

458 *semo* 'Winter'

- a) PS: *E 15: semo* 'Winter', 'žiema', *PKEŽ 4 97–98*;
LBV: ZĒIMĀ *Semo: Winter / winter*;
- b) PN: none;
- c) < OP **zēimā*, 'winter' < Balt. **žeimā*, same, *PKEŽ 4* *ibid*;
Lith. *žiemà* = La. *ziema*, same; all these Baltic words (incl.
OP *semo*) are regarded as cognates; *Fraenkel* *ibid*;
< IE: **ǵheĩ-*, **ǵhĩ-* 'Winter, Schnee', *Pokorny 425–426*.

459 *salobisquan*, *sallubiskan* etc. 'Ehestand';
sallubaiwirins 'Ehemann', *salaubaigannan*
'Ehefrau' (cf. 474 *saliaub(i)isna* 'Trauung', *salabiskan*
'ehelich', below)

- a) PS: cf. *K II: salobisquan* 'Eh- (Ehe)', 'santuoka', acc. sg.
(fem.), *K III: sallūbiskan*, same, *PKEŽ 4 54*; e.g. (Within
Matrimonial Rites, which include the following prayer): *O*
Deiwe Rikijs kas tou Wijran bge Gannan teikūuns / bhe
prei sallaūbiskan einteikūuns, 'Herr Gott der du Man
vnd Weib geschaffen / vnd zum *Ehestandt* verordnet hast',
'O Dieve Viešpatie, kuris tu vyrą bei moterį (su)kūręs ir
prie *santuokos* patvarkęs', 109 : 6–7, *PKP 2 210*;
LBV: SALŪBISKAN *acc sg f sallaūbiskan* 109: *santuoka /*
laulību / Ehestand / malžeństwo / matrimony /
супружество;
- b) PN: none;
- c) < OP **sal'ūbiskan* 'matrimony', abstract noun acc. sg.
(fem.) < OP nom. sg. fem. **sal'ūbiskū*, same, < OP subst.
< adj. nom. sg. fem. **sal'ūb-iskā*, 'marital' < OP subst.
**sal'ūb-* 'matrimony' coming from Polish *ślub*, same,
PKEŽ 4 53–54;

Cf. Lith. *šliūbas* 'Gelübde, Trauung, Eheverbindung', a
Polish 'barbarism', cf. *Fraenkel 1006*; in the wake of lang.
purification it was not viewed as an acceptable form and is
excluded from mod. dictionaries (e.g. *DLKŽ 2000*). La.
does not a corresponding word (cf. Lith. 'santuokini', La.
'laulības', *OPD*).

BOBROWSKI WAS OBVIOUSLY AWARE THAT OP SALOBISQUAN, SALLUBISKAN (ATTESTED IN K II AS SALOBISQUAN AND IN K III AS SALLŪBISKAN), 'EHESTAND', WERE ORTHOGRAPHIC VARIANTS OF THE SAME LEMMA FOR THE CONCEPT 'MARRIAGE'. BOBROWSKI ENTERS A TOTAL OF SIX RELATED WORDS OF POLISH ORIGIN IN HIS PV, BUT DOES NOT INCLUDE AN

AUTHENTIC OP VERB PATTINISKUN FOR THE CONCEPT OF 'MATRIMONY' (ACC. SG.), IN K I 5, POSSIBLY BECAUSE THE POLISH BORROWING (LITH. ŠLIŪBAS) WAS WIDESPREAD IN LITHUANIAN USAGE, CF. BELOW.

... *sallubaiwirins* 'Ehemann'

- a) PS: *K III: sallūbaiwīrins* 'ehemennern (Ehemännern)', 'santuokos vyrams' *PKEŽ* 4 52, e.g. (*Instructions* to the married men to show understanding and respect to their wives, cited by Luther from I Peter 3 : 7): *Steimans Sallūbaiwīrins. Jaūs Wijrai buwinanti prei iōūsans genanns* 'Den Ehemannern. Ir Menner wonet bey ewern Weibern', 'Tiems santuokos vyrams. Jūs vyrai būkite pas jūsas moteris su supratimu, 93 : 4–7, *PKP* 2 184;
LBV: SALŪBĀWĪRANS acc pl Sallūbaiwīrins 93: Ehemänner / spouses (men);
- b) PN: none;
- c) < OP prob. a compound of *sal'ūbai* 'matrimony' (an *-āi form of the ā-stem nom. sg. fem., cf. *PKEŽ* 4 52) and (acc. pl. as "general case" in the meaning of dat. pl.) **vīrans* (cf. *wjrs* *PKEŽ* 4 246–247); cf. *PKEŽ* 4 *ibid*;
BOBROWSKI ERRONEOUSLY ENTERS THE SINGULAR MEANING 'EHEMANN' FOR THE DOCUMENTED DATIVE PLURAL 'EHEMÄNNER(N)'; PKEŽ 4 *IBID*.

... *salaubaigannan*

- a) PS: cf. *K III: salaūbaigannan* 'santuokos moterį', *PKEŽ* 4 53–54; written as a compound, not separately e.g. (Within the *Rites of Matrimony* Luther includes a reference to *Proverbs* 31 : 10–31. This section extols the virtues of the 'Good Wife'): *Who can find a virtuous woman? For her price is far above rubies): kas einan Salaūbaigannan aupallai / stas aupallai ainan labban powijstin*, 'Wer ein Ehefrau findet der findet was guts', 'Kas vieną santuokos moterį randa, tas randa vieną gerą dalyką', 107 : 6–7, *PKP* 2 207;
LBV: SALŪBĀGANAN acc Salaūbaigannan 107: / Ehefrau / małżonkę / spouse (woman);
- b) PN: None;
- c) The OP lemma is a compound, although in the documented source (*K III*) it is written both together and separately, consisting of OP **sal'ūbā(i)* 'matrimony' (nom. sg. fem.) + **genan* 'woman' (acc. sg. fem.), *PKEŽ* 4 54; literally: 'matrimonial / married woman', 'wife', the

difference is clearer in Lith. 'santuokos moterį' or 'sutuoktinę' (arch.);

A similar word is not available either in Lith., nor La. (cf. Lith. acc. 'sutuoktinę', La. acc. 'laulātājo draudzeni', *OPD*).

460 *seamis* 'Winterkorn'

- a) PS: *E* 257: *seamis* 'winterkorn (Wintergetreide)', 'žiemkentys (javas)', subst. nom. sg. masc., *PKEŽ* 4 90; *LBV*: ŽEIMIS *Seamis*: Wintergetreide / winter crops;
- b) PN: none;
- c) OP **zēmīs* [**geitis*] 'winter crop', subst. < adj. nom. sg. masc. (cf. Lith. 'žieminis') with the circumflex contraction of the diphthong *ēi* < OP **zēimīs* < OP subst. **zēimā* 'winter' (cf. 458 *semo* above), *PKEŽ* 4 *ibid*;
Lith. *žiemys* 'north wind', Lith. 'žiemų (šiaurės) vėjas'; *PKEŽ* 4 *ibid.*' cf. also *žiemkiūtis*, (s.s.v. *kęsti*, *Fraenkel* 246), 'den Winter ausharrend', literally 'withstanding / resisting the winter'; cf. *Fraenkel* *ibid*.

461 *spoyano* 'Bierschaum'

- a) PS: *E* 387: *spoyano* 'gest (Schaum des gärenden Bieres)', 'puta', nom. sg. fem., *PKEŽ* 4 146; *LBV*: SPAINĀ *Spoayno*: Schaum / foam;
- b) PN: none;
- c) < OP **spāinā* 'froth' < Balt. dial. **spāinā*, same, *PKEŽ* 4 *ibid*;
Lith. dial. *spāinė* / *spāinė* 'stripe / streak on the surface of waves', Lith. 'bangų putų ruožas vandens paviršiuje', *PKEŽ* 4 *ibid*; cf. also *Fraenkel* 858;
the equivalents are Lith. 'puta', La. 'putas' respectively, *LBV*;
< IE: *(s)*poimono* etc. 'Schaum, Gischt', *Pokorny* 1001.

462 *swirins* 'Tiere'

- a) PS: *K III*: *swīrins* 'thier (Tiere)', 'žvėris', acc. pl. (fem. or masc), *PKEŽ* 4 179; e.g. (Within the *Matrimonial Rites*, including the section where God invests Adam and Eve with authority to reign over the animal kingdom): *rikauite kirscha suckanss en iūrin kirscha stans Pippalins po Dangan bhe kirscha wissans swīrins*, 'Herrschet vber

Fisch im Meer vber die Vögel vnter dem Himmel vnd vber alles *Thier*', 'viešpataukite virš žuvų jūroje, virš tų paukščių po dangumi ir virš visų žvėrių'; *PKP* 2 206-207.

LBV: ZWĒRINS *acc pl m* swīrins 107: Tiere / animals;

b) PN: none;

c) < OP **zvēris* 'animal' < 'wild animal, beast' < Baltic - Slavic **zvēris*, 'beast', *PKEŽ* 4 *ibid*; cf. *Fraenkel* 1327;

Lith. *žvėris*; La. *zvērs*, same, *ibid*;

< IE: **gh₂w̥r-* 'wildes Tier', *Pokorny* 493;

BOBROWSKI INCLUDES A CONSIDERABLE NUMBER OF WORDS FOR WILD AND DOMESTIC ANIMALS IN HIS PV; CF. CASSIFICATION II, 1.1.1. DOMESTIC AND WILD ANIMALS.

463 *slaunis* 'Oberschenkel'

a) PS: *E* 139: *slaunis* 'dy (Oberschenkel)', 'šlaunis', nom. sg. fem., *PKEŽ* 4 130-131;

LBV: SLĀUNIS *f* Slaunis: Schenkel, Oberschenkel, Hüfte / hip (thigh);

b) PN: none;

c) < OP **slaunis* 'thigh' < Balt. **šlaunis*, same, *PKEŽ* 4 130; Lith. *šlaunis* 'thigh', La. *slauna*, *slaûne*, *slauns* 'Schenkelstück am Fleisch' also 'Keule am Vogel', ('part of the thigh; meat'), *PKEŽ* 4 *ibid*', *Fraenkel* *ibid*;

< IE: **klounis* 'Hinterbacke, Hüfte', *Pokorny* 607-608;

Bobrowski includes the modern meaning 'Oberschenkel' *E* 463 *slaunis* MHG 'dy', which is no longer in use (cf. MHG *diech*, abbrev. *dy*, 'oberschenkel an menschen und tieren', *Lexer* 30).

464 *smorde* 'Faulbaum'

a) PS: *E* 612: *smorde* 'vulböm (Faulbaum)', 'ieva', nom. sg. fem., *PKEŽ* 3 134;

LBV: SMĀRDS Smorde VM: Geruch, Gestank / smell (odour), odour, scent, stench, stink;

b) PN: none;

c) < OP *swardē* < OP substantivized adj. **swardē* < OP subst. **swardas* 'stench, foul smell' < Baltic-Slavic **swardas* 'stink' < Baltic - Slavic verb **smerd-* / **smird-* 'to stink', *PKEŽ* 3 *ibid*;

Lith. *smārvė*, *smārdas*, La. *smārds* 'smell, scent', 'Geruch, Duft', *PKEŽ* 3 *ibid*; cf. Lith. *smārdas* 'Geruch, Gestank', *Fraenkel* 840';

< IE: **smerd-*, *smord-* 'stinken', *Pokorny* 970.

BOBROWSKI WRITES SMORDIS 'FAULBAUM' (INSTEAD OF E 612 SMORDE), CF. INTRODUCTION (LINKS BETWEEN BOBROWSKI'S PV AND HIS LITHUANIAN AND OP THEMES).

465 *souns* 'Sohn'

- a) PS: nom. sg. masc., *PKEŽ* 3 141; e.g. (contained within the explanation of *Confession* is the reminder that regardless of what your state in life may be, whether you are a father, mother, son or daughter, you have to confess your misdemeanours in the past): *Anga tu Tāws Mūti Soūns Duckti Rikijis Supūni Waix assai*, 'Ob du Vatter Mutter Son Tochter Herr Fraw Knecht seyst', 'ar tu tėvas, motina, sūnus, duktė, viešpats, ponias, bernas esi', 67 : 3–4, *PKP* 2 149;

LBV: SŪNUS *nom* Soūns 67: Sohn / son; Soūns 81 Soūns 113₁₀ Soūns 79; Sones Gr;

- b) PN: none;
 c) < OP **sūns* < **sūnus* 'son' < Baltic - Slavic **sūnūs*, same, *PKEŽ* 3 *ibid*; accord. to Mažiulis a pre-existent La. form **sūnūs* 'disappeared' ('išnyko'; cf. mod. La *dēls*), *PKEŽ* 3 *ibid*;
 < IE: **seu-* etc. 'gebären', **sūnūs* etc. 'Sohn', *Pokorny* 913–914.

466 *sunis* 'Hund'

- a) PS: *E* 703: *sunis* 'hunt (Hund)', 'šuo', nom. sg. masc.; *PKEŽ* 4 168;

LBV: SUNIS *Sunis*: Hund / dog;

- b) PN: none;
 c) < OP **sunis*, 'dog' < a morphological innovation replacing OP **sō* (nom.sg.) / **sun-* (oblique case), same, on the basis of the oblique-case stem, *PKEŽ* 4 *ibid*;
 Lith. *šuō* (gen. sg. *šūnīs*), cf. dial. *šūnīs*; La. *suns*, *PKEŽ* 4 *ibid*; the Lith. entry is treated in great detail by *Fraenkel* 1033–34; cf. in particular his discussion of earlier and dial. forms of Lith. *šuō*, analogous to OP *sunis*;
 < IE: **kuon-* / *kun-* 'Hund', *Pokorny* 632.

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

- a) PS: Bobrowski has created an arbitrary form 'OP' *sinnat* (see below), cf. 'ersinnant erkennen-pažinti', *PKEŽ* 1 288;

LBV: ĒRZINĀT *if* ersinnat 53: erkennen / get to know, cognize;

b) PN: none;

c) < OP **er-zināt(vei)*, 'to know' < Balt. **zín-*, same < IE **gn-*, same, *PKEŽ* 1 *ibid*;

Lith. *žinóti*, La. *zinât* 'kennen, wissen' etc., *Fraenkel* 1310–1311;

< IE: **ĝen-* etc. 'erkennen, kennen'.

OP *sinnat* is not attested in OP written texts. The dictionaries enter s.s.v. *ersinnat* (*PKEŽ* 1 266) and *posinnat* (*PKEŽ* 3 328). Included with these is the reconstructed verb OP **zināt(vei)*.

BOBROWSKI, POSS. INFLUENCED BY LITHUANIAN AND LATVIAN SOURCES, CREATED AN ARBITRARY FORM OP SINNAT, ADDING AN INCORRECT TRANSLATION OF THE 3 PERS, PRES., 'ER WEIß'.

468 *skellants* 'schuldig'

a) *PS*: *K III* : *skellānts* 'schuldig', 'skolingas (esantis skolingas); kaltas (esantis kaltas)', *PKEŽ* 4 119; e.g. (within the *Confession Rites* Luther includes explanation of confession: accordingly, confession consists of two parts, 1. the acknowledgement of one's sins and 2. absolution from the father confessor, representing God himself): *Pirsdau Deīwan turridi wissans Grikans sien skellānts dātunsi*, 'Für Gott sol man aller Sünden sich schuldig geben', 'Priešais dievā tūri tai visomis nuodemēmis save kaltas duotis', 65 : 17–18, *PKP* 2 148;

LBV: SKELĀNTS *pc ps ac* *skellānts* 65: schuldig / owing (indebted), indebted;

b) PN: none;

c) < OP **skelānts*, 's.o. who owes sth. / is indebted, is guilty', 'esantis skolingas, kaltas', partic. pres. act. nom. sg. masc. < OP **skelāns*, same, < OP verb **skela-* 'ows', 3 pers. pres., *PKEŽ* 4 *ibid*;

Old Lith. *skelù* and Lith. *skeliù*, *-ėti* 'schuldig sein', *skylù*, [...], *skilti* 'in Schulden geraten'; *skolà* 'Schuld', *Pokorny* *ibid*; forms with *ablaut* are Lith. *skalnas* (rare, still included in *DLKŽ* 704) 'indebted', 'schuldig', *skilti* 'to split (off)', 'sich (ab)spalten', *skola*, 'debt', 'Schuld', cf. *Fraenkel* 799; without *s-* cf. Lith. *kaltė* 'Schuld', *Pokorny* *ibid*;
cf. La. equivalent 'parādā esošs', *LBV*);

< *IE: *(s)kel- 'schuldig sein, schulden, sollen'; *Pokorný* 927; only Germanic and Baltic–Slavic examples are documented, *ibid.*

469 *siraplis* 'Silber'

- a) PS: *E* 524: *siraplis* 'silber (Silber)', 'sidabras', nom. sg. masc., *PKEŽ* 4 112–113;
LBV: SIRABLAS *nom sg m* *Siraplis*: Silber / silver;
- b) PN: none;
- c) < OP **sirablas* < Balt. dial. **sirebla-* / Slav. dial. **sirebra-* / **silebra-*, same; Mažiulis considers the possibility of pre-existing Balt. dial. forms which resulted in the Lith. (below) equivalent forms of the lemma; *PKEŽ* 4 *ibid.*; the hist. word formation is also discussed by *Fraenkel* 780–781;
 Lith. *sidābras*; La. *sudabrs* > *sudrabs*, same. According to Mažiulis the origin of the Baltic and German words for 'silver' can be traced to various forms, however, the ones with *r-l* (incl. the OP variant) poss. reflect an 'older picture', *PKEŽ* 4 *ibid.* Much has been written on the topic, cf. Ivanov *Baltistica* XIII, 231 f. in *PKEŽ* 4 *ibid.* There is a consensus among hist. linguists that this word was not of IE origin but orig. came from Asia Minor, *Fraenkel* *ibid.* < IE: origin uncertain; *PKEŽ* 4 *ibid.*

470 *sagnis* 'Wurzel'

- a) PS: *E* 629: *sagnis* 'wurzle (Wurzel)', 'šaknis', nom. sg. fem., *PKEŽ* 4 36–38; *Fraenkel* 958;
LBV: SAKNIS *f* *Sagnis*: Wurzel / root;
- b) PN: none;
- c) < OP **saknis* 'root' < Balt. **šaknis*, same < *Balt. heteroclitic subst. **šaker-* < **šakir-* (nom.-acc. sg.) / **šakn-* (oblique); the word is treated thoroughly by Mažiulis and includes a discussion of prev. research as well as an appraisal of etymological, morphological and word formation aspects, *PKEŽ* 4 *ibid.*;
 Lith. *šaknis* La. dial. *saknis* 'root'. Mažiulis discusses in extenso a reconstructed Lith.–La. **šakara* '(the fact of) having branches', 'šakotumas' and *-*na-* etc. formants resulting in Lith. *šakaŋnis* 'branchy', etc., *PKEŽ* 4 *ibid.*;

< IE: **kāk-* nasalisiert **kank-* 'Ast, Zweig, Pflock'; Pokorny 523.

