bobrowski enters anthroponym *Poddick*, referring to it as 'Familiennamen' (cf. above);

c) < OP \**padaubīs* 'Tal', *PKEŽ* 3 176;

Lith. *padaubys* (*pādaubis* 'vieta palei daubą'): place alongside a valley', *PKEŽ* 3 *ibid*. Orig. the word Lith. *daubà* was a cavity / depression of the surface of the earth, resulting from erosion formed by the river flow during the Ice Age. Most of these cavities contained water. The plural is Lith. *daūbos*, the largest in Lithuania is north of *Augštdvaris* (*LE* 4, 346);

< IE: [cf. 80 *dambo* 'Schlucht', above];

*BOBROWSKI ENTERS THE PRESUMED LITHUANIAN FORM OF THE PN AS THE TITLE OF HIS POEM DIE DAUBAS (MORE CORRECTLY DAUBOS, AS ABOVE) WITH THE COMMENT IN ONE OF HIS ANNOTATIONS: 'LITAUISCHER NAME FÜR DAS LINKE MEMELUFER BEI RAGNIT', LB 1 287. THE SPELLING OF VARIOUS LITHUANIAN PN MAY BE REGARDED AS PARTIAL ASSIMILATION TO GERMAN PRONUNCIATION (E.G. WILIA, WILNA ETC. IBID).*

328 *posty* 'Viehweide', *Postnicken*, *Postehnen*

a) PS: *E* 801: *posty* 'weyde (Weide)', 'ganykla, ganiava', *PKEŽ* 3 332;

*LBV*: PASTĪ *nom sg f Posty*: Weide (Weideplatz) / pasture;

b) PN: both *Postnicken* and *Postehnen* are readily available in the sources: cf. *Postnicken* (District of Königsberg, one entry, cf. '*Pusteniken* [...] jetzt *Postnicken* Kr. Königsberg: zu pr. *pausto* "wild"?', *Gerullis* 137 and *Postehnen* (District of Friedland, one entry, *Progenealogists*). The first name is poss. unrelated to OP *posty* 'pasture'. It may refer to

\**Pausteniken* with the root *paust-* 'wild' as testified for *Pawsteniken* (1419), cf. *Gerullis* 117, 137. The second name is recorded for the year 1419 *Posteyne*, i.e. either a) *post-* = OP *posty* 'pasture' + suff. *-ein-*, or b) *past-* with the same suffix, cf. Lith. *Paštýs, pèšti, pašióti*, *Gerullis* 132, *MLTV* 289;

- c) < OP \**pāstī*, *PKEŽ* 3 *ibid*; probably *PKEŽ* 3 *ibid*; Mažiulis rejects the assumption (by Brückner i.a.) that this is a Polish loanword (a 're-creation' from Polish *pastwa*), *PKEŽ* 3 *ibid*.  
< IE: \**pās-* etc. 'füttern, nähren, weiden', *Pokorny* 787.

### 329 *palwe* 'Heide', *Palmnicken Palwe*

- a) PS: origin uncertain; cf. *palwe* 'wüste', 'baumlose Moosfläche', 'samanotas tyrlaukis', according to Mažiulis an East-Prussian "Prussianism", *PKEŽ* 3 216–217 (cf. literature *ibid*);  
*LBV*: PĀLWĒ *Palwe* ON: Moosheide / heath (moor);
- b) PN: whereas *Palmnicken* (District of Fischhausen) could be located, some doubt remains regarding Bobrowski's *Palwe* (is this *Palve*, District of Königsberg, entered in *Progenealogists*; cf. '1405 *Palweniken* [...] jetzt *Palmnicken*', *Gerullis* 113; *Palwe* has also been identified as Lith. *Palvé*, situated in Samland, Russian Zalivnoje, cf. Lith. *pālvė* 'low lying area, overgrown with moss and shrubs', Lith. 'žemuma', Péteraitis 1997: 282–283.
- c) < OP \**palvē* (nom. sg., fem.) 'heath', *PKEŽ* 3 *ibid*;  
Lith, *plikà* (*plikas*) > n. *plikė* 'plikumas', i.e. 'bareness', *PKEŽ* 3 *ibid*.

OP *palwe* is not one of the entries in either *E* or the Catechisms; however, it is well documented in PN, and Bobrowski was aware of at least two PN, as noted above;  
< IE: \**pel-* 'in Ausdrücken für unscharfe Farben wie "grau, fahl"', *Pokorny* 804–805.

### 330 *paustre* 'Wildnis', *Pustlauken*

- a) PS: *E* 624: *Paustre* 'wiltnisse (Wildnis)', 'dykuma, tuštuma', *PKEŽ* 3 239;
- b) PN: there are two entries for *Pustlauken*: *Pustlauken, Alt* and *Pustlauken, Neu* (District of Labiau), cf. *Progenealogists*. The name *Pustlauken* does not indicated

the OP stem *paustre*. It may possibly be compared to OP *pausto-* 'wild' with the same root OP \**paus-* (+ \*-*ta-*) as in the word OP *paustre* (\**paus-* + \*-*r-*). Pëteraitis (MLTV 320) relates *Pustlauken* to Lith. *Pūstlaukiai*, containing a Lith. adj. \**pūsta-* 'deserted, empty' in the root (cf. below).

- c) < OP subst. \**paustre* 'wilderness', 'öde, verwüstete Stelle' < adj. OP \**pausra-* 'aufgeblasen', with (phonetically inserted) *t* between *s* and *r*, < verb Baltic - Slavic \**paus-* / \**pus-* 'to blow up', PKEŽ 3 *ibid*;

A Lith. 'barbarism' adj. *pūstas* 'empty, tūščias' is derived from Byelorussian *pust*, same (cf. *pūstaunyčia?* 'desert', 'Einöde'); cf. La. *puōsts* < Old Russian *pustь*, Fraenkel *ibid*;

< IE: *paus-* 'los-, ablassen' Pokorny 790; cf. OP *pausto* 'wild'.

### 331. *pil* 'Burg' *Pillau*, *Pillkoppen*, *Heiligenbeil*, *Schippenbeil*, *Pillkallen*, *Pillupönen*

- a) PS: sources uncertain, however cf. Mažiulis' entry *Pillekaym* based on a presumed OP \**pili-* etc., PKEŽ 3 280-281;
- b) PN: based on a presumed \*OP *pili-*, as below, there are no less than six PN, nearly all accessible in the sources; these include *Pillkoppen* (District of Fischhausen), *Heiligenbeil* (District of Heiligenbeil), *Schippenbeil* (District of Friedland) and *Pillkallen* (Districts of Gumbinnen, Pillkallen and Ragnit). *Pillupönen* is a name of two villages, one in former district Insterburg, the other in the district Stallupönen. The latter survives today as Russian Nevskoe. Gerullis provides information regarding *Pillau* as well as comp. PN, cf. '1519 *Pillaw* [...] jetzt *Pillau* : siehe *Pillekaym* + Suff. -*av*. Vgl. lit. *Pilaviškiai* B.', Gerullis 122'; '1419 *Schipenpil*, [...] jetzt *Schippenbeil*', Gerullis 161. This is poss. derived from the anthroponym \**Šip(a)s* + --*pil*, cf. Lith. *pilis*, La. *pils* 'castle', MLTV 390. *Heiligenbeil* (today Russian *Mamonovo*) was originally the name of a German castle *Swentomest*, or of *Hyligenstat*, *Hailigenbil* (1349), or alternatively of *Heiligenpil*. All these names point to either an original OP \**Sventapils* 'Holy Fortress', 'Holy Town' < OP adj. *sventa-* 'holy' + OP \**pils* 'fortress,

castle' (cf. below), or it is an OP Polonism \**mēstan*, *PKEŽ* 3 136, cf. *E* 796 *mestan* 'stat (Stadt)'. A later conversion of OP *-pil* / *-bil* to Germ. *-beil* 'axe' with a legend of a 'holy axe', the earliest date being 1577, cf. *Salein*;

- c) < OP \**pils* < Balt. \**pilis* 'castle', 'Burg, Schloss' < Balt. \**pil-* 'to dig up', cf. Lith. *pilti*, same; Mažiulis connects Greek πῶλις, Sanskrit gen. sg. *purāḥ* 'town' with IE \**pel-* 'rock' and rejects their traditional comparison with Lith. *pilti*, *PKEŽ* 3 *ibid*;

Lith. *pilis* same, La. *pils* same.

< IE: *pel-* etc. 'gießen, fließen, aufschütten' etc., *Pokorny* 798.

*BOBROWSKI HAS ENTERED A PRESUMED OP \*PIL, IN CONTRAST TO MORE CORRECT OP \*PILS (LA. PILS), CF. PKEŽ 3 IBID. HOWEVER, IN MANY CASES OF THE NAMES OF LOCALITIES, THE ROOT PIL- IS NOT RELATED TO A CASTLE, REFERRING RATHER TO AN EMBANKMENT DERIVED FROM THE VERB \*PIL- 'TO DIG UP (AN EMBANKMENT)'.*

332 *plik* 'klein' *Plicken* (cf. *Appendix B Words of uncertain origin*)

- a) PS: source uncertain. Did Bobrowski base his headword on OP \**plik*, basing it on various place names in East Prussia? Cf. also Gerullis' entry '1310 *Plikebart* [...]; 1326 *Plica Bartha*', *Gerullis* 124, *PKEŽ* 3 295;
- b) PN: the PN *Plicken* is fairly frequent and is entered five times in one of the sources, it occurs in various districts (Gumbinnen, Labiau, Memel and Stalluppönen), *Progenealogists*;
- c) < OP : \**plikā-* (adj.) 'bare', *PKEŽ* 3 *ibid*; regarding etymology (and literature) cf. *Fraenkel* 611; Cf. Lith. *plikas* 'bare', 'naked', 'poor' etc. 'kahl', 'nackt', 'arm'; La. *plik*s same; cf. Lith. *pliksnis* 'small, flat fish', *Fraenkel* 623.

*BOBROWSKI'S PN PLICKEN IS LITHUANIAN PLĪKIAI (CF. MLTV 309). THERE WERE NO LESS THAN FIVE PLACES BEARING THIS NAME FOR EAST PRUSSIA, REGISTERED FOR THE DISTRICTS OF GUMBINNEN (TWO IN THIS LOCALITY), LABIAU, MEMEL AND STALLUPÖNEN, PROGENEALOGISTS.*

333 *po* 'an unter', *Powunden*, *Powayen*, *Pogauen*, *Pomian* ('F-Name'), *Pokirben*, *Podangen*

- a) PS: *K III (KI, K II)*, (very frequent) cf.: *po* (pho, pō) [prep. with acc. and dat.]: 1. 'under (unter)', 'po', 2. 'nach (nach)', 'po'; 3. 'nach (gemäß)', 'pagal', *PKEŽ 3 297*; e.g. (part of the *Credo*): *Stīnons po Pontio Pilato*, 'Gelitten vnter Pontio Pilato', 'kentėješ po Pontiju Pilotu'), 41 : 24–25, *PKP 2 122*;  
*LBV*: PĀ *prp* po 41: unter / under; po I 7 po II 7 pō(stan) 97; PĀ *prp* po 83: nach / after etc.;
- b) PN: All five PN, except for the anthroponym *Pomian*, also included in this context, could be readily located in the sources, cf. *Progenealogists*; cf. also '1285 *Powunden* [...] jetzt *Powunden* Kr. Pr.-Holland [...] pr. *po* 'unter' + pr. *wundan* "Wasser"; vgl. lit. *Pāvandenė*, *Gerullis 133*; 1344 *Powaygen* [...] jetzt *Powayn* Kr. Fischhausen [...] pr. *po* 'unter' + *wayos* "Wiesen", Vgl. lit. *Vejoš*, *Gerullis* *ibid*; '1400 *Pogauwen* [...] jetzt *Pogauen* Kr. Königsberg: siehe *Po-garbenn* und *Gauwen*', *Gerullis 127*; '1487 *Pokerbinn* [...] jetzt *Pokirben* Kr. Fischhausen; siehe *Po-garbenn* + lit. *kirba* 'Morast'; vgl. lit. *Kirbaičiai*, *Gerullis 128*; '1276 *Padangin* [...] jetzt *Podangen* Kr. Pr. Holland; *Podange*, Preuße, *Gerullis 111*;
- c) < OP \*pā 'under'; *PKEŽ 3* *ibid*;  
 Lith. *po* (prep. and prefix), La. *pa*, same;  
 < IE: (dial.) \**po*, *Pokorny 154*; very close are Slav. *po* (as preposition and prefix) and *pa-* (esp. in nominal compounds), *Fraenkel 635*; there are many equivalents in many IE: languages;

*OP PO IS ONE OF MANY FUNCTIONAL WORDS SELECTED FOR THE PV AND BECAUSE OF ITS FREQUENT USE IN ALL THE CATECHISMS AND ITS NON-SPECIFIC SEMANTICS IT IS IMPOSSIBLE TO SAY IN WHICH CONTEXT BOBROWSKI WOULD HAVE ENCOUNTERED IT. HOWEVER, HE WAS AWARE OF HOW PRODUCTIVE IT WAS FOR FORMING OTHER MORPHOLOGICAL UNITS AND THAT IT IS USED AS THE FIRST ELEMENT OF A COMPOUND (PREFIXATION), IN THESE EXAMPLES IN THE MEANING OF 'UNDER'. THE WORD POMIAN IS UNRELATED TO OLD PRUSSIAN. IT IS BOTH A POLISH TERM FOR A KIND OF COAT OF ARMS (FROM POLISH POMIAN 'ECHO RESPONSE, SIGNAL') AS WELL AS A POLISH FAMILY NAME.*

### 334 *panno* 'Feuer'

- a) PS: *E 33*: *panno* 'vüer (Feuer)', 'ugnis'; *PKEŽ 3 218*;

*LBV*: PANU *n* Panno: Feuer / fire;

- b) PN: none;
- c) OP subst. nom.-acc. neutr. \**pānu* 'fire' < Balt. \**panu*, same;  
cf. Lith. *ugnis*, La. *uguns*;  
< IE: dial. (Balt.) \**pHnu* 'fire' < taboo metathesis \**pHun-* same, *PKEŽ* 3 *ibid*; a traditional reconstruction is \**peṽōr*, *pūr*, Gen. *pu-n-es* 'Feuer' *Pokorny* 828  
BOBROWSKI INCLUDED THIS WORD, WELL AWARE OF THE IMPORTANCE OF FIRE FOR BALTIC MYTHOLOGY.

### 335 *pelanne* 'Asche'

- a) PS: *E* 37: *pelanne* 'assche (Asche)', 'pelenai', *PKEŽ* 3 246;
- b) PN: none;
- c) < OP *ē*-stem subst. nom. sg. fem. \**pelenē* 'hearth', with a vowel change to OP \**pelanā* 'hearth', < Balt. adj. \**pelena-* 'glittering' < Baltic - Slavic verb \*(*s*)*pel-* / \*(*s*)*pal-* 'to glitter', *PKEŽ* 3 249  
Lith. *pėlenas*, same, La. *pēlns*, same. *Fraenkel* indicates a close relationship with Slav. (OCS, Polish etc.), more remote ones with other IE languages, cf. *Fraenkel* 566–567;  
< IE: (*pel-*), *pol-* etc. 'brennen, warm sein', *Pokorny* 805.

### 336 *pyculs* 'Hölle'

- a) PS: *E* 10: *pyculs* 'helle (Hölle)', 'pragaras', *PKEŽ* 3 280;
- LBV*: PIKŪLS, *gen* PIKULAS 2 *Pyculs* Hölle / hell;
- b) PN: none;
  - c) < OP \**pikulas* 'hell', loanword from West Slav. \**ръкъль*, *PKEŽ* 3 *ibid*; in some sources written *Piculus* etc., *Fraenkel* 564 (s.v. *peklā* and related literature);  
Lith. *peklā* 'Hölle' is a Polish loanword (< *piekło*); La. *pekle*, same, *Fraenkel* 564.

### 337 *paycoran* 'Siebengestirn'

- a) PS: *E* 6: *paycoran* 'sebengestirne (Siebengestirn)', 'sietynas', *PKEŽ* 3 211;
- b) PN: none;
- c) < OP \**paitāran* (*Mažiulis*' correction) < OP \**paitā* 'swarm' + OP suff. \*-āra < West Baltic verb \**peit-* / \**pit-*

'to swarm' < Balt. \**speit-* / \**spit-*, same (cf. Lith. *spiēsti*, *spiēčius*), *PKEŽ* 3 212–212, *PKP* 2 14 (note 5). The explanation of this word, considered to be unclear ('etimologija nėra išaiškinta'), was undertaken by Mažiulis in *PKP* 2 *ibid*, and *Baltistica* XV 43.

### 338 *percunis* 'Donner' *Perkuhn*

- a) PS: *E* 50: *percunis* 'donner (Donner)', 'perkūnas', *PKEŽ* 3 265.

*LBV*: PĒRKŪNS Percunis: Donner / thunder' cf. also: PĒRKŪNS Perkuno DK: Perkuno / Perkuno (Thor);

- b) PN: *Perkuhn* is a possible variant of *Perkune* and *Parkune*, 'bei Schwadtken Kr. Pr. Eylau' (documented in 1374), then as a village *Perkunen* (in 1423), *Gerullis* 120.

- c) < OP \**perkūns* < West Balt. *perkūnas*, *PKEŽ* 3 *ibid*;  
Lith. *perkūnas*, La. *pèrkuns* 'thunder', *PKEŽ* 3 *ibid* (incl. literature); *Fraenkel* 575.

< IE: \**perk<sup>u</sup>u-s* "'Eiche", daraus viell. "Stärke, Kraft, Leben"' etc.; 'Baum des Donnergottes *Perk<sup>u</sup>uno-s*', *Pokorny* 822–82.

*BOBOWSKI'S WORKS FEATURE VARIANTS OF THIS DEITY, SIGNIFICANT IN BOTH BALTIC AND SLAVIC FOLKLORE TRADITIONS, E.G. PERKUNOS, LC, JB 3 283; PERKUN IN ABSAGE (WRITTEN ON 14.03.1959), JB 3 173. CF. THE RUSSIAN EQUIVALENT PERUN IN HIS DIE TAUFTE DES PERUN, KIEW, JB 2 327.*

### 339 *passalis* 'Frost'

- a) PS: *E* 57: *passalis* 'vrost (Frost)', 'pašalimas, šaltis', *PKEŽ* 3 223;

*LBV*: PASĀLS, *gen* PASALAS Passalis: Frost / frost;

- b) PN: none;

- c) < OP \**pasalas* 'frozen earth', formed from OP pref. \**pa-* and verb \*OP *sal-* 'to freeze', *PKEŽ* 3 *ibid*;

Lith. *šalnà*, cf. La. *saĭna*, 'frost';

< IE: \**kel-* 'to freeze'; 'cold' etc. *Pokorny* 551.

### 340 *plonis* 'Tanne'

- a) PS: *E* 233: *tenne* '(Tenne)', 'grendymas, laitas', *PKEŽ* 3 296;

*LBV*: PLĀNS plonis: Tenne / threshing-floor;

- b) PN: none;



- c) < OP \**plānas* ‘threshing floor’ < West Balt. *plānas*, same, *PKEŽ* 3 *ibid*;  
Lith. dial. *plónas* ‘thin’; La. *plāns* ‘flach, eben, dünn’, *Pokorny* *ibid*;  
< IE: \**pelə-*, etc. ‘breit und flach, ausbreiten’ etc.; *Pokorny* 805; Mažiulis establishes a connection with IE: \**plā-* ‘to flatten, to spread (whilst flattening)’, *PKEŽ* 3 *ibid*.
- 341 *pelwo* (‘Srew’) (\*Srew? cf. below)
- a) PS: E 279: *pelwo* ‘srew (Spreu)’, ‘pelai’, *PKEŽ* 3 252;  
*LBV*: PĒLWĀ *Pelw*: Spreu / chaff;
- b) PN: none;
- c) < OP \**pelvā* ‘chaff’ *PKEŽ* 3 *ibid*.  
Lith. *pēlūs* (nom. pl. tantum fem., antiquated), mod. Lith. *pelai*, *Fraenkel* 568; La. *pēlus*, *PKEŽ* 3 *ibid*;  
Mažiulis traces the connections between Slav. and Balt. equivalents, admitting that the connections and word formation issues in these languages have not been resolved, *ibid*;  
< IE: \**pel-* etc. ‘in Worten für "Staub, Mehl"’; *Pokorny* 802.  
*BOBROWSKI’S GERMAN MEANING, IN THE ENTRY IN BRACKETS, SEEMS TO HAVE BEEN TAKEN FROM E 279 SPREW. THE REASON FOR THE INVERTED COMMAS COULD REFLECT THE INTENTIONAL RETENTION OF THE OLD SPELLING. THIS IS A RARE INSTANCE OF THE WRITER’S DEPARTURE FROM USING THE MODERN GERMAN EQUIVALENT.*
- 342 *pamatis* ‘Schuhsohle’
- a) PS: E 505: *pamatis* ‘sole (Sohle)’. ‘bato padas’, *PKEŽ* 3 217;  
*LBV*: PAMATS *Pamatis*: Sohle (Schuhsohle) / sole (of a shoe);
- b) PN: none;
- c) < OP \**pamet-* ‘to put sth. under sth.’, *PKEŽ* 3 *ibid*;  
Lith. *pāmatas*, La. *pamats* ‘to put/place sth. under sth.’, *PKEŽ* 3 *ibid*.
- 343 *paustocaican* ‘Wildpferd’
- a) PS: E 654: *paustocaican* ‘wiltpfert (Wildpferd)’, ‘laukinis arklys’ (according to Töppen, *PKEŽ* 3 237, wild horses

were still common in Prussia in the 16th century), *PKEŽ* 3 ibid;

*LBV*: PĀUSTAKĀIKAN *n* Paustocaic<sup>^</sup>a: Wildpferd / wild horse;

b) PN: none;

c) < OP \**kaikan* 'horse' *PKEŽ* 3 ibid. According to Mažiulis OP \**kaikan* 'horse' (Lith. *kuinas*, 'old nag', i.e. 'inferior horse') is probably not from the adj. OP \**kaikan* 'weak, small' etc.' but from the noun OP \**kaikan* 'weakness', ibid; La. *kaikars* 'old nag' (Lith. *kuinas* same) = Lith. *kaikaras* 'tramp, vagrant' (Lith. 'slinkis, valkata'), *PKEŽ* 3 ibid. The Lith. examples (with a productive word formation and many variants) are antiquated and do not usu. appear in modern dictionaries;

< IE: Mažiulis points to Indian *kekarah* 'to squint at s.o.' Latin *caecus* 'blind', cf. also *Fraenkel* 202.

