ETYMOLOGICAL DICTIONARY OF BALTIC MYTHOLOGEMES II: YATVIGIAN BOOK

Summary

Yatvigian Book (hereinafter YB), also called by its original title *Der vnglaubigen ‖ Sudauen ihrer bockheiligung mit sambt andern Ceremonien*, *so sie tzu brauchen gepflegeth* (i.e. *The goat worship by the heathens Sudovians along with other ceremonies which they are in the habit of performing*)[1237], is a conventional, and probably the most exhaustive and most important description of the ethno-cultural tradition of the tribe[1238] that spoke Yatvigian, one of the two languages of Western Balts, recorded during the Reformation period. It is based on the source of information disseminated in 15 variants of manuscripts, and later in small printed books – a compilation *a* by Hieronim Malecki and 4 reprints (*b*, *c*, *d*, *e*). The text of YB survived in only seven handwritings (α, B, C, E, G, K, X) and three published editions, i.e. in *Letto-Preussische Götterlehre* by Wilhelm Mannhardt (resp. A[p]), in *Preuſſische Chronik* by Lucas David (resp. G[p]) and in *Chronica Alter Preuſſcher* by Matthäus Waissel (resp. J[p]).

Unfortunately, the original of YB has not been found yet, and the scholars who discussed this source or analysed it in some detail after the appearance of W. Mannhardt's book *Letto-Preussische Götterlehre* (1936), which contains the most important copy A(p), resorted not to the analysis of the copies, but the materials presented in the book, and did not doubt the authenticity of the information provided. Due to these reasons, historical facts of the manuscripts were not investigated as the information in W. Mannhardt's monograph was taken for granted. Unfortunately, in many cases it does not correspond to reality and is essentially erroneous or elliptical (see Kregždys 2018$_b$: 90–92, 95–96).

Textological analysis of ten surviving manuscripts of YB shows that the method of information structuring in the copies A(p), α, B, X of the old edition presupposes a reflection of the mandatory tradition of the preparation of diplomatic documents, i.e., those that are related to the legal field: the presentation of factual material follows strict rules established for preparation of such works – a prologue, a narrative, and an epilogue. Although this circumstance has not been highlighted by any of the researchers of the source analysed, it is extremely important, because it can be related with the intent of the work and the aim of its creation.

[1237]The full title varied greatly between different copies of YB. The title of the printed H. Malecki's compilation a and its variants is usually given as *Warhafftige be‖ſchreybung der Sudawen auff ‖ Samlandt ſambt ihren Bock hey‖ligen vnnd Ceremonien* (i.e. *Truthful description of goat worship and ceremonies by Yatvigians from Samland*).

[1238]It is known from Peter von Dusburg that 1600 and 1500 Sudovians were relocated to Sambia Peninsula at the end of the 13th c. Their descendants still lived in the so-called Sudovian Corner (*Sudaischer Winkel*) and were known as determined believers in their pagan gods.

Starting with copy C, whose author physician Gregor Duncker decided to remove the foreword of YB and to retell the remaining narrative instead of copying it, a precedent was created for evaluating this work not as a supposedly important document of the juridical field, but as a work of prose. Unfortunately, the creator of manuscript K distorted the information of this source even to a greater extent, removed the information on the lexicon used by the Yatvigians that he deemed unnecessary, and transformed this important work into something like a rough copy.

The principal research object of Volume 2 of the *Etymological Dictionary of Baltic Mythologemes* is factographic information of YB:

(α) mythonyms *Auschauts*, *Autrimpus*, *Bardoayts*, *Barstucke*, *Deywoty Zudwity* (*Deÿ wothÿ zudwÿthÿ*, *Deÿ woÿthï ʒudwÿthÿ* ↔ *Zudewiten, ʒùdewittern*), *Hullmigeria* (↔ *Hulmigeria*), *Markopole*, *Ockopirmus*, *Parkuns*, *Peckols*, *Pergrubrius*, *Pilnitis*, *Pockols*, *Potrimpus*, *Puschkayts*, *Swayxtix*, *Wourschkaite*, *waidler*;

(β) hieronyms *Wourschkaite*, *Segnot* and *waidler*;

(γ) ethnomythological motifs, i.e. *Wie sie den Bock heiligen*, *Der erden gott Puschkaytus*, *Bardoayts der Schiffleut got*, *Von jren Sponsalien vnd vorlubnissen*, *Von den todten*, *Von jerlichem gedechtnis*, *Ist imands bestolen*, and problems of the ethnic accessory of the material.

A parallel analysis is done of ethnographic materials, ascribed to the Balts in the oldest and the subsequent later religious and mythological sources, whose problems are related to those of YB in terms of the above-mentioned cultural motiffs:

(1) *Christburg Peace Treaty* (1249), information of Parts IX, X;

(2) *complaint of the bishop of Sambia Johannes* (1322 [the motiffs of funeral rites]);

(3) a decree of Conrad von Jungingen *Die Landesordnung des Hochmeisters Konrad von Jungingen den 23. April 1394* (mythologeme *pilwittenn*);

(4) *Collatio Episcopi Warmiensis facta coram Summo pontifice per dominum Andream plebanum in Danczk* (1418 (mythonym *Natrimpe*);

(5) Erasmus Stella. *De Borvssiae antiqvitatibvs libri dvo* (1518 [mythonym *Hulmigeria*, episodes of snake and elder idolatry]);

(6) a precept of Michael Junge, a bishop of Sambia (1426 [the motiffs of funeral rites and telling fortunes using bear or its froth]);

(7) a decree of Hennig Scharfenberg, an archbishop of Riga (1428 [the motiffs of funeral rites]);

(8) folklore elements of Germans who settled in Prussia (incantation against the plague).

Comparative and inner reconstruction methods are used to perform the analysis of the West Baltic lexemes: Yatv. *abglobte*, *Capernen*, OPr. *poskeiles*, *Puſchkayles*. Also, the etiology of the Yatvigian syntagmas *Begeyte*, *Begeyte Pecolle*; *Ohow mey myle swente panike!*; *kayls naussen gingethe*; *kayls posskayls eins peranters*; *Kellewese periot*, *Kellewese periot*; *trenke*, *trenke* are presented.

The monograph also analyses 15 manuscripts of the written source, the possible circumstances of creation of the original, its purpose, dating and the problems of authorship.

YB has been repeatedly discussed by many art workers of different epochs and branches of science. The dating and its possible authorship were differently interpreted (see Kregždys 2019: 258–259)[1239]. The most valuable analysis was carried out by W. Mannhardt[1240]. It was very essentially supplemented by the Lithuanian historian Ingė Lukšaitė[1241]. Based on the hypotheses advanced by her, it is possible, and necessary, to once again reconsider the known facts, the actual material, and the structural typology of the source. Therefore, the purpose of this monograph was a research of the above issues.

In this monograph, the question of the meaning of the latent acrostics is addressed anew. They are found in the Bible, in extrabiblical sources, and in ancient Eastern literature. There are various explanations for the phenomenon, and in each case, the function of the acrostic should be determined through a comprehensive analysis of the composition itself.

It is highly believable that the author of YB concealed the latent message. It is to be assumed, that his personal name of Semitic origin is encoded it in the catalogue of theonyms of YB. The name is composed using the numerological system of Gematria in accordance with the alphanumeric code of M.-Hebr. *mispār heḵʾraḫi* combining it with the AvGag alphabetic sequences (i.e., partly replacing each letter with the next one): *Ishmʾrai Sābā bēn Āḏām*, i.e. *Ishmerai Saba*, *Adam's son*. The surname M.-Hebr. *Sābā* ("an old man; a man with grey hair") is a synonym to the G. *Graumann* "ditto" and Gr. Πολιανδρος "ditto". These surnames indicate the author of YB – Johannes Poliander, or Johann Graumann. He was a German pastor, theologian, teacher, humanist, reformer, and Lutheran leader.

[1239] According to Aleksander Brückner (1904: 44, 47, 1918: 148, 1980: 212), YB originated from letters written around 1545 by Protestant priest Jan Malecki using information from *Agenda Ecclesiastica* published in 1530. The letters were expanded and translated by J. Malecki's son, who published YB in 1561. Therefore, it contained no new or valuable information and could not be considered an independent source of Prussian mythology.

[1240] W. Mannhardt (see WMh 271) believed that H. Malecki only prepared previously written anonymous manuscript for publication (see footnote 1237). According to W. Mannhardt, YB predated and was used as a source for *Agenda Ecclesiastica*. He claimed that this written source was written by Lutheran clergy – Georg von Polenz, Bishop of Sambia, Erhard von Queis, Bishop of Pomesania, and Paulus Speratus, preacher of Albert, Duke of Prussia, and later Bishop of Pomesania. During the 1520s they visited different parishes, collected information about pagan beliefs, which was then summarized in the *Agenda Ecclesiastica*.

[1241] I. Lukšaitė (see BRMŠ II: 123) claimed that both YB and *Agenda Ecclesiastica* were parts of a larger more extensive work. She noted that these works written in Renaissance style – the author did not condemn the pagan beliefs and rituals, which was improbable if the works were prepared by Christian clergy seeking to eradicate paganism. Therefore, authors cannot be ascertained.

Modern scholars disagree on the origin and value of YB. Despite doubts about its reliability, the written source became popular and was frequently quoted in other history books. Much of the Prussian mythology is reconstructed based on this work or its derivatives[1242].

The present book is grouped on the basis of the formal correlation between the factographic motifs of the YB in question and the mythologemes: one of them looks into the only mythonyms found in the YB (cf. *Ockopirmus* etc.) and interferential (of an etiological, as well as random, i.e. questionable link) mythonyms (e.g., G. dial. [EastPr.] *Aitwars*), and the other, into the genesis and evolution of the social status and conception of a pagan priest of West Balts, as well as hieronyms (sacred names) *Wourschkaite*, *waidler*, *Segnoten*, *waidlotten*.

The mythonym *Ockopirmus* A(p) is presented in the YB for the first time. However, fallacious references are primarily mentioned in ancient written sources of the mythonym and can be found in many works of the early period or even in contemporary scientific research, e.g., to quote Antanas Mažiulis:

"OKOPIRMAS, supposed Prussian god, honored by the Sambian tribe as Lord of Heaven, mentioned for the first time in *Constitutiones Synodales Evangelicae* (1530). He is also listed under the name Occopiruum by Jer. Lasicius in his *De Diis Samagitarum* (ca 1580); variants of this name appear in later sources. The Lithuanian linguist Kazimieras Būga maintains that in Prussian it was probably written Ukapirmas, and is not a name of a god, but a corruption of the Latin word *omnipotens* (omnipotent, almighty)"
(EL IV: 111).

Endre Bojtár (1999: 315) cited the same document, i.e. *Constitutiones Synodales Evangelicae*, as the main source in which the mythologeme *Ockopirmus* was mentioned.

Jaan Puhvel (1974: 82) named a written document of an unknown author, i.e. YB, as one of the principal documents of Baltic mythology. In fact, no doubts arise about the West Baltic status of the source (i.e. history of ancient religion of the Yatvingians, or an extinct western Baltic people), which does not necessarily indicate the idolatry system of all Baltic tribes.

It should be noted that the title *Der vnglaubigen ‖ Sudauen ihrer bockheiligung* [...] is the first caption of the YB (see Kregždys 2018$_b$: 114), which differs due to

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[1242]It has been stated that YB included a list of Prussian gods, sorted in a generally descending order from sky to earth to underworld: *Ockopirmus* (chief god of sky and stars), *Swayxtix* (god of light), *Auschauts* (god of the sick), *Autrimpus* (god of sea), *Potrimpus* (god of running water), *Bardoayts* (god of ships), *Pergrubrius* (god of plants), *Pilnitis* (god of abundance), *Parkuns* (god of thunder and rain), *Peckols* (god of hell and darkness), *Pockols* (flying spirit or devil), *Puschkayts* (god of earth) and his servants *Barstucke* (little people) and *Markopole* (see Топоров 1972: 293–309).

its diverse syntactic construction in C and G copies. This title is missing in E, J[p], G[p], K, X manuscripts (see Kregždys 2018_b:114).

There are 10 reports mentioning the mythonym *Ockopirmus* in all the 10 manuscripts of the YB which are still extant (A[p], α, B, C, E, G, G[p], J[p], K, X [the last one is a newly discovered document, not mentioned in the work of W. Mannhardt (1936), now known by its identification code Ms. Uph. fol. 34]). The most important of them is the copy A(p). The document presupposes, not mere the structure of the primary set out of the lost original text of the YB, but also the true connotation of the mythologemes, i.e. appellations of the native Baltic deities, as they have been named by Sharon Paice MacLeod (2014: 178), in the catalogue of gods presented in the manuscript. It should be noted, that the list of the above-mentioned enumeration of the sacral pagan names, to quote A. Brückner (1918: 145) and Henryk Łowmiański (1979: 50–51), is simply invented or should be regarded as an absolute forgery (also see Bojtár 1999: 315):

Ockopirmus "der erste Gott Himmels vnd Gestirnes resp. a god of the sky and the Great Star, mentioned in the first position (of the list)"[1243] A(p) (see illustration № IV.2.1; also see WMh 245),

Ockopirmus α 727v "der erʃte Gott Himmells vnd Geʃtirns" (see *Appendix* α 727v),

Ockopirmus B 728r "der erʃte Gott Himmells vnnd Geʃtirnes" (see *Appendix* B 728r),

Ockopyrmus C 1r "der erʃte Gott Himels vnd Geʃtirnes" (see *Appendix* C 1r),

Ockopirmus ↔ *Okopyrmus* K 165r "der got des lichtes resp. the god of the Great Star / Venus (= MLat. *Lucifer*)" ↔ "der gut got des (~~mehres~~ [lined through with the different colour ink]) Himels vnd des Geʃtirn resp. substantial god of the sky and the Great Star" (see *Appendix* K 165r),

Ockopirmus X 762 "der gott des himels vnd geʃtirnes" (see *Appendix* X 762),

Occopirnus "der Gott Himels vnd der Erden" E 377r (see *Appendix* E 377r), ε (WMh 245), "der Gott des Himels vnd der Erden / Jupiter resp. a god of sky and earth / Jupiter" J(p) (Ws 19),

Ockopirnus D "der erste Gott Himels vnd Gestirnes", a, b, c, d (WMh 245), e "den Gott des Himmels und der Erde resp. a god of sky and earth" (Sch 707),

Ockopernnum G(p) "der Gott Himels vnd der Erden resp. a god of sky and earth" (Dvd I: 86),

Ockopirmus G 2r "der Erʃte Gott himels vnd geʃtirnes" (see *Appendix* G 2r),

Ostopirmus F "der erste Gott Himmels vnd Gestirnes" (WMh 245),

Octopirnus c "Den Gott des Himmels und der Erde resp. a god of sky and earth" (see WMh 245, 259).

[1243]To quote J. Puhvel (1974: 83), "sky- or star-god" (also see MacLeod 2014: 178).

The emergence of untypical morphotactic links in the mythonym (cf. *Occopirnus*, *Ockopernnus*, *Ostopirmus*, *Octopirnus*), as compared to the authentic or etymological form, is connected with (**I**) the aim of the authors of the manuscripts to indicate the possible origin of the word in its sacral connotation: (**I.a**) the usage of the grapheme -*n*- instead of the older -*m*- evidently is to be related to the structure of the Slavic pagan god name of thunder and lightning PSl. *Peru-**n**ъ* "god name of thunder" (see Boryś 2005: 437), cf. OPol. *pioru**n*** "lightning" (SSt VI: 137), Middle-Pol. *Pioru**n*** "Lithuanian god of thunder" (SPW XXIV: 234); (**I.b**) for the same reason, the vocal element -*i*- of the second component was changed to -*e*-, cf. adj. Middle-Pol. *p-**e**-runowy* "of the thunder" (SPW XXIII: 397); and (**II**) with the type of random mistakes (i.e. *lapsus calami*) – -*ck*- → -*ct*- / -*st*- (see schema 1).

Starting with Joseph Bender's hypothesis about the possible reconstruction of the protosememe *"the first", mythonym *Ockopirmus* started to be interpreted as a derivate of the superlative degree consisting of OPr. *ucka* "sustentive particle" and numeral OPr. *pirmas* "first" (see Bender 1867: 101)[1244]. A. Brückner accepted the theory. He explained the origin of the mythologeme in the way of false translation of the information obtained during conversation between native German and Prussian speakers: to the question "Who is the first and the most significant in the rank of gods?" was given an answer – "*Ukopirmus, – the first", i.e. the scientist presupposed the mythonym *Ockopirmus* was an epithet of the god, but not a particular theonym (see Brückner 1904: 47, 1918: 145, 1922: 164). This interpretation was favoured by the famous Lithuanian mythologist Jonas Balys (see Balys, Biezais 1973: 429).

On the basis of the linguistic analysis of mythologeme presented by J. Bender, which was met with applause by K. Būga, etymology of *Ockopirmus* dogmatically and emphatically is explained using a prefix of the superlative degree OPr. *ucka*- III (resp. recorded in Prussian Enchiridion of 1561 y.), i.e. OPr. **uka*- (PEŽ IV: 209), and numeral OPr. *pirmas* I 52, GrA 94 resp. OPr. dial. (Samland) **pirmas* "first" (PEŽ III:284); also protosememe *"the first in the rank / the first" is reconstructed[1245].

[1244]Prior descriptions of the origin of the mythonym are based on the principle of folk etymology, i.e. on the basis of mere formal similarity (of identical phonetic forms of lexemes) of the words of different origin. It was evidently for that reason fallacious word origin theories were presented, e.g., *Occopirnus* was related to adj. Latv. *pẹrns* "yester-, old" (see Bezzenberger 1876: 425; also see ME III: 209–210; Трусманъ 1884: 41). Moreover, it should be noted that the morphological structure of the mythologeme was also modified with the provisions of mythological plots, e.g., Gottfried Ostermeyer (1775: 10) presented a form *Okoperun* "an eye of Perun" (also see Kregždys 2016: 86).
[1245]See Būga II: 156; Bezzenberger 1876: 424; Gerullis 1921: 46; Balys, Biezais 1973: 429; Okulicz-Kozaryn 1983: 225; JBR II: 181, 256; Eckert 2004: 399; Kaukienė 2004: 6; Běťáková, Blažek 2012: 184; Kawiński, Szczepański 2016: 15.

It should be noted that the scholars of Prussian language ignore the facto-graphic information of the YB, when they ascribe the mythonym *Ockopirmus* A(p) to the derivates of prefixal sub-class, as the syntagm "<…> der erste Gott <…>" does not presuppose the existence of the highest rank god, but only an epithetic designation of the deity of the sky and the Great Star (i.e. "<…> Gott Himmels vnd Gestirnes <…>" A[p], B, C, i.e. the mythonym is not used to indicate a particular theonym, but to determine the function of the first deity (i.e. *Swayxtix* "der Gott des Lichtes resp. the god of the Great Star / Venus [= MLat. *Lucifer*]" A[p]) men-tioned in the gods' catalogue presented in YB.

