

The influence of the language of
Martin Luther on the Eastern
European languages.
With special emphasis on Old Lith.
biblical onomastics.

Salos, August 2018

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1. The project

central question

- Did Luther's language influence the languages of Eastern Europe?
- possible influence on three linguistic domains:
 - lexicon
 - syntax
 - phraseology

languages of Eastern Europe

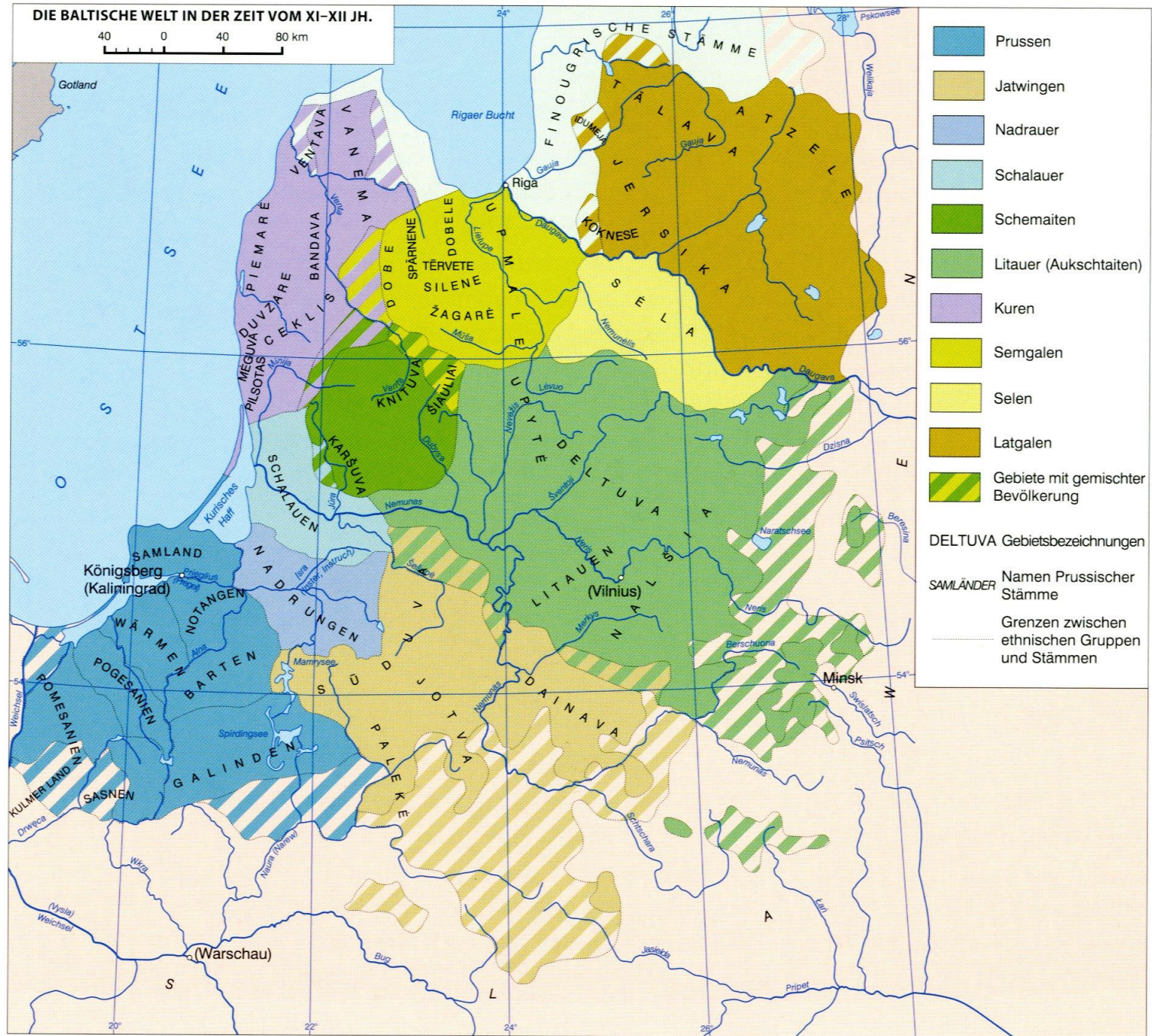
- Uralic languages
 - Balto-Fennic languages
 - **Estonian**
 - Ugric
 - **Hungarian**
- Indo-European languages
 - Baltic languages
 - **Old Prussian**
 - **Lithuanian**
 - **Latvian**
 - Slavonic languages
 - **Polish**
 - **Kashubian**
 - **Czech**
 - **Slovak**

- Indo-European languages (cont.)
 - Slavonic languages (cont.)
 - **Lower Sorbian**
 - **Upper Sorbian**
 - **Slovene**
 - **Croatian**
 - Italic resp. Romance languages
 - **Rumanian**

2. The Baltic languages

The Baltic languages





Die Welt der Balten im XI-XII Jh.