### 344 *poalis* 'Taube' (cf. 206 *keutaris* 'Ringeltaube', above)

a) PS: *E* 761: *poalis* 'tewbe (Taube)', 'karvelis'; *PKEŽ* 3 299;  
*LBV*: PĀLĪS *Poalis*: Taube / pigeon, dove;

b) PN: none;

c) < OP \**pālis* 'lovebird, turtle-dove', 'Turteltaube' < OP adj. \**pala-* 'greyish' < Balt. verb \*(s)*pal-* / \*(s)*pel-* / \*(s)*pil-* 'to shimmer feebly';

Lith. 'karvelis purpleleis' (*Streptopelia turtur* L.), *PKEŽ* 3 ibid;

< IE: *pel-* 'in Ausdrücken für unscharfe Farben wie "grau, fahl"', *Pokorny* 804;

*BOBROWSKI ENTERS TWO WORDS FOR THIS BIRD SPECIES.*

### 345 *pintis* 'Weg'

a) PS: *E* 799: *pintis* 'weyk (Weg)', 'kelias'; cf. Gr 33 *pentēs*, same, *PKEŽ* 3 281–282;

*LBV*: PINTIS *f* *Pintis*: Weg / way; peentis Gr;

b) PN: none;

c) < OP \**pintis* 'road', Mažiulis defines this word as 'kelias', ('žemės ruožas, kuriuo einama, važiuojama'), i.e. 'road', ('a strip / stretch of land, which is traversed by foot or vehicle'), *PKEŽ* 3 ibid;

< IE: \**pent-* 'treten, gehen', *Pokorny* 808 (cf. other explanation of origin and complex etymology in *PKEŽ* 3

ibid). < IE: \**pent-* 'treten, gehen', Pokorny 808 (cf. other explanation of origin and complex etymology in *PKEŽ* 3 ibid).

*BOBROWSKI WAS WELL AWARE OF EAST PRUSSIAN TOPOGRAPHY, WITH ITS VARIOUS LARGER (CF. GERMAN CHAUSSEEN, ANTIQUATED) AND SMALLER ROADS AS WELL AS PATHS THAT WERE CHARACTERISTIC FOR THE LANDSCAPE AND INCLUDES THEM IN BOTH THE LITERAL AND FIGURATIVE SENSE IN HIS WRITING. CF. CH. 2 OF LM WHICH CONTAINS A DESCRIPTION OF GRANDFATHER'S AND HIS WIFE'S TRIP FROM THEIR WEICHSELDORF TO MALKEN ALONG THE CHAUSSEE (JB 3, 31-37).*

### 346 *pepelis* 'Vogel', *pippalins* 'Vögel'

- a) PS: E 706: *pepelis* 'vogel (Vogel)', 'paukštis', *PKEŽ* 3 283; *LBV*: PIPELIS *f* *Pepelis*: Vogel / bird;
- b) PN: none;
- c) < OP \**pipelīs* 'bird'; the word OP *pepelis* (and related variants) is onomat. in origin, *PKEŽ* 3 ibid.

### ... *pippalins* 'Vögel'

- a) PS: K III: e.g. (Within the *Matrimonial Rites*, in the story of Creation): *Bhe rikauite kirscha suckans en iūrin kirscha stans Pippalins pō - Dangon*, 'vnd Herschet vber Fifch im Meer vber die Vögel vnter dem Himel', 'ir viešpataukite virš žuvų jūroje, virš tų paukščių po dangumi', 107 : 1-2 *PKP* 2206-207.
- b) PN: none;
- c) cf. *pepelis*, above.

*BOBROWSKI MAY HAVE ENCOUNTERED THE PLURAL FORM OP PIPPALINS IN K III, AS NEITHER E NOR GR. ENTERS THE WORD IN THIS FORM IN THEIR RESPECTIVE GLOSSARIES. IT IS INCLUDED IN THE ACCOUNT OF THE CREATION, CF. OTHER WORDS FROM THIS CONTEXT IN BOBROWSKI'S PV: 208 KIRSCHA, 84 DANGUS, 462 SWIRINS, 263 LISE ETC.*

### 347 *pusne* 'Stiefel'

- a) PS: E 499: *pusne* 'stefel (Stiefel)', 'pušnis'; *PKEŽ* 3 364; *LBV*: PUSNĒ *Pusne*: Stiefel / boot (high boot);
- b) PN: none;
- c) OP subst. *ē*-stem \**pusnē* < *i*-stem \**pusni-* < OP adj. \**pusna-* 'blown up / swollen (up)' < Balt. verb intr. \**pus-* 'to swell', *PKEŽ* 3 ibid;

Lith. 'pūstas (issipūteš)', *PKEŽ* 3 *ibid*; cf. compl. deviating etymology in *Fraenkel* 680, cf. below; cf. Lith. dial. (spoken by Curonian fishermen) *pušnis*; the Lith. equivalent *pušnys* 'long / high boots worn by fishermen', is unusual in mod. Lith. and may be seen as a specific part of a technical vocabulary (cf. *DLKŽ* 1972, 644); the word, associated with the sounds of wading, and splashing, is onomat. in origin, *Fraenkel* 680; cf. Lith. *puškėti* 'splash', 'plätchern', (cf. La. 'stulmenis', *LBV*).

### 348 *per* 'für', *Perbandt*

- a) PS: *K III* (*KI*, *K II*; very frequent): *per*: prep. with acc., 'for', translates German 'fur / für' and is often used enclitically, cf. *PKEŽ* 3 256–257, e.g. (Within the *Instructions*, part of the prayer ritual, stressing that one should be grateful that God protects the believers): *perkawīdan wissan as stēismu preidīnkaut bhe prei girtwei bhe pērstan preischlūsitwei*, 'Deß alles ich ihm zu dancken vnd zu loben vnd dafür zu dienen', 'per kokį visa aš jam (prie)dėkoti ir (prie) girti bei per tą (prie)tarnauti'; a poss. English transl. reads: 'for all of which I owe him thanks, praise and service'; 41 : 14–16, *PKP* 2121–122; *LBV*: *PĒR prp per* 39: 'für / for'; *per* 91<sub>14</sub>; *Pēr* 77<sub>18</sub> *pēr(din)* 125<sub>4</sub> *per(kawīdan)* 41<sub>14</sub> *pēr(stan)* etc.;
- b) PN: none; *Perbandt* is the personal name of a noble OP family, unrelated to the above preposition, except where it is used as a derivative \**per-band-*, cf. OP verb *perbānda* 'tempts' *K III* 55, *LBV* 165.
- c) < OP: \**per* (*pēr-*) very frequent, *PKEŽ* 3 *ibid*;  
< IE: \**per* 'das Hinausführen über', *Pokorny* 810; Lith. *per* 'durch' ('through'), La. *par* 'über' ('over'), *Fraenkel* 572.

*BOBROWSKI WAS OBVIOUSLY AWARE OF THE VARIETIES OF FUNCTIONAL WORDS AND NOTED I.A. OP 348 PER, 349 PRA, 350 PREI, 351 PRIJKI, ETC., ENTERING THEM IN ALPHABETICAL ORDER AND USU. RESTRICTING HIMSELF TO WHAT HE CONSIDERED THE QUINTESSENTIAL MEANING OF EACH LEMMA (S.S.V.); CF. II CLASSIFICATION, 4.3. PREPOSITIONS.*

### 349 *pra* 'durch'

- a) PS: *K III* (*K I*, *K II*, very frequent): *pra* prep. with acc., 'through', *PKEŽ* 3 338–339, e.g. (within the *Baptismal*

*Rites* ): *pra Jesum Christum noūson Retenikan*, ‘durch Jesum Christ vnsern Heylandt’, ‘per Jėzų Kristų mūsų išganytoją’, 63 : 7, *PKP* 2 144;

*LBV*: PRA *prp* pra 51: durch / through; pra 63<sub>7</sub> pra 63<sub>15</sub> pra 79 etc. (very frequent);

b) PN: none;

c) < OP \**pra-* = *prā* – both as preposition and prefix, in the sense of ‘through’, *PKEŽ* 3 *ibid*;

cf. Lith. *per, pro*; *ibid*;

< IE: \**pra* etc. ‘vorwärts, vorn, voran’, *Pokorny* 813–814; for explanation of the origin of the variations \**pra* and \**prā* cf. *PKEŽ* 3 339.

REGARDING THE RELEVANCE FOR BOBROWSKI, CF. II CLASSIFICATION, 4.3. PREPOSITIONS.

### 350 *prei* ‘neben, zu’

a) PS: *K III* (*K I, K II*, cf.: *prēi, prey, pray* etc. (with acc. and dat.): 1) ‘zu’ – Lith. ‘prie, pas’; 2) ‘bei’ – Lith. ‘pas, prie’, 3) ‘an’ – Lith. ‘pas, prie’; 4) ‘zu’; 5. ‘für’ – Lith. ‘dėl’, *PKEŽ* 3 347–348; e.g. (e.g. Within the *Instructions* part of the *Morning Prayers*, saying that the believers should then engage *in* (go to) their daily activities (expresses direction in the sense of ‘to’, not usu. translatable): *Bhe pansdau titel sen wesliskan / prei twaian Dilan gubas*, ‘Vnd als denn - mit freuden an dein werck gegangen’, ‘ir po to šitaip su linksmumu *prie* tavo darbo nuvykęs’ 79 : 22–23, *PKP* 2 166;

*LBV*: (1) *PRĒI prp* prei 79: zu, an / to; (2) *PRĒI prp* prei 45: bei / by, at (3) *PRĒI pcl* if prei 17<sub>14</sub>: zu.;

b) PN: none;

c) < OP \**prēi* ‘neben’ etc., *PKEŽ* 3 *ibid*;

Lith. *prie* etc., used as a preposition and prefix (as *prei pekolin*, above ex.). *PKEŽ* 3 *ibid*.

La. *prie-*, all details in *PKEŽ* 3 *ibid*;

< IE: \**prai-* etc. ‘bei, an’, *Pokorny* 811–812.

### 351 *prijki* ‘gegen’

a) PS: *K III* (*K I, K II*), cf. *priki* ‘prieš’, ‘gegen’, prep. with dat. or accus., *PKEŽ* 3 356–358; e.g. (within the explanation of *Confession*): *kawijdan tou pirsdan Deiwān seggēsei priki stessemu Klausīweniki*, ‘so du für Gott thust *gegen* dem

Beichtiger', 'kokią tu priešais dievą darai *prieš* tą nuodėmklausį', 71 : 4–6, 155;

*LBV*: PRĪKI *prp* priki 39: gegen, wider / against (contra), contra ; prijki 33 prijki 41 priki 71 Priki priki 99 kriki 93;

b) PN: none;

c) < OP \**prīki* 'against' (incl. various forms and functions) , *PKEŽ* 3 356; cf. OP *prēisisks* 'Feind', *Pokorny* ibid; Lith. 'priešingai', *PKEŽ* 3 357; La. *pret* 'against' *LBV*; < IE: \**prei* *Pokorny* 812; cf. *Fraenkel* 652–653.

### 352 *penpalo* 'Wachtel'

a) PS: *E* 770: *penpalo* 'Wachtel', 'putpelė, *PKEŽ* 3 254–255; *LBV*: PĒNPALĀ *Penpalo*: Wachtel / quail;

b) PN: none;

a) < OP \**penpalā* same, *PKEŽ* 3 ibid, prob. common to Balts and Slavs, ibid ; < Baltic–Slavic \**pelpelas* / \**pelpelā*, with reduplication of \*Balt. Slav. \**pel-pelas*; the etymological and word formation aspects as well as wide ranging literature are covered in *PKEŽ* 3 ibid; Lith. *piėpala* (arch.), La. *paīpala*, same; < IE: \**pel-* etc. 'stoßend oder schlagend in Bewegung setzen, treiben', *Pokorny* 801.

### 353 *pistwis* 'Hundsfliege'

a) PS : *E* 784: *pistwis* 'huntfliege (Hundsfliege)', 'šunmusė'. Mažiulis suggests amendment to \**pisewis*, ibid; *LBV*: PISEWĪS *Pistwis*: Hundsfliege / fly (insect: dog's fly);

b) PN: none;

c) < OP *ja*-stem subst. \**pisewis* 'dog's fly', 'that which is dog-like', 'šuninis', ibid < OP adj. \**piseva-* attr. 'dog', 'dog's, belonging to a dog', an \*-ev- suffix derivative < OP subst. \**pisa-* 'dog' < West-Baltic \**piša-*, same < West-Baltic adj. \**piša-* 'particoloured' (= 'coloured in different parts') < 'sooty' < West-Baltic – Slavic verb \**piš-* / \**peiš-* 'to soil, to draw', cf. Lith. *piešiù* (1 pers. sg.) 'write, draw a line with a piece of coal', Slav. *pišō*, same, *PKEŽ* 3 ibid, 243–244 < IE: verb \**pei-k-* / \**pi-k-* 'to scratch' < \**pei-* / \**pi-*, same, cf. OP *peile* 'knife' (cf. 356 below), Lith. *peilis*, same, *PKEŽ* 3 242–244.

*BOBROWSKI INCLUDES THE MEANING 'HUNDSFLIEGE' IN DOUBLE INVERTED COMMAS. IT IS POSSIBLE THAT HE INCLUDED THE WORD BECAUSE OF ITS BIBLICAL CONNECTION WITH THE TEN PLAGUES OF EGYPT (2 MOSES : 8, 21-31; PS. 78, 45; 105, 31). THE EXACT MEANING OF THE HEBREW 'ARÖB IS NOT CLEAR. SOME TRANSLATIONS RENDER IT AS 'UNGEZIEFER', 'VERMIN'. ON THE OTHER HAND, THE MEANING 'HUNDSFLIEGE' IS QUITE COMMON (CF. NOTKER'S HUNTLIEGE, MUSCA CANICULARIS) AND REFERS TO A SPECIES OF SMALL FLIES, WHICH STING LIKE MOSQUITOES AND AIM AT THE EARS OF DOGS. A SPECIES 'DOG'S FLY' DOES NOT SEEM TO EXIST IN ENGLISH, CF. LBV.*

### 354 *proglis* 'Brandbock'

- a) PS: E 224: *proglis* 'brantrute', 'prakuras' (= 'virbas, skala'), nom. sg. masc., *PKEŽ* 3 358–359. Usu. defined as 'Brandbock' it is accompanied by two similar explanations regarding the meaning: 1. 'small iron structure on four legs placed in ovens, stoves and chimneys on which wood is piled up, so that it can burn more efficiently' and 2. 'an iron supporting stand on which wood is piled up *PKEŽ* 3 *ibid.* After weighing up various meanings Mažiulis decides on confining the meaning to 'kindling wood' as in *LBV*, below, *ibid.*  
*LBV*: PRÄGLĪS *Proglis*: Kleinholz / kindling-wood;
- b) PN: none;
- c) < OP \**prāglīs* 'kindling wood', *PKEŽ* 3 *ibid.*; poss. a suffix derivative, containing the elements OP verb \**prāg-* 'to crackle' [Lith. *sprag(s)ėti*] + suffix \*-*lis*, *PKEŽ* 3 *ibid.*;  
 < IE: \*(s)*p(h)ereg-* etc. 'zucken, schnellen'; 'streuen, sprengen, spritzen', *PKEŽ* 3 *ibid.*, *Pokorny* 996;  
 Lith *spragėti* 'crackle', La. *sprāgt* 'to crack, to burst'. The concept of 'kindling wood' is expressed by La. *iekurs*, a word of different origin, *LBV*.

*BOBROWSKI'S ENTRY INCLUDES THE MEANING IN DOUBLE INVERTED COMMAS, (CF. ABOVE ENTRY OP PISTWIS); THIS MAY BE AN INDICATION THAT HE WAS NOT AWARE OF THE ABOVE INTERPRETATIONS OF THE MEANING; IN ANY CASE THE WORD WOULD HAVE BEEN UNUSUAL FOR HIM.*

### 355 *parstian* 'Ferkel', *parsistian* 'Ferkelchen'

- a) PS: E 686: *prastian* 'ferkel (Ferkel)', 'paršas', *PKEŽ* 3 344–345;

*LBV*: PĀRSISTJAN *n* Prastian: Ferkel / pig;

- b) PN: none;  
 c) < OP \**parstian* 'piglet' = nom.-acc. sg. neutr. \*[*parst'an*] < West-Baltic, Yotv. \**parsistjan*, same, with a diminutive suff. \*-*istja*, *PKEŽ* 3 *ibid*; Lith. *paršiščias* 'paršas', same; Latvian has a different word for this concept: *sivēns* 'piglet', cf. *LBV*, cf. also La. *cūka* 'pig', *ELD* 655. Pre-*PKEŽ* dictionaries invariably entered OP \**prastian* 'Ferkel' and \**parsisítian*, cf. *Pokorny*, *ibid*, *Fraenkel* 542; < IE: \**porko-s* 'Schwein' ('neugeborenes Tier, Ferkel'), *Pokorny* 841.

*BOBROWSKI'S ENTRY IS IN LINE WITH THE CORRECTED VERSION: OP \*PARSTIAN, IN CONTRAST TO E 686 PRASTIAN, AS ABOVE. THE MEANINGS INDICATE THAT HE CONSIDERED THESE TO BE TWO DIFFERENT WORDS ('PIG' AND 'PIGLET'), WHEN, IN FACT, BOTH VARIANTS (ONE DOCUMENTED AND ONE CORRECTED) REPRESENT THE SAME WORD.*

### 356 *peilis* 'Messer'

- a) PS: *GrA* 27: *peile* 'messer (Messer)', 'peilis', *PKEŽ* 3 242 (cf. recorded alternatives of OP *peile* in *Grunau G*: 'erroneous' *keilo* [with initial *k*] 'messer', *PKP* 2 56, *ibid*); *LBV*: PĒILĪS *peile* Gr: Messer / knife;  
 b) PN: none;  
 c) < OP \**peilis* 'knife' < Baltic *peilis*, an \*-*ija* suffix derivative from Baltic verb \**pei-* (/ \**pi-*) 'to scratch, to carve' (Lith. 'brėžti, rėžti, brėžtuvas, rėžtuvas'); *ibid*; Lith. *peilis* 'knife', La. *peilis* (possibly from Lith. or Curonian, *ibid*); *Fraenkel* 563–564 explores poss. affinity to Lith. *pielà* 'Säge', seen as being influenced by MHG *vīle* which would explain the meaning (German 'Säge' and 'Feile'); < IE: \*verb \**pei-* / \**pi-* 'to scratch', *PKEŽ* 3 *ibid*, 243–244 (s.v. *peisāton*), cf. 353 'pistwis' above.

*BOBROWSKI WAS FAMILIAR WITH THE IDENTICAL LITHUANIAN EQUIVALENT PEILIS AND USES IT AS AN ATTRIBUTE OF ONE OF DONELAITIS' CHARACTERS, ENSKYS, IN LC: 'GERADE NOCH, DASS DONELAITIS DEN ENSKYS, DER SCHON WIEDER MIT DEM GROßEN MESSER FUCHTELTE, AM ARM FESTHALTEN KANN: TU DEINEN DIDELIS PEILIS WEG, 'JB* 3 324.



357 *pette* 'Schulter'

- a) PS: *E* 104: *pette* 'schulder (Schulter)', 'petys', nom. sg. fem.; *PKEŽ* 3 276; nomen collectivum, cf. *PKEŽ* 3 ibid;  
*LBV*: PETĒ Pette: Schulter / shoulder;
- b) PN: none;
- c) < OP *ē*-stem subst. \**petē* 'Schulter' < Balt. *i*-stem subst. \**peti-* 'shoulder' (cf. Lith. *petis*, *petys* 'shoulder') < 'sth. broadened / spread (out)' < Balt. *ā*-stem subst. < adj. \**petā*, same (cf. OP dial. \**petā* 'shoulder' *perpettas* 'afterreden' *PKEŽ* 3 268-269), < Balt. adj. \**petā*- 'broadened / spread (out)' < Balt. verb \**pet-* 'to broaden / spread (out)' *PKEŽ* 3 277 s.v. *pettis*;  
cf. Lith. *petys* 'shoulder', *Fraenkel* 581-582;  
< IE: \**pet-* etc. "ausbreiten", bes. die Arme', *Pokorny* 824.