471 *seimins* 'Gesinde'

- a) PS: *K III* 83: *seimins* 'Gesinde', 'šeimyna', nom. sg., masc., *PKEŽ* 4 93–94; within Instructions to the 'housefather' to teach his family the mode of saying *Grace*): *Stai malnijkai / bhe seimīns turri sen senditmai rānkān bhe kanxtei / pirschdau stan stallan trapt bhe billit*, 'Die Kinder vnd Gesinde sollen mit gefalten henden / vnd züchtig für den Tisch tretten / vnd sprechen', 'Tie vaikai bei šeimyna tūri su sudėta ranka ir padoriai priešais tą stalą žengti ir byloti'; 83 : 4-7, *PKP* 2 169;

LBV: SĒIMĪNS Seimīns 834: Gesinde / family together with servants;

- b) PN: none;

- c) < OP **seimīns* 'servants, (farm) hands', 'das Gesinde' < Balt. dial. adj. **šeim-īna-* 'belonging to farm hands' < **šeimā* 'farm people' < IE dial. **koi-* / **kei-* + **-mo* 'belonging to lying down', *PKEŽ* 2 78, *PKEŽ* 4 93–94;

Lith. *šeimyna*, *šeimà*; both words appear to be used synonymously. *Fraenkel* 970 defines *šeimyna* as 'Familie, Gesinde, Hausdienerschaft; Familien-mitglieder und Hausdienerschaft', *šeimà*, as 'Familie, Gesinde, Menschengruppe von gemeinsamen Interessen'. Whereas the term Lith. *šeimyna* was wider in meaning and extended to the general household, *šeimà* was confined to the immediate family relationships (mother, father, children etc.). This distinction does not apply now and both *šeimà* and *šeimyna* tend to be used synonymously (cf. *ALKŽ* 727);

< IE: **kei-* 'gulėti', 'liegen', 'to lie', *PKEŽ* 2 78 (cf. 193 *kayme* above).

FAMILY RELATIONSHIPS ARE AN IMPORTANT ASPECT OF OP FAMILY LIFE, FORMING THE BACKBONE OF OP SOCIETY AS REPRESENTED BY BOBROWSKI.

472 *seweynis* 'Schweinestall'

- a) PS: *E* 229: *seweynis* 'sewstal (Schweinestall)', 'kiaulidė', considered incorrect. According to Mažiulis it should be **suweynis*, *PKEŽ* 4 103–104;

LBV: SUWEĪNS Seweynis: Schweinestall / piggery, sty ;

- b) PN: none;
 c) < OP **suveinas* 'sty' < OP adj. **suv-eina-* 'belonging to swines' < OP subst. **sūs* (nom.) / **suv-* (oblique) 'swine', same *PKEŽ* 4 ibid;
 Lith. 'kiaulidė' is the equivalent of OP *seweynis*, for La.-*cūkkūts*, *LBV*;
 < IE: **sūs* / **su-* 'swine', *PKEŽ* 4 104.

473 *spigsna* 'Bad'

- a) PS: *K III*: *spigsna* 'Bad', 'prausimas', nom. sg. fem., *PKEŽ* 4 145–146; e.g. (part of *Baptismal Rites*, describing the salutary effect of the water, a *bath*, as it were): *aina Spigsnā steise naunangimsenin en Swintan Noseilin*, 'ein Bad der neuen geburt im heyligen Geyst', vienas *prausimas* to naujo gimimo šventoje dvasioje', 63 : 2–3, *PKP* 2 143–144;
LBV: SPĖGSNĀ *Spigsnā* 632: Baden (Bad) / bathing';
 b) PN: none;
 c) < OP (Sembian) < **spīgsnā* 'washing (besprinkling)', '(ap)šlakštymas' < OP **spēgsnā*, same < OP verb **spēg-* 'to sprinkle', 'šlakstyti', *PKEŽ* 4 ibid;
 cf. Lith. 'maudymas, prausimas', La. 'peldināšana', *LBV*).

474 *salub(i)sna* 'Trauung', *salobiskan* 'ehelich' (cf. 459 *salobisquan*, *sallubiskan* etc.'Ehestand', above);

- a) PS: *K III*: *salūbsna* 'trewung (Trauung)', 'sutuokimas', *PKEŽ* 4 55; e.g. (relates to the *Matrimonial ceremony*, taking place literally *in front* of the church, whereas the community of the faithful is meant): *Stai Salūbsna pirschau Kīrkin*, 'Die Trewung vor der Kirchen', 'Tas *sutuokimas* priešais baznyčia', 99 : 16, *PKP* 2 194;
LBV: SALŪBĪSNĀ *Salūbsna* 99₁₆: Trauung / wedding ceremony;
 b) PN: none;
 c) < OP (Sambian) verbal noun *salūbsna* < OP **sal'ūbī -snā* 'marriage' < OP **sal'ūbī -snā*, same < OP verb inf. **sal'ūbītvei* from Polish *ślubić* 'to wed', *PKEŽ* 4 ibid;
 Cf. Lith. barbarism (from Polish) *šliūbas* 'Gelūbde, Trauung, Eheverbindung'. Cf. also Lith. *saliūbas* / *sąliūbas* 'Gemahl, Trauung', loaned from OP, *PKEŽ* 4, 53,

Fraenkel 760. Lith. *šliūbas* has been replaced by mod. Lith. *sutuokimas*.

HERE, AS IN OTHER INSTANCES, BOBROWSKI DEMONSTRATES HIS KNOWLEDGE OF OP VERBAL NOUN FORMATION. HIS INSERTION OF AN OPTIONAL VOWEL 'I' IN BRACKETS IS IN LINE WITH OP DERIVATION OF THIS SUFFIX TYPE VERBAL NOUNS AND THEREFORE CONCIDES WITH A RECONSTRUCTED FORM OF OP *SALŪBISNĀ (NOT IN K III ABOVE).

... *salobiskan* 'ehelich'

- a) PS: *K III: salūbiskan* 'ehelichen', 'santuokišką (santuokinį)', adj. acc. sg. (masc.), *PKEŽ* 4 54; e.g. (within the *Matrimonial Rites*, including a statement of marriage vows, binding to both partners): *Schan Salūbiskan skallisnan kawijdan ious stwi pirsdau Deiwan bhe swaiāsmu perōnien ains antersmu taukinnon astai*, 'Diese eheliche pflicht / die ir da für Gott vnd seiner Gemein einander gelobt habt', 'Šią santuokinę prievolę, kokią jūs čia priešais Dievą bei savą bendriją vienas antram žadėjęs esate', 107: 20–23, *PKP* 2 209;

LBV: SALŪBISKĀI av *Salūbiskai* 10724: ehelich / conjugally'; *SALŪBISKAN* acc *Sallūbiskan* 107₂₀: ehelichen / conjugal; *Salūbiskan* 99, *Salubiskan* 99₁₈; *SALŪBISKAN* acc sg f *sallaūbiskan* 109: Ehestand / matrimony; *salobisquan* II 5;

- b) PN: none;
 c) < OP: **salūbiskai* 'ehelich–santuokiškai [...]' *salūbiskan* ehelichen–santuokišką' [...] adj. acc. sg. masc. resp. fem.', *PKEŽ* 4 54; word formation and analogous reconstructed forms are explained here, *ibid*.

475 *sirsilis* 'Hornisse'

- a) PS: *E* 790: *sirsilis* 'Horlitz (Hornisse)', 'širšė', nom. sg. masc., *PKEŽ* 4 116;

LBV: SIRSĪLS, gen *SIRSILAS* *Sirsilis*: Hornisse / hornet;

- b) PN: none;
 c) < OP **sirs-il-as* 'hornet' with OP suffix **-il(a)*- later attached to the root < Baltic-Slavic **širs-en-*, same, *PKEŽ* 4 *ibid*;

Lith. dial. *širšilas*, same, with many suffix variants; cf. mod. Lith. *širšė*, *širšinas*, *DLKŽ* 810; *Fraenkel* 988, La. *sirsenis*, *ibid*;

< IE: **ker-* etc. 'springen, drehen' Pokorny, 574–576.

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

476 *scritayle* 'Felge'

- a) PS: *E* 296: *scritayle* 'velge (Felge)', 'ratlankis', nom. sg. fem., *PKEŽ* 4 124–125;
LBV: SKRITAILĖ *Scritayle*: Felge (Radkranz), Radkranz / rim;
- b) PN: none;
- c) < OP *skritailē* 'rim (of wheel)' < OP adj. (part. pret. pass.) **skrita-* 'round' < OP verb **skri-* / **skrei-* 'to turn around (in a circle)' < Balt. **skrei-* / **skri-*, same, *PKEŽ* 4 ibid; Cf. Lith. *āpskritas* 'round'; *apskritailis* 'person with a round face'; *Fraenkel* 14;
Lith. *skrytis*, 'wheel rim', 'Radfelge', prob. obs. even if still incl. in this sense in mod. dictionaries (*DLKŽ* 714);
The semantic equivalent in Lith. for OP *scritayle* is 'ratlankis' ('wheel rim'), La. 'riteņa loks' *LBV*;
< IE: *(s)qer- 'drehen', *Pokorny*.

477 *spertlan* 'Zehballen'

- a) PS: *E* 150: *spertlan* 'czeballe (Zehballen)', 'kojos piršto pilvelis', nom. sg. neut., *PKEŽ* 4 145; usu. 'corrected' to *sperclan* (Trautmann i.a.); however, Mažiulis considers this unnecessary, ibid; *LBV* (as well as *OPD*) retains the *E* orthography;
LBV: SPERTLAN *n* Spertlan / kojōs piršto pilvelis / kājas pirksta maks / Zehballen [...] ball of the toe / [...];
- b) PN: none;
- c) < OP **spertlan* < OP **sper-* 'to resist' (cf. Lith. (*atsi*)*spirti*, < Baltic **sper-* / **spir-* 'to act energetically, to kick', *PKEŽ* 4 ibid;
Cf. Lith. *spirti* 'to kick' and related La. forms (*spirināt* 'von sich schlagen') which have a very wide semantic range, *Fraenkel* 873–874;
< IE: *(s)per(h)er- 'to act energetically', *PKEŽ* 4 144.

478 *schuwikis* 'Schuster'

- a) PS: *E* 496: *schuwikis* 'schuwert (Schuhmacher)', 'batsiuovys', nom. sg. masc., *PKEŽ* 4 88; the *E* translation includes an old form for shoemaker, cf. MHG

schuochwürhte, -worhte, -würke 'schuh-macher', *Lexer* 188;

LBV: ŠUWIKS Schuwikis: Schumacher / shoemaker, bootmaker;

- b) PN: none;
 c) < OP *šuvikas 'shoemaker', 'batsiuvs' < OP *šjuv-ikas 'one who sews' < Baltic verb *šju- 'to sew', *PKEŽ* 4 ibid; < IE: *šju- 'to sew', *PKEŽ* 4 87.

BOBROWSKI INCLUDES THE MODERN MEANING 'SCHUSTER'. THIS POSES THE QUESTION AS TO WHETHER HE REALLY CONSULTED E DIRECTLY, WHICH AT TIMES ENTERS ANTIQUATED / OBSOLETE ORTHOGRAPHY AND / OR MEANINGS, OR USED SOURCES WHICH ALREADY INCLUDED MOD. GERMAN MEANINGS (CF. ALSO 139: SLAUNIS MHG 'DY' ('THIGH'), ABOVE, FOR WHICH HE ENTERS GERMAN 'OBERSCHENKEL').

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

- a) PS: E 550: *stubonikis* 'beder (Bader)', 'pirtininkas', nom. sg. masc., *PKEŽ* 4 162;

LBV: STUBENĪKS Stubonikis: Bader / barber-surgeon;

- b) PN: none;
 c) < OP *stubenikas 'barber-surgeon' < OP *stuba 'room' (cf. 429 *stubo* above) + suff. -enik, *PKEŽ* 4 ibid; *Fraenkel* 928. For discussion of meaning cf. Nesselmann Thes. 178, quoted in *PKEŽ* 4 ibid;

For a Lith. equivalent for OP *stubonikis*, cf. *pirtininkas* 'the person who heats / takes care of the sauna', Lith. 'pirties kurentojas, prižiūrėtojas', *DLKŽ* 568; cf. Lith. *stuba* '(Bauern)stube, Wohnung' (obs.); cf. La. equivalent 'pirtnieks bārdzinis' *OPD*).

480 scalenix 'Vorstehhund'

- a) PS: E 702: *scalenix* 'vorlouf (Vorstehhund)', 'skalikas', nom. sg., masc., *PKEŽ* 4 118;

LBV: SKALENĪKS Scalenix: Jagdhund / hound, beagle;

- b) PN: none;
 c) < OP *skaleniks* 'pointer' < OP verb. *skal-īvei 'to bay, whimper', probably a Polish loanword *skolić* 'to whimper like a dog', German OHG *sceltan* 'schelten, schmähen', *Pokorny*, ibid, *PKEŽ* 4 ibid;

Lith. *skāliju-*, *-yti* 'fortgesetzt bellen, anschlagen'; *skalikas* 'ein fortgesetzt bellender Jagdhund', *Pokorny*, *ibid*; cf. La. *skaiš* 'klingend, helltönend'; *Fraenkel* 794;
 < IE: **kel-* etc. 'schlagen, hauen' *Pokorny* 545–551; **skel-* etc. 'schallen, klingen, laut schlagen', the second root includes Germanic, Baltic (cf. below) and Slavic, *ibid* 550.

481 *schlusnikan* (masc.), *schlusnikai* (fem.) 'Diener'

- a) PS: *K III: schlusnikan* (masc.) 'Diener', 'tarnautoja', acc. sg. masc., *PKEŽ* 4 86;—e.g. (part of the *Baptismal Rites*, asking God to accept the prayer of his servant): *kirschan stan twaian schlūsnikan N. kawīds (ader kawida) stan Dāian twaisai Cixtisnan madli*, 'N. die diesen deinen Diener N. der die Gabe deiner Tauff bittet', 'virš to tavo tarno N., koks (arba kokia) tą dovana tavo krikštijimo prašo'; 117 : 18–21, *PKP* 2224;
LBV: ŠLŪZENĪKAN acc schlūsnikan 117;
- b) PN: none;
- c) < OP: **šlūznikan* 'servant', acc. sg. < OP **slūznika-*, same < OP **slūz-enika-*, same < OP verb inf. **slūzī-twei* from Polish *służy-ć* 'to serve', *PKEŽ* 4 *ibid*.
 cf. Lith. barbarism *slūžbà* 'Dienst' (obs.), occurring in earlier literature (e.g. *Daukantas*, LT 4, 48), *Fraenkel* 836.

... *schlusnikai* (fem.)

- a) PS: *K III: schlūsnikai* 'Dienerin', 'tarnautoja', nom. sg. fem., *PKEŽ* 4 86; e.g. (part of Luther's instruction to the believers to obey Church authorities, defined as [fem.] 'God's servant', in line with OP *schlūsnikai*): *stai ast Deiwas schlūsnikai*, 'Sie ist Gottes Dienerin', 'Ta yra dievo tarnaitė', 89 : 25–26, *PKP* 2180;
LBV: ŠLŪZENĪKĀ schlūsnikai 89: Dienerin / servant (maid);
- b) PN: none;
- c) < OP **šlūznikai* 'maid (servant)', an *ā*-stem nom. sg. fem. with an ending **-āi* (< **-ā*) < OP fem. **slūznikā*, same / masc. **slūznikas*, cf. above.

482 *salta* 'kalt' (cf. 339 *passalis* 'Frost', above)

- a) PS: origin uncertain, cf. GG 47: *salta* 'kalth (kalt)'; *Grunau* A 65, 'gelidus', *Grunau*F 64', *PKEŽ* IV 50–51;
LBV: SALTAN ajn (av) Salta Gr: kalt / cold';

- b) PN: none;
 c) < OP adv. **saltan* 'cold' < Balt. adj. *šalta-*, same, < verb Balt. **šal-* 'to get / be cold', *PKEŽ* 4 ibid;
 Lith. adv. (adj. nom.-acc. neut.) *šalta* 'cold', adj. *šaltas*, 'same', *šalnà* 'frost', La. *salna*, same, *PKEŽ* 4 ibid; cf. Lith. *šalnà*. *Fraenkel* 960–961 includes examples of the Baltic loanword in Estonian *hall* 'Reif auf der Erde' and Finnish 'Nachtfrost';
 < IE: **kel-* 'frieren, kalt', etc. *Pokorny* 551.

483 *skijstan* 'rein'

- a) PS: *KIII: skijstan* 'skaisčia', adj. acc. sg. fem., *PKEŽ* 4 121–122; cf. German 'keusch' ibid; e.g. (part of the *Credo*, professing the belief that Christ was born of [the chaste Virgin] Mary. OP *skijstan* is not part of the *Enchiridion*, but it has been inserted in the OP text and is also translated into Lithuanian): *gemmons esse stan skijstan iumprawan Mariān*, 'geboren von der Jungkfrauen Maria', 'gimęs nuo tos skaisčios panos Marijos'; 127 : 9–10, *PKP* 2 234.
LBV: SKĪSTAN *aj acc* *skijstan* 127: keusche, reine / pure';
 b) PN: none;
 c) OP **skīsta-* 'clean, pure', 'švarus, tyras' < Baltic-Slavic adj. < part. pret. pass. **skīd-ta-*, same, < Baltic-Slavic verb **skīd-* / **skeid-* 'to separate, chop off', *PKEŽ* 4 ibid;
 Cf. La. *škīsts* 'clean pure', as well as 'liquid (fluid)' = Lith. *skýstas* 'having the quality of a thin / runny liquid; fluid (adj.); liquid (adj.)' is semantically very remote from the concept of purity, cf. however Lith. verb. *skaistėti* 'to become more beautiful, noble', '(vom Gesicht) schöner, [...] edler werden', *Fraenkel* 792 with a diff. vowel gradation, as well as a derivative *skaistūs* 'beautiful, chaste' ibid; *ALKŽ* 699;
 < IE: **skēi-* 'schneiden, trennen, scheiden', *Pokorny* 919–920; the Baltic examples are presum. based on IE *skēi-* *d-*, *-t-* with 'a dental extension' ('Dentalerweiterung'), ibid 920–921.

484 *sliwaytos* 'Pflaumen'

- a) PS: *E* 619: *sliwaytos* 'pflumen (Pflaumen)', 'slyvos', nom. pl. fem.; *PKEŽ* 4 131;

- LBV*: SLĪWĀITĀS *nom pl f* Sliwaytos: Pflaumen / plums;
 b) PN: none;
 c) < OP **slīvaitās* 'plums' < OP **slivā* (+ OP suff. *-ait) from Polish *śliwā* 'plum', *PKEŽ* 4 *ibid*;
 Lith. *slyvā* 'plum', individual fruit and tree; loanword poss. from Byelorussian *sliva*, *Fraenkel* 833; La. has a different word for this concept (cf. *plūmes* < German *Pflaume*).

485 *sarote* 'Karpfen'

- a) PS: E. 576: *sarote* 'carpe (Karpfen)', 'karpis', nom. sg. fem., *PKEŽ* 4 64–65;
LBV: ZARĀTĒ *Sarote*: Karpfen / carp;
 b) PN: none;
 c) < OP **zarātē* 'carp' < OP adj. **zar-ātā-* '(a fish) having scintillating / sparkling colour' < OP subst. **zara-* 'gleaming' < Baltic - Slavic verb **žer-* 'to gleam', 'to shine', (> Lith. *žerėti*), *PKEŽ* 4 *ibid*);
 cf. Lith. *žarā* 'redness (in the sky)', *žariūoti* 'gleam / shine like fire', 'feurig schimmern', *PKEŽ* 4 *ibid*; cf. also La. *zars* 'ray (of light)', 'Strahl' and similar, *Fraenkel* 1290.
 Neither Lith. nor La. have equivalents with this meaning, cf. Lith. *karpis*, La. *karpa* *LBV*;
 < IE: **gher-* 'to shine, beam', *PKEŽ* 4 63.