In order to refute the prevailing opinion formulated by J. Bender, four main arguments are proposed:

(**1**) linguists or mythologists do not present alternative morphological construct of the IE peoples;

(**2**) none of the Prussian derivates consisting of a prefix of the superlative degree OPr. *ucka-* presuppose reconstruction of **denumerative substantive**, cf. **adj**. (of superlative degree) OPr. *ucka kuslaisin* "the weakest" III 93_7 (← **adj**. [of comparative degree] OPr. **kuslaisin* "weaker" [PEŽ II: 320]); **adv**. OPr. *vcka isarwiskai* "most true, most likely" III 133_6 (← **adj**. OPr. **uka izarwiskas* "the truest" ← **adj**. OPr. *isarwiskas* "true" III 43_{10} [PEŽ II:40]); **adv**. OPr. *uckalāngwingiskai* "most credulous" III 39_{13-14} / **adv**. OPr. *ucka lāngiwingiskai* "ditto" III 47_4 / **adv**. OPr. *ukalāngewingiskān* "ditto" III 73_{11-12}, **adv**. OPr. *uckcelāngewingiskai* "ditto" III 59_{4-5} (← praef. OPr. **uka-* + **adv**. OPr. **lāngevingiskai* "credulously, easily" ← **adj**. OPr. **lāngewingisks* "credulous, easy" [PEŽ III:36]) – due to the absence of the mythological alternatives of the other IE peoples, the statement that the Baltic deity of the highest rank might have been named using a form of the substantivized adjective or numeral is not reliable unless the taboo phenomenon is to be applied (cf. Топоров 1972: 293; Toporov 2000: 15);

(**3**) despite the prevailing statement that the sememe "<…> der erste Gott <…>" presupposes the reconstruction of the protosememe of the superlative degree, i.e. *"the first or highest god", cf. "der allererste Gott der Preußen" (Brückner 1922: 164), which is to be justified as "a god, mentioned in the first position (of the list)" presented in the copy A(p) (see WMh 245);

(**4**) there are no recorded variants of the mythonym with the initial **U-*, although such a form is likely to be used if its reconstructed prototype OPr. ******uka-pirmas*** "the first" reflects the above-mentioned vocal element, as it has been stated to the present time.

Given the analysis of the list of theonyms of YB (i.e. reconstruction of the demonological order of the mythonyms) and the newly established status of the bespoke scholastic work (see Kregždys 2018: 64–67, 71, 2018_b: 98), corrections should be made of the former decision to include it with the list of written sources of authentic information which has been compared to equivalents from the Renais-

sance epoch. Only the writing with the pejorative connotation (i.e. a contemptuous story about the primitive conception of the Yatvigian pagan faith) might have been circulated in Prussia and cited in other official Church documents (primary, in *Agenda Ecclesiastica*). Thus, the motive of building the *YB* cannot be associated with the creation of the works with epistemological and narrative essence, or with the visitation reports. YB is likely to be a legal document that was used to prepare new sanctions against the Yatvigian people (see Kregždys 2018$_b$: 115).

On the basis of the analysis of the YB, it is possible that the fallacious etymological description of the mythonym *Ockopirmus* A(p) should be corrected: primarily the structure of the mythologeme is to be reconstructed in accordance with the decoding methodology (by identifying the change of the primary structure of missing elements), and only afterward should efforts be made to decide which function might have been ascribed to the mythonym).

On the common cultural symbolical mythological and religious connotation of pagan gods usually described by the Christians, one can draw a cautious assumption about the inclusion of the mythonym to the morphological type of *tatpuruṣa* (pseudo-) compounds[1246] which indicates the epithet of the mythologeme Ytv. *Swayxtix* A(p). The origin of the recorded composite word can be linked with sub. Ytv. (/ OPr.) **kaukas* / **kukas*[1247] "familiar, devil" ↔ OPr. *cawx* "devil" E 11 (see PEŽ II: 148, 296) and PN Ytv. (/ OPr.) **Pirmas* *"he who is over others, superior" ↔ PN OPr. (? Ytv.) *Pyrme* 1354 / *Pryme* (**Sambia** Peninsula [Trautmann 1974: 77]), which, evidently, is related with the numeral OPr. *pirmois* "first" III 27$_5$ (cf. Trautmann 1974: 160), i.e. Ytv. *Ockopirmus* is likely to reflect regular aphaeresis of the first component (cf. PN OPr. *Eykint* ← PN OPr. *Geykint*, *Gekint* Samland [Lewy, 1904: 47; Trautmann, 1974: 31; also see Kregždys 2018$_a$: 136, 138, 2018$_d$: 102]). The aetiology of the vocal element *O-* (↔ **Kok-*) can be distinguished in several ways:

I. by monophthongization of the diphthong *au* (for more details about the process of OPr. *au → o* see Bezzenberger 1876: 392; Gerullis 1922: 219; Lewy 1904: 19), cf. –
(**1**) place-names in the districts of (**1α**) Allenstein (present-day Pol. *Olsztyn* [see Przybytek 1993: 102; NTSGW II: 19, 363]), i.e. top. OPr. *K-**aw**-ki* ↔ *K-**o**-ken*, *K-**o**-cken* // top. OPr. *K-**aw**-kowo* (→ top. Pol. *Stare- / Nowe- **Kaw**kowo*) ↔ top. OPr. (*Alt- / Neu-*) *K-**o**-ckendorf* ↔ top. OPr. *C-**u**-kendorff* 1388 etc. and (**1β**) in **Sambia** Peninsula, cf. top. OPr. *Perk-**o**-ke* (see Crome 1940: 52)

[1246]To quote A. Brückner (1904: 47, 1922: 164–166), there is a possibility to interpret Ytv. *Ockopirmus* as a distorted genuine Baltic syntagma, i.e. the recorded compound of the *YB* should be explained as a fallacious attestation of the mythologeme.

[1247]Cf. its possible equivalents in later sources (with no sacral connotation): G. dial. (EPr.) *Spir**kuoks***, *Sper**kucks***, *Spür**kucks*** "rogue, elf, madcap, raver; short, drained man" (Fr II: 353 [also see Kregždys 2018$_d$: 90]).

(if these toponyms are not genetically related to: **α**. germanised variants of top. Pol. *Kawka*, *Kawki* [*Kawken*], *Kauke* ← sub. Pol. *kawka* "jackdaw" [NMP IV: 382]; **β**. LG *koke* "cook, baker; the loaf, a cake" [NMP ibd.])

← sub. OPr. *cawx* "devil" E 11 resp. OPr. **kaukas* "ditto" (NMP IV: 383; also see PEŽ II: 148) or OPr. (/ Ytv.) **kukas* "familiar, devil";

(**2**) top. OPr. *K-**a**-kewese* 1339 (Trautmann 1974: 42)

← ? OPr. *cawx* "devil"

+ MLG *wese* "meadow" (LW 1152; DW 904), which, evidently, reflects the usage of Germanism in the second component instead of OPr. **vajā* "meadow" (PEŽ IV: 214), i.e. the protosememe of the compound *"born / living in the meadow of the devil" is to be reconstructed, cf. top. Latv. *Velniņa pļava* "meadow of the devil" (Plāķis 1939: 257), also cf. top. Lith. *Velniãkalnis* (LATŽ 340), top. Latv. *Velna kalns* (Plāķis 1939: 227);
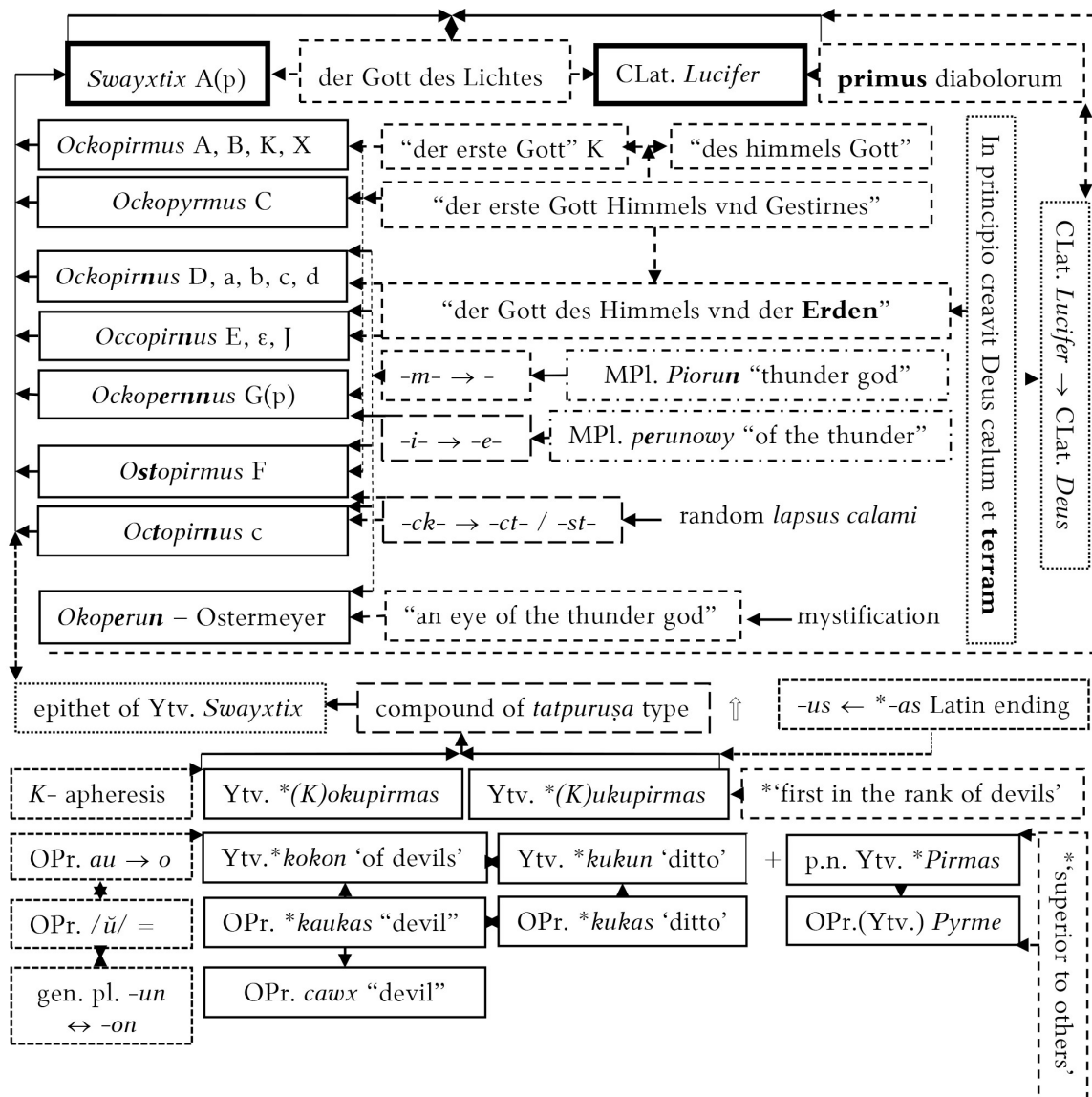
Schema 1. The genesis and evolution of the mythonym *Ockopirmus*

II. by designation of OPr. *ŭ* using grapheme *o* (see Mažiulis 2004: 15), i.e. OPr. (/ Ytv.) **kukas* "familiar, devil" should be interpreted as an apophonic variant of OPr. *cawx* "devil" (for more details see PEŽ II: 296).

On the basis of the above-mentioned potential changes of Ytv. *Ockopirmus*, the reconstructed substrate form Ytv. **(K)okupirmas / *(K)ukupirmas* (with the second *-u-*, presupposing Ytv. **kuk**u**n* "of the familiars, devils" [gen. pl. (PEŽ II: 295)] – about gen. pl. *-un* ↔ *-on* < Balt. **-ōn* see Mažiulis 2004: 40–41) reflects protosememe **"first in the rank of devils / sovereign of the familiars". Given the scholastic ideology, the author of the YB might have identified the meaning **"first in the rank of **devils**" with the pejorative referent of the Christian antipode of God or Lucifer. Due to the identical semantic connotation of Ytv. *Swayxtix* A(p) "**Lucifer**", mythonym Ytv. *Ockopirmus* started to be used expressing an epithet of the devil's name (see schema 1).

The monograph pursues the aim of verification of the possible true function of the mythonym Yatv. *Wourschkaite.*

It should be noted that there is no direct connection between Simon Grunau's *Preussische Chronik* and YB, as Albert of Prussia (*Albrecht von Preussen*), the last Grand Master of the Teutonic Knights and the first ruler of the Duchy of Prussia, to quote Johannes Voigt (1827: 619), received a copy of *Preussische Chronik* only in 1541 y. (also see Dworzaczkowa 1958: 123). YB is thought to be have been created in 1525 y. in Prussia (see Kregždys 2019: 266, 268).

K. Būga (I: 172, 180), a well known linguist for writing a number of fascinating papers on Baltic etymology, did not analyse the origin of these mythonyms. He ascribed them to the type of pagan clergy names. Moreover, it should be noted that such an opinion tended to predispose in the studies of the scholars[1248] of the 19th and 20th cc. These mythologemes were used to refer social and hierarchic[1249] status or age limit[1250] of the pagan priests.

Matthew Praetorius (*Matthäus Prätorius*), who had **not** a good command of the Prussian language (for more details see Būga I: 155), recorded a hieronym *Wurszkaitis* and ascribed it to the estate of superintendents of the altar (see MP III: 398–399, 438–439, 466–467, 494–495). Later the said mythologeme was associated with the designation of the different rank of pagan clergy resp. with the **priests**[1251].

[1248] See Narbutt 1835: 282; Kraszewski 1847: 163; Grienberger 1896: 75; Okulicz-Kozaryn 1983: 179.

[1249] Cf. ""wurszajtis", czyli główny ofiarnik" (Okulicz-Kozaryn 1983: 179) resp. ""wurszajtis", or the high priest".

[1250] Cf. "*Wirszajtosy*, byli to **starcy** znający modlitwy" (Juciewicz 1846: 300) resp. "*Wirszajtosy* were prayerful **forefathers**"; "jaćw. wurszajtis "**starzec**-kapłan ofiarujący kozła"" resp. "Yatv. wurszajtis "**forefather** – a priest making a goat sacrifice"" (Witczak 2015: 274). Moreover, it should be noted that such a mythological property is also recorded in YB (see footnote 1259).

[1251] See Мѣржинскій 1895: 188, 1899: 32; Brückner 1922: 168; Mališauskas 2009: 188; Kregždys 2009: 176, 178–179, 2012: 206.

It is to be emphasized that some researchers the said mythonyms used to name a hero or deified human being (see Kraszewski 1847: 137). Others state the opposite. They indicated the lexemes with the designation of an ordinary man, e.g., a leader, a commander, a man of fortune (see Lelewel 1863: 481).

It should be noted that scholars did not identified the functional subordination of the said mythonyms (see MP III: 266–267), as information of the different written sources (i.e. data of the works by S. Grunau, H. Malecki, M. Praetorius, M. Stryjkowski etc.) was applied. Therefore, there were presented many random, i.e. questionable functional links of the mythologemes, cf. "a god, a deity"[1252] ↔ "a hero" ↔ "a priest" (see Kraszewski 1847: 137, 163). Some researchers indicated the binding of different sources, e.g., a form *Wurskait* recorded in **c** compilation of YB (cf. Yatv. *Wurſkayt* c [Dtm 133, 134, 135]) was identified with the meaning of "an epithet of *Worskaito*" presented in S. Grunau's *Chronik* (see Běťáková, Blažek 2012: 48).

Christophor Hartknoch (1679: 140) was the first who tried to solve this problem. He consciously neglected the usage of the sememe "a god, a deity". On the basis of the explanation of the mythological data presented by Jan Malecki, he indicated the sememe "a priest" as the only right: "Notandum eſt, Joannem Meletium, quem alii ſeqvuntur, in hoc capite Ducem, Vorskaitum non referre inter Deos, ſed ſtatuere, nomen hoc fuiſſe Waidelottarum, id eſt, Pruſſicorum Sacerdotum" resp. "It is to be emphasized that Jan Malecki, who's information is used by others, does not ascribe a chief Vorskaitum to any god, but indicates his name with the Waidelottarum, i.e. with the Prussian priesthood" (also see Manlius 1719: 185). Antoni Mierzyński (Мѣржинскій 1899: 32) was of the same opinion.

Special attention is to be focussed on the information presented by Maciej Stryjkowski. He was the first who recorded a sememe "a sorcerer": "Wurſchait ich, to ieſt ofiarnik, albo raczey **Czarownik**", "przed Wurſchaita, albo onego **Czarownika**" (Stryikowski 1582: 147) resp. "their Wurſchait is a priest or rather a **sorcerer**"; "before Wurſchait or rather the **sorcerer**". Later, this information was repeated by Alexander Guagnini – "tám ich Wurſcháit Czárownik" (see Gwagnini 1612: [498]) resp. "there is their *Wurſcháit*, a **sorcerer**" and Ewaryst Estkowski (1859: 186): "tam ich Wurszajt **czarownik**" resp. "there is their **sorcerer** *Wurszajt*".

S. Grunau (I: 79, 95–96; also see BRMŠ II: 76, 113; Ws 18) was the first who mentioned alternative variants of the mythologeme with the different initial con-

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Definition "a priest" is commonly presented in Encyclopaedias, cf. "Das preußiſche Volk der Sudinen beging das Feſt Ozinek auf dieſe Weiſe... Der Wurſchayt, ihr **Opferprieſter**" (Wachter 1836: 235) resp. "Sudovians, a Prussian folk, started to celebrate they festival Ožinek in the way... Wurſchayt, their **priest**". Georg Ernst Sigismund Hennig (1785: 306) indicated the sememe "**Ober**prieſter resp. **the high priest**".
[1252]Editors of the writings by M. Praetorius state this function of the mythonym was historically motivated. Therefore, they use the term *theonym* (see MP III: 719).

sonants, i.e. OPr. *Worskaito*, *Wurschayto*, *Wursskaito* ↔ OPr. *Borsskayto*, *Borss-kaito*, *Borszkayto* "a god of the cattle (sememe predetermined by apotheosis) ← a name of the king and high Prussian priest of the Early Period resp. OPr. *Bruteno*".

