

Herausgegeben von

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Das Baltikum im
sprachgeschichtlichen Kontext
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VILNIUS 2005

Elements of Hebrew
in the First Printed
Lithuanian
Grammars
of Daniel Klein
(1653, 1654).

Verbal Morphology*

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1. HEBREW AND CHRISTIAN HUMANISM. Studies of Hebrew have always been an important and integral part of Christianity. It is enough to mention the translation of the Old Testament into Greek carried out by the legendary “seventy” translators and the works of St. Jerome (Eusebius Hieronymus, 347/348–419/420), who was a perfect *vir trilinguis* of his times. Nevertheless, only the Renaissance, the rebirth of humanism, stimulated a dramatic increase of interest in Hebrew studies. The influx of Christian scholars into the field starting from the beginning of the 16th century is unparalleled in earlier history. The call *ad fontes* and a rapid development of Biblical Humanism made Hebrew studies one of the cornerstones of newly emerging forms of Christianity. Mastering the triad of Biblical languages enabled the leaders of the Reformation to use primary (available) texts and legitimize new translations or editions of Scripture, new exegetical texts and revolutionary theological postulates.

2. THE *COLLEGIUM TRILINGUE* AND KÖNIGSBERG UNIVERSITY. In 1517 Desiderius Erasmus’ (1466/1469–1536) initiatives gained the support of Hieronymus van Busleyden (1470–1517) and the *Collegium Trilingue* was founded in Leuven. This institution, specifically aimed at the study of Latin, Greek and Hebrew, was the first

¹ I am referring here to Lithuanians as residents of the Grand Duchy of Lithuania and certainly do not limit myself to ethnic Lithuanians.

² Theodor Wotschke suggested that Culvensis also had a doctorate in theology ([Theodor] Wotschke, "Abraham Culvensis. Urkunden zur Reformationsgeschichte Lithauens", *Altpreuussische Monatsschrift* 42 [=Preussische Provinzial-Blätter 108], 1905, 155; cf. Paul Tschackert [Hrsg.], *Urkundenbuch zur Reformationsgeschichte des Herzogthums Preußen* 1. *Einleitung*, Leipzig: Verlag von S. Hirzel, 1890, 249, Anm. 2). A list of Culvensis' books "Inventarium omnium librorum et supellectilis d. doctoris Abrahami" is presented by Wotschke (1905, 189–190) and commented upon by Marcelinas Ročka in: Marcelinas Ročka, "A. Kulviečio bibliotekos autoriai ir knygos", *Knygotyra* 1(8), 1970, 115–128 and "A. Kulviečio bibliotekos pobūdis", *Knygotyra* 2(9), 1972, 149–159.

³ "Beylagen zur Historie der Königsbergschen Universität. Num. 4. *Fundation des Particulars zu Königsberg*", Daniel Heinrich Arnoldt, *Ausführliche und mit Urkunden versehene Historie der Königsbergschen Universität* 1, Königsberg

of its kind in Europe (as a formally independent unit). The model of trilingual education spread quickly during the first decades of the 16th century. It is quite difficult to establish when it reached borders of the Grand Duchy of Lithuania and when the Humanist curriculum was first implemented for the needs of Lithuanians¹.

A highly probable candidate for *collegium trilingue* is a school established ca. 1540 by Abraham Culvensis (Lith. Abraomas Kulvietis, ca. 1509–1545) in Vilnius. Little is known about the activities of this school and one may only hazard guesses based on the education and library of its founder. A list of books Culvensis owned presents him as a typical *homo trilinguis*, and his path of studies included the universities of Cracow, Leipzig, Wittenberg and finally Siena, where he received a doctorate of law in 1537². In 1542 Culvensis was accused of disseminating Protestant ideas and had to flee from the Grand Duchy of Lithuania. The school ceased to exist and its founder took refuge in Prussia. At that time, Duke of Prussia Albert of Hohenzollern (1490–1568) was engaged in the foundation of a *collegium* type of school in Königsberg. In 1541–1542 a so-called *Partikular (studium particulare)* was established, followed by the proclamation of Königsberg University (Academy) in 1544. The foundation acts of both institutions explicitly state their humanistic and trilingual character:

Wollen demnach in Krafft dieses unsern Brieffes in bemeldte Stadt Kneiphoff Königsberg im Thumb [...] eine freye Schul und Particular [...] geleyet, geordnet, und fundiret haben, zu welcher nach Gelegenheit und viele der Schüler allerley Sprachen, Lateinisch, Griechisch, und Hebräisch, nicht weniger auch *Theologia, Jus, Medicina*, und die andere herrliche und löbliche freye Künste jedermänniglich zu ordentlicher und gebührender Zeit gelesen, und vorgetragen werden mögen³.