358 *preicalis* 'Amboss'; *Prökuls*;

- a) PS: *E* 517 *preitalis* 'anebös (Amboß)', 'priekalas', nom. sg. masc., OP *preitalis* is a result of incorrect reading of the letter "t" as of a similar "c", hence corrected to *preicalis*, *PKEŽ* 3 353;  
*LBV*: PRĒIKĀLS, *gen* PRĒIKĀLAS Preitalis: Amboß / anvil;
- b) PN: *Prökuls* (district of Memel) is cited once only, cf. *Progenealogists*;
- c) < OP \**preikalas* and Lith. form dial. *preikālas*, below < verb Balt. \**preikal-* 'to nail (down) to sth.' = Balt. prefix \**prei-* + verb \**kal* 'to nail down, knock, chop (down)', *PKEŽ* 3 ibid;  
Lith. dial. *priekālas*, same cf. *Fraenkel* s.s.v. *kālti* (2), 211-212; for this meaning Latvian uses another word, i.e. *lakta* (*kalvē*), *LBV*;  
*BOBROWSKI'S ENTRY FOLLOWS THE CORRECTED VARIANT OP PREICALIS (CF. ENDZELĪNS AND LITERATURE PROVIDED THERE, QUOTED IN PKEŽ 3 IBID).*

359 *preistatinimai* 'wir stellen vor'

- a) PS: *KIII*: *preistattinnimai* 'fürstellen (wir stellen vor)', 'pristatome', *PKEŽ* 3 352-353; e.g. (within the *Baptismal Rites* which explain on what grounds the community accepts the little child for *Baptism* (and takes on itself?) to present him / her to God): *mes mans schliēison malnijkikai ennimmimaisin bhe stan prastan madlin*

*Deiwas prosnan preistattinnimai*, 'wir vns des Kindleins annemen vnd es durch das Gebet Gottes Angesicht *fürstellen*', 'mes mus šį vaikelį prisiimame ir jį per tą maldą dievo akivaizdai *pristatome*', 111 : 13–15, PKP 2 213;

LBV: PRĪSTATINIMAI *ps 1 pl* 'preistattinnimai' 111: zustellen, vorstellen / deliver, introduce;

- b) PN: none;
- c) < OP \**preistatin-tvei* 'to introduce' < verb Balt. \**stata(n)* 'to stand (up / upright)', PKEŽ 3 352–353; cf. *Fraenkel* s.s.v. *statyti* 'auf-, hinstellen' etc. 897–898; cf. Lith. *stātas (statinis)* 'that which is standing / upright' (= 'tai kas štovintis', PKEŽ 3 *ibid*); La. *stats* 'post', 'Pfahl', PKEŽ 3 *ibid*;  
< IE: \**stā-* / \**stə-* etc. 'stehen, stellen', *Pokorny* 1004–1010.

REGARDING THE RELEVANCE FOR BOBROWSKI CF. II CLASSIFICATION, 4.1. VERBS.

### 360 *pleynis* 'Hirnfell'

- a) PS: *E 75: pleynis* 'hirnuel (Hirnfell = Hirnhaut)', '(smegenų) plėvė (dangalas)', PKEŽ 3 293–294;
- b) PN: none;
- c) < OP *i*-stem subst. nom. sg. fem. \**plēnis* (/ > \**pleinis* ? PKEŽ 3 293) 'meninx', 'membrane' < Balt. \**plēnis* 'covering (cover)' < Baltic - Slavic adj. \**plē-na/-va-* 'covering' < Baltic - Slavic verb \**plē-* 'to cover', PKEŽ 3 *ibid*.  
Lith. *plėnis* < Balt. *plēnis* 'membrane; = covering, a means of covering sth.' (cf. Lith. 'plėvė' = 'dangalas: tai kas dengiantis [ką]'), PKEŽ 3 *ibid*; cf. *plėne* 'dünnes Häutchen, Membrane, Regenbogenhaut, Iris, dünne Scheibe', *Fraenkel* 615;  
< IE: verb \**pel-* / \**plē-* 'to cover' PKEŽ 3 *ibid*; \**pel-* etc. 'verdecken, verhüllen; Haut, Fell' etc., *Pokorny* 803.

### 361 *plieynis* 'Staubasche'

- a) PS: *E 38: plieynis* 'stopassche (Staubasche)', 'plėnys', nom. sg. fem., PKEŽ 3 294–295;  
LBV: PLĒNIS *f*Plieynis: Staubasche / flake-ashes;
- b) PS: none;

- c) < OP \**plēnis* 'Staubasche'; OP, Lith. and La. forms < Baltic-Slavic \**plēni-* 'that which has been reduced / made smaller whilst burning' (cf. ashes, which are usu. no longer hot but have cooled down); the semantic nuances are carefully captured here, cf. *PKEŽ* 3 *ibid*;  
Lith. *plėnis* La. *plēne* refer to 'the white ash on coal', 'weisse Asche auf Kohlen', cf. *PKEŽ* 3 *ibid*;  
< IE: \**pel-* 'in Worten für "Staub, Mehl"', *Pokorny* 802; *Fraenkel* 615–616.

### 362 *podalis* 'geringer Topf'

- a) PS: *E* 351: *podalis* 'bosetop (wertloser Topf)', 'prastas puodas'; *PKEŽ* 3 302;  
*LBV*: PĀDALĪS *Podalis*: Topf einfach (wertlos) / pot;  
b) PN: none;  
c) < OP \**pādalis* 'worthless pot', (Lith. 'prastas puodas'), a pejorative, diminutive form of < OP \**pādas* 'pot' < Balt. *pōdas* same; *PKEŽ* 3 *ibid*; cf. *Fraenkel* 668;  
Lith. *púodas*; La. *puóds* Lith. *puodelis* 'cup'; modern Lith. *puodėlis* is dim., a 'small cup', without the pejorative connotations of OP *podalis*.

### 363 *peroni* 'Gemeinde', *peronisku* 'gemein'

- a) PS: *K III*: *perōni* 'gemeine (Gemeinde)', 'bendrija', nom. sg., fem., *PKEŽ* 3 267–268; e.g. (within the *Matrimonial Rites* according to St Paul, Eph.5 : 25): *Jous Wijrai / miliĵti ioušans Gennans / kāigi Kristus milijuns ast stan perōnin*, 'Ir Menner liebet ewre Weiber / gleich wie Chirstus geliebet hat die *Gemeine*', 'Jūs, vyrai, mylėkite jūšas moteris, kaip Kristus mylėjęs yra tą *bendriją*', 103 : 6–7, *PKP* 2 199;  
*LBV*: PERŌNĒ *perōni* 103: Gemeinde, Gemeinschaft / community, company;  
b) PN: none;  
c) < OP \**perōnē* 'community' < 'thronġ' < 'compression' < a suffix \*-*ōnē* derivative from OP verb \**per-* / \**pēr-* 'to compress with flogging (thrashing)', cf. Lith. *peŕti* 'to hit, to beat with a brushwood in a sauna', *PKEŽ* 3 *ibid*. Cf. also the same root derivative Lith. *pirtis*, a 'bath-house / sauna', in which twigs were used to hit one another, presumably to stimulate blood circulation. From the same verb *Mažiulis*

also reconstructs OP \**pēra* ‘pressuring / pushing while hitting’ > ‘pressuring’ > ‘crowd’, finally > ‘community’, *PKEŽ* 3 *ibid.*

... *peronisku* ‘gemein’

- a) PS: *K III: perōnisku* ‘gemeine’, ‘bendra’, adj. nom. sg. fem., *PKEŽ* 3 268; e.g. (within the explanation of *Confession*): *Sta turri ter ains aina perōnisku enteikūsna steison Grikausnan boūt*, ‘Das soll ein gemeine weise der Beicht sein’, ‘Tai tūri tik vien vienā bendra tvarka tos išpažinties būti’, 73 : 5–6, *PKP* 2 157; *LBV: PERŌNISKĀ aj nom sg f perōnisku* 73: allgemaine / common;
- b) PN: none;
- c) OP adj. nom. sg. fem. \**perōniskā*, an \*-isk suffix derivative from OP \**perōnē*, cf. 363 *peroni* ‘Gemeinde’, above.  
< IE: \**per-* etc. ‘schlagen’, *Pokorny* 818.

364 *puton* ‘trinken’

- a) PS: *K III: pūton* ‘trincken (trinken)’, ‘gerti’, *PKEŽ* 3 364–365; e.g. (part of the *Credo*, professing belief in God as provider of everything, incl. food and drink): *ist bhe pūton*; ‘Essen vnnnd *Trincken*’, ‘valgyti bei *gerti*’, 41 : 6, *PKP* 2 120–121; *LBV: PŪTUN* > *Pōtwei pūton* 41; *poūton* 75 *poūton* 771 *poūton* 775; *PŪTWEĪ poutwei* 73: trinken / drink;
- b) PN: none;
- c) < OP \**pū-* < Balt. \**pō-*, same; the lemma is well documented in OP, cf. also other inf. forms OP *puton*, *pouton* and *poutwei* ‘trinken’, ‘to drink’, *potor* m. ‘Trinker’; *poūis* m. ‘das Trinken’, etc. *Pokorny* *ibid.*; Lith. *puota* ‘feast, banquet’ (‘Trinkgelage’, *Pokorny* *ibid.*); < IE: \**pō(i)-* etc. ‘trinken’, *Pokorny* 839–840.

365 *pogeys* ‘trinke’ (cf. 364 *puton*, above)

- a) PS: cf. *pogeys* Gr; *LBV: PŌJAĪS* > *Pōtwei ip 2 sg pogeys* Gr;
- b) PN: none;
- c) cf. 364 *puton*, above.

BOBROWSKI INCLUDES THE CORRECT IMPERATIVE TRANSLATION ‘TRINKE’ IN HIS PV. THE DICTIONARIES INDICATE

THAT THIS FORM IS ATTESTED EXCLUSIVELY IN GRUNAU (35 TRINCKEN: POGEIS, POGEYS, POGEYS), PKP 2 53.

366 *prabutskas* 'ewig' (*prabutiskan*)

- a) PS: origin *K III* (*K I, II*): *prābutskas* 'ewiger', 'amžinas', adj. nom. sg. masc., *PKEŽ* 3 340–341; e.g. (Within *Baptism*, a prayer to God, incl. the formulaic attribute *eternal*): *Wissemusīngis prābutskas deiws*, 'Almechtiger Ewiger Gott', 'Visagalis amžinas dieve', 119 : 9, *PKP* 2226; *LBV*: PRĀBŪTISKAS *aj nom sg m* Prābutskas 117<sub>16</sub>: ewiger / eternal, everlasting [...];
- b) PN: none;
- c) < OP adj. \**prābūtska* 'eternal' (Lith. 'amžinas'), an *-isk* suffix derivative from < OP *i*-stem subst. \**prābūti*- 'age, which has been outlived' (Lith. 'amžius, tai, kas prabūta [pragyvėnta]'), *PKEŽ* 3 340; Lith. *prabūti* 'to exceed, outlive' (La.: *mūžigs*, cf. *LBV*).

367 *pobaiint* 'strafen'

- a) PS: *K III*: *pobaiint* 'straffen (strafen)', 'pabausti (nubausti)', *PKEŽ* 3 300; e.g. (Within Luther's *Instructions*, including a reference to the office of a bishop, who is required to teach the lessons of salvation and to punish critics / detractors [presumably of the faith]): *nostan kai tans sparts astits prei paskuliton / prastan Rettīweniskan mukisnan / bhe pro pobaiint stans emprijki waitiaintins*, 'auff das er mechtig sey / zu ermanen durch die heilsame Lere / vnd zu straffen die Widersprecher', 'ant to, kad jis stiprus yra (prie)raginti per tą išganingą mokymą bei (per)pabausti tuos prieš kalbančius', 87 : 10–12, *PKP* 2175; *LBV*: PABĀIJĪNT *if* pobaiint 87: strafen / punish;
- b) PN: none;
- c) < OP *pabajint* / \**pabajin-twei* 'to punish'; = pref. \**pa-* + verb *bajin-tvei* an *-in*-suffixed apophonic causative (cf. intensive *d*-suffix Lith. *bai-d-yti*, La. *baīdīt* 'to frighten') of *biatwei* 'fürchten', cf. 79 above., *PKEŽ* 3 *ibid*.  
Lithuanian and Latvian use other words to express this meaning, cf. Lith. *bausti*, La. *sodīt*. They are not related to OP *pobaiint*.

368 *pomests* 'unterworfen'

- a) PS: *K III: pomests* 'unterworffen (unterworfen)', 'pavalduš', *PKEŽ* 3 320–322; e.g. (In the Matrimonial Rites, including the story of Creation, where God addresses the woman [Eve], saying that she will be subjected to the man's [Adam's] will): *twais quāits turri twaiāsmu wijran pomests baūton*, 'dein Will soll deinem Manne *unterworfen* sein', 'tava valia tūri tavam vyrui *pavaldī būti*', 105, 4–5, *PKP* 2 203;

*LBV: PAMESTS pc pt pa nom sg m pomests* 105: untertan, unterworfen (untertan) / subordinate;

- b) PN: none;

- c) < \**pamests*, past participle passive 'thrown under sth.' < OP inf. \**pa-mest-vei* 'to throw sth. under sth.' < Balt. \**met-* 'to throw', 'to measure, to twine', *PKEŽ* 3 *ibid*; cf. Lith. *pamesti* 'to throw sth. under sth.';

Lith. *mėsti* 'to throw' etc., La. *mest*, same, < Balt. verb \**met-*, which also had a meaning 'to twist / turn / wind', 'drehen / winden'. Balt. languages do not restrict themselves to the meaning of 'to throw', Lith. 'mesti', but include the technical sense of 'to wind (around)', 'twist (on a loom)' cf. Lith. 'vynioti (sukti) ant mestuvų ar ant sienos audeklo metmenis'. The multiple nuances of the etymology, its meanings and cognates, are outlined in great detail in *PKEŽ* 3 *ibid*.

< IE: \**mē-* etc. 'etwas abstecken, messen, abmessen', *Pokorny* 703.

*BOBROWSKI'S ENTRY IS RESTRICTED TO THE FIGURATIVE SENSE OF 'BEING SUBJECTED / SUBORDINATED TO S.O.'S WILL'.*

369 *perreist* 'verbinden' (cf. 60 *buccareisis* 'Buchecker', above)

- a) PS: *K III: perrēist* 'verbinden', 'užrišti'; *PKEŽ* 3 270–271; e.g. (Within the *Instructions*, in relation to one's elders, who are worthy of *double respect*, since they should not be hindered in their work of spreading the word of God, retaining the analogy of the beast of burden whose jaws should not be bridled (*muzzled*) in its work of labour: *Thou shalt not muzzle the ox that treadeth out the corn*, *The Bible*, I Tim 5 : 18): *tu turei stesmu kurwan kas arrien tlāku ni stan āustin perrēist*, 'Du solt dem Ochsen der da

Dreschet nicht das maul *verbinden*, 'Tu turi tam jaučiui, kuris javus kulia, tą snukį *neužrišti*', 89 : 1–2, *PKP* 2 177;  
*LBV*: PĒRRĒIST *if* perrēist 89: zubinden / tie up;

b) PN: none;

c) < OP inf. \**perrēist* 'to tie up (bandage)' < Balt. \**reiš-* / \**riš-*, poss. instead of \**-ris-t* 'to tie up' with a different ablaut gradation; the relationship with inf. OP \**ris-* 'to tie (up)' is not clear, Mažiulis hypothesizes that Abel Will made a mistake due to ambiguity of the German verb *verbinden*; *PKEŽ* 3 *ibid*; *Fraenkel* 738;

Lith. *rišti* = La. *ris-t* 'to tie up', 'verbinden', *PKEŽ* 3 *ibid*;  
 < IE: \**ureiḱ-* 'drehen; unwickeln, binden', *Pokorny* 1158.

### 370 *plauxidine* 'Federbett'

a) PS: *E* 488: *plauxidine* 'vederbette (Federbett)', 'patalai', *PKEŽ* 3 292–293;

*LBV*: PLĀUGZDINĒ *Plauxdine*: Federbett / feather-bed;

b) PN: none;

c) < OP OP \**plaugzdā* 'feather', ('plunksna') < OP \**plauzdā*, same < Balt. verb \**plaus-* / \**pluš-* 'to pluck, to fray', (cf. Lith. Prussianism dial. *pláuzdinis* 'feather-bed' < OP dial. *plauzd-inis*), *PKEŽ* 3 292;

Lith. *pláuzdinis* 'eiderdown' (Lith. 'patalas, patalai'); La. *pluskas* 'strands of hair, rags', *Pokorny* 838 ; cf. relationship of Lith. *plunksna* 'feather' and *plaukas* 'strand of hair'; *Fraenkel* 632;

< IE: \**pleus-* 'ausrupfen; gerupfte Wollflocken, Federn oder Haare, Vlies, Zotten', *Pokorny* 838.

### 371 *pirmoi* 'die erste', *pirmonis* 'der erste', *pirmas*

a) PS: *K III*: *pirmoi* 'die erste', *pirmonnis* 'der erste' (Within the *Lord's Prayer*, the supplicant's *First Request*): *Stai Pirmoi Maddla*, 'Die Erste Bitte', 'Tas *pirmasis* prašymas', 47 : 14, *PKP* 2 128; (in context of the first statement of *Credo*): *Stas Pirmonnis Dellijks*, 'Der Erste Artickel', 'Ta *pirmoji* dalis', 39 : 16, *PKP* 2 120.

*LBV*: PIRMĀI ↑ *Pirmas f pnl* (= pronominalized) *Pirmoi* 47; PIRMAS *ord nom sg m* *Pirmas I* 5: erste / first,

*LBV*: PIRMANĪS ↑ *Pirmas pnl* (pronominalized kb) *pirmonnis* 95 *Pirmonnis* 39; PIRMAS *ord nom sg m* *Pirmas I* 5: erste / first.

- b) PN: none;
- c) < OP (Samland, XVI c.) ord. nom. sg. fem. (pronominalized) \**pirmūj* < \**pirmūji* < \**pirmūjī* 'that first (one)'; for more detail cf. Mažiulis, *PKEŽ* 3 ibid; Cf. Lith. *pirmasis*, La. *pirmais*, same, *Fraenkel* 597–598, *PKEŽ* 3 ibid.

... *pirmonis* 'der erste'

- a) PS: *K III*: *pirmonnis* 'erster', 'pirmasis', *PKEŽ* 3 286; e.g. (within the *Credo*, the *First Article* of Faith): *Stas Pirmonnis Dellijks essestan Teikūsna. As druwē en Deiwan / - Tāwan Wissemusingin kas ast teikūuns Dangon bhe semmien*, 'Der Erste Artickel / Von der Schöpfung. Ich Gleube an Gott den Vater / Allmechtigen Schöpffer Himels vnnd der Erden', 'Ta *pirmoji* dalis. Apie tą kūrimą. Aš tikiu į dievą, tėvą visagalį, kuris yra kūres dangų ir žemę', 39: 16–20, *PKP* 2120.
- b) PN: none;
- c) < OP \**pirmunis*. Mažiulis explains this form as a secondary nominative made from an innovative pronominalized accusative \**pirmunin*, which, in turn, had emerged from the innovative nominative \**pirmujs* (cf. above), *PKEŽ* 3 285, 286. (Cf. pronominalized acc. *pirmannin*, III 91: 13, without the influence of \**pirmuj*); Cf. Lith. pronominalized accusative *pirmajį* 'the first one'.

... *pirmas*

- a) PS: *K I*: *pirmas* '(erster)', 'pirmas', *PKEŽ* 3 284; e.g. (Within the *Decalogue*, the *First Commandment*): *Pirmas. Thou ni tur kittans deiwans turrettwey*, 'Das Erste. Du solt nicht ander götter haben', '*Pirmas. Tu neturì kitus dievus turèti*', 5: 2–4, *PKP* 269.
- b) PN: none;
- c) < OP *pirmas* < Balt. \**pīrmas* 'first' (masc.), very well documented in the sources, *PKEŽ* 3 284; Lith. *pirmas*, same.  
< IE: \**pro* etc. 'vorwärts, vorn, voran', *Pokorny* 813–816.  
*BOBROWSKI DISTINGUISHES THREE DIFFERENT FORMS OF THE ORDINAL 'FIRST' (CF. ABOVE).*

372 *prakaisnan* 'Schweiß, das Schwitzen'

- a) PS: *K III*: *prakāisnan* 'schweiß (Schweiß)', 'prakaitą', acc. sg. fem., *PKEŽ* 3 341; e.g. (In the *Matrimonial Rites*,



including the *Creation*, where God addresses Eve): *En prakāisnan twise prosnan turri tu twaian geitin istwe*, 'Im schweiß deines Angesichts soltu dein Brot Essen', 'prakaite tavo veido turì tu tava duoną valgyti, 105 : 14–15, PKP 2 204;

LBV: PRAKĀISNAN acc prakāisnan 105: Schweiß / sweat;

b) PN: none;

c) < OP \*prakāisnā 'sweat n.' < verb OP \*prakāistvei = OP pref. \*pra- + verb. \*kāit-(tvei), literally 'to get hot', PKEŽ 3 ibid;

Lith *prākaitas* 'sweat, perspiration', cf. Lith. verb *prakaīt-* (*prakaīsti*, an unusual form, not usu. in dictionaries), 'to sweat', PKEŽ 3 ibid; *Fraenkel* 204; La. 'skāistītiēs 'to get angry' etc., PKEŽ 3 ibid, *Fraenkel* ibid.