The alternative forms of the said mythonyms recorded in YB due abundance of graphical and declinational variants are to be correlated according to the formal grammatical attribution, i.e. on the approach of systematic gradation of declension (resp. *nom. sg.*, *gen. sg...* → *nom. pl.*, *gen. pl...*). The said method is very sufficient for the identification of some sacral characteristics of the mythonyms wrongly interpreted by translators of BRMŠ (see footnote 1255):

nom. sg.:

Wourschkaite A(p [WMh 247, 253]), *Wourschkaiti*[1253] A(p [WMh 248, 249, 250]);
Wourſchkaitÿ α 728v, *Wourſchaitenn*[1254] α 729r, *wourſchaitj* α 725r (see footnote 1256), *Woűrſchaitj*[1255] α 729v, *Woűrſch‖aitÿ*[1256] α 730r, *Wourſchaiti* α 730v, *Woűrſchaite* α 732r
wouˇſch‖kaity B 725r (see footnote 1257), *wourſkayte* B 728v, *Wourſkayti* B 729r, *Wourſchkaÿti* B 730r (x 2), *Wourſchaÿti* B 731r, *Wourſchkaytÿ* B 732v
wourſchaÿte C 2r, *wourſchaÿthÿ* C 3v (x 2), *wourſchaÿthÿ* C 4v, C 7r
wurſch‖kaytt E 377v (see footnote 1269), *wurſchkaytt* E 378r, *wurſchkaytt* E 379r (x2), E 381v, *wurſch‖kaytt* E 380r
Wurschkaytte †F (WMh 249)
wourſchaÿte G 3r, *wourſchaythi* G 4r, *wourſchaythy* G 4r, *wourſchaÿtÿ* G 5r, *wourſchaÿthi* G 6v

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[1253]For more details about the variation of the nom. sg. flexional formants of NP EHG / G *-e* (↔ West-Balt. [OPr.; Yatv.] *-is*, *-as*) ↔ EHG / G *-i* see Kregždys 2012: 100.
[1254]This form commonly used to represent the case of **dat. pl.** found in EHG writings (see FrG 166, 174), cf. the examples recorded in A(p) and C manuscripts, i.e. "vor **denen** Wourschkait**en**" A(p [WMh 247] ↔ "vor **denen** ‖ Wourſchayt**en**" C 2v). The scribe of α manuscript transferred the form to the beginning of the next sentence (cf. "Wourſchaitenn ſo hebt" α 729r), i.e. he predetermined fallacious usage of the lexeme which was to be in the case of **nom. sg.**
[1255]W. Mannhardt presented an inflection *-j* of the form *Woürschaitj* A(p [WMh 248]), but he left unexplained the phonological status of the grapheme. It should be noted that *-j* is not a primary ending of the mythologeme, as the selfsame declensional form of the same manuscript (resp. *wourſchaitj* α 725r) reflects an ending *-i* (resp. *Wourſchait**i*** α 730v). In fact, no doubts arise about the secondary origin of the inflectional formant *-j*. The assumption is based on the usage of the alternative ending *-j* instead of primary *-i* commonly found in EHG writings (see FrG 43; also see footnote 1257).
[1256]Variation of the graphemes *i*, *j*, y (also used with diacritics) is often found in EHG written monuments of the 16th c (see FrG 43–44). It should be noted that vowel *y* with diacritic (resp. *ÿ*) is not to be related with EHG *i-longa*, as there is no lexemes with the ending *-ij* presupposing long *ī* recorded in YB. Moreover, the inflectional formant *-ÿ* commonly was used in the lexemes of foreign origin (see FrG 44).

Wurßkaite G(p [Dvd I: 88, 89 (x 2), 90])[1257], *Wurſkaite* G(p [Dvd I: 89]), *Wurſkaito*
  G(p [Dvd I: 90]), *Wurskaito* G(p [Dvd I: 91 (x2)])
Wurſchkayt J(p [Ws 20]) (x 4), *Wurſchkeyt* J(p [Ws 21])
warſowothei[1258] K 166r, *Werſcheithi*[1259] K 166r
wurſchai‖ti X 763, *Wurſchkaiti* X 764, 765, *wurſchkaiti* X 764, *Wurſch‖aite* X 767[1260]
Wurſkayt c x3 (Dtm [133, 134, 135]), *Wurſchkeyt* c (Dtm [133])
Wurſchkayt e x3 (Sch 708, 713), *Wurſch‖kayte* e (Sch 709), *Wuſchkayte*[1261] e (Sch
  710), *Wurſchkayte* e (Sch 711) / a (WMh 247)

gen. sg.
Wurſkaiten[1262] G(p [Dvd I: 90])

[1257]The usage of the form with the voiceless spirant *s-fortis* (resp. **ß**) as an alternant of grapheme *s* (see FrG 110–115) recorded by L. David (ibid.) is of special importance for the verification of the primary status of voiceless /s/, but not /ʃ/, as trigraph *sch* resp. /ʃ/ was **not** used to represent *s-fortis* in EHG written monuments (see FrG 115–117).

[1258]The form presupposes a few morphonological changes untypical to the lexemes presented in the same position of the other manuscripts of YB:

(**1**) the origin of the vowel *-a-* (short *ă* due the structure of the syllable) is to be explained due –

α. graphical alternation of *ă* ↔ *ŏ* found in the EHG written sources (see FrG 38, 45–46), cf. sub. EHG *warzel* "a wart" ↔ sub. EHG *worczel* "ditto" (DW 894), as EHG *ŏ* occasionally was replaces by diphthong **ou** (see FrG 60). The usage of the vowel is also found in the dialects of Prussia, cf. adv. G *bald* /bălt/ "rapidly, swiftly" (KSHA 350) ↔ adv. G dial. (EPr.) *bōul* "ditto" (see Ziesemer 1924: 130; also see Bethge 1970: 17; Kregždys 2018b: 49);

β. variation of the vowels *ā* ↔ *ō* (↔ G dial. [EPr.] *ōu*), cf. sub. EHG *warsager* "seer, oracle resp. MLat. *veridicus*" (DW 892) ↔ Yatv. *warſo[wothei]* K 166r, *warſkeyten* K 165r / sub. EHG *worseger* "seer" (Götze 1920: 232) ↔ OPr. *Worskaito* (Grunau I: 79; also see footnote 1280) / *Wourschkaite* A(p [WMh 247, 253]), cf. v. G dial. (EPr.) *plōgə* ↔ *plōugə* "to disturb" ↔ v. G *plagen* /pla:gŋ/ "ditto" (see section 2).

Therefore, the first component of the compound, evidently, presupposes the primary form **wārs-* resp. **corrected** variant of the mythonym (not found in the old manuscripts of YB), modified due to the assumption of its genuine semantic value disclosed by the scribe of K manuscript (see footnote 1283); (**2**) the aetiology of the second component of the composite word *-wothei*, evidently, is to be justified by the contamination with sub. MLG *voit* "pastoral **elder** etc." (LW 975), which was transformed to *voti. The assumption is based on the information of YB presented in the fourth part of the written source, i.e. "Sie erwelen **alte Menner**" A(p [WMh 244]) resp. "They use to elect **elders**" (cf. sub. EHG *altman* "an old man, **elder**" [Götze 1920: 8; FHNDWe]). Therefore, the scribe of K manuscript might have ascribed the said information of YB with sub. EHG *alterman* "an **elder**, community leader etc." (FHNDWe).

[1259]The vowel *-e-* in the root of the form is secondary, i.e. graphic alternant of the vowel *a* found in EHG written monuments (see FrG 38–39), cf. sub. EHG *wartz* "a wart" ↔ sub. EHG *wercz* "ditto" (DW 894).

[1260]It should be noted that all forms of the said mythonym presented in X manuscript (including equivalents recorded in E, G[p], J[p] copies of YB) reflect the radical vowel *-u-* used instead of the diphthong *-ou-* found in the old copies of YB (see footnote 1269).

[1261]The form presupposes *lapsus calami*, i.e. grapheme *-r-* was missed.

[1262]The infection *-en* of the form presupposes the usage of the formant gen. sg. *-en* found in MLG written sources, as NP with the ending *-e* belong to the type of the weak declension (see Lasch 1914: 201, 203).

dat. sg.:
Wourſkayti[1263] B 729r
Wurſkayto[1264] G(p [Dvd I: 88])
Wurſchkayten e (Sch 708 – also see footnote 1266)

acc. sg.:

Wourschkaiti A(p [WMh 250]), *Wourschkaiten*[1265] A(p [WMh 251])
Wourſchkaiti α 729r, *Wourſchkaithÿ* α 730v, *Woűrschaitj* α 731r (also see footnote 1256)
Wourſ‖kaÿti B 730v, *Wourſkaÿten* B 731v,
wourſchaÿthÿ C 4v, *wourſchaÿthenn* C 5v
wurſchkaytenn E 378r (see footnote 1255), *wurſchkaytenn* E 379v
wourſchkaythen G 3v (see footnote 1255), *wourſchaÿthÿ* G 5r, *wourſchaythen* G 5v
Wurſkaiten G(p [Dvd I: 88])
Wurſchkayten J(p [Ws 19, 21 (x2)]),
warſkeyten K 165r (for more details about the radical vowel –*a*– see footnote 1259)
wurſchkayti X 763, *Wurſchayti* X 765, *Wurſchkayti* X 765
Wurſchkayten c (Dtm [133]), *Wurſkayten* c (Dtm [135]), *Wurſckayten*[1266] c (Dtm [135])
Wurſchkayten e x2 (Sch 710, 711)

dat. pl.:

Wourschkaiten A(p [WMh 247])
Wourſchayten C 2v (also see footnote 1255)

acc. pl.:
Wourschkaity A(p [WMh 244])

[1263]The inflection –*i* (nom. sg.) as unified declentional formant was used by the author of B manuscript (see footnote 1253).
[1264]L. David (ibid.) used Latin inflection dat. sg. –*o* which is commonly found in the structure of non–inherited lexemes (see Whitney 1888: 42).
[1265]The ending –*(e)n* was commonly added to the forms of EHG and MLG NP in dat. / acc. sg. (see Whitney 1888: 42; Lasch 1914: 203).
[1266] It should be noted that voiceless spirant /ʃ/ most frequently was graphically represented by digraph *sc*, but not by trigraph *sch* in EHG and MLG written monument of the 14th c (for more details see Penzl 1968: 341; Lasch 1914: 21). Therefore, in the discussions of the origin of digraph *sc* in the form *Wurſckayten*, one can draw a cautious assumption about the example of imitation of an old graphical tradition (also see Kregždys 2018$_b$: 18) presented in the reprint c by Wolfgang Dietmar, typographer of the city Elbing (see Sekulski 1988: 29; Freise 2012: 490), who named himself Wolff Ditmar (see Dtm [17]).

Wourſchkaitÿ α 727v

Wourſchaitÿ B 728r

Wairſchkaÿtÿ[1267] C 1r

Wurſchkaytenn[1268] E 377r / †ε, †F (WMh 245)

Wourſchkaithi G 2r

Wurſchkayten J(p [Ws 19])

wourſchaÿthÿ K 165r (also see footnote 1259)

Wurſchaiti X 762

Wurſchkayten c (Dtm [132])

Wurßchkaiten e (Sch 707)

Given the typology of the indicated graphic alternation variants of the mythonym *Wourschkaite* A(p) etc., one can state that 3 main conclusions can be drawn:

1) 6 features of the graphic alternation are to be distinguished (see schema 2) –

1.1) variation of the structural element *-ou-* ↔ *-u-* ↔ *-a-* (*-e-*);

1.2) alternative usage of the trigraph *sch* and graphemes *s*, *s-fortis* (resp. *ß*);

1.3) non-existence of the structural elements *-k-* and *-r-*;

1.4) innovative (i.e. late) changes of the second component of the compound;

1.5) change of the diphthong *ou* → *ai*;

1.6) alternation of the flexional formants *-i* (↔ *-j*, *-ÿ*) ↔ *-e*.

2) erroneous usage of *Wourſchaitenn* α 729r (dat. pl.) instead of nom. sg. form was corrected by the author of the manuscript B. The same change was adopted by the scribe of the copy E;

3) a few (but **not** a single) sacral rite performers (resp. sorcerers ↔ *Wourschkaity* A[p]) are mentioned in YB.

Quite a few descriptions of the origin of the mythologemes of OPr. *Wurschayto*, Yatv. *Wourschkaite* A(p) are based on the principle of folk etymology, i.e. on the basis of mere formal similarity (of identical phonetic forms of lexemes) of the words of different origin. It was evidently for that reason fallacious etymological theories were presented, e.g.:

[1267]The aetiology of the diphthong *-ai-*, evidently, is to be justified by the cause of analogy (resp. *-ai-* ← *-ou-*) due to the influence of diphthong *-aÿ-*, which was predetermined by regressive assimilation, i.e. **-ou-...-aÿ-* → *-ai-...-aÿ-*, cf. the same change in the structure of mythonym ***Baidonai**ths* X 762 ↔ ***Bar**donayths* α 728r.

Editors of W. Mannhardt's book only mentioned the exclusiveness of the form, cf. "Wairschkayty C, „durch" Zusatz des Herausgebers, fehlt allen Hss. u. Drucken" (WMh 244).

[1268]It should be noted that this form is recorded with the radical vowel *-**u**-* (i.e. ***Wur**-*) for the first time, repeatedly presented in J(p) manuscript, frequently mentioned by the editors of W. Mannhardt's book (see WMh 247–251). The structure of this form, evidently, should not be ascribed to innovated, as the author of E manuscript might have used the later variant of the diphthong EHG /***ou***/, i.e. vowel *u* which was a variant of grapheme *ů* found in the written sources of the 15th c (see FrG 47).

(**1**) S. Grunau (I: 95–96) was likely the first who identified OPr. *Wurschayto* with sub. Opr. *werstian* "**calf**" E 674, as he presented a function of the mythonym "a god of the **cattle**", indicating the function of the mythonym "deity of the **oxen**" (see section 1);

(**2α**) particular explanation of the origin of the mythologeme was presented by the author of K manuscript. Trying to provide description of the aetiology of the mythonym, he created a new composite Yatv. *warſowothei* K 166r with the second component -*wothei* which, evidently, reflects sub. MLG *voit* "pastoral **elder**" (LW 975) (see footnote 1259);

(**2β**) a scribe of K manuscript beside the Yatv. *warſowothei* (nom. sg.) K 166r also presented a form with the same radical -*a*-, i.e. Yatv. *warſkeyten* (acc. sg.) K 165r, instead of using lexemes with radical -*ou*- recorded in the manuscripts of the earlier period, although once he used Yatv. *wourſchaÿthÿ* K 165r (acc. pl.);

(**3**) M. Praetorius, evidently, in compliance with S. Grunau's information (see item 1), recorded a mythologeme ‡*Warszkaitis*, which was used, as he declared, by Nadruvians (see MP III: 266). The origin of this lexeme he has related with the name of the dish "Wurszke oder Warszke" (MP III: 268), i.e. "**curd**" (also see Usener 1896: 104; Brückner 1922: 169). It was evidently for that reason he presented a new function of the mythologeme "a deity of the **dishes**". Theodor von Grienberger (1896: 76) the said theonym description ascribed to nonsenses (cf. "ist sicher ein Unsinn");
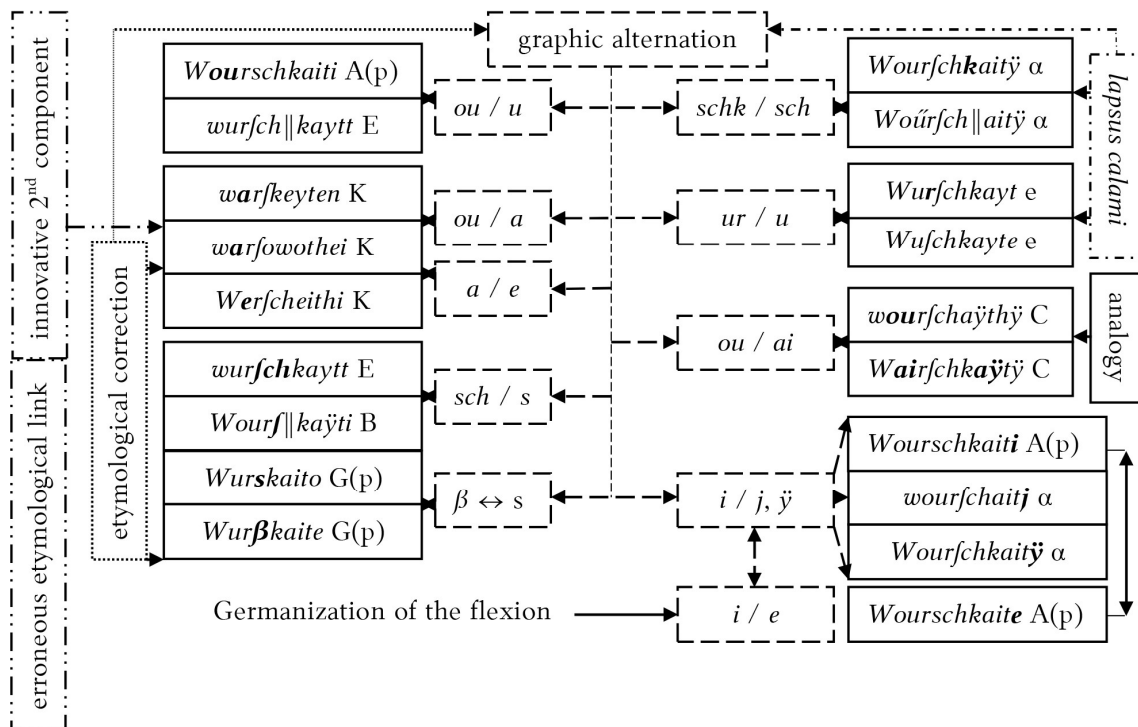
Schema 2. Distribution of the graphic alternation variants
of the mythonym *Wourschkaite* A(p) recorded in *YB*

(**4**) Christophor Manlius (1719: 186) stated that a name of the deity of cattle *Vorskai-to* is a borrowing from Pol. *Wroʒek*, i.e. sub. Middle-Pol. *wróżek* "fortune-teller, prophet" (Linde 1814: 511);

(**5**) G. Ostermeyer (1775: 18), in accordance with the information of S. Grunau's *Chronik*, presented two forms of the theonym *Worſʒkátis* / *Werſʒukátis* "a god of younger animals". The origin of the mythologemes he related with sub. Lith. *Werſʒis* "a **calf**" (also see Kregždys 2016: 95);

(**6**) G. E. S. Hennig (1785: 306) modified the form *Wurszkaitus* presented in M. Praetorius' work (MP I: 230). He listed two forms of the mythonym in the shape of *Wurſchkaitus* and ‡*Worusʒkaiten* which origin was linked with adj. OPr. *Woras* "**old**". The hypothesis in the long run was repeatable presented by Wilhelm Gaerte (1959: 637);

(**7**) Joachim Lelewel (1863: 481) slightly revised the ideas of the origin of the my-thologeme and offered a new hypothesis presenting a lexeme with the radical *-i-* instead of *-u-* –

> "Nie *wurszajto*, ale *wirszajtis*, *wirszutis*, po prostu zwierzchnik, rządzca majątku"
>
> resp. *Not wurszajto, but wirszajtis*, *wirszutis*, *or simply* "*chief*", "*proprietor*";

(**7α**) Ludwik Adam Juciewicz (1846: 300), most likely, in compliance with J. Lelewel's teaching, presented a mythonym *Wirszajt* (nom. sg.; without inflection) and a new one in plural form – *Wirszajtosy* (nom. pl.);

(**7β**) Józef Ignacy Kraszewski (1847: 163), evidently, inspired by the same idea, re-constructed a form **Wirszucziáusas* with the meaning of "the highest";

(**8**) Adalbert Bezzenberger (1878: 136), in compliance with J. Lelewel's hypothesis (see supra), explained the origin of *Wourſchkaithi* G 2r (acc. pl.) identifying it with the reconstructed compound made from sub. Lith. *virszus* and sub. OPr. *quaits* "a will, wish" III 51$_5$ (see PEŽ II: 324–325), which, to quote A. Bezzenberger, presupposes sememe ‡"der den Himmel oder die Oberen bittende, ϑεοπρόπος resp. heathen prayer or foretelling things by a spirit of prophecy" (also see Brückner 1922: 168);

(**9**) T. Grienberger linked G. E. S. Hennig's hypothesis with the J. Lelewel's guess (see supra). In the linguistic analysis of the mythologeme he applied the data presented by Jan Łasicki who used factographic information of H. Malecki's compilation (see BRMŠ II: 573). It was evidently for that reason the origin of the mythonyms *Wurschaiten* (acc. sg.), *Vvurschaites* (nom. sg.) "sacriculus" (see Lasicius 1868: 19) was explained on the basis of the reconstructed forms (**a**) **wurißkis* "an old man, forefather", (**b**) **wurißkáitis* (→ **wurßkáitis*)[1269]. Such a conception was justified by the attempt to link the reconstructed lexemes with adj. OPr. *urs* "**old**" (the

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[1269]The author of the hypothesis used the grapheme *escet* as an alternant of G /ſ/ resp. a variant of a trigraph *sch*.

origin of initial *w-* was based on the comparison with adj. Lith. *wóras* "very old") or sub. Lith. *wirßùs* "upstairs", sub. Lith. *wirßúnė* "a top" (see Grienberger 1896: 75; also see Nesselmann 1873: 196; Brückner 1922: 169).