Culvensis became a vice-rector of the *Partikular*⁴ and the first professor of Greek at the university, where he also taught Hebrew and commented on the Psalms (Wotschke 1905, 165). Based on these facts one may assume that Culvensis could be engaged in similar activities at his school in Vilnius. Königsberg University became a strong centre of attraction for Lithuanian humanists. Unsurprisingly, the Duchy of Prussia is considered a cradle of

in Preußen: Johann Heinrich Hartung, 1746, 10; cf. 25–26: "Alii graecae & hebraicae linguae authores proponant, quod hae linguae fontes

Doctrinae Ecclesiasticae contineant" ("Num. 6. Diploma des Margrafen Albrechts, die Fundation der Königsb. Academie betreffend").

⁴ He was *de facto* the head of the *Partikular* as the position of rector was still unoccupied at that time.

Lithuanian written language and printing: it was here that the first book was published in 1547 (a Catechism prepared by Martinus Mosvidius [Lith. Martynas Mažvydas, ca. 1520–1563]) and that a full translation of the Bible was made in 1579–1590 (by Johannes Bretke [Lith. Jonas Bretkūnas, 1536–1602], manuscript). Natural developments followed in the 17th century, when grammars and dictionaries were compiled.

3. DANIEL KLEIN AND THE FIRST PRINTED LITHUANIAN GRAMMARS. Daniel Klein (Lith. Danielius Kleinas, 1609–1666) was born in Tilsit (Lith. Tilžė) in Prussia. He studied at Königsberg University and received a *magister artium* in 1636. Klein was well trained in classical languages, had excellent command of Lithuanian and had some knowledge of Polish, Czech and French. It is clear that Klein studied not only Hebrew, but other Semitic languages as well, cf. the address of Johannes Behm in a brief laudatory poem: “Nam cum Germanus[,] Graecus sis atque Latinus[,] || Lithuanus, Syrus, tandem Iudaeus et Arabs”⁵. In 1637 Klein returned to Tilsit and worked all his life as a pastor. Klein is renowned for compiling the first printed Lithuanian grammars in Latin (*Grammatica Litoanica*, 1653, further on referred to as *KIG* 1653) and German (*Compendium Litoanico-Germanicum*, 1654, further on referred to as *KIC* 1654)⁶ and for preparing a revised and enlarged edition of a hymnal (1666). He also wrote a dictionary of Lithuanian (*KIG* 1653, fol. A5v–A6r [PLKG 1957, 76–77]), although its fate is unclear.

The grammars of Klein are usually referred to as the first Lithuanian grammars. To be more precise, one should note that these are the first known *printed* grammars. At least by 1643 Christoph Sappuhn (Lith. Kristupas Sapūnas, 1589–1659) had finished a manuscript of Lithuanian grammar, but it was only published in 1673 by Teophil Schultz (Lith. Teofilis Šulcas, 1629–1673), who is also believed to have edited the text to some extent⁷. Little is known about another grammar possibly compiled in the Grand Duchy of Lithuania. In 1570 a Jesuit college was established in Vilnius and transformed into a university in 1579. Jesuit scholarship gave Lithuanian culture the prominent figure of Constantinus Syrwid (Lith. Konstantinas Sirvydas, Pol. Konstantyn Szyrwid, 1578/1581–1631). He is renowned for compiling the first printed Lithuanian dictionary (Latin—Polish—Lithuanian, first edition ca. 1620) and a Lithuanian—Polish sermon book (1629, 1644). The Jesuit historian Philippe Alegambe and his successors provide us with the information that Syrwid also compiled the *Clavis Linguae Lithuanicae*⁸. The fate of this

⁵ Henrikas Zabulis, “Liaupsės Danieliui Kleinui”, *Knygotyra* 37, 2001, 260.

⁶ I refer to quotes from *KIG* and *KIC* by their original pagination followed by the page numbers used in the facsimile edition in: PLKG 1957.

⁷ The facsimile edition of the Sappuhn—Schultz Grammar in: SŠG 1673.