Baltic literature

- literary tradition begins in the 16th c.
- mostly consisting of the following genres:
 - Bible translations
 - lectionaries
 - postils
 - catechisms
 - hymnals
- later also dictionaries, grammars

Old Prussian

- „Kleincorpussprache“
- extinct since the 17th c.
- attested texts
 - Elbing vocabulary (end of 13th – beginning of 14th c.)
 - Baseler Epigramm (1369)
 - Fragment of Crete (1440)
 - three catechisms (3rd catechism 1561, transl. of Luther's *Enchiridion*).
- Problems:
 - only a single longer, cohesive text
 - often *unus testis*

Lithuanian

- oldest book:
 - M. Mažvydas, *Catechismusa prasty szadei* [simple words of the catechism]. Königsberg 1547.
 - translation of J. Seklucjan's *Katechismy text prosti* (1545).
- beginning of literary tradition in **Lituania Minor** (Königsberg)
 - protestant (Lutheran)
- as a reaction: printing of catholic texts in **Lituania Maior** (Grand Duchy).
 - oldest printing: Daukša, *Katechismas*. Vilnius 1595.
- some reformed (calvinist) texts in Lituania Maior
 - M. Petkevičius: *Polski z litewskim katechizm* (1598).
 - Chyliński: Bible (1660-1664, unpublished).
 - so called *Morkūnas*-postil (Vilnius 1600).

Lithuanian (cont.)

- consists mostly of translations
- in the protestant tradition, source texts are usually Luther's texts
 - Vilentas, *Enchiridion* (1579)
 - Vilentas, *Euangelias bei Epiftolas* (1579)
 - Bible translation by J. Bretke 1579-1590 (unpublished)

Latvian

- the Latv. tradition (mostly protestant) begins in the 16th c., slightly later as the Lith.
- likewise mostly translation:
 - J. Rivius, *Enchiridion* (1586)
 - *Euangelia vnd Episteln* (anonym, 1587)
 - G. Mancel, *Lang-gewünschte Lettische Postill* (1654)
 - E. Glück: New Testament (1685), Old Testament (1689-1694)

3. The Baltic corpus

Corpus

Catechisms:

OPr. catechism of 1561 (A. Will, III)

Lith. catechism of 1571 (B. Vilentas, VE)

Latv. catechism of 1586 (J. Rivius, RE)

Bible translations:

Lith. translation by Bretke (1579-1590, manuscript)

Lith. translation by Quandt (1735)

Latv. translation by Glück (1685-1689)

Corpus (cont.)

hymnals:

- Lith. hymnal of Mažvydas (1566/1570, GK)
- hymnal of J. Bretke (1589, BG)
- hymnal of L. Sengstock (1612, ZG)
- hymnal of D. Klein (1666, KNG)
- Latv. *Undeudsche Psalmen* (1587, anonym, UP)
- Psalmen and geistliche Lieder* (1615, anonym, PSL)

Postils:

- Lith. postil of Bretke (1591, BP)
- Latv. postil of Mancel (1654, McP)

lectionaries:

- Lith. lectionary of 1579 (Vilentas, VEE)
- Latv. lectionary of 1587 (anonym, LvEE)

control texts

Lithuanian printings following catholic tradition:

postil of Daukša (DP), 1599

lectionary of Jaknavičius (JE), 1647

phraseology

- Lat. (NTL) *Ex abundantia enim cordis os loquitur.*
Gk. (NTG) ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ.
- „for out of the abundance of the heart the mouth speaketh “.
- Luther (1545): „ *Wes das Hertz vol ist / des gehet der Mund vber*“.
„of what the heart is full, of that the mouth brims over“
- Lith. *ko βirdis pilna, to burna plúfta.* (LtB 1735)
„ of what the heart [is] full, of that the mouth flows“
- Latv. *no thas Širds Pilnibas runna ta Mutte.* (GIB)
„from the abundance of the heart the mouth speaks“

syntax

- word order: in the Baltic languages free (SVO unmarked), in German verb in second position
- in Baltic *pro-drop*
 - Lith. *Važiúojame namõ.* „We drive home.“
 - Latv. *Sēju ruõzes, sēju mętras.* „I sow roses, I sow mint.“

syntax (cont.)

- Lith. and Latv. don't have articles
- but:

Latv. *no thas Širds Pilnibas runna ta Mutte.* (GIB)

„from the abundance of the heart the mouth speaks“

syntax (cont.)

- Lith. and Latv. don't have articles

- but:

Latv. *no thas Širds Pilnibas runna ta Mutte.* (GIB)

„from **this** abundance of the heart **this** mouth speaks“

- Latv. *tas, tā* is an anaphoric demonstrative, but is used in Old Latv. texts as an article.

lexicon

- specific words created by Luther („Lutherism“), no literal but idiomatic translation from Hebr./Gk./Lat. :

L *gottselig* : Lat. *pius*, Gk. εὐσεβής „fromm“

L *sanftmütig* : Lat. *mitis*, Gk. πραῦς „sanft, weich, zahm“

L *Denkzettel* : Lat. *liber monumenti*, Gk. βιβλίον μνημόσυνον

4. results

gichtbrüchig

Mt 8:6: *vnd sprach / HErr / mein Knecht ligt zu Hause / vnd ist **Gichtbrüchig** / vnd hat grosse qual.*

literally „broken by gout“

Lith. *stabù užmuštas* (BP, VEE, ZEE) „stricken (down) by a paralyzing illness“

Lith. *stãbas* „paralyzing illness, mainly (1) apoplectic stroke, (2) **gout**, (3) tetanus“