It is to be emphasized that J. Lelewel's hypothesis (see supra) about the possible link between lexemes with alternation of radical elements -*ur*- (resp. *w-**ur**-sza-jto*) and -*ir*- (cf. sub. Lith. *v-**ir**-šùs* "upstairs; a cap, an edge; a top; an offset etc." [LKŽe]) is **essentially fallacious** for **non-existence** of such an alteration -*u-* ↔ -*i*- in Lithuanian[1270]. Jan Otrębski's (1963: 161) guess about the possible example of such phonological phenomenon was based on the associative assumptions of comparison hydr. Lith. *Dùlgas* (lake; Leipalingis) with the reconstructed adj. Yatv. **dulga-* "long", allegedly related to the development of sonant Proto-Balt. **l̥* > **ul* which is **not** attested in East Baltic languages, cf. adj. EBalt. **ílga-* "long" < adj. Balt. **īlga* "ditto" (PEŽ II: 23; for more details see Petit ibid.).

Moreover, it should be noted that Bronys Savukynas (Савукинас ibid.) related the origin of hydronym Lith. *Dùlgas* **not** with adv. OPr. *ilga* "a great while" III 95$_3$ etc. (see PEŽ II: 23), but with hydronym OPr. *Dulgen* 1331 (Gerullis 1922: 32). These arguments, for some reason, are consciously neglected by some scholars (see Witczak 1989: 342, 2015: 274–275).

It is to be emphasized that T. Grienberger's hypothesis is based on the associative assumptions of comparison of homophones or homonyms (presupposed by the atomistic method), i.e. the examples of absorption of the structural element -*i*- (cf. **wur-**i**-ßkáitis* → **wurßkáitis* [see supra]) are **not** presented[1271]. The scholar was not able to provide description of the morphophonetic change in the word structure due to **non-existence** of *n. agentia* type with the suff. **-isk-* in West Baltic languages (see footnote 1271), as well as the **absence** of the lexemes of the same type with binary suff. **-isk-ait-*[1272]. Unfortunately, this phantasmagoric hypothesis lately was actualized by Letas Palmaitis (see Kawiński 2011: 53–54, 2018: 156);

(**10**) given the reference of the mythonym OPr. *Worskaito* (presented by S. Grunau) to adj. OPr. *urs* "**old**" III 63$_{14}$ (< adj. OPr. **vāra-* "ditto" [PEŽ IV: 211]), Viacheslav Ivanov and Vladimir Toporov, in compliance with G. E. S. Hennig's and T. Grienberger's hypotheses (see supra), indicated the sememe "**elder**" without further etymological analysis (see Иванов, Топоров 1983: 172; Иванов 2008: 385; also see ПЯ II: 91; Kregždys 2012: 88);

[1270]See Савукинас 1966: 167; also see PEŽ II: 23; Petit 2010: 21.

[1271]It should be noted that Prussian onyms with suff. OPr. **-isk-* do **not** presuppose alternative forms with the absorption of the vowel -*i*-, cf. NP OPr. *Bir**i**ske* 1299 (see Lewy 1904: 18, 44, 67; Trautmann 1974: 19, 174), OPr. *Mat**i**ske* (see Lewy 1904: 35, 53, 67), i.e. forms **Birske*, **Matske* are **not** recorded. Therefore, one can draw a cautious assumption that reconstructed forms **wur-**i**-ßkis*, **wur-**i**-ßkáitis* **never** existed.

[1272]Cf. a mythonym ‡*Wor**u**sʒkaiten* invented by G. E. S. Hennig (1785: 306).

(**11**) the attempt to relate theonym OPr. *Wurschayto / Wursskaito* "a deity of **cattle**" (Grunau I: 95–96) with OPr. **Kurvaitas* "an owner of a **bull** (bulls)" (see Kregždys 2012: 347, 2016: 95) is not meaningful due to the newest results of the formal analysis of YB (Kregždys 2018: 55, 73–74, 2018$_c$: 13) and etymological analysis of the mythonym, i.e. the first component of the compound OPr. *Wursch- / Wurs-* presupposes the identification of an authentic form of Germanic origin, but not an inherited Baltic relic (see further).

In the linguistic analysis of the morphological evolution of mythologemes OPr. *Wurschayto*, Yatv. *Wourschkaite* A(p) and its variants, attention is to be paid to specific characteristics of word formation, typical to lexemes of the sacred sphere, reflected in the structure of the words in that specific lexical layer, and these peculiarities – (**I**) identification of the language of the written source the mythonyms are described in. It presupposes the definition of the mythologeme ethnicity; (**II**) identification of the possible West Baltic inherited forms; and (**III**) the implication of the determinational relationship between the grammatical form and meaning of the mythonyms:

I. due presentation of **parallel** forms with the first component *Wur- / Bor-*, lexical data recorded by S. Grunau is of special importance.

A combination of Early New High German and Middle Low German is the characteristic feature of the language used by a Dominican priest from Tolkemit near Frauenburg (see Kregždys 2018$_b$: 116), i.e. the author of *Preussische Chronik*. True, it has been stated that it was written in Middle Low German (see Baldi 1999: 35). Such a conception can be justified by the usage of EHG lexemes instead of MLG equivalents found in S. Grunau's *Chronik*, cf. sub. EHG *abgot(t)* "an idol; pagan deity, extraneous god; a god from Antiquity etc." (see Grunau I: 53, 78–79, 94–95; also see FHNDWe) ↔ sub. MLG *afgod / affgod* "an idol" (DW 8; SchL I: 24; also see Buurman 1962: 66) etc. It is to be assumed that S. Grunau resided in monasteries of Legnica, Gdansk and Elbing (see Możdżeń 2011: 223; also see LE VII: 528).

The same characteristics of the linguistic attribution of the written source are also typical to YB (see Kregždys ibid.). Therefore, in the examination of the said mythonyms, they are obligatorily determined in accordance with EHG and MLG lexical data and the grammatical peculiarities of these languages.

II. S. Grunau (I: 79, 95–96) presented these mythologemes as **alternative** forms –

OPr. *Wurschayto / Wursskaito / Worskaito* ↔ OPr. *Borsskayto / Borsskaito / Borszkayto*.

Therefore, one can draw a cautious assumption about the different lexicological status of the lexemes. The forms with the first component of **Germanic**[1273]

[1273]A. Mierzyński (Мѣржинскій 1895: 188) the form *Wurſchkayt*, which is presented in *e* reprint of YB (see Sch 708, 713), ascribed to **German** lexicon.

origin are to be ascribed to the type of interpretative words used by newcomers from Germany. Lexemes in the shape of inherited words with the features of borrowed morphological structure presuppose loan-translations.

The assumption is based on the different origin of the Germanic and West Baltic lexical alternatives (appellatives and onyms):

(α) Germanic lexemes – sub. EHG **wor**seger "a **seer**" (Götze 1920: 232);

(β) semantic equivalents of West Baltic languages – PN OPr. **Burth**e, **Burt**in, **Bur-tims**, **Burt**im[1274].

Representatives of β type presuppose reconstruction of the hieronym *"a **sorcerer**", cf. the statement by J. Malecki:

"eędem gentes habent inter se sortilegos[1275], qui lingua Rutenica **Burty** uocantur" (WMh 296)

resp. *these people are keeping the sorcerers, calling them Burty in Ruthenian language*[1276];

III. (α1) sub. EHG *wor-seger* "a seer", a compound of *tatpuruṣa* type (with its graphical alternatives), presupposes the long radical vowel *-**ā**- of the first component (see Kluge 2002: 968): sub. EHG *war-seger*, *war-seyger*, *war-sager*, *war-sack* "seer, oracle, **fortune**-teller resp. MLat. *veridicus*" (DW 892; Diefenbach 1857: 612 [also see footnote 1259]) ↔ sub. MLG *wâr-seger*, *wâr-sager* "ditto" (Diefenbach 1857: 612; LW 1111–1112)[1277] ← sub. EHG *war*, *ware* "truth" (Götze 1920: 223; also see Diefenbach 1857: 613) / sub. MLG *wâr*, *wahr* "truth, law" (LW1107)[1278] + v. EHG *sagen* "to teach, to explain; to report; to advise" (Götze 1920: 182; DW 827)[1279] / v. MLG *segen* "to baptize; to sanctify; to discuss; to enchant" (LW 680).

It should be noted that EHG **ā** was diphthongized to EHG /**ou**, ao/ in German dialects (for more details see FrG 49–50, 59–60), also used in the shape of interjacent vocal element **ō**, remained unaired in FrG (ibid.), cf. sub. EHG *wor*seger

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[1274]See Trautmann 1974: 21; also see ПЯ I: 266–267.
Cf. etymological equivalents of the East Balts: top. Lith. **Bùrt**kaimis (LATŽ 45), top. Latv. **Burt**nieki, Ap**burt**ais ceļš (Plāķis 1939: 364, 368).

[1275]Cf. MLat. *sortilega* "sorcerer, magician" (Blaise 1994: 855).

[1276]Cf. also the examples recorded by M. Praetorius: *Burtonei*, *Burtons*, *Burtones*, *Burtininks*, *Bur-teninki*, *Burteniker*, *Burten*, *Burtii*, *Udburtulli* "sorcerers" etc. (see WMh 549–550, 556–557, 605; MP I: 238–241, MP III: 390–391, 398–403, 412–413, 428–431, 438–439, 574–575, 646–647; also see ПЯ I: 266–267).

[1277]Cf. also sub. MHG *wârsager* / *wârseger* "seer, oracle; fortune-teller, sorcerer resp. *aruspex*, *divinator*, *propheta*, *sortilegus*, *veridicus*, *veriloquus*" (MLex III: 696) / sub. G **Wah**rsage(r) "ditto" (DWG XIII: 970, 974–976; also see footnote 1283).

[1278]Cf. also adj. EHG *ware*, *war*, *waer*, *wair* "true, right" (Diefenbach 1857: 615).

[1279]Cf. adj. G *wah*r "true, right", v. G *sagen* "to say, to tell" (DWG XIII: 970).

"fortune-teller" (Götze 1920: 232) ↔[1280] sub. G *Wahrsage(r)* "seer, oracle; fortune-teller, sorcerer" (see footnote 1277) resp. OPr. *Worskaito* (Grunau I: 79). The said diphthong **ou** (← *$\bar{a}$) is found in the mythonyms which are recorded in the **oldest** manuscrits of YB: Yatv. *Wourschkaite* A(p [WMh 247, 253]), *Wourſchkaitÿ* α 728v, *wourſkayte* B 728v etc.

The mythologemes with the radical vocal element *-u-* (resp. OPr. *Wurschayto* / *Wursskaito*) presented by S. Grunau reflect **graphic** but not the phonological variant **u** of the diphthong EHG /**ou**/ (see schema 3)[1281]. The said diphthong *ou* in the written sources of the 15th c (i.e. EHG period) is found to be written in the shape of the letter *ů* (for more details see FrG 47; also see footnote 1269). It is also recorded in YB mythonyms, cf. Yatv. *W-**u**-rſchkaytenn* E 377r / †ε, †F → *W-**u**-rschkayten* J(p) etc. Therefore, variation of vocal elements **ou** (← EHG *$\bar{a}$* [cf. *warſowothei* K 166r, *warſkeyten* K 165r]) ↔ **u** is to be justified by graphical alternation (see footnote 1269).
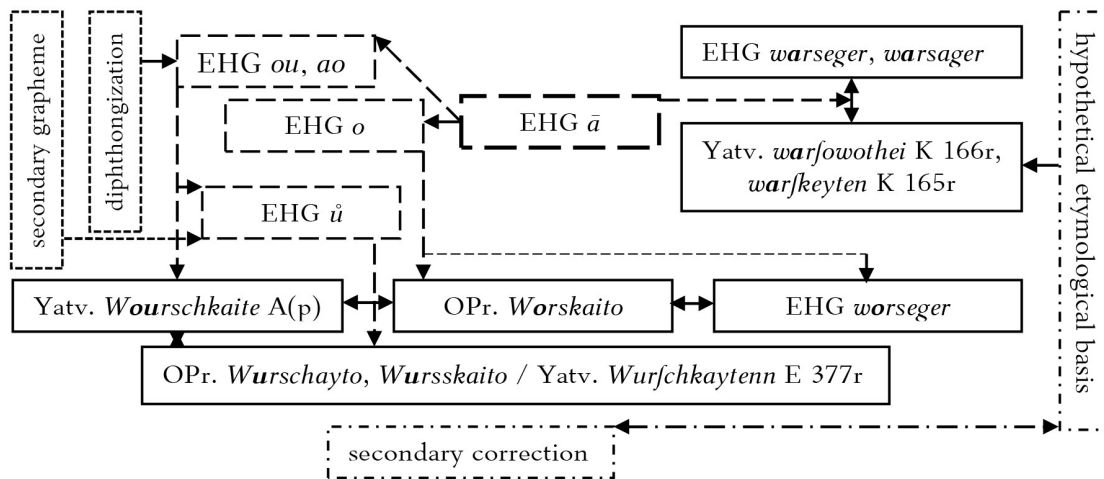
Schema 3. Phonological correlation of EHG *$\bar{a}$* and its reflection in the structure of the mythonyms OPr. *Worskaito, Wurschayto, Wursskaito* / Yatv. *Wourschkaite*

The existence of the identical phonological change of the long EHG *$\bar{a}$* (resp. *-ah-*) to *$\bar{\varrho}$* (in particular before the **sonant r** [see Ziesemer 1924: 125, 127], cf. sub. G dial. [EPr.] *$\bar{\varrho}$rbait* ↔ sub. G *Arbeit* "a job"), which, in the case of conjunction with G dial. (EPr.) *$\bar{o}$*, was diphthongized (resp. *$\bar{\varrho}$ > $\bar{\varrho}u$*), is found in the area of High German Dialect in East Prussia, cf. v. G dial. (EPr.) *pl$\bar{\varrho}$gə* ↔ *pl$\bar{\varrho}$ugə* "to disturb" ↔ v. G *plagen* /pl**a**:gŋ/ "ditto" (see Ziesemer 1924: 122; also see KSHA 827);

[1280]Cf. also sub. EHG *worschein* "probability" (DW 892) ↔ sub. G (arch.) *Wahrschein* "ditto" (DWG XIII: 994).

[1281]However, one can not relate the origin of the vocalic element *-u-* with alternation of EHG *ŏ* (↔ *ou*), as it does not presuppose the usage of the alternative sequence of the graphemes *ă* ↔ *ŏ* ↔ *ŭ* (see FrG 38–39, 46–47, 49–50, 56).

(**α2**) formal structural discrepancies of the mythonym, i.e. -*s(s)*- / -*sch*- alternation (resp. OPr. *Wurschayto*, *Wursskaito*, *Worskaito*) presented by S. Grunau and the author of YB (resp. Yatv. *Wourſkayti* B 729r, *Wourſchkaÿti* B 730r etc.), are likely might be explained by two causes:

(**α2.1**) by the convergence of the phonemes /s/ and /ʃ/ which was characteristic feature of Sambia Peninsula dialect, i.e. dental spirant after the **sonant** *r* became alveolar spirant, cf. sub. G dial. (EPr. [Sambia Peninsula]) *woršt* "sausage" ↔ sub. G *Wurst* /vuᵏst/ "ditto"[1282], i.e. the form with voiceless spirant -*s*- /s/ is to be regarded as primary or etymological, cf. the mythonym with *s-fortis* (resp. *ß*) *Wurßkaite* recorded in G(p) manuscript (see footnote 1257);

(**α2.2**) by contamination with the words of close semantic value, i.e. v. MLG *war-schouwen* "to previse" (LW 1111), v. G dial. (EPr.) *wahrschauen*[1283] "ditto (resp. G *verwarnen*) ← *to foresee resp. *to be a* **seer**"[1284] (Fr II: 453), which presupposes reconstruction of sub. G dial. (EPr.) **Wahrschauer* *"a seer, an oracle; a fortune-teller, a sorcerer" (cf. G *Wahrschauer* "a man who admonishes, advises, prompts resp. *monitor, disuasor*" [DWG XIII: 994]);

(**α3**) the second component of the compounds OPr. *Wur-schayto*, *Wur-sskaito*, *Wor-skaito* / Yatv. *Wour-schkaite* A(p) presupposes these forms are to be ascribed to the lexical group of **partial calques** related to hybrids, i.e. sub. EHG *(war- / wor-)***seger**, *(war-)***sager** ↔ sub. MLG *(wâr-)***seger**, *(wâr-)***sager** are likely were changed to West Baltic morphological and semantic equivalents: (*war- / wor-*)*seger*, (*war-*)*sager* ↔ OPr. (*Bor-*)***sskayto***, (*Bor-*)***sskaito***, (*Bor-*)***szkayto*** ⇒ OPr. *Wur-***schayto**, *Wur-***sskaito**, *Wor-***skaito**;

(**α4**) non-existence of consonant -*k*- in OPr. *Wurschayto* recorded by S. Grunau, also found in the forms of YB (cf. Yatv. *Wourſchaÿti* B 731r ↔ *Wourſch-**k**-aytÿ* B 732v), can be justified by sporadic absorption (resp. by phenomenon of *lapsus calami*) or assimilation[1285], as well as by the effect of analogy, cf. G dial. (EPr.) **Wahrschauer* (see supra).