⁸ “Scripsit idiomae Polonico & Lithuanico: [...] *Clauim Linguae Lithuanicae*” (Philippe Alegambe, *Bibliotheca scriptorum Societatis Iesu*, 1643, 84, cf. 538).

work is unclear and since *clavis* is an ambiguous term, one may only wonder if this was a grammar or another edition of Syrwid's dictionary.

4. HEBREW IN THE GRAMMARS OF KLEIN. In explaining the patterns of Lithuanian, Klein makes quite frequent references to classical and vernacular languages. In so doing, he tries to achieve two goals. On one hand, the reader is able to use his/her knowledge of these languages to understand the grammar of Lithuanian. On the other hand, demonstrating similarities with classical languages legitimizes Lithuanian as a "civilized" language. The latter goal is very important to Klein, since he has to convince the opponents of his time that Lithuanian has a systematic grammar and is not some mixed language ("mixta & confufa lingva", *KIG* 1653, fol. A7r [*PLKG* 1957, 79]). As for Hebrew, Klein makes references to it in all sections of the grammar, viz. phonetics, morphology and syntax (e. g., *KIG* 1653, 8, 10, 13 f., 60, 83 f., 146, 163 [*PLKG* 1957, 102, 104, 107 f., 156, 179 f., 242, 259]; *KIC* 1654, 53, 110 [*PLKG* 1957, 333, 390]).

⁹ Among other works dealing with Hebrew in Klein's grammars, I could refer to the notes touching on phonetics in: T[amara] Buchienė, "XVII a. Rytu Prūsijos lietuvių kalbos vokalizmas pagal D. Kleino gramatikos duomenis", *Baltistica* 3(2), 1967, 148, and T[amara] Buchienė, J[onas] Palionis, "Pirmosios spausdintos lietuvių kalbos gramatikos", *PLKG* 1957, 32 f.; cf. Tamara Buch, *Opuscula Lithuanica*, ed. by Wojciech Smoczyński, *Baltica Varsoviensia* 1, Warszawa: Uniwersytet Warszawski, 1998, 140.

I would like to focus here on matters of verbal morphology only⁹. I will begin with Klein's *Grammatica Litoanica* (1653) and then discuss his *Compendium Litoanico-Germanicum* (1654). Finally, I will provide some notes on Hebrew verbal categories in later Lithuanian grammars edited in Prussia.

The introductory chapter on the verb in *KIG* 1653, 83–87 (*PLKG* 1957, 179–183) is structured as follows. First, verbal "accidents" are enumerated: "*Verbo accidunt octo: Distinctio, Perfona: Numerus, Tempus, Modus, Conjugatio, Species & Figura*". *Distinctio* is explained as covering three aspects: "*Distingvitur Verbum, vel ex significatione, vel ex formâ, vel personâ*". *Significatio* consists of five members: "*Ex significatione aliud verbum est Activum, ut: wadinnu voco, muŕgu verbero. Aliud Passivum, ut: wadinnamas eŕmi vocor, muŕgamas eŕmi verberor. Aliud Neutrum, ut: ftowiu fto[,] bėgu curro, giwenu vivo*". Having enumerated these three "significations", Klein adds another two which come from Hebrew grammar, namely, *hif'il* and *hitpa'el*. Before proceeding further, I will try to explain these terms in brief. Hebrew, being a Semitic language, has seven morphophonemic verbal patterns (Heb. *binyanim*, literally 'buildings, constructions'), which prototypically express simple, intensive, causative and reflexive actions and/or voice (active / passive). Table 1 gives us a hint about how a root can be modified through all seven *binyanim* (only a small number of roots can occur in all seven patterns).

TABLE 1. The *binyan* system: Root—Pattern—Verb. Triconsonantal root K-T-V ‘write’¹⁰

Root	<i>binyan</i>	Pattern	Resultative verb
(1) K-T-V	PAAL	CaCaC	KaTaV / ‘wrote’ (‘basic/simple’)
(2) K-T-V	NIFAL	niCCaC	niKTaV / ‘was written’ (‘b./s.-passive’)
(3) K-T-V	PIEL	CiCeC	KiTeV / ‘inscribed’ (‘intensive’)
(4) K-T-V	PUAL	CuCaC	KuTaV / ‘was inscribed’ (‘intensive-passive’)
(5) K-T-V	HIFIL	hiCCiC	hiKTiV / ‘dictated’ (‘causative’)
(6) K-T-V	HUFAL	huCCaC	huKTaV / ‘was dictated’ (‘passive-causative’)
(7) K-T-V	HITPAEL	hitCaCeC	hitKaTeV / ‘corresponded’ (‘reflexive’)