486 *smunents* 'Mensch' (cf. above 457 *smoy* 'Mann')

- a) PS: cf.: *K III*: *smunents* 'Mensch', 'žmogus', *PKEŽ* 4 135; e.g. (Within the context of the *Credo*, including the statement that Christ was both God and Man: *isarwiskas smunents*; 'warhafter Mensch'; 'tikrasis žmogus'); 43: 12, *PKP* 2 123;
LBV: ZMĀNĒNTS *smunents* 43₁₂: Mensch / man (human being), human being; *smūnets* 63;
 b) PN: none;
 c) < OP **zmūnents* 'human being' < Balt. **zmān-ent-* < Balt. **zmón*, 'earthly one' < Baltic - Slavic **zm-* 'Earth' (cf. 457 *smoy* and 416 *same* above), *PKEŽ* 4 *ibid*;
 Lith. *žmogùs* (cf. 457 *smoy* 'Mann', above).
 < IE: **ghdem-*, *ghdem* 'Erde, Erdboden', *Pokorny* 414.

487 *saxtis* 'Rinde'

- a) PS: *E* 643: *saxtis* 'rinde (Rinde)', 'žievė', nom. sg. fem. (or masc.), *PKEŽ* 442;
LBV: SAKSTIS *f*Saxtis: Rinde / bark (cortex), rind;
- b) PN: none;
- c) < OP **sakstis* 'that which is capable of being cut out, to be separate', 'tai, kas atpjauta, atrėžta', 'the cut out / separated section' < OP verb **sek-* / **sėk-* 'to cut', *PKEŽ* 4 *ibid*;
 Lith. dial **seksti-* > **sekšti-*, same; for references with deviating explanations of etymology (e.g. Endzelins SV 243,) in *PKEŽ* *ibid*;
 cf. Lith. *žievė*, La. *miza*, *OPD*);
 < IE: **sek-* 'to cut', *PKEŽ* 4 41.

REGARDING THE RELEVANCE FOR BOBROWSKI CF. II
 CLASSIFICATION, 1.2.1. TREES (INCLUDING RELATED WORDS).

488 *sarxtes* 'Scheide'

- a) PS: *E* 425: *sarxtes* 'schede (Scheide des Schwertes)', 'makštys (kalavijo)', nom. pl. fem.; *PKEŽ* 4 64;
LBV: SĀRKSTĒS *nom pl f* Sarxtes: Scheide (Schwertscheide) / scabbard;
- b) PN: none;
- c) < OP : **sarkstēs* 'sheath (of a sword), scabbard', nom. pl. fem. < OP *i*-stem **sark-stis*, same, < OP **serg-* or **sarg-* 'to guard', 'sergėti', *PKEŽ* 4 64;
 Lith. *sergėti*, dial. *sārg-ioti* (cf. mod. Lith. *sārgas*, -ė 'watch[man], guard', 's.o.who looks after sth. / s.o.'; Lith. 'kas sergi, saugo', *DLKŽ* 676); *Fraenkel* 762–763;
 < IE: **serg(h)-* / **srg(h)-* 'to guard', *PKEŽ* 1 43.

489 *schutuan* 'Zwirn'

- a) PS: *E* 471: *schutuan* 'zwirn (zweidrāhtiger Faden)', 'suktinis siūlas', nom. (-acc.) sg. neut.; *PKEŽ* 4 88;
LBV: ŠŪT WAN *n* Schutuan: Zwirn / yarn (twisted), thread (twisted yarn); *schuto* Gr;
- b) PN: none;
- c) < OP **šū-tvan* 'an instrument for sewing', nom.-acc. neut.
 < OP verb **šū-* 'to sew' < Baltic verb **šju-*, same (cf. 478 *schuwikis* above); regarding 'incorrect' orthography (e.g. *Grunau* G 76 etc.) cf. *PKEŽ* 4 *ibid*;

Lith *siūlas* 'thread' < *siūti*; La. *šūt* 'to sew', 'nähen', '[eine Wand] bekleiden', *Fraenkel* 789;
 < IE: **sju-* 'to sew', *PKEŽ* 4 *ibid.*

*IT IS NOT CLEAR WHETHER BOBROWSKI VIEWED OP SCHUTUAN AND OP 478 SCHUWIKIS 'SCHUSTER' AS COGNATES FROM A COMMON OP ROOT (*SŪ -), ALTHOUGH BOTH WORDS ARE INCLUDED IN CLOSE PROXIMITY ON THE SAME PAGE (NOS 478 AND 489).*

490 *spartisku* 'Stärke'

- a) PS: *K III: spartisku* 'stercke (Stärke)', 'stipumas', *PKEŽ* 4 143; e.g. (within Luther's *Instructions* of saying the *gratia / Grace* after meals ['nach dem essen']: *Tans ni turri podingan en stessei spartisku steiseisei russas neggi podingausnan no ainontsi kaulan*, 'Er hat nicht lust an der stercke des Rosses noch gefallen an jemandes Beinen', 'Jis ne-tūri pomėgi į tą stipumą to žirgo nei pamėgimą ant ko nors blauzdōs', 85 : 5–7, *PKP* 2 171, cf. note 393, *ibid.* Included here is a fragment of Psalm 147: 10 with the comment: 'He (God) delighteth not in the strength of the horse: He taketh not pleasure in the the legs of a man,' *ibid.*

LBV: SPARTISKĀ spartisku 85: Stärke / strength;

- b) PN: none;
 c) OP (Sambian) subst. *spartisku* 'strength' (cf. also *sparts* 'mechtig [mächtig]', 'stiprus', *PKEŽ* 4 *ibid*) < adj. **spartiskū* 'strong', nom. sg. fem. < OP **spart-isk-ā*, same < OP **sparta-*, same;
 cf. Lith. equivalent *stipumas*, La. *stiprums*, *spēcīgums*, same, *LBV*.
 < IE: **sp(h)er-* etc. 'zucken, mit dem Fuße wegstoßen, zappeln, schnellen', *Pokorny*, 992–993.

491 *straunay* 'Lenden'

- a) PS: *E 136: straunay* 'lenden (Lenden)', 'strėnos' (usually corrected to *strannay*), *PKEŽ* 4 159–160;
LBV: STRANĀI nom pl *Straunay: Lenden / loins*;
 b) PN: none;
 c) OP **stranai* 'loins', nom. pl. (pl. collectivum) masc. < Balt. dial. **strenai*, same < Balt. *n*-stem **srėn* (nom.) / **sren-* (oblique) < Balt. **sr-* / **ser-* 'to flow', *PKEŽ* 4 *ibid*;

Lith. *strėnos*, same, *ibid.* According to Mažiulis both the OP and Lithuanian forms are derived from Baltic dial. **srėn*, same. La. has a different word 'krusti (jostas vieta)' *OPD; Fraenkel* 921;
 < IE: **ser-* 'strömen, sich rasch und heftig bewegen', *Pokorny* 909.

492 *soalis* 'Kräuticht'

- a) PS: *E* 293: *soalis* 'krewtecht', 'žolė', nom. sg. masc., *PKEŽ* 4 139; also *K III: sālin* 'Kraut', acc. sg. e.g. (within the *Marriage Rites*, in the story of *Creation*, God's words to Adam: 'Thou shalt eat the herb of the field', Gen 3 : 18): *Bhe turei stan Sālin nostan laukan istwei*, 'vnnd solt das Kraut auff dem Felde Essen', 'turiſ ta žolę ant to lauko valgyti', 105 : 13, *PKP* 2204;
LBV: ZĀLĪS Soalis: Gras, Kraut (Gras) / grass; *LBV: ZĀLĪS* Soalis: Gras, Kraut (Gras) / grass;
- b) PN: cf. 456 *soalis* above;
- c) OP **zālīs* 'grass', 'Kraut', *PKEŽ* 4 *ibid*; *Fraenkel* 1322; the formal aspects, as well as referencēs to etymology, [i.e. *saligan*], are discussed in *PKEŽ* 4 *ibid*;
 Lith. *žolės* 'grass'; La. *zāle* 'grass, herb', 'Gras, Kraut', cf. *PKEŽ* 4 *ibid*;
 < IE: < **ghel-* etc. "glänzen, schimmern", [...] als Farbadjektiv: "gelb, grün, grau oder blau"; *Pokorny*, 429–431.
BOBROWSKI INCLUDES A LARGE RANGE OF WORDS FROM THE AREA OF PLANTS AND GRASSES, CF. II CLASSIFICATION, 1.2.2.

493 *seiti* 'seid!'

- a) PS: *K III: seiti*, 2 pers. pl. imp., cf. *PKEŽ* 1 101–103, *ibid*; e.g. (within Luther's *Instructions* regarding the respect to be paid to the Church and State authorities): *Tit seiti tēnti is nautin poklusman*, 'So *seid* nun auß not vntherthan', 'Taip būkite dabar iš būtinumo paklusniai', 91: 4, *PKP* 2 181;
LBV: SEĪTĒ ↑ Būtun *ip* 2 *pl* *seiti* 914; *BŪTUN* ↑ Būt; *BŪT* *if* bouūt 41: sein (existieren) / be;
- b) PN: none;
- c) < OP **seí-tē* 'seid', 'be', 'būkite' < IE verb **es-* / **s-*, *PKEŽ* 1 103, *LBV* 193;

Lith. (old, dial.) *estè* 2 pers. pl. ind., imp.;
 < IE: **es-* 'sein'; defined as 'Kopula und Verbum
 Substantivum', cf. also the root *bheue-* etc. *Pokorny*, 340–
 342.

494 *septmas* 'der siebente'

- a) PS: cf. *K III*: *septmas* 'siebende (siebenter)', 'septintas', cf. *PKEŽ* 4 102, e.g. (in context of the *Seventh Commandment* of the *Decalogue*): *Stas Septmas Pallaps*, 'Das Siebende Gebot', 'Tas *sekmas* paliepimas', 33 : 4; *PKP* 2 112;
LBV: SEPTMAS *nom sg m* Septmas 33: siebenter / seventh; Septmas II 5 Sepmas I 5;
- b) PN: none;
- c) OP *septmas* 'seventh', ord. < OP **sepmas* (masc.), **sepma* (fem.); *PKEŽ* 4 *ibid*;
 Lith. (old, dial.) *sėkmas*, masc., and *sekmà*, fem. (< Balt. **sepma-*), *PKEŽ* 4 *ibid*;
 < IE: **septm̥* 'sieben', *Pokorny*, 909.

495 *stas* 'der'

- a) PS: (*K I*, *K II*, *K III*, very frequent), cf. *K III*: *stas*, 'der', 'tas', demonstrative pronoun and "article", nom. sg. masc., *PKEŽ* 4 151 ff., e.g. (Initial word within the title of *K III*): *Stas Likuts Catechismus*, 'Der Kleine Catechismus', 'Tas mažas katekizmas', 17 : 12, *PKP* 2 100;
LBV: STAS *pn nom sg m* Stas 17₁₂: der / that;
- b) PN:
- c) < OP **stas* < OP **sitas* < OP **si-* 'this' + **ta-* 'that' (cf. Lith. *šitas*), cf. Mažiulis, <http://donelaitis.vdu.lt/prussian/bookart.htm>, § 159 (accessed 17.07.07);
 Lith. masc. *šitas*, fem. *šità* 'this', Lith. masc. *tàs* 'that', fem. *tà*, La. masc. *tas*, same;
 < IE: **ki-* 'this', **to-* 'that', *Pokorny*. cf. IE: **ko-* etc. 'Pronominalstamm "dieser"', *Pokorny* 609–610.
to- 'that', *Pokorny*. cf. IE: **ko-* etc. 'Pronominalstamm "dieser"', *Pokorny* 609–610.

496 *stu ilgimi* 'so lange bis'

- a) PS: *K III*: *stu* (1 x) (*stu ilgimi*) 'je(bis daß)', 'tuo (ilgai)', *PKEŽ* 4 162; e.g. (Within the *Matrimonial Rites*, the story

of *Creation*, with God pronouncing his punishment of Adam until such time - *stu ilgimi*- when he, Adam, will merge with the earth, *Genesis 2: 17*, Jerusalem Bible): *En prakāisnan twise prosnan turri tu twaian geitin istwe / stu ilgimi kai tu etkumps prei semman postāsei*, 'Im schweiß deines Angesichts soltu dein Brot Essen / *biß das du wider zur Erden werdest*', 'prakaite tavo veido turì tu tava duoną valgyti tuo ilgai, kad tu vėl prie žemės pastoji'; 105 : 14-16, PKP 2204-205;

- b) PN: none;
 c) < OP **stu* < *OP **stō*, adverbial "instrumental", (= Lith. *tuō*), PKEŽ 2 290.
 < IE: cf. 495 *stas* above.

BOBROWSKI'S LEMMATA STU ILGIMI WERE TAKEN FROM THE QUOTED CONTEXT (I.E. 105: 14-16, ABOVE). MANY KEYWORDS FROM THIS PASSAGE ARE INCLUDED IN HIS PV (CF. PRAKAISNAN, TWAIS, GEITIN, TEICKUT, MALNIKIKAN, GEMTON, RIKIJSKAI, PERKANTLITS LAUKS, KAAUBRI, ETC., PKP 2 203-204);

497 *stwen* 'dort'

- a) PS: *K III: stwen* 'dort', 'ten', PKEŽ 4 164; e.g. (part of *Confession Rites*, admitting not to have done as instructed): *Beggi schan bhe stwen asmu as ni seggiuns / ka stai mennai laipinnons*, 'Denn da vnd da hab / ich nicht gethan / was sie mich hiessen', 'nes šen bei ten esu aš nedaręs ką jie man liepęs', 67 : 22-23, PKP 2 151;
 b) PN: none;
 c) OP **stwen* 'there' < West-Baltic illative **t-en* : inessive **t-ei* influenced by illative **kven* (< illative **kun* + *inessive **kvei*) : inessive *kvei*, PKEŽ 2 41-42;
 < IE: **k̑i* 'this', **to-* 'that', **q^ho-* / **q^he-* 'who', *Pokorny*.

BOBROWKI INCLUDES THE TRANSLATION 'DORT', RATHER THAN 'DA' OF THE TEXT ('DA UND DA') TO MORE CLEARLY DISTINGUISH THE MEANING OF THE ADVERB (CF. HIER UND DA, HIER UND DORT).

498 *stwendau* 'von dannen'

- a) PS: *K III:* (occasionally 2 x instead of *istwendau* 1 x), cf. *stwendau* 'vondannen (von dannen)', 'iš ten', PKEŽ 4 164; e.g. (part of the *Credo*, refers to Christ descending from Heaven, from where [whence] he shall come to judge the living and the dead): *Stwendau- wīrst pergūbons*

preiliginton / stans geīwans bhe Aulusins, 'Von dannen Er kommen wird / zu Richten die Lebendigen vnnnd die Todten', 'Iš ten tampa atvykęs (prie)teisti tuos gyvus ir numirusius', 127 : 15–16, *PKP* 2235;

LBV: ISTWENDAU *av* isstwendan 113: daraus / from there; stwendau 113 Stwendau 127 Stwendau I 9 Stwendau II 9';

b) PN: none;

c) < OP **stwendau* 'from there' < OP **iz-stwen-dau*, *PKEŽ* 251.

The nearest equivalent is Lith. 'iš ten'

< IE: cf. 497 *stwen* above.

BOBROWSKI'S TRANSLATION 'VON DANNEN' FOLLOWS THE ENCHIRIDION WITHIN THE QUOTED TEXT, ABOVE.

499 *sirsdau* 'unter'

a) PS: cf. *K III*: *sirsdau* 'unter', 'tarp', *PKEŽ* 4 116; e.g. (within *The Lord's Prayer*, the *First Prayer* explaining the phrase *hallowed be thy name*): *nikai stas wirds Deiwas mukinna / stas niswintina sirsdau noūmans sten emnen Deiwas*, 'denn das Wort Gottes lehret / der entheyliget vnter vns den Namen Gottes', 'nekaip tas žodis dievo mokina, tas nešventina tarp mūsų tą vardą Dievo'; 49 : 9–11, *PKP* 2129;

LBV: SIRZDAU *prp* *sirsdau* 49 / tarp / starp / zwischen, unter (inmitten), inmitten / wśród, między / among, between;

b) PN: none;

c) < OP **sirzdau* 'between, next to' < OP **sird-dau*, same, in accordance with (*pirz*)-*dau* < OP **sird-* 'middle' (Lith. *širdis*, *šerdis*), cf. similar forms in Slavic languages, *PKEŽ* 4 *ibid*; *Mažiulis* suggests that OP *sirsdau* could have meant literally the 'pith / core (e.g. of a tree)' or, metaphorically, 'the centre', *ibid*;

< IE: **ker* / **kr̥d-* 'heart', *PKEŽ* 494.

500 *schlait* 'ohne'

a) PS: cf. *K III*: *schlāit* 'ohn (ohne)', 'without', 'be' (8 x among plenty of cases with the meaning 'sondern', 'but', 'tačiau'), e.g. (within the explanation of the *first Article* of *Credo* that God provides humankind with all their necessities without them having earned / deserved them): *Schlāit*

wissan maian perschlūsisan, 'ohn all mein Verdienst', 'be viso mano užtarnavimo', 41 : 13, *PKP* 2121;

- b) PN: none;
- c) < OP **sklāit(s)* 'without', prep. < OP adv. **sklāita* 'separately' < OP adj. **sklāi-ta* 'separate, separated' < OP verb **sklei-* 'to separate', *PKEŽ* 4 83–84;
Cf. Lith. *skliē-ti* 'to spread', *Fraenkel* 811;
< IE: dial. **sklei-* / **skli-* 'to cut off, to separate', *PKEŽ* 4 84.

501 *tolke* 'Dolmetsch', *Tolkmit*, *Tolksdorf*, *Tolken*, *Tolks*, *Tollmingen*, *Tollmingkehemen* (cf. Appendix B *Words of uncertain origin*)

- a) PS: origin uncertain;
- b) PN: Of the six PN mentioned above all could be verified in the sources. Accordingly, the PN *Tolkemit* (= *Tolkmit?* district of Elbing, one entry), *Tolksdorf* (district of Braunsberg and Rastenburg, two entries), *Tolks* (district of Preußisch Eylau, one entry) and *Tollmingkehemen* (district of Goldap, one entry, now Russian *Chistye Prudy* in the region of Kaliningrad, which has a memorial to commemorate the Lithuanian national poet of Prussian origin Christian Donelaitis, cf. below. *Tollmingen*, a 1938 'amelioration' by the Nazi regime, i.e. Lithuanian *Tolmingkehemen*, is derived from Lithuanian *Tolminkiemis*, probably named after a land-owner *Tólminas*. The name was probably of Prussian origin; cf. *MLTV*: 408. However, neither *Tól-minas*, nor *Tolminkiemis* are related to *tolke*. Gerullis' entry of *Tolken* provides useful supplementary information: '1315 *Tulkin* [...] *Tolken* [...] Kammeramt Nehmen Kr. Mohrungen: lit. *tùlkas*, lett. *tuļks* "Dolmetscher", [...] Vgl. alit. *Tulk-utaitis*, Litauer B.', *Gerullis* 188;
- c) < OP **tulks* 'interpreter' from O. East-Slavic *тълкъ* 'explanation', cf. La. *tuļks*, same; old loanword spread also in OLG, OHG from the Baltics, Kluge, 137;
Lith. *tùlkas* 'Dolmetscher' (cf. copious sources in *Fraenkel*, *tulkauti* 'dolmetschen', *tùlkininkas* = *tùlkas*, *tùlknyčia* 'Kanzel des Tolken oder des Dolmetschers in der Kirche' (cf. Nesselmann in *Fraenkel* loc. cit.), *Fraenkel* 1137–1138;

BOBROWSKI'S TOLKE 'DOLMETSCH' IS IN LINE WITH HIS OCCASIONAL PRACTICE OF ENTERING A PRESUMED BASIC 'OP' FORM ON THE BASIS OF DIFFERENT PN. - HE SPECIFICALLY REFERS TO TOLMINGKEHMEN (WITH ONE L) IN CH. 3 OF LC (JB 3 230): 'SAGEN WIR KURZ, DAB ES UM CHRISTIAN DONALITIUS GEHT, IN DIESER OPER, EINEN LITAUISCHEN DICHTER, ALSO BESSER UM KRISTIJONAS DONELAITIS, PFARRER ZU TOLMINGKEHMEN VOR ZWEIHUNDERT JAHREN'.