It should be noted that the said consonant -*k*- is found in all loan-translations, cf. OPr. *Borss-**k**-ayto* / *Borss-**k**-aito* / *Borsz-**k**-ayto*;

(**β1**) graphical alternation of *ŭ* ↔ *ŏ* in OPr. *B**o**rsskayto*, *B**o**rsskaito*, *B**o**rszkayto* ↔ Yatv. *B**u**rty* can be justified by –

[1282]See Ziesemer 1924: 127; also see Hasiuk 1993: 84; Kregždys 2018꜀: 20; KSHA 1061.

[1283]Cf. semantic alternant v. MHG *wârsagen* "to divine, to make prophecies, to witch resp. *ariolari, divinare, prophetare*" (MLex III: 696).

[1284]Cf. v. G *wahrschauen* "to be able make prophecies" (DWG XIII: 992–993).

[1285]Cf. top. OPr. *Au-**c**-tekaymen* 1354 ↔ *Au**t**ekaym* 1291, *Au-**c**-tigarbin* 1411 / 1419 ↔ *Au**t**igarbe* 1419 (see Gerullis 1922: 13, 224).
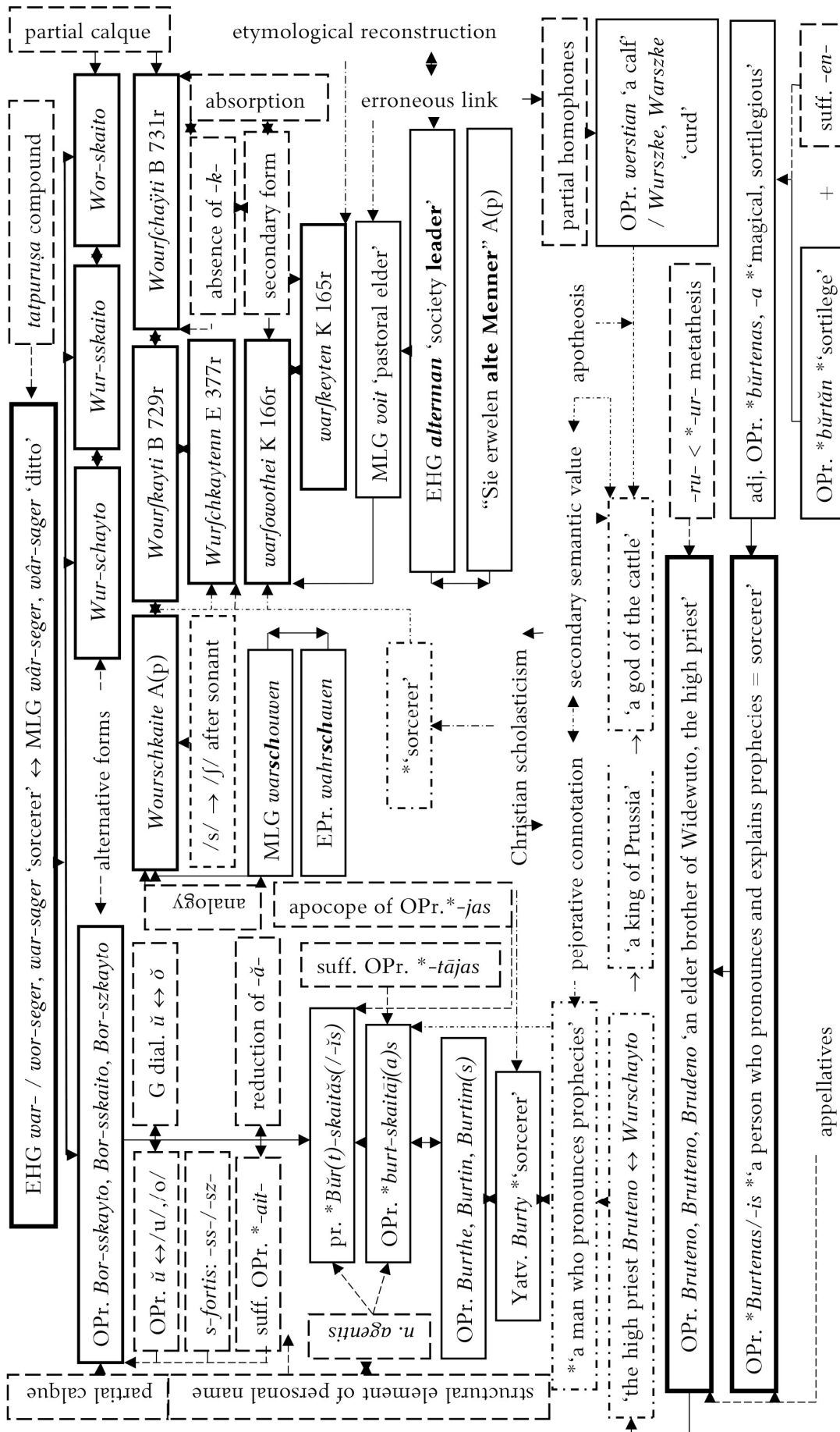
Schema 4. Etymological development (explication of the structural characteristics) of the OPr. *Borsskayto* / Yatv. *Wourschkaite* A(p) and its variants

partial calque — etymological reconstruction — absorption — erroneous link — partial homophones

Wor-skaito — *Wourſchaÿti* B 731r — OPr. *werstian* 'a calf' / *Wurszke, Warszke* 'curd' — suff. *-en-*

tatpuruṣa compound — absence of *-k-* — secondary form

Wur-sskaito — *Wourſkaÿti* B 729r — *Wurſchkaytenn* E 377r — *warſkeyten* K 165r — MLG *voit* 'pastoral elder' — EHG **alterman** 'society **leader**' — "Sie erwelen **alte Menner**" A(p)

Wur-schayto — *warſowothei* K 166r

-ru- < *-ur-* metathesis — adj. OPr. **bŭrtenas, -a* *'magical, sortilegious' — OPr. **bŭrtăn* *'sortilege'

EHG *war-* / *wor-seger, war-sager* 'sorcerer' ↔ MLG *wâr-seger, wâr-sager* 'ditto'

alternative forms — *Wourschkaite* A(p) — /s/ → /ʃ/ after sonant — MLG *warschouwen* — EPr. *wahrschauen* — *'sorcerer'

Christian scholasticism — apotheosis — secondary semantic value — 'a god of the cattle' — 'a king of Prussia'

OPr. *Bor-sskaito, Bor-sskaito, Bor-szkayto*

analogy — apocope of OPr.**-jas* — suff. OPr. **-tājas*

G dial. *ŭ* ↔ *ŏ* — reduction of *-ă-* — pr. **Bŭr(t)-skaităs(/-ĭs)*

OPr. *ŭ* ↔ /u/,/o/ — s-fortis: *-ss-/-sz-* — suff. OPr. **-ait-* — OPr. **burt-skaităj(a)s* — OPr. *Burthe, Burtin, Burtim(s)* — Yatv. *Burty* *'sorcerer'

n. agentis

pejorative connotation — 'a man who pronounces prophecies' — 'the high priest *Bruteno* ↔ *Wurschayto*

OPr. *Bruteno, Brutteno, Brudeno* 'an elder brother of Widewuto, the high priest'

OPr. **Burtenas/-is* *'a person who pronounces and explains prophecies = sorcerer'

partial calque — structural element of personal name — appellatives

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(**β1.1**) twofold phonological value of OPr. *ŭ*, cf. sub. OPr. *pru*snan "a face" III 105$_{22-23}$ ↔ sub. OPr. *pro*snan "ditto" III 105$_{14}$ (see PEŽ III: 361; also see Mažiulis 2004: 15);

(**β1.2**) the parallel usage of the graphemes *ŭ* ↔ *ŏ* in East Prussia dialects, cf. sub. G dial. (EPr. [Sambia Peninsula]) *wo*ršt "sausage" ↔ sub. G *Wu*rst "ditto" (see Ziesemer 1924: 122, 127; also see Kregždys 2018: 42);

(**β2**) the usage of the graphemes *-sz-* instead of *-ss-* (resp. OPr. *Bo*rss*kayto* ↔ *Bo*rsz*kayto*) is a common characteristic feature of EHG written monuments, i.e. an example of *s-fortis* (resp. *ß*) graphical alternation (see FrG 113–114)[1286].

In order to refute the prevailing opinion about phonological /ʃ/ status of the trigraph *-sch-* in OPr. *Wurschayto* (see α2.2; also see Мѣржинскій 1895: 188) and fallacious link with sub. Lith. *vir*š*áitis*, the mythologeme OPr. *Bo*rsz*kayto* also recorded by S. Grunau is of special importance for digraph *sz* is **not** to be related to EHG *sch* /ʃ/ (see FrG 115). Due to many grammatical and orthography mistakes found in S. Grunau *Chronik* (see Mažiulis 1966: 33; BRMŠ II: 38), one can **not** ascribed the trigraph *-sch-* to the regular graphical variants of *s-fortis*, used in the intervocalic position in EHG writings (see FrG 113–115). It is to be assumed that the trigraph *-sch-* in this position represents voiceless spirant /s/ (see FrG 112), cf. OPr. *Wor-s-kaito*.

On the made etymological analysis of the mythologemes OPr. *Bo*rss*kayto* / *Bo*rss*kaito* / *Bo*rsz*kayto* recorded by S. Grunau, one can draw a cautious assumption about the reconstruction of a composite word OPr. **Bŭr(t)-skaităs(/-ĭs)*, which, although composed of lexical components of the Baltic origin[1287], presupposes **German loan-translation**, i.e. compound of the *tatpuruṣa* type (evidently, with a parallel usage of the inherited OPr. **Burtenas/-is*)[1288]:

[1286]True, a digraph *sz* was also used to represent EHG *s* (see Young, Gloning 2004: 201; also see Kregždys 2018: 45) or affricate /ts/ (see Young, Gloning 2004: 200; also see FrG 72, 130; Kregždys 2018: 53). In any case, no doubts arise about the phonological status of OPr. *Borszkayto*.

[1287]Cf. equivalents of East Baltic languages: (**1**) sub. Lith. *bùrta* "superstition, divination; destiny etc." (found in the written sources of the **ancient period** – Lithuania Minor or Prussian Lithuania [LKŽe]) ↔ sub. Latv. *burts* "a sign of a sorcerer" (ME I: 355); (**2**) v. Lith. *skaitýti* "to say grace" (Lithuania Minor or Prussian Lithuania [LKŽe]) ↔ v. Latv. *skàitît* "to numerate; to interpret; to recite; to read" (ME III: 866–867).

[1288]Cf. aetiological link of Prussian priest and Brutenis presented by S. Grunau (I: 96): "wen is war ihr kirwait gewesen Bruteno". Therefore, one can draw a cautious assumption about the **appellative** status of PN OPr. *Bruteno*, *Brutteno*, *Brudeno*, *Bruteni* "a brother of Widewuto, the high priest of Prussians" (see BRMŠ II: 47, 52–54, 56–59, 61, 64, 67, 68, 70, 75, 76; also see Kregždys 2012: 30): PN OPr. **Burtenas/-is* *"a man who pronounces and explains prophecies = a sorcerer" (with metathesis of the cluster *-ru-* < *-ur-* [see Gerullis 1922: 224]; also cf. PN OPr. *Perbande* 1370 ↔ *Prebande* 1393 [Trautmann 1974: 76]) ← adj. OPr. **bŭrtenas*, *-a* *"magical, sortilegious" (for more details about NP made with suff. OPr. *-en-* see Trautmann 1974: 167–168) ← sub. OPr. **bŭrtăn*

n. agentis OPr. *bŭrt-skaitas(/-ĭs)* "a sorcerer ↔ a person who pronounces and explains prophecies" (with apocope of the structural element *-jas* due to the reduction of the flexion -*ă*-s[1289], that presupposed the emergence of morphological link with suff. OPr. *-ait-* found in the personal names (resp. OPr. *-oyt-* / *-eyt-* [for more details see Trautmann 1974: 180–181])

← OPr. *burt-skaitāj(a)s* *"fortune-teller resp. sorcerer" with suff. OPr. *-tājas*[1290] (for more details see Mažiulis 2004: 35) < EHG *war-seger*, *war-sager* / MLG *war-seger*, *wârsager* "a seer, oracle, **fortune-teller** resp. MLat. *veridicus*" etc. (see schema 4).

The work describes customs of Sudovians who lived in Sambia Peninsula. In particular, the book describes ritual sacrifice of a goat by a priest (called *Wourschkaite*) in great detail.

The written sources of the late period – such as the chronicle of S. Grunau (the beginning of the 16th c) and YB (of the same period) – explain the pagan cult of the peoples of Prussia. It is assumed that Western Balts, i.e. Prussians and Yatvigians, had their own notions of gods. They made animal sacrifices as an act of thanksgiving or as a prayer for grace, protection, prosperity and fertility. The killing and offering of an animal usually formed part of a pagan religious ritual. This kind of religious behaviour was conducted with the aim of getting a favour from a deity.

The monograph newly actualizes the necessity of assessing the rationale of the existence of the ritual of Western Balts, i.e. killing a goat to atone for the sins of the people of the village.

Special attention is focussed on the iconographical analysis of two illustrations of the α and B manuscripts of the YB which are still preserved. A new hypothesis is presented that the author of YB used a form of phantasmagorical story of the sacrifice to the devil in his description of the immolating of a goat instead of presenting an authentic factographic relict of the Yatvigian ritual. To quote the authors of the Medieval Prussian written sources, the tribes of Western Baltic countries were deeply involved in demonological rites.

The monograph actualizes the necessity to verify the origin of the ceremonies of plight, funeral, and hunt of the stolen objects found in YB. The above-mentioned cultural motifs are analysed applying the typological and analytical descriptive methods.

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g. neutr. *"sortilege" (see ПЯ I: 266–267) + suff. *-en-* (for more details see Mažiulis 2004: 27; Kregždys 2018ₐ: 20–21).

[1289]Cf. sub. OPr. *artoy***s** "a ploughman" E 236 ← OPr. *artājas* "ditto" (PEŽ I: 93). For more details about the reduction of the fexion OPr. *-ăs* see Mažiulis 2004: 37.

[1290]Cf. morphological and semantic alternant of the East Baltic languages, i.e. sub. Lith. *skaitý**tojas*** "a worshipper" (Lithuania Minor or Prussian Lithuania [see LKŽe]).

Beside the etymological and culturological analysis of the said mythonyms and ceremonies, the book newly actualizes the problem of non-systemic phonological changes of the West Baltic lexemes.

The research into inherited lexicon or loanwords of the Baltic and other I-E languages should be based on the methodological provisions of grate reliability and cogency[1291]. In compliance with them, attempts have been made to avoid erroneous interpretations or casuistic argument formulation, as, by ignoring them, the etymological analysis of lexemes is done by the principle of atomistic methodology, i.e. instead of the detailed structural word distribution, hardly justified descriptions of lexemes origin, based on the associative assumptions of comparison of homophones or homonyms, are presented, i.e. arguable I-E protoforms are created by philologists start to be interpreted as an authentic reflection of the oldest Baltic lexical heritage[1292].

OPr. *aglo* "rain / reyn (Regen)" E 47

The etymology of sub. OPr. *aglo* "rain" E 47 (nom. sg. fem.) from the linguistic viewpoint is based on a very low plausibility hypotheses – *crux etymologorum* as it was named by V. Toporov (ПЯ I: 58). It has been explained in two ways:

(1) using the historical-comparative method, i.e. the Old Prussian lexeme is compared with sub. Gr. ἀχλύς "mist, darkness" (see Beekes I: 184)[1293], with the provisions of the external reconstruction (or historical) method taken into account;

(2) being based on the inner reconstruction methodology, i.e. sub. OPr. *aglā* "driving rain" is derived from the West Baltic adj. *agla-* "driving, impetuous" ← v. Protobalt. *ag-* "to drive out / into; to move" (originate in the I-E *ag-* "ditto") + suff. *-la-* (PEŽ I: 50–51). However, there are no alternatives of the same morphological constructs in the East Baltic Languages[1294].

[1291]The analysis of lexemes is to be based on the inner reconstruction methodology, i.e. first, detailed phonetic (or phonological), morphological, and semantic analysis should be performed, and only after the establishment of the integral structural elements, they are compared to the equivalents of cognate languages, with the provisions of the external reconstruction (or historical) method should be taken into account.

[1292]Cf. emulation example of Robert Beekes (I: 184) reconstructed form of a hypothetical character I-E *h_2eg^hlu-* "mist, dark weather", copied by Rick Derksen (2015: 555) and finally by Vytautas Rinkevičius (2015: 13).

[1293]References of earlier works see ПЯ I: 58–59; PEŽ I: 50.

[1294]See Petit 2010: 16; Dini 2014: 305; Schmalstieg 2015: 289.