Lith. *káulliga sérgqs* (LtB) „being ill with gout“

Lith. *káulliga* „**gout**“, literally „bone-illness“

Latv. *mèlmeņsērdzîgs* „sick of the back/hip/**gout**“

aus Latv. *mèlmeņi* (1) „backbone; hip“, (2) „**gout**“ and *sērdzîgs* „ill, sick“.

gichtbrüchig (cont.)

protestant texts:

BP, VEE, ZEE: *stabù ùžmuštas*

LtB: *káulliga sérgqs*

catholic texts (Mt 8:6):

DP: *Wießpatíe, târnas mánas gúli namŭfé **ôru nútřektas***

Lith. *óru nútrenktas* „durch die Luft niedergestreckt“

JE: *Wießpatie tarnas mano guli namie **paraližium negalis*** (Mt 8:6)

Lith. *paralỹžiumi negãljs* „durch Lähmung unfähig/eingeschränkt“

(Pol. *Pánie, ťługá moy leży w domu **powietrzem rußony***)

Pol. *powietrzem ruszony* „touched by illness“

sanftmütig

SANFT + MUT

literally „gentle-minded“

lat. *mitis, mansuetus*; Gk. πραῦς „gentle, soft“

Latv. *lēnprātīgs* (*lehnprahtigs*)

from *lēns* Adj. „slow, silent, **soft**, gentle“

and *prātīgs* Adj. „minded“ from *prāts* Subst. „**mind**, will, opinion“.

sanftmütig (cont.)

- in Lith. no traces of loan translation:
 - BB *romùs* „gentle, tame“
 - LtB *lengvaširdingas* „light-hearted“
 - VEE/ZEE *romùs*

 - ChB *lẽtas* „tame“ (ndl. *zachtmoedigen* „sanftmütig“)

 - DP *romùs* (poln. *cichy* „silent“)
 - JE *romùs*

Kriegsknecht

- uniform *Lutherism* opposed to greater variance in the source (especially in the OT):

	Luther	lat.	gr.	BB	GIB
AT	Kriegsknecht	<i>latrus</i>	FEHLT	<i>žalniēriai</i>	<i>siṛuôtājs</i>
AT	Kriegsknecht	<i>latrunculi</i>	μονόζωνοι	<i>karinỹkas</i>	<i>pùlks</i>
AT	Kriegsknecht	<i>milites</i>	δύναμις	<i>žalnà</i>	<i>kaṛa vīri</i>
AT	Kriegsknecht	<i>exercitus</i>	μονόζωνοι	<i>žalniēriai</i>	FEHLT
NT	Kriegsknecht	<i>milites</i>	στρατιῶται	<i>žalniēriai</i>	<i>kaṛa vīri</i>

Landpfleger

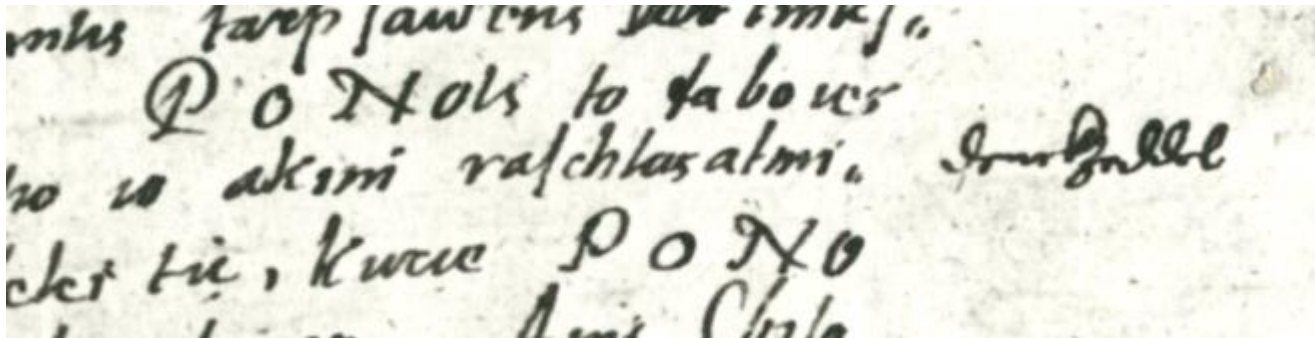
	Luther	lat.	gr.	BB	LtB
Mt 27:23	Landpfleger	<i>praeses</i>	ὁ δέ	<i>stórasta</i>	<i>valdõnas</i>
Mt 28:14	Landpfleger	<i>praeses</i>	ἡγεμῶν	<i>stórastas</i>	<i>žēmēs valdõnas</i>
Lk 2:2	Landpfleger	<i>praeses</i>	ἡγεμονεύω	<i>stārasta(s)</i>	<i>valdõnas</i>
Apg 23:24	Landpfleger	<i>praeses</i>	ἡγεμῶν	<i>stórastas</i>	<i>žēmēs valdõnas</i>
Apg 26:30	Landpfleger	<i>praeses</i>	ἡγεμῶν	<i>stórasta</i>	<i>žēmēs valdõnas</i>
2Kor 11:32	Landpfleger	<i>praepositus gentis</i>	ἐθνάρχης	<i>urēdnykas</i>	<i>valdõnas</i>
	Luther	BP	VEE	GIB	McP
Mt 27:23	Landpfleger	-	-	<i>zemes-vàldîtājs</i>	-
Mt 28:14	Landpfleger	-	-	<i>zemes sùogis</i>	-
Lk 2:2	Landpfleger	<i>stórastas</i>	<i>stórasta</i>	<i>kad vādīja</i>	<i>zemes sùogis</i>
Apg 23:24	Landpfleger	-	-	<i>vàldîtājs</i>	-
Apg 26:30	Landpfleger	-	-	<i>zemes vādîtājs</i>	-
2Kor 11:32	Landpfleger	-	<i>urēdnykas</i>	<i>tùo ļàužu vādîtājs</i>	-