502 *tauris* 'Wisent'

(cf. 541 *wissambris* 'Eber', below)

- a) PS: *E* 648: *tauris* 'wesant' *PKEŽ* 4 186; according to Mažiulis 1) '*tauris* "wesant" *E* 648' and 2) '*wissambs* "ewer" (*E* 649)' should be corrected to '*tauris* "ewer" (Auerochse) *tauras*' (*E* 648)' and *wissambs* 'wesant (Wisent) *stumbras*' (*E* 649) respectively, *ibid*; these changes have already been incorporated into *LBV* and *OPD* (cf. also 541 *wissambris* 'Eber', below):

LBV: TĀURS *Tauris* *E* 648: Auerochs / aurochs'; Mažiulis > 'ewer' Auerochs (as in *LBV*);

OPD: TĀURS *Tauris* *E* 649 / *tauras* / *taurs* / Auerochs / tur / aurochs;

- b) PN: none;

- c) < OP **tauras* 'aurochs', < Baltic-Slavic **tauras*, same (> Lith. *tauras*, same), *PKEŽ* 4 *ibid*;
Lith. *taūras* 'aurochs', 'Büffel, Auerochs'; La. *tāurs* *PKEŽ* 4 *ibid*; cf. La. *tauriņš* 'butterfly' (= literally a 'small' **taurs*, with long feelers), 'Schmetterling' *Fraenkel* 1067. Originally related to OCS *turъ* 'aurochs', *ibid*;
< IE: **tauros*, a word of non-IE origin, *PKEŽ* 4 *ibid*.

REGARDING RELEVANCE FOR BOBROWSKI CF. II CLASSIFICATION, 1.1. FAUNA.

503 *towis* 'Vater'

(cf. 507 *taws* 'Vater'...below)

- a) PS: origin uncertain; *E* 169 or *K I, II, III*, cf. *E* 169: *towis* 'vater (Vater)', 'tévas', nom. sg. masc., *PKEŽ* 4 197-198;
LBV: TĀWS nom sg *Taws* 498: Vater / father;
- b) PN: none;
- c) < OP **tāvs* < West-Baltic **tā-vas* 'father', a suffix derivative; *Fraenkel* 1085-1086;

Lith. *tévas*, La. *tévs* 'Vater' (cf. 507 *taws* 'Vater', cf. below);

E *towis* is the same (primarily *a*-stem) form having dialectal root vocalism **ō* corresponding to Samlandian **ā*, cf. *PKEŽ* 4197.

< IE: **tata-* etc, 'Lallwort' is well represented in various IE languages', *Pokorny* 1056.

In addition to 503 *towis* 'Vater' Bobrowski includes three other available OP variants for 'father' in his *PV*: s.s.v. 504 *thetis* 'Altvater' and 507 *taws* 'Vater' as well as the adjectival form 507 [...] *tawiskan* 'väterlich' (below).

504 *thetis* 'Altvater'

(cf. 503 *towis* 'Vater', above)

- a) PS: *E* 171: *thetis* 'altvater (Grossvater)', 'senelis (tėvo tėtis)', nom. sg. masc., *PKEŽ* 4191–192;
LBV: TĖTIS Thetis: Großvater / grandfather';
- b) PN: none;
- c) < OP **tētīs* 'father's father' < Balt. 'Lallwort' **tē* 'father, father's father and similar' + suff. Balt. **-tja-*, cf. Lith. *tētis*, *PKEŽ* 4 *ibid*; *Fraenkel* 1085;
Lith. *tētis* = La. *tētis* 'father, little / dear father', *ibid*.
Cf. 503 *towis* above.

505 *tallokinikis* 'Freiherr'

- a) PS: *E* 408: *tallokinikis* 'vriar (der Freie)', 'laisvasis (ne baudžiauninkas), nom. sg. masc.'; Mažiulis amends OP **tallokinikis* to *talkinikis*, *PKEŽ* 4 182;
- b) PN: none;
- c) < OP **talkinikas* 'laisvas valstietis' < OP **talkā* + suff. OP **-inik* < Baltic - Slavic **talkā* < Baltic - Slavic verb **telk-* / **tilk-* 'to trash', *PKEŽ* 4 182, *ibid*;
Cf. Lith. *talkà* = La. *talka*.
Fraenkel 1053 defines Lith. *talkà* as 'zusammengebetene Arbeitsgemeinschaft, welche nach der Arbeit mit einem Schmaus (ohne Entlohnung) bewirtet wird'. G. Bauer, who views Lith. / La. *talka* as a tradition common to both the Lithuanians and Latvians, stresses that this type of voluntary assistance rendered to a neighbour was not rewarded with money but with food and drink (Bauer 2005: 54-55). The word has been borrowed by German and

included the nouns *Talk* m., *Talke* f. and the verb *talken* 'im Talk arbeiten', *ibid*; cf. also Bauer, Klein, 1998, 289 ff. loc. cit.

IT IS VERY LIKELY THAT BOBROWSKI WAS AWARE OF THE ASSOCIATION OF OP TALLOKINIKIS WITH LITH. TALKA. HE WAS UNDOUBTEDLY FAMILIAR WITH THE PRACTICE OF LITH. TALKA (CF. THE GERMAN BORROWINGS TALK, TALKE, ABOVE, NOT INCL. IN MOD. DICTIONARIES), WHICH FORMED AN INTEGRAL ELEMENT OF BALTIC TRADITIONAL CULTURE (CF. ALSO ESTONIAN TALKUS 'BÄUERLICHES ERNTEFEST'), BAUER 2005: IBID.

506 tawischas 'des Nächsten' (cf. context quoted below)

- a) PS: cf. *K III: tawischas nechsten (nächsten) artimo*, *PKEŽ* 4 187; e.g. (exegesis of the *Ninth Commandment*, admonishing human beings not to covet their neighbour's house: *kai mes tenneison paggan noūsmu tawischan ni* [...] *buttan stallēmai*, 'das wir vmb seinen willen vnserm *nechsten* nicht [...] nach seinem [...] Hause trachten', 'kad mes jo dėlei mūsam *artimam* [...] buto negviešiamės', 35 : 10–12, *PKP* 2 115;

LBV: TAŪWIŠAS gen sg m tauwyschies II 75: Nächsten / neighbour (fellow creature); [...] Tawischas 339 tawischas 356 Tawischas;'

- b) PN: none;
 c) < OP **tawischas* 'next, closer to one', 'artimesnis', gen. sg. masc. < OP adj. comp. masc. **tavisja-*, same, < adj. **tava-* 'close, near', 'artimas' < Baltic - Slavic adv. **tau* / **tu* 'here, there' (cf. OCS *tou* 'here', Polish *tu*, 'same' etc.) < Baltic - Slavic pron. **t-* 'that', *PKEŽ* 4 *ibid*;
 La. *tuva-* (*tuvs*) 'close, near (to one)', 'artimas';
 < IE: **to-* 'that', cf. 495 *stas* above.

507 taws 'Vater', tawiskan 'väterlich' (cf. 503 *towis* 'Vater', above)

BOBROWSKI ENTERS BOTH AVAILABLE OP VARIANTS FOR 'FATHER': OP TAWS AND TOWIS SEPARATELY, POSSIBLY CONSIDERING THEM TO BE DIFFERENT WORDS.

... **tawiskan 'väterlich'**

- a) PS: *K III: tawiskan 'vätterlicher (väterlicher [väterlich])*', 'tėviška', *PKEŽ* 4 187; e.g. (part of the *Credo*, professing that God looks after his people in a *fatherly* way): *bhe stan*

wissan is kalsīwingiskan / Tawiskan / Deiwütiskan labbiskan bhe etnīstin, ‘Vnd das alles aus lauter Vatterlicher / Göttlicher Güte / vnnd Barmhertzigkeit’, ‘ir tai vīsa iš skambaus tėviško dieviško gerumo ir gailestingumo’, 41 : 12–13, *PKP* 2 121;

LBV: TĀWISKAN acc Tawiskan 41: väterlichen / fatherly, paternal;

- b) PN: none;
- c) < OP **tāv-iskan* ‘fatherly’, acc. sg. < OP **tāva-* ‘father’ (cf. 503 *towis*, above);
Lith. *tėviškas* ‘fatherly’.

508 *tisties* ‘Schwager’

- a) PS: *E* 184: *tisties* ‘sweir (Schwiegervater)’, ‘uošvis’, nom. sg. masc., *PKEŽ* 4 195;

LBV: TISTĪS Tisties: Schwiegervater (Vater der Ehefrau) / father-in-law’;

- b) PN: none;
- c) some researchers (Trautmann) consider this a Slavism, *PKEŽ* 4 *ibid*;
< OP **tistīs* ‘father-in-law’, *PKEŽ* 4 *ibid*;
REGARDING BOBROWSKI’S FAIRLY COMPREHENSIVE INCLUSION OF TERMS FOR FAMILY, CF. 278 MOTHE ‘MUTTER’, 287 MOAZO ‘MUHME ETC. ABOVE.

509 *tlaku* ‘tritt’

(cf. 19 *austo* ‘Mund’, above)

- a) PS: *K III: tlāku* ‘dreschet (drischt)’, ‘kulia; *PKEŽ* 4 196; e.g. (Within the *Instructions*, in relation to showing respect to one’s elders, retaining the analogy of the beast of burden when it is treading out the corn, *Timothy* 5): *tu turei stesmu kurwan kas arrien tlāku / ni stan āustin perrēist*, ‘Du solt dem Ochsen der da *Dreschet* / nicht das maul verbinden’, ‘Tu turì tam jaučiui, kuris javus *kulia*, tą snukį neužrišti’, 89 : 1–2, *PKP* 2 177; (cf. 19 *austo* ‘Mund’, above)’;

LBV: TĀLKĀ ps 3 *tlāku* 89: drischt / threshes;

- b) PN: none;
- c) < OP (corrected to) **tālku* ‘threshes’, ‘drischt’, ‘kulia’ < OP *ā*-stem iterative **talkā*, same, < **telk-* / **tilk-* ‘to thrash’, *PKEŽ* 4 *ibid*; cf. 505 *tallokinikis* above;
Lith. *tėlk-ti*, La. *nuô-tajcît* ‘durchprügeln’, *ibid*;

< IE: **telek-* "stoßen, zerstoßen, schlagen"; nur keltisch und baltoslavisch', *Pokorny*, 1062;

BOBROWSKI HAS INCLUDED MOST OF THE WORDS FROM THIS SECTION IN HIS *PV*: E.G. 196 *KURWIS*, 369 *PERREIST*.

510 *twaxtan* 'Badequast'

a) PS: *E 553*: *twaxtan* 'queste (Badequast)', 'vanta', nom. sg. neut., *PKEŽ 4* 208–209;

LBV: TWAKSTAN *n* Twaxtan: Badequast / brushwood (broom) for bathing';

b) PN: none;

c) < OP **tvakstan* 'Badequast' = 'an instrument for whipping with a brushwood (in a bath)', *ALKŽ 758*; considered to be a Germanism < Gothic *þwahan* 'baden', *PKEŽ 4*. Mažiulis, after considering var. explanations of its origin, defines OP *tvakstan* as a Baltic-Slavic isolexic, *ibid*;

Cf. Lith. *tvak-sėti* 'mušti (apie širdį ir pan.)', *tvókti* (Lith. 'mušti, kirsti'), *PKEŽ 4* *ibid*.

Cf. La.. *pirtsslota OPD*;

< IE: **tʰak-* 'baden' (infrequent), *Pokorny* 1098.

511 *tickroms* 'gerecht'

a) PS: *K III*: *tickrōmai* 'gerecht', 'teisūs', *PKEŽ 4* 193; e.g. (Within the *Baptismal Rites*, a reference to a 'bath', i.e. immersion in water, which results in the baptised person receiving God's grace and becoming righteous): *Nostan kai mes prei stessei supsas etnīstin tickrōmai bhe weldūnai asmai stēisei prābutskan gijwan*, 'Auff das wir durch desselbigen gnade *gerecht* / vnnd Erben seien des ewigen Lebens', 'kad mes prie to paties malonēs *teisūs* ir veldėtojai esame to amžino gyvenimo', 63: 7–9, *PKP 2* 144; *LBV*: TIKRŌMAI *aj nom pl m* tickrōmai 63: gerechte / just (righteous);

b) PN: none;

c) < OP **tikrōmai* 'righteous', adj. nom. pl. masc. < OP adj. **tikr-ōma-*, same < OP adj. **tikra-* 'true, real', *PKEŽ 4* *ibid*;

The nearest related words are Lith. *tikras*, La. *tikrs* 'right', correct', 'recht', *Fraenkel* 1091.

*BOBROWSKI PROVIDES AN UNDOCUMENTED BUT CORRECT ABSTRACT FORM: SG. MASC. *TICKROMS FROM THE PL. TICKRŌMAI, ATTESTED IN OP TEXTS.*

512 *tauto* 'Land'

- a) PS: *E* 793: *tauto* 'land (Land)', 'kraštas, nom. sg. fem., *PKEŽ* 4 186–187;
LBV: TĀUTĀ *Tauto*: Land / land (country), country';
- b) PN: none;
- c) < OP **tautā* 'country, land', *PKEŽ* 4 *ibid*;
 La. *tàuta* 'tribe, people, nation', Lith. *tautà* 'nation'. Lith. *Tautà* is documented in the sense of 'Oberland, Deutschland'. An archaic meaning in this sense was also known in Lithuania Minor (Prussian Lithuania), transl. as 'Upper (i.e. Baltic) Prussia, Germany', *Fraenkel* 1069–1070;
 < IE: **tēu-*, etc. 'schwollen'; *teutā* '(Menge)Volk, Land', *Pokorny* 1080–1085.

513 *tienstwei* 'reizen'

- a) PS: *K III*: *tiēnstwei* 'reytzen (reizen)', 'traukti', *PKEŽ* 4 192; e.g. (within the explanation of *Confession*, incl. the assurance that the father confessor will know how to inspire [literally 'to pull / draw] the sinner to the faith): *prei Druwien tiēnstwei*, 'vnnnd zum Glauben reytzen', 'prie tikėjimo *traukti*', 73 : 4–5, *PKP* 2 157;
LBV: TĒNSTWEĪ *tiēnstwei* 73: anreizen (anziehen), reizen (anziehen), anziehen (ziehen), anziehen (reizen), ziehen / drag (once), pull (once), tug (once), draw (tug);
- b) PN: none;
- c) < OP **tiēnstwei* 'to pull, draw', (Lith. 'traukti, tempti'), *PKEŽ* 4 192; < Baltic **tens-*, same, *PKEŽ* 4 *ibid*.
 Lith. *tęsti*, 'pull, drag (along, around)' (cf. La. 'raustīt, straipīt, vilkt', *OPD*);
 < IE: **tens-* 'drehen, ziehen, spannen', *Pokorny* 1070.
 REGARDING THE RELEVANCE FOR BOBROWSKI CF. II CLASSIFICATION, 4.1. VERBS.

514 *tresde* 'Drossel'

- a) PS: *E* 728: *tresde* 'drosele (Drossel)', 'strazdas', nom. sg. fem., *PKEŽ* 4 199;
LBV: TRAZDĒ *Tresde*: Drossel / thrush (ouzel)';

- b) PN: none;
 c) < OP **trazdē*, same, *PKEŽ* 4 *ibid*; *Fraenkel* 920 (incl. literature);
 Lith. *strāzdas*; La *strazds*; same, *PKEŽ* 4 *ibid*. Finnish *rastas* 'Drossel' is a borrowing from Balt. **trazdā*, *Fraenkel*, *ibid*
 < IE: **trozdos-* etc. 'Drossel', *Pokorny* 1096; *PKEŽ* 4 *ibid*.
 REGARDING THE RELEVANCE FOR BOBROWSKI *CF.* II CLASSIFICATION, 1.1.2. BIRDS.

515 *tu* 'du'

- a) PS: *KI, II, III*; cf: *tu* 'du', 'tu', *PKEŽ* 4 202; e.g. (in the *Lord's Prayer*): *Tāwa Nou̯son kas tu essei Endangon*, 'Vater vnser der *du* bist im Himmel', 'Tēve mūsū, kuris *tu* esi danguje', 47 : 6, *PKP* 2127;
LBV: TŪ *pn* 2 *nom sg.* tū 67₁₃: *du* / you (thou), thou;
 b) PN: none;
 c) < OP **tū* 'thou', 'du'; for comprehensive literature (incl. hist. and var. infl. forms, e.g. *tu*, *tien*, *iuosuo*n, *wans*) of the sg. and 2 pl. OP **jūs* 'you' (etc.) cf. *PKEŽ* 4 *ibid*;
 Lith. *tu* pers. pronoun 'you', 'du'; La. *tu* 'du' *PKEŽ* 4; *Fraenkel* 1133–1134;
 < IE: **tū-* 'du' etc., *Pokorny* 1097; *PKEŽ* 4 202 (incl. literature).

516 *teikusnan* 'Geschöpf'

- a) PS: *K III*: *teikusnan* 'geschöpf (Geschöpf; 1x)', 'kūrinī', *PKEŽ* 4 188; e.g. (within the *Rites of Marriage*, asking God to bless the marriage partners): *tu quoitilaisi stawīdan twaian teikūsnan / ensadinsnan / bhe absignasnen / ni dāt kumpint*, 'du wöllest solch dein Geschöpf Ordnung / vnd Segen / nicht lassen verrucken', 'Tu tenori tokiam tavam kūriniai patvarkymą ir palaiminimą ne duoti nustumti', 109 : 12–14, *PKP* 2211;
LBV: TEĪKĀSNAN *acc* teikūsnan 109: Geschöpf / creature';
 b) PN: none;
 c) < OP (Samlandian) **teikūsnan* < OP * *teikāt-vei* 'to create, make' (= 'tinkamą daryti'), cf. '*teickut* schaffen-(pa) daryti, kurti', *PKEŽ* 4 188–189; Lith. *tiék-ti* 'to

prepare, make', *teik-ti* 'to make (sth.) suitable', *PKEŽ* 4 188; (cf. La. equivalent 'radijumu', *OPD*).

517 *teisiskan, teisiwingiskan* 'Ehrbarkeit'

- a) PS: *K III: teisiskan* 'Erbarkeit (Ehrbarkeit)', 'garbinguma', *PKEŽ* 4 190; e.g. (part of Luther's *Instruction* to the *Unterthanen* to serve those in authority, so that they may live a peaceful life in blessedness and respectability, cf. *I Timothy*, 2: 1–4): *en wissan Deiwutiskan bhe Teisiskan*; 'in aller Gottseligkeit vnd Erbarkeit', 'visame dievobaimingume bei *garbingume*', 91 : 17–18, *PKP* 2182;
LBV: TEISISKAN acc Teisiskan 91: Ehrbarkeit, Ehrlichkeit / honesty, respectability';
- b) PN: none;
- c) < OP **teisisku* 'respectability'; < OP **teisē* 'respectability'; a suffix *-isk derivative from from adj. OP **teisē* 'honour', Lith. 'garbė', *PKEŽ* 4 *ibid*;
Lith. *teisiškūmas*. Cf. Lith. *teisus* 'just, upright', 'recht [...] aufrecht', *Fraenkel* 1073–1074 (incl. literature).