Some linguists suggest to envisage the same root in toponyms Lith. *Agìlo rãgas* "peninsula of the Curonian Spit" (Vanagas 1981: 35–36; LVŽ I: 21–22), *Agilà* "fishermen village between Preila and Juodkrantė" set in 1447, sanded in 1788, and their variants: *Aigella*, *Aigeln // Nageln*, *Negeln*, *Neegel* "ditto" (see Kiseliūnaitė, Simutytė 2005: 21). Despite of many attempts to explain the etymology of these toponyms, there is no accepted solution of the problem (see Kiseliūnaitė, Simutytė 2005:21–22). Facing the fact of different form fixation of the place names, one can draw a cautious assumption about the genesis of discrepancy of initial *N-* and its absence, i.e. etymology of the toponyms:

V. Toporov (ПЯ I: 58) made a cautious presumption about reconstruction of the defective form with a missed initial consonant *m-* due to the similar modifications (**interaction of two textual lines placed nearby**) are to be found in the lexemes of the Elbing Vocabulary, i.e. the lexeme OPr. *aglo* is recorded next to OPr. *mercline* "**m**eltowe" (see PEŽ III: 134–135; also see *Illustration*).
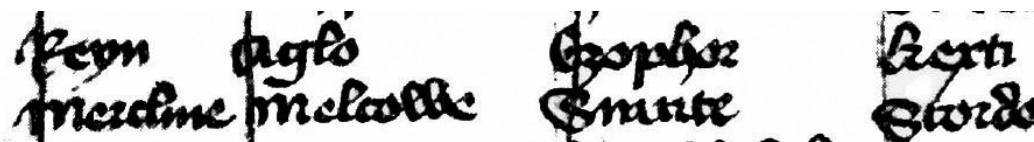
Illustration: a fragment from the Elbing Vocabulary
(pg. 170 [http://donelaitis.vdu.lt/prussian/ Elbin.pdf])

V. Toporov's hypothesis (ПЯ ibid) is based on a questionable arguments – on a parallel comparison of sub. OPr. *aglo* "rain" with sub. Lith. *miglà* "mist, vapour etc." (LKŽe), sub. Latv. *migla* "ditto" (ME II: 624), sub. Russ. *мгла* "mist, vapour; (dial.)

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(1) variance of the initial *a-* and *ai-* in forms *Agilà* and *Aigella*, *Aigeln* presupposes phonetic feature of Curonian – epenthesis of *i* is characteristic to the syllable consisting from a vowel and palatalized consonant (i.e. *ag-i-* [see Zinkevičius 1984: 348–349]). A. Bezzenberger tried to explain this phenomenon making point on writing tradition (NH 31; Kiseliūnaitė, Simutytė 2005: 22), which is essentially fallacious due to the above-mentioned argument;

(2) etymology of the toponyms which vary in form due to the absence of initial *N-* or v.v. (cf. *Aigeln // Nageln*) is not being as complicated as it is believed. It is to be assumed that the morphological structure of the *Aigeln* is secondary because of the complete formation (with initial *N-*) of the toponym Lith. *Nageln* (*Negeln*, *Neegel*). Aphaeresis of the initial consonant is likely might be explained by two causes –

(2α) due to the feature of the phonetic construction – regular repeat of the same consonant *n* in the lexeme, i.e. *N-* ↔ *-n* (it was evidently for that reason to simplify the word because of convenient usage);

(2β) because of the word structure change due to emergence of two sonants (*N-...-i̯-* [the last one is of secondary origin (see above)]).

Given the peculiarities of the indicated morphophonemic changes in the word structure, one can state that the authentic, or primary, structure of the toponyms should be reconstructed as Curonian **Nagile* (with suff. *-il-* and inflectional formant *-e* [Curonian language properties (see Būga III: 218)]; also see Skardžius I: 181; Pėteraitis 1992: 59; Kiseliūnaitė, Simutytė 2005: 21). It is to be assumed that the origin of the root vowel **n-a-g-* is to be related to the late graphic tradition of the Germans, cf. possible representatives resp. toponyms of the same construct in terms of the root structure OPr. *Nag-landen* 1343, *Nag-landythen* 1289 (see Gerullis 1922: 104). The root *nag-* is likely to be related to adj. OPr. **nōgan* "bare, naked" (for more details about this Proto-Baltic form see PEŽ III: 194–195) which presupposes reconstruction of the substantivized form Curonian **Nōgile* **"bareness resp. bare land / location with no trees or other vegetation" (for more details about the semantic value of the suff. *-il-* see Ambrazas 2000: 177–178).

The Curonian forms with *-e-* vowel in the root *N-e-geln*, *N-ee-gel* from the linguistic viewpoint probably are of a secondary origin due to the regressive assimilation, i.e. *N-**a**-g-**e**-ln → N-**e**-g-**e**-ln*. On the basis of the analysis of the structural peculiarities of the toponyms, one can draw a cautious assumption about the different origin of sub. OPr. *aglo* "rain" and toponyms *Aigella*, *Aigeln // Nageln*, *Negeln*, *Neegel* "fishermen village between Preila and Juodkrantė".

rust, blight" (Даль II: 311) etc. Due to the difference of the root vowel, it could be stated that such kind of research has always been of a hypothetical character.

Although it was more likely to present a new hypothesis about possible West Slavic loan word usage in the Prussian subdialect of Pomesania in terms of sub. OPr. *aglo*, but not a Baltic archaism, as it has been done to the present time (see Dini 2014: 367). On the basis of the presented V. Toporov's remark, one can draw a cautious assumption that the origin of sub. OPr. *aglo* "rain" can be linked with sub. Polab. * ḿåglə* (< Slav. **mьgla* [ЭССЯ XIX: 28–29, XXI: 93])[1295] "mist, vapour; steam" (SEJDrP III: 415–416). Such an assumption correlate with the statement of phonetic change peculiarities in the words of Slavic origin formulated by Jules F. Levin (1974: 29–30, 84), i.e. Slav. **-a* (→ Polab. *-ə* [in a weak position]) → OPr. *-o*, Slav. *-ь-* (→ Polab. *α* /ɔ/ [see Trubetzkoy 1929: 42; Polański 52]) → OPr. (ø-)*a-*. The absence of initial *m-* in sub. OPr. *aglo* "rain", evidently, is to be argumented by *lapsus calami*[1296] or aphaeresis[1297].

It is to be assumed that a new explanation of the origin of sub. OPr. *aglo* "rain" presupposes reconstruction of the sememe *"drizzle, mizzle", cf. sub. Polab. *neagla* (resp. *meagla*) "Dampff, der von Feuchtigkeit entstehet, als der Dampff aus dem Wasser und dergleichen" (SEJDrP III: 415), sub. Pol. dial. *mgła* "drizzle, mizzle (cf. "o drobnym deszczu podobnym do mgły")" (SOWM IV: 127), but not a sememe *"a driving rain" presented by Vytautas Mažiulis (PEŽ I: 50).

<div align="center">OPr. gabawo "toad / crothe (Kröte)" E 779</div>

There are three basic ways of the etymological analysis of the lexeme:
(1) the origin of sub. OPr. *gabawo* "toad / crothe (Kröte)" E 779 usually based on the comparison with sub. Slav. **žaba* "a toad / frog" (< sub. Proto-Slav. **gēbā* "ditto")[1298];
(2) the word is included into the list of borrowings (of a hypothetical character) from the Polish language, i.e. from sub. Pol. *żaba* "a frog" (Brückner 1927: 213);

[1295]The lexeme reflects a few typical features of Polabian phonological system: Slav. **ь* > Polab. *å* (*ь* in the position before hard consonant [see Lehr-Spławiński 1929: 59, 81]); Slav. **a* > Polab. *ə* (Lehr-Spławiński 1929: 31).

[1296]Cf. sub. OPr. *mynsis* "grease" E 380 ← sub. OPr. **sminsis* "ditto" / sub. OPr. *sloyo* "suet" E 379 ← sub. OPr. **loyo* "ditto" (see PEŽ III: 141–142, IV: 131).

[1297]For more details about that kind of change, see Kregždys 2018a: 15.

[1298]See Būga III: 947; ПЯ II: 124–125; PEŽ I: 309; Boryś 2005: 749; Шанский I5: 271; Derksen 2008: 553, 2015: 557.

Moreover, it should be noted that there are no recorded examples of the suffixal derivatives (of the primary, or substrate, referent) of the root Slav. **žab-* with the meaning "toad" in Slavic languages. Lexicological materials presented by V. Toporov (ПЯ II: 126) are of a very late origin and can be predetermined by the denotational identity of the referent "toad". Many of them are appellatives.

(3) the lexeme reflects a borrowing "<...> from a substratum language" (Derksen 2015: 557).

Therefore, in the discussions of the origin of sub. OPr. *gabawo* "toad", beside the above-mentioned essential principles of etymologization, V. Mažiulis (PEŽ I: 309–311) makes use of the reconstruction of the following morphological-semantic links: v. I-E (dial.) *$g^u eb(h)$- "(in a fashion) to dive into ↔ to surface" → sub. Lith. dial. *gẽbenė* "rash". From the linguistic point of view, this correlation seems as well as random, i.e. questionable link because such an assumption is argumented by the associative assumptions of comparison of homophones. V. Mažiulis (ibid.) justifies his hypothesis using the basis of mere formal similarity of morphophonetic changes in the word structure[1299]. It is highly believable that sub. Lith. dial. *gẽbenė* (*gebẽnė*, *gebenẽ*) "blister, pustule, blotch, rash" is not to be related to sub. OPr. *gabawo* "toad" due the difference of their origin.

Given the typology of the indicated morphophonetic changes in the word structure by Vincas Urbutis (1981: 102; also see Kregždys 2013: 66) and semantic discrepancy of the lexemes, one can state that sub. Lith. dial. *g-ẽ-benė* (*g-e-bẽnė*, *g-e-benẽ*) "blister, pustule, blotch, rash"[1300] reflects innovative (i.e. late) change of the root vowel, i.e. sub. Lith. dial. *g-e-benė* "blister" ← sub. Lith. dial. **g-um*-be/inė* "ditto" (cf. sub. Lith. *g-um-binas* "blister" [LKŽe] ↔ sub. Lith. *g-uñ-bas* "tree (plant) knob, a nub; a bulge; a wart; a lump; a boil" ← v. Lith. *gùbti*, *guñba*, *-o* "to bow, to crook" [LKŽe; SEJL 382; ALEW I: 380)[1301], probably due to the existence of sub. Lith. *g-ém-bė* "tree knob; a lump", cf. the example of the similar phonological structure variation: sub. Lith. dial. *r-e-tỹs*, *r-ẽ-tis* "scar" ↔ sub. Lith. dial. *r-án-tas* "ditto" (LKŽe) ← v. Lith. *rantýti* "to hack" (LKŽe; SEJL 994–995) // sub. Lith. *r-eñ-tas* "a kerf" (LKŽe).

To review the problems in question, a new explanation of OPr. *gabawo* "toad" should be presented. It is more likely to represent a West Slavic loan word of the


[1299]The author of the hypothesis (PEŽ I: 310) indicates v. Lith. (dial.) *gẽbti*, *-sta*, *-o* "to droop, to swoon; to die" with the lengthening of the root vowel *-ė-* resp. *-ė-* (the data is collected from Tauragnai [Lithuanian Highlanders' dialect with no monophtongization tendencies (Zinkevičius 1966: 93), cf. v. Lith. *geĩbti*, *-sta* (*-ia*), *-o* (*-ė*) "ditto"]) as possible example of the existence of vowel sequence *-ĕ-* / *-ē-* (according to V. Mažiulis, the last one is reflected in sub. Slav. **g-ē-ba* "toad"). Despite of the presented phonetic change explanation, semantic analysis was performed improperly because of discrepancies of substrate semantic value of v. Lith. (dial.) *gẽbti* and sub. Lith. dial. *gẽbenė* "blister, pustule, blotch, rash". It should be noted that the implication of the determinational relationship between the grammatical form and meaning of the lexemes, according to Antoine Meillet (2009: 200), are the most significant.

[1300]Sub. Lith. *gẽbenė*, *gebenẽ* "ditto", to quote Wojciech Smoczyński (SEJL 306), is an isolated and unclear word.

[1301]However, one can not to relate the change with the vowel gradation due to shortage of such apophony line (see Venckutė 1981, 1983; Petit 2004).

appellative origin reflected by sub. Middle-Pol. *bagnoch* "toad Λιμνόχαρις" (Linde I: 43) ↔ sub. Pol. dial. *bagnos* "inhabitant of the swampy terrain near Turów" (SGP I²: 275) (← [Old / Middle] Pol. *bagno* "a swamp; *palus, stagnum, limus* etc." [SW I: 83; SPW I: 285; SSt I: 57])[1302]. Sub. OPr. *gabawo*, evidently, reflects metathesis of the initial *b-* with the radical *-g-* (cf. PN OPr. **Bogatini** 1239 "high-powered family name in Warmia; *generatio valde potens in Warmia*" → PN OPr. **Gobatini** "ditto" [SRP I: 63, 680; Trautmann 1974: 19; also see Gerullis 1922: 21], also cf. sub. OPr. *perdwibugūsnan* "despair" [acc. sing.] III 55₂₀₋₂₁ ← v. OPr. **dvibugū-* "to doubt" ← v. OPr. **dvigubū-* "ditto" [PEŽ III: 261; also see Smoczyński 2005: 98])[1303].
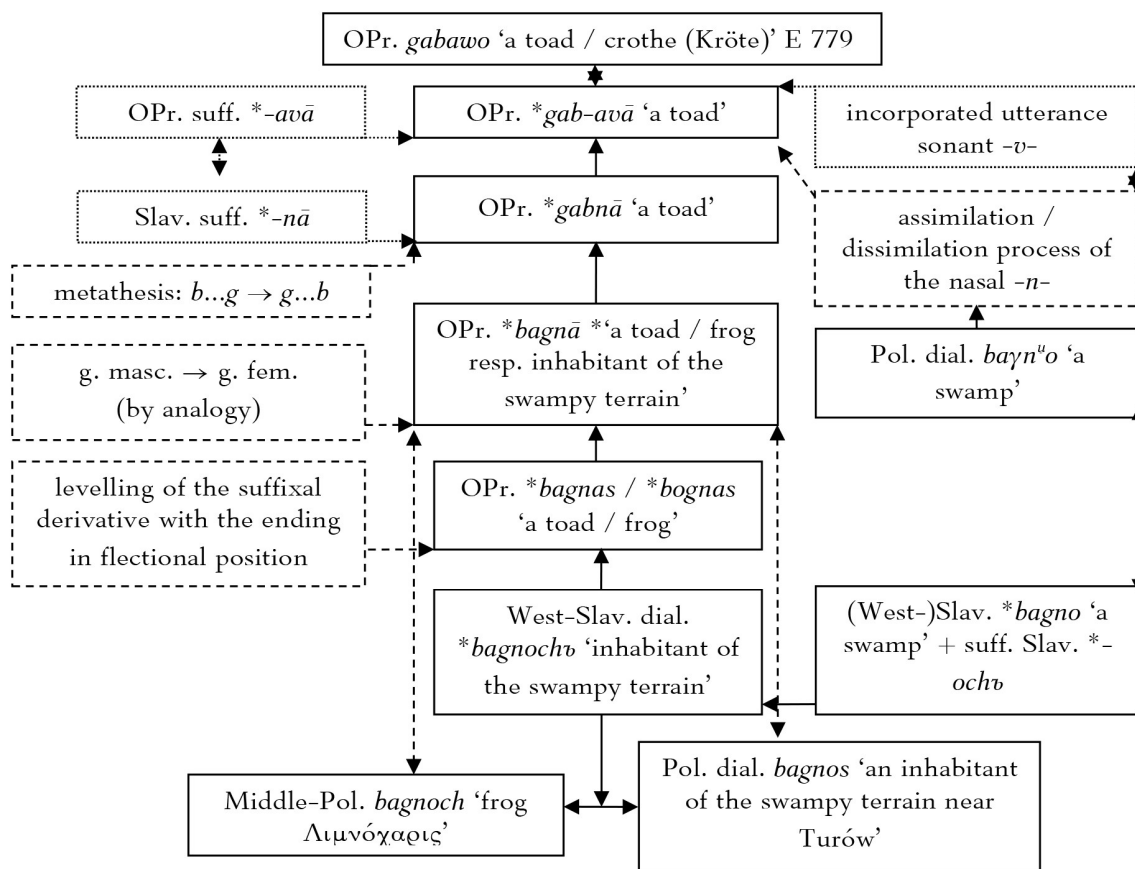
Schema 5. Etymological analysis (explication of the structural characteristics) of the OPr. *gabawo* 'toad / crothe (Kröte)' E 779

Moreover, it should be noted that in the discussions of the origin of the lexeme, beside the above-mentioned essential principles of etymologization, the emergence of OPr. *-w-* /u̯/ can be distinguished in several ways:

[1302]The lexemes presuppose reconstruction of *nomen agentis* West-Slav. dial. **bagnochъ* "inhabitant / animal of the swampy terrain" ← (West-)Slav. **bagno* "swamp" + suff. Slav. **-ochъ* (see Boryś 2005: 20; SP I: 73; ЭССЯ I: 125–127).

[1303]For more details about the metathesis change, see Kregždys 2018ₐ: 19–20.

(1) by assimilation / dissimilation process of the nasal –*n*-[1304] taking into account the possible influence of utterance sonant /u̯/ in the lexeme meaning "swamp" used in Polish dialects, cf. sub. Pol. dial. (Little Polish subdialect [Modrzejowice]) *baγn*ᵘ*o* "ditto" (see SGP I²: 272);

(2) by morphological adaptation, i.e. the aetiology of a different affixation is to be related to the characteristics of the structural qualities of the Old Prussian Language – the suffix OPr. *–avā*[1305] was added to the completely changed morphological structure of the fundamental (substrate) root Middle-Pol. *bagnoch* "frog"[1306] / Pol. dial. *bagnos* "inhabitant of the swampy terrain" (see schema 5).

   Given the typology of the indicated morphophonetic changes in the word structure, one can state that sub. Middle-Pol. *bagnoch* "toad" and sub. Pol. dial. *bagnos* "inhabitant of the swampy terrain" presuppose reconstruction of West-Slav. dial. **bagnochъ* "inhabitant of the swampy terrain" which is to be regarded as one of the possible substrate forms for sub. OPr. **bagnā*[1307] ***"a toad / frog resp. inhabitant of the swampy terrain" (with Slav. -*a*- > OPr. -*a*- and Slav. -*o* > OPr. -*a* [see Levin 1974: 29, 84–85]) → sub. OPr. **g-a-b-nā* "ditto" (the form might have been modified using metathesis (see supra) and changing the structure of the word in two possible ways [for choice]:

(1) replacing Slav. suff. **-nā* with OPr. suff. **-avā* [a Prussianization trend (see Levin 1974: 30)];

(2) incorporating -*v*- from the prototype of sub. Pol. dial. *baγn*ᵘ*o* "swamp" (see schema 5) instead of -*n*- → sub. OPr. **gab-avā* "ditto".

<center>OPr. *mosla* "viscus; glue" GrG 73</center>

   The last scientific etymological description[1308] of sub. OPr. *mosla* "viscus; glue" GrG 73, *moska* /mosla/ "ditto" GrA 85 etc. (< sub. Pol. *masło* "butter, grease",

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[1304]For more details about the change, see Gerullis 1922: 224–225.

[1305]For more details about the constructive formant OPr. **-avā*, see Trautmann 1974: 165; Mažiulis 2004: 26.