¹⁰ Source: Yishai Tobin, *Invariance, Markedness and Distinctive Feature Analysis: A Contrastive Study of Sign Systems in English and Hebrew*, Amsterdam studies in the theory and history of linguistic science 4. Current issues in linguistic theory 111, Beer Sheva: Ben-Gurion University of the Negev Press, 1995, 247.

4.1. HIF’IL IN THE GRAMMATICA LITVANICA. Lithuanian hif’il verbs are described by Klein as follows: “*Aliud* [ex significatione verbum] eft *Transitivum*, more Hebræorum in Hiphil, ut: raġydinu / id eft, dūmi raġyti / ich laffe schreiben / jūkinu ridere facio, ich mache lachen / puldinu facio labi, ich mache fallen[.] Ejus nota eft litera n / ceu characteristica ante u in ultimâ. <Observes tamen, non omnia verba in nu definentia esse transitiva, sed quæ simplicibus illud superaddunt, ut à raġyti est transitiv. raġydinu / à pūlu puldinu.>” (KIG 1653, 83–83[=84, fol. F3v] [PLKG 1957, 179 f.]). It is clear that Klein is speaking about Lithuanian verbs we would now describe as causative. I will focus on two aspects: (1) what *transitivum* means here and (2) what paraphrases are used to explain the Lithuanian formations.

Klein notes that “*Transitivum aliàs idem est Grammaticis, quod Verbum Activum; nobis autem hîc magis quid significat, nimirum non faltem actionem agentis, sed etiam actionem in alium transferentis, ut ex verbis superiùs adscriptis facile videre est*” (KIG 1653, 83[=84, fol. F3v] [PLKG 1957, 180]). Therefore Klein is very careful in choosing his words. He realizes that one could understand *transitivum* as a term of Latin grammar (roughly the same as the contemporary meaning of *transitive*), cf.: “*Activum est, quod in O desinit, & actionem significat [...]. Actionem ergo intellige hic transitivam, hoc est, qua in aliam personam aut rem transit, sive exercetur*” (Philipp Melanchthon, *Grammatica*, 1610, 209 f.). Klein’s usage of *transitivum* corresponds to modern *causativum* and his note that the action is transferred onto the other actor (“*actionem in alium transferentis*”) is based on Hebrew grammatical tradition, cf.: “*TERTIA [conjugatio] vocatur Hiphil [...]. Significat enim translationem actionis vel qualitatis primae Conjugationis, in aliam rem vel personam*” (Christophorus Helvicus, *Hebraeae linguae institutio*, 1608, fol. D2v).

¹¹ I use here the facsimile edition of the New Testament in: NAVIAS TESTAMENTAS *Ing Lietuwifchka Liefzuwi perrafchitas per Jana Bretkuna Labguvos plebona* 1580. DAS NEUE TESTAMENT *in die litauische Sprache übersetzt von Johann Bretke, Pastor zu Labiau* 1580. Faksimile der Handschrift, Band 7 und 8, Labiau i. Pr. 1580, hrsg. von Jochen Dieter Range, Friedrich Scholz, Biblia Slavica. Serie VI: Supplementum: Biblia Lithuanica, Band 1.7, Paderborn, München, Wien, Zürich: Ferdinand Schöningh, 1991; and the facsimile edition of the Pentateuch in: BIBLIA tatau efiti Wijsas Schwentas *Rafchitas, Lietuwifchkai pergulditas per Jana Bretkuna Lietuwos plebona Karaliacziwie* 1590. DIE BIBEL *das ist die ganze Heilige Schrift Litauisch übersetzt von Johann Bretke, Litauischer Pastor zu Königsberg* 1590. Faksimile der Handschrift, Band 1, Königsberg i. Pr. 1590, hrsg. von Friedemann Kluge, Jochen Dieter Range, Friedrich Scholz, Biblia Slavica. Serie VI: Supplementum: Biblia Lithuanica, Band 1.1, Paderborn, München, Wien, Zürich: Ferdinand Schöningh, 1996. The Luther Bible translation of 1545 (the Pentateuch) and 1546 (the New Testament) is quoted from WA.DB 6, 8. Emphasis added — J. P.