Lexicon: quantification

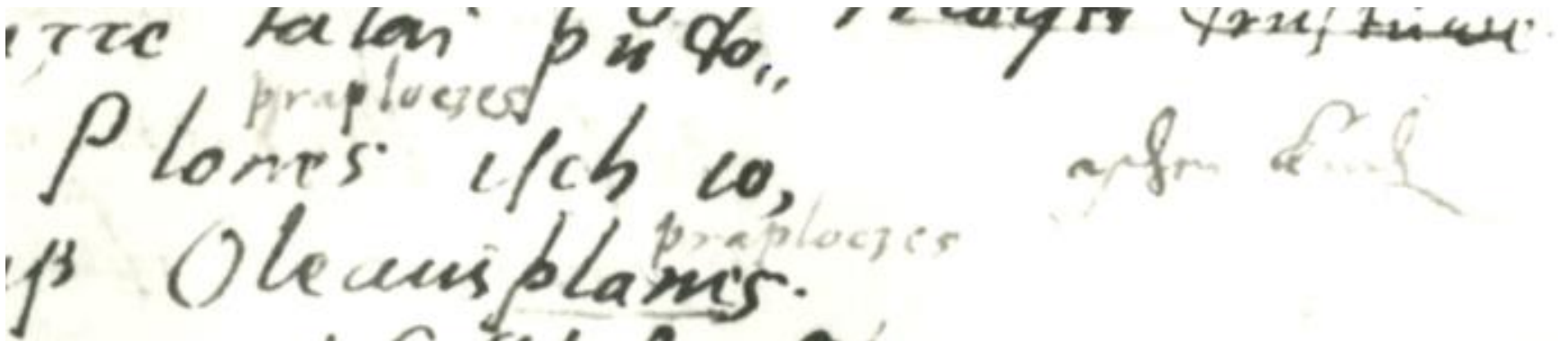
translation	Lithuanian	Latvian
Simplex	73	26
Genitival phrase (matching)	54	25
Genitival phrase (non- matching)	23	13
compound (identical)	3	3
compound (non-id.)	5	2
other	30	25
	188	94

Bretke's manuscript

- Lutherisms often glossed and corrected, e.g. Mal 3:16 (*denkzettel*)

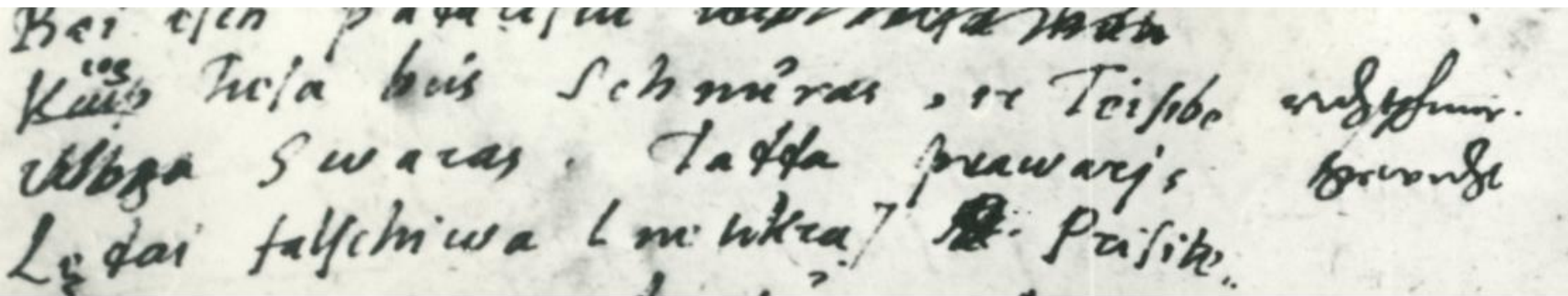


- e.g.. Num 11:8 (*afchen kuchen*)



Bretke's manuscript (cont.)