[1306]The change of a referent "a frog ↔ a toad" is characteristic not only of Polish lexicon, cf. OPol. *krostawa żaba* (i.e. "a spotty **frog**") "a kind of species of **toad**; *fortasse Bufo sp.*" (SSt XI: 537) ~ sub. Slav. **žaba* "a toad / frog" (Derksen 2008: 553), but also of Lithuanian, cf. Lith. *pamatìnė (piktóji) varlė̃* (i.e. "a malignant **frog**") "**a toad**" (LKŽe [see *varlė̃*]).

[1307]It is to be assumed that the origin of the feminine gender and change of morphological structure of the word can be predetermined by:

(1) analogy or other linguistically motivated causes, cf. sub. OPr. *crupeyle* resp. **krupeilē* "**frog**" (**fem.**) E 780, sub. OPr. dial. **varlē* "ditto" (**fem.**) (see PEŽ II: 287);

(2) levelling of the suffixal derivative element Slav. -*och* (which, on the basis of formal regularities of the consonant adaptation from Slavic languages to Old Prussian should be reconstructed as **-ok-as* [see Levin 1974: 19–20]) with the ending in flectional position, i.e. the form, evidently, was borrowed in a shape of sub. OPr. **bagnas* / **bognas*, but not sub. OPr. **bagnakas* / **bognakas*.

[1308]All the papers on the same problem of earlier period are enumerated by V. Mažiulis (PEŽ III: 151).

using semantic correlation of the sememes "glue; birdlime" / "to glue") presented by V. Mažiulis (PEŽ III: 151–152) was criticized by Bernd Gliwa (2002: 257). He states that the origin of the lexeme should be explained using (1) reconstruction of the root vowel *-u- instead of the recorded -o- (see Gliwa 2002: 262, 265) and (2) by comparison with Germanisms sub. Lith. *mùsas* "pudding; mousse" and its denominative v. Lith. dial. *mùsti* "to condense in the process of boiling" on one side, and inherited sub. Lith. dial. *mũsas* "film of mould (found in jam etc.)", sub. Lith. dial. *mą̃sos* "mould" on another (see Gliwa 2002: 262–263; also see Schmalstieg 2015: 269).

Due to semantic discrepancy of sub. OPr. *mosla* "viscus; glue" and the above-mentioned examples, such kind of research has always been of a hypothetical character and based on questionable arguments[1309]. In order to refute the prevailing opinion, a new research is to be performed using methodology based on a detailed derivational and semantic lexeme analysis. On its basis, the most significant characteristics of the genesis and evolution of the lexeme can be distinguished:

(1) sub. OPr. *mosla* "viscus; glue", evidently, reflects morphological transposition of the initial s-[1310], i.e. sub. OPr. *mosla* "ditto" ← sub. OPr. **smola* "ditto". Such interpretation of structural innovation is the principal cause predetermining not only the loanword status of the lexeme and the defectiveness of B. Gliwa's hypothesis, but also the lexical-semantic group of the word;

(2) the above-mentioned novel hypothesis about semantic correlation of the se-

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[1309]In order to refute his new hypothesis, B. Gliwa (2009: 379–380) finally approved V. Mažiulis' explanation of the lexeme origin.

[1310]The identical or similar morphological structure changes are likely to be reflected in:

(1) a loanword from Slavic Lith. dial. *abalė̃-s-kas* "a scorched divaricate stick" (LKŽe) which is composed of two lexemes – sub. Lith. *ãba-r-as* "resinous pine or tree; wood" (← sub. Pol. *obar* "resinous [trunk of] conifer; a kind of piny disease" [SW III: 437; Kregždys 2016$_a$: 12]) → **abal-as* "ditto" (due to lambdaism) → *abal-ėskas*, evidently, because of contamination with the other Slavism Lith. *s-mal-ė̃kas* "resinous chump to make spills; scorched divaricate stick etc." (LKŽe), on the basis of transposition of the initial s- to suff. -*ėkas* (see Kregždys 2016$_b$: 151–152);

(2) top. Latv. *Mã̃skas* (Medzē [Vidzeme Curonian subdialect]), top. Latv. *Mã̃ska* (name of a grange – Medzē) (see Pļakis 1936: 83), whose are likely to be related to top. Latv. *Mâskuži*[2] (with alternative naming top. Latv. *Kļaviņas* "maple wood" – Viļķenē [Vidzeme Livonian subdialect with the conformity of the accents ~ (stieptā) and ∧ (lauztā)]). The origin of all of these toponyms was unclear to Jānis Endzelīns (1961: 397). In fact, he presents a cautious hypothesis making the establishment of possible questionable link between the above-mentioned Latvian toponyms and top. Lith. *Mockaĩ* (top. Latv. *Mâskuži*[2] leaving with no explanation [Endzelīns ibid.]).

On the basis of transposition of the initial s-, one can draw a cautious assumption about the reconstruction of partly changed morphological structure of the fundamental (substrate) word Latv. **smak-* "a smell, a stink" (cf. sub. Latv. *smaks* / *smaka* "ditto" [ME III: 950; EH II: 532]), cf. top. Latv. *Smaka* (name of the valley from Zemgale subdialect – Stūru pagasts [Pļakis 1936: 511]) and toponyms of the same semantic connotation Lith. *Smìrdėlė* (name of the swamp), *Smirdė̃lė* (bog name) ← v. Lith. *smirdéti* "to smell to heaven, to stink" (see Bilkis 2008: 112).

memes "glue; birdlime" / "to glue" is aptly identified by V. Mažiulis except the establishment of fundamental (substrate) word.

Next to the forms of the Prussian lexeme with the meaning "glue" named by S. Grunau, another type of related words, which are likely to be typologically identical, is to be distinguished. That presupposes the genetic relations between two and more lexical units, which most frequently denote a hyperonym (or a superordinate), cf. toponyms OPr. *Smoleyen* 1382, *Smaleyn* 1399, *Smoleyn* 1419 etc. which are used to be linked with Slavic loanword Lith. *smalà* "pitch; resin etc." (see Gerulis 1922: 166; Przybytek 1993: 271).

It should be noted that the onomastic forms with the roots **mosl-* / **masl-* of both Lithuanian, Latvian, and Prussian are not recorded in written sources of different periods[1311].

On the basis of the above-mentioned potential changes of sub. OPr. *mosla* "glue; birdlime", the reconstruction of the substrate form of OPr. **smolā* "ditto" might have been based on the comparison with OPol. / Middle-Pol. *smoła*[1312] "pitch, resin, gum; *pix, quae ligni pinei arida destillatione conficitur*" (SSt VIII: 324; Linde V: 319), but not with Pol. *masło* "butter, grease", as it has been done to the present time.

In summing up the results of the examination of YB, the following conclusions are made:

I. *Der vnglaubigen ‖ Sudauen ihrer bockheiligung mit sambt andern Ceremonien, so sie tzu brauchen gepflegeth / The goat worship by the heathens Sudovians along with other ceremonies which they are in the habit of performing*

I.1. 15 copies of SK should be codified. Of these, ten have survived (A[p], α, B, C, E, G, G[p], J[p], K, X), and five are lost (†D, †ε, †F, †H, †X1).

I.2. Presumably, the way of presenting factual material in manuscript A(p) presupposes the system of information modelling in the original YB and is of special importance; it is recorded only in W. Mannhardt's monograph.

I.3. The manuscript that W. Mannhardt codified with symbol A is not kept at the Manuscripts Department of the Gdansk Library of the Polish Academy of Sciences –

[1311]See Przybytek 1993: 171, 184; Blažienė 2000: 92, 97, 99, 2005: 118, 123, 298, 303; LATŽ 174, 190; Спрогисъ 1888: 181, 195; Zinkevičius 2008: 244; Plāķis 1939; Endzelīns 1961: 449; Bielenstein 1892: 516–517.

[1312]It should be noted that the process of vavation (i.e. Pol. *wałczenie*: Pol. *ł* > /u̯/) in dialectal areas of Poland started to prevail from the end of the 16th c (i.e. Middle–Polish period). This quality of the phonological system is not typical to Eastern (including the district of Suwałki) and Southern dialectal areas of Poland (Dejna 1973: 115; also see Kregždys 2016: 61).

(I.3α) identified with this symbol, the information material in the footnotes of the monograph duplicates copy A and corresponds to the factual material in Ms. 1277 (manuscript α), which is kept in the above-mentioned library;

(I.3β) In W. Mannhardt's book, the information of two different copies A(p) and α is unified and erroneously treated as an component of manuscript A.

I.4. Copy C was created in 1545.

I.5. Manuscript G, which is a secondary copy of copy C, lacks precise correspondence to the primary variant.

I.6. The special quality of copies G and †X$_1$ is the final sentences of YB, which are of different modification but of similar semantic connotation and were created by the copiers of these manuscripts.

I.7. The innovative transposition of the functions of mythonyms recorded in copy K presupposes a secondary status of this manuscript (from the point of view of mythonym analysis).

I.8. Copy X, which is attributable to the group of rewrites of the old edition and which has not been known to or analysed by Lithuanian scholars is kept at the Manuscripts Department of the Gdansk Library of the Polish Academy of Sciences.

I.9. Four types of the bibliographic status of YB should be distinguished –

(I.9α) J. Malecki's *De sacrifi‖ciis et idolola‖tria vetervm Bo‖ruſſorum...* copy of no value;

(I.9β) *Agenda Ecclesiastica* a speculative variant;

(I.9γ) hybrid reworking of *Agenda Ecclesiastica* and a work published by H. Maleckis;

(I.9δ) valuable memoir-genre "source of Prussian mythology of special value".

I.10. Based on the consecutive grouping of structural elements of the copies of the old edition (resp. A[p], α, B, X), the structure of the prototype of YB should be explained by distinguishing 12 components.

I.11. The language of the manuscripts of YB is a combination of Early New High German and Middle Low German used in Prussia in the sixteenth century.

II. *Der Sudauenn ‖ wourſchaitj welcher ‖ Ihren Bock Heiliget / Sorcerer of the Sudovians, who worships their goat*

II.1. Based on the structural elements of the illustrations of copies of the old edition (resp. α and B), the demonological iconographical essence of the drawings of YB should be explained by distinguishing two main components — the Jew in the negative sense of the sorcerer obtaining in Medieval Europe and the black goat, a pictorial double of the devil, symbolizing evil and magic.

II.2. S. Grunau in his chronicle presented twofold examples of the same mytho-
nym, i.e. OPr. *Wurschayto*, *Wursskaito*, *Worskaito* ↔ OPr. *Borsskayto*, *Borsskai-
to*, *Borszkayto*. All of them are compounds of the *tatpuruṣa* type and are to be
attributed to German loan-translations of two different types –

II.2.1. OPr. *Wur-schayto*, *Wur-sskaito*, *Wor-skaito* "sorcerer" ← EHG *war- / wor-
(seger)*, *war-(sager)* / MLG *wâr-(seger)*, *wâr-(sager)* "ditto" are half-calqued lex-
emes. Mythonym Yatv. *Wour-schkaite* mentioned in YB also belongs to the
same morphological type;

II.2.2. OPr. *Bor-sskayto*, *Bor-sskaito*, *Bor-szkayto* "sorcerer" are representatives of
the complete loan-transition word type. None of these is recorded in YB.

II.3. The development of a vocal cluster EHG *ā* (→ *ou* [↔ *ů*], *o*) presupposed the
emergence of atypical phonotactic links in the 1st component of the mythonyms
OPr. *Wor-*, *Wur-* (i.e. OPr. *Worskaito* / *Wurschayto*, *Wursskaito*) / Yatv. *War-*,
Wour-, *Wur-* (i.e. Yatv. *warſkeyten* K, *Wourschkaite* A[p], *wůrſchkaýtt* E).

II.4. The mythonym OPr. *Borsskayto* and its variants *Borsskaito*, *Borszkayto* are to
be explained as calques of the morphological type of nomina agentis, i.e. OPr.
*bŭrtskaitas(/-ĭs) "sorcerer ↔ he who describes future events, explains mysteri-
ous signs" ← OPr. **burt-skaitāj(a)s* "ditto".

II.5. The structural changes of the analysed mythonyms mentioned in S. Grunau's
chronicle and YB are of the same origin.

III. *Nach dem vor zeiten Preussenn Hullmigeria seinenn Nahmenn gehabtt… / Once
upon a time Prussia was called Hullmigeria…*

III.1. The erroneous regionym OPr. *Ulmerigia* was presented by E. S. Piccolomini
for the first time. The primary form of the toponym is to be related with the syn-
tagma *ſedes Ulmerugorum* (↔ OIc. *Hólm-Rygir* "a people in western Norway"),
mentioned in *De origine actibusque Getarum*, or *Getic*a, by Gotus Iordanes.

III.2. Pseudoregionym OPr. *Hulmigeria* recorded in *De Borvssiae Antiqvitatibvs…*
by E. Stella presupposes a remake of OPr. *Ulmerigia* which reflects the change
of *-erig-* to *-iger-* (an example of close contact metathesis) and prothesis of the
initial *H-*.

III.3. Prothesis of the initial *H-* in OPr. *Hulmigeria* (← OPr. *Ulmerigia*) presupposed
by contamination with sub. EHG *hůle* "swamp", implied by the characterization
of the Prussian land as "<…> aquis irrigua <…>" resp. "<…> swampy (plenty of
water) <…>" (E. S. Piccolomini's statement).

III.4. The connotation of Yatv. *Hullmigeria* A(p) "Old (↔ pagan) Prussia" is of se-
condary origin, presupposed by the information of E. Stella's work.

III.5. The worship of celestial bodies (the Sun, the Moon…) and nature objects (fire,

forest...), mentioned by ancient Greek and Roman writers, strictly forbidden in the Old Testament, has been ascribed to Yatvigian religion as an example of pagan idolatry and adoration of the Devil.

IV. *Von den Zudewiten die itzund Sudauen heissen vnd genant werden, wie sie Ire Ceremonien halten / About the sorcerers*, *who call themselves as Sudovians and are named in the same way*; *how they perform their ceremonies*

IV.1. The mythonym Yatv. *Zudewiten* A(p) (↔ *Zudwity* A[p], *Ʒüdewittern* C ↔ *zudwÿthÿ* C, *Südewittern* G ↔ *Ʒudwÿthÿ* G) might be ascribed to the cultural borrowings from the West Slavic area, i.e. sub. M-Pol. *cudowidz* "wizard, sorcerer".

IV.2. The new explanation of the first sentence in the main text of the YB as "About the sorcerers, who call themselves as Sudovians <...>" presupposes the codification of two new mythologemes, i.e. *Zudewiten* A(p) /cudevītai ↔ *cugevītai/ *"wizards, sorcerers" and *Deywoty Zudwity* A(p) /deivŭti̯ai cudvītai/ *"gods of the sorcerers".

IV.3. The mythonym *Ockopirmus* A(p) is not a particular theonym, but an epithet of the deity *Swayxtix* A(p) "a god of the sky and the Great Star".

IV.4. Yatv. *Ockopirmus* A(p) reflects the morphological structure of a pseudo-compound of the *tatpuruṣa* type, i.e. subst. Yatv. **kokas* / *kukas* "familliar, devil" + PN Yatv. (/ Pruss.) **Pirmas* "he who is over others, superior".

IV.5. Yatv. **(K)okupirmas* / **(K)ukupirmas* (with the manifestation of aphaeresis) presupposes reconstruction of the protrosememe *"first in the rank of devils / sovereign of the familliars = MLat. *Lucifer*".

V. *A list of the (pseudo)theonyms and explication of their mythological meaning*

V.1. The catalogue of theonyms of the YB is composed using the numerological system of Gematria in accordance with the alphanumeric code of M.-Hebr. *mispār hek̕raḫi*.

V.2. The list of theonyms of the YB presupposes a reconstruction of the demonological order of the mythonyms. Such a statement is contrastive in terms of the style of the YB which has been compared to equivalents from the Renaissance epoch.

V.3. The functional characteristics of the 13 mythonyms (i.e., pseudo–deities) listed in YB were created not by the factographic material of cultural heritage of Sudovians, but by the New Testament data, i.e. functions of the 7 angels mentioned in Rev 6.1–12, 7.1, 8.7–11, 9.1–16 were ascribed to the said mythologemes.

V.1.1. Mythonym Ytv. *Swayxtix* A(p) "der Gott des Lichtes, i.e., the god of the Great Star / Venus (= MLat. *Lucifer*)" is to be ascribed to the type of pseudotheonyms.

Its function is likely to be identified with the activity sphere of the 5th angel (NT Rev 6.9, 9.1), i.e., "a lord or master of Hell".

V.1.2. The primary, or substrate, astronym Ytv. *Zvaigzdi(/ī)kas* "stellar / satellite of the star ↔ outrunner of the Morning Star deity ↔ Servitor resp. Mercury" should be reconstructed.

V.1.3. N. qualitatis Ytv. *Zvaigzdi(/ī)kas* originated from sub. Pruss. (/ Ytv.) *zvaigz-dē* "light of the star ↔ star" + suff. Pruss. (Ytv.) *-i(/ī)k-*.

V.2.1. The origin of the sememe Ytv. *Auschauts* "der Gott der Gebrechen Kranken vnd Sunden resp. a god of birth defects, invalids and sinfulness" A(p) is to be explicated using the phenomenon of antonomasia, i.e., "illness / designation of the malady" → "the god who cures the disease". Its prototype – 4th angel (NT Rev 6.8), who causes a plaque.

V.2.2. The 2nd denotation of the mythonym *Auschauts* "den grossen gütigen Gott resp. (acc. sg.) noble, righteous god" implies twofold reflection of the semantic modulation – the healing function of the Roman god *Aesculāpius* was contaminated with the motives of the apotropaic rite described in the Old Testament.

V.2.3. Mythonym Ytv. *Auschauts* and sub. OPr. *auschaudīsnan* "trust" (acc. sg.), adj. OPr. *auschaudīwings* "trusted", sub. OPr. *auschautenīkamans* "debtors" (dat. pl.), sub. OPr. *auschautins* "debts" (acc. pl.) are to be attributed to modified Germanisms, cf. EHG *aussatz* "leprosy", v. EHG *aussetzen* "to inculpate someone living with leprosy; to except a witness; to put credit, to give somebody the benefit of the doubt; to lend, to loan etc.". Contamination of different Germanic and West Baltic semantic alternants caused innovative morphological structure of these forms.

V.2.4. Ytv. *Auschauts* is a feigned mythonym created using data of the Antiquity, a work *De Borvssiae Antiqvitatibvs* by E. Stella, Old Testament and NT Rev 6.8 motifs.

V.3.1. Structural discrepancies of Yatv. *Autrimpus* A(p) ↔ *Antrýmpůs* E 377r can be justified by the characteristics of German Cursive Script, i.e. the leveling of the graphemes *u* ↔ *n* predetermined by the absence of a diacritic above the vowel *u* (resp. *ů*). Therefore, the form with the grapheme *-n-* is secondary.