... *teisiwingiskan* 'Ehrbarkeit'

- a) PS: *K III: teisiwingiskan* '(Ehrbarkeit)', 'garbinguma', *PKEŽ* 4 190; e.g. (Within the *Instructions*, naming attributes of a bishop, incl. pastors and preachers, cf. 31 *alkins* 'nüchtern'): *sen wissan teisiwingiskan*, 'mit aller Erbarkeit', 'su visu garbingumu', 87 : 7–8, *PKP* 2175;
LBV: TEISĒWĪNGISKAN acc teisiwingiskan 87: Ehrbarkeit, Ehrlichkeit / honesty, respectability;
- b) PN: none;
- c) < OP: **teisiwingiskan* 'honour, respectability', Lith. 'garbingumas', a suffix *-isk derivative from adj. OP **teisiwinga-* 'honourable', Lith. 'garbinga'; this in turn is a suffix *-iving- derived from the noun OP **teisē* 'honour', cf. OP *teisi* 'Ehre' *PKEŽ* 4 189–190.

BOBROWSKI ENTERS TWO LEMMATA FOR THE CONCEPT 'EHRBARKEIT'. THE DIFFERENCES ARE ONES OF WORD FORMATION RATHER THAN SEMANTICS, AS EXPLAINED ABOVE, PKEŽ 4 IBID.

518 *trumpstis* 'Feuerzange'

- a) PS: E 361: *trumpstis* 'vuerschene (Feuerhaken)', 'žarsteklis (kačerga)', *PKEŽ* 4 201;

LBV: KRÜMPSTIS *f* Trumpstis: Feuerhaken / poker (rake);

b) PN: none;

c) < OP **krumpstis* (Mažiulis' correction) 'that which is bent, crooked'; OP *trumpstis* is, according to Mažiulis, a suffix *-*sti*-, derived from the verb OP **krump-* / **kremp-* 'to bend, to diminish' etc., cf. *PKEŽ* 4 *ibid* and *PKP* 2 29 note 104.

BOBROWSKI'S ORTHOGRAPHY IS IDENTICAL WITH E AND INCLUDES INTIAL T BUT TRAUTMANN'S MEANING 'FEUERZANGE', WHEREAS MAŽIULIS DEFINES IT AS GERMAN 'FEUERHAKEN, -KRÜCKE', LITH. 'ŽARSTEKLIS', 'FIRE TONGS'. THIS WAS PROBABLY 'A BOARD / PIECE OF WOOD AFFIXED TO THE 'FIRE TONGS', ENABLING ACCESSING / POKING OF EMBERS AND SIMILAR, PKEŽ 4 IBID.

519 *trinsnan* 'Rache'

a) PS: *K III* (very rare): *trinsnan* 'Rache', 'keršijima, acc. sg. fem., *PKEŽ* 4 200; e.g. (within the *Instruction* including an injunction to Christians to accept the authority of social institutions, in accordance to *I Peter* 2: 13–15; the text of the *Enchiridion*, in contrast to the Biblical source, specifies the king [not the *emperor*] as supreme authority, whereas those who disobey will be subject to *revenge* [not *punishment*): *pri trinsnan nostans warguseggientinns*, 'zur *Rach* vber die *Vbeltheter*'; 'prie *keršto* ant tų piktai darančiq', 93 : 1–2, *PKP* 2 184;

LBV: TRINSNAN *acc* trinsnan 93: Rächen, Rache / vengeance, revenge;

b) PN: none;

c) < OP **trinsnā* 'revenge, threatening (gestures) < **trint-* *vei* 'to threaten', cf. *trinie*, *PKEŽ* 4 199–201; Lith. *trinù* 'reibe[n]'; La. *trinu* 'reibe[n], schleife[n]', *Pokorny* 1072; < IE: **ter-* etc. 'reiben; drehend reiben', *Pokorny* 1071–1076.

520 *trintawinni* 'Rächerin'

(cf. 481 *schlussnikan*, 519 *trinsnan*, above)

a) PS: *K III*: *trintawinni* 'racherin (Rächerin)', 'keršytoja, nom. sg. fem., *PKEŽ* 4 200; e.g. (within the *Instructions*, the civil authority is seen as God's *avenger* [literally

revenger], cf. *Romans 113*: 1–3; the *Enchiridion* uses the word ‘revenger’, echoed in both the OP and Lithuanian equivalents): *stai ast Deiwās schlūsnikai / aina Trintawinni prei sūndin*, ‘Sie ist Gottes Dienerin / eine Racherin zur straffe’, ‘Ta yra dievo tarnaitė, viena keršytoja prie bausmės’, 89 : 25–27, *PKP* 2 180; *LBV*: TRINTAWINĪ *nom sg f* Trintawinni 89 / keršytoja / atriebėja / Racherin / mścicielka / avengeress;

- b) PN: none;
- c) < OP **trintavini* ‘revengeful, threatening person (fem.)’, (Lith. ‘keršytoja’ etc.); cf. also OP *trinie* ‘droht’; OP *trintawinni* is used in a figurative sense, cf. *Pokorny* 1072; regarding word formation cf. *PKEŽ* 4 *ibid.*
Cf. equivalents Lith. ‘keršytoja’, La. ‘atriebėja’ *OPD*;
< IE: cf. 519 *trinsnan* ‘Rache’, above.

521 *tirtis* ‘der dritte’

- a) PS: *K II*: *tirtis* ‘das dritte’, ‘trečias’ *PKEŽ* 4 194–195 e.g. (Within the *Decalogue*, the *Third Commandment*), *K II* 5 : 8, *PKP* 2 83;
LBV: TĪRTS *ord* Tirts 29: dritte / third; Tirts 45 Tirts I 5’;
- b) PN: none;
- c) < OP dial. **tritīs*, Lith. *trėčias* ‘third’, ‘dritte[r]’, La. *trešs*, *Fraenkel* 1114–15. According to *Fraenkel* La. *trešs* more closely resembles Slavic *trěťjъ* whereas OP corresponds to Greek *τριτος*, *ibid.*;
< IE: **trei-* etc. ‘"drei" Nom. Akk., als Vorderglied im Kompositum *tri-* [...] "der dritte"’, *Pokorny*, 1090–1092.

522 *tasmai* ‘dem’

(cf. 495 *stas* ‘der’, above)

AN ‘OP’ DATIVE FORM OF UNCERTAIN GENDER HAS BEEN INCORRECTLY CREATED BY BOBROWSKI ON THE BASIS OF OP PRONOUN STAS ‘THAT’ AND CORRESPONDING LITHUANIAN TAS (WITHOUT INITIAL S-).

523 *twais* ‘dein’

(cf. 515 *tou* ‘du’ above)

- a) PS: *K III* (I, II) *twais* ‘dein’, ‘tavas’, *PKEŽ* 4 207–208; e.g. (at the conclusion of the *Decalogue*, containing an explanation of the commandments): *As stas Rikijs twais*

Deiws, 'Ich der HERR *dein* Gott, 'Aš tas viešpats *tavas* dievas', 37 : 12, *PKP* 2 117;

LBV: TWĀIS, *gen* TWĀISE, *pn po 2 sg nom sg m* *twais* 37₁₂: *dein / your (thy), thy, thine*;

b) PN: none;

c) < OP **twaise* / **tvaja* 'tavas, tava', poss. pron. (nom.sg.) cf. *swais*, *PKEŽ* 4 ibid;

Lith. *tāvas, tavà*, La. *tavs*, 1070 'dein(e)', *Fraenkel* 1070;

< IE: cf. 515 *tou* 'du' above.

524 *teinu* 'nun'

a) PS: *K III*: *teinu* 'nun', 'dabar', *PKEŽ* 4 189; e.g. (In the *Instructions* to believers to be obedient to civil authorities, saying that those in opposition disobey what God himself has ordered, cf. 40 *aucktimmisku* 'Obrigkeit', above): *Kas sien teinu priki stan Auktimmiskan sedinna / stas empriki stallē Deiwas enteikūsnan*, 'Wer sich nun wider die Obrigkeyt setzet der widerstrebet Gottes Ordnung', 'Kas save *dabar* prieš tą vyresnybę sodina, tas prieš stovi dievo patvarkymui', 89 : 21–23, *PKP* 2 180;

LBV: TEĪNŪ *av teinū* 133: *jetzt, nun / now*';

b) PN: none;

c) < OP **teinū* 'now' < OP *pron. "loc." **tei* 'in that' (**t-* 'that (one)', Lith. 'tas' etc.) + Balt. **nū* 'now', *PKEŽ* 4 186; cf. 525 *tenti* 'jetzt', below, *PKEŽ* 4 191;

< IE: **nū* "nun", [...] wohl Tiefststufe zu *neuo-* "neu", *Pokorny* 770;.

525 *tenti* 'jetzt'

a) PS: *K III*: *tēnti* 'jetzund', 'dabar', *PKEŽ* 4 191; e.g. (within the *Decalogue*, explaining the significance of the commandments): *Ka billā tēnti Deiws esse wissans schins Pallaiptsans?*, 'Was sagt nun Gott von diesen Gebotten allen', 'Ką byloja *dabar* dievas apie visus šiuos paliepimus?', 37 : 8, *PKP* 2 117;

LBV: TĒNTI *av tēnti* 17: *jetzt, nun / now*;

b) PN: none;

c) < OP **tēnti*, cf. literature, *PKEŽ* 4 ibid.

526 *udro* 'Otter', *Uderwangen*

- a) PS: *E* 667: *udro* 'otter (Otter)', 'ūdra', nom. sg.fem. *PKEŽ* 4209;
LBV: ŪDRĀ *Udro*: Otter (Fischotter), Fischotter / otter;
- b) PN: *Uderwangen* (District of Preußisch Eylau) can be accessed in the sources, cf. *Progenealogists*, 30. 03. 09; cf. further '1411 / 19 *Uderwanghe* [...] jetzt *Uderwangen* Kr. Pr.-Eylau: pr. *udro* 'Fischotter' + pr. *wangus* 'Damerau'. Vgl. lit *Ūdrabalė* B.; lett. *Ūdrene* B.', *Gerullis* 190, cf. also *Ūdrabaliai*, Germ. *Uderballen* (District of Insterburg, today's Russian *Izvilino*), *Groß Uderballen* (District of Wehlau today Russian *Demidovo*), Pēteraitis *MLTV* 417;
- c) < OP: *ūdrā 'otter' < Baltic-Slavic fem. *ūdrā / masc. (dial.) *ūdras, same; *PKEŽ* 4 *ibid*;
 Lith. *ūdra* / *ūdras*, La. *ūdrs* 'otter', 'Fischotter', *PKEŽ* 4 *ibid*; *Fraenkel* 1157–1158;
 < IE: *uden - (oblique case) / *uod̥-, cf. 526 *wundan* below.

REGARDING THE RELEVANCE FOR BOBROWSKI CF. II CLASSIFICATION, 1.1. FAUNA

527 *usts* 'der sechste'

- a) PS: *K III*: *usts* 'sechster', 'šeštas', nom. sg. masc. (num. ord.), *PKEŽ* 4211; (in context of the *Sixth Commandment* of the *Decalogue*, cf. *Exodus* 20 : 2–17): *Stas Vschts Pallaps*, 'Das Sechste Gebot', 'Tas šeštas paliepimas,' 31 : 16, *PKP* 2112;
LBV: USTS *Usts* II 16: sechste / sixth;
- b) PN: none;
- b) < OP ord. *(v)ušta - 'sixth' < OP *usta-, same, which acquired š instead of s from the cardinal forms < OP card. *ja*-stem *ušai < *usjai 'six', nom. pl. < West-Baltic *uš 'six' (ord. *uš-t- 'sixth') < West-Baltic *veš, same, under the influence of the ordinal stem *uš, *PKEŽ* 4211;
 Lith. *šeštas* 'sixth'; cf. Lith. dial. *ušios* above, an OP loanword, La. *sešt(ai)s*, same, *PKEŽ* 4 *ibid*;
 < IE: *sueks etc. 'sechs', *Pokorny* 1044.

528 *woble* 'Apfel', *Woplauken*

- a) PS: *E* 616: *woble* 'appel (Apfel)', 'obuolys', nom. sg. fem., *PKEŽ* 4 259–261; cf. GrG 92: *wabelcke eppil* (Apfel) 'obuolys', in *PKEŽ* 4 *ibid*;
LBV: *ĀBLĒ Woble Apfel / apple*;
- b) PN: '1326 *Wopelaukin* [...] jetzt *Woplauken* Kr. Rastenburg: siehe *Wopen* (+ pr. *laucks* "Acker", *Gerullis* 207; a slight orthographic variant is *Woplaucken* (District of Rastenburg, one entry), today's Polish *Wopławki*. The name has nothing to do with OP *woble* 'apple'; it is based on the name of the owner of the field (**lauks*, *Wopelaukin*), cf. "*Wope*, Preuße", *Gerullis*, *ibid*); cf. *Progenealogists*;
- c) < OP **(v)ōblē* 'apple' < OP **āblē*, dial. **āblā*, same < Baltic-Slavic ad. **ābla-* 'of apple(-tree)' < Baltic-Slavic subst. **ābl-* / **ābel-*: *ābal-* 'apple-tree, apple', *PKEŽ* 4 *ibid*;
< IE: **ābel-* etc. 'Apfel', *Pokorny* 1–2.

529 *wundan* 'Wasser', *Powunden*, *Wundlacken*

- a) PS: *E* 59 (*K III*): *wundan* 'wasser (Wasser)', 'vanduō', nom.-acc. sg. neut., *PKEŽ* 4 267–268; cf. Gr.G. 10 'Wunda wasserre (Wasser)', same; *PKP* 250;
- b) PN: Both PN mentioned above (*Powunden*, *Wundlacken*), appear in both sources: *Powunden* (Districts of Königsberg and Preußisch Holland, five entries) and *Wundlacken* in Königsberg, cf. *Progenealogists*;
Gerullis provides the foll. information: '1285 *Powunden*, [...] jetzt *Powunden* Kr. Prl-Holland, [...] 1447 *Powunden* [...] jetzt *Powunden* Kr. Königsberg: [...] pr. *po* 'unter' *wundan* "Wasser" + pr. *wundan* "Wasser"; vgl. lit. *Pāvandenė*', *Gerullis* 133 [...]; '1284 *Wundilauches*, [...] jetzt *Wundlaken* Kr. Königsberg [...]: pr. *wundan* 'Wasser' + pr. *laucks* 'Acker', *ibid* 210;
Whereas *Wundlacken* was destroyed in 1945, *Powunden*, in the former District of Königsberg, corresponds to today's Russian *Khrabrovo*;
- c) < OP **(v)undan*, 'water' < West-Baltic **unda-n* < **uda-n*, same, with *n* inserted before *d* in accordance with nominal forms coming from infixes verbs, *PKEŽ* 4 268;
Lith. *vānduo*, later *vanduō*, La. *ūdens* 'water';

< IE: *uden - (oblique case) / *uodr-, a heteroclitic word,
PKEŽ 4 ibid.

530 wayos 'Wiese' Powayn

- a) PS: *E* 282: wayos 'wesen (Wiesen)', 'pievos', nom. pl. fem.,
PKEŽ 4 213;
LBV: WAJĀS nom pl f Wayos: Wiesen / meadows;
- b) PN: : Powayn is well represented in the sources,
Progenealogists; cf. also '1344 Powaygen, [...] jetzt
 Powayn Kr. Fischhausen, [...] pr. po "unter"+ pr. wayos
 "Wiesen". Cf. Lith. vejos, *Gerullis* 133;
- c) < OP *vajā 'meadow' < Balt. verb *vej- / *vī 'to twine',
PKEŽ 4 ibid;

Lith. vejā 'pievelė; velėna' = 'Rasen', ibid;

< IE: *uei- etc. 'drehen, biegen', 'welken', 'auf etwas
 losgehen', *Pokorny* 1120-1124.

*BOBROWSKI INCLUDES QUITE A FEW WORDS FOR INANIMATE
 FEATURES, INCL. WORDS RELATING TO MEADOWS AND FIELDS;
 Cf. II CLASSIFICATION, 1.2.2. GRASSES, BUSHES,
 CULTIVATED/UNCULTIVATED FIELDS AND ENVIRONMENT.*

531 wose 'Ziege' Wosegau, Wossau; wosuks 'Bock', wolistian 'Zicklein'

- a) PS: *E* 676: wosee 'czege (Ziege)', 'ožka', nom. sg. fem.,
PKEŽ 4 263-264;
LBV: ĀZĒ Wosee Ziege / goat (she-goat);
- b) PN: Both *Wosegau* and *Wossau* are documented in the
 sources: *Wosegau* in the district of Fischhausen, *Wossau*
 in Rastenburg, cf. *Progenealogists*; cf.: '1331 Wosgow, [...] jetzt
Wosegau Kr. Fischhausen: Suff. -av-', *Gerullis* 209; in
 his list of similar PN (e.g. *Wosebirgo*) *Gerullis* includes an
 analysis of the compound which presumably applies to
Wossegau and *Wossau*: 'pr. wosee "Ziege"', ibid 208.
- c) < OP *(v)ōzē 'she-goat' < Balt. *āzē, same, *PKEŽ* 4 ibid;
 words relating to OP wosee are well known (cf. literature
 in *PKEŽ* 4 ibid);
 Lith. ožka 'she-goat', *Fraenkel* 519.

... wosuks 'Bock'

- a) PS: *E* 675: wosux 'bok (Bock)', 'ožys', nom. sg. masc.,
PKEŽ 4 265-266;
LBV: ĀZUKS Wosux avis / Bock (Ziegenbock) / goat;
- b) PN: none;

- c) < OP *(v)ōzukas 'he-goat' < OP *āz-(ē 'she-goat') + OP suff. masc. *-uka(s) (cf. Lith. ožiukas 'goatling'). Mažiulis explains that the primary diminutive meaning of this word gave way to an innovative diminutive *wosistian (s. further), *ibid*;

CF. II CLASSIFICATION, 1.1. FAUNA.

... *wolistian* 'Zicklein'

- a) PS: E 677: *wolistian* 'czikel (Zicklein)', 'ožiukas', nom. sg. neut., a clear misspelling of *wosistian, PKEŽ 4 262;
- b) PN: none;
- c) < OP *(v)ōzist'an 'goatling' < OP *āz-(ē 'she-goat') + OP suff. *suffix -istja-, *ibid*.
< IE: *ǵǵ- 'Ziegenbock, Ziege', Pokorny, 6-7; PKEŽ 4 264.

Bobrowski includes no fewer than three lemmata for the term 'goat', all seem to be taken from *E*, coinciding with the orthography there.

532 *woras* 'alt'; *Workeim*, *Woritten*

(cf. *Appendix B Words of uncertain origin*)

- a) PS: Bobrowski constructs an arbitrary 'OP' *woras* (nom. sg. masc.), possibly based on 1. *Gerullis* 208, 2. on the PN *Workeim*, *Woritten* and 3. *K III*; cf. *urs* 'alt', 'senas', adj. nom. sg. masc., PKEŽ 4 211; e.g. (Within the *Baptismal Rites* Luther explains that *old Adam* within us will be destroyed (literally 'drowned'), if we perform daily penance, thus redressing sin and restoring a lost state of grace): *stas Vrs Adams en mans pra deineniskan pawargan bhe powartisan turei auskandints postatwei*, 'der alte Adam inn vns / durch tegliche rewe vnd busse sol erseufft werden', 'tas *senas* Adomas mumyse per kasdieniška atgailą bei atitaisymą turi nuskandintas pastoti', 63 : 14, PKP 2 145 ;
LBV: WĀRS, gen WĀRAS, aj Urs 63: alt / ancient, old, aged;
- b) PN: Both *Workeim* and *Woritten* are documented in the sources; cf. also '1341 *Wurkaym*, [...] jetzt *Workeim* Kr. Heilsberg: siehe *Wor-it* + pr. *caymis* "Dorf"', *Gerullis* 210; '1336 *Worit*, [...] jetzt *Woritten* Kr. Mohrunen: vgl. auch noch lit. *Vor-pilis*, der alte Schloßberg bei Tilsit. Aber

auch an lit. 'vōras "Spinne" kann man denken', *Gerullis* 208;

- c) < OP adj. *(v)ūra- 'old' < OP *vōra-, same, < Balt. dial. *vāra-, same, *PKEŽ* 4 *ibid.* According to *Gerullis* 208, a form *wors 'old' was common to OP ('im Gemeinpreußischen'); it is also documented in Samlandian *urs* 'alt', ('das sich zu *wors verhält wie samländisch *urminan* Akk.: pomesanisch *wormyan* 'rot', *ibid.*);
Lith. *vōras* 'alt' (arch.) 'vōras 1) 'alt' [...]; 2) *vorūšis* '(nach Krankheit) geschwächt', [...] wobei die Scheidung von den mit lit. *vōras* 'Spinne' zusammenhängenden Namen nicht immer möglich ist', *Fraenkel* 1274; for the expression 'old' Lith. has, next to *vōras*, the additional *sēnas*, La. *sens*, *Fraenkel* *ibid.*;
< IE: origin uncertain (*PKEŽ* 4 *ibid.*).