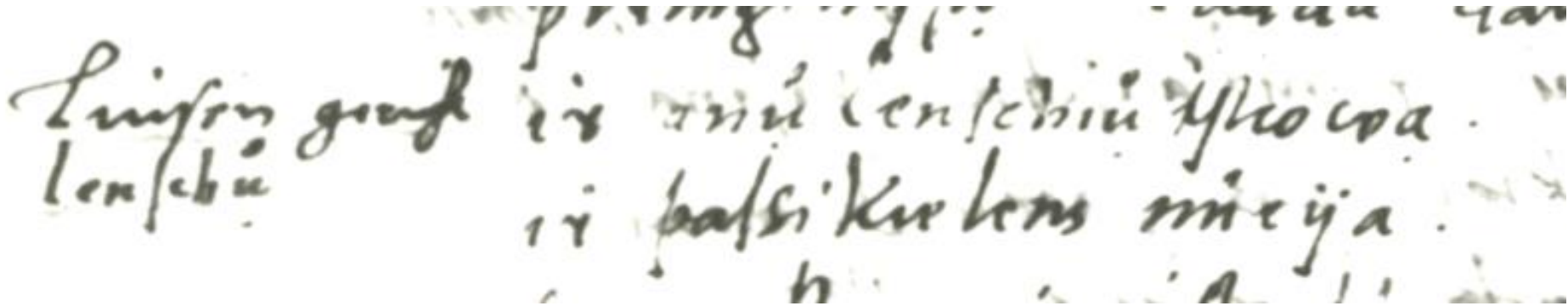
- Jes 28:17
 - glossed *richtschnur*, *gewicht*.
 - Lith. *Schnuras* and *Swaras* inserted later?



Bei den p...
Kūš Tula bus Schnuras, re Teisbo ardygnis.
Užga Swaras. Tada prauarys bėvande
Lę dai falschiwa L m. wka? Praisite.

Bretke's manuscript (cont.)

- Gen 25:34
 - glossed (*linfen gericht*)
 - *anų lenschių* added in light ink



- Luther's specific creations, especially compounds, were often difficult for the translator

„artificial“ compounds in Latv.

- Eifergeist

- Latv. *dusmuôšanas gars* „Geist des Eiferns“
- orthographical: *Dufmoſchanas=Gars*

- Fallstrick

- Latv. *slazda vaļģs*
- orthographical: *Ŗlafda=Walģu* (Akk.Sg.)

- Brandopferaltar

- Latv. *dedzama upuŗa altāris* „Altar des zu verbrennenden Opfers“
- orthographical: *DedŖama=Uppuŗa=Altari* (Akk.Sg.)

„artificial“ compounds in Lith.:

- also in the Lith. Bible of 1735:
 - *žémês=waldonas* „ruler of the Land“ (*žėmės valdōnas*)
 - *razbaininkû-ûlq* (Akk.Sg.) „den of the robbers“ (*razbáininky uolà*)
 - *angiû=weifle* „Nachkommen der Ottern“ (*angiũ veĩslė*)
- also in Chyliński (calvinist, transl. from Dutch.):
 - *degamos-afieros* (Gen.Sg.) „Brandopfer“, wörtl. „zu verbrennendes Opfer“
 - *wakaro-metu* (Instr.Sg.) „time of evening“
 - *peties-ryfzu* (Gen.Pl.) „Schulterriemen“

Syntax

- Zustandspassiv:

- Mt 4:4 *Es **stehet** geschrieben* „it **stands** written“
- NTL: *Scriptum est*; NTG γέγραπται „it is written“
- BP *Rafchita ira* „is written“ (γρὰ 3rd Pres. of *bûti* „to be“)
- VEE *parafchit jra* „is written“

in Latvian:

GIB: *Rakstihts **ftahw** ,rakstîts stāv’* „**stands** written“

McP: *Tur ftahw raxtietz ,tur stāv rakstîts’* „there stands written“

EvEp: *tur fthawe raxtytz* „id.“

(Full) verb *stāvêt* instead of auxiliary *bût*.

5. onomastic tradition

introduction

- first (pre-literary) christianization of Lithuanians by speakers of Slavonic languages, as reflected in the basic christian terminology (numerous slavisms)
 - *bažnyčia* „church“ (br. *bož'nica*)
 - *kryžius* „cross“ (br. *kryžь*)
 - *krikštas* „baptism“ (ORuss. *крѣстъ*)
- oldest Lith. literature by protestants
- protestant literature more productive

questions

- which forms are already canonical in the Old Lithuanian period, i.e. 16th/17th c.?
- which forms are the basis of the Lith. adaption(s)?
- which morphological principles of adaption were used in OLt. biblical onomastics?

modern principles (1)

resolution no. 62 of the VLKK from 19.06.1997:

- male names ending in *-l* take the ending *-is*:
 - hebr. *'azāzēl* > Lith. *Azazėlis*
- other consonants: *-as*:
 - hebr. *'aharōn* > Lith. *Aaronas*
- female names in consonants inflect as *o*-stems
 - hebr. *mērab* > Lith. *Merabà*

modern principles (2)

- male names in *-i* inflect as *ja*-stem, female names in *-i* as *é*-stem
 - hebr. *‘uzzī* > Lith. *Ùzis*
 - hebr. *no‘omī* > Lith. *Noòmė*
- names in *-e(h)* inflect as *é*-stem
 - hebr. *‘ēleteqēh* > Lith. *Èltekė*
- names in *-a(h)* inflect as *o*-stem
 - hebr. *pārāh* > Lith. *Parà*
- names in *-o(h)* take the ending *-ojas*
 - hebr. *nekōh* > *Nekójas*
- names in *-u* take the ending *-uvas*
 - hebr. *sallū’* > Lith. *Sāluvas*

modern principles (3)

- some frequently used names do not follow these principle, but are allowed to be used in the „traditionel“ form, e.g. *Abraomas, Dovydas, Izaokas, Nojus* etc.
- this „traditionel“ form often is not the form used in the Old Lith. texts.