### 373 *patowelis* 'Stiefvater'

a) PS: *E 179*: *patowelis* 'stiffater (Stiefvater)', 'patēvis', nom. sg. masc., PKEŽ 3 234;

LBV: PATĀWELĪS Patowelis: Stiefvater / stepfather;

b) PN: none;

c) < OP \*patāvelis, a dimin. form, with the nuances 'little, dear stepfather', 'Stiefväterchen', formed with the dimin. suffix -\*elīs, Mažiulis does not share the commonly held view that this is based on OP \*patāvīs, suggesting that it is prob. a contamination of OP \*patāvīs with the dimin. OP \*tāvelīs 'little father', PKEŽ 3 ibid.

Lith. *pātēvis*, stepfather; La. *patēvis*, same, PKEŽ 3 ibid < IE: cf. 503 *Towis* below.

### 374 *peisālei* 'Schrift' *peissāton* 'geschrieben'

a) PS: *KIII*: *peisālei* 'schriff (Schrift)', 'raštas, nom. sg. fem., PKEŽ 3 242; e.g. (Within the *Instructions* relating to the authority of Church superiors (cf. 19 *austo* 'Mund', above); *Beggi stwi bille stai peisālei*, 'Denn es spricht die Schrift', 'Nes čia byloja tas raštas'; 89 : 1–2, PKP 2 177;

LBV: PĒISĀLĒ peisālei 89: Schrift (Dokument) / paper (letter), scripture;

b) PN: none;

- c) < OP \**peisālē* 'script, writing' ('that which is written'), < West Balt. \**peis-* / \**piš-* 'to make an incision, to draw', Lith. 'brėžti, piešti', *PKEŽ* 3 242–243; Lith. *piėšti* 'malen, schreiben', *Pokorny* 795; *Fraenkel* 587. Cf. La. *rakstīt* 'to write' (*ELD*, 1005). Lith. *rašyti*, *Fraenkel* 701–702.

... *peissāton* 'geschrieben'

- a) PS: *K III*: *peissāton* 'geschrieben', 'rašyta', *PKEŽ* 3 243–244 e.g. (a reference to what is *written* in the Scriptures): *Beggi tītet stalli peisāton*, 'Denn also stehet *geschrieben*', 'Nes šitaip stovi *parašyta*', 105 : 21, *PKP* 2 205; *LBV*: PĒISĀTAN > Pēisāi *pc pt pa n* peisāton 105; peisaton 63; cf. PĒISĀI *ps* 3 peisāi 73: schreibt / writes;
- b) PN: none;
- c) cf. 374 *peisālei* 'Schrift', above;  
< IE: \**peig-* 'Kennzeichnen durch einritzen oder färben; bunt, farbig', *Pokorny* 794.

*BOBROWSKI INCLUDES LENGTHENING SIGNS IN BOTH OP WORDS, WHICH IS UNUSUAL AND POSES YET AGAIN THE QUESTION OF HIS SOURCE.*

375 *piuclan* 'Sichel'

- a) PS: *E* 547: *piuclan* 'sychel (Sichel)', 'pjautuvas', *PKEŽ* 3 288; *LBV*: PJŪKLAN *n* *Piuclan*: Sichel / sickle;
- b) PN: none;
- c) < \**pjūklan* < \**pjū-tla-n* = Lith. 'pjautuvas'. According to *Mažiulis* it is 'an instrument for cutting' and hence identical with Lith. *piáutuvas* 'scythe', *PKEŽ* 3 *ibid.*  
Cf. Lith. *pjūklas* (< *piáuti* 'schneiden, mähen, ernten, etc.'), 'saw', 'Säge'; *piáutuvas* 'scythe', 'Sichel'; cf. *Fraenkel* 584;  
< IE: \**pēu-* etc. 'schlagen; scharf, schneidend hauen', *Pokorny* 827.

376 *preisiks* 'Feind'

- a) PS: *K III*: *prēisiks* 'feindt (Feind)', 'priešas', *PKEŽ* 3 351–352; e.g. (Within the *Instructions*, including a recital of the *Morning Prayers*, with the term 'Feind'. It is invariably used by Luther to characterize Satan. OP *prēisiks* is a translation of the *Evil Spirit* of the Scriptures and is the embodiment of *Lucifer*, the *Fallen Angel*): *twais swints*

*Engels bāusei sen mām kai stas wargs prēisiks / ni ainan warrin ēnmien aūpallai*, 'Dein heyliger Engel sey mit mir das der böse *Feindt* keine macht an mir finde', 'Tavas šventas angelas tebūna su manimi, kad tas piktas *priešas* ne vieną galią į mane (ne)rastų', 79 : 19–21, *PKP* 2 165;

*LBV*: PRĒISIKS prēisiks 79: Feind / enemy;

b) PN: none;

c) < \**prēisiks* 'enemy' < adj. OP \**prēisa-* 'contrary', opposite' < Balt. \**preisa-* same; *PKEŽ* 3 ibid; *Fraenkel* 654.

Lith. *priešas* 'enemy', 'Feind'; La. \**priesā* 'that which is contrary (to sth.)' (\**priekjā* 'opposition, forefront') > *priekš* 'against', *PKEŽ* 3 ibid.

### 377 *pogalbenix* 'Heiland'

a) PS: *K III: pogalbenix* 'heiland (Heiland)', 'pagelbėtojas (Išganytojas)', *PKEŽ* 3 305; e.g. (Within the *Matrimonial Rites* an analogy of Christ regarded as Head of his Church and saviour: *Bhe tāns swaise kermenės pogalbenix*, 'Er ist seines Leibs *Heiland*', 'ir jis yra savo kūno *išganytojas*', 103, 23–24; *PKP* 2 201;

*LBV*: PAGALBENĪKS pogalbenix 103: Heiland / Saviour;

b) PN: none;

c) < OP \**pogalbenīks* literally 'helper', here 'Saviour', 'Heiland'; *PKEŽ* 3 ibid;

Cf. Lith. *gėlbėti*, 'to help', 'pagelbėtojas', 'helper', *išgelbėtojas* 'Saviour' *LBV*; *Fraenkel* 144; *PKEŽ* 3 ibid; cf. La. *glābējs*, *LBV*.

REGARDING THE RELEVANCE FOR BOBROWSKI CF. II CLASSIFICATION 1.2. RELIGION.

### 378 *pagaptis* 'Bratspieß'

a) PS: *E* 362: *pagaptis* 'bratspis (Bratspieß)', 'pagriebtuvas', nom. sg. fem., *PKEŽ* 3 207–208;

*LBV*: PAGAPTIS *f* Pagaptis: Greifer / grab (catcher);

b) PN: none;

c) < \**pagaptis* 'Greifer', 'catcher (cf. *LBV* above) < OP verb \**pa-gab-* 'to grasp', *PKEŽ* 3 ibid; Mažiulis views OP *pagaptis* as a translation from German 'Bratspieß', a spit for roasting meat, within the context of kitchen utensils, next to this is *E* 363 *spis* 'Spieß', a similar utensil.

Cf. Lith. *pagrieptuvas* and *\*pagab-tis* <'pagriebimas', *PKEŽ* 3 ibid; La. *paķerējs*, *LBV*;  
 < IE: *\*ghabh-* [...] 'fassen, nehmen', *Pokorny* 407;  
 Puzzling are the *LBV* German and English translations ('Greifer', 'grab [catcher]'). It is more likely the word means the equivalent of the mod. 'skewer, spit' (cf. *CGD* 20071223). This would certainly fit in with Bobrowski's selection, which includes a large number of practical utensils which would have been used in OP households,  
*CF. II CLASSIFICATION 5.4. PRODUCTS OF HUMAN ENDEAVOUR.*

### 379 *passortis* 'Schürstange'

- a) PS: *E* 334: *passortis* 'schörstange (Schürstange)', 'žarstiklis', *PKEŽ* 3 227;  
*LBV*: PAZĀRTIS Passortis: Schürstange, Feuerhaken / poker (rake);
- b) PN: not available;
- c) < OP *i*-stem subst. *\*pazār-ti-s* < OP verb iter. *\*pa-zar-ī-tvei* < OP verb *\*zar-* / *\*zer-* 'to stir embers / burning coals' < Balt. *\*žer-* / *\*žir*, same, < Baltic - Slavic verb *\*žer-* / *\*žir* 'to spread the glow (of a fire)', *PKEŽ* 3 ibid;  
 Lith. *žėfti* 'scharren, Feuer schüren', *PKEŽ* 3 ibid, cf. further Lith. *žarsyti* 'scharren, schüren', Fraekel 292;  
 < IE: *\*gher-* etc. 'strahlen, glänzen, schimmern', *Pokorny* 441;.  
*CF. II CLASSIFICATION 5.4. PRODUCTS OF HUMAN ENDEAVOUR.*

### 380 *pogautai* 'empfangen (Part.)'

- a) PS: *K III*: *pogautei* 'empfangen', 'pradėti (gimimui)', part. pret. pass. nom. pl. masc., *PKEŽ* 3 306; e.g. (in the context of the baptismal prayer): *wissawidei en grikans pogautei*, 'allesamt inn Sünden empfangen', 'visokie nuodėmėse pradėti', 113 : 20/21, *PKP* 2217;  
*LBV*: PAGAŪTĀI *pc pt pa nom pl m* > PAGAŪT *if* pogaūt 53: bekommen, erhalten, beginnen, anfangen, empfangen / receive, begin, start;
- b) PN: none;
- c) < OP part. *\*pagaūtai* < OP inf. *\*pa-gaū-tvei* 'empfangen', 'pagauti', 'pradėti', 'to receive', 'to conceive', cf. Lith. *pagauti*, < Baltic - Slavic verb *\*gāu-* / *\*gū-* 'to bend', *PKEŽ* 3 ibid; *Fraenkel* 141–142.

Both Lith. and La. have cognates, as well as a spate of German translations, cf. Lith. *gáuti*, La. *gūt*, ‘bekommen, erhalten, beginnen, anfangen, empfangen’, whereas Bobrowski confines his meaning to German ‘empfangen’, *LBV*;

< IE: \**gouə-* etc. ‘Hand; ergreifen, einhändigen’, *Pokorny* 403–404.

### 381 *polligun* ‘gleich’

- a) PS: *K III: pollīgu* ‘dessgleichen (desgleichen)’, ‘*panašiai*’, ‘tam panašiai’, *PKEŽ* 3 316–317; e.g. (Within the *Baptismal Rites* where the baptised, through the act of *Baptism*, are washed of their sins and acquire the state of grace): *stesmu pollīgu / pra stan Crixitsnan twaias miljas malnikas / nouson Rikijs Jhesum Christon / stan Jordānen / bhe wissans vndans prei Deiwūtiskan austkandinsnan bhe laimiskan aumūsnan stēisan grijkan switinninuns / bhe ensaddinons*, ‘*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 Jėzaus Kristaus, tą Jordaną bei visus vandenis prie palaimingo nuskandinimo ir gausaus nuplovimo tų nuodemių šventinęs bei istatęs’, 119 : 21–26, *PKP* 2227;

*LBV*: PALĪGU *aj n (av)* polīgu 119: gleich, ähnlich / like, similar(ly); polijgu 53 polleygo I 13 poleygo II 13;

- b) PN: none;

- c) < OP *palīgu* ‘similar’, *PKEŽ* 3 317; Mažiulis undertakes a thorough discussion of many cognates, their etymology and word formation aspects, *PKEŽ* 3 *ibid*; cf. also *Fraenkel* 370–371;

Lith. *lygus* ‘gleich, eben’, La. *līdzs* (same), *ibid*;

< IE: (*lǵig-*), *lǵig-* ‘Gestalt; von der Gestalt jemandes, ähnlich oder gleich’, *Pokorny* 667.

### 382 *pienctis* ‘der fünfte’

- a) PS: *K III (K I, K II): penckts* ‘fünffte (fünfte)’, ‘*penktas*’, *PKEŽ* 3 254, e.g. (in the context of the *Fifth Commandment* of the *Decalogue*): *Stas Piēnctis Pallaips*,

‘Das *Fünffte* Gebot’, ‘Tas *penktas* paliepimas’, 31 : 7, *PKP* 2111;

*LBV*: PĒNKTS *ord nom sg m* Piēnctš 31: fünfter / fifth; Penckts I 5 Pyienkts II 5;

b) PN: none;

c) < OP \*penkts ‘fifth’, *PKEŽ* 3 *ibid*;

Lith. *peñktas*, Lett. *piēkts* ‘fünfter’, *Fraenkel* 570;

< IE: \*penk<sup>h</sup>e ‘fünf’ [...] Ordinale, \*penk<sup>h</sup>tos [‘fünfter’], *Pokorny* 808.

### 383 *pansdau* ‘danach’

a) PS: *K III*: *pansdau*, ‘als denn (alsdann)’, ‘darnach (danach)’, ‘paskui’, *PKEŽ* 3 219; e.g. (advising the believers to say the *The Lord’s Prayer* after the *Benedicte* and the *Gratias*): *Pansdau stan Tawa noušon*; ‘Darnach das Vater vnser’, ‘*Po to ta* “Tève mūsų”’, 83 : 12, *PKP* 2 169–170;

*LBV*: PANZDAU *av* pansdau 69: alsdann, dann, danach / then, afterwards, later on; pansdau 79 pansdau 81;

b) PN: none;

c) < OP \**panzdau* ‘in front of’, ‘priešais’ < OP \**pandau*, same, under the influence of OP \**pirzdau* ‘in front of’, \**sirzdau* ‘between’, *PKEŽ* 3 *ibid*.

cf. Lith. *pāskuī*, La. *pēc tam*, ‘then, afterwards, later on’; ‘alsdann, dann, danach’, *LBV*; *PKEŽ* 3 *ibid*;

< IE: cf. *pō* with an explicit reference to OP *pan-s-dau*, *Pokorny* 54-55.

### 384 *pirsdau* ‘vor’

a) PS: *K III*: *pirsdau* ‘für (vor)’, ‘priešais, prieš’, *PKEŽ* 3 286; e.g. (the *Baptismal Rites* explain the significance of the *Baptism* with water, signifying that the old Adam is *drowned* with all his sins, arising as a new human being who is righteous and pure *before* [in the face of, kb] God): *Ains naušs smūnets / kas en tickrōmiskan bhe skīstieskan pirsdau Deiwan prābutskai giwa*, ‘ein newer Mensch / der in gerechtigkeit vnd reynigkeyt für Gott eweiglich lebe’, ‘vienas naujas žmogus, kuris teisungume bei skaitume prieš dievą amžinai (te)gyvena’, 63 : 19–20, *PKP* 2 146;

*LBV*: PIRZDAU *prp* pirsdau 63: vor / before; in front of, against (at, in front of); pirsdau 65<sub>13</sub> Pirsdau 65<sub>17</sub> [...] pirschdau 79 [...] pirsdan 71;

b) PN: none;

c) < OP adv. \**pirzdau* 'Lith. priešais, prieš' < OP adv. \**pirsdau*, < OP subst. \**pirsi-* 'chest, front' < Baltic-Slavic \**pirsi-*, same, *PKEŽ* 3 *ibid*;  
Lith. (pl.) *piršys* 'horse's chest' (< IE: \**perk-* 'Rippe; Rippengegend, Brust'; *PKEŽ* 3 *ibid*), La. *pret* (*priekšā*), *priekšā* (*LBV*).

### 385 *pagar* 'neben'

a) PS: *K III*: *pagār* 'neben', 'pagrečiui, šalia', *PKEŽ* 3 206; e.g. (one of the *Ten Commandments*): *Tou niturri kittans Deiwans pagār mien turrītwēi*, 'du solt nicht andere Götter *neben* mir haben', 'Tu neturi kitus dievus *pagret* manęs turėti', 27 : 6, *PKP* 2 106;

*LBV*: PAGĀR *prp* pagār 27: neben / beside, side by side, by (smb.'s) side;

b) PN: none;

c) < OP \**pagār* 'by, near, next to', 'pagrečiui, šalia', < OP prep. \**pa-* 'according to' + subst. \**gar-i* 'length' < OP *u*-stem subst. neutr. \**garu* 'length' < Balt. dial. *u*-stem adj. neutr. \**garu-* 'long' < 'stretched, loose', which is an inflected derivative from Balt. verb \**ger-* 'to turn off, to coil', *PKEŽ* 3;

cf. Lith. *pagal* 'next to, close to' < \**pagali* (which is not a cognate, cf. *Fraenkel* 522); there are no obvious cognates for La., *LBV* suggests the translation *blakus, līdzās*, cf. *PKEŽ* 3 *ibid*.

### 386 *paggan* 'wegen'

a) PS: *K III* : *paggan* 'umb...willen (um...willen)', 'dēlei', *PKEŽ* 3 205–206; e.g. (exegesis of part of the *Fourth Commandment*, addressed to children in their relationship to their father and mother): *kai mes tennēison paggan / noušons Vraisins bhe Rikijans / ni perweckammai*, 'das wir *vmb* seinen *willen* vnsere Eltern vnd Herren nicht verachten', 'kad mes jo *dēlei* mūsus gimdytojus ir viešpačius ne-apšaukiame', 31 : 2–3, *PKP* 2 110;

*LBV*: PAGAN *psp* paggan 31<sub>3</sub> / dël / dël / wegen, willen, halben / dla (z powodu), z powodu / because of, for (some reason), through (some circumstances); paggan 31 / 12 paggan [...] (Stesse)paggan 39;

- b) PN: none;  
 c) < OP postposition \*pàgan 'because of', 'um...willen' < OP prep. \*pàga (+ -n acquired from adverbs like OP *ilg-a* vs. *labb-an*) < OP prep. \*pa- + encl. \*-ga, *PKEŽ* 3 *ibid*.

### 387 *perëit* 'kommen', *pergubons* 'gekommen'

- a) PS: *K III perëit* 'kommen (kommen)', 'ateiti', *PKEŽ* 3 261–262; e.g. (part of the *Credo*, maintaining that the ability to believe is not due to reason but is a gift of the Holy Ghost): *ka as ni supsai ispresnā neggi spartin / en Jesum Christum maian Rikijan druwit / adder prëistan perëit massi Schlāits stas Swints Nosēilis ast mien prastan Euangelion perwūkaiuns / sen swaians Dāians erschwāistiuns*, 'das ich nicht aus eigener Vernunft noch Krafft / an Jesum Christ meinen Herren glauben / oder zu ihm *kummen* kan / Sondern der Heylige Geyst hat mich durchs Euangelion beruffen / mit seinen Gaben erleuchtet', 'kad aš ne iš nuosavo proto nei stiprybės į Jėzų Kristų, maną viešpatį, tikėti arba prie jo *ateiti* gailiu, bet ta šventa dvasia yra mane per tą envageliją pašaukusi, su savo dovanomis apšvietusi', 45 : 9–13; *PKP* 2 125–126;  
*LBV*: PĒRĒIT *if* perëit 45: kommen / come; perëit 51 perëit 113 perëit 131;  
 b) PN: none;  
 c) *perēi-(tvei)*, 'to come',  
 Lith. *parei-ti* 'to return', La. dial. *pàriê-t*, same, *PKEŽ* 3 *ibid*;  
 < IE: \*ei- 'gehen', *Pokorny* 293–297.

### ... *pergubons* 'gekommen'

- a) PS: *K III: PKEŽ* 3 263; e.g. (in the context of the *Credo* where it is said that Christ will come from Heaven to judge the living and the dead): *isquendau tãns pergubons wijrst prei ligint stans gijwans bhe auslausins*, 'von dannen er *kommen wirdt* zu richten die Lebendigen vnd die Todten', 'iš kur jis *atvykęs tanpa* (prie) teisti tuos gyvus bei numirusius', 43 : 5–7, *PKP* 2 123;



*LBV: PĒRGĀBUNS* > Pērēt *pc pt ac* pergūbons 43; pergūbans 113 pergūbons 127 pergubuns I 9 pergubons II 9;

b) PN: none;

c) < OP part. pret. act. nom. sg. masc. \**pergūbuns* < OP \**pergābuns* < OP prep. \**per-* + verb \**gāb-* 'to go to, to start' < 'to grasp' < IE \**ghabh-* 'to grasp', *PKEŽ* 1 419-420;

cf. Lith. inf. *gōb-tis*, pres. *gābiasi* 'to press oneself to'; the verb *perēt* 'to come' was suppletive in OP i.e. having a different root (*gūb-*) in the preterite forms, *PKEŽ* 3 261-262; 263.

### 388 *perpists* 'herbeigetragen'

a) PS: *K III: perpists* 'fürgetragen (herbeigetragen)', 'atneštas', *PKEŽ* 3 269-270; e.g. (part of the *Baptismal Rites*, referring to the act of bringing the child for affusion, followed by the words of the pastor): *Stwi ast nūmas ains malnijkixs perpists*, 'Es ist vns hie ein Kindlein fürgetragen', 'Čia yra mums vienas vaikelis atneštas', 111: 7, *PKP* 2212;

*LBV: PĒRPĒDĀ ps* 3 perpīdai 115: bringt / brings'; cf.