533 *wupyan* 'Wolke'

(cf 1 *ape* 'Fluß', above)

- a) PS: *E* 8: *wupyan* 'wulken (wolke)', 'debesis', nom. sg. neut., *PKEŽ* 4 269–271;
LBV: UPJAN n *Wupyan* Wolke/cloud;
- b) PN: none;
- c) < OP *(v)*upjan* 'cloud' < West-Baltic adj. **up-ja-* 'characterized with slow flowing' < < West-Baltic *i*-stem subst. **upis* 'slow flow' < Balt. verb **up-* / **vep-* / **vap-* 'to flow slowly' (related to East Balt. **upē* 'river', cf. Lith., La. forms below), *PKEŽ* 4 *ibid.*;
Lith. *ùpé* La. *upe* 'river', cf. *PKEŽ* 4 *ibid.*;
< IE: **uēp-* etc. 'Wasser', *Pokorny* 1149.

534 *wins* 'Luft'

- a) PS: *E* 45: *wins* 'luft (Luft)', 'oras', nom. sg. masc., *PKEŽ* 4 243;
- b) PN: none;
LBV: WINS *Wins* Luft, Wetter / air, weather;
- c) < OP **vinas* 'luft, Wetter' < West-Baltic subst. **vina-* 'exterior' < Baltic-Slavic adv. **vinai* / **vinan* 'outwardly', cf. *winna*, *PKEŽ* 4 240, 243.
Cf. equivalents Lith. *óras*, *oraĩ*, La. *gàiss*, *laĩks* (*gaiss*), *LBV*;¹

< IE: **uī*, a particula of separation, dividing, + **nō* / **ně*
> adv. 'not here, separately', *PKEŽ* 4 241.

535 *wetro* 'Wind'

- a) PS: *E* 53: *wetro* 'wint (Wind)', 'vējas', nom. sg. fem., *PKEŽ* 4 233;
LBV *WĒTRĀ* *Wetro*: Wind/wind;
- b) PN: none;
- c) < OP **vētrā* 'wind' < Baltic-Slavic verb **uē(i)*- 'to blow' (> East-Baltic **vētrā* 'wind'), *PKEŽ* 4 ibid;
Lith. *vētra*, La. *vētra* 'strong wind, storm', 'Sturm(wind)',
Sturm, *Fraenkel* 1232–1233, ibid;
< IE: **au(e)* etc. 'wehen, blasen, hauchen', the OP
example is cited under a group classified as 't-
Weiterbildungen' *Pokorny* 81–84.

536 *wurs* 'Teich'

(cf. 257 *lūriay* 'Meer', above)

- a) PS: *E* 61: *wurs* 'tych (Teich)', nom. sg. masc, *PKEŽ* 4 271;
LBV: *ŪRS* *Wurs*: Teich / pond;
- b) PN: none;
- c) < OP *(*v*)*ūras*, 'pond' < West-Balt. adj. 'watery' = 'that
which has water, moisture' (cf. s.v. **iūrin*) < Balt. subst.
**ūr* : **ēur* 'water, moisture', *PKEŽ* 4 ibid;
cf. Lith. *tvenkinỹs*, *kūdra*, La. *dīķis*, *OPD*;
< IE: **aŷer*- 'Wasser, Regen, Fluss', *Pokorny* 80–81. For
cognates cf. 257 *lūriay* 'Meer', above.

537 *warto* 'Tor'

- a) PS: *E* 219: *warto* 'thöre (Haus)', 'tür', 'durys', acc. sg.,
PKEŽ 4 226–227;
LBV: *WARTĀ* *Warto*: Tür (Haustür)/door(s);
- b) PN: none;
- c) < OP **vartā*, 'door', nomen collectivum < Baltic-Slavic
subst. nom.-acc. neut. **vartan* 'turning, shutting down' <
Baltic-Slavic verb **vart-* 'to turn, shut down', *PKEŽ* 4 ibid;
Lith. *vařtai* 'gate, door', 'Tor, Tür', La. *vārti*, same,
(both pl. tantum);
< IE: **uēr*- 'verschließen, bedecken; schützen, retten,
abwehren', *Pokorny* 1160.

538 *waldwico* 'Ritter'

- a) PS: *E* 406: *waldwico* 'riter (Ritter)', 'riteris', nom. sg. masc., *PKEŽ* 4 217;
LBV: WÄLDWIKĀ Waldwico/riteris/Ritter/knight;
- b) PN: none;
- c) < OP **valdvikā* 'knight, noble person', a loanword from West-Slavic (Polish) **voldyka* 'miles, nobilis', *PKEŽ* 4 ibid; Mažiulis rejects *Būga*'s hypothesis that OP *waldwico* is of Baltic origin, ibid.

539 *woapis* 'Farbe'

- a) PS: *E* 457: *woapis* 'varbe (Farbe)', 'dažai (flüssiger Farbstoff)', *PKEŽ* 4 258;
LBV: WĀPS Woapis: Farbe (Farbstoff), Farbstoff / paint, dye;
- b) PN: none;
- c) < OP **vāpas* 'colour' < Baltic-Slavic **vāpas* / *vāpā* 'a certain type of fluid' < 'a slow trickle', 'lėtas tekėjimas' < Baltic-Slavic verb **vāp-*, **vap-* 'to flow slowly', *PKEŽ* 4 ibid;
Lith. *ùpė* 'Fluss', *Pokorny* ibid; La. *vāpa* (*vāpe*) 'glue / substance for joining / glueing sth.', 'glaistas, glazūra';
< IE: **uerp-* etc. 'Wasser', *Pokorny* 1149.

540 *wormyan* 'rot', *Wormditt*

- a) PS: *E* 463: *wormyan* 'rot', 'raudonai', adv., *PKEŽ* 4 263; cf. GRG 91 *warmun* 'roth (rot)', *PKEŽ* 4 ibid;
LBV: WĀRMJAN *aj n* (*av*) wormyan: rot / red;
- b) PN: *Wormditt* (District of Braunsberg) is cited in the sources, cf. *Progenealogists*, cf. also: '1405 *Warniken*, [...] jetzt *Warniken* Kr. Fischhausen: siehe *Warne* + Suff. *-ik-*', *Gerullis* 197; cf. also: '1308 *Wurmdit* [...] jetzt *Wormditt* Kr. Braunsberg, [...] saml. *urs* (gemeinpr. **wōrs*, lit. *vōras*) 'alt' + pr. *median* 'Wald' + Suff. *-it*,' *Gerullis*, 210; it is unrelated to *wormyan* 'rot';
- c) < OP **vārmjan* 'red', adv. = adj. nom.-acc. sg. neutr. < OP subst. **varmas* '(reddish) worm, insect', *PKEŽ* 4 ibid;
Lith. *vařmas* 'Insekt, Mücke', *Pokorny*, ibid;
< IE: **uer-* 'drehen, biegen', [...], *urmi-s* etc. 'Wurm', *Pokorny* 1152.

541 *wissambris* 'Eber'(cf. 502 *tauris* 'Wisent', above)

- a) PS:
- E*
- 649:
- wissambs*
- 'ewer' (German 'Eber'),
- PKEŽ*
- 4 249.

This word, initially considered a Baltic word, has generated a lot of discussion among Prussologists, Mažiulis suggests it should be corrected to mean 'bison', Lith. 'stumbras', *ibid*;

LBV: ZAMBRUS, *gen* ZAMBRAS *Wissambs*: Wisent / bison;

- b) PN: none;

- c) < OP
- E*
- 649
- wissambs*
- = *
- wissambris*
- 'wesant (Wisent)', 'stumbras', a misspelling of *
- sambris*
- *[
- zambris*
-] with initial 'wi-' possibly added from German
- Wi(sent)*
- < OP *
- zambras*
- , same < Balt. *
- žamb-ra-s*
- < Baltic-Slavic verb *
- žemb-*
- 'to cut sth. (e.g. in two)',
- PKEŽ*
- 4
- ibid*
- ;

< IE: **yeis-* ' "zerfließen, fließen", [...] auch vom tierischen Samen', *Pokorny* 1134.

According to Marija Gimbutas the larger animals of the forest fauna along the Baltic Sea included *boars*, wolves, bears, *aurochs*, *bison*, wild horses, and elks. Thus the aurochs and bison are different species of the same type of animals, separate from the boar. The aurochs, she claims, persisted in early historic times, whereas the bison were still found in the large expanses of virgin forests of present-day northern Poland and southern Lithuania up to the eighteenth century.

[<http://www.vaidilute.com/books/gimbutas/gimbutas-introduction.html>]

IN HIS PV BOBROWSKI, FOLLOWING THE E MEANINGS ('WISENT' AND 'EBER'), CLEARLY DISTINGUISHES BOTH ANIMALS. ACCORDINGLY, OP WISSAMBRIS REFERS TO MOD. GERMAN 'EBER', I.E. WILD BOAR. THIS IS PROBABLY THE ANIMAL ALLUDED TO IN HIS POEM WILNA: MIT GRÜNEN AUGEN / IST DEINE WOLFZEIT VERSUNKEN. / UR UND BÄR UND DER EBER, DA SIE ERSCHRECKTE DER HORNSCHREI / GIEDIMINS, JB 1 21. FOR THE CONCEPT 'AUROCHS' (OP TAURIS 'WISENT') HE USES THE ARCHAIC GERMAN TERM 'UR'. AN EARLIER LINGUISTIC (MONOPHTHONG) FORM OF AUROCHS (CF. UR > AU RESULTING FROM DIPHTHONGISATION OF OHG TO MHG), WAS REVIVED IN 1769 BY KLOPSTOCK, KLUGE 36; CF. II CLASSIFICATION, 1.1. FAUNA.

542 *wilkis* 'Wolf' *Wilke*, *Wilkenning*, *Wilkau*, *Perwelk*, *Willkischken*, *Willenberg*, *Wilkendorf*

- a) PS: *E* 657: *wilkis* 'wulf (Wolf)', 'vilkas', nom. sg. masc., *PKEŽ* 4 238–239;
LBV: WĪLKS *Wilkis*: Wolf / wolf;
- b) PN: Nearly all PN in Bobrowski's list could be located in the sources, i.e. *Wilkau*, *Perwelk*, *Willkischken*, *Willenberg* and *Wilkendorf* (*Progenealogists*). The PN *Wilkendorf* is entered with a different, thicker pen, obviously at a later date. *Wilkenning* seems to refer to *Wilkeniken* (1423, *Gerullis* 201) in the district of Elbing, documented as *Wilkeniten* in 1336 and as *Wilknitt* in 1946. It corresponds to today's Polish *Wilknity*, possibly originating from OP **Vilkenikai*. *Perwelk* is derived from the Lith. verb (*per*)*vilkti* 'to drag' and has nothing to do with OP **vilk-*, the same goes for *Willenberg*.
- c) < OP **vilkas* 'wolf' < Baltic–Slavic **vilkas*, same, *PKEŽ* 4 *ibid*;
 Lith. *vilkas* 'wolf', La. *vilks*, same;
 < IE: **u̯lkʷ* 'os etc.' 'Wolf', *Pokorny* 1178
FEW LEMMATA HAVE INSPIRED BOBROWSKI TO ENTER AS MANY PN AS DOES OP WILKIS. HIS WILLKISCHKEN IS MENTIONED SEVERAL TIMES IN LC IN RELATION TO HIS PORTRAYAL OF THE LITHUANIAN NATIONAL POET KRISTIJONAS DONELAITIS. RESEARCH FREQUENTLY ALLUDES TO THE INCLUSION OF THE WOLF METAPHOR IN HIS WORKS. CF. II CLASSIFICATION, 1.1. FAUNA.

543 *warne* 'Krähe' *Warnicken*

- a) PS: *E* 722: *warne* 'kro (Krähe)', 'varna', nom. sg. fem., *PKEŽ* 4 225 ;
LBV: WARNĒ *Warne* Krähe/crow ;
- b) PN: *Warnicken* (District of Fischhausen) can readily be accessed in the sources, cf. *Progenealogists*, cf. also: '1405 *Warniken*, [...] jetzt *Warniken* Kr. Fischhausen: siehe *Warne* + Suff. *-ik-*', *Gerullis* 197;
- c) < OP **varnē* 'crow' < Baltic–Slavic *vár-nā*, same < onomat. **var* (= the sound 'kvar-kvar'), *PKEŽ* 4 *ibid*;
 Lith. *várna*, La. *várna*, same, *PKEŽ* 4 *ibid*;
 < IE: **uer-* 'brennen, verbrennen schwärzen', *Pokorny* 1166; the adjectival nouns (**uarna-* 'schwarz, verbrannt') result in some words meaning the bird, *ibid*; *Mažiulis* is

rightly sceptical about this popular etymology (**uer-*), cf. above.

REGARDING RELEVANCE FOR BOBROWSKI, CF. II CLASSIFICATION, 1.1.1. BIRDS.

544 *weware* 'Eichhorn'

- a) PS: *E* 660: *weware* 'eichhorn (Eichhorn)', 'voverè', nom. sg. fem., *PKEŽ* 4 233 234 ;
LBV: WĒWERĒ *Weware* Eichhorn/squirrel;
- b) PN: none;
- c) < OP: **vēvarē* 'squirrel' < Baltic-Slavic **vēver-*, same, according to Mažiulis, a reduplication of the IE root **uer-* 'to turn around', *PKEŽ* 4 *ibid*;
 Lith. *vėveris* next to Lith. *voveris*, La. *vāvere*, same, *PKEŽ* 4 *ibid*; *Fraenkel* 1275; 1233–1234;
 < IE: **uer-* 'in den sicher Zugehörigen mit Redupl. *uer-uer-* [...] "Eichhorn, auch Iltis, Marter"', *Pokorny* 1166 ;
 REGARDING RELEVANCE FOR BOBROWSKI CF. II CLASSIFICATION, 1.1. FAUNA.

545 *wobsdus* 'Dachs'

- a) PS: *E* 670: *wobsdus* 'dachz (Dachs)', 'opšrus', nom. sg. masc., *PKEŽ* 4 261 ;
LBV: ĀBZDUS *Wobsdus*: Dachs / badger, brock;
- b) PN: none;
- c) < OP *(*v*)*ōbz dus*, 'badger, brock' < **ābz dus*, the root and the etymology are unclear, *PKEŽ* 4 *ibid*;
 Lith. *opšrus*, La. *āpsis* *PKEŽ* 4 *ibid*.
CF. II CLASSIFICATION, 1.1. FAUNA.

546 *warnis* 'Rabe' (cf. 543 *warne* 'Krähe' *Warnicken*)

- a) PS: *E* 721: *warnis* 'rabe (Rabe)', 'varnas', nom. sg. fem., *PKEŽ* 4 225 ;
LBV: WĀRNĪS *Warnis*: Rabe / raven;
- b) PN: none;
- c) < OP **varnīs* 'raven', cf. 543 *warna* above, *PKEŽ* 4 *ibid*;
 Lith. *vařnas*, same , La. *vārna* 'crow', 'Krähe'; *Fraenkel* 1201;
 < IE: cf. 543 *warne* 'Krähe', above; cf. OCS *vranь*, cf. *Pokorny*.
CF. II CLASSIFICATION, 1. 1.2. BIRDS.

547 *wissan* 'ohne'

(cf. 561 *wissa* 'all', below; cf. *Appendix B Words of uncertain origin*)

- a) PS: any origin (in this sense) erroneous; cf. *wissa* 'alle', 'visa', very frequent, *PKEŽ* 4 248–249;
- b) PN: none;
- c) < OP: *wissa* 'all' etc., *PKEŽ* 4 *ibid*, cf. 561 *wissa* below.
BOBROWSKI'S 78 BHE 'OHNE' AND 500 SCHLAIT 'OHNE' ARE ENTERED ABOVE; THE ERROR MIGHT HAVE CREPT IN FROM THERE.

548 (w)angus 'Tal' *Uderwangen, Abschwangen*

(cf. 2 *abse* 'Espe' and 526 *udro* 'Otter' *Uderwangen* above)

- a) PS: uncertain origin; cf. *E* 588 'wangus 'dameraw', 'lydimai, kirtimas', *PKP* 2 38), *PKEŽ* 4 219–220; described as 1. 'a piece of neglected, cleared land, covered with young oak-trees' (cf. German 'eine mit jungen Eichen bestandene, halb ausgerodete Waldfläche', *PKEŽ* 4 *ibid*); 2. 'uncultivated / overgrown neglected land' (Lith. 'nekulтивуojamas (apleistas) lydimų (Rodeland) plotas', and 3. 'older, neglected land (pre-13th century wars), jutting into / verging on a forest'; *PKEŽ* 4 219–220; *LBV*: WANGUS, *gen* WANGAS Wangus: Holzschlag (verwildert) / glade (wild grown);
- b) PN: Both *Uderwangen* and *Abschwangen* have been entered twice (cf. s.s.v. 2 *abse* 'Espe' and s.s.v. 526 *udro* 'Otter' *Uderwangen*, above);
- c) < OP **vangas* 'wild glade ('that which is avoided' – cf. Lith. *vėngti* 'to avoid' < 'to avoid by ploughing', i.e. where a ploughman turns back towards the cultivated plot) < verb. Baltic **veng-* / **ving-* 'to bend, turn (around)', 'sukti(s), lenkti(s)' (cf. *wangan*); < **vangas* 'something bending in', *PKEŽ* 4 *ibid*. Is this a German loanword (cf. arch. German *Wang* 'Aue' < Germanic **wankja*, literally 'Biegung', related to OHG *wanga* 'Wange'; cf. also German PN, e.g. *Ell-Furtwangen?* *Pokorny*, *ibid*, Kluge 838–839) ?;
Lith. *vėngti* "zu vermeiden suchen (eig. ausweichen), etwas vermeiden"; [...] Abltd. [=Ablautend kb] mit -*vanga*", *Fraenkel* *ibid*; La. *vaigs* 'Wange, Backe, Gesicht' etc., *ibid*.

Cf. equivalents Lith. *lydimas* (*apleistas*), La. *līdums* (*pamests*), *LBV*;

< IE: **ye-n-gh-* 'gebogen sein?' ; *Pokorny* 1149; *Fraenkel* 1223.

As mentioned above, both PN have been entered twice, since it is, indeed, difficult to say whether the segment **uder-* or **-wang-* constitutes the basic element (determinatum, cf. Marchand 1969: 10–24) of the compound; such ambivalence occasionally results in double entries in the *PV* (cf. *Kamplack*).