Names in OIt.

male names ending in a (hard) consonant inflect usually as *a*-stems:

- BP *Iofephas* (I-118), *Iu Iofephu* (I-118)
 - DP *Iófephas* (37₃₇), *Iu Ióžephu* (39₂₄)
 - MP *Jozephás* (I-24r), *Juozephuy* (I-111v)
 - SPS *Iozefas* (I-165₈), *Iu Jozafu* (I-181₂₃)
-
- variability between *s* and *z* or *a* and *o* are neglected here, as are phonetic substitutions as *p* for *f*, *k* for *ch*.

Corpus

- early texts
 - **Mažvydas** (Mž, 1547)
 - ***Wolfenbütteler Postille*** (WP, 1573)
 - **Bretke**, *Neues Testament* (BNT, 1590)
 - **Brekte**, *Postille* (BP, 1591)
 - **Daukša**, *Postille* (DP, 1599)
 - sog. ***Morkūnas-Postille*** (MP, 1600)

Corpus

- later texts
 - **Sirvydas**, *Punktai Sakymų* (SPS 16)
 - **Chyliński**, *Neues Testament* (ChNT 1658)
 - **Bittner**, *Neues Testament* (BtNT)
 - Bible of 1735 (*Quandt-Bibel*, LtB 1735)

Nojus

- mod. Lith. ***Nõjus***
- hebr. ***noah***
- Gk. **Νωε**, LOT. (NV) ***Noe***
- L (1545) ***Noah*** (OT) / ***Noe*** (NT)
- ndl. (StV) ***Noach***
- Pol. ***Noe*** (gen. *Noego*, loc. *Noim*)

Nojus

	Nom. (Gen 8:18)	obl. case (Gen 9:17)	Nom (Lk 17:27)
BB	<i>Schiteipo ifcheia Noah</i>	<i>Ir fchitai kalbeia Diewas Noaih</i>	<i>kurę įeia Noe ing Skrinę</i>
ChNT	<i>Ifzejo tada Noach</i>	<i>Tare tada Diewas Noachop</i>	<i>kuriyoy Noach iejo karoblin</i>
BtNt 1701	<i>-/-</i>	<i>-/-</i>	<i>kuriój' inėjo Noe karoblin</i>
LtB 1735	<i>Szittaipo iſſėjo Noákas</i>	<i>Tiekajau Diew's fáke ir Noákui</i>	<i>kad Noakas į akrútą įėjo</i>
L 1545	<i>Also gieng Noah er aus</i>	<i>Daselb saget Gott auch zu Noah</i>	<i>da Noe in die Archa gieng</i>
Vulg.	<i>Egressus est ergo Noë</i>	<i>Dixitque Deus ad Noë</i>	<i>qua intravit Noe in arcam</i>
poln. (W)	<i>A ták wyſedł Noé</i>	<i>Y rzekł Bóg do Noégo</i>	<i>którégo wſedł Noe do korabiá</i>
Latv. (GB)	<i>Tad isgahje Noüs</i>	<i>UN DEews fazzija uhs Noü</i>	<i>kurrâ Nòàs Laiwâ eegahja</i>

Nojus

non-biblical attestations:

- *tikintighi **Noe** pati afchma* (Mž 103₂)
- ***Noe** mileija [βadi pana]* (WP 108r₂₈)
- *Alba kaip Archoie **Noah** bei czifti bei neczifti βweris buwa* (BP I-212₃)
- *kaip búwo męty **Noê** pírm' paskandinmo* (DP 13₃₈)
- *Jog cžefu **Nohabá** kad buwo łaiwe subudáwotá* (MP I-228v)
- *primineti ánq Jopq [...] anq **Noe*** (MP II-82v)
- *Jβeyti iz fkrinios **Noes** kaip warnay vnt fwieto* (SPS I-369₂₁₋₂₃)

Nojus

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Ūrija

	BB	ChAT 1660	LtB 1735
Nom (2Sam 11:9)	<i>Bei Vria atfigule</i>	<i>Bet Uria atsigute</i>	<i>Jr Urioβius atfigulle</i>
Gen (2Sam 11:3)	<i>Mote Vrio Hethito</i>	<i>mote Urios Hethitos</i>	<i>Urioβaus, Etito, patti</i>
Dat (2Sam 11:12)	<i>Dowidas biloia Vriai</i>	<i>Tare tada Dowidas Urioβp</i>	<i>Dowids tare Urioβui.</i>
Akk (2Sam 11:6)	<i>Siunfk manenβp Vrią Hethita</i>	<i>Atsiufk manenβp Urią Hethita</i>	<i>kad parβuftu Urioβu, Etiteną</i>
NT (Mt 1:6)	<i>ifch Moteries Vrio</i>	<i>iβ tos kuriy (buwo mote) Urioβiaus</i>	<i>iβ Urioβaus paczôs</i>