*PĒRPĒSTS* > Pēpēdā *pc pt pa* perpists 111;

*LBV: PĒRPĒDĀ ps* 3 perpīdai 115 / atneša / atnes / bringt / przyniesie / brings;

b) PN: none;

c) < OP Samburgian \**perpīd-* 'to bring' < OP prep. \**per-* + verb \**pēd-* 'to bring' < 'to grasp', *PKEŽ* 3 *ibid.*

### 389 *pertengginnons* 'gesandt'

a) PS: *K III: pertengginnons* 'gesandt', 'atsiuntēs', *PKEŽ* 3 272-273; e.g.: (within the *Baptismal Rites* stressing the enduring evil effects of original sin, but highlighting God's unending grace by virtue of having *sent* his Son, Jesus Christ, to the whole world and to the child being baptised): *bhe tīt dijgi steimans malnijkikamans / ni massais kai stēimans vremmans / potaukinnons bhe pertengginnons ast*, 'vnnnd also auch den Kindlein nicht weniger / denn den Alten verheisen / vnnnd *gesandt* hat', 'ir taip taipogi tiems vaikeliams, ne-mažiau kaip tiems seniems, pažadėjęs ir *atsiuntęsyra*', 115 : 7-10; *PKP* 2219;

*LBV*: PĒRTĒNGINUNS *pc pt ac* pertenginnons 115: hergesandt / (one who has) sent here;

b) PN: none;

c) < \**peretenginuns* < \**pertengin-tvei* 'to send [over here]' < OP causative verb \**teng-in-* 'to enable the transportation of sth.', 'daryti, kad būtų gabėnama' < OP \**teng-* 'to pull', *PKEŽ* 3 272;

cf. the dictionary entries for equivalents, Lith. *atsiuñtęs*, La. *atsūtījis* (*LBV*);

< IE: \**tengh-* 'ziehen, dehnen, spannen', *Pokorny* 1067.

### 390 *perdin* 'Futter'

a) PS: *K III*: *pērdin* '(Futter)', 'pašara', acc. sg. (hapax), *PKEŽ* 3 260–261; e.g. (Within the *Instructions*, teaching members of the household how to say *Grace*, acknowledging that God provides the cattle with its fodder): *kas stesmu Pecku swaian pērdin dāst*, 'Der dem Vihe sein Futter gibet', 'kuris tam pekui sava pašara duoda', 85 : 3–4, *PKP* 2 171;

*LBV*: PĒRDAN *acc sg f* pērdin 85: Futter (Freßbares) / fodder'; / Futter (Freßbares) / Pol. pasza (karma) / fodder;

b) PN: none;

c) < OP \**pērdan* 'fodder', *PKEŽ* 3 ibid; Mažiulis, traces OP *perda* 'fodder' to the concept of 'giving fodder (to animals)'. The word is thus essentially connected with Baltic \**dō-* 'to give', *PKEŽ* 3 ibid.

Lith. dial. *pardà*, 'sale of fodder', (cf. mod. Lith. *pardavimas* < *parduoti* 'to sell', *Fraenkel* 112.). La. *lopbarība* 'fodder' (hay or straw), *ELD* 354, is a compound word, which has nothing to do with OP *perdin*.

### 391 *perdauns* 'verkauft'

a) PS: *K III* : *perdauns* 'verkauft (verkauft)', 'pardavęs', partic. pret. act. nom. sg. masc., *PKEŽ* 3 260 e.g. (within the explanation of *Confession*, admitting to having sinned against one's neighbour, in over-charging them [lit. selling things too expensively]): *Maiāsmu kaimīnan schkudan seggīuns / wargu nowaitiāuns / per tēmprai perdauns*, 'Meinem Nachbar schaden gethan / vbel nachgeredet / zu thewr verkaufft', 'manam kaimynui žala daręs, piktai apkalbėjęs, per brangiai pardavęs', 69 : 14–16, *PKP* 2 153;

*LBV*: PĒRDĀWUNS *pc pt ac* perdauns 69<sub>16</sub>: verkauft / (one who has) sold;

- b) PN: none;  
 c) < OP \**perdā(v)uns* < OP verb \**per-dā-(tvei)* ‘verkaufen’, *PKEŽ* 3 *ibid*; cf. also *Fraenkel* 111–112 and the verbal derivative OP *perdāsan* ‘Ware’, *ibid*;  
 Lith. *pardavęs* ‘one who has sold’; La. *pārdevis* same (*LBV*). Mažiulis traces the affinity to Balt. \**pardō-*, \**perdō-* ‘to hand over (in the sense of exchanging sth. for sth.)’, Lith. *perdúoti (mainais)*, ‘übergeben’, *ibid*.

### 392 *perdwibugusnan* ‘Verzweiflung’

- a) PS: *K III: perdwibugūsnan* ‘verzweyfel(n) (Verzweifeln, Verzweiflung)’, ‘nusiminimā’, *PKEŽ* 3 261, e.g. (part of the *The Lord’s Prayer*, instructing the believers to pray to God to safeguard them from the devil and not to allow them to fall into despair): *kai mans stas Pickūls / stai switai bhe nousā mensai ni popaikā bhe perweddā en nidruwien perdwibugūsnan*, ‘das vnns der Teuffel / die Welt / vnnd vnser Fleisch / nicht betriege vnnd verfüre / inn mißglauben / verzweyfel(n)’, ‘kad mus tas velnias, tie svietai ir mūsas kūnas ne-apgauna bei suvedžioja į netikėjimą, abejojimā’, 55 : 18–21, *PKP* 2136;  
*LBV*: PĒRDWIGUBĀSNAN *acc* perdwibugūsnan 55: Verzweiflung / dejection, despondency;  
 b) PN: none;  
 c) < OP verb Sambian \**perdvibugū-* ‘verzweifeln’, ‘nusiminti’ (which does not sufficiently convey the German, kb.) < OP \**perdvibugā-*, same, < OP \**per-dvigubā-* < OP adj. \**dvigub-* ‘double, twofold’, *PKEŽ* 1 244, 3 *ibid*.  
 Cf. Lith. *dvigubas* ‘twofold’ and *dvejóti* ‘to doubt’, *PKEŽ* 1 244.

### 393 *perklantits* ‘verflucht (Part.)’

- a) PS: *K III: perklantīts* ‘verdampft (verdammt)’, ‘pasmertkas’, *PKEŽ* 3 264; e.g. (within the *Baptismal Rites*, where, according to Mark, those who believe and are baptised will be saved, those who do not, will be damned): *Kas stwi druwē bhe Crixtitis wijrst stas wijrst Deiwuts / kas adder ni Druwe / stas wijrst perklantīts*, ‘Wer da gleubet vnd getaufft wirdt der wirdt selig / Wer

aber nicht gleubet / der wird *verdampft*, 'Kas čia tiki bei krikštytas tampa, tas tampa palaimingas; kas tačiau ne-tiki, tas tampa *pasmerktas*', PKP 2 61 : 10–12, 142;

LBV: PĒRKLANTĒTS *pc pt pa nom sg m* perklantīts 61: verdammt / condemned, doomed, damned; Perklantīts 105 preclantys II 11;

b) PN: none;

c) < OP *\*perklantīt-twei* 'to damn, condemn, betray' < OP *\*per-klantē-*, same; cf. OP *\*klantīt-tvei* 'to curse' etc. PKEŽ 3 *ibid*; cf. also *klantiuns*, treated in considerable detail in PKEŽ 2 209–211;

Cf. antiquated / obsolete (?) dial. (Liškiavà region) word *klenóti* 'to curse'; cf. also La. *klentē-* 'to curse', as discussed by Endzelīns, quoted in PKEŽ 2 *ibid*.

### 394 *perschlusimai* 'verdienen'

a) PS: *K III: perschlūsimai* 'verdienen', 'užtarnaujame', PKEŽ 3 271, e.g. (part of the *The Lord's Prayer*: the faithful should pray to God that he not look upon one's sins with disfavour even if punishment has been *earned / deserved*): *beggi mes deininisku tūlan grīkimai bhe labbai wissaweidin sūndan perschlūsimai*, 'Denn wir teglich viel sündigen vnnnd wol eitel straff *verdienen*', 'nes mes kasdieniškai daug nusidedame ir labai visokią bausmę užtarnaujame', 55 : 8–10, PKP 2 135;

LBV: PĒRŠLŪZIJMAĪ *ps 1 pl* perschlūsimai 559: verdienen / deserve PĒRŠLŪZIJMAĪ *ps 1 pl* perschlūsimai 559: verdienen / deserve;

b) PN: none;

c) < OP *\*perslūzitvei* 'to earn, deserve' < OP *\*slūzi-tvei* 'to serve' (loanword from Polish *slużyć* same, PKEŽ 3 85–86), PKEŽ 4 271.

### 395 *persurgai* 'versorgt (Part.)'

a) PS: *K III: persurgai* 'versorget (versorgt)', 'aprūpina', PKEŽ 3 272, e.g. (part of the *Credo*: God who gives all things, has provided humankind with daily nourishment of the body and with food): *sen wissan preweringiskan bhe maitāsnan schiēise kermenes bhe gīwas Laimiskai bhe deineniskai persurgai*, 'mit aller Notturft vnd Narung diß Leibes vnnnd Lebens Reychlich vnd Täglich *verorget*',

‘su visà reikme ir maitinimu šio kūno bei gyvenimo turtingai ir kasdieniškai *aprūpina*’, 41 : 8–10, *PKP* 2 121;  
*LBV*: PĒRZŪRGAŪI ps 3 persurgau 41: versorgt / provides;

b) PN: none;

c) < OP \**perzurgautvei* ‘to provide’; = prefix OP \**per-* and verb OP \**zurgautvei* ‘to take care of’, ‘versorgen’, *PKEŽ* 3 ibid;

*BOBROWSKI’S EXPLANATION (‘PART.’) SHOULD ACTUALLY BE 3. PRES. T. AS IN THE QUOTED EXAMPLES, ABOVE.*

### 396 *perweddā* ‘verführen’

a) PS: *K III*: *perweddā* ‘verfüre (verführe)’, ‘atveda’, *PKEŽ* 3 275; e.g. (part of the *The Lord’s Prayer*, assuring us that God does not tempt anyone but we should [nevertheless] ask him to preserve us from the devil, the world and one’s own flesh, so as not to deceive or mislead into disbelief / faithlessness): *kai mans stas Pickūls / stai switai bhe nousā mensai ni popaikā bhe perweddā*, ‘das vnns der Teuffel die Welt / vnnd vnser Fleisch nicht betriege’, ‘kad mus tas velnias, tie svietai ir mūsas kūnas ne-apgauna’, 55 : 18–21, *PKP* 2 136;

*LBV*: PĒRWEDĀI ps 3 perweddā 55 / suvedžioja / pavedina / verführt / oszukiwa / misleads;

b) PN: none;

c) < OP \**pervedā* < *pervedā-twei* ‘to lead (to)’; *PKEŽ* 3 ibid;

Lith. *atveda* < *atvesti*, La. *vedā-t*, same, *PKEŽ* 3 ibid; the *LBV* Lith. translations *suvedžioja* and La. *pavedina* meanings capture the nuance of OP *perweddā*, as is clear from the quoted *K III* above.

*BOBROWSKI ENTERS (INCORRECTLY) THE INFINITIVE ‘VERFÜHREN’; IT IS HERE 3 PERS. SG. PKEŽ 3 136.*

### 397 *perweckammai* ‘wir verachten’

a) PS: *K III* *perweckammai* ‘verachten’, ‘apšaukiamė, paniekinamė’, *PKEŽ* 3 275; e.g. (part of the *Second Commandment* of the *Decalogue*, admonishing humankind to not despise God’s sermon and his word but to keep them holy): *Mes turrimai Deiwan stan Rikijan kirscha wissan powijstin biātwei bhe milijt kai mes stan preddikausan bhe swaian wirdan ni perweckammai*,

‘Wir sollen Gott den Herrn vber alle ding förchten vnd lieben das wir die Preidg vnd sein wort nicht *verachten*’, ‘Mes turime dievą tą viešpatį virš viso dalyko bijoti ir mylėti, kad mes tą pamokslą bei savą žodį ne-*apšaukiame*’, 29 : 11–14, *PKP* 2 109;

*LBV*: PĒRWEKAMAĪ *ps* 1 *pl* perweckammai 29: verachten / scorn; perweckammai 31;

- b) PN: none;  
 c) < OP *\*pervakamai* < OP verb *\*vak-* ‘to shout’ < West-Balt. *\*vek-*, same < IE *\*uek<sup>h</sup>-* ‘to speak, to shout’, cf. OP *wackītwēi*, *PKEŽ* 3 *ibid*; Stang postulates a compound consisting of prefix OP *\*per-*+ verb OP *\*vak-* ‘he / she yells, shouts’, Lith. ‘šaukia’, cf. s.v. OP *enwackē* and *wackītwēi* (in *PKEŽ* 3 *ibid*).

### 398 *prawilts* ‘verraten (Part.)’

- a) PS: *prawilts* ‘verrathen (verraten)’, ‘išduotas, apviltas’, partic. pret. pass. nom. sg. masc., *PKEŽ* 3 345; e.g. (referring to the institution of the *Sacrament* of the *Eucharist* according to the testimony of Matthew, Mark, Lucas and Paul): *Noūson Rikijs Jesus Christus / ēnstan Nacktien / kaden tans prawilts postāi / imma tans stangeitin*, ‘Vnser Herr Jhesus Christus / inn der Nacht da er *verrathen* ward / Nam er das Brodt’, ‘toje naktyje, kada jis *išduotas* pastojas, ėmė jis tą duoną’, 75 : 1–2, *PKP* 2 158; *LBV*: PRAWILĀ *pt* 3 *prowela*(din) I 13: verriet / betrayed; *prowela*(din) II;

- b) PN: none;  
 c) < OP *\*pravilt-vei* ‘verraten’, ‘išduoti’ < Balt. *\*vil-* ‘to want, to hope for; to disappoint’; cf. Lith. *vil-ti(s)*; ‘to hope (for)’, to disappoint’; La. *vil-t / vil-tiēs*, same, *PKEŽ* 3 *ibid*. The semantic nuances include the contrasting meanings ‘to hope for’, ‘to disappoint’, and ‘to betray’, cf. the *K III* quotation.

### 399 *pracartis* ‘Trog’

- a) PS: *E* 230: *pracartis* ‘troc (Trog)’, ‘lovys, prakartas’, *PKEŽ* 3 341;  
*LBV*: PRAKĀRTS *Pracartis*: Trog (Futterkrippe) / trough;  
 b) PN: none;

- c) < OP subst. \**prakartas* ‘trough’, ‘lovys, prakartas’, originally ‘that which is cut / hacked through’ < Balt. verb \**prakert-* ‘to hack through’ < \*Balt. pref. \**pra-* + verb \**kert-* / \**kirt-* ‘to hack’, *PKEŽ* 3 *ibid*; Baltic reconstructions serve to explain word formation aspects, *ibid*;  
 Cf. Lith. *prakartis* ‘trough’, Lith. ‘tai kas prakirsta (išskobta)’, *PKEŽ* 3 *ibid*; *Fraenkel* 258–259 establishes the relationship to Lith. s.s.v. *kifsti* ‘mit der Axt, Schwert, Peitsche usw. [...] ab-, hauen’, *ibid* 258;  
 < IE: \*(s)*kert-* / \*(s)*krt-* ‘to cut’, *PKEŽ* 2 199.

#### 400 *posinat* ‘bekennen’

- a) PS : *K III posinnat* ‘bekennen’, ‘pripažinti’, *PKEŽ* 3 328; e.g. (within the explanation of *Confession* exhorting sinners to acknowledge their sins to the Confessor): *Adder pirsdau stesmu Klausijwingin / turrimai mes ter ains stans grijkans posinnat*, ‘Aber für dem Beichtiger sollen wir allein die sünde *bekennen*’, ‘Bet priešais tą nuodėmklausį turime mes tik vien tas nuodėmes *pripažinti*’, 65 : 20–21, *PKP* 2 148–149;  
*LBV*: PAZINĀT *if* posinnat 6521: bekennen / recognize;
- b) PN: none;
- c) OP \**pazinā-tvei* ‘to know, to acknowledge’; = prefix *pa-* + verb OP \**zinā-tvei* ‘to know’ < Balt. \**žin-*, same < IĒ \**gŋ-*, same, *PKEŽ* 3 *ibid*, 1 288; cf. s.s.v. *žinóti* ‘kennen, wissen’, *Fraenkel* 1310–1311;  
 Lith. *pažinti*, *pri-pažinti*, *PKEŽ* 3 *ibid* cf. also *prisipažinti* and La. *atzīt*, *atzītiés*, *LBV*.

#### 401 *rawys* ‘Graben’

- a) PS: *E 31: rawys* ‘grabe (Graben)’, ‘griovys’, *PKEŽ* 4 16–17;  
*LBV*: RAWAS, *gen* RAWAS *Rawys*: Graben / ditch’;
- b) PN: none;
- c) OP \**ravas* ‘ditch’ < Baltic–Slavic subst. \**revas* / \**ravas* ‘digging out’ < Baltic–Slavic verb \**reu-* / \**rau-* ‘to dig’, *PKEŽ* 4 *ibid*; there is considerable discussion regarding a possible Baltic–Slavic origin (Brückner, Trautmann, Endzelins, all in *PKEŽ* 4 *ibid*), whereas Mažiulis argues the case for a Baltic one, cf. *ibid*;

Cf. Lith. *ravas* 'ditch'; *rav-ėti, ráu-ti* 'to pull (out), tear (out)', La. *rau-t*, same. According to *Fraenkel* 709 OP and Lithuanian probably borrowed the word from Polish *row* 'ditch', 'Graben'.

*BOBROWSKI'S SELECTION OF THIS AND SIMILAR WORDS UNDERScores HIS INTEREST IN WORDS WHICH HELPED TO DESCRIBE TOPOGRAPHICAL FEATURES OF THE OP LANDSCAPE (E.G. 325 PANNEAN 'MOOSBRUCH'; 326 PELKY 'BRUCH', 417 STABS 'STEIN', APPENDIX B INANIMATE NATURAL FEATURES).*

#### 402 *rindo* 'Krippe'

- a) PS: *E* 227: *rindo* 'Krippe', 'édžios', nom. sg. fem., *PKEŽ* 4 29;  
*LBV*: RĪNDĀ *Rindo*: Krippe, Trog (Futterkrippe) / crib (for fodder);
- b) PN: none;
- c) < OP \**rindā*; cf. Lith. dial. *rindā*, probably a borrowing from East Prussian *rinde*, 'Rinde für das Viehfutter', a poss. 'Prussianism', *Fraenkel* 735; *PKEŽ* 4 *ibid*; cf. other explanation by Endzelīns, SV 239, in *PKEŽ* 4 *ibid*; ' cf. La. *sile* (*mulda*) *LBV*.

#### 403 *rikis* 'Herr', *rikijiskai* 'herrlich'

- a) PS: cf. *E* 404; (*K I, KII, K III*), e.g. (within the exegesis of the *Decalogue*): *As stas Rikijs twais Deiws asmu*, 'Ich der Herr dein Gott bin'; 'Aš tas *viešpats* tavo dievas, esu'; cf.: *rikis* herre (Herr) *viešpats, ponas*, *PKEŽ* 4 24–26; GrG 9 *rickie*';  
*LBV*: RĪKĪS *nom sg m Rikis*: Herr / lord; *Rikijs* 37<sub>12</sub> [...] *rikijs* 117<sub>23</sub> [...] *rickis* I 13;
- b) PN: none;
- c) < OP \**rikīs* 'lord', 'viešpats, ponas' < an *-ija* suffix derivation from OP \**rikē* 'supremacy, domination' (> *K III riki* 'kingdom', cf. Lith. *prėkė* → *prekijas*) < Balt. verb \**rik-* / \**rik-* / \**reik-* 'to cut with a knife', *PKEŽ* 4 26; Mažiulis postulates the possibility that the word is not a loanwords from Gothic or German but rather a suffix derivation from OP noun \**rikē* 'supremacy, domination, rule', similarly to the verb *rickawie* derived from OP noun \**rika-* 'order, turn'; according to Mažiulis both \**rikē* and \**rika-* come from the same Baltic verb 'to cut', *PKEŽ* 4 22, 23;



cf. Lith. 'ponas / Viešpats', La. 'kungs', *LBV*).

OP *rikis* 'Herr', occurs mostly in a religious sense, has been entered from the point of view of social class.

OP *rikis* 'Herrn' is usu. quoted in a purely religious sense; cf. however, cf. *II Classification*, 5.3. *Social Classes*.

#### 404 *ragingis* 'Hirsch'

a) PS: E 651: *ragingis* 'hircz (Hirsch)', 'elnias', nom. sg. masc., *PKEŽ* 4 7;

*LBV*: RAGINGIS *m* Ragingis: Hirsch / deer;

b) PN: none;

c) Fraenkel does not share the view that OP *ragingis* is a loanword from Slavic as this word is widely represented in IE languages and refers to the 'quality of having horns', i.e. 'antlers', *Fraenkel* *ibid*.

< OP *ragingis* 'that which has horns, the horned one'; Lith. 'tas, kuris raguotas', word formation consisting of OP \**raga-* 'horn' + suff. OP \*-*ing-*, *PKEŽ* 4 *ibid*;

Lith. *ragingas* 'the horned one' 'großhörnig', *ragas*, 'horn', La. *rags*, same, *Fraenkel* *ibid*.

Bobrowski is well aware of the words for 'deer' and has entered four lemmata for this concept: in addition to s.s.v. 404 *ragingis*: 11 *alne* 'Tier' 61 *braydis*, 133 *glumbe*, cf. above.

The PN for the village / town of *Ragnit* (Lith. *Ragaĩné*, cf. *Gerullis* 137) is not entered by Bobrowski; it is mentioned in *LC*, *JB* 3310.

#### 405 *raples* 'Zange'

a) PS: E 520: *raples* 'czange (Zange)', 'replès', *PKEŽ* 4 14; *Fraenkel* 720;

*LBV*: RAPLÈS *nom pl f* Raples: Zange / tongs, pliers;

b) PN: none;

c) < OP \**raplēs*, pl. tantum, '[pair of] pliers', *PKEŽ* 4 *ibid*.