549 waisei 'weiß' (cf. 563 *waidimai* 'wir wissen', below)

- a) PS: *K III: waisei* 'weissest (weißt)', 2 pers. sg., *PKEŽ* 4 215–216; e.g. (within the explanation of *Confession*, advising the sinner not to make a martyr of her- / himself but to admit to having committed the one or two sins, that he *knows* / is aware of): *schlaits engerdaus ainan adder dwaikawijaus tou waisei*, 'Sondern erzele eine oder zwo die du *weissest*', 'bet pasakyk vieną arba dvi, kokias to žinaš', 69 : 23–24, *PKP* 2154;

LBV: WAİST ifwaist 73: wissen, kennen (wissen) / know;

- b) PN: none;
- c) < OP **vaisei* 'thou knowst', 2 pers. sg. < OP **vaid-sei*, same, cf. (as)-*sei* 'thou art', 2 pers. sg., Lith. 'žinoti'; *PKEŽ* 4 *ibid*;
- Lith. *veizdmi ... veizdėti* (arch.) 'to see, to look (at)', 'sehen, hinblicken', *Pokorny* 1126;
- < IE: **u(e)id-* "erblicken, sehen", [...] **uoid-a* "habe gesehen, weiß"; *Pokorny* 1125–1127.

BOBROWSKI TRANSLATES THIS FORM INCORRECTLY IN THE 3 PERS. SG. ('WEİß'), NOT IN THE 2 PERS. ('WEİST'), AS REQUIRED.

550 waitiat 'reden'

- a) PS: *K III: waitiāt* 'reden', 'kalbėti', *waitiat* 'sprechen', 'sakyti', *PKEŽ* 4 216; e.g. (exegesis of the *Eighth Commandment* of the *Decalogue*, admonishing the faithful not to bear false witness against their neighbours; on the contrary, one should forgive them and *speak* well of them.): *stan etwinūt / bhe labbas esse stesmu waitiāt*, 'ihn entschuldigen / vnd guts von im *reden*', 'tam dovanoti ir gero apie ji *kalbēt*', 35 : 3, *PKP* 2114;
- b) PN: none;

- c) < OP **vaitjā-tvei* 'to speak' < Baltic-Slavic **vaitjā-*, same, *PKEŽ* 4 ibid;
Lith. dial. *vaitėnti* 'to speak about, to judge', *PKEŽ* 4 ibid.

551 *winna* 'heraus'

- a) PS: *K III: winna pereimai* 'herauskommen', 'išeiname', *PKEŽ* 4 240–242, (within explanation of *Baptism* with Luther's explanation that after the death of 'old Adam' within us we are resurrected on a daily basis and emerge from a death-like state (literally 'come out from death'): *Bhe etkūmps deinenisku etskīmai bhe winna perėimai*, 'Vnnd widerumb teglich heraußkommen vnd aufferstehen', 'vėl kasdieniškai atsikeliame ir oran ateiname', 63 : 17–18, *PKP* 2 145;
LBV: WINĀI av winna 63: außen, draußen, hinaus / out of doors, away;
- b) PN: none;
- c) < OP: **vinan* 'outwards' < Baltic - Slavic adv. **vinan* 'outwardly', *PKEŽ* 4 ibid, cf. 534 *wins* above; equivalents are Lith. *laukė* (*orė*), *lauk*, La. *ārā*, *LBV*.

552 *witwan* 'Weide'

- a) PS: *E* 603: *witwan* 'wide (Weide)', 'žilvitis, karklas', nom. sg. neut., *PKEŽ* 4 256;
LBV: WĪTWAN n Witwan: Weide (Strauchweide) / willow-tree;
- b) PN: none;
- c) < OP **vītvan* 'willow' < OP adj. **vī-tva-* 'weaving material' < OP verb **vī-* / **vei-* 'to weave, pint', *PKEŽ* 4 ibid;
Lith. *výti* 'to twist (a rope), bind, plait', *PKEŽ* 4 ibid; La *vīt* 'winden, flechten'; *Fraenkel* 1267;
< IE: **uei-* etc. 'drehen, biegen', *Pokorny* 1120.

553 *wutris* 'Schmied'

- a) PS: *E* 513: *wutris* 'smyt (Schmied)', 'kalvis', nom. sg. masc. *PKEŽ* 4 271;
LBV: UTRĪS Wutris: Schmied / smith ;
- b) PN;

- c) < OP **(v)utrīs* 'smith' < West-Baltic **utrjas*, same < Baltic - Slavic subst. **u-tr-* 'blowing' < Baltic-Slavic verb **u-* / **āu-* 'to blow', *PKEŽ* 4 ibid;
< IE: **uē-* / **uēi-* 'to blow', *PKEŽ* 4 272.

554 *wackis* 'Geschrei'

- a) PS: *E* 415: *wackis* 'geschrey (Geschrei)' 'šauksmas', nom. sg. masc., *PKEŽ* 4 216;
LBV: WAKS *wackis*: Ruf (Schrei), Anruf (Zuruf), Zuruf / call, shout, cry;
- b) PN: none;
- c) < OP **vakas* 'cry, scream' < OP verb. **vec-* 'to shout', *PKEŽ* 4 ibid;
< IE: **uek^h-* 'sprechen'; **uek^hos-* n. 'Wort'; etc. *Pokorny*, 1135–1136.

555 *warsus* 'Lippe'

- a) PS: *E* 91: *warsus* 'lippe (Lippe)', 'lūpa', nom. sg. masc., *PKEŽ* 4 225–226;
LBV: WĀRSUS, *gen* Wārsas *Warsus*: Lippe / lip;
- b) PN: none;
- c) < OP **varzus* 'lip (s)' < **varzas* 'swelling due to pressing' < Baltic-Slavic verb **verž-* 'to press together', *PKEŽ* 4 ibid;
Lith, *veržti* 'to press, screw', La. *verst* etc. *PKEŽ* 4 ibid;
< IE: **uer-* 'drehen, biegen', [...], *Pokorny* 1151, erweitert **uer-gh-* 'to twist, to press' *PKEŽ* 2 226.

556 *wirds* 'Wort'

- a) PS: *K III*: *wirds* 'Wort', 'žodis', nom. sg. masc., *PKEŽ* 4 225–226; e.g. (within the exegesis of the significance of *Baptismal Rites* where *Baptism* with water is seen not as represented by water but by God's word: only those who believe will be blessed, those who do not, will be damned):
Vnds stan perarwisku ni segge / Schlāits stas wīrds Deīwas, 'Wasser thuts freilich nicht / Sondern das wort Gotttes', 'Vanduo jā iš tikro nedaro, bet tas žodis dievo', 61 : 16–17; *PKP* 2 142–143;
LBV: WĪRDS *wirds* 61₁₇: Wort / word;
- b) PN: none;

- c) < OP **vīrdas* 'word' < West-Baltic **vīr-da-*, same < Baltic **ver-* / **vir-* 'sakyti', *PKEŽ* 4 *ibid*;
 < IE: **uer-* 'feierlich sagen, sprechen'; **ur--dho-* etc, n. 'Wort'; *Pokorny* 1162–1163.

557 *werwirsis* 'Lerche'

- a) PS: *E* 733: *werwirsis* 'lirche (Lerche)', 'vieversys', nom. sg. masc., *PKEŽ* 4, 232;
LBV: WĒRWĪRSĪS *Werwirsis: Lerche / lark (skylark), skylark*;
- b) PN: none;
- c) < OP **vervirsis* (as well as the Lith. equivalent *vieversys*) are onomat. words with a root reduplication, *PKEŽ* 4 *ibid*. Lith. *vieversys* and variants *vivirsys*, *vievursėlis*, etc. ; *Fraenkel* 1247 (and literature).
BOBROWSKI'S INTEREST IN BIRDS IS BORNE OUT BY HIS DETAILED COLLECTION IN THE PV (E.G. 344 POALIS 'TAUBE'; 346 PEPELIS 'VOGEL'; PIPPALINS 'VÖGEL'; 352 PENPALO 'WACHTEL' ETC.), CF. II, CLASSIFICATION, 2.1.1. BIRDS.

558 *warrin* 'Macht'

- a) PS: *K III*: *warrin* 'Macht', 'galia', acc. sg. [poss. fem. Trautmann], *PKEŽ* 4 222–224;
LBV: WAREN *acc sg f warrien* 81: Macht, Gewalt / power;
- b) PN: none;
- c) < OP **varē* 'Macht, Gewalt', 'galia, jėga, prievarta' < Baltic adj. **vara-* 'violent, powerful' < Baltic-Slavic **var-* / **ver-*—'to force, bend, press', *PKEŽ* 4 *ibid*;
 Lith. *vara* 'force, power', La. *vara*, same, *PKEŽ* 4 *ibid*;
 < IE: **uer-* *Pokorny* 1152–1162, a very prolific root resulting in many extensions of the basic morpheme, *ibid*;
 cf. also *PKEŽ* 4 *ibid*.

559 *wirbe* 'Seil'

- a) PS: *E* 314: *wirbe* 'seyl (Seil)', 'virvė', nom. sg. fem., *PKEŽ* 4 244–245;
LBV: WĪRBĒ *Wirbe: Strick, Seil / rope*;
- b) PS: none;
- c) < OP **virbē* 'rope' < West-Baltic **virbē* 'that which is twisted into a knot', 'tai, kas (su)sukta, susisukę' with a dissimilation *v-v > v-b* < Baltic-Slavic adj. **vir-va-*

'twisted' < Baltic–Slavic verb **ver-* / **vir-* 'to twist', *PKEŽ* 4 *ibid*;

Lith. (Samogitian) *virbė* 'rope', Lith. (literary) *virvė*, same, La. *virve*, 'Strick, Seil', *PKEŽ* 4 *ibid*; *Fraenkel* 1263;

< IE: **uer-*-etc. 'binden, anreihen, aufhängen, 'schwer; Schur, Strick', *Pokorny* 1150.

560 *waispattin* 'Frau'

a) PS: *K III: waispattin* 'frawe (Herrin)', 'ponia, namų šeimininkė', acc. sg. fem., *PKEŽ* 4 214–215; e.g. (the word is used within Luther's description of *Confession Rites*, explaining that the person confessing, i.e. the husband, has murmured / mumbled against his wife, swearing at her): *Asmai sen maisei polligun ernertiuns Priki maian waispattin murrawuns bhe klantiwuns*, 'Habe mit meines gleichen gezürnet Wider meine Frawe gemurret vnd gefluchet', 'Esu su man lygiu sunirtęs, prieš maną viešpačią murmėjęs ir keikęs', 69 : 4–5, *PKP* 2 152; *LBV: WÄISPATIN acc sg f waispattin* 69: Hausherrin / mistress;

b) PN: none;

c) < OP **vaispatī* 'mistress of the household, housewife' ('ponia namų šeiminkė') < Balt. **veispat(n)ī* / **vaispat(n)ī* 'wife of the elder in the tribal settlement', *PKEŽ* 4 *ibid*; (the English translations do not capture the somewhat elevated status of the position of the woman in the household kb);

Lith. *višpats* '(Gott) der Herr; (souveräner) Herr, Herrscher', *Fraenkel* 1245–1246; both meanings are included in *DLKŽ* 931 but not in *TŽŽ*; cf. also antiquated *višpati* 'hohe Frau, Herrin', *Fraenkel* (many derivatives and literature are cited here); *PKEŽ* 4 215;

< IE: **ueik-*, etc. 'Haus, Siedlung'; **u(e)ik̑-potis* 'Hausherr'; *Pokorny* 1131.

561 *wissa* 'all', *wissawidai* 'allesamt'

(cf. 547 *wissan* 'ohen', above)

a) PS: *K III: wissa* 'alle', 'vīsa', nom. sg. neut., *PKEŽ* 4 248–249; e.g. (the word is used within Luther's description of *Confession Rites*, where the penitent acknowledges her his sins and promises to better herself himself): *Sta wissa*

wargē mien / bhe madli-etntijstin as quoi mien walnennint, 'Das alles ist mir leydt / Vnnd bitte umb gnade / ich will mich bessern', 'Tai *visa* skaudina mane, ir prašau malonės, aš noriu mane gerinti', 69 : 6–7, *PKP* 2 152;

LBV: *WISĀ pn nom sg fwissa* 7916: alle / whole, entire, all (entire);

b) PN: none;

c) < OP *visa* 'all' < Baltic **visa-*, same; < Baltic **vis-* / **veis-* 'to propagate (multiply), grow' ; cf. Lith. *veistis* 'to propagate', *PKEŽ* 4 *ibid*; *Fraenkel* 1264; Lith. *visas* 'all, whole'; La. *viss*, same, *ibid*.

... *wissawidai* 'allesamt'

a) PS: *K III: wissawidei* 'allesamt (allesamt), 'visokiai', adv., *PKEŽ* 4 252 (within explanation of *Baptism* that since Adam we have all been conceived in sin): *kai mes esse adam wissawidei en grīkans pogautei bhe gemmons postānimai*, 'das wir von Adam her *allesamt* inn Sünden empfangen vnnd geboren werden', kad mes nuo Adomo *visokiai* nuodēmėse pagauti bei gimęs pastojame', 63 : 20–21, *PKP* 2 217;

LBV: *WISAWĪDĀI av wissawidei* 113: allerlei / variously, diversely';

b) PN: none;

c) < OP **visavīdei* 'in every way' (lit. 'in all ways') < **visavīd'ai* / **visavīdai* < OP adj. **visa-vīda-* 'of all kinds' < 'all' (cf. above) + suff. (< subst. 'form, appearance'), *PKEŽ* 1 54, 4 252.

< IE: **weis-* / **uis-* 'to propagate, multiply', *PKEŽ* 4 229; **u(e)id-* 'erblicken, sehen', *Pokorny* 1125–1127.

562 *woasis* 'Esche'

a) PS: *E* 627: *woasis* 'esche (Esche)', 'uosis', nom. sg. fem., (masc.), *PKEŽ* 4 258–259;

LBV: *ĀSIS m. woasis: uosis / osis / Eiche / ash-tree*;

b) PN: none;

c) < OP *(*v*)*ōsis* 'ash-tree', *i*-stem subst. < Balt. **āsis*, same, *PKEŽ* 4 *ibid*;

Lith. *úosis*, La. *uōsis*, same, *PKEŽ* 4 *ibid*; *Fraenkel* 1167;

< IE: **ōs* etc. 'Esche', *Pokorny* 782;

REGARDING THE RELEVANCE FOR BOBROWSKI CF. II CLASSIFICATION, 1.2.1. TREES (INCL. RELATED WORDS).

563 *waidimai* 'wir wissen'(cf. 549 *waisei* 'weiß' above)

- a) PS: *K III*: *waidimai* 'wir wissen', 'žinome', pres. 1 pl.; e.g. (within the explanation of *Confession*, exhorting the sinner to confess the sins he / she is aware of (i.e. *knows*): *kawijdans mes waidimai bhe poprestemmai en nouson sijran*, 'die wir wissen vnd fülen im herzen', 'kokias mes žinome bei suprantame mūsų širdyje', 65 : 21–23, *PKP 2* 149;
LBV: WAĪDIMAĪ > *Waist ps 1 pl waidimai* 65;
- b) PN: none;
- c) OP **waidimai* 'we know', cf. cf. 549 *waisei* 'weiß' above.

564 *wartint* 'kehren'

- a) PS: *K III*: *wartint* 'keren (kehren)', 'kreipti, versti, inf., *PKEŽ 4* 226; e.g. (exegesis of the *Eighth Commandment*, admonishing the faithful to forgive their neighbours and to *redirect* change everything for the better): *bhe wissan prei walnennien wartint*, 'vnd alles zum bestem keren', 'ir visa prie geriausio kreipti', 35 : 3–4, *PKP 2* 114–115;
LBV: WĀRTĪNT *if* *wartint* 35: wenden / turn (to) tr, direct;
- b) PN: none;
- c) < OP **vartin-t(vei)* < **vartī-tvei* 'to direct, redirect' < Baltic-Slavic **vartī-*, same, a causative of Baltic-Slavic **vert-* 'to turn over', *PKEŽ 4* *ibid*;
Lith. *vefsti* ('kreipti, versti'), *PKEŽ 4* *ibid*, 'wenden, kehren, umwerfen' etc., *Fraenkel* 1228;
Lith. *vartýti*, La. *vårtít* 'to turn (repeatedly)', *PKEŽ 4* *ibid*;
< IE: **uer-* 'drehen, biegen'; more specifically **uer-t-* 'drehen, wenden', *Pokorny* 1156–1157.

565 *werstian* 'Kalb', *wersistian* 'Kälbchen'

- a) PS: *E 674*: *werstian* 'kalb (Kalb)', 'veršiukas', nom. sg., neut., *PKEŽ 4* 231;
LBV : WĒRSTJAN n *Werstian*: Kalb, Kälbchen / calf (little bull calf);
- a) PN: none;
- b) < OP **wersistjan* 'calf' diminutive < OP **vers-ja-* + OP suff. (neut.) **-istja-n*, *PKEŽ 4* *ibid*; *Fraenkel* 1228–1229;

Lith. *veřšis* 'calf', La. *vėrsis* 'ochs, cattle', *PKEŽ* 4 ibid;
 < IE: **uer-s-* 'Regen, Tau', *Pokorny* 81; *Pokorny* cites
 examples with Latin *verrēs*, 'Eber' and Lith. and La.
 cognates, *ibid*.

REGARDING THE RELEVANCE FOR BOBROWSKI CF. II
 CLASSIFICATION, 1.1. FAUNA.

566 *wessis* 'Reitschlitten'

- a) PS: *E* 308: *wessis* 'rytslete (Reitschlitten)', 'važys (tam tikras)', nom. sg. masc., *PKEŽ* 4 232;
- b) PN: none;
- c) < OP **vazīs* 'sleigh' < Balt dial. **važja-* (> Lith. *važys*) < Balt. verb **vež-* 'to cart' < Baltic-Slavic **vež-* 'to convey', *PKEŽ* 4 ibid;
 Lith. *vāžis* 'sleigh', *važys* 'sleigh with seats'; cf. Lith. *vėžti* 'etwas mittels eines Wagens oder Schlittens befördern, fahren', La. *vezināt(?)*, 'sich führen lassen (im Wagen oder Schlitten, Boot), spazieren fahren', *Fraenkel* 1236;
 < IE: **ueǵ-* etc. 'bewegen, ziehen, fahren etc.', *Pokorny* 1118–1122.

567 *west* 'führen'

- a) PS: *K III (II)*: *westwey* 'füren (führen)', 'vesti', inf., *PKEŽ* 4 233; e.g. (Within the *Instructions*, exhorting the believers to be obedient to Church authority): *Nostan kai mes ainan packiwingiskan bhe tusnan giwan west massimai*, 'Auff das wir ein gerüglich vnd stilles leben führen mügen', 'ant to, kad mes vieną taikų bei ramų gyvenimą vest galime', 91 : 16–17, *PKP* 2182;
LBV: WESTWEI westwei 27: führen / lead (take smb. to); *westwey* II 5;
- b) PN: none;
- c) < OP verb **ved-* 'to lead, to take s.b. to a place' (cf. *K III: weddē(din)*, 3 pers. pret., *prawedduns*, participle pret. act., etc.) < Baltic-Slavic **ved-*, same, *PKEŽ* 4 ibid;
 Lith. *vėsti* 'leiten, (an)führen, ab- wegführen; heiraten, [...] Übersetzungsentlehnung aus dem Polnischen ist *apsivėsti su kuo* "sich verheiraten"', *Fraenkel* 1232; La. *vest* '(fahrend) führen, leiten , (die Braut) führen, heiraten (vom Mann)'; *PKEŽ* 4 ibid;

< IE: *ǵedh-* 'führen; heimführen, heiraten (vom Manne)',
Pokorny 1115–1116.