Paraphrases like Inf. + *facere, machen, lassen* are standard for explaining *hif'il* in Hebrew grammars of 16th and 17th centuries. Even if a reader is not familiar with Hebrew (which is unlikely for an educated person of that time), the paraphrases given are quite helpful. I would like to draw the reader's attention to the sole Lithuanian paraphrase: "raždydinu / id est, dūmi ražyti / ich lasse schreiben". Klein undoubtedly noticed that Lithuanian formations in *-dinti* are synonymous with the analytical constructions *duoti* + Inf. in Old Lithuanian (for Klein also contemporary) texts edited in the Duchy of Prussia. Here are some examples found in Bretke's Bible translation¹¹: *Tadda fiunte iofpi* [crossed out] *Abimelech Karalius Geraro* [?], *ir atwešdina ię* [←*dawe ię atwešti*] / *Da sandte Abimelech der König zu Gerar nach jr, vnd lies sie holen* (Gen 20,2); *ir thą nunešhdina* [←*dawe thą nunešhti*] *Tiewui sawam / vnd liessen jn jrem Vater bringen* (Gen 37,32); *Ir fuwadindina* [←*dawe fuwadinti*] *wiwsus Wiriaufius kunigus ir Rafchtinikus / Vnd lies versamlen alle Hohenpriester vnd Schriftgelerten* (Matt 2,4); *Ir ifsiunte, ir wiwsus Bernelius Bethleheme nušawindina* [←*dawe wiwsus Bernelius Bethleheme nušawinti*] / *Vnd schicket aus, vnd lies alle Kinder zu Bethlehem tödten* (Matt 2,16)¹².

4.2. HITPA'EL IN THE GRAMMATICA LITVANICA. The notion of *hitpa'el* is used by Klein to explain the peculiarities of Lithuanian reflexive verbs: "Aliud [ex significatione verbum est] *Reciprocum*, ut sunt verba apud Hebræos in Hithpahel. E. g[.] *apfibiaurinu* contamino me *ipsum*, *pařididinu* magnifico, extollo me *ipsum*. *rupinūs* follicitus sum de me *ipso*, ich bemühe mich / ich trage für mich Sorge / *dūmies* permitto me, ich lasse mich" (KIG 1653, 83[=84, fol. F3v] [PLKG 1957, 180]).

The main problem here is why Klein refers again to Hebrew, since mentioning the term *reciprocum* and providing German parallels already suffice as an explanation of Lithuanian reflexive verbs. My guess is that Klein is fond of the *binyan* system. He undoubtedly feels that three "significations" from Latin (*activum*, *passivum* and *neutrum*) plus two "significations" from Hebrew (*hif'il*

¹² For more examples and further discussion of (*sich*) *lassen* + Inf. constructions in Bretke's NT translation I refer the reader to: Jochen D. Range, *Bausteine zur Bretke-Forschung. Kommentarband zur Bretke-*

Edition (NT), Biblia Slavica. Serie VI: Supplementum: Biblia Lithuanica, Reihe 3: Kommentarbände, Band 1, Paderborn, München, Wien, Zürich: Ferdinand Schöningh, 1992, 90 f.; Eglė Bukantytė,

"Konstrukcijos *duoti(s)* su bendratimi ir veiksmažodžio *tikėti* vartosena J. Bretkūno Naujajame Testamente", *Tiltai. Priedas* 14. *Vakarų baltų kalbos ir kultūros relikvai* 4, 2003, 74–77, 79.

and *hitpa'el*) make a nice combination based on the classical languages. Therefore, he avoids explicit references here to vernacular languages (German and possibly Polish or Czech). By pointing out parallels between Lithuanian and the classical languages, Klein tries to demonstrate the systematic nature of Lithuanian grammar and thus denies accusations of “mixed” and “confused” language (see 4.1. above).

4.3. HIF'IL AND HITPA'EL IN THE *COMPENDIUM LITVANICO-GERMANICUM*. In the abridged German edition of his grammar, Klein makes references to both Hebrew verbal formations (KIC 1654, 53 [PLKG 1957, 333]). He gives no examples of the three usual “significations” (*activum*, *passivum* and *neutrum*) and notes that Lithuanian has neither *verba deponentia* nor *genus medium*, but draws the reader’s attention to two peculiar verbal “significations”: “Die Littauen haben nicht ein *Verbum Deponens*, wie die Lateiner / oder ein *Medium*, wie die Griechen / doch haben sie über das *Activum*, *Neutrum* und *Passivum* absonderliche *Verba*”.