Ūrija

WP (266v8) *materim Vriaſchaus*

DP (473₃) *Vrioßiaus móte*

mod. poln. *Uriasz*

hebr. *'ūrījāh*

Gk. *Οὐρίας* (*Ourías*)

lat. *Urias*, Gen. *Uriae*

L (1545) *Uria*

Ūrija

- Bretke
 - *Uria*, Gen. *Urio* < L *Uria*
- ChAT
 - *Uria*, Gen. *Urios* (o-St.) < StV *Uria*
- other texts:
 - *Uriošius* < Pol. *Uriasz*

Barabas

	BNT	ChNT	BtNT	LtB
Mt 27:26	<i>Tada ischleido iemus Barrabofschu</i>	<i>Jŝtaydo tada Jemus Barabboŝiu</i>	<i>Iŝtéide tada jiems Barabboŝu</i>	<i>Tai iŝléido jiems Barraboŝu</i>
Mk 15:15	<i>ir ischleido iemus Barrabofschu</i>	<i>iŝtaydo jems Barabboŝiu</i>	<i>iŝtéide jiems Barabboŝu</i>	<i>iŝléido jiems Barraboŝu</i>
Lk 23:18	<i>ir paleifk mumus Baraba</i>	<i>ó paŭaysk mums Barabboŝiu.</i>	<i>O iŝtéifk mums Baraboŝu.</i>	<i>ir paléifk mums Barraba</i>
Jn 18:40	<i>Bet Barrabofchius buwo Rafbainikas</i>	<i>Ó Barabboŝius buwo razbaynikas</i>	<i>O tas Barabboŝus buwo razbáinikas.</i>	<i>O tas Barraboŝus buwo razbáininkas</i>

Barabas

BP:

*Tadda ifschleida iemus **Barraba*** (I 385)

(5 attestations)

DP:

*ißtaide iemus **Barabôßiy*** (167b₂₅)

(19 attestations)

Barabas

- mod. poln. ***Barabas****sz*
- Gk. **Βαρραβᾶς** (*Barrabās*), Akk. Βαρραβᾶν (*Barrabān*)
- lat. ***Barrabas***, Akk. *Barrabam*
- L (1545) ***Barrabas***, Akk. *Barrabam*

Jozuè

mod. poln. **Jozue**, Gen. *Jozuego*, Lok. *Jozuem*

hebr. *jəhōšu'a*, ***jōšu'a***

lat. ***losue*** (Gen. *losue*)

L (1545) ***Josua***

Jozuè

	BB	ChAT	LtB
Nom (Jos 2:1)	<i>Bet (→ O) Jofua funus Nun buwa du Tireiu ißiuntens</i>	<i>Ó Jozue funus Nuno turejo du wiru</i>	<i>O Jozua, funus Nunno, du spèga flapczyey buwo iffuntęs</i>
Gen (Rtr 1:1)	<i>Po smerties Jofua</i>	<i>po smertiy Jozuos</i>	<i>/Jozuwui numirrus/</i>
Dat (Jos 4:10)	<i>kaip Mofefchus Jofuai prifakens buwa</i>	<i>ką pryfakie Mayżefzus Jozuey</i>	<i>kaip ir Moizefchus Jozuwui buwo prifákęs</i>
All (Jos 2:24)	<i>Jr biloia Jofuap.</i>	<i>Ir tare Jozuofp</i>	<i>/Ir táre Jozuwui/</i>

Jozuè

	BB	ChAT	LtB
Nom	<i>Josua</i>	<i>Jozue</i>	<i>Jozua</i>
Gen	<i>Josua</i>	<i>Jozu-os</i>	<i>Jozuv-o</i>
Dat	<i>Josuai</i>	<i>Jozu-ai</i>	<i>Jozuv-ui</i>
All	<i>Josuap</i>	<i>Jozu-osp</i>	-

Jozuè

W³ 223 (= W² 206):

*Jáko mamy przyktað **w Jozwie**, w Dawidźie, w Jobie*

DP 214₅₁:

*Kaip' turime pawáizdą **lózepieþ** / Dówidieþ / lópieþ*

SPS I 268:

*Teyp **Jofwes** ktaufe Diewas
(Ták **Jozwego** słuchał Bog)*

names in *-us*

- Lat. *-us* clearly recognizable as inflectional ending:
 - Lat. *Tit-us*, gen. *Tit-ī*, dat. *Tit-ō*
- possible adaptation to Lith.:
- as *u*-stem (*Titus*, *Titaus*)
- as *a*-stem with replaced ending (*Titas*, *Tito*)
- as *a*-stem with ending retained (*Titusas*)
- adaptation of the polonized ending *-uš* (Pol. *-usz*, Lith. *Titušas*)

names in -us

- **Titapi.** xj. *Galwagi.* (Mž 37₄)
- *nog Cefaraus [...]* **Tito** (WP 227r₂₇)
- *JR S: Paw: Titauſp 3 cap: rafchidams* (WP 184v₁₄)
- **Titas** *noreia czediti Baßniczos* (BP II-344)
- **Titop** / *paſake* (BP II-343)
- *ir ſuffikalbeia ſu Titumi* (BP II-345)
- *Sîunte Pówiſas Thimotéuſſa ir Títa.* (DP 302₈)
- *tai eſt' žmónes Rîmo ir ſu Hètmonu Titú ir Weſpažionú* (DP 373₃₀)
- *nûg Títo ir Weſpeziôno Ciéforiy* (DP 411₂₇)

names in *-us*

- *kuris irasē Titufop mokitiniop sawo* (MP I-29r)
- *Todrin Apaštālas S rāgina Tituffu* (SPS II-136₅)
- *iβ dziaugfma Titufo* (ChNT 149v = 2Kor 7:13)
- *del džiaugfmo Titufo* (BtNT 2Kor 7:13)
- *del džiaugfmo Titaus* (LtB 2Kor 7:13)

➤ older *Titas* is replaced by *Titusas*.

names in -us

- *Penkiolikta meta Ciefaraus **Tiberiufo*** (BP I-140)
- *kada Szimtinikas **Kornelius** pūte* (DP 498₇)
- *Teipaieğ Pêtras S. regêdamas **Korneliufa*** (DP 536₂₁)
- *kádá priesß ghi ißiáio **Kornelius** Hetmonas wienás* (MP I-17v)
- *namuose **Korneliußá** ßimtiniká* (MP I-212v)
- *wießpatawimo **Tiberiußo** Cieforiaus* (SPS I-1224)

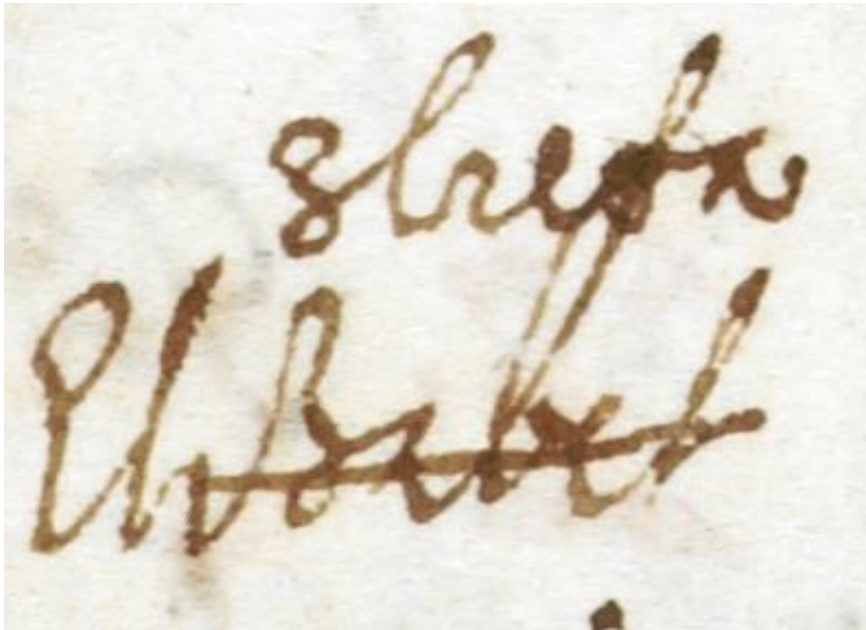
Chyliński

- *ó Efromas (→ Efrom) pagimde Aromq. (Mt 1:3)*
- *Ó Aram (→ Aramas (→ Aram)) pagimde Aminadabq (Mt 1:4)*



Chyliński

- *ir wardas jos **Elizabet*** (Lk 1:5)
- ***Elizabet** (→ **Elzbieta**) nes buwo newajfi* (Lk 1:7)



Chyliński

- variance high
- *prieß (abroza) **Bàalaus** (→ **Bàál**). (ChNT 132r = Röm 11:4)*
- ***Baalau** atʃakik mums! (ChAT)*
- *ir tare tarnams **Baalies** (ChAT)*
 - 31 Belege
- *ʃu Jonathanu funumi **Saulies** (ChAT)*
 - 151 Belege

6. conclusion

conclusion

- lexical influence of Luther in the Baltic languages weak
 - stronger in Latvian than in Lithuanian
- Luther's influence on the phraseological level is clearly recognizable in Lithuanian
- syntactical germanism in Latvian, rarely also in Lithuanian
- Luther's influence is confined to Lithuania Minor, Lutherisms are not reflected in texts from Lithuania Maior

conclusion

- Biblical names show a high variance in the 16th c. and become standardized in the middle of the 17th c.
- non-adapted forms in all older texts
- the forms used by Luther do not permeate to Lithuanian, but are expelled by the slavonic-based forms, as are the Latin-based names (exemplary to be seen in the names in *-ošius* und *-ušas*).