568 *wissene* 'Porsch'

- a) PS: E 622: *wissene* 'pors (Porsch)', 'gailis (Ledum palustre L.)', nom. sg. fem., *PKEŽ* 4 255;
LBV: WISENĒ *Wissene*: Porsch / ledum, marsh tea;
- b) PN: none;
- c) < OP **vis-enē* 'Ledum' < Balt. **visā* 'bog, morass, swamp', 'bala, pelkė' < Balt. verb **vis-* / **veis-* 'to flow', *PKEŽ* 4 *ibid*;
Lith. *viksvà* 'sedge', 'Riedgras' *PKEŽ* 4 *ibid*;
Equivalents of the OP *wissene* is Lith. *gailis*, La. *vaivaripš*,
LBV;
< IE: **ǵeis-* 'zerfließen, fließen' *Pokorny* 1134.

569 *warene* 'Messingkessel'

- a) PS: E 356: *warene* 'messingkessel (Messingkessel)', 'varinis (katilas)', subst. fem. nom. sg., *PKEŽ* 4 220;
LBV: WARENĒ *Warene*: Messingkessel / copper (copper cauldron);
- b) PN: none;
- c) < OP **varenē* 'copper (cauldron)' < OP adj. fem. **var-enē* 'made of copper' < OP subst. neut. **varja-n* 'copper', a suffix *-enē* derivative from OP **varjan* 'copper', *PKEŽ* 4 *ibid*; cf. Lith. dial. *vārias*, *Fraenkel* 1199–1200;
Lith. *vāris* 'copper'; La. *varš* (*ELD* 202).

570 *walduns* 'Erbe', *weldnikai* 'Miterben'

- a) PS: *K III*: *waldūns* 'Erbe (Nachfolger)', 'veldėtojas', nom. sg. masc., *PKEŽ* 4 229 ; e.g. (at the conclusion of the *Baptismal Rites*, thanking God for having allowed the baptized child to become heir of God's heavenly treasures): *twais malnijs bhe walduns twaisei Dengenneniskans labbans postāuns ast*, 'dein Kind vnnd Erbe deiner himlischen Güter worden ist', 'tavas vaikas bei veldėtojas tavo dangišku turtų pastojęs yra', 131 : 21–22, *PKP* 2 239;
LBV: WELDŪNS *nom sg waldūns* 131: Erbe (Nachfolger) / inheritor, heir;
- b) PN: none;

- c) < OP **valdūns* 'inheritor, heir' < **veldūns* (cf. nom. pl. *weldūnai*, 63 : 9) < OP verb **veld-* 'to inherit', *PKEŽ* 4 ibid; cf. corresponding OP nomen actionis acc. sg. fem. *weldīsnan* 'Erbe, Erbteil' and similar OP terms *draugiwaldūnen*, *sendraugiwēldnikai* etc., *PKEŽ* 4 229; Lith. *veldėti* 'besitzen, regieren, an sich bringen, [...] (er)erben', *Fraenkel* 1212–1218.

... *weldnikai* 'Miterben'

- a) PS: cf. *K III*: *sendraugiwēldnikai* 'Miterben', 'bendraveldētojai', nom. pl. masc., *PKEŽ* 4 99 (within *Instructions* concerning the obligations of husbands, *I Petr.* 3 : 7 [not 'Coloss. 3', last line]): *kaige sendraudiwēldnikai steisei etnistin / stesse giwas*, 'als miterben der Gnade des lebens', 'kaip drauge veldētojai tos malonēs to gyvenimo' 93 : 8–9, *PKP* 2 184;

- b) PN: none;

- c) < OP **sendraugivēldnikai* 'coheirs' < OP **sen-* calquing German *Mit-* 'co-, with' + OP **draugivēldnikai*, same, < OP **draug-* calquing German *Mit-* 'co-, together' + OP **vēldnikai* 'heirs' < OP **vēld-inīk-s* 'inheritor' < OP verb **veld-* 'to inherit', *PKEŽ* 4 99;

BOBROWSKI IS PROBABLY FAMILIAR WITH ITS USE IN THE RELIGIOUS SENSE OF THE BELIEVERS INHERITING THE EARTH AND THUS BEING PARTICIPANTS / CO-SHARERS OF GOD'S GOODNESS.

571 *wobilis* 'Klee'

(cf. 528 *woble* 'Apfel', above)

- a) PS: 290: *wobilis* 'klee (Klee)', 'dobilas', nom. sg. masc., *PKEŽ* 4 259;

LBV: *ĀBĪLS*, *gen* *ĀBILAS* *Wobilis*: Klee / clover;

- b) PN: none;

- c) < OP **vōbilas* 'clover' < OP (Pomezanian) **dōbilas*, same (due to contamination with **(v)ōbla-* 'apple') < Balt. **dābilas*, same, *PKEŽ* 4 ibid;

Cf. Lith. *dōbilas*, which Mažiulis sees as a contamination with OP **(v)ābla* 'apple', *PKEŽ* 4 ibid; La. *dābuols* 'clover', ibid;

< IE: cf. **ābel-* etc. 'Apfel', *Pokorny* 1–2.

572 *wadule* 'Pflugbaum'

- a) PS: *E* 250: *wadule* 'pflugbom (Pflugbaum)', 'ielakštis, gražulas', nom. sg. fem., *PKEŽ* 4 212;
LBV: WADULĒ Wadule: Pflugbaum / shaft of a wooden plough;
- b) PN: none;
- c) < OP **vadulē* 'shaft of a wooden plough' < OP verb **vad-* 'to lead around' + OP suffix *-*ulē*, cf. *westwey*, *PKEŽ* 4 ibid, cf. 567 *west* above.

573 *weydulis* 'Augapfel'

- a) PS: *E* 81: *weydulis* 'sehe (Augapfel)', '(akies) obuolys', nom. sg. masc., *PKEŽ* 4 228;
LBV: WEĪDŪLS Weydulis: Pupille / pupil (of the eye); WEĪDŪLS Weydulis: Augapfel / eyeball;
- b) PN: none;
- c) < OP: **veid-ulas* 'that with which one is able to see', 'tai, kuo mātoma, rėgima' < OP verb **veid-* / **vīd-* 'to see', *PKEŽ* 4 ibid; cf. MHG *sēhe* 'Augapfel, Pupille, *Lexer* 189; regarding word formation;
 < IE: cf. **u(e)id-* 'erblicken, sehen', *Pokorny* 1125–1126.

574 *vidikis* 'Zeuge'

(cf. 549 *waisei* 'weiß', 563 *waidimai* 'wir wissen', above)

- a) PS: origin uncertain, in all probability abstracted from *K II weydikausnan* 'Zeugnis', 'testimony', acc. sg. fem., cf. *PKEŽ* 4 234–235; cf. also *K III: widdai* 'sahe (sah)', 'išvydo, pamatė';
LBV: WĪDIKS weydikausnan II 5 VM: Zeuge / witness (here VM means Mažiulis' reconstruction on the basis of *weydikausnan K II 5: 21*);
- b) PN: none;
- c) < OP **vīdikausnan* 'testimony' < OP verb **vīdik-au-tvei* 'to testify, witness' < OP subst. **vīd-ikas* 'witness, one who saw' < OP verb **vīd-* 'to see, look' < Baltic-Slavic **veid-* / **vīd-* 'to see, look', 'matyti, žiūreti', *PKEŽ* 4 ibid;
 cf. Lith. *liūdytojas*, La. *lieciniēks*, *LBV*;
 < IE: **u(e)id-* 'erblicken, sehen'.

THE LITHUANIAN WRITER'S [STOROST] VYDŪNAS' NAME FEATURES PROMINENTLY IN LC. IT WAS POSS. DERIVED FROM THE OP ROOT. BOBROWSKI, WELL AWARE OF VYDŪNAS'

IMPORTANCE FOR LITH. CULTURE, IN A NOTE TO LC, WRITES: 'DIE IN KAPITEL V VERWENDETEN ZÜGE AUS DEM LEBEN DES KÄTNER'S INDRA BUDRUS GEHEN AUF EINEN 1912 NIEDERGESCHRIEBENEN BERICHT DES LITAUISCHEN DICHTERS DR. WILHELM STOROST-VYDUNAS, DES 1953 VERSTORBENEN VEREHRTEN MITTLERS UND WAHRERS LITAUISCHER VOLKSKULTUR, ZURÜCK', JB 3 332; CF. K. BRAZAITIS 1995. - BOBROWSKI INCLUDES FURTHERMORE MANY WORDS RELATING TO THE CONCEPT OF 'TO SEE': (CF. 549 WAISEI 'WEIB', 563 WAIDIMAI 'WIR WISSEN', 573 WYDULIS, ABOVE);

575 *wirikan* 'Männlein'

- a) PS: cf. *K III: wijrikan* 'menlein (Männlein)', 'vyrelj', acc. sg. masc., *PKEŽ* 4 246; e.g. (part of the *Matrimonial Rites*, specifically referring to the 'Matrimonial Book', *Trauwbüchlein*, OP *Ans Sallubs Laiskas*; it includes an exegesis of the creation of man and woman in God's own image): *Tāns teiku tennans Ainan wijrikan bhe Gannikan*, 'Er schuff sie ein *Menlein* und *Frewlein*', 'Jis (su)kūrē juos – vieną vyrelj ir moterėlē', 105 : 24–25, *PKP* 2 206;
LBV: WĪRIKAN acc. wijrikan: vyruką / Männlein / male (man) dm;
- b) PN: none;
- c) < OP **vīrikan* 'male (man)', diminutive < OP **vīrs* 'man' (cf. *K III wijrs* 87 : 2, nom. sg., etc.) < Balt. subst. **vīras*, same, *PKEŽ* 4 ibid.
 Lith. *vīras* 'man' and 'husband', 'Mann' and 'Ehemann, Gatte', *Fraenkel* 1258 (dim. form is *vyrukas DLKŽ* 2000 939); La. *vīrs* '(Ehe)mann; Knecht, Arbeiter', *Fraenkel* ibid; all Baltic languages retain long *ī*, *Pokorny*, ibid; cf. *vīrauti*, 'act in a manly way', 'männlich handeln', *Fraenkel* ibid;
 < IE: **uīro-s* "Mann" eigtl. "der Kräftige", *Pokorny* 1177.

576 *wingriskan* 'List'

- a) PS: *K III: wingriskan* 'list (List)', 'suktybę', subst. acc. sg. fem., *PKEŽ* 4 242; e.g. (exegesis of the *Ninth Commandment*, admonishing human beings not to covet their neighbour's house by cunning means): *kai mes tennēison paggan noušmu tawischan ni sen wingriskan no tennēison weldīsan adder buttan stallēmai*, 'das wir

vmb seinen willen vnserm nechsten nicht mit *list* nach seinem Erbe oder Hause trachten', 'kad mes jo dėlei mūsam artiman su *suktybe* ant jo veldinio arba buto negviešiamės', 35 : 10–12, *PKP* 2 115;

LBV: WINGRISKAN *acc* wīngriskan 35: List / swindle, fraud, insidiousness (perfidy);

b) PN: none;

c) < OP **vīngrisku* 'deception', 'suktybė', an abstract noun < OP adj. nom. sg. fem. **vīngriskū* < **vīngr-iskā* 'twisted' < OP **vīng-ra-*, same < OP verb **ving-* / **veng-* 'to bend, turn around', *PKEŽ* 4 ibid;

cf. Lith. *vingrūs* (arch.) 'twisted', Lith. 'vingiuotas'; *PKEŽ* 4 ibid; La. with semantic shift *viñgrs* 'frisch, hurtig, geschickt', *Pokorny* ibid;

< IE: **ue-n-g-* 'gebogen sein' *Pokorny* 1148–1149.

577 *wesliskan* 'Freude'

a) PS: *K III*: *wesliskan* 'freuden (Freude)', 'linksmumą', subst. acc. sg. fem., *PKEŽ* 4 233; e.g. (e.g. part of the *Morning Prayers*, saying that the believers should pray and offer their prayers joyfully): *Bhe pansdau titet sen wesliksan / prei twaian Dilan gubas / bhe ainan grīmikan grīmons*, 'Vnd als denn - mit *freuden* an dein werck gegangen / vnd etwa ein Lied gesungen', 'Ir po to šitaip su *linksmumu* prie tavo darbo nuvykęs ir vieną giesmę (su)giedojes', 79 : 22–23, *PKP* 2 166;

LBV: WESELISKAN *acc* wesliskan 79: Heiterkeit, Lustigkeit, Freude (Lustigkeit) / gaiety, joviality;

b) PN: none;

c) < OP **veselisku* 'gaiety', an abstract noun, < OP adj. nom. sg. fem. **veseliskū* < **vesel-iskā* 'joyful', 'linksmas' < OP adj. **vesela-*, same (cf. *K III* *wessals* 'joyful' 121 : 8), < Baltic-Slavic adj. **vesela-*, same, *PKEŽ* 4 ibid; < IE: **uesu-* 'good', *PKEŽ* 4 ibid.

578 *wertas* 'würdig'

a) PS: *K III*: *werd* '(wert)', 'vertas', nom. sg. masc., *PKEŽ* 4 231–232; e.g. (within the *Instructions* with Luther's reference to *Luke 10 : 7*, which extols the evangelical mission of proselytising, saying that those engaged in this activity are well deserving of their reward): *beggi ains*

dilants ast swaisei ālgas werts / Lucas en dessimton palasinsnon, 'Denn ein Arbeiter ist seines lohns werd / Luce 10', 'nes vienas darbininkas yra savo algos vertas Lukas, - dešimtatme perskyrime', 87: 17–19, *PKP* 2176; *LBV*: WĒRTS *aj*werts 8718: wert / worth;

- b) PN: none;
 c) < OP adj. **vertas* 'worthy' < OP adj. **verta-*, a loanword from German 'wert', as are the Lith. and La. equivalents, below, *PKEŽ* 4 *ibid*;
 Lith. *veftas* 'worthy', 'wert, würdig', La. *vērts*; both Lith. and La. are loanwords from German 'wert', both have resulted in formation of many derivatives 'mit einheimischen Mitteln', *Fraenkel* 1229.

579 *wisnaytos* 'Kirschen'

- a) PS: *E* 620: *wisnaytos* 'kirschen (Kirschen)', 'vyšnios', nom. pl. fem., probably both in the sense of the 'fruit of the tree' as well as '(cherry) trees', *PKEŽ* 4 255 (cf. however, *LBV*); *LBV*: WĪSNĀITĀS *nom pl f* *Wisnaytos*: Kirschen / cherries;
 b) PN: none;
 c) < OP: **visn-aitās* 'cherries', a suffix derivation < OP **visnī* / **visnā*, same, a Slavism, *PKEŽ* 4 *ibid*.
 Lith. *vyšnià* < Byelorussian *vyšnja*; La. *višņa* 'Kirsche' has been borrowed either from East Latvian or directly from Russian, *Fraenkel* 1266.

Cf. II CLASSIFICATION, 1.2.1. TREES (INCLUDING RELATED WORDS).

580 *wanso* 'Schnurrbart'

- a) PS: *E* 100: *wanso* 'irstebart (der erste Bart, Flaum)', 'pirmoji barzda', *PKEŽ* 4 220;
LBV: WĀNSĀ *Wanso*: Sc(h)nurrbart / moustache;
 b) PN: none;
 c) < OP **vansā* 'moustache', 'ūsai', nomen collectivum < West-Baltic-Slavic **vans-*, same, cf. relevant literature *PKEŽ* 4 *ibid*;
 < IE: **yendh-* 'Haar, Bart', *Pokorny* 1148.
BOBROWSKI'S DESCRIPTION OF THE YOUNG GERMAN SOLDIER ('EIN MILCHBART') IN HIS SHORT STORY MÄUSEFEST IS REMINISCENT OF THIS CONCEPT, JB 4 48.

581 *wickis* 'Wicken' *Wicken, Wickerau*

- a) PS: *E* 270: *wickis* 'wicken (Wicken)', 'vikiai', nom. sg. (poss. collectivum) masc., *PKEŽ* 4 237;
LBV: WIKIS Wickis: Wicken / vetch;
- b) PN: Both *Wicken* (District of Friedland) and the particularly well represented *Wickerau* (districts of Gerdauen, Preußisch Holland, Rastenburg and Elbing, a total of nine entries), appear in the sources, cf. *Progenealogists*. Gerullis provides information for the possible Lith. base: '1339 *Wickeraw* [...] jetzt *Wickerau* Kr. Pr. Holland: siehe *Wykara* [incl. Lith. *vikrùs* "munter" kb]', *Gerullis* 200;
- c) < OP **vikis* 'vetch', a Germanism, *PKEŽ* *ibid*;
Lith. *vikiai*, La *viki* 'Wicken', *PKEŽ* *ibid*, all Baltic languages have borrowed the word from German *Wicke*, *ibid*.

582 *wargis* 'übel, böse' *Wargen*

- a) PS: cf. *K III*: *wargs* 'böse', 'piktas, blogas', *PKEŽ* 4 221–222; e.g. (within the context of the *Instructions*, the *Morning Prayers*, asking that during the day God preserve the person praying from all kinds of evil, including that the evil enemy, i.e. Satan, not exercise his power over him her): *kai stas wargs prēisiks ni ainan warrin ėnmiēn aūpallai*, 'das der böse Feindt keine macht an mir finde', 'kad tas *piktas* priešas nē viena galią į mane (ne) rastų', 79 : 20–21, *PKP* 2165–166;
LBV: WĀRGS *aj nom sg m* wargs 79: böse, übel, schlecht / bad, evil, malicious, vicious; wargs 81;
- b) PN: *Wargen* can be readily accessed in the sources, cf. *Progenealogists*, 29. 03. 09, cf. also the comp. OP and Lithuanian PN in *Gerullis*' lists: '1318 *Wargyn*, [...] jetzt *Wargen* Kr. Fischhausen: pr. *wargs* 'böse'; vgl. die Preußennamen *Wargoyte* [...] *Wargullo* [...] *Wargute* [...] lit. *Vargūčiai*', *Gerullis* 196;
- c) < OP: adj. **varga-* 'bad, evil' < adj. Baltic–Slavic **varga-* < Baltic–Slavic verb **verg-* / **virg-* 'to weary oneself' < 'to constrict' (cf. also Balt. verb **varg-* 'to do things / perform tasks etc. with difficulty', 'to be poor'), *PKEŽ* 4 *ibid*;

Lith. *vařgas* 'Not, Elend, Mühsal, Mühe, Ungemach, Armut', wideranging usage in Lith. literary sources, *Fraenkel* 1198–1199; La. *vãrgs* 'siech, elend', *ibid*;
 < IE: cf. **uer-ǵh-* 'drehen, einengen, würgen, pressen',
Pokorny 1154–1156.

583 *wargu seggientins* 'Übeltäter'

- a) PS: *K III*: cf. 582 *wargis* 'übel, böse', above; e.g. (part of Luther's instruction to the *Unterthanen* to serve those in authority, cf. *I Timothy*, naming the *Fürsten*, and the *Heubtleute(n)*, who have been sent by God to rule over the *warguseggientins*, i.e. evildoers): *pri trinsnan nostans warguseggientins*, 'Zur Rach vber die Vbeltheter', 'prie keršto ant tu *piktai darančiu*', 93 : 1–2 *PKP* 2 184; *LBV*: *WĀRGĀI av wargu* 69: böse, übel, schlecht / badly, maliciously; *wargu*(*seggientins*) 931';
- b) PN: none;
- c) < OP **vargai segējantins* 'those acting / doing things in an evil way' (literally 'badly / wickedly doing'), adv. + part. pret. act. acc. pl., *PKEŽ* 4 91–92, 222.
 < IE: cf. 582 *wargis* 'übel, böse', above.

WE CAN ASSUME WITH REASONABLE CERTAINTY THAT BOBROWSKI HAD THIS EXAMPLE IN MIND, AS THE SOURCES QUOTE ONLY ONE OCCURRENCE OF THIS WORD (LBV). HOWEVER, UNLIKE *K III* HE WRITES TWO SEPARATE WORDS, AS ABOVE, CORRESPONDING TO THE GERMAN COMPOUND 'ÜBELTÄTER'.