Cf. Lith. dial. *rāplēs*, same; Mažiulis defines it as 'an instrument for seizing, grasping sth.', a suffix derivative from Baltic \**rep-* 'to grasp sth.' (cf. La. *plakanknaibles*, *OPD*).

406 *ratinsis* 'Kette'

- a) PS: E 368: *ratinsis* 'kethe (Kette)', 'grandiné', nom. sg. masc., *PKEŽ* 4 14; *Fraenkel* 724;  
*LBV*: RATĪNZĪS *Ratinsis*: Kette / chain;
- b) PN: none;
- c) < OP \**retinzīs* 'chain'; loanword (approx. 8th–9th c) from West Slavic, more precisely, from Old Polish *rzeciądz*, same, *PKEŽ* 4 *ibid*; *Fraenkel* *ibid*.

407 *rickawie* 'er regiert'

- a) PS: *rickawie* *regieret* (*regiert*), 'valdo, tvarko', *PKEŽ* 4 21–22; e.g. (relates to the *Credo* and includes the explanation that Christ rose from the dead and rules in eternity): *ainawydan / kaigi tāns ast etskiāns esse gallan / giwa bhe rickawie en prabutskan*, 'Gleich wie er ist auferstanden vom Tode / Lebet vnd *Regieret* in Ewigkeit', 'vienokiai, kaip jis yra atsikėlęs nuo mirties, gyvena bei *viešpatauja* amžinybėje', 42 : 23–25, *PKP* 2 124–125;  
*LBV*: RĪKAŪJĀ *ps* 3 *rickawie* 43: herrscht, regiert / reigns, rules, governs; *Rikawie* 85;
- b) PN: none;
- c) < OP \**rikaū-tvei* 'regieren, herrschen', 'valdyti, tvarkyti' < Balt. *rīka-* 'order, turn', 'tvarka, eilė' < Balt. verb \**rīk-* / \**rīk-* / \**reik-* 'to scratch, nick, slice', *PKEŽ* 4 *ibid*. *Fraenkel* 733 is undecided about the poss. connection with Gothic \**reikeis* 'Herrscher' and *reiki* 'Reich, Herrschaft'. Mažiulis, for his part, rejects the traditional view that the lemma is a German loanword, exploring the relationship between reconstructed Balt. and documented Lith. and La. forms (nouns and verbs) in detail, *ibid*;  
Lith. *rýkas*, La. *rīks* 'instrument', 'Gefäß, Werkzeug, Gerät', cf. *Fraenkel* *ibid*;  
< IE: \**rei-* 'ritzen, reißen, schneiden', *Pokorny* 857.

408 *roaban* 'gestreift'

- a) PS: E 467: *roaban* 'gestreift', 'dryžuotai' adv., *PKEŽ* 4 30–31;  
*LBV*: RĀIBAN *aj n (av)* *Roaban*: gestreift, bunt / striped (stripy), speckled;
- b) PN: none;

- c) < OP adj. nom.-acc. sg. neutr. \**rāban* ‘speckled, striped (bird’s feathers)’ with a circumflex contraction of the diphthong < Balt. adj. \**rāiba-n* ‘of multicoloured appearance’ < Balt. verb \**r(e)ib-* ‘flimmern’, ‘to shimmer’, ‘mirgėti’, *PKEŽ* 4 ibid;  
Lith. *raibas* ‘speckled’ etc., ‘buntscheckig, graubunt, braungelb gesprenkelt’, *Fraenkel* 686; cf. *ribėti* ‘to shimmer’, La. *rèib-t*, *PKEŽ*, same, 4 ibid.

#### 409 *rankan* ‘Hand’

- a) PS: frequent: *K III* 97 *rānkan*, cf. *rancko* ‘handt (Hand)’, ‘ranka’, GrG 21, GrA 46 ‘manus’ GrF 46, nom. sg. fem., *PKEŽ* 4 10–11; e.g. (*Instructions* to the young people to be humble and [subject themselves] 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’, *I Peter*. 5–6): *Stessepaggan laustineiti wans teinu / pōstan warewingin rānkan Deiwas*, ‘So demütiget euch nun vnter die gewaltige *Handt* Gottes’, ‘To dėlei nužeminkite jus dabar po ta galinga *ranka* dievo’, 97 : 6–7, *PKP* 2 190;  
*LBV*: RĀNKĀ ranco Gr: Hand / hand;
- b) < OP \**rānkā* ‘hand’; < Baltic–Slavic \**rañkā*, same;  
Lith. *rankà*, La. *rùoka*, possibly from IE: dial. *uronkā* ‘(act of) bending’, n. (Lith. ‘lenkimas’), *PKEŽ* 4 ibid; *Fraenkel* 697;  
< IE: \**uer-k* ‘drehen, winden’ [...], *uronka* ‘Biegung’, *Pokorny* 1155, *PKEŽ* 4 ibid.

*THE WORD IN CONTEXT DEFINITELY REFERS TO GOD’S HAND BUT BOBROWSKI INCLUDED IT AS ONE OF THE LEMMATA RELATING TO PARTS OF THE HUMAN BODY (CF. II CLASSIFICATION, 5.2 PARTS OF THE BODY).*

#### 410 *riclis* ‘Söller’

- a) PS *E* 205: *riclis* ‘suller (Söller)’, ‘añtlubis, aūkštas’; *PKEŽ* 4 27–29 (cf. MHG *sölre*, *soller* stm. ‘söller, boden über einem gemache od. hause’, vorplatz’, Latin *solarium*, *Lex* 202); semantically viewed this word probably relates to the area above the ceiling (cf. Lith. ‘antlubis’) but it is not the attic;  
*LBV*: RĪKLĪS Riclis: Dachboden / loft;
- b) PN: none;

- c) < OP \**rīklīs* (poss. from OP \**rītlīs*) 'loft [floor, story?], *PKEŽ* 4 27;

Cf. Lith. *rieklai*, *rieklas*, and also *rieklė*, 'a small perch placed under the ceiling used for storing wood, clothes or for smoking meat in the oven', *PKEŽ* 4 *ibid.* *Fraenkel* 729 defines Lith. *rieklas* very precisely as 'zwei hängende Stangen bzw. Gerüst unter der Stubendecke (beim Ofen) zum Trocknen des Brennholzes oder der Kleider'. This word is linguistically challenging. Both etymological and word formation problems are dealt with in considerable detail by Mažiulis, *PKEŽ* 4 *ibid.*;

< IE: \**rei-* 'ritzen, reißen, schneiden', *Pokorny* 857.

*BOBROWSKI'S INTEREST IN LANGUAGE EXTENDED TO PRECISE AND UNUSUAL WORDS, AS IS WELL BORNE OUT IN SUCH WORDS AS I.A. OP RIKLIS. EVEN THOUGH, WITH NOTABLE EXCEPTIONS, HE DID NOT USU. INCLUDE THE OP LEMMATA IN THE GERMAN TEXTS, WE MAY REASONABLY ASSUME THAT HIS KNOWLEDGE OF AND 'FEELING' FOR THESE WAS READILY TRANSFERRED TO GERMAN LANGUAGE CONTEXTS. EAST PRUSSIAN DWELLINGS AND THEIR SURROUNDINGS ARE DESCRIBED ACCURATELY IN HIS NOVELS AND SHORT STORIES.*

#### 411 *retenikan* 'Heiland'

- a) PS: *K III: retenikan* 'heylandt (Heiland)', 'Išganytoją (sc. gelbėtoją), acc. sg. masc., *PKEŽ* 4 20–21, e.g. (part of *Baptismal Rites*: the renewal [of humankind] has been made possible through the Holy Ghost, through the intercession, of Jesus Christ, 'our saviour'): *pra Jesum Christum nouison Retenikan*, 'durch Jesum Christ vnsern Heylandt', 'per Jėzų Kristų, mūsų Išganytoją', 63 : 7, *PKP* 2 144;

*LBV: RETENĪKAN* acc *Retenikan* 63: Heiland / Saviour;

- b) PN: none;

- c) well represented in Germanic, MHG *retten*, OHG (*h*)*retten* etc. < \*Germanic \**hrad-*, \**krath-* [...], 'lockern, lösen, freimachen', Kluge, 597 (here also a reference to an Old Indian equivalent / reconstruction \**ḡrath-* German 'lockern, lösen, freimachen');

< OP \**retenīks* 'saviour' is a loanword from German *rett-* = *retten* 'to save', *PKEŽ* 4 *ibid.*

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

412 *reddisku* 'falsch'

- a) PS: *K III: reddisku... sen reddisku perdāsai* 'mit falscher wahr (mit falscher Ware)', 'su apgaulinga preke', *PKEŽ 4 18*; e.g. (Explanation of the *Seventh Commandment* of the *Decalogue*, forbidding one to unjustly take or retain the goods of one's neighbours and to inflict wrong, by giving them false wares/goods, i.e. cheating them in a *deceptive* way): *kai mes tennēison paggan / noušon Tawischas penningans bhe labban ni immimai / neggi sen reddisku perdāsai*; 'das wir vmb seinen willen / vnsers nechsten Gelt noch Gut nicht nemen noch mit *falscher* wahr', 'kad mes jo dėlei mūsų artimo pinigų bei turtą ne-imame nei su *apgaulinga*', 33 : 8–10; *PKP 2 113*;  
*LBV: REDISKAĪ aj dat sg f reddisku 3310 MK: falscher / deceptive*;
- b) PN: none;
- c) < OP *\*rediska* 'deceptive', 'apgaulinga', adj. dat. sg. < OP adj. *\*reda-* 'twisted' + OP suff. *\*-iska* < Baltic - Slavic verb *\*(y)red-* 'to twist', *PKEŽ 4 17–18*;  
 Cf. OP *K III 69 reddau* (corrected *\*reddan*), acc. sg., *PKEŽ 4 17*;  
 cf. Lith. *apgaulingai*, La. *mānīgai LBV*;  
 < IE: *\*ur-* / *\*uer-* 'to twist', *PKEŽ 4 ibid.*

413 *ructan* 'sauer'

- a) PS: cf. *E 690 ructandadan* 'suwermilch (Sauermilch)', 'rūgštus pienas', nom.(-acc.) sg. neut.', *PKEŽ 4 33*; the sources usu. enter the compound *ructandadan* 'sour milk';  
*LBV: RŪGTAN DADAN n Ructandadan: Sauermilch / sour milk*;
- b) PN: none;
- c) Cf. OP *\*rūgtan* (*\*rūktan*) 'sour'; OP *ructandadan* is a compound of OP *\*rūgtan* 'sour' + OP *\*dadan* 'milk', *PKEŽ 4 ibid*;  
 Lith. *rūgstu, rūgti* 'to turn sour', 'sauer werden', *Pokorny 871*; La. *rūgt* 'to make sour', *Fraenkel 746*;  
 < IE: 'reu-b und reu-g- "sich erbrechen, rülpsen, hervorbrechen"', *Pokorny 871*.  
*BOBROWSKI ENTERS THE INFL. ADJECTIVE OP RUCTAN, AS WELL AS 88 DADAN 'MILCH', THUS SEPARATING BOTH PARTS OF THE COMPOUND RUCTANDADAN, 'SAUERMILCH', CF. ABOVE. IT*

IS NOT POSSIBLE TO DETERMINE IF THIS RELIES ON A SOURCE AVAILABLE TO HIM.

#### 413 b *Quednau*

PN: *Quednau*, a familiar part of Königsberg (today's Russian *Severnaya Gora*), is documented as *Quedenow* in 1258 (*Gerullis* 78).

OP \**Kvēdenavā* originates from an anthroponym \**Kvēdinīs*, or *Kvēdenas* < West-Baltic dial. \**kvēd-enīs* 'stooped one' < West Baltic verb \**kvēd-* / \**kved-* 'to stoop', *PKEŽ* 2325–326.

#### 414 *swints* 'heilig', *Schwenkitten*, *Schwentainen*

- a) PS: *K III: swints* 'šventas (heilig)', *PKEŽ* 4 178–179; e.g. (Within *Instructions* to the community of the faithful, including the advice how to retain 'the holy Christian faith'. Both the OP and Lith. include the attributes 'holy' and 'Christian', which are not in the *Enchiridion*): *Stas Swints Cristiāniskas Druwis*, 'Der - - Glaube', 'Tas šventas krikščioniškas tikėjimas', 39 : 10, *PKP* 2119; *LBV: SWINTS aj nom sg m swints* 79<sub>19</sub>; heilig / saint, holy, sacred;
- b) PN: Both *Schwenkitten* (District of Heilsberg, two entries) and *Schwenteinen* (Districts of Oletzko and Ortelsburg, a total of three entries, identical with Bobrowski's *Schwentainen*?) can be located, *Progenealogists*; cf. further: '1316 *Swenkitten* [...] jetzt *Schwenkitten* Kr. Heilsberg: *Swencke*, Preuße', *Gerullis* 178; *Fraenkel* 1042 points to equivalents in Slavic (eg. OCS *sveṭiti* 'heiligen, weihen');
- c) < OP \**svinta-* 'holy' < OP \**sventa-*, same (cf. *Swentegarben* etc. < Baltic - Slavic \**sventa-*, same), under the influence of Polish *święty*, same, *PKEŽ* 4 173, 178–179

#### 415 *swintickens* 'Heiliger', *swintiskan* 'Heiligung'

- a) PS: *K III: swintickens* 'heyligen (Heiligen)', 'šventuosius', *PKEŽ* 4 177; e.g. (part of *Baptismal Rites*, asking God to accept the newly baptised among all his saints): *sen wissans Swintickens engauai*, 'mit allen Heyligen entpfahē', 'su visais šventaisiais te(i)gauna'; 133 : 8, *PKP* 2240; *K III: swintiskan* 'Heiligung', 'šventinimą' (German sense) / 'šventumą' (OP sense), *PKEŽ* 4 178, i.e. (within

explanation of the third article of *Credo*): *Stas Tirts Delliks / Esse Stan Swintiskan*, 'Der Dritte Artickel / Von der Heiligung', 'Ta trečia dalis Apie tą šventumą', 45: 1-2, PKP 2125;

LVB: SWINTIKANS *acc pl* Swintickens 133: (die) Heiligen / saints;

b) PN: none;

c) OP \**svintikans* 'die Heiligen', 'saints', subst. acc. pl. < OP nom. sg. masc. \**svintiks* < OP adj. \**svinta*- 'saint' + OP suff. \*-*ika*, PKEŽ 4177;

Lith. *šventikas*, in the meaning of 'priest', is of the same derivation.

... *swintiskan* 'Heiligung'

a) PS: *K III: swintiskan* 'Heiligung', 'šventumą', e.g. (within the *Credo*, explaining the *Third Article* concerning the holiness / sanctity of the Holy Ghost) *Esse Stan Swintiskan; Von der Heiligung; 'Apie tą šventumą'* 45: 1-2 PKP 2125 ), 'šventuosius', PKEŽ 4177;

LVB: SWINTISKAN *acc* Swintiskan 45: Heiligung / sanctity, holiness;

b) PN: none;

c) < OP \**svintiskan* 'holiness', acc. sg., < OP abstract noun nom. sg., fem. \**svintiskā* (Sambian \**svintiskū*), same, < OP substantivized adj. nom. sg. fem. \**svintiskā* (Sambian \**svintiskū*) 'holy' < OP adj. \**svinta*- 'saint' + OP suff. \*-*ska*, PKEŽ 4178;

cf. Lith. *šventiškas*, 'festal, festive' ALKŽ 733, 'festlich' CGD 1359.

BOBROWSKI HAS ENTERED BOTH WORDS TOGETHER (ON THE BASIS OF OP SWINTS 'HOLY'), AND INCLUDES THE CONCRETE MEANING 'SAINTS' (NOM. PL.), I.E. PERSONS OF GREAT HOLINESS, AND THE CORRESPONDING ABSTRACT NOUN '(STATE OF) HOLINESS'.

416 *same* 'Acker', *Samland*, *Samitten*, *Samlack*, *Samrodt*

a) PS: *E 24: same* 'Erde', 'žemė', nom. sg. fem., PKEŽ 458-60;

LVB: ZEMĒ *semmē* 105<sub>17</sub>: Erde / earth, land (earth);

b) PN: Of the four PN mentioned above, two could be readily accessed in *Progenealogists*: *Samitten* (district of Königsberg) and *Samrodt* (district of Mohrunen).

- Neither *Samlack* nor *Samland* have separate entries in my sources, *Progenealogists*. Gerullis also provides information on the etymology of *Samrodt*: '1207 *Zambre* [...] jetzt *Samrodt*, Ort und See Kr. Mohrungen [...]: \**San-brad*-, pr. *san*- "zusammen" + lit. *brādas* "Furt"; vgl. lit. *San-taka*, Fluß B.', *Gerullis* 150. The geographic area of *Samland* has been well researched: It is the name of the lands seized by the German Order of Knights in 1255, extending from the Pregel (*Pregora*) to the Deime rivers and comprehensively described in *PKEŽ* 4 56–58. *Samland* is the German version of the PN OP \**Sembā*, cf.: '*Sambia*' and has many orthographic variants (*Zambia*, *Samie*, *Samblandia*, *Samlandia* etc.), recorded between 1246 and 1242 (cf. also *Gerullis*, quoted in *PKEŽ* 4 56–67);
- c) < OP \**zamē* 'land, earth', < BalticSlavic \**žemjā*, same, < Baltic-Slavic \**žem* / \**žm*-, same, *PKEŽ* 4 ibid. According to Mažiulis the speakers of IE:, Balt. and Baltic-Slavic languages and, indeed, of the IE proto-language, did not restrict the term for 'earth' (OP \**same*) exclusively to 'earth' but also included the concept of the divinity 'Earth' (cf. s.v. 424 *saule* 'Sonne'), *PKEŽ* 4 ibid. Lith. *žėmė*, La. *zeme*, 'earth, field'; *PKEŽ* 4 ibid; Kluge 622–623 contextualizes OP *same* with Lith. *sėmens*- *ys* 'flax seed', 'Flachssaar'; IE: \**ǵhǵem*-, *ǵhǵom*- [...] "'Erde, Erdboden"; aus der Schwundstufe entwickelt', *Pokorny* 414.
- BOBROWSKI APPEARS TO RESTRICT THE LEMMA TO THE MEANING OF GERMAN 'ACKER' (THE USUAL OP FOR GERMAN 'ACKER' IS OP SAMYEN PKEŽ 4 56), AND DOES NOT, IN CONTRAST TO THE DICTIONARIES, ENTER THE ADDITIONAL, POSS. MORE GENERIC, GERMAN 'ERDE', CF. ABOVE. WHEREAS GERULLIS INCLUDES SAMRODT IN HIS LIST OF OP PN, MISSING ARE ENTRIES FOR SAMETTEN; ONLY SAMLACK HAS BEEN LOCATED IN THE DISTRICT OF RÖSSEL (PROGENEALOGISTS).*

#### 417 *stabs* 'Stein', *Stablack*, *Stabigotten*

- a) PS: *E* 32: *stabis* 'steyn (Stein)', 'akmuo', nom. sg. masc., *PKEŽ* 4 146–147;  
*LBV*: STABS Stabis: Stein / stone;
- b) PN: Both PN could be accessed in *Progenealogists*. Gerullis supplements the information on *Stablack* (recorded since 1406) as follows: '1406 *Stabelauken* [...]



jetzt *Stablack* Kr. Gerdauen; 1423 *Stabelauken* [...] jetzt *Stablack* Kr. Pr.-Eylau', *Gerullis* 171; accordingly the name *Stablack* was located in the district (German 'Kreis') Gerdauen, the other one in Pr.-Eylau [ $<$  OP \**stabis* 'Stein' + Suff. *laucks* 'field']. *Stabigotten* (today's Polish *Stawiguda*) was, on the other hand, located in the district of Allenstein: '1357 *Stabegode* [...]: pr. *stabis* 'Stein' + pr. *gudde* 'Bush', *Gerullis* 171;

- c)  $<$  OP \**stabas* 'stone', *PKEŽ* 4 *ibid*;  
Lith. *stābas* 'idol', La. *stabs* 'post n. [prop], pillar', *PKEŽ* 4 *ibid*; the OP, Lith. and La. forms are derived from the noun Balt. \**stabas*, 'something that has become firm, hard'. Mažiulis states that the word formation cannot be determined, presuming it is a noun (nomen actionis), derived from a verb  $<$  Balt. \**steb-* 'to harden'; cf. also Lith. *steb-ėtis* 'admirari', cf. furthermore *stèbti* 'in Verwunderung, in Erstaunen geraten', *Fraenkel* 899;  
 $<$  IE: *steb(h)-* 'Pfosten, Pfeiler, Stamm, Baumstumpf' etc., *Pokorny* 1011.

418 *suna* 'Fluß' (cf. *Appendix B Words of uncertain origin*)

419 *sarke* 'Elster' *Sarkau*

- a) PS: *E* 727: *sarke* 'alester (Elster)', 'šarka', nom. sg. fem.; *PKEŽ* 4 63–64; *Fraenkel* 964;  
*LBV*: SARKĒ *Sarke* [...]: Elster / magpie;
- b) PN: *Sarkau* is cited in both major sources: there are two PN found in the district of Fischhausen, cf. *Progenealogists*; cf. also: '1449 *Sarkaw* [...] jetzt *Sarkau* Kr. Fischhausen [...], pr. *sarke* "Elster" + Suff. -av', *Gerullis* 152;
- c)  $<$  OP \**sarkē*  $<$  older OP \**sarkā*  $<$  Baltic–Slavic *šārkā* same, *PKEŽ* 4 *ibid*; *Fraenkel* *ibid*;  
Lith. *šarka*, same, *Fraenkel* *ibid*; La. uses a word with a different root – *žagata*, *OPG*, which in turn existed in OP, cf. PN *Sagatithen*, *Gerullis* 148;  
 $<$  IE: dial. (Baltic–Slavic) \**k'ārkā* 'magpie'; a reduplicated 'kar-kar-kar' (mimicking the sound), *PKEŽ* 4 64.