V.3.2. The etiology of Yatv. *Autrimpus* A(p) "der Gott des Mehres vnd der grossen Sehe resp. a god of the sea and bay" can be justified by the contamination of the mythologeme OPr. *Natrimpe* with sub. EHG *au* "riverine island; meadow etc." ↔ sub. MLG *ou* "water-meadow; a stream".

V.3.3. Word structure and functional definition of Yatv. *Autrimpus* do not presuppose the indigenous West Baltic mythonym but an imitation of NT Rev 8.8–9 motifs related to the activity sphere of the 2nd angel.

V.4.1. The mythologeme OPr. *Natrimpe* in view of the distance assimilation might have been ascribed to reflexes of OPr. **Patrimpe*.

V.4.2. An adverb MLat. *patollu* "in many places; openly, clearly", i.e. a metathetical form with transposed medial/final vocalic elements of the second and last syllables (cf. primary adv. MLat. *patulo* "ditto"), recorded in *Collatio Episcopi Warmiensis...* was erroneously ascribed to theonyms by S. Grunau. Therefore, the pseudomythologeme OPr. *Patollo* recorded by the said chronicler is an adverb, but not a substantive.

V.4.3. The functional discrepancy of Yatv. *Potrimpus* "a god of flowing water" A(p) and OPr. *Potrimppo* "a god of cereals" recorded by S. Grunau can be justified by the scholastic motif mentioned in NT Rev 8.10 (i.e., by the reference of the 3rd angel whose residence was related with rivers and springs). Therefore, the function of Yatv. *Potrimpus* "a god of flowing water" A(p) is secondary.

V.4.4. The morphological structure of the theonym OPr. *Potrumppi* "a god of cereals" recorded by S. Grunau is very archaic. The mythonym presupposes a compound of *tatpuruṣa* type OPr. **Pad-trumpis/-as* "a god of cereals ← a god of harvest (due to antonomasia) ← harvest of the earth", composed of sub. OPr. **păd- **"underneath, earth (soil)" and of sub. OPr. **trumpas/-is* "harvest".

V.5.1. The mythonym with the initial *B-* Yatv. *Bardoayts* A(p) is to be regarded as primary or etymological. Its variants Yatv. *Gardoaÿths* C 1v and Yatv. *Perdoytus* J(p), *Perdoyts* K 165r are modified forms predetermined not only by the use of pastiche in graphic presentation (i.e., *B-* → *G-*), but also by devocalization process (i.e., *B-* → *P-*).

V.5.2. Yatv. *Bardoayts* "der Schiffe Gott ↔ der Schiffleut gott resp. a god of ships ↔ a deity of fishermen" A(p) presupposes a compound of *tatpuruṣa* type, composed of sub. EHG *bord(ing)* "a ship" and transposed element of Yatv. *Deywoty* "the gods", i.e., *-ayts* (← Yatv. **[D]-[w](o)eyts* "a god").

V.5.3. The mythonym Ytv. *Bardoayts* "a god of ships ↔ a deity of fishermen" is to be ascribed to the type of pseudotheonyms.

V.6.1. The mythologeme Yatv. *Pergrubrius* A(p) presupposes a German compound of *tatpuruṣa* type, composed of sub. EHG / MLG *vor, ver* /por ↔ per/ "spring" and of sub. EHG *grübel* "a devil".

V.6.2. Semantic value of Yatv. *Pergrubrius* "der lest wachsen laub vnd gras resp. he causes leaves and grass to grow" A(p) implies the reconstruction of the sememe *"a god of spring ↔ a pagan deity of vegetation (a devil)'.

V.6.3. The function of the mythonym Yatv. *Pergrubrius* A(p) is likely to be identified with the activity sphere of the 3rd angel (NT Rev 6.6, 8.10).

V.6.4. The mythonym Ytv. *Pergrubrius* A(p) "a god of spring ↔ a pagan deity of vegetation (a devil)" is to be ascribed to the type of pseudotheonyms.

V.7.1. The mythonym with the consonant *-w-* Yatv. *Pilwitus* G(p), also recorded in a shape of *pilwittenn* in the *Decree* by Conrad von Jungingen (14th c), presupposes the primary form, although its alternative with consonant *-n-* (resp. Yatv. *Pilnitis* A[p]) is listed in YB manuscripts of the early period.

V.7.2. The mythologeme Yatv. *Pilnitis* A(p) (↔ *Pilwitus* G[p]) presupposes a latinized variant of the mythonym EHG *pilwis*, *pilwiht* "a demon; a familiar; a demon of the harvest fields; an elf; a god of the hearth; a witch; a sorcerer, a prophet, a priest; a devil".

V.7.3. On the basis of the semantic value of EHG *pilwis*, *pilwiht* "an elf (↔ a devil); a demon of the harvest fields etc.", the author of YB created the functional definition of Yatv. *Pilnitis* A(p) (↔ *Pilwitus* G[p]), i.e. "der Gott macht reich vnd füllet die Scheuren resp. god makes man's life rich and fills the barns". The localization of the devil in the barn mentioned in German folklore and the activity sphere of the 3rd angel (NT Rev 6.6), i.e. "an act of caring and nurturing plants", also greatly affected the semantic value of the said pseudomythologeme.

V.8.1. The alternation of the vowels *ĕ* ↔ *ă* of Yatv. *Parkùnß* α 729r ↔ *Perkùnen* α 730r can be justified by the dephonologization process of OPr. (and Yatv.) *ĕ* (i.e., by the change *ĕ* to *ă*).

V.8.2. The origin of the theonym Yatv. *Parkuns* A(p) is to be justified by Herman Hirt's hypothesis, i.e. by the etymological link with IE *perk^{u}us* "an oak".

V.8.3. The functional definition of the theonym Yatv. *Parkuns* (i.e., "<...> bittet <...> den Gott Parkuns, das er wollt gnedigen vnd zeittigen Regen geben vnd wegschlagen Peckollum mit seinen vntertanen Peckolli <...> resp. <...> beg <...> god Parkuns to send early and harvesting rainwater, and to banish Peckollum and his escort Peckolli to hell <...>") presupposes a synthesis of motives of the non-sacred sphere (i.e., of the agrarian culture cycle) and the Book of Revelation (NT Rev 6.1, 12.9).

V.9.1. The alternative form with the radical vowel *-o-* Yatv. *Pokelus* †F presupposes a secondary variant of the primary mythonym Yatv. *Peckols* "a god of the underworld and darkness" A(p) predetermined by the metathesis, with the transposition of the vocal elements *-e-* and *-o-*.

V.9.2. The theonym Yatv. *Peckols* presents a remake of the Slavonicism OPr. *pekollin* "hell", presupposed by antonomasia "a hell → a god of hell".

V.9.3. The episode of the clearing the ground of evil spirits i.e., "<...> wegschlagen Peckollum mit seinen vntertanen Peckolli <...> resp. <...> to banish Peckollum

and his escort Peckolli to hell <...>” A(p), based on the motif of NT Rev 12.9, is to be ascribed to scholastic stories.

V.10.1. The demonic definition and functions of the mythonym Yatv. *Pockols* “flying demons or devils”, based on the scholastic data i.e., NT Rev 12.9 (i.e. mythological plots of the devil’s escort), presuppose Proto-Semitic cultural realia, but not West Baltic ethnographical relics.

V.10.2. The etiology of Yatv. *Pockols* can be justified by the contamination of the mythologeme Yatv. *Peckols* “a god of the underworld and darkness” A(p) with sub. EHG *pocke* “an evil spirit, a demon, a ghost”.

V.10.3. The word structure and functional definition of Yatv. *Pockols* do not presuppose the indigenous West Baltic mythonym.

V.11.1. Both forms of the mythologeme Yatv. *Puschkayts*, i.e., with the consonant -*k*-, as well as the absence of it (cf. *Puſchayts* α 728r ↔ *Puſch-k-ayttűß* α 731r), presuppose authentic forms, composed of sub. EHG *pusch(e)* “a bush” ↔ EHG (dial.) **pusch-k-e* “ditto”.

V.11.2. The mythonym Yatv. *Puschkayts* “a terrestrial god, living under the holly elder” presupposes a compound of *tatpuruṣa* type, composed of sub. EHG *pusch(e)* “a bush” ↔ EHG (dial.) **pusch-k-e* “ditto” and transposed element of Yatv. *Deywoty* “the gods”, i.e., -*ayts* (← Yatv. **[D]-[w](o)eyts* “a god”).

V.11.3. The etiology of Yatv. *Puſkentus* K 167r can be justified by the contamination of sub. EHG *pusch(k)e* “a bush” with sub. Eccl.Lat. *acanthus* “Egyptian acacia”, cf. a protoform **puschke[aca]nthus* “a bush of Egyptian acacia”.

V.11.4. Terrestrial localization of Yatv. *Puschkayts* (resp. “der Erden Gott vnter dem heiligem holtz des Holunders” A[p]), based on the scholastic data i.e., NT Rev 6.12, connected with the activity sphere of the 6[th] angel, who caused earthquakes.

V.11.5. The localization and functional definition of Yatv. *Puschkayts*, related to the religious beliefs and practices of Jews and Germans, do not presuppose the indigenous West Baltic mythonym.

V.12.1. The mythonym Yatv. *Barstucke* might be ascribed to the cultural borrowings from the West Slavic area.

V.12.2. Yatv. *Barstucke* reflects modified sub. Pol. dial. *bajstruk / bastruk* “an evil spirit that resides under the roots of the elder”, presupposing the emergence of WestBalt. **bastrukas* “a dwarf”, which was changed to WestBalt. **barstukas* “ditto” due to the metathesis of the sonant.

V.12.3. The names of the dwarves *Barstucke* and *Marcopole* recorded in YB are to be regarded as synonyms. The origin of the mythonyms is based on the scholastic data, i.e., NT Rev 9.16, 12.9 (resp. mythological plots of the devil’s escort).

V.13.1. The mythonym Yatv. *Markopole* A(p) presupposes a compound of *tatpuruṣa* type, composed of sub. EHG *mar* "a dwarf" and transposed element of Yatv. *Pockols* "flying demons or devils", i.e., *-kopole* (← Yatv. *Pockols*).

V.13.2. The sememe Yatv. *Markopole* "gentlefolk resp. die Edel leůthe" C 1v in terms of the contrastive meaning "terrestrial beings resp. Erde leůte' C 1v reflects the genesis of the mythological referent *"a dwarf", i.e., "a lord of riches → a nobleman".

V.13.3. The mythonym Ytv. *Markopole* A(p) is to be ascribed to the type of pseudo-theonyms.

VI. *Wie sie den Bock heiligen / How they worship a goat*

VI.1. The first fabled description of the West Baltic rite of goat sacrifice is presented in *De Borvssiae Antiqvitatibvs...* by E. Stella.

VI.2. The ritual of goat worshiping does not belong to the cultural heritage of the West Baltic peoples, but reflects the motifs of the ancient Semitic rite to abolish an evil using τράγος ἀποπομπαῖος (*caper emissarius* "a scapegoat"), mentioned in the Holy Writ. It is also called the Phenomenon of Azazel.

VI.3. The author of YB presented the rite of goat sacrifice in a negative light.

VII. *Der erden gott Puschkaytus / Terrestrial god Puschkaytus*

VII.1. Functional subordination of Yatv. *Puschkaytus* A(p) and Yatv. *Markopolan* A(p), the same as *the lord* and *his depedants*, reflects West German mythological motif (cf. "a king of the dwarves" ↔ "dwarves").

VII.2. Terrestrial localization of the Yatv. *Puschkayts* "a terrestrial god, living under the holly elder" predetermined by Semitic beliefs, mentioned in OT Ex. 35.4 (i.e., all the symbols of pagan religion were buried beneath the Shechem terebinth).

VII.3. Ethnomythological link of the mythologeme Yatv. *Puschkayts* and the elder, indicated by the author of YB, presupposes phantasmagoria related to the scholastic dogmatics (OT Ex. 35.4). Such sacralization of the grower, evidently, to be explained by the change of the primary referent *Shechem terebinth* with the innovative *an elder*.

VII.4. The localization and functions of the mythologemes *Puschkaytus*, *Markopolan*, *Parstucken* A(p), presuppose West Germanic and Proto-Semitic cultural realia, but not West Baltic ethnographical relics.

VIII. *Bardoayts der Schiffleut gott / Bardoayts – a god of seamen*

VIII.1. The characterization of the mythonym Yatv. *Bardoayts* as "ein grosser Engel <...> auf dem Mehr resp. a mighty angel, standing in the sea", based on the motif of NT Rev 8.8–9, 10.1–2, is to be ascribed to scholastic stories, cf. the activity sphere of the 2nd angel, who used to drown ships.

VIII.2. Mythological referent "ships of the Sudovians" implies possible link with the cultural alternant "ships of the Chaldeans ↔ Babylonians" resp. "ships of the sorcerers".

VIII.3. Ethnomythological motifs of the Part 8 presuppose phantasmagoria related to the scholastic dogmatics.

IX. *Von jren Sponsalien vnd vorlubnissen / About their plight and wedding ransom*

IX.1. The wedding rites recorded in YB (i.e. *purchase of the bride coat*, *running round the bride cart 3 times by a member of a wedding*, *hair-cut of the bride*) presuppose the introduction of the superstrate motifs of the West Germanic, West Slavic (Polish) and non-IE (Semitic) cultural heritage rather than a reflection of the authentic cultural motifs of the Sudovians.

IX.2. The attributes of a wedding ceremony mentioned in YB (i.e. butchered cock, testicles of a goat [bull, boar]) imply the codification of co-ordinating systemic equivalents of the demonological concept of *militia carnis*.

IX.3. Syntagm Yatv. *Ohow mey myle swente panike!* A(p) does not presuppose the motif of deity worship of the West Baltic origin.

IX.4. Compound Yatv. *Kellewese* A(p) belongs to complete calques of sub. EHG *wegführer* "a guide resp. MLat. *viaticus*, *ductor viarum*".

X. *Von den todten / About the deceased*

X.1. The end of the pagan funeral tradition of the Sudovians is to be related to the period when a decree of H. Scharfenberg, an archbishop of Riga, and a precept of M. Junge, a bishop of Samland, were issued. These clergymen forbade the said ritual and imposed heavy sanctions on transgressors in the 1st half of the 15 c.

X.2. Funeral rites recorded in YB might have been ascribed to the late compilation of different sources. In most cases, this cultural episode is to be related with Prussian factographic motifs, not necessarily with the Sudovian cultural heritage.

X.3. Sub. (Old)Lith. *giminėti* "kin, fellow-men" might have been ascribed to the morphological alternatives of sub. Yatv. *gingethe*, which presupposes the reconstruction of the form with the absorption of the cluster *-mi-*, i.e. Yatv. **ginētas* "relative, fellow-man" ← Yatv. **gi-mi-nētas* "ditto".

X.4. The syntagm Yatv. *kayls naussen gingethe* presupposes an allocution to the deceased family member: "Hi, our relative, fellow-man!".

XI. *Von jerlichem gedechtnis / A death anniversary*

XI.1. The prohibition imposed on the use of a knife during a death anniversary ceremony presupposes the introduction of superstrate motifs of non-IE (Semitic) cultural heritage.

XI.2. Attributes of a death anniversary ceremony of the Sudovians found in Part 11 of YB are transferred from the E. Stella's study *De Borvssiae Antiqvitatibvs...*

XI.3. A death anniversary ceremony recorded in YB cannot be ascribed to cultural heritage of the Yatvigians.

XI.1. Philological analysis of the pseudo-syntagm *kayls posskayls eins peranters*

XI.1.1. OPr. *pos-keiles* (data from the work by S. Grunau) ↔ OPr. *Puʃchkayles* (the lexeme found in the manuscript from the Town Hall of Gdansk), Yatv. *Poß‖-kails* α 736r might have been ascribed to the inversion compounds of the *tatpuruṣa* type, i.e. to the loan-translations of the sub. EHG *(ge)sundheit* / MLG *sundicheit*, *sunt-heit* "health" (compounds of *karmadhāraya* type), composed of sub. OPr. *bousennis* "condition, shape" and adj. OPr. (Yatv.) *kails* "healthy".

XI.1.2. The lexeme *eins* A(p [WMh 259]) reflects adv. MLG *eines* "together; concurrently".

XI.1.3. The word *peranters* A(p [WMh 259]) presupposes a reflection of the modified sub. MLG *bernewater* "schnapps; strong alcohol".

XI.1.4. The segment of the sentence "<...> heben an zu sauffen kayls posskayls eins peranters <...>" A(p [WMh 259]) is to be translated as "<...> they start drinking together schnapps to health [i.e. Yatvigian – *kayls posskayls*] <...>".

XII. *Ist imands bestolen / If someone has been robbed*

XII.1. The story of the epilogue (resp. Part 12 of YB) is based on the factographic motifs presented in the precept of M. Junge, a bishop of Samland, i.e. on the prohibition to tell fortunes using beer or its froth.

XII.2. Given the typology of very similar usage of *chalk* in the magical practice of the Jewish people, this attribute cannot be linked with the sortilege of the Sudovians.

XII.3. The motif of hunt for stolen objects implies the link with the infernal referent – a devil, or *Azazel*, who is usually presented in the zoomorphic shape of a *goat* – the main animal of YB.

XII.4. The physical features – blindness and lameness – of the Sudovian priest Yatv. *Segnot* A(p) presuppose phantasmagoria related to the scholastic dogmatics of the Middle Ages. It was used to present the pagan priest as a man possessed by an evil spirit.

XII.1. Etymological and ethnomythological analysis of the mythonym Yatv.
waidler

XII.1.1. There are no recorded West Baltic lexemes made with the binary suff. *-ĭl(ŏ)-ŭt-.*

XII.1.2. Suff. OPr. *-*ŭt*- does not imply diminutive connotation.

XII.1.3. The Mythonym MLG / EHG *waidelotten* "sorcerers" (recorded by S. Grunau) presupposes a borrowing of West Germanic origin, i.e. a compound of *tat-puruṣa* type MLG *weide-lût* "a hunter, a fisherman", reflecting the change of the referents "fishermen (of amber)" → "Sudavians ↔ sorcerers".

To summarize the outcomes of the research into mythologemes, recorded in the *Yatvigian Book*, as well as into other genetic IE mythonimic alternants, the following **principal statements** are to be formulated:

(**1**) the list of theonyms of YB presupposes a reconstruction of the demonological order of the mythonyms;

(**2**) YB should not be regarded as a material of the Episcopal inspection (therefore, it should not be related with *Agenda Ecclesiastica* or its authors) or an odd fragment of a more extensive source written adhering to the stylistics of the Renaissance, but as an example of a juristic document;

(**3**) YB cannot be characterized as an authentic source of the religious practices and beliefs of Western Balts.