In his explanation of Lithuanian causative formations, Klein characterizes them again as *transitiva*, but first uses German paraphrases of Lithuanian examples before referring to hif'il: “*Verba Transitiva*, welche so erkläret werden; drařmu [erratum instead of: drařinu¹³] ich mache kühn und dreuft / pykinu ich mache einen böse oder zornig / darydinu ich lasse machen / oder verfertigen / Walgidinu ich mache ihn essend / oder ich nötige zum Essen / eben auff den schlag / wie bey den Hebreern die *Verba in Hiphil*”. For the sake of brevity, Klein relies more on German paraphrases and skips explanations of *transitivum* which are present in his *Grammatica Litvanica*. Notably, he uses new examples.

As for reflexive formations, their explanation is quite the same compared to the *Grammatica Litvanica*, but new examples are provided: “*Verba Reciproca*, welche erkläret werden wie die *Verba in Hithpahel* bey den Hebreern / als: ginūs od[er] apřiginu ich wehre mich / ich beschütze mich / aukřtinūs oder pafiaukřtinu ich erhebe mich / linkřminūs oder pafilinkřminu ich erfreue / tröfte mich”.

In general, it is important that Hebrew parallels remain in Klein’s *Compendium*. It is an abridged version of the *Grammatica Litvanica* and provides only vital information to the reader. Therefore, Klein seems to have thought that references to Hebrew grammar are of first-hand importance.

From a contemporary point of view, at least causative formations should be described together with other derivational catego-

ries (see *KIG* 1653, 129 f. [*PLKG* 1957, 225 f.]). We may conclude that since causatives do not fit into the Latin model of the usual three members (*inchoativa, frequentativa, diminutiva*), Klein describes them as verbal “significations” in the introductory chapters of his grammars.

4.4. HIF’IL AND HITPA’EL IN LATER LITHUANIAN GRAMMARS EDITED IN PRUSSIA (1673–1800). The pioneering works of Klein were of great importance. They had a great influence on later grammatical treatises and played a significant role in the formation of standard written Lithuanian in Prussia.

Interestingly enough, the notions of hif’il and hitpa’el are not mentioned in the grammar of Sappuhn, written before Klein’s *Grammatica* but published only in 1673 by Schultz. Lithuanian causative and reflexive formations are described in a chapter on verbal derivation (“De Specie & Figurâ”) and are characterized as permissive (*permissiva*) and intransitive (*intransitiva*) respectively (SŠG 1673, 41 [142]¹⁴). Causative examples are notably the same as in Klein’s *Grammatica* (see 4.2. above): “Permiffiva, quæ definunt in inu / ut: Rafžidinu / permitto scribere. Jūkinu / facio ridere. Puldinu / facio labi”.

¹⁴ I refer to quotes from SŠG 1673 by its original pagination followed by the page numbers used in the facsimile edition.

The 18th century Lithuanian grammars edited and printed in Prussia demonstrate a full range of possibilities with respect to comparing causatives and reflexives to Hebrew hif’il and hitpa’el formations. Some mention only one, while some mention or “forget” both. The reasons why these grammarians find the notions of hif’il and hitpa’el useful (or of no use) remain unclear to me and need a deeper insight. I will limit myself here to presenting a brief summary in table 2.

TABLE 2. Hif’il and hitpa’el in the 18th century Lithuanian grammars edited in Prussia (numbers in parentheses indicate pages)

	Causatives compared to hif’il	Reflexives compared to hitpa’el
Haack 1730	NO	YES (313)
Ruhig 1747	YES (101)	NO
Ostermeyer 1791	YES (53, 73)	YES (53)
Mielcke 1800	NO	NO

5. CONCLUSIONS. The study of Semitic languages gave Klein and his successors a challenging basis for comparing Lithuanian and Hebrew. These comparisons have to be regarded as the first and quite

successful typological investigations in Lithuanian linguistics. The set of Hebrew, Greek and Latin *comparata* also worked as a significant argument that the Lithuanian language is neither “mixed” nor “confused”, but a tongue which shares grammatical features with all three languages of Scripture.

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