420 *salowis* 'Nachtigall'

- a) PS: E 727: *salowis* 'nachtegal (Nachtigall)', 'lakštingala', nom. sg. masc.; PKEŽ 4 49–50.

LBV: SALAWIS Salowis: Nachtigall / nightingale;

- b) PN: none;

- c) < OP \**salavis* 'nightingale' < West Baltic \**śalav(i) ja-* 'a bird of a yellowish, greyish hue' < West Baltic adj. \**śalava-* 'distinguished by its yellowish / greyish hue' < Baltic–Slavic \**śal(u)va-*, same < Baltic–Slavic *u*-stem substantivized neuter adj. 'yellowish, greyish' < Baltic–Slavic verb \**šel-* / \**śil-* 'to wither, to get dry' (cf. OP E 589 *sylo* 'waste land', 435 below, Lith. *šilas* 'dry pine forest'), PKEŽ 4 48–50.

Before Mažiulis OP *salowis* was trad. compared to Russian *соловей* and related Slavic words;

Lith. and La. have no cognates, mod. Lith. uses the word *lakštingala*, La. *lakstŕgala*; the word appears to be comp. recent, and was also used also in the former *Memelgebiet*, cf. *Fraenkel* 337, cf. *Būga*, KZ 51, 123, also in *Fraenkel* *ibid*;

< IE: \*(s)kel- / \*(s)kl- / \*(s)kol- 'to wither, get dry', PKEŽ 4 50.

421 *sinicuto* 'Schwalbe'

- a) PS: E 740: *smicuto* 'swalme (Schwalbè)', 'kregždė', nom. sg. fem., corrected to *smituco* (the letters 'c' and 't' do not differ in the 13<sup>th</sup>–14<sup>th</sup> c. cloister handwriting (*Mönchsschrift*) (cf. 230 above), PKEŽ 4 131;

- b) PN: none;

- c) OP: \**smitukā* < OP interjection \**smit* + OP suff. \*-*uka*, PKEŽ 4 131;

Cf. Lith. interjection *šmit*, PKEŽ 4 *ibid*.

BOBROWSKI, WHO CLEARLY WRITES SINICUTO, ASSOCIATES THIS WORD WITH E 738 SINECO; SIMILARITY / RESEMBLANCE WERE IMPORTANT CONSTITUENTS FOR ASSOCIATING WORDS WITH ONE ANOTHER.

422 *sparyus* 'Anger'

- a) PS: E 798: *sparyus* 'anger (Anger)', 'ganykla (ganomoji vieta)', PKEŽ 4 142–143;

LBV: SPARJUS Sparyus: Weide (Anger), Anger (Weide) / pasture;

- b) PN: none;

- c) The morphological and etymological aspects have not previously been discussed (cf. Endzelīns: 'bez drošas etimologijas'); they are examined by Mažiulis, *PKEŽ* 4 ibid;

< OP \**sparjus* 'pasture', presumably 'a cert. type of enclosure' < OP verb \**sper-* / \**spir-* 'to fence off land (by driving pickets into the ground with one's foot)', *PKEŽ* 4 ibid; OP *sparyus*, according to Mažiulis, is 'an enclosure divided / kicked off (and thus measured! kb)', 'spyriais atitverta vieta'; *PKEŽ* 4 ibid.

cf. Lith. *spirti* 'to kick [with foot]', 'mit dem Fuße stoßen', ibid.

IT IS AT TIMES DIFFICULT TO DIFFERENTIATE BETWEEN THE GRAPHEMES *U* AND *N* IN BOBROWSKI'S HANDWRITING (CF. 324 *PEUSE*; 422 *SPARYUS*). IN SUCH CASES I HAVE DECIDED ON THE BASIS OF *PKEŽ* ENTRIES.

#### 423 *sasnis* 'Hase', *Sassen*

- a) PS: *E* 659 : *sasnis* [...] hase (Hase) zuikis, kiškis, [...] nom. sg. masc.', *PKEŽ* 4 67–68;

*LBV*: *SASNĪS* *Sasnis*: Hase / hare';

- b) PN: 1294 *Sassyn* [...] jetzt *Sassen*, Kr. Mohrungen: siehe *Sassen-pile*', *Gerullis* 152;

- c) < OP \**sasnīs* 'hare'. According to a number of Prussologists (Bezenberger, Trautmann, Gerullis i.a.) the word should be read as OP\**sasins*, even *sasnitinklo*; however, Mažiulis bases his reading as well as etymology of \**sasnīs* on the analysis of the word formation, i.e. a *ja*-stem derivation from the *a*-stem < Balt. adj. \**śasna-* 'grey', *PKEŽ* 4 ibid;

Lith. and La. have no cognates (cf. Lith. *kiškis*, La. *zaķis* 'hare'; 'anxious person' (in this sense also in Lith. usage), cf. *Fraenkel* 1281;

< IE: \**kas-*, *kas-no*, "grau", *Pokorny* 533; *PKEŽ* 4 ibid.

#### 424 *saule* 'Sonne'

- a) PS: *E* 7: *saule* sunne (Sonne) saule', *PKEŽ* 4 72–75;

*LBV*: *SAŪLĒ* *Saule*: Sonne / sun;

- b) PN: none;

- c) < OP \**saulē* (< Baltic \**saul[i]jā*); *PKEŽ* 4 ibid; Mažiulis provides rich material to the lemma as well as its

fascinating morphological, etymological and word formation aspects;

Lith. *saulė* 'sun'; La. *saūle*, same, *PKEŽ* 4 *ibid*. According to Mažiulis all three Baltic representatives (i.e. incl. Lith. and La.) of OP *saule*, despite many IE related words, are 'specifically Baltic forms, not shared by any other IE language', *PKEŽ* 4 *ibid*.

< IE: \**sáuel* [...] 'Sonne' *Pokorny* 881–882; Mažiulis points out that 'without any doubt whatsoever' the IE: concept of 'sun' meant both 'heavenly body' and the 'deity Sun', *PKEŽ* 4 *ibid*;

*BOBROWSKI RESTRICTS THE MEANING TO THE HEAVENLY BODY AND SEEMS TO EXCLUDE THE CONCEPT OF DEITY, AS ABOVE.*

#### 425 *spanxtis* 'Funke'; *Spanke* (F.-name)

a) PS: *E* 35: *soanxti* vuncke (Funken) kibirkštis', corrected to \**spanxti* same, *PKEŽ* 4 139;

*LBV*: SPĀNKSTĪ *nom sg f* Soanxti: Funken / spark';

b) PN: a family-name *Spanke* has no bearing on OP *spanxtis*;

c) < OP \**spānkstī* < OP \**speng-* / \**sping-* 'to shine, sparkle', *PKEŽ* 4 139; *Fraenkel* analyzes related Baltic word material related to Lith. *spingėti* 'schwach leuchten, flimmern, flackern, glitzern', *Fraenkel* 871–872;

Lith. *spingė-ti* same, *PKEŽ* 4 *ibid*.

*BOBROWSKI MAKES AN ARBITRARY CONNECTION BETWEEN THE LEMMA SPANXTIS AND AN ANTHROPONYM, SPANKE, AS ABOVE.*

#### 426 *snaygis* 'Schnee'

a) PS: *E* 55: *snaygis* 'sne (Schnee)', 'sniegas', *nom. sg. masc.*; cf. GrG 44 *sneko* 'βnee (Schnee)', *PKEŽ* 4 137–138;

*LBV*: SNĀIGS *Snaygis*: Schnee / snow;

b) PN: none;

c) < OP \**snaigas* 'snow', *PKEŽ* 4 *ibid*;

Lith. *sniėgas* 'snow'; cf. other examples belonging to Lith. *sniėgas*, *Fraenkel* 853 = La. *sniegs*, *PKEŽ* 4 138. The diphthong *ai* (as in OP *snaygis*) has been retained in Lith. *snaigala* ('snow flake'), *ibid*; *Fraenkel* *ibid*;

< IE: \**sneig<sup>h</sup>* 'schneien, sich zusammen ballen', *Pokorny* 974.

427 *salus* ('Reynflis Regenschach')

- a) PS: *E* 63: *salus* 'reynflis (Regenschach)', 'upokšnis (nuo lietaus)', *PKEŽ* 455–56;  
*LBV*: SALUS Salus Regenschach / brook (rill);
- b) PN: none ( RPN: cf. the river name *Ramgesalus*, *Gerullis* 138 in *PKEŽ* 4 ibid);
- c) OP < \**salus* 'brook' < OP adj. \**salus* 'streaming' < Balt. intensive verb \**sal-* 'to move slowly, to flow (stream)' < Balt. \**sel-* 'to move slowly', cf. Lith. *sálti* 'to flow slowly, trickle slowly', *sel-ė-ti* 'to move slowly', *PKEŽ* 455–56 (not related to homonym *sál-ti* 'süßer werden' etc., s.s.v. *saldùs*, *Fraenkel* 761);  
< IE: *sel-* 'schleichen, kriechen'; *Pokorny* 900.

428 *swestro* 'Schwester'

- a) PS: *E* 174: *swestro* 'swester (Schwester)', 'sesuo', *PKEŽ* 4 173–174; cf. GrF 69 *schostro* 'Schwester', ibid;  
*LBV*: 'SESTRĀ Swestro: Schwester / sister;
- b) PN: none;
- c) < IE: \**swesor-* 'Schwester'; *Pokorny* 1051;  
< OP \**sestrā* < OP \**sesrā* same; *Fraenkel* 777 considers OP *swestro* to be erroneous, the word should read *sestrō*, which is also the corresponding version endorsed by Mažiulis. Mažiulis rejects possible German and Polish influence, *PKEŽ* 4 ibid. *Fraenkel* points to the possible influence of MHG *swester*, Gothic *swistar* (< IE: *swestor*, as in Lith. *sesuo* [gen. *sesers*], Kluge 693) via Old Polish *siestra*, *Fraenkel* ibid.  
Lith. and La. equivalents are Lith. *sesuo* and, with different etymology, La. *māsa*, *LBV*.  
*BOBROWSKI'S ENTRY SWEATRO IS AN OVERSIGHT AND SHOULD BE OP SWESTRO.*

429 *stubo* 'Stube' (cf. 479 *stubonikis* 'Bader', below)

- a) PS: *E* 220: *stubo* 'stobe (Stube)', 'pirkia, troba', nom. sg. fem., *PKEŽ* 4 162;  
*LBV*: STUBĀ Stubo: Zimmer / room;
- b) PN: none;
- c) < OP \**stubā* 'room'; *PKEŽ* 4 ibid;  
Lith. *stuba*, same; a German loanword (< OHG *stuba*), *PKEŽ* 4 ibid; *Fraenkel* 928.

430 *staldis* 'Stall'

- a) PS: *E* 226: *staldis* 'stal (Stall)', 'tvartas', nom. sg. masc., *PKEŽ* 4 149;  
*LBV*: STALDAS *nom sg m* Staldis: Stall / stable (shed), cattle-shed;
- b) PN: none;
- c) < OP \**staldas* 'stable'; *PKEŽ* 4 *ibid*;  
 Lith. *staldas*, same; both the OP and Lith. are loanwords from German (< MLG *stall*; with *ld* < *ll*, *Fraenkel* 894), *PKEŽ* 4 *ibid*.

431 *steege* 'Scheune' *Steegen*

- a) PS: *E* 235: *steege* 'schewer (Scheuer)', 'daržinė', nom. sg. fem., *PKEŽ* 4 156–157;  
*LBV*: STĖGĖ *Steege* Scheune / shed (mow);
- b) PN: none;
- c) < OP \**stēgē* 'shed' < OP verb \**stēg-* / \**steg-* etc. 'to cover', 'dengti', *PKEŽ* 4 *ibid*.  
*Steegen* (including *Steege*, *Klein* and *Steege*, *Groß* in the district of Preußisch Holland, East Prussia) are entered three times; another entry is *Steegen* (Danziger Niederung, West Prussia), *Progenealogists*;  
 < IE: \*(*s*)*teg-* 'decken', *Pokorny* 1013–1014.

432 *syrno* 'Korn'

- a) PS: *E* 278: *syrne* 'korn (Korn)', 'grūdai', nom. sg. fem., *PKEŽ* 4 115–116;  
*LBV*: ZIRNĖ *Syrne*: Korn / grains, corn';
- b) PN: none;
- c) < OP \**zirnē*, word formation, prev. not clarified, is treated here by Mažiulis *PKEŽ* 4 *ibid*;  
 Lith. *žirnis*, La. *ziřnis* 'pea', *PKEŽ* 4 *ibid* ; OP, Lith. and La. share this word, only the OP has the more generic ('Slavic') meaning ('corn'), whereas Lith. and La. specify 'pea', *Fraenkel* 1314;  
 According to Mažiulis OP *syrno*, like its German equivalent *korn* (Korn), was orig. Lith. 'grūdas', coll. 'grūdai' (< Baltic-Slavic \**zırna* 'corn');

< IE: \**ġer-* [...] "morsch, reif werden, altern", auch in Bildungen mit Formas *-no* "Korn, Kern (nur NW-Idg.)", *Pokorny* 390–391.

#### 433 *schokis* 'Gras'

- a) PS: *E* 283: *schokis* 'gras' (Gras) šėkas; nom. sg. masc., *PKEŽ* 487;  
*LBV*: ŠAKS Schokis: Gras (grün eßbares) / freshly mown grass';
- b) PN: none;
- c) < OP \**šākas* presum. 'frisch gemähtes Gras', 'freshly mowed grass', < OP \**s'ākas*, same < OP \**[s'ēkas]*, same, *PKEŽ* 4 ibid;  
 Lith. *šėkas*, La. *sėks*, same, *PKEŽ* 4 ibid; *Pokorny* ibid;  
 < IE: \**kēko-* 'Grünfutter, eßbares Kraut, Gemüse', *Pokorny* 544.

#### 434 *sywan* 'grau'

- a) PS: *sywan* 'grow (grau)', 'pilkaī', adv., *PKEŽ* 4 117;  
*LBV*: SĪWAN *aj n (av)* Sywan: grau / grey';
- b) PN: none;
- c) < OP \**sīvan* 'grey' < adj. Balt. \**šīva-*, same, *PKEŽ* 4 ibid;  
 Lith. *šyvas* '(light) grey', *DLKŽ* 616; cf. also Lith. *šyvis*, a light grey horse, 'Schimmel', *Fraenkel* 996, *DLKŽ* 1997 817;  
 < IE: \**kjē-* 'dunkelgrau', *Pokorny* 541.

#### 435 *sylo* 'Heide'

- a) PS: *E* 589: *sylo* 'heyde (Heide)', 'šilas, tyrai', *PKEŽ* 4 108–109;  
*LBV*: SILĀ Sylo: Heide / waste land;
- b) PN: none;
- c) < OP \**silā* < Balt. *šilā* 'pine forest' (< 'dry forest', 'dry area') < Baltic-Slavic verb \**šél-* / \**šil-* 'to wither, to dry', *PKEŽ* 4 ibid;  
 Lith. *šilas*, 'pine forest', *PKEŽ* 4; La. *sila*, same, *sils*, 'big forest, heath', 'großer Wald, Heide', *Fraenkel* 983;  
 < IE: \*(s)*kel-* / \*(s)*kl-* / \*(s)*kol-* 'to wither, to dry (out)', *PKEŽ* 4 50, cf. 420 *salowis* above (origin uncertain, '[kilmē] neaiški', *Mažiulis*, *PKEŽ* 4 108).

Bobrowski enters the *E* meaning of 'Heide', 'heath', rather than the additional one of 'wasteland' as indicated by Mažiulis, *PKEŽ* 4 *ibid.*

#### 436 *scoberwis* 'Hainbuche'

- a) PS: *E* 594: *stoberwis* 'haynbuche (Heinbuche)', '(paprastasis) skroblas (Carpinus betulus L.)'; entered in *E* *ibid* as *scoberwis*, same; *PKEŽ* 4 158;  
*LBV*: SKĀBERWĪS Stoberwis: Hainbuche / hornbeam';
- b) PN: none;
- c) < OP \**skābervīs*, hornbeam < OP verb \**skāb-* / \**skab-* 'schaben', 'skobti', *PKEŽ* 4 *ibid*; refers to 'wood used in making "toothed, cogged" wheels', kb; cf. Lith. 'skobininis medis' = 'medis skobiniam daryti, skobti'; this type of wood was suitable for making various products, more precisely defined in Lith.: 'mašinių detalėms, įrankiams, krumpiaračiams gaminti', *PKEŽ* 4 *ibid.*  
 Cf. La. cognate *skābardis*, *LBV*, dial. *skābarde*, *PKEŽ* 4 *ibid.*, corresponding to Lith. *skrōblas*.

#### 437 *stuckis* ('leynböm')

- a) PS: *E* 595 : *stuckis* 'leynböm (Ahorn)', 'klevas', *PKEŽ* 4 162;  
*LBV*: SKUTĪS Stuckis: Ahorn / maple;
- b) PN: none;
- c) < OP \**skukīs* \*[*skuk'īs*] 'maple' < OP \**skutīs* 'a tree with serrated leaves', cf. Lith. 'medis su karpytai lapais' < OP adj. \**skutja-* 'having sth. serrated' < OP subst. neut. \**skutan* 'serratedness' < OP, Balt. adj. \**skuta-* 'scraped' < Balt. verb \**skut-* / \**skeut-* 'to scrape', *PKEŽ* 4 *ibid.*  
 East-Baltic words for this meaning are Lith. *klevas*, La. *kļava*, *LBV*;  
 < IE: \**skeu-(t)* 'schneiden, trennen, kratzen, scharren, stochern, stöbern', *Pokorny* 954 .

#### 438 *sackis* 'Harz'

- a) PS: *E* 598: *sackis* 'harcz (Harz)', 'sakai', nom. sg. masc., *PKEŽ* 4 39;  
*LBV*: SAKS Sackis: Harz / resin;
- b) PN: none;



- c) < OP \**sakas* 'resin' < IE dial. adj. \**sokʰós*, '(nu)tekantis, senkantis', 'trickling/flowing/sinking down', *PKEŽ* 4 *ibid*; *Fraenkel* 757.  
Lith. *sakaĩ* (pl. tantum), La. (West Curlandian) *saki*, same, *PKEŽ* 4 *ibid*;  
< IE: \**s(y)ekʰo-s* 'pflanzlicher Saft; Harz', *Pokorny* 1044; *PKEŽ* 4 *ibid*.

#### 439 *sirwe* 'Reh'

- a) PS: *E* 653: *sirwis* 'ree (Reh), 'stirna', *PKEŽ* 4 117;  
*LBV*: SIRWIS *f* Sirwis: Reh / roe-deer;  
b) PN: none;  
c) < OP *i*-stem \**sirvis* < noun Balt. (dial.) \**širva*- 'the horned one', *PKEŽ* 4 *ibid*;  
Equivalent forms are Lith. *stirna* 'deer' = La. *stīrna*; the origin is, however, uncertain ('kilmė yra neaiški'), *PKEŽ* 4;  
< IE: \**kerəuo-s* etc. "gehörnt, hirschköpfig", als Subst. "Hirsch, Kuh", *Pokorny* 576;  
*Mžiulis* thoroughly discusses comparative IE dial. forms, *PKEŽ* 4 *ibid* (deviating etymology, *Fraenkel* 989).

#### 440 *sixdo* 'Sand'

- a) PS: *E* 26: *sixdo* 'sant (Sand)', 'smėlis', *PKEŽ* 4 106–107;  
*LBV*: ZIGZDĀ Sixdos: Sand / sand;  
b) PN: none;  
c) < OP \**zigzdā* 'sand' < OP \**zisdā*, same < Balt. verb \**žid-* / \**žeid-* 'to shine', *PKEŽ* 4 106–107;  
Cf. Lith. *žizdras* 'gravel', 'Kies, grober Sand', *PKEŽ* 4 *ibid*; *žiezdrā* 'grain of sand', 'Grand-, Sandkorn', *Fraenkel* 1307; *PKEŽ* 4 *ibid*.  
< IE: dial. \**gh(e)jdh-* 'to shine' < \**gh(e)j-*, same, *PKEŽ* 4 *ibid*.

#### 441 *sen* 'mit' (cf. 576 *wingriskan* 'List', below).

- a) PS: cf. *K III*: *sen* 'mit', 'su' [preposition with. acc. and dat., used with various constructions e.g. *sen* + dat.]: *sen wingriskan* "mit list", *PKEŽ* 4 98–99, *ibid*; e.g. (within the exegesis of the the *Ninth Commandment* of the *Decalogue*, admonishing human beings / men not to covet their neighbour's house by cunning means, literally 'with

deception'): *ni sen wīngriskan*, 'nicht mit list', 'su suktybe [...] ne', 35: 11, *PKP* 2 115;

*LBV*: *SĒN prp sēn* 61: mit / with';

b) PN: none;

c) < OP \**sēn* / \**san-* 'san', *PKEŽ* 4 *ibid*.

Lith. *sù* (also as pref. La. *su-*) 'with', 'mit, in Begleitung von', *Fraenkel* 935–936; cf. detailed discussion of IE: and Baltic examples (incl. compounds) *ibid*.

Of the many possibilities within which Bobrowski would have encountered expressions with *sen* is '*sen wīngriskan*', 'mit List'.

#### 442 *sidons* 'sitzend' (cf. 451 *saddina* 'stellt', below)

a) PS: cf. *K III*: *sīdons* (for other forms of this verb cf. *K I K II K III*); cf. *sindats* 'sitzend', '*sédantis (sédąs)*', partic. pret. act. nom. sg. *sīdons* 'sitzende (sitzend)', '*sédeš*', *PKEŽ* 4 109–111; e.g. (Part of the *Credo*, defining Christ as *sitting* at the right hand of God): *Sīdons prei tickrōmien Deiwas steise wissemusingin Tawas*, 'sitzende zu der rechten Gottes des Allmechtigen Vatters', '*sédeš prie dešinés Dievo to visagalio Tėvo*', 43: 4–5, *PKP* 2 123;

b) PN: none;

c) < OP \**sēduns* past part. act. nom. sg. masc. OP inf. \**sēd-twei* (\**sēstvei-*) 'to sit (down)', Lith. *sėsti*; the problems connected to the OP *sīdons* and its relationship to the German translation '*sitzende*' are discussed by Mažiulis, *PKEŽ* 4 *ibid*;

Cf. OP pres. part. act. nom. sg. masc. *K II* 9 *syndens* 'sitting down' with a nasal infix and Lith. equivalent of another derivation *sėdintis* 'sitting' (< *sėdėti* 'to sit', cf. also Lith. *sėstis*, *sodinti*, La. *sédēt*), *Fraenkel* *ibid*;

< IE: \**sed-* 'sitzen', *Pokorny* 884–887.

#### 443 *seggit* 'tun', *seggisna* 'das Tun'

a) PS: various forms of the verb are in *K III*: *seggīt* 'thun (tun)', 'daryti' (also, occasionally in *K II* and *K I*), *PKEŽ* 4 91–92. Within the context of Luther's commentary of the *Decalogue*, stating that God will punish those who transgress against His commandments. Therefore one should fear His anger): *Stessepaggan turrimai mes noūmas biātwi per tennēison nertien bhe ni priki*

*stawīdāns pallaipsāns seggīt*, 'Darumb sollen wir vns fürchten / für seinem zorn / vnd nicht wider solche Gebot thun', 'To dėlei turime mes mums bijoti per jo nartą ir priedė tokius paliepinimus nedaryti', 39 : 2-4, PKP 2 118-119;

LBV: SEGĒT *if seggīt* 87: tun / do; seggīt 394 [...] seggīt 75<sub>25</sub> seggīt(na) 39<sub>8</sub> segīt 55 siggīt 117;

b) PN: none;

c) < OP \**segē-t(vei)* 'to do' < 'to dress / undress', an intensive verb < OP \**seg-* 'to buckle up / unbuckle', 'segti / nusegti', PKEŽ 4 35-36; prior to Mažiulis OP *seggīt* was not explained, PKEŽ 4 *ibid*;

Lith. *sėg-ti* 'fasten, do / buckle (up)', 'heften, schnallen', La. *seg-* 'to cover', 'decken, hüllen' etc., PKEŽ 4 *ibid*; *Fraenkel* 770 also contextualizes Lith. *sėg-ti* with OP *seggīt*, 'decken, hüllen' etc, *ibid*; the equivalent La. meaning for OP *seggīt* is 'darīt', LBV; related, but semantically remote, is La. *apsegt* 'to cover', *Fraenkel* *ibid*.

...*seggisna* 'das Tun'

a) PS: *seggisna* / das Tun' K III PKEŽ 4 (Within the *Instructions* regarding prayers, imploring that God and Jesus Christ preserve one from harm and asking that all one's actions [literally one's *doing*] are pleasing to God): *Kai tebbei wissa maia segisna bhe giwan podingai*, 'Das dir alle mein Thun vnnnd leben gefalle', 'kad tau visà mana veikla bei gyvenimas patiktų' 79: 16-17 PKP 3 165.

LBV: SEGĒSNĀ 'segisna darymas/ tat / doings;

b) PN: none;

c) < OP verbal subst. \**segēsna*; suff. \*-*sna* deriv. from the verb (inf.) *se-gē-tvei* 'to do', 'daryti' PKEŽ 4 90-91.

#### 444 *seyr* 'Herz'

a) PS: E 124 (also K III, cf. below): *seyr* 'hercze (Herz)', 'širdis', nom. sg. neut., PKEŽ 4 94-95;

LBV: SĒR *n Seyr*: Herz / heart';

b) PN: none;

c) < OP \**sēr* / \**sird-* same, PKEŽ 4 *ibid*;

cf. Lith. *šėrdis*, 'marrow', 'Mark', La. *seřde*, same. Lith. *širdis*, La. *sirds* 'heart';

< IE: \*(*kered-*) *kerd-* etc. 'Herz', Pokorny 579.

BOBROWSKI'S SOURCE WAS PRESUMABLY E, EVEN THOUGH THE SOURCES USU. CITE EXAMPLES OF INFLECTED FORMS (GEN., DAT. ACC., BOTH SG. AND PL.) IN K III, PKEŽ 4 *IBID*.

445 *sirmes* 'Lauge'

- a) PS: *E* 554: *sirmes* 'louge (Lauge)', 'šarmas', *PKEŽ* 4 114–115;  
*LBV*: SIRMUS, *gen* SIRMAS *Sirmes*: Lauge / lye;
- b) PN: none;
- c) < OP \**sirmas* 'lye, leech, soapy water', 'Lauge', *Fraenkel* 965; *Fraenkel* cf. OP *sirmes* and Lith. *šarmas* (below), comparable to MHG *harn*, *harm* 'urine', 'Harn' and *hurmen* 'to fertilize', 'düngen', *ibid*;  
 Lith. *šarmas*, same, La. *sārms*, same; *Būga* has incorrectly, thus Mažiulis, compared these forms with La. *sīrms* 'grey' = Lith. dial *širmas*, 'white (hair?) mixed with dark hair' (*Būga III* 712, quoted in *PKEŽ* 4 115), *PKEŽ* 4 *ibid*;  
 < IE: \**kormno-* etc. 'ätzende, beißende Flüssigkeit, Lauge, Harn', *Pokorny* 615.

446 *stallit* 'stehen'

- a) PS: *K III*: *stallit* '(stehen)', 'stovėti', *PKEŽ* 4 149–150; e.g. (Luther's *Instructions* regarding how to recite the *gratia* / Grace after meals. It is a thanksgiving prayer to be said while standing, with folded hands. In contrast to the *Enchiridion* the OP text inserts the word OP *stallit* 'stand'): *po - idin turri Stai ainawidisku siggit / kānxtai sen senditans rānkans stallit bhe billitwei*, 'nach dem essen / sollen sie gleicher weise thun / züchtig vnd mit gefalten henden - sprechen', 'po valgio tūri jie vienokiai daryti - padoriai su sudėtomis rankomis *stovėti* ir byloti', 83 : 18–20, *PKP* 2 170–171;  
*LBV*: STALĖT *if* stallit 83: stehen / stand;
- b) PN: none;
- c) < OP (Sembian) \**stal-ītvei* 'to stand, to be standing', intransitive < OP \**stal-ētvei*, same, having *a* instead of former intrans. \**stel-ētvei*, and under the influence of caus. (trans.) \**stal-ītvei* 'to stand, put sth. in a vertical position' < OP intrans. \**stel-ētvei* 'to stand, to be standing' < Balt. trans. \**stel-*, 'to stand, put sth. vertically', *PKEŽ* 4 150;  
 cf. Lith. *stovėti*, *Fraenkel* 915–916). Cf. however Lith. *stelgti* 'anstarren, starr hinsehen', *stalgūs* 'starr, trotzig', *Pokorny* 1020;

< IE: \**stel-* ‘stellen, aufstellen; stehend, unbeweglich, steif; Ständer, Pfosten, Stamm, Stiel’, *Pokorny* 1019; common to most examples (verbs and nouns) is the concept of ‘standing’ or ‘being stationary’, *ibid.*

#### 447 *sompisinis* ‘Grobbrot’

a) PS: *E* 340: *sompisinis* ‘gropbrot (Grobbrot)’, ‘*saṃaliné* (sc. *duona*)’, *PKEŽ* 4 140;

*LBV*: SĀMPISINĪS *Sompisinis*: Grobbrot / bread of coarse-ground flour;

b) PN: none;

c) < IE:\*(*peis-*?): *pis-* ‘zerstampfen, zermalmen (bes. Getreide)’, *Pokorny* 796; there are many similar words in Slav. languages (e.g. Russian *pest* ‘Mörserkeule, Stampfer’), but *Fraenkel* 586 f. denies that OP *sompisinis* was the original form resulting in Lith. borrowings (cf. below). More likely was that these words were related to but not necess. borrowed from Slav., *ibid.*

< OP \**sampisinīs* ‘something that has been coarsely ground’ (Lith. ‘*saṃalinis*’, i.e. ‘*rupiai sumaltas*’) < OP subst. \**sampisa-* ‘coarsely-ground flour’ < OP verb \**san-* (praef.) + \**pis-* ‘to pound, press’, *PKEŽ* 4 *ibid.*;

Cf. Lith. *pietà* etc. ‘mortar’, ‘Stampfe, Stampfmühle, Mörser’ and La. *piesta* ‘Geschirr, darin gestampft wird, hölzerner Mörser, Stampfe’, cf. *Fraenkel* *ibid.*

#### 448 *syedis* ‘Wand’

a) PS: *E* 198: *seydis* ‘want (Wand)’, ‘*siena*’, nom. sg. masc., *PKEŽ* 4 92;

*LBV*: ZĒIDS *Seydis*: Wand / wall;

b) PN: none;

c) < OP \**zeids* < *zeidas* ‘wall’ < West-Baltic and Slavic *žeidas*, same; orig. in the meaning of ‘using clay or similar to mould / glue sth.’, cf. *PKEŽ* 4 *ibid.*; the concept of using clay or similar material to glue sth. is common to many of the cited IE examples (e.g. Latin *figulus*, ‘potter’, ‘Töpfer’, *Pokorny* 244); OP *seydis* ‘wall’ has been much discussed in the relevant literature, *PKEŽ* 4 *ibid.*;

Lith. *žiēsti* ‘to make a mud wall; to lay bricks’, (*žaidas* ‘stove’), La. *ziest*, same, *PKEŽ* 4 *ibid.*; *Fraenkel* 1307;

< IE: \**dheigh-* ‘Lehm kneten und damit mauern oder bestreichen (Mauer, Wall; Töpferei)’, *Pokorny* 244–245.

#### 449 *scayatan* ‘Schild’

- a) PS: *E* 421: *staytan* ‘schild (Schild)’, ‘skydas’, *PKEŽ* 4 148; the documented form in *E* is *scaytan*;  
*LBV*: SKAĪTAN *n* Staytan: Schild / shield;
- b) PN: none;
- c) < OP \**skaitan* ‘shield’, *PKEŽ* 4 *ibid*; *Fraenkel* 805;  
Lith. *skýdas* is often compared with Lith. *skiėtas* ‘weaver’s comb’, ‘Weberkamm’, La. *škiets*, same. *PKEŽ* 4 *ibid*;  
*Fraenkel* views all three Baltic variants of OP *scayatan* as ‘urverwandt’, *ibid*;  
< IE: \**skēi-* ‘schneiden, trennen, scheiden’ *Pokorny* 919–920, cf. \**skēi-d-*, e.g. Lith. *skiedžiu* ‘I separate’, ‘ich trenne, scheide’, *ibid* 919; Mažiulis uses Balt., Slav. and Germanic etc. material to reconstruct IE dial. form \**skeitom* / \**skoitom*, ‘a certain type of (separated) board’, *PKEŽ* 4 *ibid*.

#### 450 *strigeno* ‘Gehirn’

- a) PS: *E* 73: *strigeno* ‘gehirne (Gehirn)’, ‘smegenys (galvos)’, *PKEŽ* 4 161; Mažiulis rejects earlier correction \**stirigeno*; *ibid*; *PKP* 217;  
*LBV*: STRIGENĀ Strigeno: Mark (Knochenmark), Knochenmark / marrow (bone-marrow);
- b) PN: none;
- c) < OP \**strigenā* < West-Baltic and Slavic \**stirigen-* ‘marrow’, ‘čiulpai’), *PKEŽ* 4 *ibid*.  
cf. Lith. *čiulpai*, La. *smadzēnes* [kaulu]’, *LBV*.

#### 451 *saddina* ‘stellt’ (cf. 442 *sidons* ‘sitzend’, above)

- a) PS: *K III*: *saddinna* *stellet* (stellt kb) *stato*’, *PKEŽ* 4 34; e.g. (Within the *Instructions*, a lonely widow is told to place her hope in God): *stai saddinna swaiain auschaidisinan no Deīwan*; ‘die *stellet* ir hoffnung auff Gott’, ‘ta (te)*stato* savą pasitikėjimą ant Dievo’; 97 : 11–12, *PKP* 2191;  
*LBV*: SĀDINĀ *ps* 3 *sadinna* 97: *stellt* (hin), *setzt* / sets, puts, seats; *sedinna* 89;
- b) PN: none;

- c) < OP \**sādīn-tvei* 'to put, to place' (Lith. 'sodinti') < \**sādī-tvei*, same, < Baltic - Slavic \**sōdī-*, same, causative < Baltic - Slavic \**sēd-* 'to sit down', *PKEŽ* 4 34–35; *Pokorny* 885 (*Pokorny* *ibid* enters OP *saddinna* 'stellt' ('places, 'sets up') together with Lith. *sodinti* 'setzen, pflanzen' ('to put', to plant'), *PKEŽ* 4 *ibid*;  
Bobrowski enters OP 451 *saddina* 'stellt' and 442 *sidons* 'sitzend', above, poss. unaware that these are inflected forms (a verb and a participle, as defined above) of related verbs coming from the same root \**sēd-*. He is poss. guided by the avail. German equivalents of *K III*.

#### 452 *spenis* 'Zitze'

- a) PS: *E* 119: *spenis* 'citzze (Zitze)', 'spenys', nom. sg. masc., *PKEŽ* 4 145;  
*LBV*: SPENĪS *Spenis*: Papille, Brustwarze, Zitze / nipple (teat), teat;  
b) PN: none;  
c) < OP \**spenīs*, same < Balt. \**spenjas*, same; *Fraenkel* 865;  
Lith. *spenys* 'tit', 'Zitze', La. *spenis* 'Zipflein über der Zunge' ('tip of the tongue'), *Fraenkel* *ibid*;  
< IE: *speno-* etc. 'Zitze, Brustwarze, Brust', *Pokorny* 990.

#### 453 *stogis* 'Dach'

- a) PS : *E* 204: *stogis* 'dach (Dach)', 'stogas', nom. sg., masc., *PKEŽ* 4 158;  
*LBV*: STĀGS *Stogis*: Dach / roof;  
b) PN: none;  
c) < OP \**stāgas* 'roof' < intensive verb Balt. \**stāg-* / \**stag-* 'to cover' < Balt. \**stag-* / \**steg-*, same, *PKEŽ* 4 *ibid*;  
Lith. *stogas*, La. *stāgs* 'roof', *Fraenkel* *ibid*;  
< IE: \*(*s*)*teg-* 'decken'; \*(*s*)*tegos* 'Dach Haus', *Pokorny* 1013–1014.

#### 454 *salme* 'Stroh'

- a) PS: *GrG* / *GrA*: *salme* 'stro (Stroh)', 'šiaudai'; cf. *GrG* 65, *Gr A* 28: *stramen* *Gr F* 19 which 'should be corrected to' \**salmo*, *PKEŽ* 4 44–45;  
*LBV*: SALMĀ *Salme* *Gr*: Stroh / straw;  
b) PN: none;

- c) < OP \**salmā* 'straw', Lith. *šiaudai*, 'Stroh' < Baltic-Slavic \**śalmas* 'straw', 'Strohalm'; for extensive treatment of the etymology cf. *PKEŽ* 4 *ibid*;  
 La. *salms* 'straw' *PKEŽ* 4 *ibid*. Mažiulis postulates the possibility of a Lithuanian word for 'straw', derived from Baltic \**śalmas*, which was replaced by another Baltic term, Lith. *šiaudas* (not explained by *Fraenkel* 978), initially meaning 'cut / chopped up straw'. In OP, on the contrary, it was the term \**salmā* 'uncut straw', which superseded the other word \**śeudas* ('cut up straw'), with a common meaning establishing itself for both, *PKEŽ* 4 *ibid*;  
 < IE: \**koləmo-s*, *koləmā* 'Halm, Rohr', *Pokorny* 612.  
*BOBROWSKI INCLUDES IN HIS PV VARIOUS WORDS OF DIFFERENT TYPES OF GRASSES, CF. II CLASSIFICATION, 1.2.2. GRASSES, BUSHES, CULTIVATED/ UNCULTIVATED FIELDS AND ENVIRONMENT.*

#### 455 *semen* 'Samen'

- a) PS: *E* 256: *semen* 'somen (Samen)', 'sėkla', nom. (-acc.) sg. neutr; *PKEŽ* 495–96;  
*LBV*: SĖMEN *n* Semen: Samen / seed;
- b) PN: none;
- c) < OP *sēmen* < Balt. n. *sē-men*, 'sowing, seed', Lith. 'sėjimas, sėkla';  
 Lith. *sėmuo* 'flaxen seed' ('lino grūdas, sėkla'); *sėmenys* ('seed', 'Leinsmen, -saat'; the latter has been borrowed by Finnish *siemen*, Estonian *sēmen*, 'Saat, Samen'), *Fraenkel* 774;  
 < IE: \**sē-* etc. 'entsenden, werfen, fallen lassen, säen', *Pokorny* 889–890.  
*REGARDING THE RELEVANCE FOR BOBROWSKI, CF. II CLASSIFICATION, 1.2.2. GRASSES, BUSHES, CULTIVATED / UNCULTIVATED FIELDS AND ENVIRONMENT.*

#### 456 *soalis* (*salin*) 'Kraut', *Saalau*, *Saalfeld* (cf. 492 *soalis* 'Kräuticht', below)

- a) PS: *E* 293: *soalis* 'krewtecht', 'žolė', nom. sg. masc., *PKEŽ* 4 139; also *K III*: *sālin* 'Kraut', acc. sg. (Within the *Matrimonial Rites*, in the story of *Creation*, which include God's words to Adam: *Thou shalt eat the herb of the field*, Gen 3 : 18): *Bhe turei stan Sālin nostan laukan istwei*,



‘vnnnd sole das *Kraut* auff dem Felde Essen’, ‘turi tą *žolę* ant to lauko valgyti’, 105 : 13, *PKP* 2 204;

*LBV*: ZĀLĪS Soalis: Gras, Kraut (Gras) / grass;

- b) PN: *Saalau* (districts of Insterburg and Friedland) are both cited for East Prussia as are the related PN *Saalau*, *Groß* and *Saalau*, *Klein* (both in the district of Friedland). On the other hand, *Saalau*, *Groß* and *Saalau*, *Klein* (districts of Danziger Höhe) are cited for West Prussia. The second PN *Saalfeld* (district of Mohrunen, East Prussia) is cited once only; cf. also Gerullis’ information: ‘1339 *Salow* [...] jetzt *Saalau* Kr. Friedland : pr. *soalis* " Krautwerk" oder *Sale*, Preuße [...] + Suff. -av-’, *Gerullis* 149;

- c) < OP \*zālīs ‘grass’, ‘Kraut’, *PKEŽ* 4 *ibid*; *Fraenkel* 1322; Lith. *žolė* ‘grass’; La. *zāle* ‘grass, herb’, ‘Gras, Kraut’, *Fraenkel* *ibid*;  
 < IE: < \**ghel-* etc. “glänzen, schimmern”, [...] als Farbadjektiv: “gelb, grün, grau oder blau”; *Pokorny*, 429–431.

*BOBROWSKI ENTERS OP SOALIS TWICE AND INCLUDES SLIGHTLY DIFFERENT NUANCES OF MEANING: 456 SOALIS (SALIN) ‘KRAUT’, ‘HERB’, AND 492 SOALIS ‘KRÄUTICHT’, CF. BELOW; CF. II CLASSIFICATION, 1.2.2. GRASSES, BUSHES, CULTIVATED/UNCULTIVATED FIELDS AND ENVIRONMENT.*

#### 457 smoy ‘Mensch’

- a) PS: *E* 187: *smoy* ‘man (Mensch)’, ‘žmogus (vyras)’, nom. sg. masc., *PKEŽ* 4 132–134; *Fraenkel* 1320;  
*LBV*: ZMŌ Smoy: Mensch, Person / man (human being), human being, person;

- b) PN: none ;

- c) < OP \*zmōj ‘man (Mensch)’ < OP \*zmō, same < Balt. \*zmōn, same, ‘earthly one’ < Baltic - Slavic \*zm- ‘Earth’ (cf. 416 *same* above), *PKEŽ* 4 132;

Old Lithuanian *žmuõ* (obsolete; related to OP \**smūni* etc.) has now been replaced by *žmogus* (cf. *LBV* meanings, above, which, in excluding the meaning of ‘woman’, provides a good example of sexism in language) *PKEŽ* 4 *ibid*; *Fraenkel* 1320 relates Lith. *žmuõ* to OP *smoy*, and provides examples of earlier usage in literature etc.; La. has a different word for ‘human beng’ (*cilvēks*), *ibid*;  
 < IE: \**ghdem-*, *ghdem* ‘Erde, Erdboden’, *Pokorny* 414.